THE

HOLY BIBLE

CONTAINING

THE OLD AND NEW TESTAMENTS

Translated from the Original Texts

THE

NAMES AND ORDER

OF ALL THE

BOOKS OF THE OLD AND NEW TESTAMENT,

WITH THE NUMBER OF THEIR CHAPTERS.

The Books of the Old Testament.

	PAGE	CHAPS.		PAGE	CHAPS.
GENESIS	1	50	Ecclesiastes	577	12
Exodus	50	40	Song of Songs	585	8
Leviticus	90	27	Isaiah	589	66
Numbers	120	36	Jeremiah	638	52
Deuteronomy	161	34	Lamentations	693	5
Joshua	197	24	Ezekiel	698	48
Judges	221	21	Daniel	748	12
Ruth	245	4	Hosea	764	14
1 Samuel	249	31	Joel	771	3
2 Samuel	280	24	Amos	774	9
1 Kings	306	22	Obadiah	780	1
2 Kings	337	25	Jonah	781	4
1 Chronicles	366	29	Micah	782	7
2 Chronicles	393	36	Nahum	787	3
Ezra	426	10	Habakkuk	789	3
Nehemiah	436	13	Zephaniah	791	3
Esther	450	10	Haggai	793	2
Job	457	42	Zechariah	795	14
Psalms	484	150	Malachi	803	4
Proverbs	554	31			

The Books of the New Testament.

	PAGE	CHAPS.		PAGE	CHAPS.
MATTHEW	817	28	1 Timothy	1006	6
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Luke	866	24	Titus	1011	3
John	899	21	Philemon	1013	1
The Acts	923	28	To the Hebrews	1013	13
Epistle to the Romans	955	16	Epistle of James	1023	5
1 Corinthians	967	16	1 Peter	1026	5
2 Corinthians	979	13	2 Peter	1029	3
Galatians	987	6	1 John	1032	5
Ephesians	991	6	2 John	1035	1
Philippians	996	4	3 John	1035	1
Colossians	999	4	Jude	1036	1
1 Thessalonians	1002	5	Revelation	1037	22
2 Thessalonians	1004	3			

INTRODUCTORY NOTICE

THIS translation of the Old Testament has been derived from a study of the common Hebrew text, and represents at the same time a collation of the late J. N. Darby's German and French Versions, he having himself revised the first few books within a short time of his decease.

The completion by Mr. Darby of the French translation, which gives his matured views of the meaning of the Hebrew, was felt by many to be a legacy to the Church of Christ through the labours of His servant that could not be allowed to remain only in the language in which it was written. Those who use this English translation may accordingly expect to find incorporated with it whatever is of special value in the above-mentioned Versions, particularly the French, where the common English Bible is defective.

Much of Mr. Darby's Preface to his German version applies equally to the present Work, as where it is said : ' In the issue of this translation, the purpose is not to offer to the man of letters a learned work, but rather to provide the simple and unlearned reader with as exact a translation as possible. To this end however all available helps have been used, different versions and commentaries having been laid under contribution. All who have laboured in this field know that in many passages even the most learned men are embarrassed; since a language so ancient, quite different in construction and in form of thought from any modern one, must of course present difficulties in translation. But in these cases, as indeed altogether, we can conscientiously say we have worked carefully and prayerfully. In such passages, especially where able Hebraists have erred, and respecting which differences of opinion always continue to assert themselves, we do not pretend to have rendered the original text without fault ; but we hope we can present the whole to the simple reader in a form both exact and intelligible. That is our object. Our work is not a revision of the Bible in common use '—although the reader of the English translation will constantly meet with familiar words and phrases—' because, as we think, the object sought would not so be attained.' The reader may also be referred to Mr. Darby's remarks upon this subject in the Preface to the second or third edition of his English New Testament.

The style of our own excellent so-called Authorised Version, happily familiar, is here preserved, as far as seems consistent with the exactness sought to be attained ; the purpose being ever kept in view of putting the English reader in possession of labours of Mr. Darby which were undertaken in the interest of Christians abroad. The older forms of words are kept for the higher style, suited to the immediate utterances of God and strictly poetical parts.

Our English idiom has been studied, but the difficulty of presenting all in suitable English dress has often been felt, though our resource has been the vocabulary of the Authorised Version, which, from its remarkable richness, almost exhausts the phraseology of the language applicable to sacred subjects. When the common Bible afforded no help in this respect, aid has occasionally been sought from other English Bibles of repute, both ancient and modern. But a certain roughness, derived from close adherence to either the German or the French, will doubtless sometimes be apparent.

Poetical parts are distinguished from the rest by a metrical arrangement to which those are accustomed who use Paragraph Bibles. In some of the books however which have almost wholly this character, especially the Prophets, where the poetical form is often complicated, it has been thought wise to abandon the metrical arrangement, in order to render the paragraphs more easily discoverable and in this way facilitate the study of the text. So too in Proverbs, for the introductory chapters ; whilst the rest of the book, like Job and the Psalms, is arranged in verses, as in ordinary Bibles. In these cases, the paragraphs are indicated by a star ✲ at the beginning.

Another star * marks the grouping of the chapters which form a whole,

more or less complete in itself. Attention is called to these especially in the Book of Psalms.

In the Song of Solomon, the paragraphs are arranged, as far as possible, to indicate the successive speakers. In this Book, the stars *, rather than the chapters, mark the main divisions of the subject.

The parallel parts in Kings and Chronicles have been compared, so that the characteristic differences might be readily noticed.

The notes are taken partly from the German, often from the French, while several are added from unpublished comments of Mr. Darby, which he supplied for the purpose, and others are occasionally introduced with the view of securing either greater uniformity or greater clearness.

The names of God have been preserved as far as possible according to the original, either in the text or by help of the notes. To the end of Esther, *El* is notified at each occurrence; *Eloah* is marked by an asterisk * prefixed to the word 'God;' see Gen. i. 1; xiv. 18; Deut. xxxii. 15. Other names are noted on their first occurrence, and occasionally so afterwards. From Job to the end, the names of God are distinguished as indicated in the notes at Job iii. 4; Psalms v. 4; xviii. 31:—

The Hebrew *Elohim* is 'God.'
Eloah is '†God.'
El is '*God.'

In the Authorised Version of the English Bible 'GOD' is used as well as 'LORD' for *Jehovah*, and the form 'LORD' represents both *Jehovah* and *Jah*. This inconvenience is obviated by the use of the Hebrew words anglicised, that is 'Jehovah,' and 'Jah,' where they respectively occur, and by rendering *Adonai* regularly 'Lord.' In the later Psalms the form *Hallelujah*, 'Praise ye Jah,' has been maintained wherever the sense allowed it. It is a sort of heading to many Psalms. An exception may be noted in Psalm cxlvii. 1. For '*Jehovah Elohim*,' see the note at Genesis i. 1. It will be noticed how characteristic is *Adonai Jehovah*, 'the Lord Jehovah,' of the Books of Ezekiel and Amos. [The English reader may compare the forms, 'the Lord GOD' and 'the LORD thy God,' in Isaiah vii. 7, 11.]

In the Prophets, brackets have been preserved at 'am' in the expression 'I [am] Jehovah,' &c., so often occurring, especially in Ezekiel, as they will help the reader the more readily to distinguish the character and use of the various names of God, as compared with 'I AM,' Exod. iii. 14. In 'I,' Heb. *ani* (the pronoun without the verb), may be expressed the conscious will of existence which in a divine Being is associated with the existence in itself. Compare also 'I [am] HE,' Isa. xli. 4, &c.

The ordinary orthography of proper names has been adhered to, subject to numerous and necessary corrections; and so Abel is preferred to *Hebel*, Enoch to *Chanoch*, Ezekiel to *Jehizekel*. It has, at the same time, been thought best that the Hebrew should speak for itself in one way or another; that is to say, that modifications in the spelling of a name should be represented in the corresponding English, either in text or notes. Very often the Authorised Version obscures a name through following a modification arising merely, according to the Hebrew idiom, from the change of a vowel when a word is 'in pause,' that is, at the end of a hemistich or verse; as for instance, when *e* becomes *a*. In such cases the normal *e* has been reproduced; and thus in Gen. xxxviii. 30, Zerah instead of Zarah (A.V.), with which compare xxxvi. 13. The second member of a double name when also found separately is spelled with a capital; for example, Tubal-Cain, El-Paran; but on the other hand, Pi-hahiroth. (Gen. iv. 22; xiv. 6; Ex. xiv. 2.)

Considerable difficulty has been experienced as to brackets, in which even the Authorised Version with its corresponding italics is often inconsistent. Such words as 'it' have not been bracketed when merely abstract, or when felt to be logically necessary; and so when a pronoun replaces a noun governed in Hebrew by two verbs: this cannot be considered a word added to the text. An exception has been made in the case of there being a legitimate doubt as to the propriety of the word supplied, in order to allow the reader the opportunity of replacing it by one he might consider more appropriate.

Italics indicate emphasis.

Following this notice is a translation of the 'Introduction' to the French Bible, which was written in 1881.

The complete Volume of the Old Testament is again committed to the Lord with a grateful sense of His goodness in permitting this service to His

people, notwithstanding the insufficiency of the labourers, who would naturally shrink from such a task, laid upon them to meet the need of those who value a literal translation : deeply do they feel that it can be accomplished only through His mercy. With unfeigned joy and thankfulness do they acknowledge His gracious hand in the hearty co-operation already received, and they look to Him to follow with His blessing the use of the book into whosesoever hands it may come, that the diligent reader may be enabled better to apprehend the mind of the Spirit in these Scriptures of the Old Dispensation ' which are able to make wise unto salvation through faith which is in Christ Jesus.'

November, 1889.

ABBREVIATIONS USED IN THE NOTES.

LXX : The *Septuagint*, the Greek Version of the Old Testament scriptures.
Keri signifies the marginal note of the Massorites, indicating their idea of how the text should be *read.*
Chetiv is the Hebrew text as it is *written.*
cf. : compare. Lit. : Literally.

INTRODUCTION

(*Translated from the French.*)

To write an introduction to the Bible seems to me a deeply serious and difficult matter. To take up a Book which is the harmonious whole of all God's thoughts, of all His ways with regard to man, and of His determinate purpose as to the Christ, and as to man in Him; wherein also is set forth the revelation of what God is, of man's responsibility, and of what God Himself has done for man, as well as of the new relationships with God into which man enters through Christ;—a Book which reveals what God is in His nature morally, and the dispensations in which He glorifies Himself in the sight of the heavens and their inhabitants; which lays bare the secrets and the state of the human heart, and at the same time unveils before it things invisible; which begins where the past touches eternity, and leads us on through a development and a solution of all moral questions to the final point where the future merges in eternity, according to God;—which fathoms moral questions in the perfect light of God revealed, and makes known to us the groundwork of new relationships with Him, according to what He is, and what He is in infinite love . . . to undertake, I say, to open up the path (in as far as it may be given to man to be the instrument for it, for God alone can do it effectually) so that the mind of man may understand the ways of God as He has revealed them, is a task that may well make one recoil before its difficulty and seriousness, when we reflect that we have to do with God's thoughts as revealed by Himself. How marvellous indeed is this divine parenthesis in the midst of eternity, in which the febrile activity of the fallen creature displays itself in thoughts which all perish, urged on by him who wields his power as a liar and a murderer; but in which also the nature and the thoughts of God, His moral being and His determinate purpose, until then eternally hidden in Himself, are, while testing man and manifesting what he is, revealed and fulfilled through the Son, that they may in their final result appear in an eternity of glory to come, in which God, surrounded by blissful creatures who know Him and understand Him, will manifest Himself as Light and Love in the full results of His own eternal and imperishable thoughts; but where also all that has been wrought by His grace and wisdom throughout the things that are seen here below, will be displayed in its glorious and eternal fruits; where God—Father, Son, and Holy Ghost—known of Himself before time was, will be known by innumerable blessed beings—known by them in their own happiness when time shall be no more. And this world is the wonderful sphere where everything is made to work to that end; and the heart of man the scene wherein all takes place and is morally wrought out, if so be that God, in whom and by whom and for whom are all these things, dwell in him by His Spirit to give him intelligence; and if Christ, who is the Object of all that is done, be his sole Object. The Bible, then, is the revelation which God has given to us of all this wondrous system, and of all the facts which relate to it. Is it surprising that one shrinks from the task of opening up such things? But we have to do with a God of goodness, who delights to help us in everything that may conduce to an intelligent apprehension of the revelation which He has been pleased to give us of His thoughts.

There are certain great principles that mark this revelation, which we would notice before going into the details.

The first great idea that stamps its character on the revelation of God, is that of *the two Adams*—the first man and the Second; the responsible man, and the Man of God's counsels, in whom God, whilst confirming the principle of responsibility, reveals Himself, as well as His sovereign counsels and the grace which reigns through righteousness. These two principles predominate throughout the contents of the Bible. But although, in the ways of God, His goodness shewed itself continually until His Son came, yet grace, in the full force of the term, was only prophetically revealed,

and withal veiled so as not to interfere with the then subsisting relations of man with God, and often in forms which can only be understood when the New Testament has furnished us with the key to them.

This brings me to two other principles which are found revealed and developed in the scriptures. The one is *God's government* in the scene of this world, a government sure and certain, though long hidden, unless indeed on a small scale in Israel, and even then obscured in the eyes of men, because iniquity prevailed (Psalm lxxiii), and because God had ways of deeper moment as well as greater blessings in store for His own in the midst of this government,—ways, in which, for the spiritual good of His people, He made use of the evils He permitted to arise. The history contained in the Bible unfolds to the spiritual man the course of these ways; the Psalms give reflections upon them by the Spirit of Christ in His own, rising betimes in their expressions up to the experience of Christ Himself, and thus becoming directly prophetic. But I am anticipating a little. The other divine principle is *sovereign grace*, which takes up poor sinners, blots out their sins, and places them in the same glory as the Son (become man for this), 'conformed to the image of His Son,' effecting this according to the righteousness of God, by means of Christ's sacrifice, by which He has fully glorified God in respect of sin. Some features of this sovereign grace are found in God's government, and are displayed when the result of His government is brought out; but it is fully disclosed in the heavenly glory.

Intimately connected with this government of God is *the Law*; it establishes the rule of good and evil according to God, and founds it upon His authority. The Lord furnishes us with the expression of it, in drawing from various parts of the Pentateuch principles, which, were they established and operative in the heart, would lead to obedience, and to the accomplishment of God's will, and would be productive of human righteousness. The Ten Commandments do not create duty, the existence of which is founded on the relationships in which God has set man.

There is this difference between the principles of the law as laid down by Jesus, and the Ten Commandments, that the principles drawn by Him from the books of Moses comprehend absolute good in all its extent without question of sin, whilst the Ten Commandments suppose sin to be there, and, with one exception, are prohibitory of all unfaithfulness to the relationships of which they treat. It is important to notice that the last of these commandments forbids the first motion of the heart towards the sins previously condemned: 'the sting is in the tail.' Moreover, the various relationships were the basis of duty, the commandments forbidding men to fail in them. But the principle of law, of any law, is this: that the approbation of Him to whom I am responsible, my reception in favour by Him who has the right to judge of my faithfulness to my responsibility, or of my shortcomings—in a word, my happiness—depends upon what I am in this respect, upon what I am towards Him. For the relationships are established by the Creator's will and authority, and when I fail in them, I sin against Him who established them. Although the sin may be directly against the person I am in relation with, yet as the obligation was imposed by the will of God and is the expression of His will, I in fact despise His authority and disobey Him. The principle of law is that the acceptance of the person depends upon his conduct; grace does what it pleases in goodness, in conformity to the nature and the character of Him who acts in grace.

There was another important element in the ways of God, contrasting with the law, and that is *the promises*. These began with the Fall itself, but, as a principle in the ways of God, with Abraham, when the world was already fallen, not only into sin, but into idolatry, Satan and demons having taken possession of the place of God in man's mind. Now Abram's *election*, his *call*, and *the gift of the promises* made to him, were all connected with grace. Thus Abram followed God * towards the country that God pointed out to him, but in it he possessed not whereon to set his foot. This introduces another vital principle, that of living *by faith*, receiving God's word as such, and counting upon His faithful goodness. The promise evidently depended upon grace; it was not the thing given, though this was assured by the word of God; and faith counted upon the promise, and more or less clearly introduced the thought of blessing outside the world; otherwise, he who had faith obtained nothing by his faith. The consciousness of God's

* He only partially did so at the outset; but I speak here of the ways of God.

favour was doubtless so far something, but it depended upon faith in His fidelity as to what He had promised. But in connection with promises there is an important point to notice: there are unconditional, and there are conditional promises. The promises made to Abraham, Isaac and Jacob, were unconditional; whereas those made at Sinai were conditional. God's word never confounds them. Moses calls to remembrance the promises made to Abraham, Isaac, and Israel (Ex. xxxii. 13); Solomon, what came in under Moses (1 Kings viii. 51–53); Nehemiah i, refers to Moses; Nehemiah ix, first to Abraham as the source of all, then to Moses, when it becomes a question of God's ways. It is of this difference that the apostle speaks in Galatians iii. 16–20. Under the law, when there was a Mediator, the enjoyment of the effect of the promise depended upon the faithfulness of Israel, as much as upon the fidelity of God; but then all was lost from the outset. The fulfilment of the simple promise of God depended upon His fidelity; in this case, all was sure. We learn further, by the passage alluded to in the Epistle to the Galatians, that it is to Christ, the Second Man, that the promises made to Abraham were confirmed, and they will be fulfilled surely—all of them Yea, and all Amen—when His day, which the prophets had ever in view, shall come. But here the difference, already pointed out, between the government of this world and sovereign grace, again finds its application. The grace that sets us in heaven is not prophesied of at all; prophecy belongs to what is earthly, and so far as relates to the Lord Jesus, contains the revelation of what He was to be upon the earth at His first coming; and then continues with what He will be upon the earth when He comes again, without alluding to that which should take place in the interval between those two events. Still, the facts as to the Person of the Lord are announced in those Psalms which reveal to us more of His personal history; His resurrection (Ps. xvi), His ascension (Ps. lxviii), His session at the right hand of God (Ps. cx); and as to the Holy Spirit, they teach us that Christ would receive it as man—that the gifts are not only gifts of God, but that Christ would receive them בָּאָדָם 'in Man,' that is, as Man in connection with mankind. On the other hand, except the desires of David in Psalm lxxii and cxlv, where the subject treated of is what concerns the Lord's Person, the Psalms do not take up the state of things that shall follow His return: whilst in the prophets, this future state is amply described in the fulfilment of the promises made to the Jews, and its consequences for the Gentiles. There is another point that may be noticed: when the prophets on God's part give encouragements to faith for the time then present, and to meet trying circumstances, the Spirit of God uses this to penetrate into the future, when God will interpose in favour of His people.* But I am going, perhaps, too much into detail.

Finally, when sin had already come in, when the law had been broken, and when too the prophets sent by God had in vain recalled the children of Israel to their duty and claimed fruit for God from His vine,—the promised Messiah came with proofs of His mission so evident that human intelligence could, and in fact did, recognise them. (John ii. 23; iii. 2.) God spoke in the Person of the Son (Heb. i), the great promised Prophet. But at the same time the Father was revealed in the Son, and man would not have God. The Son of God was delivering man from all the outward evils sin had brought into the world, and from Satan's power in this respect; but this manifestation of God in goodness did but bring out the hatred of man's heart against Him; the Jews also lost all right to the promises, and man rejected God manifested in goodness here below. The history of responsible man was closed; for we are not here speaking of grace, except so far as God's presence in grace tested man's responsibility: not only had sin come in, and the law been broken, but men could not endure God's presence when He was in their midst in goodness, not imputing to them their sins. All relation of man with God was impossible on the ground of what man is in himself, notwithstanding the miracles accomplished by Jesus, which were all goodness,† and not merely power; it was as He Himself said (John xv. 22–25): 'They have no cloke for their sin .... they

* This is connected with what is said in 2 Peter i. 20, 21. The circumstances of the moment do not explain the full bearing of the prophetical scriptures; what is said forms part of the great system of God's ways.

† The only exception was the cursing of the fig-tree, which was the expression of this state of things, at the close of the Lord's course here below.

have both seen and hated both me and my Father' (the expression always used by John when he speaks of God acting in grace). Yea, and this is a solemn statement, man's history morally is ended. But, blessed be God, it is in order to open the door of infinite grace to Him who reveals Himself as the God of grace in the Son. (John xii. 31–33.) The cross of Christ said, Man will not have God, not even when come in grace (2 Cor. v. 17–19); but it said also, God is infinite in grace, not sparing His own Son, in order to reconcile man to Himself.*

I turn back now to trace the ways of God briefly, and historically, in connection with man's responsibility. It is striking to observe in man's history, that whatever good thing God set up, the first thing that man ever did was to ruin it. Man's first act was an act of disobedience; he fell into sin, and broke all relation between himself and God; he was afraid of Him who had filled his cup with blessings. Noah, escaped from the deluge that had swallowed up a whole world except his own family, becomes drunken, and authority is dishonoured and lost in him. Whilst the law was being given, before Moses came down from the mount, Israel made for themselves the golden calf. Nadab and Abihu offer strange fire on the first day of their service, and Aaron is forbidden to enter into the most holy place in his robes of glory and beauty, and indeed in any robe at all, except on the great day of atonement. (Lev. xvi.) In the same way Solomon, David's son, falls into idolatry, and the kingdom becomes divided. The first head of the Gentiles, if we go on to speak of him on whom God conferred the ruling power, made a great image, and persecuted those who were faithful to Jehovah. Nor has the external or professing church escaped the common law of disobedience and ruin any more than the rest.

If we now consider God's ways as to man in the interval of time between Adam and the Christ, we find first of all, man in a state of innocence placed in the enjoyment of earthly blessings, without trouble of any kind; evil having no existence. Responsibility was set forth in the prohibition to eat of a certain tree. This prohibition or law did not suppose evil: Adam might have eaten of the tree, as of any other tree, if it had not been forbidden; it was purely a matter of obedience. Man yielded to the temptation; he lost God, hiding himself from His face, before he was driven out; then he was judicially driven out of the garden where he could enjoy God's presence, who in fact came to seek him there in the cool of the day: and he acquired a conscience; he learned, and that in spite of himself, not by an imposed law but inwardly, to make the distinction between good and evil. No doubt, conscience may be dreadfully hardened or misguided, but still it is there, in man; when a man does what is wrong, his conscience condemns him. God's law is the rule of the conscience, but is not itself the conscience which makes use of this rule. But from that time forth, man was fallen; he had disobeyed, and renounced his allegiance to God, dreading Him, hiding from Him if that had been possible; and then was driven out of the garden, deprived of all those blessings through which he had enjoyed God's goodness and was able to own Him and even to enjoy His presence, for God came to walk in the garden. Self-will and lust had entered into his nature, guilt and the dread of God into his position; and then, too, he was judicially driven out from a place which was no longer suited to his condition, and, morally, out of God's own presence. What a horrible thing, if he had been able to eat of the tree of life, and fill the world with immortal sinners, having no more fear of death than of God! God allowed it not.

But there are some very interesting circumstances to note in connection with the judgment under which man had fallen. We have seen that Adam fled from the presence of God. The judgment pronounced upon him, upon Adam and Eve (Gen. iii. 14–19) is an earthly judgment, not a judgment of the soul. Adam, and Eve also, are placed in a state of misery, and under the yoke of suffering and death. Before being driven out, Adam, by faith, as it seems, recognises life in the place wherein death had entered (Gen. iii. 20); but there is more; there is the promise made to the woman, of the seed which should bruise the serpent's head: the Christ, seed of the woman by whom evil entered into the world, was to destroy all the power of the

* The rejection of the Christ, come as the promised Messiah, and being at the same time God manifested in flesh—the end of God's ways with His people, and the manifestation of man's hatred of God coincided; and Israel's forfeiture of all right to the promises, and man's condemnation in his natural state, on the ground of responsibility, took place simultaneously.

Enemy. Then as sin had destroyed innocence, and given, through the shame of nakedness, a conscious sense of its loss, God Himself, by causing death to intervene, clothed Adam and his wife, and covered their nakedness. (Gen. iii. 21.) Before this, there was unconsciousness of evil; now evil is known, but is covered by God's own act. Man had sought to hide his sin from himself; but when he hears God's voice, his fig-leaves are nothing worth; they are of no avail to an awakened conscience in the presence of God: 'I hid myself,' he said, 'for I was naked.' So also before driving him out, God did not restore his innocence, which indeed was impossible; He did better: He clothed Adam and his wife, so that He might see His own work, that is, what was suited to Him in the state in which they were, accomplished by Him in His grace, besides the crushing of him who had led them into evil. Still man was driven out of the garden, where he had enjoyed all God's blessings without faith, to till the ground, to die, and until death to be separated from the God who before had walked in the cool of the day in the garden where he had dwelt. Man, thenceforth, knew God only *by faith*, if faith was in his heart—a new, all-important principle: he had lost God, had acquired a conscience, and, if he could, must live in painful toil to gain a temporal subsistence; he must find God, if he could; but he was from thenceforth outside the precincts which God frequented, and where His abundant blessings were dispensed without suffering or labour. Man had fled from God's presence, and God had driven him out. Adam was no longer in the relation in which God had formed him to be with Himself, either as to the state of his soul, or judicially: he was in sin. I repeat, man had fled from the presence of God, and God had driven him from the position in which He had placed him when He created him; he was estranged from God, with a bad conscience, knowing God just enough to be afraid of Him, having learned however that the seed of the woman should bruise the serpent's head, and being clothed by the grace and the work of God in a garment that bore witness to death, but which, as coming from God, covered, and that perfectly, the nakedness the consciousness of which was the expression of man's fall and of his state of sin. Man was now outside—could he enter, anywhere into God's presence to adore Him, to be morally with Him whom he had forsaken?

This fresh question now arises in Adam's history.

Abel offered a *sacrifice*, which cost him nothing, so to speak; but he offered it by faith, owning that he was a sinner, outside the garden, at a distance from God, and that death had come in; but recognising in God the grace that had covered his parents' nakedness, and drawing nigh to Him by a propitiatory sacrifice, which alone could take away sin, and through which alone a sinner could draw nigh to God in virtue of the death of another. God's character in love and righteousness, and on the other hand, the state of Abel, were recognised in his offering: he offered it by faith, and God accepted it, as He accepted Abel himself with it, bearing witness to his gifts. (Heb. xi. 4.) Abel was accepted of God according to the value of his gifts, that is, of Christ. God Himself covered Adam's nakedness; Abel comes, acknowledging his position, and the expiatory sacrifice by which alone he could enter into God's presence. Cain, on the contrary, presents himself with the fruit of his hard labour. Man, since he was out of God's presence, must draw near to Him to worship Him: all who are not openly apostates, not only from Christ but from God, acknowledge this. Cain acknowledges it, but how? He thinks he can come just as he is. And why not? As to sin, he thinks not of it. The fact that God had driven man out of paradise made no change in his thoughts; he presents himself as though nothing had happened; and, morally blind and insensible, he offers the fruit of his own work, it is true, but which was in itself the sign of the curse that was then lying upon the earth. He neither recognised what he was himself, nor what God was; neither sin, nor the curse that was lying on his work, as the fruit of sin. Once outside paradise, man had to approach God; and God Himself tells us for all ages, in this treasury of great principles laid up in Genesis, how this can be done. All these histories contain the groundwork of our relations with God, while shewing at the same time the state of man.

Sin becomes complete: we have already had sin against God; sin against a brother follows. Cain was irritated because God had refused him, and murder comes in: Cain kills his brother. God puts the question to him, not now saying as before to Adam: 'Where art thou?' for Adam ought to have been in the presence of his God full of joy, and 'Where art

thou?' involved his actual position; but God says: 'What hast thou done?' First of all, however, God addresses Cain on the subject of his relations with Himself. 'If thou doest well,' He said, 'shalt thou not be accepted?' and: 'unto thee shall be his desire,* and thou shalt rule over him'—'if thou doest not well, sin, or a sacrifice for sin (the Hebrew word has both meanings) is ready to hand' (literally, 'is lying at the door')—that is, there is a remedy. It is parenthetical, but these are the general principles of our relations with God. If a man does what is good, he is accepted of God, and if he does what is evil, there is a sacrifice for sin which the grace of God has set at the door. Notice here that Abel's sacrifice was not a sacrifice for sin: neither Cain nor Abel came before God with the conscience oppressed by a known transgression. It is the state of each of them that is in view, the state of man before God: the one, the man who owns himself driven out from God's presence, and who draws nigh to God according to grace; the other, the natural man, insensible to sin. In God's answer to Cain, the subject is positive transgression, and this confirms the idea that in the passage (ver. 7) a sacrifice for sin is meant, and not sin itself. But Cain, as I said, becomes guilty of sin against his brother; he fills up the measure of sin in its second character, which for Adam was impossible. God pronounces sentence upon Cain, who, cursed in his labour, fugitive and vagabond, abandons himself to despair; then, leaving altogether the presence of God, who spoke with him, he proceeds to establish himself in the land where God had made him a vagabond ('Nod') and *the world* begins. Cain builds a city, and calls it after his son; his children grow rich, they invent working in metals, and the refinements of the arts are introduced; they make themselves as happy as they can without God. I have no doubt, that besides the general truth, we have in Cain a type of the Jews as having slain the Lord: they carry their mark on their forehead. Lamech follows the bent of his own will, and takes two wives, but he is, I think, a type of Israel in the last days; Seth is the man after God's counsels—Christ. The two families are established upon the earth; but already the hatred of the one against the other shews itself in Cain and Abel. (Compare 1 John iii. 11, 12.) In the meantime we have God's testimony: Enoch, who announces the coming of the Christ in judgment, and Noah, who passes through the judgment of the earth, and, as it were, comes to life again for a new world.

I have enlarged somewhat on this part of the history, because it gives us the state of fallen man, and the principles according to which he is in relation with God, without religious institutions, though not without testimony on God's part. Eternal life is also shewn figuratively in Enoch, as in Abel the sacrifice by which fallen man can approach God, and in Adam and Eve (in the state of judgment in which man is), sovereign grace, which clothed them before driving them out; then, in Noah, the end of the age is announced, and the judgment is gone through. We find all this in its main principles in grace, recalled in Hebrews xi. 1–7. But fallen man grew worse and worse; Noah alone remained, whom God saved when He destroyed the world.

We should note carefully as to the facts thus far recorded, that although far deeper principles, eternal in their nature and their effect, are contained in them, the history of this epoch of judgment upon Adam and of the judgment of the world, is a history of this world, and that the judgments are governmental, and belong to the course of things here below.

A new world begins with Noah. It begins with sacrifice; and here 'burnt-offerings' are expressly named; they were acceptable to God. God would no more curse the earth, nor again smite every living soul, but the seasons should follow in their course, according to God's established order, as long as the earth lasted. But man is no longer, as he was before in paradise, the authority that in sovereign right gave names to the animals in peace: the fear of man was to keep them in awe; man might eat them, but blood, the sign of life, he was not to touch. Then magisterial authority was established to restrain the violence that had broken loose. He that should take man's life must lose his own: God would require blood at the hands of him who shed it; and man was invested with the authority necessary to enforce this law. And God gave the bow in the cloud as a sign of His covenant with the whole creation, in witness that there should no more be a deluge.

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* Compare the sentence pronounced upon the woman. (Gen. iii. 16.)

It is under this order of government that we live now on the earth. But Noah, in the enjoyment of the blessing granted to him, failed to maintain his position, became drunken, and was dishonoured. The world is divided into three parts: one in relationship with God; another, a cursed race, named in view of Israel's history; thirdly, the mass of the Gentiles. Man seeks to become great upon the earth, and to centralise the power of the race, yet one; but God confounds their purposes with their language: then imperial power is set up on the earth in Nimrod. Babel and the land of Shinar begin to be conspicuous: this is our world.

Another important element now stands out in the history: the introduction of *idolatry*. Not only does Satan, as tempter, make man wicked, but he makes himself into a god for man, in order to help him to satisfy his passions. Having lost God, with whom, nevertheless, he had been in relation, and had made a fresh beginning in Noah, man made a god of everything in which the power of nature shewed itself, making of it a plaything for his imagination, and using it to satisfy his lusts. It was all he had. Even that part of the race that was in relationship with Jehovah (Gen. ix. 26) is specially noticed as having fallen to that depth. (Joshua xxiv. 2.) Terrible fall! Although man could not free himself from the consciousness that there was a God, a Being who was above him, and though he feared Him, he created for himself a multitude of inferior gods, in whose presence he would seek to drive away this dread, and obtain an answer to his desires, hiding that which always, in reality, continued to be an 'unknown God.' Everything took the form of 'God' in man's eyes; the stars, his ancestors, the sons of Noah, and members of the human race still more ancient and less known, the power of nature, all that was not man but acted and operated without him—the reproduction of nature after its death, the generation of living creatures. The true God he had not; yet needed a God, and in a state of dependence and wretchedness, he made gods for himself according to his passions and imagination, and Satan took advantage of it. Poor mankind without God! Then God interposed sovereignly, reducing also, as we may note in passing, the length of man's life by half after the flood, and by as much again in Peleg's time, when the earth was methodically divided.

But, as I have just said, the universal influence of idolatry led to an intervention on God's part which stamped its character on His most important ways: He *called* Abraham, and caused him to come out from the surrounding corruption, in order to have him as the stock of a people that should belong to Him. In him, the father of the faithful, are shewn forth three or even four great principles; God's sovereign will, otherwise called *election*, then God's *call*, *the promises*, and *continual worship by a man who was a stranger on the earth*. This last circumstance, the possession of the promises with the non-possession of the things promised, drew out the affections and hope to that which was outside this world, though still indeed in a vague way; but other revelations were added. These principles have characterised the people of God from that day forth.

This then is the sum of these new ways of God: the world having given itself up to idolatry, God called out a man to belong to Him, outside the world, making him the depositary of His promises. There had been faithful men before, but not the stock of a race (as Adam was of the fallen race); but Abraham is the head of a race, for even we ourselves, as being Christ's, are the seed of Abraham.

Nothing can be more instructive than the life of Abraham; but here we can only notice that which characterises the ways of God. Abraham declared that he was a pilgrim and a stranger; he erected an altar to God when he came into the land which God had given him, but in which he possessed no place whereon to set his foot; he had nothing but his tent and his altar. He pitched his tent, and built his altar, wherever he dwelt. He failed, and without consulting God, went down into Egypt. God preserved him, but Abraham had no altar from the time of his leaving the land of Canaan, until his return to it. A numerous posterity (Israel) to whom the land was to be given in possession, was promised to him; besides that, all the nations of the earth were to be blessed in him. After the son, in whom were the promises, had been offered to God, and he had received him again as risen, the promise of blessing to the Gentiles was confirmed to the seed—that is, to Christ. (Compare Gal. iii. 16.) The promises are without condition, that is, they belong to God's determinate purpose. Israel will be blessed through them in the last days; Christians,

not to speak of other revelations and things fulfilled that are of infinite importance, enjoy them already. Sarah desired 'the seed,' according to the flesh, before the time. But all had to be on the ground of promise: it is grace, faith and hope; for at that time nothing was fulfilled (and this still remains true as to the glory, except in regard to the Person of the Christ), only God was the God of Abraham, as also of Isaac and Jacob, the heirs with him of the same promise. In Isaac, we have the type of the relations of Christ to the church; in Jacob, we descend into the sphere of the earthly people.

Afterwards, when Jacob had come into Egypt, the Israelites were subjected to the yoke of slavery, to the hard bondage of the Egyptians, as we are to sin in the flesh. This introduces another deeply important principle, that of *redemption*, and in connection with it yet another, the existence of a people of God upon earth, in the midst of whom God dwelt. (Ex. iii. 7, 8; vi. 1–8; xxix. 45, 46.) It is sovereign grace that considers the affliction of the people, and hears their cry; but the Israelites were in sin as well as the Egyptians: how could God deliver them? He found a *ransom*; the blood of the Paschal lamb, figure of Christ, was sprinkled in faith on the lintel and two sideposts of the door, and God, who was smiting in judgment, 'passed over' the people sheltered by the blood. Israel ate the lamb that had been sacrificed, and had secured them from judgment; they ate it with bitter herbs and unleavened bread—with the bitterness of humiliation and truth in the heart, their loins girded, their staff in their hands, their sandals on their feet; they left Egypt in haste. Then follows the deliverance of the people when they were come to the sea: 'Stand still, and see the salvation of Jehovah.' Egypt's power falls under executed judgment; Israel is out of Egypt, delivered and brought to God: redemption is complete, and the people shall no more see the Egyptians for ever. (Ex. xiv, xv.)

There was also a life that God cherished: Israel had to drink of the bitter waters of death (Marah), which Christ underwent in its reality for us. They were fed with the manna (Christ), were made to drink of the water from the rock (the Spirit of God), and were sustained from on high in conflict. But all is grace; God acts in grace, and is glorified where man fails; man too is with God, for redemption brings us to God (Ex. xix. 4); only the journey under grace, in order to attain this, is added in its great principles. The Sabbath is established: the redeemed people had their part in God's rest; this is connected with the manna, Christ, as is conflict with the water from the rock.

Some verses of chapter xv of this Book of Exodus here claim our attention. We find on the one hand: 'Thou by thy mercy hast led forth the people that thou hast redeemed; thou hast guided them by thy strength into the abode of thy holiness' (ver. 13); but on the other hand, we read in verse 17: 'Thou wilt bring them in, and plant them in the mountain of thine inheritance, the place that thou, Jehovah, hast made thy dwelling. . . . .' That is, they are brought to God Himself; their redemption is absolute and complete; but they were also to be introduced into the promised inheritance. The reader will notice that it is no question of the wilderness, either in Exodus iii or Exodus vi, or here, Exodus xv. 1–21: the work of redemption being perfect, the wilderness is not necessary: the thief was fit to be with Christ in paradise, and so are we. (Col. i. 12.) The wilderness forms no part of God's *counsels*, which, so far as we are concerned, refer to redemption, and the inheritance; but it does form part of God's *ways*. See Deut. viii. 2, 3, &c.; God proves us, that we may know ourselves, and know Him. Those who make a profession are put to the test on the ground of an accomplished redemption: if they have not life, they fall on the way, whilst true believers persevere to the end. Then again, the state of the people is tested, and they are chastened. (Deut. viii. 5, 15, 16.) In this position we are, in principle, under the law; it is what we are before God in respect of His government; but it is under the rod of the priesthood that we are led. (The death of Aaron ends this part of the type; and the 'red heifer' is a special provision for the defilements which are contracted in the wilderness.) It is otherwise when justification is the subject: then, at the end of the wilderness journey—our life of probation here below—it is said: 'According to this time (that is, at the end of the wilderness) it shall be said of Jacob and of Israel, What hath GOD wrought?' All through the wilderness, the question was, What had *Israel* done?

As the Red Sea, in type, was the death of Christ for us, so the Jordan represents our death with Him; then comes our warfare, as God's host, with spiritual wickedness in heavenly places. But before this, there is Gilgal, the application of our death with Christ to our state of soul, in practical detail. The camp was always at Gilgal: the remembrance, by faith, of our identification with Christ in death (in the Jordan), is at Gilgal; then, the manna, the provision of a Christ come down here below, for the wilderness, is replaced by the old corn of the land, a heavenly Christ; and the Captain of Jehovah's host comes forward.

Success in warfare and blessing in the wilderness depended upon the state of those who were in close connection with God Himself: He blessed them, but He ruled in the midst of His people. These two things, the wilderness and warfare—the warfare waged by Israel as Jehovah's host—are found not indeed at the same moment, but during the same course of human life. But salvation, that is, redemption, is at the Red Sea; deliverance, as a thing experienced, is at the Jordan. The rod smote the sea; and the sea was no more, unless indeed as a safeguard for the people: the ark remained in the Jordan until all had passed over. It is well to notice that conditions and '*if's*' do not refer to salvation, but to the wilderness journey; then, for those who have faith and life, there is, together with the '*if*', the promise of being kept until the end, so that there is no uncertainty for faith; but here it is a matter of relations with a living God known experimentally, and not an accomplished work.

As to Israel historically, they had accepted the promises at Sinai, on condition of their own obedience. That is the first covenant, established by means of a Mediator, which supposes two parties; the enjoyment of the effect of the promise, depending as it did upon the faithfulness of man quite as much as upon the fidelity of God, was not more sure than the weaker of the two parties; and in fact the golden calf had been made even before Moses came down from the mountain. The new covenant will be established with Israel and Judah as the old one was. It will be when the Lord shall return and forgive their sins, not remembering them any more, and accomplishing His work in writing His law in their hearts, and not upon tables of stone. But the fact is of all importance that the people, at Sinai, consented to receive blessing on the condition of precedent obedience: this changed and aggravated the character of the sin, inasmuch as not only were the things themselves evil, but they amounted to a breach of the law, which formally connected God's authority with the obligation of the relationships which it forbade to violate. The relationships and obligation existed already, but the law made the breach of the latter a positive transgression against God's express will: under it, not only was human righteousness at stake, but also God's authority. The last commandment, 'Thou shalt not covet,' &c., as we have said, did not deal with actual sin, even in the flesh, but with its first motions, and, for a soul born of God, led to the discovery of the root of sin in the flesh. But if all were fulfilled, it was never anything more than human righteousness.

Another great truth already noticed now found its realisation: God dwells on earth in the midst of His people. God had set up His throne in the midst of Israel: two things were in connection with it—first, the direct government of God, known by faith as the God of all the earth, and next, it was there that God was approached. God did not reveal Himself, He was hidden behind the veil; but there the sacrifices were presented: all the relations of religion (or at least of worship) of the people with God were carried into effect and centred there. There God's dwelling was purified yearly; there Israel's sins were blotted out by sacrifices that were figures of the sacrifice of Christ. At the same time the tabernacle was the expression of heavenly things; only the veil which closed the entrance into the most holy place was not yet rent, and man could not enter the most holy place, save only the high priest once a year. Such was the state of the people. They had accepted the law, as the condition, from that time forth, of the fulfilment of the promises; God's presence was in the midst of the people, but inaccessible, behind the veil, and God's government was carried on in the midst of the people, and for their good. But the tabernacle and all its ordinances were only a shadow, and not the 'very image' of the things: and this is the reason why we have more of contrast than of comparison in the Epistle to the Hebrews.

Let us notice, in passing, God's grace and condescension in His ways with His people. Was Israel in bondage? God came as Redeemer.

Must the people wander as pilgrims in the wilderness? God also dwelt in a tent in their midst. Must they wage war in Canaan? God appeared with a drawn sword, as Captain of Jehovah's host. Were they established in peace in Canaan? God had a dwelling built for Him like to the palaces of the kings.

The journey through the wilderness accomplished, a few words require to be said on Deuteronomy, which is a book by itself. This will give me the opportunity of noticing the character of the entire Pentateuch; but my remarks shall be short.

GENESIS lays the foundations and all the great principles of the relations of man with God: there we find creation, Satan, the fall, sacrifice, the separation of the saints from the world, the judgment of the world, government to put a check upon evil, the call of God when idolatry set in, the promises, the seed of God; those that were His, pilgrims and strangers, but with a regular worship—otherwise no religious institutions; then the resurrection, in Isaac; the Jews, the earthly people, in Jacob. In EXODUS we have redemption, the law, the tabernacle, a people of God, the presence of God on His throne on earth, the old covenant, the priesthood. In LEVITICUS, the detail of the sacrifices, ceremonial purity, and particularly that which concerns leprosy, the great day of atonement, the feasts, the Sabbatical year, and the jubilee, when every one returned into his inheritance; and prophetical denunciations in case of disobedience. In NUMBERS, the numbering of the people, the separation of the Levites, the law of jealousy, Nazariteship, the history of the journey through the wilderness under the leading of the cloud and under the priesthood, and, together with the history of the conduct of the children of Israel during this journey—the red heifer; the people, except two men and the little children, perish in the wilderness: the judgment of God is pronounced, according to His sovereign grace, by Balaam. We find also in this book the details of the sacrifices for feast days and especially for the feast of tabernacles, vows, the taking possession of the land on the eastern side of Jordan, the brazen serpent, the Levites' inheritance, and the cities of refuge. Though there be history in all these books, the history itself, not only the rites and ceremonies, is typical of spiritual things: 'All these things happened to them as types,' says Paul, 'and they were written for our admonition, upon whom the ends of the ages are come.' (1 Cor. x. 1–13.) We have no proof that, with the exception of Leviticus viii, ix, one single sacrifice was offered in the wilderness, unless to Moloch and Remphan. The Book of DEUTERONOMY occupies a place by itself: it supposes that the people are in the land; it reminds them of their disobedience, and insists upon obedience: its object is to keep the people in close connection with Jehovah. A place was to be appointed in the land, where the ark and worship should be set up, where all the feasts were to be celebrated, and all offerings and tithes brought, except that which was given in the third year, to the Levite, in the place where he dwelt;* the priests are scarcely mentioned; it is the people in direct relationship with Jehovah: blessing would rest upon obedience, and judgment upon disobedience. The book concludes with a prophetical song, announcing the apostasy of the people and the judgment of God, a judgment which would fall upon the nations that should oppress Israel. In Exodus and Leviticus, the point is approach to God; here, in Deuteronomy, the enjoyment of Jehovah's blessings (and that, too, in a spirit of grace toward those who should be in need), both as directly under the hand of Jehovah, and in faithfully keeping the law given by Him. Several ordinances, relating to feasts and to the cities of refuge, are repeated; but the distinguishing character of the Book is a people without king or prophet (although the priests are named, they hardly ever appear) put in possession of the land to serve Jehovah, who had given it to them. God, however, raised up, when necessary, at the time to which this book refers, extraordinary men to re-establish the affairs of the people, when they were fallen into decline through their sins; but it was, essentially, Jehovah and the people.

The taking possession of the land of Canaan is related in the Book of JOSHUA. The people's responsibility is clearly brought out, but, on the whole, God was with them, and no enemy could stand in war against them. God was with Joshua as long as he lived, and this continued during the life of those who had been eye-witnesses of the marvellous works of Jehovah.

* This may be seen, historically, in the Apocryphal Books. (See Tobit i. 6–8.)

But immediately afterwards (in JUDGES), the people fell into idolatry. Having failed to exterminate the nations upon whom God was executing judgment by their means, the children of Israel learned their wicked and idolatrous ways, fell under the judgment of God, and were given over into the hand of divers tyrants and persecutors. God raised up a judge from time to time, and there was relief and blessing during his life; but after his death, the people fell again into the same disobedience, and were afresh given over to their enemies.

At length in time, the ark was taken, and the relations of Israel with God on the ground of their own responsibility were at an end. God, however, continues His ways, and the taking of the ark becomes the occasion of making them evident: Christ is the centre of them; He is Prophet, Priest, and King. The high priest was the point of contact between the people, as responsible, and God; the ark, the place where this contact was maintained: but the ark was taken. There could henceforth be no more day of atonement, no more throne of God in the midst of the people, no more sprinkling of blood according to the order of the house of God! Where was He who sat between the cherubim? He failed not to smite the false god with His mighty power, only He did it not in Israel, but in the Philistines' land. All was over for Israel on the ground of their responsibility; but God's sovereignty and His supreme goodness could not be set aside, nor limited. God intervenes by a *prophet*, and raises up Samuel, as He had in bygone days brought the people up from Egypt, before the ark was with them. The prophet sent by God in His sovereignty, is the link between the people and God. God Himself was the King in Israel; but the people wished to be like the Gentiles, and to walk by sight, and not by faith, and they set up a human king, Saul. He was in general successful; but being abandoned of God through his disobedience (which was that of Israel), he fell by the hand of the enemies for whose destruction he had been raised up. But God, in view of Christ, would have a *king*, and David was this king. The priest, the prophet, and the king reveal God's thought as to the Anointed. But the son of David, blessed as he was, failed, as man has ever done, and the kingdom was divided.

Some remarks should be made as to royalty itself. Royalty is properly effective power in action, and, in the kingdom of God, it is God's power, the king who reigns for God in Israel, the intervention of God in power. We have had the walk of responsible man under the priesthood, and side by side with that, the prophet who acted on God's behalf, by the word; this in itself was grace: but now power is joined to grace to accomplish God's designs. God knew well how to deliver and avenge Himself of false gods, without man; but He was minded to reign in Man: this is the third character of Christ. As Prince of peace, it is indeed Solomon who is the type of the Lord; but the exercise of His power is shewn characteristically in David as a sufferer and deliverer: this will be the means of the re-establishment of Israel, in the last days. In Psalm lxxii we have the king, and the king's son. It is David who brings back the ark from Kirjath-Jearim, but he does not place it again in the tabernacle where the outward form of worship existed, but upon Mount Zion, which God had chosen to be the seat of royalty. See Ps. cxxxii; 2 Sam. vii; 1 Chron. xvi. 34. Then, for the first time (for here it was grace, and grace exercised in power), David institutes the singing of the hymn: 'For His mercy endureth for ever.' This hymn was again sung under Nehemiah, a striking occasion for it, and we hear it already, as prepared for the last days, in Psalms cvi, cvii, cxviii, cxxxvi. Although royalty was historically placed on the footing of responsibility, the great and unfailing principle of grace acting in power was now established—the sure goodness of God toward Israel, in the Person of the Christ: 'For his mercy endureth for ever.' An unfailing posterity and house were promised to David. (2 Sam. vii. 12–16; 1 Chron. xvii. 11–14.) The Christ, the true Son of David, had a place clearly defined and determined by God, although for the time being, the house of David was set under responsibility, and failed forthwith. (2 Sam. xxiii. 5; compare Heb. xii. 18–22.) The temple built upon Mount Moriah, although surely the habitation of God, had not this promise of enduring for ever.

JOSHUA, beginning with death at Gilgal, gives us the spiritual power of Christ, the Chief and Leader of His people. The Book of JUDGES shews to us the people's fall, but the intervention of God in grace; then comes SAMUEL, the last of the Judges, and then Royalty.

Israel, that is the ten tribes, soon abandoned Jehovah, though priding themselves in His name; Judah's decline was less rapid. This is the history related to us in the KINGS and CHRONICLES, the last being written, or at any rate finished, after the return from Babylon. The Book of Kings is (after the division of the kingdom) especially the history of Israel, and that of the intervention of Jehovah by means of Elijah and Elisha; but the history of Judah is continued, up to the captivity. The Book of Chronicles is the history of the family of David.* Israel severed themselves from the temple, and in fact from Jehovah, by setting up the worship of the golden calves. Responsibility is attached to the kingly functions, but Israel never departed from their false position. But whether for Israel or for Judah, this period is characterised by prophets sent of God. God thought of the faithful in Israel, when the prophet could find none, a touching testimony of His grace! Great as was the prophet, who did not even pass through death, Elijah found but himself alone where God knew seven thousand. But the prophets in Israel, and those that bore testimony in Judah, had very distinct characters. A large portion of the Book of Kings relates to us the history of Elijah and Elisha: their testimony referred to Jehovah's rights in the midst of an apostate people, and served to maintain, in the heart of the faithful hidden in the midst of this people, faith in Him whom the people had abandoned. There was no testimony as to the coming Messiah,† nor as to God's ways in general; but there were miracles that we do not find (except a sign given to Hezekiah) in the prophets of Judah, because in Judah the profession of the worship of Jehovah still existed. Elijah and Elisha kept up in their persons the testimony of Jehovah in the midst of an apostate people, and, as did Moses in setting it up, performed miracles to maintain this testimony personally. The prophets in Judah insisted upon faithfulness in the midst of a people that professed to serve the true God and to possess His temple, and encouraged personal faith, not by miracles which declared that Jehovah was mighty, but by promise, which belonged to the people according to the love of God and His unfailing faithfulness.

Israel was lost amongst the nations, led captive by the Assyrians, but not for ever (the Messiah, when He comes, will find the ten tribes again), whilst the public ways of God were pursued in the history of Judah. The ministry of the prophets continued until, as Jeremiah says, there was no more remedy, that is, up to the Babylonian captivity, and even after it. But the Babylonian captivity was of immense import, as regards the earth: the throne of God ceased to be upon earth, there was no longer any throne of God upon it: the times of the Gentiles, of the power of the Beasts in Daniel, had begun, and will continue until the last Beast be destroyed by the power of the Lord Jesus, at His coming. Only the Christ had to be presented to them as King: this is the history of the gospel as far as concerned the Jews, thenceforth vagabonds upon the earth, although not lost, as was Israel, amongst the Gentiles, but having God's mark upon them to preserve them for the days of blessing that await them when they shall repent—a remnant at the least—and shall look upon Him whom they pierced. The expressions: 'God of the heavens,' and 'God of the whole earth,' are never confounded in prophecy. The history of Israel under the old covenant, under which blessing depended upon man's obedience, was at an end; but promise still remained,—the promise, that is, of the Messiah

* There is a great difference between the David of Chronicles and that of Samuel. The king in 1 Chronicles is the David of grace and blessing according to the counsels of God. The king in Samuel is the historical David exercised in responsibility. In Chronicles we do not find the matter of Uriah nor that of Absalom. It is a question of God's mind: no evil is reported, save that which is necessary to make us understand the history. Even Joab with all his crimes, who is not cited in 2 Samuel v, xxiii, is here mentioned because he took the stronghold of Zion. This shews what value Zion has in the eyes of God and in what way the Chronicles regard the history. In the Book of Kings it is the history of Israel and the conduct of the kings under responsibility.

† I have no doubt that we have, for the spiritual eye, a hidden testimony in their persons. Elijah places again, so to speak, the violated law in Jehovah's hands, in Horeb; then he follows each step of Israel: Gilgal, where they were set apart for God; Bethel, the place of the earthly promise made to Jacob; Jericho, the place of the curse; then the Jordan, or death; and Elijah goes up to heaven. From thence Elisha passes through death again and enters upon his career of service. But Elijah's miracles are miracles of judgment; Elisha's, except the second, are miracles of goodness and grace.

and of the new covenant. Then God in His goodness, put into the heart of Cyrus, who had not given himself up to the gross idolatry of Babylon, and hated idols, to cause at least a remnant of Israel to return to the land of promise, and further, to help to re-establish the temple of the true God, and His worship. Thither the promised Messiah came in His time, but for purposes yet far more glorious, putting man, nevertheless, to a last test. Come in humiliation in order to be near to man, shewing at the same time by His words and His works who He was, that He was over all, but come in goodness and grace towards man, accessible to all, abolishing all the effects of sin, He encountered sin itself manifested in its true character in man, in the rejection of God thus present.

Man, then, was tried in his innocence by the Enemy, and fell; he was tried without law, and sin reigned; under the law, and he transgressed it; afterwards, when man had become a sinner and transgressor, God came in goodness, not imputing his sins to him, and man would not have God. The history of responsible man was ended from that time forth; Israel also had lost all claim to the fulfilment of the promises, otherwise unconditional, —having rejected Him in whom this fulfilment was to be found.

It only remains for me to give some idea of the prophecies, in order to facilitate the understanding of these revelations of God; and then to pass rapidly the *Hagiographa* in review.

Of all the prophets, ISAIAH takes in the most extended horizon. As long as Israel is owned of God, the Assyrian is the enemy. It will be thus in the last days, and whilst that which the prophets say of him encouraged the faith of their contemporaries, what they announced will not have its complete fulfilment until those days. A brief analysis of Isaiah will furnish us with the entire compass of prophecy, the other prophets giving us details that require but few words. The first four chapters form a preface which shews the moral ruin of Judah and Jerusalem and the judgments which should fall upon her, and her restoration, bringing in peace and turning to naught man and his glory, and revealing Christ the glory of the remnant. The judgment in chapter v is founded upon the people's giving up what God had made them at the beginning; in chapter vi, it is based upon their incapacity to stand in the presence of God, who was about to come;—these are the grounds of the judgment of man, of Israel, and of the church: but there was to be a remnant in the midst of the blindness of the people. Then we find Immanuel, the Son of the Virgin, the sure foundation of the confidence of faith; and the Assyrian, the rod of God, but also (until the end of chapter ix. 7) the effect of the presence of Immanuel, a stone of stumbling for the people, from whom God hides His face, but yet a Sanctuary, and finally the Restorer of the people in glory. Chapters vii, viii, ix. 1–7 are a parenthesis to introduce Christ. Chapter ix. 8 resumes the thread of the people's history with its different phases, verses 8–12; 13–17; 18–21; x. 1–4; then comes the Assyrian, through whom the chastisements are brought to an end. Chapters xi and xii depict the full blessing at the end: the Holy One of Israel is again in the midst of the people. This completes the review of the great elements of the prophecy. Chapters xiii–xxvii announce the judgment of the Gentiles, of Babel where Israel was captive, the characteristic city of the times of the Gentiles and Israel's captivity. The judgment of the Assyrian comes after that of Babylon, shewing that the last days are in question, for in history, Babel's greatness and empire were founded upon the fall of the Assyrian. After Babylon come the other countries; only, in chapter xviii, we have Israel brought back to their land, but despoiled by the Gentiles just at the moment when they seemed about to flourish. Jerusalem and its head undergo judgment; then the whole world is convulsed, and the Lord comes, whom the faithful were awaiting. The powers of evil, on high, are judged, and the kings of the earth, upon the earth. (Chap. xxiv. 21.) The veil which hindered the Gentiles from seeing shall be taken away, the reproach of the people shall be abolished, and the first resurrection will take place; the power of the Serpent among the peoples will be destroyed; Jehovah will care for Israel as a vineyard in which He finds His pleasure. (Chaps. xxv–xxvii.) In chapters xxviii–xxxiii a series of special prophecies portray the last assault of the Gentiles against Israel, in which the Edomite and Assyrian are conspicuous, but each of these prophecies ends with the full blessing of Israel, and the presence of the King (Christ). Then come four chapters containing the history of Sennacherib, which furnished the occasion for the prophecy, but in which Hezekiah healed—figure of Christ risen—and the

deliverance from the attack of the Assyrian, prefigure the events of the last days. From chapter xl to the end, we find the controversy of Jehovah with Israel, because the latter had forsaken Him for idols, and, with this, the judgment of Babel, the great vessel of this idolatry upon earth, which Cyrus (called by name) captured—in a word the judgment of idolatry; and then the rejection of the Christ. The first part reaches up to the end of chapter xlviii; then Christ is the subject from chapter xlix until the end of chapter lvii: God will have righteousness. Then, after some reproaches addressed to Israel, we have their glory in the last days.

I have enlarged a little upon Isaiah, because the whole range of prophecy, at the time when Israel was owned, is contained in it, as well as the thoughts of God. Daniel, on the other hand, gives us the history of the 'Beasts,' when the Jews are in captivity, and, consequently, outside God's direct government in Israel. The other prophets take up details: Jeremiah, the ruin of Judah, the state of things within; Ezekiel, Israel already rejected.

JEREMIAH insists upon the iniquity that had brought on the ruin, but in chapter xxxi he announces grace and a new covenant with Judah and Israel, and in this chapter, also, and the two following, full blessing upon Judah and Israel; after which is the judgment upon the nations.

EZEKIEL introduces Jehovah Himself, executing judgment upon Jerusalem, when, at the same time, He quits His throne which is there no longer; thus Judah and Israel are in the same position before God, and Ezekiel speaks of them both. In chapters xxxiv–xxxvii, Israel is restored by God, and purified, Judah and Israel are joined together to be separated no more; Christ (David) is there, and the tabernacle of God is with them. In chapters xxxviii, xxxix, the northern power, Gog, the prince of Rosh, Meshech, and Tubal, rises up to lay waste the land, making known by the judgment that Jehovah then executes upon him, the name of Jehovah, and that Israel had been in captivity on account of their iniquities. Then Ezekiel gives the plan of the new temple.

To DANIEL, captive at Babylon, but keeping himself pure from all defilement, are confided all the events of the history of the four Gentile monarchies. The first six chapters of this prophet relate the histories of these empires as belonging to the world: Daniel is but an interpreter. The last six chapters shew us the same empires in their relations with captive Israel. As always, Israel's deliverance and the judgment of their oppressors come at the end. Daniel shall have his part in this joy.

HOSEA predicts the transporting of the ten tribes, and then he announces that by the captivity of Judah there would no longer be a recognised people of God upon earth, but that at the end they should set up for themselves one only Head (Christ): and the day of blessing should be great. Israel should remain a long time without the true God and without false gods, without sacrifice and without idols, but would own Jehovah and David (Christ) in the last days: their repentance is depicted in the last chapter.

JOEL foretells, on the occasion of a famine, the destruction of the northern army, and then the gift of the Spirit to all flesh before the terrible day shall come.

AMOS, after having threatened judgment that should be executed upon different nations of Canaan, declares that the patience of God will no longer bear with the iniquity of Israel, but he sets forth also, as do all the prophets, the return and blessing of Israel, adding that they shall never more be rooted out of their land.

OBADIAH is a prophecy against Edom, whose jealousy of Jerusalem and implacable hatred are often spoken of; then he announces the day of Jehovah for the judgment of the nations, and the deliverance of Zion, as always.

JONAH has a special character; if Jehovah had chosen Israel to be a people apart to preserve the knowledge of His name upon the earth, He is none the less the God of the Gentiles, and a God of goodness and mercy. When privileges put into the shade the knowledge of what God is in Himself, the possession of these privileges becomes a stern party spirit: this was clearly shewn in the Jews. It is remarkable that in Jonah the testimony of divine mercy is addressed to the great enemy of God's people. We see also in this prophet the ways of God when repentance is manifested; furthermore, in some respects Jonah is a well-known type of the Saviour. The subject of chapter iv is in contrast with the special blessing upon the Jews at the end; God is likewise the God of the nations.

MICAH resembles Isaiah in many points, but the development of God's

plans is much less complete in his book, while he appeals more to the conscience of the people; but the promises made to Abraham and to Jacob will be fulfilled.

In NAHUM, God's indignation is aroused against the pride of human power and dominion, and Nineveh (the Assyrian) is destroyed: the race will never be reinstated, and Judah is finally delivered.

HABAKKUK is the expression of faith in Jehovah, in spite of everything, and of God's ways in the history of the people. The prophet complains of the iniquity that surrounds him in Israel: God shews to him the Chaldeans, whom He is bringing to visit the land in judgment because of this iniquity; then the prophet's affection for the people is awakened, and he complains of the Chaldeans; and God shews him that he must live by faith: He will punish these violent enemies, whose passions He had used as a rod to chasten Israel; but the man of faith must wait. The day of Jehovah shall come, and the earth shall be covered with the knowledge of the glory of Jehovah as the waters cover the sea. The prophet recalls the former deliverance of Israel, and rejoices in Jehovah, although no blessing from Him be apparent.

ZEPHANIAH announces a judgment upon the land, which will allow no iniquity to escape,—the day of Jehovah, a day of wrath, of trouble and of anguish, when the land shall be devoured by Jehovah's wrath. The meek will have to seek Jehovah to be 'sheltered' (chap. ii. 3); first of all Israel, then the Gentiles shall be judged, the Assyrian being their head (for here Israel is owned); then comes that which concerns Jerusalem, as though God had said, She will repent; but she became corrupt, going from bad to worse. The prophet takes this opportunity to call the remnant to wait upon Jehovah, who was about to gather all the nations to judge them in His anger. Then, everything would be changed: all the nations would call upon Jehovah out of a pure heart, and Israel should be brought back to Him in hearty repentance, iniquity would be found in them no longer, and they should be for a people of renown and glory amongst all the nations of the earth; a fitting conclusion to all God's ways spoken of by the prophets.

The prophets that follow prophesied after the return from Babylon, and have another character.

HAGGAI is full of interest, though simple and short. He would have the people to think of Jehovah and not of their worldly interests; he would have them to set to work again to build the House, whose progress the enemies had interrupted, and that they should do it, trusting in Jehovah, and without waiting for the leave of the king of Persia.: the Jews did so, and in fact, when they acted by faith, Providence helped them by the king's authorisation. But for faith, God undertook all for them, and He controls the hearts of kings. It is the order of faith acting according to God's word, here given by the prophets Haggai and Zechariah. At the same time, this furnishes the prophet with the opportunity of announcing that God was going to shake the heavens and the earth, so that all human power, as well as the spiritual powers in the air, should be set aside. Then will be fulfilled that which the children cried by inspiration when Jesus entered Jerusalem: 'Peace in heaven,'—and the power of Christ, the Head of Israel, will be established, identified with that of Jehovah.

ZECHARIAH takes up the re-establishment of Jerusalem at that time, but giving the history of the city until the first coming of the Christ, and even until the second. He speaks, indeed, of the destruction of the nations who laid Jerusalem waste, but of this only incidentally. Jerusalem is justified, then blessed by the administration of grace, according to perfect and divine order; the wicked are segregated, and find their place with Babylon; and Christ is brought in. There is a second prophecy beginning with chapter vii, and which, in chapter xi, introduces the rejection of Christ at His first coming; and Israel is given up into the hands of a wicked shepherd. Then Jerusalem will be the place where the nations shall be judged, and the spirit of repentance shall be poured upon the people because of the death of the Man who is Jehovah's fellow. Jerusalem will be taken, but Jehovah shall come forth to judge her enemies, and everything in her shall be sanctified.

MALACHI shews us the moral decay of the people after their return from Babylon; but there will be a remnant. John the Baptist's mission is predicted, the day of Jehovah is coming, and the advent of Elijah is

announced ; the people are brought back to the law. Notice carefully that Christianity does not appear here, but the Christ and His rejection ; the Shepherd (Zech. xiii) is smitten and the sheep are scattered, then follows the judgment. It is easily perceived that, in these three prophecies uttered after the return from Babylon, when one of the 'Beasts' had already fallen, although the nations be necessarily alluded to (for it was their time—they possessed the world), the range of prophecy grows considerably narrower, and we find much more direct detail in relation to the Christ. The great actors amongst the nations are there, and there they find themselves judged ; they are there, awaiting the last judgments, to make way for Babylon and the Beasts, whose history we have in Daniel, all associated with the captivity of the Jews in that city, for this captivity characterised the position. Up to that time there had been the Assyrian, but the throne of God had been in the midst of the people at Jerusalem ; now, though the captivity under the dominion of the Gentiles still subsists and is recognised, the horizon, I repeat, gets narrower, and the scene is more filled with Christ Himself, and details in connection with restored Jerusalem ; then comes the great day of Jehovah.

It remains for me to say a few words on the *Hagiographa.*

DANIEL is reckoned among the latter by the Jews. We have spoken of his book as a book of prophecy, although it has a distinct character, the throne of God having disappeared from off the earth, and the prophet being at Babylon ; but still it partakes of the character of the other Hagiographa, which are moral discourses, histories of detail, when Israel was rejected—the expression of the Christ's affection for Israel : we find God's *relations* with man in them, and the providential care He takes of His people, when He had no relations with them as a people, and did not own them as such.

The PSALMS exhibit this state of things more completely than any other book whatever. Two principles lay the foundation of the entire Book (Ps. i, ii) : the first, that there is in the midst of the wicked a God-fearing remnant ; the second, that Jehovah and His Anointed meet with opposition from the people and the Gentiles. Then we have the counsels of God in the Anointed, Son of God, and King in Zion, and then Ruler over all the earth : if He is rejected, His people must suffer, take up their cross (Ps. iii–vii). In Psalm viii He is the Son of man set over all the works of God's hand. With Psalm ix the history in the midst of Israel begins. Some principles may here be useful as a clue to facilitate the reading of the Book. It is well known that the Psalms are divided into five Books, as follows : Psalm i–xli ; xlii–lxxii ; lxxiii–lxxxix ; xc–cvi ; cvii–cl. The form of the Book *in general* lays down a basis of thought, then provides expressions for the experience of the remnant in the circumstances given as the basis. Thus Psalms ix, x lay the basis ; the Psalms following, until the end of Psalm xviii, are the expression of the sentiments that are in connection with them : only the last three more directly present Christ. Psalm xviii is remarkable in that it connects all the history of Israel, from Egypt until the end, with the sufferings of Christ. Psalms xix, xx, and xxi are the testimonies of God ; the Creation, the Law, and Christ ; Psalm xxi introducing Christ in glory. Psalm xxii presents Him, not in connection with the Jews, but made sin before God. Prior to Psalm xxv, we do not find confession of sins. It is more a question of the Christ personally in this first Book ; the remnant, too, is at Jerusalem, but in presence of the power of the wicked. In the second Book the remnant is outside Jerusalem. In Psalm xlv the Messiah is introduced, and thenceforward the name of Jehovah. When we meet with the name of Jehovah, faith recognises the relationship. (Compare Ps. xiv and liii.) I may here remark that the first verse or verses of a Psalm habitually give the thesis, and the following verses describe the path by which this point is reached. In this second Book the afflictions of Christ are fully described, and then the desires of David for the establishment of his Son in His millennial kingdom. The third Book, whilst mentioning Judah and Zion, takes in the whole of Israel, and thus goes back and reviews the people's history, following it up to the sure covenant made with Abraham and with his seed. The fourth Book, after recalling Moses, and how Jehovah had been the God of Israel in all times, and after speaking of the Messiah and of the Sabbath, introduces the reign of Jehovah, and describes its progress from above until He shall be seated between the cherubim and the nations called to worship before Him. We have there the principles of the reign of Christ, His rejection, His divinity,

and the duration of His days as the risen Man, the blessing of the people and of the world by His presence: God remembers His promise to Abraham. Israel has been unfaithful, but God, in grace, remembers them. The fifth Book goes on to the end; it sets forth the principles and ways of Jehovah, the return of the people to their land (the Psalms of Degrees), Christ in the meantime having sat down at God's right hand, Lord, as Son of David. The goodness of Jehovah endureth for ever, the law is written in the heart of Israel which had been astray. Then, after the Psalms of Degrees, and the judgment of Babylon, comes the great 'Hallel' or Hallelujah, a series of hymns of praise. The only Psalms which describe, even prophetically, the kingdom itself are lxxii and cxlv. The Book begins by a rejected Christ; then, introducing His return to set up the kingdom, it speaks of the ways of the people, and their return to their land. Note also that you never find the Father in the Psalms, nor the feelings that belong to adoption. Confidence, obedience, faith in the midst of difficulties, devotedness (as in Psalm lxiii), faith in the promises, fidelity, all these things we find, but never the relation of son with a father. Through not paying attention to this point, the character of the piety of many sincere souls has been lowered by the very reading of this precious Book.

The PREACHER, or 'Ecclesiastes,' inquires whether it be possible to find happiness *under the sun*. All is vanity in man's efforts; but there is a law, the perfect rule of man's conduct, and every work shall be weighed at the judgment of God. There is no positive relationship with God in this book; we find in it God the Creator, and man in the world such as it is—not Jehovah, still less the Father.

In the PROVERBS it is otherwise; they present to us the wisdom of that authority which restrains man's will, corruption and violence, the satisfying of self which is man's danger; then the counsels of God, in that the Wisdom of God (Christ), the Object of God's good pleasure, finds its delight in the sons of men, and that before the world was. (Chap. viii.) All here is either Jehovah or God who has made Himself known and acts by means of an authority confided to man, to parents, &c. Then God supplies us in this Book with that which teaches a man to avoid the snares laid in this poor world, without being obliged himself to learn all its iniquity.

In EZRA and NEHEMIAH we find the nationality of Israel doubly reinstated, religiously and politically. Ezra comes after Joshua and Zerubbabel. In the latter we see men who act by faith: in the midst of their enemies, they erect an altar to be a defence against them; they count upon God. (Ezra iii. 2.) The prophets Haggai and Zechariah encouraged the Jews on God's behalf, and God answered their faith. Later on comes Ezra, a faithful man, devoted and confiding in God: instructed in the law, he brings order into their walk. Yet it seems to me that under the influence the natural soil of the human heart, this order degenerated into Pharisaism. For the moment, faithfulness on their part demanded that they should keep themselves separate as the people of God, require a known Jewish genealogy, especially so in the case of the priests, and that they should send away the strange wives. Nehemiah restores the walls and the city: he is a faithful and devoted man, but one who likes to talk of his faithfulness; for the word presents these two things as they are.

The Book of ESTHER tells us in what manner God in His providence, whilst hiding Himself, takes care of Israel. It has often been remarked that God is not named in this book: that is just what is fitting, for the subject is God's providence when God does not openly shew Himself.

The SONG OF SONGS is, I believe, the renewal of the relations of the Son of David with the faithful remnant of Israel in the last days, when that remnant shall be for Him Hephzi-bah, 'my delight is in her.' (Isaiah lxii. 4.) We may remark that He always speaks to the Shulamite when He speaks of her; she speaks of Him as the object of her affections, but not to Him. The church's affection is calmer than that which we find here, because the church already enjoys the love of Christ as a known thing, being in a well-established relationship, although the consequences of it be not all accomplished. Individually the believer can enter more fully into it.

There are two little portions of the Hagiographa that in our Bibles are detached from them; they are: The LAMENTATIONS OF JEREMIAH and RUTH. The touching story of this latter, which reveals the most primitive customs, and, at the same time, the most delicate and beautiful incidents

of character, bearing unmistakably the stamp of reality, is important as retracing the genealogy of David, and consequently that of Christ, a Gentile woman being admitted into it. The LAMENTATIONS have that character of sorrow which is imparted by the feeling that God has smitten *His* people, overthrown *His* altar, and destroyed *His* house. For the time being, under the old covenant, it is all over with Jerusalem and the people of God. Jeremiah sees as with the eye of God from within, and there is no longer any remedy! Now, it will be remembered that the books of Ezra and Nehemiah relate the return of a Jewish remnant, brought back by the mercy of God, in order that there might be a people to whom grace could present Him who had been promised.

The responsibility of man, as man, as being answerable for his own conduct, had been fully put to the test without law, and under the law; but the goodness of God from the time of the fall, before man had been driven out of the garden of Eden, had given the promise of a Saviour, who was to crush the serpent's head. Except that which was necessary to replenish the new world, the flood made an end of the fallen race plunged in corruption and violence. In this new world all soon fell into idolatry. Then grace called Abraham, and the formal promises of the Seed were given to him. Four hundred and thirty years later, the race, separated for God, was put under the law, a perfect rule of what man ought to be, if we take into account the prohibition of lust. The prophets recalled the law to the people's conscience, but at the same time they sustained the faith of those who remained true in the midst of general unfaithfulness, recalling, confirming, and developing the promise of the Seed, and of the coming of the great and terrible day of Jehovah. See, as an instance, the last words of Malachi's prophecy. (Chap. iv.) The promise of the Seed was repeated by the prophets constantly, and the appeal to conscience, until there was no longer any remedy. Yet God fulfilled the promise in sending the Christ, the seed of David. This was grace—faithfulness to His promise, without doubt, on God's part, and in this sense righteousness in God (this is the force of 2 Peter i. 1), but it was not a question of man's responsibility to keep a rule that had been imposed upon him, but of receiving the Christ. There was more: Christ was the Word made flesh. God Himself was in Christ, reconciling the world to Himself, not imputing their sins to them. But He came to His own, and His own received Him not; the world would not have Him, it knew Him not; His own did not receive Him; yet the Father was manifested in the Son, in His words and in His works, and the world knew Him not: 'They have both seen and hated,' said the Saviour, 'both me and my Father.' Thus the Jews lost all right to the promises in rejecting Him in whom they were being fulfilled. But what is much more, not only was man disobedient, he was that already, but whilst thus disobedient he shewed his hatred against God manifested in grace. On the side of man's responsibility, all relationship with God was impossible. The cross was the public manifestation of this rejection, of this enmity against God; but it was at the same time the manifestation of the love of God for man such as he was. But more than this, it was the accomplishment of a perfect work of propitiation—a sacrifice to take away sin, an entirely new basis of relationship between man and God, depending, not upon man's responsibility—on this ground man was lost—but on the infinite grace of God that spared not His own Son, who, by the eternal Spirit, offered Himself without spot to God, so that grace might reign through righteousness unto eternal life by Jesus Christ our Lord. The promises will be fulfilled; and the believer possesses eternal life, and will possess it in glory, made like unto the Son of God, re-entered as man into the glory, in order that the heart of God may be satisfied in love, and His holy righteousness manifested and honoured, and that His Son who left the glory for us and humbled Himself in obedience unto death, may be fully glorified, according to the glory that is His due. Thus we have entered upon the ground of the gospel.

The NEW TESTAMENT, as we readily perceive, has a very different character from the Old, in that, if the latter gives us the revelation of the thoughts which God communicated to those who were the instruments of this revelation, and makes us adore the wisdom that is there developed, yet God Himself in the Old Testament remains always hidden behind the veil. In the New Testament God manifests Himself; there we find Himself, gentle, meek, human: in the Gospels, God upon earth,—and then God enlightening by a divine light in the subsequent communications of

the Spirit. Formerly God had made promises, as He had executed judgments; He had governed a people upon earth, and had acted towards the nations in view of this people; He had given them His law, and had bestowed on them, through the medium of the prophets, a growing light which announced as nearer and nearer the coming of Him who should tell them all things from God. But the presence of God Himself as Man in the midst of men had the effect of changing everything, where man ought to have received Him in the Person of the Christ, as the crown of blessing and glory—Him, whose presence was to banish all evil, and develop and bring to perfection every element of good, furnishing at the same time an object and a centre for all the affections rendered perfectly happy by the enjoyment of this Object. Or else, in rejecting this Christ, our poor nature must manifest itself as it is, enmity against God, and must prove the necessity for a completely new order of things, in which the happiness of man and the glory of God should be based upon a new creation. We know what happened. He who was the image of the invisible God had to say, after the exercise of a perfect patience: 'Righteous Father, the world hath not known thee;' and alas! yet more than that: 'They have seen and hated both me and my Father.' (John xvii. 25; xv. 24.)

This condition of man, however, has in no wise prevented God from accomplishing His counsels; on the contrary, this wretched state gave Him the opportunity of glorifying Himself in fulfilling them. God would not reject man until man had rejected Him; as in the garden of Eden, man, conscious of sin, unable to bear God's presence, withdrew from Him before God had driven him out of the garden. But now that man, on his side, had entirely rejected God come in goodness into the midst of his misery, God was free—if one may venture to speak thus, and the expression is morally correct—God was free to carry out His eternal purposes. But here God does not execute judgment, as in Eden, when man was already alienated from Him: it is sovereign grace, which, when man is evidently lost and has declared himself the enemy of God, carries on its work for the shewing forth of His glory before the whole universe in the salvation of poor sinners who had rejected Him. But in order that God's perfect wisdom should be manifested even in the details, this work of sovereign grace, in which God revealed Himself, must be seen as having its due connection with all His previous dealings revealed in the Old Testament, and also as leaving its full place to His government of the world.

From all this it results that, apart from the main idea which predominates throughout, there are in the New Testament four subjects which unfold themselves to the eye of faith. The grand subject, the fact above all others, is that the perfect light is manifested: God reveals Himself. But this light is revealed in love, the other essential name of God.

Christ, who is the manifestation of this light and love, and who if He had been received, would have been the fulfilment of all the promises, is then presented to man, and particularly to Israel looked at in their responsibility, with every proof, personal, moral, and of power,—proofs which left this people without excuse.

Secondly, Christ being rejected—a rejection by means of which salvation was accomplished—the new order of things (the new creation, man glorified, the church sharing with Christ in heavenly glory) is put before us.

Thirdly, the connection between the old order of things and the new one, upon earth, with respect to the law, the promises, the prophecies, or the divine institutions on earth, is set forth. This is done, whether in exhibiting the new order as the fulfilment and setting aside of that which had grown old, or in making evident the contrast that exists between the two, or in demonstrating the perfect wisdom of God in all the details of His ways.

Finally, the government of the world on God's part is prophetically unfolded; and the renewal of God's relations with Israel, whether in judgment or in blessing, is briefly but plainly stated, on the occasion of the rupture of these relations by the rejection of the Messiah.

It may be added that everything that is necessary for man, as a pilgrim upon earth, until God shall accomplish in power the purposes of His grace, is abundantly supplied. Come forth, at the call of God, from that which is rejected or condemned (and not yet put into possession of the portion which God has prepared for him) the man who has obeyed this call needs something to direct him, and to reveal to him both the sources of the strength he requires in walking towards the mark of his calling, and the

means by which he can appropriate this strength. God in calling him to follow a Master whom the world has rejected, has not failed to supply him with all the light and all the directions requisite to guide and encourage him in his path.

The GOSPELS relate to us the history of the Lord's life, and present Him to our hearts, whether by His actions or by His discourses, in the various characters which make Him in every way precious to the souls of the redeemed, according to the measure of intelligence vouchsafed to them, and according to their need. These characters together form the fulness of His personal glory, so far as we are capable of apprehending it here below in these our earthen vessels, saving always that which concerns the relations of Christ with the church; for, except the fact that Christ would build a church upon earth, it is only by the Holy Ghost, sent down after His ascension, that He made known to the apostles and prophets this priceless mystery.

The Lord, as is evident, had to unite in His Person upon earth, according to the counsels of God and according to the revelations of His word, more than one character for the accomplishment of His glory, and for the maintenance and manifestation of the glory of His Father. But in order that this might take place, He must also *be* something, whether we consider Him as walking down here on earth, or from the point of view of His real nature. Christ must needs accomplish the service which it behoved Him to render to God, as being Himself *the* true servant, and that as serving God by the word in the midst of His people, according to Psalm xl, verses 8–10 for instance, Isaiah xlix. 4, 5, and other passages.

A multitude of testimonies had announced that the Son of David should sit, on the part of God, upon His father's throne; and the fulfilment of God's counsels as to Israel is connected, in the Old Testament, with Him who should thus come, and who on earth should stand in the relation of *Son of God* with *Jehovah God*. The Christ, the Messiah, or, as is but the translation of this name, the Anointed, was to come and present Himself to Israel, according to the revelation and the counsels of God. And this promised seed was to be Immanuel, God with the people. The expectation of the Jews scarcely went beyond this character of Christ, Messiah and Son of David; and they looked even at that in their own way, merely as the exaltation of their own nation, having no sense of their sins, nor of the consequences of their sins.

This character of Christ, however, was not all that the prophetic word, which declared the counsels of God, had announced about Him whom even the *world* was expecting. He was to be the *Son of man*, a title which the Lord Jesus loved to give Himself, a title of great importance to us. The Son of man is, it appears to me, according to the word, the Heir of all that the counsels of God destined for man as his portion in glory, of all that God would bestow on man, according to those counsels. (See Dan. vii. 13, 14, and Ps. viii. 5, 6; lxxx. 17; Prov. viii.) But in order to be Heir of all that God destined for man, Christ must be a Man. The Son of man was truly of the race of man (precious and comforting truth!) born of a woman, really and truly a man, and partaking of flesh and blood, made like unto His brethren, sin excepted. In this character He was to suffer, and be rejected, that He might inherit all things in a wholly new estate—raised and glorified. He needed to die and rise again, the inheritance being defiled, and man being in rebellion against God, the co-heirs of Christ as guilty as the rest.

Jesus, then, was to be the Servant, the great Prophet, though the Son of David, and the Son of man, and therefore truly a Man on the earth, born under the law, born of a woman, of the seed of David, Inheritor of the rights of David's family, Heir to the destinies of man, according to the purpose and the counsels of God. But in order to be this He must glorify God according to the position man was in as fallen in his responsibility, meet that responsibility so as to glorify God there; but, while here, bearing a prophet's testimony—the faithful Witness. But who should unite all these characters in one person? Was it to be only an official glory which the Old Testament had said a man was to inherit? The condition of men, manifested under the law, and without law, proved the impossibility of making them, as they were, partakers of the blessing of God. The rejection of the Christ was the crowning proof of this impossibility. And, in fact, man needed, above all, to be himself reconciled to God, apart from all dispensation and the special government of an earthly

people. *Man* had sinned, and redemption was necessary for the glory of God and the salvation of men. Who could accomplish it? Man needed it himself: an angel had to keep and fill his own place, and could do no more; otherwise he would not have been an angel. And who amongst men could be the heir of all things, and have all the works of God put under his dominion, according to the word? It was the Son of God who should inherit them; it was their Creator who should possess them. He, then, who was to be the Servant, the Son of David, the Son of man, the Redeemer, was the Son of God, God the Creator.

To these different aspects of Christ is due not only the special character of each of the Gospels, but also the difference that exists between the first three Gospels and that of John. The former present Christ to man, in order that man may receive Him, and they shew His rejection by man; whereas John, on the contrary, has this rejection as the starting-point of his Gospel, a Gospel which is the display of the divine nature, and that in presence of which man and the Jew were, and which they rejected: 'He was in the world, and the world was made by him, and the world knew him not . . .'

But let us go back a little. MATTHEW is the fulfilment of promise and of prophecy. We find in his Gospel, Immanuel in the midst of the Jews, rejected by them, who thus stumble at the stone of offence; and then Christ is presented as being really a Sower; fruit-seeking was in vain; then come the church and the kingdom, substituted for Israel blessed according to the promises that they refused in the Person of Jesus; but after the judgment, when they shall receive Him, the Jews are recognised as objects of mercy. We do not find the ascension in Matthew; and we believe that it is for this very reason that Galilee, and not Jerusalem, is the scene of the interview of the Lord with the disciples after His resurrection: Jesus is with the poor of the flock who owned the word of the Lord, there where light had sprung up to the people sitting in darkness. The commission to baptise goes forth hence, and applies to the Gentiles. MARK gives us the Servant-Prophet, the Son of God. LUKE presents the Son of man, the first two chapters affording a lovely picture of the remnant in Israel. JOHN, as we have said above, makes known to us the divine and incarnate Person of the Lord, the foundation of all blessing, and a work of atonement which is the basis even of the sinless condition of the new heavens and the new earth, wherein dwelleth righteousness; at the end, the gift of the Comforter; and all this in contrast with Judaism. Instead of tracing the Lord's pedigree up to Abraham and David, the stocks of promise, or to Adam that, as Son of man, He might bring in blessing to man, or of relating His service in ministry as the great Prophet that was to come,—John brings into the world a divine Person, the Word made flesh.

Paul and John reveal our being in a wholly new place in Christ; but John is mainly occupied with revealing to us the Father in the Son, and thus life by the Son in us; whilst Paul presents us to God, and reveals His counsels in grace. If we confine ourselves to the Epistles, Paul alone speaks of the church, except that Peter (1 Pet. ii) gives us the building of living stones, an edifice not yet completed; but Paul alone speaks of the 'body.'

The ACTS give us the account of the founding of the church by the Holy Ghost come down from heaven, and then the labours of the apostles at Jerusalem or in Palestine, and of other free labourers, especially the work of Peter, and afterwards that of Paul, the Scripture history ending with the account of the rejection of the latter apostle's gospel by the Jews of the dispersion.

To expound even summarily the contents of the Epistles would lead us too far: we will confine ourselves to a few words on their chronological order, merely noticing that they develop the efficacy of Christ's work, and the Father's love revealed in Him.

We must place in the first rank those whose date is sure: 1 and 2 THESSALONIANS; 1 and 2 CORINTHIANS; the Epistle to the ROMANS, those to the EPHESIANS, COLOSSIANS, PHILIPPIANS, PHILEMON, the last four written during Paul's captivity. The Epistle to the GALATIANS was written between fourteen and twenty years after the call of the apostle, and after he had laboured for some time in Asia Minor, perhaps when he was staying at Ephesus, although it was not long after the founding of the assemblies of Galatia. 1 TIMOTHY was written on the occasion of the

apostle leaving Ephesus, at what time exactly is not clear; 2 TIMOTHY must be placed at the close of the apostle's life, when he was about to suffer martyrdom. The Epistle to TITUS is connected with a journey of Paul to Crete, though we do not know when this journey took place (it has been thought that it was perhaps at the time of the apostle's sojourn at Ephesus); it is morally synchronous with 1 TIMOTHY, for it was not God's purpose to give us chronological dates: divine wisdom was not pleased to give this, but the moral order is quite clear, as we already see in the way in which the second epistle to Timothy is connected with the ruin of that the order of which was established by the first.

The Epistle to the HEBREWS was written at a relatively late period, in view of the judgment that was going to fall upon Jerusalem: it called the Jews who had become Christians to separate themselves from that which God was about to judge.

The Epistle of JAMES belongs to a time when this separation had in nowise taken place; Jewish Christians are there looked upon as still forming a part of that Israel which was not yet finally rejected, only owning Jesus to be the Lord of glory. Like all the Catholic Epistles, that of James was written in the last days of the apostolic history, when Christianity had gained a wide entrance into the midst of the tribes of Israel, and judgment was about to close the history of the Jews.

In 1 PETER, we see that the gospel had spread widely amongst the Jews; this Epistle is addressed to the Jewish Christians of the dispersion. The second Epistle, of course, is later, and belongs to the end of the apostle's career, when he was about to put off his tabernacle and be separated from his brethren; he would not leave them without the warnings that apostolic care would soon no longer furnish: hence, like the Epistle of Jude, it contemplates grievous departure from the path of godliness on the part of those who had received the faith, and a mocking of the testimony that the Lord was coming.

In 1 JOHN, the apostle insists on its being 'the last time:' apostates were already manifested, apostates from the truth of Christianity, denying the Father and the Son, as well as with Jewish unbelief, denying that Jesus was the Christ.

JUDE comes morally before John; in his Epistle, we find false brethren who had furtively crept in amongst the saints, the scene extending itself, however, to the final revolt and judgment. It differs from Peter's second Epistle in viewing the evil, not simply as wickedness, but as departure from first estate.

The APOCALYPSE completes the picture by shewing Christ judging in the midst of the candlesticks, the first church having left its first love, and being threatened that if it did not repent and return to its original estate, its candlestick would be removed, the final judgment being found in Thyatira and in Laodicea; and then it shews the judgment of the world and the Lord's return, the kingdom and the heavenly city, and the eternal state.

This general character of apostasy and of ruin which is stamped on all the later books of the New Testament, from the Epistle to the Hebrews to the Apocalypse, is very striking. Paul's Epistles, except 2 Timothy, which affords individual guidance in the midst of the ruin, whilst announcing beforehand this state of things, express the labour and the care of the wise master-builder. The interest of their dates is in connection with his history in the Acts; but the Epistle to the Hebrews, the Catholic Epistles, and the Apocalypse, all shew the predicted departure already set in (Peter's first Epistle which least of all bears this character, tells us that the time was come for judgment to begin at the House of God), and consequently the judgment of the professing church, and then, afterwards, prophetically that of the world in revolt against God. This closing character of the Catholic Epistles is very striking and instructive.

J. N. D.

October, 1881.

About the Bible

Its Composition

The Bible is a collection of 66 separate books and letters, written over a period of some 1,500 years culminating approximately 100 years after Christ's death and resurrection. It is divided into the Old Testament (the first 39 books) and the New Testament (the last 27 books).

The Bible has stood the test of time, the greatest test of all literature. It was completed nearly 2,000 years ago, yet is now read more than any other book and by people of widely varying cultures.

Its Writers

There were many different writers, who lived and wrote in different countries. They came from different walks of life and different social positions. One wrote history, another biography; another wrote on theology, another poetry, another prophecy. Some wrote on philosophy, and some stories of adventure, travel and romance.

Most of them had no contact with each other and no means of knowing that when their writings were all put together as one book it would be complete, all parts agreeing in doctrine, teaching and prophecy.

Its Author

Christians believe the Bible to be the Word of God because the Lord Jesus Christ believed it to be so.

He constantly referred to the Old Testament in His teaching. In every case His words show that He believed in its historic accuracy and Divine Authority. Here are three (of many) passages which shows His attitude to the Old Testament, called by the Jews "The Law and The Prophets".

1. Matthew 5 : 17-19. Here Jesus underlines the Authority of The Law.
2. Luke 24 : 27. Here He underlines the Message of The Prophets.
3. John 5 : 39, 40. Here He speaks of them as pointing to Himself as the source of eternal life.

He also gave the seal of His Authority to the New Testament in advance of it being written:

1. Matthew 28 : 19, 20. Here He commissioned His diciples to teach all nations "Everything I have commanded you." This would have been impossible without a written record.
2. John 14 : 26. Here He promised that the Holy Spirit would bring back to their memories "Everything I have said to you."
3. John 16 : 12-14. Here He promised that the Holy Spirit would teach them things they were not ready to understand at that time, but which were a vital parts of His message.

Therefore to believe that Jesus is the Son of God is to believe in the Divine Authority of the Bible.

Further, the apostle Paul wrote "All Scripture is God-breathed." (2 Timothy 3 : 16), and it is clear from 2 Peter 3 : 16 that the apostle Peter regarded Paul's writings as part of Holy Scripture.

Its Contents

The Bible is the story of God's revelation of Himself to man. It is not primarily a book of history, but its stories of God's dealings with individuals and with nations are as pertinent to the modern world as they have been to every age since they were written.

It is not primarily a book of sience, but it is not at variance with any proven scientific fact. Some of its statements show a knowledge of the world of science which the writer could not have had apart from Divine revelation.

It is not primarily a book of philiosophy. Nowhere does it argue for the existence of God. Yet the God it reveals has been known in a personal way by many of the greatest minds who have ever lived as well as by many millions of ordinary people. It speaks to every man from the simplest to the most sophisticated at his own level of understanding.

Throughout the Old Testament the theme of the Redemption of Mankind is developed and God unfolds His Covenant with men and nations. In the New Testament all that has been foreshadowed in the Old Testament comes to vibrant and startling reality.

God Himself comes to earth in the person of Jesus Christ. He is rejected and crucified, but rises from the dead in triumph. He sends

His diciples out in the power of the Holy Spirit to carry His message of Love and Forgiveness to the four corners of the earth.

The great vision of the book of Revelation, with which the Bible ends, reinforces the warnings of the whole Book regarding the consequences of rejecting God's Light and Love, and in poetic terms describes the future of the Redeemed in heaven.

Its Power and Effect

During the British Coronation ceremony a Bible is presented to the monarch with the words: "We present you with this Book, the most valuable thing this world affords. Here is wisdom. This is the Royal Law. These are the lively oracles of God". These words are true and deeply significant.

This book has the power not only to inform – but to reform and to transform lives. Through its influence countless people have been given a new strength, an unerring purpose and a sure hope in life. To the dying it has brought peace and assurance of eternal life. It has brought blessing to millions in every land and age.

It is supernatural in origin, eternal in duration, divine in authorship, infallible in authority, inexhaustible in meaning, universal in readership, unique in revelation, personal in application and powerful in effect.

It is given to you here in this life, it will be open at the Judgement, it is established for ever. Come to it with awe, read it with reverence, frequently, slowly, prayerfully.

Reading daily

This book is given to you with only one request, that you read it every day.

How to read

Read regularly, at the same time each day. Irregular reding will not last. Early in the morning is usually the best time.

Red prayerfully and ask God to open your mind to understand His word, to show you how it can apply to your daily life. Ask Him to reveal to you Jesus Christ as Saviour and Lord. Do this before you read and afterwards as well.

Before starting to use the Daily Reading chart we recommend that you read the following:

Thirty Days Selected Readings

The Son of God Becomes Man; John 1 : 1-18
Jesus Christ is Born; Luke 2 : 1-20
Jesus' Childhood; Matthew 2 : 1-23
Jesus Introduced by John the Baptist; Matthew 3 : 1-17
His Life's Work Begins; Luke 4 : 13-21
Jesus feeds the Five Thousand; Mark 6 : 30-44
Jesus Heals the Sick and Calms the Storm; Matthew 8 : 1-17
The Parable of the Sower; Matthew 13 : 1-23
Parables of the Kingdom of Heaven; Matthew 13 : 24-43
Parable of the Lost Son; Luke 15 : 11-32
Parable of the Talents; Matthew 25 : 14-30
Jesus Rides into Jerusalem; Luke 19 : 28-48
The Last Supper; Luke 22 : 7-23
A Parting Message; John 14 : 1-15
Jesus Arrested; Mark 14 : 32-52
The Trial of Jesus; Mark 15 : 1-20
Jesus Crucified; Luke 23 : 32-49
The Resurrection; Matthew 28 : 1-15
The Ascension; Acts 1 : 1-14
The Holy Spirit Comes; Acts 2 : 1-13
An Ethiopian Converted; Acts 8 : 26-40
Paul Converted; Acts 9 : 1-19
Paul Preaches in Athens; Acts 17 : 22-34
Paul's Defense Before King Agrippa; Acts 26 : 1-23
God and Sin; Romans 1 : 16-32
Becoming a Christian; Romans 10 : 1-15
Faith, Wisdom and Perseverance; James 1 : 1-15
The Last Days; II Peter 3 : 1-18
A New Heaven and a New Earth; Revelation 21 : 1-14
Jesus is Coming Soon; Revelation 22 : 1-21

CHRONOLOGICAL TABLE

OF THE KINGS AND PROPHETS OF JUDAH AND ISRAEL,

subsequent to the reigns of SAUL, DAVID, *and* SOLOMON,

which were of 40 years each (B.C. 1095–975)

PROPHETS OF JUDAH	KINGS OF JUDAH	Reigned B.C.	1 Kings	KINGS OF ISRAEL	B.C. Reigned	PROPHETS OF ISRAEL
Shemaiah	Rehoboam [17 years]	975	14. 20, 21	Jeroboam [22 years]	975	The man of God from Judah
Iddo	Abijam [3 years]	958	15. 1			Ahijah
Azariah, son of Oded	Asa [41 years]	955	— 9			
Hanani			— 25	Nadab [2 years]	954	
			— 33	Baasha [24 years]	953	
			16. 8	Elah [2 years]	930	
			— 10	Zimri [7 days]	929	
			— 16	Omri [12 years]	929	Elijah
Jehu, son of Hanani	Jehoshaphat [25 years]	914	— 29	Ahab [22 years]	918	Micah, son of Imlah
			22. 41			
Jahaziel, the Levite			— 52	Ahaziah [2 years]	897	Elisha
			2 Kings 3. 1	Joram [12 years]	896	
Eliezer, son of Dodavah	Jehoram [8 years]	892	8. 16			
	Ahaziah [1 year]	885	— 25			
Zechariah son of Jehoiada	Athaliah	884	10. 36	Jehu [28 years]	884	
	Jehoash [40 years]	878	12. 1			
			13. 1	Jehoahaz [17 years]	856	Jonah
			— 10	Jehoash [16 years]	841	
Un-named prophet (2 Chron. 25. 15)	Amaziah [29 years]	839	14. 1 — 23	Jeroboam [41 years]	825	Hosea
				Interregnum 11 years	784	Amos
Zechariah (2 Chron. 26. 5)	Uzziah, or Azariah [52 years]	810	— 21	Zachariah [6 months]	773	
			15. 8	Shallum [1 month]	772	
			— 13	Menahem [10 years]	772	
			— 17	Pekahiah [2 years]	761	
			— 23	Pekah [20 years]	759	
Isaiah			— 27			Oded
Micah	Jotham [16 years]	758	— 32	*(Anarchy of 9 years)*	739	(2 Chron. 28. 9)
	Ahaz [16 years]	742	16. 1	Hoshea [9 years]	730	
			17. 1			
Nahum	Hezekiah [29 years]	727	18. 1			
			17. 6			
Joel	Manasseh [55 years]	698	21. 1			
	Amon [2 years]	643	— 19			
Jeremiah	Josiah [31 years]	641	22. 1			
Habakkuk	Jehoahaz [3 months]	610	23. 31			
Zephaniah	Jehoiakim [11 years]	610	— 36			
Ezekiel	Jehoiachin, or Jeconiah					
Daniel	[3 months, 10 days]	599	24. 8			
Obadiah			— 1			
	Zedekiah [11 years]	599	— 18			
	Jerusalem taken; destruction of the temple	588	25.			
	GOVERNORS OF JERUSALEM AFTER THE CAPTIVITY					
Haggai	Zerubbabel	536	Ezra 1. 11			
Zechariah	Ezra	468	— 7. 1			
Malachi	Nehemiah	455	Neh. 1. 1			
	Birth of the MESSIAH	5				

721 Shalmaneser, king of Assyria, puts an end to the kingdom of Israe. by taking Samaria, in the ninth year of Hoshea, and carries away the people to Assyria.

THE CAPTIVITY

606 Nebuchadnezzar reigns, at first conjointly with Nabopolassar—and carries away the Jews to Babylon. The 'times of the Gentiles' commence. Beginning of 70 years' captivity in Babylon.

604 Nebuchadnezzar reigns alone.

588 Nebuchadnezzar completely destroys Jerusalem, city and temple.

538 Cyrus, King of Persia, captures Babylon; Reign of Darius the Mede. Dan. 5. 31.

536 Cyrus reigns there, and in the first year of his reign decrees a party under Zerubbabel to go and rebuild the temple at Jerusalem. (End of Captivity of 70 years.) Ezra 1. 8–10.

529 Cambyses (son of Cyrus) (called Ahasuerus). Ezra 4. 6.
522 Smerdis (called Artaxerxes). Ezra 4. 7.
521 Darius Hystaspes (called Darius). Ezra 4. 24; Hag. 1. 1; Zech. 1. 1.
485 Xerxes (son of Darius Hystaspes) (called Ahasuerus). Esther 1. 1.
474 Artaxerxes I, Longimanus (son of Xerxes) (called Artaxerxes). Ezra 7; Neh 2.
468 Return of Ezra from Babylon.
455 This twentieth year of Artaxerxes I (Longimanus) when the order was given through Nehemiah to rebuild the city of Jerusalem, is the starting-point of the 'seventy weeks' of Dan. 9. Neh. 2. 1.

NOTE ON THE CHRONOLOGICAL DATES

(Translated from the French)

THE dates follow generally accepted chronology, and are based sometimes upon detailed information given by various passages of Scripture, and sometimes upon verses such as Ex. 12. 40, 41; Judges 11. 26; 1 Kings 6. 1; which cover a lengthy period of time. Only two or three of these passages require comment. For the reigns of the kings of Judah and Israel the duration of which is clearly stated, the reader is referred to the table on opposite page.

In order to determine the scope of the expression 'the residence of the children of Israel' (Ex. 12. 40), it must be borne in mind that the promise of God to Abram (Gen. 15. 13, 16) mentions 'four hundred years', and then the assurance that the patriarch's descendants would return in the fourth generation to the land of Canaan. It follows therefore that the time of the sojourn or pilgrimage of the elect family must be reckoned from the days of Abraham, and presumably from his entrance into the land of Canaan. Compare also Acts 7. 17.

The period of '450 years', mentioned in Acts 13. 20, appears to be an approximate figure covering the time which elapsed between the entry into the wilderness and the end of the reign of Saul, verse 21 being a parenthesis intended to fix the attention on the period the apostle had in mind, namely, the reign of David to whom the promise of Saviour-King had been made. We must remember that the Judges often exercised their authority over a part of the people only. Thus Ehud and Shamgar wrought amongst the tribes in the south, whereas Deborah and Barak brought about deliverance in the north. The reference to Ehud rather than Shamgar (Judges 4. 1), would prove that the 'rest' mentioned in Judges 5. 31 must form part of the 'rest' spoken of in ch. 3. 30, especially referring to the tribes in the south. Jephthah's reply to the Ammonites shows that the children of Israel, at this period, had been only three centuries in possession of Heshbon and Aroer—all the country lying between the Arnon and the Jabbok having been won not from the

Ammonites but from the Amorites (Num. 21. 24–26). Finally, it was during a part of the 'forty years' of Philistine oppression that Samson judged Israel (Judges 13. 1; 15. 20); this period came to an end with the victory of Samuel (1 Sam. 7. 13).

For the chronology of the lapse of time between the Old Testament and the New, we have to consider the '70 weeks' of Dan. 9. 24. As one of these 'weeks' of years refers to the future, there remain 69 'weeks', that is to say 483 years, reckoning 'from the going forth of the word to restore and to build' not the temple but the city of 'Jerusalem'. Permission to do this was given to Nehemiah by Artaxerxes I in the twentieth year of his reign; the state of desolation in which Nehemiah found the city on his arrival is given in considerable detail. Verse 26 of Dan. 9 shows that the sixty-nine weeks do not end before the manifestation of the Messiah to Israel (John 1. 31), perhaps not even before His death. It would therefore be necessary to deduct 33 years to arrive at the date of His birth, which would have been 450 years after permission was given to rebuild the city, or 530 years after the return of the first captives from Babylon.

These considerations enable us to arrive at the following summary:

	Years
From the creation to the flood, when Noah was 600 years old (Gen. 5. 3–29; 7. 11)	1,656
From the flood to the birth of Terah (Gen. 11. 10–25)	222
When his father died at the age of 205 years, Abraham was 75	130
Which fixes his birth, from the creation of the world	2,008
His entrance into the land of Canaan took place 75 years later (Gen. 12. 4)	75
Up to the exodus from Egypt (Gen. 15. 13, 16; Ex. 12. 40)	430
Up to the building of the temple 480 years later	480
Length of Solomon's reign, less three years already past (1 Kings 6. 1)	37
Kings of Israel and Judah, up to the Babylonish captivity	370
Length of the captivity 70 years, and up to Nehemiah 80 years	150
Sixty-nine 'weeks' less 33 years (Dan. 9. 26)	450
From the creation to the birth of the Messiah	4,000

For the facts related in the New Testament, we have no chronological dates of the same kind as those in the Old Testament. It was of the greatest importance to be able to indicate accurately the time of the coming into the world of the promised Messiah, not however according to human calculation, but according to the principles of prophecy. The same divine wisdom which fixes our attention on what has already been fulfilled requires that our hearts should be alert during the whole period which elapses before the last 'week' of Daniel. The Lord said 'a little while and ye do not behold me; and again a little while and ye shall see me, because I go away to the Father'. It is sufficient to recall as a well-established historical fact, that the destruction of Jerusalem by the Romans took place forty years after the Saviour's death (Luke 19. 41–44; 21. 20–24; 23. 28, 29).

THE FIRST BOOK OF MOSES

CALLED

GENESIS

1 In the beginning God[a] created the heavens and the earth.
2 And the earth was waste and empty, and darkness was[b] on the face of the deep, and the Spirit of God was hovering over the face of the waters.
3 And God said, Let there be light.
4 And there was light. And God saw the light that it was good; and God divided between the light and
5 the darkness. And God called the light Day, and the darkness he called Night. And there was evening, and there was morning—the first day.[c]
6 And God said, Let there be an expanse in the midst of the waters, and let it be a division between
7 waters and waters. And God made the expanse, and divided between the waters that are under the expanse and the waters that are above the expanse; and it was so.
8 And God called the expanse Heavens. And there was evening, and there was morning—a second day.
9 And God said, Let the waters under the heavens be gathered together to one place, and let the dry [land] appear. And it was so.
10 And God called the dry [land] Earth, and the gathering together of the waters he called Seas. And
11 God saw that it was good. And God said, Let the earth cause grass to spring up, herb producing seed, fruit-trees yielding fruit after their kind, the seed of which is in them,
12 on the earth. And it was so. And the earth brought forth grass, herb producing seed after its kind, and trees yielding fruit, the seed of which is in them, after their kind. And God saw that it was good.
13 And there was evening, and there was morning—a third day.
14 And God said, Let there be lights[d] in the expanse of the heavens, to divide between the day and the night; and let them be for signs, and for seasons, and for days
15 and years; and let them be for lights[d] in the expanse of the heavens, to give light on the earth.
16 And it was so. And God made the two great lights, the great light to rule the day, and the small light to rule the night,—and the stars.
17 And God set[e] them in the expanse of the heavens, to give light on the
18 earth, and to rule during the day and during the night, and to divide between the light and the darkness. And God saw that it was
19 good. And there was evening, and there was morning—a fourth day.
20 And God said, Let the waters swarm with swarms of living souls, and let fowl fly above the earth in[f]
21 the expanse of the heavens. And God created the great sea monsters,[g] and every living soul that moves with which the waters swarm, after their kind, and every winged fowl after its kind. And
22 God saw that it was good. And God blessed them, saying, Be fruitful and multiply, and fill the waters in the seas, and let fowl multiply
23 on the earth. And there was evening, and there was morning—a fifth day.
24 And God said, Let the earth bring forth living souls after their kind, cattle, and creeping thing, and beast of the earth, after their
25 kind. And it was so. And God made the beast of the earth after its kind, and the cattle after their kind, and every creeping thing of

[a] Elohim, the plural of *Eloah*, 'the Supreme.' It is Deity, God in the absolute. When other divine names, except Jehovah and Jah, are used, they will be given in the notes. Elohim will in the text appear only in the name of Jehovah Elohim; moreover, when Elohim following immediately on Jehovah has a grammatical adjunct, its place will be taken by the English word 'God.' For the meaning of Jehovah, *Yahveh* or *Yehveh*, see Ex. iii. 14, 15; Isa. xl. 28; for Jah, cf. Ex. xv. 2. [b] From the Hebrew constantly dispensing with the substantive verb, it will be unnecessary to mark by a bracket its absence in the original text, except where, as in iv. 7, there might be a doubt as to what form it should take. [c] Or 'one day.' [d] Lit. 'light-bearers,' and so ver. 16. [e] Lit. 'gave.' [f] Lit. 'on the face of.' [g] The word applies to rivers as well as to the sea, and is also used for 'crocodiles,' 'serpents.'

the ground after its kind. And God saw that it was good.

26 And God said, Let us make man[h] in our image, after our likeness; and let them have dominion over the fish of the sea, and over the fowl of the heavens, and over the cattle, and over the whole earth, and over every creeping thing that creepeth on the earth.

27 And God created Man[i] in his image, in the image of God created he him; male and female created he them.

28 And God blessed them; and God said to them, Be fruitful and multiply, and fill the earth, and subdue it; and have dominion over the fish of the sea, and over the fowl of the heavens, and over every animal that moveth[k] on the earth.

29 And God said, Behold, I have given you every herb producing seed that is on the whole earth, and every tree in which is the fruit of a tree producing seed: it shall be food for you;

30 and to every animal of the earth, and to every fowl of the heavens, and to everything that creepeth on the earth, in which is a living soul, every green herb for food. And it was so.

31 And God saw everything that he had made, and behold it was very good. And there was evening, and there was morning—the sixth day.

2 And the heavens and the earth and all their host were finished.

2 And God had finished on the seventh day his work which he had made; and he rested on the seventh day from all his work which he

3 had made. And God blessed the seventh day, and hallowed it, because that on it he rested from all his work which God had created in making it.[l]

4 These are the histories[m] of the heavens and the earth, when they were created, in the day that Jehovah Elohim[n] made earth and

5 heavens, and every shrub of the field before it was in the earth, and every herb of the field before it grew;[o] for Jehovah Elohim had not caused it to rain on the earth, and there was no man to till the

6 ground. But a mist went up from the earth, and moistened the whole

7 surface of the ground. And Jehovah Elohim formed Man, dust of the ground, and breathed into his nostrils the breath of life; and Man became a living soul.

8 And Jehovah Elohim planted a garden in Eden[p] eastward, and there put Man whom he had

9 formed. And out of the ground Jehovah Elohim made every tree grow that is pleasant to the sight, and good for food; and the tree of life, in the midst of the garden, and the tree of the knowledge of good and evil.

10 And a river went out of Eden, to water the garden; and from thence it was parted, and became four

11 main streams.[q] The name of the one is Pison: that is it which surrounds the whole land of Havilah,

12 where the gold is. And the gold of that land is good; bdellium[r]

13 and the onyx[s] stone are there. And the name of the second river is Gihon: that is it which surrounds

14 the whole land of Cush. And the name of the third river is Hiddekel: that is it which flows forward toward Asshur.[t] And the fourth river, that is Euphrates.

15 And Jehovah Elohim took Man, and put him into the garden of

16 Eden, to till it and to guard it. And Jehovah Elohim commanded Man, saying, Of every tree of the garden

17 thou shalt freely eat;[u] but of the tree of the knowledge of good and evil, thou shalt not eat of it; for in the day that thou eatest of it thou shalt certainly die.

18 And Jehovah Elohim said, It is not good that Man should be alone; I will make him a helpmate, his

19 like.[v] And out of the ground Jehovah Elohim had formed every animal of the field and all fowl of the heavens, and brought [them] to Man, to see what he would call them; and whatever Man called each living soul, that was its name.

20 And Man gave names to all cattle, and to the fowl of the heavens, and to every beast of the field; but as for Adam, he found no helpmate, his like.

21 And Jehovah Elohim caused a deep sleep to fall upon Man; and he slept. And he took one of his ribs and closed up flesh in its stead.

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[h] Or 'men,' 'mankind.' אדם, earthy. [i] האדם Man, as a race. It will be spelled with a capital, to avoid much repetition of the note. [k] Or 'creepeth;' and so elsewhere. Cf. viii. 17, 19. [l] Lit. 'created to make.' [m] Lit. 'generations.' [n] See note on i. 1. [o] Or 'no shrub.... was yet in the earth and no herb.... had yet grown.' [p] Pleasure. [q] Lit. 'heads.' [r] A fragrant resin: as generally understood. [s] Or 'beryl.' [t] Or 'flows before Assyria.' [u] Lit. 'eating thou shalt eat:' an idiom constantly occurring, as again in the next verse, 'dying thou shalt die.' [v] Or 'counterpart.'

22 And Jehovah Elohim built the rib that he had taken from Man into a woman; and brought her to
23 Man. And Man said, This time it is bone of my bones and flesh of my flesh: this shall be called Woman,[w] because this was taken out
24 of a man.[x] Therefore shall a man leave his father and his mother, and cleave to his wife; and they
25 shall become one flesh. And they were both naked, Man[y] and his wife, and were not ashamed.

3 And the serpent was more crafty than any animal of the field which Jehovah Elohim had made. And it said to the woman, Is it even so, that God has said, Ye shall not eat of every tree of the
2 garden? And the woman said to the serpent, We may eat of the fruit of the trees of the garden;
3 but of the fruit of the tree that is in the midst of the garden, God has said, Ye shall not eat of it, and ye shall not touch it, lest ye die.
4 And the serpent said to the woman,
5 Ye will not certainly die; but[z] God knows that in the day ye eat of it, your eyes will be opened, and ye will be as God,[a] knowing good
6 and evil. And the woman saw that the tree was good for food, and that it was a pleasure for the eyes, and the tree was to be desired to give intelligence; and she took of its fruit, and ate, and gave also to her husband with her, and he
7 ate. And the eyes of them both were opened, and they knew that they were naked. And they sewed fig-leaves together, and made themselves aprons.
8 And they heard the voice of Jehovah Elohim, walking in the garden in the cool of the day. And Man[y] and his wife hid themselves from the presence of Jehovah Elohim, in the midst of the trees of
9 the garden. And Jehovah Elohim called to Man, and said to him,
10 Where art thou? And he said, I heard thy voice in the garden, and I feared, because I am naked; and
11 I hid myself. And he said, Who told thee that thou art naked? Hast thou eaten of the tree of which I commanded thee not to
12 eat? And Man[y] said, The woman, whom thou hast given [to be] with me, she gave me of the
13 tree, and I ate. And Jehovah Elohim said to the woman, What is this thou hast done? And the woman said, The serpent deceived
14 me, and I ate. And Jehovah Elohim said to the serpent, Because thou hast done this, be thou cursed above all cattle, and above every beast of the field. On thy belly shalt thou go, and eat dust all the
15 days of thy life. And I will put enmity between thee and the woman, and between thy seed and her seed; he shall crush thy head,
16 and thou shalt crush his heel. To the woman he said, I will greatly increase thy travail and thy pregnancy; with pain thou shalt bear children; and to thy husband shall be thy desire, and he shall
17 rule over thee. And to Adam he said, Because thou hast hearkened to the voice of thy wife, and eaten of the tree of which I commanded thee saying, Thou shalt not eat of it: cursed be the ground on thy account; with toil shalt thou eat
18 [of] it all the days of thy life; and thorns and thistles shall it yield thee; and thou shalt eat the herb
19 of the field. In the sweat of thy face shalt thou eat bread, until thou return to the ground: for out of it wast thou taken. For dust thou art; and unto dust shalt thou return.
20 And Man called his wife's name Eve;[b] because she is the mother of all living.
21 And Jehovah Elohim made Adam and his wife coats of skin, and clothed them.
22 And Jehovah Elohim said, Behold, Man is become as one of us, to know good and evil. And now, lest he stretch out his hand, and take also of the tree of life, and
23 eat, and live for ever. . . . ! Therefore Jehovah Elohim sent him forth from the garden of Eden, to till the ground from which he was
24 taken. And he drove out Man; and he set the Cherubim, and the flame of the flashing sword, toward the east of the garden of Eden, to guard the way to the tree of life.

4 And Man knew Eve his wife; and she conceived, and bore Cain,[c] and said, I have acquired a man
2 with Jehovah. And she further bore his brother Abel.[d] And Abel was a shepherd,[e] but Cain was a husbandman.
3 And in process of time[f] it came

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[w] *Ishshah.* [x] *Ish.* [y] Or 'the man;' but it is האדם: so iii. 20, iv. 1. [z] Or 'for.' [a] Or 'as gods.' [b] Life. [c] Acquisition. [d] Heb. *Hebel*, a breath (Job vii. 16); or 'vanity' (Ps. cxliv. 4). [e] Lit. 'herdsman of small cattle.' [f] Lit. 'at the end of days.'

to pass that Cain brought of the fruit of the ground an offering[g]
4 to Jehovah. And Abel, he also brought of the firstlings of his flock, and of their fat. And Jehovah looked upon Abel, and on his
5 offering; and upon Cain, and on his offering, he did not look. And Cain was very angry, and his coun-
6 tenance fell. And Jehovah said to Cain, Why art thou angry, and
7 why is thy countenance fallen? If thou doest well, will not [thy countenance] lift up [with confidence]?[h] and if thou doest not well, sin[i] lieth at the door; and unto thee [shall be] his desire, and thou shalt rule over him.
8 And Cain spoke to Abel his brother,[k] and it came to pass when they were in the field, that Cain rose up against Abel his brother,
9 and slew him. And Jehovah said to Cain, Where is Abel thy brother? And he said, I know not: am I my
10 brother's keeper? And he said, What hast thou done? the voice of thy brother's blood is crying to
11 me from the ground. And now be thou cursed from the ground, which hath opened its mouth to receive thy brother's blood from
12 thy hand. When thou tillest the ground, it shall not henceforth yield thee its strength; a wanderer and fugitive shalt thou be on the
13 earth. And Cain said to Jehovah, My punishment is too great to be
14 borne.[l] Behold, thou hast driven me this day from the face of the ground, and from thy face shall I be hid; and I shall be a wanderer and fugitive on the earth; and it will come to pass, [that] every one
15 who finds me will slay me. And Jehovah said to him, Therefore, whoever slayeth Cain, it shall be revenged sevenfold. And Jehovah set a mark on Cain, lest any find-
16 ing him should smite him. And Cain went out from the presence of Jehovah, and dwelt in the land of Nod,[m] toward the east of Eden.
17 And Cain knew his wife, and she conceived and bore Enoch. And he built a city; and he called the name of the city after the name of
18 his son Enoch. And to Enoch was born Irad; and Irad begot Mehujael; and Mehujael begot Methushael; and Methushael begot Le-
19 mech. And Lemech took two wives: the name of the one was Adah, and the name of the second,
20 Zillah. And Adah bore Jabal: he was the father of those who dwell
21 in tents, and [breed] cattle. And his brother's name was Jubal: he was the father of those who handle
22 the harp and pipe. And Zillah, she also bore Tubal-Cain, the forger of every kind of tool of[n] brass[o] and iron. And the sister of
23 Tubal-Cain was Naamah.[p] And Lemech said to his wives:

Adah and Zillah, hear my voice,
Ye wives of Lemech, listen to my speech.
For I have slain a man for my wound, and a youth for my bruise.[q]

24 If Cain shall be avenged sevenfold;
Lemech seventy and seven fold.

25 And Adam knew his wife again, and she bore a son, and called his name Seth:[r] .... For God has appointed me another seed instead of Abel, because Cain has slain
26 him. And to Seth, to him also was born a son; and he called his name Enosh.[s] Then people began to call on[t] the name of Jehovah.

5 This is the book of Adam's generations.[v] In the day that God created man, in the likeness of
2 God made he him. Male and female created he them; and blessed them, and called their name Adam, in the day when they were created.
3 And Adam lived a hundred and thirty years, and begot [a son] in his likeness, after his image, and
4 called his name Seth. And the days of Adam after he had begotten Seth were eight hundred years; and he begot sons and daughters.
5 And all the days of Adam that he lived were nine hundred and thirty years; and he died.
6 And Seth lived a hundred and
7 five years, and begot Enosh. And Seth lived after he had begotten

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[g] Lit. 'gift:' so vers. 4, 5; elsewhere translated 'oblation.' [h] See Job xi. 15. Or possibly, 'shalt thou not be accepted.' But I should question 'accepted,' the rather as שְׂאֵת is used for it here. Lit. 'is there not a lifting up?' [i] Or 'a sin-offering,' the Hebrew word having both senses. [k] Some ancient authorities add: 'Let us go into the field.' The paraphrase of Onkelos omits the words, and they have been found in no MS. Jerome treats them as superfluous, and Origen says they were not in the Hebrew. [l] Or 'Mine iniquity is too great to be forgiven.' Zunz's Jewish Version as in text. [m] Flight, wandering: see ver. 12, where it is translated 'fugitive.' [n] Or 'the instructor of every worker in.' [o] Or 'bronze:' so always. [p] Charming. [q] Or 'to my wounding,' 'to my bruising.' [r] Appointed. [s] Man, as weak, mortal; cf. Ps. viii. 4; ciii. 15. [t] Or 'to call themselves by' But see xii. 8; xiii. 4; xxi. 33; xxvi. 25. [v] Or 'history.'

Enosh eight hundred and seven years, and begot sons and daughters. And all the days of Seth were nine hundred and twelve years; and he died.
9 And Enosh lived ninety years, and begot Cainan.
10 And Enosh lived after he had begotten Cainan eight hundred and fifteen years, and begot sons and daughters.
11 And all the days of Enosh were nine hundred and five years; and he died.
12 And Cainan lived seventy years, and begot Mahalaleel.
13 And Cainan lived after he had begotten Mahalaleel eight hundred and forty years, and begot sons and daughters.
14 And all the days of Cainan were nine hundred and ten years; and he died.
15 And Mahalaleel lived sixty-five years, and begot Jared.
16 And Mahalaleel lived after he had begotten Jared eight hundred and thirty years, and begot sons and daughters.
17 And all the days of Mahalaleel were eight hundred and ninety-five years; and he died.
18 And Jared lived a hundred and sixty-two years, and begot Enoch.[w]
19 And Jared lived after he had begotten Enoch eight hundred years, and begot sons and daughters.
20 And all the days of Jared were nine hundred and sixty-two years; and he died.
21 And Enoch lived sixty-five years, and begot Methushelah.
22 And Enoch walked with God after he had begotten Methushelah three hundred years, and begot sons and daughters.
23 And all the days of Enoch were three hundred and sixty-five years.
24 And Enoch walked with God; and he was not, for God took him.
25 And Methushelah lived a hundred and eighty-seven years, and begot Lemech.
26 And Methushelah lived after he had begotten Lemech seven hundred and eighty-two years, and begot sons and daughters.
27 And all the days of Methushelah were nine hundred and sixty-nine years; and he died.
28 And Lemech lived a hundred and eighty-two years, and begot a son.
29 And he called his name Noah,[x] saying, This [one] shall comfort us concerning our work and concerning the toil of our hands, because of the ground which Jehovah has cursed.
30 And Lemech lived after he had begotten Noah five hundred and ninety-five years, and begot sons and daughters.
31 And all the days of Lemech were seven hundred and seventy-seven years; and he died.
32 And Noah was five hundred years old, and Noah begot Shem,[y] Ham,[z] and Japheth.[a]

6 And it came to pass when mankind[b] began to multiply on the earth, and daughters were born to
2 them, that the sons of God saw the daughters of men that they were fair, and took themselves
3 wives of all that they chose. And Jehovah said, My spirit shall not always plead with[c] Man; for he indeed[d] is flesh; but his days shall be a hundred and twenty years.
4 In those days were the giants on the earth, and also afterwards, when the sons of God had come in to the daughters of men, and they had borne [children] to them; these were the heroes, who of old were
5 men of renown.[e] And Jehovah saw that the wickedness of Man was great on the earth, and every imagination of the thoughts of his
6 heart only evil continually.[f] And Jehovah repented that he had made Man on the earth, and it
7 grieved him in his heart. And Jehovah said, I will destroy[g] Man, whom I have created, from the earth—from man to cattle, to creeping things, and to fowl of the heavens; for I repent that I have
8 made them. But Noah found favour in the eyes of Jehovah.
9 This is the history[h] of Noah. Noah was a just man, perfect amongst his generations: Noah
10 walked with God. And Noah be-

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[w] Disciplined, or devoted. [x] Heb. *Noach*: repose. [y] Name, renown. [z] *Cham*: black. [a] Spreading, enlargement. [b] Or 'Man;' it is האדם, and so vers. 2, 4, 'men.' See note to i. 27; iii. 12; and cf. vii. 21, etc. [c] Or 'plead in (or amongst) men:' see Rosenmüller. Mendelssohn: 'strive in.' Not 'remain,' as the LXX and other ancient authorities; nor 'be humbled,' 'rule,' as ירון is variously taken by some moderns. [d] So Delitzsch, with the ancient versions, and Jewish authorities. Most moderns take it as, 'in their wandering, erring,' from שגג or שגה. The important question is the force of בשר. 'Because of flesh leading them astray,' cannot, I think, be the meaning, to say nothing of הוא. The בשר and הוא go together. Whether 'wandering' be right or not, the sense is, after all, the same: 'for he is flesh' is the reason, at any rate. [e] Or 'the name,' i. e., who had a peculiar and known name on the earth. [f] Lit. 'the whole day.' [g] Lit. 'blot,' or 'wipe out:' so vii. 4, 23. [h] Lit. 'these are the generations.'

got three sons, Shem, Ham, and
11 Japheth. And the earth was cor-
rupt before God, and the earth was
12 full of violence. And God looked
upon the earth, and behold, it was
corrupt; for all flesh had corrupted
its way on the earth.
13 And God said to Noah, The end
of all flesh is come before me, for
the earth is full of violence through
them; and behold, I will destroy
14 them with[i] the earth. Make thy-
self an ark of gopher wood: [with]
cells shalt thou make the ark; and
pitch it inside and outside with
15 pitch. And thus shalt thou make
it: let the length of the ark be
three hundred cubits, the breadth
of it fifty cubits, and the height of
16 it thirty cubits. A light shalt thou
make to the ark; and to a cubit
high shalt thou finish it above.
And the door of the ark shalt thou
set in its side: [with] a lower,
second, and third [story] shalt thou
17 make it. For I, behold, I bring
a flood of waters on the earth, to
destroy all flesh under the heavens
in which is the breath of life:
everything that is on the earth
18 shall expire. But with thee will
I establish my covenant; and thou
shalt go into the ark, thou, and
thy sons, and thy wife, and thy
19 sons' wives with thee. And of
every living thing of all flesh, two
of every [sort] shalt thou bring
into the ark, to keep [them] alive
with thee: they shall be male and
20 female. Of fowl after their kind,
and of the cattle after their kind,
of every creeping thing of the
ground after its kind, two of each
shall go in to thee, to keep [them]
21 alive. And take thou of all food
that is eaten, and gather [it] to
thee, that it may be for food for
22 thee and for them. And Noah did
it; according to all that God had
commanded him, so did he.

7 And Jehovah said to Noah, Go
into the ark, thou and all thy
house; for thee have I seen right-
eous before me in this generation.
2 Of all clean beasts thou shalt take
to thee by sevens, a male and its
female; but of the beasts that are
not clean two, a male and its
3 female. Also of the fowl of the
heavens by sevens, male and fe-
male; to keep seed alive on the
4 face of all the earth. For in yet
seven days I will cause it to rain
on the earth forty days and forty
nights; and every living being
which I have made will I destroy
5 from the ground. And Noah did
according to all that Jehovah had
commanded him.
6 And Noah was six hundred years
old when the flood of waters was
7 on the earth. And Noah went in,
and his sons, and his wife, and his
sons' wives with him, into the ark,
because of the waters of the flood.
8 Of clean beasts, and of beasts that
are not clean, and of fowl, and of
everything that creeps on the
9 ground, there came two and two
unto Noah into the ark, male and
female, as God had commanded
10 Noah. And it came to pass after
seven days that the waters of the
flood were on the earth.
11 In the six hundredth year of
Noah's life, in the second month,
on the seventeenth day of the
month, on that same day all the
fountains of the great deep were
broken up, and the windows of
12 heaven were opened. And the
pour of rain was on the earth forty
13 days and forty nights. On the
same day went Noah, and Shem
and Ham and Japheth, the sons
of Noah, and Noah's wife, and the
three wives of his sons with them,
14 into the ark; they, and every
beast after its kind, and all the
cattle after their kind, and every
creeping thing that creeps on the
earth after its kind, and all fowl
after its kind—every bird of every
15 wing. And they went to Noah,
into the ark, two and two of all
flesh, in which was the breath of
16 life. And they that came, came
male and female of all flesh, as
God had commanded him. And
Jehovah shut him in.
17 And the flood was forty days on
the earth. And the waters in-
creased, and bore up the ark; and
it was lifted up above the earth.
18 And the waters prevailed and in-
creased greatly on the earth; and
the ark went on the face of the
19 waters. And the waters prevailed
exceedingly on the earth; and all
the high mountains that are under
all the heavens were covered.
20 Fifteen cubits upward the waters
prevailed; and the mountains
21 were covered. And all flesh that
moved on the earth expired, fowl
as well as cattle, and beasts, and
all crawling[k] things which crawl[k]
on the earth, and all mankind:
22 everything which had in its nos-
trils the breath of life,[l] of all that
23 was on the dry [land], died. And
every living being was destroyed

[i] Or 'from.' [k] Or 'swarming . . . swarm.' [l] Lit. 'breath of spirit of life.'

that was on the ground, both man, and cattle, and creeping things, and fowl of the heavens; and they were destroyed from the earth. And Noah alone remained, and what was with him in the ark.
24 And the waters prevailed on the earth a hundred and fifty days.

8 And God remembered Noah, and all the animals, and all the cattle that were with him in the ark; and God made a wind to pass over the earth, and the waters subsided.
2 And the fountains of the deep and the windows of heaven were closed, and the pour of rain
3 from heaven was stopped. And the waters retired from the earth, continually retiring;[m] and in the course of a hundred and fifty days
4 the waters abated. And the ark rested in the seventh month, on the seventeenth day of the month,
5 on the mountains of Ararat. And the waters abated continually until the tenth month: in the tenth [month], on the first of the month, the tops of the mountains were seen.
6 And it came to pass at the end of forty days that Noah opened the window of the ark which he
7 had made. And he sent out the raven, which went forth going to and fro, until the waters were
8 dried from the earth. And he sent out the dove from him, to see if the waters had become low[n] on
9 the ground. But the dove found no resting-place for the sole of her foot, and returned to him into the ark; for the waters were on the whole earth; and he put forth his hand, and took her, and brought
10 her to him into the ark. And he waited yet other seven days, and again he sent forth the dove out of
11 the ark. And the dove came to him at eventide; and behold, in her beak was an olive-leaf plucked off; and Noah knew that the waters had become low[n] on the earth.
12 And he waited yet other seven days, and sent forth the dove; but she returned no more to him.
13 And it came to pass in the six hundred and first year, in the first [month], on the first of the month, that the waters were dried up from the earth. And Noah removed the covering of the ark, and looked, and behold, the surface of the
14 ground was dried. And in the second month, on the twenty-seventh day of the month, the earth was dry.
15 And God spoke to Noah, saying,
16 Go out of the ark, thou, and thy wife, and thy sons, and thy sons'
17 wives with thee. Bring forth with thee every animal which is with thee, of all flesh, fowl as well as cattle, and all the creeping things which creep on the earth, that they may swarm on the earth, and may be fruitful and multiply on the
18 earth. And Noah went out, and his sons, and his wife, and his sons'
19 wives with him. All the animals, all the creeping things, and all the fowl—everything that moves on the earth, after their kinds,[o] went
20 out of the ark. And Noah built an altar to Jehovah; and took of every clean animal, and of all clean fowl, and offered up burnt-offer-
21 ings on the altar. And Jehovah smelled the sweet odour,[p] And Jehovah said in his heart, I will no more henceforth curse the ground on account of Man, for the thought of Man's heart is evil from his youth; and I will no more smite every living thing, as I have done.
22 Henceforth, all the days of the earth, seed [time] and harvest, and cold and heat, and summer and winter, and day and night, shall not cease.

9 And God blessed Noah and his sons, and said to them, Be fruitful and multiply, and fill the earth.
2 And let the fear of you and the dread of you be upon every animal of the earth, and upon all fowl of the heavens: upon all that moveth [on] the ground; and upon all the fishes of the sea: into your
3 hand are they delivered. Every moving thing that liveth shall be food for you: as the green herb I
4 give you everything. Only, the flesh with its life, its blood, ye shall
5 not eat. And indeed your blood, [the blood] of your lives, will I require: at the hand of every animal will I require it, and at the hand of Man, at the hand of each [the blood] of his brother, will I
6 require the life of Man. Whoso sheddeth Man's blood, by Man shall his blood be shed; for in the image of God he hath made Man.
7 And ye, be fruitful and multiply: swarm on the earth, and multiply on it.
8 And God spoke to Noah, and to
9 his sons with him, saying, And I, behold, I establish my covenant with you, and with your seed after
10 you; and with every living soul

[m] Lit. 'returned from the earth going and returning.' [n] Or 'light.' [o] Or 'families.' [p] Lit. 'odour of rest.'

which is with you, fowl as well as cattle, and all the animals of the earth with you, of all that has gone out of the ark—every animal of the
11 earth. And I establish my covenant with you, neither shall all flesh be cut off any more by the waters of a flood, and henceforth there shall be no flood to destroy
12 the earth. And God said, This is the sign of the covenant that I set between me and you and every living soul that is with you, for
13 everlasting generations: I set[q] my bow in the clouds, and it shall be for a sign of the covenant between
14 me and the earth. And it shall come to pass when I bring clouds over the earth, that the bow shall
15 be seen in the cloud, and I[r] will remember my covenant which is between me and you and every living soul of all flesh; and the waters shall not henceforth become a flood to destroy all flesh.
16 And the bow shall be in the cloud; and I will look upon it, that I may remember the everlasting covenant between God and every living soul of all flesh that is upon the
17 earth. And God said to Noah, This is the sign of the covenant which I have established between me and all flesh that is upon the earth.
18 And the sons of Noah who went out of the ark were Shem, and Ham, and Japheth. And Ham is
19 the father of Canaan. These three are the sons of Noah; and from these was [the population of] the
20 whole earth spread abroad. And Noah began [to be] a husbandman,
21 and planted a vineyard. And he drank of the wine, and was drunken, and he uncovered himself in
22 his tent. And Ham the father of Canaan saw the nakedness of his father, and told his two brethren
23 outside. And Shem and Japheth took the upper garment and both laid [it] upon their shoulders, and went backwards, and covered the nakedness of their father. And their faces were turned away, that they saw not their father's naked-
24 ness. And Noah awoke from his wine, and learned what his young-
25 est son had done to him. And he said, Cursed be Canaan; let him be a bondman of bondmen to his
26 brethren. And he said,

Blessed be Jehovah, the God of Shem,
And let Canaan be his bondman.

27 Let God enlarge Japheth,[s] and let him dwell in the tents of Shem,
And let Canaan be his bondman.
28 And Noah lived after the flood three hundred and fifty years.
29 And all the days of Noah were nine hundred and fifty years; and he died.

10 And these are the generations of the sons of Noah: Shem, Ham, and Japheth; and to them were sons born after the flood.
2 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and Ti-
3 ras. And the sons of Gomer: Ashkenaz, and Riphath, and Togar-
4 mah. And the sons of Javan: Elishah, and Tarshish, Kittim, and
5 Dodanim. From these came the distribution of[t] the isles of the nations, according to their lands, every one after his tongue, after their families, in their nations.
6 And the sons of Ham: Cush, and Mizraim, and Phut, and Ca-
7 naan. And the sons of Cush: Seba, and Havilah, and Sabtah, and Raamah, and Sabtecha. And the sons of Raamah: Sheba and De-
8 dan. And Cush begot Nimrod:[u] he began to be mighty on the
9 earth. He was a mighty hunter before Jehovah; therefore it is said, As Nimrod, the mighty hun-
10 ter before Jehovah! And the beginning of his kingdom was Babel,[v] and Erech, and Accad, and Calneh,
11 in the land of Shinar. From that land went out Asshur,[w] and built Nineveh, and Rehoboth-Ir, and
12 Calah, and Resen, between Nineveh and Calah: this is the great
13 city.—And Mizraim begot the Ludim, and the Anamim, and the
14 Lehabim, and the Naphtuhim, and the Pathrusim, and the Casluhim, out of whom came the Philistines,
15 and the Caphtorim.—And Canaan begot Sidon, his firstborn, and
16 Heth, and the Jebusite, and the
17 Amorite, and the Girgashite, and the Hivite, and the Arkite, and the
18 Sinite, and the Arvadite, and the Zemarite, and the Hamathite. And afterwards the families of the Canaanites spread themselves
19 abroad. And the border of the Canaanite was from Sidon, as one goes[x] to Gerar, up to Gazah; as one goes to Sodom, and Gomorrah, and Admah, and Zeboim, up to
20 Lesha. These are the sons of Ham, after their families, after their

[q] Or 'have set.' [r] Or '. . . . earth, and the bow . . . . cloud, that I.' [s] See on chap. v. 32. [t] Lit. 'were separated.' [u] Rebel. [v] See 2 Kings xvii. 24. [w] Or 'he went to Assyria.' [x] Lit. 'thou goest.'

tongues, in their lands, in their nations.
21 And to Shem—to him also were [sons] born; he is the father of all the sons of Eber, the brother of
22 Japheth the elder.[y] The sons of Shem: Elam, and Asshur, and Arphaxad, and Lud, and Aram.
23 And the sons of Aram: Uz, and Hul, and Gether, and Mash.—
24 And Arphaxad begot Shelah; and
25 Shelah begot Eber. And to Eber were born two sons: the name of the one was Peleg,[z] for in his days was the earth divided; and his
26 brother's name was Joktan. And Joktan begot Almodad, and Sheleph, and Hazarmaveth, and Jerah,
27 and Hadoram, and Uzal, and Dik-
28 lah, and Obal, and Abimael, and
29 Sheba, and Ophir, and Havilah, and Jobab: all these were sons of
30 Joktan. And their dwelling was from Mesha, as one goes[a] to Se-
31 phar, the eastern mountain. These are the sons of Shem, after their families, after their tongues, in their lands, after their nations.
32 These are the families of the sons of Noah, after their generations, in their nations. And from these came the distribution of the nations on the earth after the flood.

11 And the whole earth had[b] one language,[c] and the same
2 words. And it came to pass as they journeyed from[d] the east, that they found a plain in the land
3 of Shinar, and dwelt there. And they said one to another, Come on, let us make bricks, and burn[them] thoroughly.[e] And they had brick for stone, and they had asphalt
4 for mortar. And they said, Come on, let us build ourselves a city and a tower, the top[f] of which [may reach] to the heavens; and let us make ourselves a name, lest we be scattered over the face of the whole
5 earth. And Jehovah came down to see the city and the tower which
6 the children of men built. And Jehovah said, Behold, the people is one, and have all one language;[c] and this have they begun to do. And now will they be hindered in nothing that they meditate doing.
7 Come, let us go down, and there confound their language,[c] that they may not understand one an-
8 other's speech.[c] And Jehovah scattered them thence over the face of the whole earth. And they left
9 off building the city. Therefore was its name called Babel;[g] because Jehovah there confounded the language[c] of the whole earth. And Jehovah scattered them thence over the face of the whole earth.
10 These are the generations of Shem. Shem was a hundred years old, and begot Arphaxad two years
11 after the flood. And Shem lived after he had begotten Arphaxad five hundred years, and begot sons
12 and daughters. And Arphaxad lived thirty-five years, and begot
13 Shelah. And Arphaxad lived after he had begotten Shelah four hundred and three years, and begot
14 sons and daughters. And Shelah lived thirty years, and begot Eber.
15 And Shelah lived after he had begotten Eber four hundred and three years, and begot sons and
16 daughters. And Eber lived thirty-
17 four years, and begot Peleg. And Eber lived after he had begotten Peleg four hundred and thirty years, and begot sons and daugh-
18 ters. And Peleg lived thirty years,
19 and begot Reu. And Peleg lived after he had begotten Reu two hundred and nine years, and begot
20 sons and daughters. And Reu lived thirty-two years, and begot
21 Serug. And Reu lived after he had begotten Serug two hundred and seven years, and begot sons
22 and daughters. And Serug lived thirty years, and begot Nahor.
23 And Serug lived after he had begotten Nahor two hundred years, and begot sons and daughters.
24 And Nahor lived twenty-nine
25 years, and begot Terah. And Nahor lived after he had begotten Terah a hundred and nineteen years, and begot sons and daugh-
26 ters. And Terah lived seventy years, and begot Abram,[h] Nahor, and Haran.
27 And these are the generations of Terah: Terah begot Abram, Nahor, and Haran; and Haran
28 begot Lot.[i] And Haran died before the face of his father Terah in the land of his nativity at Ur
29 of the Chaldeans.[j] And Abram and Nahor took wives: the name of Abram's wife was Sarai;[k] and the name of Nahor's wife, Milcah, a daughter of Haran, the father of Milcah and the father of Iscah.
30 And Sarai was barren: she had

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[y] So Mendelssohn. Not, as many, 'the elder brother of Japheth.' [z] Division.
[a] Lit. 'thou goest.' [b] Lit. 'was' [c] Lit. 'lip.' [d] Or 'started for.' Lit. 'pulled up their tent-pegs.' [e] Lit. 'burn them to burning.' [f] Or 'head.' [g] Confusion
[h] High father. [i] Veil. [j] Or 'in Chaldea.' [k] According to Jerome 'my princess

31 no child. And Terah took Abram his son, and Lot the son of Haran his son's son, and Sarai his daughter-in-law, his son Abram's wife; and they went forth together out of Ur of the Chaldeans, to go into the land of Canaan, and came as far as Haran, and dwelt there.
32 And the days of Terah were two hundred and five years; and Terah died in Haran.

12 And Jehovah had said to Abram, Go out of thy land, and from thy kindred, and from thy father's house, to the land that
2 I will shew thee. And I will make of thee a great nation, and bless thee, and make thy name great;
3 and thou shalt be a blessing. And I will bless them that bless thee, and curse him that curseth thee; and in thee shall all families of the
4 earth be blessed. And Abram departed as Jehovah had said to him. And Lot went with him. And Abram was seventy-five years old when he departed out of Haran.
5 And Abram took Sarai his wife, and Lot his brother's son, and all their possessions that they had acquired, and the souls that they had obtained in Haran, and they went out to go into the land of Canaan; and into the land of Ca-
6 naan they came. And Abram passed through the land to the place of Shechem, to the oak[l] of Moreh. And the Canaanite was
7 then in the land. And Jehovah appeared to Abram, and said, Unto thy seed will I give this land. And there he built an altar to Jehovah who had appeared to him.
8 And he removed thence towards the mountain on the east of Bethel, and pitched his tent, [having] Bethel toward the west,[m] and Ai toward the east; and there he built an altar to Jehovah, and called on the name of Jehovah.
9 And Abram moved onward, go-
10 ing on still toward the south.[n] And there was a famine in the land. And Abram went down to Egypt to sojourn there, for the famine
11 was grievous in the land. And it came to pass when he was come near to enter into Egypt, that he said to Sarai his wife, Behold now, I know that thou art a woman
12 fair to look upon. And it will come to pass when the Egyptians see thee, that they will say, She is his wife; and they will slay me,
13 and save thee alive. Say, I pray thee, thou art my sister, that it may be well with me on thy account, and my soul may live because of thee.
14 And it came to pass when Abram came into Egypt, that the Egyptians beheld the woman that she
15 was very fair. And the princes of Pharaoh[o] saw her, and praised her to Pharaoh; and the woman was
16 taken into Pharaoh's house. And he treated Abram well on her account; and he had sheep, and oxen, and he-asses, and bondmen, and bondwomen, and she-asses,
17 and camels. And Jehovah plagued Pharaoh and his house with great plagues because of Sarai Abram's
18 wife. And Pharaoh called Abram, and said, What is this thou hast done to me? Why didst thou not tell me that she was thy wife?
19 Why didst thou say, She is my sister, so that I took her as my wife. And now, behold, there is thy wife: take [her], and go away.
20 And Pharaoh commanded [his] men concerning him, and they sent him away, and his wife, and all that he had.

13 And Abram went up out of Egypt, he, and his wife, and all that he had, and Lot with him,
2 towards the south. And Abram was very rich in cattle, in silver,
3 and in gold. And he went on his journeys from the south as far as Bethel; as far as the place where his tent had been at the beginning,
4 between Bethel and Ai; to the place of the altar that he had made there at the first. And there Abram called on the name of Jehovah.
5 And Lot also who went with Abram had flocks, and herds, and
6 tents. And the land could not support them, that they might dwell together, for their property was great; and they could not
7 dwell together. And there was strife between the herdsmen of Abram's cattle and the herdsmen of Lot's cattle. And the Canaanite and the Perizzite were dwelling
8 then in the land. And Abram said to Lot, I pray thee let there be no contention between me and thee, and between my herdsmen and thy herdsmen, for we are brethren.[p]
9 Is not the whole land before thee? Separate thyself, I pray thee, from me: if to the left, then I will take the right; and if to the right, then
10 I will take the left. And Lot

[l] Or 'plain.' [m] Lit. 'the sea.' [n] *Negeb*, 'south country:' name for the region of Canaan bordering on the desert. [o] See on xxxvii. 36. [p] Lit. 'men, brethren.'

lifted up his eyes, and beheld all the plain[q] of the Jordan that it was thoroughly watered, before Jehovah had destroyed Sodom[r] and Gomorrah;[s] as the garden of Jehovah, like the land of Egypt,
11 as one goes to Zoar.[t] And Lot chose for himself all the plain of the Jordan; and Lot went toward the east. And they separated the
12 one from the other: Abram dwelt in the land of Canaan; and Lot dwelt in the cities of the plain, and pitched tents as far as Sodom.
13 And the people of Sodom were wicked, and great sinners before Jehovah.
14 And Jehovah said to Abram, after that Lot had separated himself from him, Lift up now thine eyes, and look from the place where thou art, northward and southward and eastward and westward;
15 for all the land that thou seest will I give to thee, and to thy seed for
16 ever. And I will make thy seed as the dust of the earth, so that if any one can number the dust of the earth, thy seed also will be
17 numbered. Arise, walk through the land according to the length of it and according to the breadth of it; for I will give it to thee.
18 Then Abram moved [his] tents, and came and dwelt by the oaks of Mamre, which are in Hebron. And he built there an altar to Jehovah.

14 And it came to pass in the days of Amraphel the king of Shinar, Arioch the king of Ellasar, Chedorlaomer the king of Elam, and Tidal the king of nations,[u]
2 [that] they made war with Bera the king of Sodom, and with Birsha the king of Gomorrah, Shinab the king of Admah, and Shemeber the king of Zeboim, and the king
3 of Bela, which is Zoar. All these were joined in the vale of Siddim,
4 which is the salt sea. Twelve years had they served Chedorlaomer; and in the thirteenth year
5 they rebelled. And in the fourteenth year came Chedorlaomer and the kings that were with him, and smote the Rephaim in Ashteroth-karnaim, and the Zuzim in Ham, and the Emim in Shaveh-
6 Kirjathaim,[v] and the Horites on their mount Seir, to El-Paran,[w]
7 which is by the wilderness. And they returned, and came to Enmishpat, which is Kadesh, and smote all the country of the Amalekites, and also the Amorites that
8 dwelt at Hazazon-Tamar. And the king of Sodom and the king of Gomorrah, and the king of Admah, and the king of Zeboim, and the king of Bela, which is Zoar, went out, and they joined battle with them in the vale of Siddim,
9 with Chedorlaomer the king of Elam, and Tidal the king of nations, and Amraphel the king of Shinar, and Arioch the king of Ellasar—four kings with the five.
10 And the vale of Siddim was full of pits[x] of asphalt. And the kings[y] of Sodom and Gomorrah fled, and fell there: and they that remained
11 fled to the mountain. And they took all the property of Sodom and Gomorrah, and all their victuals,
12 and departed. And they took Lot and his property, Abram's brother's son, and departed. For he dwelt in Sodom.
13 And one who had escaped came and told Abram the Hebrew.[z] And he dwelt by the oaks of Mamre the Amorite, the brother of Eshcol, and the brother of Aner. And
14 these were Abram's allies.[a] And Abram heard that his brother was taken captive; and he led out his trained [servants], born in his house, three hundred and eighteen, and pursued [them] as far as Dan.
15 And he divided himself against them by night, he and his servants, and smote them, and pursued them as far as Hobah, which is to
16 the left of Damascus. And he brought back all the property, and brought again his brother Lot and his property, and the women also,
17 and the people. And the king of Sodom went out to meet him after he had returned from smiting Chedorlaomer, and the kings that were with him, into the valley of Shaveh, which is the king's valley.
18 And Melchisedec[b] king of Salem brought out bread and wine. And he was priest of the Most High
19 God.[c] And he blessed him, and said, Blessed be Abram of the Most High God,[c] possessor of

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[q] כִּכָּר, 'circle:' used for the plain at the mouth of the Jordan, most of which was afterwards covered by the Salt sea (xiv. 3). [r] Burning. [s] Submersion. [t] Zor, or Zar, in Egypt: not Bela (xiv. 8). [u] Or 'Goim.' [v] Or 'in the plain of Kirjathaim.' [w] Or 'to the terebinth of Paran.' [x] Or 'wells.' [y] Lit. 'the king.' [z] Most explain, *from across* the Euphrates; but it might be derived from Eber. (See x. 21.) [a] Lit. 'masters of covenant.' [b] King of righteousness. [c] *El Elyon*. *El* itself means, The Mighty; *Elyon* is habitually represented by 'Most High.'

heavens and earth. And blessed
20 be the Most High God,[d] who has
delivered thine enemies into thy
hand. And he gave him the tenth
21 of all. And the king of Sodom said
to Abram, Give me the souls, and
22 take the property for thyself. And
Abram said to the king of Sodom,
I have lifted up my hand to Jeho-
vah, the Most High God,[d] possessor
23 of heavens and earth, if from a
thread even to a sandal-thong, yes,
if of all that is thine, I take [any-
thing] . . .; that thou mayest not
say, I have made Abram rich;
24 save only that which the young
men have eaten, and the portion
of the men that went with me,
Aner, Eshcol, and Mamre, let them
take their portion.

15 After these things the word of
Jehovah came to Abram in a
vision, saying, Fear not, Abram;
I am thy shield, thy exceeding
2 great reward. And Abram said,
Lord[e] Jehovah, what wilt thou
give me? seeing I go[f] childless,
and the steward[g] of my house is
3 this Eliezer[h] of Damascus. And
Abram said, Lo, to me thou hast
given no seed, and behold, a son
of my house[i] will be mine heir.
4 And behold, the word of Jehovah
[came] to him, saying, This shall
not be thine heir, but he that will
come forth out of thy body[j] shall
5 be thine heir. And he led him out,
and said, Look now toward the
heavens, and number the stars, if
thou be able to number them.
And he said to him, So shall thy
6 seed be! And he believed Jehovah;
and he reckoned it to him [as[k]
7 righteousness. And he said to
him, I am Jehovah who brought
thee out of Ur of the Chaldeans,[l]
to give thee this land to possess it.
8 And he said, Lord Jehovah, how
shall I know that I shall possess
9 it? And he said to him, Take me
a heifer of three years old, and a
she-goat of three years old, and a
ram of three years old, and a
turtle-dove, and a young pigeon.
10 And he took all these, and divided
them in the midst, and laid the
half of each opposite its fellow;
but the birds he did not divide.
11 And the birds of prey came down
on the carcases; and Abram scared
12 them away. And as the sun was
just going down, a deep sleep fell
upon Abram; and behold, a hor-
ror, a great darkness, fell upon
13 him. And he said to Abram,
Know assuredly that thy seed will
be a sojourner in a land [that is]
not theirs, and they shall serve[m]
them; and they shall afflict them
14 four hundred years. But also that
nation which they shall serve I
will judge; and afterwards they
shall come out with great property.
15 And thou shalt go to thy fathers in
peace; thou shalt be buried in a
16 good old age. And [in the] fourth
generation they shall come hither
again; for the iniquity of the
17 Amorites is not yet full. And it
came to pass when the sun had
gone down, and it was dark, that[n]
behold, there was a smoking fur-
nace, and a flame of fire which
18 passed between those pieces. On
the same day Jehovah made[o] a
covenant with Abram, saying, Un-
to thy seed I give this land, from
the river of Egypt to the great
19 river, the river Euphrates; the
Kenites, and the Kenizzites, and
20 the Kadmonites, and the Hittites,
and the Perizzites, and the Re-
21 phaim, and the Amorites, and the
Canaanites, and the Girgashites,
and the Jebusites.

16 And Sarai Abram's wife did
not bear him [children]. And
she had an Egyptian maidservant;
2 and her name was Hagar.[p] And
Sarai said to Abram, Behold now,
Jehovah has shut me up, that I
do not bear. Go in, I pray thee,
to my maidservant: it may be
that I shall be built up by her.
And Abram hearkened to the
3 voice of Sarai. And Sarai Abram's
wife took Hagar, the Egyptian,
her maidservant, at the end of ten
years that Abram had dwelt in the
land of Canaan, and gave her to
her husband Abram, as his wife.
4 And he went in to Hagar, and she
conceived. And when she saw
that she had conceived, her mis-
tress was lightly esteemed in her
5 eyes. And Sarai said to Abram,
My wrong be on thee! I have given
my maidservant into thy bosom;
and now she sees that she has
conceived, I am lightly esteemed
in her eyes. Jehovah judge be-
6 tween me and thee! And Abram

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[d] *El Elyon.* *El* itself means, The Mighty; *Elyon* is habitually represented by 'Most High.' [e] *Adonai*, plural of *Adon.* 'Lord' will usually represent this word. [f] Or 'depart.' [g] Lit. 'son of possession.' [h] *El* is my help. [i] i.e., one of his domestics. [j] Lit. 'bowels.' [k] See note to Rom. iv. 3. [l] Or 'Ur in Chaldea.' [m] Or 'be in bondage to:' so always of men. [n] Or 'gone down, it was dark, and.' [o] Lit. 'cut.' the regular idiom. [p] Flight.

said to Sarai, Behold, thy maid-servant is in thy hand: do to her what is good in thine eyes. And Sarai oppressed her; and she fled from her face.
7 And the Angel of Jehovah found her by a spring of water in the wilderness, by the spring on the
8 way to Shur. And he said, Hagar, Sarai's maidservant, whence comest thou? and whither art thou going? And she said, I am fleeing from the face of my mistress Sarai.
9 And the Angel of Jehovah said to her, Return to thy mistress, and submit thyself under her hands.
10 And the Angel of Jehovah said to her, I will multiply thy seed exceedingly, that it shall not be num-
11 bered for multitude. And the Angel of Jehovah said to her, Behold, thou art with child, and shalt bear a son, and shalt call his name Ishmael,[q] because Jehovah hath
12 hearkened to thy affliction. And he will be a wild-ass of a man, his hand against every man, and every man's hand against him; and he shall dwell before the face of all
13 his brethren. And she called the name of Jehovah who spoke to her, Thou art the God[r] who reveals himself,[s] for she said, Also here have I seen after he has re-
14 vealed himself. Therefore the well was named Beer-lahai-roi:[t] behold, it is between Kadesh and Bered.
15 And Hagar bore Abram a son; and Abram called the name of his son whom Hagar bore, Ishmael.
16 And Abram was eighty-six years old when Hagar bore Ishmael to Abram.

17 And Abram was ninety-nine years old, when Jehovah appeared to Abram, and said to him, I [am] the Almighty[v] God:[r] walk before my face, and be perfect.
2 And I will set my covenant between me and thee, and will very
3 greatly multiply thee. And Abram fell on his face; and God talked
4 with him, saying, It is I:[w] behold, my covenant is with thee, and thou shalt be a father of a multi-
5 tude of nations. And thy name shall no more be called Abram, but thy name shall be Abraham;[x] for a father of a multitude of
6 nations have I made thee. And I will make thee exceedingly fruitful, and I will make nations of thee, and kings shall come out of
7 thee. And I will establish my covenant between me and thee, and thy seed after thee in their generations, for an everlasting covenant, to be a God to thee, and
8 to thy seed after thee. And I give to thee, and to thy seed after thee, the land of thy sojourning, all the land of Canaan, for an everlasting possession; and I will be a God to
9 them. And God said to Abraham, And [as for] thee, thou shalt keep my covenant, thou and thy seed after thee in their generations.
10 This is my covenant which ye shall keep, between me and you and thy seed after thee—that every male
11 among you be circumcised. And ye shall circumcise the flesh of your foreskin; and [that] shall be a sign of the covenant between me
12 and you. And at eight days old shall every male in your generations be circumcised among you—he who is born in the house, and he who is bought with money, any stranger[y] who is not of thy seed.
13 He who is born in thy house, and he who is bought with thy money, must be circumcised; and my covenant shall be in your flesh for
14 an everlasting covenant. And the uncircumcised male who hath not been circumcised in the flesh of his foreskin, that soul shall be cut off from his peoples: he hath broken my covenant.
15 And God said to Abraham, [As to] Sarai thy wife, thou shalt not call her name Sarai, but Sarah[z]
16 shall be her name. And I will bless her, and I will give thee a son also of her; and I will bless her, and she shall become nations: kings
17 of peoples shall be of her. And Abraham fell on his face and laughed, and said in his heart, Shall [a child] be born to him that is a hundred years old? and shall Sarah, who is ninety years old,
18 bear? And Abraham said to God, Oh that Ishmael might live before
19 thee! And God said, Sarah thy wife shall indeed bear thee a son; and thou shalt call his name Isaac;[a] and I will establish my covenant with him, for an everlasting cove-
20 nant for his seed after him. And for Ishmael I have heard thee: behold, I will bless him, and will

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[q] *El* hears. [r] *El*. [s] Lit. 'of the being seen,' or 'of the vision.' [t] Well of the living who was seen. [v] *Shaddai* plural of *Shad*, power. Isa. xiii. 6; Joel i. 15 may give its force. 'Almighty' will always represent *Shaddai*; 'the Almighty God,' *El Shaddai*. [w] Others, 'As for me.' [x] Father of a multitude. [y] Or 'foreigner:' so ver. 27; Ex. xii. 43; Lev. xxii. 25, &c. [z] Princess. [a] Laughter.

make him fruitful, and will very greatly multiply him; twelve princes shall he beget, and I will
21 make him a great nation. But my covenant will I establish with Isaac, whom Sarah shall bear to thee at this appointed time in the next
22 year. And he left off talking with him; and God went up from Abraham.
23 And Abraham took Ishmael his son, and all who were born in his house, and all who were bought with his money—every male among the people of Abraham's house—and circumcised the flesh of their foreskin on that same day,
24 as God had said to him. And Abraham was ninety-nine years old when he was circumcised in the
25 flesh of his foreskin. And Ishmael his son was thirteen years old when he was circumcised in the flesh of
26 his foreskin. In the selfsame day was Abraham circumcised, and
27 Ishmael his son; and all the men of his house, born in his house, or bought with money of the stranger, were circumcised with him.

18 And Jehovah appeared to him by the oaks of Mamre. And he sat at the tent-door in the
2 heat of the day. And he lifted up his eyes and saw, and behold, three men standing[b] near him. And when he saw [them], he ran to meet them from the tent-door, and bowed himself to the earth,
3 and said, Lord, if now I have found favour in thine eyes, pass not away, I pray thee, from thy
4 servant. Let now a little water be fetched, that ye may wash your feet, and rest yourselves under the
5 tree. And I will fetch a morsel of bread; and refresh yourselves;[c] after that ye shall pass on; for therefore have ye passed on towards your servant. And they said, So do as thou hast said.
6 And Abraham hastened into the tent to Sarah, and said, Knead quickly three seahs of wheaten
7 flour, and make cakes. And Abraham ran to the herd, and took a calf tender and good, and gave [it] to the attendant; and he hasted
8 to dress it. And he took thick and sweet milk, and the calf that he had dressed, and set [it] before them; and he stood before them under the tree, and they ate.
9 And they said to him, Where is Sarah thy wife? And he said,
10 Behold, in the tent. And he said, I will certainly return to thee at [this] time of the year,[d] and behold, Sarah thy wife shall have a son. And Sarah was listening at the tent-door, which was behind him.
11 Now Abraham and Sarah were old [and] advanced in age:[e] it had ceased to be with Sarah after the
12 manner of women. And Sarah laughed within herself, saying, After I am become old, shall I have pleasure, and my lord old?
13 And Jehovah said to Abraham, Why is this, that Sarah laughs, saying, Shall I indeed bear, when
14 I am become old? Is [any] matter too wonderful for Jehovah? At the time appointed I will return to thee, at [this] time of the year,
15 and Sarah shall have a son. And Sarah denied, saying, I did not laugh; for she was afraid. And he said, No; but thou didst laugh.
16 And the men rose up thence, and looked toward Sodom; and Abraham went with them to con-
17 duct them. And Jehovah said, Shall I hide from Abraham what
18 I am doing? Since Abraham shall indeed become a great and mighty nation; and all the nations of the
19 earth shall be blessed in him. For I know him that he will[f] command his children and his household after him, and they shall keep the way of Jehovah, to do righteousness and justice, in order that Jehovah may bring upon Abraham what he
20 hath spoken of him. And Jehovah said, Because the cry of Sodom and Gomorrah is great and their
21 sin is very grievous, I will go down now, and see whether they have done altogether according to the cry of it, which is come to me; and if not, I will know [it].
22 And the men turned thence, and went towards Sodom; and Abraham remained yet standing before
23 Jehovah. And Abraham drew near, and said, Wilt thou also cause the righteous to perish with
24 the wicked? There are perhaps fifty righteous within the city: wilt thou also destroy and not forgive the place for the sake of the fifty righteous that are therein?
25 Far be it from thee to do so, to slay the righteous with the wicked, that the righteous should be as the wicked—far be it from thee! Will not the Judge of all the earth do
26 right? And Jehovah said, If I find at Sodom fifty righteous within the city, then I will forgive all

[b] נצב, not simply עמד. [c] Lit. 'strengthen your heart.' [d] Lit. 'of life.' [e] Lit. 'days:' so xxiv. 1. [f] Or 'I have known him, in order that he may.'

27 the place for their sakes. And Abraham answered and said, Behold now, I have ventured to speak unto the Lord; I, who am
28 dust and ashes. Perhaps there may want five of the fifty righteous: wilt thou destroy all the city on account of the five? And he said, If I shall find forty-five
29 there, I will not destroy [it]. And he continued yet to speak with him, and said, Perhaps there may be forty found there. And he said, I will not do it for the forty's sake.
30 And he said, Oh, let not the Lord be angry that I speak! Perhaps there may be thirty found there. And he said, I will not do it if I
31 find thirty there. And he said, Behold now, I have ventured to speak with the Lord. Perhaps there may be twenty found there. And he said, I will not destroy [it]
32 for the twenty's sake. And he said, Oh, let not the Lord be angry, that I speak yet but this time! Perhaps there may be ten found there. And he said, I will not
33 destroy [it] for the ten's sake. And Jehovah went away when he had ended speaking to Abraham; and Abraham returned to his place.

19 And the two angels came to Sodom at even. And Lot was sitting in the gate of Sodom. And Lot saw them, and rose up to meet them; and he bowed down,
2 the face toward the ground, and he said, Behold now, my lords, turn in, I pray you, into your servant's house, and lodge, and wash your feet; and ye shall rise up early, and go on your way. And they said, No; but we will pass
3 the night in the open place.[g] And he urged them greatly; and they turned in unto him, and entered into his house. And he made them a repast, and baked unleavened cakes; and they ate.
4 Before they lay down, the men of the city, the men of Sodom, surrounded the house, from the youngest to the oldest—all the people
5 from every quarter.[h] And they called to Lot, and said to him, Where are the men that have come in to thee to-night? bring them out to us that we may know them.
6 And Lot went out to them to the entrance, and shut the door after
7 him, and said, I pray you, my
8 brethren, do not wickedly! Behold now, I have two daughters who have not known a man: let me now bring them out to you; and do to them as is good in your sight: only, to these men do nothing; for therefore have they come
9 under the shadow of my roof. And they said, Back there! And they said [again], This one came to sojourn, and he must be[i] a judge? Now we will deal worse with thee than with them. And they pressed hard on the man—on Lot; and
10 drew near to break the door. And the men stretched out their hand, and brought Lot into the house
11 to them, and shut the door. And they smote the men that were at the entrance of the house with blindness, from the smallest to the greatest; and they wearied themselves to find the entrance.
12 And the men said to Lot, Whom hast thou here besides? a son-in-law, and thy sons, and thy daughters, and all whom thou hast in the city—bring [them] out of the
13 place. For we are going to destroy this place, because the cry of them is great before Jehovah, and Jeho-
14 vah has sent us to destroy it. And Lot went out, and spoke to his sons-in-law, who had married[j] his daughters, and said, Up, go out of this place, for Jehovah will destroy the city. But he was as if he jested, in the sight of his sons-in-law.
15 And as the dawn arose, the angels urged Lot, saying, Up, take thy wife and thy two daughters who are present,[k] lest thou perish
16 in the iniquity of the city. And as he lingered, the men laid hold on his hand, and on the hand of his wife, and on the hand of his two daughters, Jehovah being merciful to him; and they led him out, and
17 set him without the city. And it came to pass when they had brought them outside, that he said, Escape for thy life: look not behind thee, neither stay thou in all the plain:[l] escape to the mountain, lest thou
18 perish. And Lot said to them,
19 Not [so], I pray thee, Lord; behold now, thy servant has found favour in thine eyes, and thou hast magnified thy goodness,[m] which thou hast shewn to me in preserving my soul alive; but I cannot escape to the mountain, lest calamity lay hold on me, that I die.

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[g] i.e., the ground before the city-gates. [h] Lit. 'from the end,' מִקָּצֶה with the force of 'to the end:' cf. מִקֶּדֶם, as in xi. 2. [i] The force is, 'again and again:' cf. xxxi. 15. [j] As the LXX. Or 'were to marry,' as Jerome; so also Mendelssohn. It is lit. 'the takers of.' [k] Lit. 'are found.' [l] See on xiii. 10. [m] חֶסֶד: see on 2 Chron. vi. 42.

20 Behold now, this city is near to flee to, and it is small: I pray thee, let me escape thither—is it not small?—and my soul shall live.
21 And he said to him, Behold, I have accepted thee concerning this thing also, that I will not overthrow the city of which thou hast
22 spoken. Haste, escape thither; for I cannot do anything until thou art come there. Therefore the name of the city is called Zoar.[n]
23 The sun rose upon the earth when
24 Lot came to Zoar. And Jehovah rained on Sodom and Gomorrah brimstone and fire from Jehovah
25 out of heaven, and overthrew those cities, and all the plain, and all the inhabitants of the cities, and what
26 grew upon the ground. And his wife looked back from behind him, and she became a pillar of salt.
27 And Abraham rose early in the morning [and went] to the place where he had stood before Jeho-
28 vah; and he looked toward Sodom and Gomorrah, and toward all the land of the plain, and beheld, and lo, a smoke went up from the land
29 as the smoke of a furnace. And it came to pass when God destroyed the cities of the plain, that God remembered Abraham, and sent Lot out of the midst of the overthrow, when he overthrew the cities in which Lot dwelt.
30 And Lot went up from Zoar, and dwelt in the mountain, and his two daughters with him; for he feared to dwell in Zoar. And he dwelt in a cave, he and his two daughters.
31 And the first-born said to the younger, Our father is old, and there is not a man in the land to come in to us after the manner of
32 all the earth: come, let us give our father wine to drink, and let us lie with him, that we may pre-
33 serve seed alive of our father. And they gave their father wine to drink that night. And the first-born went in, and lay with her father, and he did not know of her lying down, nor of her rising.
34 And it came to pass on the next day that the first-born said to the younger, Lo, I lay last night with my father: let us give him wine to drink to-night also, and go thou in, lie with him, that we may pre-
35 serve seed alive of our father. And they gave their father wine to drink that night also. And the younger arose, and lay with him; and he did not know of her lying
36 down, nor of her rising. And both the daughters of Lot were with
37 child by their father. And the first-born bore a son, and called his name Moab: [o] the same is the father of the Moabites to this day.
38 And the younger, she also bore a son, and called his name Ben-ammi; [p] the same is the father of the children of Ammon to this day.

20 And Abraham departed thence towards the south country, and dwelt between Kadesh and Shur,
2 and sojourned at Gerar. And Abraham said of Sarah his wife, She is my sister. And Abimelech the king of Gerar sent and took
3 Sarah. But God came to Abimelech in a dream by night, and said to him, Behold, thou art [but] a dead man, because of the woman that thou hast taken; for she is
4 a man's wife. But Abimelech had not come near her. And he said, Lord, wilt thou also kill a righteous
5 nation? Did he not say to me, She is my sister? and she, even she said, He is my brother. In the integrity of my heart and in the innocency of my hands have I done
6 this. And God said to him in a dream, I also knew that thou didst this in the integrity of thy heart, and I, too, have withheld thee from sinning against me: therefore have I not suffered thee to
7 touch her. And now, restore the man's wife; for he is a prophet, and will pray for thee, that thou mayest live. And if thou do not restore [her], know that thou shalt certainly die, thou and all that is
8 thine. And Abimelech rose early in the morning, and called all his servants, and spoke all these words in their ears; and the men were
9 greatly afraid. And Abimelech called Abraham and said to him, What hast thou done to us? And in what have I sinned against thee, that thou hast brought on me, and on my kingdom, a great sin? Thou hast done to me deeds that ought
10 not to be done. And Abimelech said to Abraham, What hast thou seen that thou hast done this?
11 And Abraham said, Because I said, Surely the fear of God is not in this place, and they will kill me
12 for my wife's sake. But she is also truly my sister, the daughter of my father, but not the daughter of my mother; and she became
13 my wife. And it came to pass when God caused me to wander from my father's house, that I said to her, Let this be thy kind-

[n] Small. [o] From the father. [p] Son of my people.

ness which thou shalt shew to me: at every place whither we shall come, say of me, He is my brother.
14 And Abimelech took sheep and oxen, and bondmen and bondwomen, and gave [them] to Abraham, and restored him Sarah his
15 wife. And Abimelech said, Behold, my land is before thee: dwell
16 where it is good in thine eyes. And to Sarah he said, Behold, I have given thy brother a thousand [pieces] of silver; behold, let that be to thee a covering of the eyes, in respect of all that are with thee, and with all; and she was re-
17 proved.[q] And Abraham prayed to God, and God healed Abimelech, and his wife and his handmaids,
18 and they bore [children]. For Jehovah had fast closed up all the wombs of the house of Abimelech because of Sarah Abraham's wife.

21 And Jehovah visited Sarah as he had said, and Jehovah did
2 to Sarah as he had spoken. And Sarah conceived, and bore Abraham a son in his old age, at the appointed time of which God had
3 spoken to him. And Abraham called the name of his son who was born to him, whom Sarah bore to
4 him, Isaac. And Abraham circumcised his son Isaac, being eight days old, as God had commanded
5 him. And Abraham was a hundred years old when his son Isaac
6 was born to him. And Sarah said, God has made me laugh: all that
7 hear will laugh with[r] me. And she said, Who would have said to Abraham, Sarah will suckle children? For I have borne [him] a son in his old age.
8 And the child grew, and was weaned. And Abraham made a great feast on the day that Isaac
9 was weaned. And Sarah saw the son of Hagar the Egyptian, whom she had borne to Abraham, mock-
10 ing. And she said to Abraham, Cast out this handmaid and her son; for the son of this handmaid shall not inherit with my son—
11 with Isaac. And the thing was very grievous in Abraham's sight
12 because of his son. And God said to Abraham, Let it not be grievous in thy sight because of the lad and because of thy handmaid: [in] all that Sarah hath said to thee hearken to her voice, for in Isaac shall
13 a seed be called to thee. But also the son of the handmaid will I make a nation, because he is thy
14 seed. And Abraham rose up early in the morning, and took bread, and a flask of water, and gave [it] to Hagar, putting [it] on her shoulder—and the child, and sent her away. And she departed, and wandered about in the wilderness
15 of Beer-sheba. And the water was exhausted from the flask; and she cast the child under one of the
16 shrubs, and she went and sat down over against [him], a bow-shot off; for she said, Let me not behold the death of the child. And she sat over against [him], and lifted
17 up her voice and wept. And God heard the voice of the lad. And the Angel of God called to Hagar from the heavens, and said to her, What [aileth] thee, Hagar? Fear not; for God hath heard the voice
18 of the lad there, where he is. Arise, take the lad, and hold him in thy hand; for I will make of him a
19 great nation. And God opened her eyes, and she saw a well of water; and she went and filled the flask with water, and gave the
20 lad drink. And God was with the lad, and he grew; and he dwelt in the wilderness, and became an
21 archer. And he dwelt in the wilderness of Paran. And his mother took him a wife out of the land of Egypt.
22 And it came to pass at that time that Abimelech, and Phichol the captain of his host, spoke to Abraham, saying, God is with thee in
23 all that thou doest. And now swear to me here by God that thou wilt not[s] deal deceitfully with me, nor with my son, nor with my grandson. According to the kindness that I have done to thee, thou shalt do to me, and to the land in
24 which thou sojournest. And Abra-
25 ham said, I will swear. And Abraham reproved Abimelech because of a well of water that Abimelech's servants had violently taken away.
26 And Abimelech said, I do not know

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[q] נוכחת: as Onkelos, Kimchi, and some moderns (as Gesenius). Others (as Fürst), 'the matter has been set right;' or (as Delitzsch), 'thou art set right.' What is given in the text agrees best with the sense. יכח does mean 'to set right;' and thus both senses are possible. The best Hebraists, it will be seen, are at variance as to the form of the word. Rosenmüller makes it third person, perfect Nifal, in a chaldaïzing form; but Gesenius, the participle; both, however, as the word of the writer. On the other hand, Ewald and Kalisch regard it as second person, perfect Nifal. Mendelssohn, Zunz also, and Payne Smith translate it as if said by Abimelech. [r] Or 'on account of.' See also xvii. 19.
[s] Lit. 'If thou shalt,' a strong Hebrew expression for 'Thou shalt not.'

who has done this, neither hast thou told me [of it], neither have
27 I heard [of it] but to-day. And Abraham took sheep and oxen, and gave them to Abimelech; and both of them made a covenant.
28 And Abraham set seven ewe-lambs
29 of the flock by themselves. And Abimelech said to Abraham, What [mean] these seven ewe-lambs, these which thou hast set by them-
30 selves? And he said, That thou take the seven ewe-lambs of my hand, that they may be a witness to me that I have dug this well.
31 Therefore he called that place Beer-sheba,[t] because there they
32 had sworn, both of them. And they made a covenant at Beer-sheba. And Abimelech rose up, and Phichol the captain of his host, and returned into the land of the
33 Philistines. And [Abraham] planted a tamarisk[u] in Beer-sheba, and called there on the name of Jeho-
34 vah, the Eternal God.[v] And Abraham sojourned in the Philistines' land many days.

22 And it came to pass after these things, that God tried[w] Abraham, and said to him, Abraham! and he said, Here am I.
2 And he said, Take now thy son, thine only [son], whom thou lovest, Isaac, and get thee into the land of Moriah, and there offer him up for a burnt-offering on one of the mountains which I will tell thee
3 of. And Abraham rose early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son; and he clave the wood for the burnt-offering, and rose up and went to the place that God had told him of.
4 On the third day Abraham lifted up his eyes and saw the place from
5 afar. And Abraham said to his young men, Abide ye here with the ass; and I and the lad will go yonder and worship,[x] and come
6 again to you. And Abraham took the wood of the burnt-offering, and laid it on Isaac his son; and he took the fire in his hand, and the knife, and they went both of
7 them together. And Isaac spoke to Abraham his father, and said, My father! And he said, Here am I, my son. And he said, Behold the fire and the wood; but where is the sheep for a burnt-offering?
8 And Abraham said, My son, God will provide himself with the sheep for a burnt-offering. And they
9 went both of them together. And they came to the place of which God had told him. And Abraham built the altar there, and piled the wood; and he bound Isaac his son, and laid him on the altar upon the
10 wood. And Abraham stretched out his hand, and took the knife
11 to slaughter his son. And the Angel of Jehovah called to him from the heavens, and said, Abraham, Abraham! And he said,
12 Here am I. And he said, Stretch not out thy hand against the lad, neither do anything to him; for now I know that thou fearest God, and hast not withheld thy son,
13 thine only [son], from me. And Abraham lifted up his eyes, and looked, and behold, behind was a ram caught in the thicket by its horns; and Abraham went and took the ram, and offered it up for a burnt-offering instead of his son.
14 And Abraham called the name of that place Jehovah-jireh;[y] as it is said at the present day, On the mount of Jehovah will be provided.
15 And the Angel of Jehovah called to Abraham from the heavens a
16 second time, and said, By myself I swear, saith[z] Jehovah, that, because thou hast done this, and hast not withheld thy son, thine only
17 [son], I will richly bless thee, and greatly multiply thy seed, as the stars of heaven, and as the sand that is on the sea-shore; and thy seed shall possess the gate of his
18 enemies; and in thy seed shall all the nations of the earth bless themselves,[a] because thou hast hearkened to my voice.
19 And Abraham returned to his young men, and they rose up and went together to Beer-sheba. And Abraham dwelt at Beer-sheba.
20 And it came to pass after these things, that it was told Abraham, saying, Behold, Milcah, she also has borne sons to thy brother Na-
21 hor: Uz his first-born, and Buz his brother, and Kemuel the father
22 of Aram, and Chesed, and Hazo, and Pildash, and Jidlaph, and
23 Bethuel. (And Bethuel begot Rebecca.) These eight Milcah bore
24 to Nahor, Abraham's brother. And his concubine, named Reumah, she also bore Tebah, and Gaham, and Thahash, and Maacah.

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[t] Well of the oath, or seven: see xxvi. 33. [u] Or 'a grove.' [v] *El Olam.* [w] Or 'tested.' [x] Lit. 'bow down:' so always. [y] Jehovah will provide. [z] נְאֻם. A word introducing an oracular discourse: cf. Num. xxiv. 3, 4, 15, 16. [a] Or 'shall be blessed:' so xxvi. 4.

23 And the life of Sarah was a hundred and twenty-seven years: [these were] the years of
2 the life of Sarah. And Sarah died in Kirjath-Arba: that is Hebron, in the land of Canaan. And Abraham came to mourn for Sarah, and to weep for her.
3 And Abraham rose up from before his dead, and spoke to the
4 sons of Heth, saying, I am a stranger and a sojourner[b] with you; give me a possession of a sepulchre with you, that I may bury my dead from before me.
5 And the sons of Heth answered
6 Abraham, saying to him, Hear us, my lord: thou art a prince of God among us: in the choicest of our sepulchres bury thy dead: none of us shall withhold from thee his sepulchre for burying thy dead.
7 And Abraham rose up, and bowed down to the people of the land, to
8 the sons of Heth, and spoke to them, saying, If it be your will that I should bury my dead from before me, hear me, and entreat for me
9 Ephron the son of Zohar, that he may give me the cave of Machpelah, which is his, which is at the end of his field; for the full money let him give it to me amongst you for a possession of a sepulchre.
10 And Ephron was dwelling[c] among the sons of Heth. And Ephron the Hittite answered Abraham, in the ears of the sons of Heth, [even] of all that went in at the gate of
11 his city, saying, No, my lord: hear me. The field give I thee; and the cave that is in it, to thee I give it; before the eyes of the sons of my people give I it thee: bury thy
12 dead. And Abraham bowed down
13 before the people of the land; and he spoke to Ephron, in the ears of the people of the land, saying, But if only thou wouldst listen to me, I give the money for[d] the field: take [it] of me, and I will bury my
14 dead there. And Ephron answered
15 Abraham, saying to him, My lord, hearken to me. A field of four hundred shekels of silver, what is that between me and thee? bury
16 therefore thy dead. And Abraham hearkened to Ephron; and Abraham weighed to Ephron the money that he had named in the ears of the sons of Heth—four hundred shekels of silver, current with the merchant.
17 So the field of Ephron, which was at Machpelah, which was before Mamre, the field, and the cave that was in it, and all the trees that were in the field, that were in
18 all its borders round about, were assured to Abraham for a possession before the eyes of the sons of Heth, before all who went in at
19 the gate of his city. And after this, Abraham buried Sarah his wife in the cave of the field at Machpelah, opposite to Mamre: that is Hebron, in the land of
20 Canaan. And the field and the cave that was in it were assured to Abraham for a possession of a sepulchre by the sons of Heth.

24 And Abraham was old, [and] advanced in age; and Jehovah had blessed Abraham in all things.
2 And Abraham said to his servant, the eldest of his house, who ruled over all that he had, Put thy hand,
3 I pray thee, under my thigh, and I will make thee swear by Jehovah, the God of the heavens and the God of the earth, that thou take not a wife for my son of the daughters of the Canaanites, among
4 whom I am dwelling; but thou shalt go to my land and to my kindred, and take a wife for my
5 son Isaac. And the servant said to him, Perhaps the woman will not be willing to follow me to this land: must I, then, bring thy son again in any case to the land from which thou hast removed?
6 And Abraham said to him, Beware that thou bring not my son
7 thither again. Jehovah the God of the heavens, who took me out of my father's house, and out of the land of my nativity,[e] and who has spoken to me, and who has sworn to me, saying, Unto thy seed will I give this land—he will send his angel before thee, that thou mayest take a wife for my
8 son thence. And if the woman be not willing to follow thee, then thou shalt be quit of this my oath: only, bring not my son thither
9 again. And the servant put his hand under the thigh of Abraham his master, and swore unto him concerning that matter.
10 And the servant took ten camels of the camels of his master, and departed; now all the treasure of his master was under his hand; and he arose and went to Aram-naharaim,[f] to the city of Nahor.
11 And he made the camels kneel down outside the city by a well of water, at the time of the evening,

[b] Or 'settler.' [c] Or 'sitting.' [d] Lit. 'of.' [e] Or 'kindred,' as ver. 4.
[f] Syria of the two rivers.

when the women came out to draw
12 [water]. And he said, Jehovah, God of my master Abraham, meet me, I pray thee, [with thy blessing] this day, and deal kindly with
13 my master Abraham. Behold, I stand [g] [here] by the well of water, and the daughters of the men of the city come out to draw water.
14 And let it come to pass, [that] the maiden to whom I shall say, Let down thy pitcher, I pray thee, that I may drink, and who will say, Drink, and I will give thy camels drink also, be she whom thou hast appointed for thy servant Isaac; and hereby [h] I shall know that thou hast dealt kindly with my master.
15 And it came to pass before he had ended speaking, that behold, Rebecca [i] came out, who was born to Bethuel, son of Milcah the wife of Nahor, Abraham's brother; and [she had] her pitcher upon her
16 shoulder. And the maiden was very fair in countenance; a virgin, and no man had known her. And she went down to the well, and filled her pitcher, and came up.
17 And the servant ran to meet her, and said, Let me, I pray thee, sip
18 a little water out of thy pitcher. And she said, Drink, my lord! And she hasted and let down her pitcher on her hand, and gave him to
19 drink. And when she had given him enough to drink, she said, I will draw [water] for thy camels also, until they have drunk enough.
20 And she hasted and emptied her pitcher into the trough, and ran again to the well to draw [water]; and she drew for all his camels.
21 And the man was astonished at her, remaining silent to know whether Jehovah had made his journey prosperous or not.
22 And it came to pass when the camels had drunk enough, that the man took a gold ring, [j] of half a shekel weight, and two bracelets for her hands, ten [shekels] weight
23 of gold, and said, Whose daughter art thou? tell me, I pray thee. Is there room [in] thy father's
24 house for us to lodge? And she said to him, I am the daughter of Bethuel the son of Milcah, whom
25 she bore to Nahor. And she said to him, There is straw, and also much provender with us; also room to lodge.
26 And the man stooped, and bowed
27 down before Jehovah, and said, Blessed be Jehovah, God of my master Abraham, who has not withdrawn his loving-kindness and his faithfulness [k] from my master; I being in the way, Jehovah has led me to the house of my master's brethren.
28 And the maiden ran and told these things to her mother's house.
29 And Rebecca had a brother, named Laban; and Laban ran out to the
30 man, to the well. And it came to pass when he saw the ring and the bracelets on his sister's hand, and when he heard the words of Rebecca his sister, saying, Thus spoke the man to me—that he came to the man, and behold, he was stand-
31 ing by the camels, by the well. And he said, Come in, blessed of Jehovah! why standest thou outside? for I have prepared the house, and room for the camels.
32 And the man came into the house; and he ungirded the camels, and gave the camels straw and provender, and water to wash his feet, and the feet of the men who
33 were with him. And there was set [meat] before him to eat; but he said, I will not eat until I have made known [l] my business. And
34 he said, Speak on. And he said,
35 I am Abraham's servant. And Jehovah has blessed my master greatly, and he is become great; and he has given him sheep and cattle, and silver and gold, and bondmen and bondwomen, and
36 camels and asses. And Sarah, my master's wife, bore a son to my master after she had grown old; and unto him has he given all that
37 he has. And my master made me swear, saying, Thou shalt not take a wife for my son of the daughters of the Canaanite, in whose land I
38 am dwelling; but thou shalt by all means [m] go to my father's house and to my family, and take a wife
39 for my son. And I said to my master, Perhaps the woman will
40 not follow me? And he said to me, Jehovah, before whom I have walked, will send his angel with thee, and prosper thy way, that thou mayest take a wife for my son of my family, and out of my
41 father's house. Then shalt thou be quit of my oath, when thou shalt have come to my family. And if they give thee not [one], thou shalt be quit of my oath.

[g] See on xviii. 2. [h] Or 'by her.' [i] Noose, i.e. captivating. [j] Nose-ring: see ver. 47; elsewhere also 'earring,' as xxxv. 4. [k] Lit. 'truth,' and so xxxii. 10. [l] Lit. 'told.' [m] אִם־לֹא, a strong obligation by oath.

42 And I came this day to the well, and said, Jehovah, God of my master Abraham, if now thou wilt prosper my way on which I go,
43 behold, I stand by the well of water, and let it come to pass that the damsel who cometh forth to draw [water], and to whom I shall say, Give me, I pray thee, a little water out of thy pitcher to drink,
44 and she shall say to me, Both drink thou, and I will also draw for thy camels—that she should be the woman whom Jehovah hath appointed for my master's son.
45 Before I ended speaking in my heart, behold, Rebecca came forth with her pitcher on her shoulder, and went down to the well, and drew [water]; and I said to her, Give me, I pray thee, to drink.
46 And she hasted and let down her pitcher from her [shoulder], and said, Drink, and I will give thy camels drink also. And I drank; and she gave the camels drink also.
47 And I asked her, and said, Whose daughter art thou? And she said, The daughter of Bethuel, Nahor's son, whom Milcah bore to him. And I put the ring on her nose, and the bracelets on her hands.
48 And I stooped, and bowed down before Jehovah; and I blessed Jehovah, God of my master Abraham, who has led me the right way [n] to take my master's brother's
49 daughter for his son. And now, if ye will deal kindly and truly with my master, tell me; and if not, tell me; and I will turn to the right hand or to the left.
50 And Laban and Bethuel answered and said, The thing proceeds from Jehovah: we cannot
51 speak to thee bad or good. Behold, Rebecca is before thee: take [her], and go away; and let her be wife of thy master's son, as
52 Jehovah has said. And it came to pass, when Abraham's servant heard their words, that he bowed down to the earth before Jehovah.
53 And the servant brought forth silver articles, and gold articles, and clothing, and he gave [them] to Rebecca; and he gave to her brother, and to her mother, precious things.
54 And they ate and drank, he and the men that were with him, and lodged. And they rose up in the morning; and he said, Send me
55 away to my master. And her brother and her mother said, Let the maiden abide with us [some] days, or [say] ten; after that she
56 shall go. And he said to them, Do not hinder me, seeing Jehovah has prospered my way: send me away,
57 and I will go to my master. And they said, Let us call the maiden
58 and inquire at her mouth. And they called Rebecca and said to her, Wilt thou go with this man?
59 And she said, I will go. And they sent away Rebecca their sister, and her nurse, and Abraham's ser-
60 vant, and his men. And they blessed Rebecca, and said to her, Thou art our sister; mayest thou become thousands of tens of thousands; and may thy seed possess the gate of their enemies!
61 And Rebecca arose, and her maids, and they rode upon the camels, and followed the man. And the servant took Rebecca, and
62 went away. And Isaac had just returned from [o] Beer-lahai-roi; for he was dwelling in the south coun-
63 try. And Isaac had gone out to meditate in the fields toward the beginning of evening. And he lifted up his eyes and saw, and
64 behold, camels were coming. And Rebecca lifted up her eyes and saw Isaac, and she sprang off the
65 camel. And she had said to the servant, Who is the man that is walking in the fields to meet us? And the servant said, That is my master! Then she took the veil,
66 and covered herself. And the servant told Isaac all things that he
67 had done. And Isaac led her into his mother Sarah's tent; and he took Rebecca, and she became his wife, and he loved her. And Isaac was comforted after [the death of] his mother.

25 And Abraham took another wife named Keturah. And she
2 bore him Zimran, and Jokshan, and Medan, and Midian, and Ish-
3 bak, and Shuah. And Jokshan begot Sheba and Dedan; and the sons of Dedan were the Asshurim, and the Letushim, and the Leum-
4 mim. And the sons of Midian were Ephah, and Epher, and Enoch, and Abida, and Eldaah. All these were sons of Keturah.
5 And Abraham gave all that he
6 had to Isaac. And to the sons of the concubines that Abraham had, Abraham gave gifts, and, while he yet lived, sent them away from Isaac his son, eastward to the east country.
7 And these are the days of the years of Abraham's life which he

[n] Lit. 'in a way of truth.' [o] Lit. 'came from coming to.'

lived: a hundred and seventy-five
8 years. And Abraham expired and
died in a good old age, old and full
[of days]; and was gathered to
9 his peoples. And his sons Isaac
and Ishmael buried him in the cave
of Machpelah, in the field of Eph-
ron the son of Zohar the Hittite,
10 which was opposite to Mamre—the
field that Abraham had purchased
of the sons of Heth: there was
Abraham buried, and Sarah his
11 wife. And it came to pass after
the death of Abraham, that God
blessed his son Isaac. And Isaac
dwelt at Beer-lahai-roi.
12 And these are the generations of
Ishmael, Abraham's son, whom
Hagar the Egyptian, Sarah's bond-
13 woman, bore to Abraham. And
these are the names of the sons of
Ishmael by their names according
to their generations: Nebaioth,
the firstborn of Ishmael; and Ke-
14 dar, and Adbeel, and Mibsam, and
Mishma, and Dumah, and Massa,
15 Hadad[p] and Tema, Jetur, Na-
16 phish and Kedmah. These are the
sons of Ishmael, and these are their
names, in their hamlets and their
encampments—twelve princes of
17 their peoples. And these are the
years of the life of Ishmael: a
hundred and thirty-seven years;
and he expired and died, and was
18 gathered to his peoples. And they
dwelt from Havilah to Shur, which
is opposite to Egypt, as one goes
towards Assyria. He settled[q] be-
fore the face of all his brethren.
19 And these are the generations of
Isaac, Abraham's son. Abraham
20 begot Isaac. And Isaac was forty
years old when he took Rebecca
as wife, the daughter of Bethuel
the Syrian[r] of Padan-Aram, the
21 sister of Laban the Syrian. And
Isaac entreated Jehovah for his
wife, because she was barren; and
Jehovah was entreated of him, and
22 Rebecca his wife conceived. And
the children struggled together
within her; and she said, If [it be]
so, why am I thus? And she went
23 to inquire of Jehovah. And Jeho-
vah said to her,

Two nations are in thy womb,
And two peoples shall be separated
from thy bowels;
And one people shall be stronger
than the other people,
And the elder shall serve the
younger.

24 And when her days to be de-
livered were fulfilled, behold, there
25 were twins in her womb. And the
first came out red—all over like
a hairy garment; and they called
26 his name Esau.[s] And after that
came his brother out; and his
hand took hold of Esau's heel; and
his name was called Jacob.[t] And
Isaac was sixty years old when
27 they were born. And the boys
grew, and Esau became a man
skilled in hunting, a man of the
field; and Jacob was a homely
28 man, dwelling in tents. And Isaac
loved Esau, because venison was
to his taste;[u] and Rebecca loved
Jacob.
29 And Jacob had cooked a dish;
and Esau came from the field, and
30 he was faint. And Esau said to
Jacob, Feed me, I pray thee, with
the red—the red thing there, for
I am faint. Therefore was his
31 name called Edom.[v] And Jacob
said, Sell me now[w] thy birthright.
32 And Esau said, Behold, I am going
to die, and of what use can the
33 birthright be to me? And Jacob
said, Swear unto me now.[w] And
he swore unto him, and sold his
34 birthright to Jacob. And Jacob
gave Esau bread and the dish of
lentils; and he ate and drank, and
rose up and went away. Thus
Esau despised the birthright.

26 And there was a famine in the
land, besides the former famine
which had been in the days of
Abraham. And Isaac went to
Abimelech the king of the Philis-
2 tines, to Gerar. And Jehovah ap-
peared to him and said, Go not
down to Egypt: dwell in the land
3 that I shall tell thee of. Sojourn
in this land; and I will be with
thee and bless thee; for unto thee,
and unto thy seed, I will give all
these countries; and I will per-
form the oath which I swore unto
4 Abraham thy father. And I will
multiply thy seed as the stars of
heaven, and unto thy seed will I
give all these countries; and in thy
seed shall all the nations of the
5 earth bless themselves[x]—because
that Abraham hearkened to my
voice, and kept my charge, my
commandments, my statutes, and
6 my laws. And Isaac dwelt at
Gerar.
7 And the men of the place asked
about his wife. And he said, She

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[p] Or 'Hadar.' [q] Or 'died.' Lit. 'fell;' and see xvi. 12. [r] Or 'Aramæan:' so always. [s] Covered with hair. [t] 'Heel-holder,' or 'supplanter.' [u] Lit. 'in his mouth.' [v] Red. [w] Or 'first:' see Gesen. s. בְּכֹר, and cf. Mendelssohn: 'darauf.' [x] Or 'be blessed.'

is my sister; for he feared to say, my wife, [saying to himself,] Lest the men of the place slay me on account of Rebecca—because she
8 was fair in countenance. And it came to pass when he had been there some time,[y] that Abimelech the king of the Philistines looked out of the window, and saw, and behold, Isaac was dallying with
9 Rebecca his wife. Then Abimelech called Isaac, and said, Behold, she is certainly thy wife; and how saidst thou, She is my sister? And Isaac said to him, Because I said,
10 Lest I die on account of her. And Abimelech said, What is this thou hast done to us? But a little and one of the people might have lain with thy wife, and thou wouldest have brought a trespass on us.
11 And Abimelech charged all the people, saying, He that touches this man or his wife shall certainly be put to death.
12 And Isaac sowed in that land, and received[z] in the same year a hundredfold; and Jehovah blessed
13 him. And the man became great, and he became continually greater,
14 until he was very great. And he had possessions of flocks, and possessions of herds, and a great number of servants; and the Philis-
15 tines envied him. And all the wells that his father's servants had dug in the days of Abraham his father, the Philistines stopped them and filled them with earth.
16 And Abimelech said to Isaac, Go from us; for thou art become much mightier than we.
17 And Isaac departed thence, and pitched his camp in the valley[a] of
18 Gerar, and dwelt there. And Isaac dug again the wells of water that they had dug in the days of Abraham his father, and that the Philistines had stopped after the death of Abraham; and he called their names after the names by which
19 his father had called them. And Isaac's servants dug in the valley, and found there a well of spring-
20 ing[b] water. But the shepherds of Gerar strove with Isaac's shepherds, saying, The water is ours. And he called the name of the well Esek,[c] because they had quarrelled
21 with him. And they dug another well, and they strove for that also; and he called the name of it Sit-
22 nah.[d] And he removed thence and dug another well; and they did not strive for that. And he called the name of it Rehoboth,[e] and said, For now Jehovah has made room for us, and we shall be fruitful in the land.
23 And he went up thence to Beer-
24 sheba. And Jehovah appeared to him the same night, and said, I am the God of Abraham thy father: fear not, for I am with thee, and will bless thee, and multiply thy seed for my servant Abraham's
25 sake. And he built an altar there, and called upon the name of Jehovah. And he pitched his tent there; and there Isaac's servants
26 dug a well. And Abimelech, and Ahuzzath his friend, and Phichol the captain of his host, went to
27 him from Gerar. And Isaac said to them, Why are ye come to me, seeing ye hate me, and have
28 driven me away from you? And they said, We saw certainly that Jehovah is with thee; and we said, Let there be then an oath between us—between us and thee, and let us make a covenant with thee,
29 that[f] thou wilt do us no wrong, as we have not touched thee, and as we have done to thee nothing but good, and have let thee go in peace; thou art now blessed of Jehovah.
30 And he made them a feast, and
31 they ate and drank. And they rose early in the morning, and swore one to another; and Isaac sent them away, and they departed
32 from him in peace. And it came to pass the same day, that Isaac's servants came, and told him concerning the well that they had dug, and said to him, We have found
33 water. And he called it Shebah;[g] therefore the name of the city is Beer-sheba to this day.
34 And Esau was forty years old, when he took as wives[h] Judith the daughter of Beeri the Hittite, and Basmath the daughter of Elon the
35 Hittite. And they were a grief of mind[i] to Isaac and to Rebecca.

27 And it came to pass when Isaac had become old, and his eyes were dim so that he could not see, that he called Esau his elder son, and said to him, My son! And
2 he said to him, Here am I. And he said, Behold now, I am become old; I know not the day of my
3 death. And now, I pray thee, take thy weapons, thy quiver and thy

[y] Lit. 'when the days there were prolonged to him.' [z] Lit. 'found.' [a] Elsewhere 'torrent:' it is a valley in which a torrent runs: cf. xxxii. 23. [b] Lit. 'living.' [c] Quarrel. [d] Opposition. [e] Broadways. [f] Lit. 'if:' cf. note on xxi. 23. [g] Oath. [h] Lit. 'wife.' [i] Lit. 'bitterness of spirit.'

bow, and go out to the field and
4 hunt me venison, and prepare me
a savoury dish such as I love, and
bring it to me that I may eat, in
order that my soul may bless thee
5 before I die. And Rebecca heard
when Isaac spoke to Esau his son.
And Esau went to the field to hunt
venison, to bring it.
6 And Rebecca spoke to Jacob her
son, saying, Behold, I heard thy
father speak to Esau thy brother,
7 saying, Bring me venison, and pre-
pare me a savoury dish, that I may
eat, and bless thee before Jehovah,
8 before my death. And now, my
son, hearken to my voice in that
9 which I command thee. Go, I
pray thee, to the flock, and fetch
me thence two good kids of the
goats. And I will make of them
a savoury dish for thy father, such
10 as he loves. And thou shalt bring
[it] to thy father, that he may eat,
in order that he may bless thee
11 before his death. And Jacob said
to Rebecca his mother, Behold,
Esau my brother is a hairy man,
12 and I am a smooth man. My
father perhaps will feel me, and I
shall be in his sight as one who
mocks [him], and I shall bring a
curse on me, and not a blessing.
13 And his mother said to him, On
me [be] thy curse, my son! Only
hearken to my voice, and go, fetch
14 [them]. And he went, and fetched
and brought [them] to his mother.
And his mother prepared a sa-
voury dish such as his father loved.
15 And Rebecca took the clothes of
her elder son Esau, the costly ones
which were with her in the house,
and put them on Jacob her youn-
16 ger son; and she put the skins of
the kids of the goats on his hands,
and on the smooth of his neck;
17 and she gave the savoury dishes
and the bread that she had pre-
pared into the hand of her son
Jacob.
18 And he came to his father, and
said, My father! And he said,
Here am I: who art thou, my
19 son? And Jacob said to his father,
I am Esau, thy firstborn. I have
done according as thou didst say
to me. Arise, I pray thee, sit and
eat of my venison, in order that
20 thy soul may bless me. And Isaac
said to his son, How is it that thou
hast found [it] so quickly, my son?
And he said, Because Jehovah thy
21 God[k] put [it] in my way. And
Isaac said to Jacob, Come near,
I pray thee, that I may feel thee,
my son, whether thou be really
22 my son Esau or not. And Jacob
drew near to Isaac his father; and
he felt him, and said, The voice is
Jacob's voice, but the hands are
23 the hands of Esau. And he did
not discern him, because his hands
were hairy, as his brother Esau's
24 hands; and he blessed him. And
he said, Art thou really my son
25 Esau? And he said, It is I. And
he said, Bring [it] near to me, that
I may eat of my son's venison, in
order that my soul may bless thee.
And he brought [it] near to him,
and he ate; and he brought him
26 wine, and he drank. And his
father Isaac said to him, Come
near, now, and kiss me, my son.
27 And he came near, and kissed him.
And he smelt the smell of his
clothes, and blessed him, and said,
See, the smell of my son is as the
smell of a field which Jehovah hath
blessed.
28 And God give thee of the dew of
heaven,
And of the fatness of the earth,
And plenty of corn and new wine.
29 Let peoples serve thee,
And races bow down to thee.
Be lord over thy brethren,
And let thy mother's sons bow
down to thee.
Cursed be they that curse thee,
And blessed be they that bless thee.
30 And it came to pass when Isaac
had ended blessing Jacob, and
when Jacob was only just gone out
from Isaac his father, that Esau
his brother came from his hunting.
31 And he also had prepared savoury
dishes, and he brought [them] in
to his father, and said to his father,
Let my father arise and eat of his
son's venison, in order that thy
32 soul may bless me. And Isaac his
father said to him, Who art thou?
And he said, I am thy son, thy
33 firstborn, Esau. Then Isaac trem-
bled with exceeding great trem-
bling, and said, Who was he, then,
that hunted venison and brought
[it] to me? And I have eaten of
all before thou camest, and have
blessed him; also blessed he shall
34 be. When Esau heard the words
of his father, he cried with a great
and exceeding bitter cry, and said
to his father, Bless me—me also,
35 my father! And he said, Thy
brother came with subtilty, and
36 has taken away thy blessing. And
he said, Is it not therefore he was
named Jacob,[l] for he has sup-
planted me now twice? He took

[k] See on chap. i. 1.

[l] See chap. xxv. 26.

away my birthright, and behold, now he has taken away my blessing. And he said, Hast thou not
37 reserved a blessing for me? And Isaac answered and said to Esau, Behold, I have made him lord over thee, and all his brethren have I given to him for servants, and with corn and new wine have I supplied him—and what can I do now for
38 thee, my son? And Esau said to his father, Hast thou then but one blessing, my father? bless me—me also, my father! And Esau
39 lifted up his voice and wept. And Isaac his father answered and said to him,

Behold, thy dwelling shall be of[m] the fatness of the earth,
And of the dew of heaven from above;
40 And by thy sword shalt thou live;
And thou shalt serve thy brother;
And it shall come to pass when thou rovest about,
That thou shalt break his yoke from off thy neck.

41 And Esau hated Jacob because of the blessing with which his father had blessed him. And Esau said in his heart, The days of mourning for my father are at hand, and I will slay my brother
42 Jacob. And the words of Esau her elder son were told to Rebecca. And she sent and called Jacob her younger son, and said to him, Behold, thy brother Esau, as touching thee, comforts himself[n] that
43 he will kill thee. And now, my son, hearken to my voice, and arise, flee to Laban my brother,
44 to Haran; and abide with him some days, until thy brother's fury
45 turn away—until thy brother's anger turn away from thee, and he forget what thou hast done to him; then I will send and fetch thee thence. Why should I be bereaved even of you both in one day?

46 And Rebecca said to Isaac, I am weary of my life because of the daughters of Heth. If Jacob take a wife of the daughters of Heth, such as these, of the daughters of the land, what good should my life do me?

28 And Isaac called Jacob, and blessed him, and charged him, and said to him, Thou shalt not take a wife of the daughters of
2 Canaan. Arise, go to Padan-Aram, to the house of Bethuel thy mother's father, and take a wife thence of the daughters of Laban
3 thy mother's brother. And the Almighty God bless thee, and make thee fruitful and multiply thee, that thou mayest become a
4 company[o] of peoples. And may he give thee the blessing of Abraham, to thee and to thy seed with thee, in order that thou mayest possess the land of thy sojourning,
5 which God gave to Abraham! And Isaac sent away Jacob; and he went to Padan-Aram, to Laban the son of Bethuel the Syrian, the brother of Rebecca, Jacob's and Esau's mother.

6 And Esau saw that Isaac had blessed Jacob, and sent him away to Padan-Aram, to take a wife thence, blessing him, and giving him a charge saying, Thou shalt not take a wife of the daughters
7 of Canaan; and [that] Jacob had obeyed his father and his mother,
8 and was gone to Padan-Aram. And Esau saw that the daughters of Canaan were evil in the sight of
9 Isaac his father. And Esau went to Ishmael, and took, besides the wives that he had, Mahalath the daughter of Ishmael Abraham's son, the sister of Nebaioth, to be his wife.

10 And Jacob went out from Beer-sheba, and went towards Haran.
11 And he lighted on a certain place, and lodged there, because the sun had set. And he took [one] of the stones of the place, and made [it] his pillow, and lay down in that
12 place. And he dreamed, and behold, a ladder was set up on the earth, and the top of it reached to the heavens. And behold, angels of God ascended and descended
13 upon it. And behold, Jehovah stood above it. And he said, I am Jehovah, the God of Abraham, thy father, and the God of Isaac: the land on which thou liest, to thee
14 will I give it, and to thy seed. And thy seed shall be as the dust of the earth, and thou shalt spread a broad to the west, and to the east, and to the north, and to the south; and in thee and in thy seed shall all the families of the earth be
15 blessed. And behold, I am with thee, and will keep thee in all [places] to which thou goest, and will bring thee again into this land; for I will not leave thee until I have done what I have spoken to
16 thee of. And Jacob awoke from his sleep, and said, Surely Jehovah

[m] Some translate 'without;' but see Rosenmüller *in loco.*
[n] Cf. Isa. i. 24.
[o] Lit. 'congregation;' and so xxxv. 11; xlviii. 4.

is in this place, and I knew [it] not.
17 And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and
18 this is the gate of heaven. And Jacob rose early in the morning, and took the stone that he had made his pillow, and set it up [for] a pillar, and poured oil on the top
19 of it. And he called the name of that place Beth-el;[p] but the name of that city was Luz at the first.
20 And Jacob vowed a vow, saying, If God will be with me, and keep me on this road that I go, and will give me bread to eat, and a gar-
21 ment to put on, and I come again to my father's house in peace—then shall Jehovah be my God.
22 And this stone, which I have set up [for] a pillar, shall be God's house; and of all that thou wilt give me I will without fail give the tenth to thee.

29 And Jacob continued his journey, and went into the land
2 of the children of the east. And he looked, and behold, there was a well in the fields, and behold there, three flocks of sheep were lying by it; for out of that well they watered the flocks, and a great stone was at the mouth of the well.
3 And when all the flocks were gathered there, they rolled the stone from the mouth of the well, and watered the sheep, and put the stone again on the mouth of
4 the well in its place. And Jacob said to them, My brethren, whence are ye? And they said, Of Haran
5 are we. And he said to them, Do ye know Laban the son of Nahor? And they said, We do know [him].
6 And he said to them, Is he well?[q] And they said, [He is] well;[r] and behold, there comes Rachel his
7 daughter with the sheep. And he said, Behold, it is yet high[s] day; it is not time that the cattle should be gathered together; water the
8 sheep, and go, feed [them]. And they said, We cannot until all the flocks are gathered together, and they roll the stone from the mouth of the well, and we water the sheep.
9 While he was still speaking to them, Rachel came with her father's sheep, for she was a shep-
10 herdess. And it came to pass when Jacob saw Rachel the daughter of Laban his mother's brother, and the sheep of Laban his mother's brother, that Jacob went near, and rolled the stone from the mouth of the well, and watered the sheep of
11 Laban his mother's brother. And Jacob kissed Rachel, and lifted up
12 his voice and wept. And Jacob told Rachel that he was a brother of her father, and that he was Rebecca's son; and she ran and
13 told her father. And it came to pass when Laban heard the tidings of Jacob his sister's son, that he ran to meet him, and embraced him, and kissed him, and brought him to his house; and he told
14 Laban all these things. And Laban said to him, Thou art indeed my bone and my flesh. And he abode with him a month's time.[t]
15 And Laban said to Jacob, Because thou art my brother, shouldest thou serve me for nothing? tell
16 me, what shall be thy wages? And Laban had two daughters: the name of the elder was Leah,[u] and the name of the younger, Rachel.[v]
17 And the eyes of Leah were tender; but Rachel was of beautiful form
18 and beautiful countenance. And Jacob loved Rachel, and said, I will serve thee seven years for
19 Rachel thy younger daughter. And Laban said, It is better that I give her to thee than that I should give her to another man: abide with
20 me. And Jacob served seven years for Rachel; and they were in his eyes as single days, because he loved her.
21 And Jacob said to Laban, Give [me] my wife, for my days are ful-
22 filled, that I may go in to her. And Laban gathered together all the men of the place, and made a feast.
23 And it came to pass in the evening, that he took Leah his daughter, and brought her to him; and he
24 went in to her. And Laban gave to her Zilpah, his maidservant, to be maidservant to Leah his daugh-
25 ter. And it came to pass in the morning, that behold, it was Leah. And he said to Laban, What is this thou hast done to me? Have I not served thee for Rachel? Why then hast thou deceived me?
26 And Laban said, It is not so done in our place, to give the younger
27 before the firstborn. Fulfil the week [with] this one: then we will give thee the other one also, for the service that thou shalt serve
28 me yet seven other years. And Jacob did so, and fulfilled the week [with] this one, and he gave him Rachel his daughter to be his
29 wife. And Laban gave to Rachel

[p] House of God. [q] Lit. 'Has he peace?' [r] Lit. 'Peace.' [s] Lit. 'great.'
[t] Lit. 'a month of days.' [u] Weariness. [v] Ewe.

his daughter, Bilhah, his maid-servant, to be her maidservant.
30 And he went in also to Rachel; and he loved also Rachel more than Leah. And he served with him yet seven other years.
31 And when Jehovah saw that Leah was hated, he opened her womb; but Rachel was barren.
32 And Leah conceived, and bore a son, and called his name Reuben;[w] for she said, Because Jehovah has looked upon my affliction; for
33 now my husband will love me. And she again conceived, and bore a son, and said, Because Jehovah has heard that I am hated, he has therefore given me this one also; and she called his name Simeon.[x]
34 And she again conceived, and bore a son, and said, Now this time will my husband be united to me, for I have borne him three sons; therefore was his name called Levi.[y]
35 And she again conceived, and bore a son, and said, This time will I praise Jehovah; therefore she called his name Judah.[z] And she ceased to bear.

30 And when Rachel saw that she bore Jacob no children, Rachel envied her sister, and said to Jacob, Give me children, or else
2 I die. And Jacob's anger was kindled against Rachel, and he said, Am I in God's stead, who has withheld from thee the fruit of the
3 womb? And she said, Behold, there is my maid, Bilhah: go in to her, in order that she may bear on my knees, and I may also be
4 built up by her. And she gave him Bilhah her maidservant as wife, and Jacob went in to her.
5 And Bilhah conceived, and bore
6 Jacob a son. And Rachel said, God has done me justice, and has also heard my voice, and given me a son; therefore she called his
7 name Dan.[a] And Bilhah Rachel's maidservant again conceived, and
8 bore Jacob a second son. And Rachel said, Wrestlings of God have I wrestled with my sister, and have prevailed; and she called his name Naphtali.[b]
9 And when Leah saw that she had ceased to bear, she took Zilpah her maidservant and gave her to
10 Jacob as wife. And Zilpah Leah's maidservant bore Jacob a son.
11 And Leah said, Fortunately! and
12 she called his name Gad.[c] And Zilpah Leah's maidservant bore
13 Jacob a second son. And Leah said, Happy am I; for the daughters will call me blessed! and she called his name Asher.[d]
14 And Reuben went out in the days of wheat-harvest, and found mandrakes in the fields; and he brought them to his mother Leah. And Rachel said to Leah, Give me,
15 I pray thee, of thy son's mandrakes. And she said to her, Is it [too] little that thou hast taken my husband, that thou wilt take my son's mandrakes also? And Rachel said, Therefore he shall lie with thee to-night for thy son's
16 mandrakes. And when Jacob came from the fields in the evening, Leah went out to meet him, and said, Thou must come in to me, for indeed I have hired thee with my son's mandrakes. And
17 he lay with her that night. And God hearkened to Leah, and she conceived, and bore Jacob a fifth
18 son. And Leah said, God has given me my hire, because I have given my maidservant to my husband; and she called his name
19 Issachar.[e] And Leah again conceived, and bore Jacob a sixth son;
20 and Leah said, God has endowed me with a good dowry; this time will my husband dwell with me, because I have borne him six sons. And she called his name Zebulun.[f]
21 And afterwards she bore a daughter, and called her name Dinah.[g]
22 And God remembered Rachel, and God listened to her, and opened
23 her womb. And she conceived, and bore a son, and said, God has
24 taken away my reproach. And she called his name Joseph;[h] and said, Jehovah will add to me another son.
25 And it came to pass when Rachel had borne Joseph, that Jacob said to Laban, Send me away, that I may go to my place and to my
26 country. Give [me] my wives for whom I have served thee, and my children; that I may go away, for thou knowest my service which I
27 have served thee. And Laban said to him, I pray thee, if I have found favour in thine eyes—I have discovered[i] that Jehovah has
28 blessed me for thy sake. And he said, Appoint to me thy wages,
29 and I will give it. And he said to him, Thou knowest how I have served thee, and what thy cattle
30 has become with me. For it was

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[w] See! a son. [x] Hearing. [y] United. [z] Praise. [a] Judge. [b] My wrestling. [c] Fortune. [d] Happy, blessed. [e] There is hire. [f] Dwelling. [g] Connected in meaning with Dan. [h] He will add. [i] Lit. 'divined,' or 'forecast.'

little that thou hadst before me, and it is increased to a multitude, and Jehovah has blessed thee from the time I came; and now, when shall I also provide for my house?
31 And he said, What shall I give thee? And Jacob said, Thou shalt not give me anything. If thou doest this for me, I will again feed
32 [and] keep thy flock: I will pass through all thy flock to-day, to remove thence all the speckled and spotted sheep, and all the brown lambs, and the spotted and speckled among the goats; and [that]
33 shall be my hire. And my righteousness shall answer for me hereafter,[k] when thou comest about my hire, before thy face:[l] all that is not speckled and spotted among the goats, and brown among the lambs, let that be stolen with me.
34 And Laban said, Well, let it be
35 according to thy word. And he removed that day the he-goats that were ringstraked and spotted, and all the she-goats that were speckled and spotted, every one that had white in it, and all the brown among the lambs, and gave [them] into the hand of his sons.
36 And he put three days' journey between himself and Jacob. And Jacob fed the rest of Laban's flock.
37 And Jacob took fresh rods of white poplar, almond-tree, and maple;[m] and peeled off white stripes in them, uncovering the
38 white which was on the rods. And he set the rods which he had peeled, before the flock, in the troughs at the watering-places where the flock came to drink, and they were ardent when they came to drink.
39 And the flock was ardent before the rods; and the flock brought forth ringstraked, speckled, and
40 spotted. And Jacob separated the lambs, and set the faces of the flock toward the ringstraked, and all the brown in the flock of Laban; and he made himself separate flocks, and did not put them with
41 Laban's flock. And it came to pass whensoever the strong cattle were ardent, that Jacob laid the rods before the eyes of the flock in the gutters, that they might be-
42 come ardent among the rods; but when the sheep were feeble, he put [them] not in; so the feeble were Laban's, and the strong
43 Jacob's. And the man increased very, very much, and had much cattle, and bondwomen, and bondmen, and camels, and asses.

31 And he heard the words of Laban's sons, saying, Jacob has taken away all that was our father's, and of what was our father's
2 he has acquired all this glory. And Jacob saw the countenance of Laban, and behold, it was not toward
3 him as previously.[n] And Jehovah said to Jacob, Return into the land of thy fathers, and to thy kindred;[o] and I will be with thee.
4 And Jacob sent and called Rachel and Leah to the fields to his flock,
5 and said to them, I see your father's countenance, that it is not toward me as previously;[n] but the God of my father has been with me.
6 And you know that with all my power I have served your father.
7 And your father has mocked me, and has changed my wages ten times; but God suffered him not
8 to hurt me. If he said thus: The speckled shall be thy hire, then all the flocks bore speckled; and if he said thus: The ringstraked shall be thy hire, then all the
9 flocks bore ringstraked. And God has taken away the cattle of your father, and given [them] to me.
10 And it came to pass at the time of the ardour of the flocks, that I lifted up mine eyes, and saw in a dream, and behold, the rams that leaped upon the flocks were ringstraked, speckled, and spotted.
11 And the Angel of God said to me in a dream, Jacob! And I said,
12 Here am I. And he said, Lift up now thine eyes, and see: all the rams that leap upon the flock are ringstraked, speckled, and spotted; for I have seen all that Laban does
13 to thee. I am the God of Bethel, where thou anointedst the pillar, where thou vowedst a vow to me. Now arise, depart out of this land, and return to the land of thy kin-
14 dred. And Rachel and Leah answered and said to him, Is there yet any portion or inheritance for
15 us in our father's house? Are we not reckoned of him strangers? for he has sold us, and has even con-
16 stantly devoured our money. For all the wealth that God has taken from our father is ours and our children's; and now whatever God has said to thee do.
17 And Jacob rose up, and set his sons and his wives upon camels,
18 and carried away all his cattle, and

[k] Lit. 'on the day of to-morrow.' [l] Or 'for it will come before thee with my wages.' [m] Or 'plane-tree.' [n] Lit. 'yesterday [and] the day before;' and so often. [o] Or 'birthplace:' cf. xxiv. 4, 7.

all his property that he had acquired—the cattle of his possessions that he had acquired in Padan-Aram, to go to Isaac his father, into the land of Canaan.
19 And Laban had gone to shear his sheep. And Rachel stole the teraphim [p] that [belonged] to her
20 father. And Jacob deceived [q] Laban the Syrian, in that he did not
21 tell him that he fled. And he fled with all that he had; and he rose up and passed over the river, and set his face [toward] mount Gilead.
22 And it was told Laban on the
23 third day that Jacob had fled. And he took his brethren with him, and pursued after him seven days' journey, and overtook him on
24 mount Gilead. And God came to Laban the Syrian in a dream by night, and said to him, Take care thou speak not to Jacob either
25 good or bad. And Laban came up with Jacob; and Jacob had pitched his tent on the mountain; Laban also with his brethren
26 pitched on mount Gilead. And Laban said to Jacob, What hast thou done, that thou hast deceived me, and hast carried away my
27 daughters as captives of war? Why didst thou flee away covertly, and steal away from me, and didst not tell me, that I might have conducted thee with mirth and with songs, with tambour and with
28 harp; and hast not suffered me to kiss my sons and my daughters?
29 Now thou hast acted foolishly. It would be in the power of my hand [r] to do you hurt; but the God of your father spoke to me last night, saying, Take care that thou speak not to Jacob either good or bad.
30 And now that thou must needs be gone, because thou greatly longedst after thy father's house, why hast
31 thou stolen my gods? And Jacob answered and said to Laban, I was afraid; for I said, Lest thou shouldest take by force thy daugh-
32 ters from me. With whomsoever thou findest thy gods, he shall not live. Before our brethren discern what is thine with me, and take [it] to thee. But Jacob did not know that Rachel had stolen them.
33 And Laban went into Jacob's tent, and into Leah's tent, and into the two handmaids' tents, and found nothing; and he went out of Leah's tent, and entered into Rachel's
34 tent. Now Rachel had taken the teraphim and put them under the camel's saddle; and she sat upon them. And Laban explored all the
35 tent, but found nothing. And she said to her father, Let it not be an occasion of anger in the eyes of my lord that I cannot rise up before thee, for it is with me after the manner of women. And he searched carefully, but did not
36 find the teraphim. And Jacob was angry, and he disputed with Laban. And Jacob answered and said to Laban, What is my fault, what my sin, that thou hast so
37 hotly pursued after me? Whereas thou hast explored all my baggage, what hast thou found of all thy household stuff? Set [it] here before my brethren and thy brethren, and let them decide between us
38 both. These twenty years have I been with thee: thy ewes and thy she-goats have not cast their young, and the rams of thy flock
39 I have not eaten. What was torn I have not brought to thee; I had to bear the loss of it: of my hand hast thou required it, [whether] stolen by day or stolen by night.
40 Thus it was with me: [s] in the day the heat consumed me, and the frost by night; and my sleep fled
41 from mine eyes. I have been these twenty years in thy house: I have served thee fourteen years for thy two daughters, and six years for thy flock; and thou hast
42 changed my wages ten times. Had not the God of my father, the God of Abraham, and the fear of Isaac, been with me, it is certain thou wouldest have sent me away now empty. God has looked upon my affliction and the labour of my hands, and has judged [t] last night.
43 And Laban answered and said to Jacob, The daughters are my daughters, and the sons are my sons, and the flock is my flock, and all that thou seest is mine; but as for my daughters, what can I do this day to them, or to their sons whom they have brought forth?
44 And now, come, let us make a covenant, I and thou; and let it be a witness between me and thee.
45 And Jacob took a stone, and set
46 it up [for] a pillar. And Jacob said to his brethren, Gather stones. And they took stones, and made a heap, and ate there upon the heap.
47 And Laban called it Jegarsahadutha, [v] and Jacob called it Galeed. [v]

[p] Household images. [q] Lit. 'stole the heart of:' so ver. 26. [r] Lit. 'my hand is as (serves for) God (*El*).' [s] Lit. 'Thus I was.' [t] Or 'rebuked [thee].' [v] The one is Aramaic, the other Hebrew: both meaning, 'Heap of witness.'

48 And Laban said, This heap is
a witness between me and thee
this day. Therefore was the name
49 of it called Galeed,—and Miz-
pah;[w] for he said, Let Jehovah
watch between me and thee, when
we shall be hidden one from an-
50 other: if thou shouldest afflict
my daughters, or if thou shouldest
take wives besides my daughters,
—no man is with us; see, God
is witness between me and thee!
51 And Laban said to Jacob, Behold
this heap, and behold the pillar
which I have set up between me
52 and thee: [let] this heap be wit-
ness, and the pillar a witness,
that neither I pass this heap [to
go] to thee, nor thou pass this
heap and this pillar [to come] to
53 me, for harm. The God of Abra-
ham, and the God of Nahor, the
God of their father, judge between
us! And Jacob swore by the fear
54 of his father Isaac. And Jacob
offered a sacrifice upon the moun-
tain, and invited his brethren to
eat bread:[x] and they ate bread,
and lodged on the mountain.
55 And Laban rose early in the
morning, and kissed his sons and
his daughters, and blessed them;
and Laban went and returned to
his place.

32 And Jacob went on his way;
and the angels of God met him.
2 And when Jacob saw them he said,
This is the camp of God. And he
called the name of that place
Mahanaim.[y]
3 And Jacob sent messengers be-
fore his face to Esau his brother,
into the land of Seir, the fields of
4 Edom. And he commanded them,
saying, Thus shall ye speak to my
lord, to Esau: Thy servant Jacob
speaks thus—With Laban have I
sojourned and tarried until now;
5 and I have oxen, and asses, sheep,
and bondmen, and bondwomen;
and I have sent to tell my lord,
that I may find favour in thine
6 eyes. And the messengers re-
turned to Jacob, saying, We came
to thy brother, to Esau; and he
also is coming to meet thee, and
7 four hundred men with him. Then
Jacob was greatly afraid, and was
distressed; and he divided the
people that were with him, and
the sheep and the cattle and the
8 camels, into two troops.[z] And he
said, If Esau come to the one
troop and smite it, then the other
troop which is left shall escape.[a]
9 And Jacob said, God of my father
Abraham, and God of my father
Isaac, Jehovah, who saidst unto
me: Return into thy country and
to thy kindred, and I will do thee
10 good,—I am too small for[b] all the
loving-kindness and all the faith-
fulness[c] that thou hast shewn unto
thy servant; for with my staff I
passed over this Jordan, and now
11 I am become two troops. Deliver
me, I pray thee, from the hand of
my brother, from the hand of
Esau; for I fear him, lest he come
and smite me, [and] the mother
12 with the children. And thou saidst,
I will certainly deal well with thee,
and make thy seed as the sand of
the sea, which cannot be numbered
for multitude.
13 And he lodged there that night;
and took of what came[d] to his
hand a gift for Esau his brother—
14 two hundred she-goats, and twenty
he-goats; two hundred ewes, and
15 twenty rams; thirty milch camels
with their colts; forty kine, and
ten bulls; twenty she-asses, and
16 ten young asses. And he delivered
[them] into the hand of his ser-
vants, every drove by itself; and
he said to his servants, Go on be-
fore me, and put a space between
17 drove and drove. And he com-
manded the foremost, saying,
When Esau my brother meets
thee, and asks thee, saying, Whose
art thou, and where goest thou,
and whose are these before thee?
18 —then thou shalt say, Thy ser-
vant Jacob's: it is a gift sent to
my lord, to Esau. And behold,
19 he also is behind us. And so com-
manded he the second, and the
third, and all that followed the
droves, saying, According to this
word shall ye speak to Esau when
20 ye find him. And, moreover, ye
shall say, Behold, thy servant
Jacob is behind us. For he said,
I will propitiate him with the gift
that goes before me, and after-
wards I will see his face: perhaps
21 he will accept me.[e] And the gift
went over before him; and he
himself lodged that night in the
camp.
22 And he rose up that night, and
took his two wives, and his two
maidservants, and his eleven sons,
and passed over the ford of the
23 Jabbok; and he took them and led
them over the river,[f] and led over

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[w] Watch-tower. [x] Cf. Deut. xxxiii. 19. [y] Two camps. [z] Lit. 'camps.'
[a] Lit. 'be for escape.' [b] Lit. 'smaller than.' [c] Lit. 'truth.' [d] Or 'had come.' [e] Lit. 'lift up my face.' [f] Or 'torrent.'

24 what he had. And Jacob remained alone; and a man wrestled with him until the rising of the dawn.
25 And when he saw that he did not prevail against him, he touched the joint[g] of his thigh; and the joint[g] of Jacob's thigh was dislocated as he wrestled with him.
26 And he said, Let me go, for the dawn ariseth. And he said, I will not let thee go except thou bless
27 me. And he said to him, What is thy name? And he said, Jacob.
28 And he said, Thy name shall not henceforth be called Jacob, but Israel;[h] for thou hast wrestled[i] with God, and with men, and hast
29 prevailed. And Jacob asked and said, Tell [me], I pray thee, thy name. And he said, How is it that thou askest[k] after my name? And
30 he blessed him there. And Jacob called the name of the place Peniel[l] —For I have seen God face to face, and my life has been preserved.
31 And as he passed over Peniel, the sun rose upon him; and he limped
32 upon his hip. Therefore the children of Israel do not eat of the sinew that is over the joint[g] of the thigh, to this day; because he touched the joint of Jacob's thigh —the sinew.

33 And Jacob lifted up his eyes and looked, and behold, Esau was coming, and with him four hundred men. And he distributed the children to Leah, and to Rachel,
2 and to the two maidservants: and he put the maidservants and their children foremost, and Leah and her children after, and Rachel and
3 Joseph hindmost. And he passed on before them, and bowed to the earth seven times, until he came
4 near to his brother. And Esau ran to meet him, and embraced him, and fell on his neck, and
5 kissed him; and they wept. And he lifted up his eyes and saw the women and the children, and said, Who are these with thee? And he said, The children that God has
6 graciously given thy servant. And the maidservants drew near, they and their children, and they bowed.
7 And Leah also, with her children, drew near, and they bowed. And lastly Joseph drew near, and
8 Rachel, and they bowed. And he said, What [meanest] thou by all the drove which I met? And he said, To find favour in the eyes of
9 my lord. And Esau said, I have enough, my brother; let what thou
10 hast be thine. And Jacob said, No, I pray thee; if now I have found favour in thine eyes, then receive my gift from my hand; for therefore have I seen thy face, as though I had seen the face of God, and thou hast received me with
11 pleasure. Take, I pray thee, my blessing which has been brought to thee; because God has been gracious to me, and because I have everything. And he urged him,
12 and he took [it]. And he said, Let us take our journey, and go on,
13 and I will go before thee. And he said to him, My lord knows that the children are tender, and the suckling sheep and kine are with me; and if they should overdrive them only one day, all the flock
14 would die. Let my lord, I pray thee, pass on before his servant, and I will drive on at my ease according to the pace of the cattle[m] that is before me, and according to the pace of the children, until
15 I come to my lord, to Seir. And Esau said, Let me now leave with thee [some] of the people that are with me. And he said, What need? Let me find favour in the eyes of
16 my lord. And Esau returned that day on his way to Seir.
17 And Jacob journeyed to Succoth, and built himself a house, and for his cattle he made booths. Therefore the name of the place
18 was called Succoth.[n] And Jacob came safely[o] [to the] city Shechem, which is in the land of Canaan, when he came from Padan-Aram; and he encamped before
19 the city. And he bought the portion[p] of the field where he had spread his tent, of the hand of the sons of Hamor, Shechem's father,
20 for a hundred kesitahs.[q] And there he set up an altar, and called it El-Elohe-Israel.[r]

34 And Dinah the daughter of Leah, whom she had borne to Jacob, went out to see the daugh-
2 ters of the land. And when Shechem, the son of Hamor the Hivite, the prince of the country, saw her, he took her, and lay with
3 her, and humbled her. And his soul fastened on Dinah the daughter of Jacob, and he loved the

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[g] The hollow of the joint. [h] Wrestler, or prince of God. [i] Some, 'acted as a prince.' [k] Or 'why askest thou thus.' [l] Face of God. [m] Strictly 'goods:' cf. Exo. xxii. 7, 8. [n] Booths, or huts. [o] Or 'to Shalem.' [p] Or 'allotment.' [q] Kesitah, a weight of precious metal, supposed to have been of the value of about four shekels. [r] God, the God of Israel.

maiden, and spoke consolingly to [s]
4 the maiden. And Shechem spoke
to his father Hamor, saying, Take
5 me this girl as wife. And Jacob
heard that he had defiled Dinah
his daughter; but his sons were
with his cattle in the fields, and
Jacob said nothing until they
6 came. And Hamor the father of
Shechem came out to Jacob, to
7 speak to him. And the sons of
Jacob came from the fields when
they heard [it]; and the men were
grieved, and they were very angry,
because he had wrought what was
disgraceful in Israel, in lying with
Jacob's daughter, which thing
8 ought not to be done. And Hamor
spoke to them, saying, My son
Shechem's soul cleaves to your
daughter: I pray you, give her to
9 him as wife. And make marriages
with us: give your daughters to
us, and take our daughters to you.
10 And dwell with us, and the land
shall be before you: dwell and
trade in it, and get yourselves
11 possessions in it. And Shechem
said to her father and to her breth-
ren, Let me find favour in your
eyes; and what ye shall say to me
12 I will give. Impose on me very
much as dowry and gift, and I will
give according as ye shall say to
me; but give me the maiden as
13 wife. And the sons of Jacob an-
swered Shechem and Hamor his
father deceitfully, and spoke—be-
cause he had defiled Dinah their
14 sister—and said to them, We can-
not do this, to give our sister to
one that is uncircumcised; for
15 that [were] a reproach to us. But
only in this will we consent to you,
if ye will be as we, that every male
16 of you be circumcised; then will
we give our daughters to you, and
take your daugnters to us, and we
will dwell with you, and be one
17 people. But if ye do not hearken
to us, to be circumcised, then will
we take our daughter and go away.
18 And their words were good in
the eyes of Hamor and Shechem,
19 Hamor's son. And the youth did
not delay to do this, because he
had delight in Jacob's daughter.
And he was honourable above all
20 in the house of his father. And
Hamor and Shechem his son came
to the gate of their city, and spoke
to the men of their city, saying,
21 These men are peaceable with us;
therefore let them dwell in the land,
and trade in it. And the land—
behold, it is of wide extent before
them. We will take their daugh-
ters as wives, and give them our
22 daughters. But only in this will
the men consent to us to dwell
with us, to be one people—if every
male among us be circumcised,
23 just as they are circumcised. Their
cattle, and their possessions, and
every beast of theirs, shall they
not be ours? only let us consent
to them, and they will dwell with
24 us. And all that went out at the
gate of his city hearkened to Ha-
mor and to Shechem his son; and
every male was circumcised—all
that went out at the gate of his
city.
25 And it came to pass on the third
day, when they were sore, that
two of the sons of Jacob, Simeon
and Levi, Dinah's brethren, took
each his sword, and came upon
the city boldly, and slew all the
26 males. And Hamor and Shechem
his son they slew with the edge of
the sword; and took Dinah out
of Shechem's house; and went
27 out. The sons of Jacob came upon
the slain, and plundered the city,
because they had defiled their
28 sister. Their sheep, and their oxen,
and their asses, and what [was] in
the city, and what [was] in the
29 field they took; and all their goods,
and all their little ones, and their
wives took they captive, and plun-
dered them, and all that was in
30 the houses. And Jacob said to
Simeon and Levi, Ye have troubled
me, in that ye make me odious
among the inhabitants of the land
—among the Canaanites and the
Perizzites; and I am few men in
number, and they will gather
themselves against me and smite
me, and I shall be destroyed, I and
31 my house. And they said, Should
people deal with our sister as with
a harlot?

35 And God said to Jacob, Arise,
go up to Bethel, and dwell
there, and make there an altar
unto the God [t] that appeared unto
thee when thou fleddest from the
2 face of Esau thy brother. And
Jacob said to his household, and
to all that were with him, Put
away the strange gods that are
among you, and cleanse your-
selves, and change your garments;
3 and we will arise, and go up to
Bethel; and I will make there an
altar to the God [t] that answered
me in the day of my distress, and
was with me in the way that I
4 went. And they gave to Jacob all

[s] Lit. 'to the heart of.' [t] *El.*

the strange gods that were in their hand, and the rings that were in their ears, and Jacob hid them under the terebinth that [is] by She-
5 chem. And they journeyed; and the terror of God was upon the cities that were round about them, and they did not pursue after the sons of Jacob.
6 And Jacob came to Luz, which is in the land of Canaan, that is, Bethel, he and all the people that
7 were with him. And he built there an altar, and called the place El-beth-el; [v] because there God had appeared to him when he fled from
8 the face of his brother. And Deborah, Rebecca's nurse, died; and she was buried beneath Bethel, under the oak; and the name of it was called Allon-bachuth. [w]
9 And God appeared to Jacob again after he had come from Padan-Aram, and blessed him.
10 And God said to him, Thy name is Jacob: thy name shall not henceforth be called Jacob, but Israel [x]
11 shall be thy name. And he called his name Israel. And God said to him, I am the Almighty God: [y] be fruitful and multiply; a nation and a company of nations shall be of thee; and kings shall come out
12 of thy loins. And the land that I gave Abraham and Isaac, to thee will I give it, and to thy seed after
13 thee will I give the land. And God went up from him in the place where he had talked with him.
14 And Jacob set up a pillar in the place where he had talked with him, a pillar of stone, and poured on it a drink-offering, and poured
15 oil on it. And Jacob called the name of the place where God had talked with him, Beth-el.
16 And they journeyed from Bethel. And there was yet a certain distance to come to Ephrath, when Rachel travailed in childbirth; and it went hard with her in her child-
17 bearing. And it came to pass when it went hard with her in her childbearing, that the midwife said to her, Fear not; for this also
18 is a son for thee. And it came to pass as her soul was departing—for she died—that she called his name Benoni; [z] but his father
19 called him Benjamin. [a] And Rachel died, and was buried on the way to Ephrath, which [is] Beth-
20 lehem. And Jacob erected a pillar upon her grave: that is the pillar of Rachel's grave to [this] day.
21 And Israel journeyed, and spread his tent on the other side of Mig-
22 dal-Eder. [b] And it came to pass when Israel dwelt in that land, that Reuben went and lay with Bilhah, his father's concubine; and Israel heard of it.

And the sons of Jacob were
23 twelve. The sons of Leah: Reuben—Jacob's firstborn—and Simeon, and Levi, and Judah, and
24 Issachar, and Zebulun. The sons of Rachel: Joseph and Benjamin.
25 And the sons of Bilhah, Rachel's maidservant: Dan and Naphtali.
26 And the sons of Zilpah, Leah's maidservant: Gad and Asher. These are the sons of Jacob that were born to him in Padan-Aram.
27 And Jacob came to Isaac his father to Mamre—to Kirjath-Arba, which is Hebron; where Abraham had sojourned, and
28 Isaac. And the days of Isaac were
29 a hundred and eighty years. And Isaac expired and died, and was gathered to his peoples, old and full of days. And his sons Esau and Jacob buried him.

36 And these are the generations of Esau, that is Edom.
2 Esau took his wives of the daughters of Canaan: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah,
3 daughter of Zibeon the Hivite, and Basmath Ishmael's daughter, the
4 sister of Nebaioth. And Adah bore to Esau Eliphaz; and Basmath
5 bore Reuel. And Oholibamah bore Jeush and Jaalam and Korah. These are the sons of Esau that were born to him in the land of
6 Canaan. And Esau took his wives, and his sons, and his daughters, and all the souls of his house, and his cattle, and all his beasts, and all his possessions, that he had acquired in the land of Canaan, and went into a country away
7 from his brother Jacob. For their property was too great for them to dwell together, and the land where they were sojourners could not bear them, because of their
8 cattle. Thus Esau dwelt in mount Seir; Esau is Edom.
9 And these are the generations of Esau, the father of Edom, in
10 mount Seir. These are the names of Esau's sons: Eliphaz, the son of Adah the wife of Esau; Reuel, the son of Basmath the wife of
11 Esau.—And the sons of Eliphaz were Teman, Omar, Zepho, and

[v] God of the house of God. [w] Oak of weeping. [x] See xxxii. 28. [y] *El-Shaddai.*
[z] Son of my affliction. [a] Son of the right hand. [b] Tower of flocks.

12 Gatam, and Kenaz. And Timna was concubine to Eliphaz Esau's son, and she bore Amalek to Eliphaz. These are the sons of Adah
13 Esau's wife.—And these are the sons of Reuel: Nahath and Zerah, Shammah and Mizzah. These are the sons of Basmath Esau's wife.
14 —And these are the sons of Oholibamah, the daughter of Anah, daughter of Zibeon, Esau's wife: and she bore to Esau Jeush and Jaalam and Korah.
15 These are the chiefs [c] of the sons of Esau. The sons of Eliphaz, the firstborn of Esau: chief Teman, chief Omar, chief Zepho, chief
16 Kenaz, chief Korah, chief Gatam, chief Amalek. These are the chiefs of Eliphaz in the land of Edom;
17 these are the sons of Adah.—And these are the sons of Reuel Esau's son: chief Nahath, chief Zerah, chief Shammah, chief Mizzah: these are the chiefs of Reuel in the land of Edom; these are the sons
18 of Basmath Esau's wife.—And these are the sons of Oholibamah Esau's wife: chief Jeush, chief Jaalam, chief Korah; these are the chiefs of Oholibamah the daughter of Anah, Esau's wife.
19 These are the sons of Esau, and these their chiefs: he is Edom.
20 These are the sons of Seir the Horite, the inhabitant of the land: Lotan, and Shobal, and Zibeon,
21 and Anah, and Dishon, and Ezer, and Dishan. These are the chiefs of the Horites, the sons of Seir in
22 the land of Edom.—And the sons of Lotan were Hori and Hemam; and Lotan's sister was Timna.—
23 And these are the sons of Shobal: Alvan, and Manahath, and Ebal,
24 Shepho and Onam.—And these are the sons of Zibeon: both Ajah and Anah. This is the Anah that found the warm springs [d] in the wilderness as he fed the asses of Zibeon
25 his father.—And these are the sons of Anah: Dishon, and Oholibamah the daughter of Anah.—And
26 these are the sons of Dishon: Hemdan, and Eshban, and Ithran,
27 and Cheran.—These are the sons of Ezer: Bilhan, and Zaavan, and
28 Akan.—These are the sons of Dishan: Uz and Aran.
29 These are the chiefs of the Horites: chief Lotan, chief Shobal,
30 chief Zibeon, chief Anah, chief Dishon, chief Ezer, chief Dishan. These are the chiefs of the Horites, according to their chiefs in the land of Seir.
31 And these are the kings that reigned in the land of Edom before there reigned a king over the chil-
32 dren of Israel. And Bela the son of Beor reigned in Edom; and the name of his city was Dinhabah.
33 And Bela died; and Jobab the son of Zerah of Bozrah reigned in
34 his stead. And Jobab died; and Husham of the land of the Temanites reigned in his stead. And
35 Husham died; and Hadad the son of Bedad, who smote Midian in the fields of Moab, reigned in his stead. And the name of his city
36 was Avith. And Hadad died; and Samlah of Masrekah reigned in his
37 stead. And Samlah died; and Saul of Rehoboth on the river
38 reigned in his stead. And Saul died; and Baal-hanan the son of
39 Achbor reigned in his stead. And Baal-hanan the son of Achbor died; and Hadar [e] reigned in his stead; and the name of his city was Pau; and his wife's name was Mehetabel, the daughter of Matred daughter of Mezahab.
40 And these are the names of the chiefs of Esau, according to their families, after their places, with their names: chief Timna, chief
41 Alvah, chief Jetheth, chief Oholibamah, chief Elah, chief Pinon,
42 chief Kenaz, chief Teman, chief
43 Mibzar, chief Magdiel, chief Iram. These are the chiefs of Edom, according to their dwelling-places in the land of their possession. This is Esau, the father of Edom.

37 And Jacob dwelt in the land where his father sojourned—in the land of Canaan.

2 These are the generations of Jacob. Joseph, being seventeen years old, fed [f] the flock with his brethren; and he was doing service with [g] the sons of Bilhah, and with the sons of Zilpah, his father's wives. And Joseph brought to his
3 father an evil report of them. [h] And Israel loved Joseph more than all his sons, because he was son of his old age; and he made him a vest
4 of many colours. [i] And his brethren saw that their father loved him more than all his brethren, and they hated him, and could not
5 greet him with friendliness. And Joseph dreamed a dream, and told

[c] Or 'phylarchs,' heads of clans or families. [d] Many read 'mules.' [e] Or 'Hadad.' [f] Or 'was tending.' [g] Or 'he was as a youth with.' Mendelssohn has, 'he went about as a youth.' [h] Or 'their evil discourse.' [i] Or 'a coat with sleeves;' and so vers. 23, 32.

[it] to his brethren, and they hated
6 him yet the more. And he said to
them, Hear, I pray you, this
7 dream, which I have dreamt: Be-
hold, we were binding sheaves in
the fields, and lo, my sheaf rose up,
and remained standing; and be-
hold, your sheaves came round
about and bowed down to my
8 sheaf. And his brethren said to
him, Wilt thou indeed be a king
over us? wilt thou indeed rule
over us? And they hated him yet
the more for his dreams and for
9 his words. And he dreamed yet
another dream, and told it to his
brethren, and said, Behold, I have
dreamt another dream, and be-
hold, the sun and the moon and
eleven stars bowed down to me.
10 And he told [it] to his father and
to his brethren. And his father
rebuked him, and said to him,
What is this dream which thou
hast dreamt? Shall we indeed
come, I and thy mother and thy
brethren, to bow down ourselves
11 to thee to the earth? And his
brethren envied him; but his
father kept the saying.
12 And his brethren went to feed
their father's flock at Shechem.
13 And Israel said to Joseph, Do not
thy brethren feed [the flock] at
Shechem? Come, that I may send
thee to them. And he said to him,
14 Here am I. And he said to him,
Go, I pray thee, see after the wel-
fare[k] of thy brethren, and after
the welfare[k] of the flock; and
bring me word again. And he sent
him out of the vale of Hebron; and
15 he came towards Shechem. And
a man found him, and behold, he
was wandering in the country; and
the man asked him, saying, What
16 seekest thou? And he said, I am
seeking my brethren: tell me, I
pray thee, where they feed [their
17 flocks]. And the man said, They
have removed from this; for I
heard them say, Let us go to Do-
than. And Joseph went after his
brethren, and found them at Do-
18 than. And when they saw him
from afar, and before he came near
to them, they conspired against
19 him to put him to death. And
they said one to another, Behold,
20 there comes that dreamer![l] And
now come and let us kill him, and
cast him into one of the pits, and
we will say, An evil beast has de-
voured him; and we will see what
21 becomes of his dreams. And Reu-
ben heard [it], and delivered him
out of their hand, and said, Let us
22 not take his life. And Reuben
said to them, Shed no blood: cast
him into this pit which is in the
wilderness; but lay no hand upon
him—in order that he might de-
liver him out of their hand, to
23 bring him to his father again. And
it came to pass when Joseph came
to his brethren, that they stripped
Joseph of his vest, the vest of
many colours, which he had on;
24 and they took him and cast him
into the pit; now the pit was
empty—there was no water in it.
25 And they sat down to eat bread;
and they lifted up their eyes and
looked, and behold, a caravan of
Ishmaelites came from Gilead; and
their camels bore tragacanth,[m] and
balsam, and ladanum[n]—going to
26 carry [it] down to Egypt. And
Judah said to his brethren, What
profit is it that we kill our brother
27 and secrete his blood? Come and
let us sell him to the Ishmaelites;
but let not our hand be upon him;
for he is our brother, our flesh.
And his brethren hearkened [to
28 him]. And Midianitish men, mer-
chants, passed by; and they drew
and lifted up Joseph out of the
pit, and sold Joseph to the Ish-
maelites for twenty silver-pieces;
and they brought Joseph to Egypt.
29 And Reuben returned to the pit,
and behold, Joseph [was] not in
the pit; and he rent his garments,
30 and returned to his brethren, and
said, The child is not; and I,
where shall I go?
31 And they took Joseph's vest,
and slaughtered a buck of the
goats, and dipped the vest in the
32 blood; and they sent the vest of
many colours and had it carried
to their father, and said, This have
we found: discern now whether
33 it is thy son's vest or not. And
he discerned it, and said, [It is]
my son's vest! an evil beast has
devoured him: Joseph is without
34 doubt rent in pieces! And Jacob
rent his clothes, and put sackcloth
on his loins, and mourned for his
35 son many days. And all his sons
and all his daughters rose up to
comfort him, but he refused to be
comforted, and said, For I will go
down to my son into Sheol[o] mourn-
ing. Thus his father wept for
him.
36 And the Midianites sold him in-
to Egypt, to Potiphar, a chamber-

[k] Lit. 'peace.' [l] Lit. 'master of dreams.' [m] A kind of gum. [n] An aromatic gum. [o] Sheol: the 'Hades' of the New Testament.

lain [p] of Pharaoh, [q] the captain of the life-guard.

38 And it came to pass at that time, that Judah went down from his brethren, and turned in to a man of Adullam whose name
2 was Hirah. And Judah saw there the daughter of a Canaanitish man whose name was Shua; and he
3 took her, and went in to her. And she conceived and bore a son; and
4 he called his name Er. And she again conceived and bore a son, and she called his name Onan.
5 And again she bore a son, and she called his name Shelah; and he was at Chezib when she bore him.
6 And Judah took a wife for Er his firstborn, and her name was Ta-
7 mar. And Er, Judah's firstborn, was wicked in the sight of Jehovah,
8 and Jehovah slew him. Then Judah said to Onan, Go in to thy brother's wife, and fulfil to her the brother-in-law's duty, and raise
9 up seed to thy brother. But when Onan knew that the seed should not be his own, it came to pass when he went in to his brother's wife, that he spilled [it] on the ground, in order to give no seed
10 to his brother. And the thing which he did was evil in the sight of Jehovah, and he slew him also.
11 And Judah said to Tamar his daughter-in-law, Remain a widow in thy father's house, until Shelah my son is grown; for he said, Lest he die also, as his brethren. And Tamar went and remained in her father's house.
12 And as the days were multiplied, Judah's wife, the daughter of Shua, died. And Judah was comforted, and he went up to his sheep-shearers, to Timnah, he and his
13 friend Hirah the Adullamite. And it was told Tamar, saying, Behold thy father-in-law is going up to
14 Timnah to shear his sheep. And she put the garments of her widowhood off from her, and covered herself with a veil, and wrapped herself, and sat in the entry of Enaim, which is on the way to Timnah; for she saw that Shelah was grown, and she was not given
15 to him as wife. And Judah saw her, and took her for a harlot; because she had covered her face.
16 And he turned aside to her by the way, and said, Come, I pray thee, let me go in to thee; for he did not know that she was his daughter-in-law. And she said, What wilt thou give me, that thou
17 mayest come in to me? And he said, I will send [thee] a kid of the goats from the flock. And she said, Wilt thou give [me] a pledge,
18 until thou send it? And he said, What pledge shall I give thee? And she said, Thy signet, and thy lace, [r] and thy staff which is in thy hand. And he gave [it] her, and went in to her; and she conceived
19 by him. And she arose and went away; and she laid by her veil from her, and put on the garments
20 of her widowhood. And Judah sent the kid of the goats by the hand of his friend the Adullamite, to receive the pledge from the woman's hand; but he found her
21 not. And he asked the men of her place, saying, Where is the prostitute [s] that was at Enaim, by the way-side? And they said, There
22 was no prostitute here. And he returned to Judah, and said, I have not found her; and also the men of the place said, No prostitute
23 has been here. Then Judah said, Let her take [it] for herself, lest we be put to shame. Behold, I sent this kid, and thou hast not found her.
24 And it came to pass about three months after, that it was told Judah, saying, Tamar thy daughter-in-law has committed fornication, and behold, she is also with child by fornication. And Judah said, Bring her forth, that she may
25 be burned. When she was brought forth, she sent to her father-in-law, saying, By the man to whom these [belong] am I with child; and she said, Acknowledge, I pray thee, whose are this signet, and this
26 lace, and this staff. And Judah acknowledged [them], and said, She is more righteous than I, because I have not given her to Shelah my son. And he knew her
27 again no more. And it came to pass at the time of her delivery, that behold, twins were in her womb.
28 And it came to pass when she brought forth, that one stretched out [his] hand, and the midwife took it and bound round his hand a scarlet thread, saying, This came
29 out first. And it came to pass as he drew back his hand, that behold, his brother came out; and

[p] Cf. 1 Sam. viii. 15 [q] 'Pharaoh,' the common title of the Egyptian kings, meaning in Egyptian, 'the king,' or according to others 'the sun;' but this is doubtful. [r] Or chain by which the signet hung from the neck: so ver. 25. [s] Strictly 'a woman consecrated [to Astarte].'

she said, How hast thou broken forth! on thee be the breach! And they called his name Pherez.[t]
30 And afterwards came out his brother, round whose hand was the scarlet thread; and they called his name Zerah.[u]

39 And Joseph was brought down to Egypt; and Potiphar, a chamberlain of Pharaoh, the captain of the life-guard, an Egyptian, bought him of the hand of the Ishmaelites who had brought him
2 down thither. And Jehovah was with Joseph, and he was a prosperous man;[v] and he was in the house of his master the Egyptian.
3 And his master saw that Jehovah was with him, and that Jehovah made all that he did to prosper in
4 his hand. And Joseph found favour in his eyes, and attended on him; and he set him over his house, and all that he had he gave
5 into his hand. And it came to pass from the time he had set him over his house and all that he had, that Jehovah blessed the Egyptian's house for Joseph's sake; and the blessing of Jehovah was on all that he had in the house and in the
6 field. And he left all that he had in Joseph's hand, and took cognizance of nothing with him, save the bread that he ate. And Joseph was of a beautiful form and of a beautiful countenance.
7 And it came to pass after these things, that his master's wife cast[w] her eyes on Joseph, and said, Lie
8 with me! But he refused, and said to his master's wife, Behold, my master takes cognizance of nothing with me: what is in the house, and all that he has, he has
9 given into my hand. There is none greater in this house than I; neither has he withheld anything from me but thee, because thou art his wife; and how should I do this great wickedness, and sin a-
10 gainst God? And it came to pass as she spoke to Joseph day by day and he hearkened not to her, to lie with her [and] to be with her,
11 that on a certain day[x] he went into the house to do his business, and there was none of the men of
12 the house there in the house. Then she caught him by his garment, saying, Lie with me! But he left his garment in her hand, and fled
13 and ran out. And it came to pass, when she saw that he had left his garment in her hand and had fled
14 forth, that she called to the men of her house, and spoke to them, saying, See, he has brought in a Hebrew man to us, to mock us: he came in to me, to lie with me; and I cried with a loud[v] voice;
15 and it came to pass when he heard that I lifted up my voice and cried, that he left his garment with me,
16 and fled and went out. And she laid his garment by her until his
17 lord came home. And she spoke to him according to these words, saying, The Hebrew bondman that thou hast brought to us came in to
18 me to mock me; and it came to pass as I lifted up my voice and cried, that he left his garment with me, and fled forth.
19 And it came to pass when his lord heard the words of his wife which she spoke to him, saying, After this manner did thy bondman to me, that his wrath was
20 kindled. And Joseph's lord took him and put him into the tower-house, [the] place where the king's prisoners were confined; and he
21 was there in the tower-house. And Jehovah was with Joseph, and extended mercy to him, and gave him favour in the eyes of the chief
22 of the tower-house. And the chief of the tower-house committed to Joseph's hand all the prisoners that were in the tower-house; and whatever they had to do there he
23 did. The chief of the tower-house looked not to anything under his hand, because Jehovah was with him; and what he did, Jehovah made it prosper.

40 And it came to pass after these things, [that] the cup-bearer of the king of Egypt and the baker offended their lord the
2 king of Egypt. And Pharaoh was wroth with his two chamberlains —with the chief of the cup-bearers and with the chief of the bakers;
3 and he put them in custody into the house of the captain of the life-guard, into the tower-house, into the place where Joseph was
4 imprisoned. And the captain of the life-guard appointed Joseph to them, that he should attend on them. And they were [several] days in custody.
5 And they dreamed a dream, both of them in one night, each his dream, each according to the interpretation of his dream, the cup-bearer and the baker of the king of Egypt, who were impris-

[t] Breach. [u] Rising (Isa. lx. 3). [v] Or 'a man that caused prosperity.'
[w] Lit. 'raised.' [x] Or 'at this time.' [y] Lit. 'great'.

6 oned in the tower-house. And
Joseph came in to them in the
morning, and looked on them, and
7 behold, they were sad.[z] And he
asked Pharaoh's chamberlains that
were with him in custody in his
lord's house, saying, Why are your
8 faces [so] sad[a] to-day? And they
said to him, We have dreamt a
dream, and there is no interpreter
of it. And Joseph said to them,
[Do] not interpretations [belong]
to God? tell me [your dreams],
I pray you.
9 Then the chief of the cup-bearers
told his dream to Joseph, and said
to him, In my dream, behold, a
10 vine was before me; and in the
vine were three branches; and it
was as though it budded; its blos-
soms shot forth, its clusters ripened
11 into grapes. And Pharaoh's cup
was in my hand; and I took the
grapes, and pressed them into
Pharaoh's cup, and gave the cup
12 into Pharaoh's hand. And Joseph
said to him, This is the interpreta-
tion of it: the three branches are
13 three days. In yet three days will
Pharaoh lift up thy head[b] and
restore thee to thy place, and thou
shalt deliver Pharaoh's cup into
his hand, after the former manner
when thou wast his cup-bearer.
14 Only bear a remembrance with
thee of me when it goes well with
thee, and deal kindly, I pray thee,
with me, and make mention of me to
Pharaoh, and bring me out of this
15 house; for indeed I was stolen out
of the land of the Hebrews, and here
also have I done nothing that they
should put me into the dungeon.
16 And when the chief of the bakers
saw that the interpretation was
good, he said to Joseph, I also was
in my dream, and behold, three
baskets of white bread[c] were on
17 my head. And in the uppermost
basket there were all manner of
victuals for Pharaoh that the baker
makes, and the birds ate them out
18 of the basket upon my head. And
Joseph answered and said, This is
the interpretation of it: the three
19 baskets are three days. In yet
three days will Pharaoh lift up thy
head from off thee, and hang thee
on a tree; and the birds will eat
thy flesh from off thee.
20 And it came to pass the third
day—Pharaoh's birthday—that he
made a feast to all his bondmen.
And he lifted up the head of the
chief of the cup-bearers, and the
head of the chief of the bakers
21 among his bondmen. And he re-
stored the chief of the cup-bearers
to his office of cup-bearer again;
22 and he gave the cup into Pharaoh's
hand. And he hanged the chief
of the bakers, as Joseph had in-
23 terpreted to them. But the chief
of the cup-bearers did not remem-
ber Joseph, and forgot him.

41 And it came to pass at the
end of two full years,[d] that
Pharaoh dreamed, and behold, he
2 stood by the river.[e] And behold,
there came up out of the river
seven kine, fine-looking and fat-
fleshed, and they fed in the reed-
3 grass. And behold, seven other
kine came up after them out of the
river, bad-looking and lean-fleshed,
and stood by the kine on the bank
4 of the river. And the kine that
were bad-looking and lean-fleshed
ate up the seven kine that were
fine-looking and fat. And Pha-
5 raoh awoke. And he slept and
dreamed the second time; and
behold, seven ears of corn grew
up on one stalk, fat and good.
6 And behold, seven ears, thin and
parched with the east wind, sprung
7 up after them. And the thin ears
devoured the seven fat and full
ears. And Pharaoh awoke; and
behold, it was a dream.
8 And it came to pass in the
morning, that his spirit was trou-
bled; and he sent and called for
all the scribes[f] of Egypt, and all
the sages who were therein, and
Pharaoh told them his dream; but
[there was] none to interpret them
9 to Pharaoh. Then spoke the chief
of the cup-bearers to Pharaoh,
saying, I remember mine offences
10 this day. Pharaoh as wroth
with his bondmen, and put me in
custody into the captain of the
life-guard's house, me and the
11 chief of the bakers. And we
dreamed a dream in one night, I
and he; we dreamed each accord-
ing to the interpretation of his
12 dream. And there was there with
us a Hebrew youth, a bondman of
the captain of the life-guard, to
whom we told [them], and he in-
terpreted to us our dreams; to
each he interpreted according to
13 his dream. And it came to pass,
just as he interpreted to us, so it
came about: me has he restored
to my office, and him he hanged.

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[z] Or 'sullen.' [a] Lit. 'bad.' [b] i.e. release him from the dungeon—so 2 Kings xxv. 27. [c] Or 'wicker-baskets.' [d] Lit. 'two years of days.' [e] The Nile. [f] i.e. Hieroglyphists; versed in symbolic, so-called sacred, writing,—hieroglyphics.

14 Then Pharaoh sent and called Joseph; and they brought him hastily out of the dungeon. And he shaved [himself], and changed his clothes, and came in to Pha-
15 raoh. And Pharaoh said to Joseph, I have dreamt a dream, and there is none to interpret it. And I have heard say of thee, thou understandest a dream to inter-
16 pret it. And Joseph answered Pharaoh, saying, It is not in me: God will give Pharaoh an answer
17 of peace. And Pharaoh said to Joseph, In my dream, behold, I stood on the bank of the river.
18 And behold, there came up out of the river seven kine, fat-fleshed and of fine form, and they fed in
19 the reed-grass. And behold, seven other kine came up after them, poor, and very ill-formed, and lean-fleshed—such as I never saw in all the land of Egypt for bad-
20 ness. And the lean and bad kine
21 ate up the seven first fat kine; and they came into their belly, and it could not be known that they had come into their belly; and their look was bad, as at the beginning.
22 And I awoke. And I saw in my dream, and behold, seven ears came up on one stalk, full and
23 good. And behold, seven ears, withered, thin, parched with the east wind, sprung up after them;
24 and the thin ears devoured the seven good ears. And I told it to the scribes; but there was none to make it known to me.
25 And Joseph said to Pharaoh, The dream of Pharaoh is one. What God will do he has made
26 known to Pharaoh. The seven fine kine are seven years; and the seven good ears are seven years:
27 the dream is one. And the seven lean and bad kine that came up after them are seven years; and the seven empty ears, parched with the east wind, will be seven
28 years of famine. This is the word which I have spoken to Pharaoh: what God is about to do he has let
29 Pharaoh see. Behold, there come seven years of great plenty through-
30 out the land of Egypt. And there will arise after them seven years of famine; and all the plenty will be forgotten in the land of Egypt, and the famine will waste away
31 the land. And the plenty will not be known afterwards in the land by reason of that famine; for it
32 will be very grievous. And as regards the double repetition of the dream to Pharaoh, it is that the thing is established by God, and
33 God will hasten to do it. And now let Pharaoh look himself out a man discreet and wise, and set
34 him over the land of Egypt. Let Pharaoh do [this]: let him appoint overseers over the land, and take the fifth part of the land of Egypt during the seven years of plenty,
35 and let them gather all the food of these coming good years, and lay up corn under the hand of Pharaoh, for food in the cities, and
36 keep [it]. And let the food be as store for the land for the seven years of famine, which will be in the land of Egypt, that the land perish[g] not through the famine.
37 And the word was good in the eyes of Pharaoh, and in the eyes of
38 all his bondmen. And Pharaoh said to his bondmen, Shall we find [one] as this, a man in whom the
39 Spirit of God[h] is? And Pharaoh said to Joseph, Since God has made all this known to thee, there is none [so] discreet and wise as
40 thou. Thou shalt be over my house, and according to thy commandment[i] shall all my people regulate themselves; only concerning the throne will I be greater
41 than thou. And Pharaoh said to Joseph, See, I have set thee over
42 all the land of Egypt. And Pharaoh took off his ring from his hand, and put it on Joseph's hand, and arrayed him in clothes of byssus,[k] and put a gold chain
43 on his neck. And he caused him to ride in the second chariot that he had; and they cried before him, Bow the knee![l] and he set him over all the land of Egypt.
44 And Pharaoh said to Joseph, I am Pharaoh; and without thee shall no man lift up his hand or his foot
45 in all the land of Egypt. And Pharaoh called Joseph's name Zaphnath-paaneah,[m] and gave him as wife Asnath the daughter of Potipherah the priest in On. And Joseph went out over the land of Egypt.
46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out

[g] Lit. 'be not cut off.' [h] Or 'the spirit of the gods.' Lit. 'mouth.' [k] Fine Egyptian cotton. [l] Or 'rejoice thou.' [m] Saviour of the world, or, Sustainer of life. Josephus and the rabbinical interpreters give it a Hebrew form and make it, Revealer of secrets. So the Targums. But the old Egyptian is one of the two former, Brugsch explaining it as, Prince of the power of the life of the world.

from Pharaoh, and passed through the whole land of Egypt.
47 And in the seven years of plenty the land brought forth [n] by hand-
48 fuls. And he gathered up all the food of the seven years that was in the land of Egypt, and put the food in the cities; the food of the fields of the city, which were round
49 about it, he laid up in it. And Joseph laid up corn as sand of the sea exceeding much, until they left off numbering; for it was without number.
50 And to Joseph were born two sons before the year of famine came, whom Asnath the daughter of Potipherah the priest in On
51 bore to him. And Joseph called the name of the firstborn Manasseh [o]—For God has made me forget all my toil, and all my father's
52 house. And the name of the second he called Ephraim [p]—For God has caused me to be fruitful in the land of my affliction.
53 And the seven years of plenty that were in the land of Egypt
54 were ended; and the seven years of the dearth began to come, according as Joseph had said. And there was dearth in all lands; but in all the land of Egypt there was
55 bread. And all the land of Egypt suffered from the dearth. And the people cried to Pharaoh for bread; and Pharaoh said to all the Egyptians, Go to Joseph: what he says
56 to you, that do. And the famine was on all the earth. [q] And Joseph opened every place in which there was [provision], and sold grain to the Egyptians; and the famine was grievous in the land of Egypt.
57 And all countries [r] came into Egypt to Joseph, to buy [grain], because the famine was grievous on the whole earth.

42 And Jacob saw that there was grain in Egypt, and Jacob said to his sons, Why do ye look one
2 upon another? And he said, Behold, I have heard that there is grain in Egypt; go down thither and buy [grain] for us from thence, in order that we may live, and not
3 die. And Joseph's ten brethren went down to buy [grain] out of
4 Egypt. But Benjamin, Joseph's brother, Jacob sent not with his brethren; for he said, Lest mis-
5 chief may befall him. So the sons of Israel came to buy [grain] among those that came; for the famine was in the land of Canaan.
6 And Joseph, he was the governor over the land—he it was that sold [the corn] to all the people of the land. And Joseph's brethren came and bowed down to him, the
7 face to the earth. And Joseph saw his brethren, and knew them; but he made himself strange to them, and spoke roughly to them, and said to them, Whence come ye? And they said, From the
8 land of Canaan, to buy food. And Joseph knew his brethren, but they did not know him.
9 And Joseph remembered the dreams that he had dreamt of them; and he said to them, Ye are spies: to see the exposed places [s] of the land ye are come.
10 And they said to him, No, my lord; but to buy food are thy ser-
11 vants come. We are all one man's sons; we are honest: thy ser-
12 vants are not spies. And he said to them, No; but to see the exposed places of the land are ye
13 come. And they said, Thy servants were twelve brethren, sons of one man, in the land of Canaan; and behold, the youngest is this day with our father, and one is
14 not. And Joseph said to them, That is it that I have spoken to
15 you, saying, Ye are spies. By this ye shall be put to the proof: as Pharaoh lives, ye shall not go forth hence, unless your youngest
16 brother come hither! Send one of you, that he may fetch your brother, but ye shall be imprisoned, and your words shall be put to the proof, whether the truth is in you; and if not, as Pharaoh
17 lives, ye [t] are spies. And he put [v] them in custody three days.
18 And Joseph said to them the third day, This do, that ye may
19 live: I fear God. If ye are honest, let one of your brethren remain bound in the house of your prison, but go ye, carry grain for the
20 hunger of your households; and bring your youngest brother to me, in order that your words be verified, and that ye may not die.
21 And they did so. Then they said one to another, We are indeed guilty concerning our brother, whose anguish of soul we saw when he besought us, and we did not hearken; therefore this dis-
22 tress is come upon us. And Reu-

[n] Lit. 'made.' [o] Causing to forget. [p] Double fruitfulness. [q] Or 'land.'
[r] Lit. 'the whole earth.' [s] Or 'unfortified places:' lit. 'nakedness;' and so in ver. 12.
[t] Or 'indeed, ye.' [v] Lit. 'gathered.'

ben answered them, saying, Did I not speak to you, saying, Do not sin against the lad? But ye did not hearken; and now behold, his
23 blood also is required. And they did not know that Joseph understood, for the interpreter was be-
24 tween them. And he turned away from them, and wept. And he returned to them, and spoke to them, and took Simeon from among them, and bound him before their eyes.
25 And Joseph gave orders to fill their vessels with corn, and to restore every man's money into his sack, and to give them provision for the way. And thus did
26 they to them. And they loaded their asses with their grain, and
27 departed thence. And one of them opened his sack to give his ass food in the inn,[w] and saw his money, and behold, it was in the mouth
28 of his sack.[x] And he said to his brethren, My money is returned [to me], and behold, it is even in my sack.[x] And their heart failed [them], and they were afraid, saying one to another, What is this [that] God has done to us?
29 And they came into the land of Canaan, to Jacob their father, and told him all that had befallen
30 them, saying, The man, the lord of the land, spoke roughly to us, and treated us as spies of the land.
31 And we said to him, We are honest;
32 we are not spies: we are twelve brethren, sons of our father; one is not, and the youngest is this day with our father in the land of
33 Canaan. And the man, the lord of the land, said to us, Hereby shall I know that ye are honest: leave one of your brethren with me, and take [for] the hunger of your
34 households, and go, and bring your youngest brother to me, and I shall know that ye are not spies, but are honest. Your brother will I give up to you; and ye may trade in the land.
35 And it came to pass as they emptied their sacks, that behold, every man had his bundle of money in his sack; and they saw their bundles of money, they and
36 their father, and were afraid. And Jacob their father said to them, Ye have bereaved me of children: Joseph is not, and Simeon is not, and ye will take Benjamin! All
37 these things are against me. And Reuben spoke to his father, saying, Slay my two sons if I bring him not back to thee: give him into my hand, and I will bring him to
38 thee again. But he said, My son shall not go down with you, for his brother is dead, and he alone is left; and if mischief should befall him by the way in which ye go, then would ye bring down my grey hairs with sorrow to Sheol.

43 And the famine was grievous in the land. 2 And it came to pass, when they had finished eating the grain which they had brought from Egypt, that their father said to them, Go again, buy us a little
3 food. And Judah spoke to him, saying, The man did positively testify to us, saying, Ye shall not see my face, unless your brother
4 be with you. If thou wilt send our brother with us, we will go
5 down and buy thee food; but if thou do not send [him], we will not go down, for the man said to us, Ye shall not see my face, unless
6 your brother be with you. And Israel said, Why did ye deal [so] ill with me [as] to tell the man whether ye had yet a brother?
7 And they said, The man asked very closely after us, and after our kindred, saying, Is your father yet alive? have ye a brother? And we told him according to the tenor of these words. Could we at all know that he would say, Bring
8 your brother down? And Judah said to Israel his father, Send the lad with me, and we will arise and go, that we may live, and not die, both we and thou and our little
9 ones. I will be surety for him: of my hand shalt thou require him; if I bring him not to thee, and set him before thy face, then shall I be guilty toward thee for ever.
10 For had we not lingered, we should now certainly have returned al-
11 ready twice. And their father Israel said to them, If it is then so, do this: take of the best fruits in[y] the land in your vessels, and carry down the man a gift: a little balsam and a little honey, tragacanth and ladanum, pistacia-nuts and
12 almonds. And take other money in your hand, and the money that was returned to you in the mouth of your sacks, carry back in your hand: perhaps it is an oversight.
13 And take your brother, and arise,
14 go again to the man. And the Almighty God give you mercy before the man, that he may send

[w] Caravanserai: so Exo. iv. 24, &c. [x] Or 'bag;' the other occurrences of the word in the chap. represent a different Hebrew word. [y] Lit. 'the celebrity of.'

away your other brother and Benjamin! And I, if I be bereaved of
15 children, am bereaved. And the men took that gift, and took double money in their hand, and Benjamin, and rose up, and went down to Egypt, and came before Joseph.
16 And Joseph saw Benjamin with them, and said to the [man] who was over his house, Bring the men into the house, and slaughter cattle,[z] and make ready; for the men shall eat with me at noon.
17 And the man did as Joseph had said; and the man brought the
18 men into Joseph's house. And the men were afraid because they were brought into Joseph's house, and said, Because of the money that was returned to us in our sacks at the beginning are we brought in, that he may turn against us, and fall upon us and take us for bond-
19 men, and our asses. And they came up to the man that was over Joseph's house, and they spoke to
20 him at the door of the house, and said, Ah! my lord, we came indeed
21 down at the first to buy food. And it came to pass when we came to the inn, that we opened our sacks, and behold, [every] man's money was in the mouth of his sack, our money according to its weight; and we have brought it again in
22 our hand. And other money have we brought down in our hand to buy food. We do not know who
23 put our money in our sacks. And he said, Peace be to you, fear not: your God, and the God of your father, has given you treasure in your sacks; your money came to me. And he brought Simeon out
24 to them. And the man brought the men into Joseph's house, and gave water, and they washed their feet; and he gave their asses food.
25 And they made ready the gift for Joseph's coming at noon; for they had heard that they should
26 eat bread there. When Joseph came home, they brought him the gift that was in their hand, into the house, and bowed themselves
27 to him to the earth. And he asked them of their welfare,[a] and said, Is your father well[b]—the old man of whom ye spoke? Is he yet
28 alive? And they said, Thy servant our father is well; he is yet alive. And they bowed, and made
29 obeisance. And he lifted up his eyes and saw his brother Benjamin, his mother's son, and said, Is this your younger brother of whom ye spoke to me? And he said, God be gracious to thee, my
30 son! And Joseph made haste, for his bowels burned for his brother; and he sought [a place] to weep, and he went into the chamber, and
31 wept there. And he washed his face, and came out, and controlled himself, and said, Set on bread.
32 And they set on for him by himself, and for them by themselves, and for the Egyptians who ate with him by themselves; because the Egyptians might not eat bread with the Hebrews, for that is an abomination unto the Egyptians.
33 And they sat before him, the first-born according to his birthright, and the youngest according to his youth; and the men marvelled
34 one at another. And he had portions carried to them from before him. And Benjamin's portion was five times greater than the portions of them all. And they drank, and made merry with him.

44 And he commanded him who was over his house, saying, Fill the men's sacks with food, as much as they can carry; and put every man's money in the mouth of his
2 sack. And put my cup, the silver cup, in the mouth of the sack of the youngest, and his grain-money. And he did according to the word of Joseph which he had spoken.
3 In the morning, when it was light, the men were sent away, they and
4 their asses. They were gone out of the city, [and] not [yet] far off, when Joseph said to him who was over his house, Up! follow after the men; and when thou overtakest them, thou shalt say to them, Why have ye rewarded evil
5 for good? Is not this [it] in which my lord drinks, and in which indeed he divines?[c] Ye have done
6 evil [in] what ye have done. And he overtook them, and he spoke
7 to them these words. And they said to him, Why does my lord speak such words as these? Far be it from thy servants to do such
8 a thing![d] Behold, the money that we found in our sacks' mouths we have brought again to thee from the land of Canaan; and how should we steal out of thy lord's
9 house silver or gold? With whomsoever of thy servants it is found, let him die; and we also will be
10 my lord's bondmen. And he said, Now also [let] it [be] according to

[z] Lit. 'slaughter a slaughtering.' [a] Lit. 'of peace.' [b] Lit. 'has your father peace?' [c] See note on xxx. 27. [d] Lit. 'according to this word,' or 'thing.'

your words: let him with whom it is found be my bondman, but
11 ye shall be blameless. And they hasted and laid down every man his sack on the ground, and opened
12 every man his sack. And he searched carefully: he began at the eldest, and ended at the youngest; and the cup was found in
13 Benjamin's sack. Then they rent their clothes, and loaded every man his ass, and they returned to the city.
14 And Judah and his brethren came to Joseph's house; and he was still there; and they fell down
15 before him to the ground. And Joseph said to them, What deed is this which ye have done? Did ye not know that such a man as I can
16 certainly divine? And Judah said, What shall we say to my lord? what shall we speak, and how justify ourselves? God has found out the iniquity of thy servants; behold, we are my lord's bondmen, both we, and he in whose hand the cup has been
17 found. And he said, Far be it from me to do so! The man in whose hand the cup has been found, he shall be my bondman; but as for you, go up in peace to your father.
18 Then Judah came near to him, and said, Ah! my lord, let thy servant, I pray thee, speak a word in my lord's ears, and let not thine anger burn against thy servant;
19 for thou art even as Pharaoh. My lord asked his servants, saying, Have ye a father, or a brother?
20 And we said to my lord, We have an aged father, and a child born to him in his old age, [yet] young; and his brother is dead, and he alone is left of his mother; and his
21 father loves him. And thou saidst unto thy servants, Bring him down to me, that I may set mine eye on
22 him. And we said to my lord, The youth cannot leave his father: if he should leave his father, [his
23 father] would die. And thou saidst to thy servants, Unless your youngest brother come down with you, ye shall see my face no more.
24 And it came to pass when we came up to thy servant my father, we told him the words of my lord.
25 And our father said, Go again, buy
26 us a little food. But we said, We cannot go down: if our youngest brother be with us, then will we go down; for we cannot see the man's face unless our youngest
27 brother is with us. And thy servant my father said to us, Ye know that my wife bore me two
28 [sons]; and the one went out from me, and I said, He must certainly have been torn in pieces; and I have not seen him [again] hitherto.
29 And if ye take this one also from me, and mischief should befall him, ye will bring down my grey
30 hairs with misery to Sheol. And now, when I come to thy servant my father, and the lad is not with us,—seeing that his life is bound
31 up with his life,[e] it will come to pass when he sees that the lad is not [there], that he will die; and thy servants will bring down the grey hairs of thy servant our father
32 with sorrow to Sheol.[f] For thy servant became surety for the lad to my father, saying, If I bring him not to thee, then I shall be guilty toward my father all my[g]
33 days. And now, let thy servant stay, I pray thee, instead of the lad a bondman to my lord, and let the lad go up with his brethren;
34 for how should I go up to my father if the lad were not with me?—lest I see the evil that would come on my father.

45 And Joseph could not control himself before all them that stood by him, and he cried, Put every man out from me! And no man stood with him when Joseph made himself known to his brethren. And he raised[h] his voice in
2 weeping; and the Egyptians heard, and the house of Pharaoh heard.
3 And Joseph said to his brethren, I am Joseph. Does my father yet live? And his brethren could not answer him, for they were troubled
4 at his presence. And Joseph said to his brethren, Come near to me, I pray you. And they came near. And he said, I am Joseph your brother, whom ye sold into Egypt.
5 And now, be not grieved, and be not angry with yourselves,[i] that ye sold me hither, for God sent me
6 before you to preserve life. For the famine has been these two years in[j] the land; and yet there are five years in which there will be neither ploughing nor harvest.
7 So God sent me before you to preserve you a remnant in the earth, and to save you alive by a great
8 deliverance. And now it was not

[e] Or 'his soul is knit with his soul:' cf. 1 Sam. xviii. 1. [f] See on xxxvii. 35
[g] Lit. 'the.' [h] Lit. 'gave.' [i] Lit. 'let it not be an occasion of anger in your eyes.'
[j] Lit. 'in the midst of.'

you [that] sent me here, but God; and he has made me a father to Pharaoh, and lord of all his house, and governor over all the land of
9 Egypt. Haste and go up to my father, and say to him, Thus says thy son Joseph: God has made me lord of all Egypt; come down
10 to me, tarry not. And thou shalt dwell in the land of Goshen, and thou shalt be near to me, thou, and thy sons, and thy sons' sons, and thy sheep, and thy cattle, and
11 all that thou hast. And there will I maintain thee; for yet there are five years of famine; in order that thou be not impoverished, thou, and thy household, and all that
12 thou hast. And behold, your eyes see, and the eyes of my brother Benjamin, that it is my mouth
13 which speaks to you. And tell my father of all my glory in Egypt, and of all that ye have seen, and haste and bring down my father
14 hither. And he fell on his brother Benjamin's neck, and wept; and
15 Benjamin wept on his neck. And he kissed all his brethren, and wept upon them; and after that his brethren talked with him.
16 And the report[k] was heard in Pharaoh's house, saying, Joseph's brethren are come. And it was good in the eyes of Pharaoh, and
17 in the eyes of his bondmen. And Pharaoh said to Joseph, Say to thy brethren, Do this: load your beasts and depart, go into the land
18 of Canaan, and take your father and your households, and come to me; and I will give you the good[l] of the land of Egypt, and ye shall
19 eat the fat of the land. And thou art commanded—this do: take waggons out of the land of Egypt for your little ones and for your wives, and take up your father,
20 and come. And let not your eye regret your stuff; for the good of all the land of Egypt shall be yours.
21 And the sons of Israel did so; and Joseph gave them waggons, according to the commandment[m] of Pharaoh, and gave them pro-
22 vision for the way. To each one of them all he gave changes of clothing; but to Benjamin he gave three hundred [pieces] of silver and
23 five changes of clothing. And to his father he sent this: ten asses laden with the good things of Egypt, and ten she-asses laden with corn and bread, and food for
24 his father by the way. And he sent his brethren away, and they departed. And he said to them, Do not quarrel on the way.
25 And they went up out of Egypt, and came into the land of Canaan
26 to Jacob their father. And they told him, saying, Joseph is still alive, and he is governor over all the land of Egypt. And his heart fainted, for he did not believe
27 them. And they spoke to him all the words of Joseph, which he had spoken to them. And he saw the waggons that Joseph had sent to carry him. And the spirit of Jacob
28 their father revived. And Israel said, It is enough: Joseph my son is yet alive; I will go and see him before I die.

46 And Israel took his journey with all that he had, and came to Beer-sheba; and he offered sacrifices to the God of his father
2 Isaac. And God spoke to Israel in the visions of the night and said, Jacob, Jacob! And he said, Here
3 am I. And he said, I am God,[n] the God of thy father: fear not to go down to Egypt; for I will there make of thee a great nation.
4 I will go down with thee to Egypt, and I will also certainly bring thee up; and Joseph shall put his hand
5 on thine eyes. And Jacob rose up from Beer-sheba; and the sons of Israel carried Jacob their father, and their little ones, and their wives, on the waggons that Pha-
6 raoh had sent to carry him. And they took their cattle, and their goods which they had acquired in the land of Canaan, and came to Egypt, Jacob and all his seed with
7 him; his sons and his sons' sons with him, his daughters and his sons' daughters and all his seed he brought with him to Egypt.
8 And these are the names of the sons of Israel who came into Egypt: Jacob and his sons, Jacob's first-
9 born, Reuben. And the sons of Reuben: Enoch, and Phallu, and
10 Hezron, and Carmi.—And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Saul the son of a Canaanitish
11 woman.—And the sons of Levi: Gershon, Kohath, and Merari.—
12 And the sons of Judah: Er, and Onan, and Shelah, and Pherez, and Zerah; but Er and Onan died in the land of Canaan. And the sons of Pherez were Hezron and Hamul.
13 —And the sons of Issachar: Tola, and Puah, and Job, and Shimron.
14 —And the sons of Zebulun: Sered,

[k] 'The voice.' [l] Or 'the goods.' [m] Lit. 'mouth.' [n] *El.*

15 and Elon, and Jahleel.—These are
the sons of Leah, whom she bore
to Jacob in Padan-Aram; and his
daughter, Dinah. All the souls of
his sons and his daughters were
thirty-three.
16 And the sons of Gad: Ziphion
and Haggi, Shuni and Ezbon, Eri,
17 and Arodi, and Areli.—And the
sons of Asher: Jimnah, and Jish-
vah, and Jishvi, and Beriah; and
Serah their sister; and the sons of
Beriah: Heber and Malchiel.—
18 These are the sons of Zilpah, whom
Laban gave to Leah his daughter;
and she bore these to Jacob: six-
teen souls.
19 The sons of Rachel Jacob's wife:
20 Joseph and Benjamin. And to
Joseph in the land of Egypt were
born Manasseh and Ephraim,
whom Asnath bore to him, the
daughter of Potipherah the priest
21 in On.—And the sons of Benjamin:
Belah, and Becher, and Ashbel,
Gera and Naaman, Ehi and Rosh,
Muppim, and Huppim, and Ard.—
22 These are the sons of Rachel who
were born to Jacob: all the souls
were fourteen.
23 And the sons of Dan: Hushim.
24 —And the sons of Naphtali: Jah-
zeel, and Guni, and Jezer, and
25 Shillem.—These are the sons of
Bilhah, whom Laban gave to
Rachel his daughter; and she bore
these to Jacob: all the souls were
seven.
26 All the souls that came with
Jacob to Egypt, that had come
out of his loins,[o] besides Jacob's
sons' wives: all the souls were
27 sixty-six. And the sons of Joseph
who were born to him in Egypt,
were two souls. All the souls of
the house of Jacob that came to
Egypt were seventy.[p]
28 And he sent Judah before him
to Joseph, to give notice before he
came[q] to Goshen. And they came
29 into the land of Goshen. Then
Joseph yoked his chariot, and
went up to meet Israel his father,
to Goshen, and he presented him-
self to him; and he fell on his neck,
and wept on his neck a good while.[r]
30 And Israel said to Joseph, Now[s]
let me die, after I have seen thy
face, since thou still livest.
31 And Joseph said to his brethren
and to his father's house, I will go
up, and tell Pharaoh, and say to
him, My brethren and my father's
house, who were in the land of
32 Canaan, are come to me; and the
men are shepherds, for they have
been occupied with cattle;[t] and
they have brought their sheep, and
their cattle, and all that they have.
33 And it shall come to pass that
when Pharaoh shall call you and
say, What is your occupation?
34 then ye shall say, Thy servants
are men that have been occupied
with cattle from our youth even
until now, both we and our fathers;
in order that ye may dwell in the
land of Goshen; for every shep-
herd is an abomination to the
Egyptians.

47 And Joseph came and told
Pharaoh and said, My father
and my brethren, and their sheep
and their cattle, and all that they
have, are come out of the land of
Canaan; and behold, they are in
2 the land of Goshen. And he took
from the whole number[u] of his
brethren, five men, and set them
3 before Pharaoh. And Pharaoh
said to his brethren, What is your
occupation? And they said to
Pharaoh, Thy servants are shep-
herds, both we and our fathers.
4 And they said to Pharaoh, To so-
journ in the land are we come; for
there is no pasture for the sheep
that thy servants have, for the
famine is grievous in the land of
Canaan; and now, we pray thee,
let thy servants dwell in the land
5 of Goshen. And Pharaoh spoke
to Joseph, saying, Thy father and
thy brethren are come to thee.
6 The land of Egypt is before thee;
in the best of the land settle thy
father and thy brethren: let them
dwell in the land of Goshen. And
if thou knowest men of activity[v]
among them, then set them as over-
seers of cattle over what I have.
7 And Joseph brought Jacob his
father, and set him before Pha-
raoh. And Jacob blessed Pharaoh.
8 And Pharaoh said to Jacob, How
many are the days of the years of
9 thy life? And Jacob said to Pha-
raoh, The days of the years of my
sojourning are a hundred and
thirty years. Few and evil have
been the days of the years of my
life, and they do not attain to the
days of the years of the life of my
fathers, in the days of their so-
10 journing. And Jacob blessed Pha-
raoh, and went out from Pharaoh.
11 And Joseph settled his father
and his brethren, and gave them

[o] Lit. 'hip.' [p] Acts vii. 14 is according to the LXX. [q] Lit. 'before him.'
[r] Or 'continuously.' [s] Lit. 'this time.' [t] Lit. 'are men of cattle.' [u] מִקְצָה: see on chap. xix. 4. [v] Or 'men of worth,' or 'valour.'

a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh had com-
12 manded. And Joseph maintained his father, and his brethren, and all his father's household, with bread, according to the number of the little ones.[w]
13 And there was no bread in all the land; for the famine was very grievous; and the land of Egypt and the land of Canaan were ex-
14 hausted through the famine. And Joseph gathered up all the money that was found in the land of Egypt, and in the land of Canaan, for the grain which they bought; and Joseph brought the money
15 into Pharaoh's house. And when money came to an end in the land of Egypt and in the land of Canaan, all the Egyptians came to Joseph, saying, Give us bread! for why should we die before thee?
16 for [our] money is all gone. And Joseph said, Give your cattle, and I will give you for your cattle, if
17 [your] money be all gone. And they brought their cattle to Joseph; and Joseph gave them bread for horses, and for flocks of sheep, and for herds of cattle, and for asses; and he fed them with bread for all their cattle that year.
18 And that year ended; and they came to him the second year, and said to him, We will not hide [it] from my lord that since [our] money is come to an end, and the herds of cattle are in the possession of my lord, nothing is left before my lord but our bodies and
19 our land. Why should we die before thine eyes, both we and our land? Buy us and our land for bread, and we and our land will be bondmen to Pharaoh; and give seed, that we may live, and not die, and that the land be not desolate.
20 And Joseph bought all the soil of Egypt for Pharaoh; for the Egyptians sold every man his field, because the famine prevailed over them; and the land became Pha-
21 raoh's. And as for the people, he removed them into the cities, from [one] end of the borders of Egypt
22 even to the [other] end of it. Only the land of the priests he did not buy; for the priests had an assigned portion from Pharaoh, and ate their assigned portion which Pharaoh had given them; so they
23 did not sell their land. And Joseph said to the people, Behold, I have bought you this day and your land for Pharaoh: lo, here is seed for
24 you, and sow the land. And it shall come to pass in the increase that ye shall give the fifth to Pharaoh, and the four parts shall be your own, for seed of the field, and for your food, and for them of your households, and for food for your
25 little ones. And they said, Thou hast saved us alive. Let us find favour in the eyes of my lord, and we will be Pharaoh's bondmen.
26 And Joseph made it a law over the land of Egypt to this day, [that] the fifth should be for Pharaoh, except the land of the priests: theirs alone did not become Pharaoh's.
27 And Israel dwelt in the land of Egypt, in the land of Goshen; and they had possessions in it, and were fruitful and multiplied exceedingly.
28 And Jacob lived in the land of Egypt seventeen years; and the days of Jacob, the years of his life, were a hundred and forty-seven
29 years. And the days of Israel approached that he should die. And he called his son Joseph, and said to him, If now I have found favour in thine eyes, put, I pray thee, thy hand under my thigh, and deal kindly and truly with me: bury me not, I pray thee, in Egypt;
30 but when I shall lie with my fathers, thou shalt carry me out of Egypt, and bury me in their sepulchre. And he said, I will do
31 according to thy word. And he said, Swear to me; and he swore to him. And Israel worshipped on the bed's head.[x]

48 And it came to pass after these things, that one told Joseph, Behold, thy father is sick. And he took with him his two sons
2 Manasseh and Ephraim. And one told Jacob and said, Behold, thy son Joseph is coming to thee. And Israel strengthened himself, and
3 sat upon the bed. And Jacob said to Joseph, The Almighty God appeared to me at Luz in the land
4 of Canaan, and blessed me, and he said to me, Behold, I will make thee fruitful and multiply thee, and I will make of thee a company of peoples; and will give this land to thy seed after thee [for] an
5 everlasting possession. And now thy two sons, who were born to

[w] Or 'according to the family,' מִשְׁפָּחָה.

[x] Heb. xi. 21 is according to the LXX: 'the top of his staff.' Aquila and Symmachus have 'bed.' It is a difference of vowel points.

thee in the land of Egypt before [v] I came to thee into Egypt, shall be mine: Ephraim and Manasseh shall be mine, as Reuben and
6 Simeon. And thy family which thou hast begotten [z] after them shall be thine: they shall be called after the name of their brethren
7 in their inheritance. And as for me, when I came from Padan, Rachel died by me in the land of Canaan on the way, when there was yet a certain distance to come to Ephrath; and I buried her there on the way to Ephrath, that is, Bethlehem.
8 And Israel beheld Joseph's sons,
9 and said, Who are these? And Joseph said to his father, They are my sons, whom God has given me here. And he said, Bring them, I pray thee, to me, that I may bless
10 them. But the eyes of Israel were heavy from age: he could not see. And he brought them nearer to him; and he kissed them, and
11 embraced them. And Israel said to Joseph, I had not thought to see thy face; and behold, God has
12 let me see also thy seed. And Joseph brought them out from his knees, and bowed down with his
13 face to the earth. And Joseph took them both, Ephraim in his right hand towards Israel's left hand, and Manasseh in his left hand toward Israel's right hand, and brought [them] near to him.
14 But Israel stretched out his right hand, and laid [it] on Ephraim's head—now he was the younger—and his left hand on Manasseh's head; guiding his hands intelligently,[a] for Manasseh was the
15 firstborn. And he blessed Joseph, and said, The God before whom my fathers Abraham and Isaac walked, the God that shepherded me all my life long to this day,
16 the Angel that redeemed me from all evil, bless the lads; and let my name be named upon them, and the name of my fathers Abraham and Isaac; and let them grow into a multitude in the midst of the land![b]
17 When Joseph saw that his father laid his right hand on the head of Ephraim, it was evil in his eyes; and he took hold of his father's hand to remove it from Ephraim's
18 head to Manasseh's head. And Joseph said to his father, Not so, my father, for this is the firstborn: put thy right hand on his
19 head. But his father refused and said, I know, my son, I know: he also will become a people, and he also will be great; but truly his younger brother will be greater than he: and his seed will become
20 the fulness of nations. And he blessed them that day, saying, In thee will Israel bless, saying, God make thee as Ephraim and Manasseh! And he set Ephraim be-
21 fore Manasseh. And Israel said to Joseph, Behold, I die; and God will be with you, and bring you again to the land of your fathers.
22 And *I* have given to thee one tract [of land][c] above thy brethren, which I took out of the hand of the Amorite with my sword and with my bow.

49 And Jacob called his sons, and said, Gather yourselves together, and I will tell you what will befall you at the end of days.

2 Assemble yourselves, and hear, ye sons of Jacob,
And listen to Israel your father.
3 Reuben, thou art my firstborn,
My might, and the firstfruits of my vigour:
Excellency of dignity, and excellency of strength.
4 Impetuous[d] as the waters, thou shalt have no pre-eminence;
Because thou wentest up to thy father's couch:
Then defiledst thou [it]: he went up to my bed.
5 Simeon and Levi are brethren:
Instruments of violence their swords.[e]
6 My soul, come not into their council;
Mine honour, be not united with their assembly;[f]
For in their anger they slew men,
And in their wantonness houghed oxen.[g]
7 Cursed be their anger, for it [was] violent;
And their rage, for it [was] cruel!
I will divide them in Jacob,
And scatter them in Israel.
8 Judah—[as to] thee, thy brethren will praise thee;[h]

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[v] Lit. 'until.' [z] Or 'shalt beget.' [a] Others, 'crossing his hands.' [b] Or 'earth:' see on Matt. v. [c] Heb. *Shechem*. [d] In the sense of the impetuosity of lust. Lit. 'bubbling up.' [e] The sense of the Hebrew word is doubtful. [f] Or 'company.' [g] Reading as the LXX. Onkelos, Aquila, Symmachus, Jerome, &c., read 'wall.' Then it would be 'pulled down a wall.' [h] There is here a paronomasia: *yehudah yoduca*. Cf. also xxix. 35.

Thy hand will be upon the neck of thine enemies;
Thy father's children will bow down to thee.
9 Judah is a young lion;
From the prey, my son, thou art gone up.
He stoopeth, he layeth himself down as a lion,
And as a lioness: who will rouse him up?
10 The sceptre[i] will not depart from Judah,
Nor the lawgiver[k] from between his feet,
Until Shiloh come,
And to him will be the obedience[l] of peoples.
11 He bindeth his foal to the vine,
And his ass's colt to the choice vine;
He washeth his dress in wine,
And his garment in the blood of grapes.
12 The eyes are red[m] with wine,
And the teeth [are] white with milk.
13 Zebulun will dwell at the shore of the seas;
Yea, he will be at the shore of the ships,
And his side [toucheth] upon Sidon.
14 Issachar is a bony ass,
Crouching down between two burdles.
15 And he saw the rest that it was good,
And the land that it was pleasant;
And he bowed his shoulder to bear,
And was a tributary servant.
16 Dan will judge[n] his people,
As another of the tribes of Israel.
17 Dan will be a serpent on the way,
A horned snake on the path,
Which biteth the horse's heels,
So that the rider falleth backwards.
18 I wait for thy salvation, O Jehovah.
19 Gad—troops will rush upon him;
But he will rush upon the heel.[o]
20 Out of Asher, his bread shall be fat,
And he will give royal dainties.
21 Naphtali is a hind let loose;
He giveth goodly words.
22 *Joseph is a fruitful bough;*[p]
A fruitful bough by a well;
[His] branches shoot over the wall.
23 The archers have provoked him,
And shot at, and hated him;
24 But his bow abideth firm,
And the arms of his hands are supple[q]
By the hands of the Mighty One of Jacob.
From thence is the shepherd, the stone of Israel:
25 From the God[r] of thy father, and he will help thee;
And from the Almighty, and he will bless thee—
With blessings of heaven from above,
With blessings of the deep that lieth under,
With blessings of the breast and of the womb.
26 The blessings of thy father surpass the blessings of my ancestors,[s]
Unto the bounds of the everlasting hills:
They shall be on the head of Joseph,
And on the crown of the head of him that was separated from[t] his brethren.
27 Benjamin—[as] a wolf will he tear to pieces;
In the morning he will devour the prey,
And in the evening he will divide the booty.
28 All these are the twelve tribes of Israel, and this is what their father spoke to them; and he blessed them: every one according to his blessing he blessed them.
29 And he charged them, and said to them, I am gathered to my people: bury me with my fathers in the cave that is in the field of Ephron
30 the Hittite, in the cave that is in the field of Machpelah, which is opposite to Mamre, in the land of Canaan, which Abraham bought of Ephron the Hittite along with the field for a possession of a
31 sepulchre. There they buried Abraham and Sarah his wife; there they buried Isaac and Rebecca his wife; and there I buried
32 Leah. The purchase of the field, and of the cave that is in it, was
33 from the children of Heth. And when Jacob had made an end of

[i] Or 'the staff [of the tribe].' [k] Or 'sceptre.' [l] Many take it as 'gathering.' [m] Or 'dull.' [n] Paronomasia: *Dan yadin.* Cf. also xxx. 6. [o] Or 'rush [on them] at the end.' There is a paronomasia: *Gad gedud yegudennu.* Cf. xxx. 11. [p] Lit. 'son of a fruitful tree.' [q] Or 'strong.' [r] Heb. *El.* [s] Or 'parents,' according to the points of הוֹרַי, to which most of the old versions conform. If it is read as a construct, the verse will run, 'the blessings of the ancient mountains, the delight of the everlasting hills.' So the lexicographers, De Wette, &c., who are influenced by the LXX and Deut. xxxiii. 15, with Hab. iii. 6. But see Rosenmüller or Delitzsch *in loco.* [t] Heb. 'Nazarite;' others, 'crowned [among].'

commanding his sons, he gathered his feet into the bed, and expired, and was gathered to his peoples.

50 And Joseph fell upon his father's face, and wept upon
2 him, and kissed him. And Joseph commanded his servants the physicians to embalm his father. And the physicians embalmed Israel.
3 And forty days were fulfilled for him; for so are fulfilled the days of those who are embalmed. And the Egyptians mourned for him
4 seventy days. And when the days of his mourning were past, Joseph spoke to the house of Pharaoh, saying, If now I have found favour in your eyes, speak, I pray you, in
5 the ears of Pharaoh, saying, My father made me swear, saying, Behold, I die; in my grave which I have dug myself in the land of Canaan, there shalt thou bury me. And now, let me go up, I pray thee, that I may bury my father;
6 and I will come again. And Pharaoh said, Go up and bury thy father, according as he made thee
7 swear. And Joseph went up to bury his father; and with him went up all the bondmen of Pharaoh, the elders of his house, and all the elders of the land of Egypt,
8 and all the house of Joseph, and his brethren, and his father's house; only their little ones, and their flocks, and their herds, they
9 left in the land of Goshen. And there went up with him both chariots and horsemen; and the
10 camp was very great. And they came to the threshing-floor of Atad, which is beyond the Jordan; and there they lamented with a great and very grievous lamentation; and he made a mourning for
11 his father of seven days. And the inhabitants of the land, the Canaanites, saw the mourning at the threshing-floor of Atad, and they said, This is a grievous mourning of the Egyptians. Therefore the name of it was called Abel-Mizraim,[u] which is beyond the Jordan.
12 And his sons did to him according
13 as he had commanded them; and his sons carried him into the land of Canaan, and buried him in the cave of the field of Machpelah which Abraham had bought along with the field, for a possession of a sepulchre, of Ephron the Hittite, opposite to Mamre.
14 And, after he had buried his father, Joseph returned to Egypt, he and his brethren, and all that had gone up with him to bury his father.
15 And when Joseph's brethren saw that their father was dead, they said, If now Joseph should be hostile to us, and should indeed requite us all the evil that we did
16 to him! And they sent a messenger to Joseph, saying, Thy father commanded before he died, saying,
17 Thus shall ye speak to Joseph: Oh forgive, I pray thee, the transgression of thy brethren, and their sin! for they did evil to thee. And now, we pray thee, forgive the transgression of the servants of the God of thy father. And Joseph
18 wept when they spoke to him. And his brethren also went and fell down before his face, and said,
19 Behold, we are thy bondmen. And Joseph said to them, Fear not: am I then in the place of God?
20 Ye indeed meant evil against me: God meant it for good, in order that he might do as [it is] this day,
21 to save a great people alive. And now, fear not: I will maintain you and your little ones. And he comforted them, and spoke consolingly to them.
22 And Joseph dwelt in Egypt, he and his father's house; and Joseph lived a hundred and ten years.
23 And Joseph saw Ephraim's children of the third [generation]; the sons also of Machir the son of Manasseh were born on Joseph's
24 knees. And Joseph said to his brethren, I die; and God will certainly visit you, and bring you up out of this land, into the land that he swore unto Abraham, to Isaac,
25 and to Jacob. And Joseph took an oath of the children of Israel, saying, God will certainly visit you; and ye shall carry up my
26 bones hence. And Joseph died, a hundred and ten years old; and they embalmed him; and he was put in a coffin[v] in Egypt.

[u] Lamentation of the Egyptians: so the LXX. But according to the points and Onkelos, it would be, Plain of the Egyptians.

[v] Lit. 'ark.'

THE SECOND BOOK OF MOSES

CALLED

EXODUS

1 And these are the names of the sons of Israel who had come into Egypt; with Jacob had they come, each with[w] his household:
2 Reuben, Simeon, Levi, and Judah;
3 Issachar, Zebulun, and Benjamin;
4 Dan and Naphtali; Gad and
5 Asher. And all the souls that had come out of the loins of Jacob were seventy souls; and Joseph was in Egypt.
6 And Joseph died, and all his brethren, and all that generation.
7 And the children of Israel were fruitful, and swarmed and multiplied, and became exceeding strong; and the land was full of them.
8 And there arose a new king over Egypt, who did not know Joseph.
9 And he said to his people, Behold, the people of the children of Israel are more numerous and stronger
10 than we. Come on, let us deal wisely with them, lest they multiply, and it come to pass that, if war occur, they take side with our enemies and fight against us, and
11 go up out of the land. And they set over them service-masters to oppress them with their burdens. And they built store-cities for Pha-
12 raoh, Pithom and Rameses. But the more they afflicted them, the more they multiplied and spread; and they were distressed[x] because
13 of the children of Israel. And the Egyptians made the children of
14 Israel serve with harshness; and they embittered their life with hard labour in clay and bricks, and in all manner of labour in the field: all their labour with which they made them serve was with harshness.
15 And the king of Egypt spoke to the Hebrew midwives—of whom the name of the one was Shiphrah, and the name of the other was
16 Puah—and he said, When ye help the Hebrew women in bearing, and see [them] on[y] the stool,[z] if it be a son, then ye shall kill him, but if a daughter, then she shall live.
17 But the midwives feared God, and did not as the king of Egypt had said to them, but saved the male
18 children alive. And the king of Egypt called the midwives and said to them, Why have ye done this, and saved the male children
19 alive? And the midwives said to Pharaoh, Because the Hebrew women are not as the Egyptian; for they are strong, and they have borne before the midwife comes
20 to them. And God dealt well with the midwives; and the people multiplied and became very strong.
21 And it came to pass, because the midwives feared God, that he made
22 them houses. Then Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river, but every daughter ye shall save alive.

2 And a man of the house of Levi went and took a daughter of Levi.
2 And the woman conceived, and bore a son. And she saw him that he was fair, and hid him three
3 months. And when she could no longer hide him, she took for him an ark of reeds, and plastered it with resin and with pitch, and put the child in it, and laid [it] in the sedge on the bank of the river.
4 And his sister stood afar off to see
5 what would happen to him. And the daughter of Pharaoh went down to bathe in the river; and her maids went along by the river's side. And she saw the ark in the midst of the sedge, and sent her
6 handmaid and fetched it. And she opened [it], and saw the child, and behold, the boy wept. And she had compassion on him, and said, This is [one] of the Hebrews' chil-
7 dren. And his sister said to Pharaoh's daughter, Shall I go and call thee a wet-nurse of the Hebrew women, that she may nurse the
8 child for thee? And Pharaoh's daughter said to her, Go. And the damsel went and called the child's
9 mother. And Pharaoh's daughter said to her, Take this child away and nurse it for me, and I will give [thee] thy wages. And the woman
10 took the child and nursed it. And

[w] Lit. 'the man and.' [x] The word implies 'fear' and 'aversion.' [y] Or 'you look upon.' [z] Of uncertain meaning.

when the child was grown, she brought him to Pharaoh's daughter, and he became her son. And she called his name Moses,[a] and said, Because I drew him out of the water.

11 And it came to pass in those days, when Moses was grown, that he went out to his brethren and looked on their burdens; and he saw an Egyptian smiting a He-
12 brew, one of his brethren. And he turned this way and that way, and when he saw that there was no man, he smote the Egyptian, and
13 hid him in the sand. And he went out on the second day, and behold, two Hebrew men were quarrelling; and he said to him that was in the wrong, Why art thou smiting thy
14 neighbour? And he said, Who made thee ruler[b] and judge over us? dost thou intend[c] to kill me, as thou killedst the Egyptian? Then Moses feared, and said, Surely the matter is known.

15 And Pharaoh heard of this matter, and sought to slay Moses. But Moses fled from before Pharaoh, and dwelt in the land of Midian.
16 And he sat by the well. And the priest of Midian had seven daughters; and they came and drew [water], and filled the troughs, to
17 water their father's flock. And the shepherds came and drove them away; but Moses rose and helped them, and watered their
18 flock. And when they came to Reuel their father, he said, Why
19 are ye come so soon to-day? And they said, An Egyptian delivered us out of the hand of the shepherds, and also drew [water] abundantly for us, and watered the
20 flock. And he said to his daughters, And where is he? why then have ye left the man behind? Call
21 him, that he may eat bread. And Moses consented to remain with the man; and he gave Moses Zip-
22 porah his daughter. And she bore a son, and he called his name Gershom;[d] for he said, I have been a sojourner in a foreign land.

23 And it came to pass during those many days, that the king of Egypt died. And the children of Israel sighed because of the bondage, and cried; and their cry came up to God because of the
24 bondage; and God heard their groaning, and God remembered his covenant with Abraham, with
25 Isaac, and with Jacob; and God looked upon the children of Israel, and God acknowledged [them].[e]

3 And Moses tended the flock of Jethro his father-in-law, the priest of Midian. And he led the flock behind the wilderness, and came to the mountain of God—to
2 Horeb. And the Angel of Jehovah appeared to him in a flame of fire out of the midst of a thorn-bush:[f] and he looked, and behold, the thorn-bush burned with fire, and the thorn-bush was not being con-
3 sumed. And Moses said, Let me now turn aside and see this great sight, why the thorn-bush is not
4 burnt. And Jehovah saw that he turned aside to see, and God called to him out of the midst of the thorn-bush and said, Moses, Moses!
5 And he said, Here am I. And he said, Draw not nigh hither: loose thy sandals from off thy feet, for the place whereon thou standest
6 is holy ground. And he said, I am the God of thy father, the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face; for he was afraid to look at God.

7 And Jehovah said, I have seen assuredly the affliction of my people who are in Egypt, and their cry have I heard on account of their taskmasters; for I know
8 their sorrows. And I am come down to deliver them out of the hand of the Egyptians, and to bring them up out of that land unto a good and spacious land, unto a land flowing with milk and honey, unto the place of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites.
9 And now behold, the cry of the children of Israel is come unto me; and I have also seen the oppression with which the Egyptians oppress
10 them. And now come, and I will send thee unto Pharaoh, that thou mayest bring forth my people the children of Israel out of Egypt.

11 And Moses said to God, Who am I, that I should go unto Pharaoh, and that I should bring forth the children of Israel out of Egypt?
12 And he said, For I will[g] be with thee; and this shall be the sign to thee that I have sent thee: when thou hast brought forth the people out of Egypt, ye shall serve
13 God upon this mountain. And

[a] Drawn out [from the water]. [b] Lit. 'a man, a ruler.' [c] Lit. 'say.' [d] Banishment, or Guest; or, A sojourner there. [e] Or 'took knowledge [of their state]:' see iii. 7. [f] Or 'bramble.' [g] Or 'Certainly will I.'

Moses said to God, Behold, [when] I come unto the children of Israel, and shall say unto them, The God of your fathers hath sent me unto you; and they shall say, What is his name? what shall I say unto
14 them? And God said to Moses, I AM THAT I AM. And he said, Thus shalt thou say unto the children of Israel: I AM hath sent me unto you.
15 And God said moreover to Moses, Thus shalt thou say unto the children of Israel: Jehovah, the God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my name for ever, and this is my memorial unto
16 all generations. Go and gather the elders of Israel together, and say unto them, Jehovah the God of your fathers, the God of Abraham, Isaac, and Jacob, hath appeared to me, saying, I have indeed visited you, and [seen] that which is done unto you in Egypt;
17 and I have said, I will bring you up out of the affliction of Egypt, unto the land of the Canaanites, and the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, unto a land
18 flowing with milk and honey. And they shall hearken to thy voice. And thou shalt come, thou and the elders of Israel, unto the king of Egypt, and ye shall say unto him, Jehovah, the God of the Hebrews, hath met with us; and now, let us go, we pray thee, three days' journey into the wilderness, that we may sacrifice to Jehovah our
19 God. But I know that the king of Egypt will not let you go, no,
20 not[h] by a powerful hand. And I will stretch out my hand and smite Egypt with all my wonders which I will do in the midst thereof; and
21 after that he will let you go. And I will give this people favour in the eyes of the Egyptians, and it shall come to pass, when ye go out,
22 that ye shall not go out empty; but every woman shall ask of her neighbour, and of her that is the inmate of her house, utensils of silver, and utensils of gold, and clothing; and ye shall put [them] on your sons and on your daughters, and shall spoil the Egyptians.

4 And Moses answered and said, But behold, they will not believe me, nor hearken unto my voice; for they will say, Jehovah has not
2 appeared to thee. And Jehovah said to him, What is that in thy
3 hand? And he said, A staff. And he said, Cast it on the ground. And he cast it on the ground, and it became a serpent; and Moses
4 fled from before it. And Jehovah said to Moses, Stretch out thy hand and take it by the tail—and he stretched out his hand and caught it, and it became a staff in
5 his hand—that they may believe that Jehovah, the God of their fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath appeared unto thee.
6 And Jehovah said moreover to him, Put now thy hand into thy bosom. And he put his hand into his bosom, and took it out, and behold, his hand was leprous, as
7 snow. And he said, Put thy hand into thy bosom again. And he put his hand into his bosom again, and took it out of his bosom, and behold, it was turned again as his
8 flesh. And it shall come to pass, if they will not believe thee, neither hearken to the voice of the first sign, that they will believe the
9 voice of the other sign. And it shall come to pass, if they will not believe also those two signs, neither hearken unto thy voice, that thou shalt take of the water of the river, and pour [it] on the dry [land]; and the water that thou takest out of the river shall become blood upon the dry [land].
10 And Moses said to Jehovah, Ah Lord! I am not eloquent,[i] neither heretofore nor since thou hast spoken to thy servant, for I am slow of speech[j] and of a slow
11 tongue. And Jehovah said to him, Who gave man a mouth? or who maketh dumb, or deaf, or seeing, or blind? [have] not I,
12 Jehovah? And now go, and I will be with thy mouth, and will teach
13 thee what thou shalt say. And he said, Ah Lord! send, I pray thee, by the hand [of him whom] thou
14 wilt send. Then the anger of Jehovah was kindled against Moses, and he said, Is not Aaron the Levite thy brother? I know that he can speak well. And also behold, he goeth out to meet thee; and when he seeth thee he will be
15 glad in his heart. And thou shalt speak unto him, and put the words in his mouth; and I will be with thy mouth, and with his mouth, and will teach you what ye shall
16 do. And he shall speak for thee unto the people; and it shall come

[h] Or 'unless it be.' [i] Lit. 'a man of words.' [j] Lit. 'heavy of mouth.'

to pass that he shall be to thee for a mouth, and thou shalt be to
17 him for God. And thou shalt take this staff in thy hand, with which thou shalt do the signs.
18 And Moses went and returned to Jethro[k] his father-in-law, and said to him, Let me go, I pray thee, and return to my brethren who are in Egypt, that I may see whether they are yet alive. And Jethro said to Moses, Go in peace.
19 And Jehovah said to Moses in Midian, Go, return to Egypt; for all the men are dead who sought
20 thy life. And Moses took his wife and his sons, and set them riding upon an[l] ass, and he returned to the land of Egypt. And Moses took the staff of God in his hand.
21 And Jehovah said to Moses, When thou goest to return to Egypt, see that thou do all the wonders before Pharaoh that I have put in thy hand. And I will harden[m] his heart, that he shall
22 not let the people go. And thou shalt say to Pharaoh, Thus saith Jehovah: Israel is my son, my
23 firstborn. And I say to thee, Let my son go, that he may serve me. And if thou refuse to let him go, behold, I will kill thy son, thy firstborn.
24 And it came to pass on the way, in the inn, that Jehovah came upon him, and sought to slay him.
25 Then Zipporah took a stone and cut off the foreskin of her son, and cast it at his feet, and said, A bloody husband indeed art thou
26 to me! And he let him go. Then she said, A bloody husband—because of the circumcision.
27 And Jehovah said to Aaron, Go into the wilderness to meet Moses. And he went, and met him on the mountain of God, and kissed him.
28 And Moses told Aaron all the words of Jehovah who had sent him, and all the signs that he had com-
29 manded him. And Moses and Aaron went and gathered all the
30 elders of the children of Israel; and Aaron spoke all the words that Jehovah had spoken to Moses, and did the signs before the eyes of the
31 people. And the people believed. And when they heard that Jehovah had visited the children of Israel, and that he had seen their affliction, then they bowed their heads and worshipped.

5 And afterwards Moses and Aaron went in, and said to Pharaoh, Thus saith Jehovah, the God of Israel, Let my people go that they may celebrate a feast
2 to me in the wilderness. And Pharaoh said, Who is Jehovah, to whose voice I am to hearken to let Israel go? I do not know Jehovah,
3 neither will I let Israel go. And they said, The God of the Hebrews has met with us: let us go, we pray thee, three days' journey into the wilderness, and sacrifice to Jehovah our God; lest he fall upon us with pestilence or with sword.
4 And the king of Egypt said to them, Why do ye, Moses and Aaron, wish to have the people go off from their works? Away, to
5 your burdens! And Pharaoh said, Behold the people of the land are now many, and ye wish to make them rest from their burdens.
6 And Pharaoh commanded the same day the taskmasters of the people, and their officers,[n] saying,
7 Ye shall no more give the people straw to make brick, as heretofore: let them go and gather straw for
8 themselves. And the number of the bricks they have made heretofore shall ye lay upon them: ye shall not diminish any of it, for they are idle; therefore they cry, saying, Let us go [and] sacrifice to
9 our God. Let them put heavier labour on the men, that they may be taken up with it, and not regard
10 vain words. And the taskmasters of the people and their officers went out and spoke to the people, saying, Thus says Pharaoh: I will
11 not give you straw: go ye, get yourselves straw where ye may find it; but none of your work shall be diminished.
12 And the people were scattered abroad throughout the land of Egypt to gather stubble for straw.
13 And the taskmasters urged [them], saying, Fulfil your labours, the daily work,[o] as when there was
14 straw. And the officers of the children of Israel, whom Pharaoh's taskmasters had set over them, were beaten, [and] it was said, Why have ye not fulfilled your task in making brick, both yesterday and to-day, as heretofore?
15 Then the officers of the children of Israel came and cried to Pha-
16 raoh, saying, Why dost thou deal thus with thy bondmen? There

[k] Here in Hebrew, 'Jether.' [l] Or 'his.' [m] Or 'make stubborn:' so xiv. 4, 8, 17. [n] See note to Deut. i. 15. [o] Literally 'the day's business in its day:' so in ver. 19.

is no straw given to thy bondmen, and they say to us, Make brick; and behold, thy bondmen are beaten, but it is the fault of thy
17 people. And he said, Ye are idle, idle! therefore ye say, Let us go
18 and sacrifice to Jehovah. And now go—work! and straw shall not be given you, and ye shall deliver the measure of bricks.
19 And the officers of the children of Israel saw [that] it stood ill with them, because it was said, Ye shall not diminish anything from your bricks, the daily work.
20 And they met Moses and Aaron, who stood there to meet them, as
21 they came out from Pharaoh. And they said to them, Jehovah look upon you and judge, that ye have made our odour to stink in the eyes of Pharaoh, and in the eyes of his bondmen, putting a sword
22 into their hand to kill us! And Moses returned to Jehovah, and said, Lord, why hast thou done evil to this people? why now
23 hast thou sent me? For ever since I came to Pharaoh to speak in thy name, he hath done evil to this people; neither hast thou delivered thy people at all!

6 And Jehovah said to Moses, Now shalt thou see what I will do to Pharaoh; for by a strong hand shall he let them go, and by a strong hand shall he drive them out of his land.

2 And God spoke to Moses, and
3 said to him, I am Jehovah. And I appeared unto Abraham, unto Isaac, and unto Jacob, as the Almighty God; but by my name Jehovah I was not made known[p]
4 to them. And I established also my covenant with them, to give them the land of Canaan, the land of their pilgrimage, in which they
5 were sojourners. And I have heard also the groaning of the children of Israel, whom the Egyptians have forced to serve, and I have
6 remembered my covenant. Therefore say unto the children of Israel, I am Jehovah, and I will bring you out from under the burdens of the Egyptians, and I will deliver you from their service, and I will redeem you with a stretched-out arm, and with great judgments.
7 And I will take you to me for a people, and will be your God; and ye shall know that I, Jehovah your God, am he who bringeth you out from under the burdens of the
8 Egyptians. And I will bring you into the land concerning which I swore[q] to give it unto Abraham, unto Isaac, and unto Jacob; and I will give it you for a possession: I am Jehovah.
9 And Moses spoke thus to the children of Israel; but they did not listen to Moses from anguish of spirit,[r] and from hard service.
10 And Jehovah spoke to Moses,
11 saying, Go in, speak unto Pharaoh king of Egypt, that he let the children of Israel go out of his
12 land. And Moses spoke before Jehovah, saying, Lo, the children of Israel do not hearken to me: how then should Pharaoh hearken to me, to me of uncircumcised lips?
13 And Jehovah spoke to Moses and to Aaron, and gave them a commandment to the children of Israel, and to Pharaoh king of Egypt, to bring the children of Israel out of the land of Egypt.
14 These are the heads of their fathers' houses: the sons of Reuben, the firstborn of Israel: Enoch and Phallu, Hezron and Carmi: these are the families of Reuben.—
15 And the sons of Simeon: Jemuel, and Jamin, and Ohad, and Jachin, and Zohar, and Saul the son of a Canaanitish woman: these are the families of Simeon.
16 And these are the names of the sons of Levi, according to their generations: Gershon, and Kohath, and Merari. And the years of the life of Levi were a hundred
17 and thirty-seven years. The sons of Gershon: Libni and Shimei,
18 according to their families. And the sons of Kohath: Amram, and Jizhar, and Hebron, and Uzziel. And the years of the life of Kohath were a hundred and thirty-three
19 years. And the sons of Merari: Mahli and Mushi: these are the families of Levi according to their
20 generations. And Amram took Jochebed his aunt as wife; and she bore him Aaron and Moses. And the years of the life of Amram were a hundred and thirty-seven
21 years. And the sons of Jizhar: Korah, and Nepheg, and Zicri.
22 And the sons of Uzziel: Mishael,
23 and Elzaphan, and Sithri. And Aaron took Elisheba, daughter of Amminadab, sister of Nahshon, as wife; and she bore him Nadab and Abihu, Eleazar and Ithamar.
24 And the sons of Korah: Assir, and Elkanah, and Abiasaph: these are the families of the Korahites.
25 And Eleazar Aaron's son took [one]

[p] Or 'did not make myself known.' [q] Lit. 'lifted up my hand.' [r] Or 'impatience.'

of the daughters of Putiel as wife; and she bore him Phinehas: these are the heads of the fathers of the Levites according to their families.
26 This is that Aaron and Moses, to whom Jehovah said, Bring out the children of Israel from the land of Egypt according to their hosts.
27 These are they who spoke to Pharaoh king of Egypt, to bring out the children of Israel from Egypt: this is that Moses and Aaron.
28 And it came to pass on the day when Jehovah spoke to Moses in
29 the land of Egypt, that Jehovah spoke to Moses, saying, I am Jehovah: speak thou unto Pharaoh king of Egypt all that I say unto
30 thee. And Moses said before Jehovah, Behold, I am of uncircumcised lips, and how will Pharaoh hearken unto me?

7 And Jehovah said to Moses, See, I have made thee God to Pharaoh; and Aaron thy brother shall
2 be thy prophet.[s] Thou shalt speak all that I command thee; and Aaron thy brother shall speak unto Pharaoh, that he let the children of Israel go out of his land.
3 And I will render Pharaoh's heart obdurate, and multiply my signs and my wonders in the land of
4 Egypt. And Pharaoh will not hearken unto you; and I will lay my hand upon Egypt, and bring forth my hosts, my people, the children of Israel, out of the land of Egypt
5 by great judgments. And the Egyptians shall know that I am Jehovah, when I stretch forth my hand on Egypt, and bring out the children of Israel from among
6 them. And Moses and Aaron did as Jehovah had commanded them:
7 so did they. And Moses was eighty years old, and Aaron was eighty-three years old, when they spoke to Pharaoh.
8 And Jehovah spoke to Moses
9 and to Aaron, saying, When Pharaoh shall speak to you, saying, Do a miracle for yourselves,—then thou shalt say unto Aaron, Take thy staff and cast [it] before Pharaoh—it will become a serpent.
10 And Moses and Aaron went in to Pharaoh, and did so, as Jehovah had commanded; and Aaron cast down his staff before Pharaoh, and before his bondmen, and it be-
11 came a serpent. And Pharaoh also called the sages and the sorcerers; and they too, the scribes[t] of Egypt, did so with their enchant-
12 ments: they cast down every man his staff, and they became serpents; but Aaron's staff swallowed
13 up their staves. And Pharaoh's heart was stubborn, and he hearkened not to them, as Jehovah had said.
14 And Jehovah said to Moses, Pharaoh's heart is hardened:[v] he
15 refuseth to let the people go. Go unto Pharaoh in the morning—behold, he will go out unto the water—and take thy stand by the bank of the river in front of him; and take in thy hand the staff that
16 was turned into a serpent. And say unto him, Jehovah the God of the Hebrews has sent me to thee, saying, Let my people go, that they may serve me in the wilderness; but behold, hitherto thou
17 hast not hearkened. Thus saith Jehovah: In this shalt thou know that I am Jehovah—behold, I will smite with the staff that is in my hand upon the water which is in the river, and it shall be turned
18 into blood. And the fish that is in the river shall die; and the river shall stink; and the Egyptians shall loathe to drink the
19 water out of the river. And Jehovah said to Moses, Say unto Aaron, Take thy staff, and stretch out thy hand upon the waters of the Egyptians[w]—upon their streams, upon their rivers, and upon their ponds, and upon all their reservoirs of water, that they may become blood; and there shall be blood throughout the land of Egypt, both in [vessels of] wood
20 and in [vessels of] stone. And Moses and Aaron did so, as Jehovah had commanded; and he lifted up the staff, and smote the waters that were in the river before the eyes of Pharaoh, and before the eyes of his bondmen; and all the waters that were in the
21 river were turned into blood. And the fish that was in the river died; and the river stank, and the Egyptians could not drink the water of the river; and the blood was throughout the land of Egypt.
22 And the scribes of Egypt did so with their sorceries; and Pharaoh's heart was stubborn, neither did he hearken to them, as Jeho-
23 vah had said. And Pharaoh turned and went into his house, and took not this to heart either.
24 And all the Egyptians dug round about the river for water to drink;

[s] Or 'spokesman.' [t] See on Gen. xli. 8. [v] Lit. 'heavy:' so ix. 7, and similarly viii. 15, 32. [w] Or 'of Egypt.'

for they could not drink of the
25 water of the river. And seven
days were fulfilled, after Jehovah
had smitten the river.

8 And Jehovah said to Moses, Go
unto Pharaoh, and say unto him,
Thus saith Jehovah: Let my peo-
ple go, that they may serve me.
2 And if thou refuse to let [them] go,
behold, I will smite all thy borders
3 with frogs. And the river shall
swarm with frogs, and they shall
go up and come into thy house,
and into thy bedroom, and upon
thy bed, and into the house of thy
bondmen, and upon thy people,
and into thine ovens, and into thy
4 kneading-troughs. And the frogs
shall come up both upon thee and
upon thy people, and upon all thy
5 bondmen. And Jehovah said to
Moses, Say unto Aaron, Stretch
out thy hand with thy staff over
the streams, over the rivers, and
over the ponds, and cause frogs
to come up on the land of Egypt.
6 And Aaron stretched out his hand
over the waters of Egypt; and
the frogs came up, and covered the
7 land of Egypt. And the scribes
did so with their sorceries, and
brought up frogs on the land of
Egypt.
8 And Pharaoh called Moses and
Aaron, and said, Intreat Jehovah,
that he may take away the frogs
from me and from my people; and
I will let the people go, that they
9 may sacrifice to Jehovah. And
Moses said to Pharaoh, Glory over[x]
me, for what time shall I intreat
for thee, and for thy bondmen,
and for thy people, to cut off the
frogs from thee and from thy
houses; [so that] they shall re-
10 main in the river only? And he
said, For to-morrow. And he
said, Be it according to thy word;
that thou mayest know that there
11 is none like Jehovah our God. And
the frogs shall depart from thee,
and from thy houses, and from thy
bondmen, and from thy people:
they shall remain in the river only.
12 And Moses and Aaron went out
from Pharaoh; and Moses cried
to Jehovah because of the frogs
that he had brought against Pha-
13 raoh. And Jehovah did according
to the word of Moses; and the
frogs died out of the houses, out
of the courts, and out of the fields.
14 And they gathered them in heaps;
15 and the land stank. And Pharaoh
saw that there was respite; and
he hardened his heart, and heark-
ened not to them, as Jehovah
had said.
16 And Jehovah said to Moses, Say
unto Aaron, Stretch out thy staff,
and smite the dust of the earth,
and it shall become gnats through-
17 out the land of Egypt. And they
did so; and Aaron stretched out
his hand with his staff, and smote
the dust of the earth, and there
arose gnats on man and on beast:
all the dust of the land became
gnats throughout the land of
18 Egypt. And the scribes did so
with their sorceries, to bring forth
gnats; but they could not. And
the gnats were on man and on
19 beast. Then the scribes said to
Pharaoh, This is the finger of God!
But Pharaoh's heart was stub-
born, and he hearkened not to
them, as Jehovah had said.
20 And Jehovah said to Moses,
Rise up early in the morning, and
stand before Pharaoh—behold, he
will go out to the water—and say
to him, Thus saith Jehovah, Let
my people go, that they may serve
21 me. For, if thou do not let my
people go, behold, I will send dog-
flies upon thee, and upon thy
bondmen, and upon thy people,
and into thy houses; and the
houses of the Egyptians shall be
full of dog-flies, and also the
22 ground on which they are. And I
will distinguish in that day the
land of Goshen, in which my peo-
ple dwell, that no dog-flies shall be
there; that thou mayest know
that I Jehovah am in the midst of
23 the land. And I will put a separa-
tion[y] between my people and thy
people; to-morrow shall this sign
24 be. And Jehovah did so; and
there came dog-flies in a multitude
into the house of Pharaoh, and
[into] the houses of his bondmen;
and throughout the land of Egypt,
the land was corrupted by the
dog-flies.
25 And Pharaoh called Moses and
Aaron, and said, Go, sacrifice to
26 your God in the land. And Moses
said, It is not proper to do so; for
we should sacrifice the abomina-
tion of the Egyptians to Jehovah
our God: lo, if we sacrificed the
abomination of the Egyptians be-
fore their eyes, would they not
27 stone us? We will go three days'
journey into the wilderness, and
sacrifice to Jehovah our God, as
28 he shall command us. And Pha-

[x] The LXX and Jerome give the sense: Fix for me.

[y] Lit. 'deliverance,' or 'redemption.'

raoh said, I will let you go, that you may sacrifice to Jehovah your God in the wilderness; only, go not very far away: intreat for
29 me! And Moses said, Behold, I go out from thee, and will intreat Jehovah; and the dog-flies will depart from Pharaoh, from his bondmen, and from his people, to-morrow; only let not Pharaoh deal deceitfully any more in not letting the people go to sacrifice
30 to Jehovah. And Moses went out from Pharaoh, and intreated Je-
31 hovah. And Jehovah did according to the word of Moses; and he removed the dog-flies from Pharaoh, from his bondmen, and from his people; there remained not
32 one. And Pharaoh hardened his heart this time also, and would not let the people go.

9 And Jehovah said to Moses, Go in unto Pharaoh, and tell him, Thus saith Jehovah the God of the Hebrews: Let my people go,
2 that they may serve me. For if thou refuse to let them go, and
3 shalt retain them still, behold, the hand of Jehovah shall be on thy cattle which is in the field, on the horses, on the asses, on the camels, on the oxen and on the sheep,
4 with a very grievous plague. And Jehovah will distinguish between the cattle of Israel and the cattle of Egypt; and there shall nothing die of all that the children of Israel
5 have. And Jehovah appointed a set time, saying, To-morrow will Jehovah do this thing in the land.
6 And Jehovah did this thing on the following day, and all the cattle of Egypt died; but of the cattle of the children of Israel died not
7 one. And Pharaoh sent, and behold, there was not one of the cattle of the Israelites dead. But the heart of Pharaoh was hardened, and he did not let the people go.
8 And Jehovah said to Moses and to Aaron, Take to yourselves handfuls of ashes of the furnace, and let Moses scatter it toward the heavens before the eyes of Pha-
9 raoh. And it shall become fine dust over all the land of Egypt, and shall become boils on man and on cattle, breaking out [with] blisters, throughout the land of
10 Egypt. And they took ashes of the furnace, and stood before Pharaoh; and Moses sprinkled it toward the heavens; and it became boils [with] blisters breaking out
11 on man and on cattle. And the scribes could not stand before Moses because of the boils; for the boils were on the scribes, and
12 on all the Egyptians. And Jehovah made Pharaoh's heart stubborn, and he did not hearken to them, as Jehovah had told Moses.
13 And Jehovah said to Moses, Rise up early in the morning, and set thyself before Pharaoh, and say to him, Thus saith Jehovah, the God of the Hebrews: Let my people go, that they may serve
14 me. For I will at this time send all my plagues to thy heart, and on thy bondmen, and on thy people; that thou mayest know that there is none like me in all the
15 earth. For now have I put forth my hand, and I will smite thee and thy people with pestilence; and thou shalt be cut off from the
16 earth. And for this very cause have I raised thee up,[z] to shew thee my power; and that my name may be declared in all the
17 earth. Dost thou still exalt thyself against my people, that thou
18 wilt not let them go? Behold, to-morrow about this time I will cause it to rain a very grievous hail, such as hath not been in Egypt since its foundation until
19 now. And now send, [and] secure thy cattle, and all that thou hast in the field: all the men[a] and the cattle that are found in the field, and are not brought home—on them the hail shall come down,
20 and they shall die. He that feared the word of Jehovah among the bondmen of Pharaoh made his bondmen and his cattle flee into
21 the houses. But he that did not regard the word of Jehovah left his bondmen and his cattle in the
22 field. And Jehovah said to Moses, Stretch out thy hand toward the heavens, that there may be hail throughout the land of Egypt, upon men, and upon cattle, and upon every herb of the field in the land
23 of Egypt. And Moses stretched out his staff toward the heavens, and Jehovah gave thunder[b] and hail; and the fire ran along the ground; and Jehovah rained hail
24 on the land of Egypt. And there was hail, and fire mingled with the hail, very grievous, such as there had been none like it in all the land of Egypt since it became a
25 nation. And the hail smote throughout the land of Egypt all

[z] Others, 'let thee live,' 'kept thee alive.' Lit. 'made thee stand.' [a] האדם, as in ver. 22, in contrast with cattle. [b] Lit. 'voices:' so always.

that was in the field, both men and cattle; and the hail smote every herb of the field, and broke
26 every tree of the field. Only in the land of Goshen, where the children of Israel were, was there no hail.
27 And Pharaoh sent, and called Moses and Aaron, and said to them, I have sinned this time: Jehovah is the righteous [one], but I and my people are the wicked
28 [ones]. Intreat Jehovah that it may be enough, that there be no more thunder of God and hail; and I will let you go, and ye shall stay
29 no longer! And Moses said to him, When I go out of the city, I will spread out my hands to Jehovah: the thunder will cease, and there will be no more hail; that thou mayest know that the earth is Je-
30 hovah's. But as to thee and thy bondmen, I know that ye do not
31 yet fear Jehovah Elohim. And the flax and the barley were smitten; for the barley was in the ear,
32 and the flax was bolled. But the wheat and the spelt were not smitten; for they were not come
33 out into ear.[c] And Moses went out of the city from Pharaoh, and spread out his hands to Jehovah; and the thunders and hail ceased, and the rain was not [any more]
34 poured on the earth. And Pharaoh saw that the rain and the hail and the thunders had ceased, and he sinned yet more, and hardened his heart, he, and his bondmen.
35 And the heart of Pharaoh was stubborn, neither would he let the children of Israel go, as Jehovah had spoken by[d] Moses.

10 And Jehovah said to Moses, Go in unto Pharaoh; for I have hardened his heart, and the heart of his bondmen, that I might do
2 these my signs in their[e] midst, and that thou mightest tell in the ears of thy son and thy son's son what I have wrought in Egypt, and my signs which I have done among them; and ye shall know that I
3 am Jehovah. And Moses and Aaron came to Pharaoh, and said to him, Thus saith Jehovah the God of the Hebrews: How long dost thou refuse to humble thyself before me? let my people go, that
4 they may serve me. For, if thou refuse to let my people go, behold, I will to-morrow bring locusts into
5 thy borders; and they shall cover the face[f] of the land, so that ye will not be able to see the land; and they shall eat the residue of that which is escaped, which ye have remaining from the hail, and shall eat every tree which ye have
6 growing in the field; and they shall fill thy houses, and the houses of all thy bondmen, and the houses of all the Egyptians; which neither thy fathers nor thy fathers' fathers have seen, since the day that they were upon the earth unto this day. And he turned and went out from Pharaoh.
7 And Pharaoh's bondmen said to him, How long shall this man be a snare to us? let the men go, that they may serve Jehovah their God: dost thou not yet know that Egypt
8 is ruined? And Moses and Aaron were brought again to Pharaoh. And he said to them, Go, serve Jehovah your God. Who[g] are they
9 that shall go? And Moses said, We will go with our young and with our old, with our sons and with our daughters; with our flocks and with our herds will we go; for we have
10 a feast of Jehovah. And he said to them, Let Jehovah be so with you, as I let you go, and your little ones:
11 see that evil is before you![h] Not so: go now, ye [that are] men, and serve Jehovah! for it is that ye have desired. And they were driven out from Pharaoh's presence.
12 And Jehovah said to Moses, Stretch out thy hand over the land of Egypt for the locusts, that they may come up over the land of Egypt, and eat every herb of the land—all that the hail hath left.
13 And Moses stretched out his staff over the land of Egypt, and Jehovah brought an east wind on the land all that day and all that night. When it was morning, the east wind brought the locusts.
14 And the locusts went up over all the land of Egypt, and rested in all the borders of Egypt, very grievous; before them there were no such locusts as they, neither
15 after them will be such. And they covered the face of the whole land, so that the land was darkened; and they ate every herb of the land, and all the fruit of the trees that the hail had left; and there remained not any green thing on the trees, and in the herbs of the field, throughout the land of Egypt.

[c] Lit. 'were concealed.' [d] Lit. 'by the hand of.' [e] Lit. 'his.' [f] Lit. 'the eye:' so in ver. 15. Lit. 'the land will not be able to be seen.' [g] Lit. 'who and who.' [h] Some take it as 'ye have an evil purpose,' following the LXX, but this does not seem borne out by the usage of רעה.

16 And Pharaoh called Moses and Aaron in haste; and he said, I have sinned against Jehovah your God,
17 and against you. And now, forgive, I pray you, my sin only this time, and intreat Jehovah your God that he may take away from
18 me this death only! And he went out from Pharaoh, and intreated
19 Jehovah. And Jehovah turned a very powerful west wind, which took away the locusts, and drove them into the Red Sea: there remained not one locust in all the
20 borders of Egypt. And Jehovah made Pharaoh's heart stubborn, and he did not let the children of Israel go.
21 And Jehovah said to Moses, Stretch out thy hand toward the heavens, that there may be darkness in the land of Egypt—so that
22 one may feel darkness. And Moses stretched out his hand toward the heavens; and there was a thick darkness throughout the land of
23 Egypt three days: they saw not one another, neither rose any from his place, for three days. But all the children of Israel had light in
24 their dwellings. And Pharaoh called Moses and said, Go, serve Jehovah; only, let your flocks and your herds remain; let your little
25 ones also go with you. And Moses said, Thou must give also sacrifices and burnt-offerings into our hands, that we may sacrifice to Jehovah
26 our God. Our cattle also must go with us: there shall not a hoof be left behind; for we must take thereof to serve Jehovah our God; and we do not know with what we must serve Jehovah, until we
27 come there. But Jehovah made Pharaoh's heart stubborn, and he
28 would not let them go. And Pharaoh said to him, Get thee from me, take heed to thyself, see my face no more; for in the day thou seest
29 my face thou shalt die. And Moses said, Thou hast spoken rightly: I will see thy face again no more!

11 And Jehovah said to Moses, Yet one plague will I bring upon Pharaoh, and upon Egypt; afterwards he will let you go hence: when he shall let [you] go altogether, he shall utterly drive you out hence.
2 Speak now in the ears of the people, that they ask every man of his neighbour, and every woman of her neighbour, utensils of silver
3 and utensils of gold. And Jehovah gave the people favour in the eyes of the Egyptians. Moreover the man Moses was very great in the land of Egypt—in the eyes of Pharaoh's bondmen, and in the eyes
4 of the people. And Moses said, Thus saith Jehovah: About midnight I will go out into the midst
5 of Egypt. And all the firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sitteth on his throne, even unto the firstborn of the bondwoman that is behind the mill; and all the
6 firstborn of cattle. And there shall be a great cry throughout the land of Egypt, such as there hath been none like it, nor shall be like it any
7 more. But against any of the children of Israel shall not a dog move his tongue, against man or beast; that ye may know that Jehovah distinguisheth between
8 the Egyptians and Israel. And all these thy bondmen shall come down unto me, and bow down to me, saying, Go out, thou, and all the people that follow thee;[i] and after that I will go out. And he went out from Pharaoh in a glow-
9 ing anger. And Jehovah had said to Moses, Pharaoh shall not hearken to you; that my wonders may be multiplied in the land of Egypt.
10 And Moses and Aaron did all these wonders before Pharaoh; but Jehovah made Pharaoh's heart stubborn, and he did not let the children of Israel go out of his land.

12 And Jehovah spoke to Moses and Aaron in the land of Egypt,
2 saying, This month shall be unto you the beginning[k] of months: it shall be the first month of the year
3 to you. Speak unto all the assembly[l] of Israel, saying, On the tenth of this month let them take themselves each a lamb, for a father's house, a lamb for a house.
4 And if the household be too small for a lamb, let him and his neighbour next unto his house take [it] according to the number of the souls; each according to [the measure] of his eating shall ye
5 count for the lamb. Your lamb shall be without blemish, a yearling male; ye shall take [it] from
6 the sheep, or from the goats. And ye shall keep it until the fourteenth day of this month; and the whole congregation[m] of the assembly of

[i] Lit. 'are at thy feet.' [k] Lit. 'head.' [l] עדה. [m] קהל, 'congregation,' is, I apprehend, the actual subsisting congregation composed of all its members; עדה, 'assembly,' more the congregation looked at as a moral whole, a corporate person before God: see Lev. iv. 13; viii. 3.

Israel shall kill it between the two
7 evenings. And they shall take of
the blood, and put [it] on the two
door-posts and on the lintel of the
8 houses in which they eat it. And
they shall eat the flesh in that
night, roast with fire, and unleav-
ened bread; with bitter [herbs] [n]
9 shall they eat it. Ye shall eat
none of it raw, nor boiled at all
with water, but roast with fire; its
head with its legs and with its in-
10 wards. And ye shall let none of it
remain until the morning; and
what remaineth of it until the
morning ye shall burn with fire.
11 And thus shall ye eat it: your
loins shall be girded, your sandals
on your feet, and your staff in your
hand; and ye shall eat it in haste;
12 it is Jehovah's passover. And I
will go through the land of Egypt
in that night, and smite all the
firstborn in the land of Egypt, both
man and beast; and against all
the gods of Egypt I will execute
13 judgment: I am Jehovah. And
the blood shall be for you as a sign
on the houses in which ye are; and
when I see the blood, I will pass
over you; and the plague shall
not be among you for destruction,
when I smite the land of Egypt.
14 And this day shall be unto you
for a memorial; and ye shall cele-
brate it [as] a feast to Jehovah;
throughout your generations [as]
an ordinance for ever shall ye
15 celebrate it. Seven days shall ye
eat unleavened bread: on the very
first day ye shall put away [o] leaven
out of your houses; for whoever
eateth leavened bread from the
first day until the seventh day—
that soul shall be cut off from
16 Israel. And on the first day ye
shall have a holy convocation, [p]
and on the seventh day a holy
convocation: no manner of work
shall be done on them, save what
is eaten by every person—that
17 only shall be done by you. And
ye shall keep the [feast of] unleav-
ened [bread]; for in this same
day have I brought your hosts out
of the land of Egypt; and ye shall
keep this day in your generations
18 [as] an ordinance for ever. In the
first [month], on the fourteenth
day of the month, in the evening,
ye shall eat unleavened bread until
the one and twentieth day of the
19 month in the evening. Seven days
shall there be no leaven found in
your houses; for whoever eateth
what is leavened—that soul shall
be cut off from the assembly of
Israel, whether he be a sojourner,
20 or born in the land. Ye shall eat
nothing leavened: in all your
dwellings shall ye eat unleavened
bread.
21 And Moses called all the elders
of Israel, and said to them, Seize [q]
and take yourselves lambs [r] for
your families, and kill the passover.
22 And take a bunch of hyssop, and
dip [it] in the blood that is in the
bason, and smear the lintel and
the two door-posts with the blood
that is in the bason; and none
of you shall go out of the door of
23 his house until the morning. And
Jehovah will pass through to
smite [s] the Egyptians; and when
he sees the blood on the lintel, and
on the two door-posts, Jehovah
will pass over the door, and will
not suffer the destroyer to come
into your houses to smite [you].
24 And ye shall observe this as an
ordinance for thee and for thy sons
25 for ever. And it shall come to
pass, when ye are come into the
land that Jehovah will give you,
as he has promised, that ye shall
26 keep this service. And it shall
come to pass, when your children
shall say to you, What mean ye by
27 this service? that ye shall say,
It is a sacrifice of passover to
Jehovah, who passed over the
houses of the children of Israel in
Egypt when he smote the Egyp-
tians and delivered our houses.
And the people bowed their heads
28 and worshipped. And the children
of Israel went away, and did as
Jehovah had commanded Moses
and Aaron; so did they.
29 And it came to pass that at
midnight Jehovah smote all the
firstborn in the land of Egypt,
from the firstborn of Pharaoh who
sat on his throne to the firstborn
of the captive that was in the
dungeon, [t] and all the firstborn of
30 cattle. And Pharaoh rose up in
the night, he, and all his bondmen,
and all the Egyptians; and there
was a great cry in Egypt; for
there was not a house in which
31 there was not one dead. And he
called Moses and Aaron in the
night, and said, Rise up, go away
from among my people, both ye
and the children of Israel; and go,
serve Jehovah, as ye have said.

[n] Lit. 'bitterness.' [o] Lit. 'put a stop to.' [p] מִקְרָא. [q] Or 'Draw out.'
[r] Lit. 'small cattle:' see ver. 5. [s] Here and ver. 27, נֶגֶף, 'plague,' see ver. 13.
[t] Lit. 'house of the pit.'

32 Also take your flocks and your herds, as ye have said, and go; and
33 bless me also. And the Egyptians urged the people, to send them out of the land in haste; for they said,
34 We are all dead [men]! And the people took their dough before it was leavened; their kneading-troughs bound up in their clothes
35 upon their shoulders. And the children of Israel had done according to the word of Moses, and they had asked of the Egyptians utensils of silver, and utensils of gold,
36 and clothing. And Jehovah had given the people favour in the eyes of the Egyptians, and they gave to them; and they spoiled the Egyptians.
37 And the children of Israel journeyed from Rameses to Succoth, about six hundred thousand on foot [that were] men, besides chil-
38 dren. And a mixed multitude went up also with them; and flocks
39 and herds—very much cattle. And they baked the dough that they brought forth out of Egypt into unleavened cakes, for it was not leavened; for they were driven out of Egypt, and could not wait; neither had they prepared for
40 themselves any food. And the residence of the children of Israel that they resided in Egypt[u] was four hundred and thirty years.
41 And it came to pass at the end of the four hundred and thirty years, on that same day it came to pass that all the hosts of Jehovah went
42 out from the land of Egypt. It is a night of observance to Jehovah, because of their being brought out from the land of Egypt: that same night is an observance to Jehovah for all the children of Israel in their generations.
43 And Jehovah said to Moses and Aaron, This is the ordinance of the passover: No stranger shall eat
44 of it; but every man's bondman that is bought for money—let him be circumcised: then shall he eat
45 it. A settler and a hired servant
46 shall not eat it. In one house shall it be eaten; thou shalt not carry forth any of the flesh abroad out of the house; neither shall ye
47 break a bone thereof. All the assembly of Israel shall hold it.
48 And when a sojourner sojourneth with thee, and would hold the passover to Jehovah, let all his males be circumcised, and then let him come near and hold it; and he shall be as one that is born in the land; but no uncircumcised
49 person shall eat thereof. One law shall be for him that is home-born and for the sojourner that so-
50 journeth among you. And all the children of Israel did as Jehovah had commanded Moses and Aaron; so did they.
51 And it came to pass on that same day, [that] Jehovah brought the children of Israel out of the land of Egypt according to their hosts.

13 And Jehovah spoke to Moses, saying, 2 Hallow unto me every firstborn, whatever breaketh open the womb among the children of Israel, of man and of cattle: it is
3 mine. And Moses said to the people, Remember this day, in which ye came out from Egypt, out of the house of bondage; [v] for with a powerful hand [w] hath Jehovah brought you out from this; and nothing leavened shall be eaten.
4 Ye come out to-day, in the month
5 Abib. And it shall be when Jehovah hath brought thee into the land of the Canaanite and the Hittite and the Amorite and the Hivite and the Jebusite, which he swore to thy fathers to give thee, a land flowing with milk and honey, that thou shalt keep [x] this service
6 in this month. Seven days shalt thou eat unleavened bread; and in the seventh day is a feast to
7 Jehovah. Unleavened bread shall be eaten the seven days; and leavened bread shall not be seen with thee, neither shall there be leaven seen with thee in all thy
8 borders. And thou shalt inform thy son in that day, saying, It is because of what Jehovah did to me when I came out of Egypt.
9 And it shall be for a sign to thee on thy hand, and for a memorial between thine eyes, that the law of Jehovah may be in thy mouth; for with a powerful hand hath Jehovah brought thee out of
10 Egypt. And thou shalt keep this ordinance at its set time from year
11 to year.[y] And it shall be when Jehovah hath brought thee into the land of the Canaanites, as he hath sworn to thee and to thy fathers, and hath given it thee,
12 that thou shalt offer [z] unto Jeho-

[u] The Samaritan and LXX add 'and in the land of Canaan.' But this would be an interpretation, and it looks like a gloss.
[v] Lit. 'bondmen:' so ver. 14; xx. 2.
[w] Lit. 'power of hand,' so vers. 9, 14, 16.
[x] Lit. 'serve.'
[y] Lit. 'from days to days.'
[z] Lit. 'transfer.'

vah all that breaketh open the womb, and every firstling that cometh of cattle which is thine: the males [shall be] Jehovah's.
13 And every firstling of an ass shalt thou ransom with a lamb; and if thou do not ransom it, thou shalt break its neck; and every firstborn of a man among thy sons
14 shalt thou ransom. And it shall be when thy son asketh thee in time to come,[a] saying, What is this? that thou shalt say to him, With a powerful hand Jehovah brought us out from Egypt, out
15 of the house of bondage. And it came to pass, when Pharaoh stubbornly refused[b] to let us go, that Jehovah slew all the firstborn in the land of Egypt, both the firstborn of men and the firstborn of cattle: therefore I sacrifice to Jehovah all that breaketh open the womb—being males; and every firstborn of my children I
16 ransom. And it shall be for a sign on thy hand, and for frontlets between thine eyes, for with a powerful hand Jehovah brought us forth out of Egypt.

17 And it came to pass, when Pharaoh let the people go, that God did not lead them the way of the land of the Philistines, although that was near; for God said, That the people may not repent when they see conflict, and return to
18 Egypt. And God led the people about, the way of the wilderness of the Red Sea; and the children of Israel went arrayed[c] out of the
19 land of Egypt. And Moses took the bones of Joseph with him; for he had made the children of Israel swear an oath, saying, God will be sure to visit you; then ye shall carry my bones with you hence.
20 And they took their journey from Succoth, and encamped in Etham,
21 at the end of the wilderness. And Jehovah went before their face by day in a pillar of a cloud, to lead them [in] the way; and by night in a pillar of fire, to give them light; so that they could go
22 day and night. The pillar of the cloud did not remove [from] before the people by day, nor the pillar of fire by night.

14 And Jehovah spoke to Moses, saying, 2 Speak unto the children of Israel, that they turn and encamp before Pi-hahiroth, between Migdol and the sea: before Baal-Zephon, opposite to it, shall ye
3 encamp by the sea. And Pharaoh will say of the children of Israel, They are entangled in the land, the wilderness has hemmed them in.
4 And I will harden Pharaoh's heart, that he may pursue after them; and I will glorify myself in Pharaoh, and in all his host; and the Egyptians shall know that I am
5 Jehovah. And they did so. And it was told the king of Egypt that the people had fled; and the heart of Pharaoh and of his bondmen was turned against the people, and they said, Why have we done this, that we have let Israel go from
6 our service? And he yoked his chariot, and took his people with
7 him. And he took six hundred chosen chariots, and all the chariots of Egypt, and captains over
8 every one of them. And Jehovah hardened the heart of Pharaoh king of Egypt, and he pursued after the children of Israel; and the children of Israel had gone out
9 with[d] a high hand. And the Egyptians pursued after them,—all the horses and chariots of Pharaoh, and his horsemen, and his army, and overtook them where they had encamped by the sea, beside Pi-hahiroth, opposite to Baal-Zephon.

10 And Pharaoh approached; and the children of Israel lifted up their eyes, and behold, the Egyptians marched after them; and the children of Israel were much afraid, and cried out to Jehovah.
11 And they said to Moses, Is it because there were no graves in Egypt, thou hast taken us away to die in the wilderness? why hast thou done this to us, that thou
12 hast led us out of Egypt? Is not this what we told thee in Egypt, when we said, Let us alone, and we will serve the Egyptians? For [it had been] better for us to serve the Egyptians than to die in the
13 wilderness. And Moses said to the people, Fear not: stand still, and see the salvation of Jehovah, which he will work for you to-day; for the Egyptians whom ye have seen to-day, ye shall see them
14 again no more for ever. Jehovah will fight for you, and ye shall be still.[e]

15 And Jehovah said to Moses, Why dost thou cry unto me? Speak unto the children of Israel,
16 that they go forward. And thou, lift thy staff, and stretch out thy

[a] Lit. 'on the morrow.' [b] Strictly, 'stiffened [his neck, or heart].' [c] Or 'by fives,' i.e. 'five in a rank.' [d] Or 'by.' [e] Or 'ye shall hold your peace.'

hand over the sea, and divide it; and the children of Israel shall go on dry [ground] through the midst
17 of the sea. And I, behold, I will harden the hearts of the Egyptians, and they shall pursue after them; and I will glorify myself in Pharaoh and in all his host, in his
18 chariots and in his horsemen. And the Egyptians shall know that I am Jehovah, when I have glorified myself in Pharaoh, in his chariots
19 and in his horsemen. And the Angel of God, who went before the camp of Israel, removed and went behind them; and the pillar of the cloud went from before them, and stood behind them.
20 And it came between the camp of the Egyptians and the camp of Israel; and was a cloud and darkness, and lit up the night; and the one did not come near the other
21 all the night. And Moses stretched out his hand over the sea; and Jehovah made the sea go [back] by a strong east wind all the night, and made the sea dry [land],
22 and the waters were divided. And the children of Israel went through the midst of the sea on the dry [ground]; and the waters were a wall to them on their right hand
23 and on their left. And the Egyptians pursued and came after them—all Pharaoh's horses, his chariots and his horsemen, into the
24 midst of the sea. And it came to pass in the morning watch, that Jehovah looked upon the camp of the Egyptians, in the pillar of fire and of the cloud, and embarrassed
25 the camp of the Egyptians. And he took off their chariot wheels, and caused them to drive with difficulty; and the Egyptians said, Let us flee before Israel, for Jehovah is fighting for them against the Egyptians!
26 And Jehovah said to Moses, Stretch out thy hand over the sea, that the waters may return upon the Egyptians, upon their chariots
27 and upon their horsemen. And Moses stretched out his hand over the sea, and the sea returned to its strength toward the morning; and the Egyptians fled against it; and Jehovah overturned[f] the Egyptians into the midst of the sea.
28 And the waters returned, and covered the chariots and the horsemen of all the host of Pharaoh that had come into the sea after them; there remained not
29 even one of them. And the children of Israel walked on dry [ground] through the midst of the sea; and the waters were a wall to them on their right hand and
30 on their left. Thus Jehovah saved Israel that day out of the hand of the Egyptians; and Israel saw the Egyptians dead on the sea-shore.
31 And Israel saw the great power[g] [with] which Jehovah had wrought against the Egyptians; and the people feared Jehovah, and believed in Jehovah, and in Moses his bondman.

15 Then sang Moses and the children of Israel this song to Jehovah, and spoke, saying,

I will sing unto Jehovah, for he is highly exalted:
The horse and his rider hath he thrown into the sea.
2 My strength and song is Jah,[h] and he is become my salvation:
This is my God,[i] and I will glorify[k] him;
My father's God, and I will extol him.
3 Jehovah is a man of war; Jehovah, his name.
4 Pharaoh's chariots and his army hath he cast into the sea;
His chosen captains also are drowned in the Red Sea.
5 The depths covered them; they sank to the bottom as a stone.
6 Thy right hand, Jehovah, is become glorious in power:
Thy right hand, Jehovah, hath dashed in pieces the enemy.
7 And by the greatness of thine excellency thou hast overthrown thine adversaries:[l]
Thou sentest forth thy burning wrath, it consumed them as stubble.
8 And by the breath of thy nostrils the waters were heaped up;
The streams stood as a mound;
The depths were congealed in the heart of the sea.
9 The enemy said, I will pursue, I will overtake,
I will divide the spoil; my soul shall be sated upon them;
I will unsheath my sword, my hand shall dispossess them.
10 Thou didst blow with thy breath, the sea covered them;
They sank as lead in the mighty waters.

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[f] Lit. 'shot off.' [g] Lit. 'hand.' [h] Jah may be a short, archaic, form of Jehovah; but it seems to express His *absolute* rather than His *continuous* existence. [i] *El.* [k] Or 'make him a dwelling,' for which there is good Jewish authority. [l] Lit. 'them that rose up against thee.'

11 Who is like unto thee, Jehovah, among the gods?
Who is like unto thee, glorifying thyself in holiness,
Fearful [in] praises, doing wonders?
12 Thou stretchedst out thy right hand, the earth swallowed them.
13 Thou by thy mercy hast led forth the people that thou hast redeemed;
Thou hast guided them by thy strength unto the abode of thy holiness.
14 The peoples heard it, they were afraid:
A thrill seized the inhabitants of Philistia.
15 Then the princes of Edom were amazed;
The mighty men of Moab, trembling hath seized them;
All the inhabitants of Canaan melted away.
16 Fear and dread fall upon them;
By the greatness of thine arm they are still as a stone;
Till thy people pass over, Jehovah,
Till the people pass over that thou hast purchased.
17 Thou shalt bring them in, and plant them in the mountain of thine inheritance,
The place that thou, Jehovah, hast made thy dwelling,
The Sanctuary, Lord, that thy hands have prepared.
18 Jehovah shall reign for ever and ever!
19 For the horse of Pharaoh, with his chariots and with his horsemen, came into the sea, and Jehovah brought again the waters of the sea upon them; and the children of Israel went on dry [ground] through the midst of the sea.
20 And Miriam the prophetess, the sister of Aaron, took the tambour in her hand, and all the women went out after her with tambours
21 and with dances. And Miriam answered them,
Sing to Jehovah, for he is highly exalted:
The horse and his rider hath he thrown into the sea.
22 And Moses brought Israel from the Red Sea, and they went out into the wilderness of Shur; and they went three days in the wilder-
23 ness, and found no water. And they came to Marah, and could not drink the waters of Marah, for they were bitter; therefore the name of it was called Marah.[m]
24 And the people murmured against Moses, saying, What shall we
25 drink? And he cried to Jehovah; and Jehovah shewed him wood, and he cast it into the waters, and the waters became sweet. There he made for them a statute and an ordinance; and there he tested
26 them. And he said, If thou wilt diligently hearken to the voice of Jehovah thy God, and do what is right in his eyes, and incline thine ears to his commandments, and keep all his statutes, I will put none of the complaints upon thee that I have put upon the Egyptians; for I am Jehovah who healeth thee.
27 And they came to Elim; and twelve springs of water were there, and seventy palm trees; and they encamped there by the waters.

16 And they journeyed from Elim, and the whole assembly of the children of Israel came into the wilderness of Sin, which is between Elim and Sinai, on the fifteenth day of the second month after their departure out of the
2 land of Egypt. And the whole assembly of the children of Israel murmured against Moses and against Aaron in the wilderness.
3 And the children of Israel said to them, Would that we had died by the hand of Jehovah in the land of Egypt, when we sat by the flesh-pots, when we ate bread to the full; for ye have brought us out into this wilderness, to kill this whole congregation with hun-
4 ger! Then said Jehovah to Moses, Behold, I will rain bread from heaven for you; and the people shall go out and gather the daily need[n] on its day, that I may prove them, whether they will walk in
5 my law, or not. And it shall come to pass on the sixth day, that they shall prepare what they have brought in; and it shall be twice as much as they shall gather daily.
6 And Moses and Aaron said to all the children of Israel, In the evening, then shall ye know that Jeho-
vah has brought you out from the
7 land of Egypt; and in the morning, then shall ye see the glory of Jehovah; for he has heard your murmurings against Jehovah;—and what are we, that ye murmur
8 against us? And Moses said, When Jehovah gives you in the evening flesh to eat, and in the morning bread to the full; for Jehovah hears your murmurings which ye murmur against him .... and what [are] we? your murmurings are not against us, but

[m] Bitterness. [n] Lit. 'word,' or 'thing.'

9 against Jehovah. And Moses spoke to Aaron, Say to all the assembly of the children of Israel, Come near into the presence of Jehovah; for he has heard your
10 murmurings. And it came to pass, when Aaron spoke to the whole assembly of the children of Israel, that they turned toward the wilderness, and behold, the glory of Je-
11 hovah appeared in the cloud. And
12 Jehovah spoke to Moses, saying, I have heard the murmurings of the children of Israel: speak to them, saying, Between the two evenings ye shall eat flesh, and in the morning ye shall be filled with bread; and ye shall know that I am Jehovah your God.

13 And it came to pass in the evening, that quails came up, and covered the camp; and in the morning the dew lay round the
14 camp. And when the dew that lay [round it] was gone up, behold, on the face of the wilderness there was [something] fine, granular,[o] fine as hoar-frost, on the ground.
15 And the children of Israel saw [it], and said one to another, What[p] is it? for they did not know what it was. And Moses said to them, This is the bread which Jehovah
16 has given you to eat. This is the thing which Jehovah has commanded: Gather of it every man according to what he can eat, an omer a poll, [according to] the number of your persons: ye shall take every man for those that are
17 in his tent. And the children of Israel did so, and gathered, some
18 much, some little. And they measured with the omer: then he that gathered much had nothing over, and he that gathered little wanted nothing: they had gathered every man according to
19 the measure of his eating. And Moses said to them, Let no man leave [any] of it until the morning.
20 But they did not hearken to Moses; and some men left of it until the morning; then worms bred in it and it stank. And Moses was
21 wroth with them. And they gathered it every morning, every man as much as he could eat; and when the sun became hot, it
22 melted. And it came to pass on the sixth day, that they gathered twice as much bread, two omers for one; and all the princes of the assembly came and told Moses.
23 And he said to them, This is what Jehovah has said: To-morrow is the rest, the holy sabbath, of Jehovah: bake what ye will bake, and cook what ye will cook; and lay up for yourselves all that remains over, to be kept for the morning.
24 And they laid it up for the morning, as Moses had commanded; and it did not stink, neither was
25 there any worm in it. And Moses said, Eat it to-day; for to-day is sabbath to Jehovah: to-day ye
26 shall not find it in the field. Six days shall ye gather it; but on the seventh day is sabbath: on it
27 there shall be none. And it came to pass on the seventh day that there went out [some] from the people to gather [it], and they
28 found none. And Jehovah said to Moses, How long do ye refuse to keep my commandments and
29 my laws? See, for Jehovah hath given you the sabbath; therefore he giveth you on the sixth day the bread for two days. Abide every man in his place: let no man go from his place on the seventh day.
30 And the people rested on the
31 seventh day. And the house of Israel called its name Manna;[p] and it was like coriander-seed, white; and the taste of it was like cake with honey.

32 And Moses said, This is the thing which Jehovah has commanded: Fill an omer of it to be kept for your generations; that they may see the bread that I gave you to eat in the wilderness, when I brought you out of the land of
33 Egypt. And Moses said to Aaron, Take a pot, and put in it an omer full of manna, and deposit it before Jehovah, to be kept for your
34 generations. As Jehovah had commanded Moses, so Aaron deposited it before the Testimony,
35 to be kept. And the children of Israel ate the manna forty years, until they came into an inhabited land: they ate the manna until they came to the borders of the
36 land of Canaan. Now an omer is the tenth [part] of an ephah.

17 And all the assembly of the children of Israel journeyed from the wilderness of Sin, according to their journeys, at the command[q] of Jehovah; and they encamped in Rephidim; and there was no water for the people to
2 drink. And the people contended with Moses, and said, Give us water, that we may drink! And Moses said to them, Why do ye dispute with me? Why do ye

[o] Or 'round.' Some translate, 'scaly.' [p] Heb. *Man.* [q] Lit. 'mouth.'

3 tempt[r] Jehovah? And the people thirsted there for water; and the people murmured against Moses, and said, Why is it that thou hast brought us up out of Egypt, to kill us and our children and our
4 cattle with thirst? And Moses cried to Jehovah, saying, What shall I do with this people? Yet a little, and they will stone me!
5 And Jehovah said to Moses, Go on before the people, and take with thee of the elders of Israel, and thy staff with which thou didst smite the river, take in thy
6 hand, and go. Behold, I will stand before thee there upon the rock on Horeb; and thou shalt strike the rock, and there shall come water out of it, that the people may drink. And Moses did so before the eyes of the elders of Israel.
7 And he called the name of the place Massah,[s] and Meribah,[t] because of the contention of the children of Israel, and because they had tempted Jehovah, saying, Is Jehovah among us, or not?
8 And Amalek came and fought
9 with Israel in Rephidim. And Moses said to Joshua,[u] Choose us men, and go out, fight with Amalek; to-morrow I will stand on the top of the hill with the staff of God
10 in my hand. And Joshua did as Moses had said to him, to fight with Amalek; and Moses, Aaron and Hur[v] went up to the top of the
11 hill. And it came to pass when Moses raised his hand, that Israel prevailed; and when he let down
12 his hand, Amalek prevailed. And Moses' hands were heavy; then they took a stone, and put [it] under him, and he sat on it; and Aaron and Hur supported his hands, one on this side, and one on that side; and his hands were steady until the going down of the
13 sun. And Joshua broke the power of Amalek and his people with the
14 edge of the sword. And Jehovah said to Moses, Write this [for] a memorial in the book, and rehearse [it] in the ears of Joshua, that[w] I will utterly blot out the remembrance of Amalek from under the
15 heavens. And Moses built an altar, and called the name of it
16 Jehovah-nissi.[x] And he said, For the hand is on the throne of Jah; Jehovah will have war with Amalek from generation to generation!

18 And Jethro the priest of Midian, Moses' father-in-law, heard of all that God had done to Moses, and to Israel his people; that Jehovah had brought Israel out of
2 Egypt. And Jethro, Moses' father-in-law, took Zipporah, Moses' wife,
3 after he had sent her back, and her two sons, of whom the name of the one was Gershom[y]—for he said, I have been a sojourner in a foreign
4 land,—and the name of the other, Eliezer[z]—For the God of my father has been my help, and has delivered me from the sword of
5 Pharaoh. And Jethro, Moses' father-in-law, came to Moses with his sons and his wife into the wilderness, where he encamped at
6 the mountain of God. And he sent word to Moses: I, thy father-in-law Jethro, am come to thee, and thy wife, and her two sons
7 with her. And Moses went out to meet his father-in-law, and did obeisance, and kissed him; and they asked each other [after] their welfare,[a] and went into the tent.
8 And Moses told his father-in-law all that Jehovah had done to Pharaoh and to the Egyptians for Israel's sake; all the trouble that had befallen[b] them on the way, and [how] Jehovah had delivered
9 them. And Jethro rejoiced for all the goodness that Jehovah had done to Israel; that he had delivered them out of the hand of the
10 Egyptians. And Jethro said, Blessed be Jehovah, who has delivered you out of the hand of the Egyptians, and out of the hand of Pharaoh; who has delivered the people from under the hand of
11 the Egyptians. Now I know that Jehovah is greater than all gods; for in the thing in which they acted haughtily [he was] above them.
12 And Jethro, Moses' father-in-law, took a burnt-offering and sacrifices for God; and Aaron came, and all the elders of Israel, to eat bread with Moses' father-in-law in the presence of God.
13 And it came to pass on the morrow, that Moses sat to judge the people; and the people stood by Moses from the morning to the
14 evening. And Moses' father-in-law saw all that he did with the people, and said, What is this thing which thou art doing with the people? why dost thou sit

[r] Or 'prove:' so ver. 7, 'proved.' [s] Temptation. [t] Contention. [u] Jah the Saviour, called 'Jesus' in Greek. [v] *Chur*, purity: so Flirst and others. [w] Or 'for.' [x] Jehovah my banner. [y] See on chap. ii. 22. [z] *El* is my help; see also Gen. xv. 2. [a] Lit. 'peace.' [b] Lit. 'found.'

alone, and all the people are standing by thee from morning to even-
15 ing? And Moses said to his father-
in-law, Because the people come
16 to me to enquire of God. When
they have a matter, they come to
me, and I judge between one and
another;[c] and I make known [to
them] the statutes of God, and
17 his laws. And Moses' father-in-
law said to him, The thing that
18 thou art doing is not good. Thou
wilt be quite exhausted, both thou
and this people that is with thee;
for the thing is too heavy for thee:
thou canst not perform it alone.
19 Hearken now to my voice: I will
give thee counsel, and God shall
be with thee. Be thou for the
people with God, and bring the
20 matters before God; and teach
them the statutes and the laws,
and make known to them the way
in which they must walk, and the
21 work that they must do. But do
thou provide among all the people
able men, such as fear God, men
of truth, hating covetousness; and
place [them] over them, chiefs of
thousands, chiefs of hundreds,
chiefs of fifties, and chiefs of tens,
22 that they may judge the people at
all times; and it shall be [that]
they shall bring to thee every great
matter, and that they shall judge
every small matter, and they shall
lighten [the task] on thee, and
23 they shall bear [it] with thee. If
thou do this thing, and God com-
mand thee [so], thou wilt be able
to endure, and all this people shall
also go to their place in peace.
24 And Moses hearkened to the voice
of his father-in-law, and did all
25 that he had said. And Moses
chose able men out of all Israel,
and made them heads over the
people, chiefs of thousands, chiefs
of hundreds, chiefs of fifties, and
26 chiefs of tens. And they judged
the people at all times: the hard
matters they brought to Moses,
but every small matter they
27 judged. And Moses sent away his
father-in-law, and he departed into
his land.

19 In the third month after the departure of the children of Israel out of the land of Egypt, the same day came they [into] the
2 wilderness of Sinai: they departed
from Rephidim, and came [into]
the wilderness of Sinai, and en-
camped in the wilderness; and
Israel encamped there before the
3 mountain. And Moses went up to
God, and Jehovah called to him
out of the mountain, saying, Thus
shalt thou say to the house of
Jacob, and tell the children of
4 Israel: Ye have seen what I have
done to the Egyptians, and [how]
I have borne you on eagles' wings
5 and brought you to myself. And
now, if ye will hearken to my
voice indeed and keep my cove-
nant, then shall ye be my own
possession out of all the peoples—
6 for all the earth is mine—and ye
shall be to me a kingdom of priests,
and a holy nation. These are the
words which thou shalt speak to
the children of Israel.
7 And Moses came and called the
elders of the people, and laid be-
fore them all these words which
Jehovah had commanded him.
8 And all the people answered to-
gether, and said, All that Jehovah
has spoken will we do! And Moses
brought the words of the people
9 back to Jehovah. And Jehovah
said to Moses, Lo, I will come to
thee in the cloud's thick darkness,
that the people may hear when I
speak with thee, and believe thee
also for ever. And Moses told the
words of the people to Jehovah.
10 And Jehovah said to Moses, Go to
the people, and hallow them to-
day and to-morrow, and let them
11 wash their clothes; and let them
be ready for the third day; for
on the third day Jehovah will
come down before the eyes of all
12 the people on mount Sinai. And
set bounds round about the people,
saying, Take heed to yourselves,
[not] to go up unto the mountain
nor touch the border of it: what-
ever toucheth the mountain shall
13 certainly be put to death: not a
hand shall touch it, but it shall
certainly be stoned, or shot
through; whether it be a beast or
a man, it shall not live. When the
long drawn note of the trumpet
soundeth, they shall come up to
14 the mountain. And Moses came
down from the mountain to the
people, and hallowed the people;
and they washed their clothes.
15 And he said to the people, Be
ready for the third day; do not
come near [your] wives.
16 And it came to pass on the third
day, when it was morning, that
there were thunders and lightnings
and a heavy cloud on the mou-
tain, and the sound of the trumpet
exceeding loud; and the whole
people that was in the camp trem-

[c] Lit. 'a man and his neighbour.'

17 bled. And Moses brought the people out of the camp to meet with
God; and they stood at the foot
18 of the mountain. And the whole of mount Sinai smoked, because Jehovah descended on it in fire; and its smoke ascended as the smoke of a furnace; and the whole
19 mountain shook greatly. And the sound of the trumpet increased and became exceeding loud; Moses spoke, and God answered him by
20 a voice. And Jehovah came down on mount Sinai, on the top of the mountain; and Jehovah called Moses to the top of the mountain,
21 and Moses went up. And Jehovah said to Moses, Go down, testify to the people that they break not through to Jehovah to gaze, and
22 many of them perish. And the priests also, who come near to Jehovah, shall hallow themselves, lest Jehovah break forth on them.
23 And Moses said to Jehovah, The people cannot come up to mount Sinai; for thou hast testified to us, saying, Set bounds about the
24 mountain, and hallow it. And Jehovah said to him, Go, descend, and thou shalt come up, thou, and Aaron with thee; but the priests and the people shall not break through to go up to Jehovah, lest
25 he break forth on them. So Moses went down to the people, and told them.

20 And God spoke all these words, saying,

2 I am Jehovah thy God, who have brought thee out of the land of Egypt, out of the house of bond-
3 age. Thou shalt have no other gods before me.

4 Thou shalt not make thyself any graven image, or any form of what is in the heavens above, or what is in the earth beneath, or what is in the waters under the earth:
5 thou shalt not bow down thyself to them, nor serve them; for I, Jehovah thy God, am a jealous God,[d] visiting the iniquity of the fathers upon the sons to the third and to the fourth [generation] of
6 them that hate me, and shewing mercy unto thousands of them that love me and keep my commandments.

7 Thou shalt not idly utter the name of Jehovah thy God; for Jehovah will not hold him guiltless that idly[e] uttereth his name.

8 Remember the sabbath day to
9 hallow it. Six days shalt thou
10 labour, and do all thy work; but the seventh day is the sabbath of Jehovah thy God: thou shalt not do any work, thou, nor thy son, nor thy daughter, thy bondman, nor thy handmaid, nor thy cattle, nor thy stranger that is within thy
11 gates. For in six days Jehovah made the heavens and the earth, the sea, and all that is in them, and rested on the seventh day; therefore Jehovah blessed the sabbath day, and hallowed it.

12 Honour thy father and thy mother, that thy days may be prolonged in the land that Jehovah thy God giveth thee.

13 Thou shalt not kill.[f]

14 Thou shalt not commit adultery.

15 Thou shalt not steal.

16 Thou shalt not bear false witness against thy neighbour.

17 Thou shalt not desire thy neighbour's house, thou shalt not desire thy neighbour's wife, nor his bondman, nor his handmaid, nor his ox, nor his ass, nor anything that is thy neighbour's.

18 And all the people saw the thunderings, and the flames, and the sound of the trumpet, and the mountain smoking; and when the people saw [it], they trembled, and
19 stood afar off, and said to Moses, Speak thou with us, and we will hear; but let not God speak
20 with us, lest we die. And Moses said to the people, Fear not; for God is come to prove you, and that his fear may be before you,
21 that ye sin not. And the people stood afar off, and Moses drew near to the obscurity where God was.

22 And Jehovah said to Moses, Thus shalt thou say to the children of Israel: Ye have seen that I have spoken with you from the
23 heavens. Ye shall not make beside me gods of silver, and ye shall
24 not make to you gods of gold. An altar of earth shalt thou make unto me, and shalt sacrifice on it thy burnt-offerings, and thy peace-offerings,[g] thy sheep and thine oxen: in all places where I shall make my name to be remembered, I will come unto thee, and bless
25 thee. And if thou make me an altar of stone, thou shalt not build it of hewn stone; for if thou lift up thy sharp tool upon it, thou
26 hast profaned it. Neither shalt thou go up by steps unto mine altar, that thy nakedness be not discovered thereon.

[d] *El.* [e] Or 'for an untruth.' [f] Murder. [g] Or 'thank-offerings.'

21 And these are the judgments[h] which thou shalt set before
2 them. If thou buy a Hebrew bondman, six years shall he serve; and in the seventh he shall go out
3 free for nothing. If he came in alone,[i] he shall go out alone: if he had a wife, then his wife shall
4 go out with him. If his master have given him a wife, and she have born him sons or daughters, the wife and her children shall be her master's, and he shall go out
5 alone. But if the bondman shall say distinctly, I love my master, my wife, and my children, I will
6 not go free; then his master shall bring him before the judges,[j] and shall bring him to the door, or to the door-post; and his master shall bore his ear through with an awl; and he shall be his bondman for ever.
7 And if a man shall sell his daughter as a handmaid, she shall not
8 go out as the bondmen go out. If she is unacceptable[k] in the eyes of her master, who had taken her for himself, then shall he let her be ransomed: to sell her unto a foreign people he hath no power, after having dealt unfaithfully with her.
9 And if he have appointed her unto his son, he shall deal with her after
10 the law of daughters. If he take himself another, her food, her clothing, and her conjugal rights
11 he shall not diminish. And if he do not these three things unto her, then shall she go out free without money.
12 He that striketh a man, so that he die, shall certainly be put to
13 death. But if he have not lain in wait, and God have delivered [him] into his hand, I will appoint thee
14 a place to which he shall flee. But if a man act wantonly toward his neighbour, and slay him with guile, thou shalt take him from
15 mine altar, that he may die. And he that striketh his father, or his mother, shall certainly be put to
16 death. And he that stealeth a man, and selleth him, or if he be found in his hand, he shall cer-
17 tainly be put to death. And he that curseth his father, or his mother, shall certainly be put to
18 death. And if men dispute, and one strike the other with a stone, or with the fist, and he die not,
19 but take to [his] bed,—if he rise, and walk abroad upon his staff, then shall he that struck [him] be guiltless; only he shall pay [for] the loss of his time,[l] and shall cause [him] to be thoroughly healed.
20 And if a man strike his bondman or his handmaid with a staff, and he die under his hand, he shall
21 certainly be avenged. Only, if he continue [to live] a day or two days, he shall not be avenged; for
22 he is his money. And if men strive together, and strike a woman with child, so that she be delivered,[m] and no mischief happen, he shall in any case be fined, according as the woman's husband shall impose on him, and shall give it as the
23 judges estimate. But if mischief happen, then thou shalt give life
24 for life, eye for eye, tooth for tooth, hand for hand, foot for
25 foot, branding for branding, wound
26 for wound, stripe for stripe. And if a man strike the eye of his bondman or the eye of his handmaid, and it be marred, he shall let him
27 go for his eye. And if he knock out his bondman's tooth or his handmaid's tooth, he shall let him go free for his tooth.
28 And if an ox gore a man or a woman, so that they die, then the ox shall certainly be stoned, and its flesh shall not be eaten; but the owner of the ox shall be guilt-
29 less. But if the ox have gored heretofore, and it have been testified to its owner, and he have not kept it in, and it kill a man or a woman,—the ox shall be stoned, and its owner also shall be put to
30 death. If there be imposed on him a satisfaction, then he shall give the ransom of his life, according to what is imposed on him.
31 Whether it gore a son or gore a
32 daughter, according to this judgment shall it be done to him. If the ox gore a bondman or a handmaid, he shall give to their master thirty shekels of silver, and the
33 ox shall be stoned.—And if a man open a pit, or if a man dig a pit, and do not cover it, and an ox or
34 an ass fall into it, the owner of the pit shall make it good, shall give money to the owner of them; and
35 the dead [ox] shall be his.—And if one man's ox gore his neighbour's ox, and it die, then they shall sell the live ox, and divide the money thereof, and divide the dead also.
36 Or if it be known that the ox have gored heretofore, and its owner

[h] Or 'ordinances.' [i] Lit. 'with his body.' [j] Lit. 'gods,' *elohim*: so xxii. 8, 9, &c. See John x. 34, 35, and Ps. lxxxii. [k] Lit. 'evil.' [l] Lit. 'his sitting still.' [m] Lit. 'her children go forth.'

have not kept him in, he shall in any case restore ox for ox; and the dead shall be his.

22 If a man steal an ox, or a sheep,[n] and kill it, or sell it, he shall restore five oxen for the ox, 2 and four sheep for the sheep. If the thief be encountered breaking in, and be smitten so that he die, there shall be no blood-guiltiness 3 for him. If the sun be risen on him, there shall be blood-guiltiness for him; he should have made full restitution: if he had nothing, he would have been sold for his 4 theft. If the stolen thing be actually found alive in his hand, whether it be ox, or ass, or sheep, he shall restore double.

5 If a man shall cause a field or vineyard to be eaten, and put in his cattle, and pasture in another man's field, of the best of his own field, and of the best of his own vineyard shall he make [it] good. 6 —If fire break out, and seize[o] the thorns, and the stacks of corn, or the standing corn, or the field be consumed, he that kindled the fire 7 shall fully make it good.—If a man deliver unto his neighbour money or stuff to keep, and it be stolen out of the man's house; if the thief be found, let him restore 8 double; if the thief be not found, the master of the house shall be brought before the judges, [to see] if he has not put his hand unto 9 his neighbour's goods. As to all manner of fraud,—as to ox, as to ass, as to sheep, as to clothing, as to everything lost, of which [a man] saith, It is this—the cause of both parties shall come before the judges: he whom the judges shall condemn shall restore double to 10 his neighbour. If a man deliver unto his neighbour an ass, or an ox, or a sheep,[n] or any cattle, to keep, and it die, or be hurt, or driven away, and no man see [it], 11 an oath of Jehovah shall be between them both, that he hath not put his hand unto his neighbour's goods; and the owner of it shall accept it, and he shall not 12 make [it] good. But if it have been stolen from him, he shall make [it] good unto its owner. 13 If it have been torn in pieces, let him bring it [as] witness: he shall not make good what was torn.— 14 And if a man borrow anything of his neighbour, and it be hurt, or die, its owner not being with it, 15 he shall fully make it good; if the owner thereof be with it, he shall not make [it] good; if it be a hired [thing], it came for its hire.

16 And if a man seduce a virgin that is not betrothed, and lie with her, he shall certainly endow her, to be 17 his wife. If her father utterly refuse to give her unto him, he shall weigh money according to the dowry of 18 virgins.—Thou shalt not suffer a 19 witch to live.—Every one that lieth with a beast shall certainly be put 20 to death.—He that sacrificeth to [any] god, save to Jehovah only, shall be devoted to destruction.

21 Thou shalt neither vex a stranger, nor oppress him; for ye have been strangers in the land of 22 Egypt. Ye shall not afflict any 23 widow or fatherless child. If thou afflict him in any way, if he cry at all unto me, I will certainly hear 24 his cry; and my anger shall burn, and I will slay you with the sword; and your wives shall be widows, 25 and your children fatherless.—If thou lend money to my people, the poor with thee, thou shalt not be to him as a usurer: ye shall charge 26 him no interest.—If thou at all take thy neighbour's garment in pledge, thou shalt return it to him 27 before the sun goes down; for that is his only covering, his garment for his skin: on what shall he lie down? And it shall come to pass, when he crieth unto me, that I will hear; for I am gracious.

28 Thou shalt not revile the judges,[p] nor curse a prince amongst thy 29 people.—Thou shalt not delay the fulness of thy [threshing-floor] and the outflow[q] of thy [wine-press]. The firstborn of thy sons shalt thou 30 give unto me. Likewise shalt thou do with thy calf, with thy sheep: seven days shall it be with its dam; on the eighth day thou shalt give 31 it me.—And ye shall be holy men unto me; and ye shall not eat flesh torn in the field: ye shall cast it to the dog.

23 Thou shalt not accept[r] a false report; extend not thy hand to[s] the wicked, to be an 2 unrighteous witness.[t] Thou shalt not follow the multitude for evil; neither shalt thou answer in a cause, to go after the multitude 3 to pervert [judgment]. Neither shalt thou favour[u] a poor man in 4 his cause.—If thou meet thine

[n] Strictly, 'small cattle,' sheep or goats: so vers. 4, 9, 10; xxxiv. 3. [o] Lit. 'find.'
[p] Or 'God,' lit. *Elohim*: see on xxi. 6. [q] Lit. 'tears.' [r] Others, 'raise.'
[s] Or 'unite not with.' [t] Lit. 'a witness of violence.' [u] Lit. 'adorn,' 'honour'

enemy's ox or his ass going astray,
thou shalt certainly bring it back
5 to him. If thou see the ass of him
that hateth thee lying under its
burden, beware of leaving [it] to
him: thou shalt certainly loosen
6 [it] with him. Thou shalt not
pervert the judgment of thy poor
7 in his cause. Thou shalt keep far
from the cause of falsehood; and
the innocent and righteous slay
not; for I will not justify the
8 wicked. And thou shalt take no
bribe; for the bribe blindeth those
whose eyes are open, and pervert-
eth the words of the righteous.
9 And the stranger thou shalt not
oppress; for ye know the spirit[v] of
the stranger, for ye have been
strangers in the land of Egypt.
10 And six years thou shalt sow
thy land, and gather in its pro-
11 duce; but in the seventh thou
shalt let it rest and lie [fallow],
that the poor of thy people may
eat [of it]; and what they leave,
the beasts of the field shall eat.
In like manner thou shalt deal
with thy vineyard, and with thine
12 olive-tree.—Six days thou shalt do
thy work, but on the seventh day
thou shalt rest; that thine ox and
thine ass may rest, and the son of
thy handmaid, and the stranger
13 may be refreshed. And ye shall be
on your guard as to everything
that I have said unto you; and
shall make no mention of the name
of other gods—it shall not be
heard in thy mouth.
14 Thrice in the year thou shalt
15 celebrate a feast to me. Thou shalt
keep the feast of unleavened bread,
(thou shalt eat unleavened bread
seven days, as I have commanded
thee, in the time appointed of the
month Abib; for in it thou camest
out from Egypt; and none shall
appear in my presence empty;)
16 and the feast of harvest, the first-
fruits of thy labours which thou
hast sown in the field, and the
feast of in-gathering, at the end
of the year, when thou gatherest
in thy labours out of the field.
17 Three times in the year all thy
males shall appear in the presence
18 of the Lord Jehovah. Thou shalt
not offer the blood of my sacrifice
with leavened bread; neither shall
the fat of my feast remain all
19 night until the morning. The first
of the first-fruits of thy land thou
shalt bring into the house of Jeho-
vah thy God. Thou shalt not boil
a kid in its mother's milk.

20 Behold, I send an Angel before
thee, to keep thee in the way, and
to bring thee to the place that I
21 have prepared. Be careful in his
presence, and hearken unto his
voice: do not provoke him, for he
will not forgive your transgres-
sions; for my name is in him.
22 But if thou shalt diligently hark-
en unto his voice, and do all that
I shall say, then I will be an enemy
to thine enemies, and an adversary
23 to thine adversaries. For mine
Angel shall go before thee, and
bring thee in unto the Amorites
and the Hittites and the Perizzites
and the Canaanites, the Hivites
and the Jebusites; and I will cut
24 them off. Thou shalt not bow
down to their gods, nor serve them,
nor do after their deeds; but thou
shalt utterly destroy them, and
25 utterly shatter their statues. And
ye shall serve Jehovah your God;
and he shall bless thy bread and
thy water; and I will take sick-
26 ness away from thy midst. There
shall nothing cast their young, nor
be barren, in thy land; the num-
27 ber of thy days will I fulfil. I will
send my fear before thee, and con-
found every people to which thou
comest, and will make all thine
enemies turn their back to thee.
28 And I will send hornets before
thee, which shall drive out the
Hivite, the Canaanite, and the
29 Hittite, from before thee. I will
not drive them out from before
thee in one year: lest the land
become desolate, and the beast of
the field multiply against thee.
30 By little and little I will drive
them out from before thee, until
thou art fruitful, and possess the
31 land. And I will set thy bounds
from the Red Sea even unto the
sea of the Philistines, and from the
wilderness unto the river; for I
will give the inhabitants of the
land into your hand, that thou
mayest dispossess them from before
32 thee. Thou shalt make no cove-
nant with them, nor with their gods.
33 They shall not dwell in thy land,
lest they make thee sin against me;
for if thou serve their gods, it is sure
to be a snare unto thee.

24 And he said to Moses, Go up
to Jehovah, thou and Aaron,
Nadab and Abihu, and seventy of
the elders of Israel; and worship
2 afar off. And let Moses alone
come near Jehovah; but they shall
not come near; neither shall the
people go up with him.

[v] Lit. 'soul.'

3 And Moses came and told the people all the words of Jehovah, and all the judgments; and all the people answered with one voice, and said, All the words that
4 Jehovah has said will we do! And Moses wrote all the words of Jehovah, and rose up early in the morning, and built an altar under the mountain, and twelve pillars, according to the twelve tribes of
5 Israel. And he sent the youths of the children of Israel, and they offered up burnt-offerings, and sacrificed sacrifices of peace-offer-
6 ing of bullocks to Jehovah. And Moses took half the blood, and put [it] in basons; and half of the blood he sprinkled on the altar.
7 And he took the book of the covenant, and read [it] in the ears of the people; and they said, All that Jehovah has said will we do, and
8 obey! And Moses took the blood, and sprinkled [it] on the people, and said, Behold the blood of the covenant that Jehovah has made with you concerning all these words.
9 And Moses and Aaron, Nadab and Abihu, and seventy of the
10 elders of Israel went up; and they saw the God of Israel; and there was under his feet as it were work of transparent sapphire, and as it were the form[w] of heaven for clear-
11 ness. And on the nobles of the children of Israel he laid not his hand: they saw God, and ate and drank.
12 And Jehovah said to Moses, Come up to me into the mountain, and be there; and I will give thee the tables of stone, and the law, and the commandment that I have
13 written, for their instruction. And Moses rose up, and Joshua his attendant; and Moses went up to
14 the mountain of God. And he said to the elders, Wait here for us, until we return to you; and behold, Aaron and Hur are with you: if any man have any matter, let
15 him come before them. And Moses went up to the mountain, and the cloud covered the moun-
16 tain. And the glory of Jehovah abode on mount Sinai, and the cloud covered it six days; and on the seventh day he called to Moses
17 out of the midst of the cloud. And the appearance of the glory of Jehovah was like a consuming fire on the top of the mountain, before the eyes of the children of Israel.
18 And Moses went into the midst of the cloud, and ascended the mountain. And Moses was on the mountain forty days and forty nights.

25 And Jehovah spoke to Moses, saying, 2 Speak unto the children of Israel, that they bring me a heave-offering: of every one whose heart prompteth him, ye
3 shall take my heave-offering. And this is the heave-offering that ye
4 shall take of them: gold, and silver, and copper, and blue, and purple, and scarlet, and byssus,[x]
5 and goats' [hair], and rams' skins dyed red, and badgers' skins;[y]
6 and acacia-wood; oil for the light; spices for the anointing oil, and for
7 the incense of fragrant drugs; onyx stones, and stones to be set in the ephod, and in the breastplate.
8 And they shall make me a sanctuary, that I may dwell among
9 them. According to all that I shall shew thee, the pattern of the tabernacle,[z] and the pattern of all the utensils thereof, even so shall ye make [it].
10 And they shall make an ark[a] of acacia-wood; two cubits and a half the length thereof, and a cubit and a half the breadth thereof, and a cubit and a half the height
11 thereof. And thou shalt overlay it with pure gold: inside and outside shalt thou overlay it; and shalt make upon it a border of
12 gold round about. And cast four rings of gold for it, and put [them] at the four corners thereof, that two rings may be upon the one side thereof and two rings upon
13 the other side thereof. And make staves of acacia-wood and overlay
14 them with gold. And put the staves into the rings upon the sides of the ark, that the ark may
15 be borne with them. The staves shall be in the rings of the ark: they shall not come out from it.
16 And thou shalt put into the ark the testimony that I shall give
17 thee. And thou shalt make a mercy-seat[b] of pure gold: two cubits and a half the length thereof, and a cubit and a half the
18 breadth thereof. And thou shalt make two cherubim of gold; [of] beaten work shalt thou make them, at the two ends of the mercy-seat.
19 And make one cherub at the end of the one side, and one cherub at the end of the other side; out of

[w] Lit. 'body.' [x] See on Gen. xli. 42. [y] Or 'seals' skins:' so xxvi. 14, xxxv. 7, 23. [z] משכן, 'habitation;' otherwise קדש, 'sanctuary.' [a] Chest. [b] The lid or cover of the chest.

the mercy-seat shall ye make the cherubim at the two ends thereof.
20 And the cherubim shall stretch out [their] wings over it, covering over with their wings the mercy-seat, and their faces opposite to one another: toward the mercy-seat shall the faces of the cherubim be
21 [turned]. And thou shalt put the mercy-seat above on the ark, and shalt put in the ark the testimony
22 that I shall give thee. And there will I meet with thee, and will speak with thee from above the mercy-seat, from between the two cherubim which are upon the ark of the testimony, everything that I will give thee in commandment unto the children of Israel.
23 And thou shalt make a table of acacia-wood, two cubits the length thereof, and a cubit the breadth thereof, and a cubit and a half the
24 height thereof. And thou shalt overlay it with pure gold, and make upon it a border of gold
25 round about. And thou shalt make for it a margin of a hand-breadth round about, and shalt make a border of gold for the
26 margin thereof round about. And thou shalt make for it four rings of gold, and put the rings at the four corners that are on the four
27 feet thereof. Close to the margin shall the rings be, as receptacles of
28 the staves to carry the table. And thou shalt make the staves of acacia-wood, and overlay them with gold; and the table shall be
29 carried upon them. And thou shalt make the dishes thereof, and cups thereof, and goblets thereof, and bowls thereof, with which to pour out: of pure gold shalt thou
30 make them. And thou shalt set upon the table shewbread [c] before me continually.
31 And thou shalt make a lamp-stand of pure gold; [of] beaten work shall the lamp-stand be made: its base and its shaft, its cups, its knobs, and its flowers
32 shall be of the same. And six branches shall come out of the sides thereof—three branches of the lamp-stand out of one side thereof, and three branches of the lamp-stand out of the other side
33 thereof; three cups shaped like almonds in the one branch, a knob and a flower: and three cups shaped like almonds in the other branch, a knob and a flower: so in the six branches that come out
34 of the lamp-stand. And in the lamp-stand four cups shaped like almonds, its knobs and its flowers;
35 and a knob under two branches of it, and [again] a knob under two branches of it, and [again] a knob under two branches of it, for the six branches that proceed out of
36 the lamp-stand. Their knobs and their branches shall be of itself—all of one beaten work of pure gold.
37 And thou shalt make the seven lamps thereof, and they shall light [d] the lamps thereof, that they may
38 shine out before it; and the snuffers thereof, and the snuff-
39 trays thereof, of pure gold. Of a talent of pure gold shall they make
40 it, with all these utensils. And see that thou make [them] according to their pattern, which hath been shewn to thee in the mountain.

26 And thou shalt make the tabernacle [with] ten curtains of twined byssus, and blue, and purple, and scarlet: with cherubim of artistic work [e] shalt thou
2 make them. The length of one curtain shall be twenty-eight cubits, and the breadth of one curtain four cubits—one measure for
3 all the curtains. Five of the curtains shall be coupled one to another, and [the other] five curtains
4 coupled one to another. And thou shalt make loops of blue on the edge of the one curtain at the end of the coupling; and likewise shalt thou make [them] in the edge of the outermost curtain in
5 the other coupling. Fifty loops shalt thou make in the one curtain, and fifty loops shalt thou make at the end of the curtain in the other coupling: the loops shall
6 be opposite to one another. And thou shalt make fifty clasps of gold, and couple the curtains together with the clasps, that the tabernacle may be one [whole].
7 And thou shalt make curtains of goats' [hair] for a tent over the tabernacle: eleven curtains shalt
8 thou make them. The length of one curtain shall be thirty cubits, and the breadth of one curtain four cubits—one measure for the
9 eleven curtains. And thou shalt couple five of the curtains by themselves, and six of the curtains by themselves, and shalt double the sixth curtain in the front of the
10 tent. And thou shalt make fifty

[c] Lit. 'bread of the presence.' [d] Or 'set up,' or 'cause to ascend,' word used habitually for the burnt-offering (comp. xxiv. 5): so xxvii. 20; xxv. 8· xl. 4, 25; Lev. xxiv. 2; Num. viii. 2. [e] Lit. 'work of the designer.'

loops on the edge of the outermost curtain of the coupling, and fifty loops on the edge of the cur-
11 tain in the other coupling. And thou shalt make fifty clasps of copper, and put the clasps into the loops, and couple the tent, that it
12 may be one [whole]. And that which remaineth hanging over of the curtains of the tent, the half curtain that remaineth, shall hang over the rear of the tabernacle.
13 And the cubit on the one side, and the cubit on the other side of that which remaineth in the length of the curtains of the tent, shall hang over the sides of the tabernacle on this side and on that side, to cover it.
14 And thou shalt make a covering for the tent of rams' skins dyed red, and a covering of badgers' skins over [that].
15 And the boards for the tabernacle thou shalt make of acacia-
16 wood, standing up; ten cubits the length of the board, and a cubit and a half the breadth of one
17 board. One board shall have two tenons,[f] connected one with the other: thus shalt thou make for all the boards of the tabernacle.
18 And thou shalt make the boards for the tabernacle, twenty boards
19 on the south side southward. And thou shalt make forty bases of silver under the twenty boards; two bases under one board for its two tenons, and two bases under another board for its two tenons.
20 And for the other side of the tabernacle on the north side there shall
21 be twenty boards. And their forty bases of silver; two bases under one board, and two bases
22 under another board. And for the rear of the tabernacle westward
23 thou shalt make six boards. And two boards shalt thou make for the corners of the tabernacle at
24 the rear; and they shall be joined beneath, and together shall be united at the top thereof to one ring: thus shall it be for them both; they shall be for the two
25 corners. And there shall be eight boards, and their bases, of silver, sixteen bases; two bases under one board, and two bases under another board.
26 And thou shalt make bars of acacia-wood; five for the boards of the one side of the tabernacle,
27 and five bars for the boards of the other side of the tabernacle, and five bars for the boards of the side of the tabernacle at the rear west-
28 ward; and the middle bar in the midst of the boards reaching from
29 one end to the other. And thou shalt overlay the boards with gold, and make [of] gold their rings, the receptacles of the bars, and shalt
30 overlay the bars with gold. And thou shalt set up the tabernacle according to its fashion, as hath been shewn thee on the mountain.
31 And thou shalt make a veil[g] of blue, and purple, and scarlet, and twined byssus; of artistic work shall it be made, with cherubim.
32 And thou shalt attach[h] it to four pillars of acacia-wood overlaid with gold, their hooks of gold; they shall be on four bases of
33 silver. And thou shalt bring the veil under the clasps, and bring in thither, inside the veil, the ark of the testimony; and the curtain shall make a division to you between the holy [place] and the
34 holiest of all.[i] And thou shalt put the mercy-seat on the ark of the testimony in the holiest of all.
35 And thou shalt set the table outside the veil, and the lamp-stand opposite to the table on the side of the tabernacle southward; and thou shalt put the table on
36 the north side. And thou shalt make for the entrance of the tent a curtain[j] of blue, and purple, and scarlet, and twined byssus, of em-
37 broidery. And thou shalt make for the curtain five pillars of acacia [wood], and overlay them with gold; their hooks shall be of gold; and thou shalt cast five bases of copper for them.

27 And thou shalt make the altar of acacia-wood, five cubits the length, and five cubits the breadth; the altar shall be square; and the
2 height thereof three cubits. And thou shalt make its horns at the four corners thereof; its horns shall be of itself; and thou shalt
3 overlay it with copper. And thou shalt make its pots to cleanse it of the fat, its shovels, and its bowls, and its forks, and its fire-pans; for all the utensils thereof
4 thou shalt employ copper. And thou shalt make for it a grating of network of copper; and on the net shalt thou make four copper
5 rings at its four corners; and thou shalt put it under the ledge of the

[f] Lit. 'hands.' [g] Or 'screen.' [h] Lit. 'give.' [i] Lit. 'holiness of holinesses.'
[j] Covering: so xxvii. 16; xxxv. 15, 17; xxxvi. 37; xxxviii. 18; xxxix. 38, 40; xl. 5, 8, 28, 33.

altar beneath, and the net shall be
to the very middle of the altar.
6 And thou shalt make staves for
the altar, staves of acacia-wood,
and overlay them with copper.
7 And its staves shall be put into
the rings, that the staves may be
on both sides of the altar, when it
8 is carried. Hollow with boards
shalt thou make it: as it hath
been shewn thee on the mountain,
so shall they make [it].
9 And thou shalt make the court
of the tabernacle. On the south
side, southward, hangings for the
court of twined byssus; a hundred
cubits the length for the one side,
10 and the twenty pillars thereof, and
their twenty bases of copper, the
hooks of the pillars and their
11 connecting-rods of silver. And
likewise on the north side in length,
hangings a hundred [cubits] long,
and its twenty pillars, and their
twenty bases of copper; the hooks
of the pillars and their connecting-
12 rods of silver.—And the breadth
of the court on the west side, hang-
ings of fifty cubits; their pillars
13 ten, and their bases ten.—And the
breadth of the court on the east
14 side, eastward,[k] fifty cubits; the
hangings on the one wing,[l] of
fifteen cubits; their pillars three,
15 and their bases three. And on the
other wing hangings of fifteen [cu-
bits]; their pillars three, and their
16 bases three.—And for the gate of
the court a curtain of twenty cu-
bits, of blue, and purple, and scar-
let, and twined byssus, embroidered
with needlework; their pillars
17 four, and their bases four. All
the pillars of the court round
about shall be fastened together
with [rods of] silver; their hooks
of silver, and their bases of cop-
18 per. The length of the court
shall be a hundred cubits, and the
breadth fifty everywhere,[m] and
the height five cubits of twined
byssus; and their bases of copper.
19 All the utensils of the tabernacle
for the service thereof and all the
pegs thereof, and all the pegs of
the court shall be of copper.
20 And thou shalt command the
children of Israel, that they bring
thee olive oil, pure, beaten, for the
light, to light[n] the lamp contin-
21 ually. In the tent of meeting out-
side the veil, which is before the
testimony, Aaron and his sons
shall dress them from evening to
morning before Jehovah: [it is]
an everlasting statute, for their
generations, on the part of the
children of Israel.

28 And thou shalt take thee
Aaron thy brother, and his sons
with him, from among the children
of Israel, that he may serve me as
priest—Aaron, Nadab and Abihu,
Eleazar and Ithamar, Aaron's
2 sons. And thou shalt make holy
garments for Aaron thy brother,
3 for glory and for ornament. And
thou shalt speak with all [that are]
wise-hearted, whom I have filled
with the spirit of wisdom, that
they may make Aaron's garments
to hallow him, that he may serve
4 me as priest. And these are the
garments which they shall make:
a breastplate, and an ephod, and
a cloak, and a checkered vest,[o] a
turban, and a girdle; [p] and they
shall make holy garments for
Aaron thy brother, and his sons,
that he may serve me as priest.
5 And they shall take gold, and
blue, and purple, and scarlet, and
6 twined byssus, and shall make the
ephod of gold, blue, and purple,
scarlet and twined byssus, of
7 artistic work. It shall have two
shoulder-pieces joined at the two
ends thereof, where it is joined
8 together. And the girdle[q] of the
ephod, which is upon it, shall be of
the same, according to its work of
gold, blue, and purple, and scarlet
9 and twined byssus. And thou
shalt take two onyx stones, and
engrave on them the names of the
10 children of Israel: six of their
names on the one stone, and the
six names of the rest on the other
stone, according to their birth.
11 According to the work of an en-
graver in stone, as the engravings
of a seal, shalt thou engrave the
two stones with the names of the
sons of Israel; surrounded by en-
closures[r] of gold shalt thou make
12 them. And thou shalt put the two
stones upon the shoulder-pieces of
the ephod [as] stones of memorial
for the children of Israel; and
Aaron shall bear their names be-
fore Jehovah upon his two shoul-
13 ders for a memorial. And thou

[k] Lit. 'toward sunrise:' so xxxviii. 13, &c. [l] Lit. 'shoulder'—one part of the side up to the entrance: so xxxviii. 14, 15. [m] Lit. 'fifty by fifty.' [n] See on xxv. 37.
[o] Or 'tunic,' 'shirt.' [p] אבנט, used as well for that of Aaron (see also ver. 39 and xxxix. 29) as for that of his sons. [q] חשב, of skilful workmanship: used only of the high priest's girdle—vers. 27, 28: xxxix. 5, 20, 21. [r] Or 'plaited-work:' so ver. 13, and xxxix. 6, 13, 16, 18.

14 shalt make enclosures of gold; and
two chains of pure gold; of laced
work shalt thou make them, of
wreathen work, and fasten the
wreathen chains to the enclosures.
15 And thou shalt make the breast-
plate of judgment of artistic work,
like the work of the ephod thou
shalt make it; of gold, blue, and
purple, and scarlet, and twined
16 byssus shalt thou make it. Square
shall it be, doubled; a span the
length thereof, and a span the
17 breadth thereof. And thou shalt
set in it settings[s] of stones—
four rows of stones: [one] row, a
sardoin,[t] a topaz, and an emerald
18 —the first row; and the second
row, a carbuncle, a sapphire, and
19 a diamond; and the third row, an
opal, an agate, and an amethyst;
20 and the fourth row, a chrysolite,
and an onyx, and a jasper; en-
closed in gold shall they be in their
21 settings. And the stones shall be
according to the names of the chil-
dren of Israel, twelve, according
to their names, engraved as a seal:
every one according to his name
shall they be for the twelve tribes.
22 And thou shalt make on the
breastplate chains of laced work,
of wreathen work, of pure gold.
23 And thou shalt make on the breast-
plate two rings of gold, and shalt
put the two rings on the two ends
24 of the breastplate. And thou shalt
put the two wreathen [cords] of
gold in the two rings on the ends
25 of the breastplate; and the two
ends of the two wreathen [cords]
thou shalt fasten to the two en-
closures, and shalt put [them] on
the shoulder-pieces of the ephod,
26 on the front thereof. And thou
shalt make two rings of gold, and
shalt put them on the two ends of
the breastplate, on the border
thereof, which faceth the ephod
27 inwards. And two rings of gold
shalt thou make, and shalt put
them upon the two shoulder-pieces
of the ephod underneath, to the
front thereof just by the coupling
thereof, above the girdle of the
28 ephod. And they shall bind the
breastplate with its rings to the
rings of the ephod with a lace of
blue, that it may be above the
girdle of the ephod, and that the
breastplate be not loosed from the
29 ephod. And Aaron shall bear the
names of the children of Israel in
the breastplate of judgment on his
heart, when he goes in to the
sanctuary, for a memorial before
30 Jehovah continually. And thou
shalt put into the breastplate of
judgment the Urim[v] and the
Thummim,[w] that they may be
upon Aaron's heart when he goeth
in before Jehovah; and Aaron
shall bear the judgment of the
children of Israel upon his heart
before Jehovah continually.
31 And thou shalt make the cloak
32 of the ephod all of blue. And its
opening for the head shall be in
the midst thereof; there shall be
a binding of woven work at its
opening round about; as the open-
ing of a coat of mail, it shall be in
33 it—it shall not rend. And on the
skirts thereof thou shalt make
pomegranates of blue, and purple,
and scarlet, round about the skirts
thereof; and bells of gold between
34 them round about: a golden bell
and a pomegranate, a golden bell
and a pomegranate, in the skirts of
35 the cloak round about. And it
shall be on Aaron for service; that
his sound may be heard when he
goeth into the sanctuary before
Jehovah, and when he cometh out,
that he may not die.
36 And thou shalt make a thin
plate of pure gold, and engrave
on it, as the engravings of a seal,
37 Holiness to Jehovah! And thou
shalt put it on a lace of blue, and
it shall be upon the turban—upon
the front of the turban shall it be.
38 And it shall be upon Aaron's fore-
head, and Aaron shall bear the
iniquity of the holy things, which
the children of Israel shall hallow
in all gifts of their holy things;
and it shall be continually on his
forehead, that they may be ac-
cepted before Jehovah.
39 And thou shalt weave[x] the vest
of byssus; and thou shalt make
a turban of byssus; and thou
shalt make a girdle of embroidery.
40 And for Aaron's sons thou shalt
make vests; and thou shalt make
for them girdles; and high caps
shalt thou make for them, for
41 glory and for ornament. And thou
shalt clothe with them Aaron thy
brother, and his sons with him;
and shalt anoint them, and conse-
crate them,[y] and hallow them,
that they may serve me as priests.
42 And thou shalt make them linen
trousers to cover the flesh of naked-
ness; from the loins even to the

[s] Lit. 'fill in it fillings.' [t] Carnelian. [v] Light. [w] Perfection. [x] Properly 'weave in checker work:' see ver. 4. [y] Lit. 'fill their hand: so xxix. 9, 33, 35; xxxii. 29, &c.

43 hips shall they reach. And they shall be upon Aaron and his sons when they enter into the tent of meeting, or when they come near to the altar to serve in the sanctuary; that they may not bear iniquity and die—an everlasting statute for him and his seed after him.

29 And this is the thing which thou shalt do to them to hallow them, that they may serve me as priests: take one young bullock, 2 and two rams without blemish, and unleavened bread, and unleavened cakes [z] mingled with oil, and unleavened wafers anointed with oil —of wheaten flour shalt thou 3 make them. And thou shalt put them into one basket, and present them in the basket, with the bul- 4 lock and the two rams. And Aaron and his sons thou shalt bring near the entrance of the tent of meeting, and shalt bathe them with 5 water. And thou shalt take the garments, and clothe Aaron with the vest, and the cloak of the ephod, and the ephod, and the breastplate, and shalt gird him 6 with the girdle of the ephod. And thou shalt put the turban upon his head, and fasten the holy dia- 7 dem to the turban, and shalt take the anointing oil, and pour [it] on his head, and anoint him.

8 And thou shalt bring his sons near, and clothe them with the 9 vests. And thou shalt gird them with the girdle—Aaron and his sons, and bind the high caps on them; and the priesthood shall be theirs for an everlasting statute; and thou shalt consecrate Aaron 10 and his sons. And thou shalt present the bullock before the tent of meeting; and Aaron and his sons shall lay [a] their hands upon 11 the head of the bullock; and thou shalt slaughter the bullock before Jehovah, at the entrance of the 12 tent of meeting; and thou shalt take of the blood of the bullock, and put it on the horns of the altar with thy finger, and shalt pour all the blood at the bottom 13 of the altar. And thou shalt take all the fat that covereth the inwards, and the net of the liver, and the two kidneys, and the fat that is upon them, and burn [b] 14 them upon the altar. And the flesh of the bullock, and its skin, and its dung, shalt thou burn with fire outside the camp: it is a sin- 15 offering. And thou shalt take one of the rams, and Aaron and his sons shall put their hands upon the 16 head of the ram; and thou shalt slaughter the ram, and shalt take its blood, and sprinkle [it] on the 17 altar round about. And thou shalt cut up the ram into its pieces, and wash its inwards, and its legs, and put [them] upon its pieces, 18 and upon its head; and thou shalt burn the whole ram upon the altar: it is a burnt-offering to Jehovah—a sweet odour; it is an offering by fire to Jehovah.

19 And thou shalt take the second ram, and Aaron and his sons shall lay their hands upon the head of 20 the ram; and thou shalt slaughter the ram, and take of its blood, and put [it] on the tip of the [right] ear of Aaron, and on the tip of the right ear of his sons, and on the thumb of their right hand, and on the great toe of their right foot; and thou shalt sprinkle the blood 21 upon the altar round about. And thou shalt take of the blood that is upon the altar, and of the anointing oil, and sprinkle [it] on Aaron, and on his garments, and on his sons, and on the garments of his sons with him; and he shall be hallowed, and his garments, and his sons, and his sons' garments 22 with him. Also of the ram shalt thou take the fat, and the fat-tail, and the fat that covereth the inwards, and the net of the liver, and the two kidneys, and the fat that is upon them, and the right shoulder—for it is a ram of conse- 23 cration—and one loaf of bread, and one cake of oiled bread, and one wafer out of the basket of the unleavened [bread] that is before 24 Jehovah; and thou shalt put all this in the hands of Aaron, and in the hands of his sons, and shalt wave them as a wave-offering be- 25 fore Jehovah. And thou shalt receive them of their hand and burn [them] upon the altar over the burnt-offering, for a sweet odour before Jehovah: it is an offering 26 by fire to Jehovah. And thou shalt take the breast of the ram of consecration which is for Aaron, and wave it as a wave-offering before Jehovah; and it shall be 27 thy part. And thou shalt hallow the breast of the wave-offering, and the shoulder of the heave-offering, that hath been waved and heaved up, of the ram of the conse-

[z] See on Lev. ii. 4. [a] 'Lean with:' so ver. 19. [b] הקטיר, term used for 'burning incense:' so vers. 18, 25; xxx. 7, 8, 20; xl. 27.

cration, of that which is for Aaron, and of [that] which is for his sons.
28 And they shall be for Aaron and his sons, as an everlasting statute, on the part of the children of Israel; for it is a heave-offering; and it shall be a heave-offering on the part of the children of Israel of the sacrifices of their peace-offerings, [as] their heave-offering to Jehovah.
29 And the holy garments of Aaron shall be his sons' after him, to be anointed therein, and to be conse-
30 crated in them. The son that is priest in his stead shall put them on seven days, when he cometh into the tent of meeting to serve in the sanctuary.
31 And thou shalt take the ram of the consecration, and boil its flesh
32 in a holy place. And Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket, at the entrance of the tent
33 of meeting. They shall eat the things with which the atonement was made, to consecrate [and] to hallow them; but a stranger shall not eat [of them], for they are holy.
34 And if [any] of the flesh of the consecration, and of the bread, remain until the morning, then thou shalt burn[c] the remainder with fire: it shall not be eaten,
35 for it is holy. And thus shalt thou do to Aaron, and to his sons, according to all that I have commanded thee: seven days shalt thou consecrate them.
36 And thou shalt offer every day a bullock as a sin-offering for atonement; and the altar shalt thou cleanse from sin,[d] by making atonement for it, and shalt
37 anoint it, to hallow it. Seven days shalt thou make atonement for the altar and hallow it; and the altar shall be most holy:[e] whatever toucheth the altar shall be holy.
38 And this is what thou shalt offer upon the altar—two lambs of the first year, day by day continually.
39 The one lamb thou shalt offer in the morning; and the other lamb thou shalt offer between the two
40 evenings. And with the one lamb a tenth part of wheaten flour mingled with beaten oil, a fourth part of a hin; and a drink-offering, a fourth part of a hin of wine.
41 And the second lamb shalt thou offer between the two evenings; as the oblation in the morning, and as its drink-offering shalt thou offer with this, for a sweet odour,
42 an offering by fire to Jehovah. It shall be a continual burnt-offering throughout your generations at the entrance of the tent of meeting before Jehovah, here I will meet with you, to speak there with thee.
43 And there will I meet with the children of Israel; and it shall be
44 hallowed by my glory. And I will hallow the tent of meeting, and the altar; and I will hallow Aaron and his sons, that they may serve
45 me as priests. And I will dwell in the midst of the children of Israel,
46 and will be their God. And they shall know that I am Jehovah their God, who have brought them forth out of the land of Egypt, to dwell in their midst: I am Jehovah their God.

30 And thou shalt make an altar for the burning of incense: of acacia-wood shalt thou make it;
2 a cubit the length thereof, and a cubit the breadth thereof—square shall it be; and two cubits its height; of itself shall be its
3 horns. And thou shalt overlay it with pure gold, the top[f] thereof, and the sides[g] thereof round about, and the horns thereof; and thou shalt make upon it a border of
4 gold round about. And two rings of gold shalt thou make for it under its border; by its two corners[h] shalt thou make [them], on the two sides thereof; and they shall be for receptacles for the
5 staves, with which to carry it. And thou shalt make the staves of acacia-wood, and overlay them
6 with gold. And thou shalt put it in front of the veil which is before the ark of the testimony in front of the mercy-seat which is over the testimony, where I will meet with
7 thee. And Aaron shall burn thereon fragrant incense:[i] every morning, when he dresseth the lamps,
8 he shall burn the incense. And when Aaron lighteth[j] the lamps between the two evenings, he shall burn the incense—a continual incense before Jehovah throughout
9 your generations. Ye shall offer up no strange incense thereon, nor burnt-offering, nor oblation; nei-
10 ther shall ye pour drink-offering thereon. And Aaron shall make

[c] שׂרף, as ver. 14, not employed for the burnt-offering. [d] Or 'purge from defilement:' cf. Lev. xiv. 49, 52. [e] Lit. 'holiness of holinesses:' so xxx. 36. [f] Lit. 'roof:' so xxxvii. 26. [g] Lit. 'walls:' so xxxvii. 26. [h] Lit. 'ribs.' [i] Lit. 'incense of fragrant drugs.' [j] See on xxv. 37.

atonement for[k] its horns once in the year: with the blood of the sin-offering of atonement shall he make atonement for[k] it, once in the year, throughout your generations: it is most holy to Jehovah.
11 And Jehovah spoke to Moses,
12 saying, When thou shalt take the sum of the children of Israel according to those of them that are numbered, then shall they give every man a ransom for his soul to Jehovah on their being numbered, that there be no plague among them on their being numbered.
13 This shall they give—every one that passeth among them that are numbered—half a shekel after the shekel of the sanctuary,—twenty gerahs the shekel; a half shekel shall be the heave-offering for Je-
14 hovah. Every one that passeth among those that are numbered, from twenty years old and above, shall give the heave-offering of Je-
15 hovah. The rich shall not give more, and the poor shall not give less than half a shekel, when ye give the heave-offering of Jehovah, to make atonement for your souls.
16 And thou shalt take the atonement-money of the children of Israel, and devote it to the service of the tent of meeting; and it shall be a memorial to the children of Israel before Jehovah, to make atonement for your souls.
17 And Jehovah spoke to Moses,
18 saying, Thou shalt also make a laver of copper, and its stand of copper, for washing; and thou shalt put it between the tent of meeting and the altar, and shalt
19 put water in it. And Aaron and his sons shall wash their hands and
20 their feet out of it. When they go into the tent of meeting, they shall wash with water, that they may not die; or when they come near to the altar to serve, to burn an
21 offering by fire to Jehovah. And they shall wash their hands and their feet, that they may not die; and it shall be an everlasting statute for them, for him and for his seed throughout their generations.
22 And Jehovah spoke to Moses,
23 saying, And thou, take best spices —of liquid myrrh five hundred [shekels], and of sweet cinnamon the half—two hundred and fifty, and of sweet myrtle two hundred
24 and fifty, and of cassia five hundred, after the shekel of the sanc-
25 tuary, and of olive oil a hin; and make of it an oil of holy ointment, a perfume of perfumery after the work of the perfumer: it shall be
26 the holy anointing oil. And thou shalt anoint the tent of meeting with it, and the ark of the testi-
27 mony, and the table and all its utensils, and the lamp-stand and its utensils, and the altar of in-
28 cense, and the altar of burnt-offering and all its utensils, and the
29 laver and its stand. And thou shalt hallow them, that they may be most holy: whatever toucheth
30 them shall be holy. And Aaron and his sons thou shalt anoint, and shalt hallow them, that they may
31 serve me as priests. And thou shalt speak to the children of Israel, saying, A holy anointing oil shall this be unto me throughout your
32 generations. Upon man's flesh shall it not be poured, neither shall ye make [any] like it, after the preparation of it: it is holy—holy
33 shall it be unto you. Whoever compoundeth [any] like it, or whoever putteth [any] of it upon any strange thing, shall be cut off from his peoples.
34 And Jehovah said to Moses, Take fragrant drugs—stacte, and onycha, and galbanum—fragrant drugs and pure frankincense; in
35 like proportions shall it be. And thou shalt make it into incense, a perfume, after the work of the
36 perfumer, salted, pure, holy. And thou shalt beat [some] of it to powder, and put [some] of it before the testimony in the tent of meeting, where I will meet with thee: it shall be unto you most holy.
37 And the incense that thou shalt make, ye shall not make for yourselves according to the proportions of it; it shall be unto thee
38 holy to Jehovah. Whoever maketh like unto it, to smell it, shall be cut off from his peoples.

31 And Jehovah spoke to Moses,
2 saying, See, I have called by name Bezaleel the son of Uri, the son of Hur, of the tribe of Judah,
3 and have filled him with the spirit of God, in wisdom, and in understanding, and in knowledge, and
4 in every work, to devise artistic work—to work in gold, and in
5 silver, and in copper, and in cutting of stones, for setting, and for carving of timber—to work in all
6 manner of work. And I, behold, I have given with him Aholiab the son of Ahisamach, of the tribe of Dan; and in the heart of every one that is wise-hearted have I

[k] Or 'upon;' so xxix. 36.

given wisdom, that they may make all that I have commanded thee—
7 the tent of meeting and the ark of the testimony, and the mercy-seat that is thereupon, and all the
8 utensils of the tent, and the table and its utensils, and the pure lampstand and all its utensils, and the
9 altar of incense; and the altar of burnt-offering and all its utensils, and the laver and its stand;
10 and the garments of service, both the holy garments of Aaron the priest, and the garments of his
11 sons, to serve as priests; and the anointing oil, and the incense of fragrant drugs for the sanctuary: according to all that I have commanded thee shall they do.
12 And Jehovah spoke to Moses,
13 saying, And thou, speak thou unto the children of Israel, saying, Surely my sabbaths shall ye keep; for this is a sign between me and you throughout your generations, that ye may know that it is I, Jehovah, who do hallow you.
14 Keep the sabbath, therefore; for it is holy unto you; every one that profaneth it shall certainly be put to death: yea, whoever doeth work on it, that soul shall be cut
15 off from among his peoples. Six days shall work be done; but on the seventh day is the sabbath of rest, holy to Jehovah: whoever doeth work on the sabbath day shall certainly be put to death.
16 And the children of Israel shall keep the sabbath, to observe the sabbath throughout their generations—[it is] an everlasting cove-
17 nant. It shall be a sign between me and the children of Israel for ever; for [in] six days Jehovah made the heavens and the earth, and on the seventh day he rested, and was refreshed.
18 And he gave to Moses, when he had ended speaking with him on mount Sinai, the two tables of testimony, tables of stone, written with the finger of God.

32 And when the people saw that Moses delayed to come down from the mountain, the people collected together to Aaron, and said to him, Up, make us a god,[l] who will go before us; for this Moses, the man that has brought us up out of the land of Egypt,—we do not know what is become
2 of him! And Aaron said to them, Break off the golden rings that are in the ears of your wives, of your sons, and of your daughters, and
3 bring [them] to me. Then all the people broke off the golden rings that were in their ears, and brought
4 [them] to Aaron. And he took [them] out of their hand, and fashioned it with a chisel and made of it a molten calf: and they said, This is thy god, Israel, who has brought thee up out of the land of
5 Egypt! And Aaron saw [it], and built an altar before it; and Aaron made a proclamation, and said, To-morrow is a feast to Jehovah!
6 And they rose up early on the morrow, and offered up burnt-offerings, and brought peace-offerings; and the people sat down to eat and to drink, and rose up to sport.
7 Then Jehovah said to Moses, Away, go down! for thy people, which thou hast brought out of the land of Egypt, is acting corruptly.
8 They have turned aside quickly out of the way that I commanded them: they have made themselves a molten calf, and have bowed down to it, and have sacrificed thereunto, and said, This is thy god, Israel, who has brought thee
9 up out of the land of Egypt! And Jehovah said to Moses, I see this people, and behold, it is a stiff-
10 necked people. And now let me alone, that my anger may burn against them, and I may consume them; and I will make of thee a great nation.
11 And Moses besought Jehovah his God, and said, Why, Jehovah, doth thy wrath burn against thy people, which thou hast brought forth out of the land of Egypt with great power and with a strong
12 hand? Why should the Egyptians speak, and say, For misfortune he has brought them out, to slay them on the mountains, and to annihilate them from the face of the earth? Turn from the heat of thine anger, and repent of this evil
13 against thy people! Remember Abraham, Isaac and Israel, thy servants, to whom thou sworest by thyself, and saidst to them, I will multiply your seed as the stars of heaven, and all this land that I have spoken of will I give to your seed, and they shall possess [it] for
14 ever! And Jehovah repented of the evil that he had said he would do to his people.
15 And Moses turned and went down from the mountain, [with] the two tables of the testimony in his hand—tables written on both their sides: on this side and on

[l] Or 'gods:' similarly vers. 4, 8, 23, 31.

16 that were they written. And the tables [were] God's work, and the writing was God's writing, en-
17 graven on the tables. And Joshua heard the noise of the people as they shouted, and said to Moses, There is a shout of war in the
18 camp. And he said, It is not the sound of a shout of victory, neither is it the sound of a shout of defeat: [m] it is the noise of alternate singing
19 I hear. And it came to pass, when he came near the camp, and saw the calf and the dancing, that Moses' anger burned, and he cast the tables out of his hands, and shattered them beneath the moun-
20 tain. And he took the calf that they had made, and burned [it] with fire, and ground it to powder, and strewed [it] on the water, and made the children of Israel drink
21 [it]. And Moses said to Aaron, What has this people done to thee, that thou hast brought so great
22 a sin on them? And Aaron said, Let not the anger of my lord burn! thou knowest the people, that
23 they are [set] on mischief. And they said to me, Make us a god, who will go before us; for this Moses, the man that has brought us up out of the land of Egypt, we do not know what is become of
24 him! And I said to them, Who has gold? They broke [it] off, and gave [it] me, and I cast it into the fire, and there came out this
25 calf. And Moses saw the people how they were stripped; [n] for Aaron had stripped them to [their] shame before their adversaries.
26 And Moses stood in the gate of the camp, and said, He that is for Jehovah, [let him come] to me. And all the sons of Levi gathered
27 to him. And he said to them, Thus saith Jehovah, the God of Israel: Put every man his sword upon his hip; go and return from gate to gate through the camp, and slay every man his brother, and every man his friend, and every
28 man his neighbour. And the sons of Levi did according to the word of Moses; and there fell of the people that day about three thou-
29 sand men. And Moses said, Consecrate yourselves to-day to Jehovah, yea, every man with [o] his son, and with his brother, and bring on yourselves a blessing to-day.
30 And it came to pass the next day, that Moses said to the people, Ye have sinned a great sin. And now I will go up to Jehovah: perhaps I shall make atonement for
31 your sin. And Moses returned to Jehovah, and said, Alas, this people has sinned a great sin, and they have made themselves a god of
32 gold! And now, if thou wilt forgive their sin .... but if not, blot me, I pray thee, out of thy book
33 that thou hast written. And Jehovah said to Moses, Whoever hath sinned against me, him will
34 I blot out of my book. And now go, lead the people whither I have told thee: behold, my Angel shall go before thee; but in the day of my visiting I will visit their sin
35 upon them. And Jehovah smote the people, because they made the calf, which Aaron had made.

33 And Jehovah said to Moses, Depart, go up hence, thou and the people that thou hast brought up out of the land of Egypt, into the land that I swore unto Abraham, to Isaac, and to Jacob, saying, Unto thy seed will I give it,
2 (and I will send an angel before thee, and dispossess the Canaanite, the Amorite, and the Hittite, and the Perizzite, the Hivite, and the
3 Jebusite,) into a land flowing with milk and honey; for I will not go up in the midst of thee, for thou art a stiff-necked people,—lest I
4 consume thee on the way. And when the people heard this evil word, they mourned; and no man
5 put on his ornaments. Now Jehovah had said to Moses, Say unto the children of Israel, Ye are a stiff-necked people: in one moment I will come up into the midst of thee and will consume thee. And now put off thine ornaments from thee, and I will know what I will
6 do unto thee. And the children of Israel stripped themselves of their ornaments at [p] mount Horeb.
7 And Moses took the tent, and pitched it outside the camp, far from the camp, and called it the Tent of meeting. And it came to pass [that] every one who sought Jehovah went out to the tent of meeting which was outside the
8 camp. And it came to pass, when Moses went out to the tent, all the people rose up, and stood every man at the entrance of his tent, and they looked after Moses until
9 he entered into the tent. And it came to pass when Moses entered into the tent, the pillar of cloud descended, and stood at the en-

[m] Strictly 'answer of power ... answer of weakness.' [n] Or 'unbridled.' [o] Others, 'against.' [p] Or 'from;' i.e. from that time.

trance of the tent, and [Jehovah]
10 talked with Moses. And all the people saw the pillar of cloud standing at the entrance of the tent; and all the people rose and worshipped, every man at the
11 entrance of his tent. And Jehovah spoke with Moses face to face, as a man speaks with his friend. And he returned to the camp; but his attendant, Joshua the son of Nun, a young man, departed not from within the tent.
12 And Moses said to Jehovah, Behold, thou sayest unto me, Bring up this people; but thou dost not let me know whom thou wilt send with me; and thou hast said, I know thee by name, and thou hast also found grace in mine eyes.
13 And now, if indeed I have found grace in thine eyes, make me now to know thy way[q], that I may know thee, that I may find grace in thine eyes; and consider that
14 this nation is thy people! And he said, My presence shall go, and
15 I will give thee rest. And he said to him, If thy presence do not go,
16 bring us not up hence. And how shall it be known then that I have found grace in thine eyes—I and thy people? [Is it] not by thy going with us? so shall we be distinguished, I and thy people, from every people that is on the face of the earth.
17 And Jehovah said to Moses, I will do this thing also that thou hast said; for thou hast found grace in mine eyes, and I know
18 thee by name. And he said, Let me, I pray thee, see thy glory.
19 And he said, I will make all my goodness pass before thy face, and I will proclaim the name of Jehovah before thee; and I will be gracious to whom I will be gracious, and I will shew mercy on whom I
20 will shew mercy. And he said, Thou canst not see my face; for Man shall not see me, and live.
21 And Jehovah said, Behold, [there is] a place by me: there shalt thou
22 stand on the rock. And it shall come to pass, when my glory passeth by, that I will put thee in a cleft of the rock, and will cover thee with my hand, until I have passed
23 by. And I will take away my hand, and thou shalt see me from behind; but my face shall not be seen.

34 And Jehovah said to Moses, Hew for thyself two tables of stone like the first; and I will write upon the tables the words that were upon the first tables,
2 which thou hast broken. And be ready for the morning, and go up in the morning to mount Sinai, and stand there before me on the
3 top of the mountain. And let no man go up with thee, neither shall any man be seen on all the mountain; neither shall sheep and oxen feed in front of that mountain.
4 And he hewed two tables of stone like the first; and Moses rose up early in the morning and went up to mount Sinai, as Jehovah had commanded him, and took in his hand the two tables of stone.
5 And Jehovah came down in the cloud, and stood beside him there, and proclaimed the name of Jeho-
6 vah. And Jehovah passed by before his face, and proclaimed, Jehovah, Jehovah God[r] merciful and gracious, slow to anger, and abundant in goodness and truth,
7 keeping mercy unto thousands, forgiving iniquity and transgression and sin, but by no means clearing [the guilty]; visiting the iniquity of the fathers upon the children, and upon the children's children, upon the third and upon
8 the fourth [generation]. And Moses made haste, and bowed his head to the earth and worshipped,
9 and said, If indeed I have found grace in thine eyes, Lord, let the Lord, I pray thee, go in our midst; for it is a stiff-necked people; and pardon our iniquity and our sin, and take us for an inheritance!
10 And he said, Behold, I make a covenant: before all thy people I will do marvels that have not been done[s] in all the earth, nor in any nation; and all the people in the midst of which thou [art] shall see the work of Jehovah; for a terrible thing it shall be that I will do with thee.
11 Observe what I command thee this day: behold, I will drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and
12 the Jebusite. Take heed to thyself, that thou make no covenant with the inhabitants of the land to which thou shalt come, lest it be
13 a snare in the midst of thee; but ye shall demolish their altars, shatter their statues, and hew
14 down their Asherahs.[t] For thou shalt worship no other God; for Jehovah—Jealous is his name—is

[q] Lit. 'ways.' [r] *El.* [s] Lit. 'created.' [t] Images of the goddess Asherah: possibly the same as Ashtoreth (Astarte).

15 a jealous God; [u] lest [v] thou make
a covenant with the inhabitants of
the land, and then, when they go
a whoring after their gods, and
sacrifice unto their gods, thou be
invited, and eat of their [w] sacrifice,
16 and thou take of their [w] daughters
unto thy sons, and their [w] daugh-
ters go a whoring after their gods,
and make thy sons go a whoring
17 after their gods.—Thou shalt make
18 thyself no molten gods.—The feast
of the unleavened bread shalt thou
keep: seven days shalt thou eat
unleavened bread, as I have com-
manded thee, at the appointed
time of the month Abib; for in
the month Abib thou camest out
19 from Egypt.—All that openeth the
womb [is] mine; and all the cattle
that is born a male, the firstling of
20 ox and sheep. But the firstling of
an ass thou shalt ransom with a
lamb; [x] and if thou ransom [it]
not, then shalt thou break its
neck. All the first-born of thy
sons thou shalt ransom; and none
shall appear before me empty.—
21 Six days shalt thou work, but on
the seventh day thou shalt rest;
in ploughing time and in harvest
22 thou shalt rest.—And thou shalt
observe the feast of weeks, of the
first-fruits of wheat-harvest, and
the feast of ingathering at the
23 turn of the year. Thrice in the
year shall all thy males appear
before the Lord Jehovah, the God
24 of Israel. For I will dispossess the
nations before thee, and enlarge
thy border, and no man shall
desire thy land, when thou goest
up to appear before the face of
Jehovah thy God thrice in the
25 year.—Thou shalt not offer [y] the
blood of my sacrifice with leaven;
neither shall the sacrifice of the
feast of the passover be left over
26 night until the morning.—The first
of the first-fruits of thy land shalt
thou bring into the house of Jeho-
vah thy God. Thou shalt not boil
a kid in its mother's milk.
27 And Jehovah said to Moses,
Write thee these words; for after
the tenor of these words have I
made a covenant with thee and
28 with Israel.—And he was there
with Jehovah forty days and forty
nights; he ate no bread, and drank
no water.—And he wrote on the
tables the words of the covenant,
the ten words.
29 And it came to pass, when
Moses came down from mount
Sinai—and the two tables of testi-
mony were in Moses' hand, when
he came down from the mountain
—that Moses knew not that the
skin of his face shone through his
30 talking [z] with him. And Aaron
and all the children of Israel saw
Moses, and behold, the skin of his
face shone; and they were afraid
31 to come near him. And Moses
called to them; and they turned
to him,—Aaron and all the princi-
pal men of the assembly; and
32 Moses talked with them. And
afterwards, all the children of Is-
rael came near; and he gave them
in commandment all that Jehovah
had spoken with him on mount
33 Sinai. And Moses ended speaking
with them; and he had put [a] on
34 his face a veil. And when Moses
went in before Jehovah to speak
with him, he took the veil off, un-
til he came out; and he came out,
and spoke to the children of Israel
35 what he was commanded. And
the children of Israel saw the face
of Moses, that the skin of Moses'
face shone; and Moses put the veil
on his face again, until he went in
to speak with him.

35 And Moses collected all the
assembly of the children of Is-
rael, and said to them, These are
the things which Jehovah has
2 commanded, to do them. Six days
shall work be done, but on the
seventh day there shall be to you
a holy day, [b] a sabbath of rest to
Jehovah: whoever does work on
3 it shall be put to death. Ye shall
kindle no fire throughout your
dwellings upon the sabbath day.
4 And Moses spoke to all the
assembly of the children of Israel,
saying, This is the word which
Jehovah has commanded, saying,
5 Take from among you a heave-
offering to Jehovah: every one
whose heart [is] willing, let him
bring it, Jehovah's heave-offering
6 —gold, and silver, and copper, and
blue, and purple, and scarlet, and

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[u] *El.* [v] Or 'beware lest.' [w] Lit. 'his.' [x] Or 'kid.' [y] Here שׁחט, 'kill, slaughter.' In xxiii. 18, זבח, 'sacrifice.' [z] Or 'while he talked.' [a] So the Dutch: I apprehend rightly. The force would be: 'having (or, when he had) put a covering over his face.' Verse 35 would, I think, imply that as long as he was getting these divine communications he kept the veil over his face, except when he went into the sanctuary. 2 Cor. iii., which has been alleged for the opposite view, proves this, for it alludes to the fact in saying of the veil on Israel's heart, that when they turned to the Lord it would be taken off. [b] Lit. 'holiness.'

7 byssus, and goats' [hair], and rams' skins dyed red, and badgers'
8 skins, and acacia-wood, and oil for the light, and spices for the anointing oil, and for the incense of fra-
9 grant drugs; and onyx stones, and stones to be set for the ephod, and
10 for the breastplate. And all who are wise-hearted among you shall come and make all that Jehovah
11 has commanded: the tabernacle, its tent, and its covering, its clasps, and its boards, its bars, its pillars,
12 and its bases; the ark, and its staves; the mercy-seat, and the
13 veil of separation;[c] the table and its staves, and all its utensils, and
14 the shewbread; and the lamp-stand for the light, and its utensils, and its lamps, and the oil for the
15 light; and the altar of incense, and its staves; and the anointing-oil, and the incense of fragrant drugs; and the entrance-curtain at the entrance of the tabernacle;
16 the altar of burnt-offering, and the copper grating for it, its staves, and all its utensils; the laver and
17 its stand; the hangings of the court, its pillars, and its bases, and the curtains of the gate of the
18 court; the pegs of the tabernacle, and the pegs of the court, and
19 their cords; the garments of service, to do service in the sanctuary, the holy garments for Aaron the priest, and the garments of his sons, to serve as priests.
20 And all the assembly of the children of Israel departed from before
21 Moses. And they came, every one whose heart moved him, and every one whose spirit prompted him; they brought Jehovah's heave-offering for the work of the tent of meeting, and for all its service,
22 and for the holy garments. And they came, both men and women; every one who was of willing heart brought nose-rings, and earrings, and rings, and bracelets, all kinds of utensils of gold: every man that waved a wave-offering of gold to
23 Jehovah. And every man with whom was found blue, and purple, and scarlet, and byssus, and goats' [hair], and rams' skins dyed red, and badgers' skins, brought [them].
24 All they that offered[d] a heave-offering of silver and copper brought Jehovah's heave-offering. And every one with whom was found acacia-wood for all manner of work of the service, brought [it].
25 And every woman that was wise-hearted spun with her hands, and brought what she had spun: the blue, and the purple, and the
26 scarlet, and the byssus. And all the women whose heart moved them in wisdom spun goats' [hair].
27 And the principal men brought the onyx stones, and the stones to be set, for the ephod, and for the
28 breastplate; and the spice, and the oil for the light, and for the anointing oil, and for the incense
29 of fragrant drugs. The children of Israel brought a voluntary offering to Jehovah, every man and woman whose heart prompted them to bring for all manner of work, which Jehovah, by the hand of Moses, had commanded to be done.
30 And Moses said to the children of Israel, See, Jehovah has called by name Bezalcel the son of Uri, the son of Hur, of the tribe of
31 Judah, and he has filled him with the spirit of God, in wisdom, in understanding, and in knowledge, and in all manner of workmanship,
32 and to devise artistic things: to work in gold, and in silver, and in
33 copper, and in cutting of stones, for setting, and in carving of wood,
34 to execute all artistic work; and he has put in his heart to teach, he
35 and Aholiab, the son of Ahisamach, of the tribe of Dan: he has filled them with wisdom of heart, to work all manner of work of the engraver, and of the artificer, and of the embroiderer, in blue, and in purple, in scarlet, and in byssus, and of the weaver, [even] of them that do every kind of work, and of those that devise artistic work.

36 Then wrought Bezalcel and Aholiab, and every man that was wise-hearted, in whom Jehovah had put wisdom and understanding to know how to work all manner of work of the service of the sanctuary—according to all that Jehovah had commanded.
2 And Moses called Bezalcel and Aholiab, and every man that was wise-hearted, in whose heart God had put wisdom, every one whose heart moved him to come to the
3 work to do it. And they took from Moses every heave-offering that the children of Israel had brought for the work of the service of the sanctuary, to make it. And they still brought him voluntary offerings morning by morning.
4 And all the wise men that wrought all the work of the sanctuary came, every man from his work

[c] Strictly, 'veil of the cover,' or 'covering veil:' so xxxix. 34; xl. 21. [d] Lit. 'heaved.'

5 which they wrought, and spoke
to Moses, saying, The people bring
much more than enough for the
service of the work that Jehovah
6 commanded to be done. Then
Moses gave commandment, and
they caused it to be proclaimed
through the camp, saying, Let
neither man nor woman make any
more work for the heave-offering
of the sanctuary! So the people
7 were restrained from bringing; for
the work they had was sufficient
for all the work to do it, and it was
too much.
8 And every wise-hearted man
among those that wrought the
work of the tabernacle made ten
curtains of twined byssus, and
blue, and purple, and scarlet:
[with] cherubim of artistic work
9 did he make them. The length
of one curtain was twenty-eight
cubits, and the breadth of one cur-
tain four cubits—one measure for
10 all the curtains. And he coupled
five of the curtains one to another,
and [the other] five curtains coup-
11 led he one to another. And he
made loops of blue on the edge of
one curtain at the edge of the
coupling; he did likewise in the
edge of the outermost curtain in
12 the other coupling. He made fifty
loops in one curtain, and he made
fifty loops at the end of the curtain
that was in the other coupling: the
loops were opposite to one another.
13 And he made fifty clasps of gold,
and coupled the curtains together
with the clasps, so that the taber-
nacle became one.
14 And he made curtains of goats'
[hair] for the tent over the taber-
nacle: eleven curtains did he make
15 them. The length of one curtain
was thirty cubits, and four cubits
the breadth of one curtain—one
measure for the eleven curtains.
16 And he coupled five of the curtains
by themselves, and six of the cur-
17 tains by themselves. And he made
fifty loops on the edge of the outer-
most curtain in the coupling, and
fifty loops made he on the edge of the
18 curtain in the other coupling. And
he made fifty clasps of copper to
couple the tent, that it might be one.
19 And he made a covering for the
tent [of] rams' skins dyed red, and
a covering of badgers' skins above
[that].
20 And he made the boards for the
tabernacle of acacia-wood, stand-
21 ing up; ten cubits the length of
the boards, and one cubit and a
half the breadth of one board;
22 two tenons in one board, connected
one with the other: thus did he
make for all the boards of the
23 tabernacle. And he made the
boards for the tabernacle: twenty
boards for the south side south-
24 ward; and he made forty bases of
silver under the twenty boards,
two bases under one board, for its
two tenons, and two bases under
another board for its two tenons.
25 And for the other side of the taber-
nacle, on the side toward the north,
26 he made twenty boards, and their
forty bases of silver, two bases
under one board, and two bases
27 under another board. And at the
rear of the tabernacle, westward,
28 he made six boards; and he made
two boards for the corners of the
29 tabernacle at the rear; and they
were joined beneath, and were
coupled together at the top thereof
into [e] one ring: thus he did to
both of them in both the corners;
30 and there were eight boards, and
their silver bases: sixteen bases,
under every board two bases.—
31 And he made bars of acacia-wood:
five for the boards of the one side
32 of the tabernacle, and five bars for
the boards of the other side of the
tabernacle, and five bars for the
boards of the tabernacle at the rear,
33 westward. And he made the middle
bar in the midst of the boards reach
34 from one end to the other. And he
overlaid the boards with gold; and
made their rings of gold [as] recep-
tacles for the bars; and overlaid
the bars with gold.
35 And he made the veil of blue,
and purple, and scarlet, and twined
byssus: of artistic work he made
36 it [with] cherubim. And he made
four pillars of acacia [wood] for
it, and overlaid them with gold;
their hooks were of gold; and he
cast for them four bases of silver.
37 And he made a curtain for the
entrance of the tent of blue, and
purple, and scarlet, and twined
38 byssus, of embroidery; and its
five pillars with their hooks; and
he overlaid their capitals and their
connecting-rods with gold; and
their five bases were of copper.

37 And Bezaleel made the ark
of acacia-wood; two cubits and
a half the length thereof, and a
cubit and a half the breadth
thereof, and a cubit and a half the
2 height thereof. And he overlaid
it with pure gold inside and out-
side, and made a border of gold

[e] Or 'to.'

upon it round about. And he cast
for it four rings of gold, for its four
corners: two rings on the one side
of it, and two rings on the other
side of it. And he made staves of
acacia-wood and overlaid them
with gold. And he put the staves
into the rings on the sides of the
ark, to carry the ark.—And he
made a mercy-seat of pure gold;
two cubits and a half the length
thereof, and one cubit and a half
the breadth thereof. And he made
two cherubim of gold; of beaten
work did he make them, at the
two ends of the mercy-seat; one
cherub at the end of one side, and
one cherub at the end of the other
side; out of the mercy-seat he
made the two cherubim at the two
ends thereof. And the cherubim
spread out [their] wings over it,
covering over with their wings the
mercy-seat; and their faces were
opposite to one another: the faces
of the cherubim were [turned] to-
ward the mercy-seat.

And he made the table of acacia-
wood; two cubits the length there-
of, and a cubit the breadth thereof,
and a cubit and a half the height
thereof. And he overlaid it with
pure gold, and made upon it a
border of gold round about. And
he made for it a margin of a hand-
breadth round about; and made
a border of gold for the margin
thereof round about. And he cast
for it four rings of gold, and put
the rings on the four corners that
were on the four feet thereof.
Close to the margin were the rings,
as receptacles of the staves to
carry the table. And he made the
staves of acacia-wood, and overlaid
them with gold, to carry the table.
And he made the utensils that were
on[f] the table, the dishes thereof,
and the cups thereof, and the bowls
thereof, and the goblets with which
to pour out, of pure gold.

And he made the candlestick[g] of
pure gold; [of] beaten work he
made the candlestick: its base,
and its shaft, its cups, its knobs,
and its flowers were of itself. And
six branches went out of the sides
thereof—three branches of the
candlestick out of the one side
thereof, and three branches of the
candlestick out of the other side
thereof; [there were] three cups
shaped like almonds[h] in the one
branch, a knob and a flower; and
three cups shaped like almonds in
the other branch, a knob and a
flower: so in the six branches
which went out of the candlestick.
And in the candlestick were four
cups, shaped like almonds, its
knobs, and its flowers; and a knob
under two branches thereof, and
[again] a knob under two branches
thereof, and [again] a knob under
two branches thereof, for the six
branches which went out of it.
Their knobs and their branches
were of itself—all of one beaten
work of pure gold. And he made
the seven lamps thereof, and the
snuffers thereof, and the snuff-
trays thereof, of pure gold. Of
a talent of pure gold he made it,
and all its utensils.

And he made the altar of in-
cense of acacia-wood; a cubit the
length thereof, and a cubit the
breadth thereof, square, and two
cubits the height thereof: its horns
were of itself. And he overlaid it
with pure gold, the top thereof,
and the sides thereof round about,
and the horns thereof; and made
upon it a border of gold round
about. And he made two rings of
gold for it under its border, by
its two corners, on the two sides
thereof, as receptacles for the
staves with which to carry it.
And he made the staves of acacia-
wood, and overlaid them with gold.

And he made the holy anointing
oil, and the pure incense of fra-
grant drugs, according to the work
of the perfumer.

38 And he made the altar of
burnt-offering of acacia-wood;
five cubits the length thereof, and
five cubits the breadth thereof,
square, and three cubits the height
thereof. And he made its horns
on the four corners thereof; its
horns were of itself; and he over-
laid it with copper. And he made
all the utensils of the altar: the
pots, and the shovels, and the
bowls, the forks, and the firepans;
all its utensils made he of copper.
And he made for the altar a grat-
ing of network of copper under its
ledge from beneath, to the very
middle of it. And he cast four
rings for the four corners of the
grating of copper, as receptacles
for the staves. And he made the
staves of acacia-wood, and over-
laid them with copper. And he put
the staves into the rings on the sides
of the altar, with which to carry it.
Hollow with boards did he make it.

[f] Or 'for.' [g] Or 'lamp-stand,' and so in all the passage. [h] Or 'almond-flowers,' and so elsewhere.

8 And he made the laver of copper, and its stand of copper, of the mirrors of the crowds of women who crowded before the entrance of the tent of meeting.
9 And he made the court. On the south side southward, the hangings of the court were of twined byssus,
10 a hundred cubits; their pillars twenty, and their bases twenty, of copper; the hooks of the pillars and their connecting-rods of silver.
11 And on the north side, a hundred cubits; their pillars twenty, and their bases twenty, of copper; the hooks of the pillars and their con-
12 necting-rods of silver. And on the west side, hangings of fifty cubits; their pillars ten, and their bases ten; the hooks of the pillars and their connecting-rods of silver.
13 And for the east side, eastward,
14 fifty cubits; the hangings on the one wing of fifteen cubits, their pillars three, and their bases three;
15 and on the other wing, on this side as on that side of the gate of the court, hangings of fifteen cubits, their pillars three, and their bases
16 three. All the hangings of the court round about were of twined
17 byssus; and the bases of the pillars of copper, the hooks of the pillars and their connecting-rods of silver, and the overlaying of their capitals of silver; and all the pillars of the court were fastened together with [rods of] silver.—
18 And the curtain of the gate of the court was of embroidery of blue, and purple, and scarlet, and twined byssus; and the length was twenty cubits, and the height like the breadth, five cubits, just as the
19 hangings of the court; and their pillars four, and their bases four, of copper; their hooks of silver, and the overlaying of their capitals and their connecting-rods of
20 silver. And all the pegs for the tabernacle and for the court round about were of copper.
21 These are the things numbered of the tabernacle, the tabernacle of the testimony, which were counted, according to the commandment of Moses, by the service of the Levites, under the hand of Ithamar, son of Aaron the
22 priest. And Bezaleel the son of Uri, the son of Hur, of the tribe of Judah, made all that Jehovah
23 had commanded Moses; and with him Aholiab, son of Ahisamach, of the tribe of Dan, an engraver and artificer, and an embroiderer in blue, and in purple, and in scarlet,
24 and in byssus. All the gold that it took for the work in all the work of the sanctuary—the gold of the wave-offering, was twenty-nine talents, and seven hundred and thirty shekels, according to the
25 shekel of the sanctuary. And the silver of them that were numbered of the assembly was a hundred talents, and a thousand seven hundred and seventy-five shekels, according to the shekel of the sanc-
26 tuary: a bekah the head—half a shekel, according to the shekel of the sanctuary, for every one that passed the numbering from twenty years old and upward, [of] the six hundred and three thousand five
27 hundred and fifty. And there were a hundred talents of silver for casting the bases of the sanctuary, and the bases of the veil; a hundred bases of a hundred ta-
28 lents, a talent for a base. And of the thousand seven hundred and seventy-five [shekels] he made the hooks for the pillars, and overlaid their capitals, and fastened them
29 [with rods]. And the copper of the wave-offering was seventy talents, and two thousand four
30 hundred shekels. And he made with it the bases for the entrance of the tent of meeting, and the copper altar, and the copper grating for it, and all the utensils of
31 the altar. And the bases of the court round about, and the bases of the gate of the court, and all the pegs of the tabernacle, and all the pegs of the court round about.

39 And of the blue and purple and scarlet they made garments of service, for service in the sanctuary, and made the holy garments for Aaron; as Jehovah had
2 commanded Moses. And he made the ephod of gold, blue, and purple, and scarlet, and twined byssus.
3 And they beat the gold into thin plates, and cut it [into] wires, to work it artistically into the blue, and into the purple, and into the
4 scarlet, and into the byssus. They made shoulder-pieces for it, joining it: at its two ends was it
5 joined together. And the girdle of his ephod, which was on it, was of the same, according to its work, of gold, blue, and purple, and scarlet, and twined byssus; as Jehovah had commanded Moses.
6 And they wrought the onyx stones mounted in[i] enclosures of gold,

[i] Or 'surrounded by.'

engraved with the engravings of a seal, according to the names of
7 the sons of Israel. And he put them on the shoulder-pieces of the ephod, [as] stones of memorial for the children of Israel; as Jehovah had commanded Moses.
8 And he made the breastplate of artistic work, like the work of the ephod, of gold, blue, and purple, and scarlet, and twined byssus.
9 It was square; double did they make the breastplate, a span the length thereof, and a span the
10 breadth thereof, doubled. And they set in it four rows of stones: [one] row, a sardoin, a topaz, and
11 an emerald—the first row; and the second row, a carbuncle, a
12 sapphire, and a diamond; and the third row, an opal, an agate, and
13 an amethyst; and the fourth row, a chrysolite, an onyx, and a jasper; mounted in[j] enclosures of gold in
14 their settings. And the stones were according to the names of the children of Israel, twelve, according to their names, engraved as a seal, every one according to his
15 name, for the twelve tribes. And they made on the breastplate chains of laced work of wreathen
16 work, of pure gold. And they made two settings[k] of gold, and two gold rings, and put the two rings on the two ends of the breast-
17 plate. And they put the two wreathen [cords] of gold in the two rings on the ends of the breast-
18 plate; and the two ends of the two wreathen [cords] they fastened to the two settings,[k] and put them on the shoulder-pieces of the ephod,
19 on the front thereof. And they made two rings of gold, and put [them] on the two ends of the breastplate, on the border thereof, which faceth the ephod inwards.
20 And they made two rings of gold, and put them upon the two shoulder-pieces of the ephod underneath, to the front thereof, just by the coupling thereof, above the girdle
21 of the ephod. And they bound the breastplate with its rings to the rings of the ephod with lace of blue, that it might be above the girdle of the ephod, and that the breastplate might not be loosed from the ephod; as Jehovah had commanded Moses.
22 And he made the cloak of the ephod of woven work, all of blue;
23 and the opening of the cloak in its middle, as the opening of a coat of mail; a binding was round about the opening, that it should
24 not rend. And they made on the skirts of the cloak pomegranates of blue and purple and scarlet,
25 twined. And they made bells of pure gold, and put the bells between the pomegranates, in the skirts of the cloak, round about,
26 between the pomegranates: a bell and a pomegranate, a bell and a pomegranate, in the skirts of the cloak round about, for service; as Jehovah had commanded Moses.
27 And they made the vests of byssus of woven work, for Aaron,
28 and for his sons; and the turban of byssus; and the ornamental caps, of byssus; and the linen
29 trousers, of twined byssus; and the girdle, of twined byssus, and blue, and purple, and scarlet, of embroidery; as Jehovah had commanded Moses.
30 And they made the thin plate, the holy diadem, of pure gold, and wrote on it with the writing of the engravings of a seal, Holiness to
31 Jehovah! And they fastened to it a lace of blue, to fasten [it] on the turban above; as Jehovah had commanded Moses.
32 And all the labour of the tabernacle of the tent of meeting was ended; and the children of Israel had done [it] according to all that Jehovah had commanded Moses—
33 so had they done [it]. And they brought the tabernacle to Moses—the tent, and all its utensils, its
34 clasps, its boards, its bars, and its pillars, and its bases; and the covering of rams' skins dyed red, and the covering of badgers' skins,
35 and the veil of separation; the ark of the testimony, and its staves,
36 and the mercy-seat; the table, all its utensils, and the shewbread;
37 the pure candlestick,[l] its lamps, the lamps set in order, and all its utensils, and the oil for the light;
38 and the golden altar, and the anointing oil, and the incense of fragrant drugs; and the curtain
39 for the entrance of the tent; the copper altar, and the copper grating that was for it, its staves and all its utensils; the laver and its
40 stand; the hangings of the court, its pillars, and its bases; and the curtain for the gate of the court, its cords, and its pegs; and all the vessels of service of the tabernacle,
41 for the tent of meeting; the garments of service, for service in the

[j] Or 'surrounded by.'
[k] Or 'enclosures,' as ver. 13; see also xxviii. 11.
[l] Or 'lamp-stand.'

sanctuary; the holy garments for Aaron the priest, and his sons' 42 garments, to serve as priests. According to all that Jehovah had commanded Moses, so had the children of Israel done all the labour. 43 And Moses saw all the work, and behold, they had done it as Jehovah had commanded—so had they done [it]; and Moses blessed them.

40 And Jehovah spoke to Moses, saying, 2 On the day of the first month, on the first of the month, shalt thou set up the tabernacle 3 of the tent of meeting. And thou shalt put in it the ark of the testimony, and shalt cover the ark with 4 the veil. And thou shalt bring in the table, and set in order the things that are to be set in order upon it.[m] And thou shalt bring in the candlestick[n] and light its 5 lamps. And thou shalt set the golden altar for the incense before the ark of the testimony; and hang up the curtain of the entrance 6 to the tabernacle. And thou shalt set the altar of burnt-offering before the entrance of the tabernacle 7 of the tent of meeting. And thou shalt set the laver between the tent of meeting and the altar, and 8 shalt put water in it. And thou shalt fix the court round about, and hang up the curtain at the gate of the court.

9 And thou shalt take the anointing oil, and anoint the tabernacle, and all that is in it, and shalt hallow it, and all its utensils; and it 10 shall be holy. And thou shalt anoint the altar of burnt-offering, and all its utensils; and thou shalt hallow the altar, and the altar shall 11 be most holy. And thou shalt anoint the laver and its stand, and 12 hallow it. And thou shalt bring Aaron and his sons near, at the entrance of the tent of meeting, 13 and bathe them with water. And thou shalt clothe Aaron with the holy garments, and anoint him, and hallow him, that he may serve 14 me as priest. And thou shalt bring his sons near, and clothe them with 15 vests. And thou shalt anoint them, as thou didst anoint their father, that they may serve me as priests. And their anointing shall be to them an everlasting priesthood throughout their generations. 16 And Moses did so: as Jehovah had commanded him, so did he.

17 And it came to pass in the first month in the second year, on the first of the month, that the taber- 18 nacle was set up. And Moses set up the tabernacle, and put in its bases, and fixed its boards, and put in its bars, and set up its 19 pillars. And he spread the tent over the tabernacle, and put the covering of the tent above over it; as Jehovah had commanded Moses. 20 And he took and put the testimony into the ark, and put the staves in the ark, and put the 21 mercy-seat above on the ark. And he brought the ark into the tabernacle, and hung up the veil of separation, and covered the ark of the testimony; as Jehovah had 22 commanded Moses. And he put the table in the tent of meeting, on the side of the tabernacle north- 23 ward, outside the veil, and arranged the bread in order upon it[o] before Jehovah; as Jehovah 24 had commanded Moses. And he put the candlestick[n] in the tent of meeting, opposite to the table, on the side of the tabernacle south- 25 ward. And he lighted the lamps before Jehovah; as Jehovah had 26 commanded Moses. And he put the golden altar in the tent of 27 meeting before the veil. And he burnt on it fragrant incense; as Jehovah had commanded Moses. 28 And he hung up the curtain of the 29 entrance to the tabernacle. And he put the altar of burnt-offering at the entrance to the tabernacle of the tent of meeting, and offered on it the burnt-offering and the oblation; as Jehovah had com- 30 manded Moses. And he set the laver between the tent of meeting and the altar, and put water in it 31 for washing. And Moses and Aaron and his sons washed their 32 hands and their feet out of it: when they went into the tent of meeting, and when they drew near to the altar, they washed; as Jehovah 33 had commanded Moses. And he set up the court round about the tabernacle and the altar, and hung up the curtain of the gate of the court. And so Moses finished the work.

34 And the cloud covered the tent of meeting, and the glory of Jeho- 35 vah filled the tabernacle. And Moses could not enter into the tent of meeting, for the cloud abode on it, and the glory of Jehovah filled the tabernacle.

36 And when the cloud was taken up from over the tabernacle, the children of Israel journeyed in all

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[m] Lit. 'its order.' [n] Or 'lamp-stand.' [o] Lit. 'set in order upon it the order of bread.'

37 their journeys. And if the cloud were not taken up, then they did not journey until the day that it was
38 taken up. For the cloud of Jehovah was on the tabernacle by day, and fire was in it by night, before the eyes of all the house of Israel, throughout all their journeys.

THE THIRD BOOK OF MOSES

CALLED

LEVITICUS

1 And Jehovah called to Moses and spoke to him out of the tent
2 of meeting, saying, Speak unto the children of Israel and say unto them, When any man of you presenteth an offering[a] to Jehovah, ye shall present your offering of the cattle, of the herd and of the
3 flock. If his offering be a burnt-offering of the herd, he shall present it a male without blemish:[b] at the entrance of the tent of meeting shall he present it, for his
4 acceptance before Jehovah. And he shall lay[c] his hand on the head of the burnt-offering; and it shall be accepted for him to make atone-
5 ment for him. And he shall slaughter[d] the bullock[e] before Jehovah; and Aaron's sons, the priests, shall present the blood and sprinkle the blood round about on the altar that is at the entrance
6 of the tent of meeting. And he shall flay the burnt-offering, and
7 cut it up into its pieces. And the sons of Aaron the priest shall put fire on the altar, and lay wood in
8 order on the fire; and Aaron's sons, the priests, shall lay the pieces, the head, and the fat,[f] in order on the wood that is on the
9 fire which is on the altar; but its inwards and its legs shall he wash in water; and the priest shall burn[g] all on the altar, a burnt-offering, an offering by fire to Jehovah of a sweet odour.[h]
10 And if his offering be of the flock, of the sheep or of the goats, for a burnt-offering, he shall present it a male without blemish.
11 And he shall slaughter it on the side of the altar northward before Jehovah; and Aaron's sons, the priests, shall sprinkle its blood on
12 the altar round about. And he shall cut it into its pieces, and its head, and its fat; and the priest shall lay them in order on the wood that is on the fire which is on the
13 altar; but the inwards and the legs shall he wash with water; and the priest shall present [it] all, and burn [it] on the altar: it is a burnt-offering, an offering by fire to Jehovah of a sweet odour.
14 And if his offering to Jehovah be a burnt-offering of fowls, then he shall present his offering of turtle-doves, or of young pigeons.
15 And the priest shall bring it near to the altar and pinch off its head and burn it on the altar; and its blood shall be pressed out at the
16 side of the altar. And he shall remove its crop with its feathers,[i] and cast it beside the altar on the east, into the place of the ashes;[j]
17 and he shall split it open at its wings, [but] shall not divide [it] asunder; and the priest shall burn it on the altar on the wood that is on the fire: it is a burnt-offering, an offering by fire to Jehovah of a sweet odour.

2 And when any one will present an oblation[k] to Jehovah, his offering shall be of fine flour;[l] and he
2 shall pour oil on it, and put frankincense thereon. And he shall bring it to Aaron's sons, the priests; and he shall take thereout his handful of the flour thereof, and of the oil thereof, with all the frankincense thereof; and the

[a] *Corban*, 'present,' noun derived from the verb translated 'present.' [b] Perfect: see chap. xxii. 22, 24. [c] See on Exo. xxix. 10; so iii. 2, 8, 13; iv. 4, 15, 24, 29, 33, &c. [d] Or 'kill,' and so elsewhere. [e] Or 'calf.' [f] חֵלֶב, only used of the burnt-offering; so ver. 12 and chap. viii. 20. [g] Properly 'burn as incense,' but applied also to the burnt-offering and to the fat; see on Exo. xxix. 13, and cf. vers. 13, 15, 17; ii. 2, 11, 16; iii. 5, 16. [h] Or 'offering by fire of a sweet odour to Jehovah;' and so in each case where this formula is found. But see iv. 31. [i] Or 'refuse.' [j] The word is used for fat, but the remains of what was burnt, fat and ashes and all, were thrown aside. [k] *Minchah*, 'gift,' 'food-offering.' 'Oblation' will always represent this word. [l] The finest part of wheat flour: see Exodus xxix. 2.

priest shall burn [m] the memorial thereof on the altar, an offering by fire to Jehovah of a sweet odour.
3 And the remainder of the oblation shall be Aaron's and his sons': [it is] most holy of Jehovah's offerings by fire.
4 And if thou present an offering of an oblation baken in the oven, it shall be unleavened cakes [n] of fine flour mingled [o] with oil, or unleavened wafers anointed with
5 oil. And if thine offering be an oblation [baken] on the pan, it shall be fine flour unleavened,
6 mingled with oil. Thou shalt part it in pieces, and pour oil thereon: it
7 is an oblation. And if thine offering be an oblation [prepared] in the cauldron, it shall be made of
8 fine flour with oil. And thou shalt bring the oblation that is made of these things to Jehovah; and it shall be presented to the priest, and he shall bring it to the altar.
9 And the priest shall take [p] from the oblation a memorial thereof, and shall burn it on the altar, an offering by fire to Jehovah of a
10 sweet odour. And the remainder of the oblation [shall be] Aaron's and his sons': [it is] most holy of Jehovah's offerings by fire.
11 No oblation which ye shall present to Jehovah shall be made with leaven; for no leaven and no honey shall ye burn [m] [in] any fire-
12 offering to Jehovah. As to the offering [q] of the first-fruits, ye shall present them to Jehovah; but they shall not be offered [r] upon the
13 altar for a sweet odour. And every offering of thine oblation shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thine oblation: with all thine offerings thou shalt offer [s] salt.
14 And if thou present an oblation of thy first-fruits to Jehovah, thou shalt present as the oblation of thy first-fruits green ears of corn roasted in fire, corn beaten out of
15 full ears. [t] And thou shalt put oil on it, and lay frankincense thereon:
16 it is an oblation. And the priest shall burn the memorial thereof, [part] of the beaten corn thereof, and [part] of the oil thereof, with all the frankincense thereof: [it is] an offering by fire to Jehovah.

3 And if his offering be a sacrifice of peace-offering,—if he present [it] of the herd, whether a male or female, he shall present it without
2 blemish before Jehovah. And he shall lay his hand on the head of his offering, and slaughter it at the entrance of the tent of meeting; and Aaron's sons, the priests, shall sprinkle the blood on the altar
3 round about. And he shall present of the sacrifice of peace-offering an offering by fire to Jehovah; the fat that covereth the inwards, and all the fat that is on the in-
4 wards, and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver which he shall take away as
5 far as the kidneys; and Aaron's sons shall burn it on the altar upon the burnt-offering which [lieth] on the wood that is upon the fire: [it is] an offering by fire to Jehovah of a sweet odour. [u]
6 And if his offering for a sacrifice of peace-offering to Jehovah be of small cattle, male or female, he shall present it without blemish.
7 If he present a sheep for his offering, then shall he present it before
8 Jehovah, and shall lay his hand on the head of his offering, and slaughter it before the tent of meeting; and Aaron's sons shall sprinkle the blood thereof upon the altar round
9 about. And he shall present of the sacrifice of peace-offering an offering by fire to Jehovah; the fat thereof, the whole fat tail, which he shall take off close by the backbone, and the fat that covereth the inwards, and all the fat that is
10 on the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver which he shall take
11 away as far as the kidneys; and the priest shall burn it on the altar: [it is] the food [v] of the offering by fire to Jehovah.

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[m] See note [g] on chap. i. 9. [n] A kind of thin cake with holes in it. [o] בלולות. It cannot, I think, be doubted that this is more than, and intended to be more than, משחים, 'anointed.' 'Mixed,' 'mingled,' is the sense of the word. In Psa. xcii. 10 (11) it is not merely 'anointed' as consecration, but his whole system is invigorated and strengthened by it: it formed his strength; hence it is 'fresh oil' there. [p] Or 'heave:' so iv. 8, 10, 19; vi. 5. [q] *Corban*, 'gift,' see i. 2. 'First-fruits,' ראשית;—בכורים is also used for 'first-fruits,' but more strictly in general for 'firstborn.' (See ver. 14.) [r] Lit. 'shall not ascend:' comp. xiv. 20, Gen. viii. 20, xxii. 13, etc.; also see on Exo. xxv. 37. [s] Or 'present.' [t] Or peeled grain of fresh ears;' or 'the fruits of the tilled field.' [u] See i. 9. [v] Lit. 'bread:' so ver. 16.

12 And if his offering be a goat, then he shall present it before
13 Jehovah. And he shall lay his hand on the head of it, and slaughter it before the tent of meeting; and the sons of Aaron shall sprinkle the blood thereof on the altar
14 round about. And he shall present thereof his offering, an offering by fire to Jehovah; the fat that covereth the inwards and all the
15 fat that is on the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver which he shall take away as far as the
16 kidneys; and the priest shall burn them on the altar: [it is] the food of the offering by fire for a sweet odour. All the fat [shall be] Jeho-
17 vah's. [It is] an everlasting statute for your generations throughout all your dwellings: no fat and no blood shall ye eat.

4 And Jehovah spoke to Moses, saying, 2 Speak unto the children of Israel, saying, If a soul shall sin through inadvertence against any of the commandments of Jehovah [in things] that ought not to be
3 done, and do any of them; if the priest that is anointed sin according to the trespass of the people; then for his sin which he hath sinned shall he present a young bullock without blemish to Jeho-
4 vah for a sin-offering. And he shall bring the bullock to the entrance of the tent of meeting before Jehovah; and shall lay his hand on the bullock's head, and slaughter
5 the bullock before Jehovah. And the priest that is anointed shall take of the bullock's blood, and bring it into the tent of meeting;
6 and the priest shall dip his finger in the blood, and sprinkle of the blood seven times before Jehovah before the veil of the sanctuary;
7 and the priest shall put of the blood on the horns of the altar of fragrant incense, which is in the tent of meeting, before Jehovah; and he shall pour all the blood of the bullock at the bottom of the altar of burnt-offering, which is at the entrance of the tent of meeting.
8 And all the fat of the bullock of the sin-offering shall he take off from it; the fat that covereth the inwards, and all the fat that is on
9 the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver which he shall take away
10 as far as the kidneys, as it is taken off from the ox of the sacrifice of peace-offering; and the priest shall burn[w] them on the altar of
11 burnt-offering. And the skin of the bullock, and all its flesh, with its head, and with its legs, and its
12 inwards, and its dung, even the whole bullock shall he[x] carry forth outside the camp unto a clean place, where the ashes are poured out,[y] and burn[z] it on wood with fire; where the ashes are poured out shall it be burnt.[z]
13 And if the whole assembly of Israel sin inadvertently, and the thing be hid from the eyes of the congregation, and they do [somewhat against] any of all the commandments of Jehovah [in things] which should not be done, and are
14 guilty; and the sin wherewith they have sinned against it have become known; then the congregation shall present a young bullock for the sin-offering, and shall bring it before the tent of meeting;
15 and the elders of the assembly shall lay their hands on the head of the bullock before Jehovah; and one[a] shall slaughter the bullock before
16 Jehovah. And the priest that is anointed shall bring of the bullock's blood into the tent of meet-
17 ing; and the priest shall dip his finger in the blood, and sprinkle it seven times before Jehovah, before
18 the veil; and he shall put of the blood on the horns of the altar that is before Jehovah which is in the tent of meeting; and he shall pour out all the blood at the bottom of the altar of burnt-offering, which is at the entrance of the
19 tent of meeting. And all its fat shall he take off from it and burn
20 on the altar. And he shall do with the bullock as he did with the bullock of sin-offering: so shall he do with it. And the priest shall make atonement for them; and it
21 shall be forgiven them. And he shall carry forth the bullock outside the camp, and burn[z] it as he burned the first bullock: it is a sin-offering of the congregation.
22 When a prince[b] sinneth and through inadvertence doeth [somewhat against] any of all the com-

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[w] See note [g] on chap. i. 9. [x] Or 'one:' so ver. 21. [y] See note to chap. i. 16. [z] שׂרף: so vers. 12, 21; vi. 23; vii. 17, 19; viii. 17; ix. 11; x. 16; xvi. 27. [a] ושחט. I do not know that it is more precise in vers. 4 and 24. It has interest in respect of the point where self-offering and mediatorial work begins. It was not the priest who slaughtered, unless he were the guilty one, and then it is not as priest. [b] Or 'principal man,' 'ruler.'

mandments of Jehovah his God [in things] which should not be done,
23 and is guilty; if his sin, wherein he hath sinned, come to his knowledge, he shall bring his offering, a buck of the goats, a male without
24 blemish. And he shall lay his hand on the head of the goat, and slaughter it at the place where they slaughter the burnt-offering before Jehovah: it is a sin-offer-
25 ing. And the priest shall take of the blood of the sin-offering with his finger, and put it on the horns of the altar of burnt-offering, and shall pour out its blood at the bottom of the altar of burnt-offer-
26 ing. And he shall burn all its fat on the altar, as the fat of the sacrifice of peace-offering; and the priest shall make atonement for him [to cleanse him] from his sin, and it shall be forgiven him.
27 And if any one[c] of the people of the land sin through inadvertence, that he do [somewhat against] any of the commandments of Jehovah [in things] which should not be
28 done, and be guilty; if his sin, which he hath sinned, come to his knowledge, then he shall bring his offering, a goat, a female without blemish, for his sin which he hath
29 sinned. And he shall lay his hand on the head of the sin-offering, and slaughter the sin-offering at the
30 place of the burnt-offering. And the priest shall take of the blood thereof with his finger, and put [it] on the horns of the altar of burnt-offering, and shall pour out all the blood thereof at the bottom of the
31 altar. And he shall take away all the fat thereof, as the fat is taken away from off the sacrifice of peace-offering; and the priest shall burn it on the altar, for a sweet odour to Jehovah; and the priest shall make atonement for him, and it shall be forgiven him.
32 And if he bring a sheep for his offering[d] for sin, a female without
33 blemish shall he bring it. And he shall lay his hand on the head of the sin-offering, and slaughter it for a sin-offering at the place where they slaughter the burnt-offering.
34 And the priest shall take of the blood of the sin-offering with his finger, and put [it] on the horns of the altar of burnt-offering, and shall pour out all the blood thereof
35 at the bottom of the altar. And he shall take away all the fat thereof, as the fat of the lamb is taken away from the sacrifice of peace-offering; and the priest shall burn them on the altar, with Jehovah's offerings by fire; and the priest shall make atonement for him concerning his sin which he hath sinned, and it shall be forgiven him.

5 And if any one sin, and hear the voice of adjuration,[e] and he[f] is a witness whether he hath seen or known [it], if he do not give information, then he shall bear his
2 iniquity. Or if any one touch any unclean thing, whether it be the carcase of an unclean beast, or the carcase of unclean cattle, or the carcase of an unclean crawling thing, and it be hid from him,—he
3 also is unclean and guilty; or if he touch the uncleanness of man, any uncleanness of him by which he is defiled, and it be hid from him, when he knoweth [it], then he is
4 guilty.[g] Or if any one swear, talking rashly with the lips, to do evil or to do good, in everything that a man shall say rashly with an oath, and it be hid from him, when he knoweth [it], then is he guilty in
5 one of these. And it shall be, when he shall be guilty in one of these, that he shall confess wherein
6 he hath sinned; and he shall bring his trespass-offering to Jehovah for his sin which he hath sinned, a female from the small cattle, a sheep or doe goat, for a sin-offering; and the priest shall make atonement[h] for him [to cleanse him] from his sin.
7 And if his hand be not able to bring what is so much as a sheep, then he shall bring for his trespass which he hath sinned two turtle-doves or two young pigeons, to Jehovah; one for a sin-offering,

[c] Lit. 'one soul.' [d] Here *Corban*, as vers. 23, 28; v. 11: see note to chap. i. 2.
[e] Cf. Matt. xxvi. 63. [f] The ו before הוּא has the force of 'because he is a witness,' practically. [g] אשם is guilty as regards one we are responsible to,—here God of course. חטא, 'sin,' is departure from the right. [h] Here is seen the use of כפר. It is a thing done for men towards God. It is not 'sprinkling,' 'washing,' nor exactly 'propitiation,' though that be nearer; but there was guilt on the man, a moral offensiveness which had to be removed out of God's sight. So it was in the offering. It was really bringing his trespass to God in the offering, but in the way of a given atonement for it, by entering into it as his. In ver. 7 it is lit. 'he shall bring his trespass [offering] which he hath sinned.' For the burnt-offering, which was also כפר, see chap. i.

and the other for a burnt-offering.
8 And he shall bring them unto the
priest, who shall present that which
is for the sin-offering first, and
pinch off his head at the neck, but
9 shall not divide it; and he shall
sprinkle of the blood of the sin-
offering on the wall of the altar;
and the rest of the blood shall be
wrung out at the bottom of the
10 altar: it is a sin-offering. And he
shall offer the other for a burnt-
offering, according to the ordi-
nance. And the priest shall make
atonement for him [to cleanse him]
from his sin which he hath sinned,
and it shall be forgiven him.
11 But if his hand cannot attain
to two turtle-doves, or two young
pigeons, then he that sinned shall
bring for his offering the tenth
part of an ephah of fine flour for
a sin-offering: he shall put no oil
on it, neither shall he put frankin-
cense thereon; for it is a sin-
12 offering. And he shall bring it to
the priest, and the priest shall take
his handful of it, the memorial
thereof, and burn it on the altar,
with Jehovah's offerings by fire:
13 it is a sin-offering. And the priest
shall make atonement for him con-
cerning his sin which he hath
sinned in one of these, and it shall
be forgiven him; and it shall be
the priest's, as the oblation.
14 And Jehovah spoke to Moses,
15 saying, If any one act unfaithfully
and sin through inadvertence in
the holy things of Jehovah, then
he shall bring his trespass-offering
to Jehovah, a ram without blem-
ish out of the small cattle, accord-
ing to thy valuation by shekels of
silver, according to the shekel of
the sanctuary, for a trespass-offer-
16 ing. And he shall make restitu-
tion for the wrong that he hath
done in [i] the holy things, and shall
add the fifth part thereto, and shall
give it unto the priest; and the
priest shall make atonement for him
with the ram of the trespass-offer-
ing, and it shall be forgiven him.
17 And if any one sin and do
against any of all the command-
ments of Jehovah what should not
be done, and hath not known [it],
yet is he guilty, and shall bear his
18 iniquity. And he shall bring a
ram without blemish out of the
small cattle, according to thy
valuation, as trespass-offering, [j] un-
to the priest; and the priest shall
make atonement for him concern-
ing his inadvertence wherein he
sinned inadvertently, and knew
[it] not, and it shall be forgiven
19 him. It is a trespass-offering: he
hath certainly trespassed against
Jehovah.
20 [k] And Jehovah spoke to Moses,
21 saying, If any one sin and act un-
faithfully against Jehovah, and lie
to his neighbour as to an intrusted
thing or a deposit or [that in
which] he hath robbed or wronged [l]
22 his neighbour, or have found what
was lost, and denieth it, and swear-
eth falsely in anything of all that
23 man doeth, sinning therein; then
it shall be, if he hath sinned and
transgressed, that he shall restore
what he robbed or that in which
he hath defrauded, or the deposit,
or the lost thing which he found,
24 or all that about which he hath
sworn falsely; and he shall restore
it in the principal and shall add
the fifth part more thereto; to
[him to] whom it belongeth shall
he give it, on the day of his tres-
25 pass-offering. And his trespass-
offering shall he bring to Jehovah,
a ram without blemish out of the
small cattle according to thy valua-
tion, as a trespass-offering, unto
26 the priest. And the priest shall
make atonement for him before Je-
hovah, and it shall be forgiven him
concerning anything of all that he
hath done so as to trespass therein.

6 And Jehovah spoke to Moses,
saying, 2 Command Aaron and his
sons, saying, This is the law of the
burnt-offering; this, the burnt-
offering, shall be on the hearth [m]
on the altar all night unto the
morning, and the fire of the altar
3 shall be kept burning on it. And
the priest shall put on his linen
raiment, and his linen breeches
shall he put on his flesh, and take
up the ashes [n] to which the fire
hath consumed the burnt-offering
on the altar, and he shall put them
4 beside the altar. And he shall put
off his garments, and put on other
garments, and carry forth the
ashes without the camp unto a

[i] Lit. 'from.' [j] Or 'according to thy valuation of the trespass.' [k] In A.V. chap. vi commences here. [l] LXX: 'injured.' [m] Or 'because of the burning.' The LXX and ancient versions generally, more or less precisely, give 'burning;' the modern lexicographers, 'place of burning.' In the latter case, עַל must be taken as 'upon the place (or mass) of burning (stuff) on the altar all the night.' Montfaucon gives 'super ustionem.' The sense would be the same: 'the burnt-offering on the burning pile (or place) on the altar,' &c. It is the only place in which the word is found. [n] See i. 16.

clean place. And the fire upon the altar shall be kept burning on it: it shall not be put out; and the priest shall burn wood on it every morning, and lay the burnt-offering in order upon it; and he shall burn thereon the fat of the peace-offerings. A continual fire shall be kept burning on the altar: it shall never go out.

And this is the law of the oblation: [one of] the sons of Aaron shall present it before Jehovah, before the altar. And he shall take[o] of it his handful of the fine flour of the oblation, and of the oil thereof, and all the frankincense which is on the meat-offering, and shall burn [it] on the altar: [it is] a sweet odour of the memorial thereof to Jehovah. And the remainder thereof shall Aaron and his sons eat: unleavened shall it be eaten in a holy place; in the court of the tent of meeting shall they eat it. It shall not be baken with leaven. As their portion have I given it [unto them] of my offerings by fire: it is most holy; as the sin-offering, and as the trespass-offering. All the males among the children of Aaron shall eat of it. [It is] an everlasting statute in your generations, [their portion] of Jehovah's offerings by fire: whatever toucheth these shall be holy.

And Jehovah spoke to Moses, saying, This is the offering[p] of Aaron and of his sons, which they shall present to Jehovah on the day when he is anointed: the tenth part of an ephah of fine flour as a continual oblation, half of it in the morning, and half thereof at night. It shall be prepared in the pan with oil: saturated with oil shalt thou bring it: baken pieces of the oblation shalt thou present [for] a sweet odour to Jehovah. And the priest who is anointed of his sons in his stead shall prepare it: [it is] an everlasting statute; it shall be wholly burned[q] to Jehovah. And every oblation of the priest shall be wholly burned; it shall not be eaten.

And Jehovah spoke to Moses, saying, Speak unto Aaron and to his sons saying, This is the law of the sin-offering. At the place where the burnt-offering is slaughtered shall the sin-offering be slaughtered before Jehovah: it is most holy. The priest that offereth it for sin shall eat it: in a holy place shall it be eaten, in the court of the tent of meeting. Everything that toucheth the flesh thereof shall be holy; and if there be splashed of the blood thereof on a garment—that whereon it is sprinkled shalt thou wash in a holy place. And the earthen vessel wherein it hath been sodden shall be broken; and if it have been sodden in a copper pot, it shall be both scoured and rinsed with water. All the males among the priests shall eat thereof: it is most holy. And no sin-offering whereof blood hath been brought to the tent of meeting, to make atonement in[r] the sanctuary, shall be eaten: it shall be burned with fire.

And this is the law of the trespass-offering—it is most holy: in the place where they slaughter the burnt-offering shall they slaughter the trespass-offering; and the blood thereof shall he sprinkle on the altar round about. And he shall present of it all the fat thereof; the fat tail and the fat that covereth the inwards, and the two kidneys, and the fat that is on them, which is by the flanks, and the net above the liver, which he shall take away as far as the kidneys. And the priest shall burn them on the altar, an offering by fire to Jehovah: it is a trespass-offering. Every male among the priests shall eat thereof; in a holy place shall it be eaten: it is most holy. As the sin-offering, so is the trespass-offering; [there shall] be one law for them: it shall be the priest's who maketh atonement therewith. And [as to] the priest that presenteth any man's burnt-offering, the skin of the burnt-offering which he hath presented shall be the priest's for himself. And every oblation that is baken in the oven, and all that is prepared in the cauldron and in the pan, shall be the priest's who offereth it; to him it shall belong. And every oblation, mingled with oil, and dry, shall all the sons of Aaron have, one as the other.

And this is the law of the sacrifice of peace-offering, which [a

[o] Or 'heave.' [p] *Corban.* [q] See on i. 9. [r] As to the force of ב here: the accents, I suppose, make it 'to make propitiation in the sanctuary.' In xvii. 11 we have ב, 'for,' after נפשׁ, but this is, I think, abstract for 'souls,' i.e., in the case, or matter, of souls: 'in souls.'

12 man] shall present to Jehovah. If he present it for a thanksgiving, then he shall present with the sacrifice of thanksgiving unleavened cakes[s] mingled with oil, and unleavened wafers anointed with oil, and fine flour saturated with
13 oil, cakes[s] mingled with oil. Besides the cakes, he shall present his offering of leavened bread with the sacrifice of his peace-offering
14 of thanksgiving. And of it he shall present one out of the whole[t] offering as a heave-offering to Jehovah; to the priest that sprinkleth the blood of the peace-offering,
15 to him it shall belong. And the flesh of the sacrifice of his peace-offering of thanksgiving shall be eaten the same day that it is presented; he shall not let any of it
16 remain[u] until the morning. And if the sacrifice of his offering be a vow, or voluntary, it shall be eaten the same day that he presented his sacrifice; on the morrow also the remainder of it shall be eaten;
17 and the remainder of the flesh of the sacrifice on the third day shall
18 be burned with fire. And if [any] of the flesh of the sacrifice of his peace-offering be eaten at all on the third day, it shall not be accepted, it shall not be reckoned to him that hath presented it; it shall be an unclean thing, and the soul that eateth of it shall bear
19 his iniquity. And the flesh that toucheth anything unclean shall not be eaten; it shall be burned with fire. And as to the flesh, all that are clean may eat [the] flesh.
20 But the soul that eateth the flesh of the sacrifice of peace-offering which is for Jehovah, having his uncleanness upon him, that soul shall be cut off from his peoples.
21 And if any one touch anything unclean, the uncleanness of man, or unclean beast, or any unclean abomination, and eat of the flesh of the sacrifice of peace-offering, which is for Jehovah, that soul shall be cut off from his peoples.
22 And Jehovah spoke to Moses,
23 saying, Speak unto the children of Israel, saying, No fat, of ox, or of sheep, or of goat shall ye eat.
24 But the fat of a dead carcase, and the fat of that which is torn, may be used[v] in any other use; but ye
25 shall in no wise eat it. For whoever eateth the fat of the beast of which men present an offering by fire to Jehovah, the soul that hath eaten shall be cut off from his peo-
26 ples. And no blood shall ye eat in any of your dwellings, whether
27 it be of fowl or of cattle. Whatever soul it be that eateth any manner of blood, that soul shall be cut off from his peoples.
28 And Jehovah spoke to Moses,
29 saying, Speak unto the children of Israel, saying, He that presenteth the sacrifice of his peace-offering to Jehovah shall bring his offering[w] to Jehovah of the sacri-
30 fice of his peace-offering. His own hands shall bring Jehovah's offerings by fire, the fat with the breast shall he bring: the breast, that it may be waved as a wave-offering
31 before Jehovah. And the priest shall burn[x] the fat on the altar; and the breast shall be Aaron's and
32 his sons'. And the right shoulder of the sacrifices of your peace-offerings shall ye give as a heave-
33 offering unto the priest. He of the sons of Aaron that presenteth the blood of the peace-offerings, and the fat, shall have the right shoul-
34 der for [his] part. For the breast of the wave-offering, and the shoulder of the heave-offering, have I taken of the children of Israel from the sacrifices of their peace-offerings, and have given them unto Aaron the priest and unto his sons from the children of Israel by an everlasting statute.
35 This is [the portion] of the anointing of Aaron and of the anointing of his sons, from Jehovah's offerings by fire, in the day [when] he presented them to serve Jehovah
36 as priests, which Jehovah commanded to be given them by the children of Israel in the day that he anointed them: [it is] an everlasting statute, throughout their generations.
37 This is the law of the burnt-offering, of the oblation, and of the sin-offering, and of the trespass-offering, and of the consecration-offering, and of the sacrifice of
38 peace-offering, which Jehovah commanded Moses in mount Sinai, in the day that he commanded the children of Israel to present their offerings to Jehovah, in the wilderness of Sinai.

8 And Jehovah spoke to Moses,
2 saying, Take Aaron and his sons with him, and the garments and the anointing oil, and the bullock of the sin-offering, and the two rams, and the basket of unleavened

[s] See on ii. 4, notes [n], [o]. [t] Others, 'of each offering.' [u] לא יניח, 'shall not lay aside.' [v] Lit. 'made.' [w] *Corban*. [x] See i. 9.

3 [bread]; and gather all the assembly together at the entrance of the
4 tent of meeting. And Moses did as Jehovah had commanded him; and the assembly was collected at
5 the entrance of the tent of meeting. And Moses said to the assembly, This is the thing which Jehovah
6 has commanded to be done. And Moses brought Aaron near, and his sons, and bathed them with
7 water. And he put upon him the vest and girded him with the girdle, and clothed him with the cloak, and put the ephod on him, and he girded him with the girdle of the ephod, and fastened the ephod on
8 him.[y] And he put the breastplate on it, and put on the breastplate
9 the Urim and the Thummim; and he put the turban upon his head; and upon the turban, on the front of it, he put the golden plate, the holy diadem; as Jehovah had
10 commanded Moses. And Moses took the anointing oil, and anointed the tabernacle and all that was
11 in it, and hallowed them. And he sprinkled thereof on the altar seven times, and anointed the altar and all its utensils, and the laver and
12 its stand, to hallow them. And he poured of the anointing oil on Aaron's head, and anointed him, to hallow him.

13 And Moses brought Aaron's sons near and clothed them with the vests, and girded them with the girdles, and bound the high caps on them, as Jehovah had com-
14 manded Moses. And he brought near the bullock for the sin-offering; and Aaron and his sons laid their hands on the head of the bullock for the sin-offering; and
15 he slaughtered [it], and Moses took the blood, and put [it] on the horns of the altar round about with his finger, and cleansed the altar from sin, and the blood he poured at the bottom of the altar, and hallowed
16 it, making atonement for it. And he took all the fat that was on the inwards, and the net of the liver, and the two kidneys, and their fat, and Moses burned [them] on
17 the altar. And the bullock, and its skin, and its flesh, and its dung he burned with fire outside the camp, as Jehovah had commanded
18 Moses. And he presented the ram of the burnt-offering; and Aaron and his sons laid their hands on
19 the head of the ram; and he slaughtered [it]; and Moses sprinkled the blood on the altar round
20 about. And the ram he cut up into its pieces; and Moses burned the head, and the pieces, and the
21 fat; and the inwards and the legs he[z] washed in water; and Moses burned the whole ram on the altar: it was a burnt-offering for a sweet odour, it was an offering by fire to Jehovah; as Jehovah had com-
22 manded Moses. And he presented the second ram, the ram of consecration; and Aaron and his sons laid their hands on the head of the
23 ram; and one slaughtered [it]; and Moses took of its blood, and put [it] on the tip of Aaron's right ear, and on the thumb of his right hand, and on the great toe of his
24 right foot; and he brought Aaron's sons near, and Moses put of the blood on the tip of their right ear, and on the thumb of their right hand, and on the great toe of their right foot; and Moses sprinkled the blood upon the altar round
25 about. And he took the fat, and the fat tail, and all the fat that was on the inwards, and the net of the liver, and the two kidneys and their fat, and the right shoul-
26 der; and out of the basket of unleavened bread that was before Jehovah he took one unleavened cake, and a cake of oiled bread, and one wafer, and put them on the fat and upon the right shoul-
27 der; and he gave all into Aaron's hands, and into his sons' hands, and waved them as a wave-offer-
28 ing[a] before Jehovah. And Moses took them from off their hands, and burned[b] [them] on the altar, over the burnt-offering: they were a consecration-offering[c] for a sweet odour: it was an offering by fire
29 to Jehovah. And Moses took the breast, and waved it as a wave-offering before Jehovah; of the ram of consecration it was Moses' part; as Jehovah had commanded
30 Moses. And Moses took of the anointing oil, and of the blood that was on the altar, and sprinkled [it] on Aaron, on his garments, and on his sons, and on his sons' garments with him; and

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[y] Lit. 'ephoded him with it.' Several, as Piscator, I think rightly, refer בו to the ephod. Compare however Exod. xxix. 5. The girdle of the ephod, which had a peculiar name, *kheshev*, bound the ephod as well as the cloak, which was called the 'cloak of the ephod:' see Exod. xxix. 5, &c. The other girdle was on the vest or shirt. [z] Or 'one.'

[a] My impression is, תנופה is more 'consecration;' תרומה more 'offering.' [b] See on i. 9.

[c] Lit. 'filling of hand;' see ver. 33.

hallowed Aaron, his garments, and his sons, and his sons' garments with him.

31 And Moses spoke to Aaron and to his sons, Boil the flesh at the entrance of the tent of meeting; and there eat it and the bread that is in the basket of the consecration-offering, as I commanded, saying, Aaron and his sons shall eat it.

32 And that which remaineth of the flesh and of the bread shall ye burn

33 with fire. And ye shall not go out from the entrance of the tent of meeting seven days, until the day when the days of your consecration are at an end: for seven days

34 shall ye be consecrated.[d] As he hath done this day, [so] Jehovah hath commanded to do, to make

35 atonement for you. And ye shall abide at the entrance of the tent of meeting day and night seven days, and keep the charge of Jehovah, that ye die not; for so I am

36 commanded. And Aaron and his sons did all things that Jehovah had commanded by the hand of Moses.

9 And it came to pass on the eighth day, [that] Moses called Aaron and his sons, and the elders

2 of Israel, and said to Aaron, Take thee a young calf for a sin-offering, and a ram for a burnt-offering, without blemish, and present

3 [them] before Jehovah; and to the children of Israel shalt thou speak, saying, Take a buck of the goats for a sin-offering, and a calf and a lamb, yearlings, without

4 blemish, for a burnt-offering; and a bullock and a ram for a peace-offering, to sacrifice before Jehovah; and an oblation mingled with oil; for to-day Jehovah will

5 appear to you. And they brought what Moses commanded before the tent of meeting; and all the assembly approached and stood be-

6 fore Jehovah. And Moses said, This is the thing which Jehovah has commanded that ye should do; and the glory of Jehovah shall appear to you.

7 And Moses said unto Aaron, Go to the altar, and offer thy sin-offering, and thy burnt-offering, and make atonement for thyself, and for the people; and offer the offering[e] of the people, and make atonement for them, as Jehovah

8 has commanded. And Aaron went to the altar and slaughtered the calf of the sin-offering which was

9 for himself; and the sons of Aaron presented the blood to him, and he dipped his finger in the blood, and put [it] on the horns of the altar, and poured out the blood at

10 the bottom of the altar. And the fat, and the kidneys, and the net above the liver, of the sin-offering, he burned[f] on the altar, as Jeho-

11 vah had commanded Moses. And the flesh and the skin he burned

12 with fire outside the camp. And he slaughtered the burnt-offering; and Aaron's sons delivered to him the blood, which he sprinkled on

13 the altar round about. And they delivered the burnt-offering to him, in the pieces thereof, and the head; and he burned[f] [them] on

14 the altar. And he washed the inwards and the legs, and burned[f] [them] upon the burnt-offering, on

15 the altar. And he presented the people's offering, and took the goat of the sin-offering which was for the people and slaughtered it, and offered it for sin, as the first.

16 And he presented the burnt-offering and offered it according to the

17 ordinance. And he presented the oblation, and took a handful of it, and burned[f] it on the altar, besides the burnt-offering of the

18 morning. And he slaughtered the bullock and the ram of the sacrifice of peace-offering, which was for the people. And Aaron's sons delivered to him the blood, and he sprinkled it on the altar round

19 about; and the pieces of fat of the bullock and of the ram, the fat tail and what covers [the inwards], and the kidneys, and the net of the

20 liver; and they put the pieces of fat on the breast-pieces, and he burned[f] the pieces of fat on the

21 altar; and the breast-pieces and the right shoulder Aaron waved as a wave-offering before Jehovah, as

22 Moses had commanded. And Aaron lifted up his hands toward the people and blessed them, and came down after the offering of the sin-offering, and the burnt-offering, and the peace-offering.

23 And Moses and Aaron went into the tent of meeting, and came out and blessed the people; and the glory of Jehovah appeared to all

24 the people. And there went out fire from before Jehovah, and consumed on the altar the burnt-offering, and the pieces of fat; and all the people saw it, and they shouted, and fell on their face.

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[d] Lit. 'shall your hands be filled:' so xvi. 32, xxi. 10; cf. ix. 17, 'took a handful.'
[e] *Corban*. [f] See on i. 9.

10 And the sons of Aaron, Nadab and Abihu, took each of them his censer, and put fire in it, and put incense on it, and presented strange fire before Jehovah, which 2 he had not commanded them. And there went out fire from before Jehovah, and devoured them, and 3 they died before Jehovah. And Moses said to Aaron, This is what Jehovah spoke, saying, I will be hallowed in them that come near me, and before all the people I will be glorified. And Aaron was silent. 4 And Moses called Mishael and Elzaphan, the sons of Uzziel the uncle of Aaron, and said to them, Come near, carry your brethren from before the sanctuary out of 5 the camp. And they went near, and carried them in their vests out of the camp, as Moses had said. 6 And Moses said to Aaron, and to Eleazar and to Ithamar his sons, Your heads shall ye not uncover, neither rend your clothes; lest ye die, and lest wrath come on all the assembly; but your brethren, the whole house of Israel, shall bewail the burning which Jehovah hath 7 kindled. And ye shall not go out from the entrance of the tent of meeting, lest ye die; for the anointing oil of Jehovah is upon you. And they did according to the word of Moses.

8 And Jehovah spoke to Aaron, 9 saying, Thou shalt not drink wine nor strong drink, thou, and thy sons with thee, when ye go into the tent of meeting, lest ye die—[it is] an everlasting statute 10 throughout your generations, that ye may put difference between the holy and the unholy, and between 11 unclean and clean, and that ye may teach the children of Israel all the statutes which Jehovah hath spoken to them by the hand of Moses.

12 And Moses spoke to Aaron, and to Eleazar and to Ithamar, his sons that were left, Take the oblation that is left of Jehovah's offerings by fire, and eat it with unleavened bread beside the altar; 13 for it is most holy. And ye shall eat it in a holy place, because it is thy due, and thy sons' due, of Jehovah's offerings by fire; for so 14 I am commanded. And the breast of the wave-offering, and the shoulder of the heave-offering shall ye eat in a clean place, thou, and thy sons, and thy daughters with thee; for [as] thy due, and thy sons' due, are they given of the sacrifices of peace-offerings of the 15 children of Israel. The shoulder of the heave-offering and the breast of the wave-offering shall they bring, with the fire-offering of the pieces of fat, to wave [them] as a wave-offering before Jehovah; and they shall be thine, and thy sons' with thee, for an everlasting statute, as Jehovah has commanded.

16 And Moses diligently sought the goat of the sin-offering, and behold, it was burnt up: then he was wroth with Eleazar and Ithamar, the sons of Aaron that were left, 17 saying, Why have ye not eaten the sin-offering in a holy place? for it is most holy, and he has given it to you that ye might bear the iniquity of the assembly, to make atonement for them before Jeho- 18 vah. Lo, its blood was not brought in within the sanctuary: ye should certainly have eaten it in the sanc- 19 tuary, as I commanded. And Aaron said to Moses, Behold, today have they presented their sin-offering and their burnt-offering before Jehovah; and such things have befallen me; and had I today eaten the sin-offering, would it have been good in the sight of 20 Jehovah? And Moses heard it; and it was good in his sight.

11 And Jehovah spoke to Moses and to Aaron, saying to them, 2 Speak unto the children of Israel, saying, These are the animals which ye shall eat of all the beasts 3 which are on the earth. Whatever hath cloven hoofs, and feet quite split open, and cheweth *a* the cud, among the beasts—that shall ye 4 eat. Only these shall ye not eat of those that chew the cud, or of those with cloven hoofs: the camel, for it cheweth the cud, but hath not cloven hoofs—it shall be un- 5 clean unto you; and the rock-badger, for it cheweth the cud, but hath not cloven hoofs—it shall 6 be unclean unto you; and the hare, for it cheweth the cud, but hath not cloven hoofs—it shall be 7 unclean unto you; and the swine, for it hath cloven hoofs, and feet quite split open, but it cheweth not the cud—it shall be unclean unto 8 you. Of their flesh shall ye not eat, and their carcase shall ye not touch: they shall be unclean unto you.

9 These shall ye eat of all that are in the waters: whatever hath fins and scales in waters, in seas and in

a Lit. 'bringeth up.'

10 rivers, these shall ye eat; but all
that have not fins and scales in
seas and in rivers, of all that
swarm in the waters, and of every
living soul which is in the waters—
they shall be an abomination unto
11 you. They shall be even an abom-
ination unto you: of their flesh
shall ye not eat, and their carcase
ye shall have in abomination.
12 Whatever in the waters hath no
fins and scales, that shall be an
abomination unto you.
13 And these shall ye have in
abomination of the fowls; they
shall not be eaten; an abomina-
tion shall they be: the eagle, and
the ossifrage, and the sea-eagle,[h]
14 and the falcon, and the kite, after
15 its kind; every raven after its
16 kind; and the female ostrich and
the male ostrich, and the sea-gull,
17 and the hawk, after its kind; and
the owl, and the gannet, and the
18 ibis, and the swan,[i] and the peli-
19 can, and the carrion vulture, and
the stork; the heron after its kind,
and the hoopoe, and the bat.
20 Every winged crawling thing that
goeth upon all four shall be an
21 abomination unto you. Yet these
shall ye eat of every winged crawl-
ing[k] thing that goeth upon all
four: those which have legs above
their feet with which to leap upon
22 the earth. These shall ye eat of
them: the *arbeh* after its kind,
and the *solam* after its kind, and
the *hargol* after its kind, and the
23 *hargab* after its kind.[l] But every
winged crawling[k] thing that hath
four feet shall be an abomination
24 unto you. And by these ye shall
make yourselves unclean; who-
ever toucheth their carcase shall
25 be unclean until the even. And
whoever carrieth [ought] of their
carcase shall wash his garments,
and be unclean until the even.
26 Every beast that hath cloven hoofs,
but not feet quite split open, nor
cheweth[m] the cud, shall be unclean
unto you: every one that touch-
27 eth them shall be unclean. And
whatever goeth on its paws, among
all manner of beasts that go upon
all four, those are unclean unto
you: whoever toucheth their car-
case shall be unclean until the
28 even. And he that carrieth their
carcase shall wash his garments,
and be unclean until the even:
they shall be unclean unto you.

29 And these shall be unclean unto
you among the crawling things
which crawl[k] on the earth: the
mole, and the field-mouse, and
30 the lizard, after its kind; and the
groaning lizard, and the great red
lizard, and the climbing lizard, and
the *chomet*,[n] and the chameleon.
31 These shall be unclean unto you
among all that crawl: whoever
toucheth them when they are
dead, shall be unclean until the
32 even. And on whatever any of
them when they are dead doth
fall, it shall be unclean; all vessels
of wood, or garment, or skin, or
sack, every vessel wherewith work
is done—it shall be put into water,
and be unclean until the even;
33 then shall it be clean. And every
earthen vessel into which [any] of
them falleth—whatever is in it
shall be unclean; and ye shall
34 break it. All food that is eaten on
which [such] water hath come
shall be unclean; and all drink
that is drunk shall be unclean, in
35 every [such] vessel. And every-
thing whereupon [any part] of
their carcase falleth shall be un-
clean; oven and hearth shall be
broken down: they are unclean,
and shall be unclean unto you.
36 Nevertheless, a spring or a well, a
quantity of water, shall be clean.
But he that toucheth their carcase
37 shall be unclean. And if any part
of their carcase fall upon any sow-
ing-seed which is to be sown, it
38 shall be clean; but if water have
been put on the seed, and any
part of their carcase fall thereon,
39 it shall be unclean unto you. And
if any beast which is to you for
food die, he that toucheth the car-
case thereof shall be unclean until
40 the even. And he that eateth of
its carcase shall wash his garments,
and be unclean until the even: he
also that carrieth its carcase shall
wash his garments, and be unclean
until the even.
41 And every crawling thing which
crawleth on the earth shall be
an abomination; it shall not be
42 eaten. Whatever goeth on the
belly, and whatever goeth on all
four, and all that have a great
many feet, of every manner of
crawling thing which crawleth on
the earth—these ye shall not eat;
43 for they are an abomination. Ye
shall not make yourselves abomin-

[h] Or 'griffin vulture.' [i] Or 'purple hen,' תנשמת. The word is used also for an unclean reptile, 'chameleon,' ver. 30; but the kind is not known with certainty. [k] Or 'swarming,' 'swarm:' so elsewhere, ver. 3. [l] Four different kinds of locusts. [m] See ver. 3. [n] Also a kind of lizard.

able through any crawling thing which crawleth, neither shall ye make yourselves[o] unclean with them, that ye should be defiled
44 thereby. For I am Jehovah your God; and ye shall hallow yourselves, and ye shall be holy; for I am holy; and ye shall not make yourselves unclean through any manner of crawling thing which
45 creepeth on the earth. For I am Jehovah who brought you up out of the land of Egypt, to be your God: ye shall therefore be holy, for I am holy.
46 This is the law of cattle, and of fowl, and of every living soul that moveth in the waters, and of every
47 soul that crawleth on the earth; to make a difference between the unclean and the clean, and between the beast that is to be eaten and the beast that is not to be eaten.

12 And Jehovah spoke to Moses, saying, 2 Speak unto the children of Israel, saying, If a woman conceive seed, and bear a male, then she shall be unclean seven days; as in the days of the separation of her infirmity shall she be unclean.
3 And on the eighth day shall the flesh of his foreskin be circum-
4 cised. And she shall continue thirty-three days in the blood of her cleansing; no holy thing shall she touch, nor come into the sanctuary, until the days of her cleans-
5 ing are fulfilled. And if she bear a female, then she shall be unclean two weeks, as in her separation; and she shall continue sixty-six days in the blood of her cleansing.
6 And when the days of her cleansing are fulfilled, for a son or for a daughter, she shall bring a yearling lamb[p] for a burnt-offering, and a young pigeon or a turtle-dove for a sin-offering, to the entrance of the tent of meeting, unto
7 the priest. And he shall present it before Jehovah, and make atonement for her; and she shall be clean from the flux[q] of her blood. This is the law for her that hath
8 borne a male or a female. And if her hand cannot find what is sufficient for a sheep, she shall bring two turtle-doves or two young pigeons; one for a burnt-offering, and the other for a sin-offering; and the priest shall make atonement for her; and she shall be clean.

13 And Jehovah spoke to Moses and to Aaron, saying, 2 When a man shall have in the skin of his flesh a rising or a scab, or bright spot, and it become in the skin of his flesh a sore[r] [as] of leprosy, then he shall be brought unto Aaron the priest, or unto one of
3 his sons the priests. And when the priest looketh on the sore in the skin of the flesh, and the hair in the sore is turned white, and the sore looketh deeper than the skin of his flesh, it is the sore of leprosy; and the priest shall look on him
4 and pronounce him unclean. But if the bright spot be white in the skin of his flesh, and look not deeper than the skin, and the hair thereof be not turned white, the priest shall shut up [him that hath]
5 the sore seven days. And the priest shall look on him the seventh day; and behold, in his sight, the sore remaineth as it was, the sore hath not spread in the skin, then the priest shall shut him up seven
6 days a second time. And the priest shall look on him again the seventh day, and behold, the sore is become pale and the sore hath not spread in the skin, then the priest shall pronounce him clean; it is a scab; and he shall wash his
7 garments and be clean. But if the scab have spread much in the skin, after that he hath been seen by the priest for his cleansing, he shall be seen by the priest again;
8 and the priest shall look on him, and behold, the scab hath spread in the skin; then the priest shall pronounce him unclean: it is leprosy.
9 When a sore [as] of leprosy is in a man, he shall be brought unto
10 the priest; and the priest shall look on him, and behold, there is a white rising in the skin, and it hath turned the hair white, and a trace of raw flesh is in the rising:
11 it is an old leprosy in the skin of his flesh; and the priest shall pronounce him unclean, and he shall not shut him up, for he is unclean.
12 But if the leprosy break out much in the skin, and the leprosy cover all the skin of [him that hath] the sore, from his head even to his foot, wherever the eyes of the
13 priest look, and the priest looketh, and behold, the leprosy covereth all his flesh, he shall pronounce [him] clean [that hath] the sore; it is all turned white; he is clean.
14 And on the day when raw flesh appeareth in him, he shall be un-
15 clean. And the priest shall look

[o] Lit. 'your souls.' [p] Or 'a lamb of the first year,' as elsewhere. [q] Lit. 'fountain:' compare xx. 18. [r] Lit. 'stroke.'

on the raw flesh, and shall pronounce him unclean: the raw
16 flesh is unclean, it is leprosy. But if the raw flesh change again, and be turned white, he shall come
17 unto the priest; and the priest shall look on him, and behold, the sore is turned white; then the priest shall pronounce [him] clean [that hath] the sore: he is clean.
18 And the flesh—when in the skin thereof cometh a boil, and it is
19 healed, and there is in the place of the boil a white rising, or a white-reddish bright spot, it shall be
20 shewn to the priest; and the priest shall look on it, and behold, it looketh deeper than the skin, and the hair thereof is turned white; then the priest shall pronounce him unclean: it is the sore of
21 leprosy broken out in the boil. But if the priest look on it, and behold, there are no white hairs therein, and it is not deeper than the skin, and is pale, the priest shall shut
22 him up seven days; and if it spread much in the skin, then the priest shall pronounce him un-
23 clean: it is the sore. But if the bright spot have remained in its place, [and] have not spread, it is the scar of the boil; and the priest shall pronounce him clean.
24 Or if in the flesh, in the skin thereof, there is a burning inflammation, and the place of the inflammation become a bright spot
25 white-reddish or white, and the priest look on it, and behold, the hair is turned white in the bright spot, and it looketh deeper than the skin, it is a leprosy which is broken out in the inflammation; and the priest shall pronounce him unclean: it is the sore of leprosy.
26 But if the priest look on it, and behold, there is no white hair in the bright spot, and it is no deeper than the skin, and is pale, the priest shall shut him up seven days.
27 And the priest shall look on him the seventh day, and if it have spread much in the skin, the priest shall pronounce him unclean: it is
28 the sore of leprosy. But if the bright spot have remained in its place, [and] not spread in the skin, and is pale, it is the rising of the inflammation; and the priest shall pronounce him clean; for it is the scar of the inflammation.
29 And if a man or a woman have a sore on the head or on the beard,
30 and the priest look on the sore, and behold, it looketh deeper than the skin, and there is in it yellow thin hair, then the priest shall pronounce him unclean; it is a scall, the leprosy of the head or the
31 beard. And if the priest look on the sore of the scall, and behold, it is not in sight deeper than the skin, and there is no black hair in it, the priest shall shut up [him that hath] the sore of the scall
32 seven days. And when the priest looketh on the sore on the seventh day, and behold, the scall hath not spread, and there is in it no yellow hair, and the scall doth not
33 look deeper than the skin, he [that hath the sore] shall shave himself; but the scall shall he not shave; and the priest shall shut up [him that hath] the scall seven days
34 a second time. And the priest shall look on the scall on the seventh day, and behold, the scall hath not spread in the skin, nor is in sight deeper than the skin, then the priest shall pronounce him clean; and he shall wash his gar-
35 ments, and be clean. But if the scall have spread much in the skin
36 after his cleansing, and the priest shall look on him, and behold, the scall hath spread in the skin, the priest shall not seek for yellow
37 hair: he is unclean. But if the scall have in his sight remained as it was, and there is black hair grown up therein, the scall is healed: he is clean; and the priest shall pronounce him clean.
38 And if a man or a woman have in the skin of their flesh bright
39 spots, white bright spots, and the priest look, and behold, there are in the skin of their flesh pale white spots, it is an eruption which is broken out in the skin: he is clean.
40 And if a man's hair have fallen off his head, he is bald; he is clean;
41 and if he have the hair fallen off from the part of the head towards his face, he is forehead-bald: he
42 is clean. And if there be in the bald head, or bald forehead, a white-reddish sore, it is a leprosy which hath broken out in his bald
43 head, or his bald forehead. And the priest shall look on it, and behold, the rising of the sore is white-reddish in his bald head, or in his bald forehead, like the appearance of the leprosy in the skin of the
44 flesh; he is a leprous man, he is unclean; the priest shall pronounce him utterly unclean; his sore is in his head.
45 And as to the leper in whom the sore is,—his garments shall be rent, and his head shall be uncovered, and he shall put a covering on his beard, and shall cry,

46 Unclean, unclean! All the days that the sore shall be in him he shall be unclean: he is unclean; he shall dwell apart; outside the camp shall his dwelling be.
47 And if a sore of leprosy is in a garment, in a woollen garment, or
48 a linen garment, either in the warp or in the woof of linen or of wool, or in a skin, or in anything
49 made of skin, and the sore is greenish or reddish in the garment, or in the skin, or in the warp, or in the woof, or in anything of skin, it is the sore of leprosy, and shall be
50 shewn unto the priest. And the priest shall look on the sore, and shall shut up [that which hath]
51 the sore seven days. And he shall see the sore on the seventh day: if the sore have spread in the garment, either in the warp or in the woof, or in a skin, in any work that may be made of skin, the sore is a corroding leprosy: it is unclean.
52 And they shall burn the garment, or the warp or the woof, of wool or of linen, or anything of skin, wherein the sore is; for it is a corroding leprosy: it shall be
53 burned with fire. But if the priest look, and behold, the sore hath not spread in the garment, or in the warp, or in the woof, or in any-
54 thing of skin, then the priest shall command that they wash the thing wherein the sore is, and he shall shut it up seven days a
55 second time. And the priest shall look on the sore after the washing, and behold, if the sore have not changed its appearance,[s] and the sore have not spread, it is unclean: thou shalt burn it with fire: it is a fretting sore on what is threadbare or where the knap is gone.[t]
56 But if the priest look, and behold, the sore hath become pale after the washing of it, then he shall rend it from the garment, or from the skin, or from the warp, or
57 from the woof. And if it appear still in the garment, or in the warp, or in the woof, or in anything of skin, it is a [leprosy] breaking out: thou shalt burn with fire that
58 wherein the sore is. But the garment, or the warp, or the woof, or whatever thing of skin which thou hast washed, and the sore departeth from them, it shall be washed
59 a second time, and it is clean. This is the law of the sore of leprosy in a garment of wool or linen, or in the warp, or in the woof, or in anything of skin, to cleanse it,[v] or to pronounce it unclean.

14 And Jehovah spoke to Moses,
2 saying, This shall be the law of the leper in the day of his cleansing: he shall be brought unto the
3 priest, and the priest shall go out of the camp; and when the priest looketh, and behold, the sore of
4 leprosy is healed in the leper, then shall the priest command to take for him that is to be cleansed two clean living birds, and cedar-wood,
5 and scarlet, and hyssop. And the priest shall command that one bird be killed in an earthen vessel
6 over running[w] water: as to the living bird—he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and dip them and the living bird in the blood of the bird that was killed over the run-
7 ning water; and he shall sprinkle upon him that is to be cleansed from the leprosy seven times, and shall pronounce him clean, and shall let the living bird loose into
8 the open field. And he that is to be cleansed shall wash his garments, and shave all his hair, and bathe in water, and he shall be clean; and afterwards shall he come into the camp, and shall abide outside his tent seven days.
9 And it shall come to pass on the seventh day, that he shall shave all his hair, his head, and his beard, and his eyebrows, even all his hair shall he shave, and he shall wash his garments, and shall bathe his flesh in water, and he is clean.
10 And on the eighth day he shall take two he-lambs without blemish, and one yearling ewe-lamb without blemish, and three tenth parts of fine flour mingled with oil, for an oblation, and one log of oil.
11 And the priest that cleanseth [him] shall present the man that is to be cleansed and those things before Jehovah, at the entrance of the
12 tent of meeting. And the priest shall take one he-lamb, and present it for a trespass-offering, and the log of oil, and wave them as a wave-offering before Jehovah.
13 And he shall slaughter the he-lamb at the place where the sin-offering and the burnt-offering are slaughtered, in a holy place; for as the sin-offering, so the trespass-offering is the priest's: it is most
14 holy. And the priest shall take of the blood of the trespass-offering, and the priest shall put it on the

[s] Or 'colour;' lit. 'eye.' [t] The words are the same as in verse 42, applied to the head, and here alone used thus. [v] Or 'to pronounce it clean.' [w] Lit. 'living.'

tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and on the great
15 toe of his right foot. And the priest shall take of the log of oil, and pour it into his, the priest's,
16 left hand; and the priest shall dip his right finger in the oil that is in his left hand, and shall sprinkle of the oil with his finger seven
17 times before Jehovah. And of the rest of the oil that is in his hand shall the priest put on the tip of the right ear of him that is to be cleansed, and on the thumb of his right hand, and on the great toe of his right foot, upon the blood of
18 the trespass-offering. And the remainder of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, and the priest shall make atonement for him before Jehovah.
19 And the priest shall offer the sin offering, and make atonement for him that is to be cleansed from his uncleanness; and afterwards shall he slaughter the burnt-offer-
20 ing. And the priest shall offer[x] the burnt-offering and the oblation upon the altar; and the priest shall make atonement for him, and he shall be clean.
21 But if he be poor, and his hand be not able to get it, then he shall take one lamb for a trespass-offering, for a wave-offering, to make atonement for him; and one tenth part of fine flour mingled with oil for an oblation; and a log of oil,
22 and two turtle-doves, or two young pigeons, as his hand may be able to get: the one shall be a sin-offering, and the other a burnt-offering.
23 And he shall bring them on the eighth day of his cleansing unto the priest, unto the entrance of the tent of meeting, before Jehovah.
24 And the priest shall take the he-lamb of the trespass-offering, and the log of oil, and the priest shall wave them as a wave-offering be-
25 fore Jehovah. And he shall slaughter the he-lamb of the trespass-offering; and the priest shall take of the blood of the trespass-offering, and put it upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and on the great
26 toe of his right foot. And the priest shall pour of the oil into
27 [his], the priest's, left hand, and the priest shall sprinkle with his right finger of the oil that is in his left hand seven times before Jeho-
28 vah. And the priest shall put of the oil that is in his hand upon the tip of the right ear of him that is to be cleansed, and upon the thumb of his right hand, and on the great toe of his right foot, upon the place of the blood of the tres-
29 pass-offering. And the remainder of the oil that is in the priest's hand he shall put upon the head of him that is to be cleansed, to make atonement for him before
30 Jehovah. And he shall offer one of the turtle-doves, or of the young pigeons, of what his hand was able
31 to get; of what his hand was able to get shall the one be a sin-offering, and the other a burnt-offering, with the oblation; and the priest shall make atonement for him that is to be cleansed before Jehovah.
32 This is the law for him in whom is the sore of leprosy, whose hand cannot get what is [regularly prescribed] in his cleansing.
33 And Jehovah spoke to Moses
34 and to Aaron, saying, When ye come into the land of Canaan, which I give to you for a possession, and I put a leprous plague[y] in a house of the land of your pos-
35 session, then he whose house it is shall come and tell the priest, saying, It seemeth to me like a
36 plague[y] in the house; and the priest shall command that they empty the house before the priest go into it to see the plague,[y] that all that is in the house be not made unclean; and afterwards the priest shall go in to see the house.
37 And when he looked on the plague, and behold, the plague is in the walls of the house, greenish or reddish hollows, and their look is deeper than the surface of the
38 wall, then the priest shall go out of the house to the entrance of the house, and shut up the house seven
39 days. And the priest shall come again the seventh day, and when he looketh, and behold, the plague hath spread in the walls of the
40 house, then the priest shall command that they take away the stones in which the plague is, and they shall cast them out of the
41 city, in an unclean place. And he shall cause the house to be scraped within round about, and they shall pour out the mortar[z] that they have scraped off, out of the city
42 in an unclean place. And they shall take other stones, and put them in the place of those stones; and they shall take other mortar,

[x] עלה 'offer' on the altar itself. [y] Elsewhere, as to persons, 'sore.' [z] Lit. 'dust.'

43 and shall plaster the house. And
if the plague come again, and
break out in the house, after he
hath taken away the stones, and
after he hath scraped the house,
44 and after it is plasteted, then the
priest shall come, and when he
looketh, and behold, the plague
hath spread in the house, it is a
corroding leprosy in the house: it
45 is unclean. And they shall break
down the house, the stones of it,
and the timber thereof, and all the
mortar of the house, and shall
carry them forth out of the city
46 to an unclean place. And he that
goeth into the house as long as it
is shut up shall be unclean until
47 the even. And he that sleepeth
in the house shall wash his gar-
ments, and he that eateth in the
house shall wash his garments.
48 But if the priest shall come in and
look, and behold, the plague hath
not spread in the house, after the
house hath been plastered, the
priest shall pronounce the house
clean; for the plague is healed.
49 And he shall take, to purge the
house from the defilement, two
birds, and cedar-wood, and scarlet,
50 and hyssop; and he shall kill one
bird in an earthen vessel over
51 running [a] water; and he shall take
the cedar-wood and the hyssop
and the scarlet, and the living
bird, and dip them in the blood
of the bird that was killed, and in
the running [a] water and sprinkle
52 the house seven times; and he
shall purge the house from the
defilement with the blood of the
bird, and with the running [a] water,
and with the living bird, and with
the cedar-wood, and with the
53 hyssop, and with the scarlet; and
he shall let the living bird loose
out of the city into the open field;
and he shall make atonement for
the house, and it is clean.
54 This is the law for every sore of
55 leprosy, and for the scall, and for
the leprosy of garments, and of
56 houses, and for the rising, and for
the scab, and for the bright spot,
57 to teach when [b] there is unclean-
ness and when [b] it is purified: this
is the law of leprosy.

15 And Jehovah spoke to Moses
and to Aaron, saying, 2 Speak
unto the children of Israel, and
say unto them, If any man have
a flux from his flesh, because of his
3 flux he is unclean. And this shall
be his uncleanness in his flux:
whether his flesh run with his
flux, or his flesh be closed from
his flux, it is his uncleanness.
4 Every bed whereon he lieth that
hath the flux shall be unclean;
and every object on which he sit-
5 teth shall be unclean. And who-
ever toucheth his bed shall wash
his garments, and bathe in water,
and be unclean until the even.
6 And he that sitteth on any object
whereon he sat that hath the flux
shall wash his garments and bathe
in water, and be unclean until the
7 even. And he that toucheth the
flesh of him that hath the flux
shall wash his garments, and bathe
in water, and be unclean until the
8 even. And if he that hath the
flux spit upon him that is clean,
then he shall wash his garments
and bathe in water, and be un-
9 clean until the even. And what
carriage soever he rideth upon that
hath the flux shall be unclean.
10 And whoever toucheth anything
that was under him shall be un-
clean until the even; and he that
carrieth them shall wash his gar-
ments, and bathe in water, and
11 be unclean until the even. And
whomsoever he toucheth who hath
the flux and hath not rinsed his
hands in water—he shall wash his
garments, and bathe in water, and
12 be unclean until the even. And
the vessel of earth that he touch-
eth who hath the flux shall be
broken; and every vessel of wood
shall be rinsed in water.
13 And when he that hath a flux
is clean of his flux, then he shall
count seven days for his cleansing,
and wash his clothes, and bathe
his flesh in running water, and he
14 shall be clean. And on the eighth
day he shall take two turtle-doves,
or two young pigeons, and come
before Jehovah into the entrance of
the tent of meeting, and give them
15 unto the priest. And the priest shall
offer them, one as a sin-offering, and
one as a burnt-offering; and the
priest shall make atonement for
him before Jehovah for his flux.
16 And if any man's seed of copula-
tion pass from him, then he shall
bathe his whole flesh in water, and
17 be unclean until the even. And
every garment, and every skin,
whereon the seed of copulation
shall be, shall be washed with
water, and be unclean until the
18 even. And a woman with whom
a man lieth with seed of copula-
tion—they shall bathe in water,
and be unclean until the even.

[a] Lit. 'living.' [b] Lit. 'in the day of.'

19 And if a woman have a flux, and her flux in her flesh be blood, she shall be seven days in her separation, and whoever toucheth her shall be unclean until the even.
20 And everything that she lieth upon in her separation shall be unclean; and everything that she sitteth
21 upon shall be unclean. And whoever toucheth her bed shall wash his garments, and bathe in water, and be unclean until the even.
22 And whoever toucheth any object that she sat upon shall wash his garments, and bathe in water, and
23 be unclean until the even. And if it be on the bed, or on anything whereon she sitteth, when he toucheth it, he shall be unclean
24 until the even. And if a man lie with her at all, and the uncleanness of her separation come upon him, he shall be unclean seven days; and every bed whereon he
25 lieth shall be unclean. And if a woman have her flux of blood many days out of the time of her separation, or if she have the flux beyond the time of her separation, all the days of the flux of her uncleanness shall she be as [in] the days of her separation: she is un-
26 clean. Every bed whereon she lieth all the days of her flux shall be unto her as the bed of her separation; and every object on which she sitteth shall be unclean, according to the uncleanness of her
27 separation. And whoever toucheth them shall be unclean, and shall wash his clothes, and bathe in water, and be unclean until the even.
28 And if she be cleansed of her flux then she shall count seven days, and after that she shall be clean.
29 And on the eighth day she shall take two turtle-doves, or two young pigeons, and bring them unto the priest, unto the entrance
30 of the tent of meeting. And the priest shall offer the one as a sin-offering, and the other as a burnt-offering; and the priest shall make atonement for her before Jehovah for the flux of her uncleanness.
31 And ye shall separate the children of Israel from their uncleanness, that they die not in their uncleanness, when they defile my tabernacle that is in their midst.
32 This is the law for him that hath a flux, and for the one whose seed of copulation goeth from him, and
33 who is defiled therewith: and for a woman who is sick[c] in her separation, and for him that hath his flux; for the man and for the woman, and for him that lieth with her that is unclean.

16 And Jehovah spoke to Moses after the death of the two sons of Aaron, when they came near
2 before Jehovah and died; and Jehovah said to Moses, Speak unto Aaron thy brother, that he come not at all times into the sanctuary inside the veil before the mercy-seat which is upon the ark, that he die not; for I will appear in the
3 cloud upon the mercy-seat. In this manner shall Aaron come into the sanctuary: with a young bullock for a sin-offering, and a ram
4 for a burnt-offering. A holy linen vest shall he put on, and linen trousers shall be upon his flesh, and he shall be girded with a linen girdle, and with the linen mitre shall he be attired: these are holy garments; and he shall bathe his flesh in water, and put them on.
5 And of the assembly of the children of Israel shall he take two bucks of the goats for a sin-offering, and one ram for a burnt-offer-
6 ing. And Aaron shall present the bullock of the sin offering, which is for himself, and make atonement for himself, and for his house.
7 And he shall take the two goats, and set them before Jehovah, before the entrance of the tent of
8 meeting. And Aaron shall cast[d] lots upon the two goats: one lot for Jehovah, and the other lot for
9 Azazel.[e] And Aaron shall present the goat upon which the lot fell for Jehovah, and offer it [as] a sin-
10 offering. And the goat upon which the lot fell for Azazel shall be set alive before Jehovah, to make atonement with[f] it, to send it away as Azazel into the wilderness.
11 And Aaron shall present the bullock of the sin-offering, which is for himself, and shall make atonement for himself and for his house, and shall slaughter the bullock of the sin-offering which is for him-
12 self. And he shall take the censer full of burning coals of fire from off the altar before Jehovah, and both his hands full of fragrant incense[g] beaten small, and bring
13 it inside the veil. And he shall put the incense upon the fire before Jehovah, that the cloud of the incense may cover the mercy-seat

[c] Or 'unclean.' [d] Lit. 'give.' [e] Signifying 'the goat that went away.' [f] Or 'upon.' [g] Lit. 'incense of fragrant drugs.'

which is upon the testimony, that
14 he die not. And he shall take of the blood of the bullock, and sprinkle with his finger upon the front of the mercy-seat eastward; and before the mercy-seat shall he sprinkle of the blood seven times
15 with his finger. And he shall slaughter the goat of the sin-offering, which is for the people, and bring its blood inside the veil, and do with its blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat,
16 and before the mercy-seat; and he shall make atonement for the sanctuary, [to cleanse it] from[h] the uncleanness of the children of Israel, and from their transgressions in all their sins; and so shall he do for the tent of meeting which dwelleth among them in the midst
17 of their uncleanness. And there shall be no man in the tent of meeting when he goeth in to make atonement in the sanctuary until he come out; and he shall make atonement for himself, and for his house, and for the whole congregation of
18 Israel. And he shall go out unto the altar which is before Jehovah, and make atonement for it; and shall take of the blood of the bullock, and of the goat, and put it upon the horns of the altar round
19 about; and he shall sprinkle upon it of the blood with his finger seven times, and cleanse it, and hallow it from the uncleannesses of the children of Israel.

20 And when he hath ended making atonement for the sanctuary, and the tent of meeting, and the altar, he shall present the living
21 goat; and Aaron shall lay both his hands on the head of the living goat, and confess over it all the iniquities of the children of Israel, and all their transgressions in all their sins, and he shall put them on the head of the goat, and shall send him away to the wilderness by the hand of a man standing
22 ready; that the goat may bear upon him all their iniquities to a land apart [from men]; and he shall send away the goat into the
23 wilderness. And Aaron shall go into the tent of meeting, and shall put off the linen garments, which he put on when he went into the sanctuary, and shall leave them
24 there; and he shall bathe his flesh with water in a holy place, and put on his garments, and go forth, and offer his burnt-offering, and the burnt-offering of the people, and make atonement for himself, and
25 for the people. And the fat of the sin-offering shall he burn[i] upon
26 the altar. And he that letteth go the goat for Azazel shall wash his clothes, and bathe his flesh in water; and afterwards he may
27 come into the camp. And the bullock of the sin-offering, and the goat of the sin-offering whose blood was brought in to make atonement in the sanctuary, shall one carry forth outside the camp; and they shall burn[k] with fire their skins, and their flesh, and their
28 dung. And he that burneth them shall wash his clothes, and bathe his flesh in water; and afterwards he may come into the camp.

29 And this shall be an everlasting statute unto you. In the seventh month, on the tenth of the month, ye shall afflict your souls, and do no work at all, the home-born, and the stranger that sojourneth a-
30 mong you; for on that day shall atonement be made for you, to cleanse you: from all your sins shall ye be clean before Jehovah.
31 A sabbath of rest shall it be unto you, and ye shall afflict your souls:
32 [it is] an everlasting statute. And the priest who hath been anointed, and who hath been consecrated, to exercise the priesthood in his father's stead, shall make atonement; and he shall put on the linen garments, the holy garments.
33 And he shall make atonement for the holy sanctuary; and for the tent of meeting, and for the altar shall he make atonement; and for the priests, and for the whole people of the congregation shall he
34 make atonement. And this shall be an everlasting statute unto you, to make atonement for the children of Israel [to cleanse them] from all their sins once a year. And he did as Jehovah had commanded Moses.

17 And Jehovah spoke to Moses,
2 saying, Speak unto Aaron, and unto his sons, and unto all the children of Israel, and say unto them, This is the thing which Jehovah hath commanded, saying,
3 Every one of the house of Israel that slaughtereth an ox, or sheep, or goat, in the camp, or that slaughtereth it out of the camp,
4 and doth not bring it to the entrance of the tent of meeting to pre-

[h] Or 'because of the uncleanness ... and because of their transgressions:' so vers. 19, 34.
[i] See on i. 9. [k] שרף: see on iv. 12, note [z].

sent it as an offering[l] to Jehovah, before the tabernacle of Jehovah, blood shall be reckoned unto that man: he hath shed blood; and that man shall be cut off from
5 among his people, to the end that the children of Israel bring their sacrifices, which they sacrifice in the open field, that they bring them to Jehovah, unto the entrance of the tent of meeting, unto the priest, and sacrifice them as sacrifices of peace-offerings to Je-
6 hovah. And the priest shall sprinkle the blood upon the altar of Jehovah, at the entrance of the tent of meeting, and burn[m] the fat
7 for a sweet odour to Jehovah. And they shall no more sacrifice their sacrifices unto demons,[n] after whom they go a whoring. This shall be an everlasting statute unto them for their generations.
8 And thou shalt say unto them, Every one of the house of Israel, and of the strangers who sojourn among them, that offereth up[o] a
9 burnt-offering or sacrifice, and bringeth it not to the entrance of the tent of meeting, to offer it up to Jehovah—that man shall be cut off from his peoples.
10 And every one of the house of Israel, or of the strangers who sojourn among them, that eateth any manner of blood,—I will set my face against the soul that hath eaten blood, and will cut him off from among his people; for the
11 soul[p] of the flesh is in the blood; and I have given it to you upon the altar to make atonement for your souls, for it is the blood that maketh atonement for the soul.[q]
12 Therefore have I said unto the children of Israel, No soul of you shall eat blood, neither shall the stranger who sojourneth among
13 you eat blood. And every one of the children of Israel, and of the strangers who sojourn among them, that catcheth in the hunt a beast or fowl that may be eaten, he shall pour out the blood thereof,
14 and cover it with earth; for as to the life of all flesh, its blood is the life in it;[r] and I have said unto the children of Israel, Of the blood of no manner of flesh shall ye eat, for the life of all flesh is its blood: whoever eateth it shall be cut off.
15 And every soul that eateth of a dead carcase, or of that which was torn, be it one home-born, or a stranger, he shall wash his clothes, and bathe in water, and be unclean until the even: then he shall be
16 clean. And if he wash them not nor bathe his flesh, then he shall bear his iniquity.

18 And Jehovah spoke to Moses, saying, 2 Speak unto the children of Israel, and say unto them, 3 I am Jehovah your God. After the doings of the land of Egypt, wherein ye dwelt, shall ye not do; and after the doings of the land of Canaan, whither I bring you, shall ye not do; neither shall ye
4 walk in their customs. Mine ordinances shall ye do and my statutes shall ye observe to walk therein: I am Jehovah your God.
5 And ye shall observe my statutes and my judgments, by which the man that doeth them shall live: I am Jehovah.
6 No one shall approach to any that is his near relation,[s] to uncover his nakedness: I am Jeho-
7 vah. The nakedness of thy father, and the nakedness of thy mother, shalt thou not uncover: she is thy mother: thou shalt not uncover
8 her nakedness. The nakedness of thy father's wife shalt thou not uncover: it is thy father's naked-
9 ness. The nakedness of thy sister, the daughter of thy father, or daughter of thy mother, born at home, or born abroad—their nakedness shalt thou not uncover.
10 The nakedness of thy son's daughter, or of thy daughter's daughter —their nakedness shalt thou not uncover; for theirs is thy naked
11 ness. The nakedness of thy father's wife's daughter, begotten of thy father: she is thy sister: thou shalt not uncover her naked-
12 ness. The nakedness of thy father's sister shalt thou not uncover: she
13 is thy father's near relation.[t] The nakedness of thy mother's sister shalt thou not uncover; for she is
14 thy mother's near relation.[t] The nakedness of thy father's brother shalt thou not uncover; thou shalt not approach his wife: she is
15 thine aunt. The nakedness of thy daughter-in-law shalt thou not uncover: she is thy son's wife; thou shalt not uncover her naked-
16 ness. The nakedness of thy

[l] Heb. *corban*: see on i. 2. [m] See on i. 9. [n] Lit. 'hairy,' hence 'a buck-goat.' Sacrifices were offered to imaginary beings thus designated. [o] See on xiv. 20. [p] Or 'life;' 'life' and soul' are the same word everywhere here. [q] Or 'that maketh atonement by the soul (or life).' [r] Lit. 'its blood is for (ב) its life,' the ב here denoting essence. [s] Lit. 'own flesh of his flesh.' [t] Lit. 'own flesh.'

brother's wife shalt thou not uncover: it is thy brother's nakedness. 17 The nakedness of a woman and her daughter shalt thou not uncover; thou shalt not take her son's daughter, nor her daughter's daughter, to uncover her nakedness: they are her near relations: it is wickedness. 18 And thou shalt not take a wife to her sister, to vex her, to uncover her nakedness beside her, during her life. 19 And thou shalt not approach a woman in the separation of her uncleanness to uncover her nakedness. 20 And thou shalt not lie carnally with thy neighbour's wife, to become unclean with her.

21 And thou shalt not give of thy seed to let them pass through [the fire] to Molech, neither shalt thou profane the name of thy God: I am Jehovah. 22 And thou shalt not lie with mankind as one lieth with a woman: it is an abomination. 23 And thou shalt lie with no beast to become unclean therewith; and a woman shall not stand before a beast to lie down with it: it is confusion.

24 Make not yourselves unclean in any of these things; for in all these have the nations which I am casting out before you made themselves unclean. 25 And the land hath become unclean; and I visit the iniquity thereof upon it, and the land vomiteth out its inhabitants. 26 But *ye* shall observe my statutes and my judgments, and shall not commit any of all these abominations: the home-born, and the stranger that sojourneth among you; 27 (for all these abominations have the men of the land done, who were before you, and the land hath been made unclean;) 28 that the land vomit you not out, when ye make it unclean, as it vomited out the nation that was before you. 29 For whoever committeth any of these abominations, ... the souls that commit them shall be cut off from among their people. 30 And ye shall observe my charge, that ye commit not [any] of the abominable customs which were committed before you; and ye shall not make yourselves unclean therein: I am Jehovah your God.

19 And Jehovah spoke to Moses, saying, 2 Speak unto all the assembly of the children of Israel, and say unto them, Holy shall ye be, for I Jehovah your God am holy.

3 Ye shall reverence every man his mother, and his father, and my sabbaths shall ye keep: I am Jehovah your God.

4 Ye shall not turn unto idols, and ye shall not make to yourselves molten gods: I am Jehovah your God.

5 And if ye sacrifice a sacrifice of peace-offering to Jehovah, ye shall sacrifice it for your acceptance. 6 On the day when ye sacrifice it shall it be eaten, and on the morrow; and that which remaineth until the third day shall be burned 7 with fire. And if it be eaten at all on the third day, it is an unclean thing: it shall not be accepted. 8 And he that eateth it shall bear his iniquity; for he hath profaned the hallowed thing of Jehovah; and that soul shall be cut off from among his peoples.

9 And when ye reap the harvest of your land, thou shalt not wholly reap the corners of thy field, and the gleaning of thy harvest thou 10 shalt not gather. And thy vineyard shalt thou not glean, neither shalt thou gather what hath been left of thy vineyard; thou shalt leave them for the poor and the stranger: I am Jehovah your God.

11 Ye shall not steal, and ye shall not deal falsely, and ye shall not 12 lie one to another. And ye shall not swear by my name falsely, and profane the name of thy God: I 13 am Jehovah. Thou shalt not oppress thy neighbour, neither rob him. The wages of the hired servant shall not abide with thee all night until the morning.

14 Thou shalt not revile a deaf person, and thou shalt not put a stumbling-block before a blind one; but thou shalt fear thy God: 15 I am Jehovah. Ye shall do no unrighteousness in judgment; thou shalt not respect the person of the lowly, nor honour the person of the great; in righteousness shalt 16 thou judge thy neighbour. Thou shalt not go about as a tale-bearer among thy people; thou shalt not stand up against the life [v] of thy 17 neighbour: I am Jehovah. Thou shalt not hate thy brother in thy heart; thou shalt earnestly rebuke thy neighbour, lest thou bear sin 18 on account of him.[w] Thou shalt not avenge thyself, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself: I am Jehovah.

[v] Lit. 'blood.' [w] Or 'and not bring a sin upon him.'

19 My statutes shall ye observe. Thou shalt not let thy cattle gender with another sort; thou shalt not sow thy field with seed of two sorts; and a garment woven of two materials shall not come upon thee.

20 And if a man lie with a woman for copulation, and she is a bondwoman betrothed to a husband, but not at all ransomed, nor hath freedom been given to her, there shall be a chastisement: they shall not be put to death, for she was 21 not free. And he shall bring his trespass-offering to Jehovah, unto the entrance of the tent of meeting, 22 a ram for a trespass-offering. And the priest shall make atonement for him with the ram of the trespass-offering before Jehovah for his sin which he hath done; and the sin which he hath done shall be forgiven him.

23 And when ye come into the land and plant all manner of trees for food, then ye shall count its fruit as uncircumcised, three years shall it be uncircumcised unto you: it 24 shall not be eaten of; and in the fourth year all the fruit thereof shall be holy for praise to Jehovah; 25 and in the fifth year shall ye eat the fruit thereof, that it may increase unto you the produce thereof: I am Jehovah your God.

26 Ye shall eat nothing with the blood.—Ye shall not practise enchantment, nor use auguries.—Ye 27 shall not shave the corners of your head round, neither shalt thou mutilate the corners of thy beard. 28 And cuttings for a dead person[x] shall ye not make in your flesh, nor put any tattoo writing upon 29 you: I am Jehovah.—Do not profane thy daughter, to give her up to whoredom; lest the land practise whoredom, and the land be30 come full of infamy.—My sabbaths shall ye keep, and my sanctuary shall ye reverence: I am 31 Jehovah.—Turn not unto necromancers and unto soothsayers; seek not after them to make yourselves unclean: I am Jehovah your God.

32 Before the hoary head thou shalt rise up, and shalt honour the face of an old man; and thou shalt fear thy God: I am Jehovah. 33 And if a stranger sojourn with thee in your land, ye shall not 34 molest him. As one born among you shall the stranger who sojourneth with you be unto you; and thou shalt love him as thyself; for ye were strangers in the land of Egypt: I am Jehovah your 35 God. Ye shall do no unrighteousness in judgment, in measure of length, in weight, and in measure 36 of capacity: just balances, just weights, a just ephah, and a just hin shall ye have: I am Jehovah your God, who brought you out of the land of Egypt.

37 And ye shall observe all my statutes, and all mine ordinances, and do them: I am Jehovah.

20 And Jehovah spoke to Moses, 2 saying, Thou shalt say also to the children of Israel, Every one of the children of Israel, or of the strangers[y] who sojourn in Israel, that giveth of his seed unto Molech, shall certainly be put to death: the people of the land shall 3 stone him with stones. And I will set my face against that man, and will cut him off from among his people; because he hath given of his seed unto Molech, so as to make my sanctuary unclean, and to pro4 fane my holy name. And if the people of the land do any ways hide their eyes from that man, when he giveth of his seed unto 5 Molech, that they kill him not, then I will set my face against that man, and against his family, and will cut him off, and all that go a whoring after him, to commit whoredom with Molech, from 6 among their people.—And the soul that turneth unto necromancers and unto soothsayers, to go a whoring after them, I will set my face against that soul, and will cut him off from among his people. 7 Hallow yourselves therefore, and be holy; for I am Jehovah your 8 God. And ye shall observe my statutes, and do them: I am Jehovah who hallow you.

9 Whatever man revileth his father and his mother shall certainly be put to death: he hath reviled his father and his mother; 10 his blood is upon him. And a man that committeth adultery with a man's wife, who committeth adultery with his neighbour's wife,—the adulterer and the adulteress shall certainly be put to death. 11 And a man that lieth with his father's wife hath uncovered his father's nakedness: both of them shall certainly be put to death; 12 their blood is upon them. And if a man lie with his daughter-in-law, both of them shall certainly be

[x] Lit. 'for a soul.' [y] Or 'aliens.'

put to death: they have wrought confusion; their blood is upon
13 them. And if a man lie with mankind, as he lieth with a woman, both of them have committed an abomination: they shall certainly be put to death; their blood is
14 upon them. And if a man take a wife and her mother, it is infamy: they shall burn him and them with fire, that there be no
15 infamy among you. And if a man lie with a beast for copulation, he shall certainly be put to death;
16 and ye shall kill the beast. And if a woman approach unto any beast to gender therewith, thou shalt kill the woman and the beast: they shall certainly be put to death;
17 their blood is upon them. And if a man take his sister, his father's daughter, or his mother's daughter, and see her nakedness, and she see his nakedness, that is a disgrace; and they shall be cut off before the eyes of the children of their people: he hath uncovered his sister's nakedness; he shall
18 bear his iniquity. And if a man shall lie with a woman in her infirmity, and uncover her nakedness, her flux doth he lay bare, and she hath uncovered the fountain of her blood; and both of them shall be cut off from among
19 their people. And the nakedness of thy mother's sister, and of thy father's sister shalt thou not uncover; for he hath laid naked his near relation: [z] they shall bear
20 their iniquity. And if a man lie with his aunt, he hath uncovered his uncle's nakedness: their sin shall they bear: they shall die
21 childless. And if a man take his brother's wife, it is an unclean thing: he hath uncovered his brother's nakedness: they shall be childless.

22 And ye shall observe all my statutes, and all mine ordinances, and do them, that the land whither I bring you to dwell therein vomit
23 you not out. And ye shall not walk in the customs of the nation which I am casting out before you; for all these things have they done, and they became an abomination
24 to me. And I have said unto you, Ye shall possess their land, and I will give it unto you for a possession; a land flowing with milk and honey: I am Jehovah your God, who have separated you from the
25 peoples. And ye shall make a separation between the clean beast and the unclean, and between the unclean fowl and the clean, and ye shall not make yourselves an abomination by beast, or by fowl, or by anything that creepeth on the ground which I have separated for you, declaring [it] as unclean.
26 And ye shall be holy unto me; for I Jehovah am holy, and have separated you from the peoples to
27 be mine. And if there be a man or a woman in whom is a spirit of Python or of divination,[a] they shall certainly be put to death: they shall stone them with stones; their blood is upon them.

21 And Jehovah said to Moses, Speak unto the priests, the sons of Aaron, and say unto them, There shall none make himself unclean for a dead person [b] among
2 his peoples, except for his immediate relation,[z] who is near unto him—for his mother, and for his father, and for his son, and for his
3 daughter, and for his brother; and for his sister, a virgin, that is near unto him, who hath had no husband, for her may he make him-
4 self unclean. He shall not make himself unclean [who is] a chief among his peoples, to profane him-
5 self. They shall not make any baldness upon their head, neither shall they shave off the corners of their beard, nor make any cuttings
6 in their flesh. They shall be holy unto their God, and not profane the name of their God; for they present Jehovah's offerings by fire, the bread of their God; there-
7 fore shall they be holy. They shall not take as wife a whore, or a dishonoured woman; neither shall they take a woman put away from her husband; for he is holy unto
8 his God. And thou shalt hallow him; for the bread of thy God doth he present: he shall be holy unto thee; for I, Jehovah, who
9 hallow you am holy. And the daughter of any priest, if she profane herself by playing the whore, she profaneth her father: she
10 shall be burned with fire. And the high priest among his brethren, [c] on whose head the anointing oil was poured, and who is consecrated to put on the garments, shall not uncover his head, nor
11 rend his garments. Neither shall he come near any person dead, nor make himself unclean for his
12 father and for his mother; neither

[z] Lit. 'his own flesh.' [a] Or 'who is a necromancer or a soothsayer.' [b] Or 'a soul.' [c] Lit. 'the priest who is greater than his brethren.'

shall he go out of the sanctuary, nor profane the sanctuary of his God; for the consecration of the anointing oil of his God is upon
13 him: I am Jehovah. And he shall
14 take a wife in her virginity. A widow, or a divorced woman, or a dishonoured one, a harlot, these shall he not take; but he shall take as wife a virgin from among
15 his peoples. And he shall not profane his seed among his peoples; for I am Jehovah who do hallow him.
16 And Jehovah spoke to Moses,
17 saying, Speak unto Aaron, saying, Any of thy seed throughout their generations that hath any defect, shall not approach to present the
18 bread of his God; for whatever man hath a defect, he shall not approach: a blind man, or a lame, or he that hath a flat nose, or
19 one limb longer than the other, or a man that is broken-footed, or
20 broken-handed, or hump-backed, or withered,[d] or that hath a spot in his eye, or hath the itch, or
21 scabs, or his testicles broken. No man of the seed of Aaron the priest that hath defect shall come near to present Jehovah's offerings by fire: he hath a defect; he shall not come near to present the
22 bread of his God. The bread of his God, of the most holy and of
23 the holy, shall he eat; only he shall not come in unto the veil, nor shall he draw near unto the altar; for he hath a defect: that he profane not my sanctuaries;[e] for I am Jehovah who do hallow them.
24 And Moses told it to Aaron, and to his sons, and to all the children of Israel.

22 And Jehovah spoke to Moses,
2 saying, Speak unto Aaron, and to his sons, that they separate themselves from the holy things of the children of Israel, and that they profane not my holy name in the things that they hallow unto
3 me: I am Jehovah. Say unto them, Every one of all your seed, throughout your generations, that approacheth the holy things, which the children of Israel hallow unto Jehovah, having his uncleanness upon him, that soul shall be cut off from before me: I am Jehovah.
4 Whatsoever man of the seed of Aaron is a leper, or hath a flux, he shall not eat of the holy things, until he is clean. And he that toucheth any one that is unclean by a dead person, or a man whose seed of copulation hath passed from
5 him; or a man that toucheth any crawling thing whereby he becometh unclean, or a man by whom he may become unclean, whatever may be his uncleanness,
6 —a person that toucheth any such shall be unclean until even, and shall not eat of the holy things; but he shall bathe his flesh with
7 water, and when the sun goeth down, he shall be clean, and may afterwards eat of the holy things;
8 for it is his food. Of a dead carcase and what is torn shall he not eat, to make himself unclean
9 therewith: I am Jehovah. And they shall keep my charge, lest they bear sin for it, and die by it, if they profane it: I am Jehovah who do hallow them.
10 And no stranger[f] shall eat the holy thing; the sojourner with the priest, and the hired servant, shall
11 not eat of the holy thing. But if a priest buy any one[g] for money, he may eat of it, and he that is born in his house: they may eat
12 of his food. And a priest's daughter who is [married] to a stranger may not eat of the heave-offering[h]
13 of the holy things. But a priest's daughter that becometh a widow, or is divorced, and hath no seed, and returneth unto her father's house, as in her youth, she may eat of her father's food; but no
14 stranger shall eat thereof. And if a man eat of a holy thing through inadvertence, then he shall put the fifth part thereof unto it, and shall give it unto the priest with the
15 holy thing. And they shall not profane the holy things of the children of Israel which they offer[i]
16 unto Jehovah, and cause them to bear the iniquity of trespass when they eat their holy things; for I am Jehovah who do hallow them.
17 And Jehovah spoke to Moses,
18 saying, Speak unto Aaron, and to his sons, and unto all the children of Israel, and say unto them, Whatever man of the house of Israel, or of the sojourners in Israel, that presenteth his offering[k] for any of his vows, and for any of his voluntary offerings, which they present
19 to Jehovah as a burnt-offering, it shall be for your acceptance,[l] with-

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[d] Or 'a dwarf.' [e] Or 'my holy things.' so vers. 12, 13; and see Num. xvi. 40. [f] That is, 'who is not of Aaron's seed:' [g] Lit. 'a soul of purchase.' [h] Used also for 'offering' in general. [i] Lit. 'heave.' [k] *Corban:* see xxiii. 14. [l] Or 'to be accepted for you:' see ver. 21.

out blemish, a male of the oxen, of
20 the sheep, and of the goats. Nothing that hath a defect shall ye
21 present; for it shall not be acceptable for you. And if any present a sacrifice of peace-offering to Jehovah to accomplish a vow, or a voluntary offering of oxen or small cattle, it shall be without blemish to be accepted: there shall be no
22 defect therein. Blind, or broken, or maimed, or ulcerous, or with itch, or scabbed—ye shall not present these to Jehovah, nor make an offering by fire of them on the
23 altar to Jehovah. A bullock and a sheep [m] that hath a member too long or too short, that mayest thou offer as a voluntary offering; but as a vow it shall not be ac-
24 cepted. That which is bruised, or crushed, or broken, or cut shall ye not present to Jehovah; neither in your land shall ye do [the
25 like]. Nor from the hand of the stranger shall ye present the bread of your God, of any of these; for their corruption is in them: a defect is in them; they shall not be accepted for you.

26 And Jehovah spoke to Moses,
27 saying, An ox, or a sheep, or a goat, when it is brought forth, shall be seven days under its dam; and from the eighth day and thenceforth it shall be accepted for an offering by fire [n] to Jehovah.
28 A cow, or sheep [o]—it and its young shall ye not slaughter in one day.
29 And when ye sacrifice a sacrifice of thanksgiving to Jehovah, ye shall sacrifice it for your acceptance.
30 On that day shall it be eaten: ye shall leave none of it until morn-
31 ing: I am Jehovah. And ye shall observe my commandments and
32 do them: I am Jehovah. And ye shall not profane my holy name; but I will be hallowed among the children of Israel: I am Jehovah
33 who do hallow you, who brought you out of the land of Egypt, to be your God: I am Jehovah.

23 And Jehovah spoke to Moses,
2 saying, Speak unto the children of Israel, and say unto them, [Concerning] the set feasts [p] of Jehovah, which ye shall proclaim as holy convocations—these are my set feasts.

3 Six days shall work be done; but on the seventh day is the sabbath of rest, a holy convocation; no manner of work shall ye do: it is the sabbath to Jehovah in all your dwellings.

4 These are the set feasts of Jehovah, holy convocations, which ye
5 shall proclaim in their seasons: In the first month, on the fourteenth of the month, between the two evenings, is the passover to Jehovah.

6 And on the fifteenth day of this month is the feast of unleavened bread to Jehovah; seven days
7 shall ye eat unleavened bread. On the first day ye shall have a holy convocation: no manner of
8 servile work shall ye do. And ye shall present to Jehovah an offering by fire seven days; on the seventh day is a holy convocation: no manner of servile work shall ye do.

9 And Jehovah spoke to Moses,
10 saying, Speak unto the children of Israel and say unto them, When ye come into the land that I give unto you, and ye reap the harvest thereof, then ye shall bring a sheaf [q] of the first-fruits of your
11 harvest unto the priest. And he shall wave the sheaf before Jehovah, to be accepted for you; on the next day after the sabbath the
12 priest shall wave it. And ye shall offer that day when ye wave the sheaf, a he-lamb without blemish, a yearling, for a burnt-offering to
13 Jehovah; and the oblation thereof: two tenths of fine flour mingled with oil, an offering by fire to Jehovah for a sweet odour; and the drink-offering thereof, of wine,
14 a fourth part of a hin. And ye shall not eat bread, or roast corn, or green ears, until the same day that ye have brought the offering of your God: [it is] an everlasting statute throughout your generations in all your dwellings.

15 And ye shall count from the morning after the sabbath, from the day that ye brought the sheaf of the wave-offering, seven weeks; [r]
16 they shall be complete; even unto the morning after the seventh sabbath shall ye count fifty days; and ye shall present a new oblation
17 to Jehovah. Out of your dwellings shall ye bring two wave-loaves, of two tenths of fine flour; with leaven shall they be baken; [as]
18 first-fruits to Jehovah. And ye shall present with the bread seven he-lambs without blemish, yearlings, and one young bullock, and

[m] Or 'goat.' [n] Lit. 'an offering (*corban*) of offering by fire.' [o] Or 'she-goat.'
[p] מוֹעֵד, 'fixed times [for drawing near to God]:' so vers. 4, 37, 44; Num. xv. 3; xxix. 39; Deut. xxxi. 10; 1 Chron. xxiii. 31, &c. [q] Heb. *omer*. [r] Lit. 'sabbaths:' cf. xxv. 8.

two rams: they shall be a burnt-offering to Jehovah with their oblation, and their drink-offerings, an offering by fire of a sweet odour
19 to Jehovah. And ye shall sacrifice one buck of the goats for a sin-offering, and two he-lambs, yearlings, for a sacrifice of peace-offer-
20 ing. And the priest shall wave them with the bread of the first-fruits as a wave-offering before Jehovah, with the two he-lambs; they shall be holy to Jehovah, for
21 the priest. And ye shall make proclamation on that same day—a holy convocation shall it be unto you: no manner of servile work shall ye do: [it is] an everlasting statute in all your dwellings
22 throughout your generations. And when ye reap the harvest of your land, thou shalt not in thy harvest entirely reap[s] the corners of thy field, and the gleaning of thy harvest shalt thou not gather: thou shalt leave them unto the poor and to the stranger: I am Jehovah your God.

23 And Jehovah spoke to Moses,
24 saying, Speak unto the children of Israel, saying, In the seventh month, on the first of the month, shall ye have a rest, a memorial of blowing of trumpets, a holy con-
25 vocation. No manner of servile work shall ye do; and ye shall present an offering by fire to Jehovah.

26 And Jehovah spoke to Moses,
27 saying, Also on the tenth of this seventh month is the day of the atonement: a holy convocation shall it be unto you; and ye shall afflict your souls, and present an
28 offering by fire to Jehovah. And ye shall do no manner of work on that same day; for it is a day of atonement, to make atonement for you before Jehovah your God.
29 For every soul that is not afflicted on that same day, shall be cut off
30 from among his peoples. And every soul that doeth any manner of work on that same day, the same soul will I destroy from
31 among his people. No manner of work shall ye do: [it is] an everlasting statute throughout your generations in all your dwellings.
32 A sabbath of rest shall it be unto you; and ye shall afflict your souls. On the ninth of the month at even, from even unto even, shall ye celebrate[t] your sabbath.

33 And Jehovah spoke to Moses,
34 saying, Speak unto the children of Israel, saying, On the fifteenth day of this seventh month is the feast of booths seven days to
35 Jehovah. On the first day there shall be a holy convocation: no manner of servile work shall ye do.
36 Seven days ye shall present an offering by fire to Jehovah; on the eighth day shall be a holy convocation unto you; and ye shall present an offering by fire to Jehovah: it is a solemn assembly; no manner of servile work shall ye do.

37 These are the set feasts of Jehovah, which ye shall proclaim as holy convocations, to present an offering by fire to Jehovah, a burnt-offering, and an oblation, a sacrifice, and drink-offerings, every-
38 thing upon its day; [v] besides the sabbaths of Jehovah, and besides your gifts, and besides all your vows, and besides all your voluntary offerings, which ye give to
39 Jehovah. But on the fifteenth day of the seventh month, when ye have gathered in the produce of the land, ye shall celebrate the feast of Jehovah seven days: on the first day there shall be rest, and on the eighth day there shall
40 be rest. And ye shall take on the first day the fruit of beautiful trees, palm branches and the boughs of leafy trees, and willows of the brook; and ye shall rejoice
41 before Jehovah your God seven days. And ye shall celebrate it as a feast to Jehovah seven days in the year: [it is] an everlasting statute throughout your generations; in the seventh month shall
42 ye celebrate it. In booths shall ye dwell seven days; all born in
43 Israel shall dwell in booths; that your generations may know that I caused the children of Israel to dwell in booths, when I brought them out of the land of Egypt: I
44 am Jehovah your God. And Moses declared the set feasts of Jehovah to the children of Israel.

24 And Jehovah spoke to Moses, saying, 2 Command the children of Israel that they bring[w] unto thee pure beaten olive oil for the light, to light[x] the lamp contin-
3 ually. Outside the veil of the testimony, in the tent of meeting, shall Aaron dress it from evening to morning before Jehovah continually: [it is] an everlasting statute
4 throughout your generations. Upon the pure candlestick shall he

[s] Lit. 'complete.' [t] Lit. 'shall ye rest.' [v] See Ex. v. 13. [w] Lit. 'take.'
[x] See on Ex. xxv. 37.

arrange the lamps before Jehovah continually.
5 And thou shalt take fine wheaten flour, and bake twelve cakes thereof; each cake shall be of two
6 tenths. And thou shalt set them in two rows, six in a row, upon the
7 pure table before Jehovah. And thou shalt put pure frankincense upon each row; and it shall be a bread of remembrance, an offer-
8 ing by fire to Jehovah. Every sabbath day he shall arrange it before Jehovah continually, on the part of the children of Israel: [it is]
9 an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in a holy place; for it is most holy unto him of Jehovah's offerings by fire: [it is] an everlasting statute.
10 And the son of an Israelitish woman—but withal the son of an Egyptian,—went out among the children of Israel; and this son of the Israelitess and a man of Israel strove together in the camp;
11 and the Israelitish woman's son blasphemed the Name, and cursed; and they brought him to Moses. And his mother's name was Shelomith, the daughter of Dibri, of the
12 tribe of Dan. And they confined him, that they might decide at the
13 mouth of Jehovah. And Jehovah
14 spoke to Moses, saying, Lead the reviler outside the camp; and all that heard [him] shall lay their hands upon his head, and the whole assembly shall stone him.
15 And thou shalt speak unto the children of Israel, saying, Every one when he revileth his God shall
16 bear his sin. And he that blasphemeth the name of Jehovah shall certainly be put to death; all the assembly shall certainly stone him; as well the stranger as he that is home-born, when he blasphemeth the Name, shall be put to
17 death. And if any one smiteth any man mortally,[v] he shall cer-
18 tainly be put to death. And he that smiteth a beast mortally shall
19 make it good, life for life. And if a man cause a blemish in his neighbour, as he hath done, so
20 shall it be done to him; breach for breach, eye for eye, tooth for tooth: as he hath caused a blemish in a man, so shall it be done to him.
21 He that smiteth a beast [mortally] shall make it good; and he that smiteth a man [mortally] shall be
22 put to death. Ye shall have one law: as the stranger, so the home-born; for I am Jehovah your God.
23 And Moses spoke to the children of Israel; and they led the reviler outside the camp and stoned him with stones. And the children of Israel did as Jehovah had commanded Moses.

25 And Jehovah spoke to Moses in mount Sinai, saying, 2 Speak unto the children of Israel and say unto them, When ye come into the land that I will give you, the land shall celebrate[z] a sabbath
3 to[a] Jehovah. Six years shalt thou sow thy field, and six years shalt thou prune thy vineyard, and
4 gather in the produce thereof, but in the seventh year shall be a sabbath of rest for the land, a sabbath to[a] Jehovah. Thy field shalt thou not sow, and thy vineyard
5 shalt thou not prune. That which springeth up from the scattered seed of thy harvest thou shalt not reap, and the grapes of thine undressed vines thou shalt not gather: a year of rest shall it be
6 for the land. And the sabbath of the land shall be for food for you, for thee, and for thy bondman, and for thy handmaid, and for thy hired servant, and for him that dwelleth as a sojourner with thee,
7 and for thy cattle, and for the beasts that are in thy land: all the produce thereof shall be for food.
8 And thou shalt count seven sabbaths of years, seven times seven years; so that the days of the seven sabbaths of years be unto
9 thee forty-nine years. Then shalt thou cause the loud sound of the trumpet to go forth in the seventh month, on the tenth of the month; on the day of atonement shall ye cause the trumpet to go forth
10 throughout your land. And ye shall hallow the year of the fiftieth year, and proclaim liberty in the land unto all the inhabitants thereof; a [year of] jubilee[b] shall it be unto you, and ye shall return every man unto his possession, and ye shall return every man
11 unto his family; a year of jubilee shall that fiftieth year be unto you: ye shall not sow, neither reap its aftergrowth, nor gather [the fruit
12 of] its undressed vines. For it is the jubilee; it shall be holy unto you; out of the field[c] shall ye eat

[v] Lit. 'smiteth any soul [life] of a man.' [z] Lit. 'shall rest.' [a] Or 'of.'
[b] 'Trumpet' (Ex. xix. 13); strictly, 'the reverberating blast of the horn.' [c] That is, it was not to be gathered into storehouses, see too ver. 20.

13 its produce. In this year of the
jubilee ye shall return every man
unto his possession.
14 And if ye sell ought unto your
neighbour, or buy of your neigh-
bour's hand, ye shall not overreach
15 one another.[d] According to the
number of years since the jubilee,
thou shalt buy of thy neighbour;
according to the number of years
of the produce, he shall sell unto
16 thee. According to the greater
number of the years, thou shalt
increase the price thereof; and ac-
cording to the fewness of years,
thou shalt diminish the price of it;
for it is the number of crops that
17 he selleth unto thee. And ye shall
not oppress one another; but
thou shalt fear thy God; for I
18 am Jehovah your God. And ye
shall do my statutes, and observe
mine ordinances and do them:
thus shall ye dwell in your land
19 securely. And the land shall yield
its fruit, and ye shall eat and be
satisfied, and dwell therein securely.
20 And if ye say, What shall we eat
in the seventh year? behold, we
may not sow, nor gather in our
21 produce; then I will command my
blessing upon you in the sixth
year, that it may bring forth pro-
22 duce for three years; and ye shall
sow in the eighth year, and ye shall
eat of the old fruit until the ninth
year; until her produce come in,
23 ye shall eat the old. And the land
shall not be sold for ever;[e] for the
land is mine; for ye are strangers
24 and sojourners with me. And in all
the land of your possession ye shall
grant a redemption for the land.
25 If thy brother grow poor, and
sell of his possession, then shall
his redeemer, his nearest relation,[f]
come and redeem that which his
26 brother sold. And if the man have
no one having right of redemption,
and his hand have acquired and
found what sufficeth for its re-
27 demption, then shall he reckon the
years since the sale thereof, and
restore the overplus unto the man
to whom he sold it; and so return
28 unto his possession. And if his
hand have not found what sufficeth
for him to restore it to him, then
that which is sold shall remain in
the hand of the purchaser, until
the year of jubilee; and in the
jubilee it shall go out, and he shall
return unto his possession.
29 And if any one sell a dwelling-
house in a walled city, then he
shall have the right of redemption
up to the end of the year of the
sale thereof; for a full year shall
he have the right of redemption.
30 But if it be not redeemed until
a whole year is complete, then the
house that is in the walled city
shall be established for ever to him
that bought it, throughout his
generations: it shall not go out in
31 the jubilee. But the houses in
villages that have no wall round
about them shall be reckoned as
the fields of the country: they
may be redeemed, and they shall
32 go out in the jubilee. But as to
the cities of the Levites, the houses
in the cities of their possession, the
Levites shall have a perpetual
33 right of redemption. And if any
one redeem from one of the Le-
vites, then the house that was sold,
in the city of his possession,[g] shall
go out in the jubilee; for the
houses of the cities of the Levites
are their possession among the
34 children of Israel. And the field
of the suburbs of their cities shall
not be sold; for it is their perpet-
ual possession.
35 And if thy brother grow poor,
and he be fallen into decay beside
thee, then thou shalt relieve him,
[be he] stranger or sojourner, that
36 he may live beside thee. Thou
shalt take no usury nor increase
of him; and thou shalt fear thy
God; that thy brother may live
37 beside thee. Thy money shalt
thou not give him upon usury, nor
lend him thy victuals for increase.
38 I am Jehovah your God, who
brought you forth out of the land
of Egypt, to give you the land of
Canaan, to be your God.
39 And if thy brother grow poor
beside thee, and be sold unto thee,
thou shalt not compel him to serve
40 as a bondservant: as a hired ser-
vant, as a sojourner, shall he be
with thee; until the year of jubilee
41 shall he serve thee. Then shall he
depart from thee, he and his chil-
dren with him, and shall return
unto his own family, and unto the
possession of his fathers shall he
42 return. For they are my bond-
men,[h] whom I brought forth out
of the land of Egypt: they shall
not be sold as [men] sell bondmen.
43 Thou shalt not rule over him with

[d] Or 'a man shall not overreach his brother.' [e] Lit. 'unto extinction:' so ver. 30.
[f] Or 'kinsman (גֹּאֵל) next to him:' he had the right of redemption. [g] Or 'And that which one of the Levites hath redeemed, a house sold, or the city of his possession.'
[h] Or 'servants.'

rigour; and thou shalt fear thy
44 God. And as for thy bondman
and thy handmaid whom thou
shalt have—of the nations that
are round about you, of them shall
ye buy bondmen and handmaids.
45 Moreover of the children of them
that dwell as sojourners with you,
of them may ye buy, and of their
family that is with you, which
they beget in your land, and they
46 shall be your possession. And ye
shall leave them as an inheritance
to your children after you, to in-
herit them as a possession: these
may ye make your bondmen for
ever; but as for your brethren, the
children of Israel, ye shall not rule
over one another with rigour.
47 And if a stranger or sojourner
become wealthy beside thee, and
thy brother beside him grow poor,
and sell himself unto the stranger,
who is settled by thee, or to a scion
48 of the stranger's family, after that
he is sold there shall be right of
redemption for him; one of his
49 brethren may redeem him. Either
his uncle or his uncle's son may
redeem him, or one of his next
relations of his family may redeem
him; or if his means be sufficient,
50 he may redeem himself. And he
shall reckon with him that bought
him from the year that he was sold
to him unto the year of jubilee;
and the price of his sale shall be
according to the number of the
years, according to the days of a
hired servant shall he be with him.
51 If there are yet many years, ac-
cording unto them shall he return
his redemption [money] out of the
money that he was bought for;
52 and if there remain but few years
unto the year of jubilee, then he
shall reckon with him; according
unto his [remaining] years [of
service] shall he give him back his
53 redemption [money]. As a hired
servant shall he be with him year
by year; [his master] shall not
rule with rigour over him before
54 thine eyes. And if he be not re-
deemed in this manner, then he
shall go out in the year of jubilee, he
55 and his children with him. For the
children of Israel are servants unto
me; they are my servants whom I
brought forth out of the land of
Egypt: I am Jehovah your God.

26 Ye shall make yourselves no
idols, neither rear you up for
yourselves carved image, or statue,
nor shall ye set up a figured stone
in your land, to bow down unto it;
for I am Jehovah your God.
2 Ye shall observe my sabbaths,
and my sanctuary shall ye rever-
ence: I am Jehovah.
3 If ye walk in my statutes, and
observe my commandments and
4 do them, then I will give your rain
in the season thereof, and the land
shall yield its produce, and the
trees of the field shall yield their
5 fruit; and your threshing[i] shall
reach unto the vintage, and the
vintage shall reach unto the sow-
ing-time; and ye shall eat your
bread to the full, and dwell in your
6 land securely. And I will give
peace in the land, and ye shall lie
down, and none shall make you
afraid; and I will put away the
evil beasts out of the land; and
the sword shall not go through
7 your land. And ye shall chase
your enemies, and they shall fall
8 before you by the sword; and five
of you shall chase a hundred, and
a hundred of you shall put ten
thousand to flight; and your
enemies shall fall beside you by
9 the sword. And I will turn my
face towards you and make you
fruitful, and multiply you, and
establish my covenant with you.
10 And ye shall eat old store, and
clear away the old because of the
11 new. And I will set my habita-
tion[j] among you; and my soul
12 shall not abhor you; and I will
walk among you, and will be your
God, and ye shall be to me a peo-
13 ple. I am Jehovah your God, who
brought you forth out of the land
of Egypt, that ye should not be
their bondmen; and I have broken
the bands of your yoke, and made
you walk upright.
14 But if ye hearken not unto me,
and do not all these command-
15 ments, and if ye shall despise[k] my
statutes, and if your soul shall
abhor mine ordinances, so that ye
do not all my commandments, that
16 ye break my covenant, I also will
do this unto you—I will even ap-
point over you terror, consump-
tion, and fever, which shall cause
the eyes to fail, and the soul to
waste away; and ye shall sow
your seed in vain, for your enemies
17 shall eat it. And I will set my face
against you, that ye may be routed
before your enemies; they that
hate you shall have dominion over
you; and ye shall flee when none
pursueth you.

[i] Strictly, 'treading out:' see Deut. xxv. 4. [j] Or 'tabernacle.' [k] Or 'reject:' so vers. 43, 44.

18 And if for this ye hearken not unto me, I will punish you seven-
19 fold more for your sins, and I will break the arrogance of your power; and I will make your heaven as
20 iron, and your earth as bronze, and your strength shall be spent in vain, and your land shall not yield its produce; and the trees of the land shall not yield their fruit.
21 And if ye walk contrary unto me, and will not hearken unto me, I will bring sevenfold more plagues upon you according to your sins.
22 And I will send the beasts of the field among you, that they may rob you of your children, and cut off your cattle, and make you few in number; and your streets shall be desolate.
23 And if ye will not be disciplined by me through these, but walk
24 contrary unto me, then will I also walk contrary unto you, and will smite you, even I, sevenfold for
25 your sins. And I will bring a sword upon you that avengeth with the vengeance of the covenant, and ye shall be gathered together into your cities, and I will send the pestilence among you; and ye shall be delivered into the
26 hand of the enemy. When I break the staff of your bread, ten women shall bake your bread in one oven, and shall deliver you the bread again by weight; and ye shall eat, and not be satisfied.
27 And if for this ye hearken not to me, but walk contrary unto
28 me, then I will walk contrary unto you also in fury; and I, even I, will chastise you sevenfold for
29 your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat.
30 And I will lay waste your high places, and cut down your sun-pillars, and cast your carcases upon the carcases of your idols;
31 and my soul shall abhor you. And I will lay waste your cities and desolate your sanctuaries; and I will not smell your sweet odours.
32 And I will bring the land into desolation; that your enemies who dwell therein may be astonished
33 at it. And I will scatter you among the nations, and will draw out the sword after you; and your land shall be desolation, and your
34 cities waste. Then shall the land enjoy its sabbaths all the days of the desolation, when ye are in your enemies' land; then shall the land
35 rest, and enjoy [1] its sabbaths. All the days of the desolation it shall rest, [the days in] which it did not rest on your sabbaths, when ye
36 dwelt therein. And as to those that remain of you—I will send faintness into their hearts in the lands of their enemies, that the sound of a driven leaf shall chase them, and they shall flee, as fleeing from a sword; and they shall fall
37 when none pursueth; and they shall stumble one over another, as it were before a sword, when none pursueth; and ye shall have no power to stand before your enemies.
38 And ye shall perish among the nations, and the land of your
39 enemies shall eat you up. And they that remain of you shall waste away through their iniquity in your enemies' lands; and also through the iniquities of their fathers shall they waste away with them.
40 And they shall confess their iniquity, and the iniquity of their fathers, through their unfaithfulness wherein they were unfaithful to me, and also that they have
41 walked contrary unto me, so that I also walked contrary unto them, and brought them into the land of their enemies. If then their uncircumcised heart be humbled, and they then accept the punish-
42 ment of their iniquity, I will remember my covenant with Jacob, and also my covenant with Isaac, and also my covenant with Abraham will I remember; and I will
43 remember the land. For the land shall be left by them, and shall enjoy its sabbaths, when it is in desolation without them; and they shall accept the punishment of their iniquity; because, even because they despised my judgments, and their soul abhorred my
44 statutes. And yet for all that, when they are in the land of their enemies, I will not despise them, and will not abhor them, to make an end of them utterly, to break my covenant with them, for I am
45 Jehovah their God. But I will remember toward them the covenant with their ancestors whom I brought forth out of the land of Egypt before the eyes of the nations, that I might be their God: I am Jehovah.
46 These are the statutes and ordinances and laws which Jehovah made between him and the children of Israel in mount Sinai, by the hand of Moses.

[1] Here, rather 'make good,' in the sense of making up for the sabbaths not kept.'

27 And Jehovah spoke to Moses, saying, 2 Speak unto the children of Israel and say unto them, When any one devoteth [anything] by a vow, the persons shall be for Jehovah according to thy valuation. 3 And thy valuation shall be of the male from twenty years old even unto sixty years old: thy valuation shall be fifty shekels of silver, after the shekel of the sanctuary; 4 and if it be of a female, thy valuation shall be thirty shekels. 5 And if it be from five years old even unto twenty years old, thy valuation of the male shall be twenty shekels, and for the female ten shekels. 6 And if it be from a month old even unto five years old, thy valuation of the male shall be five shekels of silver; and for the female thy valuation shall be three shekels of silver. 7 And if it be from sixty years old and above, if it be a male, thy valuation shall be fifteen shekels; and for the female ten shekels. 8 And if he be poorer than thy valuation, he shall present himself before the priest, and the priest shall value him: according to his means that vowed shall the priest value him.

9 And if it be a beast whereof men bring an offering unto Jehovah, all that they give of such unto Jehovah shall be holy. 10 They shall not alter it nor change it, a good for a bad, or a bad for a good; and if he at all change beast for beast, then it and the exchange thereof shall be holy. 11 And if it be any unclean beast, of which they do not bring an offering unto Jehovah, then he shall present the beast before the priest; 12 and the priest shall value it, [judging] between good and bad: according to the valuation of the priest, so shall it be. 13 And if they will in any wise redeem it, then they shall add a fifth [part] thereof unto thy valuation.

14 And when any one halloweth his house, that it may be holy to Jehovah, the priest shall value it, [judging] between good and bad: as the priest shall value it, so shall it stand. 15 And if he that halloweth it will redeem his house, he shall add the fifth of the money of thy valuation unto it, and it shall be his.

16 And if a man hallow to Jehovah [part] of a field of his possession, thy valuation shall be according to what may be sown in it: [m] the homer of barley seed at fifty shekels of silver. 17 If he hallow his field from the year of jubilee, according to thy valuation shall it stand; 18 but if he hallow his field after the jubilee, then the priest shall reckon unto him the money according to the years that remain, until the year of the jubilee; and there shall be a reduction from thy valuation. 19 And if he that hallowed the field will in any wise redeem it, he shall add the fifth of the money of thy valuation unto it, and it shall be assured to him; 20 but if he do not redeem the field, or if he sell the field to another man, it cannot be redeemed any more; 21 and the field, when it goeth out in the jubilee, shall be holy to Jehovah, as a field devoted; the possession thereof shall be the priest's.

22 And if he hallow to Jehovah a field that he hath bought, which is not of the fields of his possession, 23 the priest shall reckon unto him the amount of thy valuation, unto the year of the jubilee; and he shall give thy valuation on that 24 day, [as] holy to Jehovah. In the year of the jubilee the field shall return unto him of whom it was bought—to him to whom the land belonged.

25 And all thy valuation shall be according to the shekel of the sanctuary: twenty gerahs shall be the shekel.

26 Only the firstling which is offered as firstling to Jehovah among the cattle, that shall no man hallow, whether it be ox or sheep; [n] it is 27 Jehovah's. But if it be of an unclean beast, then he shall ransom it according to thy valuation, and shall add a fifth of it thereto; and if it be not redeemed, it shall be sold according to thy valuation. 28 Notwithstanding, no devoted thing that a man hath devoted to Jehovah of all that he hath, of man or beast, or of the field of his possession, shall be sold or redeemed: every devoted thing is most holy 29 to Jehovah. Nothing devoted, which shall be devoted from among men, shall be ransomed: it shall certainly be put to death.

30 And as to every tithe of the land, of the seed of the land, and of the fruit of the tree, it is Jehovah's: 31 it is holy to Jehovah. And if any one will at all redeem of his tithes, he shall add thereto the fifth 32 thereof. And as to every tithe of the herd, or of the flock, of

[m] Lit. 'to the seed thereof.' [n] Or 'goat.'

whatever passeth under the rod, the tenth shall be holy to Jehovah.
33 He shall not search whether it be good or bad, neither shall he change it; and if he change it at all, then both it and the exchange thereof shall be holy; it shall not be redeemed.
34 These are the commandments which Jehovah commanded Moses for the children of Israel upon mount Sinai.

THE FOURTH BOOK OF MOSES

CALLED

NUMBERS

1 And Jehovah spoke to Moses in the wilderness of Sinai in the tent of meeting, on the first of the second month, in the second year after their departure from the land
2 of Egypt, saying, Take the sum of the whole assembly of the children of Israel, after their families, according to their fathers' houses, by the number of the names, every male, according to their polls;
3 from twenty years and upward, all that go forth to military service in Israel: ye shall number them according to their hosts, thou and
4 Aaron. And with you there shall be a man for every tribe, a man who is the head of his father's
5 house. And these are the names of the men that shall stand with you: for Reuben, Elizur the son of
6 Shedeur; for Simeon, Shelumiel
7 the son of Zurishaddai; for Judah, Nahshon the son of Amminadab;
8 for Issachar, Nethanel the son of
9 Zuar; for Zebulun, Eliab the son
10 of Helon; for the children of Joseph: for Ephraim, Elishama the son of Ammihud; for Manasseh, Gamaliel the son of Pedahzur;
11 for Benjamin, Abidan the son of
12 Gideoni; for Dan, Ahiezer the son
13 of Ammishaddai; for Asher, Pa-
14 giel the son of Ocran; for Gad,
15 Eliasaph the son of Deuel; for Naphtali, Ahira the son of Enan.
16 These were those summoned[a] of the assembly, princes of the tribes of their fathers, the heads of the
17 thousands of Israel. And Moses and Aaron took these men who are
18 expressed by their names, and gathered the whole assembly together on the first of the second month. And they declared their pedigrees after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, according to their polls. As Jehovah
19 had commanded Moses, so he numbered them in the wilderness of Sinai.
20 And the sons of Reuben, Israel's eldest son, their generations, after their families, according to their fathers' houses, by the number of the names, according to their polls, every male from twenty years old and upward, all that went forth
21 to military service: those that were numbered of them, of the tribe of Reuben, were forty-six thousand five hundred.
22 Of the sons of Simeon: their generations, after their families, according to their fathers' houses, those that were numbered of them, by the number of the names, according to their polls, every male from twenty years old and upward, all that went forth to military
23 service: those that were numbered of them, of the tribe of Simeon, were fifty-nine thousand three hundred.
24 Of the sons of Gad: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service:
25 those that were numbered of them, of the tribe of Gad, were forty-five thousand six hundred and fifty.
26 Of the sons of Judah: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service:
27 those that were numbered of them, of the tribe of Judah, were seventy four thousand six hundred.
28 Of the sons of Issachar: their generations, after their families, according to their fathers' houses, by the number of the names, from

[a] That is, those who were habitually called to undertake the matters of the assembly.

twenty years old and upward, all that went forth to military service: those that were numbered of them, of the tribe of Issachar, were fifty-four thousand four hundred.

30 Of the sons of Zebulun: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service: those that were numbered of them, of the tribe of Zebulun, were fifty-seven thousand four hundred.

32 Of the sons of Joseph: of the children of Ephraim: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service: those that were numbered of them, of the tribe of Ephraim, were forty thousand five hundred.

34 Of the children of Manasseh: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service: those that were numbered of them, of the tribe of Manasseh, were thirty-two thousand two hundred.

36 Of the sons of Benjamin: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service: those that were numbered of them, of the tribe of Benjamin, were thirty-five thousand four hundred.

38 Of the sons of Dan: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service: those that were numbered of them, of the tribe of Dan, were sixty-two thousand seven hundred.

40 Of the sons of Asher: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service: those that were numbered of them, of the tribe of Asher, were forty-one thousand five hundred.

42 Of the sons of Naphtali: their generations, after their families, according to their fathers' houses, by the number of the names, from twenty years old and upward, all that went forth to military service: those that were numbered of them, of the tribe of Naphtali, were fifty-three thousand four hundred.

44 These are those that were numbered, whom Moses and Aaron numbered, and the princes of Israel, the twelve men: each one was for the house of his fathers.

45 And all those that were numbered of the children of Israel, according to their fathers' houses, from twenty years old and upward, all that went forth to military service

46 in Israel, all they that were numbered were six hundred and three thousand five hundred and fifty.

47 But the Levites after the tribe of their fathers were not num-

48 bered among them. For Jehovah

49 had spoken to Moses, saying, Only thou shalt not number the tribe of Levi, neither take the sum of them among the children of Israel.

50 But thou, appoint the Levites over the tabernacle of testimony, and over all the vessels thereof, and over all things that belong to it: they shall bear the tabernacle, and all its vessels; and they shall serve it, and round about the

51 tabernacle shall they encamp; and when the tabernacle setteth forward, the Levites shall take it down; and when the tabernacle encampeth, the Levites shall set it up; and the stranger that cometh near shall be put to death.

52 And the children of Israel shall encamp every man in his camp, and every man by his own stan-

53 dard, according to their hosts; but the Levites shall encamp round about the tabernacle of testimony, that there come not wrath upon the assembly of the children of Israel; and the Levites shall keep the charge of the tabernacle of

54 testimony. And the children of Israel did so; according to all that Jehovah had commanded Moses, so did they.

2 And Jehovah spoke to Moses and to Aaron, saying, 2 The children of Israel shall encamp every one by his standard, with the ensign of their father's house; round about the tent of meeting, afar off, opposite to it shall they encamp.

3 And [for] those encamping eastward toward the sun-rising [there shall be] the standard of the camp of Judah according to their hosts; and the prince of the sons of Judah shall be Nahshon the son of Am-

4 minadab; and his host, even those

that were numbered of them, were seventy-four thousand six hun-
5 dred. And those that encamp next unto him shall be the tribe of Issachar; and the prince of the sons of Issachar shall be Nethaneel
6 the son of Zuar; and his host, even those that were numbered thereof, fifty-four thousand four hundred.
7 [With them shall be] the tribe of Zebulun; and the prince of the sons of Zebulun shall be Eliab the
8 son of Helon; and his host, even those that were numbered thereof, fifty-seven thousand four hundred.
9 All that were numbered of the camp of Judah were a hundred and eighty-six thousand four hundred, according to their hosts. They shall set forth first.
10 The standard of the camp of Reuben shall be southward according to their hosts; and the prince of the sons of Reuben shall be
11 Elizur the son of Shedeur; and his host, even those that were numbered thereof, forty-six thou-
12 sand five hundred. And those that encamp by him shall be the tribe of Simeon; and the prince of the sons of Simeon shall be Shelumiel the son of Zurishaddai;
13 and his host, even those that were numbered of them, fifty-nine thou-
14 sand three hundred. And [with them shall be] the tribe of Gad; and the prince of the sons of Gad shall be Eliasaph the son of Reuel;
15 and his host, even those that were numbered of them, forty-five thousand six hundred and fifty.
16 All that were numbered of the camp of Reuben were a hundred and fifty-one thousand four hundred and fifty, according to their hosts. And they shall set forth second.
17 And the tent of meeting shall set forth, the camp of the Levites in the midst of the camps; as they encamp, so shall they set forth, every man in his place, according to their standards.
18 The standard of the camp of Ephraim according to their hosts shall be westward; and the prince of the sons of Ephraim shall be Elishama the son of Ammihud;
19 and his host, even those that were numbered of them, forty thousand
20 five hundred. And by him shall be the tribe of Manasseh; and the prince of the sons of Manasseh shall be Gamaliel the son of Pedah-
21 zur; and his host, even those that were numbered of them, thirty-
22 two thousand two hundred. And [with them shall be] the tribe of Benjamin; and the prince of the sons of Benjamin shall be Abidan
23 the son of Gideoni; and his host, even those that were numbered of them, thirty-five thousand four
24 hundred. All that were numbered of the camp of Ephraim were a hundred and eight thousand one hundred, according to their hosts. And they shall set forth third.
25 The standard of the camp of Dan shall be northward according to their hosts; and the prince of the sons of Dan shall be Ahiezer
26 the son of Ammishaddai; and his host, even those that were numbered of them, sixty-two thousand
27 seven hundred. And those that encamp by him shall be the tribe of Asher; and the prince of the sons of Asher shall be Pagiel the
28 son of Ocran; and his host, even those that were numbered of them, forty-one thousand five
29 hundred. And [with them shall be] the tribe of Naphtali; and the prince of the sons of Naphtali shall
30 be Ahira the son of Enan; and his host, even those that were numbered of them, fifty-three
31 thousand four hundred. All that were numbered of the camp of Dan were a hundred and fifty-seven thousand six hundred. They shall set forth last according to their standards.
32 These are those that were numbered of the children of Israel, according to their fathers' houses: all those that were numbered of the camps, according to their hosts, were six hundred and three thousand five hundred and fifty.
33 But the Levites were not numbered among the children of Israel; as
34 Jehovah had commanded Moses. And the children of Israel did according to all that Jehovah had commanded Moses: so they encamped according to their standards, and so they journeyed, every one according to their families, according to their fathers' houses.

3 And these are the generations of Aaron and Moses in the day
2 that Jehovah spoke with Moses on mount Sinai. And these are the
3 names of the sons of Aaron: Nadab the firstborn, and Abihu, Eleazar and Ithamar. These are the names of the sons of Aaron, the anointed priests, who were consecrated [b] to exercise the priest-

[b] See on Exo. xxviii. 41.

4 hood. And Nadab and Abihu died before Jehovah when they offered strange fire before Jehovah in the wilderness of Sinai, and they had no sons; and Eleazar and Ithamar exercised the priesthood in the presence of Aaron their father.

5 And Jehovah spoke to Moses,
6 saying, Bring the tribe of Levi near, and present them before Aaron the priest, that they may
7 minister unto him; and they shall keep his charge, and the charge of the whole assembly, before the tent of meeting, to do the service of
8 the tabernacle. And they shall keep all the utensils of the tent of meeting, and the charge of the children of Israel, to do the service
9 of the tabernacle. And thou shalt give the Levites to Aaron and to his sons: they are wholly given to him out of[c] the children of
10 Israel. And Aaron and his sons shalt thou appoint that they may attend to their priest's office; and the stranger that cometh near shall be put to death.

11 And Jehovah spoke to Moses,
12 saying, And I, behold, I have taken the Levites from among the children of Israel instead of every firstborn that breaketh open the womb among the children of Israel,
13 and the Levites shall be mine; for every firstborn is mine. On the day that I smote all the firstborn in the land of Egypt, I hallowed unto me all the firstborn in Israel, both of man and beast; mine shall they be: I am Jehovah.

14 And Jehovah spoke to Moses in the wilderness of Sinai, saying,
15 Number the sons of Levi according to their fathers' houses, after their families; every male from a month old and upward shalt thou number
16 them. And Moses numbered them, according to the commandment[d] of Jehovah,—as he had been commanded.

17 And these are the sons of Levi by their names: Gershon, and
18 Kohath, and Merari. And these are the names of the sons of Gershon according to their families:
19 Libni and Shimei. And the sons of Kohath according to their families: Amram and Izhar, He-
20 bron and Uzziel. And the sons of Merari according to their families: Mahli and Mushi. These are the families of the Levites according to their fathers' houses.

21 Of Gershon, the family of the Libnites, and the family of the Shimites: these are the families of
22 the Gershonites. Those that were numbered of them, according to the number of all the males, from a month old and upward, those that were numbered of them were seven thousand five hundred.
23 The families of the Gershonites encamped behind the tabernacle
24 westward. And the prince of the father's house of the Gershonites
25 was Eliasaph the son of Lael. And the charge of the sons of Gershon in the tent of meeting was: the tabernacle and the tent, its covering, and the curtain[e] of the en-
26 trance to the tent of meeting. And the hangings of the court, and the curtain of the entrance to the court, which surrounds the tabernacle and the altar, and the cords thereof for all its service.

27 And of Kohath, the family of the Amramites, and the family of the Izharites, and the family of the Hebronites, and the family of the Uzzielites: these are the families
28 of the Kohathites. According to the number of all the males, from a month old and upward, there were eight thousand six hundred, who kept the charge of the sanc-
29 tuary. The families of the sons of Kohath encamped on the side of
30 the tabernacle southward. And the prince of the father's house of the families of the Kohathites was
31 Elizaphan the son of Uzziel. And their charge was the ark, and the table, and the candlestick, and the altars, and the utensils of the sanctuary with which they ministered, and the curtain,[f] and all that be-
32 longs to its service. And the prince of princes of the Levites was Eleazar the son of Aaron the priest: he had the oversight of them that kept the charge of the sanctuary.

33 Of Merari was the family of the Mahlites, and the family of the Mushites: these are the families
34 of Merari. And those that were numbered of them, according to the number of all the males, from a month old and upward, were six
35 thousand two hundred. And the prince of the father's house of the families of Merari was Zuriel the son of Abihail. They encamped on the side of the tabernacle north-
36 ward. And the charge of the sons of Merari consisted in the over-

[c] Or 'on behalf of.' [d] Lit. 'mouth:' so very frequently in Numbers. [e] Or 'covering:' so verse 26; iv. 25, 26; see also Exo. xxvi. 36. [f] Here 'the veil.'

sight of the boards of the tabernacle, and its bars, and its pillars, and its bases, and all its furniture, and all that belongs to its service,
37 and the pillars of the court round about, and their bases, and their pegs, and their cords.
38 And those who encamped before the tabernacle eastward, before the tent of meeting toward the sunrising, were Moses, and Aaron and his sons, who kept the charge of the sanctuary for the charge of the children of Israel; and the stranger that cometh near shall be put to death.
39 All that were numbered of the Levites, whom Moses and Aaron numbered at the commandment of Jehovah, according to their families, all the males from a month old and upward, were twenty-two thousand.
40 And Jehovah said to Moses, Number all the first-born males of the children of Israel from a month old and upward, and take
41 the number of their names. And thou shalt take the Levites for me (I am Jehovah) instead of all the firstborn among the children of Israel; and the cattle of the Levites, instead of all the firstlings among the cattle of the children
42 of Israel. And Moses numbered, as Jehovah had commanded him, all the firstborn among the chil-
43 dren of Israel. And all the firstborn males, by the number of the names, from a month old and upward, according to their numbering, were twenty-two thousand two hundred and seventy-three.
44 And Jehovah spoke to Moses,
45 saying, Take the Levites instead of all the firstborn among the children of Israel, and the cattle of the Levites instead of their cattle; and the Levites shall be mine: I am
46 Jehovah. And for those that are to be ransomed, the two hundred and seventy-three of the firstborn of the children of Israel, which are
47 in excess over the Levites, thou shalt take five shekels apiece by the poll, according to the shekel of the sanctuary shalt thou take them,—twenty gerahs the shekel;
48 and thou shalt give the money unto Aaron and unto his sons for those in excess among them who
49 are to be ransomed. And Moses took the ransom-money from them that were over and above those who were ransomed by the Le-
50 vites; of the firstborn of the children of Israel he took the money, a thousand three hundred and sixty-five [shekels], according to
51 the shekel of the sanctuary. And Moses gave the money of them that were ransomed to Aaron and to his sons, according to the commandment of Jehovah,—as Jehovah had commanded Moses.

4 And Jehovah spoke to Moses and to Aaron, saying, 2 Take the sum of the sons of Kohath from among the sons of Levi, after their families, according to their
3 fathers' houses, from thirty years old and upward even unto fifty years old, all that enter into the service,[g] to do the work in the tent of meeting.
4 This shall be the service of the sons of Kohath in the tent of meet-
5 ing: it is most holy. And when the camp setteth forward, Aaron and his sons shall go in, and they shall take down the veil of separation[h] and cover the ark of testi-
6 mony with it; and shall put thereon a covering of badgers' skin, and shall spread over it a cloth wholly of blue, and shall put its staves
7 [to it]. And upon the table of shewbread they shall spread a cloth of blue; and put thereon the dishes, and the cups, and the bowls, and goblets of the drink-offering; and the continual bread
8 shall be thereon. And they shall spread upon them a cloth of scarlet, and cover it with a covering of badgers' skin, and shall put
9 its staves [to it]. And they shall take a cloth of blue, and cover the candlestick of the light, and its lamps, and its snuffers, and its snuff-trays, and all the oil vessels thereof, wherewith they perform
10 its service; and they shall put it and all the utensils thereof within a covering of badgers' skin, and
11 shall put it upon a pole. And upon the golden altar they shall spread a cloth of blue, and cover it with a covering of badgers' skin, and shall put its staves [to it].
12 And they shall take all the instruments of service, wherewith they serve in the sanctuary, and put them in a cloth of blue, and cover them with a covering of badgers' skin, and shall put them
13 upon a pole. And they shall cleanse the altar of the ashes,[i] and
14 spread a purple cloth thereon; and they shall put upon it all the uten-

[g] Service to which one is subjected: elsewhere 'labour,' 'suffering,' 'warfare;' and so in verses 35, 39, 43. [h] See on Exo. xxxv. 12. [i] See on Lev. i. 16.

sils thereof, wherewith they perform service about it: the firepans, the forks, and the shovels, and the bowls,—all the utensils of the altar; and they shall spread upon it a covering of badgers' skin, and
15 put its staves [to it]. And when Aaron and his sons have ended covering the sanctuary, and all the utensils of the sanctuary, when the camp setteth forward, then afterwards the sons of Kohath shall come to carry it; but they shall not touch the holy things,[k] lest they die. This is what the sons of Kohath have to carry in the tent of meeting.
16 And Eleazar the son of Aaron the priest shall have the oversight of the oil for the light, and the fragrant incense,[l] and the continual oblation, and the anointing oil, —the oversight of the whole tabernacle, and of all that is therein, over the sanctuary, and over its furniture.
17 And Jehovah spoke to Moses
18 and to Aaron, saying, Ye shall not cut off the families of the Kohath-
19 ites from among the Levites, but this shall ye do unto them, that they may live, and not die, when they draw near unto the most holy things: [m] Aaron and his sons shall go in, and appoint them every one to his service and to his burden;
20 but they shall not go in and see for a moment [n] the holy things, lest they die.
21 And Jehovah spoke to Moses,
22 saying, Take also the sum of the sons of Gershon, according to their fathers' houses, after their families.
23 From thirty years old and upward to fifty years old shalt thou number them; every one that cometh to labour in the work, to perform the service [o] in the tent of meeting.
24 This shall be the service of the families of the Gershonites, in
25 serving, and in carrying: they shall carry the curtains of the tabernacle, and the tent of meeting, its covering, and the covering of badgers' skin that is above upon it, and the curtain of the entrance
26 to the tent of meeting, and the hangings of the court, and the curtain of the entrance, of the gate of the court, which surroundeth the tabernacle and the altar, and the cords thereof, and all the instruments of their service; and all that is to be done for these things
27 shall they perform. At the commandment of Aaron and his sons shall be all the service of the sons of the Gershonites, in all their carrying, and in all their service; and ye shall appoint unto them in
28 charge all their carrying. This is the service of the families of the sons of Gershon in the tent of meeting, and their charge shall be under the hand of Ithamar the son of Aaron the priest.
29 The sons of Merari: after their families, according to their fathers' houses shalt thou number them;
30 from thirty years old and upward even to fifty years old shalt thou number them, every one that entereth into the labour, to perform the service of the tent of meeting.
31 And this shall be the charge of their burden, according to all their service in the tent of meeting: the boards of the tabernacle, and the bars thereof, and the pillars thereof,
32 and bases thereof, and the pillars of the court round about, and their bases, and their pegs, and their cords, all their instruments, according to all their service; and by name ye shall number to them the materials which are their charge
33 to carry. This is the service of the families of the sons of Merari, according to all their service in the tent of meeting, under the hand of Ithamar the son of Aaron the priest.
34 And Moses and Aaron and the princes of the assembly numbered the sons of the Kohathites after their families, and according to
35 their fathers' houses, from thirty years old and upward even to fifty years old, every one that entered into the labour, [p] for service in the
36 tent of meeting. And those that were numbered of them according to their families were two thousand
37 seven hundred and fifty. These are they that were numbered of the families of the Kohathites, every one that served in the tent of meeting, whom Moses and Aaron numbered according to the commandment of Jehovah through Moses.
38 And those that were numbered of the sons of Gershon, after their families, and according to their
39 fathers' houses, from thirty years old and upward even to fifty years old, every one that entered into the labour, [p] for service in the tent

[k] Or 'the sanctuary:' so in verse 20. [l] See on Exo. xxx. 7. [m] Or 'unto the holy of holies.' [n] See the LXX. It is literally, 'like a swallowing (of spittle):' cf. Job vii. 19. [o] Or 'work.' [p] See verse 3.

40 of meeting, even those that were numbered of them, after their families, according to their fathers' houses, were two thousand six
41 hundred and thirty. These are they that were numbered of the families of the sons of Gershon, all that served in the tent of meeting, whom Moses and Aaron numbered according to the commandment of Jehovah.
42 And those that were numbered of the families of the sons of Merari, after their families, accord-
43 ing to their fathers' houses, from thirty years old and upward even to fifty years old, every one that entered into the labour,[q] for service
44 in the tent of meeting, even those that were numbered of them according to their families, were three thousand two hundred.
45 These are they that were numbered of the families of the sons of Merari, whom Moses and Aaron numbered according to the commandment of Jehovah through Moses.
46 All those that were numbered of the Levites, whom Moses and Aaron and the princes of Israel numbered, after their families and according to their fathers' houses,
47 from thirty years old and upward even to fifty years old, every one that came to serve [in] the work of the service, and [in] the work of carrying, in the tent of meeting,
48 even those that were numbered of them, were eight thousand five
49 hundred and eighty. According to the commandment of Jehovah they were numbered by Moses, every one for his service, and for his burden, and numbered by him, as Jehovah had commanded Moses.

5 And Jehovah spoke to Moses, saying, 2 Command the children of Israel, that they put out of the camp every leper, and every one that hath an issue, and whosoever
3 is defiled by a dead person: both male and female shall ye put out; outside the camp shall ye put them, that they defile not their camps, in the midst whereof I
4 dwell. And the children of Israel did so, and put them outside the camp: as Jehovah had said to Moses, so did the children of Israel.
5 And Jehovah spoke to Moses,
6 saying, Speak unto the children of Israel, When a man or woman shall commit any of all the sins of man to work unfaithfulness against Jehovah, and that soul is guilty,
7 then they shall confess their sin which they have done; and he shall recompense his trespass according to the principal thereof, and shall add unto it the fifth part thereof, and give it unto him against whom he hath trespassed.
8 And if the man have no kinsman[r] to recompense the trespass unto, the trespass which is recompensed to Jehovah shall be the priest's, besides the ram of the atonement, wherewith an atonement is made
9 for him. And every heave-offering of all the holy things of the children of Israel, which they present
10 unto the priest, shall be his. And every man's hallowed things shall be his: whatever any man giveth the priest shall be his.
11 And Jehovah spoke to Moses,
12 saying, Speak unto the children of Israel, and say unto them, If any man's wife go astray, and commit
13 unfaithfulness against him, and a man lie with her carnally, and it be hid from the eyes of her husband, and she be defiled in secret, and there be no witness against her, and she have not been caught;
14 and the spirit of jealousy come upon him, and he be jealous of his wife, and she have been defiled,— or if the spirit of jealousy come upon him, and he be jealous of his wife, and she have not been de-
15 filed,—then shall the man bring his wife unto the priest, and he shall bring her offering[s] for her, a tenth part of an ephah of barley-meal; he shall pour no oil upon it, nor put frankincense thereon; for it is an oblation of jealousy, a memorial oblation, bringing ini-
16 quity to remembrance. And the priest shall bring her near, and set
17 her before Jehovah. And the priest shall take holy water in an earthen vessel; and the priest shall take of the dust that is on the floor of the tabernacle, and put it
18 into the water. And the priest shall set the woman before Jehovah, and uncover the woman's head, and put the memorial oblation in her hands, which is the jealousy offering; and in the hand of the priest shall be the bitter water that bringeth the curse.
19 And the priest shall adjure her, and say unto the woman, If no man have lain with thee, and if thou hast not gone astray in uncleanness, in being with another instead of thy husband,[t] be free

[q] See verse 3. [r] גֹּאֵל, 'one who has the right of redemption.' [s] *Corban.*
[t] Or 'if thou being under thy husband, hast gone astray in uncleanness:' so vers. 20, 29.

from this bitter water that bring-
20 eth the curse. But if thou hast
gone astray to another instead of
thy husband, and hast been defiled,
and a man other than thy husband
21 have lain with thee,—then the
priest shall adjure the woman with
the oath of cursing, and the priest
shall say unto the woman: Jeho-
vah make thee a curse and an oath
among thy people, when Jehovah
doth make thy thigh to shrink, and
22 thy belly to swell; and this water
that bringeth the curse shall enter
into thy bowels, to make the belly
to swell, and the thigh to shrink.
And the woman shall say, Amen,
23 amen. And the priest shall write
these curses in a book, and shall
blot them out with the bitter water,
24 and he shall cause the woman to
drink the bitter water that bring-
eth the curse, that the water that
bringeth the curse may enter into
25 her, for bitterness. And the priest
shall take out of the woman's
hand the oblation of jealousy, and
shall wave the oblation before
Jehovah, and shall present it at
26 the altar. And the priest shall
take a handful of the oblation as
a memorial thereof, and burn[u] it
upon the altar; and afterwards he
shall make the woman drink the
27 water. And when he hath made
her to drink the water, then it
shall come to pass, if she have been
defiled, and have committed un-
faithfulness against her husband,
that the water that bringeth the
curse shall enter into her, for bitter-
ness, and her belly shall swell, and
her thigh shall shrink; and the
woman shall become a curse
28 among her people. But if the
woman have not been defiled, and
be clean, then she shall be clear,
and shall conceive seed.
29 This is the law of jealousies,
when a wife goeth astray to an-
other instead of her husband and
30 is defiled, or when the spirit of
jealousy cometh upon a man, and
he is jealous as regards his wife;
then shall he set the woman before
Jehovah, and the priest shall do
to her according to all this law.
31 Then shall the man be free from
iniquity, but that woman shall
bear her iniquity.

6 And Jehovah spoke to Moses,
saying, 2 Speak unto the children
of Israel, and say unto them, If
a man or a woman have vowed the
special vow of a Nazarite,[v] to con-
secrate[w] themselves to Jehovah;
3 he shall separate himself from
wine and strong drink: he shall
drink no vinegar of wine, nor vine-
gar of strong drink, neither shall
he drink any liquor of grapes, nor
4 eat grapes, fresh or dried. All the
days of his separation[x] shall he
eat nothing that is made of the
vine, from the seed-stones[y] even
5 to the skin. All the days of the
vow of his separation there shall
no razor come upon his head;
until the days be fulfilled, that he
hath consecrated himself to Jeho-
vah, he shall be holy; he shall let
the locks of the hair of his head
6 grow. All the days that he hath
consecrated himself to Jehovah,
he shall come near no dead body.
7 He shall not make himself unclean
for his father, or for his mother,
for his brother, or for his sister
when they die; for the consecra-
tion[z] of his God is upon his head.
8 All the days of his separation he
9 is holy to Jehovah. And if any
one die unexpectedly by him sud-
denly, and he hath defiled the head
of his consecration, then he shall
shave his head on the day of his
cleansing; on the seventh day
10 shall he shave it. And on the
eighth day he shall bring two
turtle-doves, or two young pigeons,
to the priest, at the entrance of the
11 tent of meeting. And the priest
shall offer one for a sin-offering,
and the other for a burnt-offering,
and make an atonement for him,
for that he sinned by the dead
person; and he shall hallow his
12 head that same day. And he shall
[again] consecrate to Jehovah the
days of his separation, and shall
bring a yearling lamb for a tres-
pass-offering. But the first days
are forfeited,[a] for his consecration
hath been defiled.
13 And this is the law of the Nazar-
ite on the day when the days of
his consecration are fulfilled: he
shall be brought to the entrance
14 of the tent of meeting. And he
shall present his offering to Jeho-
vah, one yearling he-lamb without
blemish for a burnt-offering, and
one yearling ewe-lamb without
blemish for a sin-offering, and one
ram without blemish for a peace-
15 offering. And a basket with un-
leavened bread, cakes of fine flour
mingled with oil, and unleavened

[u] See on Lev. i. 9, note g. [v] 'Vow of separation.' [w] 'Separate:' so verses 5, 6, 12. [x] Or 'consecration,' 'Nazariteship:' so verses 5, 8, 12. [y] Others, 'sour grapes.' [z] 'Separation;' and so throughout the chapter. [a] Lit. 'fall.'

wafers anointed with oil, and their oblation, and their drink-offerings.
16 And the priest shall present them before Jehovah, and shall offer his sin-offering and his burnt-offering:
17 and he shall offer the ram, a sacrifice of peace-offering to Jehovah, with the basket of unleavened bread; the priest shall offer also his oblation and his drink-offering.
18 And the Nazarite shall shave the head of his consecration at the entrance to the tent of meeting, and shall take the hair of the head of his consecration, and put it on the fire which is under the sacrifice
19 of the peace-offering. And the priest shall take the boiled shoulder of the ram, and one unleavened cake out of the basket, and one unleavened wafer, and shall put them upon the hands of the Nazarite, after he hath shaven [the hair
20 of] his consecration. And the priest shall wave them as wave-offering before Jehovah; it is holy for the priest, with the breast of the wave-offering and with the shoulder of the heave-offering; and afterwards the Nazarite may
21 drink wine. This is the law of the Nazarite who hath vowed: his offering to Jehovah for his consecration, beside what his hand is able to get; according to the vow which he vowed, so shall he do, according to the law of his consecration.

22 And Jehovah spoke to Moses,
23 saying, Speak unto Aaron and unto his sons, saying, On this wise ye shall bless the children of Israel: saying unto them,
24 Jehovah bless thee, and keep thee;
25 Jehovah make his face shine upon thee, and be gracious unto thee;
26 Jehovah lift up his countenance upon thee, and give [b] thee peace.
27 And they shall put my name upon the children of Israel; and I will bless them.

7 And it came to pass on the day that Moses had completed the setting up of the tabernacle, and had anointed it, and hallowed it, and all the furniture thereof, and the altar and all its utensils, and had anointed them, and hallowed
2 them, that the princes of Israel, the heads of their fathers' houses, the princes of the tribes, they that were over them that had been
3 numbered, offered; and they brought their offering [c] before Jehovah, six covered waggons, and twelve oxen; a waggon for two princes, and an ox for each; and they presented them before the
4 tabernacle. And Jehovah spoke
5 to Moses, saying, Take it of them, and they shall be for the performance of the service of the tent of meeting, and thou shalt give them unto the Levites, to each according to his service.
6 And Moses took the waggons and the oxen, and
7 gave them to the Levites. Two waggons and four oxen he gave to the sons of Gershon, according to
8 their service; and four waggons and eight oxen he gave to the sons of Merari, according to their service,—under the hand of Ithamar
9 the son of Aaron the priest. But unto the sons of Kohath he gave none, for the service of the sanctuary was upon them: they bore [what they carried] upon the shoulder.

10 And the princes presented the dedication-gift of the altar on the day that it was anointed; and the princes presented their offering be-
11 fore the altar. And Jehovah said to Moses, They shall present their offering for the dedication of the
12 altar, each prince on his day. And he that presented his offering the first day was Nahshon the son of Amminadab, of the tribe of Judah.
13 And his offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl, of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled
14 with oil for an oblation; one cup
15 of ten [shekels] of gold, full of incense; one young bullock, one ram, one yearling lamb, [d] for a
16 burnt-offering; one buck of the
17 goats for a sin-offering; and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Nahshon the son of Amminadab.

18 On the second day offered Nethaneel the son of Zuar, prince of
19 Issachar; he presented his offering: one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour, mingled with oil for an
20 oblation; one cup of ten [shekels]
21 of gold, full of incense; one young bullock, one ram, one yearling
22 lamb, for a burnt-offering; one buck of the goats for a sin-offering;
23 and for a sacrifice of peace-offering,

[b] Lit. 'set,' 'put on.' [c] *Corban.* [d] A male lamb; and so throughout the chapter.

two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Nethaneel the son of Zuar.

24 On the third day, the prince of the children of Zebulun, Eliab the
25 son of Helon: his offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for an oblation; one cup of ten [shekels] of
26 gold, full of incense; one young
27 bullock, one ram, one yearling
28 lamb, for a burnt-offering; one buck of the goats for a sin-offering;
29 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Eliab the son of Helon.

30 On the fourth day, the prince of the children of Reuben, Elizur the
31 son of Shedeur. His offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for an
32 oblation; one cup of ten [shekels]
33 of gold, full of incense; one young bullock, one ram, one yearling
34 lamb, for a burnt-offering; one buck of the goats for a sin-offering;
35 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Elizur, the son of Shedeur.

36 On the fifth day, the prince of the children of Simeon, Shelumiel
37 the son of Zurishaddai. His offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for an
38 oblation; one cup of ten [shekels]
39 of gold, full of incense; one young bullock, one ram, one yearling
40 lamb, for a burnt-offering; one buck of the goats for a sin-offering;
41 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Shelumiel the son of Zurishaddai.

42 On the sixth day, the prince of the children of Gad, Eliasaph the
43 son of Deuel. His offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for an
44 oblation; one cup of ten [shekels]
45 of gold, full of incense; one young bullock, one ram, one yearling
46 lamb, for a burnt-offering; one buck of the goats for a sin-offering;
47 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Eliasaph the son of Deuel.

48 On the seventh day, the prince of the children of Ephraim, Eli-
49 shama the son of Ammihud. His offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for
50 an oblation; one cup of ten [shekels] of gold, full of incense;
51 one young bullock, one ram, one yearling lamb, for a burnt-offering;
52 one buck of the goats for a sin-
53 offering; and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Elishama the son of Ammihud.

54 On the eighth day, the prince of the children of Manasseh, Ga-
55 maliel the son of Pedahzur. His offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for
56 an oblation; one cup of ten [she-
57 kels] of gold, full of incense; one young bullock, one ram, one yearling lamb, for a burnt-offering;
58 one buck of the goats for a sin-
59 offering; and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Gamaliel the son of Pedahzur.

60 On the ninth day the prince of the children of Benjamin, Abidan
61 the son of Gideoni. His offering was one silver dish of the weight of a hundred and thirty [shekels], one silver bowl of seventy shekels, according to the shekel of the sanctuary, both of them full of fine flour mingled with oil for an
62 oblation; one cup of ten [shekels]
63 of gold, full of incense; one young bullock, one ram, one yearling
64 lamb, for a burnt-offering; one buck of the goats for a sin-offering;
65 and for a sacrifice of peace-offering, two oxen, five rams, five he-goats, five yearling lambs. This was the offering of Abidan the son of Gideoni.

66 On the tenth day, the prince of
the children of Dan, Ahiezer the
67 son of Ammishaddai. His offering
was one silver dish of the weight
of a hundred and thirty [shekels],
one silver bowl of seventy shekels,
according to the shekel of the
sanctuary, both of them full of
fine flour mingled with oil for an
68 oblation; one cup of ten [shekels]
69 of gold, full of incense; one young
bullock, one ram, one yearling
70 lamb, for a burnt-offering; one
buck of the goats for a sin-offering;
71 and for a sacrifice of peace-offer-
ing, two oxen, five rams, five he-
goats, five yearling lambs. This
was the offering of Ahiezer the son
of Ammishaddai.
72 On the eleventh day, the prince
of the children of Asher, Pagiel the
73 son of Ocran. His offering was
one silver dish of the weight of a
hundred and thirty [shekels], one
silver bowl of seventy shekels,
according to the shekel of the
sanctuary, both of them full of
fine flour mingled with oil for an
74 oblation; one cup of ten [shekels]
75 of gold, full of incense; one young
bullock, one ram, one yearling
76 lamb, for a burnt-offering; one
buck of the goats for a sin-offering;
77 and for a sacrifice of peace-offer-
ing, two oxen, five rams, five he-
goats, five yearling lambs. This
was the offering of Pagiel the son
of Ocran.
78 On the twelfth day, the prince
of the children of Naphtali, Ahira
79 the son of Enan. His offering was
one silver dish of the weight of
a hundred and thirty [shekels],
one silver bowl of seventy shekels,
according to the shekel of the
sanctuary, both of them full of
fine flour mingled with oil for an
80 oblation; one cup of ten [shekels]
81 of gold, full of incense; one young
bullock, one ram, one yearling
82 lamb, for a burnt-offering; one
buck of the goats for a sin-offering;
83 and for a sacrifice of peace-offering,
two oxen, five rams, five he-goats,
five yearling lambs. This was the
offering of Ahira the son of Enan.
84 This was the dedication-gift of
the altar, on the day when it was
anointed, from the princes of Is-
rael: twelve silver dishes, twelve
silver bowls, twelve cups of gold:
85 each silver dish of a hundred and
thirty [shekels], and each bowl
seventy: all the silver of the
vessels was two thousand four
hundred [shekels] according to the
86 shekel of the sanctuary; twelve
golden cups full of incense, each
cup of ten [shekels], according to
the shekel of the sanctuary: all
the gold of the cups, a hundred
87 and twenty [shekels]. All the
cattle for the burnt-offering was:
twelve bullocks, twelve rams,
twelve yearling lambs and their
oblation; and twelve bucks of the
88 goats for a sin-offering. And all
the cattle for the sacrifice of the
peace-offering was: twenty-four
bullocks, sixty rams, sixty he-
goats, sixty yearling lambs. This
was the dedication-gift of the altar,
after it had been anointed.
89 And when Moses went into the
tent of meeting to speak with Him,
then he heard the voice speaking
to him from off the mercy-seat
which was upon the ark of testi-
mony, from between the two cheru-
bim; and he spoke to Him.

8 And Jehovah spoke to Moses
saying, 2 Speak unto Aaron, and
say unto him, When thou lightest[e]
the lamps, the seven lamps shall
give light over against the candle-
3 stick. And Aaron did so; he
lighted the lamps thereof over
against the candlestick, as Jeho-
4 vah had commanded Moses. And
this was the work of the candle-
stick: [it was] of beaten gold;
from its base to its flowers was it
beaten work; according to the
form which Jehovah had shewn
Moses, so had he made the candle-
stick.
5 And Jehovah spoke to Moses,
6 saying, Take the Levites from
among the children of Israel, and
7 cleanse them. And thus shalt
thou do unto them, to cleanse
them: sprinkle upon them water
of purification from sin; and they
shall pass the razor over all their
flesh, and shall wash their gar-
ments, and make themselves
8 clean. And they shall take a
young bullock and its oblation of
fine flour mingled with oil; and
another young bullock shalt thou
9 take for a sin-offering. And thou
shalt bring the Levites before the
tent of meeting; and thou shalt
gather together the whole assem-
10 bly of the children of Israel. And
thou shalt bring the Levites before
Jehovah; and the children of
Israel shall put their hands upon
11 the Levites. And Aaron shall offer[f]
the Levites as a wave-offering be-
fore Jehovah from the children of
Israel, and they shall perform the

[e] See on Ex. xxv. 37. [f] Lit. 'wave:' so verses 13, 15, 21.

12 service of Jehovah. And the Levites shall lay their hands upon the heads of the bullocks, and thou shalt offer the one for a sin-offering, and the other for a burnt-offering, to Jehovah, to make
13 atonement for the Levites. And thou shalt set the Levites before Aaron, and before his sons, and offer them as a wave-offering to
14 Jehovah. And thou shalt separate the Levites from among the children of Israel, that the Levites
15 may be mine. And afterwards shall the Levites come in to do the service of the tent of meeting. And thou shalt cleanse them, and
16 offer them as a wave-offering. For they are wholly given unto me from among the children of Israel; instead of every one that breaketh open the womb, instead of every firstborn among the children of Israel, have I taken them unto
17 me. For all the firstborn among the children of Israel are mine, both of man and beast; on the day that I smote every firstborn in the land of Egypt, I hal-
18 lowed them to myself. And I have taken the Levites instead of all the firstborn among the chil-
19 dren of Israel. And I have given the Levites as a gift to Aaron and to his sons, from among the children of Israel, to perform the service of the children of Israel in the tent of meeting, and to make atonement for the children of Israel; that there be no plague among the children of Israel, when the children of Israel draw near
20 to the sanctuary. And Moses and Aaron, and all the assembly of the children of Israel, did to the Levites according to all that Jehovah had commanded Moses concerning the Levites: so did the children
21 of Israel to them. And the Levites purified themselves from sin, and they washed their garments; and Aaron offered them as a wave-offering before Jehovah; and Aaron made atonement for them
22 to cleanse them. And afterwards the Levites came in to perform their service in the tent of meeting before Aaron, and before his sons; as Jehovah had commanded Moses concerning the Levites, so did they to them.
23 And Jehovah spoke to Moses,
24 saying, This is that which concerneth the Levites: from twenty-five years old and upward shall he come to labour in the work of
25 the service of the tent of meeting. And from fifty years old he shall
26 retire from the labour of the service, and shall serve no more; but he shall minister with his brethren in the tent of meeting, and keep the charge, but he shall not serve [in] the service. Thus shalt thou do unto the Levites with regard to their charges.

9 And Jehovah spoke to Moses in the wilderness of Sinai, in the first month of the second year after their departure from the land of
2 Egypt, saying, Let the children of Israel also hold the passover at
3 its set time; on the fourteenth day in this month between the two evenings, ye shall hold it at its set time; according to all the rites of it, and according to all the ordinances thereof shall ye hold it.
4 And Moses spoke to the children of Israel, that they should hold the
5 passover. And they held the passover in the first [month] on the fourteenth day of the month, between the two evenings, in the wilderness of Sinai: according to all that Jehovah had commanded Moses, so did the children of Israel.
6 And there were men, who were unclean through the dead body of a man, and could not hold the passover on that day; and they came before Moses and before
7 Aaron on that day. And those men said to him, We are unclean by reason of the dead body of a man: why are we kept back, that we may not present the offering[g] of Jehovah at its set time among
8 the children of Israel? And Moses said to them, Stay, and I will hear what Jehovah commands concerning you.
9 And Jehovah spoke to Moses,
10 saying, Speak unto the children of Israel, saying, If any one of you or of your generations be unclean by reason of a dead body or be on a journey afar off, yet he shall
11 hold the passover to Jehovah. In the second month, on the fourteenth day, between the two evenings, shall they hold it; with unleavened bread and bitter herbs
12 shall they eat it. They shall leave none of it until the morning, nor break a bone thereof: according to every ordinance of the passover
13 shall they hold it. But a man that is clean, and is not on a journey, and forbeareth to hold the passover, that soul shall be cut off from among his peoples; because

[g] Heb. *Corban*, 'a thing presented.'

he presented not the offering of Jehovah at its set time: that man
14 shall bear his sin. And if a stranger [h] shall sojourn among you, and would hold the passover to Jehovah, according to the rite of the passover, and according to the ordinance thereof, so shall he do. Ye shall have one rite, both for the stranger and for him that is born in the land.
15 And on the day that the tabernacle was set up, the cloud covered the tabernacle of the tent of testimony; and at even it was upon the tabernacle as the appearance of
16 fire, until the morning. So it was continually: the cloud covered it, and at night it was as the appear-
17 ance of fire. And when the cloud rose from the tent, then the children of Israel journeyed; and at the place where the cloud stood still,[i] there the children of Israel
18 encamped. According to the commandment of Jehovah the children of Israel journeyed, and according to the commandment of Jehovah they [remained] encamped; all the days that the cloud dwelt upon the tabernacle they encamped.
19 And when the cloud was long upon the tabernacle many days, then the children of Israel kept the charge of Jehovah, and journeyed
20 not. And if it were so that the cloud was a few days upon the tabernacle, according to the commandment of Jehovah they encamped, and according to the commandment of Jehovah they
21 journeyed. And if it were so that the cloud was there from the evening until the morning, and that the cloud was taken up in the morning, then they journeyed; or a day and a night, and the cloud
22 was taken up, they journeyed; or two days, or a month, or many days, when the cloud was long upon the tabernacle, dwelling upon it, the children of Israel [remained] encamped, and journeyed not; but when it was taken up,
23 they journeyed. At the commandment of Jehovah they encamped, and at the commandment of Jehovah they journeyed: they kept the charge of Jehovah according to the commandment of Jehovah through Moses.

10 And Jehovah spoke to Moses,
2 saying, Make thee two trumpets of silver; of beaten work shalt thou make them; and they shall serve for the calling together of the assembly, and for the
3 journeying of the camps. And when they shall blow with them, the whole assembly shall gather to thee at the entrance of the tent
4 of meeting. And if they blow with one, then the princes, the heads of the thousands of Israel, shall
5 gather unto thee. And when ye blow an alarm, the camps that lie
6 eastward shall set forward. And when ye blow an alarm the second time, the camps that lie southward shall set forward; they shall blow an alarm on their setting for-
7 ward. And when the congregation is to be gathered together, ye shall blow, but ye shall not blow
8 an alarm: the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an everlasting statute throughout
9 your generations. And if ye go to war in your land against the enemy [k] that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before Jehovah your God, and ye shall be saved from your
10 enemies. And in the day of your gladness, and in your set feasts, and in your new moons,[l] ye shall blow with the trumpets over your burnt-offerings and over your sacrifices of peace-offering; and they shall be to you for a memorial before your God: I am Jehovah your God.
11 And it came to pass in the second year, in the second month, on the twentieth of the month, that the
12 cloud was taken up from off the tabernacle of the testimony. And the children of Israel set forward according to their journeys [m] out of the wilderness of Sinai; and the cloud stood still in the wilderness
13 of Paran. And they first took their journey, according to the commandment of Jehovah through Moses.
14 The standard of the camp of the children of Judah set forward first according to their hosts, and over
15 his host was Nahshon the son of Amminadab; and over the host of the tribe of the children of Issachar was Nethaneel the son of
16 Zuar; and over the host of the tribe of the children of Zebulun
17 was Eliab the son of Helon. And the tabernacle was taken down;

[h] Or 'sojourner,' as Exo. xii. 48. [i] Lit. 'dwelt,' 'abode:' so verse 18; x. 12; and compare Exo. xxiv. 16. [k] Or 'oppressor.' [l] Or 'the beginnings of your months.' [m] Or 'their marching order.'

and the sons of Gershon and the sons of Merari set forward bearing the tabernacle.
18 And the standard of the camp of Reuben set forward according to their hosts, and over his host was Elizur the son of Shedeur;
19 and over the host of the tribe of the children of Simeon was Shelu-
20 miel the son of Zurishaddai; and over the host of the tribe of the children of Gad was Eliasaph the
21 son of Deuel. And the Kohathites set forward bearing the sanctuary: and [the others] set up the tabernacle whilst they came.
22 And the standard of the camp of the children of Ephraim set forward according to their hosts, and over his host was Elishama the
23 son of Ammihud; and over the host of the tribe of the children of Manasseh was Gamaliel the son
24 of Pedahzur; and over the host of the tribe of the children of Benjamin was Abidan the son of Gideoni.
25 And the standard of the camp of the children of Dan set forward, the rear-guard of all the camps according to their hosts, and over his host was Ahiezer the son of Am-
26 mishaddai; and over the host of the tribe of the children of Asher
27 was Pagiel the son of Ocran; and over the host of the tribe of the children of Naphtali was Ahira the
28 son of Enan. These were the settings forward of the children of Israel according to their hosts: so did they set forward.
29 And Moses said to Hobab, the son of Reuel the Midianite, Moses' father-in-law, We are journeying to the place of which Jehovah said, I will give it unto you: come with us, and we will do thee good; for Jehovah has spoken good con-
30 cerning Israel. And he said to him, I will not go; but to mine own land, and to my kindred[n] will
31 I go. And he said, Leave me not, I pray thee, because thou knowest where we are to encamp in the wilderness, and thou wilt be to us
32 for eyes. And it shall be, if thou come with us, that whatever good Jehovah doeth unto us, so will we do to thee.
33 And they set forward from the mountain of Jehovah [and went] three days' journey; and the ark of the covenant of Jehovah went before them in the three days' journey, to search out a resting-
34 place for them. And the cloud of Jehovah was over them by day when they set forward out of the
35 camp. And it came to pass when the ark set forward, that Moses said,

Rise up, Jehovah, and let thine enemies be scattered;
And let them that hate thee flee before thy face.

36 And when it rested, he said,

Return, Jehovah, unto the myriads of the thousands of Israel.

11 And it came to pass that when the people murmured, it was evil[o] in the ears of Jehovah; and Jehovah heard it, and his anger was kindled, and the fire of Jehovah burned among them, and consumed [some] in the extremity of
2 the camp. And the people cried to Moses; and Moses prayed to Jehovah—and the fire abated.
3 And they called the name of that place Taberah;[p] because a fire of Jehovah burned among them.
4 And the mixed multitude that was among them lusted; and the children of Israel also wept again and said, Who will give us flesh to
5 eat? We remember the fish that we ate in Egypt for nothing; the cucumbers, and the melons, and the leeks, and the onions, and the
6 garlic; and now our soul is dried up: there is nothing at all but the
7 manna before our eyes. And the manna was as coriander seed, and its appearance[q] as the appearance
8 of bdellium. The people went about, and gathered it, and ground it with hand-mills, or beat it in mortars, and boiled it in pots, and made cakes of it; and the taste of it was as the taste of oil-cakes.[r]
9 And when the dew fell upon the camp by night, the manna fell upon it.
10 And Moses heard the people weep throughout their families, every one at the entrance of his tent; and the anger of Jehovah was kindled greatly; it was also
11 evil in the eyes of Moses. And Moses said to Jehovah, Why hast thou done evil to thy servant, and why have I not found favour in thine eyes, that thou layest the burden of all this people upon me?
12 Have I conceived all this people, have I brought them forth, that thou sayest to me, Carry them in thy bosom, as the nursing-father beareth the suckling, unto the land

[n] Or 'birthplace.' [o] Or 'that the people became like men complaining of evil.'
[p] 'Burning.' [q] Lit. 'eye.' [r] Others, 'fresh oil.'

which thou didst swear unto their
13 fathers? Whence should I have
flesh to give unto all this people?
for they weep unto me, saying,
Give us flesh that we may eat!
14 I am not able to bear all this peo-
ple alone, for it is too heavy for
15 me. And if thou deal thus with
me, slay me, I pray thee, if I have
found favour in thine eyes, that
I may not behold my wretched-
16 ness. And Jehovah said to Moses,
Gather unto me seventy men of the
elders of Israel, whom thou know-
est to be the elders of the people,
and their officers; and take them
to the tent of meeting, and they
17 shall stand there with thee. And
I will come down and talk with
thee there; and I will take of the
Spirit which is upon thee, and will
put it upon them; and they shall
bear the burden of the people
with thee, and thou shalt not bear
18 it alone. And unto the people
shalt thou say, Hallow yourselves
for to-morrow, and ye shall eat
flesh; for ye have wept in the ears
of Jehovah, saying, Who will give
us flesh to eat? for it was well
with us in Egypt; and Jehovah
will give you flesh, and ye shall
19 eat. Not one day shall ye eat, nor
two days, nor five days, neither
20 ten days, nor twenty days; [but]
for a whole month, until it come
out at your nostrils, and it become
loathsome unto you; because that
ye have despised Jehovah who is
among you, and have wept before
him, saying, Why came we forth
21 out of Egypt? And Moses said,
The people in whose midst I am
are six hundred thousand foot-
men; and thou sayest, I will give
them flesh that they may eat a
22 whole month. Shall flocks and
herds be slaughtered for them, to
suffice them? or shall all the fish
of the sea be gathered for them, to
23 suffice them? And Jehovah said
to Moses, Hath Jehovah's hand
become short? Now shalt thou
see whether my word will come
to pass unto thee or not.
24 And Moses went out and told
the people the words of Jehovah;
and he gathered the seventy men
of the elders of the people, and
set them round about the tent.
25 And Jehovah came down in a
cloud, and spoke to him, and took
of the Spirit that was upon him,
and put it upon the seventy men,
the elders; and it came to pass,
that when the Spirit rested on
them, they prophesied, but they
26 did not repeat [it].[s] And two men
remained in the camp, the name
of the one, Eldad, and the name
of the other, Medad; and the
Spirit rested upon them (and they
were among them that were
written, but they had not gone
out to the tent); and they pro-
27 phesied in the camp. And there
ran a youth, and told Moses, and
said, Eldad and Medad are pro-
28 phesying in the camp. And Joshua
the son of Nun, the attendant of
Moses, one of his young men,[t] an-
swered and said, My lord Moses,
29 forbid them! But Moses said to
him, Enviest thou for my sake?
would that all Jehovah's people
were prophets, [and] that Jehovah
would put his Spirit upon them!
30 And Moses withdrew into the
camp, he and the elders of Israel.
31 And there went forth a wind from
Jehovah, and drove quails from
the sea, and cast them about the
camp, about a day's journey on
this side, and about a day's journey
on the other side, round about the
camp, and about two cubits above
32 the earth. And the people rose
up all that day, and the whole
night, and all the next day, and
they gathered the quails: he that
gathered little gathered ten homers;
and they spread them abroad for
themselves round about the camp.
33 The flesh was yet between their
teeth, before it was chewed, when
the wrath of Jehovah was kindled
against the people, and Jehovah
smote the people with a very great
34 plague. And they called the name
of that place Kibroth-hattaavah;[u]
because there they buried the
35 people who lusted. From Kibroth-
hattaavah the people journeyed
to Hazeroth; and they were at
Hazeroth.

12 And Miriam and Aaron spoke
against Moses because of the
Ethiopian[v] woman whom he had
taken; for he had taken a Cushite
2 as wife. And they said, Has Je-
hovah indeed spoken only to[w]
Moses? has he not spoken also
to[w] us? And Jehovah heard it.
3 But the man Moses was very
meek, above all men that were
4 upon the face of the earth. Then
Jehovah spoke suddenly to Moses,
and to Aaron, and to Miriam,

[s] So the LXX. The Vulg. 'and ceased not,' follows a different punctuation of the Hebrew. [t] Or 'select ones;' others, 'an attendant from his youth up.' [u] Graves of lust. [v] Or 'Cushite.' [w] Or 'through.'

Come out ye three unto the tent of meeting. And they went out,
5 they three. And Jehovah came down in the pillar of the cloud, and stood at the entrance of the tent, and called Aaron and Miriam;
6 and they both came forth. And he said, Hear now my words: If there be a prophet among you, I Jehovah will make myself known to him in a vision, I will speak to
7 him in a dream. Not so my servant Moses: he is faithful in all
8 my house. Mouth to mouth do I speak to him openly,[x] and not in riddles; and the form of Jehovah doth he behold. Why then were ye not afraid to speak against my
9 servant, against Moses? And the anger of Jehovah was kindled against them, and he went away;
10 and the cloud departed from off the tent. And behold, Miriam was leprous as snow; and Aaron turned toward Miriam, and be-
11 hold, she was leprous. Then Aaron said to Moses, Alas, my lord, I beseech thee, lay not this sin upon us, wherein we have been foolish,
12 and have sinned! Let her not be as one stillborn, half of whose flesh is consumed when he comes
13 out of his mother's womb. And Moses cried to Jehovah, saying, O God,[y] heal her, I beseech thee!
14 And Jehovah said to Moses, But had her father anyways spat in her face, should she not be shamed seven days? She shall be shut outside the camp seven days, and afterwards she shall be received
15 in [again]. And Miriam was shut outside the camp seven days; and the people did not journey till Miriam was received in [again].

13 And afterwards the people journeyed from Hazeroth, and encamped in the wilderness of Paran.

2 And Jehovah spoke to Moses,
3 saying, Send thou men, that they may search out the land of Canaan, which I give unto the children of Israel. Ye shall send a man of every tribe of his fathers, each a
4 prince among them. And Moses sent them from the wilderness of Paran: according to the commandment of Jehovah, all of them heads[z] of the children of Israel.
5 And these are their names: for the tribe of Reuben, Shammua the
6 son of Zaccur; for the tribe of Simeon, Shaphat the son of Hori;
7 for the tribe of Judah, Caleb the
8 son of Jephunneh; for the tribe of Issachar, Igal the son of Joseph;
9 for the tribe of Ephraim, Hoshea
10 the son of Nun; for the tribe of Benjamin, Palti the son of Raphu;
11 for the tribe of Zebulun, Gaddiel
12 the son of Sodi; for the tribe of Joseph, for the tribe of Manasseh,
13 Gaddi the son of Susi; for the tribe of Dan, Ammiel the son of
14 Gemalli; for the tribe of Asher,
15 Sethur the son of Michael; for the tribe of Naphtali, Nahbi the son of
16 Vophsi; for the tribe of Gad,
17 Geuel the son of Machi. These are the names of the men whom Moses sent to search out the land. And Moses called Hoshea[a] the son of Nun, Jehoshua.[b]
18 And Moses sent them to search out the land of Canaan, and said to them, Go up this way by the south[c] and go up into the hill-
19 country, and ye shall see the land, what it is; and the people that dwell in it, whether they are strong
20 or weak, few or many; and what the land is that they dwell in, whether it is good or bad; and what cities they are that they dwell in, whether in camps, or in
21 strongholds; and what the land is, whether it is fat or lean, whether there are trees in it, or not. And take courage, and bring of the fruit of the land. Now the time was the time of the first grapes.
22 And they went up, and searched out the land from the wilderness of Zin to Rehob, where one comes
23 towards Hamath. And they went up by the south, and came to Hebron; and Ahiman, Sheshai, and Talmai, the children of Anak, were there. Now Hebron had been built seven years before Zoan
24 in Egypt. And they came as far as the valley of Eshcol, and cut down thence a branch with one bunch of grapes, and they bore it between two upon a pole; and [they brought] of the pomegra-
25 nates, and of the figs. That place was called the valley of Eshcol,[d] because of the grapes which the children of Israel had cut down
26 there. And they returned from searching out the land after forty days.
27 And they came, and went to Moses and to Aaron, and to the whole assembly of the children of Israel, to the wilderness of Paran,

[x] Or 'visibly.' [y] *El.* [z] Lit. 'men, heads.' [a] Deliverance. [b] Jehovah [is] Saviour. [c] Or 'by the south country;' see on Gen. xii. 9. [d] Valley of the bunch of grapes.

to Kadesh; and brought back word to them, and to the whole assembly; and shewed them the
28 fruit of the land. And they told him, and said, We came to the land to which thou didst send us, and surely it floweth with milk and honey; and this is the fruit
29 of it. Only, the people are strong that dwell in the land, and the cities are walled, very great; moreover we saw the children of
30 Anak there. Amalek dwells in the land of the south; and the Hittites, and the Jebusites, and the Amorites dwell in the hill-country; and the Canaanites dwell by the sea, and by the side of the Jordan.
31 And Caleb stilled the people before Moses, and said, Let us go up boldly and possess it, for we are
32 well able to do it. But the men that went up with him said, We are not able to go up against the people, for they are stronger than
33 we. And they brought to the children of Israel an evil report of the land which they had searched out, saying, The land, which we have passed through to search it out, is a land that eateth up its inhabitants; and all the people that we have seen in it are men of
34 great stature; and there have we seen giants—the sons of Anak are of the giants—and we were in our sight as grasshoppers, and so we were also in their sight.

14 And the whole assembly lifted up their voice, and cried;[e] and
2 the people wept that night. And all the children of Israel murmured against Moses and against Aaron; and the whole assembly said to them, Would that we had died in the land of Egypt! or in
3 this wilderness would that we had died! And why is Jehovah bringing us to this land that we may fall by the sword, that our wives and our little ones may become a prey? Is it not better for us to
4 return to Egypt? And they said one to another, Let us make a captain, and let us return to
5 Egypt. Then Moses and Aaron fell upon their faces before the whole congregation of the assembly of the children of Israel.
6 And Joshua the son of Nun, and Caleb the son of Jephunneh, of them that searched out the land,
7 rent their garments. And they spoke to the whole assembly of the children of Israel, saying, The land, which we passed through to search it out, is a very, very good
8 land. If Jehovah delight in us, he will bring us into this land, and give it us, a land that flows with
9 milk and honey; only rebel not against Jehovah; and fear not the people of the land; for they shall be our food. Their defence[f] is departed from them, and Jehovah
10 is with us: fear them not. And the whole assembly said that they should be stoned with stones. And the glory of Jehovah appeared in the tent of meeting to all the children of Israel.
11 And Jehovah said to Moses, How long will this people despise me? and how long will they not believe me, for all the signs which
12 I have done among them? I will smite them with the pestilence, and destroy[g] them, and will make of thee a nation greater and
13 mightier than they. And Moses said to Jehovah, Then the Egyptians will hear it; for in thy might thou broughtest up this people
14 from the midst of them; and they will tell it to the inhabitants of this land, [who] have heard that thou, Jehovah, art in the midst of this people, that thou, Jehovah, lettest thyself be seen eye to eye, and that thy cloud standeth over them, and that thou goest before them, in a pillar of cloud by day, and in a pillar of fire by night;
15 if thou now slayest this people as one man, then the nations that have heard thy fame will speak,
16 saying, Because Jehovah was not able to bring this people into the land that he had sworn unto them, he has therefore slain them in the
17 wilderness. And now, I beseech thee, let the power of the Lord be great, according as thou hast
18 spoken, saying, Jehovah is slow to anger, and abundant in goodness, forgiving iniquity and transgression, but by no means clearing [the guilty], visiting the iniquity of the fathers upon the children, upon the third and fourth [generation].
19 Pardon, I beseech thee, the iniquity of this people according to the greatness of thy loving-kindness,[h] and as thou hast forgiven this people, from Egypt even until now.
20 And Jehovah said, I have par-
21 doned according to thy word. But as surely as I live, all the earth shall be filled with the glory of
22 Jehovah! for all those men who

[e] Lit. 'lifted up and gave their voice.' [f] Lit. 'shade.' [g] Elsewhere 'dispossess.'
[h] Or 'goodness.'

have seen my glory, and my signs, which I did in Egypt and in the wilderness, and have tempted me these ten times, and have not
23 hearkened to my voice, shall in no wise see[i] the land which I did swear unto their fathers: none of them that despised me shall see it.
24 But my servant Caleb, because he hath another spirit in[j] him, and hath followed me fully, him will I bring into the land whereinto he came; and his seed shall possess
25 it. (Now the Amalekites and the Canaanites dwell in the valley.) To-morrow turn you, and take your journey into the wilderness, on the way to the Red sea.
26 And Jehovah spoke to Moses
27 and to Aaron, saying, How long [shall I bear] with this evil assembly, which murmur against me? I have heard the murmurings of the children of Israel, which they
28 murmur against me. Say unto them, As surely as I live, saith Jehovah, if I do not do unto you as ye have spoken in mine ears!
29 In this wilderness shall your carcases fall; and all that were numbered of you, according to your whole number from twenty years old and upwards, who have mur-
30 mured against me, shall in nowise come[k] into the land, concerning which I have lifted up my hand to make you dwell in it; save Caleb the son of Jephunneh, and
31 Joshua the son of Nun. But your little ones, of whom ye said they should be a prey, them will I bring in, and they shall know the land
32 that ye have despised. And as to you, your carcases shall fall in this
33 wilderness. And your children shall wander[l] in the wilderness forty years, and bear your whoredoms, until your carcases be
34 wasted in the wilderness. After the number of the days in which ye have searched out the land, forty days, each day for a year shall ye bear your iniquities forty years, and ye shall know mine
35 estrangement [from you]. I Jehovah have spoken; I will surely do it unto all this evil assembly which have gathered together against me! in this wilderness they shall be consumed, and there they shall die.
36 And the men whom Moses had sent to search out the land, who returned, and made the whole assembly to murmur against him, by bringing up an evil report upon
37 the land, even those men who had brought up an evil report upon the land, died by a plague before
38 Jehovah. But Joshua the son of Nun, and Caleb the son of Jephunneh, lived still of the men that had gone to search out the land.
39 And Moses told all these sayings to all the children of Israel; then
40 the people mourned greatly. And they rose up early in the morning, and went up to the hill-top, saying, Here are we, and we will go up to the place of which Jehovah has
41 spoken; for we have sinned. And Moses said, Why now do ye transgress the commandment of Jeho-
42 vah? but it shall not prosper! Go not up, for Jehovah is not among you; that ye be not smitten before
43 your enemies; for the Amalekites and the Canaanites are there before you, and ye shall fall by the sword; for as ye have turned away from Jehovah, Jehovah will
44 not be with you. Yet they presumed to go up to the hill-top; but the ark of the covenant of Jehovah, and Moses, did not depart from the midst of the camp.
45 And the Amalekites and the Canaanites who dwelt on that hill, came down and smote them, and cut them to pieces, as far as Hormah.[m]

15 And Jehovah spoke to Moses,
2 saying, Speak unto the children of Israel, and say unto them, When ye come into the land of your dwellings, which I give unto
3 you, and will make an offering by fire to Jehovah, a burnt-offering or a sacrifice for the performance[n] of a vow, or as a voluntary offering, or in your set feasts, to make a sweet odour to Jehovah, of the
4 herd or of the flock, then shall he that presenteth his offering to Jehovah bring as oblation a tenth part of fine flour mingled with
5 a fourth part of a hin of oil; and of wine for a drink-offering shalt thou offer the fourth part of a hin with the burnt-offering, or with
6 the sacrifice, for one lamb. And for a ram thou shalt offer as oblation two tenth parts of fine flour mingled with oil, a third part of a
7 hin, and of wine for a drink-offering shalt thou offer the third part of a hin; for a sweet odour to
8 Jehovah. And when thou offerest

[i] Lit. 'if they shall see:' a strong testifying negative in Hebrew, already noticed; and see Heb. iii. 11. [j] Lit. 'with.' [k] See note on verse 23. [l] Feed. [m] 'Utter destruction,' or 'devoted by curse to destruction:' see xxi. 3. [n] Or 'for dedication.'

a bullock for a burnt-offering, or a sacrifice for the performance of a vow, or for a peace-offering to
9 Jehovah, then shall they present with the bullock as oblation three tenth parts of fine flour mingled
10 with half a hin of oil; and of wine shalt thou present half a hin, for a drink-offering, as an offering by fire, of a sweet odour to Jehovah.
11 Thus shall it be done for one ox, or for one ram, or for a lamb, or
12 for a kid; according to the number that ye offer, so shall ye do to every one according to their num-
13 ber. And all that are born in the land shall do these things thus, in presenting an offering by fire of
14 a sweet odour to Jehovah. And if a stranger sojourn with you, or whoever be among you throughout your generations, and will offer an offering by fire of a sweet odour to Jehovah,—as ye do, so shall he
15 do. As to the congregation, there shall be one statute for you, and for the stranger that sojourneth with you, an everlasting statute throughout your generations: as ye are, so shall the stranger be,
16 before Jehovah. One law and one ordinance shall be for you, and for the stranger that sojourneth with you.
17 And Jehovah spoke to Moses,
18 saying, Speak unto the children of Israel, and say unto them, When ye come into the land
19 whither I bring you, then it shall be, when ye eat of the bread of the land, that ye shall offer[o] a heave-
20 offering to Jehovah; the first of your dough shall ye offer,[o] a cake, for a heave-offering; as the heave-offering of the threshing-floor, so
21 shall ye offer[o] this. Of the first of your dough ye shall give to Jehovah a heave-offering throughout your generations.
22 And if ye sin inadvertently, and do not all these commandments, which Jehovah hath spoken unto
23 Moses, all that Jehovah hath commanded you through Moses, from the day that Jehovah gave commandment, and henceforward
24 throughout your generations; then it shall be, if ought be committed by inadvertence [hid] from the eyes of the assembly, that the whole assembly shall offer one young bullock for a burnt-offering, for a sweet odour to Jehovah, and its oblation and its drink-offering according to the ordinance, and one buck of the goats for a sin-
25 offering. And the priest shall make atonement for the whole assembly of the children of Israel, and it shall be forgiven them; for it was a sin of inadvertence, and they have brought before Jehovah their offering, as an offering by fire to Jehovah, and their sin-offering for their [sin of] inadvert-
26 ence; and it shall be forgiven the whole assembly of the children of Israel, and the stranger that sojourneth among them; for with all the people there was [a sin of] inadvertence.
27 And if one soul sin through inadvertence, then he shall present a yearling she-goat for a sin-
28 offering. And the priest shall make atonement for the soul that hath done inadvertently, when he sinneth by inadvertence before Jehovah, to make atonement for him;
29 and it shall be forgiven him. For him that is born in the land among the children of Israel, and for the stranger that sojourneth among them—there shall be one law for you, for him who doeth anything
30 through inadvertence. But the soul that doeth ought with a high hand, whether born in the land, or a stranger, he reproacheth Jehovah; and that soul shall be cut off
31 from among his people. For he hath despised the word of Jehovah, and hath broken his commandment: that soul shall surely be cut off; his iniquity is upon him.
32 And while the children of Israel were in the wilderness they found a man gathering sticks on the sab-
33 bath day. And they that found him gathering sticks brought him to Moses and Aaron, and to the
34 whole assembly. And they put him in custody, for it was not declared what should be done to
35 him. And Jehovah said to Moses, The man shall certainly be put to death: the whole assembly shall stone him with stones outside the
36 camp. And the whole assembly led him outside the camp, and stoned him with stones, and he died, as Jehovah had commanded Moses.
37 And Jehovah spoke to Moses,
38 saying, Speak unto the children of Israel, and bid them that they make them tassels[p] on the corners of their garments, throughout their generations, and that they attach to the tassel of the corners
39 a lace of blue; and it shall be unto you for a tassel, that ye may look

[o] Lit. 'heave.' [p] Or 'fringes.'

upon it, and remember all the commandments of Jehovah, and do them; and that ye seek not after [the lusts of] your own heart and your own eyes, after which ye
40 go a whoring; that ye may remember and do all my commandments, and be holy unto your
41 God. I am Jehovah your God, who brought you out of the land of Egypt to be your God: I am Jehovah your God.

16 And Korah, the son of Izhar, the son of Kohath, the son of Levi, made bold, and [with him] Dathan and Abiram, the sons of Eliab, and On, the son of Peleth,
2 the sons of Reuben; and they rose up [against Moses, with two hundred and fifty men of the children of Israel, princes of the assembly, summoned to[q] the council, men
3 of renown; and they gathered themselves together against Moses and against Aaron, and said to them, It is enough; for all the assembly, all of them are holy, and Jehovah is among them; and why do ye lift up yourselves above the
4 congregation of Jehovah? When Moses heard this, he fell on his
5 face. And he spoke to Korah and to all his band, saying, Even tomorrow will Jehovah make known who is his, and who is holy; and he will cause him to come near to him; and him whom he has chosen, him will he cause to come near to
6 him. This do: take you censers,
7 Korah, and all his band, and put fire therein, and lay incense thereon before Jehovah to-morrow; and it shall be that the man whom Jehovah doth choose, he shall be holy. It is enough, ye sons of
8 Levi! And Moses said to Korah, Hear, I pray you, ye sons of Levi!
9 Is it too little for you, that the God of Israel has separated you from the assembly of Israel, to bring you near to himself to do the work of the tabernacle of Jehovah, and to stand before the assembly to minister to them?—
10 that he has brought thee near, and all thy brethren the sons of Levi with thee; and seek ye now the
11 priesthood also? For which cause thou and all thy band are banded together against Jehovah; and Aaron, who is he that ye murmur against him?
12 And Moses sent to call Dathan and Abiram, the sons of Eliab; but they said, We will not come
13 up! Is it a small thing that thou hast brought us up out of a land flowing with milk and honey, to kill us in the wilderness, that thou must make thyself altogether a
14 ruler over us? Moreover, thou hast not brought us into a land flowing with milk and honey, or given us inheritance of fields and vineyards: wilt thou put out the eyes of these men? we will not
15 come up! Then Moses was very wroth, and said to Jehovah, Have no regard to their oblation: not one ass have I taken from them, neither have I hurt one of them.
16 And Moses said to Korah, Be thou and all thy band before Jehovah, thou, and they, and
17 Aaron, to-morrow. And take each his censer, and put incense thereon, and present before Jehovah every man his censer, two hundred and fifty censers; and thou, and
18 Aaron, each his censer. And they took each his censer, and put fire on them, and laid incense thereon, and stood before the entrance to the tent of meeting, as well as
19 Moses and Aaron. And Korah gathered the whole assembly against them to the entrance of the tent of meeting. And the glory of Jehovah appeared to all the assembly.
20 And Jehovah spoke to Moses
21 and to Aaron, saying, Separate yourselves from the midst of this assembly, and I will consume them
22 in a moment. And they fell on their faces, and said, O God,[r] the God of the spirits of all flesh! shall *one* man sin, and wilt thou be wroth with the whole assembly?
23 And Jehovah spoke to Moses, say-
24 ing, Speak unto the assembly, saying, Get you up from about the habitation[s] of Korah, Dathan, and Abiram.
25 And Moses rose up and went to Dathan and Abiram; and the
26 elders of Israel followed him. And he spoke to the assembly, saying, Depart, I pray you, from the tents of these wicked men, and touch nothing of theirs, lest ye perish in
27 all their sins. And they got up from the habitation[s] of Korah, Dathan, and Abiram, on every side. And Dathan and Abiram came out, and stood in the entrance of their tents, and their wives, and their sons, and their
28 little ones. And Moses said, Hereby ye shall know that Jehovah has sent me to do all these deeds, for they are not out of my own heart:

[q] Or 'of note in.' [r] *El.* [s] 'Tabernacle;' ver. 9.

29 if these men die as all men die, and
are visited with the visitation of
all men, Jehovah has not sent me;
30 but if Jehovah make a new thing,[t]
and the ground open its mouth,
and swallow them up, and all that
they have, and they go down alive
into Sheol, then ye shall know
that these men have despised Je-
31 hovah. And it came to pass when
he had ended speaking all these
words, that the ground clave apart
32 that was under them. And the
earth opened its mouth, and
swallowed them up, and their
households, and all the men that
belonged to Korah, and all their
33 property. And they went down,
they and all that they had, alive
into Sheol, and the earth covered
them; and they perished from
34 among the congregation. And all
Israel that were round about
them fled at their cry; for they
said, Lest the earth swallow us
35 up! And there came out a fire
from Jehovah, and consumed the
two hundred and fifty men that
had presented incense.
36 And Jehovah spoke to Moses,
37 saying, Speak to Eleazar the son
of Aaron the priest, that he take
up the censers out of the burning;
and scatter the fire afar; for they
38 are hallowed, the censers of these
sinners who have forfeited[u] their
life; and they shall make them
into broad plates for the covering
of the altar; for they presented
them before Jehovah, therefore
they are hallowed; and they shall
be a sign unto the children of
39 Israel. And Eleazar the priest
took the copper censers, which
they that were burnt had pre-
sented; and they were made
broad plates for a covering of the
40 altar: as a memorial to the chil-
dren of Israel, that no stranger
who is not of the seed of Aaron
come near to burn[v] incense before
Jehovah, that he be not as Korah,
and as his band,—as Jehovah had
said to him[w] through Moses.
41 And the whole assembly of the
children of Israel murmured on the
morrow against Moses and against
Aaron, saying, Ye have killed the
42 people of Jehovah. And it came
to pass, when the assembly was
gathered together against Moses
and against Aaron, that they
looked toward the tent of meeting,
and behold, the cloud covered it,
and the glory of Jehovah appeared.
43 And Moses and Aaron went before
44 the tent of meeting. And Jehovah
45 spoke to Moses, saying, Get you up
from the midst of this assembly,
and I will consume them in a
moment. And they fell on their
46 faces. And Moses said to Aaron,
Take the censer, and put fire
thereon from off the altar, and lay
on incense, and carry it quickly to
the assembly, and make atone-
ment for them; for there is wrath
gone out from Jehovah: the
47 plague is begun. And Aaron took
as Moses had said, and ran into
the midst of the congregation;
and behold, the plague had begun
among the people; and he put on
incense, and made atonement for
48 the people. And he stood be-
tween the dead and the living; and
49 the plague was stayed. Now they
that died in the plague were four-
teen thousand seven hundred, be-
sides them that had died because of
50 the matter of Korah. And Aaron
returned to Moses to the entrance
of the tent of meeting; and the
plague was stayed.

17 1 And Jehovah spoke to Moses,
saying, 2 Speak unto the children
of Israel, and take of them a staff,
a staff for each father's house, of
all their princes according to the
houses of their fathers, twelve
staves: thou shalt write each one's
3 name upon his staff. And Aaron's
name shalt thou write upon the
staff of Levi; for one staff shall be
for [each] head of their fathers'
4 houses. And thou shalt lay them
up in the tent of meeting before
the testimony, where I meet with
5 you. And it shall come to pass,
that the man whom I shall choose,
his staff shall bud forth; and I will
make to cease from before me the
murmurings of the children of
Israel, that they murmur against
you.
6 And Moses spoke to the children
of Israel, and all their princes gave
him a staff, one staff for each
prince according to their fathers'
houses, twelve staves, and the staff
of Aaron was among their staves.
7 And Moses laid the staves before
Jehovah in the tent of the testi-
8 mony. And it came to pass, when
on the morrow Moses went into
the tent of the testimony, behold,
the staff of Aaron for the house
of Levi had budded, and brought
forth buds, and bloomed blossoms,
9 and ripened almonds. And Moses

[t] Lit. 'create a creation.' [u] Or 'sinned against.' [v] See on Exo. xxix. 13.
[w] That is, to Eleazar.

brought out all the staves from before Jehovah to all the children of Israel, and they looked and
10 took each one his staff. And Jehovah said to Moses, Bring Aaron's staff again before the testimony, to be kept as a token for the sons of rebellion, that thou mayest put an end to their murmurings before
11 me, that they may not die. And Moses did so: as Jehovah had commanded him, so did he.
12 And the children of Israel spoke to Moses, saying, Lo, we expire,
13 we perish, we all perish. Every one that comes at all near to the tabernacle of Jehovah shall die: shall we then expire altogether?

18 And Jehovah said to Aaron, Thou and thy sons and thy father's house with thee shall bear the iniquity of the sanctuary; and thou and thy sons with thee shall bear the iniquity of your priest-
2 hood. And thy brethren also, the tribe of Levi, the tribe of thy father, bring near with thee, that they may unite[x] with thee, and minister unto thee; but thou and thy sons with thee [shall serve] before the tent of the testimony.
3 And they shall keep thy charge, and the charge of the whole tent: only they shall not come near to the vessels of the sanctuary and to the altar, that they may not die,
4 and you as well as they. And they shall unite with thee, and keep the charge of the tent of meeting, for all the service of the tent; and no stranger shall come near to you.
5 And ye shall keep the charge of the sanctuary, and the charge of the altar; that there come no wrath any more upon the children
6 of Israel. And I, behold, I have taken your brethren, the Levites, from among the children of Israel; to you are they given as a gift for Jehovah to perform the service
7 of the tent of meeting. But thou and thy sons with thee shall attend to your priesthood for all that concerneth the altar, and for that which is inside the veil; and ye shall perform the service: I give you your priesthood as a service to gift, and the stranger that cometh near shall be put to death.
8 And Jehovah spoke to Aaron, And I, behold, I have given thee the charge of my heave-offerings, of all the hallowed things of the children of Israel; to thee have I given them, because of the anointing, and to thy sons by an
9 everlasting statute. This shall be thine of the most holy things, [reserved] from the fire: every offering[y] of theirs, of all their oblations, and of all their sin-offerings, and of all their trespass-offerings, which they render unto me, it is most holy for thee and
10 for thy sons. As most holy[z] shalt thou eat it: every male shall eat
11 it; it shall be holy unto thee. And this shall be thine: the heave-offering of their gift, with all the wave-offerings of the children of Israel; I have given them unto thee, and to thy sons and to thy daughters with thee, by an everlasting statute; every one that is clean in thy house shall eat of it.
12 All the best[a] of the oil, and all the best[a] of the new wine, and of the wheat, the firstfruits of them which they give to Jehovah, have
13 I given thee. The first ripe of everything that is in their land, which they shall bring to Jehovah, shall be thine; every one that is clean in thy house shall eat of it.
14 Every devoted thing in Israel shall
15 be thine. Everything that breaketh open the womb of all flesh, which they present to Jehovah, of men or of beasts, shall be thine; nevertheless the firstborn of man shalt thou in any case ransom, and the firstborn of unclean beasts
16 shalt thou ransom. And those that are to be ransomed from a month old shalt thou ransom, according to thy valuation, for the money of five shekels, after the shekel of the sanctuary, which is
17 twenty gerahs. But the firstborn of a cow, or the firstborn of a sheep, or the firstborn of a goat, thou shalt not ransom: they are holy. Thou shalt sprinkle their blood on the altar, and their fat shalt thou burn[b] as an offering by fire for
18 a sweet odour to Jehovah. And their flesh shall be thine; as the wave-breast and as the right shoul-
19 der shall it be thine. All the heave-offerings of the holy things, which the children of Israel offer[c] to Jehovah, have I given thee, and to thy sons and to thy daughters with thee, by an everlasting statute: it shall be an everlasting covenant of salt before Jehovah unto thee and thy seed with thee.

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[x] See on Gen. xxix. 34. [y] *Corban*. [z] Or 'in the most holy place;' but see Exo. xxix. 37. [a] Lit. 'fat:' so vers. 29, 32. [b] See on Lev. i. 9. [c] Lit. 'heave:' so all through this passage to ver. 29.

20 And Jehovah said to Aaron, In
their land thou shalt have no in-
heritance, neither shalt thou have
any portion among them: I am
thy portion and thine inheritance
21 among the children of Israel. And
to the children of Levi, behold, I
have given all the tithes in Israel
for an inheritance, for[d] their ser-
vice which they perform, the ser-
22 vice of the tent of meeting. Neither
shall the children of Israel hence-
forth come near the tent of meet-
23 ing, to bear sin and die. But the
Levite, he shall perform the ser-
vice of the tent of meeting, and
they[e] shall bear their iniquity: it
is an everlasting statute through-
out your generations. And among
the children of Israel shall they
24 possess no inheritance; for I have
given for an inheritance to the
Levites the tithes of the children
of Israel, which they offer as a
heave-offering to Jehovah; there-
fore I have said of them, They
shall possess no inheritance among
the children of Israel.
25 And Jehovah spoke to Moses,
26 saying, And to the Levites shalt
thou speak, and say unto them,
When ye take of the children of
Israel the tithes which I have
given you from them for your in-
heritance, then ye shall offer a
heave-offering from it for Jehovah,
27 the tenth of the tithe. And your
heave-offering shall be reckoned
unto you, as the corn from the
threshing-floor, and as the fulness
28 of the winepress. Thus ye also
shall offer Jehovah's heave-offer-
ing of all your tithes, which ye
take of the children of Israel; and
ye shall give thereof Jehovah's
heave-offering to Aaron the priest.
29 Out of all that is given you ye shall
offer the whole heave-offering of
Jehovah,—of all the best[f] thereof
30 the hallowed part thereof. And
thou shalt say unto them, When
ye heave the best[f] thereof from
it, then it shall be counted unto
the Levites as produce of the
threshing-floor, and as produce of
31 the winepress. And ye shall eat
it in every place, ye and your
households; for it is your reward
for[g] your service in the tent of
32 meeting. And ye shall bear no
sin by reason of it, if ye heave
from it the best[f] of it; and ye
shall not profane the holy things
of the children of Israel, lest ye die.

19 And Jehovah spoke to Moses
and to Aaron, saying, 2 This is
the statute of the law which Jeho-
vah hath commanded, saying,
Speak unto the children of Israel,
that they bring thee a red heifer
without blemish, wherein is no
defect, and upon which never came
3 yoke; and ye shall give it to
Eleazar the priest, and he shall
bring it outside the camp, and one
4 shall slaughter it before him. And
Eleazar the priest shall take of its
blood with his finger, and shall
sprinkle of its blood directly before
the tent of meeting seven times.
5 And one shall burn[h] the heifer
before his eyes; its skin and its
flesh, and its blood, with its dung,
6 shall he burn. And the priest shall
take cedar-wood, and hyssop, and
scarlet, and cast them into the
midst of the burning of the heifer.
7 And the priest shall wash his gar-
ments, and he shall bathe his flesh
in water, and afterwards he shall
come into the camp; and the
priest shall be unclean until the
8 even; and he that hath burned it
shall wash his garments in water,
and bathe his flesh in water, and
shall be unclean until the even.
9 And a clean man shall gather the
ashes of the heifer, and deposit
them outside the camp in a clean
place, and it shall be kept for the
assembly of the children of Israel
for a water of separation: it is a
10 purification for sin.[i] And he that
hath gathered the ashes of the
heifer shall wash his clothes, and
be unclean until the even. And it
shall be unto the children of Israel,
and unto the stranger that so-
journeth among them, an ever-
lasting statute.
11 He that toucheth a dead person,
any dead body of a man, shall be
12 unclean seven days. He shall
purify[k] himself with it on the
third day, and on the seventh day
he shall be clean; but if he purify
not himself the third day, then
the seventh day he shall not be
13 clean. Whoever toucheth a dead
person, the dead body of a man
that is dead, and purifieth not
himself, defileth the tabernacle of
Jehovah; and that soul shall be
cut off from Israel; for the water
of separation was not sprinkled
upon him: he shall be unclean;
his uncleanness is yet upon him.
14 This is the law, when a man

[d] Lit. 'in exchange for;' and so ver. 31. [e] That is, the Levites. [f] Lit. 'fat;' as ver. 12. [g] See on ver. 21. [h] שׂרף: so in vers. 8, 17. [i] Or 'sin-offering:' cf. viii. 7. [k] Lit. 'purify from sin;' and so all through this passage.

dieth in a tent: every one that cometh into the tent, and all that is in the tent, shall be unclean
15 seven days. And every open vessel, which hath no covering bound upon it, shall be unclean.
16 And every one that toucheth one that is slain with a sword in the open fields, or a dead person, or the bone of a man, or a grave, shall
17 be unclean seven days. And they shall take for the unclean of the ashes of the purification-offering that hath been burned, and shall put running water thereon in a
18 vessel; and a clean man shall take hyssop, and dip it in the water, and sprinkle it on the tent, and upon all the utensils, and upon the persons that were there, and upon him that hath touched the bone, or the one slain, or the dead per-
19 son, or the grave; and the clean shall sprinkle it on the unclean on the third day, and on the seventh day; and he shall purify him on the seventh day; and he shall wash his garments, and bathe himself in water, and shall be clean at
20 even. And the man that is unclean, and doth not purify himself, that soul shall be cut off from the midst of the congregation, for he hath defiled the sanctuary of Jehovah: the water of separation hath not been sprinkled on him: he is
21 unclean. And it shall be an everlasting statute unto them. And he that sprinkleth the water of separation shall wash his garments, and he that toucheth the water of separation shall be unclean until
22 even. And whatever the unclean person toucheth shall be unclean; and the soul that toucheth it shall be unclean until even.

20 And the children of Israel, the whole assembly, came into the wilderness of Zin, in the first month; and the people abode at Kadesh; and Miriam died there, and was buried there.

2 And there was no water for the assembly, and they gathered themselves together against Moses and
3 against Aaron. And the people contended with Moses, and spoke, saying, Would that we had died when our brethren died before
4 Jehovah! And why have ye brought the congregation of Jehovah into this wilderness, that we should die there, we and our
5 beasts? And why have ye made us to go up out of Egypt, to bring us to this evil place? it is no place of seed, or of figs, or of vines, or of pomegranates; neither is there
6 any water to drink. And Moses and Aaron went from before the congregation to the entrance of the tent of meeting, and fell upon their faces; and the glory of Jehovah appeared to them.

7 And Jehovah spoke to Moses,
8 saying, Take the staff, and gather the assembly together, thou, and Aaron thy brother, and speak ye unto the rock before their eyes, and it shall give its water; and thou shalt bring forth to them water out of the rock, and shalt give the assembly and their beasts
9 drink. And Moses took the staff from before Jehovah, as he had
10 commanded him. And Moses and Aaron gathered the congregation together before the rock, and he said to them, Hear now, ye rebels: shall we bring forth to you water
11 out of this rock? And Moses lifted up his hand, and with his staff smote the rock twice, and much water came out, and the assembly drank, and their beasts.
12 And Jehovah said to Moses and to Aaron, Because ye believed me not, to hallow me before the eyes of the children of Israel, therefore ye shall not bring this congregation into the land that I have given
13 them. These are the waters of Meribah,[1] where the children of Israel contended with Jehovah, and he hallowed himself in them.
14 And Moses sent messengers from Kadesh to the king of Edom, Thus says thy brother Israel: Thou knowest all the trouble that hath
15 befallen us, how our fathers went down to Egypt, and we dwelt in Egypt a long time, and the Egyptians evil entreated us and our
16 fathers; and when we cried to Jehovah, he heard our voice, and sent an angel, and brought us forth out of Egypt; and behold, we are at Kadesh, a city at the
17 extremity of thy border. Let us pass, I pray thee, through thy country; we will not pass through fields, or through vineyards, neither will we drink water out of the wells: we will go by the king's road; we will not turn to the right hand nor to the left, until we have
18 passed thy border. But Edom said to him, Thou shalt not pass by me, lest I come out against thee
19 with the sword. And the children of Israel said to him, We will go by the high way; and if we drink of

[1] Contention.

thy water, I and my cattle, then I will pay for it: I will only, without anything else, go through on
20 my feet. And he said, Thou shalt not go through. And Edom came out against him with much people,
21 and with a strong hand. Thus Edom refused to give Israel passage through his territory; and Israel turned away from him.
22 And they removed from Kadesh; and the children of Israel, the whole assembly, came to mount
23 Hor. And Jehovah spoke to Moses and to Aaron in mount Hor, on the border of the land of Edom,
24 saying, Aaron shall be gathered unto his peoples; for he shall not enter into the land that I have given unto the children of Israel, because ye rebelled against my commandment at the waters of
25 Meribah. Take Aaron and Eleazar his son, and bring them up unto
26 mount Hor, and strip Aaron of his garments, and put them upon Eleazar his son; and Aaron shall be gathered [to his peoples], and
27 shall die there. And Moses did as Jehovah had commanded, and they went up mount Hor before the eyes of the whole assembly.
28 And Moses stripped Aaron of his garments, and put them upon Eleazar his son; and Aaron died there upon the top of the mountain; and Moses and Eleazar came
29 down from the mountain. And the whole assembly saw that Aaron was dead, and they mourned for Aaron thirty days, [even] the whole house of Israel.

21 And the Canaanite king of Arad, who dwelt in the south,[m] heard that Israel came by the way of Atharim,[n] and he fought against Israel, and took some of them
2 prisoners. Then Israel vowed a vow to Jehovah, and said, If thou give this people wholly into my hand, then I will utterly destroy
3 their cities. And Jehovah listened to the voice of Israel, and delivered up the Canaanites; and they utterly destroyed them, and their cities. And they called the name of the place Hormah.[o]
4 And they journeyed from mount Hor by the way of the Red sea, to go round the land of Edom; and the soul of the people became im-
5 patient[p] on the way; and the people spoke against God, and against Moses, Why have ye brought us up out of Egypt that we should die in the wilderness? for there is no bread, and no water, and our soul
6 loathes this light bread. Then Jehovah sent fiery serpents among the people, which bit the people; and much people of Israel died.
7 And the people came to Moses and said, We have sinned, in that we have spoken against Jehovah, and against thee: pray to Jehovah that he take away the serpents from us. And Moses prayed for
8 the people. And Jehovah said to Moses, Make thee a fiery [serpent], and set it upon a pole; and it shall come to pass, that every one that is
9 bitten, and looketh upon it, shall live. And Moses made a serpent of brass,[q] and put it upon a pole; and it came to pass, if a serpent had bitten any man, and he beheld the serpent of brass,[q] he lived.
10 And the children of Israel journeyed, and encamped in Oboth.
11 And they removed from Oboth, and encamped at Ijim-Abarim,[r] in the wilderness that is before Moab, toward the sun-rising.
12 From thence they removed, and encamped at the torrent Zered.
13 From thence they removed, and encamped on the other side of the Arnon, which is in the wilderness that comes out of the border of the Amorites. For the Arnon is the border of Moab, between Moab and
14 the Amorites. Therefore it is said in the book of the wars of Jehovah, Vaheb in Suphah, and the brooks of Arnon;
15 And the stream of the brooks which turneth to the dwelling of Ar,[s]
And inclineth toward the border of Moab.
16 And from thence to Beer:[t] that is the well of which Jehovah spoke to Moses, Assemble the people, and
17 I will give them water. Then Israel sang this song,
Rise up, well! sing unto it:
18 Well which princes digged, which the nobles of the people hollowed out at [the word of] the lawgiver, with their staves.[v]
And from the wilderness [they
19 went] to Mattanah; and from Mattanah to Nahaliel; and from
20 Nahaliel to Bamoth; and from Bamoth to the valley that is in the fields of Moab, to the top of Pisgah, which looks over the surface of the waste.

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[m] See on xiii. 18, and Gen. xii. 9 [n] Some read 'the spies.' [o] See note on xiv. 45. [p] Or 'was wearied.' [q] Or 'copper.' [r] Or 'heaps of Abarim.' [s] Or 'Shebeth-Ar.' [t] Well. [v] Or 'with the ruler's wand.'

21 And Israel sent messengers to
Sihon king of the Amorites, saying,
22 Let us pass through thy land; we
will not turn into the fields, or into
the vineyards; we will not drink
water out of the wells; on the
king's road will we go until we
23 have passed thy border. But
Sihon would not suffer Israel to
go through his border; and Sihon
gathered all his people, and went
out against Israel into the wilder-
ness, and came to Jahaz, and
24 fought against Israel. And Israel
smote him with the edge of the
sword, and took possession of his
land from the Arnon to the Jab-
bok, even unto the children of Am-
mon; for the border of the chil-
25 dren of Ammon was strong. And
Israel took all these cities, and
Israel dwelt in all the cities of the
Amorites, at Heshbon, and in all
26 its dependent villages.[w] For Hesh-
bon was the city of Sihon the king
of the Amorites; and he had
fought against the former king
of Moab, and had taken all his land
out of his hand, even unto the
27 Arnon. Therefore the poets say,
Come to Heshbon; let the city of
Sihon be built and established.
28 For there went forth fire from
Heshbon, a flame from the city
of Sihon;
It consumed Ar of Moab, the lords
of the high places of the Arnon.
29 Woe to thee, Moab! thou art un-
done, people of Chemosh:
He gave his sons that had escaped,[x]
and his daughters into captivity
to Sihon the king of the Amor-
ites.
30 And we have shot at them;[y]
Heshbon is perished even unto
Dibon; and we have laid [them]
waste even unto Nophah, which
reacheth unto Medeba.[z]
31 And Israel dwelt in the land of
32 the Amorites. And Moses sent to
spy out Jaazer, and they took its
dependent villages,[a] and he dis-
possessed the Amorites that were
there.
33 And they turned and went up
by the way to Bashan; and Og the
king of Bashan went out against
them, he and all his people, for
34 battle to Edrei. And Jehovah
said to Moses, Fear him not! for
into thy hand have I given him,
and all his people, and his land;
and thou shalt do to him as thou
didst unto Sihon the king of the
Amorites, who dwelt at Heshbon.
35 And they smote him, and his sons,
and all his people, so that they
left him none remaining, and took
possession of his land.

22 And the children of Israel
journeyed, and encamped in
the plains of Moab on the other
side of the Jordan from[b] Jericho.
2 And Balak the son of Zippor saw
all that Israel had done to the
3 Amorites. And Moab was much
afraid of the people, because they
were many; and Moab was dis-
tressed[c] because of the children
4 of Israel. And Moab said to the
elders of Midian, Now will this
company lick up all that is round
about us, as an ox licks up the
green herb of the field. Now Balak
the son of Zippor was king of Moab
5 at that time. And he sent messen-
gers to Balaam the son of Beor,
to Pethor, which is on the river in[d]
the land of the children of his
people, to call him, saying, Behold,
a people is come out from Egypt;
behold, they cover the face[e] of the
land, and they abide over against
6 me. And now come, I pray thee,
curse me this people; for they are
mightier than I: perhaps I may
be able to smite them, and drive
them out of the land; for I know
that he whom thou blessest is
blessed, and he whom thou cursest
7 is cursed. And the elders of Moab
and the elders of Midian departed,
having the rewards of divination
in their hand. And they came to
Balaam, and spoke to him the
8 words of Balak. And he said to
them, Lodge here this night, and
I will bring you word again, ac-
cording as Jehovah shall speak
unto me. And the princes of
Moab abode with Balaam.
9 And God came to Balaam, and
said, Who are these men with
10 thee? And Balaam said to God,
Balak the son of Zippor, king of
11 Moab hath sent unto me, Behold,
a people is come out of Egypt, and
it covers the face of the land.
Now come, curse me them: per-
haps I may be able to fight against
12 them, and drive them out. And
God said to Balaam, Thou shalt
not go with them; thou shalt not
curse the people; for they are
13 blessed. And Balaam rose up in the
morning, and said to the princes

[w] Lit. 'daughters.' [x] Or 'his sons to be fugitives.' [y] Or 'have laid them low.'
[z] Or 'with fire unto Medeba.' [a] Lit. 'daughters.' [b] Or 'of.' מֵעֵבֶר is employed for
both sides of the Jordan: see xxxii. 19. [c] The word implies 'fear' and 'aversion.'
[d] Or 'of.' [e] Lit. 'eye:' so ver. 11.

of Balak, Go into your land; for Jehovah refuses to give me leave
14 to go with you. And the princes of Moab rose up; and they went to Balak, and said, Balaam has refused to come with us.
15 Then sent Balak yet again princes, more, and more honour-
16 able than they. And they came to Balaam, and said to him, Thus says Balak the son of Zippor: Suffer not thyself, I pray thee, to be restrained from coming to me;
17 for very highly will I honour thee, and whatever thou shalt say to me will I do; come therefore, I pray thee, curse me this people.
18 And Balaam answered and said to the servants of Balak, If Balak give me his house full of silver and gold, I could not go beyond the commandment of Jehovah my
19 God, to do less or more. And now, I pray you, abide ye also here this night, and I shall know what Jeho-
20 vah will say to me further. Then God came to Balaam at night, and said to him, If the men have come to call thee, rise up, [and] go with them; but only what I shall say
21 unto thee shalt thou do. And Balaam rose up in the morning, and saddled his ass,[f] and went with the princes of Moab.
22 And God's anger was kindled because he went; and the Angel of Jehovah set himself in the way to withstand him.[g] Now he was
23 riding upon his ass, and his two young men were with him. And the ass saw the Angel of Jehovah standing in the way, and his sword drawn in his hand; and the ass turned aside out of the way, and went into the field, and Balaam smote the ass to turn her into the
24 way. And the Angel of Jehovah stood in a hollow of the vineyards, a wall being on this side, and a wall
25 on that side. And the ass saw the Angel of Jehovah, and she pressed herself against the wall, and crushed Balaam's foot against the wall; and he smote her again.
26 Then the Angel of Jehovah went still further, and stood in a narrow place, where was no way to turn either to the right hand or to the
27 left. And the ass saw the Angel of Jehovah, and lay down under Balaam; and Balaam's anger was kindled, and he smote the ass with
28 his staff. And Jehovah opened the mouth of the ass, and she said to Balaam, What have I done to thee, that thou hast smitten me these
29 three times? And Balaam said to the ass, Because thou hast mocked me: I would there were a sword in my hand, for now would I kill
30 thee! And the ass said to Balaam, Am not I thine ass, upon which thou hast ridden ever since I was thine to this day? was I ever wont to do so to thee? And he said,
31 No. Then Jehovah opened the eyes of Balaam, and he saw the Angel of Jehovah standing in the way, and his sword drawn in his hand; and he bowed and pros-
32 trated himself on his face. And the Angel of Jehovah said to him, Wherefore hast thou smitten thine ass these three times? behold, it was I who came forth to withstand thee,[h] for the way [thou walkest
33 in] is for ruin before me. And the ass saw me, and turned from me these three times; had she not turned from me, I had now certainly slain thee, and saved her
34 alive. And Balaam said to the Angel of Jehovah, I have sinned; for I knew not that thou stoodest in the way against me; and now, if it be evil in thine eyes, I will get
35 me back again. And the Angel of Jehovah said to Balaam, Go with the men, but only the word that I shall speak unto thee, that shalt thou speak. And Balaam went with the princes of Balak.
36 And when Balak heard that Balaam came, he went out to meet him, to the city of Moab, which is on the border of the Arnon, which is at the extremity of the border.
37 And Balak said to Balaam, Did I not earnestly send to thee to call thee? why didst thou not come to me? am I not surely able to
38 honour thee? And Balaam said to Balak, Lo, I am come to thee; but shall I now be able at all to say anything? the word that God puts in my mouth, that shall I speak.
39 And Balaam went with Balak, and
40 they came to Kirjath-huzoth. And Balak offered oxen and small cattle, and sent to Balaam and to the princes that were with him.
41 And it came to pass on the morrow, that Balak took Balaam, and brought him up to the high places of Baal, and he saw from thence the extremity of the people.

23 And Balaam said to Balak, Build me here seven altars, and prepare me here seven bullocks
2 and seven rams. And Balak did

[f] 'She-ass,' all through. [g] Lit. 'as an adversary against him.' [h] Lit. 'as an adversary.'

as Balaam had said; and Balak and Balaam offered up a bullock
3 and a ram on [each] altar. And Balaam said to Balak, Stand by thy burnt-offering, and I will go; perhaps Jehovah will come to meet me; and whatever he shews me I will tell thee. And he went to
4 a hill.[i] And God met Balaam; and [Balaam] said to him, I have disposed seven altars, and have offered up a bullock and a ram
5 upon [each] altar. And Jehovah put a word in Balaam's mouth, and said, Return to Balak, and
6 thus shalt thou speak. And he returned to him, and behold, he was standing by his burnt-offering, he,
7 and all the princes of Moab. And he took up his parable,[j] and said,
Balak the king of Moab hath brought me from Aram,[k] from the mountains of the east:
Come, curse me Jacob, and come, denounce Israel!
8 How shall I curse whom God[l] hath not cursed? or how shall I denounce whom Jehovah doth not denounce?
9 For from the top of the rocks I see him, and from the hills I behold him:
Lo, [it is] a people that shall dwell alone and shall not be reckoned among the nations.
10 Who can count the dust of Jacob, and the number of the fourth part of Israel?
Let my soul die the death of the righteous, and let my end be like his!
11 And Balak said to Balaam, What hast thou done to me? I took thee to curse mine enemies, and behold, thou hast blessed them
12 altogether. And he answered and said, Must I not take heed to speak that which Jehovah puts in my
13 mouth? And Balak said to him, Come, I pray thee, with me to another place, from whence thou wilt see them; thou shalt see only the extremity of them and shalt not see them all, and curse me
14 them from thence. And he took him to the watchmen's field,[m] to the top of Pisgah, and built seven altars, and offered up a bullock
15 and a ram on [each] altar. And [Balaam] said to Balak, Stand here by thy burnt-offering, and I will go to meet yonder.
16 And Jehovah met Balaam, and put a word in his mouth, and said, Return to Balak, and thus shalt
17 thou speak. And he came to him, and behold, he was standing by his burnt-offering, and the princes of Moab with him; and Balak said to him, What has Jehovah
18 spoken? Then he took up his parable and said,
Rise up, Balak, and hear! hearken unto me, son of Zippor!
19 God[l] is not a man, that he should lie; neither a son of man, that he should repent.
Shall he say and not do? and shall he speak and not make it good?
20 Behold, I have received [mission] to bless; and he hath blessed, and I cannot reverse it.
21 He hath not beheld iniquity in Jacob, neither hath he seen wrong in Israel;
Jehovah his God is with him, and the shout of a king is in his midst.
22 God[l] brought him[n] out of Egypt; he hath as it were the strength[o] of a buffalo.
23 For there is no enchantment against Jacob, neither is there any divination against Israel.
At this time[p] it shall be said of Jacob and of Israel, What hath God[l] wrought!
24 Lo, the people will rise up as a lioness, and lift himself up as a lion.
He shall not lie down until he have eaten the prey and drunk the blood of the slain.
25 And Balak said to Balaam, Neither curse them at all, nor bless
26 them at all. And Balaam answered and said to Balak, Did I not tell thee, saying, All that Jehovah shall speak, that will I do?
27 And Balak said to Balaam, Come, I pray thee, I will bring thee to another place; perhaps it will be right in the sight of God that thou
28 curse me them from thence. And Balak brought Balaam to the top of Peor, which looks over the sur-
29 face of the waste. And Balaam said to Balak, Build me here seven altars, and prepare me here seven
30 bullocks and seven rams. And Balak did as Balaam had said, and offered up a bullock and a ram on each altar.

24 And Balaam saw that it was good in the sight of Jehovah to bless Israel, and he went not, as at

[i] Or 'elevated place,' 'a high conspicuous place.' [j] The same word is used for proverb. [k] That is, Syria. [l] *El.* [m] Or 'Zophim.' [n] Lit. 'them.' [o] Or 'rapidity.' [p] Lit. 'according to the time;' i.e., at the end of the journey through the wilderness; the ל, 'according to,' makes it a general principle.

other times, to seek for [q] enchantments but he set his face toward
2 the wilderness. And Balaam lifted up his eyes and saw Israel dwelling [in tents] according to his tribes; and the Spirit of God came upon
3 him. And he took up his parable, and said,
Balaam the son of Beor saith, [r] and the man of opened eye saith, [r]
4 He saith, [r] who heareth the words of God, [s] who seeth the vision of the Almighty, who falleth down, and who hath his eyes open:
5 How goodly are thy tents, Jacob, and thy tabernacles, Israel!
6 Like valleys are they spread forth, like gardens by the river side,
Like aloe-trees which Jehovah hath planted, like cedars beside the waters.
7 Water shall flow out of his buckets, and his seed shall be in great waters,
And his king shall be higher than Agag, and his kingdom shall be exalted.
8 God [s] brought him out of Egypt; he hath as it were the strength [t] of a buffalo.
He shall consume the nations his enemies, and break [u] their bones, and with his arrows shall smite [them] in pieces.
9 He stooped, he lay down like a lion, and like a lioness: who will stir him up?
Blessed is he that blesseth thee, and cursed is he that curseth thee.
10 Then Balak's anger was kindled against Balaam, and he smote his hands together; and Balak said to Balaam, I called thee to curse mine enemies, and behold, thou hast altogether blessed [them]
11 these three times! And now flee thou to thy place; I said I would very highly honour thee, and behold, Jehovah has kept thee back
12 from honour. And Balaam said to Balak, Did I not also speak to thy messengers whom thou sentest
13 to me, saying, If Balak gave me his house full of silver and gold, I could not go beyond the commandment of Jehovah to do good or bad out of my heart: what Jehovah shall say, that will I speak?
14 And now behold, I go to my people: come, I will admonish thee what this people will do to thy
15 people at the end of days. And he took up his parable, and said,
Balaam the son of Beor saith, [r] and the man of opened eye saith, [r]
16 He saith, [r] who heareth the words of God, [s] who knoweth the knowledge of the Most High,
Who seeth the vision of the Almighty, who falleth down, and who hath his eyes open:
17 I shall see him, but not now; I shall behold him, but not nigh:
There cometh a Star out of Jacob, and a Sceptre shall rise out of Israel, and he shall cut in pieces the corners of Moab, and destroy [v] all the sons of tumult. [w]
18 And Edom shall be a possession, and Seir a possession,—they, his enemies; but Israel will do valiantly.
19 And one out of Jacob shall have dominion, and will destroy out of the city what remaineth. [x]
20 And he saw Amalek, and took up his parable, and said,
Amalek is the first of the nations, but his latter end shall be for destruction.
21 And he saw the Kenites, and took up his parable, and said,
Firm is thy dwelling-place, and thy nest fixed in the rock;
22 But the Kenite shall be consumed, until Asshur shall carry thee away captive.
23 And he took up his parable, and said,
Alas! Who shall live when God [y] doeth this?
24 And ships shall come from the coast of Chittim, and afflict Asshur, and afflict Eber, and he also shall be for destruction.
25 And Balaam rose up, and went and returned to his place; and Balak also went his way.

25 And Israel abode in Shittim; and the people began to commit fornication with the daughters
2 of Moab. And they invited the people to the sacrifices of their gods; and the people ate, and
3 bowed down to their gods. And Israel joined himself to Baal-Peor; and the anger of Jehovah was
4 kindled against Israel. And Jehovah said to Moses, Take all the heads of the people, and hang them up to Jehovah before the sun, that the fierce anger of Jehovah may be
5 turned away from Israel. And Moses said to the judges of Israel, Slay every one his men that have joined themselves to Baal-Peor.

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[q] Lit. 'meet.' [r] See on Gen. xxii. 16. [s] *El.* [t] Or 'rapidity.' [u] Or 'gnaw.' [v] Lit. 'undermine.' [w] Or 'Seth;' but I think from Jer. xlviii. 45, that Gesenius is right as in text, i.e., 'tumultuous war.' See also Lee. [x] Or 'what remaineth out of the city.' [y] *El.*

6 And behold, a man of the children of Israel came and brought a Midianitish woman to his brethren, in the sight of Moses, and in the sight of the whole assembly of the children of Israel, who were weeping before the entrance of the
7 tent of meeting. And Phinehas, the son of Eleazar, the son of Aaron the priest, saw it, and rose up from among the assembly, and
8 took a javelin in his hand, and he went after the man of Israel into the tent-chamber, and thrust both of them through, the man of Israel and the woman through her belly. And the plague was stayed
9 from the children of Israel. And those that died in the plague were twenty-four thousand.
10 And Jehovah spoke to Moses,
11 saying, Phinehas, the son of Eleazar, the son of Aaron the priest, hath turned my wrath away from the children of Israel, in that he was jealous with my jealousy among them, so that I consumed not the children of Israel in my
12 jealousy. Therefore say, Behold, I give unto him my covenant of
13 peace! And he shall have it, and his seed after him, the covenant of an everlasting priesthood; because he was jealous for his God, and made atonement for the children of Israel.
14 And the name of the man of Israel that was slain, who was slain with the Midianitish woman, was Zimri, the son of Salu, the prince of a father's house of the
15 Simeonites. And the name of the Midianitish woman that was slain was Cozbi, the daughter of Zur; he was tribal head of a father's house in Midian.
16 And Jehovah spoke to Moses,
17 saying, Harass the Midianites, and
18 smite them, for they have harassed you with their wiles, wherewith they have beguiled you in the matter of Peor, and in the matter of Cozbi, the daughter of a prince of Midian, their sister, who was slain on the day of the plague because of the matter of Peor.

26 And it came to pass after the plague, that Jehovah spoke to Moses and to Eleazar the son of
2 Aaron the priest, saying, Take the sum of the whole assembly of the children of Israel, from twenty years old and upward, according to their fathers' houses, all that go forth to military service in
3 Israel. And Moses and Eleazar the priest spoke with them in the plains of Moab by the Jordan of
4 Jericho, saying, From twenty years old and upward . . .; as Jehovah had commanded Moses and the children of Israel, who went forth out of the land of Egypt.
5 Reuben, the firstborn of Israel: the children of Reuben: [of] Enoch, the family of the Enochites; of Pallu, the family of the
6 Palluites; of Hezron, the family of the Hezronites; of Carmi, the
7 family of the Carmites. These are the families of the Reubenites; and they that were numbered of them were forty-three thousand
8 seven hundred and thirty. And
9 the sons of Pallu: Eliab; and the sons of Eliab were Nemuel, and Dathan, and Abiram. This is that Dathan and Abiram, summoned [z] of the assembly, who contended against Moses and against Aaron in the band of Korah, when they
10 contended against Jehovah. And the earth opened its mouth, and swallowed them up together with Korah, when that band died, when the fire devoured the two hundred and fifty men; and they became a
11 sign.[a] But the children of Korah died not.
12 The sons of Simeon, after their families: of Nemuel, the family of the Nemuelites; of Jamin, the family of the Jaminites; of Jachin,
13 the family of the Jachinites; of Zerah, the family of the Zarhites; of Saul, the family of the Saulites.
14 These are the families of the Simeonites, twenty-two thousand two hundred.
15 The children of Gad, after their families: of Zephon, the family of the Zephonites; of Haggi, the family of the Haggites; of Shuni,
16 the family of the Shunites; of Ozni, the family of the Oznites; of Eri, the family of the Erites;
17 of Arod, the family of the Arodites; of Areli, the family of the
18 Arelites. These are the families of the children of Gad according to those that were numbered of them, forty thousand five hundred.
19 The sons of Judah: Er and Onan; and Er and Onan died in
20 the land of Canaan. And the sons of Judah, after their families: of Shelah, the family of the Shelanites; of Pherez, the family of the Pharzites; of Zerah, the family of
21 the Zarhites. And the sons of Pherez: of Hezron, the family of the Hezronites; of Hamul, the
22 family of the Hamulites. These

[z] See on i. 16. [a] Or 'example.' Lit. 'standard.'

are the families of Judah according to those that were numbered of them, seventy-six thousand five hundred.

23 The sons of Issachar, after their families: of Tola, the family of the Tolaites; of Puah, the family of
24 the Punites; of Jashub, the family of the Jashubites; of Shimron, the
25 family of the Shimronites. These are the families of Issachar according to those that were numbered of them, sixty-four thousand three hundred.

26 The sons of Zebulun, after their families: of Sered, the family of the Sardites; of Elon, the family of the Elonites; of Jahleel, the
27 family of the Jahleelites. These are the families of the Zebulunites according to those that were numbered of them, sixty thousand five hundred.

28 The sons of Joseph, after their families: Manasseh and Ephraim.
29 The sons of Manasseh: of Machir, the family of the Machirites (and Machir begot Gilead); of Gilead,
30 the family of the Gileadites. These are the sons of Gilead: of Jeezer, the family of the Jeezerites; of Helek, the family of the Helkites;
31 and of Asriel, the family of the Asrielites; and of Shechem, the
32 family of the Shechemites; and of Shemida, the family of the Shemidaites; and of Hepher, the
33 family of the Hepherites.—And Zelophehad the son of Hepher had no sons, but daughters; and the names of the daughters of Zelophehad were Mahlah, and Noah, Hoglah, Milcah, and Tirzah.—
34 These are the families of Manasseh; and those that were numbered of them, fifty-two thousand seven hundred.

35 These are the sons of Ephraim, after their families: of Shuthelah, the family of the Shuthalhites; of Becher, the family of the Bachrites; of Tahan, the family of the
36 Tahanites. And these are the sons of Shuthelah: of Eran, the family
37 of the Eranites. These are the families of the sons of Ephraim according to those that were numbered of them, thirty-two thousand five hundred. These are the sons of Joseph after their families.

38 The sons of Benjamin, after their families: of Bela, the family of the Belaites; of Ashbel, the family of the Ashbelites; of Ahiram, the family of the Ahiram-
39 ites; of Shephupham, the family of the Shuphamites; of Hupham, the family of the Huphamites.
40 And the sons of Bela were Ard and Naaman; [of Ard] the family of the Ardites; of Naaman, the
41 family of the Naamites. These are the sons of Benjamin after their families; and they that were numbered of them were forty-five thousand six hundred.

42 These are the sons of Dan, after their families: of Shuham, the family of the Shuhamites. These are the families of Dan after their
43 families. All the families of the Shuhamites, according to those that were numbered of them, were sixty-four thousand four hundred.

44 The sons of Asher, after their families: of Jimnah, the family of the Jimnites;[b] of Jishvi, the family of the Jishvites; of Beriah,
45 the family of the Beriites. Of the sons of Beriah: of Heber, the family of the Heberites; of Malchiel, the family of the Malchielites.
46 And the name of the daughter of
47 Asher was Serah. These are the families of the sons of Asher according to those that were numbered of them, fifty-three thousand four hundred.

48 The sons of Naphtali, after their families: of Jahzeel, the family of the Jahzeelites; of Guni, the
49 family of the Gunites; of Jezer, the family of the Jezerites; of Shillem, the family of the Shillemites.
50 These are the families of Naphtali, according to their families; and they that were numbered of them were forty-five thousand four hundred.

51 These were the numbered of the children of Israel, six hundred and one thousand seven hundred and thirty.

52 And Jehovah spoke to Moses,
53 saying, Unto these shall the land be divided for an inheritance according to the number of the
54 names; to the many thou shalt increase their inheritance, and to the few thou shalt diminish their inheritance; to every one shall his inheritance be given according to those that were numbered of him.
55 Notwithstanding the land shall be divided by lot; according to the names of the tribes of their fathers
56 shall they inherit; according to lot shall his inheritance be divided to each, be they many or few in number.[c]

57 And these are the numbered of the Levites, after their families:

[b] Lit. 'family of Jimnah.'

[c] Or 'be it much or little.'

of Gershon, the family of the Gershonites; of Kohath, the family of the Kohathites; of Merari, the
58 family of the Merarites. These are the families of the Levites: the family of the Libnites, the family of the Hebronites, the family of the Mahlites, the family of the Mushites, the family of the Korahites.—And Kohath begot Amram.
59 And the name of Amram's wife was Jochebed, the daughter of Levi, who was born to Levi in Egypt; and she bore to Amram Aaron and Moses, and Miriam
60 their sister. And to Aaron were born Nadab, and Abihu, Eleazar,
61 and Ithamar. And Nadab and Abihu died, when they presented
62 strange fire before Jehovah. And those that were numbered of the [Levites] were twenty-three thousand, all males from a month old and upward; for they were not numbered among the children of Israel, because there was no inheritance given them among the children of Israel.
63 These are they that were numbered by Moses and Eleazar the priest, who numbered the children of Israel in the plains of Moab, by
64 the Jordan of Jericho. But among these there was not a man numbered by Moses and Aaron the priest, who numbered the children of Israel in the wilderness of Sinai.
65 For Jehovah had said of them, They shall surely die in the wilderness. And there was not left a man of them, save Caleb the son of Jephunneh, and Joshua the son of Nun.

27 Then drew near the daughters of Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, of the families of Manasseh the son of Joseph; and these were the names of his daughters: Mahlah, Noah, and Hoglah, and Milcah,
2 and Tirzah. And they stood before Moses, and before Eleazar the priest, and before the princes and the whole assembly, at the entrance of the tent of meeting, say-
3 ing, Our father died in the wilderness, and he was not in the band of them that banded themselves together against Jehovah in the band of Korah; but he died in his
4 own sin, and he had no sons. Why should the name of our father be taken away from his family, because he has no son? Give unto us a possession among the brethren
5 of our father. And Moses brought their cause before Jehovah.
6 And Jehovah spoke to Moses,
7 saying, The daughters of Zelophehad speak right: thou shalt surely give them a possession of an inheritance among their father's brethren; and thou shalt cause the inheritance of their father to pass
8 unto them. And unto the children of Israel shalt thou speak, saying, If a man die, and have no son, then ye shall cause his inheritance to
9 pass unto his daughter. And if he have no daughter, ye shall give his
10 inheritance unto his brethren. And if he have no brethren, ye shall give his inheritance unto his
11 father's brethren. And if his father have no brethren, ye shall give his inheritance to his kinsman that is nearest to him in his family, and he shall possess it; and it shall be unto the children of Israel a statute of right,[d] as Jehovah commanded Moses.
12 And Jehovah said to Moses, Get thee up into this mount Abarim, and see the land that I have given
13 unto the children of Israel. And when thou hast seen it, thou also shalt be gathered unto thy peoples, as Aaron thy brother was
14 gathered, because ye rebelled against my word[e] in the wilderness of Zin, in the strife of the congregation, as to hallowing me in the matter of the water before their eyes. (That is the water of Meribah[f] at Kadesh in the wilder-
15 ness of Zin.) And Moses spoke to
16 Jehovah, saying, Let Jehovah, the God of the spirits of all flesh, set
17 a man over the assembly, who may go out before them, and who may come in before them, and who may lead them out, and who may bring them in, that the assembly of Jehovah be not as sheep that
18 have no shepherd. And Jehovah said to Moses, Take Joshua the son of Nun, a man in whom is the Spirit, and thou shalt lay thy
19 hand upon him; and thou shalt set him before Eleazar the priest, and before the whole assembly; and give him commandment be-
20 fore their eyes. And thou shalt put of thine honour upon him, that the whole assembly of the children
21 of Israel may obey him. And he shall stand before Eleazar the priest, who shall inquire for him, by the judgment of the Urim before Jehovah: at his word shall they go out, and at his word they

[d] Or 'judgment.' [e] Lit. 'mouth.' [f] Strife.

shall come in, he, and all the children of Israel with him, even
22 the whole assembly. And Moses did as Jehovah had commanded him; and he took Joshua and set him before Eleazar the priest, and
23 before the whole assembly. And he laid his hands upon him, and gave him commandment, as Jehovah had said through Moses.

28 And Jehovah spoke to Moses, saying, 2 Command the children of Israel, and say unto them, My offering,[g] my bread for my offerings by fire of sweet odour to me, shall ye take heed to present to me at their set time.

3 And say unto them, This is the offering by fire which ye shall present to Jehovah: two yearling lambs[h] without blemish, day by day, as a continual burnt-offering.
4 The one lamb shalt thou offer in the morning, and the other lamb thou shalt offer between the two
5 evenings; and a tenth part of an ephah of fine flour for an oblation, mingled with beaten oil, a fourth
6 part of a hin: [it is] the continual burnt-offering which was ordained[i] on mount Sinai for a sweet odour, an offering by fire to Jehovah.
7 And the drink-offering thereof shall be a fourth part of a hin for one lamb; in the sanctuary shall the drink-offering of strong drink
8 be poured out to Jehovah. And the second lamb thou shalt offer between the two evenings; [with the] like oblation as that of the morning, and the like drink-offering, shalt thou offer it as an offering by fire of a sweet odour to Jehovah.

9 And on the sabbath day two yearling lambs without blemish, and two tenth parts of fine flour as an oblation, mingled with oil, and
10 the drink-offering thereof: it is the burnt-offering of the sabbath, for each sabbath besides the continual burnt-offering, and its drink-offering.

11 And in the beginnings of your months ye shall present a burnt-offering to Jehovah: two young bullocks, and one ram, seven yearling lambs without blemish.
12 And three tenth parts of fine flour as an oblation, mingled with oil, for one bullock; and two tenth parts of fine flour as an oblation,
13 mingled with oil, for the ram; and a tenth part of fine flour mingled with oil as an oblation for each lamb: [it is] a burnt-offering of a sweet odour, an offering by fire
14 to Jehovah. And their drink-offerings: half a hin of wine for a bullock, and the third part of a hin for the ram, and the fourth part of a hin for a lamb. This is the monthly burnt-offering for each month throughout the months
15 of the year. And a buck of the goats shall be offered, for a sin-offering to Jehovah, besides the continual burnt-offering, and its drink-offering.

16 And in the first month, on the fourteenth day of the month, is
17 the passover to Jehovah. And on the fifteenth day of this month is the feast; seven days shall un-
18 leavened bread be eaten. On the first day shall be a holy convocation: no manner of servile work
19 shall ye do; and ye shall present an offering by fire, a burnt-offering to Jehovah: two young bullocks, and one ram, and seven yearling lambs; they shall be unto you
20 without blemish; and their oblation shall be of fine flour mingled with oil: three tenth parts shall ye offer for a bullock, and two
21 tenth parts for the ram; one tenth part shalt thou offer for each lamb,
22 of the seven lambs; and a he-goat as a sin-offering, to make
23 atonement for you. Besides the burnt-offering of the morning, which is for a continual burnt-
24 offering, shall ye offer this. After this manner ye shall offer daily, seven days, the bread of the offering by fire of a sweet odour to Jehovah; it shall be offered besides the continual burnt-offering, and
25 its drink-offering. And on the seventh day ye shall have a holy convocation; no manner of servile work shall ye do.

26 And on the day of the firstfruits, when ye present a new oblation to Jehovah, after your weeks,[j] ye shall have a holy convocation: no manner of servile work shall ye do.
27 And ye shall present a burnt-offering for a sweet odour to Jehovah: two young bullocks, one ram,
28 seven yearling lambs; and their oblation of fine flour mingled with oil, three tenth parts for one bullock, two tenth parts for the ram,
29 one tenth part for each lamb of the
30 seven lambs; [and] one buck of the goats, to make atonement for
31 you. Ye shall offer them besides the continual burnt-offering, and

[g] Heb. *Corban.* [h] Or 'lambs of the first year;' and so often. [i] Lit. 'made.'
[j] Or 'in your [feast of] weeks.'

its oblation (without blemish shall they be unto you), and their drink-offerings.

29 And in the seventh month, on the first of the month, ye shall have a holy convocation: no manner of servile work shall ye do; a day of blowing the trumpets 2 shall it be unto you. And ye shall offer a burnt-offering for a sweet odour to Jehovah: one young bullock, one ram, seven yearling 3 lambs without blemish; and their oblation of fine flour mingled with oil, three tenth parts for the bullock, two tenth parts for the ram, 4 and one tenth part for each lamb 5 of the seven lambs; and one buck of the goats for a sin-offering, to 6 make atonement for you,—besides the monthly burnt-offering and its oblation, and the continual burnt-offering and its oblation, and their drink-offerings, according to their ordinance, for a sweet odour, an offering by fire to Jehovah.

7 And on the tenth of this seventh month ye shall have a holy convocation; and ye shall afflict your souls; no manner of work shall ye 8 do. And ye shall present a burnt-offering to Jehovah for a sweet odour: one young bullock, one ram, seven yearling lambs (without blemish shall they be unto 9 you); and their oblation of fine flour mingled with oil, three tenth parts for the bullock, two tenth 10 parts for the ram, one tenth part for each lamb, of the seven lambs; 11 [and] one buck of the goats for a sin-offering,—besides the sin-offering of atonement, and the continual burnt-offering and its oblation, and their drink-offerings.

12 And on the fifteenth day of the seventh month ye shall have a holy convocation: no manner of servile work shall ye do; and ye shall celebrate a feast to Jehovah 13 seven days; and ye shall present a burnt-offering, an offering by fire for a sweet odour to Jehovah: thirteen young bullocks, two rams, fourteen yearling lambs (they shall 14 be without blemish); and their oblation of fine flour mingled with oil: three tenth parts for each bullock of the thirteen bullocks, two tenth parts for each ram of the 15 two rams, and one tenth part for each lamb of the fourteen lambs; 16 and one buck of the goats for a sin-offering,—besides the continual burnt-offering, its oblation and its drink-offering.

17 And on the second day, [ye shall present] twelve young bullocks, two rams, fourteen yearling lambs 18 without blemish; and their oblation and their drink-offerings for the bullocks, for the rams, and for the lambs, by their number, 19 according to the ordinance; and one buck of the goats for a sin-offering,—besides the continual burnt-offering and its oblation, and their drink-offerings.

20 And on the third day, eleven bullocks, two rams, fourteen year-21 ling lambs without blemish; and their oblation and their drink-offerings for the bullocks, for the rams, and for the lambs, by their number, according to the ordi-22 nance; and one he-goat for a sin-offering,—besides the continual burnt-offering and its oblation and its drink-offering.

23 And on the fourth day, ten bullocks, two rams, fourteen yearling 24 lambs without blemish; their oblation and their drink-offerings for the bullocks, for the rams, and for the lambs, by their number, 25 according to the ordinance; and one buck of the goats for a sin-offering,—besides the continual burnt-offering, its oblation and its drink-offering.

26 And on the fifth day, nine bullocks, two rams, fourteen yearling 27 lambs without blemish; and their oblation and their drink-offerings for the bullocks, for the rams, and for the lambs, by their number, 28 according to the ordinance; and one he-goat for a sin-offering,—besides the continual burnt-offering and its oblation and its drink-offering.

29 And on the sixth day, eight bullocks, two rams, fourteen yearling 30 lambs without blemish; and their oblation and their drink-offerings for the bullocks, for the rams, and for the lambs, by their number, 31 according to the ordinance; and one he-goat for a sin-offering,—besides the continual burnt-offering, its oblation and its drink-offerings.

32 And on the seventh day, seven bullocks, two rams, fourteen yearling lambs without blemish; 33 and their oblation and their drink-offerings for the bullocks, for the rams, and for the lambs, by their number, according to their ordi-34 nance; and one he-goat for a sin-offering,—besides the continual burnt-offering, its oblation and its drink-offering.

35 On the eighth day ye shall have a solemn assembly: no manner of 36 servile work shall ye do. And ye

shall present a burnt-offering, an offering by fire of a sweet odour to Jehovah: one bullock, one ram, seven yearling lambs without blem-
37 ish; their oblation and their drink-offerings for the bullock, for the ram, and for the lambs, by their number, according to the ordi-
38 nance; and one he-goat for a sin-offering,—besides the continual burnt-offering and its oblation and
39 its drink-offering. These shall ye offer to Jehovah in your set feasts, besides your vows, and your voluntary-offerings, for your burnt-offerings, and for your oblations, and for your drink-offerings, and for your peace-offerings.
40 And Moses told the children of Israel according to all that Jehovah had commanded Moses.

30 And Moses spoke to the heads of the tribes of the children of Israel, saying, This is what Jehovah hath commanded.
2 If a man vow a vow to Jehovah, or swear an oath to bind his soul with a bond, he shall not break his word; according to all that hath gone out of his mouth shall he do.
3 If a woman also vow a vow to Jehovah, and bind herself by a bond, in her father's house in her
4 youth, and her father hear her vow, and her bond wherewith she hath bound her soul, and her father shall be silent at her, then all her vows shall stand, and every bond wherewith she hath bound her soul shall
5 stand. But if her father prohibited her in the day that he heard, none of her vows, or of her bonds wherewith she hath bound her soul, shall stand; and Jehovah shall pardon her, because her
6 father prohibited her. And if she have a husband, when she hath her vow upon her or ought that hath passed her lips wherewith she
7 hath bound her soul, and her husband hear it and be silent at her in the day that he heareth it, then her vows shall stand, and her bonds wherewith she bound her
8 soul shall stand. But if her husband prohibit her on the day that he heareth it, and annul her vow which is upon her, and what hath passed her lips, wherewith she hath bound her soul, then Jehovah shall
9 pardon her. But the vow of a widow, and of her that is divorced, —everything wherewith she hath bound her soul shall stand against
10 her. And if she have vowed in her husband's house, or have bound her soul by an oath with a bond,
11 and her husband have heard it, and been silent at her, and hath not prohibited her, then all her vows shall stand, and every bond wherewith she hath bound her
12 soul shall stand. But if her husband have expressly annulled them on the day that he heard them, then nothing of that which is gone out of her lips as to her vows or the bond on her soul, shall stand: her husband hath annulled them; and Jehovah will pardon
13 her. Every vow, and every binding oath to afflict the soul, her husband can establish it, or her
14 husband can annul it. And if her husband be altogether silent at her from day to day, then he hath established all her vows or all her bonds which are upon her; he hath confirmed them, for he hath been silent at her in the day that
15 he heard them. But if he in any way[k] annul them after he hath heard them, then he shall bear her
16 iniquity. These are the statutes, which Jehovah commanded Moses, between a man and his wife, between a father and his daughter, in her youth in her father's house.

31 And Jehovah spoke to Moses, saying, 2 Avenge the children of Israel upon the Midianites; afterwards shalt thou be gathered unto
3 thy peoples. And Moses spoke to the people, saying, Arm from amongst you men for military service, that they go[l] against Midian to execute Jehovah's vengeance
4 upon Midian. Of every tribe a thousand, of all the tribes of Israel,
5 shall ye send to the war. And there were levied out of the thousands of Israel, a thousand by tribe, twelve thousand armed for
6 war. And Moses sent them to the war, a thousand by the tribe, them and Phinehas the son of Eleazar the priest, to the war, and the holy instruments,[m] even[n] the
7 alarm-trumpets in his hand. And they warred against Midian, as Jehovah had commanded Moses,
8 and slew all the males. And they slew the kings of Midian, besides the others slain, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian; and Balaam the son of Beor they slew with the
9 sword. And the children of Israel took the women of Midian captives, and their little ones, and

[k] Or 'expressly;' as ver. 12. [l] Lit. 'be.' [m] Or 'instruments of the sanctuary.' [n] Or 'and.'

took for a spoil all their cattle and all their flocks and all their goods;
10 and all their cities in their settlements and all their encampments
11 they burned with fire. And they took all the booty, and all the
12 prey, of man and of cattle; and they brought to Moses and Eleazar the priest, and to the assembly of the children of Israel, the captives[o] and the prey and the booty, to the camp in the plains of Moab, which are by the Jordan of Jericho.
13 And Moses and Eleazar the priest and all the princes of the assembly went forth to meet them
14 outside the camp. And Moses was wroth with the officers of the army, with the captains of thousands, and captains of hundreds, who came from the service of the war;
15 and Moses said to them, Have ye
16 saved all the women alive? Lo, these, through the counsel[p] of Balaam, caused the children of Israel to commit sin[q] against Jehovah in the matter of Peor, and there was a plague on the assembly
17 of Jehovah. And now slay every male among the little ones, and slay every woman that hath known man by lying with him,
18 but all the children among the women that have not known lying with a man, keep alive for your-
19 selves. And encamp outside the camp seven days; whoever hath killed a person,[r] and whoever hath touched any slain; ye shall purify[s] yourselves on the third day, and on the seventh day, you and your
20 captives. And every garment, and every vessel of skin, and all work of goat's hair, and every utensil of wood shall ye purify.[s]
21 And Eleazar the priest said to the men of war that had gone to the battle, This is the statute of the law which Jehovah hath com-
22 manded Moses. Only the gold, and the silver, the copper, the iron,
23 the tin, and the lead, everything that passeth through the fire, ye shall make it go through the fire, and it shall be clean; only it shall be purified[s] with the water of separation; and everything that cannot pass through the fire ye shall make go through the water.
24 And ye shall wash your garments on the seventh day, and ye shall be clean; and afterwards ye may come into the camp.
25 And Jehovah spoke to Moses,
26 saying, Take the sum of the prey that was taken, of man and of cattle, thou, and Eleazar the priest, and the chief fathers of the
27 assembly; and divide the prey into halves, between them that conducted the war, who went out to the battle, and the whole assembly.
28 And thou shalt levy a tribute for Jehovah of the men of war who went out to the army, one soul of five hundred of the persons, and of the oxen, and of the asses, and
29 of the small cattle. Of their half shall ye take it, and give it unto Eleazar the priest, for a heave-
30 offering of Jehovah. And of the children of Israel's half, thou shalt take one portion of fifty, of the persons, of the oxen, of the asses, and of the small cattle, of every [kind of] beasts, and thou shalt give them unto the Levites, who keep the charge of the tabernacle
31 of Jehovah. And Moses and Eleazar the priest did as Jehovah
32 had commanded Moses. And the prey, the rest of the spoil, which the men of war had taken, was six hundred and seventy-five thou-
33 sand sheep,[t] and seventy-two
34 thousand oxen, and sixty-one
35 thousand asses, and of human persons, of the women that had not known lying with a man, all the persons were thirty-two thousand.
36 And the half, the portion of them that had gone out to the war, was in number three hundred and thirty-seven thousand five hun-
37 dred sheep,[t] and the tribute for Jehovah of the sheep was six hun-
38 dred and seventy-five; and the oxen were thirty-six thousand, and the tribute thereof for Jehovah,
39 seventy-two; and the asses were thirty thousand five hundred, and the tribute thereof for Jehovah,
40 sixty-one; and the human persons were sixteen thousand, of whom the tribute for Jehovah was thirty-
41 two persons. And Moses gave the tribute of Jehovah's heave-offering to Eleazar the priest, as Jehovah
42 had commanded Moses. And of the children of Israel's half, which Moses had divided, [taking it] from the men that served in the
43 war, (now the half belonging to the assembly was of the sheep, three hundred and thirty-seven thou-
44 sand five hundred, and thirty-six
45 thousand oxen, and thirty thou-
46 sand five hundred asses, and sixteen thousand human persons,) . . .
47 of the children of Israel's half,

[o] Lit. 'captivity.' [p] Lit. 'word.' [q] Strictly, 'unfaithfulness,' 'perfidy.' [r] Lit. 'soul.' [s] See on xix. 12. [t] Strictly, 'small cattle,' sheep and goats.

Moses took one portion of fifty, of man and of cattle, and gave them to the Levites who kept the charge of the tabernacle of Jehovah; as Jehovah had commanded Moses.

48 And the officers who were over the thousands of the host, the captains of thousands, and captains of hundreds, came near to
49 Moses, and they said to Moses, Thy servants have taken the sum of the men of war who were under our hand, and there is not one
50 man of us lacking. So we present the offering[u] of Jehovah, that which each one hath found, jewels of gold, chains, and bracelets, rings, earrings, and necklaces, to make atonement for our souls
51 before Jehovah. And Moses and Eleazar the priest took the gold of them, all manner of wrought
52 jewels. And all the gold of the heave-offering that they offered[v] to Jehovah was sixteen thousand seven hundred and fifty shekels, from the captains of thousands and
53 the captains of hundreds. (The men of war had taken spoil each
54 one for himself.) And Moses and Eleazar the priest took the gold of the captains of thousands and of hundreds, and brought it into the tent of meeting, as a memorial for the children of Israel before Jehovah.

32 And the children of Reuben and the children of Gad had much cattle, a very great multitude; and they saw the land of Jaazer, and the land of Gilead, and behold, the place was a place for
2 cattle. And the children of Gad and the children of Reuben came and spoke to Moses, and to Eleazar the priest, and to the princes of the
3 assembly, saying, Ataroth, and Dibon, and Jaazer, and Nimrah, and Heshbon, and Elaleh, and
4 Sebam, and Nebo, and Beon, the country that Jehovah smote before the assembly of Israel, is a land for cattle, and thy servants
5 have cattle; and they said, If we have found favour in thine eyes, let this land be given to thy servants for a possession: bring us not over the Jordan.

6 And Moses said to the children of Gad, and to the children of Reuben, Shall your brethren go to
7 war, and shall *ye* abide here? And why do ye discourage[w] the children of Israel from going over into the land that Jehovah has given them?
8 Thus did your fathers, when I sent them from Kadesh-barnea to see
9 the land: they went up to the valley of Eshcol, and saw the land, and discouraged the children of Israel, that they should not go into the land that Jehovah had
10 given them. And Jehovah's anger was kindled the same time, and
11 he swore, saying, If the men that came up out of Egypt, from twenty years old and upward, shall see[x] the land that I swore to Abraham, to Isaac, and to Jacob! for they
12 have not wholly followed me; save Caleb the son of Jephunneh the Kenizzite, and Joshua the son of Nun; for they have wholly followed
13 Jehovah. And Jehovah's anger was kindled against Israel, and he made them wander in the wilderness forty years, until the whole generation was consumed that had done evil in the eyes of Jehovah.
14 And behold, ye are risen up in your fathers' stead, a progeny of sinful men, to augment yet the fierce anger of Jehovah toward Israel.
15 If ye turn away from after him, he will yet again leave them in the wilderness; and ye shall destroy all this people.

16 And they drew near to him, and said, We will build sheepfolds[y] here for our cattle, and cities for
17 our little ones; but we ourselves will go with diligence armed before the children of Israel, until we have brought them to their place; and our little ones shall dwell in the strong cities because of the
18 inhabitants of the land. We will not return to our houses, until the children of Israel have inherited each one his inheritance.
19 For we will not inherit with them on yonder side the Jordan, and further, because our inheritance is fallen to us on this side the Jordan eastward.

20 And Moses said to them, If ye do this thing, if ye arm yourselves
21 before Jehovah for war, and all of you that are armed go over the Jordan before Jehovah, until he have dispossessed his enemies from
22 before him, and the land is subdued before Jehovah, and afterwards ye return, ye shall be guiltless toward Jehovah and toward Israel, and this land shall be your
23 possession before Jehovah. But if ye do not do so, behold, ye have

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[u] *Corban.* [v] Lit. 'heaved.' [w] Lit. 'prohibit the heart of;' and so ver. 9. [x] Or 'The men that ..... shall in no wise see;' cf. note on xiv. 23. [y] Strictly, 'walled enclosures for small cattle;' and so vers. 24, 36.

sinned against Jehovah, and be sure your sin will find you out.
24 Build yourselves cities for your little ones, and folds for your flocks, and do that which has gone out of your mouth.
25 And the children of Gad and the children of Reuben spoke to Moses, saying, Thy servants will do as
26 my lord commands. Our little ones, our wives, our cattle, and all our beasts shall be there in the
27 cities of Gilead; but thy servants will pass over, every one armed for war, before Jehovah to battle, as my lord says.
28 So concerning them Moses commanded Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the
29 children of Israel. And Moses said unto them, If the children of Gad and the children of Reuben pass with you over the Jordan, every one armed for battle, before Jehovah, and the land be subdued before you, then ye shall give them the land of Gilead for a possession;
30 but if they do not pass over with you armed, they shall have possessions among you in the land of
31 Canaan. And the children of Gad and the children of Reuben answered, saying, As Jehovah has said to thy servants, so will we do.
32 We will pass over armed before Jehovah into the land of Canaan, and the possession of our inheritance on this side the Jordan shall be ours.
33 And Moses gave to them, to the children of Gad, and to the children of Reuben, and to half the tribe of Manasseh the son of Joseph, the kingdom of Sihon king of the Amorites, and the kingdom of Og the king of Bashan, the land, according to its cities and territories, the cities of the land round
34 about. And the children of Gad built Dibon, and Ataroth, and
35 Aroer, and Atroth-Shophan, and
36 Jaazer, and Jogbehah, and Beth-Nimrah, and Beth-haran, strong
37 cities, and sheepfolds.—And the children of Reuben built Heshbon,
38 and Elaleh, and Kirjathaim, and Nebo, and Baal-meon (of which the names were changed), and Sibmah; and they gave other names to the cities that they built.
39 —And the children of Machir the son of Manasseh went to Gilead, and took it, and they [z] dispossessed the Amorites that were therein.
40 And Moses gave Gilead to Machir the son of Manasseh; and he dwelt
41 therein. And Jair the son of Manasseh went and took their hamlets, and called them Havoth-[a]
42 Jair. And Nobah went and took Kenath, and its dependent villages,[b] and called it Nobah, after his name.

33 These are the journeys of the children of Israel, who went forth out of the land of Egypt according to their armies under
2 the hand of Moses and Aaron. And Moses wrote their goings out according to their journeys by the commandment of Jehovah; and these are their journeys according
3 to their goings out. They journeyed [c] from Rameses in the first month, on the fifteenth day of the first month. On the morrow after the passover the children of Israel went out with a high hand in the
4 sight of all the Egyptians. And the Egyptians buried those whom Jehovah had smitten among them, all the firstborn; and upon their gods Jehovah executed judgments.
5 And the children of Israel re-
6 moved from Rameses, and encamped in Succoth. And they removed from Succoth and encamped in Etham, which is at the
7 end of the wilderness. And they removed from Etham, and turned back to Pi-hahiroth, which is opposite Baal-Zephon, and en-
8 camped before Migdol. And they removed from before Hahiroth, and passed through the midst of the sea into the wilderness, and went three days' journey in the wilderness of Etham, and en-
9 camped in Marah. And they removed from Marah, and came to Elim; and in Elim were twelve springs of water, and seventy palm-trees, and they encamped
10 there. And they removed from
11 Elim, and encamped by the Red sea. And they removed from the
12 Red sea, and encamped in the wilderness of Sin. And they removed from the wilderness of Sin,
13 and encamped in Dophkah. And they removed from Dophkah, and
14 encamped in Alush. And they removed from Alush, and encamped at Rephidim, where there was no water for the people to
15 drink. And they removed from Rephidim, and encamped in the
16 wilderness of Sinai. And they removed from the wilderness of

[z] Or 'he.' [a] Havoth: 'villages of tents.' [b] Lit. 'its daughters.' [c] Or 'removed;' the word means strictly 'to break up [a camp].'

Sinai, and encamped at Kibroth-
17 hattaavah. And they removed
from Kibroth-hattaavah, and en-
18 camped at Hazeroth. And they
removed from Hazeroth, and en-
19 camped in Rithmah. And they
removed from Rithmah, and en-
20 camped at Rimmon-perez. And
they removed from Rimmon-perez,
21 and encamped in Libnah. And
they removed from Libnah, and
22 encamped at Rissah. And they
removed from Rissah, and en-
23 camped in Kehelathah. And they
removed from Kehelathah, and
24 encamped in mount Shapher. And
they removed from mount Sha-
pher, and encamped in Haradah.
25 And they removed from Haradah,
26 and encamped in Makheloth. And
they removed from Makheloth,
27 and encamped at Tahath. And
they removed from Tahath, and
28 encamped at Terah. And they
removed from Terah, and en-
29 camped in Mithcah. And they
removed from Mithcah, and en-
30 camped in Hashmonah. And they
removed from Hashmonah, and
31 encamped in Moseroth. And they
removed from Moseroth, and en-
32 camped in Bene-Jaakan. And
they removed from Bene-Jaakan,
and encamped at Hor-hagidgad.
33 And they removed from Hor-
hagidgad, and encamped in Jot-
34 bathah. And they removed from
Jotbathah, and encamped at Abro-
35 nah. And they removed from
Abronah, and encamped at Ezion-
36 geber. And they removed from
Ezion-geber, and encamped in the
wilderness of Zin, which is Kadesh
37 And they removed from Kadesh,
and encamped in mount Hor, in
the border of the land of Edom.

38 And Aaron the priest went up
mount Hor by the commandment
of Jehovah, and died there, in the
fortieth year after the children of
Israel came out of the land of
Egypt, in the fifth month, on the
39 first of the month. And Aaron was
a hundred and twenty-three years
old when he died on mount Hor.
40 And the Canaanite, the king of
Arad who dwelt in the south [d] in
the land of Canaan, heard of the
coming of the children of Israel.
41 And they removed from mount
Hor, and encamped in Zalmonah.
42 And they removed from Zalmonah,
43 and encamped in Punon. And
they removed from Punon, and
44 encamped in Oboth. And they
removed from Oboth, and en-
camped in Ijim-Abarim, in the
45 border of Moab. And they re-
moved from Ijim, and encamped
46 in Dibon-Gad. And they removed
from Dibon-Gad, and encamped in
47 Almon-Diblathaim.[e] And they
removed from Almon-Diblathaim,
and encamped in the mountains
48 of Abarim, before Nebo. And they
removed from the mountains of
Abarim, and encamped in the
plains of Moab by the Jordan of
49 Jericho. And they encamped by
the Jordan, from Beth-jeshimoth
unto Abel Shittim,[f] in the plains
of Moab.

50 And Jehovah spoke to Moses in
the plains of Moab by the Jordan
51 of Jericho, saying, Speak unto the
children of Israel, and say unto
them, When ye pass over Jordan
52 into the land of Canaan, then ye
shall dispossess all the inhabitants
of the land from before you, and
ye shall destroy all their figured
images, and all their molten images
shall ye destroy, and all their high
53 places shall ye lay waste; and ye
shall take possession of the land,
and dwell therein, for to you have
I given the land to possess it.
54 And ye shall take for yourselves
the land as an inheritance by lot
according to your families: to the
many ye shall increase their in-
heritance, and to the few thou
shalt diminish their inheritance:
where the lot falleth to him, there
shall be each man's [inheritance];
according to the tribes of your
fathers shall ye take for yourselves
55 the inheritance. But if ye will not
dispossess the inhabitants of the
land from before you, those that
ye let remain of them shall be
thorns in your eyes, and pricks in
your sides, and they shall harass
you in the land wherein ye dwell.
56 And it shall come to pass that I
will do unto you as I thought to do
unto them.

34 And Jehovah spoke to Moses,
saying, 2 Command the children
of Israel, and say unto them, When
ye come into the land of Canaan,
this shall be the land that shall
fall to you for an inheritance, the
land of Canaan according to the
borders thereof.

3 Then your south side shall be
from the wilderness of Zin along-
side of Edom, and your southern
border shall be from the end of the
4 salt sea eastward; and your border

[d] See on xiii. 18; xxi. 1; Gen. xii. 9. [e] Or 'Almon near Diblathaim.' [f] Or 'plain of acacias.'

shall turn from the south of the ascent of Akrabbim, and pass on to Zin, and shall end [g] southward at Kadesh-barnea, and shall go on to Hazar-Addar, and pass on to
5 Azmon. And the border shall turn from Azmon unto the torrent of Egypt, and shall end at the sea.
6 And as west border ye shall have the great sea,[h] and [its] coast. This shall be your west border.
7 And this shall be your north border: from the great sea ye shall mark out for you mount Hor;
8 from mount Hor ye shall mark out the entrance to Hamath, and the end of the border shall be toward
9 Zedad; and the border shall go to Ziphron, and shall end at Hazar-enan. This shall be your north border.
10 And ye shall mark out for you as eastern border from Hazar-enan
11 to Shepham: and the border shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall strike upon the extremity [i] of the
12 sea of Chinnereth eastward; and the border shall go down to the Jordan, and shall end at the salt sea. This shall be your land according to the borders thereof round about.
13 And Moses commanded the children of Israel, saying, This is the land which ye shall take for yourselves as inheritance by lot, which Jehovah commanded to give to the nine tribes, and to the half
14 tribe. For the tribe of the children of the Reubenites according to their fathers' houses, and the tribe of the children of the Gadites according to their fathers' houses, have received, and half the tribe of Manasseh have received their
15 inheritance; the two tribes and the half tribe have received their inheritance on this side the Jordan of Jericho eastward, toward the sun-rising.
16 And Jehovah spoke to Moses,
17 saying, These are the names of the men who shall divide the land unto you: Eleazar the priest, and
18 Joshua the son of Nun. And ye shall take one prince of every tribe,
19 to divide the land. And these are the names of the men: for the tribe of Judah, Caleb the son of
20 Jephunneh; and for the tribe of the children of Simeon, Samuel the
21 son of Ammihud; for the tribe of Benjamin, Elidad the son of Chis-
22 lon; and for the tribe of the children of Dan, a prince, Bukki the
23 son of Jogli; for the children of Joseph: for the tribe of the children of Manasseh, a prince, Han-
24 niel the son of Ephod, and for the tribe of the children of Ephraim, a prince, Kemuel the son of
25 Shiphtan; and for the tribe of the children of Zebulun, a prince, Elizaphan the son of Parnach;
26 and for the tribe of the children of Issachar, a prince, Phaltiel the
27 son of Azzan; and for the tribe of the children of Asher, a prince,
28 Ahihud the son of Shelomi; and for the tribe of the children of Naphtali, a prince, Phedahel the
29 son of Ammihud. These are they whom Jehovah commanded to distribute to the children of Israel their inheritance in the land of Canaan.

35 And Jehovah spoke to Moses in the plains of Moab by the
2 Jordan of Jericho, saying, Command the children of Israel, that of the inheritance of their possession they give unto the Levites cities to dwell in; and a suburb for the cities round about them
3 shall ye give unto the Levites. And the cities shall they have to dwell in, and their suburbs shall be for their cattle, and for their goods,
4 and for all their beasts. And the suburbs of the cities that ye shall give unto the Levites shall be from the walls of the city outward, a
5 thousand cubits round about. And ye shall measure, without [j] the city, the east side two thousand cubits, and the south side two thousand cubits, and the west side two thousand cubits, and the north side two thousand cubits, and the city shall be in the midst: they shall have this as suburbs of
6 the cities. And [among] the cities that ye shall give unto the Levites [shall be] the six cities of refuge, which ye shall appoint for the manslayer, that he may flee thither, —and besides them ye shall give
7 forty-two cities: all the cities that ye shall give to the Levites shall be forty-eight cities, they and
8 their suburbs. And the cities which ye shall give shall be of the possession of the children of Israel: from them that have much ye shall take much, and from them that have little ye shall take little; each one according to his inheritance which he will inherit shall give of his cities to the Levites.

[g] Lit. 'its goings forth shall be;' and so often. [h] i.e., the Mediterranean. [i] Lit. 'shoulder.' [j] See Knobel or Keil *in loco.*

9 And Jehovah spoke to Moses,
10 saying, Speak unto the children
of Israel, and say unto them,
When ye pass over the Jordan
11 into the land of Canaan, then ye
shall appoint for yourselves cities:
cities of refuge shall they be for
you; that a manslayer may flee
thither, who without intent smit-
12 eth a person mortally. And ye
shall have these cities for refuge
from the avenger; that the man-
slayer die not, until he have stood
before the assembly in judgment.
13 And the cities that ye shall give
shall be six cities of refuge for you.
14 Three cities shall ye give on this
side of the Jordan, and three cities
shall ye give in the land of Canaan;
15 they shall be cities of refuge. For
the children of Israel, and for the
stranger, and for the sojourner
among them shall these six cities
be a refuge, that one who smiteth
a person mortally without intent
may flee thither.
16 And if he have smitten him with
an instrument of iron, so that he
die, he is a murderer: [k] the mur-
derer shall certainly be put to
17 death. And if he have smitten
him with a stone from the hand,
wherewith one may die, and he
die, he is a murderer: the mur-
derer shall certainly be put to
18 death. Or if he have smitten him
with an instrument of wood, in the
hand, wherewith one may die, and
he die, he is a murderer: the
murderer shall certainly be put to
19 death; the avenger of blood, he
shall put the murderer to death;
when he meeteth him, he shall put
20 him to death. And if he thrust at
him out of hatred, or hurl at him
21 intentionally, so that he die, or
from enmity smite him with his
hand, so that he die, he that smote
him shall certainly be put to
death; he is a murderer: the
avenger of blood shall put the
murderer to death, when he meet-
22 eth him.—But if he have thrust
at him suddenly without enmity,
or have cast upon him anything [l]
23 unintentionally, or [have smitten
him] with any stone wherewith
one may die, without seeing him,
and have cast it upon him so that
he die, and he was not his enemy,
24 neither sought his harm: then the
assembly shall judge between the
smiter and the avenger of blood
according to these judgments; [m]
25 and the assembly shall rescue the
manslayer out of the hand of the
avenger of blood, and the assembly
shall restore him to the city of his
refuge, whither he had fled; and
he shall abide in it until the death
of the high-priest, who was anoin-
26 ted with the holy oil. But if the
manslayer shall in any way come
outside the limits of the city of his
27 refuge whither he hath fled, and
the avenger of blood find him out-
side the limits of his city of refuge,
and the avenger of blood kill the
manslayer, there shall be no blood-
28 guiltiness upon him; for the man-
slayer should have remained in
the city of his refuge until the
death of the high-priest; but after
the death of the high-priest he may
return into the land of his pos-
session.
29 And this shall be unto you a
statute of right [n] throughout your
generations in all your dwellings.
30 Whoever shall smite a person
mortally, at the mouth of wit-
nesses shall the murderer be put
to death; [o] but one witness shall
not testify [p] against a person to
31 cause him to die. And ye shall
take no satisfaction for the life [q]
of a murderer, who is guilty of
death, but he shall certainly be
32 put to death. And ye shall take
no satisfaction for him that hath
fled to the city of his refuge, that
he should come again to dwell in
the land, until the death of the
33 priest. And ye shall not pollute
the land wherein ye are; for
blood, it polluteth the land; and
there can be no atonement made
for the land, for the blood that
hath been shed therein, but by the
34 blood of him that shed it. And ye
shall not defile the land that ye
inhabit, in the midst whereof I
dwell; for I am Jehovah who
dwell in the midst of the children
of Israel.

36 And the chief fathers of
families of the sons of Gilead,
the son of Machir, the son of Ma-
nasseh, of the families of the sons
of Joseph, came near, and spoke
before Moses, and before the
princes, the chief fathers of the
2 children of Israel: and they said,
Jehovah commanded my lord to
give the land for an inheritance
by lot to the children of Israel;
and my lord was commanded by
Jehovah to give the inheritance

[k] Lit. 'slayer;' and so elsewhere. [l] 'Object' or 'instrument' of any sort. [m] Or 'ordinances.' [n] Or 'judgment.' [o] Heb. 'shall the slayer be slain.' [p] Lit. 'answer.' [q] Lit. 'soul.'

of Zelophehad our brother to his
3 daughters. Now if they be married to any of the sons of the [other] tribes of the children of Israel, then shall their inheritance be taken from the inheritance of our fathers, and shall be added to the inheritance of the tribe to which they shall belong; and it shall be taken from the lot of our inherit-
4 ance. And when the jubilee of the children of Israel shall come, then shall their inheritance be added to the inheritance of the tribe to which they shall belong; and their inheritance shall be taken away from the inheritance of the tribe of our fathers.
5 And Moses commanded the children of Israel according to the word [r] of Jehovah, saying, The tribe of the sons of Joseph hath
6 said well. This is the thing which Jehovah hath commanded concerning the daughters of Zelophehad, saying, Let them marry whom they please; [s] only they shall marry one of the tribe of
7 their father, that no inheritance of the children of Israel pass from tribe to tribe; for every one of the children of Israel shall keep to the inheritance of the tribe of
8 his fathers. And every daughter that possesseth an inheritance among the tribes of the children of Israel, shall be married to one of the family of the tribe of her father, that the children of Israel may possess every one the inherit-
9 ance of his fathers, and the inheritance shall not pass from one tribe to another tribe; for each of the tribes of the children of Israel shall keep to his inheritance.
10 Even as Jehovah had com-
11 manded Moses, so did the daughters of Zelophehad; and Mahlah, Tirzah, and Hoglah, and Milcah, and Noah, the daughters of Zelophehad, were married unto their
12 uncles' sons. To those that were of the families of the sons of Manasseh the son of Joseph were they married; and their inheritance remained [t] in the tribe of the family of their father.
13 These are the commandments and the ordinances which Jehovah commanded through [u] Moses to the children of Israel, in the plains of Moab, by the Jordan of Jericho.

THE FIFTH BOOK OF MOSES

CALLED

DEUTERONOMY

1 These are the words which Moses spoke to all Israel on this side the Jordan, in the wilderness, in the plain, [a] opposite to Suph, between Paran and Tophel, Laban, Hazeroth, and Dizahab. There are
2 eleven days' journey from Horeb by the way of mount Seir to Kadesh-barnea.
3 And it came to pass in the fortieth year, in the eleventh month, on the first of the month, that Moses spoke to the children of Israel, according to all that Jehovah had given him in com-
4 mand to them; after he had smitten Sihon the king of the Amorites, who dwelt at Heshbon, and Og the king of Bashan, who dwelt at Ashtaroth [and [b]] at
5 Edrei. On this side the Jordan, in the land of Moab, began Moses
6 to unfold [c] this law, saying, Jehovah our God spoke unto us in Horeb, saying, Ye have staid long
7 enough in this mountain. Turn and take your journey, and go to the hill-country of the Amorites, and unto all the neighbouring places in the plain, in the mountain, and in the lowland, [d] and in the south, [e] and by the seaside, the land of the Canaanites, and Lebanon, unto the great river, the river
8 Euphrates. Behold, I have set the land before you: go in and possess the land which Jehovah swore unto your fathers, to Abraham, to Isaac, and to Jacob, to give unto them and to their seed after

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[r] Lit. 'mouth.' [s] Lit., as elsewhere, 'who is good in their eyes.' [t] Lit. 'was.' [u] Or 'by the hand of,' as elsewhere. [a] The *Arabah*: so ver. 7; ii. 8; iii. 17; iv. 49; xi. 30; cf. Josh. iii. 16; xviii. 18; Zech. xiv. 10. [b] See Josh. xii. 4. [c] Or 'expound.' [d] The *Shephelah*, tract of fertile low country in the west of Palestine. [e] See on Gen. xii. 9.

9 them. And I spoke unto you at
that time, saying, I am not able
10 to bear you myself alone. Jeho-
vah your God hath multiplied you,
and behold, ye are this day as the
stars of heaven for multitude.
11 Jehovah, the God of your fathers,
make you a thousand times so
many more as ye are, and bless
you as he hath said unto you!
12 How can I myself alone sustain
your wear, and your burden, and
13 your strife? Provide you wise
and understanding and known
men, according to your tribes, that
I may make them your chiefs.[f]
14 And ye answered me, and said,
The thing that thou hast spoken
15 is good [for us] to do. So I took
the chiefs[f] of your tribes, wise
men and known, and made them
chiefs[f] over you, captains of thou-
sands, and captains of hundreds,
and captains of fifties, and cap-
tains of tens, and officers[g] for your
16 tribes. And I commanded your
judges at that time, saying, Hear
[the causes] between your breth-
ren, and judge righteously be-
tween a man and his brother, and
him also that sojourneth with him.
17 Ye shall not respect persons in
judgment: ye shall hear the small
as well as the great; ye shall not
be afraid of the face of man, for
the judgment is God's; and the
matter that is too hard for you
shall ye bring to me, that I may
18 hear it. And I commanded you
at that time all the things that ye
should do.
19 And we departed from Horeb
and went through all that great
and terrible wilderness, which ye
saw, on the way to the mountain[h]
of the Amorites, as Jehovah our
God had commanded us; and we
20 came to Kadesh-barnea. And I
said unto you, Ye are come unto
the mountain of the Amorites,
which Jehovah our God giveth us.
21 Behold, Jehovah thy God hath set
the land before thee: go up, take
possession, as Jehovah the God of
thy fathers hath said unto thee;
fear not, neither be dismayed.
22 And ye came near to me all of you,
and said, We will send men before
us, who shall examine the land for
us, and bring us word again of the
way by which we must go up, and
of the cities to which we shall
23 come. And the matter was good
in mine eyes; and I took twelve
men of you, one man for a tribe.
24 And they turned and went up into
the mountain, and came to the
valley of Eshcol, and searched it
25 out. And they took of the fruit
of the land in their hand, and
brought it down unto us, and
brought us answer, and said, The
land is good that Jehovah our God
26 hath given us. But ye would not
go up, and rebelled against the
27 word[i] of Jehovah your God; and
ye murmured in your tents, and
said, Because Jehovah hated us,
he hath brought us forth out of
the land of Egypt, to deliver us
into the hand of the Amorites, to
28 destroy us. Whither shall we go
up? Our brethren have made our
hearts melt, saying, [They are] a
people greater and taller than we;
the cities are great and walled up
to heaven; and moreover we have
seen the sons of the Anakim there.
29 And I said unto you, Be not afraid,
30 neither fear them; Jehovah your
God who goeth before you, he will
fight for you, according to all that
he did for you in Egypt before
31 your eyes; and in the wilderness
where thou hast seen that Jehovah
thy God bore thee, as a man doth
bear his son, in all the way that
ye went, until ye came to this
32 place. But in this thing ye did
not believe Jehovah your God,
33 who went in the way before you,
to search you out a place for your
encamping, in fire by night, to
shew you by what way ye should
34 go, and in the cloud by day. And
Jehovah heard the voice of your
words, and was wroth, and swore,
35 saying, None among these men,
this evil generation, shall in any
wise see[k] that good land, which I
swore to give unto your fathers!
36 Except Caleb the son of Jephun-
neh, he shall see it, and to him will
I give the land that he hath trod-
den upon, and to his children,
because he hath wholly followed
37 Jehovah. Also Jehovah was angry
with me on your account, saying,
Thou also shalt not go in thither.
38 Joshua the son of Nun, who stand-
eth before thee, he shall go in
thither: strengthen him, for he
shall cause Israel to inherit it.
39 And your little ones, of whom ye
said, They shall be a prey, and
your children, who this day know

[f] Here ראש, 'head.' [g] These were evidently civil officers constantly associated with 'judges,' as xvi. 18; Josh. viii. 33, &c., and cf. chap. xx. 9, Num. xi. 16. [h] Or 'hill-country;' and so in vers. 20, 24, &c.; cf. Num. xiii. 30. [i] Lit. 'mouth;' and so ver. 43. [k] See Num. xiv. 23, and note.

neither good nor evil, they shall go in thither, and unto them will I give it, and they shall possess it.
40 But ye, turn, and take your journey into the wilderness by the way
41 of the Red sea.—And ye answered and said unto me, We have sinned against Jehovah, we will go up and fight, according to all that Jehovah our God hath commanded us. And ye girded on every man his weapons of war, and ye would go
42 presumptuously up the hill.[l] And Jehovah said to me, Say unto them, Go not up, neither fight; for I am not among you; lest ye be smitten before your enemies.
43 And I spoke unto you, but ye would not hear, and ye rebelled against the word of Jehovah, and acted presumptuously, and went
44 up the hill.[l] And the Amorite that dwelt on that hill[l] came out against you, and chased you, like as bees do, and cut you in pieces
45 in Seir, as far as Hormah. And ye returned and wept before Jehovah, but Jehovah would not listen to your voice, nor give ear unto you.
46 And ye abode in Kadesh many days, according unto the days that ye abode [there].

2 And we turned, and took our journey into the wilderness by the way of the Red sea, as Jehovah had said unto me; and we went round mount Seir many days.
2 And Jehovah spoke to me, saying,
3 Ye have gone round this mountain long enough: turn you northward.
4 And command the people, saying, Ye are to pass through the border of your brethren the children of Esau, who dwell in Seir; and they will be afraid of you; and ye shall
5 be very guarded: attack them not; for I will not give you of their land, no, not so much as a footbreadth; for I have given mount
6 Seir as a possession unto Esau. Ye shall buy of them food for money, that ye may eat; and water shall ye also buy of them for money,
7 that ye may drink; for Jehovah thy God hath blessed thee in all the work of thy hand. He hath known thy walking through this great wilderness: these forty years hath Jehovah thy God been with thee; thou hast lacked nothing.
8 And we passed by from our brethren the children of Esau, who dwelt in Seir, by the plain, by Elath, and by Ezion-geber, and we turned and passed by the way
9 of the wilderness of Moab. And Jehovah said to me, Distress not the Moabites, neither engage with them in battle; for I will not give thee of their land a possession; for unto the children of Lot have I
10 given Ar as a possession. (The Emim dwelt therein in times past, a people great, and many, and
11 tall as the Anakim. They also are reckoned as giants[m] like the Anakim; but the Moabites call
12 them Emim. And in Seir dwelt the Horites in times past; and the children of Esau dispossessed them, and destroyed them from before them, and dwelt in their stead; as Israel did to the land of their possession, which Jehovah
13 gave to them.) Now rise up, and pass over the torrent[n] Zered. And we passed over the torrent[n] Zered.
14 Now the days in which we came from Kadesh-barnea, until we had come over the torrent[n] Zered, were thirty-eight years; until the whole generation of the men of war was consumed from the midst of the camp, as Jehovah had sworn
15 unto them. Moreover the hand of Jehovah was against them to destroy them from the midst of the camp, until they were consumed.
16 And it came to pass when all the men of war were consumed, having died off from among the people,
17 that Jehovah spoke to me, saying,
18 Thou art to pass this day over the
19 border of Moab, [which is] Ar, and come near over against the children of Ammon; thou shalt not distress them nor attack them; for I will not give thee of the land of the children of Ammon a possession; for unto the children of Lot have I given it as a possession.
20 (That also is reckoned a land of giants: giants dwelt therein in time past, and the Ammonites call
21 them Zamzummim; a people great, and many, and tall as the Anakim; and Jehovah destroyed them before them, and they dispossessed them, and dwelt in their
22 stead; as he did to the children of Esau, who dwelt in Seir, from before whom he destroyed the Horites; and they dispossessed them, and dwelt in their stead,
23 even to this day. And the Avvites who dwelt in the hamlets as far as Gazah—the Caphtorim, who came out of Caphtor, destroyed them,

[l] Or 'mountain.' [m] Rephaim; and so ver. 20, and chap. iii. 11, 13. [n] Or 'valley;' elsewhere also translated 'river,' as in vers. 24, 36, 37 of this chapter: the word applies equally to the gorge in which the torrent runs.

24 and dwelt in their stead.) Rise up, take your journey, and pass over the river Arnon. Behold, I have given into thy hand Sihon the king of Heshbon, the Amorite, and his land: begin, take possession, and engage with him in
25 battle. This day will I begin to put the dread of thee and the fear of thee upon the peoples under the whole heaven; who will hear report of thee, and will tremble, and quake because of thee.
26 And I sent messengers out of the wilderness of Kedemoth unto Sihon the king of Heshbon with words of
27 peace, saying, Let me pass through thy land: by the high-way alone will I go; I will neither turn to the
28 right hand nor to the left. Thou shalt sell me food for money that I may eat; and thou shalt give me water for money that I may drink; I will only pass through on
29 my feet,—as the children of Esau who dwell in Seir, and the Moabites who dwell in Ar, did to me,—until I shall pass over the Jordan into the land which Jehovah our
30 God giveth us. But Sihon the king of Heshbon would not let us pass by him; for Jehovah thy God hardened his spirit, and made his heart obdurate, that he might give him into thy hand, as it is
31 this day. And Jehovah said to me, Behold, I begin to give Sihon and his land before thee: begin, take possession, that thou mayest
32 possess his land. And Sihon came out against us for battle, he and
33 all his people, to Jahaz.[o] But Jehovah our God gave him up before us; and we smote him, and his sons, and his whole people.
34 And we took all his cities at that time, and utterly destroyed every city, men, and women, and little
35 ones: we let none escape. Only the cattle we took as booty for ourselves, and the spoil of the
36 cities which we took. From Aroer, which is on the bank of the river[p] Arnon, and the city that is in the ravine[p] even to Gilead, there was not one city too strong for us: Jehovah our God delivered all
37 before us. Only thou didst not approach the land of the children of Ammon, the whole border of the river Jabbok, nor the cities of the mountain,[q] nor to whatsoever Jehovah our God had forbidden[r] us.

3 And we turned, and went up the way to Bashan; and Og the king of Bashan came out against us, he and all his people, for battle at
2 Edrei. And Jehovah said to me, Fear him not; for into thy hand have I given him, and all his people, and his land; and thou shalt do unto him as thou didst unto Sihon the king of the Amorites,
3 who dwelt at Heshbon. And Jehovah our God gave into our hand Og the king of Bashan also, and all his people; and we smote him until none was left to him remain-
4 ing. And we took all his cities at that time: there was not a town which we took not from them, sixty cities, the whole region of Argob, the kingdom of Og in
5 Bashan. All these cities were fortified with high walls, gates, and bars; besides unwalled towns very
6 many. And we utterly destroyed them, as we had done to Sihon the king of Heshbon, utterly destroying every city, men, women and
7 little ones. But all the cattle and the spoil of the cities we took as
8 booty for ourselves. And we took at that time the land out of the hand of the two kings of the Amorites, that were on this side the Jordan, from the river Arnon
9 to mount Hermon (the Sidonians call Hermon Sirion, and the Amor-
10 ites call it Senir[s]): all the cities of the plateau, and all Gilead, and all Bashan, as far as Salchah and Edrei, the cities of the kingdom of
11 Og in Bashan. For only Og the king of Bashan remained of the residue of giants: behold, his bedstead was a bedstead of iron; is it not in Rabbah of the children of Ammon? its length was nine cubits, and its breadth four cubits,
12 after the cubit[t] of a man. And this land we took in possession at that time. From Aroer, which is by the river Arnon, and the half of mount Gilead, and its cities, I gave to the Reubenites and to the
13 Gadites; and the rest of Gilead, and all Bashan, the kingdom of Og, I gave to half the tribe of Manasseh. (The whole region of Argob, even[u] all Bashan, is called a land
14 of giants. Jair the son of Manasseh took the whole region of Argob

[o] Or perhaps 'Jahzah' (Josh. xiii. 18, &c.); and so in Num. xxi. 23. [p] 'River' and 'ravine' are here the same Hebrew word; and so iii. 16, Josh. xii. 2, &c. [q] Or 'highlands.' [r] Lit. 'bidden.' [s] Cf. iv. 48, Sion. [t] Or 'lower arm's length.' The cubit length is taken from the lower arm of a man—as foot from our foot. [u] Or 'for;' cf. ver 4, and see Keil *in loco*.

as far as the border of the Geshurites and Maachathites, and called Bashan after his own name, Ha-
15 voth-Jair,[v] *to this day.*) And I
16 gave Gilead to Machir. And to the Reubenites and to the Gadites I gave from Gilead even to the river Arnon, the middle of the ravine and its border, as far as the river Jabbok, the border of the children
17 of Ammon; the plain[w] also, and the Jordan, and [its] border from Chinnereth as far as the sea of the plain,[w] the salt sea, under the slopes of Pisgah eastward.
18 And I commanded you at that time, saying, Jehovah your God hath given you this land to take possession of it: ye shall pass over armed before your brethren the children of Israel, all [who are]
19 combatants. Only your wives, and your little ones, and your cattle,—I know that ye have much cattle,—shall abide in your cities
20 which I have given you, until Jehovah give rest to your brethren, as well as to you, and they also take possession of the land that Jehovah your God giveth them beyond the Jordan; then shall ye return, each man to his possession,
21 which I have given you. And I commanded Joshua at that time, saying, Thine eyes have seen all that Jehovah your God hath done to these two kings: so will Jehovah do to all the kingdoms to
22 which thou shalt go.[x] Ye shall not fear them; for Jehovah your God, he will fight for you.
23 And I besought Jehovah at that
24 time, saying, Lord Jehovah, thou hast begun to shew thy servant thy greatness, and thy powerful hand; for what God[y] is in the heavens or in the earth that can do like to thy works, and like to
25 thy might? Let me go over, I pray thee, and see the good[z] land that is beyond the Jordan, that goodly[z] mountain, and Lebanon.
26 But Jehovah was wroth with me on your account, and did not hear me; and Jehovah said to me, Let it suffice thee; speak no more unto
27 me of this matter! Go up to the top of Pisgah, and lift up thine eyes westward, and northward, and southward, and eastward, and behold it with thine eyes; for thou
28 shalt not go over this Jordan. But charge Joshua, and encourage him and strengthen him; for he shall go over before this people, and he shall put them in possession of the
29 land which thou shalt see. And we abode in the valley opposite to Beth-Peor.

4 And now, Israel, hearken to the statutes and to the ordinances which I teach you, to do [them], that ye may live, and go in and possess the land which Jehovah the God of your fathers giveth you.
2 Ye shall not add to the word which I command you, neither shall ye take from it, that ye may keep the commandments of Jehovah your God which I command
3 you. Your eyes have seen what Jehovah did because of Baal-Peor; for all the men that followed Baal-Peor, Jehovah thy God hath destroyed them from among you;
4 but ye that did cleave to Jehovah your God are alive every one of
5 you this day. See, I have taught you statutes and ordinances, even as Jehovah my God commanded me, that ye may do so in the land into which ye enter to possess it.
6 And ye shall keep and do them; for that will be your wisdom and your understanding before the eyes of the peoples that shall hear all these statutes, and say, Verily this great nation is a wise and un-
7 derstanding people. For what great nation is there that hath God[a] near to them as Jehovah our God is in everything we call upon him
8 for? And what great nation is there that hath righteous statutes and ordinances, as all this law which I set before you this day?
9 Only take heed to thyself, and keep thy soul diligently, lest thou forget the things that thine eyes have seen (and lest they depart from thy heart all the days of thy life; but thou shalt make them known to thy sons and to thy
10 sons' sons), the day that thou stoodest before Jehovah thy God in Horeb, when Jehovah said to me, Gather me the people together, that I may cause them to hear my words, that they may learn them, and fear me all the days that they live upon the earth, and teach
11 them to their children. And ye came near and stood under the mountain; and the mountain burned with fire to the heart of heaven, with darkness, clouds, and
12 obscurity. And Jehovah spoke to you from the midst of the fire: ye

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[v] i.e., Villages or nomadic encampments of Jair: some read 'called it after his own name, Bashan-Havoth-Jair.' [w] Heb. *Arabah.* [x] Lit. 'pass.' [y] *El.* [z] טוֹב.
[a] Or '[its] god.'

heard the voice of the words, but ye saw no form; only [ye heard] 13 a voice. And he declared to you his covenant, which he commanded you to do, the ten words; and he wrote them on two tables of stone.
14 And Jehovah commanded me at that time to teach you statutes and ordinances, that ye might do them in the land whither ye are 15 passing over to possess it. And take great heed to your souls (for ye saw no form on the day that Jehovah spoke to you in Horeb from 16 the midst of the fire), lest ye corrupt yourselves, and make you a graven image, the form of any figure, the pattern of male or 17 female, the pattern of any beast that is on the earth, the pattern of any winged fowl that flieth in 18 the heaven, the pattern of anything that creepeth on the ground, the pattern of any fish that is in 19 the waters under the earth; and lest thou lift up thine eyes to the heavens, and see the sun, and the moon, and the stars, the whole host of heaven, and be drawn away and bow down to them and serve them, which Jehovah thy God hath assigned unto all peoples 20 under the whole heaven. But you hath Jehovah taken, and hath brought you forth out of the iron furnace, out of Egypt, that ye might be to him a people of inheritance, as it is this day.
21 And Jehovah was angry with me on your account, and swore that I should not go over the Jordan, and that I should not enter in to that good land which Jehovah thy God giveth thee [for] an 22 inheritance; for I shall die in this land, I shall not go over the Jordan; but ye shall go over, and 23 possess this good land. Take heed to yourselves lest ye forget the covenant of Jehovah your God, which he made with you, and make yourselves a graven image, the form of anything which Jehovah thy God hath forbidden [b] thee.
24 For Jehovah thy God is a consuming fire, a jealous God.[c]
25 When thou begettest sons, and sons' sons, and ye have remained long in the land, and shall corrupt yourselves, and make a graven image, the form of anything, and do evil in the sight of Jehovah thy God, to provoke him to anger, 26 I call heaven and earth to witness against you this day, that ye shall soon utterly perish from off the land whereunto ye pass over the Jordan to possess it: ye shall not prolong your days on it, but shall 27 be utterly destroyed. And Jehovah will scatter you among the peoples, and ye shall be left a small company [d] among the nations to which Jehovah will lead 28 you. And ye shall there serve gods, the work of men's hands, wood and stone, which neither see, nor hear, nor eat, nor smell.
29 And from thence ye shall seek Jehovah thy God, and thou shalt find him, if thou shalt seek him with thy whole heart and with thy 30 whole soul. In thy tribulation, and when all these things shall come upon thee, at the end of days, thou shalt return to Jehovah thy God, and shalt hearken to his 31 voice,—for Jehovah thy God is a merciful God,[c]—he will not forsake thee, neither destroy thee, nor forget the covenant of thy fathers which he swore unto them.
32 For ask now of the days that are past, which were before thee, since the day that God created man on the earth, and from one end of the heavens to the other end of the heavens, whether there hath been anything as this great thing is, or if anything hath been 33 heard like it? Did [ever] people hear the voice of God speaking from the midst of the fire, as thou 34 hast heard, and live? Or hath God essayed to come to take him a nation from the midst of a nation, by trials, by signs, and by wonders, and by war, and by a powerful hand, and by a stretched-out arm, and by great terrors, according to all that Jehovah your God did for you in Egypt before 35 your eyes? Unto thee it was shewn, that thou mightest know that Jehovah, he is God—there is 36 none other besides him. From the heavens he made thee hear his voice, that he might instruct thee; and on the earth he shewed thee his great fire; and thou heardest his words from the midst of the 37 fire. And because he loved thy fathers, and chose their seed after them, he brought thee out with his countenance, with his great power, 38 out of Egypt, to dispossess nations from before thee greater and mightier than thou art, to bring thee in, to give thee their land for an inheritance, as it is this day.

[b] Lit. 'bidden.' [c] *El.* [d] Lit. 'men of number,' or 'that can be numbered:' a usual idiom; cf. xxxiii. 6.

39 Thou shalt know therefore this
day, and consider it in thy heart,
that Jehovah, he is God in the
heavens above, and on the earth
beneath: [there is] none else.
40 And thou shalt keep his statutes,
and his commandments, which I
command thee this day, that it
may be well with thee and with
thy sons after thee, and that thou
mayest prolong thy days on the
land which Jehovah thy God giv-
eth thee, for ever.[e]
41 Then Moses separated three
cities on this side the Jordan to-
42 ward the sun-rising, that the man-
slayer might flee thither, who
should kill his neighbour una-
wares, and hated him not pre-
viously, that fleeing to one of these
43 cities, he might live: Bezer in the
wilderness, in the plateau,[f] of the
Reubenites, and Ramoth in Gi-
lead, of the Gadites, and Golan in
Bashan, of the Manassites.
44 And this is the law which Moses
set before the children of Israel:
45 these are the testimonies, and the
statutes, and the ordinances that
Moses declared to the children of
Israel, when they came out of
46 Egypt, on this side the Jordan, in
the valley opposite to Beth-Peor,
in the land of Sihon the king of the
Amorites, who dwelt in Heshbon,
whom Moses and the children of
Israel smote when they came out
47 of Egypt; and they took posses-
sion of his land, and the land of
Og the king of Bashan, two kings
of the Amorites, who were on this
side the Jordan, toward the sun-
48 rising; from Aroer, which is on
the bank of the river Arnon, as far
as mount Sion, which is Hermon,
49 and all the plain on this side the
Jordan, eastward, and as far as
the sea of the plain, under the
slopes of Pisgah.

5 And Moses called to all Israel,
and said to them, Hear, Israel,
the statutes and the ordinances
that I speak in your ears this day,
and learn them, and keep them
to do them.
2 Jehovah our God made a cove-
3 nant with us in Horeb. Not with
our fathers did Jehovah make this
covenant, but with us, [even] us,
those [who are] here alive all of us
4 this day. Face to face on the
mountain from the midst of the
5 fire Jehovah spoke with you (I
stood between Jehovah and you at
that time, to declare to you the
word of Jehovah; for ye were
afraid by reason of the fire, and
went not up to the mountain),
6 saying, I am Jehovah thy God
who have brought thee out of the
land of Egypt, out of the house of
7 bondage.[g] Thou shalt have no
other gods before me.
8 Thou shalt not make thyself any
graven image, any form of what is
in the heavens above, or what is
in the earth beneath, or what is in
9 the waters under the earth: thou
shalt not bow down thyself to
them, nor serve them; for I, Jeho-
vah thy God, am a jealous God,[h]
visiting the iniquity of the fathers
upon the sons,[i] and upon the third
and upon the fourth [generation]
10 of them that hate me, and shewing
mercy[k] unto thousands of them
that love me and keep my com-
mandments.
11 Thou shalt not idly[l] utter the
name of Jehovah thy God; for
Jehovah will not hold him guiltless
that idly[l] uttereth his name.
12 Keep the sabbath day to hallow
it, as Jehovah thy God hath com-
13 manded thee. Six days shalt thou
14 labour, and do all thy work; but
the seventh day is the sabbath of
Jehovah thy God: thou shalt not
do any work, thou, nor thy son,
nor thy daughter, nor thy bond-
man, nor thy handmaid, nor thine
ox, nor thine ass, nor any of thy
cattle, nor thy sojourner[m] that is
within thy gates; that thy bond-
man and thy handmaid may rest
15 as well as thou. And thou shalt
remember that thou wast a bond-
man in the land of Egypt, and that
Jehovah thy God brought thee
out thence with a powerful hand
and with a stretched-out arm;
therefore Jehovah thy God hath
commanded thee to observe the
sabbath day.
16 Honour thy father and thy
mother, as Jehovah thy God hath
commanded thee; that thy days
may be prolonged, and that it may
be well with thee in the land which
Jehovah thy God giveth thee.
17 Thou shalt not kill.[n]
18 Neither shalt thou commit adul-
tery.
19 Neither shalt thou steal.

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[e] Lit. 'all the days.' [f] Lit., here, 'in the country of the plateau.' [g] Lit. 'bond-men:' so vi. 12; vii. 8; viii. 14; and elsewhere frequently. [h] *El.* [i] Or 'children.' [k] Or 'loving-kindness;' it is the same in vii. 9, 12 (but not vii. 2), Exo. xx. 6, &c. [l] Or 'for an untruth;' and so in Exo. xx. 7; cf. Lev. xix. 12. [m] Or 'stranger.' [n] Or 'murder.'

20 Neither shalt thou bear false witness against thy neighbour.
21 Neither shalt thou desire thy neighbour's wife, neither shalt thou covet thy neighbour's house, his field, nor his bondman, nor his handmaid, his ox, nor his ass, nor anything that is thy neighbour's.
22 These words Jehovah spoke to all your congregation on the mountain from the midst of the fire, of the cloud, and of the obscurity, with a great voice, and he added no more; and he wrote them on two tables of stone, and
23 gave them to me. And it came to pass, when ye heard the voice from the midst of the darkness, and the mountain burned with fire, that ye came near to me, all the heads of your tribes, and your elders;
24 and ye said, Behold, Jehovah our God has shewn us his glory and his greatness, and we have heard his voice from the midst of the fire: we have seen this day that God
25 talks with man, and he lives. And now, why should we die? for this great fire will consume us. If we hear the voice of Jehovah our God
26 any more, we shall die. For who is there of all flesh, that has heard the voice of the living God speaking from the midst of the fire, as
27 we, and has lived? Come thou near, and hear all that Jehovah our God will say; and speak thou to us all that Jehovah our God will speak to thee; and we will hear
28 it, and do it. And Jehovah heard the voice of your words, when ye spoke to me; and Jehovah said unto me, I have heard the voice of the words of this people that have spoken to thee: they have well spoken all that [o] they have spoken.
29 Oh that there were such a heart in them, that they would fear me, and keep all my commandments continually,[p] that it might be well with them and with their sons for
30 ever! Go, say unto them, Get you
31 into your tents again. But as for thee, stand thou here by me, and I will speak unto thee all the commandments,[q] and the statutes, and the ordinances, which thou shalt teach them, that they may do them in the land which I give
32 them to possess it. Take heed then to do as Jehovah your God hath commanded you: turn not aside to the right hand or to the
33 left. In all the way that Jehovah your God hath commanded you shall ye walk, that ye may live, and that it may be well with you, and that ye may prolong your days in the land which ye shall possess.

6 And these are the commandments,[q] the statutes, and the ordinances, which Jehovah your God commanded to teach you, that ye may do them in the land whereunto ye pass over to possess it,
2 that thou mayest fear Jehovah thy God, to keep all his statutes and his commandments which I command thee, thou, and thy son, and thy son's son, all the days of thy life; and that thy days may be
3 prolonged. And thou shalt hear, Israel, and take heed to do [them]; that it may be well with thee, and that ye may increase greatly, as Jehovah the God of thy fathers hath said unto thee, in a land flowing with milk and honey.
4 Hear, Israel: Jehovah our God
5 is one Jehovah; and thou shalt love Jehovah thy God with all thy heart, and with all thy soul, and
6 with all thy strength. And these words, which I command thee
7 this day, shall be in thy heart; and thou shalt impress them on thy sons, and shalt talk of them when thou sittest in thy house, and when thou goest on the way, and when thou liest down, and when
8 thou risest up. And thou shalt bind them for a sign on thy hand, and they shall be for frontlets
9 between thine eyes. And thou shalt write them upon the posts of thy house, and upon thy gates.
10 And it shall be, when Jehovah thy God bringeth thee into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee: great and good cities which thou buildedst
11 not, and houses full of everything good which thou filledst not, and wells digged which thou diggedst not, vineyards and oliveyards which thou plantedst not, and thou shalt have eaten and shalt
12 be full; [then] beware lest thou forget Jehovah who brought thee forth out of the land of Egypt, out
13 of the house of bondage. Thou shalt fear Jehovah thy God, and serve him, and shalt swear by his
14 name. Ye shall not go after other gods, of the gods of the peoples
15 that are round about you; for Jehovah thy God is a jealous

[o] Lit. 'they have done all well that.' [p] Lit. 'all days;' and so vi. 24. [q] Lit. 'commandment.'

God [r] in thy midst; lest the anger of Jehovah thy God be kindled against thee, and he destroy thee from the face of the earth.
16 Ye shall not tempt Jehovah your God, as ye tempted him in
17 Massah. Ye shall diligently keep the commandments of Jehovah your God, and his testimonies, and his statutes, which he hath com-
18 manded thee. And thou shalt do what is right and good in the sight of Jehovah, that it may be well with thee, and that thou mayest enter in and possess the good land which Jehovah swore unto thy
19 fathers, thrusting out all thine enemies from before thee, as Jehovah hath spoken.
20 When thy son shall ask thee in time to come, saying, What are the testimonies, and the statutes, and the ordinances, which Jehovah our God hath commanded you?
21 then thou shalt say unto thy son, We were Pharaoh's bondmen in Egypt; and Jehovah brought us out of Egypt with a powerful
22 hand; and Jehovah shewed signs and wonders, great and grievous, upon Egypt, upon Pharaoh, and upon all his household, before our
23 eyes; and he brought us out thence, that he might bring us in, to give us the land which he swore
24 unto our fathers. And Jehovah commanded us to do all these statutes, to fear Jehovah our God, for our good continually, that he might preserve us alive, as it is
25 this day. And it shall be our righteousness if we take heed to do all these commandments [s] before Jehovah our God, as he hath commanded us.

7 When Jehovah thy God shall bring thee into the land whither thou goest to possess it, and shall cast out many nations from before thee, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier
2 than thou, and when Jehovah thy God shall give them up before thee and thou shalt smite them, then shalt thou utterly destroy them: thou shalt make no covenant with them, nor shew mercy
3 unto them. And thou shalt make no marriages with them: thy daughter thou shalt not give unto his son, nor take his daughter for
4 thy son; for he will turn away thy son from following me, and they will serve other gods, and the anger of Jehovah will be kindled against you, and he will destroy thee
5 quickly. But thus shall ye deal with them: ye shall break down their altars, and shatter their statues, and hew down their asherahs, [t] and burn their graven images
6 with fire. For a holy people art thou unto Jehovah thy God: Jehovah thy God hath chosen thee to be unto him a people for a possession, [u] above all the peoples that are upon the face of the earth.
7 Not because ye were more in number than all the peoples, hath Jehovah been attached to you and chosen you, for ye are the fewest
8 of all the peoples; but because Jehovah loved you, and because he would keep the oath which he had sworn unto your fathers, hath Jehovah brought you out with a powerful hand, and redeemed you out of the house of bondage, from the hand of Pharaoh king of Egypt.
9 And thou shalt know that Jehovah thy God, he is God, the faithful God, [r] who keepeth covenant and mercy to a thousand generations with them that love him and
10 keep his commandments; and repayeth them that hate him [each] to his face, to cause them to perish: he delayeth not with him that hateth him, he will repay him
11 to his face. And thou shalt keep the commandment, and the statutes, and the ordinances, which I command thee this day, to do them.
12 And it shall come to pass, if ye hearken to these ordinances, and keep and do them, that Jehovah thy God will keep with thee the covenant and the mercy which he
13 swore unto thy fathers; and he will love thee, and bless thee, and multiply thee, and will bless the fruit of thy womb, and the fruit of thy ground, thy corn and thy new wine, and thine oil, the offspring of thy kine, and the increase [v] of thy sheep, in the land which he swore unto thy fathers to give thee.
14 Thou shalt be blessed above all the peoples; there shall not be male or female barren with thee, or
15 with thy cattle; and Jehovah will take away from thee all sickness, and none of the evil infirmities of Egypt, which thou knowest, will he put upon thee; but he will lay

[r] *El.* [s] Lit. 'this commandment.' [t] See on Exo. xxxiv. 13. [u] Or 'a peculiar people.' [v] According to some, 'ewes;' as propagating the flock: Heb. Ashtaroth, or 'Astartes' of the flock; and so xxviii. 4, 18.

them upon all them that hate thee.
16 And thou shalt consume all the peoples that Jehovah thy God will give up unto thee; thine eye shall not spare them, and thou shalt not serve their gods; for that
17 would be a snare unto thee. If thou shouldest say in thy heart, These nations are greater than I;
18 how can I dispossess them? fear them not; remember well what Jehovah thy God did unto Pharaoh, and unto all the Egyptians;
19 the great trials which thine eyes saw, and the signs, and the wonders, and the powerful hand, and the stretched-out arm, whereby Jehovah thy God brought thee out: so will Jehovah thy God do unto all the peoples whom thou
20 fearest. Moreover, Jehovah thy God will send the hornet among them, until they that are left, and they that hide themselves from
21 thee, are destroyed. Thou shalt not be afraid of them; for Jehovah thy God is in thy midst, a
22 God[w] great and terrible. And Jehovah thy God will cast out those nations from before thee by little and little; thou shalt not be able to make an end of them at once, lest the beasts of the field
23 increase upon thee. But Jehovah thy God will give them up before thee, and will confound them with great consternation, until they are
24 destroyed. And he will give their kings into thy hand, and thou shalt put out their name from under the heavens; no man shall stand before thee, until thou hast
25 destroyed them. The graven images of their gods shall ye burn with fire; thou shalt not covet the silver and gold [that is] on them and take it unto thee, lest thou be ensnared therein; for it is an abomination to Jehovah thy God.
26 And thou shalt not bring an abomination into thy house, lest thou be a cursed thing like it: thou shalt utterly detest it, and thou shalt utterly abhor it; for it is a cursed thing.

8 Every commandment which I command thee this day shall ye take heed to do, that ye may live, and multiply, and enter in and possess the land which Jehovah
2 swore unto your fathers. And thou shalt remember all the way which Jehovah thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thy heart, whether thou wouldest keep his
3 commandments or not. And he humbled thee, and suffered thee to hunger, and fed thee with the manna, which thou hadst not known, and which thy fathers knew not; that he might make thee know that man doth not live by bread alone, but by everything that goeth out of the mouth of
4 Jehovah doth man live. Thy clothing grew not old upon thee, neither did thy foot swell, these
5 forty years. And know in thy heart that, as a man chasteneth his son, so Jehovah thy God
6 chasteneth thee; and thou shalt keep the commandments of Jehovah thy God, to walk in his ways, and to fear him.
7 For Jehovah thy God bringeth thee into a good land, a land of waterbrooks, of springs, and of deep waters, that gush forth in
8 the valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a
9 land of olive-trees and honey; a land wherein thou shalt eat bread without scarceness, where thou shalt lack nothing; a land whose stones are iron, and out of whose mountains thou wilt dig copper.[x]
10 And thou shalt eat and be filled, and shalt bless Jehovah thy God for the good land which he hath
11 given thee. Beware that thou forget not Jehovah thy God, in not keeping his commandments, and his ordinances, and his statutes, which I command thee this day;
12 lest when thou hast eaten and art full, and hast built and inhabited
13 fine[y] houses, and thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that
14 thou hast is multiplied, then thy heart be lifted up, and thou forget Jehovah thy God, who brought thee forth out of the land of Egypt,
15 out of the house of bondage; who led thee through the great and terrible wilderness, [a wilderness of] fiery serpents, and scorpions, and drought, where there is no water; who brought thee forth
16 water out of the rock of flint; who fed thee in the wilderness with manna, which thy fathers knew not, that he might humble thee, and that he might prove thee, to do thee good at thy latter end;—
17 and thou say in thy heart, My power and the might of my hand
18 has procured me this wealth. But thou shalt remember Jehovah thy

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[w] *El.* [x] The word often rendered 'brass.' [y] Or 'good.'

God, that it is he who giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this
19 day. And it shall be, if thou do at all forget Jehovah thy God, and go after other gods, and serve them, and bow down to them, I testify against you this day that
20 ye shall utterly perish. As the nations which Jehovah is causing to perish before you, so shall ye perish; because ye would not hearken unto the voice of Jehovah your God.

9 Hear, Israel! Thou art to pass over the Jordan this day, to enter in to possess nations greater and mightier than thou, cities great
2 and walled up to heaven, a people great and tall, the sons of the Anakim, whom thou knowest, and of whom thou hast heard [say], Who can stand before the sons of
3 Anak! Know then this day, that Jehovah thy God is he that goeth over before thee, a consuming fire; he will destroy them, and he will cast them down before thee, and thou shalt dispossess them and cause them to perish quickly, as Jehovah hath said unto thee.
4 Thou shalt not say in thy heart, when Jehovah thy God thrusteth them out from before thee, saying, For my righteousness Jehovah hath brought me in to possess this land; but for the wickedness of these nations doth Jehovah dispossess them from before thee.
5 Not for thy righteousness, or for the uprightness of thy heart, dost thou enter in to possess their land, but for the wickedness of these nations doth Jehovah thy God dispossess them from before thee, and that he may perform the word which Jehovah swore unto thy fathers, to Abraham, to Isaac, and
6 to Jacob. Know therefore that Jehovah thy God doth not give thee this good land to possess it for thy righteousness; for thou art a stiffnecked people.
7 Remember, forget not, how thou provokedst Jehovah thy God to wrath in the wilderness. From the day that thou didst depart out of the land of Egypt, until ye came to this place, ye have been rebellious against Jehovah.
8 And at Horeb ye provoked Jehovah to wrath, and Jehovah was angry with you, to destroy you,
9 when I went up the mountain to receive the tables of stone, the tables of the covenant which Jehovah made with you, and I abode in the mountain forty days and forty nights,—I ate no bread and
10 drank no water,—and Jehovah delivered to me the two tables of stone written with the finger of God; and on them [was written] according to all the words which Jehovah spoke with you on the mountain from the midst of the fire on the day of the assembly.[z]
11 And it came to pass at the end of forty days and forty nights, that Jehovah gave me the two tables of stone, the tables of the cove-
12 nant. And Jehovah said unto me, Arise, go down quickly from hence; for thy people which thou hast brought forth out of Egypt have corrupted themselves;[a] they have quickly turned aside from the way which I commanded them: they have made for themselves a molten
13 image. And Jehovah spoke unto me, saying, I have seen this people, and behold, it is a stiffnecked
14 people. Let me alone, that I may destroy them, and blot out their name from under heaven; and I will make of thee a nation mightier
15 and greater than they. And I turned and came down from the mountain, and the mountain burned with fire; and the two tables of the covenant were in[b]
16 my two hands. And I saw, and behold, ye had sinned against Jehovah your God; ye had made for yourselves a molten calf; ye had quickly turned aside from the way which Jehovah had com-
17 manded you. And I seized the two tables, and cast them out of my two hands, and broke them before your eyes.
18 And I fell down before Jehovah, as at the first, forty days and forty nights,—I ate no bread and drank no water,—because of all your sin which ye had sinned, in doing what is evil in the eyes of Jehovah, to
19 provoke him to anger. For I was afraid of the anger and fury wherewith Jehovah was wroth against you to destroy you. And Jehovah listened unto me also at that time.
20 And with Aaron Jehovah was very angry to destroy him; and I prayed for Aaron also at the same
21 time. And I took your sin, the calf which ye had made, and burned it with fire, and crushed it, and ground it very small, until it be-

[z] Elsewhere 'congregation.'
[a] Or 'are acting corruptly,' but it is the Piel.
[b] Or 'on.'

came fine dust; and I cast the dust thereof into the brook that flowed down from the mountain.
22 And at Taberah, and at Massah, and at Kibroth-hattaavah, ye pro-
23 voked Jehovah to wrath. And when Jehovah sent you from Kadesh-barnea, saying, Go up and take possession of the land which I have given you, ye rebelled against the word [c] of Jehovah your God, and ye believed him not, nor
24 hearkened to his voice. Ye have been rebellious against Jehovah from the day that I knew you.
25 So I fell down before Jehovah the forty days and forty nights, as I fell down; for Jehovah had
26 said he would destroy you. I prayed therefore to Jehovah, and said, Lord [d] Jehovah, destroy not thy people and thine inheritance, which thou hast redeemed through thy greatness, which thou hast brought forth out of Egypt with
27 a powerful hand. Remember thy servants Abraham, Isaac, and Jacob; look not at the stubbornness of this people, nor at their
28 wickedness, nor at their sin; lest the land whence thou broughtest us out say, Because Jehovah was not able to bring them into the land which he had promised them, and because he hated them, he hath brought them out to kill
29 them in the wilderness. They are indeed thy people and thine inheritance, which thou broughtest out with thy great power and with thy stretched-out arm.

10 At that time Jehovah said unto me, Hew for thyself two tables of stone like the first, and come up unto me into the mountain, and make thee an ark of
2 wood; and I will write on the tables the words that were on the first tables which thou didst break, and thou shalt lay them in the ark.
3 And I made an ark of acacia-wood, and hewed two tables of stone like the first, and went up the mountain with the two tables
4 in my hand. And he wrote on the tables, as the first writing, the ten words which Jehovah spoke unto you on the mountain, from the midst of the fire, on the day of the assembly, [e] and Jehovah gave
5 them unto me. And I turned and came down from the mountain, and put the tables in the ark which I had made;—and they are there,
6 as Jehovah commanded me. (And the children of Israel took their journey from Beeroth-Bene-Jaakan to Moserah: there Aaron died, and there he was buried; and Eleazar his son exercised the
7 priesthood in his stead. From thence they journeyed unto Gudgodah; and from Gudgodah to Jotbathah, a land of water-brooks.)
8 At that time Jehovah separated the tribe of Levi, to bear the ark of the covenant of Jehovah, to stand before Jehovah to do service unto him, and to bless in his name,
9 unto this day. Therefore Levi has no portion nor inheritance with his brethren; Jehovah is his inheritance, according as Jehovah thy God told him.
10 But I stood upon the mountain according to the former days, forty days and forty nights; and Jehovah listened unto me also at that time: Jehovah would not
11 destroy thee. And Jehovah said unto me, Rise up, take thy journey before the people, that they may enter in and possess the land, which I swore unto their fathers to give unto them.
12 And now, Israel, what doth Jehovah thy God require of thee, but to fear Jehovah thy God, to walk in all his ways, and to love him, and to serve Jehovah thy God with all thy heart and with all thy
13 soul, to keep the commandments of Jehovah, and his statutes, which I command thee this day,
14 for thy good? Behold, the heaven and the heaven of heavens belong to Jehovah thy God; the earth
15 and all that is therein. Only, Jehovah took pleasure in thy fathers, to love them, and he chose their seed after them, [even] you, out of all the peoples, as it is this day.
16 Circumcise then the foreskin of your heart, and stiffen your neck
17 no more. For Jehovah your God is the God of gods, and the Lord of lords, the great God, [f] the mighty and the terrible, who re-
18 gardeth not persons, nor taketh reward; who executeth the judgment of the fatherless and the widow, and loveth the stranger, to
19 give him food and clothing. And ye shall love the stranger; for ye have been strangers in the land of
20 Egypt. Thou shalt fear Jehovah thy God; him thou shalt serve, and unto him shalt thou cleave,
21 and swear by his name. He is thy praise, and he is thy God, who hath done for thee these great and terrible things, which thine eyes

[c] Lit. 'mouth.' [d] Heb. Adonai; as iii. 24. [e] Elsewhere 'congregation.' [f] *El.*

22 have seen. With seventy souls thy fathers went down into Egypt; and now Jehovah thy God hath made thee as the stars of heaven for multitude.

11 Thou shalt love then Jehovah thy God, and keep his charge, and his statutes, and his ordinances, and his commandments
2 continually.[g] And know ye this day . . .; for [I speak] not with your children who have not known, and who have not seen the chastisement of Jehovah your God,[h] his greatness, his powerful hand,
3 and his stretched-out arm, and his signs and his acts which he did in the midst of Egypt unto Pharaoh the king of Egypt, and unto all his
4 land; and what he did unto the army of Egypt, unto their horses, and unto their chariots, over which he made the water of the Red sea flow as they pursued after you, and Jehovah destroyed them unto this
5 day;—and what he did unto you in the wilderness, until ye came
6 to this place; and what he did unto Dathan and Abiram, the sons of Eliab, the son of Reuben,—how the earth opened its mouth, and swallowed them up, with their households, and their tents, and all the living substance that belonged to them,[i] in the midst of
7 all Israel. For your eyes have seen all the great work of Jehovah
8 which he hath done. Keep then all the commandment which I command you this day, that ye may be strong, and enter in and possess the land, whither ye pass
9 over to possess it; and that ye may prolong your days in the land which Jehovah swore unto your fathers to give unto them and unto their seed, a land flowing with milk and honey.
10 For the land, whither thou enterest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed, and wateredst it with thy
11 foot, as a garden of herbs; but the land, whereunto ye are passing over to possess it, is a land of mountains and valleys, which drinketh water of the rain of hea-
12 ven, a land which Jehovah thy God careth for; the eyes of Jehovah thy God are constantly upon it, from the beginning of the year even unto the end of the year.
13 And it shall come to pass, if ye hearken diligently unto my commandments which I command you this day, to love Jehovah your God, and to serve him with all your heart and with all your soul,
14 that I will give rain to your land in its season, the early rain and the latter rain; and thou shalt gather in thy corn, and thy new
15 wine, and thine oil; and I will give grass in thy field for thy cattle: and thou shalt eat and be full.
16 Take heed to yourselves, that your heart be not deceived, and ye turn aside and serve other gods,
17 and bow down to them, and Jehovah's wrath kindle against you, and he shut up the heavens, that there be no rain, and that the ground yield not its produce, and ye perish quickly from off the good land which Jehovah is giving you.
18 And ye shall lay up these my words in your heart and in your soul, and bind them for a sign upon your hand, and they shall be for
19 frontlets between your eyes. And ye shall teach them unto your children, speaking of them when thou sittest in thy house, and when thou goest on the way, and when thou liest down, and when thou risest
20 up; and write them upon the posts of thy house, and upon thy
21 gates; that your days may be multiplied, and the days of your children, in the land which Jehovah swore unto your fathers to give them, as the days of the heavens [which are] above the earth.
22 For if ye diligently keep all this commandment which I command you [this day[j]] to do it, to love Jehovah your God, to walk in all his ways, and to cleave unto him,
23 then will Jehovah dispossess all these nations from before you, and ye shall take possession of nations greater and mightier than your-
24 selves. Every place whereon the sole of your foot shall tread shall be yours; from the wilderness and Lebanon, from the river, the river Euphrates, even unto the hinder[k]
25 sea shall your border be. No man shall be able to stand before you: the fear of you and the dread of you will Jehovah your God lay upon all the land that ye shall tread upon, as he hath said unto
26 you. See, I set before you this
27 day a blessing and a curse: a

[g] Lit. 'all the days.' [h] Or 'know ye this day (for [I speak] not with your . . . . your God) his greatness,' &c. [i] Lit. 'was at their feet.' [j] היום, represented in the LXX and other ancient versions, has good MS. authority, though in none of the chief editions. [k] Or 'western,' i.e., the Mediterranean; and so in xxxiv. 2.

blessing, if ye obey the commandments of Jehovah your God, which
28 I command you this day; and a curse, if ye will not obey the commandments of Jehovah your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known.
29 And it shall come to pass, when Jehovah thy God hath brought thee into the land whither thou enterest in to possess it, that thou shalt put the blessing upon mount Gerizim, and the curse upon mount
30 Ebal. Are they not on the other side of the Jordan, beyond the way toward the going down of the sun, in the land of [l] the Canaanites that dwell on the plain opposite to Gilgal, beside the oaks of Moreh?
31 For ye pass over the Jordan to enter in to possess the land which Jehovah your God giveth you, and ye shall take possession of it, and dwell therein.
32 And ye shall take heed to do all the statutes and ordinances which I set before you this day.

12 These are the statutes and ordinances, which ye shall take heed to do in the land, which Jehovah the God of thy fathers is giving thee to possess it, all the days
2 that ye live upon the earth. Ye shall utterly destroy all the places wherein the nations which ye shall dispossess have served their gods, upon the high mountains, and upon the hills, and under every
3 green tree; and ye shall break down their altars, and shatter their statues, and burn their asherahs [m] with fire; and ye shall hew down the graven images of their gods, and ye shall destroy the names of them out of that place.
4 Ye shall not do so unto Jehovah
5 your God; but unto the place which Jehovah your God will choose out of all your tribes to set his name there, his habitation shall ye seek, and thither thou shalt
6 come; and thither ye shall bring your burnt-offerings and your sacrifices, and your tithes, and the heave-offering of your hand, and your vows, and your voluntary-offerings, and the firstlings of your
7 kine and of your sheep; and ye shall eat there before Jehovah your God, and ye shall rejoice, ye and your households, in all the business of your hand, wherein [n] Jehovah thy God hath blessed
8 thee. Ye shall not do after all that we do here this day, each one whatever is right in his own eyes.
9 For ye are not as yet come to the rest and to the inheritance which Jehovah thy God giveth thee.
10 But when ye have gone over the Jordan, and dwell in the land which Jehovah your God causeth you to inherit, and when he hath given you rest from all your enemies round about, and ye dwell in
11 safety, then there shall be a place which Jehovah your God will choose to cause his name to dwell there; thither shall ye bring all that I command you: your burnt-offerings, and your sacrifices, your tithes, and the heave-offering of your hand, and all your choice vows which ye shall vow to Jeho-
12 vah. And ye shall rejoice before Jehovah your God, ye, and your sons, and your daughters, and your bondmen, and your handmaids, and the Levite that is within your gates; for he hath no portion nor inheritance with you.
13 Take heed to thyself that thou offer [o] not thy burnt-offerings in
14 every place that thou seest; but in the place which Jehovah will choose in one of thy tribes, there thou shalt offer [o] thy burnt-offerings, and there thou shalt do all
15 that I command thee. Nevertheless, according to all the desire of thy soul thou mayest slay [p] and eat flesh in all thy gates, according to the blessing of Jehovah thy God which he hath given thee: the unclean and the clean may eat thereof, as of the gazelle, and the
16 hart. Only, ye shall not eat the blood; ye shall pour it upon the earth as water.
17 Thou mayest not eat within thy gates the tithe of thy corn, or of thy new wine, or of thine oil, or the firstlings of thy kine or of thy sheep, nor any of thy vows which thou vowest, nor thy voluntary-offerings, nor the heave-offering of
18 thy hand; but before Jehovah thy God shalt thou eat them in the place which Jehovah thy God will choose, thou and thy son, and thy daughter, and thy bondman, and thy handmaid, and the Levite that is within thy gates; and thou shalt rejoice before Jehovah thy God in all the business of thy
19 hand. Take heed to thyself that

[l] Or 'beyond the way toward the going down of the sun which crosses the land of.' [m] See on Exo. xxxiv. 13. [n] Or 'because.' But see Maurer *in loco*. [o] See on Lev. xiv. 20. [p] Or 'sacrifice:' it is the word employed for it, as xv. 21, xviii. 3.

thou forsake not the Levite all the
days thou shalt be in thy land.
20 When Jehovah thy God shall
enlarge thy border, as he promised
thee, and thou say, I will eat flesh,
because thy soul longeth to eat
flesh, thou mayest eat flesh, accord-
ing to all the desire of thy soul.
21 If the place which Jehovah thy
God will choose to set his name
there be too far from thee, then
thou shalt slay[q] of thy kine and
of thy sheep which Jehovah hath
given thee, as I have commanded
thee, and thou shalt eat in thy
gates according to all the desire
22 of thy soul. Even as the gazelle
and the hart is eaten, so thou shalt
eat them: the unclean and the
23 clean alike may eat of them. Only,
be sure that thou eat not the
blood; for the blood is the life,[r]
and thou mayest not eat the life
24 with the flesh; thou shalt not
eat it; thou shalt pour it upon the
25 earth as water: thou shalt not eat
it; that it may go well with thee,
and with thy children after thee,
when thou shalt do what is right
26 in the eyes of Jehovah. But thy
hallowed things which thou hast,
and what thou hast vowed, thou
shalt take, and come to the place
27 which Jehovah will choose; and
thou shalt offer[s] thy burnt-offer-
ings, the flesh and the blood, upon
the altar of Jehovah thy God; and
the blood of thy sacrifices shall be
poured out upon the altar of Jeho-
vah thy God, and the flesh shalt
28 thou eat. Take heed to hear[t] all
these words which I command
thee, that it may be well with thee,
and with thy children after thee
for ever, when thou doest what is
good and right in the eyes of Jeho-
vah thy God.
29 When Jehovah thy God cutteth
off from before thee the nations
whither thou goest, to take posses-
sion of them, and thou hast dis-
possessed them, and dwellest in
30 their land, take heed to thyself
that thou be not ensnared [to
follow] after them, after that they
are destroyed from before thee;
and that thou inquire not after
their gods, saying, How did these
nations serve their gods? even so
31 will I do likewise. Thou shalt not
do so to Jehovah thy God; for
every [thing that is] abomination
to Jehovah, which he hateth, have
they done unto their gods; for
even their sons and their daughters
32 have they burned in the fire to
their gods. Everything that I
command you, ye shall take heed
to do it; thou shalt not add there-
to, nor take from it.

13 If there arise among you a
prophet, or one that dreameth
dreams, and he give thee a sign or
2 a wonder, and the sign or the
wonder come to pass that he told
unto thee, when he said, Let us go
after other gods, whom thou hast
not known, and let us serve them,
3 —thou shalt not hearken unto the
words of that prophet, or that
dreamer of dreams; for Jehovah
your God proveth you, to know
whether ye love Jehovah your
God with all your heart and with
4 all your soul. Ye shall walk after
Jehovah your God, and ye shall
fear him, and his commandments
shall ye keep, and his voice shall
ye hear; and ye shall serve him,
5 and unto him shall ye cleave. And
that prophet, or that dreamer of
dreams, shall be put to death; for
he hath spoken revolt against Je-
hovah your God who brought you
out of the land of Egypt, and re-
deemed you out of the house of
bondage,—to draw[u] thee out of the
way that Jehovah thy God com-
manded thee to walk in; and thou
shalt put evil away from thy midst.
6 If thy brother, the son of thy
mother, or thy son, or thy daugh-
ter, or the wife of thy bosom, or
thy friend, who is to thee as thy
soul, entice thee secretly, saying,
Let us go and serve other gods
(whom thou hast not known, thou,
7 nor thy fathers; of the gods of
the peoples which are round about
you, near unto thee, or far from
thee, from one end of the earth
even unto the other end of the
8 earth), thou shalt not consent unto
him, nor hearken unto him; nei-
ther shall thine eye spare him,
neither shalt thou pity him, neither
9 shalt thou screen him, but thou
shalt in any case kill him: thy
hand shall be the first against him
to put him to death, and after-
wards the hands of all the people;
10 and thou shalt stone him with
stones, that he die; for he hath
sought to draw thee away from
Jehovah thy God who brought
thee out of the land of Egypt, out
11 of the house of bondage; and all
Israel shall hear, and fear, and
shall do no more any such wicked
thing as this in thy midst.

[q] Or 'sacrifice:' it is the word employed for it, as xv. 21, xviii. 3. [r] Or 'soul;' see on Lev. xvii. 11. [s] עשׂה 'do.' [t] Or 'Keep and hear.' [u] Or 'thrust.'

12 If in[v] one of thy cities, which
Jehovah thy God hath given thee
to dwell there, thou hearest, say-
13 ing, There are men, children of
Belial,[w] gone out from among you,
and they have drawn away the
inhabitants of their city, saying,
Let us go and serve other gods,
14 whom ye have not known; then
shalt thou inquire, and make
search, and ask diligently; and
if it be[x] truth, [and] the thing be
certain, that this abomination
hath happened in the midst of
15 thee, thou shalt surely smite the
inhabitants of that city with the
edge of the sword, devoting it to
destruction, and all that is therein,
and the cattle thereof, with the
16 edge of the sword. And all the
spoil of it shalt thou gather into
the midst of the open place thereof,
and shalt burn the city with fire,
and all the spoil thereof, wholly to
Jehovah thy God; and it shall be
a heap for ever; it shall not be
17 built again. And thou shalt not
let anything cleave to thy hand
of the devoted thing; that Jeho-
vah may turn from the fierceness
of his anger, and shew thee mercy,
and have compassion upon thee,
and multiply thee, as he hath
18 sworn unto thy fathers; when thou
hearkenest to the voice of Jehovah
thy God, to keep all his command-
ments which I command thee this
day, that thou mayest do what is
right in the eyes of Jehovah thy
God.

14 Ye are sons of Jehovah your
God: ye shall not cut your-
selves, nor make any baldness be-
tween your eyes for a dead person.
2 For thou art a holy people unto
Jehovah thy God, and thee hath
Jehovah chosen for a people of
possession unto himself, out of all
the peoples that are upon the face
of the earth.
3 Thou shalt not eat any abomin-
4 able thing. These are the beasts
which ye shall eat: the ox, the
5 sheep, and the goat; the hart, and
the gazelle, and the stag, and the
wild goat, and the dishon,[y] and
6 the oryx,[y] and the wild sheep. And
every beast that hath cloven hoofs,
and the feet quite split open into
double hoofs, [and] which cheweth
the cud, among the beasts, that ye
7 shall eat. Only these ye shall not
eat of those that chew the cud, or
of those with hoofs cloven and
split open: the camel, and the
hare, and the rock-badger; for
they chew the cud, but have not
cloven hoofs—they shall be un-
8 clean unto you; and the swine,
for it hath cloven hoofs, yet chew-
eth not the cud—it shall be unclean
unto you. Of their flesh shall ye
not eat, and their carcase shall ye
not touch.
9 These shall ye eat of all that are
in the waters: whatsoever hath
10 fins and scales shall ye eat; but
whatsoever hath not fins and
scales ye shall not eat: it shall be
unclean unto you.
11 All clean birds shall ye eat.
12 But these are they of which ye
shall not eat: the eagle,[z] and the
13 ossifrage, and the sea-eagle, and the
falcon, and the kite, and the black
14 kite after its kind; and every
15 raven after its kind; and the
female ostrich, and the male os-
trich, and the seagull, and the
16 hawk after its kind; the owl, and
17 the ibis and the swan,[a] and the
pelican, and the carrion vulture,
18 and the gannet, and the stork, and
the heron after its kind, and the
19 hoopoe, and the bat. And every
winged crawling thing shall be un-
clean unto you; they shall not be
20 eaten. All clean fowls shall ye eat.
21 Ye shall eat of no carcase; thou
shalt give it unto the stranger that
is within thy gates, that he may
eat it, or sell it unto a foreigner;
for thou art a holy people to Jeho-
vah thy God. Thou shalt not boil
a kid in its mother's milk.
22 Thou shalt truly tithe all the
increase of thy seed, the produce
23 of the field, year by year. And
thou shalt eat before Jehovah thy
God, in the place which he will
choose to cause his name to dwell
there, the tithe of thy corn, of thy
new wine, and of thine oil, and the
firstlings of thy herds and of thy
flocks; that thou mayest learn to
fear Jehovah thy God continually.[b]
24 And if the way be too long for
thee, so that thou art not able to
carry it, because the place is too
far from thee, which Jehovah thy
God will choose to set his name
there, when Jehovah thy God
25 blesseth thee; then shalt thou
give it for money, and bind the
money together in thy hand, and
go to the place which Jehovah thy
26 God will choose, and thou shalt
give the money for whatever thy

[v] Or 'of.' [w] Meaning 'worthlessness:' so always. [x] Lit. 'behold, it is;' and so xvii. 4; cf. xix. 18. [y] A kind of antelope. [z] Or 'lammergeier;' and so in Lev. xi. 13. [a] See on Lev. xi. 18. [b] Lit. 'all the days.'

soul desireth, for oxen, or for sheep, or for wine, or for strong drink, or for whatever thy soul asketh of thee; and thou shalt eat there before Jehovah thy God, and thou shalt rejoice, thou, and
27 thy house. And thou shalt not forsake the Levite that is within thy gates; for he hath no portion nor inheritance with thee.
28 At the end of three years thou shalt bring forth all the tithe of thine increase the same year, and shalt lay it up within thy gates;
29 and the Levite—for he hath no portion nor inheritance with thee—and the stranger,[c] and the fatherless, and the widow, that are within thy gates, shall come, and shall eat and be satisfied; that Jehovah thy God may bless thee in all the work of thy hand which thou doest.

15 At the end of seven years thou shalt make a release, 2 and this is the manner of the release: Every creditor shall relax his hand from the loan which he hath lent unto his neighbour; he shall not demand it of his neighbour, or of his brother; for a release to Jeho-
3 vah hath been proclaimed. Of the foreigner thou mayest demand it; but what is thine with thy brother
4 thy hand shall release; save when[d] there shall be no one in need among you; for Jehovah will greatly bless thee in the land that Jehovah thy God giveth thee for
5 an inheritance to possess it, if thou only diligently hearken unto the voice of Jehovah thy God, to take heed to do all this commandment which I command thee this day.
6 For Jehovah thy God will bless thee, as he promised thee; and thou shalt lend on pledge to many nations, but thou shalt not borrow;[e] and thou shalt rule over many nations, but they shall not rule over thee.
7 If there be amongst you a poor man, any one of thy brethren in one of thy gates, in thy land which Jehovah thy God giveth thee, thou shalt not harden thy heart, nor shut thy hand from thy brother in
8 need; but thou shalt open thy hand bountifully unto him, and shalt certainly lend him on pledge what is sufficient for his need, [in
9 that] which he lacketh. Beware that there be not a wicked thought[f] in thy heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry against thee to Jehovah, and it be
10 sin in[g] thee. Thou shalt bountifully give unto him, and thy heart shall not be evil-disposed[h] when thou givest unto him; because for this thing Jehovah thy God will bless thee in all thy works, and in
11 all the business of thy hand. For the needy shall never cease from within the land; therefore I command thee, saying, Thou shalt open thy hand bountifully unto thy brother, to thy poor[i] and to thy needy, in thy land.
12 If thy brother, a Hebrew man, or a Hebrew woman, have been sold unto thee, he shall serve thee six years, and in the seventh year thou shalt let him go free from
13 thee. And when thou sendest him out free from thee, thou shalt not
14 let him go away empty; thou shalt certainly furnish[j] him from thy sheep, and out of thy floor, and out of thy winepress: of what Jehovah thy God hath blessed thee with shalt thou give unto
15 him. And thou shalt remember that thou wast a bondman in the land of Egypt, and that Jehovah thy God redeemed thee; therefore I command thee this thing to-day.
16 And it shall be, if he say unto thee, I will not go away from thee,—because he loveth thee and thy house, because he is well with thee,
17 —then thou shalt take an awl, and thrust it through his ear and into the door; and he shall be thy bondman for ever. And also unto thy handmaid thou shalt do
18 likewise. Let it not seem hard unto thee, when thou sendest him away free from thee; for double the worth of a hired servant hath he been to thee, [in] serving thee six years; and Jehovah thy God will bless thee in all that thou doest.
19 Every firstling that is born among thy kine and among thy sheep that is a male, thou shalt hallow to Jehovah thy God: thou shalt do no work with the firstling
20 of thy sheep. Thou shalt eat it before Jehovah thy God, year by year, in the place which Jehovah will choose, thou and thy house-
21 hold. But if there be a defect therein, [if it be] lame, or blind,

[c] Or 'sojourner.' [d] Or 'only that.' [e] Lit. 'thou shalt give no pledge.' [f] Lit. 'a thing of Belial.' [g] Or 'on;' and so in xxiv. 15. [h] Or 'grieved.' [i] Or 'afflicted.' [j] Strictly, 'adorn,' as with a necklace.

[or have] any evil defect, thou shalt not sacrifice [k] it to Jehovah
22 thy God. In thy gates shalt thou eat it; the unclean and the clean [shall eat it] alike, as the gazelle
23 and as the hart. Only thou shalt not eat the blood thereof: thou shalt pour it upon the earth as water.

16 Keep the month of Abib, and celebrate the passover to Jehovah thy God; for in the month of Abib Jehovah thy God brought thee forth out of Egypt by night.
2 And thou shalt sacrifice the passover to Jehovah thy God, of the flock and of the herd, in the place which Jehovah will choose to cause his name to dwell there.
3 Thou shalt eat no leavened bread along with it; seven days shalt thou eat unleavened bread with it, bread of affliction; for thou camest forth out of the land of Egypt in haste,—that thou mayest remember the day when thou camest forth out of the land of Egypt, all
4 the days of thy life. And there shall be no leaven seen with thee in all thy borders seven days; neither shall any of the flesh, which thou sacrificedst at even on the first day, be left over night
5 until the morning.—Thou mayest not sacrifice the passover in one of thy gates, which Jehovah thy
6 God giveth thee; but at the place that Jehovah thy God will choose, to cause his name to dwell in, there thou shalt sacrifice the passover at even, at the going down of the sun, at the time that thou camest forth
7 out of Egypt. And thou shalt cook and eat it at the place which Jehovah thy God will choose; and in the morning shalt thou turn and
8 go unto thy tents. Six days thou shalt eat unleavened bread, and on the seventh day is a solemn assembly to Jehovah thy God; thou shalt do no work.
9 Seven weeks shalt thou count: from the beginning of putting the sickle into the corn shalt thou
10 begin to count seven weeks. And thou shalt hold the feast of weeks to Jehovah thy God with a tribute of a voluntary-offering of thy hand, which thou shalt give, according as Jehovah thy God hath blessed
11 thee; and thou shalt rejoice before Jehovah thy God, thou, and thy son, and thy daughter, and thy bondman, and thy handmaid, and the Levite that is in thy gates, and the stranger, and the fatherless, and the widow that are in thy midst in the place that Jehovah thy God will choose to cause his
12 name to dwell there. And thou shalt remember that thou wast a bondman in Egypt, and thou shalt keep and do these statutes.
13 The feast of tabernacles [l] shalt thou hold seven days, when thou hast gathered in [the produce] of thy floor and of thy winepress.
14 And thou shalt rejoice in thy feast, thou, and thy son, and thy daughter, and thy bondman, and thy handmaid, and the Levite, and the stranger, and the fatherless, and the widow, that are in thy
15 gates. Seven days shalt thou hold a feast to Jehovah thy God in the place which Jehovah will choose; for Jehovah thy God will bless thee in all thy produce, and in all the work of thy hands, and thou shalt be wholly joyful.
16 Three times in the year shall all thy males appear before Jehovah thy God in the place which he will choose, at the feast of unleavened bread, and at the feast of weeks, and at the feast of tabernacles; and they shall not appear before
17 Jehovah empty: each [shall give] according to that which is in his power to give, according to the blessing of Jehovah thy God which he hath given thee.
18 Judges and officers [m] shalt thou make thee in all thy gates, which Jehovah thy God giveth thee, throughout thy tribes, that they may judge the people with just
19 judgment. Thou shalt not wrest judgment; thou shalt not respect persons, neither take a bribe; for the bribe blindeth the eyes of the wise, and perverteth the words of
20 the righteous. Perfect [n] justice shalt thou follow, that thou mayest live, and possess the land that Jehovah thy God giveth thee.
21 Thou shalt not plant thyself an asherah [o] of any wood near unto
22 the altar of Jehovah thy God, which thou shalt make thee. Neither shalt thou set thee up a statue, which Jehovah thy God hateth.

17 Thou shalt not sacrifice to Jehovah thy God an ox or sheep [p] wherein is a defect, or anything bad; for it is an abomination to Jehovah thy God.
2 If there be found in thy midst in any of thy gates which Jehovah thy God giveth thee, man or woman, that doeth what is evil in the

[k] See xii. 15. [l] Lit. 'booths,' as Lev. xxiii., etc. [m] See on i. 15. [n] Lit. 'justice, justice.' [o] See on Ex. xxxiv. 13. [p] Or 'goat.'

sight of Jehovah thy God, in trans-
3 gressing his covenant, and goeth
and serveth other gods, and bow-
eth down to them, either to the
sun or to the moon, or to the whole
host of heaven, which I have not
4 commanded; and it be told thee,
and thou hearest of it; then thou
shalt make thorough inquiry, and
if it be truth [and] the thing be
certain, that this abomination
5 hath been wrought in Israel, thou
shalt bring forth that man or that
woman, who committed that
wicked thing, unto thy gates, the
man or the woman, and shalt stone
them with stones, that they die.
6 At the mouth of two witnesses, or
three witnesses, shall he that is
to die be put to death: he shall
not be put to death at the mouth
7 of one witness. The hands of the
witnesses shall be first upon him to
put him to death, and afterwards
the hands of all the people; and
thou shalt put evil away from thy
midst.

8 If there arise a matter too hard
for thee in judgment, between
blood and blood, between cause
and cause, and between stroke and
stroke, matters of controversy
within thy gates, then shalt thou
arise, and go up to the place which
9 Jehovah thy God will choose. And
thou shalt come unto the priests,
the Levites, and unto the judge
that shall be in those days, and
inquire; and they shall declare
unto thee the sentence of judg-
10 ment; and thou shalt do accord-
ing to the tenor of the word,
which they of that place which
Jehovah will choose shall declare
unto thee; and thou shalt take
heed to do according to all that
11 they instruct thee: according to
the sentence of the law which they
shall declare unto thee, and accord-
ing to the judgment which they
shall tell thee, thou shalt do: thou
shalt not decline from the word
which they shall declare unto thee,
12 to the right hand, or the left. And
the man that shall act presump-
tuously, and not hearken unto the
priest that standeth to serve there
before Jehovah thy God, or unto
the judge, that man shall die; and
thou shalt put away evil from
13 Israel. And all the people shall
hear, and fear, and no more act
presumptuously.

14 When thou comest unto the land
which Jehovah thy God giveth
thee, and shalt possess it, and
shalt dwell therein, and shalt say,
I will set a king over me, like all
the nations that are about me;
15 thou shalt only set him king over
thee whom Jehovah thy God will
choose: from among thy brethren
shalt thou set a king over thee;
thou mayest not set a foreigner
over thee, who is not thy brother.
16 Only he shall not multiply horses
to himself, nor lead back the peo-
ple to Egypt, to multiply horses;
for Jehovah hath said unto you,
Ye shall not return again any more
17 that way. Neither shall he multi-
ply wives to himself, that his
heart turn not away; neither shall
he greatly multiply to himself sil-
18 ver and gold. And it shall be,
when he sitteth upon the throne
of his kingdom, that he shall write
for himself a copy of this law in a
book out of that which is before
19 the priests, the Levites; and it
shall be with him, and he shall
read therein all the days of his life;
that he may learn to fear Jehovah
his God, to keep all the words of
this law and these statutes, to do
20 them; that his heart be not lifted
up above his brethren, and that
he turn not aside from the com-
mandment, to the right hand, or
to the left; that he may prolong
his days in his kingdom, he, and
his sons, in the midst of Israel.

18 The priests, the Levites, [and]
the whole tribe of Levi, shall
have no portion nor inheritance
with Israel: Jehovah's offerings by
fire, and his inheritance shall they
2 eat, but they shall have no inherit-
ance among their brethren: Jeho-
vah, he is their inheritance, as he
hath said unto them.

3 And this shall be the priest's due
from the people, from them that
sacrifice a sacrifice, whether ox, or
sheep:[q] they shall give unto the
priest the shoulder, and the jaw-
4 bones, and the maw. The first-
fruits [also] of thy corn, of thy
new wine, and of thine oil, and the
firstfruits of the shearing of thy
5 sheep, shalt thou give him; for
Jehovah thy God hath chosen him
out of all thy tribes, that he may
stand to serve in the name of Jeho-
vah, he and his sons continually.[r]

6 And if the Levite shall come
from one of thy gates out of all
Israel, where he sojourneth, and
shall come according to all the
desire of his soul unto the place
7 which Jehovah will choose, and
shall serve in the name of Jehovah

[q] Or 'goat.' [r] Lit. 'all the days;' so xix. 9.

his God, as all his brethren the Levites that stand there before
8 Jehovah,—they shall have like portions to eat, besides that which he hath sold of his patrimony.
9 When thou art come into the land which Jehovah thy God giveth thee, thou shalt not learn to do according to the abominations of
10 those nations. There shall not be found among you he that maketh his son or his daughter to pass through the fire, that useth divination, that useth auguries, or an
11 enchanter, or a sorcerer, or a charmer, or one that inquireth of a spirit of Python,[s] or a soothsayer, or one that consulteth the dead.
12 For every one that doeth these things is an abomination to Jehovah, and because of these abominations Jehovah thy God doth dispossess them from before thee.
13 Thou shalt be perfect with Jeho-
14 vah thy God. For these nations, which thou shalt dispossess, hearkened unto those that use auguries, and that use divination; but as for thee, Jehovah thy God hath not suffered thee [to do] so.
15 Jehovah thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him shall ye hark-
16 en; according to all that thou desiredst of Jehovah thy God at Horeb on the day of the assembly,[t] saying, Let me not hear again the voice of Jehovah my God, neither let me see this great fire any more,
17 that I die not. And Jehovah said
18 unto me, They have well spoken that which they have spoken. A prophet will I raise up unto them from among their brethren, like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall com-
19 mand him. And it shall come to pass that the man who hearkeneth not unto my words which he shall speak in my name, I will require it
20 of him. But the prophet who shall presume to speak a word in my name that I have not commanded him to speak, or that shall speak in the name of other gods, that
21 prophet shall die. And if thou say in thy heart, How shall we know the word that Jehovah hath not
22 spoken? When a prophet speaketh in the name of Jehovah, and the thing followeth not, nor cometh to pass, that is the word which Jehovah hath not spoken; the prophet hath spoken it presumptuously: be not afraid of him.

19 When Jehovah thy God hath cut off the nations whose land Jehovah thy God giveth thee, and thou hast dispossessed them, and dwellest in their cities and in their
2 houses, thou shalt separate three cities for thyself in the midst of thy land, which Jehovah thy God
3 giveth thee to possess. Thou shalt prepare thee the way, and divide the territory of thy land, which Jehovah thy God giveth thee to inherit, into three parts, so that every slayer may flee thither.
4 And this is the case of the slayer who shall flee thither that he may live: he that smiteth his neighbour unwittingly, whom he hated
5 not previously; as when he goeth into the wood with his neighbour to hew wood, and his hand fetcheth a stroke with the axe to cut down the tree, and the iron slippeth from the handle, and lighteth upon his neighbour, that he die; such an one shall flee unto one of these
6 cities, and live; lest the avenger of blood pursue the manslayer, while his heart is hot, and overtake him, because the way is long, and smite him mortally; whereas he was not worthy of death,[v] since he hated him not previously.
7 Therefore I command thee, saying, Thou shalt separate three cities
8 for thyself. And if Jehovah thy God enlarge thy border, as he hath sworn unto thy fathers, and give thee all the land which he pro-
9 mised to give unto thy fathers (if thou keep all this commandment to do it, which I command thee this day, to love Jehovah thy God, and to walk in his ways continually), then shalt thou add three cities more for thyself to these
10 three, that innocent blood be not shed in the midst of thy land which Jehovah thy God giveth thee for an inheritance, and blood come not upon thee.
11 But if a man hate his neighbour, and lie in wait for him, and rise up against him, and smite him mortally that he die, and he flee into
12 one of these cities, then the elders of his city shall send and fetch him thence, and deliver him into the hand of the avenger of blood,
13 that he may die. Thine eye shall not spare him; and thou shalt put away innocent blood from Israel, that it may be well with thee.

[s] Or 'a necromancer.' [t] Elsewhere 'congregation.' [v] Lit. 'there was for him no judgment of death.'

14 Thou shalt not remove thy neighbour's landmark, which they of old time have fixed in thine inheritance, which thou shalt inherit in the land which Jehovah thy God giveth thee to possess.
15 One witness shall not rise up against a man for any iniquity, and for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall a matter be established.
16 If an unrighteous witness [w] rise up against any man to testify
17 against him of an offence; then both the men between whom the controversy is shall stand before Jehovah, before the priests and the judges that shall be in those
18 days; and the judges shall make thorough inquiry; and if the witness be [x] a false witness, and he have testified falsely against his
19 brother, then shall ye do unto him as he had thought to have done unto his brother; and thou shalt
20 put evil away from thy midst. And those that remain shall hear, and fear, and shall henceforth commit no more any such evil in thy midst.
21 And thine eye shall not spare: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

20 When thou goest out to war against thine enemies, and seest horses, and chariots, [and] a people more numerous than thou, thou shalt not fear them; for Jehovah thy God is with thee, who brought thee up out of the land of Egypt.
2 And it shall be, when ye approach unto the battle, that the priest shall draw near and speak unto
3 the people, and shall say unto them, Hear, Israel, ye are approaching this day unto battle against your enemies: let not your hearts faint, fear not, and do not tremble, neither be afraid of
4 them; for Jehovah your God is he that goeth with you, to fight for you against your enemies, to
5 save you. And the officers [y] shall speak unto the people, saying, What man is there that hath built a new house, and hath not dedicated it? let him go and return unto his house, lest he die in the battle,
6 and another man dedicate it. And what man is there that hath planted a vineyard, and hath not eaten of it? [z] let him go and return unto his house, lest he die in the battle, and another man eat of it.
7 And what man is there that hath betrothed a wife, and hath not taken her? let him go and return unto his house, lest he die in the battle, and another man take her.
8 And the officers shall speak further unto the people, and shall say, What man is there that is timid and faint-hearted? let him go and return unto his house, lest his brethren's heart melt as well as his
9 heart. And it shall be, when the officers have ended speaking unto the people, that they shall place captains of the hosts at the head of the people.
10 When thou approachest unto a city to fight against it, thou shalt
11 proclaim peace unto it. And it shall be, if it make thee answer of peace, and open unto thee, then all the people that are found therein shall be tributaries unto thee,
12 and they shall serve thee. And if it will not make peace with thee, but will make war with thee, then
13 thou shalt besiege it; and when Jehovah thy God delivereth it into thy hand, thou shalt smite every male thereof with the edge of the
14 sword: only the women, and the little ones, and the cattle, and all that shall be in the city, all the spoil thereof, shalt thou take as booty for thyself; and thou shalt eat the spoil of thine enemies, which Jehovah thy God giveth
15 thee. Thus shalt thou do unto all the cities that are very far off from thee, which are not of the cities
16 of these nations. But of the cities of these peoples which Jehovah thy God giveth thee for an inheritance, thou shalt save alive nothing
17 that breatheth, but shalt utterly devote them to destruction, the Hittites and the Amorites, the Canaanites and the Perizzites, the Hivites and the Jebusites, as Jehovah thy God hath commanded
18 thee; that they teach you not to do according to all their abominations, which they have done unto their gods, so that ye sin against Jehovah your God.
19 When thou shalt besiege a city many days, in making war against it to take it, thou shalt not destroy the trees thereof by lifting up an axe against them; for thou canst eat of them; and thou shalt not cut them down, for is the tree of the field a man that it should be
20 besieged? [a] Only the trees which

[w] Lit. 'witness of violence.' [x] Lit. 'and behold, the witness is.' [y] See on i. 15. [z] Lit. 'profaned it,' or 'made it common:' see Lev. xix. 24, 25. [a] Others, 'not cut them down (for the tree of the field is man's [life]), to employ them in the siege.'

thou knowest are not trees for meat, thou mayest destroy and cut them down, and build bulwarks against the city that maketh war with thee, until it fall.

21 If one be found slain in the land which Jehovah thy God giveth thee to possess, lying in the field, [and] it be not known who 2 hath smitten him, then thine elders and thy judges shall go forth, and they shall measure unto the cities which are round about him that 3 is slain; and the city that is nearest unto him that is slain, even the elders of that city shall take a heifer that hath not been wrought with, that hath not drawn in the 4 yoke; and the elders of that city shall bring down the heifer unto an ever-flowing watercourse,[b] which is not tilled, nor is it sown, and shall break the heifer's neck there 5 in the watercourse;[b] and the priests the sons of Levi shall come near; for them Jehovah thy God hath chosen to do service unto him, and to bless in the name of Jehovah; and according to their word[c] shall be every controversy 6 and every stroke. And all the elders of that city, that are nearest unto him that is slain, shall wash their hands over the heifer whose neck is broken in the watercourse,[b] 7 and shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. 8 Forgive thy people Israel, whom thou, Jehovah, hast redeemed, and lay not innocent blood to the charge[d] of thy people Israel; and the blood shall be expiated for 9 them.[e] So shalt thou put away innocent blood from thy midst, when thou shalt do what is right in the eyes of Jehovah.

10 When thou goest forth to war against thine enemies, and Jehovah thy God delivereth them into thy hands, and thou hast taken 11 captives of them,[f] and thou seest among the captives a woman of beautiful form, and hast a desire unto her, and takest her as thy 12 wife; then thou shalt bring her home to thy house; and she shall shave her head, and pare[g] her 13 nails; and she shall put the clothes of her captivity from off her, and shall abide in thy house, and bewail her father and mother a full month, and afterwards thou mayest go in unto her, and be her husband, and she shall be thy 14 wife. And it shall be, if thou have no delight in her, then thou shalt let her go according to her desire;[h] but thou shalt in no wise sell her for money; thou shalt not treat her as a slave, because thou hast humbled her.

15 If a man have two wives, one beloved, and one hated, and they have borne him children, both the beloved and the hated, and the firstborn son be hers that was 16 hated; then it shall be, in the day that he maketh his sons to inherit what he hath, that he may not make the son of the beloved firstborn before the son of the hated, 17 who is the firstborn; but he shall acknowledge as firstborn the son of the hated, by giving him a double portion of all that is found with him; for he is the firstfruits of his vigour: the right of the firstborn is his.

18 If a man have an unmanageable and rebellious son, who hearkeneth not unto the voice of his father, nor unto the voice of his mother, and they have chastened him, but he hearkeneth not unto them, 19 then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and 20 unto the gate of his place; and they shall say unto the elders of his city, This our son is unmanageable and rebellious, he hearkeneth not unto our voice; he is a pro- 21 fligate[i] and a drunkard; and all the men of his city shall stone him with stones, that he die. And thou shalt put evil away from thy midst; and all Israel shall hear and fear.

22 And if a man have committed a sin worthy of death, and he be put to death, and thou have 23 hanged him on a tree, his body shall not remain all night upon the tree, but thou shalt in any wise bury him that day (for he that is hanged is a curse of God); and thou shalt not defile thy land, which Jehovah thy God giveth thee for an inheritance.

22 Thou shalt not see thy brother's ox or his sheep go astray, and hide thyself from them: thou shalt in any case bring them back 2 unto thy brother. And if thy brother be not near unto thee, and thou know him not, then thou shalt bring it unto thy house, and

[b] Or 'valley.' [c] Lit. 'mouth.' [d] Lit. 'in the midst.' [e] Or 'shall be forgiven them.' [f] Lit. 'thou hast led captive his captivity.' [g] Lit. 'do.' [h] Lit. 'soul;' so xxiii. 24. [i] Or 'glutton:' as Prov. xxiii. 20, 21.

it shall be with thee until thy brother seek after it, and thou
3 shalt restore it unto him. And so shalt thou do with his ass; and so shalt thou do with his clothing; and so shalt thou do with everything that is lost of thy brother, which he loseth, and thou findest: thou mayest not hide thyself.
4 Thou shalt not see thy brother's ass or his ox fall by the way, and hide thyself from them: thou shalt in any case [help *k*] him to lift them up.
5 There shall not be a man's apparel on a woman, neither shall a man put on a woman's clothing; for whoever doeth so is an abomination to Jehovah thy God.
6 If a bird's nest chance to be before thee in the way, in any tree, or upon the ground, with young or with eggs, and the dam sitting upon the young or upon the eggs, thou shalt not take the dam with
7 the young; thou shalt in any case let the dam go, and thou mayest take the young to thee, that it may be well with thee, and that thou mayest prolong thy days.
8 When thou buildest a new house, thou shalt make a parapet for thy roof, that thou bring not blood upon thy house, if any one should in any wise fall from it.
9 Thou shalt not sow thy vineyard with [seed of] two sorts, lest the whole of thy seed which thou hast sown, and the produce of thy
10 vineyard, be forfeited.*l* Thou shalt not plough with an ox and
11 an ass together. Thou shalt not wear a garment of mixed material, [woven] of wool and linen together.
12 Tassels shalt thou make thee on the four corners of thy clothing,*m* wherewith thou coverest thyself.
13 If a man take a wife, and go in
14 unto her and hate her, and charge her with things for scandalous talk, and cause an evil name against her to be spread abroad, and say, This woman have I taken, and I came in unto her, and I did
15 not find her a virgin;*n* then shall the father of the damsel, and her mother, take and bring forth the tokens of the damsel's virginity unto the elders of the city in the
16 gate; and the damsel's father shall say unto the elders, I gave my daughter unto this man as wife,
17 and he hates her; and behold, he charges her with things for scandalous talk, saying, I found not thy daughter a virgin; and here are the tokens of my daughter's virginity. And they shall spread the cloth before the elders of the city.
18 And the elders of that city shall take the man and chastise him;
19 and they shall fine him a hundred shekels of silver, and give them unto the father of the damsel, because he hath caused an evil name to be spread abroad against a virgin in Israel. And she shall remain*o* his wife: he may not put
20 her away all his days. But if this thing is true, [and] virginity hath not been found with the damsel;
21 then they shall bring out the damsel unto the entrance of her father's house, and the men of her city shall stone her with stones that she die: because she hath wrought infamy in Israel, committing fornication in her father's house; and thou shalt put evil away from thy midst.
22 If a man be found lying with a man's wife, they shall both of them die, the man that lay with the woman, and the woman; and thou shalt put away evil from Israel.
23 If a damsel, a virgin, be betrothed to some one, and a man find her in the city, and lie with
24 her, then ye shall bring them both out unto the gate of that city, and stone them with stones that they die; the damsel, because she cried not, [being] in the city, and the man, because he hath humbled his neighbour's wife; and thou shalt put evil away from thy midst.
25 But if a man find a betrothed damsel in the field, and the man force her, and lie with her, then the man only that lay with her
26 shall die; and unto the damsel thou shalt do nothing: there is in the damsel no sin worthy of death; for as when a man riseth against his neighbour, and murdereth him,
27 so is this matter; for he found her in the field, the betrothed damsel cried, and there was no one to save her.
28 If a man find a damsel, a virgin, who is not betrothed, and lay hold on her, and lie with her, and they
29 be found, then the man that lay with her shall give unto the damsel's father fifty [shekels] of silver, and she shall be his wife, because he hath humbled her; he may not put her away all his days.
30 A man shall not take his father's wife, nor uncover his father's skirt.

k Lit. '[be] with.' *l* Lit. 'hallowed,' or 'set apart to God.' *m* Lit. 'covering.'
n Lit. 'virginity in her.' *o* Lit. 'be.'

23 He that is an eunuch, whether he have been crushed or cut, shall not come into the congrega-
2 tion of Jehovah. A bastard shall not come into the congregation of Jehovah; even his tenth genera-
3 tion shall not come into the congregation of Jehovah. An Ammonite or Moabite shall not come into the congregation of Jehovah; even their tenth generation shall not come into the congregation of
4 Jehovah for ever; because they met you not with bread and with water on the way, when ye came forth out of Egypt, and because they hired against thee Balaam the son of Beor, of Pethor of Meso-
5 potamia, to curse thee. But Jehovah thy God would not listen to Balaam; and Jehovah thy God turned the curse into blessing unto thee, because Jehovah thy God
6 loved thee. Thou shalt not seek their peace nor their prosperity all thy days for ever.
7 Thou shalt not abhor an Edomite; for he is thy brother. Thou shalt not abhor an Egyptian; because thou wast a sojourner[p] in
8 his land. Children that are born to them shall come into the congregation of Jehovah in the third generation.
9 When thou goest forth into camp against thine enemies, then keep thee from every evil thing.
10 If there be with thee a man that is not clean from what hath happened in the night, then shall he go outside the camp; he shall not
11 come inside the camp; and it shall be, towards evening, he shall bathe in water: and at the going down of the sun he may come in-
12 side the camp. Thou shalt have a place also outside the camp, and
13 shalt go forth thither. And thou shalt have a shovel amongst thy weapons,[q] and it shall be, when thou sittest down abroad, thou shalt dig therewith, and shalt turn back and cover that which is come from
14 thee. For Jehovah thy God walketh in the midst of thy camp, to deliver thee, and to give up thine enemies before thee; and thy camp shall be holy, that he see nothing unseemly with thee, and turn away from thee.
15 Thou shalt not hand over to his master a bondman that hath escaped from his master unto thee:
16 he shall dwell with thee, even in thy midst, in the place that he shall choose in one of thy gates, where it seemeth good to him; thou shalt not oppress him.
17 There shall be no prostitute amongst the daughters of Israel, nor any Sodomite amongst the
18 sons of Israel. Thou shalt not bring the hire of a harlot or the price of a dog into the house of Jehovah thy God for any vow; for even both these are an abomination to Jehovah thy God.
19 Thou shalt take no interest of thy brother, interest of money, interest of victuals, interest of anything that can be lent upon in-
20 terest; of a foreigner thou mayest take interest, but of thy brother thou shalt not take interest; that Jehovah thy God may bless thee in all the business of thy hand in the land whither thou goest to possess it.
21 When thou vowest a vow to Jehovah thy God, thou shalt not delay to perform it; for Jehovah thy God will certainly require it of thee, and it shall be sin in thee.
22 But if thou forbear to vow, it shall
23 be no sin in thee. What is gone out of thy lips thou shalt keep and do, as thou hast vowed to Jehovah thy God, the voluntary-offering that thou hast promised with thy mouth.
24 When thou comest into thy neighbour's vineyard, thou mayest eat grapes thy fill, according to thy desire,[r] but thou shalt not put
25 any in thy vessel. When thou comest into the standing corn of thy neighbour, thou mayest pluck ears with thy hand; but thou shalt not wave the sickle against thy neighbour's standing corn.

24 When a man taketh a wife, and marrieth her, it shall be if she find no favour in his eyes, because he hath found some unseemly thing in her, that he shall write her a letter of divorce, and give it into her hand, and send her
2 out of his house. And she shall depart out of his house, and go away, and may become another
3 man's wife. And if the latter husband hate her, and write her a letter of divorce, and give it into her hand, and send her out of his house; or if the latter husband
4 die who took her as his wife; her first husband, who sent her away, may not take her again to be his wife, after that she is defiled;[s] for it is an abomination before Jeho-

[p] Or 'stranger.' [q] Others, 'a paddle upon thy weapon.' [r] Cf. xxi. 14. [s] Or 'been made to defile herself.'

vah, and thou shalt not cause the land to sin, which Jehovah thy God giveth thee for an inheritance.
5 When a man hath newly taken [t] a wife, he shall not go out with the army, neither shall any kind of business be imposed upon him; he shall be free for his house one year, and shall gladden his wife whom he hath taken.
6 No man shall take the handmill or the upper millstone in pledge; for it would be taking life in pledge.
7 If a man be found who hath stolen one [v] of his brethren of the children of Israel, and who hath treated him as a slave and sold him, that thief shall die; and thou shalt put evil away from thy midst.
8 Take heed in the plague of leprosy, that thou take great heed, and do according to all that the priests the Levites shall teach you: as I commanded them shall ye
9 take heed to do. Remember what Jehovah thy God did unto Miriam on the way, after that ye came forth out of Egypt.
10 When thou dost lend thy brother anything, thou shalt not go into his house to secure his pledge.
11 Thou shalt stand outside, and the man to whom thou hast made a loan shall bring out the pledge to
12 thee without. And if the man be needy, thou shalt not lie down
13 with his pledge; in any case thou shalt return him the pledge at the going down of the sun, that he may sleep in his own upper garment and bless thee; and it shall be righteousness unto thee before Jehovah thy God.
14 Thou shalt not oppress a hired servant [who is] poor [x] and needy of thy brethren, or of thy sojourners [y] who are in thy land
15 within thy gates: on his day thou shalt give him his hire, neither shall the sun go down upon it; for he is poor, [x] and his soul yearneth after it; [z] lest he cry against thee to Jehovah, and it be a sin in [a] thee.
16 The fathers shall not be put to death for the sons, neither shall the sons be put to death for the fathers: every man shall be put to death for his own sin.
17 Thou shalt not pervert the judgment of the stranger, [or] of the fatherless; and thou shalt not take in pledge a widow's garment.
18 And thou shalt remember that thou wast a bondman in Egypt, and that Jehovah thy God redeemed thee from thence; therefore I command thee to do this thing.
19 When thou reapest thy harvest in thy field, and forgettest a sheaf in the field, thou shalt not return to fetch it; it shall be for the stranger, for the fatherless, and for the widow; that Jehovah thy God may bless thee in all the work
20 of thy hands. When thou shakest [b] thine olive-tree, thou shalt not go over the boughs again; it shall be for the stranger, for the fatherless,
21 and for the widow. When thou gatherest the grapes of thy vineyard, thou shalt not glean it afterwards; it shall be for the stranger, for the fatherless, and for the
22 widow. And thou shalt remember that thou wast a bondman in the land of Egypt; therefore I command thee to do this thing.

25 If there be a controversy between men, and they resort to judgment, and they judge [their case]; then they shall justify the righteous, and condemn the wicked.
2 And it shall be if the wicked man have deserved to be beaten, [c] that the judge shall cause him to lie down, and be beaten before his face, according to the measure of his wickedness with a certain num-
3 ber of [stripes]. With forty [stripes] shall they beat him; they shall not exceed, lest, if they continue to beat him with many stripes above these, thy brother become despicable in thine eyes.
4 Thou shalt not muzzle the ox when he treadeth out [the corn].
5 If brethren dwell together, and one of them die, and have no son, the wife of the dead shall not marry a stranger abroad: her husband's brother [d] shall go in unto her, and take her to him as wife, and perform the duty of a
6 husband's brother unto her. And it shall be, that the firstborn that she beareth shall stand in the name of his brother who is dead, that his name be not blotted out from
7 Israel. But if the man like not to take his brother's wife, his brother's wife shall go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel:

[t] Lit. 'hath taken a new.' [v] Lit. 'a soul.' [x] Or 'afflicted.' [y] Or 'strangers.'
[z] Lit. 'he lifteth his soul to it.' [a] Or 'there be sin upon.' [b] Or 'beatest.'
[c] Lit. 'be a son of smiting.' [d] Or 'next kinsman.'

he will not perform for me the
8 duty of a husband's brother. Then
the elders of his city shall call him
and speak unto him; and if he
stand to it and say, I like not to
9 take her; then shall his brother's
wife come near to him before the
eyes of the elders, and draw his
sandal from his foot, and spit in
his face, and shall answer and say,
So shall it be done unto the man
that will not build up his brother's
10 house. And his name shall be
called in Israel, The house of him
that hath his shoe drawn off.
11 When men fight together one
with another, and the wife of the
one come near to rescue her hus-
band out of the hand of him that
smiteth him, and stretch out her
hand, and seize him by his secret
12 parts, thou shalt cut off her hand;
thine eye shall not spare.
13 Thou shalt not have in thy bag
divers weights,[e] a great and a
14 small. Thou shalt not have in thy
house divers ephahs, a great and
15 a small. A perfect and just weight
shalt thou have; a perfect and
just ephah shalt thou have; that
thy days may be prolonged in the
land that Jehovah thy God giveth
16 thee. For every one that doeth
such things, every one that doeth
unrighteousness, is an abomina-
tion to Jehovah thy God.
17 Remember what Amalek did
unto thee on the way, when he
18 came forth out of Egypt; how he
met thee on the way, and smote
the hindmost of thee, all the feeble
that lagged behind thee, when
thou wast faint and weary, and he
19 feared not God. And it shall be,
when Jehovah thy God shall have
given thee rest from all thine
enemies round about, in the land
that Jehovah thy God giveth thee
for an inheritance to possess it,
that thou shalt blot out the remem-
brance of Amalek from under the
heavens; thou shalt not forget it.

26 1 And it shall be when thou
comest into the land that Jeho-
vah thy God giveth thee for an
inheritance, and possessest it, and
2 dwellest therein, that thou shalt
take of the first of all the fruit of
the ground, which thou shalt bring
of thy land which Jehovah thy
God giveth thee, and shalt put it
in a basket, and shalt go unto the
place that Jehovah thy God will
choose to cause his name to dwell
3 there; and thou shalt come unto
the priest that shall be in those
days, and say unto him, I profess
this day unto Jehovah thy God,
that I am come unto the land that
Jehovah swore unto our fathers to
4 give us. And the priest shall take
the basket out of thy hand, and
set it down before the altar of
5 Jehovah thy God. And thou shalt
speak and say before Jehovah thy
God, A perishing Aramæan[f] was
my father, and he went down to
Egypt with a few, and sojourned
there, and became there a nation,
6 great, mighty, and populous. And
the Egyptians evil-entreated us,
and afflicted us, and laid upon us
7 hard bondage; and we cried to
Jehovah, the God of our fathers,
and Jehovah heard our voice, and
looked on our affliction, and our
8 labour, and our oppression; and
Jehovah brought us forth out of
Egypt with a powerful hand, and
with a stretched-out arm, and
with great terribleness, and with
9 signs, and with wonders; and he
hath brought us into this place,
and hath given us this land, a land
flowing with milk and honey!
10 And now, behold, I have brought
the first of the fruits of the land,[g]
which thou, Jehovah, hast given
me. And thou shalt set it down
before Jehovah thy God, and wor-
11 ship before Jehovah thy God. And
thou shalt rejoice in all the good
that Jehovah thy God hath given
to thee, and to thy house, thou,
and the Levite, and the stranger
that is in thy midst.
12 When thou hast made an end of
tithing all the tithes of thy pro-
duce in the third year, the year of
tithing, thou shalt give it to the
Levite, to the stranger, to the
fatherless, and to the widow, that
they may eat in thy gates, and be
13 filled; and thou shalt say before
Jehovah thy God, I have brought
away the hallowed things out of
the house, and also have given
them to the Levite, and to the
stranger, to the fatherless, and to
the widow, according to all thy
commandment which thou hast
commanded me; I have not trans-
gressed nor forgotten [any] of thy
14 commandments: I have not eaten
thereof in my mourning, neither
have I brought away thereof in
uncleanness,[h] nor given thereof for
a dead person; I have hearkened
to the voice of Jehovah my God;
I have done according to all that

[e] Lit. 'a stone and a stone.' [f] Or 'a Syrian in danger of perishing.' [g] Or 'ground.' [h] Or 'for [any] unclean use.'

15 thou hast commanded me. Look down from thy holy habitation, from the heavens, and bless thy people Israel, and the land that thou hast given us as thou didst swear unto our fathers, a land flowing with milk and honey!

16 This day Jehovah thy God hath commanded thee to do these statutes and ordinances; and thou shalt keep and do them with all thy heart and with all thy soul.

17 Thou hast this day accepted Jehovah to be thy God, and to walk in his ways, and keep his statutes, and his commandments, and his ordinances, and to hearken unto

18 his voice; and Jehovah hath accepted thee this day to be a people of possession to him, as he hath told thee, and that thou shouldest

19 keep all his commandments, so that he should make thee high above all the nations which he hath made, in praise and in name and in honour; and that thou shouldest be a holy people to Jehovah thy God, as he hath said.

27 And Moses and the elders of Israel commanded the people, saying, Keep all the commandment which I command you this

2 day. And it shall be on the day when ye pass over the Jordan unto the land which Jehovah thy God giveth thee, that thou shalt set thee up great stones, and plaster

3 them with plaster: and thou shalt write upon them all the words of this law, when thou goest over that thou mayest enter into the land which Jehovah thy God giveth thee, a land flowing with milk and honey, as Jehovah the God of thy fathers hath promised

4 thee. And it shall be when ye go over the Jordan, that ye shall set up these stones, as I command you this day, on mount Ebal, and thou shalt plaster them with plaster.

5 And there shalt thou build an altar to Jehovah thy God, an altar of stones; thou shalt not lift up

6 an iron [tool] upon them; of whole stones shalt thou build the altar of Jehovah thy God; and thou shalt offer up burnt-offerings

7 thereon to Jehovah thy God. And thou shalt sacrifice peace-offerings, and shalt eat there, and rejoice

8 before Jehovah thy God. And thou shalt write upon the stones all the words of this law very plainly.

9 And Moses and the priests, the Levites, spoke to all Israel, saying, Be silent and hearken, Israel! this day thou art become the people

10 of Jehovah thy God. And thou shalt hearken unto the voice of Jehovah thy God, and do his commandments and his statutes, which I command thee this day.

11 And Moses gave commandment to the people the same day, saying,

12 These shall stand to bless the people upon mount Gerizim, when ye have gone over the Jordan: Simeon, and Levi, and Judah, and Issachar, and Joseph, and Ben-

13 jamin. And these shall stand upon mount Ebal to curse: Reuben, Gad, and Asher, and Zebulun,

14 Dan, and Naphtali. And the Levites shall declare and say unto all the men of Israel with a loud voice:

15 Cursed be the man that maketh a graven or molten image, an abomination to Jehovah, a work of the craftsman's hand, and putteth it up secretly![i] And all the people shall answer and say, Amen.

16 Cursed be he that slighteth his father or his mother! And all the people shall say, Amen.

17 Cursed be he that removeth his neighbour's landmark! And all the people shall say, Amen.

18 Cursed be he that maketh the blind to wander out of the way! And all the people shall say, Amen.

19 Cursed be he that perverteth the judgment of the stranger, fatherless, and widow! And all the people shall say, Amen.

20 Cursed be he that lieth with his father's wife; for he uncovereth his father's skirt! And all the people shall say, Amen.

21 Cursed be he that lieth with any manner of beast! And all the people shall say, Amen.

22 Cursed be he that lieth with his sister, the daughter of his father, or the daughter of his mother! And all the people shall say, Amen.

23 Cursed be he that lieth with his mother-in-law! And all the people shall say, Amen.

24 Cursed be he that smiteth his neighbour secretly! And all the people shall say, Amen.

25 Cursed be he that taketh reward to smite mortally [shedding] innocent blood! And all the people shall say, Amen.

26 Cursed be he that confirmeth not the words of this law to do them! And all the people shall say, Amen.

[i] Or 'in a secret place.'

28 And it shall come to pass, if thou shalt hearken diligently unto the voice of Jehovah thy God, to take heed to do all his commandments which I command thee this day, that Jehovah thy God will set thee supreme above
2 all nations of the earth; and all these blessings shall come on thee and overtake thee, if thou shalt hearken unto the voice of Jehovah thy God.
3 Blessed shalt thou be in the city, and blessed shalt thou be in the field.
4 Blessed shall be the fruit of thy womb, and the fruit of thy ground, and the fruit of thy cattle, the offspring of thy kine, and the increase[k] of thy sheep.
5 Blessed shall be thy basket and thy kneading-trough.
6 Blessed shalt thou be in thy coming in, and blessed shalt thou be in thy going out.
7 Jehovah will give up, smitten before thee, tnine enemies that rise up against thee; they shall come out against thee one way, and by seven ways shall they flee before
8 thee. Jehovah will command blessing on thee in thy granaries, and in all the business of thy hand; and he will bless thee in the land which Jehovah thy God giveth
9 thee. Jehovah will establish thee unto himself a holy people as he hath sworn unto thee, if thou keep the commandments of Jehovah thy God, and walk in his ways.
10 And all peoples of the earth shall see that thou art called by the name of Jehovah,[l] and they shall
11 be afraid of thee. And Jehovah will give thee abundance of good, in the fruit of thy body, and in the fruit of thy cattle, and in the fruit of thy ground, in the land that Jehovah swore unto thy fathers to
12 give thee. Jehovah will open to thee his good treasure, the heavens, to give rain unto thy land in its season, and to bless all the work of thy hand; and thou shalt lend unto many nations, but thou shalt
13 not borrow. And Jehovah will make thee the head, and not the tail; and thou shalt be above only, and thou shalt not be beneath; if thou hearken unto the commandments of Jehovah thy God, which I command thee this
14 day, to keep and to do them, and if thou turn not aside from any of the words that I command thee this day, to the right hand or to the left, to go after other gods to serve them.
15 But it shall come to pass if thou wilt not hearken unto the voice of Jehovah thy God, to take heed to do all his commandments and his statutes which I command thee this day, that all these curses shall come upon thee and overtake thee.
16 Cursed shalt thou be in the city, and cursed shalt thou be in the field.
17 Cursed shall be thy basket and thy kneading-trough.
18 Cursed shall be the fruit of thy womb, and the fruit of thy ground, the offspring of thy kine, and the increase of thy sheep.
19 Cursed shalt thou be in thy coming in, and cursed shalt thou be in thy going out.
20 Jehovah will send upon thee cursing, confusion, and rebuke, in all the business of thy hand which thou doest, until thou be destroyed and until thou perish quickly, because of the wickedness of thy doings, whereby thou hast for-
21 saken me. Jehovah will make the pestilence cleave unto thee, until he have consumed thee from off the land whither thou goest to
22 possess it. Jehovah will smite thee with consumption, and with fever, and with inflammation, and with burning ague, and with drought,[m] and with blight, and with mildew, and they shall pursue
23 thee until thou perish. And thy heavens which are over thy head shall be brass,[n] and the earth which is
24 under thee, iron. Jehovah will give as the rain of thy land powder and dust; from the heavens shall it come down upon thee until thou
25 be destroyed. Jehovah will give thee up smitten before thine enemies; thou shalt go out against them one way, and by seven ways shalt thou flee before them; and thou shalt be driven hither and thither into all the kingdoms of the
26 earth. And thy carcase shall be meat unto all the fowl of the air, and unto the beasts of the earth, and there shall be no man to scare
27 them away. Jehovah will smite thee with the ulcers of Egypt, and with boils,[o] and with the scab, and with the itch, whereof thou canst
28 not be healed. Jehovah will smite thee with madness, and with

[k] See on vii. 13. [l] Heb. 'that the name of Jehovah is called upon thee.' [m] According as pointed, the word is either 'drought' or 'sword.' Jerome, Mendelssohn, &c., as in text. [n] Elsewhere translated 'bronze' or 'copper.' [o] Or 'hemorrhoids.'

blindness, and with astonishment
29 of heart; and thou shalt grope at
noonday, as the blind gropeth in
darkness, and thou shalt not pros-
per in thy ways; and thou shalt
be only oppressed and spoiled con-
tinually,[p] and there shall be none
30 to save. Thou shalt betroth a
wife, and another man shall lie
with her; thou shalt build a house,
and thou shalt not dwell therein;
thou shalt plant a vineyard, and
31 shalt not eat of it.[q] Thine ox shall
be slaughtered before thine eyes,
and thou shalt not eat thereof;
thine ass shall be snatched away
from before thy face, and shall not
return to thee; thy sheep shall be
given unto thine enemies, and thou
shalt have none to recover[r] them.
32 Thy sons and thy daughters shall
be given unto another people, and
thine eyes shall look, and languish
for them all the day long; and
there shall be no power in thy
33 hand [to help it].[s] The fruit of thy
ground and all thy labour, shall
a people that thou knowest not
eat up; and thou shalt be only
oppressed and crushed continually.
34 And thou shalt be mad through
the sight of thine eyes which thou
35 shalt see. Jehovah will smite thee
in the knees and in the legs with
evil ulcers, whereof thou canst not
be healed, from the sole of thy
foot unto the top of thy head.
36 Jehovah will bring thee, and thy
king whom thou shalt set over
thee, unto a nation that neither
thou nor thy fathers have known,
and there shalt thou serve other
37 gods, wood and stone. And thou
shalt become an astonishment, a
proverb, and a byword, among all
the peoples whither Jehovah shall
38 lead thee. Thou shalt carry much
seed out into the field, and shalt
gather little in; for the locust shall
39 devour it. Thou shalt plant and
till vineyards, but shalt drink no
wine, nor gather [the fruit]; for
40 the worms shall eat it. Olive-
trees shalt thou have throughout
all thy borders, but thou shalt not
anoint thyself with oil; for thine
41 olive-tree shall cast its fruit. Sons
and daughters shalt thou beget,
but thou shalt not have them [to
be with thee]; for they shall go
42 into captivity. All thy trees and
the fruit of thy ground shall the
43 locust[t] possess. The sojourner
that is in thy midst shall rise above
thee higher and higher, and thou
shalt sink down lower and lower.
44 He shall lend to thee, but thou
shalt not lend to him: he shall be
the head, and thou shalt be the
tail.
45 And all these curses shall come
upon thee, and shall pursue thee,
and overtake thee, until thou be
destroyed; because thou hark-
enedst not unto the voice of Je-
hovah thy God, to keep his com-
mandments and his statutes which
46 he commanded thee. And they
shall be upon thee for a sign and
for a wonder, and upon thy seed
47 for ever. Because thou servedst
not Jehovah thy God with joyful-
ness, and with gladness of heart,
for the abundance of everything,
48 thou shalt serve thine enemies
whom Jehovah will send against
thee, in hunger, and in thirst, and
in nakedness, and in want of
everything; and he shall put a
yoke of iron upon thy neck, until
49 he have destroyed thee. Jehovah
will bring a nation against thee
from afar, from the end of the
earth, like as the eagle flieth, a
nation whose tongue thou under-
50 standest not;[u] a nation of fierce
countenance, which regardeth not
the person of the old, nor is kind
51 to the young; and he shall eat
the fruit of thy cattle, and the
fruit of thy ground, until thou be
destroyed; for he shall not leave
thee corn, new wine, or oil, off-
spring of thy kine, or increase of
thy sheep, until he have destroyed
52 thee. And he shall besiege thee
in all thy gates, until thy high and
strong walls wherein thou trustedst
come down, throughout all thy
land; and he shall besiege thee
in all thy gates in all thy land,
which Jehovah thy God hath given
53 thee. And in the siege, and in the
straitness, wherewith thine enemies
shall distress thee, thou shalt eat
the fruit of thine own body, the
flesh of thy sons and of thy daugh-
ters whom Jehovah thy God hath
54 given thee. The eye of the man
in thy midst that is tender and
very luxurious shall be evil to-
wards his brother, and the wife
of his bosom, and the residue of
his children which he hath left;
55 so that he will not give to any of
them of the flesh of his children
that he eateth, because he hath
nothing left him in the siege and

[p] Lit. 'all the days;' so ver. 33. [q] See on chap. xx. 6. [r] Lit. 'save.' [s] Lit. 'and thy hand shall not be for a god,' or 'for strength.' [t] Or 'cockchafer.' [u] Lit. 'hearest not.'

in the straitness wherewith thine enemies shall distress thee in all
56 thy gates. The eye of the tender and luxurious woman in thy midst who would not attempt to set the sole of her foot upon the ground from luxuriousness and from tenderness, shall be evil toward the husband of her bosom, and her
57 son, and her daughter, because of her afterbirth which hath come out between her feet, and her children whom she shall bear; for she shall secretly eat them for want of everything in the siege and in the straitness wherewith thine enemy shall distress thee in
58 thy gates. If thou wilt not take heed to do all the words of this law that are written in this book, to fear[w] this glorious and fearful
59 name, JEHOVAH THY GOD; then Jehovah will make thy plagues wonderful, and the plagues of thy seed, great and persistent plagues and evil and persistent sicknesses;
60 and he will bring upon thee all the diseases of Egypt which thou art
61 afraid of, and they shall cleave unto thee. Also every sickness and every plague which is not written in the book of this law, them will Jehovah bring upon thee,
62 until thou be destroyed. And ye shall be left a small company, whereas ye were as the stars of heaven for multitude; because thou hast not hearkened to the
63 voice of Jehovah thy God. And it shall come to pass, that as Jehovah rejoiced over you to do you good and to multiply you, so Jehovah will rejoice over you to cause you to perish, and to destroy you; and ye shall be plucked from off the land whereunto thou goest to pos-
64 sess it. And Jehovah will scatter thee among all peoples, from one end of the earth even unto the other end of the earth; and thou shalt there serve other gods, whom thou hast not known, neither thou nor thy fathers, wood and stone.
65 And among these nations shalt thou have no rest, neither shall the sole of thy foot have a resting-place, and Jehovah shall give thee there a trembling heart, languishing of the eyes, and pining of the
66 soul. And thy life shall hang in suspense before thee; and thou shalt be in terror day and night,
67 and shalt be afraid of thy life. In the morning thou shalt say, Would that it were even! and in the evening thou shalt say, Would that it were morning! through the fright of thy heart wherewith thou shalt be in terror, and through the sight of thine eyes which thou
68 shalt see. And Jehovah will bring thee into Egypt again with ships, by the way whereof I said unto thee, Thou shalt see it again no more; and there ye shall be sold unto your enemies for bondmen and bondwomen, and there shall be no man to buy [you].
69 [x] These are the words of the covenant that Jehovah commanded Moses to make with the children of Israel in the land of Moab, besides the covenant that he made with them in Horeb.

29 And Moses called to all Israel, and said unto them, 2 Ye have seen all that Jehovah did before your eyes in the land of Egypt to Pharaoh, and to all his bondmen,
3 and to all his land: the great trials that thine eyes have seen, those
4 great signs and wonders. But Jehovah hath not given you a heart to perceive, and eyes to see, and
5 ears to hear, to this day. And I have led you forty years in the wilderness; your clothes are not grown old upon you, and thy sandal is not grown old upon thy
6 foot; ye have not eaten bread, neither have ye drunk wine or strong drink, that he might know
7 that I am Jehovah your God. And ye came to this place; and Sihon the king of Heshbon and Og the king of Bashan came out against us for battle, and we smote them.
8 And we took their land, and gave it for an inheritance to the Reubenites, and to the Gadites, and to the half tribe of the Manas-
9 sites. Ye shall keep then the words of this covenant, and do them, that ye may prosper in all that ye do.
10 Ye stand this day all of you before Jehovah your God: your chiefs [of] your tribes, your elders, and your officers, all the men of
11 Israel, your little ones, your wives, and thy stranger that is in thy camp, as well the hewer of thy wood as the drawer of thy water;
12 that thou mayest enter into the covenant of Jehovah thy God, and into his oath, which Jehovah thy God maketh with thee this day;
13 that he may establish thee this day for a people unto himself, and [that] he may be to thee a God, as he hath said unto thee, and as he hath sworn unto thy fathers, to

[w] Or 'in fearing.' [x] In A.V. Chap. 29 commences here.

Abraham, to Isaac, and to Jacob.
14 Neither with you only do I make
15 this covenant and this oath, but
with him that standeth here with
us this day before Jehovah our
God, and with him that is not here
16 with us this day (for ye know how
we dwelt in the land of Egypt, and
how we came through the nations
17 which ye passed; and ye have
seen their abominations, and their
idols,[y] wood and stone, silver and
gold, which were among them);
18 lest there should be among you
man, or woman, or family, or
tribe, whose heart turneth away
this day from Jehovah our God,
to go and serve the gods of these
nations; lest there should be
among you a root that beareth gall
19 and wormwood, and it come to
pass, when he heareth the words
of this curse,[z] that he bless himself
in his heart, saying, I shall have
peace, though I walk in the stub-
bornness of my heart, to sweep
away the drunken[a] with the
20 thirsty. Jehovah will not pardon
him, but the anger of Jehovah and
his jealousy will then smoke against
that man, and all the curse shall
be upon him that is written in this
book; and Jehovah will blot out
his name from under the heavens;
21 and Jehovah will separate him for
mischief out of all the tribes of
Israel, according to all the curses
of the covenant that is written in
22 this book of the law. And the
generation to come, your children
who shall rise up after you, and the
foreigner that shall come from a far
land, shall say, when they see the
plagues of that land, and its sick-
nesses wherewith Jehovah hath
23 visited it,[b] [that] the whole ground
thereof is brimstone and salt, [and]
burning, that it is not sown, nor
beareth, and no grass groweth in
it, like the overthrow of Sodom
and Gomorrah, Admah and Ze-
boim, which Jehovah overthrew
24 in his anger and in his fury: even
all nations shall say, Why has Je-
hovah done thus to this land?
whence the heat of this great anger?
25 And men shall say, Because they
have forsaken the covenant of
Jehovah the God of their fathers,
which he had made with them
when he brought them forth out
26 of the land of Egypt; and they
went and served other gods, and
bowed down to them, gods whom
they knew not, and whom he had
27 not assigned to them. And the
anger of Jehovah was kindled
against this land, to bring upon it
all the curse that is written in this
28 book; and Jehovah rooted them
out of their land in anger, and in
fury, and in great indignation, and
cast them into another land, as [it
29 appears] this day. The hidden
things belong to Jehovah our God;
but the revealed ones are ours and
our children's for ever, to do all
the words of this law.

30 And it shall come to pass,
when all these things are come
upon thee, the blessing and the
curse, which I have set before thee,
and thou shalt take them to heart
among all the nations whither Je-
hovah thy God hath driven thee,
2 and shalt return to Jehovah thy
God, and shalt hearken to his
voice according to all that I com-
mand thee this day, thou and thy
sons, with all thy heart and with
3 all thy soul; that then Jehovah
thy God will turn thy captivity,
and have compassion upon thee,
and will gather thee again from
all the peoples whither Jehovah
thy God hath scattered thee.
4 Though there were of you driven
out unto the end of the heavens,
from thence will Jehovah thy God
gather thee, and from thence will
5 he fetch thee; and Jehovah thy
God will bring thee into the land
that thy fathers possessed, and
thou shalt possess it; and he will
do thee good, and multiply thee
6 above thy fathers. And Jehovah
thy God will circumcise thy heart,
and the heart of thy seed, to love
Jehovah thy God with all thy
heart and with all thy soul, that
7 thou mayest live. And Jehovah
thy God will put all these curses
on thine enemies, and on them
that hate thee, who have perse-
8 cuted thee. But thou shalt return
and hearken[c] to the voice of Jeho-
vah, and do all his commandments
which I command thee this day.
9 And Jehovah thy God will make
thee abound in every work of thy
hand, in the fruit of thy body, and
in the fruit of thy cattle, and in
the fruit of thy ground, for good;
for Jehovah will again rejoice over
thee for good, as he rejoiced over
10 thy fathers; if[d] thou shalt hearken
unto the voice of Jehovah thy
God, to keep his commandments
and his statutes which are written
in this book of the law; if thou

[y] Or 'dung-gods,' expressive of contempt.
[z] Or 'oath;' as ver. 14, and elsewhere.
[a] Or 'the watered.'
[b] Lit. 'made it sick.'
[c] Or 'shalt again hearken.'
[d] Or 'for.'

turn[e] to Jehovah thy God with all thy heart and with all thy soul.
11 For this commandment which I command thee this day is not too wonderful for thee, neither is it
12 far off. It is not in the heavens, that thou shouldest say, Who shall go up for us to the heavens, and bring it to us, that we should hear
13 it and do it? And it is not beyond the sea, that thou shouldest say, Who shall go over the sea for us, and bring it to us, that we should hear
14 it and do it? For the word is very near to thee, in thy mouth and in thy heart, that thou mayest do it.
15 See, I have set before thee this day life and good, and death and
16 evil, in that I command thee this day to love Jehovah thy God, to walk in his ways, and to keep his commandments and his statutes and his ordinances, that thou mayest live and multiply, and that Jehovah thy God may bless thee in the land whither thou goest to
17 possess it. But if thy heart turn away, so that thou wilt not hear, but shalt be drawn away, and thou shalt bow down to other gods and
18 serve them; I denounce unto you this day that ye shall surely perish; ye shall not prolong your days upon the land whereunto thou passest over the Jordan to
19 possess it. I call heaven and earth to witness this day against you: life and death have I set before you, blessing and cursing: choose then life, that thou mayest live,
20 thou and thy seed, in loving Jehovah thy God, in hearkening to his voice, and in cleaving to him—for this is thy life and the length of thy days—that thou mayest dwell in the land which Jehovah swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give them.

31 And Moses went and spoke these words to all Israel; 2 and he said unto them, I am a hundred and twenty years old this day, I can no more go out and come in; and Jehovah hath said unto me, Thou shalt not go over this Jordan.
3 Jehovah thy God, he will go over before thee, he will destroy these nations from before thee, that thou mayest take possession of them: Joshua, he shall go over before thee, as Jehovah hath said.
4 And Jehovah will do to them as he did to Sihon and to Og, the kings of the Amorites, and to their land,
5 whom he destroyed. And when Jehovah giveth them up before you, ye shall do to them according to all the commandment which I
6 have commanded you. Be strong and courageous, fear them not, neither be afraid of them; for Jehovah thy God, he it is that goeth with thee; he will not leave thee, nor forsake thee.
7 And Moses called to Joshua, and said to him in the sight of all Israel, Be strong and courageous, for thou must go with this people into the land which Jehovah hath sworn unto their fathers to give them; and thou shalt cause them
8 to inherit it. And Jehovah, he it is that goeth before thee: he will be with thee; he will not leave thee, nor forsake thee; fear not, neither be dismayed.
9 And Moses wrote this law, and delivered it to the priests, the sons of Levi, who bore the ark of the covenant of Jehovah, and to all
10 the elders of Israel. And Moses commanded them, saying, At the end of every seven years, at the set time of the year of release, at
11 the feast of tabernacles, when all Israel cometh to appear before Jehovah thy God in the place which he will choose, thou shalt read this law before all Israel in
12 their ears. Gather the people together, the men, and the women, and the children, and thy stranger that is within thy gates, that they may hear, and that they may learn, and fear Jehovah your God, and take heed to do all the words of
13 this law; and that their children who do not know it may hear it and learn, that they may fear Jehovah your God, as long as[f] ye live in the land, whereunto ye pass over the Jordan to possess it.
14 And Jehovah said to Moses, Lo, the days are near for thee to die; call Joshua, and present yourselves at the tent of meeting, that I may give him a charge. And Moses and Joshua went and presented them-
15 selves at the tent of meeting. And Jehovah appeared at the tent in the pillar of cloud; and the pillar of cloud stood over the entrance
16 to the tent. And Jehovah said to Moses, Behold, thou shalt sleep with thy fathers; and this people will rise up, and go a whoring after the strange gods of the land into which they enter, and will forsake me, and break my covenant which I have made with them.
17 And my anger shall be kindled

[e] Or 'when thou turnest.'

[f] Lit. 'all the days that.'

against them in that day, and I will forsake them, and I will hide my face from them, and they shall be devoured, and many evils and troubles shall befall[g] them, and they will say in that day, Have not these evils befallen[h] me because my God is not in my midst?
18 And I will entirely hide my face in that day for all the evils that they have wrought, because they
19 turned unto other gods. And now, write ye this song, and teach it to the children of Israel; put it in their mouths, that this song may be a witness for me against the
20 children of Israel. For I shall bring them into the land which I swore unto their fathers, which floweth with milk and honey; and they will eat and fill themselves, and wax fat, and will turn unto other gods, and serve them, and despise me, and break my cove-
21 nant. And it shall come to pass, when many evils and troubles have befallen[h] them, that this song shall testify against them as a witness; for it shall not be forgotten out of the mouths of their seed; for I know their imagination which they are forming already this day, before I bring them into the land which I have sworn [unto them].
22 And Moses wrote this song the same day, and taught it to the
23 children of Israel. And [Jehovah] commanded Joshua the son of Nun, and said, Be strong and courageous; for thou shalt bring the children of Israel into the land which I have sworn unto them; and I will be with thee.
24 And it came to pass, when Moses had ended writing the words of this law in a book, until their con-
25 clusion, that Moses commanded the Levites, who bore the ark of the covenant of Jehovah, saying,
26 Take this book of the law, and put it at the side of the ark of the covenant of Jehovah your God, that it may be there for a witness
27 against thee; for I know thy rebellion, and thy stiff neck. Lo, while I am yet alive with you this day, ye have been rebellious against Jehovah; and how much
28 more after my death! Gather to me all the elders of your tribes, and your officers, that I may speak these words in their ears, and take heaven and earth to witness against
29 them. For I know that after my death ye will utterly corrupt yourselves, and will turn aside from the way which I have commanded you; and mischief will befall you at the end of days; because ye do evil in the sight of Jehovah, to provoke him to anger through the work of your hands.
30 And Moses spoke in the ears of the whole congregation of Israel the words of this song, until their conclusion.

32 Give ear, ye heavens, and I will speak;
And hear, O earth, the words of my mouth!
2 My doctrine shall drop as rain,
My speech flow down as dew,
As small rain upon the tender herb,
And as showers on the grass.
3 For the name of Jehovah will I proclaim:
Ascribe greatness unto our God!
4 [He is] the Rock, his work is perfect,
For all his ways are righteousness;[i]
A God[j] of faithfulness without deceit,
Just and right is he.
5 They have dealt corruptly with him;
Not his children's is their spot:—
A crooked and perverted generation!
6 Do ye thus requite Jehovah,
Foolish and unwise people?
Is not he thy father that hath bought thee?
Hath he not made thee and established thee?
7 Remember the days of old,
Consider the years of generation to generation;
Ask thy father, and he will shew thee;
Thine elders, and they will tell thee.
8 When the Most High assigned to the nations their inheritance,
When he separated the sons of Adam,
He set the bounds of the peoples
According to the number of the children of Israel.
9 For Jehovah's portion in his people;
Jacob the lot of his inheritance.
10 He found him in a desert land,
And in the waste, howling wilderness;
He compassed him about,[k] he watched over him,
He preserved him as the apple of his eye.
11 As the eagle stirreth up its nest,
Hovereth over its young,

[g] Lit. 'find.' [h] Lit. 'found.' [i] Lit. 'what is right, just;' elsewhere often 'judgment.' [j] *El.* [k] Or 'led him about.'

Spreadeth out its wings,
Taketh them, beareth them on its feathers,
12 So Jehovah alone did lead him,
And no strange god [l] [was] with him.
13 He made him ride on the high places of the earth,
And he ate the produce of the field;
And he made him suck honey out of the crag,
And oil out of the flinty rock;
14 Cream of kine, and milk of sheep,
With the fat of lambs,[m]
And rams of the breed of Bashan, and he-goats,
With the fat of kidneys of wheat;
And thou didst drink pure wine, the blood of the grape.
15 Then Jeshurun [n] grew fat, and kicked—
Thou art waxen fat,
Thou art grown thick,
And thou art covered with fatness;—
He gave up God [o] who made him,
And lightly esteemed the Rock of his salvation.
16 They moved him to jealousy with strange gods,
With abominations did they provoke him to anger.
17 They sacrificed unto demons who are not *God;
To gods whom they knew not,
To new ones, who came newly up,
Whom your fathers revered not.
18 Of the Rock that begot thee wast thou unmindful,
And thou hast forgotten God [l] who brought thee forth.
19 And Jehovah saw it, and despised them,
Because of the provoking of his sons and of his daughters.
20 And he said, I will hide my face from them,
I will see what their end shall be;
For they are a perverse generation,
Children in whom is no faithfulness.
21 They have moved me to jealousy with that which is no God; [p]
They have exasperated me with their vanities;
And I will move them to jealousy with that which is not a people;
With a foolish nation will I provoke them to anger.
22 For a fire is kindled in mine anger,
And it shall burn into the lowest Sheol,[q]
And shall consume the earth and its produce,
And set fire to the foundations of the mountains.
23 I will heap mischiefs upon them;
Mine arrows will I spend against them.
24 They shall be consumed with hunger, and devoured with burning heat,
And with poisonous pestilence;
And the teeth of beasts will I send against them,
With the poison of what crawleth in the dust.
25 From without shall the sword bereave them, and in the chambers, terror—
Both the young man and the virgin,
The suckling with the man of gray hairs.
26 I would say, I will scatter,
I will make the remembrance of them to cease from among men,
27 If I did not fear provocation from the enemy,
Lest their adversaries should misunderstand it,
Lest they should say, Our hand is high, and Jehovah has not done all this.
28 For they are a nation void of counsel,
And understanding is not in them.
29 Oh that they had been wise! they would have understood this,
They would have considered their latter end!
30 How could one chase a thousand,
And two put ten thousand to flight,
Were it not that their Rock had sold them,
And Jehovah had delivered them up?
31 For their rock is not as our Rock:
Let our enemies themselves be judges.
32 For their vine is of the vine of Sodom,
And of the fields of Gomorrah:
Their grapes are grapes of poison,
Bitter are their clusters;
33 Their wine is the poison of dragons,
And the cruel venom of vipers.
34 Is not this hidden with me,
Sealed up among my treasures?
35 Vengeance is mine, and recompense,
For the time when their foot shall slip.

[l] *El.* [m] Lambs fed in rich pastures: so 1 Sam. xv. 9. [n] The upright [people]. [o] Heb. *Eloah:* see note on Gen. i. 1. An asterisk (*) prefixed to the word 'God' will henceforth denote each occurrence of this form in the Hebrew. [p] Which is Not-El. [q] See on Gen. xxxvii. 35.

For the day of their calamity is at hand,
And the things that shall come upon them make haste.
36 For Jehovah will judge his people,
And shall repent in favour of[r] his servants;
When he seeth that power is gone,
And there is none shut up or left.[s]
37 And he shall say, Where are their gods,
Their rock in whom they trusted,
38 Who ate the fat of their sacrifices,
[And] drank the wine of their drink-offering?
Let them rise up and help you,
That there may be a protection over you.
39 See now that I, I am HE,[t]
And there is no god with me;
I kill, and I make alive;
I wound, and I heal,
And there is none that delivereth out of my hand,
40 For I lift up my hand to the heavens, and say,
I live for ever!
41 *If I have sharpened my gleaming* sword,
And my hand take hold of judgment,
I will render vengeance to mine adversaries,
And will recompense them that hate me.
42 Mine arrows will I make drunk with blood,
And my sword shall devour flesh;
[I will make them drunk] with the blood of the slain and of the captives,[u]
With the head of the princes of the enemy.
43 Shout for joy, ye nations, with his people,
For he avengeth the blood of his servants,
And rendereth vengeance to his enemies,
And maketh atonement for[w] his land, for his people.
44 And Moses came and spoke all the words of this song in the ears of the people, he and Hoshea the
45 son of Nun. And when Moses had ended speaking all these words to
46 all Israel, he said unto them, Set your hearts unto all the words that I testify among you this day, which ye shall command your children to take heed to do, all
47 the words of this law. For it is no vain word for you, but it is your life, and through this word ye shall prolong your days on the land whereunto ye pass over the Jordan to possess it.
48 And Jehovah spoke to Moses
49 that same day, saying, Go up into this mountain Abarim, mount Nebo, which is in the land of Moab, which is opposite Jericho; and behold the land of Canaan, which I give unto the children of
50 Israel for a possession, and die on the mountain whither thou goest up, and be gathered unto thy peoples, as Aaron thy brother died on mount Hor, and was gathered
51 unto his peoples; because ye trespassed against me among the children of Israel at the waters of Meribah-Kadesh, in the wilderness of Zin; because ye hallowed me not in the midst of the children of
52 Israel. For thou shalt see the land before [thee]; but thou shalt not go thither unto the land which I give the children of Israel.

33 And this is the blessing, wherewith Moses the man of God blessed the children of Israel before his death.

2 And he said,
Jehovah came from Sinai,
And rose up from Seir unto them;
He shone forth from mount Paran,
And he came from the myriads of the sanctuary;[x]
From his right hand [went forth] a law of fire for them.[y]
3 Yea, he loveth the peoples,[z]
All his saints are in thy hand,
And they sit down at thy feet;
Each receiveth of thy words.
4 Moses commanded us a law,
The inheritance of the congregation of Jacob.
5 And he was king in Jeshurun,
When the heads of the people
And the tribes of Israel were gathered together.
6 Let Reuben live, and not die;
And let his men be few.[a]
7 And this of Judah; and he said,
Hear, Jehovah, the voice of Judah,
And bring him unto his people;
May his hands strive for them;
And be thou a help to him against his oppressors.

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[r] Or 'shall have compassion upon.' [s] Or 'at liberty.' The phrase, for which cf. 1 Kings xiv. 10, 2 Kings xiv. 26, seems to be a Hebrew proverbial expression, in itself a paronomasia, to express forcibly 'the totality.' [t] Or '*the Same*;' 'the self-existent one.' This expression becomes virtually a name of God: cf. Neh. ix. 6, Psa. cii. 27, Isa. xli. 4, &c. [u] Lit. 'captivity.' [w] Or 'forgiveth;' cf. xxi. 8. [x] Or 'holy myriads.' [y] Others, 'fire to guide them.' [z] Or 'tribes:' and so in ver. 19. [a] Lit. 'of number:' i.e. that can be counted [easily].

8 And of Levi he said,
Thy Thummim and thy Urim are for thy godly one,[b]
Whom thou didst prove at Massah,
With whom thou didst strive at the waters of Meribah;
9 Who said to his father and to his mother, I see him not,
And he acknowledged not his brethren,
And knew not his own children;
For they have observed thy word,
And kept thy covenant.
10 They shall teach Jacob thine ordinances,[c]
And Israel thy law:
They shall put incense before thy nostrils,
And whole burnt-offering upon thine altar.
11 Bless, Jehovah, his substance,[d]
And let the work of his hands please thee;
Crush the loins of his adversaries,
And of them that hate him, that they may never rise again!
12 Of Benjamin he said,
The beloved of Jehovah,—he shall dwell in safety by him;
He will cover him all the day long,
And dwell between his shoulders.
13 And of Joseph he said,
Blessed of Jehovah be his land,
By the precious things of the heavens,
By the dew, and by the deep that lieth beneath,
14 And by the precious fruits of the sun,
And by the precious things put forth by the months,[e]
15 And by the best things[f] of the ancient mountains,
And by the precious things of the everlasting hills,
16 And by the precious things of the earth and the fulness thereof.
And let the good will of him that dwelt in the bush
Come upon the head of Joseph,
Upon the top of the head of him that was separated from[g] his brethren.
17 His majesty is as the firstling of his ox;
And his horns are as the horns of a buffalo.
With them shall he push the peoples
Together to the ends of the earth.
These are the myriads of Ephraim,
And these are the thousands of Manasseh.
18 And of Zebulun he said,
Rejoice, Zebulun, in thy going out;
And thou, Issachar, in thy tents!
19 They shall invite [the] peoples to the mountain;
There they shall offer sacrifices of righteousness;
For they will suck the abundance of the seas,
And the hidden treasures of the sand.
20 And of Gad he said,
Blessed be he that enlargeth Gad!
As a lion doth he dwell, and teareth the arm, even the top of the head.
21 And he provided the first part for himself,
For there was reserved[h] the portion of the lawgiver;
And he came with[i] the heads of the people;
The justice of Jehovah and his judgments
Hath he executed with Israel.
22 And of Dan he said,
Dan is a young lion;
He shall spring forth from Bashan.
23 And of Naphtali he said,
Naphtali, satisfied with favour,
And full of the blessing of Jehovah,
Possess thou the west and the south.[k]
24 And of Asher he said,
Asher shall be blessed with sons;
Let him be acceptable to his brethren,
And let him dip his foot in oil.
25 Iron and brass shall be thy bolts;
And thy rest as thy days.
26 There is none like unto the God[l] of Jeshurun,
Who rideth upon the heavens to thy help,
And in his majesty, upon the clouds.
27 [Thy] refuge is the God of old,
And underneath are the eternal arms;
And he shall drive out the enemy from before thee,
And shall say, Destroy [them]!
28 And Israel shall dwell in safety alone,
The fountain of Jacob, in a land of corn and new wine;
Also his heavens shall drop down dew.
29 Happy art thou, Israel!
Who is like unto thee, a people saved by Jehovah,
The shield of thy help,

[b] Or 'the man of thy goodness' (or 'grace'); see also note to 2 Chron. vi. 42.
[c] Or 'judgments,' the Hebrew word having the two senses; cf. ver. 21 and chap. xvii. 9.
[d] Or 'force.' [e] Or 'moons.' [f] Lit. 'head.' [g] Or 'select amongst;' Heb. 'Nazarite.' [h] Or 'hidden,' Moses being buried in the territory of Gad. [i] Or 'to.'
[k] Or 'the sea and Darom.' [l] *El.*

And the sword of thine excellency?
And thine enemies shall come cringing to thee;
And thou shalt tread upon their high places.

34 And Moses went up from the plains of Moab to mount Nebo, to the top of Pisgah, which is opposite Jericho. And Jehovah shewed him the whole land, Gilead
2 to Dan, and all Naphtali, and the land of Ephraim, and Manasseh, and all the land of Judah, unto
3 the hindmost sea, and the south, and the plain[m] of the valley of Jericho, the city of palm-trees, to
4 Zoar. And Jehovah said unto him, This is the land that I swore unto Abraham, unto Isaac, and unto Jacob, saying, Unto thy seed will I give it: I have caused thee to see it with thine eyes, but thou
5 shalt not go over thither. And Moses the servant of Jehovah died there in the land of Moab, accord-
6 ing to the word[n] of Jehovah. And he buried him in the valley in the land of Moab, opposite Beth-Peor; and no man knows his sepulchre to this day.
7 And Moses was a hundred and twenty years old when he died; his eye was not dim, nor his
8 natural force abated. And the children of Israel wept for Moses in the plains of Moab thirty days; and the days of weeping and mourning for Moses were ended.
9 And Joshua the son of Nun was filled with the spirit of wisdom, for Moses had laid his hands upon him; and the children of Israel hearkened unto him, and did as Jehovah had commanded Moses.
10 And there arose no prophet since in Israel like Moses, whom Jeho-
11 vah had known face to face, according to all the signs and wonders that Jehovah had sent him to do in the land of Egypt, to Pharaoh, and to all his servants, and
12 to all his land, and according to all that mighty hand, and according to all the great terribleness that Moses had wrought in the sight of all Israel.

THE
BOOK OF JOSHUA

1 And it came to pass after the death of Moses the servant of Jehovah, that Jehovah spoke to Joshua the son of Nun, Moses'
2 attendant, saying, Moses my servant is dead; and now, rise up, go over this Jordan, thou and all this people, into the land which I give unto them, to the children of
3 Israel. Every place whereon the sole of your foot shall tread have I given to you, as I said unto
4 Moses. From the wilderness and this Lebanon to the great river, the river Euphrates, the whole land of the Hittites, to the great sea, toward the going down of the
5 sun, shall be your border. None shall be able to stand before thee all the days of thy life: as I was with Moses, so will I be with thee; I will not leave thee, neither will
6 I forsake thee. Be strong and courageous, for thou shalt cause this people to inherit the land which I have sworn unto their
7 fathers to give them. Only be strong and very courageous, that thou mayest take heed to do according to all the law that Moses my servant commanded thee. Turn not from it to the right or to the left, that thou mayest prosper
8 whithersoever thou goest. This book of the law shall not depart from thy mouth; and thou shalt meditate upon it day and night, that thou mayest take heed to do according to all that is written therein; for then shalt thou have good success in thy ways, and then
9 shalt thou prosper. Have I not commanded thee: Be strong and courageous? Be not afraid, neither be dismayed; for Jehovah thy God is with thee whithersoever thou goest.
10 And Joshua commanded the
11 officers of the people, saying, Go through the midst of the camp, and command the people, saying, Prepare yourselves victuals, for in three days ye shall pass over this Jordan, that ye may enter in to take possession of the land which Jehovah your God giveth you to
12 possess it. And to the Reubenites and to the Gadites and to half the

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[m] See on Gen. xiii. 10. [n] Lit. 'mouth.'

tribe of Manasseh spoke Joshua,
13 saying, Remember the word that Moses the servant of Jehovah commanded you, saying, Jehovah your God has given you rest and
14 has given you this land. Your wives, your little ones, and your cattle shall abide in the land that Moses gave you on this side of the Jordan, but ye, all the valiant men, shall go over in array [a] before
15 your brethren and help them, until Jehovah give your brethren rest as to you, and they also take possession of the land which Jehovah your God giveth them; then shall ye return into the land of your possession and possess it, which Moses the servant of Jehovah gave you on this side of the Jordan toward the sun-rising.
16 And they answered Joshua, saying, All that thou hast commanded us will we do, and whither thou
17 shalt send us will we go. According as we hearkened to Moses in all things, so will we hearken to thee; only may Jehovah thy God be with thee as he was with Moses.
18 Every one that is rebellious against thy commandment [b] and hearkeneth not to thy words in everything that thou commandest us,[c] shall be put to death. Only be strong and courageous.

2 And Joshua the son of Nun sent from Shittim two spies secretly, saying, Go, see the land, even Jericho. And they went, and came into a harlot's [d] house, named Rahab, and they lay down
2 there. And it was told the king of Jericho, saying, Behold, men have come hither to-night from the chil-
3 dren of Israel to search out the land. And the king of Jericho sent to Rahab, saying, Bring forth the men that have come to thee, who have come into thy house: for they have come to search out all
4 the land. And the woman had taken and concealed the two men; and she said, Yes, the men did come unto me, but I knew not
5 whence they were; and it came to pass when the gate had to be closed, at dark, that the men went out; I know not whither the men have gone. Pursue after them quickly;
6 for ye shall overtake them. But she had taken them up to the roof, and secreted them under the stalks of flax, which she had laid
7 out on the roof. And the men pursued after them the way to the Jordan, to the fords; and when they who pursued after them had gone out, they closed the gate.
8 And before they had lain down, she went up to them upon the
9 roof; and said to the men, I know that Jehovah has given you the land, and that the dread of you has fallen on us, and that all the inhabitants of the land faint [e] be-
10 cause of you. For we have heard that Jehovah dried up the waters of the Red sea before you when ye came out of Egypt; and what ye did to the two kings of the Amorites that were beyond the Jordan, to Sihon and to Og, whom ye
11 utterly destroyed.[f] We heard [of it], and our heart melted, and there remained no more spirit in any man because of you; for Jehovah your God, he is God in the heavens above and on the earth
12 beneath. And now, I pray you, swear to me by Jehovah, since I have dealt kindly with you, that ye will also deal kindly with my father's house, and give me a cer-
13 tain sign,[g] that ye will let my father live, and my mother, and my brethren, and my sisters, and all that belong to them, and deliver
14 our souls from death. And the men said to her, Our lives shall pay for yours, if ye do not make this our business known; and it shall be when Jehovah shall give us the land, that we will deal
15 kindly and truly with thee. And she let them down by a cord through the window; for her house was upon the city-wall, and
16 she dwelt upon the wall. And she said to them, Go to the mountain, that the pursuers may not meet with you; and hide yourselves there three days, until the pursuers have returned; and after-
17 wards go your way. And the men said to her, We will be quit of this thine oath which thou hast made
18 us swear. Behold, when we come into the land, thou shalt bind in the window this line of scarlet thread by which thou hast let us down; and thou shalt gather to thee in the house thy father, and thy mother, and thy brethren, and
19 all thy father's household; and it shall be, that whoever shall go out of the doors of thy house into the street,—his blood shall be upon his head, and we shall be innocent;

[a] See on Exo. xiii. 18. [b] Lit. 'mouth.' [c] Or 'him.' [d] Lit. 'the house of a woman, a harlot.' [e] 'Melt away;' and so ver. 24. [f] Same word as 'devoted to destruction.' [g] Lit. 'sign of truth:' cf. ver 14.

but every one who shall be with thee in the house, his blood shall be upon our head, if any hand be
20 upon him. And if thou make known this our business, we will be quit of thine oath which thou hast
21 made us swear. And she said, According to your words, so be it. And she sent them away, and they departed. And she bound the scarlet line in the window.
22 And they went, and came to the mountain, and remained there three days, until the pursuers had returned; and the pursuers sought them all the way, and found them
23 not. And the two men returned and came down from the mountain, and went over and came to Joshua the son of Nun, and related to him everything that had hap-
24 pened to them. And they said to Joshua, Of a surety Jehovah has given the whole land into our hands, and even all the inhabitants of the land faint because of us.

3 And Joshua rose early in the morning; and they removed from Shittim, and came to the Jordan, he and all the children of Israel, and lodged there before they
2 passed over. And it came to pass at the end of three days, that the officers went through the camp;
3 and they commanded the people, saying, When ye see the ark of the covenant of Jehovah your God, and the priests the Levites bearing it, then remove from your place,
4 and go after it; yet there shall be a distance between you and it, about two thousand cubits by measure. Ye shall not come near it, that ye may know the way by which ye must go; for ye have not
5 passed this way heretofore. And Joshua said to the people, Hallow yourselves; for to-morrow Jehovah will do wonders in your midst.
6 And Joshua spoke to the priests, saying, Take up the ark of the covenant, and go over before the people. And they took up the ark of the covenant, and went before the people.
7 And Jehovah said to Joshua, This day will I begin to magnify thee in the sight of all Israel, that they may know that as I was with
8 Moses, so will I be with thee. And thou shalt command the priests who bear the ark of the covenant, saying, When ye come to the edge of the waters of the Jordan, stand still in the Jordan.
9 And Joshua said to the children of Israel, Come hither, and hear the words of Jehovah your God.
10 And Joshua said, Hereby shall ye know that the[h] living God[i] is in your midst, and [that] he will without fail dispossess from before you the Canaanites, and the Hittites, and the Hivites, and the Perizzites, and the Girgashites, and the Amorites, and the Jebus-
11 ites. Behold, the ark of the covenant of the Lord of all the earth is going over before you into the
12 Jordan. And now take you twelve men out of the tribes of Israel, one
13 man for each tribe. And it shall come to pass, when the soles of the feet of the priests who bear the ark of Jehovah, the Lord of all the earth, rest in the waters of the Jordan, the waters of the Jordan, the waters flowing down from above, shall be cut off, and shall stand up in a heap.
14 And it came to pass when the people removed from their tents, to pass over the Jordan, that the priests bearing the ark of the cove-
15 nant were before the people; and when they that bore the ark were come to the Jordan, and the feet of the priests who bore the ark dipped in the edge of the water (and the Jordan is full over all its banks throughout the days of harvest),
16 the waters which flowed down from above stood [and] rose up in a heap, very far, by[k] Adam, the city that is beside Zaretan; and those that flowed down towards the sea of the plain,[l] the salt sea, were completely cut off. And the people went over opposite to
17 Jericho. And the priests who bore the ark of the covenant of Jehovah stood firm on dry ground in the midst of the Jordan. And all Israel went over on dry ground, until all the nation had completely gone over the Jordan.

4 And it came to pass when the whole nation had completely gone over the Jordan, that Jehovah
2 spoke to Joshua, saying, Take you twelve men out of the people, one
3 man out of every tribe, and command them, saying, Take up hence out of the midst of the Jordan,

[h] Or 'a.' [i] *El.* [k] The *Chetiv.* See Maurer. [l] The *Arabah*: so xi. 2, 16; xii. 1, 3; see xviii. 18. Meaning strictly 'dry-[land],' but applied to the narrow strip of land in the Jordan valley on both sides of the river below the lake of Gennesaret. In iv. 13 it seems to mean the parts of the *Arabah* about Jericho. Cf., however, Stanley, Sin. & Pal., App.

from the place where the priests feet stood firm, twelve stones, and carry them over with you, and lay them down in the lodging-place where ye shall lodge this night.
4 And Joshua called the twelve men, whom he had appointed of the children of Israel, a man out of
5 every tribe; and Joshua said to them, Pass before the ark of Jehovah your God into the midst of the Jordan, and lift up each of you a stone [and put it] upon his shoulder, according to the number of the tribes of the children of
6 Israel, that this may be a sign in your midst. When your children ask hereafter,[m] saying, What mean
7 ye by these stones? then ye shall say to them, That the waters of the Jordan were cut off before the ark of the covenant of Jehovah; when it went through the Jordan, the waters of the Jordan were cut off. And these stones shall be for a memorial unto the children of
8 Israel for ever. And the children of Israel did so, as Joshua had commanded, and took up twelve stones out of the midst of the Jordan, as Jehovah had spoken to Joshua, according to the number of the tribes of the children of Israel; and they carried them over with them to the lodging-place, and laid them down there.
9 And twelve stones did Joshua set up in the midst of the Jordan, in the place where the feet of the priests who bore the ark of the covenant had stood firm; and
10 they are there to this day. And the priests who bore the ark stood in the midst of the Jordan, until everything was finished that Jehovah had commanded Joshua to speak unto the people, according to all that Moses had commanded Joshua. And the people hasted
11 and passed over. And it came to pass, when all the people had completely gone over, that the ark of Jehovah went over, and the priests, in the presence of the people.
12 And the children of Reuben, and the children of Gad, and the half tribe of Manasseh, went over in array before the children of Israel, as Moses had spoken to them.
13 About forty thousand armed for military service passed over before Jehovah to the war, unto the plains of Jericho.
14 On that day Jehovah magnified Joshua in the sight of all Israel; and they feared him, as they had feared Moses, all the days of his life.
15 And Jehovah spoke to Joshua,
16 saying, Command the priests who bear the ark of the testimony, that they come up out of the Jordan.
17 And Joshua commanded the priests, saying, Come up out of the
18 Jordan. And it came to pass when the priests who bore the ark of the covenant of Jehovah had come up out of the midst of the Jordan, [when] the soles of the priests' feet were lifted up on to the dry land, that the waters of the Jordan returned to their place, and they flowed as previously,[n] over all its banks.
19 And the people came up out of the Jordan on the tenth of the first month, and encamped in Gilgal, on the eastern extremity of Jericho.
20 And those twelve stones which
21 they had taken out of the Jordan did Joshua set up in Gilgal. And he spoke to the children of Israel, saying, When your children hereafter ask their fathers, saying,
22 What [mean] these stones? then ye shall let your children know, saying, On dry land did Israel
23 come over this Jordan; because Jehovah your God dried up the waters of the Jordan from before you, until ye had passed over, as Jehovah your God did to the Red sea, which he dried up from before
24 us, until we had passed over; that all peoples of the earth might know the hand of Jehovah, that it is mighty; that ye might fear Jehovah your God continually.[o]

5 And it came to pass when all the kings of the Amorites, who were beyond the Jordan westward, and all the kings of the Canaanites, who were by the sea, heard that Jehovah had dried up the waters of the Jordan from before the children of Israel, until they[p] had passed over, that their heart melted, and there was no spirit in them any more, because of the children of Israel.
2 At that time Jehovah said to Joshua, Make thee stone-knives,[q] and circumcise again the children
3 of Israel the second time. And Joshua made him stone-knives, and circumcised the children of
4 Israel at the hill of Araloth.[r] And this is the cause why Joshua circumcised [them]: all the people

[m] Lit. 'to-morrow;' and so ver. 21. [n] See on Gen. xxxi. 2. [o] Lit. 'all the days.'
[p] According to the *Keri*, supported by both MSS. and versions; the *Chetiv* reads 'we.'
[q] Others, 'sharp knives.' Lit. 'swords of rocks.' [r] Or 'of the foreskins.'

that had come out of Egypt, the males, all the men of war, had died in the wilderness on the way, after
5 they came out of Egypt. For all the people that came out were circumcised; but all the people that were born in the wilderness on the way, after they came out of Egypt, [them] had they not circumcised.
6 For the children of Israel had walked forty years in the wilderness, till the whole nation of men of war had perished who had come out of Egypt, who had not hearkened to the voice of Jehovah; to whom Jehovah had sworn that he would not show them the land which Jehovah had sworn unto their fathers that he would give us, a land flowing with milk and
7 honey. And their sons [whom] he raised up in their stead, them Joshua circumcised, for they were uncircumcised, because they had not circumcised them on the way.
8 And it came to pass when the whole nation had finished being circumcised, that they abode in their place in the camp, till they
9 were whole. And Jehovah said to Joshua, This day have I rolled away the reproach of Egypt from off you. And the name of the place was called Gilgal[s] to this day.
10 And the children of Israel encamped in Gilgal, and held the passover on the fourteenth day of the month, at even, in the plains
11 of Jericho. And they ate of the old corn[t] of the land on the morrow after the passover, unleavened loaves, and roasted [corn] on that
12 same day. And the manna ceased on the morrow, when they had eaten of the old corn of the land; and there was no more manna for the children of Israel; and they ate of the produce of the land of Canaan that year.
13 And it came to pass when Joshua was by Jericho, that he lifted up his eyes and looked, and behold, there stood a man before him with his sword drawn in his hand. And Joshua went to him, and said to him: Art thou for[w]
14 us, or for[w] our enemies? And he said, No; for [as] captain of the army of Jehovah am I now come.[x] Then Joshua fell upon his face to the earth, and worshipped, and said to him, What saith my lord
15 unto his servant? And the captain of Jehovah's army said to Joshua, Loose thy sandal from off thy foot: for the place whereon thou standest is holy. And Joshua did so.

6 Now Jericho was shut up and
was barred, because of the children of Israel: none went out, and
2 none came in. And Jehovah said to Joshua, See, I have given into thy hand Jericho, and the king thereof, [and] the valiant men.
3 And ye shall go round the city, all the men of war, encompassing the city once. Thus shalt thou do six
4 days. And seven priests shall carry before the ark seven blast-trumpets;[y] and on the seventh day ye shall go round the city seven times, and the priests shall
5 blow with the trumpets. And it shall come to pass when they make a long blast with the blast-horn, that all the people on hearing the sound of the trumpet shall shout with a great shout; and the wall of the city shall fall flat, and the people shall go up, each one straight before him.
6 And Joshua the son of Nun called the priests, and said to them, Carry the ark of the covenant, and seven priests shall carry seven blast-trumpets before the
7 ark of Jehovah. And he said to the people, Pass on, go round the city, and they that are armed shall pass on before the ark of Jehovah.
8 And it came to pass when Joshua had spoken to the people, that the seven priests carrying the seven blast-trumpets before Jehovah passed on and blew with the trumpets; and the ark of the covenant
9 of Jehovah went after them. And the armed men went before the priests who blew with the trumpets, and the rearguard came after the ark; they blew with the trum-
10 pets in marching. And Joshua had commanded the people, saying, Ye shall not shout, nor let your voice be heard, neither shall a word proceed out of your mouth, until the day I say to you, Shout;
11 then shall ye shout. And the ark of Jehovah went round the city, encompassing [it] once; and they came into the camp, and lodged in the camp.
12 And Joshua rose early in the morning, and the priests carried
13 the ark of Jehovah. And the seven priests carrying the seven blast-trumpets before the ark of

[s] 'Rolling.' [t] Or 'store-corn,' i.e. from the harvest of the year before. [w] Or 'with.' [x] Or 'for I, the captain (or 'prince') of the army of Jehovah, am now come.' [y] Cf. note on Lev. xxv. 10.

Jehovah went on and blew continually with the trumpets; and the armed men went before them, and the rearguard went after the ark of Jehovah; they blew with
14 the trumpets in marching. And on the second day they went round the city once, and returned into the camp. So they did six days.
15 And it was so that on the seventh day they rose early, about the morning-dawn, and went round the city after the same manner seven times; only on that day they went round the city seven
16 times. And it came to pass the seventh time, when the priests blew with the trumpets, that Joshua said to the people, Shout; for Jehovah has given you the
17 city. And the city shall be accursed,[z] it and all that is in it, to Jehovah; only Rahab the harlot shall live, she and all that are with her in the house, because she hid
18 the messengers that we sent. But in any wise keep from the accursed[z] thing, lest ye make [yourselves] accursed in taking of the accursed thing, and make the camp of Israel a curse, and trouble
19 it. And all the silver, and gold, and vessels of copper and iron, shall be holy to Jehovah; they shall come into the treasury of
20 Jehovah. And the people shouted, and they blew with the trumpets. And it came to pass when the people heard the sound of the trumpets, and the people shouted with a great shout, that the wall fell down flat; and the people went up into the city, each one straight before him, and they took
21 the city. And they utterly destroyed all that was in the city; both man and woman, young and old, and ox, and sheep, and ass,
22 with the edge of the sword. And Joshua said to the two men that had spied out the country, Go into the harlot's house and bring out thence the woman and all that she has, as ye swore unto her.
23 And the young men, the spies, went in and brought out Rahab, and her father, and her mother, and her brethren, and all that she had: all her kindred did they bring out, and they left them out-
24 side the camp of Israel. And they burned the city with fire, and all that was therein; only the silver, and the gold, and the vessels of copper and of iron, they put into the treasury of the house of Jeho-
25 vah. And Joshua saved alive Rahab the harlot, and her father's household, and all that she had, and she dwelt in the midst of Israel to this day; because she hid the messengers whom Joshua had sent to spy out Jericho.
26 And Joshua swore at that time, saying, Cursed be the man before Jehovah who shall rise up and build this city Jericho! In[a] his first-born shall he lay its foundation, and in[a] his youngest son
27 shall he set up its gates. And Jehovah was with Joshua; and his fame was in all the land.

7 But the children of Israel committed unfaithfulness in that which had been brought under the curse: Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah, took of the accursed thing; and the anger of Jehovah was kindled against the
2 children of Israel. And Joshua sent men from Jericho to Ai, which is beside Beth-Aven, on the east side of Bethel, and spoke to them, saying, Go up and spy out the country, And the men went up
3 and spied out Ai. And they returned to Joshua, and said to him, Let not all the people go up; let about two or three thousand men go up and smite Ai; make not all the people to toil thither, for they
4 are few. And there went up thither of the people about three thousand men, but they fled before the men
5 of Ai. And the men of Ai smote of them about thirty-six men; and they pursued them from before the gate to Shebarim, and smote them on the descent. Then the hearts of the people melted, and became as water.
6 And Joshua rent his clothes, and fell to the earth upon his face before the ark of Jehovah until the evening, he and the elders of Israel, and threw dust upon their
7 heads. And Joshua said, Alas, Lord Jehovah, wherefore hast thou at all brought this people over the Jordan, to deliver us into the hand of the Amorites, to destroy us? Oh that we had been content and had remained beyond
8 the Jordan! Ah Lord! what shall I say after Israel have turned their
9 backs before their enemies? When the Canaanites and all the inhabitants of the land shall hear [of it], they will surround us, and cut off

[z] 'Devoted by curse to destruction.'

[a] Or 'on.' Luther: 'Let it cost him,' followed in what is called 'Matthew's Bible.'

our name from the earth. And what wilt thou do unto thy great
10 name? And Jehovah said to Joshua, Rise up; wherefore liest
11 thou thus upon thy face? Israel hath sinned, and they have also transgressed my covenant which I commanded them, and they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have
12 put it among their stuff. And the children of Israel shall not be able to stand before their enemies: they shall turn their backs before their enemies, for they have made themselves accursed. I will no more be with you, except ye destroy the accursed thing from your midst.
13 Rise up, hallow the people, and say, Hallow yourselves for tomorrow; for thus saith Jehovah the God of Israel, There is an accursed thing in the midst of thee, Israel: thou shalt not be able to stand before thine enemies, until ye take away the accursed thing
14 from your midst. And ye shall be brought near in the morning according to your tribes; and it shall be, that the tribe which Jehovah taketh shall come forward by families, and the family which Jehovah taketh shall come forward by households; and the household which Jehovah taketh shall
15 come forward man by man. And it shall be, that he who is taken with the accursed thing shall be burned with fire, he and all that he hath, because he hath transgressed the covenant of Jehovah, and because he hath wrought wickedness in Israel.
16 And Joshua rose early in the morning, and caused Israel to come forward by their tribes, and
17 the tribe of Judah was taken. And he caused the families of Judah to come forward, and he took the family of the Zarhites. And he caused the family of the Zarhites to come forward man by man, and
18 Zabdi was taken. And he caused his household to come forward man by man, and Achan, the son of Carmi, the son of Zabdi, the son of Zerah, of the tribe of Judah,
19 was taken. And Joshua said to Achan, My son, give, I pray thee, glory to Jehovah the God of Israel, and make confession [b] to him: tell me now what thou hast done, keep
20 it not back from me. And Achan answered Joshua and said, Indeed I have sinned against Jehovah the God of Israel, and thus and thus
21 have I done. I saw among the spoils a beautiful mantle of Shinar, and two hundred shekels of silver, and a golden bar of fifty shekels weight, and I coveted them and took them; and behold, they are hid in the earth in the midst of my
22 tent, and the silver under it. And Joshua sent messengers, and they ran to the tent, and behold, it was hid in his tent, and the silver under
23 it. And they took them out of the midst of the tent, and brought them to Joshua and to all the children of Israel, and laid them
24 out before Jehovah. Then Joshua, and all Israel with him, took Achan the son of Zerah, and the silver, and the mantle, and the bar of gold, and his sons, and his daughters, and his oxen, and his asses, and his sheep, and his tent, and all that he had; and they brought them up unto the valley of Achor.
25 And Joshua said, How hast thou troubled us! Jehovah will trouble thee this day. And all Israel stoned him with stones; and they burned them with fire, and stoned
26 them with stones. And they raised over him a great heap of stones, [which is there] to this day. And Jehovah turned from the fierceness of his anger. Therefore the name of that place was called, The Valley of Achor,[c] to this day.

8 And Jehovah said to Joshua, Fear not, neither be dismayed. Take with thee all the people of war, and arise, go up to Ai. See, I have given into thy hand the king of Ai, and his people, and his
2 city, and his land. And thou shalt do to Ai and to its king as thou didst to Jericho and to its king; only, the spoil thereof and the cattle thereof shall ye take as prey for yourselves. Set an ambush against the city behind it.
3 And Joshua arose, and all the people of war, to go up to Ai. And Joshua chose thirty thousand valiant men, and sent them away
4 by night. And he commanded them, saying, See, ye shall be in ambush against the city, behind the city: go not very far from the
5 city, and be all of you ready. And I and all the people that are with me will approach to the city; and it shall come to pass when they come out against us, as at the first,
6 that we will flee before them. And they will come out after us till we have drawn them from the city;

[b] Or 'give praise.' [c] Meaning, 'trouble.'

for they will say, They flee before us, as at the first; and we will flee
7 before them. And ye shall rise up from the ambush and take possession of the city; and Jehovah your God will deliver it into your
8 hand. And it shall be when ye have taken the city, that ye shall set the city on fire; according to the word of Jehovah shall ye do.
9 See, I have commanded you. And Joshua sent them forth; and they went to lie in ambush, and abode between Bethel and Ai, on the west of Ai. And Joshua lodged that night among the people.
10 And Joshua rose early in the morning, and inspected the people, and went up, he and the elders of Israel, before the people to Ai.
11 And all the people of war that were with him went up, and drew near, and came before the city; and they encamped on the north of Ai; and the valley was between
12 them and Ai. Now he had taken about five thousand men, and set them in ambush between Bethel and Ai, on the west of the city.
13 And when they had set the people, the whole camp on the north of the city, and their ambush on the west of the city, Joshua went that night into the midst of the valley.
14 And it came to pass when the king of Ai saw it, that the men of the city hasted and rose early, and went out against Israel to battle, he and all his people, at the appointed place[d] before the plain.[e] But he knew not that there was an ambush against him behind the
15 city. And Joshua and all Israel let themselves be beaten before them; and they fled by the way
16 of the wilderness. And all the people that were in the city[f] were called together to pursue after them; and they pursued after Joshua, and were drawn away
17 from the city. And not a man remained in Ai and Bethel that went not out after Israel; and they left the city open, and pur-
18 sued after Israel. And Jehovah said to Joshua, Stretch out the javelin that is in thy hand toward Ai; for I will give it into thy hand. And Joshua stretched out the javelin that he had in his hand
19 toward the city. And the ambush arose quickly from their place, and they ran when he stretched out his hand, and came into the city, and took it, and hasted and set the
20 city on fire. And the men of Ai turned and saw, and behold, the smoke of the city went up to heaven, and they had no power[g] to flee this way or that way; and the people that fled to the wilderness turned upon the pursuers.
21 When Joshua and all Israel saw that the ambush had taken the city, and that the smoke of the city went up, they turned again,
22 and slew the men of Ai. And the others went out of the city against them; so they were in the midst of Israel, some on this side, and some on that side; and they smote them, until they let none of them
23 escape or flee away. And the king of Ai they took alive, and brought him to Joshua.
24 And it came to pass when Israel had ended slaying all the inhabitants of Ai in the field, in the wilderness wherein they had chased them, and they had all fallen by the edge of the sword, until they were consumed, that all Israel returned to Ai, and smote it with
25 the edge of the sword. And so it was, that all who fell that day, men as well as women, were twelve thousand, all the people of Ai.
26 And Joshua did not draw back his hand, which he had stretched out with the javelin, until they had utterly destroyed[h] all the
27 inhabitants of Ai. Only, the cattle and the spoil of the city Israel took as prey to themselves, according to the word of Jehovah which he
28 had commanded Joshua. And Joshua burned Ai, and made it an everlasting heap of desolation to
29 this day. And the king of Ai he hanged on a tree until the evening; and at the going down of the sun Joshua commanded, and they took his carcase down from the tree, and threw it down at the entrance of the gate of the city, and raised upon it a great heap of stones, [which remains] to this day.
30 Then Joshua built an altar to Jehovah the God of Israel, in
31 mount Ebal, as Moses the servant of Jehovah had commanded the children of Israel, as it is written in the book of the law of Moses, an altar of whole stones, over which iron had not been lifted up. And they offered up burnt-offerings on it to Jehovah, and sacri-
32 ficed peace-offerings. And he wrote there on the stones a copy of the law of Moses, which he had

[d] Or 'time.' [e] The *Arabah*: see iii. 16. [f] The *Chetiv*; the *Keri* reads 'in Ai.'
[g] Lit. 'hand.' [h] See on chap. ii. 10.

written before the children of Israel.

33 And all Israel, and their elders, and their officers[i] and judges, stood on this side and on that side of the ark before the priests the Levites, who bore the ark of the covenant of Jehovah, as well the stranger as the home-born [Israelite]; half of them toward mount Gerizim, and the other half of them toward mount Ebal; as Moses the servant of Jehovah had commanded, that they should bless the people of Israel, in the begin-
34 ning.[j] And afterwards he read all the words of the law, the blessing and the curse, according to all that is written in the book of the law.
35 There was not a word of all that Moses had commanded which Joshua read not before the whole congregation of Israel, and the women, and the children, and the strangers that lived[k] among them.

9 And it came to pass when all the kings who were on this side the Jordan, in the hill-country, and in the lowland,[l] and along all the coast of the great sea as far as opposite to Lebanon, the Hittite, and the Amorite, the Canaanite, the Perizzite, the Hivite, and the
2 Jebusite, heard [of it], that they assembled together, to fight with Joshua and with Israel, with one accord.[m]
3 And when the inhabitants of Gibeon heard what Joshua had
4 done to Jericho and to Ai, then they also acted with craft, and they went prepared as on a journey,[n] and took old sacks upon their asses, and wine-flasks, old and rent
5 and tied up; and old and patched sandals upon their feet, and old garments upon them; and all the bread of their provision was dry
6 [and] mouldy. And they went to Joshua unto the camp at Gilgal, and said to him, and to the men of Israel, From a far country are we come; and now make[o] a cove-
7 nant with us. And the men of Israel said to the Hivite, Perhaps thou dwellest in the midst of us, and howshould I[p] make a covenant
8 with thee? And they said unto Joshua, We are thy servants. And Joshua said to them, Who are ye?
9 and from whence come ye? And they said to him, From a very far country are thy servants come, because of the name of Jehovah thy God; for we have heard the fame of him, and all that he did
10 in Egypt, and all that he did to the two kings of the Amorites that were beyond Jordan, to Sihon the king of Heshbon, and to Og the king of Bashan, who was at Ash-
11 taroth. And our elders and all the inhabitants of our country spoke to us, saying, Take victuals in your hand for the way, and go to meet them, and say to them, We are your servants, and now make a
12 covenant with us. This our bread we took warm for our provision out of our houses on the day we came forth to go unto you; and now, behold, it is dry, and is be-
13 come mouldy. And these flasks of wine which we filled new, behold, they are rent; and these our garments and our sandals are become old by reason of the very
14 long journey. And the men took of their victuals, but they did not inquire at the mouth of Jehovah.
15 And Joshua made peace with them, and made a covenant with them, to let them live; and the princes of the assembly swore unto them.
16 And it came to pass at the end of three days after they had made a covenant with them, that they heard that they were their neighbours, and that they dwelt in their midst.
17 And the children of Israel journeyed, and came to their cities on the third day; and their cities were Gibeon, and Chephirah, and
18 Beeroth, and Kirjath-jearim. And the children of Israel did not smite them, because the princes of the assembly had sworn unto them by Jehovah the God of Israel. Then all the assembly murmured against
19 the princes. And all the princes said to all the assembly, We have sworn unto them by Jehovah the God of Israel, and now we may
20 not touch them. This we will do to them, and let them live, lest wrath come upon us, because of the oath which we swore unto
21 them. And the princes said to them, Let them live. And they were hewers of wood and drawers of water for all the assembly; as the princes had said to them.
22 And Joshua called for them, and

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[i] See on Deut. i. 15. [j] Or 'had in the beginning commanded.' [k] Lit. 'walked.' [l] *Shephelah*: see on Deut. i. 7. [m] Lit. 'mouth.' [n] Or 'feigned themselves ambassadors.' Gesenius and others prefer the reading of some leading versions: 'provided themselves with victuals,' which has some small support of MSS. See also Maurer or Keil *in loco*. [o] Lit. 'cut:' so regularly. [p] 'Israel.'

he spoke to them, saying, Why have ye deceived us, saying, We are very far from you; whereas ye
23 dwell in our midst? And now ye are cursed, and ye shall never cease to be[q] bondmen, and hewers of wood, and drawers of water for
24 the house of my God. And they answered Joshua and said, Because it was certainly told thy servants how that Jehovah thy God commanded his servant Moses to give you all the land, and to destroy all the inhabitants of the land from before you; and we feared greatly for our lives[r] because of you, and did this thing.
25 And now behold, we are in thy hand: as it is good and right in
26 thine eyes to do to us, do. And he did so to them, and delivered them out of the hand of the children of Israel, and they did not
27 slay them. And Joshua made them that day hewers of wood and drawers of water for the assembly, and for the altar of Jehovah, to this day, in the place which he should choose.

10 And it came to pass when Adoni-zedek king of Jerusalem heard that Joshua had taken Ai and had utterly destroyed it, that he had done to Ai and its king as he had done to Jericho and its king, and that the inhabitants of Gibeon had made peace with Israel, and were among them, that
2 they feared greatly; for Gibeon was a great city, as one of the royal cities, and it was greater than Ai, and all its men were mighty.
3 And Adoni-zedek king of Jerusalem sent to Hoham king of Hebron, and to Piream king of Jarmuth, and to Japhia king of Lachish, and to Debir king of Eglon,
4 saying, Come up to me, and help me, that we may smite Gibeon; for it has made peace with Joshua and with the children of Israel.
5 And the five kings of the Amorites, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of Lachish, [and] the king of Eglon, gathered themselves together, and went up, they and all their armies,[s] and they encamped before Gibeon, and made war
6 against it. And the men of Gibeon sent to Joshua, to the camp at Gilgal, saying, Withdraw not thy hand from thy servants: come up to us quickly, and save us and help us; for all the kings of the Amorites that dwell in the hill-country are gathered against us.
7 So Joshua went up from Gilgal, he and all the people of war with
8 him, even all the valiant men. And Jehovah said to Joshua, Fear them not; for into thy hand have I given them: not a man of them
9 shall stand before thee. And Joshua came upon them suddenly; he went up from Gilgal all night.
10 And Jehovah discomfited them before Israel, and smote them [with] a great slaughter at Gibeon; and he chased them on the way of the ascent of Beth-horon, and smote them up to Azekah and
11 Makkedah. And it came to pass, as they fled from before Israel,—they were at the descent of Beth-horon,—that Jehovah cast down great stones from heaven upon them up to Azekah, and they died. They were more who died with the hailstones than they whom the children of Israel had slain with the sword.
12 Then spoke Joshua to Jehovah in the day when Jehovah gave up the Amorites before the children of Israel, and he said in the sight of Israel,

Sun, stand still[t] upon Gibeon;
And thou, moon, in the valley of Ajalon!

13 And the sun stood still, and the moon remained where it was, until the nation had avenged themselves upon their enemies. Is not this written in the book of Jasher?[u] And the sun remained standing in the midst of heaven, and hasted not to go down about a full day.
14 And there was no day like that before it or after it, that Jehovah hearkened to the voice of a man; for Jehovah fought for Israel.
15 And Joshua returned, and all Israel with him, to the camp, to Gilgal.
16 And these five kings fled, and hid themselves in the cave at
17 Makkedah. And it was told Joshua, saying, The five kings have been found, hid in the cave
18 at Makkedah. And Joshua said, Roll great stones before the mouth of the cave, and set men before it
19 to keep them. And ye, stay not, pursue after your enemies, and smite the hindmost of them; suffer them not to enter into their cities; for Jehovah your God has given
20 them into your hand. And it came to pass when Joshua and the chil-

[q] Lit. 'there shall not be cut off from you.' [r] Lit. 'our souls.' [s] Elsewhere also 'camps.' [t] Lit. 'be silent.' [u] Or 'of the upright.'

dren of Israel had ended smiting them with a very great slaughter, until they were consumed, that the remnant which remained of them entered into fortified cities;
21 and all the people returned to the camp to Joshua, at Makkedah, in peace; none moved his tongue against the children of Israel.
22 And Joshua said, Open the mouth of the cave, and bring forth to me those five kings out of the
23 cave. And they did so, and brought forth to him those five kings out of the cave, the king of Jerusalem, the king of Hebron, the king of Jarmuth, the king of
24 Lachish, the king of Eglon. And it came to pass when they had brought forth those kings to Joshua, that Joshua called to all the men of Israel, and said to the captains of the men of war who went with him, Come forward, put your feet on the necks of these kings. And they came forward and put their
25 feet on their necks. And Joshua said to them, Fear not, neither be dismayed, be strong and courageous, for thus will Jehovah do to all your enemies against whom
26 ye fight. And afterwards Joshua smote them, and put them to death, and hanged them on five trees; and they were hanging upon the trees until the evening.
27 And it came to pass at the time of the going down of the sun, that Joshua commanded, and they took them down off the trees, and cast them into the cave where they had been hid, and laid great stones before the cave's mouth, [which remain] to this very day.
28 And Joshua took Makkedah on that day, and smote it with the edge of the sword, and the king thereof, him and all the souls that were therein he utterly destroyed; he let none remain; and he did to the king of Makkedah as he had
29 done to the king of Jericho. And Joshua passed, and all Israel with him, from Makkedah to Libnah,
30 and fought against Libnah. And Jehovah gave it also and the king thereof into the hand of Israel; and he smote it with the edge of the sword, and all the souls that were therein; he let none remain in it: and he did to the king thereof as he had done to the king of Jericho.
31 And Joshua passed, and all Israel with him, from Libnah to Lachish, and encamped against it, and
32 fought against it. And Jehovah gave Lachish into the hand of Israel; and they took it on the second day, and smote it with the edge of the sword, and all the souls that were therein, according to all
33 that he had done to Libnah. Then Horam king of Gezer came up to help Lachish; and Joshua smote him and his people, until he had
34 left him none remaining. And Joshua, and all Israel with him, passed from Lachish to Eglon; and they encamped against it, and
35 fought against it. And they took it on that day, and smote it with the edge of the sword; and all the souls that were therein he utterly destroyed on that day, according to all that he had done to Lachish.
36 And Joshua went up, and all Israel with him, from Eglon to Hebron;
37 and they fought against it. And they took it, and smote it with the edge of the sword, and the king thereof, and all the cities thereof, and all the souls that were therein: he let none remain, according to all that he had done to Eglon; and he utterly destroyed it, and all the
38 souls that were therein. And Joshua returned, and all Israel with him, to Debir; and fought
39 against it. And he took it, and the king thereof, and all the cities thereof, and they smote them with the edge of the sword, and utterly destroyed all the souls that were therein; he let none remain: as he had done to Hebron, and as he had done to Libnah, and to the king thereof, so he did to Debir and to the king thereof.
40 And Joshua smote the whole country, the mountain,[v] and the south,[w] and the lowland, and the hill-slopes, and all their kings: he let none remain, but he utterly destroyed all that breathed, as Jehovah the God of Israel had
41 commanded. And Joshua smote them from Kadesh-barnea even to Gazah, and all the country of Go-
42 shen, even to Gibeon; and all these kings and their land did Joshua take at one time; for Jehovah the God of Israel fought for Israel.
43 And Joshua returned, and all Israel with him, to the camp, to Gilgal.

11 And it came to pass when Jabin king of Hazor heard [this], that he sent to Jobab king of

[v] Or 'hill-country;' and so in xi. 16, 21; xii. 8; xviii. 12; xxi. 11. [w] It appears that the border land between the country that was afterwards allotted to Judah, and the wilderness, was called 'Negeb,' which means 'the South.' Cf. Gen. xii. 9.

Madon, and to the king of Shimron, and to the king of Achshaph,
2 and to the kings that were northward in the mountains, and in the plain south of Chinneroth, and in the lowland, and on the upland of
3 Dor on the west,[x] to the Canaanite on the east and on the west, and to the Amorite, and the Hittite, and the Perizzite, and the Jebusite in the mountains, and to the Hivite at the foot of Hermon in the
4 land of Mizpah. And they went out, they and all their armies[y] with them, a people numerous as the sand that is on the sea-shore in multitude, with horses and
5 chariots very many. And all these kings met together, and came and encamped together at the waters of Merom, to fight against Israel.
6 And Jehovah said to Joshua, Be not afraid because of them; for to-morrow about this time will I give them all up slain[z] before Israel: their horses shalt thou hough, and thou shalt burn their
7 chariots with fire. And Joshua, and all the people of war with him, came upon them by the waters of Merom suddenly, and fell upon
8 them. And Jehovah delivered them into the hand of Israel, and they smote them, and chased them unto great Zidon, and to Misrephoth-maim, and to the valley[a] of Mizpah eastward, and smote them until none were left
9 remaining to them. And Joshua did to them as Jehovah had said to him: he houghed their horses and burned their chariots with fire.
10 And Joshua turned back at that time, and took Hazor, and smote the king thereof with the sword; for Hazor was in times past the
11 head of all those kingdoms. And they smote all the souls that were therein with the edge of the sword, destroying them utterly: there was not any left to breathe; and
12 he burned Hazor with fire. And all the cities of those kings and all their kings did Joshua take; and he smote them with the edge of the sword, destroying them utterly, as Moses the servant of Jehovah
13 had commanded. Only, all the cities that stood still upon their hills[b] Israel did not burn, save Hazor alone, [which] Joshua
14 burned. And all the spoil of these cities and the cattle the children of Israel took as prey to themselves; only, they smote all the men with the edge of the sword, until they had destroyed them:
15 they left none that breathed. As Jehovah had commanded Moses his servant, so did Moses command Joshua, and so did Joshua: he let nothing[c] fail of all that Jehovah had commanded Moses.
16 And Joshua took all that land, the mountain and all the south,[d] and all the land of Goshen, and the lowland,[e] and the plain,[f] and the mountain of Israel, and its
17 lowland; from the smooth mountain,[g] which rises toward Seir, as far as Baal-Gad in the valley[a] of Lebanon, at the foot of mount Hermon; and he took all their kings, and smote them, and put
18 them to death. Joshua made war a long time with all those kings.
19 There was not a city that made peace with the children of Israel, save the Hivites who dwelt at Gibeon; they took all in battle.
20 For it was of Jehovah that their heart was hardened, to meet Israel in battle, that they might be utterly destroyed, and that there might be no favour shewn to them, but that they might be destroyed, as Jehovah had commanded Moses.
21 And Joshua came at that time and cut off the Anakim from the mountains,[h] from Hebron, from Debir, from Anab, and from all the mountain[h] of Judah, and from all the mountain[h] of Israel:
22 Joshua destroyed them utterly, with their cities. There were none of the Anakim left in the land of the children of Israel; only at
23 Gazah, at Gath, and at Ashdod there remained. And Joshua took the whole land, according to all that Jehovah had said to Moses; and Joshua gave it for an inheritance to Israel according to their divisions, by their tribes. And the land rested from war.

12 And these are the kings of the land, whom the children of Israel smote, and of whose land they took possession across the Jordan, toward the sun-rising, from the river Arnon to mount Hermon, and all the plain on the
2 east: Sihon the king of the Amorites, who dwelt at Heshbon, [and] ruled from Aroer, which is upon

[x] Lit. 'the sea.' [y] Or 'camps.' [z] Lit. 'pierced through.' [a] Wide valley or plain surrounded by heights. [b] Or 'mounds.' [c] Or 'not a word.' [d] *Negeb*: see on x. 40. [e] *Shephelah*: see on ix. 1; Deut. i. 7. [f] *Arabah*: so xii. 1, 3, 8, &c.; see iii. 16. [g] Or 'Mount Halak;' and so in xii. 7. [h] Or 'hill-country.'

the bank of the river[i] Arnon, and from the middle of the ravine,[i] and over half Gilead, as far as the river[i] Jabbok, [which is] the border of the children of Ammon;
3 and[k] the plain as far as the sea of Chinneroth on the east, and as far as the sea of the plain, the salt sea, on the east, toward Beth-jeshimoth; and on the south, under
4 the slopes of Pisgah;[l] and the territory of Og the king of Bashan, of the residue of the giants,[m] who dwelt at Ashtaroth and at Edrei,
5 and ruled over mount Hermon, and over Salcah, and over all Bashan, as far as the border of the Geshurites and the Maachathites, and [over] half Gilead [as far as] the border of Sihon the king
6 of Heshbon. Moses the servant of Jehovah and the children of Israel smote them, and Moses the servant of Jehovah gave it for a possession to the Reubenites, and to the Gadites, and to half the tribe of Manasseh.
7 And these are the kings of the land whom Joshua and the children of Israel smote on this side the Jordan on the west, from Baal-Gad in the valley of Lebanon as far as the smooth mountain, which rises toward Seir. And Joshua gave it to the tribes of Israel for a possession according to their
8 divisions, in the mountain, and in the lowland, and in the plain, and on the hill-slopes, and in the wilderness, and in the south: the Hittites, and the Amorites, and the Canaanites, the Perizzites, the Hivites and the Jebusites:
9 The king of Jericho, one; the king of Ai, which is beside Bethel,
10 one; the king of Jerusalem, one;
11 the king of Hebron, one; the king of Jarmuth, one; the king of La-
12 chish, one; the king of Eglon,
13 one; the king of Gezer, one; the king of Debir, one; the king of
14 Geder, one; the king of Hormah,
15 one; the king of Arad, one; the king of Libnah, one; the king of
16 Adullam, one; the king of Makkedah, one; the king of Bethel,
17 one; the king of Tappuah, one;
18 the king of Hepher, one; the king of Aphek, one; the king of Lasha-
19 ron,[n] one; the king of Madon,
20 one; the king of Hazor, one; the king of Shimron-meron, one; the
21 king of Achshaph, one; the king of Taanach, one; the king of Megiddo,
22 one; the king of Kedesh, one; the king of Jokneam on Carmel, one;
23 the king of Dor in the upland of Dor, one; the king of Goïm,[o] at Gil-
24 gal, one; the king of Tirzah, one: all the kings thirty and one.

13 And Joshua was old, advanced in age,[p] and Jehovah said to him, Thou art old, advanced in age,[p] and there remaineth yet very much land to take possession of.
2 This is the land that yet remaineth: all the districts of the Philistines
3 and all the Geshurites, from the Shihor, which [floweth] before Egypt, as far as the borders of Ekron northward, [and which] is counted to the Canaanite; five lordships of the Philistines: of Gazah, and of Ashdod,[q] of Eshkalon, of Gath, and of Ekron; also
4 the Avvites; in the south, the whole land of the Canaanites, and Mearah which [belongeth] to the Sidonians, unto Aphek, to the
5 border of the Amorites; and the land of the Giblites, and all Lebanon, toward the sun-rising, from Baal-Gad at the foot of mount Hermon to the entrance
6 into Hamath; all the inhabitants of the hill-country from Lebanon to Misrephoth-maim, all the Sidonians; I will dispossess them from before the children of Israel. Only, partition it by lot to Israel for an inheritance, as I have com-
7 manded thee. And now divide this land for an inheritance to the nine tribes, and to half the tribe
8 of Manasseh; with him[r] the Reubenites and the Gadites have received their inheritance, which Moses gave them, beyond the Jordan eastward, as Moses the servant
9 of Jehovah gave them: from Aroer, which is on the bank of the river Arnon, and the city that is in the midst of the ravine, and all the plateau of Medeba to Dibon,
10 and all the cities of Sihon the king of the Amorites, who reigned at Heshbon, to the border of the
11 children of Ammon; and Gilead, and the border of the Geshurites and Maachathites, and all mount Hermon, and the whole of Bashan
12 to Salcah; all the kingdom of Og in Bashan, who reigned at Ashtaroth and at Edrei, who remained of the residue of the giants; and Moses smote them and dispossessed

[i] So xiii. 9, 16: see note on Deut. ii. 36. [k] Or 'and over.' [l] Or 'the hill-slopes;' and so in xiii. 20, &c. [m] 'Rephaim:' so xiii. 12; xvii. 15. [n] According to some, 'of the Sharon:' cf. Acts ix. 35, &c. [o] Or 'the nations.' [p] Lit. 'days.' [q] Called 'Azotus' in Acts viii. 40. [r] i.e. 'the other half of Manasseh.'

13 them. But the children of Israel did not dispossess the Geshurites nor the Maachathites; but the Geshurites and the Maachathites dwell among the Israelites to this
14 day. Only to the tribe of Levi he gave no inheritance: the offerings by fire of Jehovah the God of Israel are their inheritance, as he said to them.
15 And Moses gave [a portion] to the tribe of the children of Reuben
16 according to their families. And their territory was from Aroer, which is on the bank of the river Arnon, and the city that is in the midst of the ravine, and all the
17 plateau by Medeba; Heshbon, and all her cities that are in the plateau, Dibon, and Bamoth-Baal,
18 and Beth-Baal-meon, and Jahzah, and Kedemoth, and Mephaath,
19 and Kirjathaim, and Sibmah, and Zereth-shahar in the mountain of
20 the vale, and Beth-Peor, and the slopes of Pisgah, and Beth-jeshi-
21 moth; all the cities of the plateau, and the whole kingdom of Sihon the king of the Amorites, who reigned at Heshbon, whom Moses smote, him and the princes of Midian, Evi, and Rekem, and Zur, and Hur, and Reba, the chiefs of
22 Sihon dwelling in the land. And Balaam the son of Beor, the diviner, did the children of Israel kill with the sword among them
23 that were slain by them. And the border of the children of Reuben was the Jordan, and [its] border. This is the inheritance of the children of Reuben according to their families, the cities and their hamlets.[s]
24 And Moses gave [a portion] to the tribe of Gad, to the children of Gad according to their families.
25 And their territory was Jaazer, and all the cities of Gilead, and half the land of the children of Ammon, to Aroer which is before
26 Rabbah; and from Heshbon to Ramath-Mizpeh, and Betonim; and from Mahanaim to the border
27 of Debir; and in the valley, Beth-haram, and Beth-Nimrah, and Succoth, and Zaphon, the rest of the kingdom of Sihon the king of Heshbon, the Jordan and [its] border, as far as the edge of the sea of Chinnereth beyond the
28 Jordan eastward. This is the inheritance of the children of Gad according to their families, the cities and their hamlets.[s]
29 And Moses gave [a portion] to half the tribe of Manasseh; and for half the tribe of the children of Manasseh according to their
30 families: their territory was from Mahanaim, all Bashan, the whole kingdom of Og the king of Bashan, and all the villages[t] of Jair, which
31 are in Bashan, sixty cities. And half Gilead, and Ashtaroth, and Edrei, the cities of the kingdom of Og in Bashan, [belonged] to the children of Machir the son of Manasseh, to the one half of the children of Machir according to their
32 families. This is that which Moses allotted for inheritance in the plains of Moab, beyond the Jordan of Jericho,[v] eastward.
33 But to the tribe of Levi Moses gave no inheritance: Jehovah the God of Israel is their inheritance, as he said to them.

14 And this is what the children of Israel inherited in the land of Canaan, which Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel, allotted
2 for inheritance to them: their inheritance was by lot, as Jehovah had commanded by Moses, for the nine tribes, and the half tribe.
3 For Moses had given the inheritance of the two tribes and the half tribe beyond the Jordan, but to the Levites he had given no inherit-
4 ance among them. For the children of Joseph were two tribes, Manasseh and Ephraim; and they gave no part to the Levites in the land, save cities to dwell in, and their suburbs for their cattle and
5 for their substance. As Jehovah had commanded Moses, so the children of Israel did, and they divided the land.
6 Then the children of Judah came near to Joshua in Gilgal, and Caleb the son of Jephunneh the Kenizzite said to him, Thou knowest the word that Jehovah spoke to Moses the man of God, concerning me and thee, in Kadesh-
7 barnea. Forty years old was I when Moses the servant of Jehovah sent me from Kadesh-barnea to search out the land; and I brought him word again as it was
8 in my heart. And my brethren that had gone up with me made the heart of the people melt; but I wholly followed Jehovah my
9 God. And Moses swore on that day, saying, The land whereon thy

[s] Enclosures, farm-houses: so elsewhere.
[t] See on Num. xxxii. 41.
[v] Or, as Num. xxii. 1, 'on the other side of Jordan from Jericho.'

feet have trodden shall assuredly be thine inheritance, and thy children's for ever! for thou hast wholly followed Jehovah my God.
10 And now behold, Jehovah has kept me alive, as he said, these forty-five years, since Jehovah spoke this word to Moses, when Israel wandered in the wilderness; and now behold, I am this day
11 eighty-five years old. I am still this day strong, as in the day that Moses sent me: as my strength was then, even so is my strength now, for war, both to go out and
12 to come in. And now give me this mountain, of which Jehovah spoke in that day; for thou heardest in that day that Anakim are there, and great fortified cities. If so be Jehovah shall be with me, then I shall dispossess them, as
13 Jehovah said. And Joshua blessed him, and gave Hebron to Caleb the son of Jephunneh for an inherit-
14 ance. Hebron therefore became the inheritance of Caleb the son of Jephunneh the Kenizzite to this day, because he wholly followed Jehovah
15 the God of Israel. Now the name of Hebron before was Kirjath-Arba;[w] the great man among the Anakim. And the land rested from war.

15 And the lot of the tribe of the children of Judah according to their families was: to the border of Edom, the wilderness of Zin, southward, in the extreme south.
2 And their southern border was from the end of the salt sea from the tongue that turns southward;
3 and it went out south of the ascent of Akrabbim, and passed on to Zin, and went up on the south of Kadesh-barnea, and passed to Hezron, and went up toward Addar, and turned toward Kar-
4 kaah, and passed on to Azmon, and went out by the torrent of Egypt; and the border ended[x] at the sea. That shall be your border
5 southward.—And the eastern border was the salt sea as far as the end of the Jordan.—And the border on the north side was from the tongue of the salt sea, at the
6 end of the Jordan; and the border went up toward Beth-hoglah, and passed north of Beth-Arabah; and the border went up to the stone
7 of Bohan, the son of Reuben; and the border went up toward Debir from the valley of Achor, and turned northward to Gilgal, which is opposite to the ascent of Adummim, which is on the south side of the torrent; and the border passed to the waters of En-she-
8 mesh, and ended at En-rogel; and the border went up to the valley of the son of Hinnom, toward the south side of the Jebusite, that is, Jerusalem; and the border went up to the top of the mountain that is before the valley of Hinnom westward, which is at the end of the valley[y] of Rephaim northward;
9 and the border reached along from the top of the mountain toward the spring of the waters of Nephtoah, and went out toward the cities of mount Ephron; and the border reached along to Baalah,
10 that is, Kirjath-jearim; and the border turned from Baalah westwards toward mount Seir, and passed toward the side of Har-jearim,[z] that is, Chesalon, northwards, and went down to Beth-
11 shemesh, and passed Timnah. And the border went out to the side of Ekron northwards, and the border reached along toward Shicron, and passed mount Baalah, and went toward Jabneel; and
12 the border ended at the sea.—And the west border is the great sea and [its] coast. This is the border of the children of Judah round about, according to their families.
13 And to Caleb the son of Jephunneh he gave a portion among the children of Judah according to the commandment of Jehovah to Joshua, the city of Arba,[a] the father of Anak, that is, Hebron.
14 And thence Caleb dispossessed the three sons of Anak, Sheshai and Ahiman and Talmai, who were
15 born of Anak. And from there he went up against the inhabitants of Debir; now the name of Debir
16 before was Kirjath-sepher. And Caleb said, He that smites Kirjath-sepher and takes it, to him will I give Achsah my daughter as wife.
17 And Othniel the son of Kenaz, the brother of Caleb, took it; and he gave him Achsah his daughter as
18 wife. And it came to pass as she came, that she urged him to ask of her father a field; and she sprang down from the ass. And Caleb said to her, What wouldest
19 thou? And she said, Give me a blessing; for thou hast given me a southern land;[b] give me also springs of water. Then he gave her the upper springs and the lower springs.

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[w] The city of Arba. [x] Lit. 'its out-goings were:' so elsewhere. [y] Or 'gorge.'
[z] Or 'the mountain of Jearim.' [a] i.e. Kirjath-Arba. [b] Or 'the south land.'

20 This is the inheritance of the tribe of the children of Judah ac-
21 cording to their families. The cities at the extremity of the tribe of the children of Judah, toward the border of Edom in the south, were: Kabzeel, and Eder, and
22 Jagur, and Kinah, and Dimonah,
23 and Adadah, and Kedesh, and
24 Hazor, and Jithnan, Ziph, and
25 Telem, and Bealoth, and Hazor-hadattah,[c] and Kerioth-Hezron,
26 that is Hazor,[d] Amam, and Shema,
27 and Molada, and Hazar-gaddah, and Heshmon, and Beth-Pelet,
28 and Hazar-Shual, and Beer sheba,
29 and Biziothiah; Baalah, and Iim,
30 and Ezem, and Eltolad, and Chesil,
31 and Hormah, and Ziklag, and
32 Madmannah, and Sansanna, and Lebaoth, and Shilhim, and Ain, and Rimmon: all the cities twenty-
33 nine, and their hamlets.[e]—In the lowland: Eshtaol, and Zoreah,
34 and Ashnah, and Zanoah, and En-gannim, Tappuah and Enam,
35 Jarmuth and Adullam, Sochoh
36 and Azekah, and Shaaraim, and Adithaim, and Gederah, and Gederothaim: fourteen cities and their
37 hamlets. Zenan, and Hadashah,
38 and Migdal-Gad, and Dilean, and
39 Mizpeh, and Joktheel, Lachish,
40 and Bozkath, and Eglon, and Cabbon, and Lahmas,[f] and Chithlish,
41 and Gederoth, Beth-Dagon, and Naamah, and Makkedah: sixteen
42 cities and their hamlets. Libna,
43 and Ether, and Ashan, and Jiph-
44 thah, and Ashnah, and Nezib, and Keilah, and Achzib, and Mareshah:
45 nine cities and their hamlets. Ekron and its dependent villages[g]
46 and its hamlets. From Ekron and westward[h] all that are by the side of Ashdod, and their hamlets.
47 Ashdod, its dependent villages and its hamlets; Gazah, its dependent villages and its hamlets, as far as the torrent of Egypt, and the great
48 sea and [its] coast.—And in the hill-country: Shamir, and Jattir,
49 and Sochoh, and Dannah, and
50 Kirjath-sannah, that is, Debir, and Anab, and Eshtemoh, and Anim,
51 and Goshen, and Holon, and Giloh: eleven cities and their ham-
52 lets. Arab, and Dumah, and
53 Eshan, and Janum, and Beth-
54 Tappuah, and Aphekah, and Humtah, and Kirjath-Arba, that is, Hebron, and Zior: nine cities and
55 their hamlets. Maon, Carmel, and
56 Ziph, and Jutah, and Jizreel, and
57 Jokdeam, and Zanoah, Kain, Gibeah and Timnah: ten cities and
58 their hamlets. Halhul, Beth-Zur,
59 and Gedor, and Maarath, and Beth-anoth, and Eltekon: six
60 cities and their hamlets. Kirjath-Baal, that is, Kirjath-jearim, and Rabbah: two cities and their
61 hamlets.—In the wilderness: Beth-
62 Arabah, Middin, and Secacah, and Nibshan, and Ir-Hammelah,[i] and En-gedi: six cities and their hamlets.
63 But as for the Jebusites, the inhabitants of Jerusalem, the children of Judah could not dispossess them, and the Jebusites dwell with the children of Judah at Jerusalem to this day.

16 And the lot came forth for the children of Joseph from the Jordan of Jericho as far as the waters of Jericho eastwards, to the wilderness which goes up from Jericho to the hill-country of
2 Bethel. And [the border] went from Bethel to Luz, and passed to the border of the Archites to
3 Ataroth, and went down westward to the border of the Japhletites, as far as the border of the lower Beth-horon, and to Gezer; and
4 ended at the sea. And the children of Joseph, Manasseh and Ephraim, took their inheritance.
5 And the border of the children of Ephraim was according to their families; the border of their inheritance eastwards was Ataroth-Addar as far as the upper Beth-
6 horon; and the border went forth westwards to Micmethath on the north, and the border turned eastwards to Taanath-Shiloh, and passed by it eastwards to Janohah,
7 and went down from Janohah to Ataroth and Naarath, and touched upon Jericho, and went out to the
8 Jordan. From Tappuah the border went westwards to the torrent Kanah, and ended at the sea. This is the inheritance of the tribe of the children of Ephraim according
9 to their families, with the cities that were set apart for the children of Ephraim in the midst of the inheritance of the children of Manasseh, all the cities and their
10 hamlets. But they did not dispossess the Canaanites that dwelt at Gezer; and the Canaanites dwell in the midst of Ephraim to this day, and serve under tribute.

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[c] Or 'new Hazor.' [d] Others, 'and Kirioth (Hezron is Hazor).' [e] See on xiii. 23.
[f] Or 'Lahmam,' with good MS. authority. [g] Lit. 'daughters.' [h] Or 'toward the sea:' so xix. 11. [i] i.e. City of salt.

17 And the lot came to the tribe of Manasseh (for he was the firstborn of Joseph), to Machir, the firstborn of Manasseh, the father of Gilead; for he was a man of war, and he had Gilead and Bashan.
2 There was also [a portion] for the rest of the children of Manasseh according to their families: for the children of Abiezer, and for the children of Helek, and for the children of Asriel, and for the children of Shechem, and for the children of Hepher, and for the children of Shemida: these are the children of Manasseh, the son of Joseph, the males, according to their families.
3 And Zelophehad, the son of Hepher, the son of Gilead, the son of Machir, the son of Manasseh, had no sons, but daughters; and these are the names of his daughters: Mahlah, and Noah, Hoglah,
4 Milcah, and Tirzah. And they came near before Eleazar the priest, and before Joshua the son of Nun, and before the princes, saying, Jehovah commanded Moses to give us an inheritance among our brethren. And he gave them according to the commandment of Jehovah an inheritance among the
5 brethren of their father. And there fell ten portions to Manasseh, besides the land of Gilead and Bashan, which are beyond the
6 Jordan. For the daughters of Manasseh received an inheritance among his sons; and the rest of Manasseh's sons had the land of Gilead.
7 And the territory of Manasseh was from Asher to Michmethath, which is before Shechem, and the border went on the right hand toward the inhabitants of En-Tap-
8 puah. Manasseh had the land of Tappuah; but Tappuah on the border of Manasseh belonged to
9 the children of Ephraim. And the border descended to the torrent Kanah, south of the torrent. These cities were Ephraim's among the cities of Manasseh. And the territory of Manasseh was on the north side of the torrent, and ended at
10 the sea. Southward it was Ephraim's, and northward it was Manasseh's, and the sea was his border. And they touched upon Asher on the north, and upon Issa-
11 char on the east. And Manasseh had in Issachar and in Asher, Beth-shean and its dependent villages,[j] and Ibleam and its dependent villages,[j] and the inhabitants of Dor and its dependent villages,[j] and the inhabitants of En-Dor and its dependent villages,[j] and the inhabitants of Taanach and its dependent villages,[j] and the inhabitants of Megiddo and its dependent villages,[j] the three hilly
12 regions. But the children of Manasseh could not dispossess [the inhabitants of] those cities; and the Canaanites would dwell in that
13 land. And it came to pass when the children of Israel were become strong, that they made the Canaanites tributary; but they did not utterly dispossess them.
14 And the children of Joseph spoke to Joshua, saying, Why hast thou given me as inheritance one lot and one portion, seeing I am a great[k] people, forasmuch as Jeho-
15 vah has blessed me hitherto? And Joshua said unto them, If thou art a great people, then get thee up to the wood, and cut down for thyself there in the land of the Perizzites and of the giants,[l] if the hill-country of Ephraim is too narrow
16 for thee. And the children of Joseph said, The hill-country will not be enough for us; and all the Canaanites that dwell in the land of the valley have chariots of iron, those that are of Beth-shean and its dependent villages, and those that are in the valley of Jizreel.
17 And Joshua spoke to the house of Joseph, to Ephraim and to Manasseh, saying, Thou art a great people, and hast great power: thou
18 shalt not have one lot only, but the hill-country shall be thine; as it is a wood, thou shalt cut it down, and its outgoings[m] shall be thine; for thou shalt dispossess the Canaanites, though they have iron chariots; for they are powerful.

18 And the whole assembly of the children of Israel gathered together at Shiloh, and set up the tent of meeting there; and the land was subdued before them.
2 And there remained among the children of Israel seven tribes whose inheritance had not been
3 distributed to them. And Joshua said to the children of Israel, How long will ye shew yourselves slack to go to take possession of the land which Jehovah the God of
4 your fathers hath given you? Provide you three men for a tribe; that I may send them, and they

[j] Lit. 'daughters:' so throughout.
[k] Or 'numerous;' and so in vers. 15, 17.
[l] Or 'Rephaim:' cf. xviii. 16.
[m] Or 'even to its extremities.'

shall rise and go through the land, and describe it according to the proportion of their inheritance,
5 and they shall come to me. And they shall divide it into seven portions. Judah shall remain in their border on the south,[n] and the house of Joseph shall remain in
6 their border on the north; and *ye* shall describe the land into seven portions, and bring [the description] hither to me, and I will cast lots for you here before Jehovah
7 our God. But the Levites have no portion among you, for the priesthood of Jehovah is their inheritance. And Gad, and Reuben, and half the tribe of Manasseh have received their inheritance beyond the Jordan on the east, which Moses the servant of Jehovah gave them.

8 And the men arose and went away. And Joshua charged them that went to describe the land, saying, Go and walk through the land, and describe it, and come again to me, and I will cast lots for you here before Jehovah in
9 Shiloh. And the men went and passed through the land, and described it by cities into seven portions, in a book, and they came to Joshua, to the camp at Shiloh.
10 And Joshua cast lots for them in Shiloh before Jehovah. And there Joshua divided the land to the children of Israel according to their divisions.

11 And the lot of the tribe of the children of Benjamin came up according to their families. And the territory of their lot came forth between the children of Judah and
12 the children of Joseph. And their border on the north side was from the Jordan; and the border went up to the side of Jericho on the north, and went up to the mountain westward; and ended at the
13 wilderness of Beth-Aven; and the border passed on from thence toward Luz, to the south side of Luz, which is Bethel: and the border went down to Ataroth-Addar, near the hill that is on the south
14 of the lower Beth-horon.—And the border reached along and turned on the west side, southward from the hill that is before Beth-horon southward; and ended at Kirjath-Baal, which is Kirjath-jearim, a city of the children of
15 Judah: this is the west side.—And the south side was from the extreme end of Kirjath-jearim, and the border went out on the west, and went out to the spring of the
16 waters of Nephtoah. And the border went down to the end of the mountain that is before the valley of the son of Hinnom, which is in the valley of Rephaim on the north, and went down the valley of Hinnom, to the side of the Jebusite on the south, and
17 went down to En-rogel; and it reached along on the north, and went forth to En-shemesh, and went forth towards Geliloth, which is opposite to the ascent of Adummim, and went down to the stone
18 of Bohan, the son of Reuben, and passed along towards the side opposite to Arabah[o] northwards,
19 and went down to Arabah; and the border passed on to the side of Beth-hoglah on the north, and the border ended at the tongue of the salt sea northward, at the south end of the Jordan: this is
20 the southern border.—And the Jordan borders it on the east side. —This was the inheritance of the children of Benjamin, according to its borders round about, according to their families.

21 And the cities of the tribe of the children of Benjamin according to their families were: Jericho, and Beth-hoglah, and Emek-
22 Keziz, and Beth-Arabah, and Ze-
23 maraim, and Bethel, and Avvim,
24 and Parah, and Ophrah, and Chephar-haammonai,[p] and Ophni, and Geba: twelve cities and their
25 hamlets; Gibeon, and Ramah,
26 and Beeroth, and Mizpeh, and
27 Chephirah, and Mozah, and Rekem, and Jirpeel, and Tharalah,
28 and Zelah, Eleph, and Jebusi, that is, Jerusalem, Gibeah, Kirjath: fourteen cities and their hamlets. This was the inheritance of the children of Benjamin according to their families.

19 And the second lot came forth to Simeon, for the tribe of the children of Simeon according to their families; and their inheritance was within the inheritance
2 of the children of Judah. And they had in their inheritance Beer-sheba, and Sheba, and Moladah,
3 and Hazar-Shual, and Balah, and
4 Ezem, and Eltolad, and Bethul,
5 and Hormah, and Ziklag, and Beth-marcaboth, and Hazar-susah,
6 and Beth-lebaoth, and Sharuhen: thirteen cities and their hamlets;
7 Ain, Rimmon, and Ether, and Ashan: four cities and their ham-

[n] *Negeb.* [o] Or 'the plain.' [p] i.e. 'Village of the Ammonites.'

8 lets; and all the hamlets that are round these cities to Baalath-beer, [that is] Ramah of the south.[q] This is the inheritance of the tribe of the children of Simeon accord-
9 ing to their families. Out of the lot of the children of Judah was the inheritance of the children of Simeon; for the portion of the children of Judah was too great for them, and the children of Simeon inherited within their inheritance.
10 And the third lot came up for the children of Zebulun according to their families. And the border of their inheritance was unto Sarid;
11 and their border went up westwards, and [to] Marealah, and reached to Dabbesheth, and reached to the torrent that is before
12 Jokneam; and turned from Sarid eastward, toward the sun-rising, to the border of Chisloth-Tabor, and went out to Dabrath, and went
13 up to Japhia; and from thence it passed eastward toward the sunrising to Gath-Hepher, to Ethkazin, and went out to Rimmon
14 which reaches to Neah. And the border turned round it northwards to Hannathon: and ended in the valley of Jiphthah-el; ....
15 and Kattath, and Nahalal, and Shimron, and Jidalah, and Bethlehem: twelve cities and their
16 hamlets. This was the inheritance of the children of Zebulun according to their families, these cities and their hamlets.
17 The fourth lot came forth to Issachar, for the children of Issachar according to their families.
18 And their territory was toward Jizreel, and Chesulloth, and Shu-
19 nem, and Hapharaim, and Shion,
20 and Anaharath, and Rabbith, and
21 Kishion, and Ebez, and Remeth, and En-gannim, and En-haddah,
22 and Beth-pazzez; and the border reached to Tabor, and Shahazimah, and Beth-shemesh; and their border ended at the Jordan: sixteen cities and their hamlets.
23 This was the inheritance of the tribe of the children of Issachar according to their families, the cities and their hamlets.
24 And the fifth lot came forth for the tribe of the children of Asher
25 according to their families. And their territory was Helkath, and Hali, and Beten, and Acshaph,
26 and Allammelech, and Amead, and Mishal; and [the border] reached to Carmel westwards, and to Shi-
27 hor-libnath, and turned towards the sun-rising to Beth-Dagon, and reached to Zebulun, and to the valley of Jiphthah-el northward [to] Beth-emek and Neiel, and went out to Cabul on the left,[r]
28 and Ebron, and Rehob, and Hammon, and Kanah, as far as great
29 Zidon; and the border turned to Ramah, and as far as the fortified city of Tyre; and the border turned to Hosah; and ended at the sea by the tract of country
30 of Achzib; and Ummah, and Aphek, and Rehob: twenty-two
31 cities and their hamlets. This was the inheritance of the tribe of the children of Asher according to their families, these cities and their hamlets.
32 The sixth lot came forth to the children of Naphtali, for the children of Naphtali according to their
33 families. And their border was from Heleph, from the oak of Zaanannim;[s] and Adami-nekeb and Jabneel to Lakkum; and
34 ended at the Jordan; and the border turned westwards to Aznoth-Tabor, and went out from thence to Hukkok, and reached to Zebulun on the south, and reached to Asher on the west, and to Judah upon Jordan towards the
35 sun-rising. And the fortified cities were Ziddim, Zer, and Hammath,
36 Rakkath, and Chinnereth, and
37 Adamah, and Ramah, and Hazor, and Kedesh, and Edrei, and En-
38 Hazor, and Jiron, and Migdal-el, Horem, and Beth-anath, and Beth-shemesh: nineteen cities and their
39 hamlets. This was the inheritance of the tribe of the children of Naphtali according to their families, the cities and their hamlets.
40 The seventh lot came forth for the tribe of the children of Dan
41 according to their families. And the territory of their inheritance was Zoreah, and Eshtaol, and Ir-
42 shemesh, and Shaalabbin, and
43 Ajalon, and Jithlah, and Elon, and
44 Timnathah, and Ekron, and Elteketh, and Gibbethon, and Baalath,
45 and Jehud, and Bene-berak, and
46 Gath-Rimmon, and Me-jarkon, and Rakkon, with the border over
47 against Japho.[t] And the border of the children of Dan ended with[v] these; and the children of Dan went up and fought against

[q] *Negeb.* It may perhaps here be taken as South Ramah, or South Ramoth, as 1 Sam. xxx. 27. [r] i.e. on the north. [s] Or 'Allon-Zaanannim.' [t] i.e. Joppa. [v] Or 'went out beyond.'

Leshem, and took it, and smote it with the edge of the sword, and took possession of it, and dwelt in it, and called Leshem, Dan, after
48 the name of Dan their father. This was the inheritance of the tribe of the children of Dan according to their families, these cities and their hamlets.
49 And they ended dividing the land for inheritance according to its borders. And the children of Israel gave an inheritance to Joshua the son of Nun among them.
50 According to the word [w] of Jehovah they gave him the city that he asked, Timnath-serah in the hill-country of Ephraim; and he built the city, and dwelt in it.
51 These were the inheritances, which Eleazar the priest, and Joshua the son of Nun, and the chief fathers of the tribes of the children of Israel, distributed by lot in Shiloh before Jehovah, at the entrance of the tent of meeting. And they ended dividing the land.

20 And Jehovah spoke to Joshua, saying, 2 Speak to the children of Israel, saying, Appoint [x] for yourselves the cities of refuge, whereof I spoke unto you through [y] Moses,
3 that the slayer who unwittingly without intent smiteth any one mortally may flee thither: and they shall be your refuge from the
4 avenger of blood. And he shall flee unto one of those cities and stand at the entrance of the city-gate, and shall declare his matter in the ears of the elders of that city, and they shall take [z] him into the city unto them, and give him a place, that he may dwell among
5 them. And if the avenger of blood pursue after him, they shall not deliver the slayer up into his hand; for he smote his neighbour unwittingly, and hated him not pre-
6 viously. And he shall dwell in that city, until he have stood before the assembly in judgment, until the death of the high-priest that shall be in those days; then shall the slayer return, and come unto his own city, and unto his own house, unto the city from whence he fled.
7 And they hallowed Kedesh in Galilee in the hill-country of Naphtali, and Shechem in the hill-country of Ephraim, and Kirjath-Arba, that is, Hebron, in the hill-
8 country of Judah. And beyond the Jordan from [a] Jericho eastward, they assigned Bezer in the wilderness, in the plateau, out of the tribe of Reuben, and Ramoth in Gilead out of the tribe of Gad, and Golan in Bashan of the tribe
9 of Manasseh. These were the cities appointed for all the children of Israel, and for the stranger that sojourneth among them, that whosoever smiteth any one mortally without intent might flee thither, and not die by the hand of the avenger of blood, until he stood before the assembly.

21 Then the chief fathers of the Levites drew near to Eleazar the priest, and to Joshua the son of Nun, and to the chief fathers of the tribes of the children of
2 Israel; and they spoke to them at Shiloh in the land of Canaan, saying, Jehovah commanded through Moses to give us cities to dwell in, and their suburbs for our cattle.
3 And the children of Israel gave to the Levites out of their inheritance, according to the word of Jehovah, these cities and their suburbs.
4 And the lot came forth for the families of the Kohathites. And the children of Aaron the priest, of the Levites, had by lot out of the tribe of Judah, and out of the tribe of the Simeonites, and out of the tribe of Benjamin, thirteen
5 cities. And the children of Kohath that remained had by lot out of the families of the tribe of Ephraim, and out of the tribe of Dan, and out of the half tribe of Ma-
6 nasseh, ten cities. And the children of Gershon had by lot out of the families of the tribe of Issachar, and out of the tribe of Asher, and out of the tribe of Naphtali, and out of the half tribe of Manasseh in Bashan, thirteen cities.
7 The children of Merari according to their families had by lot out of the tribe of Reuben, and out of the tribe of Gad, and out of the tribe of Zebulun, twelve cities.
8 And the children of Israel gave by lot to the Levites these cities and their suburbs, as Jehovah commanded through Moses.
9 And they gave out of the tribe of the children of Judah, and out of the tribe of the children of Simeon, these cities which were
10 mentioned by name, and which the children of Aaron, of the families of the Kohathites, of the

[w] Lit. 'mouth:' so xxi. 3; xxii. 9. xxi. 2, 8; xxii. 9.
[z] Lit. 'gather.'
[x] Lit. 'give.'
[y] Lit. 'by the hand of:' so
[a] See note on Num. xxii. 1, &c.

children of Levi had (for theirs was
11 the first lot); and they gave them
Kirjath-Arba, [which Arba was]
the father of Anak, that is, Hebron,
in the mountain[b] of Judah, with
12 its suburbs round about it. But
the fields of the city and the ham-
lets thereof gave they to Caleb the
son of Jephunneh for his posses-
13 sion. And they gave to the chil-
dren of Aaron the priest the city
of refuge for the slayer, Hebron
and its suburbs; and Libnah and
14 its suburbs, and Jattir and its sub-
urbs, and Eshtemoa and its sub-
15 urbs, and Holon and its suburbs,
16 and Debir and its suburbs, and
Ain and its suburbs, and Juttah
and its suburbs, [and] Beth-she-
mesh and its suburbs: nine cities
17 out of those two tribes; and out
of the tribe of Benjamin: Gibeon
and its suburbs, Geba and its
18 suburbs, Anathoth and its suburbs,
and Almon and its suburbs; four
19 cities. All the cities of the chil-
dren of Aaron, the priests, were
thirteen cities and their suburbs.
20 And to the families of the chil-
dren of Kohath, the Levites that
remained of the children of Ko-
hath, [they gave cities]. And the
cities of their lot were out of
21 the tribe of Ephraim, and they
gave them the city of refuge for
the slayer, Shechem and its
suburbs in mount Ephraim; and
22 Gezer and its suburbs, and Kib-
zaim and its suburbs, and Beth-
horon and its suburbs: four cities;
23 and out of the tribe of Dan, Elte-
keh and its suburbs, Gibbethon
24 and its suburbs, Ajalon and its
suburbs, Gath-Rimmon and its
25 suburbs: four cities; and out of
half the tribe of Manasseh, Taa-
nach and its suburbs and Gath-
Rimmon and its suburbs: two
26 cities. All the cities were ten and
their suburbs, for the families of
the children of Kohath that re-
mained.
27 And to the children of Gershon,
of the families of the Levites, out
of half the tribe of Manasseh, [they
gave] the city of refuge for the
slayer, Golan in Bashan and its
suburbs; and Beeshterah and its
28 suburbs: two cities; and out of
the tribe of Issachar, Kishion and
its suburbs, Dabrath and its
29 suburbs, Jarmuth and its suburbs,
En-gannim and its suburbs: four
30 cities; and out of the tribe of
Asher, Mishal and its suburbs,
31 Abdon and its suburbs, Helkath
and its suburbs, and Rehob and
32 its suburbs: four cities; and out
of the tribe of Naphtali, the city
of refuge for the slayer, Kedesh in
Galilee, and its suburbs; and Ham-
moth-Dor and its suburbs, and
Kartan and its suburbs: three
33 cities. All the cities of the Ger-
shonites according to their families
were thirteen cities and their
suburbs.
34 And to the families of the chil-
dren of Merari, that remained of
the Levites, [they gave] out of the
tribe of Zebulun, Jokneam and its
suburbs, Kartah and its suburbs,
35 Dimnah and its suburbs, Nahalal
36 and its suburbs: four cities; and
out of the tribe of Reuben, Bezer
and its suburbs, and Jahzah and
37 its suburbs, Kedemoth and its
suburbs, and Mephaath and its
38 suburbs: four cities; and out of
the tribe of Gad, the city of refuge
for the slayer, Ramoth in Gilead
and its suburbs; and Mahanaim
39 and its suburbs, Heshbon and its
suburbs, Jaazer and its suburbs:
40 four cities in all. [These were] all
the cities of the children of Merari
according to their families, which
remained of the families of the
Levites, and their lot was twelve
cities.
41 All the cities of the Levites
within the possession of the chil-
dren of Israel were forty-eight
42 cities and their suburbs. Each
one of these cities had its suburbs
round about it: thus were all
these cities.
43 And Jehovah gave to Israel all
the land which he swore to give
unto their fathers; and they took
possession of it, and dwelt in it.
44 And Jehovah gave them rest
round about, according to all that
he had sworn unto their fathers;
and there stood not a man of all
their enemies before them: Jeho-
vah gave all their enemies into
45 their hand. There failed nothing
of all the good things[c] that Jeho-
vah had spoken to the house of
Israel: all came to pass.

22 Then Joshua called the Reu-
benites, and the Gadites, and
2 the half tribe of Manasseh, and
said unto them, Ye have kept all
that Moses the servant of Jehovah
commanded you, and have heark-
ened to my voice in all that I
3 commanded you. Ye have not
left your brethren these many days
unto this day, and ye have kept
the charge of the commandment

[b] Or 'amongst the hills of;' cf. however ver. 21.
[c] Or 'all the good words.'

4 of Jehovah your God. And now Jehovah your God hath given rest to your brethren, as he said unto them; and now return, and get you unto your tents, unto the land of your possession, which Moses the servant of Jehovah gave you
5 beyond the Jordan. Only, take great heed to do the commandment and the law, which Moses the servant of Jehovah commanded you, to love Jehovah your God, and to walk in all his ways, and to keep his commandments, and to cleave unto him, and to serve him with all your heart and with
6 all your soul. And Joshua blessed them, and sent them away; and they went to their tents.
7 And to half the tribe of Manasseh Moses had given [inheritance] in Bashan, and to the other half thereof had Joshua given among their brethren on this side the Jordan westward. And when Joshua sent them away to their
8 tents, he blessed them also, and spoke to them, saying, Return unto your tents with much wealth and with very much cattle, with silver, and with gold, and with copper,[d] and with iron, and with clothing, in very great quantity; divide the spoil of your enemies
9 with your brethren. And the children of Reuben and the children of Gad and the half tribe of Manasseh returned, and departed from the children of Israel out of Shiloh, which is in the land of Canaan, to go to the country of Gilead, into the land of their possession, of which they had become possessed, according to the word of Jehovah through Moses.
10 And they came to the districts[e] of the Jordan that are in the land of Canaan, and the children of Reuben and the children of Gad and the half tribe of Manasseh built there an altar by the Jordan,
11 an altar of grand appearance. And the children of Israel heard say, Behold, the children of Reuben and the children of Gad and the half tribe of Manasseh have built an altar over against the land of Canaan, in the districts of the Jordan, separately from[f] the chil-
12 dren of Israel. And when the children of Israel heard [of it], the whole assembly of the children of Israel gathered together at Shiloh, to go up against them to war.
13 And the children of Israel sent to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, into the land of Gilead, Phinehas the son
14 of Eleazar the priest, and with him ten princes, of each father's house a prince, out of all the tribes of Israel; and each of them was head of a father's house, of the thou-
15 sands of Israel. And they came to the children of Reuben, and to the children of Gad, and to the half tribe of Manasseh, to the land of Gilead, and spoke with them, say-
16 ing, Thus saith the whole assembly of Jehovah: What wickedness[g] is this which ye have committed against the God of Israel, to turn away this day from following Jehovah, in that ye have built yourselves an altar, rebelling this day
17 against Jehovah? Is the iniquity of Peor too little for us? from which we are not cleansed until this day, although[h] there was a plague in the assembly of Jehovah.
18 And ye turn away this day from following Jehovah; and it will be, that since ye rebel this day against Jehovah, to-morrow he will be wroth with the whole assembly of
19 Israel. Notwithstanding, if the land of your possession is unclean, come over into the land of the possession of Jehovah, where Jehovah's tabernacle dwelleth, and take possession amongst us; but rebel not against Jehovah, and rebel not against us, in building for yourselves an altar besides the
20 altar of Jehovah our God. Did not Achan the son of Zerah commit a trespass in the accursed thing? and wrath fell on all the assembly of Israel, and he perished not alone in his iniquity.
21 And the children of Reuben and the children of Gad and the half tribe of Manassch answered and said to the heads of the thousands
22 of Israel, The God[i] of gods, Jehovah, the God[i] of gods, Jehovah, he knoweth, and Israel he shall know [it]; if it is in rebellion, or if in trespass against Jehovah,—
23 save us not this day!—that we have built for ourselves an altar to turn from following Jehovah, and if it is to offer up burnt-offering and oblation on it, and if to offer peace-offerings thereon, let Jehovah himself require it [from
24 us], and if we have not done it from fear of this thing, saying, In future[k] your children will speak

[d] Or 'bronze.' so vers. 20, 22, 31. [e] Or 'borders.' [f] Or 'on the [other] side of.' [g] Or 'trespass:' [h] Or 'when.' [i] *El.* [k] Lit. 'to-morrow;' and so in vers. 27, 28.

to our children, saying, What have ye to do with Jehovah the God of
25 Israel? Jehovah hath made the Jordan a border between us and you, ye children of Reuben and children of Gad, ye have no portion in Jehovah! And so shall your children make our children
26 cease from fearing Jehovah. And we said, Let us now set to work to build an altar, not for burnt-
27 offering, nor for sacrifice, but to be a witness between us and you, and between our generations after us, that we might do service to Jehovah before him with our burnt-offerings, and with our sacrifices, and with our peace-offerings; that your children may not say to our children in future, Ye have no portion in Jehovah.
28 And we said, If it shall be that in future they so say to us and to our generations, we will say, Behold the pattern of the altar of Jehovah which our fathers made, not for burnt-offering, nor for sacrifice, but as a witness between us and
29 you. Far be it from us that we should rebel against Jehovah, and turn this day from following Jehovah, in building an altar for burnt-offering, for oblation, and for sacrifice, besides the altar of Jehovah our God that is before his tabernacle.
30 And when Phinehas the priest and the princes of the assembly and the heads of the thousands of Israel that were with him heard the words that the children of Reuben and the children of Gad and the children of Manasseh spoke, it was good in their sight.
31 And Phinehas the son of Eleazar the priest said unto the children of Reuben, and to the children of Gad, and to the children of Manasseh, This day we perceive that Jehovah is among us, because ye have not committed this trespass against Jehovah: now have ye delivered the children of Israel out of the hand of Jehovah.
32 And Phinehas the son of Eleazar the priest, and the princes, returned from the children of Reuben, and from the children of Gad, out of the land of Gilead, to the land of Canaan, to the children of Israel, and brought them word
33 again. And the thing was good in the sight of the children of Israel, and the children of Israel blessed God, and no more said [l] that they would go up in warfare against them, to destroy the land in which the children of Reuben and the
34 children of Gad dwelt. And the children of Reuben and the children of Gad gave a name to the altar; for it is a witness [m] between us that Jehovah is God.

23 And it came to pass a long time after that Jehovah had given rest to Israel from all their enemies round about, and Joshua had become old, advanced in age, [n]
2 that Joshua called for all Israel, for their elders, and for their heads, and for their judges, and for their officers, and said unto them, I am
3 become old, advanced in age; and ye have seen all that Jehovah your God hath done to all these nations because of you. For Jehovah your God is he that hath fought for you.
4 Behold, I have divided unto you by lot for an inheritance according to your tribes these nations that remain, from the Jordan, as well as all the nations that I have cut off, as far as the great sea toward
5 the sun-setting. And Jehovah your God, he will expel them from before you, and dispossess them from out of your sight; and ye shall take possession of their land, as Jehovah your God hath said
6 unto you. And be ye very courageous to keep and to do all that is written in the book of the law of Moses, that ye turn not aside therefrom to the right hand or to
7 the left; that ye enter not among these nations, these that remain among you; and ye shall make no mention of the name of their gods, nor cause to swear [by them], neither serve them, nor bow your-
8 selves unto them; but ye shall cleave unto Jehovah your God, as
9 ye have done unto this day. For Jehovah hath dispossessed from before you great and strong nations; and as to you, no man hath been able to stand before you unto
10 this day. One man of you chaseth a thousand; for Jehovah your God, he it is that fighteth for you,
11 as he hath said unto you. Take great heed therefore unto your souls, that ye love Jehovah your
12 God. For if ye in any wise go back, and cleave unto the residue of these nations, these that remain among you, and make marriages with them, and come in unto them
13 and they unto you: know for a certainty that Jehovah your God will no more dispossess these nations from before you, and they

[l] Or 'intended;' as Exo. ii. 14. [m] Heb. *Ed.* [n] Lit. 'in days;' and so in ver. 2.

shall be snares and traps unto you, and scourges in your sides, and thorns in your eyes, until ye perish from off this good land[o] which Jehovah your God hath given you.
14 And behold, I am going this day the way of all the earth; and ye know in all your heart, and in all your soul, that not one thing hath failed of all the good words that Jehovah your God hath spoken concerning you: all are come to pass unto you—not one thing hath
15 failed thereof. But it shall come to pass, that as every good word hath been fulfilled[p] to you, that Jehovah your God spoke to you, so will Jehovah bring upon you every evil word, until he have destroyed you from off this good land[o] which Jehovah your God
16 hath given you; when ye transgress the covenant of Jehovah your God which he commanded you, and go and serve other gods, and bow yourselves unto them, so that the anger of Jehovah shall be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you.

24 And Joshua gathered all the tribes of Israel to Shechem, and called for the elders of Israel, and for their heads, and for their judges, and for their officers; and they presented themselves before
2 God. And Joshua said unto all the people, Thus saith Jehovah the God of Israel: Your fathers dwelt of old on the other side of the river,[q] Terah, the father of Abraham and the father of Nahor,
3 and they served other gods. And I took your father Abraham from the other side of the river, and led him throughout the land of Canaan, and multiplied his seed
4 and gave him Isaac. And I gave unto Isaac Jacob and Esau; and I gave unto Esau mount Seir, to possess it; and Jacob and his sons
5 went down into Egypt. And I sent Moses and Aaron, and I plagued Egypt, according to that which I did among them; and
6 afterwards I brought you out. And I brought your fathers out of Egypt, and ye came unto the sea; and the Egyptians pursued after your fathers with chariots and
7 horsemen unto the Red sea. Then they cried to Jehovah, and he put darkness between you and the Egyptians, and brought the sea upon them, and covered them; and your eyes saw what I did in Egypt;[r] and ye dwelt in the
8 wilderness a long time. And I brought you into the land of the Amorites, who dwelt beyond the Jordan, and they fought with you, and I gave them into your hand, and ye took possession of their land, and I destroyed them from
9 before you. And Balak the son of Zippor, king of Moab, arose and warred against Israel, and sent and called Balaam the son of Beor
10 to curse you; but I would not hearken unto Balaam, and he blessed you expressly, and I de-
11 livered you out of his hand. And ye went over the Jordan, and came unto Jericho, and the men[s] of Jericho fought against you, the Amorites, and the Perizzites, and the Canaanites, and the Hittites, and the Girgashites, the Hivites, and the Jebusites; and I delivered
12 them into your hand. And I sent the hornet before you, which drove them out from before you [as] the two kings of the Amorites; not with thy sword, nor with thy bow.
13 And I have given you a land for which ye did not labour, and cities which ye built not, and ye dwell in them; of vineyards and olive-yards which ye planted not do ye
14 eat. And now fear Jehovah and serve him in perfectness and in truth; and put away the gods which your fathers served on the other side of the river, and in
15 Egypt; and serve Jehovah. And if it seem evil unto you to serve Jehovah, choose you this day whom ye will serve; whether the gods whom your fathers that were on the other side of the river served, or the gods of the Amorite, in whose land ye dwell; but as for me and my house, we will serve Jehovah.
16 And the people answered and said, Far be it from us that we should forsake Jehovah, to serve
17 other gods; for Jehovah our God, he it is that brought us up and our fathers out of the land of Egypt, from the house of bondage,[t] and who did those great signs before our eyes, and preserved us in all the way wherein we went, and among all the peoples through whom we
18 passed! And Jehovah drove out from before us all the peoples, and the Amorites the inhabitants of

[o] Lit. 'ground.' [p] Lit. 'hath come upon.' [q] Euphrates. [r] Or 'to the Egyptians.' [s] Strictly, 'masters,' 'possessors,' elsewhere rendered 'citizens.' [t] Lit. 'bondmen.'

the land: so therefore we will serve Jehovah, for he is our God.
19 And Joshua said to the people, Ye cannot serve Jehovah, for he is a holy God; he is a jealous God; [v] he will not forgive your trans-
20 gressions nor your sins. If ye forsake Jehovah, and serve strange gods, then he will turn and do you hurt, and consume you, after that
21 he hath done you good. And the people said to Joshua, No; but
22 we will serve Jehovah. And Joshua said unto the people, Ye are witnesses against yourselves that ye have chosen you Jehovah, to serve him. And they said, [We
23 are] witnesses. Now therefore put away the strange gods that are among you, and incline your heart unto Jehovah the God of Israel.
24 And the people said unto Joshua, Jehovah our God will we serve, and to his voice will we hearken.
25 So Joshua made a covenant with the people that day, and set them a statute and an ordinance
26 in Shechem. And Joshua wrote these words in the book of the law of God, and took a great stone, and set it up there under the oak that was by the sanctuary of Jeho-
27 vah. And Joshua said unto all the people, Behold, this stone shall be a witness unto us, for it hath heard all the words [w] of Jehovah which he spoke unto us; and it shall be a witness against you, lest
28 ye deny your God. And Joshua dismissed the people every man to his inheritance.
29 And it came to pass after these things, that Joshua the son of Nun, the servant of Jehovah, died,
30 a hundred and ten years old. And they buried him in the border of his inheritance in Timnath-serah, which is in mount Ephraim, on the north side of the mountain of Gaash.
31 And Israel served Jehovah all the days of Joshua, and all the days of the elders whose days were prolonged after Joshua, and who had known all the works of Jehovah, which he had done for Israel.
32 And the bones of Joseph, which the children of Israel had brought up out of Egypt, buried they in Shechem in the portion [x] of the field which Jacob had bought of the sons of Hamor, Shechem's father, for a hundred kesitahs; [y] and it became the inheritance of the children of Joseph.
33 And Eleazar the son of Aaron died; and they buried him in the hill of Phinehas his son, which had been given him in mount Ephraim.

THE BOOK OF JUDGES

1 And it came to pass after the death of Joshua that the children of Israel asked Jehovah, saying, Which of us shall go up against the Canaanites first, to fight against
2 them? And Jehovah said, Judah shall go up: behold, I have delivered the land into his hand.
3 And Judah said to Simeon his brother, Come up with me into my lot, and let us fight against the Canaanites, and I likewise will go with thee into thy lot; and Sim-
4 eon went with him. And Judah went up; and Jehovah delivered the Canaanites and the Perizzites into their hand, and they smote them in Bezek, ten thousand men.
5 And they found Adoni-Bezek in Bezek, and fought against him, and they smote the Canaanites and
6 the Perizzites. And Adoni-Bezek fled, and they pursued after him, and caught him, and cut off his
7 thumbs and his great toes. And Adoni-Bezek said, Seventy kings with their thumbs and their great toes cut off gleaned under my table: as I have done, so God has requited me. And they brought him to Jerusalem, and there he died.
8 And the children of Judah fought [a] against Jerusalem, and took it, and smote it with the edge of the sword, and set the city
9 on fire. And afterwards the children of Judah went down to fight against the Canaanites, that dwelt in the hill-country, and in the
10 south, [b] and in the lowland. [c] And Judah went against the Canaanites that dwelt in Hebron—the

[v] *Hl.* [w] Strictly, 'sayings.' [x] Or 'allotment.' [y] See on Gen. xxxiii. 19.
[a] Or 'had fought.' [b] See on Gen. xii. 9; Josh. x. 40. [c] The *Shephelah*: cf. Deut. i. 7.

name of Hebron before was Kirjath-Arba;[d] and they slew Sheshai
11 and Ahiman and Talmai. And from there he went against the inhabitants of Debir; now the name of Debir before was Kirjath-sepher.[e]
12 And Caleb said, He that smites Kirjath-sepher and takes it, to him will I give Achsah my daugh-
13 ter as wife. And Othniel the son of Kenaz, Caleb's younger brother, took it; and he gave him Achsah
14 his daughter as wife. And it came to pass as she came, that she urged him to ask of her father the field; and she sprang down from the ass. And Caleb said to her, What
15 wouldest thou? And she said to him, Give me a blessing; for thou hast given me a southern land;[f] give me also springs of water. And Caleb gave her the upper springs and the lower springs.
16 And the children of the Kenite, Moses' father-in-law, had gone up out of the city of palm-trees with the children of Judah into the wilderness of Judah, which is in the south of Arad;[g] and they went and dwelt with the people.
17 And Judah went with Simeon his brother, and they slew the Canaanites that inhabited Zephath, and utterly destroyed it; and they called the name of the city
18 Hormah. And Judah took Gazah and its border, and Ashkelon and its border, and Ekron and its
19 border. And Jehovah was with Judah; and he took possession of the hill-country, for he did not dispossess the inhabitants of the valley,[h] because they had chariots of iron.
20 And they gave to Caleb Hebron, as Moses had said; and he dispossessed from thence the three sons of Anak.
21 And the children of Benjamin did not dispossess the Jebusites, the inhabitants of Jerusalem; but the Jebusites dwell with the children of Benjamin in Jerusalem to this day.
22 And the house of Joseph, they also went up against Bethel; and
23 Jehovah was with them. And the house of Joseph sent to search out Bethel; now the name of the city
24 before was Luz. And the guards[i] saw a man come forth out of the city, and said unto him, Shew us, we pray thee, how [we] may enter into the city, and we will shew
25 thee kindness. And he shewed them how to enter into the city. And they smote the city with the edge of the sword; but they let
26 go the man and all his family. And the man went into the land of the Hittites, and built a city, and called its name Luz, which is its name to this day.
27 And Manasseh did not dispossess Beth-shean and its dependent villages,[j] nor Taanach and its dependent villages, nor the inhabitants of Dor and its dependent villages, nor the inhabitants of Ibleam and its dependent villages, nor the inhabitants of Megiddo and its dependent villages; and the Canaanites would dwell in that
28 land. And it came to pass when Israel became strong, that they made the Canaanites tributary; but they did not utterly dispossess them.
29 And Ephraim did not dispossess the Canaanites that dwelt in Gezer; but the Canaanites dwelt among them in Gezer.
30 Zebulun did not dispossess the inhabitants of Kitron, nor the inhabitants of Nahalol; but the Canaanites dwelt among them, and became tributaries.
31 Asher did not dispossess the inhabitants of Accho, nor the inhabitants of Zidon, nor Ahlab, nor Achzib, nor Helbah, nor Aphik,
32 nor Rehob; and the Asherites dwelt among the Canaanites, the inhabitants of the land; for they did not dispossess them.
33 Naphtali did not dispossess the inhabitants of Beth-shemesh, nor the inhabitants of Beth-anath; and he dwelt among the Canaanites, the inhabitants of the land, but the inhabitants of Beth-shemesh and of Beth-anath became tributaries to them.
34 And the Amorites forced the children of Dan into the hill-country, for they would not suffer them to come down to the valley.
35 And the Amorites would dwell on mount Heres, in Ajalon and in Shaalbim; but the hand of the house of Joseph prevailed, and
36 they became tributaries. And the border of the Amorites was from the ascent of Akrabbim, from the rock, and upwards.

2 And the Angel of Jehovah came up from Gilgal to Bochim, and said, I made you to go up out of

[d] City of Arba. [e] City of the Book. [f] Or 'the south land.' [g] That part of the *Negeb* which formed the district of 'Arad:' cf. Josh. x. 40, and 1 Sam. xxvii. 10; xxx. 14. [h] Or 'plain.' [i] Or 'scouts.' [j] Lit. 'its daughters.'

Egypt, and have brought you to the land which I swore unto your fathers; and I said, I will never
2 break my covenant with you; and as for you, ye shall make no covenant with the inhabitants of this land; ye shall throw down their altars: but ye have not hearkened unto my voice. Why have ye
3 done this? Wherefore I also said, I will not drive them out from before you; but they shall be [scourges] in your sides,[k] and their gods shall be a snare unto
4 you. And it came to pass, when the Angel of Jehovah spoke these words to all the children of Israel, that the people lifted up their voice
5 and wept. And they called the name of that place Bochim;[l] and they sacrificed there to Jehovah.
6 And Joshua dismissed the people, and the children of Israel went every man to his inheritance to
7 possess the land. And the people served Jehovah all the days of Joshua, and all the days of the elders whose days were prolonged after Joshua, who had seen all the great works of Jehovah, which he
8 had done for Israel. And Joshua the son of Nun, the servant of Jehovah, died, a hundred and ten
9 years old. And they buried him in the border of his inheritance in Timnath-Heres, in mount Ephraim, on the north side of the
10 mountain of Gaash. And also all that generation were gathered to their fathers; and there arose another generation after them, which knew not Jehovah, nor yet the works which he had done for Israel.
11 And the children of Israel did evil in the sight of Jehovah, and
12 served the Baals.[m] And they forsook Jehovah the God of their fathers, who had brought them up out of the land of Egypt, and followed other gods of the gods of the peoples that were round about them, and bowed themselves to
13 them, and provoked Jehovah to anger. And they forsook Jehovah, and served Baal and the Ashtoreths.[m]
14 And the anger of Jehovah was hot against Israel, and he delivered them into the hands of spoilers that spoiled them, and he sold them into the hands of their enemies round about; and they could not any longer stand before
15 their enemies. Whithersoever they went out the hand of Jehovah was against them for evil, as Jehovah had said, and as Jehovah had sworn unto them; and they were
16 greatly distressed. And Jehovah raised up judges, and they saved them out of the hand of those that
17 spoiled them. But they did not even hearken to their judges, for they went a whoring after other gods, and bowed themselves to them; they turned quickly out of the way that their fathers had walked in, obeying the commandments of Jehovah; they did not
18 so. And when Jehovah raised them up judges, then Jehovah was with the judge, and saved them out of the hand of their enemies all the days of the judge; for it repented Jehovah[n] because of their groanings by reason of them that oppressed them and crushed them.
19 And it came to pass when the judge died, that they turned back and corrupted themselves more than their fathers, in following other gods to serve them, and to bow down to them: they ceased not from their own doings, nor
20 from their stubborn way. And the anger of Jehovah was hot against Israel; and he said, Because this nation hath transgressed my covenant which I commanded their fathers, and hath not hearkened
21 unto my voice, I also will not henceforth dispossess from before them any of the nations that
22 Joshua left when he died; that through them I may prove Israel whether they will keep the way of Jehovah to walk therein, as their fathers did keep [it], or not.
23 Therefore Jehovah left those nations, without dispossessing them hastily, neither delivered he them into the hand of Joshua.

3 And these are the nations that Jehovah left, to prove Israel by them, all that had not known all
2 the wars of Canaan; only that the generations of the children of Israel might know war by learning it, at the least those who before
3 had known nothing thereof: five lordships of the Philistines, and all the Canaanites, and the Sidonians, and the Hivites that dwell

[k] Others read, with LXX, &c., 'they shall be to you for enemies.' [l] Weepers.
[m] Baal and Ashtoreth in the plural are constantly used as generic terms for the male and female divinities of the Canaanitish peoples, and especially of the Phœnicians. Ashtoreth, or Astarte, would seem to have been the moon: cf. Jer. vii. 18 and viii. 2, with 2 Kings xxiii. 13, 14. [n] Or 'Jehovah had pity.'

on mount Lebanon; from mount Baal-Hermon unto the entering
4 into Hamath. And they were to prove Israel by them, to know whether they would obey the commandments of Jehovah, which he commanded their fathers by the hand of Moses.
5 And the children of Israel dwelt among the Canaanites: Hittites and Amorites and Perizzites and
6 Hivites and Jebusites; and they took their daughters as wives, and gave their daughters to their sons,
7 and served their gods. And the children of Israel did evil in the sight of Jehovah, and forgot Jehovah their God, and served the
8 Baals and the Asherahs.[o] And the anger of Jehovah was hot against Israel, and he sold them into the hand of Chushan-rishathaim king of Mesopotamia;[p] and the children of Israel served Chushan-
9 rishathaim eight years. And the children of Israel cried to Jehovah; and Jehovah raised up a saviour to the children of Israel, who saved them, Othniel the son of Kenaz,
10 Caleb's younger brother. And the Spirit of Jehovah was upon him, and he judged Israel; and he went out to war, and Jehovah gave Chushan-rishathaim king of Syria into his hand; and his hand prevailed against Chushan-rishathaim.
11 And the land had rest forty years; and Othniel the son of Kenaz died.
12 And the children of Israel again did evil in the sight of Jehovah; and Jehovah strengthened Eglon the king of Moab against Israel, because they did evil in the sight
13 of Jehovah. And he gathered to him the children of Ammon and Amalek and went and smote Israel, and they took possession of the
14 city of palm-trees. And the children of Israel served Eglon the king
15 of Moab eighteen years. And the children of Israel cried to Jehovah, and Jehovah raised them up a saviour, Ehud the son of Gera, the Benjaminite, a man left-handed.[q]
And by him[r] the children of Israel sent a gift to Eglon king of Moab.
16 And Ehud made him a sword having two edges, it was of a cubit[s] length; and he girded it under his
17 raiment upon his right hip. And he brought the gift to Eglon king of Moab; now Eglon was a very
18 fat man. And it came to pass when he had ended offering the gift, he sent away the people that
19 had borne the gift. But he turned from the graven images[t] that were by Gilgal, and said, I have a secret word unto thee, O king. And he said, Be silent! And all that stood
20 by him went out from him. And Ehud came to him; now he was sitting in the cool upper chamber, which was for him alone. And Ehud said, I have a word from God unto thee. And he arose from
21 the seat. Then Ehud put forth his left hand, and took the sword from his right hip, and thrust it
22 into his belly; and the haft also went in after the blade, and the fat closed upon the blade; for he did not draw the sword out of his belly, and it came out between the legs.
23 And Ehud went out into the portico, and shut the doors of the upper-chamber upon him, and bolted them.
24 And when he was gone out, the servants of the [king] came and saw, and behold, the doors of the upper-chamber were bolted. And they said, Surely he is covering his
25 feet in the summer[u] chamber. And they waited till they were ashamed; and behold, he opened not the doors of the upper-chamber, and they took the key, and opened [them], and behold, their lord lay dead on the earth.
26 And Ehud had escaped while they lingered, and passed beyond the graven images,[t] and escaped to
27 Seirah. And it came to pass when he was come, that he blew a trumpet in the hill-country of Ephraim, and the children of Israel went down with him from the hill-
28 country, and he before them. And he said to them, Follow after me, for Jehovah has delivered your enemies the Moabites into your hand. And they went down after him, and took the fords of the Jordan toward Moab, and suffered
29 no one to pass over. And they slew the Moabites at that time, about ten thousand men, all fat, and all men of valour, and not a
30 man escaped. And Moab was subdued that day under the hand of Israel. And the land had rest eighty years.
31 And after him was Shamgar the

[o] See on Ex. xxxiv. 13. [p] Heb. Aram-naharaim, 'Syria of the two rivers.' [q] Lit. 'bound as to his right hand.' [r] Lit. 'by his hand.' [s] Probably 'a short cubit.' The Hebrew word, found here only, implies no fixed measurement. [t] Or 'quarries.' [u] Lit. 'cool;' as ver. 20.

son of Anath; and he smote the Philistines, six hundred men, with an ox-goad. And he also delivered Israel.

4 And the children of Israel again did evil in the sight of Jehovah;
2 now Ehud was dead. And Jehovah sold them into the hand of Jabin king of Canaan, who reigned in Hazor; and the captain of his army was Sisera, who dwelt in
3 Harosheth-Goim.[w] And the children of Israel cried to Jehovah; for he had nine hundred chariots of iron, and he mightily oppressed the children of Israel twenty years.
4 And Deborah, a prophetess,[x] the wife of Lapidoth, judged Israel at
5 that time. And she dwelt under the palm-tree of Deborah between Ramah and Bethel in mount Ephraim; and the children of Israel came up to her for judgment.
6 And she sent and called Barak the son of Abinoam out of Kedesh-Naphtali, and said to him, Hath not Jehovah the God of Israel commanded? Go and draw towards mount Tabor, and take with thee ten thousand men of the children of Naphtali and of the
7 children of Zebulun, and I will draw unto thee, to the torrent Kishon, Sisera, the captain of Jabin's army, and his chariots and his multitude, and I will give him
8 into thy hand. And Barak said to her, If thou goest with me, then I will go, but if thou goest not with
9 me, I will not go. And she said, I will by all means go with thee, only that it will not be to thine honour upon the way which thou goest, for Jehovah will sell Sisera into the hand of a woman. And Deborah arose, and went with Barak to Kedesh.
10 And Barak called together Zebulun and Naphtali to Kedesh; and there went up at his feet ten thousand men; and Deborah
11 went up with him. (Now Heber the Kenite had severed himself from the Kenites, from the children of Hobab the father-in-law of Moses, and had pitched his tent as far as the oak of Zaannaim,[y]
12 which is by Kedesh.) And they told Sisera that Barak the son of Abinoam had gone up to mount
13 Tabor. Then Sisera gathered together all his chariots, nine hundred chariots of iron, and all the people that were with him, from Harosheth-Goim to the torrent Kishon.
14 And Deborah said to Barak, Up; for this is the day in which Jehovah hath given Sisera into thy hand! Is not Jehovah gone out before thee? And Barak went down from mount Tabor, and ten
15 thousand men after him. And Jehovah discomfited Sisera, and all the chariots, and all the army, with the edge of the sword before Barak; and Sisera got down from
16 [his] chariot, and fled on foot. And Barak pursued after the chariots and after the army to Harosheth-Goim; and all the army of Sisera fell by the edge of the sword; not
17 one was left. And Sisera fled on foot to the tent of Jael the wife of Heber the Kenite; for there was peace between Jabin the king of Hazor and the house of Heber the
18 Kenite. And Jael went out to meet Sisera, and said to him, Turn in, my lord, turn in to me; fear not. And he turned in to her, into the tent, and she covered him
19 with the quilt. And he said to her, Give me, I pray thee, a little water to drink, for I am thirsty. And she opened the flask of milk, and gave him drink, and covered him.
20 And he said to her, Stand in the door of the tent, and it shall be if any one come and inquire of thee, and say, Is there any man here? that thou shalt say, No.
21 And Jael Heber's wife took a tent-pin, and took the hammer in her hand, and went softly to him, and smote the pin into his temples, and it penetrated into the ground; for he had fallen into a deep sleep and
22 was faint; and he died. And behold, as Barak pursued Sisera, Jael went out to meet him, and said to him, Come, and I will shew thee the man whom thou seekest. And he went into her [tent], and behold, Sisera lay dead, and the pin
23 was in his temples. So God subdued on that day Jabin king of Canaan before the children of
24 Israel. And the hand of the children of Israel ever advanced, and prevailed against Jabin king of Canaan, until they had cut off Jabin king of Canaan.

5 Then sang Deborah and Barak, the son of Abinoam, on that day, saying,

2 For that leaders led in Israel,
For that the people willingly offered themselves,
Bless Jehovah!
3 Hear, ye kings; give ear, ye princes,

[w] Or 'Harosheth of the nations.' [x] Lit. 'a woman prophetess.' [y] See on Josh. xix. 33.

I, [even] I, will sing to Jehovah;
I will hymn to Jehovah the God of Israel.
4 Jehovah, when thou wentest forth from Seir,
When thou marchedst out of the fields of Edom,
The earth trembled, and the heavens dropped,
Yea, the clouds dropped water.
5 The mountains quaked before the face of Jehovah,
That Sinai, from before Jehovah the God of Israel.
6 In the days of Shamgar the son of Anath, in the days of Jael,
The roads were unused,[z] and the travellers on highways went by crooked paths.
7 The villages[a] ceased in Israel,
Ceased until that I Deborah arose,
That I arose a mother in Israel.
8 They chose new gods; then was war in the gates:
Was there a shield or spear seen among forty thousand in Israel?
9 My heart is toward the governors of Israel, who offered themselves willingly among the people.
Bless Jehovah!
10 Ye that ride on white she-asses, ye that sit on carpets, and ye that walk by the way, consider,[b]
11 Because of the voice of those who divide [the spoil] in the midst of the places of drawing water;
There they rehearse the righteous acts[c] of Jehovah,
His righteous acts toward his villages in Israel.
Then the people of Jehovah went down to the gates.
12 Awake, awake, Deborah! awake, awake, utter a song!
Arise, Barak, and lead captive thy captives,[d] thou son of Abinoam!
13 Then come down, thou, the remnant of nobles, [as his] people;
Jehovah! come down with me in the midst of the mighty ones.[e]
14 Out of Ephraim [came] those whose root[f] was in[g] Amalek;
After thee was Benjamin among thy peoples.
Out of Machir came down governors,
And out of Zebulun they that handled the staff of the ruler.[h]
15 And the princes in Issachar were with Deborah;
And Issachar, like Barak;
They were sent into the valley at his feet.
In the divisions[i] of Reuben there were great resolves of heart!
16 Why abodest thou among the sheepfolds,
To hear the bleating of[k] the flocks?
In the divisions of Reuben there were great deliberations[l] of heart.
17 Gilead abode beyond Jordan;
And Dan, why did he remain in ships?
Asher sat on the sea-shore,
And abode in his creeks.
18 Zebulun is a people [that] jeoparded their lives unto death,
Naphtali also, on the high places of the field.
19 Kings came,—they fought;
Then fought the kings of Canaan
At Taanach, by the waters of Megiddo;
They took no spoil of silver.
20 From heaven was the fight,
The stars from their courses fought with Sisera.
21 The torrent of Kishon swept them away,
That ancient torrent,[m] the torrent Kishon.
My soul, thou hast trodden down strength!
22 Then did the horse-hoofs clatter with the coursings,
The coursings of their steeds.[n]
23 Curse Meroz, saith the Angel of Jehovah;
Curse, curse the inhabitants thereof;
For they came not to the help of Jehovah,
To the help of Jehovah among the mighty.
24 Blessed above women shall Jael the wife of Heber the Kenite be,
Blessed above women in the tent!
25 He asked water, she gave milk,
In the nobles' bowl she brought forth cream.
26 She put her hand to the tent-pin,
And her right hand to the workmen's hammer;
And she smote Sisera, she struck through his head,
Shattered and pierced through his temples.
27 Between her feet he bowed, he fell, he lay down:
Between her feet he bowed, he fell;

[z] Or 'ceased.' [a] Or 'leaders:' so in ver. 11. [b] Or 'sing.' [c] Lit. 'righteousness.' [d] Lit. 'thy captivity.' [e] Or 'against the mighty.' [f] Or 'seat.' [g] Or 'against.' [h] Or 'scribe.' [i] Or 'At the rivulets.' [k] Or 'the pipings to.' [l] Or 'there was much debating.' [m] Or 'the torrent of combats.' [n] Lit. 'strong (or mighty) ones.'

Where he bowed, there he fell, overcome.
28 The mother of Sisera looketh out at the window,
And crieth through the lattice,
Why is his chariot so long in coming?
Why tarry the trampings of his chariots?
29 The wise amongst her ladies answer [her],
Yea, she returneth answer to herself,
30 Have they not found, divided the booty,
A damsel, two damsels, to each?[o]
A booty of dyed stuffs for Sisera,
A booty of dyed stuffs of embroidery,
Dyed stuff of double embroidery for the neck of a spoiler.[p]
31 So let all thine enemies perish, Jehovah!
But let them that love him be as the rising of the sun in its might.
And the land had rest forty years.

6 And the children of Israel did evil in the sight of Jehovah; and Jehovah delivered them into the
2 hand of Midian seven years. And the hand of Midian prevailed against Israel. Because of the Midianites the children of Israel made for themselves the dens that are in the mountains, and the
3 caves, and the strongholds. And it came to pass when Israel sowed, that Midian came up, and Amalek, and the children of the east, and
4 came up against them. And they encamped against them, and destroyed the produce of the land, until thou come to Gazah, and they left no sustenance in Israel,
5 neither sheep, nor ox, nor ass. For they came up with their cattle and their tents, and they came as locusts for multitude; both they and their camels were without number; and they entered into
6 the land to destroy it. And Israel was greatly impoverished because of Midian. And the children of Israel cried to Jehovah.
7 And it came to pass when the children of Israel cried to Jehovah
8 because of Midian, that Jehovah sent a prophet to the children of Israel, who said to them, Thus saith Jehovah the God of Israel: I brought you up from Egypt, and brought you forth out of the house
9 of bondage;[q] and I delivered you out of the hand of the Egyptians, and out of the hand of all that oppressed you, and drove them out from before you, and gave you
10 their land, and I said to you, I am Jehovah your God; fear not the gods of the Amorites, in whose land ye dwell. But ye have not hearkened to my voice.
11 And an angel of Jehovah came and sat under the terebinth that was in Ophrah, that [belonged] to Joash the Abi-ezrite. And his son Gideon threshed wheat in the winepress, to secure [it] from the
12 Midianites. And the Angel of Jehovah appeared to him, and said to him, Jehovah is with thee,
13 thou mighty man of valour. And Gideon said to him, Ah my Lord, if Jehovah be with us, why then is all this befallen us? and where are all his miracles that our fathers told us of, saying, Did not Jehovah bring us up from Egypt? And now Jehovah hath cast us off, and given us into the hand of Midian.
14 And Jehovah looked upon him, and said, Go in this thy might, and thou shalt save Israel from the hand of Midian. Have not I sent
15 thee? And he said to him, Ah Lord, wherewith shall I save Israel? behold, my thousand is the poorest in Manasseh, and I am the least in my father's house.
16 And Jehovah said to him, I will certainly be with thee; and thou shalt smite Midian as one man.
17 And he said to him, If now I have found favour in thine eyes, shew me a sign that it is thou who
18 talkest with me. Depart not hence, I pray thee, until I come unto thee, and bring forth my present, and set it before thee. And he said, I will tarry until thou
19 come again. And Gideon went in, and made ready a kid of the goats, and an ephah of flour in unleavened cakes: the flesh he put in a basket, and he put the broth in a pot, and brought it out to him under the terebinth, and
20 presented it. And the Angel of God said to him, Take the flesh and the unleavened cakes, and lay them upon this rock, and pour out
21 the broth. And he did so. And the Angel of Jehovah put forth the end of the staff that was in his hand, and touched the flesh and the unleavened cakes; and there rose up fire out of the rock, and consumed the flesh and the unleavened cakes. And the Angel of Jehovah departed out of his sight.
22 And Gideon perceived that he

[o] Lit. 'the head of a man.' [p] Or 'of the spoil.' [q] Lit. 'bondmen:' so habitually

was an angel of Jehovah; and Gideon said, Alas, Lord Jehovah! for because I have seen an angel of
23 Jehovah face to face . . . . And Jehovah said to him, Peace be unto thee: fear not; thou shalt
24 not die. And Gideon built there an altar to Jehovah, and called it Jehovah-shalom.[r] To this day it is yet in Ophrah of the Abi-ezrites.
25 And it came to pass the same night, that Jehovah said to him, Take the young bullock, which thy father hath, even the second bullock of seven years old, and throw down the altar of Baal that thy father hath, and cut down the
26 Asherah that is by it; and build an altar to Jehovah thy God upon the top of this strong place in the ordered manner, and take the second bullock, and offer up a burnt-offering with the wood of the Asherah that thou shalt cut down.
27 And Gideon took ten men of his servants, and did as Jehovah had said to him. And it came to pass, because he feared his father's house, and the men of the city, if he did it by day, that he did it by night.
28 And when the men of the city arose early in the morning, behold, the altar of Baal was broken down, and the Asherah was cut down that was by it, and the second bullock was offered up upon the
29 altar that was built. And they said one to another, Who has done this thing? And when they inquired and asked, they said, Gideon the son of Joash has done
30 this thing. And the men of the city said to Joash, Bring out thy son, that he may die, because he has broken down the altar of Baal, and because he has cut down the
31 Asherah that was by it. And Joash said to all that stood near him, Will *ye* contend for Baal? or will *ye* save him? he that contends for him, let him be put to death whilst it is yet morning. If he be a god, let him plead for himself, because they have broken
32 down his altar. And on that day they called him Jerub-Baal,[s] saying, Let Baal plead with[t] him, because he has broken down his altar.
33 And all Midian and Amalek and the children of the east were gathered together, and went over,[v] and encamped in the valley of
34 Jezreel. And the Spirit of Jehovah came upon Gideon, and he blew the trumpet, and the Abi-ezrites
35 were gathered after him. And he sent messengers throughout Manasseh, and they also were gathered after him; and he sent messengers to Asher, and to Zebulun, and to Naphtali; and they came up to meet them.
36 And Gideon said to God, If thou wilt save Israel by my hand, as
37 thou hast said, behold, I put a fleece of wool on the threshing-floor; if dew shall be on the fleece only, and it be dry upon all the ground, then shall I know that thou wilt save Israel by my hand,
38 as thou hast said. And it was so. And when he rose up early on the morrow, he pressed the fleece together, and wrung dew out of the
39 fleece, a bowl-full of water. And Gideon said to God, Let not thine anger be hot against me, and I will speak but this once! Let me prove, I pray thee, but this once with the fleece; let it, I pray thee, be dry upon the fleece only, and upon all
40 the ground let there be dew. And God did so that night, and it was dry upon the fleece only, but on all the ground there was dew.

7 And Jerubbaal, who is Gideon, arose early, and all the people that were with him, and they encamped beside the spring Harod; and he had the camp of Midian on the north by the hill of Moreh in
2 the valley. And Jehovah said to Gideon, The people that are with thee are too many for me to give Midian into their hand, lest Israel vaunt themselves against me, saying, Mine own hand hath saved
3 me. And now proclaim in the ears of the people, saying, Whoever is timid and afraid, let him go back and turn from mount Gilead. And there went back of the people twenty two thousand; and there
4 remained ten thousand. And Jehovah said to Gideon, Still the people are many; bring them down to the water, and I will try them for thee there, and it shall be, that of whom I shall say unto thee, This shall go with thee, the same shall go with thee; and of whomsoever I shall say unto thee, This shall not go with thee, the same
5 shall not go. And he brought down the people to the water; and Jehovah said to Gideon, Every one that lappeth of the water with his tongue, as a dog lappeth, him

[r] 'Jehovah [of] peace.' [s] 'Let Baal plead, or contend.' [t] Or 'contend against.'
[v] i.e. 'went over the Jordan.'

shalt thou set by himself; likewise every one that boweth down on
6 his knees to drink. And the number of them that lapped, with their hand to their mouth, were three hundred men; and all the rest of the people bowed down on
7 their knees to drink water. And Jehovah said to Gideon, By the three hundred men that lapped will I save you, and give Midian into thy hand; and let all the people go every man to his place.
8 And they took the victuals of the people in their hand, and their trumpets; and all the men of Israel he sent away, every man to his tent, but retained the three hundred men. Now the camp of Midian was beneath him in the valley.
9 And it came to pass in that night, that Jehovah said to him, Arise, go down to the camp; for I have given it into thy hand.
10 And if thou fear to go down, go thou with Phurah thy servant
11 down to the camp; and thou shalt hear what they say; and afterwards shall thy hand be strengthened, and thou shalt go down unto the camp. And he went down with Phurah his servant to the outside of the armed men that
12 were in the camp. And Midian and Amalek and all the children of the east lay along in the valley as locusts for multitude; and their camels were without number, as the sand upon the sea-shore for
13 multitude. And Gideon came, and behold, a man was telling a dream to his fellow; and he said, Behold, I dreamed a dream, and lo, a cake of barley-bread tumbled into the camp of Midian, and came to the tent, and smote it that it fell, and overturned it; and the tent lay
14 along. And his fellow answered and said, This is nothing else save the sword of Gideon the son of Joash, the man of Israel: God hath given into his hand Midian and all the host.
15 And it came to pass when Gideon heard the telling of the dream and its interpretation, that he worshipped. And he returned into the camp of Israel, and said, Arise; for Jehovah hath given into your
16 hand the camp of Midian. And he divided the three hundred men into three companies, and he put a trumpet in every man's hand, and empty pitchers, and torches
17 within the pitchers. And he said to them, Look on me, and do likewise; behold, when I come to the extremity of the camp, it shall be
18 that, as I do, so shall ye do. And when I blow with a trumpet, I and all that are with me, ye also shall blow the trumpets around the whole camp, and shall say, For Jehovah and for Gideon!
19 And Gideon, and the hundred men that were with him, came to the outside of the camp in the beginning of the middle watch;[w] and they had but newly set the watch; and they blew the trumpets, and broke the pitchers that
20 were in their hands. And the three companies blew the trumpets, and broke in pieces the pitchers, and held the torches in their left hand, and the trumpets in their right hand for blowing, and cried, The sword of Jehovah
21 and of Gideon! And they stood every man in his place round about the camp; and all the host ran,
22 and cried out, and fled. And the three hundred blew the trumpets, and Jehovah set every man's sword against his fellow, even throughout the camp. And the host fled to Beth-shittah towards Zererah, to the border[x] of Abel-meholah, by Tabbath.
23 And the men of Israel were called together out of Naphtali, and out of Asher, and out of all Manasseh, and pursued after Midian.
24 And Gideon sent messengers throughout mount Ephraim, saying, Come down against Midian, and take before them the waters unto Beth-barah, and the Jordan. And all the men of Ephraim were called together, and took the waters unto Beth-barah, and the
25 Jordan. And they took two princes of Midian, Oreb and Zeeb; and they slew Oreb upon the rock Oreb, and Zeeb they slew at the winepress of Zeeb; and they pursued Midian, and brought the heads of Oreb and Zeeb to Gideon beyond the Jordan.

8 And the men of Ephraim said to him, What is this thing thou hast done to us, that thou calledst us not, when thou wentest to fight with Midian? And they dis-
2 puted with him sharply. And he said to them, What have I done now in comparison with you? Are not the gleanings of Ephraim better than the vintage of Abi-
3 ezer? Into your hands hath God

[w] i.e. midnight: cf. Lam. ii. 19 and 1 Sam. xi. 11. [x] Or 'declivity.'

delivered the princes of Midian, Oreb and Zeeb; and what was I able to do in comparison with you? Then their spirit was appeased toward him, when he said that word.

4 And Gideon came to the Jordan, [and] passed over, he and the three hundred men that were with
5 him, faint, yet pursuing. And he said to the men of Succoth, Give, I pray you, loaves of bread to the people that follow me, for they are faint; and I am pursuing after Zebah and Zalmunna, kings of
6 Midian. And the chief men of Succoth said, Are the hands[y] of Zebah and Zalmunna already in thy hand, that we should give
7 bread to thine army? And Gideon said, Therefore when Jehovah delivers Zebah and Zalmunna into my hand, I will thresh your flesh with thorns of the wilderness and
8 with briars. And he went up thence to Penuel, and spoke to them in like manner. And the men of Penuel answered him as the men of Succoth had answered.
9 And he spoke also to the men of Penuel, saying, When I come again in peace, I will break down this tower.

10 Now Zebah and Zalmunna were in Karkor, and their camp with them, about fifteen thousand [men], all that were left of the whole camp of the children of the east; for there had fallen a hundred and twenty thousand men
11 that drew sword. And Gideon went up by the way of them that dwell in tents on the east of Nobah and Jogbehah, and smote the camp; for the camp was at its
12 ease. And Zebah and Zalmunna fled, and he pursued after them, and he took the two kings of Midian, Zebah and Zalmunna, and discomfited all the camp.

13 And Gideon the son of Joash returned from the battle, from the
14 ascent of Heres. And he caught a youth of the men of Succoth, and inquired of him; and he wrote down for him the chief men of Succoth, and the elders thereof,
15 seventy-seven men. And he came to the men of Succoth, and said, Behold Zebah and Zalmunna, with whom ye did upbraid me, saying, Are the hands of Zebah and Zalmunna already in thy hand, that we should give bread to thy men
16 that are weary?[z] And he took the elders of the city, and thorns of the wilderness and briars, and with them he taught the men of Suc-
17 coth. And he broke down the tower of Penuel, and slew the men of the city.

18 Then said he to Zebah and Zalmunna, What sort of men were they that ye slew at Tabor? And they answered, As thou art, so were they; each one resembled
19 the sons of a king. And he said, They were my brethren, the sons of my mother. [As] Jehovah liveth, if ye had saved them alive,
20 I would not slay you. And he said to Jether his firstborn, Arise, slay them! But the youth drew not his sword; for he feared, be-
21 cause he was yet a youth. Then Zebah and Zalmunna said, Rise thou, and fall on us; for as is the man, so is his strength. And Gidcon arose, and slew Zebah and Zalmunna; and he took the moons that were on their camels' necks.

22 And the men of Israel said to Gideon, Rule over us, both thou, and thy son, and thy son's son
23 also; for thou hast saved us from the hand of Midian. And Gideon said to them, I will not rule over you, neither shall my son rule over
24 you: Jehovah will rule over you. And Gidcon said to them, I would desire a request of you: give me every man the earrings of his booty; for they had golden earrings, because they were Ish-
25 maelites. And they said, We will willingly give [them]. And they spread a garment, and cast therein every man the earrings of his booty.
26 And the weight of the golden earrings that he requested was a thousand seven hundred [shekels] of gold; besides the moons, and eardrops, and the purple garments that were on the kings of Midian, and besides the chains that were
27 about their camels' necks. And Gideon made an ephod of them, and put it in his city, in Ophrah. And all Israel went thither a whoring after it; and it became a snare to Gideon, and to his house.

28 And Midian was subdued before the children of Israel, and they lifted up their heads no more. And the land had rest forty years in the days of Gideon.

29 And Jerubbaal the son of Joash
30 went and dwelt in his house. Now Gideon had seventy sons who had come out of his loins, for he had
31 many wives. And his concubine that was in Shechem, she also bore

[y] Lit. 'palms;' and so in ver. 15. [z] Or 'faint.'

him a son, and he gave him the
32 name of Abimelech. And Gideon
the son of Joash died in a good old
age, and was buried in the sepulchre of Joash his father, in Ophrah
of the Abi-ezrites.
33 And it came to pass when Gid-
eon was dead, that the children
of Israel turned again, and went
a whoring after the Baals, and set
34 up Baal-Berith [a] as their god. And
the children of Israel remembered
not Jehovah their God, who had
delivered them out of the hand of
all their enemies on every side.
35 And they shewed no kindness to
the house of Jerubbaal-Gideon,
according to all the good that he
had done to Israel.

9 And Abimelech son of Jerubbaal
went to Shechem to his mother's
brethren, and spoke to them, and
to all the family of the house of
2 his mother's father, saying, Speak,
I pray you, in the ears of all the
citizens [b] of Shechem, Which is
better for you, that seventy per-
sons, all sons of Jerubbaal, rule
over you, or that one man rule
over you? And remember that
I am your bone and your flesh.
3 And his mother's brethren spoke
of him in the ears of all the citizens
of Shechem all these words. And
their heart inclined after Abime-
lech; for they said, He is our
4 brother. And they gave him
seventy pieces of silver out of the
house of Baal-Berith, and Abime-
lech hired with them vain and
wanton men, and they followed
5 him. And he came to his father's
house, to Ophrah, and slew his
brethren the sons of Jerubbaal,
seventy persons upon one stone;
but there remained Jotham the
youngest son of Jerubbaal; for
he had hid himself.
6 And all the citizens of Shechem
gathered together, and all the
house of Millo, [c] and went and
made Abimelech king, by the
memorial-oak [d] that is in Shechem.
7 And they told it to Jotham, and
he went and stood on the top of
mount Gerizim, and lifted up his
voice, and cried, and said to them,
Hearken to me, ye citizens of She-
chem, that God may hearken to
8 you. The trees once went forth
to anoint a king over them; and
they said to the olive-tree, Reign
9 over us. And the olive-tree said
to them, Should I leave my fat-
ness, wherewith by me they honour
God and man, and go to wave over
10 the trees? And the trees said to
the fig-tree, Come thou, reign over
11 us. But the fig-tree said to them,
Should I leave my sweetness, and
my good fruit, and go to wave over
12 the trees? Then said the trees to
the vine, Come thou, reign over
13 us. And the vine said to them,
Should I leave my new wine,
which cheers God and man, and
14 go to wave over the trees? Then
said all the trees to the thorn-bush,
15 Come thou, reign over us. And
the thorn-bush said to the trees,
If in truth ye anoint me king over
you, come, put confidence in my
shadow; but if not, fire shall come
out of the thorn-bush and devour
16 the cedars of Lebanon. Now
therefore, if ye have dealt truly
and sincerely [e] in that ye have
made Abimelech king, and if ye
have dealt well with Jerubbaal and
his house, and if ye have done to
him according to the deserving of
17 his hands;—for my father fought
for you, and endangered his life,
and delivered you out of the hand
18 of Midian; but ye are risen up
against my father's house this day,
and have slain his sons, seventy
men, upon one stone, and have
made Abimelech, the son of his
handmaid, king over the citizens
of Shechem, because he is your
19 brother;—if ye then have dealt
truly and sincerely with Jerubbaal
and with his house this day, rejoice
ye in Abimelech, and let him also
20 rejoice in you; but if not, let fire
come out from Abimelech, and
devour the citizens of Shechem
and the house of Millo; and let
fire come out from the citizens of
Shechem and from the house of
21 Millo, and devour Abimelech. And
Jotham ran away, and fled, and
went to Beer, and dwelt there,
because of Abimelech his brother.
22 And Abimelech ruled over Israel
23 three years. And God sent an evil
spirit between Abimelech and the
citizens of Shechem; and the
citizens of Shechem dealt treacher-
24 ously with Abimelech, that the
violence [done] to the seventy sons
of Jerubbaal might come, and
their blood be laid upon Abimelech
their brother, who slew them, and
upon the citizens of Shechem, who
had strengthened his hands to slay
25 his brethren. And the citizens of
Shechem set liers in wait for him
on the tops of the mountains, and

[a] 'Baal (Lord) of the covenant.' [b] Strictly, 'masters, possessors.' [c] Or 'the citadel.' [d] Or 'garrison.' [e] Lit. 'in perfectness:' cf. Josh. xxiv. 14.

they robbed all that came along that way by them. And it was told Abimelech.
26 And Gaal the son of Ebed came with his brethren, and went over to Shechem; and the citizens of Shechem put confidence in him.
27 And they went out into the fields, and gathered their vineyards, and trode [the grapes], and made rejoicings, and went into the house of their god, and ate and drank, and cursed Abimelech.
28 And Gaal the son of Ebed said, Who is Abimelech, and who is Shechem, that we should serve him? is he not the son of Jerubbaal? and Zebul his overseer? Serve the men of Hamor the father of Shechem! and why should *we* serve him?
29 Oh! would that this people were under my hand! then would I remove Abimelech. And he said of Abimelech, Increase thine army, and come out.
30 And Zebul the ruler of the city heard the words of Gaal the son of Ebed, and his anger was kindled;
31 and he sent messengers to Abimelech craftily, saying, Behold, Gaal the son of Ebed and his brethren are come to Shechem, and behold, they shut up[f] the city against
32 thee; and now, rise up by night, thou and the people that are with thee, and lie in ambush in the
33 fields. And it shall be in the morning when the sun is up, thou shalt rise early, and fall upon the city; and behold, he and the people that is with him shall come out against thee, and thou shalt do with him
34 as thou shalt find occasion. And Abimelech rose up, and all the people that were with him, by night, and they lay in ambush against Shechem in four compan-
35 ies. And Gaal the son of Ebed went out, and stood in the entrance of the gate of the city. Then Abimelech rose up, and the people that were with him, out of the
36 ambush. And Gaal saw the people, and said to Zebul, Behold, people are coming down from the tops of the mountains. And Zebul said to him, Thou seest the shadow
37 of the mountains as men. And Gaal spoke again, and said, Behold, people are coming down from the high part of the land, and one company is coming along by the
38 way of the Magician's oak. Then said Zebul to him, Where is now thy mouth, that thou saidst, Who is Abimelech, that we should serve him? is not this the people that thou hast despised? go out now, I pray, and fight against them.
39 And Gaal went out before the citizens of Shechem, and fought
40 against Abimelech. And Abimelech pursued him, and he fled before him, and there fell many wounded,[g] as far as the entrance
41 of the gate. And Abimelech dwelt at Arumah. And Zebul drove out Gaal and his brethren, that they might not dwell in Shechem.
42 And it came to pass on the morrow, that the people went out into the field; and they told Abime-
43 lech. And he took the people, and divided them into three companies, and lay in ambush in the field. And he looked, and behold, the people came forth out of the city; and he rose up against them and
44 smote them. And Abimelech, and the companies that were with him, rushed forward, and stood in the entrance of the gate of the city; and two of the companies ran upon all that were in the fields, and slew
45 them. And Abimelech fought against the city all that day; and he took the city, and slew the people that were in it, and broke down the city, and sowed it with salt.
46 And all the men[h] of the tower of Shechem heard [that], and they entered into the stronghold of the
47 house of the god[i] Berith. And it was told Abimelech that all the men[h] of the tower of Shechem had
48 gathered together. Then Abimelech went up to mount Zalmon, he and all the people that were with him; and Abimelech took an axe[k] in his hand, and cut down a bough from the trees, and took it up and laid it on his shoulder, and said to the people that was with him, What ye have seen me do, make
49 haste, do as I have done. And all the people likewise cut down every man his bough, and they followed Abimelech, and put [them] to the hold, and burned the hold with fire upon them. And all the men of the tower of Shechem died also, about a thousand men and women.
50 And Abimelech went to Thebez,
51 and encamped against Thebez, and took it. But there was a strong tower in the midst of the city, and thither fled all the men and women, all the citizens of the city; and they shut it behind them, and went up to the roof of
52 the tower. And Abimelech came

[f] Or 'stir up.' [g] Or 'slain.' [h] See note on verse 2. [i] Heb. *El*. [k] Or 'axes.'

to the tower, and fought against it, and he drew near to the entrance of the tower to burn it with fire;
53 and a woman cast the upper stone of a handmill[l] on Abimelech's
54 head, and crushed his skull. Then he called hastily to the young man that carried his armour, and said to him, Draw thy sword, and slay me, that they say not of me, A woman killed him. And his young man thrust him through, and he died.
55 And when the men of Israel saw that Abimelech was dead, they
56 went every man to his place. And God rendered back the wickedness of Abimelech, which he did to his father in slaying his seventy
57 brethren. And all the evil of the men of Shechem did God render back upon their heads; and upon them came the curse of Jotham the son of Jerubbaal.

10 And after Abimelech, there rose up to save Israel Tola the son of Puah, the son of Dodo, a man of Issachar; and he dwelt in
2 Shamir on mount Ephraim. And he judged Israel twenty-three years; and he died, and was buried in Shamir.
3 And after him rose up Jair, a Gileadite; and he judged Israel
4 twenty-two years. And he had thirty sons who rode on thirty ass colts; and they had thirty cities, which are called the villages of Jair[m] to this day, which are in the
5 land of Gilead. And Jair died, and was buried in Kamon.
6 And the children of Israel again did evil[n] in the sight of Jehovah, and served the Baals, and the Ashtoreths, and the gods of Syria, and the gods of Zidon, and the gods of Moab, and the gods of the children of Ammon, and the gods of the Philistines; and they forsook Jehovah, and served him not.
7 And the anger of Jehovah was hot against Israel, and he sold him into the hand of the Philistines, and into the hand of the children of
8 Ammon. And they oppressed and crushed the children of Israel in that year; eighteen years [they oppressed] all the children of Israel that were beyond the Jordan in the land of the Amorites, which
9 is in Gilead. And the children of Ammon passed over the Jordan to fight also against Judah, and against Benjamin, and against the house of Ephraim; and Israel was greatly distressed.
10 And the children of Israel cried to Jehovah, saying, We have sinned against thee, both because we have forsaken our God, and also served
11 the Baals. And Jehovah said to the children of Israel, Did I not [save you] from the Egyptians, and from the Amorites, from the children of Ammon, and from the
12 Philistines? The Zidonians also and Amalek and Maon oppressed you, and ye cried to me, and I
13 saved you out of their hand. But ye have forsaken me, and served other gods; therefore I will save
14 you no more. Go and cry to the gods that ye have chosen: let them save you in the time of your
15 trouble. And the children of Israel said to Jehovah, We have sinned. Do thou unto us according to all that is good in thy sight; only deliver us, we pray thee, this
16 day. And they put away the strange gods from among them, and served Jehovah; and his soul was grieved for the misery of Israel.
17 And the children of Ammon were called together and encamped in Gilead; and the children of Israel gathered together and en-
18 camped in Mizpeh. And the people, the chief men of Gilead, said one to another, Who is the man that will begin to fight against the children of Ammon? he shall be head over all the inhabitants of Gilead.

11 Now Jephthah the Gileadite was a mighty man of valour; and he was the son of a harlot, and Gilead had begotten Jephthah.
2 And Gilead's wife bore him sons; and when his wife's sons were grown, they expelled Jephthah, and said to him, Thou shalt not inherit in our father's house; for thou art the son of another wo-
3 man. Then Jephthah fled from his brethren, and dwelt in the land of Tob. And vain men were gathered to Jephthah, and they made expeditions[o] with him.
4 And it came to pass after some time, that the children of Ammon
5 fought with Israel. And when the children of Ammon made war against Israel, the elders of Gilead went to fetch Jephthah out of the
6 land of Tob. And they said to Jephthah, Come, and be our cap-

[l] See Deut. xxiv. 6. [m] Or 'Havoth-Jair:' cf. Deut. iii. 14. [n] Or 'did evil more and more:' cf. Hosea xiii. 2. [o] Lit. 'went out;' a technical expression for predatory raids.

tain, that we may fight against the
7 children of Ammon. And Jephthah said to the elders of Gilead, Did not ye hate me, and expel me out of my father's house? and why are ye come to me now when ye
8 are in trouble? And the elders of Gilead said to Jephthah, Therefore we have returned to thee now, that thou mayest go with us, and fight against the children of Ammon, and be head over all of us
9 the inhabitants of Gilead. And Jephthah said to the elders of Gilead, If ye take me back to fight against the children of Ammon, and Jehovah give them up before
10 me, shall I be your head? And the elders of Gilead said unto Jephthah, Jehovah be witness [p] between us, if we do not so accord-
11 ing to thy words! Then Jephthah went with the elders of Gilead, and the people made him head and captain over them; and Jephthah uttered all his words before Jehovah in Mizpeh.
12 And Jephthah sent messengers to the king of the children of Ammon, saying, What hast thou to do with me, that thou art come against me to fight against my
13 land? And the king of the children of Ammon said to the messengers of Jephthah, Because Israel took away my land, when they came up out of Egypt, from the Arnon even unto the Jabbok and unto the Jordan; and now
14 restore it peaceably. And Jephthah sent messengers again to the
15 king of the children of Ammon, and said to him, Thus saith Jephthah: Israel took not away the land of Moab, nor the land of the
16 children of Ammon. But when they came up from Egypt, then Israel walked through the wilderness as far as the Red sea, and
17 came to Kadesh. And Israel sent messengers to the king of Edom, saying, Let me, I pray thee, pass through thy land; but the king of Edom would not hearken. And they also sent to the king of Moab; and he would not. And Israel
18 abode in Kadesh. And they walked through the wilderness, and went round the land of Edom and the land of Moab, and came by the east [q] of the land of Moab, and encamped beyond the Arnon, but came not within the border of Moab; for the Arnon is the
19 border of Moab. And Israel sent messengers to Sihon king of the Amorites, the king of Heshbon, and Israel said to him, Let us pass, we pray thee, through thy land
20 unto my place. But Sihon trusted not Israel, to let him pass through his border, and Sihon gathered all his people, and they encamped in Jahzah; and he fought with Israel.
21 And Jehovah the God of Israel gave Sihon and all his people into the hand of Israel, and they smote them; and Israel took possession of the whole land of the Amorites,
22 who dwelt in that country. And they possessed all the borders of the Amorites, from the Arnon unto the Jabbok, and from the wilder-
23 ness unto the Jordan. And now Jehovah the God of Israel has dispossessed the Amorites from before his people Israel, and shouldest thou take possession of
24 it? Dost not thou possess what Chemosh thy god puts thee in possession of? and whatever Jehovah our God has dispossessed be-
25 fore us, that will we possess. And now art thou indeed better than Balak the son of Zippor, king of Moab? did he ever strive with Israel? did he ever fight against
26 them? While Israel dwelt in Heshbon and its dependent villages, and in Aroer and its dependent villages, and in all the cities that are along the banks of the Arnon, three hundred years—why did ye not recover [them] within
27 that time? So I have not sinned against thee, but it is thou who doest me wrong in making war against me. Jehovah the Judge be judge this day between the children of Israel and the children of Ammon!
28 But the king of the children of Ammon hearkened not to the words of Jephthah that he had
29 sent him. Then the Spirit of Jehovah came upon Jephthah, and he passed through Gilead and Manasseh, and passed to Mizpeh of Gilead, and from Mizpeh of Gilead he passed over to the children of Ammon.
30 And Jephthah vowed a vow to Jehovah, and said, If thou wilt without fail give the children of
31 Ammon into my hand, then shall that which cometh forth from the door of my house to meet me, when I return in peace from the children of Ammon, be Jehovah's, and I will offer it up for a burnt-offering.
32 And Jephthah passed over to the children of Ammon to fight

[p] Lit. 'hearer.' [q] Lit. 'sun-rising.'

against them; and Jehovah gave
33 them into his hand. And he smote them from Aroer until thou come to Minnith, twenty cities, even unto *Abel-Cheramim*,[r] with a very great slaughter; and the children of Ammon were subdued before the children of Israel.
34 And Jephthah came to Mizpah to his house, and behold, his daughter came out to meet him with tambours and with dances; and she was an only child: besides her he had neither son nor daugh-
35 ter. And it came to pass, when he saw her, that he rent his garments, and said, Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me; for I have opened my mouth to Jehovah, and I cannot
36 go back. And she said to him, My father, if thou hast opened thy mouth to Jehovah, do to me according to that which has proceeded out of thy mouth; forasmuch as Jehovah has taken vengeance for thee upon thine enemies, upon the children of Ammon.
37 And she said to her father, Let this thing be done for me: leave me alone two months, that I may go and descend to the mountains, and bewail my virginity, I and my
38 companions. And he said, Go. And he sent her away for two months. And she went with her companions, and bewailed her vir-
39 ginity upon the mountains. And it came to pass at the end of two months, that she returned to her father, and he performed on her the vow that he had vowed; and she had known no man. And it became a fixed custom in Israel,
40 that from year to year the daughters of Israel go to celebrate the daughter of Jephthah the Gileadite four days in the year.

12 And the men of Ephraim were called together, and passed over northwards, and said to Jephthah, Why didst thou pass over to fight against the children of Ammon, and didst not call us to go with thee? We will burn thy house
2 upon thee with fire. And Jephthah said to them, I was at great strife,[s] I and my people, with the children of Ammon; and I called you, but ye saved me not out of
3 their hand. And when I saw that ye would not save me, I put my life in my hand, and passed over against the children of Ammon, and Jehovah gave them into my hand. Why then are ye come up to me this day, to fight against
4 me? And Jephthah gathered together all the men of Gilead, and fought with Ephraim; and the men of Gilead smote Ephraim, because they said, Ye, Gilead, ye are fugitives of Ephraim in the midst of Ephraim, [and] in the
5 midst of Manasseh. And Gilead took the fords of the Jordan before Ephraim; and it came to pass that when the fugitives of Ephraim said, Let me go over, the men of Gilead said to him, Art thou an Ephraimite? and he said,
6 No. Then they said to him, Say now Shibboleth![t] and he said, Sibboleth, and did not manage to pronounce [it] rightly. Then they took him, and slaughtered him at the fords of the Jordan. And there fell at that time of Ephraim forty-two thousand.
7 And Jephthah judged Israel six years. And Jephthah the Gileadite died, and was buried in [one of] the cities of Gilead.
8 And after him Ibzan of Bethle-
9 hem judged Israel. And he had thirty sons; and thirty daughters he sent out of the house, and thirty daughters he took in from abroad for his sons. And he judged Israel
10 seven years. And Ibzan died, and was buried at Bethlehem.
11 And after him Elon, the Zebulonite, judged Israel; and he
12 judged Israel ten years. And Elon the Zebulonite died, and was buried in Ajalon in the land of Zebulun.
13 And after him Abdon the son of Hillel, the Pirathonite, judged
14 Israel. And he had forty sons and thirty grandsons, who rode on seventy ass colts. And he judged
15 Israel eight years. And Abdon the son of Hillel the Pirathonite died, and was buried in Pirathon in the land of Ephraim, in the hill-country of the Amalekites.

13 And the children of Israel again did evil[v] in the sight of Jehovah; and Jehovah gave them into the hand of the Philistines forty years.
2 And there was a certain man of Zoreah, of the family of the Danites, and his name was Manoah. And his wife was barren and did
3 not bear. And the Angel of Jehovah appeared to the woman, and said to her, Behold now, thou art

[r] Or 'the plain of the vineyards.' [s] Lit. 'a man of strife.' [t] Stream, flood.
[v] See on x. 6.

barren and bearest not; but thou
4 shalt conceive and bear a son. And
now beware, I pray thee, and drink
not wine nor strong drink, and eat
5 nothing unclean. For lo, thou
shalt conceive, and bear a son, and
no razor shall come on his head;
for the boy shall be a Nazarite[w]
of God from the womb; and he
shall begin to save Israel out of the
hand of the Philistines.
6 And the woman came and told
her husband, saying, A man of
God came to me, and his appear-
ance was like the appearance of an
angel of God, very terrible; but
I did not ask him whence he was,
neither did he tell me his name.
7 And he said to me, Behold, thou
shalt conceive and bear a son; and
now drink not wine nor strong
drink, and eat not anything un-
clean; for the boy shall be a
Nazarite of God from the womb
to the day of his death.
8 Then Manoah prayed to Jeho-
vah, and said, Ah Lord! let the
man of God which thou didst send
come again unto us, I pray thee,
and teach us what we shall do
unto the child that shall be born.
9 And God hearkened to the voice
of Manoah; and the Angel of God
came again to the woman whilst
she sat in the field; but Manoah
her husband was not with her.
10 Then the woman hasted and ran,
and informed her husband, and
said to him, Behold, the man has
appeared to me, that came to me
that day.
11 And Manoah rose up and went
after his wife, and came to the
man, and said to him, Art thou
the man that didst speak to the
12 woman? And he said, I am. And
Manoah said, When thy words
then come to pass, what shall be
the child's manner and his doing?
13 And the Angel of Jehovah said to
Manoah, Of all that I said unto
14 the woman let her beware: she
shall not eat of anything that
cometh of the vine, neither shall
she drink wine or strong drink,
nor eat anything unclean: all that
I commanded her shall she observe.
15 And Manoah said to the Angel
of Jehovah, I pray thee, let us
detain thee, and we will make
ready a kid of the goats for thee.
16 And the Angel of Jehovah said to
Manoah, Though thou shouldest
detain me, I will not eat of thy
bread; and if thou wilt offer a
burnt-offering, thou shalt offer it
up to Jehovah. For Manoah
knew not that he was the Angel
17 of Jehovah. And Manoah said to
the Angel of Jehovah, What is thy
name, that when thy word cometh
to pass we may do thee honour?
18 And the Angel of Jehovah said to
him, How is it that thou askest[x]
after my name, seeing it is
wonderful?
19 Then Manoah took the kid and
the oblation, and offered it up to
Jehovah upon the rock. And he
did wondrously, and Manoah and
20 his wife looked on. And it came
to pass, as the flame went up from
off the altar towards the heavens,
that the Angel of Jehovah as-
cended in the flame of the altar;
and Manoah and his wife looked
on, and fell on their faces to the
21 ground. And the Angel of Jeho-
vah appeared no more to Manoah
and to his wife. Then Manoah
knew that it was the Angel of
22 Jehovah. And Manoah said to
his wife, We shall surely die, be-
23 cause we have seen God. But his
wife said to him, If Jehovah were
pleased to kill us, he would not
have received a burnt-offering and
an oblation at our hands, neither
would he have shewed us all these
things, nor would he at this time
have told us [such things] as these.
24 And the woman bore a son, and
called his name Samson. And the
child grew, and Jehovah blessed
25 him. And the Spirit of Jehovah
began to move[y] him at Mahaneh-
Dan,[z] between Zoreah and Eshtaol.

14 And Samson went down to
Timnathah, and saw a woman
in Timnathah of the daughters of
2 the Philistines. And he went up,
and told his father and his mother,
and said, I have seen a woman
in Timnathah of the daughters of
the Philistines; and now take her
3 for me as wife. And his father and
his mother said to him, Is there no
woman among the daughters of
thy brethren, and among all my
people, that thou goest to take
a wife of the Philistines, the un-
circumcised? And Samson said
to his father, Take her for me, for
4 she pleases me well. And his
father and his mother did not
know that it was of Jehovah, that
he was seeking an occasion against
the Philistines. Now at that time

[w] See on Num. vi. 2. [x] See note on Gen. xxxii. 29. [y] The Hebrew word is expressive of powerful emotion. Cf. Gen. xli. 8, where it is translated 'troubled.' [z] Or 'in the camp of Dan.'

the Philistines were ruling over Israel.

5 And Samson went down, and his father and his mother, to Timnathah; and they came to the vineyards of Timnathah. And behold, a young lion roared against
6 him; and the Spirit of Jehovah came upon him, and he rent it as one rends a kid, and nothing was in his hand. And he did not tell his father or his mother what he
7 had done. And he went down and talked with the woman; and she
8 pleased Samson well. And he returned after a time to take her, and he turned aside to see the carcase of the lion; and behold, [there was] a swarm of bees in the
9 carcase of the lion, and honey; and he took it out in his hands, and went on, and ate as he went. And he came to his father and to his mother, and gave them, and they ate; but he did not tell them that he had taken the honey out of the carcase of the lion.

10 And his father went down to the woman, and Samson made there a feast; for so used the young
11 men to do. And it came to pass when they saw him, that they brought thirty companions, and
12 they were with him. And Samson said to them, Let me now propound a riddle to you; if ye clearly explain it to me within the seven days of the feast, and find [it] out, then I will give you thirty shirts, and thirty changes of garments.
13 But if ye cannot explain [it] to me, then shall ye give me thirty shirts and thirty changes of garments. And they said to him, Propound thy riddle, that we may hear it.
14 And he said to them,

Out of the eater came forth food,
And out of the strong came forth sweetness.

And they could not in three
15 days explain the riddle. And it came to pass on the seventh day, that they said to Samson's wife, Persuade thy husband, that he may explain to us the riddle, lest we burn thee and thy father's house with fire. Have ye invited us to impoverish us,—is it not
16 [so]? And Samson's wife wept before him, and said, Thou dost but hate me, and lovest me not. Thou hast propounded the riddle to the children of my people, and hast not explained it to me. And he said to her, Behold, I have not explained it to my father nor my mother, and shall I explain it to
17 thee? And she wept before him the seven days, while they had the feast. And it came to pass on the seventh day, that he explained it to her, for she pressed him. And she explained the riddle to the
18 children of her people. And the men of the city said to him on the seventh day before the sun went down,

What is sweeter than honey,
And what stronger than a lion?

And he said to them, If ye had not ploughed with my heifer, ye had
19 not found out my riddle. And the Spirit of Jehovah came upon him, and he went down to Ashkelon, and slew of them thirty men, and took their spoil, and gave the changes of garments unto them that explained the riddle. And his anger was kindled, and he went up
20 to his father's house. And Samson's wife was [given] to his companion, whom he had made his friend.

15 And it came to pass after a time, in the days of the wheat-harvest, that Samson visited his wife with a kid of the goats. And he said, I will go in to my wife into the chamber; but her father
2 would not suffer him to go in. And her father said, I verily thought that thou didst utterly hate her; therefore I gave her to thy companion. Is not her younger sister fairer than she? Let her, I pray
3 thee, be thine instead of her. And Samson said to them,[a] This time I am blameless toward [b] the Philistines, though I do them harm.
4 And Samson went and caught three hundred jackals, and took torches, and turned tail to tail, and put a torch in the midst be-
5 tween the two tails. And he set the torches on fire, and let [them] run into the standing corn of the Philistines, and burnt up both the shocks, and also the standing
6 corn, and the olive gardens. And the Philistines said, Who has done this? And they answered, Samson, the son-in-law of the Timnite, because he took his wife and gave her to his companion. And the Philistines came up, and burned
7 her and her father with fire. And Samson said to them, If ye act thus, for a certainty I will avenge myself on you, and then I will
8 cease. And he smote them hip and thigh with a great slaughter. And he went down and dwelt in the cleft of the cliff Etam.

[a] Or 'of them.' [b] Or 'shall be more blameless than.'

9 And the Philistines went up, and encamped in Judah, and spread
10 themselves in Lehi. And the men of Judah said, Why are ye come up against us? And they said, To bind Samson are we come up, to do to him as he has done to us.
11 Then three thousand men of Judah went down to the cleft of the cliff Etam, and said to Samson, Knowest thou not that the Philistines rule over us? And what is this that thou hast done to us? And he said to them, As they did to me,
12 so have I done to them. And they said to him, We are come down to bind thee, that we may give thee into the hand of the Philistines. And Samson said to them, Swear to me that ye will not fall on me
13 yourselves. And they spoke to him, saying, No; but we will bind thee fast, and deliver thee into their hand; but we certainly shall not put thee to death. And they bound him with two new cords, and brought him up from the
14 cliff. When he came to Lehi, the Philistines shouted against him. And the Spirit of Jehovah came upon him, and the cords that were on his arms became as threads of flax that are burned with fire, and his bands loosed from off his hands.
15 And he found a fresh jawbone of an ass, and put forth his hand and took it, and slew with it a thousand
16 men. And Samson said,

With the jawbone of an ass, a heap,[c] two heaps,
With the jawbone of an ass have I slain a thousand men.

17 And it came to pass when he had ended speaking, that he cast away the jawbone out of his hand, and called that place Ramath-Lehi.[d]
18 And he was very thirsty, and called on Jehovah, and said, Thou hast given by the hand of thy servant this great deliverance, and now shall I die for thirst, and fall into the hand of the uncircum-
19 cised? And God clave the hollow rock which was in Lehi, and water came out of it. And he drank, and his spirit came again, and he revived. Therefore its name was called En-hakkore,[e] which is in Lehi to this day.
20 And he judged Israel in the days of the Philistines twenty years.

16 And Samson went to Gazah, and saw there a harlot,[f] and
2 went in to her. [And it was told] the Gazathites, saying, Samson is come hither. And they surrounded [him], and laid wait for him all night at the gate of the city, and were quiet all the night, saying, In the morning light we will kill
3 him. And Samson lay till midnight; and he arose at midnight, and seized the doors of the gate of the city, and the two posts, and tore them up with the bar, and put [them] upon his shoulders, and carried them up to the top of the mountain that is before Hebron.
4 And it came to pass afterwards that he loved a woman in the valley of Sorek, whose name was
5 Delilah. And the lords of the Philistines came up to her, and said to her, Persuade him, and see in what his great strength is, and with what we may prevail against him, that we may bind him to overpower[g] him; and we will each give thee eleven hundred silver-
6 pieces. Then Delilah said to Samson, Tell me, I pray thee, in what is thy great strength, and with what thou mightest be bound to
7 overpower thee. And Samson said to her, If they should bind me with seven fresh cords which have not been dried, then should I be weak, and be as another man.
8 Then the lords of the Philistines brought up to her seven fresh cords which had not been dried, and she
9 bound him with them. Now she had liers in wait abiding in the chamber; and she said to him, The Philistines are upon thee, Samson! And he broke the cords, as a thread of tow is broken when it touches the fire; and his strength was not known.
10 And Delilah said to Samson, Behold, thou hast mocked me and told me lies. Now tell me, I pray thee, with what thou mightest be
11 bound. And he said to her, If they should bind me fast with new ropes, with which no work has been done, then should I be weak, and
12 be as another man. And Delilah took new ropes, and bound him with them, and said to him, The Philistines are upon thee, Samson! Now there were liers in wait abiding in the chamber. And he broke them from off his arms like a thread.
13 And Delilah said to Samson,

[c] There is here a paronomasia, the Hebrew word for 'ass' and 'heap' being the same. [d] Hill of the jawbone. [e] The caller's spring. [f] Lit. 'a woman, a harlot.' [g] Or 'afflict;' and so vers. 6, 19.

Hitherto thou hast mocked me and told me lies. Tell me with what thou mightest be bound. And he said to her, If thou shouldest weave the seven locks of my head
14 with the web. And she fastened it with the pin, and said to him, The Philistines are upon thee, Samson! And he awoke out of his sleep, and tore out the pin of the beam, and the web.
15 Then she said to him, How canst thou say, I love thee, when thy heart is not with me? these three times hast thou mocked me, and hast not told me in what is thy
16 great strength. And it came to pass when she pressed him daily with her words and urged him, that his soul was vexed unto death;
17 and he told her all his heart, and said to her, There has not come a razor upon my head; for I am a Nazarite of God from my mother's womb; if I should be shaven, then my strength would go from me, and I should be weak, and be like all mankind.
18 And Delilah saw that he had told her all his heart, and she sent and called for the lords of the Philistines, saying, Come up this time, for he has told me all his heart. And the lords of the Philistines came up to her, and brought
19 the money in their hand. And she made him sleep upon her knees, and called a man, and she caused him to shave off the seven locks of his head; and she began to overpower him, and his strength
20 went from him. And she said, The Philistines are upon thee, Samson! And he awoke out of his sleep, and thought, I will go out as at other times before, and disengage myself. And he knew not that Jehovah had departed
21 from him. And the Philistines seized him, and put out his eyes, and brought him down to Gazah, and bound him with fetters[h] of bronze; and he had to grind in the
22 prison-house. But the hair of his head began to grow after he was shaved.
23 Then the lords of the Philistines gathered together to sacrifice a great sacrifice to Dagon their god, and to rejoice; for they said, Our god has given Samson our enemy
24 into our hands. And when the people saw him, they praised their god; for they said, Our god has given into our hands our enemy, and the destroyer of our country, even him who multiplied our slain.
25 And it came to pass when their hearts were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house, and he played before them; and they set him between the pillars.
26 And Samson said to the lad that held him by the hand, Let loose of me, and suffer me to feel the pillars upon which the house stands, that I may lean upon them.
27 Now the house was full of men and women; and all the lords of the Philistines were there; and upon the roof there were about three thousand men and women, who looked on while Samson made
28 sport. And Samson called to Jehovah, and said, Lord Jehovah, remember me, I pray thee, and strengthen me, I pray thee, only this once, O God, that I may take one vengeance upon the Philis-
29 tines for my two eyes. And Samson took hold of the two middle pillars upon which the house stood (and he supported himself upon them), the one with his right hand
30 and the other with his left. And Samson said, Let me die with the Philistines! And he bowed himself with might; and the house fell on the lords, and on all the people that were therein. So the dead that he slew at his death were more than those whom he had
31 slain in his life. And his brethren came down, and all the house of his father, and took him, and brought him up, and buried him between Zorcah and Eshtaol in the sepulchre of Manoah his father. And he had judged Israel twenty years.

17 1 And there was a man of mount Ephraim, whose name was Mi-
2 cah. And he said to his mother, The eleven hundred silver-pieces that were taken from thee, and about which thou didst curse and speak of in mine ears, behold, the silver is with me; I took it. And his mother said, Blessed be my
3 son of Jehovah! And he restored the eleven hundred silver-pieces to his mother; and his mother said, I had[i] dedicated the silver to Jehovah from my hand for my son, to make a graven image and a molten image; and now I will
4 restore it to thee. Now he restored the silver to his mother; and his

[h] Or 'two chains:' the word is dual, and implies fetters or manacles in two parts, or in pairs. [i] Others 'have.'

mother took two hundred silver-pieces and gave them to the founder, and he made of them a graven image and a molten image; and they were[k] in the house of
5 Micah.[l] And the man Micah had a house of gods, and made an ephod and teraphim, and consecrated[m] one of his sons, who became his priest.
6 In those days there was no king in Israel; every man did what was right in his own eyes.
7 And there was a young man out of Bethlehem-Judah of the family of Judah, who was a Levite, and
8 he sojourned there. And the man departed from the city, from Bethlehem-Judah, to sojourn where he might find [a place]. And as he journeyed, he came to mount Ephraim, to the house of Micah.
9 And Micah said to him, Whence comest thou? And he said to him, I am a Levite of Bethlehem-Judah, and I go to sojourn where I may
10 find [a place]. And Micah said to him, Dwell with me, and be to me a father and a priest, and I will give thee yearly ten silver-pieces, and a suit of garments, and thy victuals. And the Levite went in.
11 And the Levite was content to dwell with the man; and the young man was to him as one of
12 his sons. And Micah consecrated[m] the Levite; and the young man became his priest, and was in the
13 house of Micah. Then said Micah, Now I know that Jehovah will do me good, because I have the Levite for priest.

18 In those days there was no king in Israel, and in those days the tribe of the Danites sought for themselves an inheritance to dwell in; for to that day [their lot] had not fallen to them for inheritance
2 among the tribes of Israel. And the children of Dan sent of their family five men of their whole number, men of valour, from Zoreah and from Eshtaol, to spy out the land, and to examine it; and they said to them, Go, examine the land. And they came to the hill-country of Ephraim, to the house
3 of Micah, and lodged there. When they were by the house of Micah, they knew the voice of the young man, the Levite; and they turned in thither, and said to him, Who brought thee hither? and what
4 doest thou in this [place]? and what hast thou here? And he said to them, Thus and thus has Micah done to me; and he has hired me, and I am his priest.
5 And they said to him, Inquire, we pray thee, of God, that we may know whether our way on which
6 we go shall be prosperous. And the priest said to them, Go in peace: before Jehovah is your way on which ye go.
7 And the five men departed, and came to Laish; and they saw the people that were therein, dwelling securely, after the manner of the Zidonians, quiet and secure; and no one was in the land who possessed authority, that might put [them] to shame in anything; and they were far from the Zidonians, and had nothing to do with [any]
8 man.—And they came to their brethren at Zoreah and Eshtaol. And their brethren said to them,
9 What [say] ye? And they said, Arise, and let us go up against them; for we have seen the land, and behold, it is very good; and ye are still? Be not slothful to go, to enter to take possession of
10 the land. When ye go in, ye shall come to a people secure, and the land is spacious in every direction; for God has given it into your hands; [it is] a place where there is no want of anything that is on the earth.
11 And there went from thence of the family of the Danites, out of Zoreah and out of Eshtaol, six hundred men girded with weapons
12 of war. And they went up and encamped in Kirjath-jearim, in Judah; therefore they call that place Mahaneh-Dan[n] to this day; behold, it is behind Kirjath-jearim.
13 And they passed thence to mount Ephraim, and came to the house
14 of Micah. Then the five men that had gone to spy out the country of Laish spoke and said to their brethren, Do ye know that there is in these houses an ephod, and teraphim, and a graven image, and a molten image? And now ye
15 know what to do. And they turned thither, and came to the house of the young man the Levite, the house of Micah, and inquired
16 after his welfare.[o] And the six hundred men of the children of Dan, girded with their weapons of

[k] Lit. 'it was;' probably because the 'molten image' served merely as pedestal for the 'graven image,' thus forming in reality but one complete image: see xviii. 20, 31.
[l] A name found in the forms Mica, Micaiah, Micajahu. [m] See on Ex. xxviii. 41.
[n] Camp of Dan. [o] Lit. 'peace.'

war, stood at the entrance of the
17 gate. And the five men that had gone to spy out the land went up, entered in thither, [and] took the graven image, and the ephod, and the teraphim, and the molten image; and the priest stood at the entrance of the gate with the six hundred men that were girded
18 with weapons of war. And these came into Micah's house, and took the carved image, the ephod, and the teraphim, and the molten image. And the priest said to
19 them, What do ye? And they said to him, Hold thy peace, lay thy hand upon thy mouth, and go with us, and be to us a father and a priest. Is it better for thee to be a priest for the house of one man, or to be priest for a tribe
20 and a family in Israel? Then the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people.
21 And they turned and departed, and put the little ones and the cattle and the baggage[p] before
22 them. They were already far from the house of Micah, when the men that were in the houses near to Micah's house were gathered together, and overtook the children
23 of Dan. And they cried to the children of Dan. And they turned their faces, and said to Micah, What aileth thee, that thou comest
24 with such a company? And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away; and what have I more? and what is this that ye
25 say to me, What aileth thee? And the children of Dan said to him, Let not thy voice be heard among us, lest men of exasperated spirit run upon you, and thou lose thy life and the lives of thy household.
26 And the children of Dan went their way; and Micah saw that they were too strong for him, and he turned and went back to his
27 house. And they took that which Micah had made, and the priest that he had had, and came upon Laish, upon a people quiet and secure; and they smote them with the edge of the sword, and burned
28 the city with fire. And there was no deliverer, for it was far from Zidon, and they had nothing to do with [any] man; and it [lay] in the valley that is by Beth-rehob. And they built the city and dwelt
29 therein. And they called the name of the city Dan, after the name of Dan their father, who was born to Israel; howbeit Laish was the name of the city at the first.
30 And the children of Dan set up the graven image; and Jehonathan, the son of Gershom, the son of Moses,[q] he and his sons were priests to the tribe of Dan until the day of the captivity of the
31 land. And they set up for themselves Micah's graven image, which he had made, all the time that the house of God was in Shiloh.

19 And it came to pass in those days, when there was no king in Israel, that a certain Levite, sojourning on the further side of mount Ephraim, took him a concubine out of Bethlehem-Judah.
2 And his concubine played the whore against him, and went away from him to her father's house to Bethlehem-Judah, and was there
3 some time,—four months.[r] And her husband rose up and went after her, to speak kindly to her,[s] to bring her again; and his servant[t] was with him, and a couple of asses. And she brought him into her father's house; and when the father of the damsel saw him
4 he rejoiced to meet him. And his father-in-law, the damsel's father, retained him, and he abode with him three days; and they ate and
5 drank, and lodged there. And it came to pass on the fourth day, that they arose early in the morning, and he rose up to depart; and the damsel's father said to his son-in-law, Refresh thy heart with a morsel of bread, and afterwards
6 ye may go your way. And they sat down, and ate and drank, both of them together. And the damsel's father said to the man, Be content, I pray thee, and pass the night, and let thy heart be glad.
7 And the man rose up to depart, but his father-in-law urged him,
8 and he lodged there again. And he arose early in the morning on the fifth day to depart; but the damsel's father said, Refresh thy heart, I pray thee. And they lingered until the afternoon,[u] and
9 they did eat both of them. And the man rose up to depart, he, and his concubine, and his ser-

[p] Or 'precious things.' [q] The LXX &c. read 'Manasseh,' but Jewish authority, followed by Jerome, supports the opinion that the text was corrupted. [r] Or 'a year and four months.' [s] Lit. 'speak to her heart.' [t] Strictly, 'young man:' so vers. 9, 11, 13. [u] Lit. 'till the day declined.'

vant; and his father-in-law, the damsel's father, said to him, Behold now, the day draws toward evening—I pray you stay all night; behold, the day is declining, lodge here, and let thy heart be merry; and to-morrow get you early on your way, that thou mayest go
10 to thy tent. But the man would not tarry the night; and he rose up and departed, and came opposite to Jebus, that is, Jerusalem; and there were with him two asses saddled, and his concubine was with him.
11 They were near Jebus, and the day was far spent; and the servant said to his master, Come, I pray thee, and let us turn aside into this city of the Jebusites, and
12 lodge in it. But his master said to him, We will not turn aside into the city of a stranger, which is not of the children of Israel, but
13 we will pass on to Gibeah. And he said to his servant, Come and let us draw near to one of these places, and lodge in Gibeah, or in
14 Ramah. And they passed on and went their way; and the sun went down upon them [when they were] by Gibeah, which belongs to Ben-
15 jamin. And they turned aside thither, to go in, to lodge in Gibeah. And he went in, and sat down in the open place[v] of the city; and there was no one that received him into his house to pass the night.
16 And behold, there came an old man from his work out of the field at even; and the man was of mount Ephraim, and he sojourned in Gibeah; but the men of the
17 place were Benjaminites. And he lifted up his eyes, and saw the wayfaring man in the open place of the city; and the old man said, Whither goest thou? and whence
18 comest thou? And he said to him, We are travelling from Bethlehem-Judah towards the further side of mount Ephraim; from thence am I; and I went to Bethlehem-Judah, and I have to do with[w] the house of Jehovah; and there is no man that receives me into his house.
19 And we have both straw and provender for our asses; and I have bread and wine also for me, and for thy handmaid, and for the young man with thy servants:
20 there is no lack of anything. Then the old man said, Peace be with thee; only let all thy wants lie on me; but lodge not in the street.
21 And he brought him into his house, and gave the asses provender; and they washed their feet, and ate and drank.
22 They were making their hearts merry, when behold, the men of the city, sons of Belial,[x] surrounded the house, beating at the door; and they spoke to the master of the house, the old man, saying, Bring forth the man that came into thy house, that we may know
23 him. And the man, the master of the house, went out to them, and said to them, No, my brethren, I pray you, do not wickedly; seeing that this man is come into my house, do not this villany.
24 Behold, my daughter, who is a virgin, and his concubine; let me bring them out, and humble ye them, and do to them as is good in your sight; but to this man do
25 not so vile a thing. But the men would not hearken to him; and the man took his concubine, and brought her forth to them; and they knew her, and abused her all the night until the morning; and let her go when the morning-
26 dawn arose. And the woman came at the dawning of the day, and fell down at the entrance of the man's house where her lord was, till it
27 was light. And her lord rose up in the morning, and opened the door of the house, and went out to go his way, and behold, there lay the woman his concubine at the entrance of the house, and her hands
28 were upon the threshold. And he said to her, Up, and let us go; but no one answered. And he took her upon the ass; and the man rose up, and went to his place.
29 And when he was come into his house, he took the knife, and laid hold on his concubine, and divided her, according to her bones, into twelve pieces, and sent her into
30 all the borders of Israel. And it came to pass that every one that saw it said, There was no such deed done nor seen from the day that the children of Israel came out of Egypt to this day. Think it over, advise, and speak.

20 And all the children of Israel went forth, and the assembly gathered together as one man, from Dan to Beer-sheba, and the land of Gilead, unto Jehovah at
2 Mizpah.[y] And the heads[z] of all

[v] Or 'broadway.' [w] Lit. 'walk with:' see Keil or Gesenius (Thes.). [x] i.e. 'of iniquity.' It is literally 'men, sons of Belial,' according to a usual Hebrew idiom: see ver. 23. [y] Called Mizpeh in Josh. xviii. 26. [z] Lit. 'corners.'

the people, of all the tribes of Israel, presented themselves in the congregation of the people of God, four hundred thousand footmen
3 that drew sword. And the children of Benjamin heard that the children of Israel had gone up to Mizpah. And the children of Israel said, Tell [us], how was this
4 wickedness? Then the Levite, the husband of the woman that was murdered, answered and said, I came to Gibeah that [belongs] to Benjamin, I and my con-
5 cubine, to lodge. And the citizens of Gibeah rose against me, and surrounded the house because of me, by night; they thought to slay me, and my concubine have they humbled so that she died.
6 Then I took my concubine, and cut her in pieces, and sent her throughout the country of the inheritance of Israel; for they have committed lewdness and villany
7 in Israel. Behold, all ye, children of Israel, deliberate and give here [your] counsel.
8 And all the people rose up as one man, saying, We will not any
9 one go to his tent, neither will we any one turn into his house. But now this is the thing which we will do to Gibeah: [we go] by lot
10 against it;[a] and we will take ten men of a hundred throughout all the tribes of Israel, and a hundred of a thousand, and a thousand of ten thousand, to fetch victuals for the people, that they may do, when they come to Gibeah[b] of Benjamin, according to all the villany that they have wrought in Israel.
11 And all the men of Israel were gathered against the city, knit together as one man.
12 And the tribes of Israel sent men to all the families[c] of Benjamin, saying, What wickedness is this that has been done among
13 you? And now give up the men, the sons of Belial, who are in Gibeah, that we may put them to death, and put away evil from Israel. But [the children of[d]] Benjamin would not hearken to the voice of their brethren the
14 children of Israel. And the children of Benjamin gathered themselves together out of the cities of Gibeah, to go out to battle
15 against the children of Israel. And the children of Benjamin were numbered at that time out of the cities, twenty-six thousand men that drew sword, besides the inhabitants of Gibeah, who were numbered seven hundred chosen
16 men. Among all this people there were seven hundred chosen men left-handed; all these slang stones at a hair [breadth], and missed not.
17 And the men of Israel, besides Benjamin, were numbered four hundred thousand men that drew sword: all these were men of war.
18 And the children of Israel arose and went up to Bethel,[e] and inquired of God, and said, Which of us shall go up first to the battle against the children of Benjamin? And Jehovah said, Judah first.
19 And the children of Israel rose up in the morning and encamped
20 against Gibeah. And the men of Israel went out to battle against Benjamin; and the men of Israel put themselves in array to fight
21 against them at Gibeah. And the children of Benjamin went forth out of Gibeah, and destroyed to the ground of the Israelites that day twenty-two thousand men.
22 And the people, the men of Israel, took courage, and set the battle again in array in the place where they put themselves in array the
23 first day. And the children of Israel went up and wept before Jehovah until even, and inquired of Jehovah, saying, Shall I go up again to battle against the children of Benjamin my brother? And Jehovah said, Go up against him.
24 And the children of Israel came near against the children of Ben-
25 jamin the second day. And Benjamin went forth against them out of Gibeah the second day, and again destroyed to the ground of the children of Israel eighteen thousand men: all these drew the
26 sword. Then all the children of Israel, and all the people, went up and came to Bethel, and wept, and abode there before Jehovah, and fasted that day until even, and offered up burnt-offerings and peace-offerings before Jehovah.
27 And the children of Israel inquired of Jehovah (and the ark of the covenant of God was there in
28 those days, and Phinehas, the son of Eleazar, the son of Aaron, stood before it in those days), saying, Shall I yet again go out to battle against the children of Benjamin

[a] Or 'we will deal with it according as the lot shall decide.' [b] Heb. Geba: as it is in ver. 33; but in the second place probably a distinct city. [c] Lit. 'tribes.' [d] The *Chetiv* omits. [e] Others translate the word, 'to the house of God' (*El*): so in ver. 26.

my brother, or shall I cease? And Jehovah said, Go up; for to-
29 morrow I will give them into thy hand.
And Israel set liers in wait
30 against Gibeah, round about. And the children of Israel went up against the children of Benjamin on the third day, and put themselves in array against Gibeah, as
31 at the other times. And the children of Benjamin went out against the people, and were drawn away from the city, and began to smite of the people, slaying as at the former times, in the highways, of which one leads to Bethel and the other to Gibeah in *f* the field, about
32 thirty men of Israel. And the children of Benjamin said, They are smitten down before us, as at the first. And the children of Israel said, Let us flee, that we may draw them from the city to
33 the highways. And all the men of Israel rose up out of their place, and put themselves in array at Baal-Tamar; and the ambush of Israel rushed forth out of their place, out of the meadows of Geba.
34 And there came from opposite Gibeah ten thousand chosen men out of all Israel, and the battle was severe; but they knew not that disaster was coming upon
35 them. And Jehovah smote Benjamin before Israel; and the children of Israel destroyed of the Benjamites that day twenty-five thousand, one hundred men: all
36 these drew the sword. And the children of Benjamin saw that they were smitten.—And the men of Israel gave place to Benjamin, because they trusted to the ambush that they had set against
37 Gibeah. And the ambush hasted, and fell upon Gibeah; and the ambush drew along, and smote the whole city with the edge of the
38 sword. Now there was an appointed sign between the men of Israel and the ambush, that they should make a thick column of
39 smoke rise up out of the city. And when the men of Israel turned back in the battle, Benjamin began to smite, slaying of the men of Israel about thirty men; for they said, Surely they are quite routed before us as in the first battle.
40 And when the burning began to rise up out of the city as a pillar of smoke, Benjamin looked behind, and behold, the whole city ascended [in smoke] to the hea-
41 vens. Then the men of Israel turned back, and the men of Benjamin were amazed, for they saw that disaster was come upon them.
42 And they turned before the men of Israel to the way of the wilderness; but the battle overtook them; and those who came out of the cities destroyed them in their
43 midst. They encompassed the Benjaminites, chased them, trode them down at the resting-place over against Gibeah toward the
44 sun-rising. And there fell of Benjamin eighteen thousand men: all
45 these, men of valour. And they turned and fled towards the wilderness to the cliff of Rimmon, and they gleaned of them in the highways five thousand men; and pursued hard after them to Gidom, and slew two thousand men of
46 them. So that all who fell that day of Benjamin were twenty-five thousand men that drew the sword: all these, men of valour.
47 And six hundred men turned and fled to the wilderness to the cliff of Rimmon, and abode at the cliff
48 of Rimmon four months. And the men of Israel turned again upon the children of Benjamin, and smote them with the edge of the sword, as well the men of [every] city as the cattle, *g* and all that was found; even all the cities that were found did they set on fire.

21 Now the men of Israel had sworn in Mizpah, saying, There shall not any of us give his daughter to the Benjaminites as wife.
2 And the people came to Bethel, and abode there till even before God, and lifted up their voices and
3 wept bitterly, and said, Jehovah, God of Israel, why is it come to pass in Israel, that there should be this day one tribe lacking in
4 Israel? And it came to pass on the morrow, that the people rose early, and built there an altar, and offered up burnt-offerings and
5 peace-offerings. And the children of Israel said, Who is there among all the tribes of Israel that came not up with the congregation to Jehovah? For they had [made] a great oath *h* concerning him that came not up to Jehovah to Mizpah, saying, He shall certainly be put to death.
6 And the children of Israel repented them for Benjamin their

f Or 'by.' *g* Some, with the common text, read, 'from the city entirely, [even] to the cattle.' *h* Heb. 'there was the great oath.'

brother, and said, To-day is one
7 tribe extirpated from Israel. What
shall we do for wives for them that
remain? since we have sworn by
Jehovah that we will not give
them of our daughters for wives.
8 And they said, What one is there
of the tribes of Israel that came
not up to Mizpah to Jehovah?
And behold, there came none to
the camp from Jabesh-Gilead, to
9 the congregation; for the people
were numbered, and behold, there
were none of the inhabitants of
10 Jabesh-Gilead there. And the
assembly sent thither twelve thou-
sand men of the most valiant and
commanded them, saying, Go and
smite the inhabitants of Jabesh-
Gilead with the edge of the sword,
and the women and the children.
11 And this is the thing which ye
shall do: ye shall utterly destroy
every male, and every woman that
12 hath lain with man. And they
found among the inhabitants of
Jabesh-Gilead four hundred young
women that were virgins, who had
known no man by lying with any
male, and they brought them to
the camp, to Shiloh, which is in
13 the land of Canaan. And the
whole assembly sent to speak to the
children of Benjamin that were at
the cliff of Rimmon, and to pro-
14 claim peace to them. And Ben-
jamin came again at that time;
and they gave them the wives
whom they had saved alive of the
women of Jabesh-Gilead; but
even so they found not enough
for them.
15 And the people repented them
for Benjamin, because Jehovah
had made a breach in the tribes
16 of Israel. And the elders of the
assembly said, What shall we do
for wives for them that remain?
for the women have been destroyed
17 out of Benjamin. And they said,
There must be a possession for
those of Benjamin that have es-
caped, that a tribe be not blotted
18 out of Israel. But we cannot give
them wives of our daughters, for
the children of Israel have sworn,
saying, Cursed be he that giveth
19 a wife to the Benjaminites! And
they said, Behold, there is a feast
of Jehovah from year to year in
Shiloh, which is on the north side
of Bethel, toward the sun-rising
of the highway that goes up from
Bethel to Shechem, and on the
20 south of Lebonah. And they
commanded the sons of Benjamin,
saying, Go and lie in wait in the
21 vineyards; and see, and behold,
if the daughters of Shiloh come
out to dance in the dances, then
come out of the vineyards, and
catch you every man his wife of
the daughters of Shiloh, and go to
22 the land of Benjamin. And it
shall be, when their fathers or
their brethren come to complain
to us, that we will say to them,
Gratify us with them, because we
did not take each man his wife in
the war; for ye did not give them
to them, that ye should now be
23 guilty. And the children of Ben-
jamin did so, and took wives, ac-
cording to their number, of them
that danced, whom they caught;
and they went and returned to
their inheritance, and built the
24 cities, and dwelt in them. And
the children of Israel departed
thence at that time, every man to
his tribe and to his family, and
they went out from thence every
man to his inheritance.
25 In those days there was no king
in Israel; every man did what was
right in his own eyes.

RUTH

1 And it came to pass in the days
when the judges ruled,[a] that
there was a famine in the land.
And a certain man went from
Bethlehem Judah, to sojourn in
the country[b] of Moab, he, and his
2 wife, and his two sons. And the
name of the man was Elimelech,[c]
and the name of his wife Naomi,[d]
and the name of his two sons
Mahlon and Chilion, Ephrathites
of Bethlehem-Judah. And they
came into the country of Moab,
and continued there.
3 And Elimelech Naomi's hus-
band died; and she was left, and her
4 two sons. And they took them
Moabitish wives; the name of the
one was Orpah, and the name of the
second Ruth: and they abode there
5 about ten years. And Mahlon and
Chilion died also, both of them; and

[a] Lit. 'judged.' [b] Lit. 'fields,' as in ver. 6, and elsewhere. [c] Meaning, 'Whose God is king.' [d] My pleasantness.

the woman was left of her two children and of her husband.
6 And she arose, she and her daughters-in-law, and returned from the fields of Moab; for she had heard in the fields of Moab how that Jehovah had visited his
7 people to give them bread. Wherefore she went forth out of the place where she had been, and her two daughters-in-law with her; and they went on the way to return to the land of Judah.
8 And Naomi said to her two daughters-in-law, Go, return each to her mother's house. Jehovah deal kindly with you, as ye have dealt
9 with the dead and with me. Jehovah grant you that ye may find rest, each in the house of her husband. And she kissed them; and they lifted up their voice and
10 wept. And they said to her, We will certainly return with thee to
11 thy people. And Naomi said, Return, my daughters: why will ye go with me? Are there yet sons in my womb, that they could be
12 your husbands? Return, my daughters, go; for I am too old to have a husband. If I should say, I have hope, should I even have a husband to-night, and
13 should I also bear sons, would ye wait on that account till they were grown? Would ye stay on that account from having husbands? No, my daughters, for I am in much more bitterness than you; for the hand of Jehovah is gone
14 out against me. And they lifted up their voice and wept again. And Orpah kissed her mother-in-law, but Ruth clave to her.
15 And she said, Behold, thy sister-in-law is gone back to her people and to her gods: return after thy
16 sister-in-law. And Ruth said, Do not intreat me to leave thee, to return from [following] after thee; for whither thou goest I will go, and where thou lodgest I will lodge: thy people shall be my people, and thy God my God;
17 where thou diest will I die, and there will I be buried. Jehovah do so to me, and more also, if aught
18 but death part me and thee! And when she saw that she was stedfastly minded to go with her, she
19 left off speaking to her. And they two went until they came to Bethlehem. And it came to pass, when they came to Bethlehem, that all the city was moved about them, and the [women] said, Is
20 this Naomi? And she said to them, Call me not Naomi—call me Mara; [c] for the Almighty has
21 dealt very bitterly with me. I went out full, and Jehovah has brought me home again empty. Why do ye call me Naomi, seeing Jehovah has brought me low, and the Almighty has afflicted me?
22 So Naomi returned, and Ruth the Moabitess, her daughter-in-law, with her, who returned out of the fields of Moab; and they came to Bethlehem in the beginning of the barley-harvest.

2 And Naomi had a relation [f] of her husband's, a mighty man of wealth, of the family of Elimelech,
2 and his name was Boaz. [g] And Ruth the Moabitess said to Naomi, Let me, I pray, go to the field and glean among the ears of corn after [him] in whose sight I shall find favour. And she said to her, Go,
3 my daughter. And she went; and she came and gleaned in the fields after the reapers; and she chanced to light on an allotment [h] of Boaz, who was of the family of Elimelech.
4 And behold, Boaz came from Bethlehem; and he said to the reapers, Jehovah be with you! And they said to him, Jehovah
5 bless thee! And Boaz said to his servant [i] that was set over the reapers, Whose maiden is this?
6 And the servant that was set over the reapers answered and said, It is the Moabitish maiden who came back with Naomi out of the fields
7 of Moab; and she said, I pray you, let me glean and gather among the sheaves after the reapers. And she came, and has continued from the morning until now: her sitting in the house has been little as yet.
8 And Boaz said to Ruth, Hearest thou not, my daughter? Go not to glean in another field, neither go from here, but keep here with
9 my maidens. Let thine eyes be on the field which is being reaped, and go thou after them; have I not charged the young men not to touch thee? And when thou art athirst, go to the vessels and drink of what the young men draw.
10 Then she fell on her face, and bowed herself to the ground, and said to him, Why have I found favour in thine eyes, that thou shouldest regard me, seeing I am
11 a foreigner? [k] And Boaz answered and said to her, It has fully been

[c] 'Bitter,' or 'bitterness.' [f] Or 'friend,' 'acquaintance.' [g] In him is strength.
[h] Lit. 'portion of [the] field.' [i] Or 'young man.' [k] Or 'stranger.'

shewn me, all that thou hast done to thy mother-in-law since the death of thy husband; and how thou hast left thy father and thy mother, and the land of thy nativity, and art come to a people that thou hast not known heretofore.
12 Jehovah recompense thy work, and let thy reward be full from Jehovah the God of Israel, under whose wings thou art come to take
13 refuge. And she said, Let me find favour in thine eyes, my lord; for that thou hast comforted me, and for that thou hast spoken kindly to [l] thy handmaid, [m] though I am not like one of thy hand-
14 maidens. And Boaz said to her at mealtime, Come hither and eat of the bread, and dip thy morsel in the vinegar. And she sat beside the reapers; and he reached her parched corn, and she ate and was
15 sufficed, and reserved [some]. And when she rose up to glean, Boaz commanded his young men, saying, Let her glean even among the sheaves, and ye shall not reproach
16 her. And ye shall also sometimes draw out [n] for her [some ears] out of the handfuls, [o] and leave them that she may glean, and rebuke her not.
17 And she gleaned in the field until even, and beat out what she had gleaned; and it was about an
18 ephah of barley. And she took [it] up, and came into the city, and her mother-in-law saw what she had gleaned; and she brought forth and gave to her that which she had reserved after she was
19 sufficed. And her mother-in-law said to her, Where hast thou gleaned to-day? and where hast thou wrought? Blessed be he that did regard thee! And she told her mother-in-law with whom she had wrought, and said, The man's name with whom I wrought to-day
20 is Boaz. And Naomi said to her daughter-in-law, Blessed be he of Jehovah, who has not left off his kindness to the living and to the dead! And Naomi said to her, The man is near of kin to us, one of those who have the right of our
21 redemption. [p] And Ruth the Moabitess said, He said to me also, Thou shalt keep with my young men until they have ended all my
22 harvest. And Naomi said to Ruth her daughter-in-law, It is good, my daughter, that thou go out with his maidens, that they meet
23 thee not in any other field. So she kept with the maidens of Boaz to glean, until the end of the barley-harvest and of the wheat-harvest. And she dwelt with her mother-in-law.

3 And Naomi her mother-in-law said to her, My daughter, shall I not seek rest for thee, that it may
2 be well with thee? And now, is not Boaz of our kindred, with whose maidens thou wast? Behold, he is winnowing barley in the
3 threshing-floor to-night. Wash [q] thyself therefore, and anoint thyself, and put thy raiment upon thee, and go down to the floor; make not thyself known to the man, until he shall have done
4 eating and drinking. And it shall be, when he lies down, that thou shalt mark the place where he shall have lain down, and thou shalt go in, and uncover his feet, and lay thyself down; and he will shew thee what thou shalt do.
5 And she said to her, All that thou sayest [r] will I do.
6 And she went down to the floor, and did according to all that her mother-in-law had bidden her.
7 And Boaz ate and drank, and his heart was merry, and he went to lie down at the end of the heap of corn. Then she went softly, and uncovered his feet, and laid her-
8 self down. And it came to pass at midnight, that the man was startled, and turned himself; and behold, a woman lay at his feet.
9 And he said, Who art thou? And she answered, I am Ruth, thy handmaid: spread thy skirt [s] over thy handmaid; for thou hast the
10 right of redemption. And he said, Blessed be thou of Jehovah, my daughter! Thou hast shewn more kindness at the end than at the first, inasmuch as thou followedst not young men, whether poor or
11 rich. And now, my daughter, fear not: all that thou sayest will I do to thee; for all the gate of my people knows that thou art a
12 woman of worth. And now, truly I am one that has the right of redemption, yet there is one that has the right of redemption who is
13 nearer than I. Stay over to-night, and it shall be in the morning, if he will redeem thee, well—let him redeem; but if he like not to redeem thee, then will I redeem

[l] Lit. 'spoken to the heart of.' [m] Or 'bondwoman.' [n] According to others, 'let fall.' [o] Or 'sheaves;' the word is only found in this place. [p] See Lev. xxv. 25. [q] Or 'bathe,' as elsewhere. [r] The *Keri* adds 'to me.' [s] Lit. 'wing.'

thee, [as] Jehovah liveth. Lie down until the morning.
14 And she lay at his feet until the morning; and she rose up before one could know another. And he said, Let it not be known that a woman came into the threshing-
15 floor. And he said, Bring the cloak that thou hast upon thee, and hold it. And she held it, and he measured six [measures] of barley, and laid [it] on her; and
16 he[t] went into the city. And she came to her mother-in-law; and she said, Who art thou, my daughter? And she told her all that the man had done to her.
17 And she said, These six [measures] of barley gave he me; for he said to me, Go not empty to thy
18 mother-in-law. Then she said, Be still, my daughter, until thou know how the matter will fall; for the man will not rest until he have completed the matter this day.

4 And Boaz went up to the gate, and sat down there. And behold, he that had the right of redemption, of whom Boaz had spoken, came by. And he said, Thou, such an one, turn aside, sit down here. And he turned aside and sat down.
2 And he took ten men of the elders of the city, and said, Sit down
3 here. And they sat down. And he said to him that had the right of redemption: Naomi, who is come back out of the country of Moab, sells the allotment that was
4 our brother Elimelech's. And I thought[u] I would apprise thee[v] of it and say, Buy [it] in the presence of the inhabitants,[w] and in the presence of the elders of my people. If thou wilt redeem [it], redeem; but if thou wilt not redeem, tell me, that I may know; for there is none to redeem besides thee; and I am after thee. And he said,
5 I will redeem [it]. And Boaz said, On the day thou buyest the field of the hand of Naomi, thou must buy [it] also of Ruth the Moabitess, the wife of the dead, to raise up the name of the dead upon his
6 inheritance. And he that had the right of redemption said, I cannot redeem [it] for myself, lest I mar mine own inheritance. Redeem thou for thyself what I should redeem, for I cannot redeem [it].
7 Now this [was the custom] in former time in Israel concerning redemption and concerning exchange, to confirm the whole matter: a man drew off his sandal, and gave it to his neighbour, and this was the [mode of] attestation
8 in Israel. And he that had the right of redemption said to Boaz, Buy for thyself; and he drew off
9 his sandal. And Boaz said to the elders and all the people, Ye are witnesses this day, that I have bought all that was Elimelech's, and all that was Chilion's and Mahlon's, of the hand of Naomi;
10 moreover Ruth the Moabitess, the wife of Mahlon, have I purchased to be my wife, to raise up the name of the dead upon his inheritance, that the name of the dead be not cut off from among his brethren and from the gate of his place:
11 ye are witnesses this day. And all the people that were in the gate and the elders said, [We are] witnesses. Jehovah make the woman that cometh into thy house like Rachel and like Leah, which two did build the house of Israel; and acquire power in Ephratah, and make thyself a name in
12 Bethlehem; and let thy house become like the house of Pherez, whom Tamar bore to Judah, of the seed which Jehovah shall give thee of this young woman.
13 And Boaz took Ruth, and she became his wife; and he went in unto her, and Jehovah gave her conception, and she bore a son.
14 And the women said to Naomi, Blessed be Jehovah who hath not left thee this day without one that has the right of redemption,[x] and may his name be famous in Israel!
15 And he shall be to thee a restorer of thy life, and a nourisher of thine old age; for thy daughter-in-law who loves thee, who is better to thee than seven sons, has
16 borne him. And Naomi took the child, and laid it in her bosom, and
17 became nurse to it. And the women [her] neighbours gave it a name, saying, There is a son born to Naomi. And they called his name Obed.[y] He is the father of Jesse, the father of David.
18 Now these are the generations of
19 Pherez. Pherez begot Hezron, and
20 Hezron begot Ram, and Ram begot Amminadab, and Amminadab be-
21 got Nahshon and Nahshon begot
22 Salma, and Salmon begot Boaz, and Boaz begot Obed, and Obed begot Jesse, and Jesse begot David.

[t] Some read 'she.' [u] Lit. 'said.' [v] Lit. 'uncover thine ear:' so in 1 Sam. ix. 15; xx. 2, 12, 13. [w] Or 'before those that sit here.' [x] Or 'without a redeemer;' it refers to the son born. [y] Worshipper, or Servant.

THE
FIRST BOOK OF SAMUEL

1 And there was a certain man of Ramathaim-zophim, of mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son
2 of Zuph, an Ephrathite.[a] And he had two wives: the name of the one was Hannah,[b] and the name of the other Peninnah; and Peninnah had children, but Hannah had
3 no children. And this man went up out of his city from year to year to worship and to sacrifice to Jehovah of hosts in Shiloh. And the two sons of Eli, Hophni and Phinehas, the priests of Jehovah,
4 were there. And it came to pass on the day that Elkanah sacrificed, he gave to Peninnah his wife and to all her sons and her daughters
5 portions; but to Hannah he used to give a double portion, for he loved Hannah; but Jehovah had
6 shut up her womb. And her adversary[c] provoked her much also, to make her fret, because Jehovah
7 had shut up her womb. And [as] he did so year by year, as often as she went up to the house of Jehovah, she provoked her thus; and
8 she wept and did not eat. And Elkanah her husband said to her, Hannah, why weepest thou? and why eatest thou not? and why is thy heart grieved? Am not I better to thee than ten sons?
9 And Hannah rose up after they had eaten in Shiloh, and after they had drunk; (now Eli the priest sat upon the seat by the doorpost
10 of the temple of Jehovah;) and she was in bitterness of soul, and prayed to Jehovah, and wept
11 much. And she vowed a vow, and said, O Jehovah of hosts, if thou wilt indeed look on the affliction of thy handmaid, and remember me, and not forget thy handmaid, but wilt give unto thy handmaid a man child, then I will give him to Jehovah all the days of his life, and there shall no razor come upon his head.
12 And it came to pass as she continued praying before Jehovah,
13 that Eli marked her mouth. Now Hannah spoke in her heart; only her lips moved, but her voice was not heard; and Eli thought she
14 was drunken. And Eli said to her, How long wilt thou be drunken? put away thy wine from thee.
15 And Hannah answered and said, No, my lord, I am a woman of a sorrowful spirit: I have drunk neither wine nor strong drink, but have poured out my soul before
16 Jehovah. Take not thy handmaid for a daughter of Belial:[d] for out of the abundance of my grief and provocation have I spoken hither-
17 to. And Eli answered and said, Go in peace; and the God of Israel grant thee thy petition which thou
18 hast asked of him. And she said, Let thy bondwoman find grace in thy sight. And the woman went her way, and did eat, and her countenance was no more [as before].
19 And they rose up early in the morning and worshipped before Jehovah, and returned and came to their house at Ramah. And Elkanah knew Hannah his wife; and Jehovah remembered her.
20 And it came to pass when the time was come about after Hannah had conceived, that she bore a son, and called his name Samuel,[e] [saying,] Because I have asked him of Jeho-
21 vah. And Elkanah her husband, and all his house, went up to sacrifice to Jehovah the yearly sacrifice
22 and his vow. But Hannah did not go up, for she said to her husband, [I will wait] until the child is weaned; then will I bring him, that he may appear before Jehovah, and there abide for ever.
23 And Elkanah her husband said to her, Do what is good in thy sight: abide until thou hast weaned him; only, may Jehovah fulfil his word. And the woman abode, and gave her son suck until she weaned
24 him. And she took him up with her when she had weaned him, with three bullocks, and one ephah of flour, and a flask of wine, and brought him to the house of Jehovah to Shiloh; and the boy was
25 young. And they slaughtered the bullock, and brought the boy to

[a] Or 'Ephraimite,' the Levites being considered as belonging to the tribe in which they lived: cf. Judges xvii. 7. [b] Meaning, 'Grace.' [c] Or 'rival.' [d] See on Deut. xiii. 13. [e] Meaning, 'Heard of God,' or 'Asked of God.'

26 Eli. And she said, Oh my lord, [as] thy soul liveth, my lord, I am the woman that stood by thee
27 here to pray to Jehovah. For this boy I prayed; and Jehovah has granted me my petition which I
28 asked of him. And also I have lent him to Jehovah: all the days that he lives, he is lent to Jehovah.
And he worshipped Jehovah there.

2 And Hannah prayed, and said,
My heart exulteth in Jehovah,
My horn is lifted up in[f] Jehovah;
My mouth is opened wide over mine enemies;
For I rejoice in thy salvation.
2 There is none holy as Jehovah, for there is none beside thee,
Neither is there any rock like our God.
3 Do not multiply your words of pride,
Let not vain-glory come out of your mouth;
For Jehovah is a God[g] of knowledge,[h]
And by him[i] actions are weighed.
4 The bow of the mighty is broken,
And they that stumbled are girded with strength.
5 They that were full have hired themselves out for bread;
And the hungry are [so] no more:
Even the barren beareth seven,
And she that hath many children is waxed feeble.
6 Jehovah killeth, and maketh alive;
He bringeth down to Sheol,[k] and bringeth up.
7 Jehovah maketh poor, and maketh rich,
He bringeth low, also he lifteth up:
8 He raiseth up the poor out of the dust;
From the dung-hill he lifteth up the needy,
To set [him] among nobles;
And he maketh them inherit a throne of glory;
For the pillars of the earth are Jehovah's,
And he hath set the world upon them.
9 He keepeth the feet of his saints[l]
But the wicked are silenced in darkness;
For by strength shall no man prevail.[m]
10 They that strive with Jehovah shall be broken to pieces;
In the heavens will he thunder upon them.
Jehovah will judge the ends of the earth;
And he will give strength unto his king,
And exalt the horn of his anointed.
11 And Elkanah went to Ramah to his house. And the boy ministered to Jehovah in the presence of Eli the priest.
12 Now the sons of Eli were sons of Belial; they knew not Jehovah.
13 And the priest's custom with the people was, when any man sacrificed a sacrifice, the priest's servant[n] came, when the flesh was cooked, with a flesh-hook of three
14 prongs in his hand; and he struck it into the pan, or kettle, or cauldron, or pot; the priest took of it all that the flesh-hook brought up. So they did in Shiloh to all the
15 Israelites that came there. Even before they burned[o] the fat, the priest's servant came, and said to the man that sacrificed, Give flesh to roast for the priest, and he will not accept sodden flesh of thee,
16 but raw. If the man said to him, They will immediately burn[o] the fat entire, then take as thy soul desires; he would say [to him], No, but thou shalt give [it] now; and if not, I will take [it] by force.
17 And the sin of the young men was very great before Jehovah, for men despised the offering[p] of Jehovah.
18 And Samuel ministered before Jehovah, a boy girded with a
19 linen ephod. And his mother made him a little coat, and brought it to him from year to year when she came up with her husband to
20 sacrifice the yearly sacrifice. And Eli blessed Elkanah and his wife, and said, Jehovah give thee seed of this woman for the loan which is lent to Jehovah. And they
21 went to their own home. So Jehovah visited Hannah, and she conceived, and bore three sons and two daughters. And the boy Samuel grew before Jehovah.
22 And Eli was very old, and heard all that his sons were doing to all Israel, and that they lay with the women that served[q] at the en-
23 trance of the tent of meeting. And he said to them, Why do ye such things? for I hear of your evil
24 deeds from all this people. No,

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[f] Or 'by.' [g] *El.* [h] The Hebrew is in the plural. [i] So the *Keri.* [k] See on Gen. xxxvii. 35. [l] חסיד, 'pious,' 'holy:' see on Deut. xxxiii. 8; 2 Chron. vi. 41, 42. [m] Or 'be powerful.' [n] Strictly, 'young man.' [o] See on Lev. i. 9. [p] Here מנחה, elsewhere translated 'oblation.' [q] Or 'crowded:' see Ex. xxxviii. 8.

my sons, for it is no good report that I hear: ye make Jehovah's
25 people transgress. If one man sin against another, God will judge[r] him; but if a man sin against Jehovah, who shall intreat for him? But they hearkened not to the voice of their father, for Jehovah was minded to slay them.
26 And the boy Samuel grew on, and was in favour both with Jehovah and also with men.
27 And there came a man of God to Eli and said to him, Thus saith Jehovah: Did I plainly reveal myself to the house of thy father when they were in Egypt, in[s]
28 Pharaoh's house, and choose him out of all the tribes of Israel, to be my priest, to offer upon[t] mine altar, to burn incense, to wear the ephod before me? and I gave unto the house of thy father all the offerings by fire of the children
29 of Israel. Wherefore do ye trample upon my sacrifice and upon mine oblation which I have commanded [in my] habitation? And thou honourest thy sons above me, to make yourselves fat with the primest of all the oblations of
30 Israel my people. Wherefore Jehovah the God of Israel saith,[v] I said indeed, Thy house and the house of thy father should walk before me for ever. But now Jehovah saith,[v] Be it far from me; for them that honour me I will honour, and they that despise me
31 shall be lightly esteemed. Behold, days come, that I will cut off thine arm, and the arm of thy father's house, that there shall not be an
32 old man in thy house. And thou shalt see an oppressor[w] [in my] habitation, amidst[x] all the good that shall be done to Israel; and there shall not be an old man in
33 thy house for ever.[y] And the man of thine [whom] I shall not cut off from mine altar, shall be to cause thine eyes to fail and to grieve thy soul; and all the increase of thy
34 house shall die in their vigour. And this shall be the sign to thee, which shall come upon thy two sons, upon Hophni and Phinehas: in one day they shall die, both of
35 them. And I will raise up for myself a faithful priest, [who] shall do according to what is in my heart and in my mind; and I will build him a sure house; and he
shall walk before mine anointed
36 continually.[y] And it shall come to pass [that] every one that is left of thy house shall come to crouch to him for a small piece of silver and for a cake of bread, and shall say, Put me, I pray thee, into one of the priestly offices, that I may eat a morsel of bread.

3 And the boy Samuel ministered to Jehovah before Eli. And the word of Jehovah was rare in those days; a vision was not frequent.[z]
2 And it came to pass at that time, when Eli lay in his place (now his eyes began to grow dim, he
3 could not see), and the lamp of God had not yet gone out, and Samuel lay in the temple of Jehovah where the ark of God was,
4 that Jehovah called to Samuel.
5 And he said, Here am I; and he ran to Eli, and said, Here am I; for thou calledst me. And he said, I did not call: lie down again.
6 And he went and lay down. And Jehovah called again, Samuel! And Samuel arose and went to Eli, and said, Here am I; for thou calledst me. And he said, I did not call, my son: lie down again.
7 Now Samuel did not yet know Jehovah, neither had the word of Jehovah yet been revealed to him.
8 And Jehovah called again the third time, Samuel! And he arose and went to Eli, and said, Here am I; for thou calledst me. And Eli perceived that Jehovah was calling
9 the boy. And Eli said to Samuel, Go, lie down; and it shall be, if he call thee, that thou shalt say, Speak, Jehovah, for thy servant heareth. So Samuel went and lay down in his place.
10 And Jehovah came, and stood, and called as at the other times, Samuel, Samuel! And Samuel said, Speak, for thy servant hear-
11 eth. And Jehovah said to Samuel, Behold, I do a thing in Israel, at which both the ears of every one
12 that heareth it shall tingle. In that day I will perform against Eli all that I have spoken concerning his house; I will begin and make
13 an end. For I have declared to him that I will judge his house for ever for the iniquity which he hath known: because his sons made themselves vile,[a] and he re-
14 strained them not. And therefore I have sworn unto the house of

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[r] Here, 'judge' as an arbitrator. [s] Or 'of,' 'belonging to.' [t] Or 'go up to.' [v] יְהוָה: see on Gen. xxii. 16. [w] Or 'adversary.' [x] Or 'shalt see the distress of [my] habitation in.' [y] Lit. 'all the days.' [z] Or 'was not published;' lit. 'spread.' [a] Or 'accursed.'

Eli that the iniquity of Eli's house shall not be[b] expiated with sacrifice or oblation for ever.
15 And Samuel lay until the morning, and opened the doors of the house of Jehovah. And Samuel feared to declare the vision to Eli.
16 And Eli called Samuel, and said, Samuel, my son. And he said,
17 Here am I. And he said, What is the word that he has spoken to thee? I pray thee, keep it not back from me: God do so to thee, and more also, if thou keep back anything from me of all the word
18 that he spoke to thee. And Samuel told him all the words, and kept nothing back from him. And he said, It is Jehovah: let him do what is good in his sight.
19 And Samuel grew, and Jehovah was with him, and let none of his
20 words fall to the ground. And all Israel, from Dan even to Beersheba, knew that Samuel was established a prophet of Jehovah.
21 And Jehovah appeared again at Shiloh; for Jehovah revealed himself to Samuel at Shiloh by the word of Jehovah.

4 And what Samuel had said happened to all Israel.

And Israel went out against the Philistines to battle, and encamped beside Eben-ezer; [c] and the Philistines encamped in Aphek.
2 And the Philistines put themselves in array against Israel; and the battle spread,[d] and Israel was routed before the Philistines; and they slew in battle array in the field about four thousand men.
3 And the people came into the camp; and the elders of Israel said, Why has Jehovah smitten us to-day before the Philistines? Let us fetch ourselves the ark of the covenant of Jehovah out of Shiloh, that it may come among us, and save us out of the hand of
4 our enemies. So the people sent to Shiloh, and they brought from thence the ark of the covenant of Jehovah of hosts, who sitteth between[e] the cherubim; and the two sons of Eli, Hophni and Phinehas, were there by the ark of the covenant of God.
5 And it came to pass when the ark of the covenant of Jehovah came into the camp, that all Israel shouted with a great shout, so that
6 the earth shook. And the Philistines heard the noise of the shout, and said, What is the noise of this great shout in the camp of the Hebrews? And they understood that the ark of Jehovah had come
7 into the camp. And the Philistines were afraid, for they said, God is come into the camp. And they said, Woe unto us! for there has not been such a thing heretofore.
8 Woe unto us! who shall deliver us out of the hand of these mighty gods? these are the gods that smote the Egyptians with every plague in the wilderness.
9 Shew yourselves valiant and be men, ye Philistines, that ye may not have to be servants to the Hebrews, as they have been servants to you: be men, and fight.
10 And the Philistines fought, and Israel was routed, and they fled every man to his tent;[f] and there was a very great slaughter, and there fell of Israel thirty thousand
11 footmen. And the ark of God was taken; and the two sons of Eli, Hophni and Phinehas, died.
12 And there ran a man of Benjamin out of the battle, and came to Shiloh the same day, with his clothes rent and with earth upon
13 his head. And when he came, behold, Eli was sitting upon the[g] seat by the wayside watching; for his heart trembled for the ark of God. And the man came to tell it in the city, and all the city
14 cried out. And Eli heard the noise of the crying, and said, What is the noise of this tumult? And the man came hastily, and told
15 Eli. Now Eli was ninety-eight years old; and his eyes were set,
16 that he could not see. And the man said to Eli, I am he that came out of the battle, and I have fled to-day out of the battle. And he said, What has taken place, my
17 son? And the messenger answered and said, Israel has fled before the Philistines, and there has been also a great slaughter among the people, and thy two sons also, Hophni and Phinehas, are dead,
18 and the ark of God is taken. And it came to pass, when he mentioned the ark of God, that he fell from off the seat backward by the side of the gate, and his neck broke, and he died; for the man was old, and heavy. And he had judged Israel forty years.

[b] Lit. 'if .... be;' form of Hebrew oath implying a strong negation: cf. Num. xiv. 23, 28. [c] Meaning 'stone of help:' cf. vii. 12. [d] Or 'became general.' [e] Or 'sitteth on;' and so in similar passages. [f] Or 'home:' so xiii. 2; xvii. 54. [g] Or 'his.'

19 And his daughter-in-law, Phinehas' wife, was with child, near to
be delivered; and when she heard
the tidings that the ark of God
was taken, and that her father-in-
law and her husband were dead,
she bowed herself and travailed;
20 for her pains came upon her. And
as she was dying, the women that
stood by her said, Fear not; for
thou hast borne a son. But she
did not answer, neither did she
21 take it to heart. And she named
the child Ichabod,[h] saying, The
glory is departed from Israel; be-
cause the ark of God was taken,
and because of her father-in-law
22 and her husband. And she said,
The glory is departed from Israel,
for the ark of God is taken.

5 And the Philistines took the ark
of God, and brought it from
2 Eben-ezer to Ashdod. And the
Philistines took the ark of God and
brought it into the house of Dagon,
3 and set it by Dagon. And when
they of Ashdod arose early the
next day, behold, Dagon had
fallen on his face to the ground
before the ark of Jehovah. And
they took Dagon, and set him in
4 his place again. And when they
arose early the next morning, be-
hold, Dagon had fallen on his face
to the ground before the ark of
Jehovah; and the head of Dagon
and both the palms of his hands
were cut off upon the threshold;
only the fish-stump[i] was left to
5 him. Therefore neither the priests
of Dagon nor any that come into
Dagon's house tread on the thres-
hold of Dagon in Ashdod to this
day.
6 And the hand of Jehovah was
heavy upon them of Ashdod, and
he laid them waste, and smote
them with hemorrhoids,—Ashdod
7 and its borders. And when the
men of Ashdod saw that it was so,
they said, The ark of the God of
Israel shall not abide with us; for
his hand is severe upon us, and
8 upon Dagon our god. And they
sent and gathered all the lords of
the Philistines unto them, and
said, What shall we do with the
ark of the God of Israel? And
they said, Let the ark of the God
of Israel be carried about to Gath.
And they carried the ark of the
9 God of Israel about [thither]. And
it came to pass that, after they
had carried it about, the hand of
Jehovah was against the city with
very great panic; and he smote
the men of the city, both small and
great, and hemorrhoids broke out
upon them.
10 And they sent the ark of God to
Ekron. And it came to pass, when
the ark of God came to Ekron,
that the Ekronites cried out, say-
ing, They have brought about the
ark of the God of Israel to us, to
11 kill us and our people. And they
sent and gathered all the lords of
the Philistines, and said, Send
away the ark of the God of Israel,
and let it go again to its own place,
that it kill us not, and our people.
For there was deadly alarm
throughout the city: the hand of
12 God was very heavy there; and
the men that died not were smit-
ten with the hemorrhoids; and
the cry of the city went up to
heaven.

6 And the ark of Jehovah was in
the country[k] of the Philistines
2 seven months. And the Philis-
tines called for the priests and the
diviners, saying, What shall we
do with the ark of Jehovah? tell
us wherewith we shall send it to
3 its place. And they said, If ye
send away the ark of the God of
Israel, send it not empty; ye must
at any rate return him a trespass-
offering: then ye shall be healed,
and it shall be known to you why
his hand is not removed from you.
4 Then they said, What is the tres-
pass-offering which we shall return
to him? And they said, Five
golden hemorrhoids and five golden
mice, the number of the lords of
the Philistines; for one plague is
upon them[l] all, and upon your
5 lords. And ye shall make images
of your hemorrhoids, and images
of your mice that destroy the
land, and give glory to the God of
Israel: perhaps he will lighten his
hand from off you, and from off
your gods, and from off your land.
6 And why will ye harden your
heart, as the Egyptians and Pha-
raoh hardened their heart? When
he had wrought mightily among
them, did they not let them go,
7 and they departed? And now
make a new cart, and take two
milch kine, on which there has
come no yoke, and tie the kine to
the cart, and bring their calves
8 home from them; and take the
ark of Jehovah, and lay it upon

[h] Meaning, 'No glory;' or, 'Where is the glory?' [i] Or 'Dagon.' *Dag* signifies 'fish.' [k] Lit. 'fields:' cf. Ruth i. 1. [l] The LXX and Jerome have 'you,' with small but good support of MSS.

the cart, and the golden jewels, which ye return him as a trespass-offering, put in the coffer by the side thereof; and send it away
9 that it may go. And see, if it go up by the way of its own border to Beth-shemesh, it is he who has done us this great evil; if not, then we shall know that it is not his hand that touched us; it was a chance [that] happened to us.
10 And the men did so, and took two milch kine, and tied them to the cart, and shut up their calves
11 at home. And they laid the ark of Jehovah upon the cart, and the coffer with the golden mice and
12 the images of their sores. And the kine went straight forward on the way to Beth-shemesh; they went by the one high way, lowing as they went; and they turned not aside to the right hand or to the left; and the lords of the Philistines went after them as far as the
13 border of Beth-shemesh. And [they of] Beth-shemesh were reaping the wheat-harvest in the valley; and they lifted up their eyes and saw the ark, and rejoiced to see
14 it. And the cart came into the field of Joshua the Beth-shemeshite, and stood there; and a great stone was there. And they clave the wood of the cart, and offered up the kine as a burnt-offering to
15 Jehovah. And the Levites took down the ark of Jehovah, and the coffer that was with it, in which were the golden jewels, and put them on the great stone; and the men of Beth-shemesh offered up burnt-offerings and sacrificed sacrifices the same day to Jehovah.
16 And the five lords of the Philistines saw [it], and returned to Ekron the same day.
17 And these are the golden sores which the Philistines returned as a trespass-offering to Jehovah: for Ashdod one, for Gazah one, for Ashkelon one, for Gath one, for
18 Ekron one; and the golden mice, [according to] the number of all the cities of the Philistines belonging to the five lords, both fortified cities and villages of the peasantry; [and they brought them] as far as the great [stone of] Abel,[m] whereon they set down the ark of Jehovah, [which] is to this day in the field of Joshua the Beth-shemeshite.
19 And he smote among the men of Beth-shemesh, because they had looked into the ark of Jehovah, and smote of the people seventy men;[n] and the people lamented, because Jehovah had
20 smitten the people with a great slaughter. And the men of Beth-shemesh said, Who is able to stand before Jehovah, this holy God? and to whom shall he go up from
21 us? And they sent messengers to the inhabitants of Kirjath-jearim, saying, The Philistines have brought again the ark of Jehovah; come down, fetch it up to you.

7 And the men of Kirjath-jearim came, and fetched up the ark of Jehovah, and brought it into the house of Abinadab on the hill,[o] and hallowed Eleazar his son to keep the ark of Jehovah.
2 And it came to pass, from the day that the ark abode in Kirjath-jearim, that the time was long;[p] for it was twenty years. And all the house of Israel lamented after
3 Jehovah. And Samuel spoke to all the house of Israel, saying, If ye return to Jehovah with all your heart, put away the strange gods and the Ashtoreths from among you, and apply your hearts unto Jehovah, and serve him only; and he will deliver you out of the hand
4 of the Philistines. And the children of Israel put away the Baals and the Ashtoreths and served Jehovah only.
5 And Samuel said, Gather all Israel to Mizpah, and I will pray
6 Jehovah for you. And they gathered together to Mizpah, and drew water, and poured it out before Jehovah, and fasted on that day, and said there, We have sinned against Jehovah. And Samuel judged the children of
7 Israel in Mizpah. And the Philistines heard that the children of Israel were gathered together at Mizpah; and the lords of the Philistines went up against Israel; and the children of Israel heard [it], and were afraid of the Philis-
8 tines. And the children of Israel said to Samuel, Cease not to cry to Jehovah our God for us, that he will save us out of the hand of the
9 Philistines. And Samuel took a sucking-lamb, and offered it as a whole burnt-offering to Jehovah; and Samuel cried to Jehovah for Israel, and Jehovah answered him.

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[m] Or 'peasantry: the great stone is witness:' 'stone' is in LXX, but in few MSS. 'Witness' is conjectural. See, however, Keil *in loco*.
[n] Some add 'fifty thousand.'
[o] Or 'at Gibeah.'
[p] Lit. 'the days were many.'

10 And as Samuel was offering up
the burnt-offering, the Philistines
advanced to battle against Israel.
And Jehovah thundered with a
great thunder on that day upon
the Philistines, and discomfited
them; and they were routed be-
11 fore Israel. And the men of Israel
went out of Mizpah, and pursued
the Philistines, and smote them,
as far as below Beth-car.
12 And Samuel took a stone and
set it between Mizpah and Shen,[q]
and called the name of it Eben-
ezer,[r] and said, Hitherto Jehovah
13 has helped us. And the Philis-
tines were subdued, and came no
more into the borders of Israel;
and the hand of Jehovah was
against the Philistines all the days
14 of Samuel. And the cities that
the Philistines had taken from
Israel were restored to Israel, from
Ekron even to Gath; and their
territory did Israel deliver out of
the hand of the Philistines. And
there was peace between Israel
and the Amorite.
15 And Samuel judged Israel all
16 the days of his life. And he went
from year to year in circuit to
Bethel, and Gilgal, and Mizpah,
and judged Israel in all those
17 places. And his return was to
Ramah; for there was his house,
and there he judged Israel; and
there he built an altar to Jehovah.

8 And it came to pass when Sam-
uel was old, that he made his
2 sons judges over Israel. And the
name of his firstborn was Joel;
and the name of his second, Abi-
jah; they judged in Beersheba.
3 And his sons walked not in his
ways, but turned aside after lucre,
and took bribes, and perverted
4 justice. Then all the elders of
Israel gathered themselves to-
gether, and came to Samuel to
5 Ramah, and said to him, Behold,
thou art become old, and thy sons
walk not in thy ways: now appoint
us a king to judge us, like all the
6 nations. And the thing displeased
Samuel, when they said, Give us
a king to judge us. And Samuel
prayed to Jehovah.
7 And Jehovah said to Samuel,
Hearken unto the voice of the
people in all that they say unto
thee: for they have not rejected
thee, but they have rejected me,
that I should not reign over them.
8 According to all the deeds that
they have done since the day that
I brought them up out of Egypt
even unto this day, in that they
have forsaken me and served other
gods, so do they also unto thee.
9 And now hearken unto their voice;
only, testify solemnly unto them,
and declare unto them the manner
of the king that shall reign over
them.
10 And Samuel spoke all the words
of Jehovah to the people that asked
11 of him a king. And he said, This
will be the manner[s] of the king
that shall reign over you: he
will take your sons, and appoint
them for himself, on his chariot
and among his horsemen, and
they shall run before his chariots;
12 and [he will take them] that he
may appoint for himself captains
over thousands, and captains over
fifties, and that they may plough
his ground, and reap his harvest,
and make his instruments of war
and instruments of his chariots.
13 And he will take your daughters
for perfumers, and cooks, and
14 bakers. And your fields, and your
vineyards, and your olive-yards,
the best, will he take and give
15 to his servants. And he will take
the tenth of your seed and of your
vineyards, and give to his cham-
berlains[t] and to his servants.
16 And he will take your bondmen,
and your bondwomen, and your
comeliest young men, and your
asses, and use them for his work.
17 He will take the tenth of your
sheep.[v] And ye shall be his ser-
18 vants. And ye shall cry out in that
day because of your king whom
ye have chosen; and Jehovah will
not answer you in that day.
19 And the people refused to heark-
en to the voice of Samuel; and
they said, No, but there shall be
20 a king over us, that we also may
be like all the nations; and our
king shall judge us, and go out
before us, and conduct our wars.
21 And Samuel heard all the words
of the people, and he repeated
22 them in the ears of Jehovah. And
Jehovah said to Samuel, Hearken
unto their voice, and make them
a king. And Samuel said to the
men of Israel, Go ye every man to
his city.

9 And there was a man of Ben-
jamin whose name was Kish, the
son of Abiel, the son of Zeror, the
son of Bechorath, the son of
Aphiah, the son of a Benjaminite,
2 a mighty man of wealth.[w] And he

[q] Or 'the rock;' lit. 'tooth:' cf. xiv. 4, 5. [r] See on iv. 1. [s] Or 'right,' as x. 25. [t] Or 'eunuchs.' [v] Or also 'goats.' [w] Or 'of valour.'

had a son whose name was Saul,[x] choice and comely; and there was not among the children of Israel a comelier person than he; from his shoulders and upward he was higher than any of the people.
3 And the asses of Kish Saul's father were lost; and Kish said to Saul his son, Take, I pray, one of the young men with thee, and
4 arise, go seek the asses. And he passed through mount Ephraim, and passed through the land of Shalishah, but they found [them] not; and they passed through the land of Shaalim, and they were not there; and they passed through the land of Benjamin,
5 and they found [them] not. They had come to the land of Zuph when Saul said to his servant[y] that was with him, Come and let us return; lest my father give up the asses, and be anxious about us.
6 And he said to him, Behold now, a man of God is in this city, and the man is held in honour; all that he says comes surely to pass. Let us now go thither: perhaps he will shew us the way that we
7 should go. And Saul said to his servant, But if[z] we go, what shall we bring the man? for the bread is spent in our vessels, and we have no present to give to the man of God: what have we?
8 And the servant answered Saul again and said, Behold, I have here at hand the fourth part of a shekel of silver; that will I give to the man of God, to tell us our
9 way. (In former time in Israel, when a man went to ask counsel of God, he said, Come and let us go to the seer; for he that is now called a Prophet was in former
10 time called a Seer.) And Saul said to his servant, Well said: come, let us go. So they went to the city where the man of God was.
11 As they went up the ascent to the city, they met maidens going forth to draw water; and they said to them, Is the seer here?
12 And they answered them and said, He is; behold, he is before thee: make haste now, for he came to-day to the city; for the people have a sacrifice to-day in the high
13 place. As soon as ye come into the city, ye shall straightway find him, before he goes up to the high place to eat; for the people eat not until he has come, because he blesses the sacrifice; afterwards they eat that are invited. And now go up; for this very day shall
14 ye find him. And they went up into the city. As they were coming into the midst of the city, behold, Samuel was coming out towards them, to go up to the
15 high place. Now Jehovah had apprised[a] Samuel one day before
16 Saul came, saying, To-morrow about this time I will send thee a man out of the land of Benjamin, and thou shalt anoint him prince over my people Israel; and he will save my people out of the hand of the Philistines; for I have looked upon my people, because
17 their cry is come unto me. And as Samuel saw Saul, Jehovah answered him, Behold the man of whom I spoke to thee! this man shall rule over my people.
18 And Saul drew near to Samuel in the midst of the gate, and said, Tell me, I pray thee, where the
19 seer's house is. And Samuel answered Saul and said, I am the seer: go up before me to the high place, and ye shall eat with me to-day, and to-morrow I will let thee go, and will tell thee all that
20 is in thy heart. And as for the asses that thou didst lose three days ago, set not thy heart on them; for they are found. And on whom is all the desire of Israel [set]? Is it not on thee, and on
21 all[b] thy father's house? And Saul answered and said, Am not I a Benjaminite, of the smallest of the tribes of Israel, and my family the least of all the families of the tribe[c] of Benjamin? and why dost thou speak such words
22 to me? And Samuel took Saul and his servant, and brought them into the chamber, and gave them a place at the head of them that were invited; and they were
23 about thirty persons. And Samuel said to the cook, Bring the portion that I gave thee, of which I said
24 to thee, Set it by thee. And the cook took up the shoulder, and what was on it, and set [it] before Saul. And he said, Behold that which has been reserved! set it before thee, eat; for against the set time has it been kept for thee, since I said, I will invite the people. So Saul ate with Samuel that day.

[x] Meaning, 'Asked for.' [y] Strictly, 'young man:' so throughout the chapter. [z] Lit. 'behold.' [a] See on Ruth iv. 4. [b] Others, 'Whose shall be everything desirable in Israel? Shall it not be thine and all ... ?' [c] Or 'clans:' lit. 'tribes:' cf. Judges xx. 12.

25 And they came down from the high place into the city, and he spoke with Saul upon the roof.
26 And they arose early; and when it was about the dawning of the day, Samuel called to Saul on the roof, saying, Arise, that I may send thee away. And Saul arose, and they went out both of them, he and Samuel, into the street.
27 As they were going down to the end of the city, Samuel said to Saul, Tell the servant to pass on before us (and he passed on), but stand thou still now,[d] that I may cause thee to hear the word of God.

10 Then Samuel took the vial of oil, and poured it upon his head, and kissed him, and said, Is it not because Jehovah has anointed thee prince over his in-
2 heritance? When thou goest from me to-day, thou shalt meet two men by Rachel's sepulchre in the border of Benjamin at Zelzah; and they will say to thee, The asses are found which thou went-est to seek, and behold, thy father has dismissed the matter of the asses, and is anxious about you, saying, What shall I do for my
3 son? And thou shalt go on forward from thence, and shalt come to the oak of Tabor, and there shall meet thee three men going up to God, to Bethel, one carrying three kids, and another carrying three cakes of bread, and another
4 carrying a flask of wine. And they will ask after thy welfare, and give thee two loaves, which thou
5 shalt receive of their hands. After that thou shalt come to the hill of God, where are the outposts of the Philistines; and it shall come to pass, when thou comest thither, into the city, that thou shalt meet a company of prophets coming down from the high place with lute and tambour and pipe and harp before them; and they
6 themselves prophesying. And the Spirit of Jehovah will come upon thee, and thou shalt prophesy with them, and shalt be turned
7 into another man. And it shall be, when these signs shall come to thee, thou shalt do as thy hand shall find; for God is with thee.
8 And thou shalt go down before me to Gilgal; and behold, I will come down to thee, to offer up burnt-offerings, [and] to sacrifice sacrifices of peace-offerings: seven days shalt thou wait, until I come to thee and inform thee what thou shalt do.
9 And it was [so] that when he turned his back to go away from Samuel, God gave[e] him another heart; and all those signs came
10 to pass that day. And when they came thither to the hill,[f] behold, a company of prophets met him; and the Spirit of God came upon him, and he prophesied among
11 them. And it came to pass, when all that knew him before saw that, behold, he prophesied among the prophets, then the people said one to another, What is this that has happened to the son of Kish? Is Saul also among the prophets?
12 And a man of that place answered and said, But who is their father? Therefore it became a proverb, Is Saul also among the prophets?
13 And when he had ended prophesy-ing, he came to the high place.
14 And Saul's uncle said to him and to his servant, Whither went ye? And he said, To seek the asses; and when we saw that they were
15 nowhere, we went to Samuel. And Saul's uncle said, Tell me, I pray thee, what Samuel said to you.
16 And Saul said to his uncle, He told us for certain that the asses were found. But of the matter of the kingdom, of which Samuel had spoken, he told him not.
17 And Samuel called the people together to Jehovah to Mizpah.
18 And he said to the children of Israel, Thus saith Jehovah, the God of Israel, *I* brought up Israel out of Egypt, and delivered you out of the hand of the Egyptians, and out of the hand of all the kingdoms that oppressed you;
19 but *ye* have this day rejected your God, who himself saved you out of all your adversities and your troubles, and have said unto him, [Nay,] but a king shalt thou set over us. Now therefore present yourselves before Jehovah by your tribes, and by your thousands.
20 And Samuel caused all the tribes of Israel to come near, and the
21 tribe of Benjamin was taken. And he caused the tribe of Benjamin to come near by their families; and the family of Matri was taken; and Saul the son of Kish was taken. And they sought him, but
22 he was not to be found. Therefore they inquired of Jehovah further, Will the man yet come hither? And Jehovah answered, Behold, he hath hid himself among the
23 baggage. And they ran and fetched him thence; and when he

[d] Or 'a moment.' [e] Lit. 'turned.' [f] Or 'Gibeah.'

stood among the people, he was higher than any of the people from
24 his shoulders and upward. And Samuel said to all the people, See ye him whom Jehovah has chosen, that there is none like him among all the people? And all the people shouted and said, May the king live.
25 And Samuel told the people the right of the kingdom, and wrote it in the book, and laid it before Jehovah. And Samuel sent all the people away, every man to his
26 house. And Saul also went home to Gibeah; and with him went the band, whose hearts God had
27 touched. But the children of Belial said, How should this man save us? And they despised him, and brought him no gifts. But he was as one deaf.

11 And Nahash the Ammonite came up and encamped against Jabesh-Gilead. And all the men of Jabesh said to Nahash, Make a covenant with us, and we will
2 serve thee. And Nahash the Ammonite said to them, On this [condition] will I treat with you, that I thrust out all your right eyes, and lay it for a reproach upon all
3 Israel. And the elders of Jabesh said to him, Allow us seven days, and we will send messengers into all the districts of Israel; and if there be no man to deliver us, we
4 will come out to thee. And the messengers came to Gibeah of Saul and told these words in the ears of the people. And all the people lifted up their voice and wept.
5 And behold, Saul came after the oxen from the field; and Saul said, What [aileth] the people that they weep? And they related to him the words of the men of Jabesh.
6 And the Spirit of God came upon Saul when he heard those words, and his anger was kindled greatly.
7 And he took a yoke of oxen and cut them in pieces, and sent throughout the territory of Israel by the hand of messengers, saying, Whoever comes not forth after Saul and after Samuel, so shall it be done to his oxen! And the fear of Jehovah fell on the people, and they came
8 out as one man. And he numbered them in Bezek, and the children of Israel were three hundred thousand, and the men of Judah thirty thousand.
9 And they said to the messengers that had come, Thus shall ye say to the men of Jabesh-Gilead: To-morrow ye shall have deliverance when the sun is hot. And the messengers came and informed the men of Jabesh-Gilead; and they
10 were glad. And the men of Jabesh said, To-morrow we will come out to you, and ye may do with us according to all that is good in
11 your sight. And it came to pass the next day that Saul set the people in three companies; and they came into the midst of the camp in the morning watch, and smote Ammon until the heat of the day: and it came to pass that they who remained were scattered, and not two of them were left together.
12 And the people said to Samuel, Who is he that said, Shall Saul reign over us? bring the men, that we may put them to death.
13 But Saul said, There shall not a man be put to death this day; for to-day Jehovah has wrought de-
14 liverance in Israel. And Samuel said to the people, Come and let us go to Gilgal, and renew the
15 kingdom there. And all the people went to Gilgal; and there they made Saul king before Jehovah in Gilgal; and there they sacrificed peace-offerings before Jehovah. And there Saul and all the men of Israel rejoiced exceedingly.

12 And Samuel said to all Israel, Behold, I have hearkened to your voice in all that ye said to me, and have made a king over
2 you. And now behold, the king walks before you; and I am old and grey-headed; and behold, my sons are with you; and I have walked before you from my youth
3 up to this day. Here I am: testify against me before Jehovah, and before his anointed. Whose ox have I taken? or whose ass have I taken? or whom have I defrauded? whom have I injured? or of whose hand have I received any ransom[a] and blinded mine eyes therewith? and I will restore
4 it to you. And they said, Thou hast not defrauded us, and thou hast not injured us, neither hast thou taken aught of any man's
5 hand. And he said to them, Jehovah is witness against you, and his anointed is witness this day, that ye have not found aught in my hand! And [the people] said, [He is] witness!
6 And Samuel said to the people, [It is] Jehovah who appointed Moses and Aaron, and who brought

[a] Or 'payment,' 'bribe.'

your fathers up out of the land of
7 Egypt. And now stand still,[h] that
I may plead with[i] you before
Jehovah of all the righteous acts
of Jehovah which he did to you
8 and to your fathers. When Jacob
had come into Egypt, and your
fathers cried to Jehovah, then
Jehovah sent Moses and Aaron,
and they brought your fathers
forth out of Egypt, and made
9 them dwell in this place. And
they forgot Jehovah their God,
and he sold them into the hand of
Sisera, captain of the host of
Hazor, and into the hand of the
Philistines, and into the hand of
the king of Moab, and they fought
10 against them. And they cried to
Jehovah and said, We have sinned,
because we have forsaken Jehovah,
and have served the Baals and
the Ashtoreths; and now deliver
us out of the hand of our enemies,
11 and we will serve thee. And Jeho-
vah sent Jerubbaal and Bedan[k]
and Jephthah and Samuel, and
delivered you out of the hand of
your enemies round about, so that
12 ye dwelt in safety. But when ye
saw that Nahash the king of the
children of Ammon came against
you, ye said to me, Nay, but a king
shall reign over us; when Jehovah
13 your God was your king. And
now behold, the king whom ye
have chosen, whom ye have asked
for! and behold, Jehovah has set
14 a king over you. If ye fear Jeho-
vah, and serve him, and hearken
to his voice, and rebel not against
the commandment[l] of Jehovah,
then both ye and the king also
that reigns over you shall continue
15 following Jehovah your God. But
if ye will not hearken to the voice
of Jehovah, and if ye rebel against
the commandment[l] of Jehovah,
then will the hand of Jehovah be
against you, as against your
16 fathers. Now therefore stand and
see this great thing which Jehovah
will do before your eyes. Is it
17 not wheat-harvest to-day? I will
call unto Jehovah, and he will
send thunder and rain; and ye
shall perceive and see that your
wickedness is great which ye have
done in the sight of Jehovah in
asking for yourselves a king.
18 And Samuel called to Jehovah;
and Jehovah sent thunder and
rain that day. And all the people
greatly feared Jehovah and Sam-
19 uel. And all the people said to
Samuel, Pray to Jehovah thy God
for thy servants, that we die not;
for we have added to all our sins
the wickedness to ask for ourselves
20 a king. And Samuel said to the
people, Fear not: *ye* have done
all this wickedness; yet turn not
aside from following Jehovah, and
serve Jehovah with all your heart;
21 and turn ye not aside; for [it
would be] after vain things[m]
which cannot profit nor deliver;
22 for they are vain.[m] For Jehovah
will not cast away his people for
his great name's sake; because it
has pleased Jehovah to make you
23 his people. Moreover, as for me,
far be it from me that I should sin
against Jehovah in ceasing to pray
for you; and I will teach you the
24 good and right way. Only, fear
Jehovah, and serve him in truth,
with all your heart; for see how
great things he has done for[n] you.
25 But if ye do wickedly, ye shall
perish, both ye and your king.

13 Saul was . . . . years old when
he became king;[o] and he
2 reigned two years over Israel. And
Saul chose him three thousand
men out of Israel: there were
with Saul two thousand in Mich-
mash and in mount Bethel, and a
thousand were with Jonathan[p] in
Gibeah of Benjamin; and the rest
of the people he sent every man
3 to his tent. And Jonathan smote
the outpost of the Philistines that
was in Geba, and the Philistines
heard [of it]. And Saul blew the
trumpet throughout the land, say-
4 ing, Let the Hebrews hear. And
all Israel heard say, Saul has smit-
ten the garrison of the Philistines,
and Israel also has become odious
to the Philistines. And the people
were called together after Saul to
5 Gilgal. And the Philistines were
assembled together to fight with
Israel, thirty thousand chariots,
and six thousand horsemen, and
people as the sand which is on the
sea-shore in multitude; and they
came up, and encamped in Mich-
mash, eastward from Beth-Aven.
6 And the men of Israel saw that
they were in a strait (for the people

[h] Or 'present yourselves.' [i] Lit. 'judge.' [k] The LXX and other ancient versions have 'Barak.' [l] Lit. 'mouth.' [m] Lit. 'emptiness:' cf. Isa. xl. 17, &c. [n] Lit. 'with.' [o] Critics in general suppose a hiatus, from the difficulty there is in translating the present text, which would mean, 'Saul was a year old when he became king:' so Jerome. The whole verse is wanting in the LXX, both *Vat.* and *Alex.* [p] Heb. *Jehonathan*, meaning, 'The gift of Jehovah.'

were distressed); and the people hid themselves in caves, and in thickets, and in cliffs, and in
7 strongholds, and in pits. And the Hebrews went over the Jordan into the land of Gad and Gilead. And Saul was yet in Gilgal, and all the people followed him trembling.
8 And he waited seven days, according to the set time that Samuel [had appointed]; but Samuel did not come to Gilgal; and the peo-
9 ple were scattered from him. And Saul said, Bring hither to me the burnt-offering and the peace-offerings. And he offered up the
10 burnt-offering. And it came to pass, as soon as he had ended offering up the burnt-offering, behold, Samuel came; and Saul went out to meet him, that he
11 might salute[q] him. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou didst not come within the days appointed, and that the Philistines were assembled
12 at Michmash, I said, The Philistines will come down now upon me to Gilgal, and I have not made supplication to Jehovah; and I forced myself, and offered up the
13 burnt-offering. And Samuel said to Saul, Thou hast done foolishly: thou hast not kept the commandment of Jehovah thy God which he commanded thee; for now would Jehovah have established thy kingdom over Israel for ever.
4 But now thy kingdom shall not continue: Jehovah has sought him a man after his own heart, and Jehovah has appointed[r] him ruler over his people; for thou hast not kept what Jehovah commanded thee.
15 And Samuel arose and went up from Gilgal to Gibeah of Benjamin. And Saul numbered the people that were found with him, about six hundred men.
16 And Saul, and Jonathan his son, and the people that were found with them, abode in Geba of Benjamin; and the Philistines en-
17 camped in Michmash. And the ravagers came out of the camp of the Philistines in three companies: one company turned the way of Ophrah, into the land of Shual;
18 and another company turned the way to Beth-horon; and the other company turned the way to the district that looks over the ravine of Zeboim toward the wilderness.
19 Now there was no smith found throughout the land of Israel; for the Philistines said, Lest the Hebrews make them swords or spears.
20 And all Israel went down to the Philistines, every man to get his ploughshare, and his hoe, and his axe, and his sickle sharpened,
21 when the edges of the sickles, and the hoes, and the forks,[s] and the axes were blunted; and to set the
22 goads. And it came to pass in the day of battle, that there was neither sword nor spear found in the hand of any of the people that were with Saul and Jonathan; but with Saul and with Jonathan his
23 son there was found. And a garrison of the Philistines went out to the passage of Michmash.

14 Now it came to pass one day that Jonathan the son of Saul said to the young man that bare his armour, Come and let us go over to the Philistines' garrison which is on the other side. But
2 he did not tell his father. And Saul abode at the extreme end of Gibeah under the pomegranate-tree which [was] in Migron; and the people that were with him were about six hundred men.
3 (And Ahijah the son of Ahitub, Ichabod's brother, the son of Phinehas, the son of Eli, Jehovah's priest in Shiloh, wore the ephod.) And the people did not know that Jonathan was gone.
4 Now between the passes by which Jonathan sought to go over to the Philistines' garrison there was a sharp rock on the one side and a sharp rock on the other side; and the name of the one [was] Bozez, and the name of the other
5 Seneh. The one crag[t] [formed] a pillar on the north opposite to Michmash, and the other on the
6 south opposite to Geba. And Jonathan said to the young man that bore his armour, Come, and let us go over to the garrison of these uncircumcised: perhaps Jehovah will work for us; for there is no restraint to Jehovah to save
7 by many or by few. And his armour-bearer said to him, Do all that is in thy heart; turn thee; behold, I am with thee according
8 to thy heart. Then said Jonathan, Behold, we will pass over to the men, and we will shew ourselves
9 to them. If they say thus to us, Stand still until we come to you,

[q] Lit. 'bless.' [r] Lit. 'commanded.' [s] Forks of three prongs. [t] Strictly, 'tooth.'

then we will stay in our place, and
10 will not go up to them. And if
they say thus, Come up to us, then
we will go up; for Jehovah has
given them into our hand; and
this shall be the sign to us.
11 And both of them shewed them-
selves to the garrison of the Philis-
tines; and the Philistines said, Be-
hold, the Hebrews come forth out
of the holes where they had hid
12 themselves. And the men of the
garrison answered Jonathan and
his armour-bearer and said, Come
up to us, and we will shew you some-
thing. And Jonathan said to his
armour-bearer, Come up after me;
for Jehovah has delivered them into
13 the hand of Israel. And Jonathan
climbed up upon his hands and
upon his feet, and his armour-
bearer after him; and they fell
before Jonathan; and his armour-
14 bearer slew after him. And that
first slaughter which Jonathan and
his armour-bearer wrought was
about twenty men, as it were on
the half-furrow of an acre [v] of land.
15 And there was trembling in the
camp, in the field, and among all
the people; the garrison, and the
ravagers, they also trembled, and
the earth quaked; for it was a
trembling [from] God.
16 And the watchmen of Saul in
Gibeah of Benjamin looked, and
behold, the multitude melted
away, and they went on slaying
17 one another.[w] Then said Saul to
the people that were with him,
Muster now, and see who is gone
from us. And they mustered, and
behold, Jonathan and his armour-
18 bearer were not there. And Saul
said to Ahijah, Bring hither the
ark of God. For the ark of God
was at that time with the children
19 of Israel. And it came to pass
while Saul talked to the priest,
that the noise which was in the
camp of the Philistines went on
and increased; and Saul said to
the priest, Withdraw thy hand.
20 And Saul and all the people that
were with him were called to-
gether, and they came to the
battle; and behold, every man's
sword was against his fellow, a
21 very great confusion. And there
were Hebrews with the Philistines
before that time, who had gone up
with them into the camp round
about; and they also [turned] to
be with the Israelites who were
22 with Saul and Jonathan. And all
the men of Israel who had hid
themselves in mount Ephraim
heard that the Philistines fled, and
they also followed hard after them
23 in the battle. And Jehovah saved
Israel that day; and the battle
passed over beyond Beth-Aven.
24 But the men of Israel were dis-
tressed that day. Now Saul had
adjured the people, saying, Cursed
be the man that eateth food until
evening, and [until] I am avenged
on mine enemies. So none of the
25 people tasted food. And all they
of the land came to a wood; and
there was honey on the ground.[x]
26 And the people had come into the
wood, and behold, the honey
flowed; but no man put his hand
to his mouth, for the people feared
27 the oath. But Jonathan had not
heard when his father adjured the
people; and he put forth the end
of his staff which was in his hand,
and dipped it in the honeycomb,
and put his hand to his mouth,
28 and his eyes became bright. Then
answered one of the people and
said, Thy father strictly adjured
the people, saying, Cursed be the
man that eateth food this day; and
29 the people are faint.[y] And Jona-
than said, My father has troubled
the land: see, I pray you, that
mine eyes are bright, because I
30 tasted a little of this honey. How
much more, if the people had eaten
freely to-day of the spoil of their
enemies which they found? for
would there not now have been a
much greater slaughter among the
31 Philistines? And they smote the
Philistines that day from Mich-
mash to Ajalon; and the people
were very faint.
32 And the people fell on the spoil,
and took sheep, and oxen, and
calves, and slaughtered them on
the ground; and the people ate
33 [them] with the blood. And they
told Saul, saying, Behold, the
people sin against Jehovah, in that
they eat with the blood. And he
said, Ye have acted perversely: roll
34 me now a great stone. And Saul
said, Disperse yourselves among
the people, and say to them, Bring
near to me every man his ox, and
every man his sheep,[z] and slaugh-
ter them here, and eat; and sin
not against Jehovah in eating
with the blood. And all the people
brought every man his ox with

[v] Strictly, 'yoke,' i.e. as much as a yoke of oxen can plough in a day. [w] Or 'went on dispersing.' [x] Lit. 'on the face of the field.' [y] Or '... this day! And the people were faint.' [z] Or 'goat;' and so xv. 3.

him that night, and slaughtered [them] there.
35 And Saul built an altar to Jehovah: this was the first altar he built[a] to Jehovah.
36 And Saul said, Let us go down after the Philistines by night, and plunder them until the morning light, and let us not leave a man of them. And they said, Do whatsoever is good in thy sight. Then said the priest, Let us come near
37 hither to God. And Saul inquired of God, Shall I go down after the Philistines? wilt thou give them into the hand of Israel? But he
38 did not answer him that day. And Saul said, Draw ye near hither, all the heads[b] of the people; and know and see wherein this sin has
39 been this day. For, [as] Jehovah liveth, who has saved Israel, though it be in Jonathan my son, he shall certainly die. And no one answered him among all the peo-
40 ple. Then said he to all Israel, Be ye on one side, and I and Jonathan my son will be on the other side. And the people said to Saul,
41 Do what is good in thy sight. And Saul said to Jehovah the God of Israel, Give a perfect [testimony]! And Jonathan and Saul were taken, and the people escaped.
42 And Saul said, Cast [lots] between me and Jonathan my son. And Jonathan was taken.
43 And Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him and said, With the end of the staff which is in my hand I tasted a little honey,
44 [and] behold, I must die! And Saul said, God do so [to me] and more also; thou shalt certainly
45 die, Jonathan. And the people said to Saul, Shall Jonathan die, who has wrought this great salvation in Israel? Far be it! [as] Jehovah liveth, there shall not a hair of his head fall to the ground; for he has wrought with God this day. So the people delivered
46 Jonathan, that he died not. And Saul went up from following the Philistines; and the Philistines went to their own place.
47 And Saul took the kingdom over Israel, and fought against all his enemies round about, against Moab, and against the children of Ammon, and against Edom, and against the kings of Zobah, and against the Philistines; and whithersoever he turned himself,
48 he discomfited [them]. And he did valiantly,[c] and smote the Amalekites, and delivered Israel out of the hands of their spoilers.
49 And the sons of Saul were Jonathan, and Jishvi, and Malchi-shua. And the names of his two daughters: the name of the firstborn Merab, and the name of the younger
50 Michal. And the name of Saul's wife was Ahinoam, the daughter of Ahimaaz; and the name of the captain of his host was Abner,[d] the
51 son of Ner, Saul's uncle. And Kish the father of Saul, and Ner the father of Abner were sons of Abiel.[e]
52 And there was sore war against the Philistines all the days of Saul; and when Saul saw any mighty man, or any valiant man, he took him to himself.

15 And Samuel said to Saul, Jehovah sent *me* to anoint thee king over his people, over Israel: now therefore hearken to the voice of the words of Jehovah.
2 Thus saith Jehovah of hosts: I have considered what Amalek did to Israel, how he set himself against him in the way, when he
3 came up from Egypt. Now go and smite Amalek, and destroy utterly all that they have, and spare them not, but slay both man and woman, infant and suckling, ox and
4 sheep, camel and ass. And Saul summoned the people, and numbered them in Telaim, two hundred thousand footmen, and ten thousand men of Judah.
5 And Saul came to the city of the Amalekites, and set an ambush
6 in the valley.[f] And Saul said to the Kenites, Go, depart, and go down from among the Amalekites, lest I destroy you with them; for ye shewed kindness to all the children of Israel when they came up out of Egypt. And the Kenites departed from among the Amalek-
7 ites. And Saul smote Amalek from Havilah as thou comest to Shur, which is opposite to Egypt.
8 And he took Agag the king of Amalek alive, and utterly de-
9 stroyed all the people with the edge of the sword. And Saul and the people spared Agag, and the best of the sheep and oxen, and beasts of the second bearing,[g] and

[a] Lit. 'with it he began to build an altar.' [b] Lit. 'corners,' 'corner-stones,' as Judg. xx. 2. [c] Or 'gathered a force,' 'formed an army.' [d] Heb. here, *Abiner*. [e] Or 'And Kish was the father of Saul, and Ner .... was the son,' &c. [f] Or 'torrent.' See note to Deut. ii. 14. [g] Or 'fatted beasts; but see Fürst.

the lambs,[h] and all that was good, and would not devote them to destruction; but everything that was mean and weak, that they destroyed utterly.

10 And the word of Jehovah came
11 to Samuel, saying, It repenteth me that I have set up Saul to be king; for he is turned away from following me, and hath not fulfilled my words. And Samuel was much grieved; and he cried to Jehovah
12 all night. And Samuel rose early to meet Saul in the morning. And it was told Samuel, saying, Saul came to Carmel,[i] and behold, he set him up a monument,[k] and has turned about, and passed on, and
13 gone down to Gilgal. And Samuel came to Saul; and Saul said to him, Blessed art thou of Jehovah: I have fulfilled the word of Jeho-
14 vah. And Samuel said, What [means] then this bleating of sheep in mine ears, and the lowing of
15 oxen which I hear? And Saul said, They have brought them from the Amalekites, because the people spared the best of the sheep and of the oxen, to sacrifice to Jehovah thy God; and the rest we have utterly
16 destroyed. And Samuel said to Saul, Stay, that I may tell thee what Jehovah has said to me this night. And he said to him, Say on.

17 And Samuel said, Was it not when thou wast little in thine eyes that thou [becamest] the head of the tribes of Israel, and Jehovah anointed thee king over Israel?
18 And Jehovah sent thee on a way and said, Go and utterly destroy the sinners the Amalekites, and fight against them until they be
19 consumed. Why then didst thou not hearken to the voice of Jehovah, but didst fall upon the spoil, and didst evil in the sight of Jeho-
20 vah? And Saul said to Samuel, I have indeed hearkened to the voice of Jehovah, and have gone the way which Jehovah sent me, and have brought Agag the king of Amalek, and have utterly de-
21 stroyed the Amalekites. But the people took of the spoil, sheep and oxen, the choicest[l] of the devoted[m] things, to sacrifice to Jehovah thy
22 God in Gilgal. And Samuel said,

Has Jehovah delight in burnt-offerings and sacrifices,
As in hearkening to the voice of Jehovah?
Behold, obedience[n] is better than sacrifice,
Attention than the fat of rams.
23 For rebellion is [as] the sin of divination,
And selfwill is [as] iniquity and idolatry.[o]
Because thou hast rejected the word of Jehovah,
He hath also rejected thee from being king.

24 And Saul said to Samuel, I have sinned, for I have transgressed the commandment of Jehovah, and thy words; for I feared the people
25 and hearkened to their voice. And now, I pray thee, forgive my sin, and turn again with me, that I
26 may worship Jehovah. And Samuel said to Saul, I will not turn again with thee; for thou hast rejected the word of Jehovah, and Jehovah has rejected thee
27 from being king over Israel. And as Samuel turned to go away, [Saul] laid hold upon the skirt of
28 his mantle, and it rent. Then Samuel said to him, Jehovah has rent the kingdom of Israel from thee to-day, and has given it to thy neighbour, who is better than
29 thou. And also the Hope of Israel will not lie nor repent; for he is not a man, that he should repent.
30 And he said, I have sinned; honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship Jehovah
31 thy God. So Samuel turned again after Saul; and Saul worshipped Jehovah.

32 And Samuel said, Bring ye near to me Agag the king of Amalek. And Agag came to him gaily.[p] And Agag said, Surely the bitter-
33 ness of death is past. And Samuel said, As thy sword has made women childless, so shall thy mother be childless above[q] women. And Samuel hewed Agag in pieces be-
34 fore Jehovah in Gilgal. And Samuel went to Ramah; and Saul went up to his house to Gibeah
35 of Saul. And Samuel saw Saul no more until the day of his death; for Samuel mourned over Saul; and[r] Jehovah repented that he had made Saul king over Israel.

16 And Jehovah said to Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? fill thy

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[h] Fat lambs fed on rich pasture ground.
[i] Carmel in Judah. See Josh. xv. 55.
[k] Or 'place;' lit. 'hand.'
[l] Or 'first-fruits.'
[m] Devoted by curse to destruction.
[n] Or 'to hearken.'
[o] Heb. 'teraphim,' i.e. 'idols.'
[p] Some translate 'in fetters;' as Job xxxviii. 31.
[q] Or 'among.'
[r] Or 'because.'

horn with oil, and go, I will send thee to Jesse the Bethlehemite; for I have provided me a king among
2 his sons. And Samuel said, How shall I go? if Saul hear [it], he will kill me. And Jehovah said, Take an heifer with thee, and say, I am come to sacrifice to Jehovah.
3 And call Jesse to the sacrifice, and I will tell thee what thou shalt do; and thou shalt anoint unto me him whom I name[s] unto thee.
4 And Samuel did what Jehovah said, and came to Bethlehem. And the elders of the city came trembling to meet him,[t] and said, Dost
5 thou come peaceably? And he said, Peaceably: I am come to sacrifice to Jehovah. Hallow yourselves, and come with me to the sacrifice. And he hallowed Jesse and his sons, and called them to the sacrifice.
6 And it came to pass when they were come, that he looked on Eliab, and said, Surely Jehovah's anoin-
7 ted is before him. But Jehovah said to Samuel, Look not on his countenance,[u] or on the height of his stature; because I have rejected him; for it is not as man seeth; for man looketh upon the outward appearance,[v] but Jehovah
8 looketh upon the heart. Then Jesse called Abinadab, and made him pass before Samuel. And he said, Neither has Jehovah chosen
9 this one. Then Jesse made Shammah pass by. And he said, Neither has Jehovah chosen this
10 one. And Jesse made seven of his sons pass before Samuel. And Samuel said to Jesse, Jehovah has not chosen these.
11 And Samuel said to Jesse, Are these all the young men? And he said, There is yet the youngest remaining, and behold, he is feeding the sheep. And Samuel said to Jesse, Send and fetch him; for we will not sit at table till he come
12 hither. And he sent and brought him in. And he was ruddy, and besides of a lovely countenance[w] and beautiful appearance. And Jehovah said, Arise, anoint him;
13 for this is he. And Samuel took the horn of oil, and anointed him in the midst of his brethren. And the Spirit of Jehovah came upon David[x] from that day forward. And Samuel rose up, and went to Ramah.
14 And the Spirit of Jehovah departed from Saul, and an evil spirit from Jehovah troubled him.
15 And Saul's servants said to him, Behold now, an evil spirit from[v]
16 God troubles thee. Let our lord now speak; thy servants are before thee: they shall seek out a man, a skilful player on a harp; and it shall come to pass, when the evil spirit from God is upon thee, that he shall play with his
17 hand, and thou shalt be well. And Saul said to his servants, Provide me now a man that can play well,
18 and bring him to me. And one of the young men answered and said, Behold, I have seen a son of Jesse the Bethlehemite, who is skilled in playing, and he is a valiant man and a man of war, and skilled in speech, and of good presence, and
19 Jehovah is with him. Then Saul sent messengers to Jesse and said, Send me David thy son, who is
20 with the sheep. And Jesse took an ass with bread, and a flask of wine, and a kid, and sent [them]
21 by David his son to Saul. And David came to Saul, and stood before him; and he loved him greatly; and he became his
22 armour-bearer. And Saul sent to Jesse, saying, Let David, I pray thee, stand before me; for he has
23 found favour in my sight. And it came to pass, when the [evil] spirit from God was upon Saul, that David took the harp, and played with his hand; and Saul was refreshed, and was well, and the evil spirit departed from him.

17 And the Philistines assembled their armies[z] to battle, and were gathered together at Sochoh, which belongs to Judah, and encamped between Sochoh and Aze-
2 kah, in Ephes-dammim. And Saul and the men of Israel were gathered together, and encamped in the valley of terebinths, and set the battle in array against the Philis-
3 tines. And the Philistines stood on the mountain on the one side, and Israel stood on the mountain on the other side; and the ravine was between them.
4 And there went out a champion[a] from the camp of the Philistines, named Goliath, of Gath, whose height was six cubits and a span.
5 And he had a helmet of bronze upon his head, and he was clothed

[s] Heb. 'say.' [t] Or 'trembled at his coming.' [u] Or 'aspect.' [v] Lit. 'the eyes:' cf. Ex. x. 5; Num. xi. 7. [w] Lit. 'beautiful-eyed.' [x] Meaning, 'Beloved.' [y] Lit. 'of:' so vers. 16, 23; xviii. 10; xix. 9. [z] Or 'camps:' so xxviii. 1. [a] Lit. 'middle-man;' and so ver. 23.

with a corselet of scales; and the weight of the corselet was five
6 thousand shekels of bronze. And he had greaves of bronze upon his legs, and a javelin of bronze be-
7 tween his shoulders. And the shaft of his spear was like a weaver's beam; and his spear's head weighed six hundred shekels of iron; and the shield-bearer went
8 before him. And he stood and cried to the ranks of Israel, and said to them, Why are ye come out to set your battle in array? am not I the Philistine, and ye servants of Saul? choose for yourselves a man, and let him come
9 down to me. If he be able to fight with me, and to smite me, then will we be your servants; but if I overcome and smite him, then shall ye be our servants and serve
10 us. And the Philistine said, I have defied[b] the ranks of Israel this day; give me a man, that
11 we may fight together. And Saul and all Israel heard these words of the Philistine, and they were dismayed and greatly afraid.

12 Now David was the son of that Ephrathite of Bethlehem-Judah whose name was Jesse; and he had eight sons; and the man was old in the days of Saul, advanced
13 [in years] among men. And the three eldest of the sons of Jesse had gone and followed Saul to the battle; and the names of his three sons that went to the battle were Eliab the firstborn, and the second to him Abinadab, and the third
14 Shammah. And David was the
15 youngest; and the three eldest had followed Saul. But David went and returned from Saul to feed his father's sheep at Bethlehem.

16 And the Philistine drew near morning and evening, and presented himself forty days.

17 And Jesse said to David his son, Take, I pray, for thy brethren, this ephah of parched [corn] and these ten loaves, and carry them quickly[c]
18 to the camp to thy brethren; and carry these ten cheeses to the captain of the thousand, and visit thy brethren to see how they are, and take a pledge of them.

19 Now Saul, and they, and all the men of Israel [were] in the valley of terebinths, fighting against the
20 Philistines. And David rose up early in the morning, and left the sheep with a keeper, and took his charge and went, as Jesse had commanded him. And he came to the wagon-defence; and the host which was going forth to the battle-array shouted for the fight.
21 And Israel and the Philistines put the battle in array, rank against
22 rank. And David left the things he was carrying in the hand of the keeper of the baggage, and ran into the ranks, and came and
23 saluted his brethren. And as he talked with them, behold there came up the champion, the Philistine of Gath, Goliath by name, out of the ranks of the Philistines, and spoke according to the same words; and David heard [them].
24 And all the men of Israel, when they saw the man, fled from him
25 and were greatly afraid. And the men of Israel said, Have ye seen this man that comes up? for to defy Israel is he come up: and it shall be, that the man who smites him, him will the king enrich with great riches, and will give him his daughter, and make his father's house free in Israel.
26 And David spoke to the men that stood by him, saying, What shall be done to the man that smites this Philistine, and takes away the reproach from Israel? for who is this uncircumcised Philistine, that he should defy the armies[d] of the
27 living God? And the people told him after this manner, saying, So shall it be done to the man that
28 smites him. And Eliab, his eldest brother, heard while he spoke to the men; and Eliab's anger was kindled against David, and he said, Why art thou come down? and with whom hast thou left those few sheep in the wilderness? I know thy pride and the naughtiness of thy heart; for thou art come down that thou mightest see
29 the battle. And David said, What
30 have I now done? Was it not laid upon me?[e] And he turned from him to another, and spoke after the same manner; and the people answered him again after the former manner.

31 And the words were heard which David spoke, and they rehearsed them before Saul; and
32 he sent for him. And David said to Saul, Let no man's heart fail because of him: thy servant will go and fight with this Philistine.
33 And Saul said to David, Thou art not able to go against this Philistine to fight with him; for thou

[b] Or 'reproached;' and so vers. 25, 26, 36, 45. [c] Or 'run.' [d] Strictly 'ranks,' here, as in ver. 10; so vers. 36, 45. [e] Or 'Is there not a cause?'

art but a youth, and he a man of
34 war from his youth. And David
said to Saul, Thy servant fed his
father's sheep, and there came a
lion, and also a bear, and took a
35 lamb out of the flock. And I went
after him, and smote him, and
delivered it out of his mouth; and
when he arose against me, I seized
him by his beard, and smote him,
36 and slew him. Thy servant smote
both the lion and the bear; and
this uncircumcised Philistine shall
be as one of them, because he has
defied the armies of the living God.
37 And David said, Jehovah who
delivered me out of the paw of the
lion and out of the paw of the
bear, he will deliver me out of the
hand of this Philistine. And Saul
said to David, Go, and Jehovah
38 be with thee. And Saul clothed
David with his dress, and put a
helmet of bronze upon his head,
and clothed him with a corselet.
39 And David girded his sword upon
his dress, and endeavoured to go;
for he had not yet tried [it]. And
David said to Saul, I cannot go
in these; for I have never tried
[them]. And David put them off
40 him. And he took his staff in his
hand, and chose him five smooth
stones out of the brook,[f] and put
them in the shepherd's bag that
he had, into the pocket; and his
sling was in his hand. And he
drew near to the Philistine.
41 And the Philistine came on and
approached David; and the man
that bore the shield was before
42 him. And when the Philistine
looked about and saw David, he
disdained him; for he was a youth,
and ruddy, and besides of a beauti-
43 ful countenance. And the Philis-
tine said to David, Am I a dog, that
thou comest to me with staves?
And the Philistine cursed David
44 by his gods. And the Philistine
said to David, Come to me, and
I will give thy flesh to the fowls
of the heavens and to the beasts
45 of the field. And David said to
the Philistine, Thou comest to me
with sword, and with spear, and
with javelin; but I come to thee
in the name of Jehovah of hosts,
the God of the armies of Israel,
46 whom[g] thou hast defied. This day
will Jehovah deliver thee up into
my hand; and I will smite thee,
and take thy head from thee; and
I will give the carcases of the
camp of the Philistines this day to
the fowl of the heavens and to the
wild beasts of the earth. And all
the earth shall know that Israel
47 has a God; and all this congrega-
tion shall know that Jehovah
saves not with sword and spear;
for the battle is Jehovah's, and he
will give you into our hands.
48 And it came to pass, when the
Philistine arose, and came and
advanced to meet David, that
David hasted, and ran towards the
49 ranks to meet the Philistine. And
David put his hand into the bag,
and took thence a stone, and slang
it, and smote the Philistine in his
forehead, and the stone sank into
his forehead; and he fell on his
50 face to the earth. So David over-
came[h] the Philistine with a sling
and a stone, and smote the Philis-
tine and killed him; and there
was no sword in the hand of David.
51 And David ran, and stood upon
the Philistine, and took his sword,
and drew it out of its sheath, and
killed him completely,[i] and cut off
his head with it. And when the
Philistines saw that their hero was
52 dead, they fled. And the men of
Israel and of Judah arose, and
shouted, and pursued the Philis-
tines, until thou comest to the
ravine and to the gates of Ekron.
And the wounded of the Philis-
tines fell down on the way to
Shaaraim, even to Gath, and to
53 Ekron. And the children of Israel
returned from chasing after the
Philistines, and they pillaged their
54 camps. And David took the head
of the Philistine and brought it to
Jerusalem; but he put his armour
in his tent.
55 And when Saul saw David go
forth against the Philistine, he
said to Abner, the captain of the
host, Abner, whose son is this
young man? And Abner said,
As thy soul liveth, O king, I can-
56 not tell. And the king said, In-
quire thou whose son this youth
57 is. And as David returned from
the slaughter of the Philistine, Ab-
ner took him, and brought him
before Saul with the head of the
58 Philistine in his hand. And Saul
said to him, Whose son art thou,
young man? And David said, I
am the son of thy servant Jesse
the Beth-lehemite.

18 And it came to pass, when he had ended speaking to Saul, that the soul of Jonathan was knit with the soul of David, and Jona-

[f] Or 'valley.' [g] Or 'which.' [h] Or 'was stronger than.' [i] The Pilel, an intensive form of the verb.

than loved him as his own soul.
2 And Saul took him that day, and
would not let him return to his
3 father's house. And Jonathan and
David made a covenant, because
4 he loved him as his own soul. And
Jonathan stripped himself of the
robe that was upon him, and gave
it to David, and his dress, even
to his sword, and to his bow, and
5 to his girdle. And David went
forth;[k] whithersoever Saul sent
him he prospered;[l] and Saul set
him over the men of war, and he
was accepted in the sight of all
the people, and also in the sight
of Saul's servants.
6 And it came to pass as they
came, when David returned from
the slaughter of the Philistine,
that the women came out of all
the cities of Israel, singing and
dancing, to meet king Saul, with
tambours, with joy, and with
7 triangles.[m] And the women an-
swered [one another] as they
played, and said,

Saul hath smitten his thousands,
And David his ten thousands.

8 And Saul was very wroth, and that
saying was evil in his sight; and
he said, They have ascribed to
David ten thousands, but to me
they have ascribed the thousands;
and [what] is there more for him
9 but the kingdom? And Saul eyed
David from that day and forward.
10 And it came to pass the next day
that an evil spirit from God came
upon Saul, and he prophesied in
the midst of the house, but David
played with his hand, as on other
days; and the spear was in Saul's
11 hand. And Saul cast the spear,
and thought,[n] I will smite David
and the wall.[o] But David turned
away from him twice.
12 And Saul was afraid of David,
because Jehovah was with him,
13 and had departed from Saul. And
Saul removed him from him, and
made him his captain over a
thousand; and he went out and
14 came in before the people. And
David prospered in all his ways;
15 and Jehovah was with him. And
Saul saw that he prospered well,
16 and he stood in awe of him. But
all Israel and Judah loved David,
for he went out and came in before
them.
17 And Saul said to David, Behold
my eldest daughter Merab, her
will I give thee to wife; only be
thou valiant for me, and fight
Jehovah's battles. But Saul
thought, My hand shall not be
upon him, but the hand of the
18 Philistines shall be upon him. And
David said to Saul, Who am I?
and what is my life, [or] my
father's family in Israel, that I
should be son-in-law to the king?
19 And it came to pass at the time
when Merab Saul's daughter
should have been given to David,
that she was given to Adriel the
Meholathite as wife.
20 And Michal Saul's daughter
loved David; and they told Saul,
and the thing was right in his
21 sight. And Saul said, I will give
him her, that she may be a snare
to him, and that the hand of the
Philistines may be upon him.
And Saul said to David, Thou
shalt this day be my son-in-law
a second time.[p]
22 And Saul commanded his ser-
vants, Speak with David secretly,
saying, Behold, the king has de-
light in thee, and all his servants
love thee: now therefore be the
23 king's son-in-law. And Saul's ser-
vants spoke those words in the
ears of David. And David said,
Is it a light thing in your eyes to
be the king's son-in-law, seeing
that I am a poor man, and lightly
24 esteemed? And the servants of
Saul told him, saying, On this
25 manner did David speak. And
Saul said, Thus shall ye say to
David: The king does not desire
any dowry, but a hundred fore-
skins of the Philistines, to be
avenged of the king's enemies.
But Saul thought to make David
fall by the hand of the Philistines.
26 And his servants told David these
words; and the thing was right
in David's sight to be the king's
son-in-law. And the days were
27 not expired, when David arose and
went, he and his men, and smote
of the Philistines two hundred
men; and David brought their
foreskins, and they delivered them
in full to the king, that he might
be the king's son-in-law. And
Saul gave him Michal his daughter
as wife.
28 And Saul saw and knew that
Jehovah was with David; and

[k] i.e., for warlike raids, as Judges xi. 3, &c. [l] Or 'behaved wisely:' so vers. 14, 30.
[m] The word is differently understood; some interpret it 'noble songs;' cf. Prov. xxii. 20, Keri. [n] Lit. 'said;' and so ver. 17; xx. 3, 26. [o] That is, 'transfix him to the wall.' [p] Some connect 'a second time' with the preceding clause; others translate, 'by one of the two.'

Michal Saul's daughter loved him.
29 And Saul was yet the more afraid of David; and Saul was David's
30 enemy continually. And the princes of the Philistines went forth;[q] and it came to pass, whenever they went forth, that David succeeded better[r] than all the servants of Saul; and his name was much esteemed.

19 And Saul spoke to Jonathan his son, and to all his servants, 2 that they should slay David. But Jonathan Saul's son delighted much in David. And Jonathan told David, saying, Saul my father seeks to kill thee; and now, I pray thee, take heed to thyself in the morning, and abide in a secret 3 place and hide thyself; and I will go out and stand beside my father in the field where thou art, and will speak of thee with my father: and see what it is and tell thee. 4 And Jonathan spoke good of David to Saul his father, and said to him, Let not the king sin against his servant, against David, because he has not sinned against thee; for also what he did was 5 very advantageous to thee; for he put his life in hand, and smote the Philistine, and Jehovah wrought a great salvation for all Israel: thou didst see [it], and didst rejoice; why then wilt thou sin against innocent blood, in slaying 6 David without cause? And Saul hearkened to the voice of Jonathan, and Saul swore, [As] Jehovah liveth, he shall not be[s] put 7 to death! Then Jonathan called David, and Jonathan declared to him all those things. And Jonathan brought David to Saul, and he was in his presence as previously.

8 And there was war again; and David went forth[q] and fought with the Philistines, and smote them with a great slaughter; and 9 they fled before him. And an evil spirit from Jehovah was upon Saul. And he sat in his house with his spear in his hand; and 10 David played with his hand. And Saul sought to smite David and the wall with the spear; but he slipped away out of Saul's presence, and he smote the spear into the wall. And David fled, and 11 escaped that night. And Saul sent messengers to David's house, to watch him, and to slay him in the morning; and Michal David's wife told him, saying, If thou save not thy life to-night, to-morrow 12 thou wilt be put to death. And Michal let David down through a window; and he went, and fled 13 and escaped. And Michal took the image,[t] and laid it in the bed, and put the net[v] of goats' [hair] at its head, and covered it with the 14 coverlet. And Saul sent messengers to take David, and she said, 15 He is sick. And Saul sent the messengers to see David, saying, Bring him up to me in the bed, 16 that I may put him to death. And the messengers came in, and behold, the image was in the bed, and the net of goats' [hair] at its 17 head. Then Saul said to Michal, Why hast thou deceived me so, and sent away mine enemy, that he is escaped? And Michal said to Saul, He said to me, Let me go; why should I slay thee?

18 And David fled, and escaped, and came to Samuel to Ramah, and told him all that Saul had done to him. And he and Samuel went and dwelt in Naioth.

19 And it was told Saul, saying, Behold, David is at Naioth by[w] 20 Ramah. Then Saul sent messengers to take David; and they saw a company of prophets prophesying, and Samuel standing as president over them; and the Spirit of God came upon the messengers of Saul, and they also prophesied. 21 And it was told Saul, and he sent other messengers, and they also prophesied. And Saul sent messengers again the third time, and 22 they also prophesied. Then went he also to Ramah, and came to the great well that is in Sechu; and he asked and said, Where are Samuel and David? And one said, Behold, at Naioth by Ramah. 23 And he went thither to Naioth by Ramah; and the Spirit of God came upon him also, and he went on, and prophesied, until he came 24 to Naioth by Ramah. And he himself also stripped off his clothes, and prophesied, himself also, before Samuel, and lay down naked all that day and all that night. Wherefore they say, Is Saul also among the prophets?

20 And David fled from Naioth by Ramah, and came and said before Jonathan, What have I done? what is mine iniquity, and what is my sin before thy father, 2 that he seeks my life? And he said to him, God forbid; thou

[q] As xviii. 5; and so elsewhere. see on iii. 14. [t] Heb. 'teraphim.' [r] Or 'prospered more.' [v] A protection from gnats. [s] Heb. 'if he be:' [w] Or 'in.'

shalt not die: behold, my father will do nothing either great or small, and not apprise me; and why should my father hide this
3 thing from me? it is not so. And David swore again and again, and said, Thy father certainly knows that I have found favour in thy sight: and he has thought, Jonathan shall not know this, lest he be grieved; but truly [as] Jehovah liveth, and [as] thy soul liveth, there is but a step between me and death.
4 And Jonathan said to David, What thy soul may say, I will
5 even do it for thee. And David said to Jonathan, Behold, tomorrow is new moon, and I should not fail to sit with the king at meat; but let me go, that I may hide myself in the field until the
6 third evening. If thy father should actually miss me, then say, David earnestly asked leave of me that he might run to Bethlehem his city; for there is a yearly sacrifice there for all the family.
7 If he say thus, It is well,—thy servant shall have peace; but if he be very wroth, be sure that evil is
8 determined by him. Deal kindly then with thy servant; for thou hast brought thy servant into a covenant of Jehovah with thee; but if there be in me iniquity, slay me thyself; for why shouldest
9 thou bring me to thy father? And Jonathan said, Far be it from thee; for, if I knew with certainty that evil were determined by my father to come upon thee, would
10 I not tell it thee? Then said David to Jonathan, Who shall tell me? or what if thy father answer
11 thee roughly? And Jonathan said to David, Come and let us go out into the field. And they went out both of them into the field.
12 And Jonathan said to David, Jehovah, God of Israel, when I sound my father about this time to-morrow, [or] the next day, and behold, there be good toward David, and I then send not to thee,
13 and apprise thee of it, Jehovah do so and much more to Jonathan. Should it please my father [to do] thee evil, then I will apprise thee of it, and send thee away, that thou mayest go in peace; and Jehovah be with thee, as he has
14 been with my father. And thou shalt not only while yet I live shew me the kindness of Jehovah,
15 that I die not, but thou shalt not cut off thy kindness from my house for ever, no, not when Jehovah cuts off the enemies of David every one from the face of
16 the earth. And Jonathan made [a covenant] with the house of David, [saying,] Let Jehovah even require [it] at the hand of David's
17 enemies! And Jonathan caused David to swear again, by the love he had for him, for he loved him as he loved his own soul.
18 And Jonathan said to him, Tomorrow is the new moon; and thou wilt be missed, for thy seat
19 will be empty; but on the third day[a] thou shalt go down quickly, and come to the place where thou didst hide thyself on the day of the business, and abide by the
20 stone Ezel. And I will shoot three arrows on the side of it, as though
21 I shot at a mark. And behold, I will send the lad, [saying,] Go, find the arrows. If I expressly say to the lad, Behold, the arrows are on this side of thee, take them; then come, for there is peace for thee, and it is nothing; [as] Jeho-
22 vah liveth. But if I say thus to the youth: Behold, the arrows are beyond thee,—go thy way;
23 for Jehovah sends thee away. And as to the matter which thou and I have spoken of, behold, Jehovah is between me and thee for ever.
24 And David hid himself in the field; and it was the new moon, and the king sat at table to eat.
25 And the king sat on his seat, as at other times, on the seat by the wall; and Jonathan arose, and Abner sat by Saul's side, and
26 David's place was empty. And Saul said nothing that day; for he thought, Something has befallen [him], that he is not clean:
27 surely he is not clean. And it came to pass the next day after the new moon, the second [day of the month], as David's place was empty, that Saul said to Jonathan his son, Why has not the son of Jesse come to table, neither yester-
28 day nor to-day? And Jonathan answered Saul, David earnestly asked leave of me [to go] to Bethle-
29 hem, and said, Let me go, I pray thee; for we have a family sacrifice in the city; and my brother himself has commanded me [to be there]; and now, if I have found favour in thy sight, let me go away, I pray thee, and see my brethren. He has therefore not
30 come to the king's table. And

[a] Lit. 'thou shalt leave three days.'

Saul's anger was kindled against Jonathan, and he said to him, Son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own shame and to the shame of
31 thy mother's nakedness? For as long as the son of Jesse lives upon earth, thou shalt not be established, nor thy kingdom. And now send and fetch him to me, for
32 he must die.[v] And Jonathan answered Saul his father, and said to him, Why should he be put to
33 death? what has he done? Then Saul cast the spear at him to smite him; and Jonathan knew
34 that it was determined by his father to put David to death. And Jonathan arose from the table in fierce anger, and ate no meat the second day of the new moon; for he was grieved for David, because his father had done him shame.
35 And it came to pass in the morning that Jonathan went out into the field, to the place agreed
36 on with David, and a little lad with him. And he said to his lad, Run, find now the arrows which I shoot. The lad ran, and he shot
37 the arrow beyond him. And when the lad came to the place of the arrow which Jonathan had shot, Jonathan cried after the lad and said, Is not the arrow away beyond
38 thee? And Jonathan cried after the lad, Make speed, haste, stay not! And Jonathan's lad gathered up the arrows, and came to his
39 master. And the lad knew nothing: only Jonathan and David
40 knew the matter. And Jonathan gave his weapons to his lad, and said to him, Go, carry them to the
41 city. The lad went, and David arose from the side of the south, and fell on his face to the ground, and bowed himself three times; and they kissed one another, and wept one with another, until David
42 exceeded. And Jonathan said to David, Go in peace, forasmuch as we have both of us sworn in the name of Jehovah, saying, Jehovah be between me and thee, and between my seed and thy seed for
43 ever! And he arose and departed; and Jonathan went into the city.

21 And David came to Nob, to Ahimelech the priest; and Ahimelech trembled at meeting David, and said to him, Why art thou alone, and no man with thee?
2 And David said to Ahimelech the priest, The king has commanded me a business, and has said to me, Let no man know anything of the business whereon I send thee, and what I have commanded thee; and I have directed the young
3 men to such and such a place. And now what is under thy hand? give me five loaves in my hand, or
4 what may be found. And the priest answered David and said, There is no common bread under my hand, but there is holy bread; if the young men have kept them-
5 selves at least from women. And David answered the priest and said to him, Yes indeed, women have been kept from us about these three days, since I came out, and the vessels of the young men are holy, and the [bread] is in a manner common, and the more so, because to-day [new] is hal-
6 lowed in the vessels. And the priest gave him holy [bread]; for there was no bread there but the shew-loaves that were taken from before Jehovah, to put on hot bread in the day when they were
7 taken away. (Now a certain man of the servants of Saul was there that day, detained before Jehovah; and his name was Doeg, the Edomite, chief of the shepherds
8 that [belonged] to Saul.) And David said to Ahimelech, And is there not here under thy hand spear or sword? for I have neither brought my sword nor my weapons with me, for the king's business
9 was urgent. And the priest said, The sword of Goliath the Philistine, whom thou slewest in the valley of terebinths, behold, it is here wrapped in a cloth behind the ephod; if thou wilt take that, take it; for there is no other save that here. And David said, There is
10 none like that: give it me. And David arose, and fled that day from before Saul, and went to Achish the king of Gath.
11 And the servants of Achish said to him, Is not this David the king of the land? did they not sing one to another of him in dances, saying, Saul has smitten his thousands, and David his ten thousands?
12 And David took to heart these words, and was much afraid of
13 Achish the king of Gath. And he changed his behaviour before them, and feigned himself mad in their hands, and scratched on the doors of the gate, and let his
14 spittle fall down on his beard. And Achish said to his servants, Be-

[v] Lit. 'he is a child of death:' similarly in xxvi. 16.

hold, ye see the man is mad: why
15 did ye bring him to me? have I
lack of madmen, that ye have
brought this one to rave in my
presence? shall this [man] come
into my house?

22 And David departed thence,
and escaped to the cave of
Adullam. And his brethren and
all his father's house heard [it],
and they went down thither to
2 him. And every one in distress,
and every one that was in debt,
and every one of embittered spirit [z]
collected round him; and he be-
came a captain over them; and
there were with him about four
3 hundred men. And David went
thence to Mizpeh in Moab, and
said to the king of Moab, Let my
father and my mother, I pray
thee, come forth amongst you, till
I know what God will do for me.
4 And he brought them before the
king of Moab; and they abode
with him all the while that David
was in the stronghold.
5 And the prophet Gad said to
David, Abide not in the strong-
hold; depart, and go into the land
of Judah. Then David departed,
and came into the forest of Hareth.
6 And Saul heard that David was
discovered, and the men that were
with him. Now Saul was sitting
in Gibeah under the tamarisk upon
the height, having his spear in his
hand, and all his servants were
7 standing by him. Then Saul said
to his servants that stood by him,
Hear now, ye Benjaminites: will
the son of Jesse give every one of
you also fields and vineyards?
Will he make you all captains of
thousands and captains of hun-
8 dreds, that all of you have con-
spired against me, and there is
none that informs me when my
son has made [a covenant] with
the son of Jesse; and there is
none of you that is sorry for me,
or informs me that my son has
stirred up my servant as a lier-in-
wait against me, as at this day?
9 Then answered Doeg the Edomite,
who was set over the servants of
Saul, and said, I saw the son of
Jesse coming to Nob, to Ahimelech
10 the son of Ahitub. And he in-
quired of Jehovah for him, and
gave him victuals, and gave him
the sword of Goliath the Philistine.
11 Then the king sent to call
Ahimelech the priest, the son of
Ahitub, and all his father's house,
the priests that were in Nob; and
they came all of them to the king.
12 And Saul said, Hear now, son of
Ahitub. And he answered, Here
13 I am, my lord. And Saul said to
him, Why have ye conspired
against me, thou and the son of
Jesse, in that thou hast given him
bread, and a sword, and hast in-
quired of God for him, that he
should rise against me as a lier-
14 in-wait, as at this day? And
Ahimelech answered the king and
said, And who is so faithful among
all thy servants as David, who is
the king's son-in-law, and has
access to thy secret council,[a] and
15 is honourable in thy house? Was
it to-day that I began to inquire
of God for him? be it far from
me: let not the king charge any-
thing to his servant, [nor] to all
the house of my father; for thy
servant knew nothing of all this,
16 less or more. And the king said,
Thou shalt certainly die, Ahime-
lech, thou, and all thy father's
17 house. And the king said to the
couriers that stood about him,
Turn and put the priests of Jeho-
vah to death; because their hand
also is with David, and because
they knew when he fled, and did
not inform me. But the servants
of the king were not willing to put
forth their hand to fall on the
18 priests of Jehovah. And the king
said to Doeg, Turn thou, and fall
on the priests. And Doeg the
Edomite turned, and fell on the
priests, and put to death that day
eighty-five persons who wore the
19 linen ephod. And Nob, the city of
the priests, he smote with the edge
of the sword, both men and women,
infants and sucklings, and oxen,
and asses, and sheep, with the
edge of the sword.
20 And one of the sons of Ahime-
lech the son of Ahitub, named
Abiathar, escaped, and fled after
21 David. And Abiathar informed
David that Saul had slain Jeho-
22 vah's priests. And David said to
Abiathar, I knew it that day,
when Doeg the Edomite was there,
that he would certainly tell Saul:
I am accountable for all the
23 lives of thy father's house. Abide
with me, fear not; for he that
seeks my life seeks thy life; for
with me thou art in safe keeping.

23 And they told David, saying,
Behold, the Philistines fight
against Keilah, and they rob the

[z] Or 'every one discontented,' or 'sorrowful:' so xxx. 6.
[a] Or 'goes in at thy bidding.'

threshing-floors. And David inquired of Jehovah, saying, Shall I go and smite these Philistines? And Jehovah said to David, Go and smite the Philistines, and save Keilah. But David's men said to him, Behold, we are afraid here in Judah; how much more then if we go to Keilah against the armies[b] of the Philistines? And David inquired of Jehovah yet again. And Jehovah answered him and said, Arise, go down to Keilah; for I will give the Philistines into thy hand. And David and his men went to Keilah, and fought against the Philistines, and brought away their cattle, and smote them with a great slaughter. So David saved the inhabitants of Keilah.

6 And it came to pass, when Abiathar the son of Ahimelech fled to David to Keilah, he came down with an ephod in his hand. And it was told Saul that David had come to Keilah. Then Saul said, God has cast him off into my hand; for he is shut in, by entering into a city that has gates and bars. And Saul summoned all the people to war, to go down to Keilah, to besiege David and his men. And when David knew that Saul devised mischief against him, he said to Abiathar the priest, Bring the ephod. Then said David, Jehovah, God of Israel, thy servant hath heard for certain that Saul seeketh to come to Keilah, to destroy the city for my sake. Will the citizens of Keilah deliver me up into his hand? will Saul come down, as thy servant hath heard? Jehovah, God of Israel, I beseech thee, tell thy servant. And Jehovah said, He will come down. And David said, Will the citizens of Keilah deliver up me and my men into the hand of Saul? And Jehovah said, They will deliver [thee] up.

13 Then David and his men, about six hundred, arose and departed out of Keilah, and went whithersoever they could go. And it was told Saul that David had escaped from Keilah, and he forbore to go forth. And David abode in the wilderness in strongholds, and abode in the mountain in the wilderness of Ziph. And Saul sought him every day, but God did not give him into his hand.

15 And David saw that Saul had come out to seek his life; and David was in the wilderness of Ziph in a wood. And Jonathan Saul's son arose, and went to David into the wood, and strengthened his hand in God. And he said to him, Fear not; for the hand of Saul my father will not find thee; and thou shalt be king over Israel, and I shall be next to thee; and that also Saul my father knows. And they two made a covenant before Jehovah; and David abode in the wood, and Jonathan went to his house.

19 And the Ziphites came up to Saul to Gibeah, saying, Does not David hide himself with us in strongholds in the wood, on the hill of Hachilah, which is on the south of the waste? And now, O king, come down according to all the desire of thy soul to come down; and it will be for us to deliver him up into the king's hand. And Saul said, Blessed be ye of Jehovah; for ye have compassion upon me. Go, I pray you, make yet more sure, and know and see his place where his track is, who has seen him there; for it is told me that he deals very subtilly.[c] And see, and ascertain all the lurking-places where he hides himself, and come ye again to me with sure information, that I may go with you; and it shall come to pass, if he be in the land, that I will search him out throughout the thousands of Judah. And they arose and went to Ziph before Saul; but David and his men were in the wilderness of Maon, in the plain[d] on the south of the waste.

25 And Saul and his men went to seek [him]. And they told David; and he came down from the rock, and abode in the wilderness of Maon. And Saul heard [that], and he pursued after David in the wilderness of Maon. And Saul went on this side of the mountain, and David and his men on that side of the mountain; and David made haste to get away from Saul; and Saul and his men sought to surround David and his men to take them. But there came a messenger to Saul, saying, Haste thee and come, for the Philistines have made a raid against the land. And Saul returned from pursuing after David, and went against the Philistines; therefore they called that place Sela-hammahlekoth.[e]

[b] As xvii. 26. [c] Or 'prudently.' [d] *Arabah.* [e] Meaning 'rock of escapes,' or 'of divisions.'

24 And David went up from thence, and abode in the strong-
2 holds of Engedi. And it came to pass when Saul had returned from following the Philistines, that it was told him, saying, Behold, David is in the wilderness of En-
3 gedi. And Saul took three thousand men, chosen out of all Israel, and went to seek David and his men upon the rocks of the wild
4 goats. And he came to the sheepfolds by the way, where was a cave; and Saul went in to cover his feet; and David and his men were abiding in the recesses of the
5 cave. And David's men said to him, Behold the day of which Jehovah said to thee, Behold, I will give thine enemy into thy hand, that thou mayest do to him as it shall seem good to thee. And David arose, and cut off the skirt
6 of Saul's robe secretly. And it came to pass afterwards that David's heart smote him, because
7 he had cut off Saul's skirt. And he said to his men, Jehovah forbid that I should do this thing to my master, Jehovah's anointed, to stretch forth my hand against him, for he is the anointed of Jehovah.
8 And David checked[f] his men with these words, and suffered them not to rise against Saul. And Saul rose up out of the cave, and went on [his] way.
9 David also arose afterwards, and went out of the cave, and cried after Saul, saying, My lord the king! And when Saul looked behind him, David bowed with his face to the earth, and did obeis-
10 ance. And David said to Saul, Why dost thou listen to words of men, saying, Behold, David seeks
11 thy hurt? Behold, this day thine eyes have seen how that Jehovah had given thee this day into my hand in the cave; and they bade me kill thee; but [mine eye] spared thee; and I said, I will not put forth my hand against my lord, for he is the anointed of Jeho-
12 vah. And see, my father, yes, see the skirt of thy robe in my hand. For in that I cut off the skirt of thy robe, and killed thee not, know and see that there is neither evil nor transgression in my hand, and I have not sinned against thee; yet thou liest in wait for[g]
13 my life to take it. Jehovah judge between me and thee, and Jehovah avenge me of thee; but my hand
14 shall not be upon thee. As saith the proverb of the ancients, Wickedness proceedeth from the wicked; but my hand shall not
15 be upon thee. After whom is the king of Israel come out? after whom dost thou pursue? after a
16 dead dog, after a single flea. Jehovah therefore shall be judge, and judge between me and thee, and see, and plead my cause, and do me justice [in delivering me] out of thy hand.
17 And as soon as David had ended speaking these words to Saul, Saul said, Is this thy voice, my son David? And Saul lifted up his
18 voice and wept. And he said to David, Thou art more righteous than I; for thou hast rewarded me good, whereas I have rewarded
19 thee evil. And thou hast shewed this day how that thou hast dealt well with me, forasmuch as when Jehovah had delivered me up into thy hand, thou didst not kill me.
20 For if a man find his enemy, will he let him go well away? wherefore Jehovah reward thee good for
21 that thou hast done to me this day. And now behold, I know that thou shalt certainly be king, and that the kingdom of Israel
22 shall be established in thy hand. Swear now therefore to me by Jehovah, that thou wilt not cut off my seed after me, and that
23 thou wilt not destroy my name out of my father's house. And David swore to Saul. And Saul went home; and David and his men went up to the stronghold.

25 And Samuel died; and all Israel were gathered together, and lamented him; and they buried him in his house at Ramah.

And David arose and went down
2 to the wilderness of Paran. And there was a man at Maon, whose business was at Carmel; [h] and the man was very great, and he had three thousand sheep and a thou-
3 sand goats; and he was shearing his sheep at Carmel. And the name of the man was Nabal,[i] and the name of his wife Abigail; and the woman was of good understanding, and of a beautiful countenance; but the man was churl-
4 ish[k] and evil in his doings; and he was a Calebite. And David
5 heard in the wilderness that Nabal was shearing his sheep. Then

[f] Or 'chided.' [g] Or 'huntest after.' [h] In Judah: see Josh. xv. 55. [i] Meaning, 'fool,' 'ungodly,' 'impious:' see 2 Sam. iii. 33 Ps. xiv. 1; Prov. xxx. 22; &c.
[k] Lit. 'hard.'

David sent out ten young men; and David said to the young men, Go up to Carmel, and go to Nabal,
6 and greet him in my name. And thus shall ye say: Long life [to thee]! and peace be to thee, and peace be to thy house, and peace
7 be to all that thou hast! And now I have heard that thou hast shearers; now thy shepherds who were with us, we hurt them not, neither was there aught missed by them, all the while they were in
8 Carmel. Ask thy young men, and they will tell thee. Therefore let the young men find favour in thine eyes; for we come in a good day: give, I pray thee, what thy hand may find to thy servants, and
9 to thy son David. And David's young men came, and spoke to Nabal according to all those words in the name of David, and ceased.
10 And Nabal answered David's servants and said, Who is David? and who is the son of Jesse? there are many servants now-a-days that break away every man from
11 his master. And shall I take my bread, and my water, and my flesh which I have killed for my shearers, and give [it] to men whom I know not whence they
12 are? And David's young men turned their way, and went back, and came and reported to him
13 according to all those words. And David said to his men, Gird ye on every man his sword. And they girded on every man his sword; and David also girded on his sword; and there went up after David about four hundred men; and two hundred abode by the baggage.
14 And one of [Nabal's] young men told Abigail, Nabal's wife, saying, Behold, David sent messengers out of the wilderness to bless our master; and he has
15 insulted[l] them. And the men were very good to us, and we were not hurt, neither missed we anything, as long as we companied with them, when we were in the
16 fields. They were a wall to us both by night and day, all the while we were with them feeding
17 the sheep. And now know and consider what thou wilt do, for evil is determined against our master, and against all his household; and he is such a son of Belial, that one cannot speak to him.
18 And Abigail made haste, and took two hundred loaves, and two skin-bottles of wine, and five sheep ready dressed, and five measures of parched [corn], and a hundred raisin-cakes, and two hundred fig-cakes, and laid them
19 on asses. And she said to her young men, Go on before me; behold, I come after you. But she did not tell her husband Nabal.
20 And as she was riding on the ass, and coming down by the covert of the hill, behold, David and his men came down opposite to her;
21 and she met them. Now David had said, Surely, in vain have I kept all that this [man] had in the wilderness, so that nothing was missed of all that was his; and he
22 has requited me evil for good. So and more also do God to the enemies of David, if I leave of all that is his by the morning light any male.
23 And when Abigail saw David, she hasted and lighted off the ass, and fell before David on her face, and bowed herself to the ground,
24 and fell at his feet, and said, Upon me, my lord, [upon] me let the iniquity be; but let thy handmaid, I pray thee, speak in thine ears, and hear the words of thy hand-
25 maid. Let not my lord, I pray thee, regard this man of Belial, Nabal; for as his name is, so is he: Nabal[m] is his name, and folly[n] is with him; and I thy handmaid did not see the young men of my lord, whom thou didst
26 send. And now, my lord, [as] Jehovah liveth, and [as] thy soul liveth, seeing Jehovah has restrained thee from coming with bloodshed, and from avenging thyself with thine own hand, now let thine enemies, and they that seek evil to my lord, be as Nabal.
27 And now this blessing which thy bondmaid has brought to my lord, let it be given to the young men
28 that follow my lord. I pray thee, forgive the transgression of thy handmaid: for Jehovah will certainly make my lord a lasting house; because my lord fights the battles of Jehovah, and evil has not been found in thee all thy
29 days. And if a man is risen up to pursue thee and to seek thy life, the soul of my lord shall be bound in the bundle of the living with Jehovah thy God; and the souls of thine enemies, them shall he sling out from the hollow of the
30 sling. And it shall come to pass,

[l] Lit. 'he flew upon.' [m] See ver. 3. [n] Or 'impiety.'

when Jehovah shall do to my lord according to all the good that he has spoken concerning thee, and shall appoint thee ruler over Israel,
31 that this shall be no stumbling-block to thee, nor offence of heart for my lord, either that thou hast shed blood without cause, or that my lord has avenged himself. And when Jehovah shall deal well with my lord, then remember thy handmaid.
32 And David said to Abigail, Blessed be Jehovah, the God of Israel, who sent thee this day to
33 meet me. And blessed be thy discernment, and blessed be thou, who hast kept me this day from coming with bloodshed, and from avenging myself with mine own
34 hand. But indeed, as Jehovah the God of Israel liveth, who has restrained me from hurting thee, except thou hadst hasted and come to meet me, there had not been left to Nabal by the morning
35 light any male. So David received of her hand what she had brought him, and said to her, Go up in peace to thy house; see, I have hearkened to thy voice, and have accepted thy person.
36 And Abigail came to Nabal; and behold, he held a feast in his house, like the feast of a king; and Nabal's heart was merry within him, for he was drunken to excess; so she told him nothing, less or more,
37 until the morning light. And it came to pass in the morning, when the wine was gone out of Nabal, that his wife told him these things; and his heart died within him, and
38 he became [as] a stone. And it came to pass in about ten days that Jehovah smote Nabal, and he died.
39 And when David heard that Nabal was dead, he said, Blessed be Jehovah, who has pleaded the cause of my reproach from the hand of Nabal, and has kept back his servant from evil; but Jehovah has returned Nabal's evil upon his own head. And David sent and communed with Abigail, to
40 take her as his wife. And the servants of David came to Abigail to Carmel, and spoke to her, saying, David has sent us to thee,
41 to take thee as his wife. And she arose and bowed herself on her face to the earth, and said, Behold, let thy handmaid be a bondwoman to wash the feet of the servants of
42 my lord. And Abigail hasted, and arose, and rode upon an ass, with five damsels of hers that followed her; and she went after the messengers of David, and became his wife.
43 David had also taken Ahinoam of Jizreel; and they became, even
44 both of them, his wives. But Saul had given Michal his daughter, David's wife, to Phalti the son of Laish, who was of Gallim.

26 And the Ziphites came to Saul to Gibeah, saying, Does not David hide himself in the hill of
2 Hachilah, facing the waste? And Saul arose, and went down to the wilderness of Ziph, having three thousand chosen men of Israel with him, to seek David in the
3 wilderness of Ziph. And Saul encamped in the hill of Hachilah, which faces the waste, by the way side. And David abode in the wilderness; and when he saw that Saul had come after him into the
4 wilderness, David sent out spies, and learned that Saul was certainly
5 come. And David arose and came to the place where Saul had encamped; and David beheld the place where Saul lay, and Abner the son of Ner, the captain of his host; and Saul lay within the wagon-defence, and the people were encamped round about him.
6 And David spake and said to Ahimelech the Hittite, and to Abishai the son of Zeruiah, Joab's brother, saying, Who will go down with me to Saul to the camp? And Abishai said, I will go down
7 with thee. And David and Abishai came to the people by night, and behold, Saul lay sleeping within the wagon-defence, and his spear stuck in the ground at his head; and Abner and the people lay
8 round about him. And Abishai said to David, God has delivered thine enemy into thy hand this day; and now let me smite him, I pray thee, with the spear, even to the ground once, and I will not
9 do it the second time. And David said to Abishai, Destroy him not; for who can stretch forth his hand against Jehovah's anointed, and
10 be guiltless? And David said, [As] Jehovah liveth, Jehovah will surely smite him; either his day shall come to die, or he shall de-
11 scend into battle and perish. Jehovah forbid that I should stretch forth my hand against Jehovah's anointed! But now take, I pray thee, the spear that is at his head, and the cruse of water, and let us
12 go. And David took the spear and the cruse of water from Saul's head; and they went away, and

no man saw [it], and none knew [it], and none awaked, for they were all asleep; for a deep sleep from Jehovah had fallen upon them.
13 And David went over to the other side, and stood on the top of a hill afar off; a great space
14 [being] between them. And David cried to the people, and to Abner the son of Ner, saying, Answerest thou not, Abner? Then Abner answered and said, Who art thou
15 that criest to the king? And David said to Abner, Art not thou a man? and who is like to thee in Israel? and why hast thou not guarded thy lord the king? for one of the people came in to de-
16 stroy the king thy lord. This thing is not good which thou hast done. As Jehovah liveth, ye are worthy to die, because ye have not guarded your master, Jehovah's anointed. And now see where the king's spear is, and the cruse of water that was at his head.
17 And Saul knew David's voice, and said, Is this thy voice, my son David? And David said, It
18 is my voice, my lord, O king. And he said, Why does my lord thus pursue after his servant? for what have I done? or what evil is in
19 my hand? And now, I pray thee, let my lord the king hear the words of his servant. If Jehovah have moved thee against me, let him accept an oblation; but if the sons of men, cursed be they before Jehovah; for they have driven me out this day from adhering to the inheritance of Jehovah, saying,
20 Go, serve other gods. And now, let not my blood fall to the earth far from the face of Jehovah; for the king of Israel is come out to seek a single flea, as when they hunt a partridge on the mountains.
21 And Saul said, I have sinned: return, my son David; for I will no more do thee harm, because my life was precious in thine eyes this day: behold, I have acted foolishly, and have erred exceedingly.
22 And David answered and said, Behold the king's spear, and let
23 one of the young men come over and fetch it. And Jehovah will render to every man his righteousness and his faithfulness; for Jehovah gave thee into [my] hand this day, and I would not stretch forth my hand against Jehovah's
24 anointed. And behold, as thy life was highly esteemed[o] this day in mine eyes, so let my life be highly esteemed[p] in the eyes of Jehovah, that he may deliver me out of all
25 distress. And Saul said to David, Blessed be thou, my son David: thou shalt certainly do [great things], and shalt certainly prevail. And David went on his way, and Saul returned to his place.

27 And David said in his heart, I shall now perish one day by the hand of Saul: there is nothing better for me than that I should speedily escape into the land of the Philistines; and Saul will despair of me to seek me any more within all the limits of Israel, and
2 I shall escape out of his hand. And David arose and passed over, he and the six hundred men that were with him, to Achish, the son
3 of Maoch, king of Gath. And David abode with Achish at Gath, he and his men, every man with his household; David with his two wives, Ahinoam the Jezreelitess, and Abigail the Carmelitess, Na-
4 bal's wife. And it was told Saul that David had fled to Gath; and he sought no more for him.
5 And David said to Achish, If now I have found favour in thine eyes, let them give me a place in some country-town, that I may abide there; for why should thy servant abide in the royal city
6 with thee? And Achish gave him Ziklag that day; therefore Ziklag belongs to the kings of Judah to
7 this day. And the time that David abode in the country of the Philistines was a year and four months.
8 And David and his men went up and made a raid upon the Geshurites, and the Gerzites, and the Amalekites: for those were of old the inhabitants of the land, as thou goest to Shur, and as far as the
9 land of Egypt. And David smote the land, and left neither man nor woman alive, and took away the sheep, and the oxen, and the asses, and the camels, and the apparel, and returned, and came to Achish.
10 So Achish said, Have ye not made a raid to-day? And David said, Against the south[q] of Judah, and against the south[q] of the Jerahmeelites, and against the south[q]
11 of the Kenites. And David left neither man nor woman alive, to bring [them] to Gath, for he said, Lest they should tell of us, saying,

[o] Lit. 'was great.' [p] Lit. 'be great.' [q] Those portions of the *Negeb* inhabited respectively by Judah, the Jerahmeelites, and the Kenites: cf. Judges i. 16.

So did David. And such was his custom as long as he abode in the
12 country of the Philistines. And Achish trusted David, saying, He has made himself utterly odious among his people Israel; and he shall be my servant for ever.

28 And it came to pass in those days that the Philistines gathered together their armies for warfare to fight against Israel. And Achish said to David, Know thou assuredly that thou shalt go out with me to the camp, thou and
2 thy men. And David said to Achish, Thereby thou shalt know what thy servant can do. And Achish said to David, Therefore will I make thee keeper of my person[r] for ever.

3 (Now Samuel was dead, and all Israel had lamented him, and they had buried him in Ramah, even in his own city. And Saul had put away the necromancers[s] and the soothsayers out of the land.)
4 And the Philistines gathered themselves together, and came and encamped in Shunem; and Saul
5 gathered all Israel together, and they encamped in Gilboa. And when Saul saw the camp of the Philistines, he was afraid, and his
6 heart greatly trembled. And Saul inquired of Jehovah; but Jehovah did not answer him, either by dreams, or by Urim, or by pro-
7 phets. Then said Saul to his servants, Seek me a woman that has a spirit of Python, that I may go to her and inquire of her. And his servants said to him, Behold, there is a woman who has a spirit of Python at En-dor.

8 And Saul disguised himself, and put on other garments, and he went, and two men with him, and they came to the woman by night; and he said, I pray thee, divine to me by the spirit of Python, and bring me [him] up whom I shall
9 name to thee. And the woman said to him, Behold, thou knowest what Saul has done, how he has cut off the necromancers and the soothsayers out of the land; and why layest thou a snare for my life, to
10 cause me to die? And Saul swore unto her by Jehovah, saying, [As] Jehovah liveth, there shall no punishment happen to thee for
11 this thing. Then said the woman, Whom shall I bring up to thee? And he said, Bring me up Samuel.

12 And when the woman saw Samuel, she cried out with a loud voice; and the woman spoke to Saul, saying, Why hast thou deceived me? Even thou art Saul.
13 And the king said to her, Be not afraid; but what didst thou see? And the woman said to Saul, I saw a god[t] ascending out of the earth.
14 And he said to her, What is his form? And she said, An old man comes up; and he is covered with a mantle. And Saul knew that it was Samuel, and he stooped with his face to the ground, and bowed
15 himself. And Samuel said to Saul, Why hast thou disquieted me, to bring me up? And Saul said, I am sore distressed; for the Philistines make war against me, and God is departed from me, and answers me no more, neither by prophets nor by dreams; therefore I have called thee, that thou mayest make known to me what
16 I shall do. And Samuel said, Why then dost thou inquire of me, seeing Jehovah is departed from thee,
17 and is become thine enemy? And Jehovah has done for himself[w] as he spoke by me; and Jehovah has rent the kingdom out of thy hand, and given it to thy neighbour, to
18 David. Because thou didst not hearken to the voice of Jehovah, and didst not execute his fierce anger upon Amalek, therefore has Jehovah done this thing to thee
19 this day. And Jehovah will also give Israel with thee into the hand of the Philistines; and to-morrow shalt thou and thy sons be with me; the army[x] of Israel also will Jehovah give into the hands of the
20 Philistines. And Saul fell straightway his full length on the earth, and was sore afraid because of the words of Samuel; and there was no strength in him, for he had eaten no bread all the day nor all the night.

21 And the woman came to Saul, and saw that he was sore troubled, and said to him, Behold, thy bondmaid has hearkened to thy voice, and I have put my life in my hand, and have hearkened to thy words
22 which thou spokest to me. And now, I pray thee, hearken thou also to the voice of thy bondmaid, and let me set a morsel of bread before thee; and eat, that thou mayest have strength when thou
23 goest on thy way. But he refused

[r] Lit. 'head.' [s] Or 'those who had a spirit of Python;' and so ver. 9. [t] Or 'gods.' [w] The LXX and Jerome, followed by Buxtorf, have 'to thee;' but it has little MS. authority. [x] Heb. 'camp,' as also in ver. 1; xxix. 1, &c.

and said, I will not eat. Then his servants, and the woman also, compelled him, and he hearkened to their voice; and he arose from
24 the earth and sat on the bed. And the woman had a fat calf in the house; and she hasted and killed it, and took flour, and kneaded it, and baked unleavened bread
25 thereof; and she brought it near before Saul, and before his servants, and they ate. And they rose up and went away that night.

29 And the Philistines gathered together all their armies to Aphek; and Israel encamped by
2 the spring that is in Jezreel. And the lords of the Philistines passed on by hundreds and by thousands; and David and his men passed on
3 in the rearward with Achish. And the princes of the Philistines said, What are these Hebrews? And Achish said to the princes of the Philistines, Is not this David, the servant of Saul the king of Israel, who has been with me these days, or these years, and I have found nothing in him since the day of his falling away [to me] to this
4 day? But the princes of the Philistines were wroth with him; and the princes of the Philistines said to him, Make the man return, that he may go again to his place where thou hast appointed him, that he go not down with us to the battle, that in the battle he be not an adversary to us; for wherewith should this [fellow] reconcile himself to his master? should it not be with the heads of these
5 men? Is not this David, of whom they sang one to another in dances, saying, Saul smote his thousands, and David his ten thousands?
6 And Achish called David, and said to him, [As] Jehovah liveth, thou art upright, and thy going out and thy coming in with me in the camp is acceptable to me; [v] for I have not found evil in thee since the day of thy coming to me to this day; but thou art not accept-
7 able to the lords. And now return, and go in peace, that thou displease not the lords of the Philis-
8 tines. And David said to Achish, But what have I done? and what hast thou found in thy servant so long as I have been with thee to this day, that I should not go and fight against the enemies of my
9 lord the king? And Achish answered and said to David, I know that thou art acceptable to me, as an angel of God; nevertheless the princes of the Philistines have said, He shall not go up with us to the
10 battle. And now rise up early in the morning with thy master's servants that are come with thee; and rise ye early in the morning, and when ye have daylight, de-
11 part. And David rose up early, he and his men, to depart in the morning, to return into the land of the Philistines. And the Philistines went up to Jezreel.

30 And it came to pass, when David and his men came to Ziklag on the third day, that the Amalekites had made a raid upon the south, [z] and upon Ziklag, and smitten Ziklag and burned it with
2 fire; and had taken the women captives that were in it; both great and small: they had put none to death, but had carried them off, and went on their way.
3 And David and his men came to the city, and behold, it was burnt with fire; and their wives, and their sons, and their daughters
4 were taken captives. Then David and the people that were with him lifted up their voice and wept, until they had no more power to
5 weep. And David's two wives were taken captives, Ahinoam the Jezreelitess, and Abigail the wife
6 of Nabal the Carmelite. And David was greatly distressed; for the people spoke of stoning him; for the soul of all the people was embittered, every man because of his sons and because of his daughters; but David strengthened himself in Jehovah his God.
7 And David said to Abiathar the priest, Ahimelech's son, Bring near to me, I pray thee, the ephod. And Abiathar brought the ephod
8 near to David. And David inquired of Jehovah, saying, Shall I pursue after this troop? shall I overtake them? And he said to him, Pursue; for thou shalt assuredly overtake [them] and
9 shalt certainly recover. So David went, he and the six hundred men that were with him, and they came to the torrent Besor; and those that were left stayed be-
10 hind. And David pursued, he and four hundred men; for two hundred stayed behind, who were too exhausted to go over the torrent Besor.
11 And they found an Egyptian in the field, and brought him to David, and gave him bread, and he

[v] Lit. 'good in mine eyes;' and so elsewhere. [z] *Negeb*: so ver. 14.

ate; and they gave him water to
12 drink, and gave him a piece of fig-
cake and two raisin-cakes, and he
ate, and his spirit came again to
him; for he had eaten no bread,
nor drunk any water, for three
13 days and three nights. And David
said to him, To whom belongest
thou? and whence art thou? And
he said, I am a young man of
Egypt, servant of an Amalekite;
and my master left me, because
14 three days ago I fell sick. We
made a raid against the south [a] of
the Cherethites, and against what
[belongs] to Judah, and against
the south of Caleb; and we burned
15 Ziklag with fire. And David said
to him, Canst thou bring me down
to this troop? And he said, Swear
to me by God, that thou wilt
neither put me to death nor deliver
me up into the hand of my master,
and I will bring thee down to this
troop.
16 And he brought him down, and
behold, they were spread over the
whole land, eating and drinking,
and dancing, because of all the
great spoil that they had taken
out of the land of the Philistines,
17 and out of the land of Judah. And
David smote them from the twi-
light even to the evening of the
next day; and there escaped not
a man of them, save four hundred
young men, who rode upon camels,
18 and fled. And David recovered
all that the Amalekites had taken:
and David recovered his two wives.
19 And there was nothing missed by
them, neither small nor great,
neither sons nor daughters, neither
spoil nor anything that they had
taken: David brought all back.
20 And David took all the flocks and
the herds, [which] they drove
before the other cattle, and said,
This is David's spoil.
21 And David came to the two
hundred men who had been too
exhausted to follow David, and
whom they had left behind at the
torrent Besor; and they went
forth to meet David, and to meet
the people that were with him;
and David drew near to the people
22 and saluted them. And all the
wicked men, and [men] of Belial,
of those that had gone with David,
answered and said, Because they
went not with us, we will not give
them [aught] of the spoil that we
have recovered, save to every man
his wife and his children, that they
may lead [them] away and depart.
23 Then said David, Ye shall not
do so, my brethren, with that
which Jehovah has given us, who
has preserved us, and given the
troop that came against us into
24 our hand. And who will hearken
to you in this matter? For as his
share is that goes down to the
battle, so shall his share be that
abides by the baggage: they shall
25 share alike. And it was [so] from
that day forward; and he made
it a statute and an ordinance for
Israel to this day.
26 And David came to Ziklag, and
he sent of the spoil to the elders of
Judah, to his friends, saying, Be-
hold a present [b] for you of the
spoil of the enemies of Jehovah:
27 to those in Bethel, and to those
in south Ramoth, [c] and to those
28 in Jattir, and to those in Aroer,
and to those in Siphmoth, and to
29 those in Eshtemoa, and to those in
Rachal, and to those in the cities
of the Jerahmeelites, and to those
30 in the cities of the Kenites, and
to those in Hormah, and to those
in Chor-ashan, and to those in
31 Athach, and to those in Hebron,
and to all the places where David
himself and his men went about.

31 And the Philistines fought
against Israel; and the men of
Israel fled from before the Philis-
tines, and fell down slain on mount
2 Gilboa. And the Philistines fol-
lowed hard upon Saul and upon
his sons; and the Philistines
smote Jonathan, and Abinadab,
3 and Malchi-shua, Saul's sons. And
the battle went sore against Saul,
and the archers came up with
him; and he was much terrified [d]
4 by the archers. Then said Saul
to his armourbearer, Draw thy
sword, and thrust me through
with it; lest these uncircumcised
come and thrust me through, and
abuse me. But his armourbearer
would not; for he was much
afraid. So Saul took the sword and
5 fell on it. And when his armour-
bearer saw that Saul was dead,
he fell likewise on his sword, and
6 died with him. So Saul died, and
his three sons, and his armour-
bearer, and all his men, that same
7 day together. And when the men
of Israel that were on this side of
the valley, and [they] that were
on this side of the Jordan, saw
that the men of Israel fled, and
that Saul and his sons were dead,

[a] See on xxvii. 10. [b] Lit. 'a blessing:' cf. xxv. 27. [c] Or Ramoth-Negeb: see on Josh. xix. 8. [d] Or 'wounded.'

they forsook the cities and fled; and the Philistines came and dwelt in them.
8 And it came to pass the next day, that the Philistines came to strip the slain, and they found Saul and his three sons fallen on
9 mount Gilboa. And they cut off his head, and stripped off his armour, and sent [them] into the land of the Philistines round about, to announce the glad tidings in the houses of their idols, and to the
10 people. And they put his armour in the house of Ashtaroth;[e] and they fastened his body to the wall
11 of Beth-shan. And when the inhabitants of Jabesh-Gilead heard of what the Philistines had done
12 to Saul, all the valiant men arose and went all night, and took the body of Saul and the bodies of his sons from the wall of Beth-shan, and came to Jabesh, and
13 burned them there. And they took their bones, and buried them under the tamarisk at Jabesh, and fasted seven days.

THE

SECOND BOOK OF SAMUEL

1 And it came to pass after the death of Saul, when David had returned from the slaughter of the Amalekites, that David abode two
2 days in Ziklag. And it came to pass on the third day, that behold, a man came out of the camp from Saul with his garments rent, and earth upon his head; and as soon as he came to David, he fell to the
3 earth and did obeisance. And David said to him, Whence comest thou? And he said to him, Out of the camp of Israel am I escaped.
4 And David said to him, What has taken place? I pray thee, tell me. And he said that the people had fled from the battle, and many of the people also had fallen and died, and that Saul and Jonathan
5 his son were dead also. And David said to the young man that told him, How knowest thou that Saul and Jonathan his son are dead?
6 And the young man that told him said, I happened by chance to be upon mount Gilboa, and behold, Saul leaned on his spear; and behold, the chariots and horsemen
7 followed hard after him. And he looked behind him, and saw me, and called to me. And I said,
8 Here am I. And he said to me, Who art thou? And I said to
9 him, I am an Amalekite. He said to me again, Stand, I pray thee, over me, and slay me; for anguish[a] has seized me; for my life
10 is yet whole in me. So I stood over him, and put him to death, for I knew that he would not live after his fall; and I took the crown that was upon his head, and the bracelet that was on his arm, and have brought them hither to
11 my lord. Then David took hold of his garments and rent them; and all the men that were with
12 him [did] likewise. And they mourned, and wept, and fasted until even for Saul, and for Jonathan his son, and for the people of Jehovah, and for the house of Israel; because they were fallen by the sword.
13 And David said to the young man that told him, Whence art thou? And he said, I am the son
14 of an Amalekite stranger. And David said to him, How wast thou not afraid to stretch forth thy hand to destroy Jehovah's anoint-
15 ed? Then David called one of the young men and said, Draw near, [and] fall on him. And he
16 smote him that he died. And David said to him, Thy blood be upon thy head; for thy mouth has testified against thee, saying, I have slain Jehovah's anointed.
17 And David lamented with this lamentation over Saul and over
18 Jonathan his son; and he bade them teach the children of Judah [the song of] the[b] bow. Behold, it is written in the book of Jasher[c]:—
19 The beauty of Israel is slain upon thy high places:
How are the mighty fallen!
20 Tell [it] not in Gath,
Carry not the tidings in the streets of Ashkelon;
Lest the daughters of the Philistines rejoice,

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[e] Or 'of the Ashtoreths (Astartes):' see note to Judges ii. 13. [a] Others, 'bewilderment.' [b] Or 'the [use of the].' [c] See on Josh. x. 13.

Lest the daughters of the uncircumcised triumph.
21 Ye mountains of [d] Gilboa, let
there be no dew, no rain upon
you,
Nor fields of heave-offerings!
For there the shield of the mighty
was vilely cast away,
The shield of Saul, [as] not anointed with oil.
22 From the blood of the slain,
From the fat of the mighty,
The bow of Jonathan turned not
back,
And the sword of Saul returned
not empty.
23 Saul and Jonathan, beloved and
pleasant in their lives,
Even in their death were not
divided;
They were swifter than eagles,
They were stronger than lions.
24 Ye daughters of Israel, weep
over Saul,
Who clothed you in scarlet with
splendour,
Who put ornaments of gold upon
your apparel.
25 How are the mighty fallen in the
midst of the battle!
Jonathan is slain upon thy high
places.
26 I am distressed for thee, my
brother Jonathan:
Very pleasant wast thou unto me;
Thy love to me was wonderful,
Passing women's love.
27 How are the mighty fallen, and the
instruments of war perished!

2 And it came to pass after this
that David inquired of Jehovah,
saying, Shall I go up into one of
the cities of Judah? And Jehovah
said to him, Go up. And David
said, Whither shall I go up? And
2 he said, Unto Hebron. So David
went up thither, and his two wives
also, Ahinoam the Jezreelitess, and
Abigail the wife of Nabal the
3 Carmelite. And his men that were
with him did David bring up,
every man with his household;
and they dwelt in the cities of
4 Hebron. And the men of Judah
came, and there they anointed
David king over the house of Judah.
And they told David, saying, It
is the men of Jabesh-Gilead that
5 have buried Saul. And David sent
messengers to the men of Jabesh-
Gilead, and said to them, Blessed
be ye of Jehovah, that ye have
shewn this kindness to your lord,
to Saul, and have buried him!
6 And now Jehovah shew kindness
and faithfulness to you; and I
also will requite you this good,
because ye have done this thing.
7 And now let your hands be strong,
and be ye valiant; for your master
Saul is dead, and also the house of
Judah have anointed me king
over them.
8 And Abner the son of Ner, captain of Saul's host, took Ishbosheth [e] the son of Saul, and
brought him over to Mahanaim;
9 and made him king over Gilead,
and over the Asshurites, and over
Jezreel, and over Ephraim, and
over Benjamin, and over all Israel.
10 Ishbosheth Saul's son was forty
years old when he began to reign
over Israel, and he reigned two
years. However, the house of
11 Judah followed David. And the
time that David was king in
Hebron over the house of Judah
was seven years and six months.
12 And Abner the son of Ner, and
the servants of Ishbosheth the son
of Saul, went out from Mahanaim
13 to Gibeon. And Joab the son of
Zeruiah, and the servants of
David, went out. And they met
together by the pool of Gibeon;
and they sat down, these on the
one side of the pool, and those on
the other side of the pool.
14 And Abner said to Joab, Let the
young men now arise and make
sport before us. And Joab said,
15 Let them arise. And they arose
and went over by number, twelve
for Benjamin, and for Ishbosheth
the son of Saul, and twelve of
16 the servants of David. And they
caught every one his fellow by the
head, and [thrust] his sword in his
fellow's side, and they fell down
together. And that place was
called Helkath-hazzurim,[f] which
17 is by Gibeon. And the battle that
day was very severe; and Abner
and the men of Israel were routed
before the servants of David.
18 And there were three sons of
Zeruiah there, Joab, and Abishai,
and Asahel. Now Asahel was
swift of foot, as one of the gazelles
19 that are in the field. And Asahel
pursued after Abner; and in going
he turned not to the right hand
nor to the left from behind Abner.
20 Then Abner looked behind him,
and said, Art thou Asahel? And
21 he said, I am. And Abner said
to him, Turn thee aside, to thy
right hand or to thy left, and lay
hold of one of the young men, and
take for thyself his armour. But
Asahel would not turn aside from

[d] Or 'in.' [e] Esh-Baal: 1 Chron. viii. 33. [f] Meaning, 'Field of sharp swords.'

22 following him. And Abner said again to Asahel, Turn thee aside from following me: why should I smite thee to the ground? how then should I hold up my face to
23 Joab thy brother? But he refused to turn aside; therefore Abner with the hinder end of the spear smote him in the belly,[g] so that the spear came out behind him; and he fell down there, and died in the same place. And it came to pass, that as many as came to the place where Asahel fell down
24 and died stood still. And Joab and Abishai pursued after Abner; and the sun went down when they came to the hill of Ammah, which is before Giah on the way to the wilderness of Gibeon.
25 And the children of Benjamin gathered themselves together after Abner, and became one troop, and
26 stood on the top of a hill. And Abner called to Joab, and said, Shall the sword devour for ever? knowest thou not that it will be bitterness in the latter end? and how long shall it be ere thou bid the people return from following
27 their brethren? And Joab said, [As] God liveth, unless thou hadst spoken, surely then in the morning the people had gone up every one
28 from following his brother. And Joab blew the trumpet, and all the people stood still, and pursued after Israel no more, neither did they fight any more.
29 And Abner and his men walked all that night through the plain,[h] and passed over the Jordan, and went through all Bithron, and they
30 came to Mahanaim. And Joab returned from following Abner, and gathered all the people together; and there lacked of David's servants nineteen men,
31 and Asahel. And the servants of David had smitten of Benjamin, and of Abner's men, three hundred
32 and sixty men, who had died. And they took up Asahel, and buried him in the sepulchre of his father, which was in Bethlehem. And Joab and his men went all night, and they came to Hebron at break of day.

3 And the war was long between the house of Saul and the house of David; but David became continually stronger, and the house of Saul became continually weaker.

2 And to David were sons born in Hebron: his firstborn was Amnon,
3 of Ahinoam the Jezreelitess; and his second, Chileab, of Abigail the wife of Nabal the Carmelite; and the third, Absalom[i] the son of Maachah, daughter of Talmai king
4 of Geshur; and the fourth, Adonijah the son of Haggith; and the fifth, Shephatiah the son of Abital;
5 and the sixth, Ithream, of Eglah David's wife. These were born to David in Hebron.
6 And it came to pass while there was war between the house of Saul and the house of David, that Abner made himself strong for the
7 house of Saul. And Saul had a concubine whose name was Rizpah, the daughter of Aiah. And [Ishbosheth] said to Abner, Why hast thou gone in to my father's
8 concubine? Then was Abner very wroth for the words of Ishbosheth, and said, Am I a dog's head, I who against Judah do shew kindness this day to the house of Saul thy father, to his brethren, and to his friends, and have not delivered thee into the hand of David, that thou reproachest me this day with
9 the fault of this woman? So do God to Abner, and more also, if, as Jehovah has sworn to David,
10 I do not so to him; to translate the kingdom from the house of Saul, and to set up the throne of David over Israel and over Judah, from Dan even to Beer-sheba!
11 And he could not answer Abner a word again, because he feared him.
12 And Abner sent messengers to David on his behalf, saying, Whose is the land? saying [also], Make thy covenant with me, and behold, my hand shall be with thee, to
13 turn all Israel to thee. And he said, Well, I will make a covenant with thee; only I require one thing of thee, that is, Thou shalt not see my face, except thou first bring Michal Saul's daughter, when thou comest to see my face.
14 And David sent messengers to Ishbosheth Saul's son, saying, Deliver me my wife Michal, whom I espoused to me for a hundred
15 foreskins of the Philistines. And Ishbosheth sent, and took her from [her] husband, from Phaltiel
16 the son of Laish. And her husband went with her along weeping behind her to Bahurim. Then said Abner to him, Go, return. And he returned.

[g] Or 'under the fifth [rib]:' so iii. 27; iv. 6; xx. 10.
[h] The *Arabah*; and so iv. 7.
[i] Heb. Abshalom, same as Abishalom, 1 Kings xv. 2.

17 Now Abner had communicated with the elders of Israel, saying, Ye sought for David aforetime to
18 be king over you; and now do [it], for Jehovah has spoken of David, saying, By my servant David will I save my people Israel out of the hand of the Philistines, and out of the hand of all their
19 enemies. And Abner also spoke in the ears of Benjamin; and Abner went also to speak in the ears of David in Hebron all that seemed good to Israel, and that seemed good to the whole house of
20 Benjamin. So Abner came to David to Hebron, and twenty men with him. And David made Abner and the men that were with
21 him a repast. And Abner said to David, I will arise and go, and will gather all Israel to my lord the king, that they may make a covenant with thee, and that thou mayest reign over all that thy heart desires. And David sent Abner away; and he went in peace.
22 And behold, the servants of David and Joab came from an expedition, and brought in a great spoil with them; but Abner was no longer with David in Hebron, for he had sent him away, and he
23 had gone in peace. And Joab and all the host that was with him came; and they told Joab, saying, Abner the son of Ner came to the king, and he has sent him away;
24 and he is gone in peace. Then Joab came to the king, and said, What hast thou done? behold, Abner came to thee; why is it [that] thou hast sent him away,
25 and he is gone? Thou knowest Abner the son of Ner, that he came to deceive thee, to know thy going out and thy coming in, and
26 to know all that thou doest. And when Joab was come out from David, he sent messengers after Abner, who brought him again from the well of Sirah; but David
27 did not know it. And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him secretly, and smote him there in the belly, that he died, for the blood of Asahel his brother.
28 And afterwards David heard [it], and he said, I and my kingdom are guiltless before Jehovah for ever from the blood of Abner the son
29 of Ner: let it fall on the head of Joab, and on all his father's house; and let there not fail from the house of Joab one that has an issue, or that is a leper, or that leans on a staff, or that falls by
30 the sword, or that lacks bread! So Joab and Abishai his brother killed Abner, because he had slain their brother Asahel at Gibeon in the battle.
31 And David said to Joab, and to all the people that were with him, Rend your garments, and gird yourselves with sackcloth, and mourn before Abner. And king
32 David followed the bier. And they buried Abner in Hebron; and the king lifted up his voice and wept at the grave of Abner; and
33 all the people wept. And the king lamented over Abner, and said,

Should Abner die as a fool[k] dieth?
34 Thy hands were not bound,
Nor thy feet put into fetters;
As a man falleth before wicked men,
Fellest thou!

And all the people wept again
35 over him. And all the people came to cause David to eat bread while it was yet day; but David swore, saying, So do God to me, and more also, if I taste bread or aught
36 else till the sun be down! And all the people remarked it, and it pleased them; as whatever the king did pleased all the people.
37 And all the people and all Israel understood that day that it was not of the king to put Abner the
38 son of Ner to death. And the king said to his servants, Know ye not that there is a prince and a great man fallen this day in Israel?
39 And I am this day weak, though[l] anointed king; and these men, the sons of Zeruiah, are too hard for me:[m] Jehovah reward the doer of evil according to his wickedness!

4 And when Saul's son heard that Abner was dead in Hebron, his hands were enfeebled, and all
2 Israel was troubled. And Saul's son had two men, captains of bands: the name of the one was Baanah, and the name of the other Rechab, the sons of Rimmon the Beerothite, of the children of Benjamin; for Beeroth also was
3 reckoned to Benjamin. And the Beerothites had fled to Gittaim, and were sojourners[n] there until this day.
4 And Jonathan Saul's son had a son that was lame of [his] feet. He was five years old when the

[k] נבל, also 'impious,' 'ungodly:' see on 1 Sam. xxv. 3. [l] Lit. 'and.' [m] Or 'are more powerful than I.' [n] Or 'strangers.'

news came of Saul and Jonathan out of Jezreel; and his nurse took him up and fled. And it came to pass, as she made haste to flee, that he fell, and became lame. And his name was Mephibosheth.[o]
5 And the sons of Rimmon the Beerothite, Rechab and Baanah, went and came in about the heat of the day into the house of Ish-
6 bosheth, who was taking his noon-day rest. And they came thither into the midst of the house, [as though] they would fetch wheat; and they smote him in the belly; and Rechab and Baanah his
7 brother escaped. They came into the house, as he lay on his bed in his bedchamber, and they smote him, and slew him, and beheaded him; and they took his head, and went by the way of the
8 plain [p] all night. And they brought the head of Ishbosheth to David in Hebron, and said to the king, Behold the head of Ishbosheth the son of Saul, thine enemy who sought thy life; and Jehovah has given to my lord the king to be avenged this day of Saul and of his seed.
9 Then David answered Rechab and Baanah his brother, the sons of Rimmon the Beerothite, and said to them, [As] Jehovah liveth, who has redeemed my soul out of
10 all distress, when one told me, saying, Behold, Saul is dead! and he was in his own sight a messenger of good, I took hold of him, and slew him in Ziklag—to whom forsooth I should give a reward for
11 his good tidings: how much more, when wicked men have slain a righteous person in his own house upon his bed? and should I not now demand his blood of your hand, and take you away from the
12 earth? And David commanded his young men, and they slew them, and cut off their hands and their feet, and hanged [them] up over the pool in Hebron. But they took the head of Ishbosheth, and buried it in the sepulchre of Abner in Hebron.

5 Then came all the tribes of Israel to David to Hebron, and spoke, saying, Behold, we are thy
2 bone and thy flesh. Even aforetime, when Saul was king over us, thou wast he that leddest out and broughtest in Israel; and Jehovah said to thee, Thou shalt feed my people Israel, and thou shalt be
3 prince over Israel. And all the elders of Israel came to the king to Hebron; and king David made a covenant with them in Hebron before Jehovah; and they anointed David king over Israel.
4 David was thirty years old when he began to reign; he reigned forty
5 years. In Hebron he reigned over Judah seven years and six months; and in Jerusalem he reigned thirty-three years over all Israel and Judah.
6 And the king and his men went to Jerusalem against the Jebusites, the inhabitants of the land; and they spoke to David, saying, Thou shalt not come in hither, but the blind and the lame will drive thee back; [q] as much as to say, David
7 will not come in hither. But David took the stronghold of Zion, which
8 is the city of David. And David said on that day, Whoever smites the Jebusites and gets up to the watercourse, and the lame and the blind hated of David's soul .....![r] Therefore they say, The blind and the lame shall not come
9 into the house. So David dwelt in the stronghold, and called it the city of David. And David built round about from the Millo[s] and inward.
10 And David became continually greater; and Jehovah the God of hosts was with him.
11 And Hiram king of Tyre sent messengers to David, and timber of cedars, and carpenters, and masons; and they built David a
12 house. And David perceived that Jehovah had established him king over Israel, and that he had exalted his kingdom because of his people Israel.
13 And David took him more concubines and wives out of Jerusalem, after he had come from Hebron; and there were yet sons and
14 daughters born to David. And these are the names of those that were born to him in Jerusalem: Shammua, and Shobab, and Na-
15 than, and Solomon, and Ibhar, and Elishua, and Nepheg, and
16 Japhia, and Elishama, and Eliada, and Eliphelet.
17 And the Philistines heard that they had anointed David king over Israel, and all the Philistines went up to seek David; and David heard [of it], and went down to

[o] Called also Merib-Baal: 1 Chron. viii. 34.
[p] The *Arabah*.
[q] Or 'hither, unless thou drivest away the blind and lame.'
[r] For the complement see 1 Chron. xi. 6.
[s] The rampart or citadel.

18 the stronghold. And the Philis-
tines came and spread themselves
19 in the valley of Rephaim. And
David inquired of Jehovah, say-
ing, Shall I go up against the
Philistines? wilt thou give them
into my hand? And Jehovah
said to David, Go up; for I will
certainly give the Philistines into
20 thy hand. And David came to
Baal-perazim, and David smote
them there; and he said, Jehovah
has broken in upon mine enemies
before me, as the breaking forth
of waters. Therefore he called the
name of that place Baal-perazim.[t]
21 And they left their images there,
and David and his men took them
away.
22 And the Philistines came up yet
again, and spread themselves in
23 the valley of Rephaim. And
David inquired of Jehovah; and
he said, Thou shalt not go up;
turn round behind them and come
upon them opposite the mulberry-
24 trees. And it shall be, when thou
hearest a sound of marching in the
tops of the mulberry-trees, that
then thou shalt bestir thyself; for
then will Jehovah have gone forth
before thee, to smite the army [u] of
25 the Philistines. And David did
so, as Jehovah had commanded
him; and smote the Philistines
from Geba until thou comest to
Gezer.

6 And David again gathered all
the chosen men of Israel, thirty
2 thousand. And David arose and
went with all the people that were
with him from [v] Baale-Judah, to
bring up from thence the ark of
God which is called by the name,
the name of Jehovah of hosts who
sitteth between [w] the cherubim.
3 And they set the ark of God upon
a new cart, and brought it out of
the house of Abinadab, which was
upon the hill; and Uzzah [x] and
Ahio, the sons of Abinadab, drove
4 the new cart. And they brought
it with the ark of God out of the
house of Abinadab which was
upon the hill; and Ahio went
5 before the ark. And David and
all the house of Israel played be-
fore Jehovah on all manner of
[instruments made of] cypress
wood, [y] with harps, and with lutes,
and with tambours, and with sis-
tra, and with cymbals.
6 And when they came to Nachon's
threshing-floor, Uzzah reached
after the ark of God, and took hold
of it; for the oxen had stumbled.[z]
7 And the anger of Jehovah was
kindled against Uzzah; and God
smote him there for his error; and
there he died by the ark of God.
8 And David was indignant, because
Jehovah had made a breach upon
Uzzah; and he called that place
9 Perez-Uzzah [a] to this day. And
David was afraid of Jehovah that
day, and said, How shall the ark
10 of Jehovah come to me? So
David would not bring the ark of
Jehovah home unto himself into
the city of David; but David
carried it aside into the house of
11 Obed-Edom the Gittite. And the
ark of Jehovah remained in the
house of Obed-Edom the Gittite
three months; and Jehovah
blessed Obed-Edom and all his
household.
12 And it was told King David,
saying, Jehovah has blessed the
house of Obed-Edom, and all that
is his, because of the ark of God.
And David went and brought up
the ark of God from the house of
Obed-Edom into the city of David
13 with joy. And it was so, that
when they that bore the ark of
Jehovah had gone six paces, he
sacrificed an ox and a fatted beast.
14 And David danced before Jehovah
with all his might; and David was
15 girded with a linen ephod. And
David and all the house of Israel
brought up the ark of Jehovah
with shouting, and with the sound
of the trumpet.
16 And as the ark of Jehovah came
into the city of David, Michal the
daughter of Saul looked through
a window, and saw king David
leaping and dancing before Jeho-
vah; and she despised him in her
heart.
17 And they brought in the ark of
Jehovah, and set it in its place, in
the midst of the tent that David
had spread for it. And David
offered up burnt-offerings and
peace-offerings before Jehovah.
18 And when David had ended offer-
ing up the burnt-offerings and the
peace-offerings, he blessed the
people in the name of Jehovah of
19 hosts. And he dealt to all the
people, to the whole multitude of
Israel, both men and women, to
every one a cake of bread, and

[t] Meaning, 'Place of breaches.' [u] Or 'camp.' [v] Or 'to.' [w] Or 'upon:' see on 1 Sam. iv. 4. [x] Here strictly 'Uzza,' as in 1 Chron. xiii. [y] Others give the text, 'with all their might and with singing:' cf. 1 Chron. xiii. 8. [z] Or 'broken loose;' others, 'slipped.' [a] Meaning, 'Breach of Uzzah.'

a measure [of wine[b]], and a raisin-cake. And all the people departed every one to his house.

20 And David returned to bless his household. And Michal the daughter of Saul came out to meet David, and said, How honourable did the king of Israel make himself to-day, who uncovered himself to-day in the eyes of the handmaids of his servants, as one of the lewd fellows shamelessly uncovers him-
21 self! And David said to Michal, It was before Jehovah, who chose me rather than thy father, and than all his house, to appoint me ruler over the people of Jehovah, over Israel; and I played before
22 Jehovah. And I will make myself yet more vile than thus, and will be base in mine own sight; and of the handmaids that thou hast spoken of, of them shall I be had
23 in honour. And Michal the daughter of Saul had no child to the day of her death.

7 And it came to pass when the king dwelt in his house, and Jehovah had given him rest round
2 about from all his enemies, that the king said to Nathan the prophet, See now, I dwell in a house of cedars, and the ark of God
3 dwells under curtains. And Nathan said to the king, Go, do all that is in thy heart; for Jehovah is with thee.

4 And it came to pass that night that the word of Jehovah came
5 to Nathan, saying, Go and say to my servant, to David, Thus saith Jehovah: Wilt thou build me a house for me to dwell in?
6 For I have not dwelt in a house since the day that I brought up the children of Israel out of Egypt, even to this day, but I went about in a tent and in a
7 tabernacle. In all my going about with all the children of Israel, did I speak a word with any of the tribes of Israel whom I commanded to feed my people Israel, saying, Why build ye me not a house of
8 cedars? And now, thus shalt thou say unto my servant David, Thus saith Jehovah of hosts: I took thee from the pasture-grounds, from following the sheep, to be prince over my people, over Israel;
9 and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee, and have made thee a great name, like unto the name of the great men that are on the earth.
10 And I will appoint a place for my people, for Israel, and will plant them, that they may dwell in a place of their own, and be disturbed no more; neither shall the sons of wickedness afflict them any
11 more, as formerly, and since the time that I commanded judges to be over my people Israel. And I have given thee rest from all thine enemies; and Jehovah telleth thee that Jehovah will make thee a
12 house. When thy days are fulfilled, and thou shalt sleep with thy fathers, I will set up thy seed after thee, which shall proceed out of thy bowels, and I will establish
13 his kingdom. It is he who shall build a house for my name, and I will establish the throne of his
14 kingdom for ever. I will be his father, and he shall be my son. If he commit iniquity, I will chasten him with the rod of men and with the stripes of the sons
15 of men; but my mercy shall not depart away from him, as I took it from Saul, whom I put away
16 from before thee. And thy house and thy kingdom shall be made firm[c] for ever before thee: thy throne shall be established for
17 ever. According to all these words, and according to all this vision, so did Nathan speak to David.

18 And king David went in and sat[d] before Jehovah, and said, Who am I, Lord Jehovah, and what is my house, that thou hast
19 brought me hitherto? And yet this hath been a small thing in thy sight, Lord Jehovah; but thou hast spoken also of thy servant's house for a great while to come. And is this the manner[e] of
20 man, Lord Jehovah? And what can David say more to thee? for thou, Lord Jehovah, knowest thy
21 servant. For thy word's sake, and according to thine own heart, hast thou done all this greatness, to make thy servant know [it].
22 Wherefore thou art great, Jehovah Elohim; for there is none like thee, neither is there any God beside thee, according to all that
23 we have heard with our ears. And who is like thy people, like Israel, the one nation in the earth that God went[f] to redeem to be a people to himself, and to make himself a name, and to do for them[g] great things and terrible, for thy land, before thy people,

[b] Or 'a ration [of flesh].' [c] Or 'made sure.' [d] Or 'tarried:' see Keil. [e] Lit. 'law.' 'Went' is plural here. [g] Lit. 'for you.'

which thou redeemedst to thyself from Egypt, from the nations and
24 their gods? And thou hast established to thyself thy people Israel to be a people unto thee for ever; and thou, Jehovah, art become
25 their God. And now, Jehovah Elohim, the word that thou hast spoken concerning thy servant and concerning his house, fulfil it for ever, and do as thou hast said.
26 And let thy name be magnified for ever, saying, Jehovah of hosts is God over Israel; and let the house of thy servant David be estab-
27 lished before thee. For thou, Jehovah of hosts, the God of Israel, hast revealed to thy servant, saying, I will build thee a house; therefore hath thy servant found in his heart to pray this prayer
28 unto thee. And now, Lord Jehovah, thou art that God,[h] and thy words are true, and thou hast promised this goodness unto thy
29 servant; and now let it please thee to bless the house of thy servant, that it may be before thee for ever; for thou, Lord Jehovah, hast spoken it; and with thy blessing shall the house of thy servant be blessed for ever.

8 And after this it came to pass that David smote the Philistines, and subdued them; and David took the power[i] of the capital[j] out of the hand of the Philistines.
2 And he smote the Moabites, and measured them with a line, making them lie down on the ground; and he measured two lines to put to death, and one full line to keep alive. And the Moabites became David's servants, [and] brought gifts.
3 And David smote Hadadezer, the son of Rehob, king of Zobah, as he went to recover his dominion[k]
4 by the river Euphrates. And David took from him one thousand seven hundred horsemen, and twenty thousand footmen; and David houghed all the chariot [horses], but reserved of them [for] a hundred chariots.
5 And the Syrians of Damascus came to help Hadadezer king of Zobah, and David smote of the Syrians twenty-two thousand men.
6 And David put garrisons in Syria of Damascus; and the Syrians became servants to David, [and] brought gifts. And Jehovah preserved David whithersoever he
7 went. And David took the shields of gold that were on the servants of Hadadezer, and brought them
8 to Jerusalem. And from Betah, and from Berothai, cities of Hadadezer, king David took exceeding much bronze.
9 And Toi king of Hamath heard that David had smitten all the
10 forces of Hadadezer; and Toi sent Joram his son to king David, to inquire of his welfare, and to congratulate[l] him, because he had fought against Hadadezer and smitten him; for Hadadezer was continually at war with Toi. And he brought with him vessels of silver, and vessels of gold, and
11 vessels of bronze. Them also king David dedicated to Jehovah, with the silver and the gold that he had dedicated of all the nations that
12 he had subdued: of the Syrians, and of the Moabites, and of the children of Ammon, and of the Philistines, and of the Amalekites, and of the spoil of Hadadezer, the son of Rehob, king of Zobah.
13 And David made him a name when he returned, after he had smitten the Syrians[m] in the valley of salt, eighteen thousand [men].
14 And he put garrisons in Edom: throughout Edom did he put garrisons; and all they of Edom became servants to David. And Jehovah preserved David whithersoever he went.
15 And David reigned over all Israel; and David executed judgment[n] and justice to all his people.
16 And Joab the son of Zeruiah was over the host; and Jehoshaphat the son of Ahilud was chronicler;
17 and Zadok the son of Ahitub, and Ahimelech the son of Abiathar, were the priests; and Seraiah was
18 scribe; and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites;[o] and David's sons were chief rulers.

9 And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for
2 Jonathan's sake? And there was of the house of Saul a servant whose name was Ziba; and they called him to David. And the king said to him, Art thou Ziba?
3 And he said, Thy servant! And the king said, Is there not yet any of the house of Saul, that I may

[h] Or 'Thou art the Same,—God:' see Neh. ix. 7, and compare Deut. xxxii. 39. [i] Lit. 'the bridle,' or 'curb.' [j] Or 'Metheg-ha-ammah.' [k] Or 're-establish his power.' [l] Lit. 'bless.' [m] Some read Edomites, אדם for ארם. [n] Or 'right.' [o] The Executioners (a sort of body guard), and the Runners.

shew the kindness of God to him? And Ziba said to the king, Jonathan has yet a son, who is lame on
4 [his] feet. And the king said to him, Where is he? And Ziba said to the king, Behold, he is in the house of Machir the son of Ammiel, in Lodebar.
5 And king David sent, and fetched him out of the house of Machir the son of Ammiel, from
6 Lodebar. And Mephibosheth, the son of Jonathan, the son of Saul, came to David, and fell on his face and did obeisance. And David said, Mephibosheth. And he said,
7 Behold thy servant! And David said to him, Fear not; for I will certainly shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father; and thou shalt eat bread at my table continually.
8 And he bowed himself, and said, What is thy servant, that thou shouldest look upon such a dead dog as I am?
9 Then the king called Ziba, Saul's servant, and said to him, I have given to thy master's son all that belonged to Saul and to all his
10 house. And thou, and thy sons, and thy servants, shall till the land for him, and thou shalt bring in [the fruits], that thy master's son may have food to eat. And Mephibosheth thy master's son shall eat bread at my table continually. Now Ziba had fifteen
11 sons and twenty servants. And Ziba said to the king, According to all that my lord the king has commanded his servant, so will thy servant do. And Mephibosheth [said David] shall eat at my table, as one of the king's sons.
12 And Mephibosheth had a young son, whose name was Mica.[p] And all who dwelt in the house of Ziba were servants to Mephibosheth.
13 So Mephibosheth dwelt in Jerusalem; for he did eat continually at the king's table. And he was lame on both his feet.

10 And it came to pass after this that the king of the children of Ammon died, and Hanun his son
2 reigned in his stead. And David said, I will shew kindness to Hanun the son of Nahash, as his father shewed kindness to me. And David sent to comfort him by the hand of his servants for his father. And David's servants came into the land of the children of Ammon.
3 And the princes of the children of Ammon said to Hanun their lord, Is it, in thine eyes, to honour thy father that David has sent comforters to thee? Is it not to search the city and to spy it out, and to overthrow it, that David has sent
4 his servants to thee? And Hanun took David's servants, and had the one half of their beards shaved off, and their raiment cut off in the midst, as far as their buttocks,
5 and sent them away. And they told [it] to David; and he sent to meet them, for the men were greatly ashamed. And the king said, Abide at Jericho until your beards be grown, and then return.
6 And the children of Ammon saw that they had made themselves odious to David; and the children of Ammon sent and hired the Syrians of Beth-Rehob, and the Syrians of Zoba, twenty thousand footmen, and the king of Maacah [with] a thousand men, and the men of Tob twelve thousand men.
7 And David heard [of it], and he sent Joab, and all the host, the
8 mighty men. And the children of Ammon came out, and put the battle in array at the entrance of the gate; and the Syrians of Zoba and of Rehob, and the men of Tob and Maacah were by them-
9 selves in the field. And Joab saw that the front of the battle was against him before and behind; and he chose out of all the choice men of Israel, and put them in
10 array against the Syrians; and the rest of the people he gave into the hand of Abishai his brother that he might array them against
11 the children of Ammon. And he said, If the Syrians be too strong for me, then thou shalt help me; and if the children of Ammon be too strong for thee, then I will
12 come and help thee. Be strong, and let us shew ourselves valiant for our people and for the cities of our God; and Jehovah do what
13 is good in his sight. And Joab drew near, and the people that were with him, unto the battle against the Syrians; and they fled
14 before him. And when the children of Ammon saw that the Syrians fled, they fled before Abishai, and entered into the city. And Joab returned from the children of Ammon, and came to Jerusalem.
15 And when the Syrians saw that they were routed before Israel, they gathered themselves together.

[p] See note on Judges xvii. 5.

16 And Hadarezer sent, and drew forth the Syrians that were beyond the river;[q] and they came to Helam; and Shobach the captain of the host of Hadarezer [went]
17 before them. And it was told David; and he gathered all Israel, and passed over the Jordan, and came to Helam. And the Syrians set themselves in array against
18 David, and fought with him. And the Syrians fled before Israel; and David slew of the Syrians seven hundred [in] chariots, and forty thousand horsemen, and smote Shobach the captain of their host,
19 who died there. And all the kings that were servants to Hadarezer saw that they were routed before Israel, and they made peace with Israel, and served them. And the Syrians feared to help the children of Ammon any more.

11 And it came to pass, at the return of the year, at the time when kings go forth, that David sent Joab, and his servants with him, and all Israel; and they laid waste the [land of the] children of Ammon, and besieged Rabbah. But David abode at Jerusalem.
2 And it came to pass at evening time that David arose from off his couch, and walked upon the roof of the king's house; and from the roof he saw a woman bathing, and the woman was very beautiful;
3 and David sent and inquired after the woman. And one said, Is not this Bathsheba, the daughter of Eliam, the wife of Urijah the
4 Hittite? And David sent messengers, and took her; and she came in to him, and he lay with her; and she had purified[r] herself from her uncleanness; and she
5 returned to her house. And the woman conceived, and sent and told David, and said, I am with child.
6 And David sent to Joab [saying], Send me Urijah the Hittite. And Joab sent Urijah to David.
7 And when Urijah had come to him, David asked how Joab prospered,[s] and how the people prospered, and
8 how the war prospered. And David said to Urijah, Go down to thy house and wash thy feet. And Urijah departed out of the king's house, and there followed him
9 presents from the king. And Urijah slept at the entrance of the king's house with all the servants of his lord, and went not down to
10 his house. And they had told David saying, Urijah did not go down to his house; and David said to Urijah, Art thou not come from a journey? why didst thou
11 not go down to thy house? And Urijah said to David, The ark, and Israel, and Judah abide in booths; and my lord Joab, and the servants of my lord, are encamped in the open fields: shall I then go into my house, to eat and to drink, and to lie with my wife? [As] thou livest, and [as] thy soul liveth, I will not do this thing. And
12 David said to Urijah, Abide here to-day also, and to-morrow I will let thee depart. And Urijah abode in Jerusalem that day and
13 the morrow. And David invited him, and he ate and drank before him; and he made him drunk. And in the evening he went out to lie on his couch with the servants of his lord, but did not go down to his house.
14 And it came to pass in the morning, that David wrote a letter to Joab, and sent it by Uri-
15 jah. And he wrote in the letter saying, Set Urijah in the front of the thickest fight, and withdraw from him, that he may be smitten
16 and die. And it came to pass as Joab watched the city, that he assigned Urijah to a place where he knew that the valiant men
17 were. And the men of the city went out and fought with Joab; and there fell some of the people, of the servants of David; and
18 Urijah the Hittite died also. Then Joab sent and told David all the
19 matters of the war; and charged the messenger, saying, When thou hast ended telling the matters of
20 the war to the king, and if so be that the king's wrath arise, and he say to thee, Why did ye go so near to the city to fight? did ye not know that they would shoot
21 from the wall? Who smote Abimelech the son of Jerubbesheth? did not a woman cast the upper stone of a handmill from the wall, that he died in Thebez? why did ye go near the wall?—then say thou, Thy servant Urijah the Hittite is dead also.
22 And the messenger went; and he came and told David all that
23 Joab had sent him for. And the messenger said to David, The men prevailed against us, and came out against us into the field, and we

[q] i.e., the Euphrates. [r] Or 'and she purified.' [s] Lit. 'about the prosperity of ' (three times repeated).

were upon them as far as the en-
24 trance of the gate. And the
shooters shot from upon the wall
against thy servants; and some
of the king's servants are dead, and
thy servant Urijah the Hittite is
25 dead also. Then David said to the
messenger, Thus shalt thou say
to Joab: Let not this thing dis-
please thee, for the sword devours
one as well as another: make thy
battle strong against the city, and
overthrow it;—and encourage him.
26 And the wife of Urijah heard that
Urijah her husband was dead, and
27 she mourned for her husband. And
when the mourning was past,
David sent and fetched her to his
house, and she became his wife,
and bore him a son. But the
thing that David had done was
evil in the sight of Jehovah.

12 And Jehovah sent Nathan to
David. And he came to him,
and said to him, There were two
men in one city; the one rich,
2 and the other poor. The rich had
3 very many flocks and herds; but
the poor man had nothing at all,
but one little ewe lamb which he
had bought, and was nourishing;
and it grew up with him, and
together with his children: it ate
of his morsel, and drank of his
own cup, and slept in his bosom,
and was to him as a daughter.
4 And there came a traveller to the
rich man, and he spared to take
of his own flock and of his own
herd, to dress for the wayfaring
man that had come to him; and
he took the poor man's lamb, and
dressed it for the man that had
5 come to him. Then David's anger
was greatly kindled against the
man; and he said to Nathan, As
Jehovah liveth, the man that hath
done this thing is worthy of death;[t]
6 and he shall restore the lamb four-
fold, because he did this thing, and
because he had no pity.
7 And Nathan said to David,
Thou art the man! Thus saith
Jehovah the God of Israel: I
anointed thee king over Israel, and
I delivered thee out of the hand of
8 Saul; and I gave thee thy master's
house, and thy master's wives into
thy bosom, and gave thee the
house of Israel and of Judah; and
if [that] had been too little, I
would moreover have given unto
9 thee such and such things. Where-
fore hast thou despised the word
of Jehovah to do evil in his sight?
thou hast smitten Urijah the
Hittite with the sword, and hast
taken his wife to be thy wife, and
hast slain him with the sword of
10 the children of Ammon. Now
therefore the sword shall never
depart from thy house; because
thou hast despised me, and hast
taken the wife of Urijah the Hittite
11 to be thy wife. Thus saith Jeho-
vah: Behold, I will raise up evil
against thee out of thine own
house, and I will take thy wives
before thine eyes, and give them
unto thy neighbour, and he shall
lie with thy wives in the sight of
12 this sun. For thou didst [it]
secretly; but I will do this thing
before all Israel and before the sun.
13 And David said to Nathan, I
have sinned against Jehovah. And
Nathan said to David, Jehovah
has also put away thy sin: thou
14 shalt not die. Howbeit, because
by this deed thou hast given great
occasion to the enemies of Jehovah
to blaspheme, even the child that
is born to thee shall certainly die.
15 And Nathan departed to his house.
And Jehovah smote the child
that Urijah's wife bore to David,
16 and it became very sick.[v] And
David besought God for the child;
and David fasted, and went in,
and lay all night on the earth.
17 And the elders of his house arose,
[and went] to him, to raise him
up from the earth; but he would
not, and he ate no bread with
18 them. And it came to pass on the
seventh day, that the child died.
And the servants of David feared
to tell him that the child was dead;
for they said, Behold, while the
child was yet alive, we spoke to
him, and he would not hearken
to our voice; and how shall we
say to him, The child is dead? he
19 may do some harm. But David
saw that his servants whispered,
and David perceived that the child
was dead; and David said to his
servants, Is the child dead? And
20 they said, He is dead. Then David
arose from the earth, and washed,
and anointed himself, and changed
his clothing, and entered into the
house of Jehovah and worshipped;
then he came to his own house and
required them to set bread before
21 him, and he ate. And his servants
said to him, What thing is this
which thou hast done? thou didst
fast and weep for the child alive;
but as soon as the child is dead,
22 thou dost rise and eat bread. And
he said, While the child was yet

[t] Lit. 'is a son of death.'

[v] Or 'sick unto death.'

alive, I fasted and wept; for I thought,[w] Who knows? [perhaps] Jehovah will be gracious to me,
23 that the child may live. But now he is dead, why should I fast? can I bring him back again? I shall go to him, but he will not return to me.
24 And David comforted Bath-sheba his wife, and went in to her and lay with her; and she bore a son, and he called his name Solomon;[x] and Jehovah loved
25 him. And he sent by the hand of Nathan the prophet; and he called his name Jedidiah,[y] for Jehovah's sake.
26 And Joab fought against Rab-bah of the children of Ammon,
27 and took the royal city. And Joab sent messengers to David, and said, I have fought against Rabbah, and have taken the city
28 of waters. And now gather the rest of the people, and encamp against the city and take it: lest I take the city and it be called
29 by my name. And David gathered all the people, and went to Rab-bah, and fought against it and
30 took it. And he took the crown of their king from off his head, the weight of which was a talent of gold with [the] precious stones; and it was [set] on David's head; and he brought forth the spoil of
31 the city in great abundance. And he brought out the people that were in it, and put them under the saw, and under harrows of iron, and under axes of iron, and made them pass through the brick-kilns. And so did he to all the cities of the children of Ammon. And David and all the people returned to Jerusalem.

13 And it came to pass after this, that Absalom the son of David having a beautiful sister, whose
2 name was Tamar, Amnon the son of David loved her. And Amnon was so vexed, that he fell sick for his sister Tamar; for she was a virgin; and it seemed difficult for
3 Amnon to do the least thing to her. And Amnon had a friend whose name was Jonadab, the son of Shimeah David's brother; and
4 Jonadab was a very shrewd man. And he said to him, Why dost thou, the king's son, get thinner from morning to morning? Wilt thou not tell me? And Amnon said to him, I love Tamar, my
5 brother Absalom's sister. And Jonadab said to him, Lay thee down on thy bed and feign thyself sick; and when thy father comes to see thee, say to him, I pray thee, let my sister Tamar come, and give me food, and dress the food in my sight, that I may see it, and
6 eat it from her hand. So Amnon lay down and feigned himself sick; and the king came to see him, and Amnon said to the king, I pray thee, let Tamar my sister come, and make a couple of cakes in my sight, that I may eat from her hand.
7 And David sent home to Tamar, saying, Go, I pray thee, to thy brother Amnon's house, and dress
8 him food. And Tamar went to her brother Amnon's house; and he had lain down. And she took flour and kneaded it, and made cakes in his sight, and baked the
9 cakes. And she took the pan, and poured them out before him; but he refused to eat. And Amnon said, Put every man out from me. And they went out every man
10 from him. And Amnon said to Tamar, Bring the dish into the chamber, that I may eat of thy hand. And Tamar took the cakes that she had made, and brought them into the chamber to Amnon
11 her brother. And she presented them to him to eat; and he took hold of her, and said to her, Come,
12 lie with me, my sister. And she said to him, No, my brother, do not humble me; for no such thing is done in Israel: do not this in-
13 famy. And I, whither shall I carry my reproach? and thou wouldest be as one of the infamous in Israel. And now, I pray thee, speak to the king; for he will not withhold
14 me from thee. But he would not hearken to her voice, and was stronger than she, and humbled her and lay with her.
15 And Amnon hated her with an exceeding great hatred, for the hatred with which he hated her was greater than the love with which he had loved her. And Amnon said to her, Arise, be gone.
16 And she said to him, There is no cause for this evil in sending me away, [which] is greater than the other that thou didst to me. But he would not hearken to her.
17 Then he called his young man that attended upon him, and said, Put now this [woman] out from me,
18 and bolt the door after her. Now she had a vest of many colours[z]

[w] Lit. 'said.' [x] Meaning, 'Peaceful.' [y] Meaning, 'Beloved of Jehovah.'
[z] See on Gen. xxxvii. 3.

upon her; for so were the king's daughters that were virgins apparelled. And his attendant brought her out, and bolted the
19 door after her. And Tamar put ashes on her head, and rent her vest of many colours which was on her, and laid her hand on her head, and went away, crying out as she went.
20 And Absalom her brother said to her, Has Amnon[a] thy brother been with thee? and now, my sister, be still: he is thy brother; take not this thing to heart. And Tamar remained, and [that] desolate, in her brother Absalom's
21 house. And king David heard of all these things, and he was very
22 angry. And Absalom spoke to Amnon neither good nor bad; for Absalom hated Amnon, because he had humbled his sister Tamar.
23 And it came to pass after two full years, that Absalom had sheepshearers in Baal-Hazor, which is beside Ephraim; and Absalom
24 invited all the king's sons. And Absalom came to the king, and said, Behold, now, thy servant has sheepshearers; let the king, I pray thee, and his servants go with
25 thy servant. And the king said to Absalom, No, my son, let us not all go, lest we be[b] burdensome to thee. And he urged him, but he would not go; and he blessed
26 him. And Absalom said, If not, I pray thee, let my brother Amnon go with us. And the king said to him, Why should he go with
27 thee? But Absalom pressed him; and he let Amnon and all the king's sons go with him.
28 And Absalom commanded his servants, saying, Mark ye now when Amnon's heart is merry with wine, and when I say to you, Smite Amnon; then slay him, fear not: have not I commanded you? be courageous, and be
29 valiant. And the servants of Absalom did to Amnon as Absalom had commanded. Then all the king's sons arose, and they rode each upon his mule and fled.
30 And it came to pass, while they were in the way, that tidings came to David, saying, Absalom has smitten all the king's sons, and
31 there is not one of them left. Then the king arose, and rent his garments, and lay on the earth; and all his servants stood by with their
32 garments rent. And Jonadab, the son of Shimeah David's brother, answered and said, Let not my lord suppose that they have slain all the young men the king's sons; for Amnon only is dead; for by the appointment of Absalom this has been determined from the day that he humbled his sister Tamar.
33 And now let not my lord the king take the thing to heart, to say, All the king's sons are dead; for Am-
34 non only is dead. And Absalom fled. And the young man that watched lifted up his eyes and looked, and behold, there came much people from the way behind
35 him, from the hill-side. And Jonadab said to the king, Behold, the king's sons come: as thy ser-
36 vant said, so it is. And as soon as he had ended speaking, behold, the king's sons came, and lifted up their voice and wept; and the king also and all his servants wept very bitterly.
37 And Absalom fled, and went to Talmai, the son of Ammihud, king of Geshur. And [David] mourned for his son every day.[c]
38 Now Absalom fled, and went to
39 Geshur, and was there three years. And king David longed to go forth to Absalom; for he was comforted concerning Amnon, seeing he was dead.

14 And Joab the son of Zeruiah perceived that the king's heart
2 was toward Absalom. And Joab sent to Tekoah, and fetched thence a wise woman, and said to her, I pray thee, feign thyself to be a mourner and put on mourning garments, I pray, and anoint not thyself with oil, but be as a woman that hath a long time mourned for
3 the dead; and come to the king, and speak after this manner to him. And Joab put the words into her mouth.
4 And the woman of Tekoah spoke[d] to the king, and she fell on her face to the ground and did obeisance, and said, Save, O king!
5 And the king said to her, What aileth thee? And she said, I am indeed a widow woman, and my
6 husband is dead. And thy bondmaid had two sons, and they two strove together in the field, and there was none to part[e] them, but the one smote the other and slew
7 him. And behold, the whole family is risen against thy bondmaid, and they say, Deliver him that smote his brother, that we

[a] Heb Aminon. [b] Lit. 'and we will not be.' [c] Or 'all the time.' [d] Some MSS. and all the versions read 'came.' [e] Lit. 'there was no deliverer between.'

may put him to death, for the life of his brother whom he killed; and we will destroy the heir also: so they will quench my coal which is left, and will not leave to my husband a name or remnant on the
8 earth. And the king said to the woman, Go to thy house, and I will give charge concerning thee.
9 And the woman of Tekoah said to the king, Upon me, my lord, O king, be the iniquity, and upon my father's house; and the king
10 and his throne be guiltless. And the king said, Whoever speaks to thee, bring him to me, and he shall
11 not touch thee any more. Then she said, I pray thee, let the king remember Jehovah thy God, that thou wouldest not suffer the revengers of blood to destroy any more, lest they cut off my son. And he said, [As] Jehovah liveth, there shall not one hair of thy son
12 fall to the earth. And the woman said, Let thy bondmaid, I pray thee, speak a word to my lord the
13 king. And he said, Speak. And the woman said, Why then hast thou thought such a thing against God's people? and the king in saying this thing, is as one guilty, in that the king does not bring
14 back his banished one. For we must needs die, and are as water spilt on the ground, which cannot be gathered up again; and God has not taken away his life, but devises means that the banished one be not expelled from him.
15 And now that I am come to speak of this thing to my lord the king, it is because the people have made me afraid; and thy bondmaid said, I will now speak to the king; perhaps the king will perform the
16 request of his handmaid. For the king will hear, to deliver his handmaid out of the hand of the man that would destroy me and my son together out of the inheritance
17 of God. And thy bondmaid said, Let the word of my lord the king now be comfortable; for as an angel of God, so is my lord the king to discern good and bad; and Jehovah thy God will be[f] with thee.
18 And the king answered and said to the woman, Hide not from me, I pray thee, the thing that I shall ask thee. And the woman said, Let my lord the king now speak.
19 And the king said, Is the hand of Joab with thee in all this? And the woman answered and said, [As] thy soul liveth, my lord, O king, there is no turning to the right hand or to the left from aught that my lord the king has spoken; for thy servant Joab, he bade me, and he put all these words into the mouth of thy bond-
20 maid: in order to turn the appearance of the thing[g] has thy servant Joab done this thing; but my lord is wise, according to the wisdom of an angel of God, to know all that is in the earth.
21 And the king said to Joab, Behold now, I have done this thing: so go, bring back the young man
22 Absalom. And Joab fell to the ground on his face and bowed himself, and blessed the king; and Joab said, To-day thy servant knows that I have found favour in thy sight, my lord, O king, in that the king has fulfilled the re-
23 quest of his[h] servant. And Joab arose and went to Geshur, and brought Absalom to Jerusalem.
24 And the king said, Let him turn to his own house, and let him not see my face. And Absalom withdrew to his own house, and saw not the king's face.
25 But in all Israel there was none to be so much praised as Absalom for his beauty: from the sole of his foot even to the crown of his head there was no blemish in him.
26 And when he shaved his head (for it was at every year's end that he shaved it, because it was heavy on him, therefore he shaved it), he weighed the hair of his head at two hundred shekels after the
27 king's weight. And to Absalom there were born three sons, and one daughter, whose name was Tamar: she was a woman of a beautiful countenance.
28 So Absalom dwelt two full years in Jerusalem, and did not see the
29 king's face. Then Absalom sent for Joab, to send him to the king; but he would not come to him; and he sent again the second time,
30 but he would not come. Then he said to his servants, See, Joab's allotment is near mine[i] and he has barley there: go and set it on fire. And Absalom's servants set the
31 allotment on fire. Then Joab arose, and came to Absalom to [his] house, and said to him, Why have thy servants set my allot-
32 ment on fire? And Absalom said to Joab, Behold, I sent to thee,

[f] Or '.... God be.' [g] Or 'to give this turn to [my] speech.' [h] As the *Chetiv*. *Keri* 'thy.' [i] Lit. 'at my hand.'

saying, Come hither, that I may send thee to the king, to say, Why am I come from Geshur? it would have been better for me to be there still. And now let me see the king's face; and if there be iniquity in me, let him slay me.
33 And Joab came to the king, and told him. And he called Absalom, and he came to the king, and bowed himself on his face to the ground before the king; and the king kissed Absalom.

15 And it came to pass after[k] this, that Absalom prepared for himself chariots and horses, and
2 fifty men to run before him. And Absalom rose early, and stood beside the way of the gate; and it was so, that when any man who had a controversy had to come to the king for judgment, then Absalom called him, and said, Of what city art thou? And he said, Thy servant is of one of the tribes of
3 Israel. And Absalom said to him, See, thy matters are good and right; but there is no man to hear
4 thee [appointed] by the king. And Absalom said, Oh that I were made judge in the land, that every man who has any controversy and cause might come to[l] me, and I would
5 do him justice! And it was so, that when any man came near to do him obeisance, he put forth his hand, and took him, and kissed
6 him. And in this manner did Absalom to all Israel that came to the king for judgment; and Absalom stole the hearts of the men of Israel.
7 And it came to pass at the end of forty[m] years, that Absalom said to the king, I pray thee, let me go and pay in Hebron my vow
8 which I have vowed to Jehovah. For thy servant vowed a vow while I abode in Geshur in Syria, saying, If Jehovah shall bring me again indeed to Jerusalem, then I will
9 serve Jehovah. And the king said to him, Go in peace. And he rose
10 up and went to Hebron. And Absalom sent emissaries[n] into all the tribes of Israel, saying, When ye hear the sound of the trumpet, ye shall say, Absalom reigns in
11 Hebron And with Absalom went two hundred men out of Jerusalem, that were invited; and they went in their simplicity, and they knew
12 nothing. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, from Giloh, while he offered the sacrifices. And the conspiracy gathered strength; and the people increased continually with Absalom.
13 And there came one to David who reported saying, The hearts of the men of Israel are after
14 Absalom. And David said to all his servants that were with him at Jerusalem, Rise up and let us flee; for we shall not [else] escape from Absalom. Be quick to depart, lest he overtake us quickly, and bring evil upon us, and smite the city with the edge of the sword.
15 And the king's servants said to the king, Behold, thy servants [will do] whatever my lord the king
16 shall choose. And the king went forth, and all his household after him, and the king left ten women, concubines, to keep the house.
17 And the king went forth, and all the people after him, and stayed
18 at the remote house.[o] And all his servants passed on beside him; and all the Cherethites, and all the Pelethites, and all the Gittites, six hundred men that came after him from Gath, passed over before the king.
19 And the king said to Ittai the Gittite, Why dost thou also go with us? return to thy place, and abide with the king; for thou art a foreigner, and besides, thou hast emigrated to the place where thou
20 [dwellest]. Thou didst come yesterday, and should I this day make thee go up and down with us, seeing I go whither I can? Return and take back thy brethren. Mercy and truth be with thee![p]
21 And Ittai answered the king and said, [As] Jehovah liveth, and [as] my lord the king liveth, surely in what place my lord the king shall be, whether in death or life, even
22 there also will thy servant be. And David said to Ittai, Go and pass over. And Ittai the Gittite passed over, and all his men, and all the little ones that were with him.
23 And all the country wept with a loud voice, and all the people passed over; the king also himself passed over the torrent Kidron, and all the people passed over, towards the way of the wilderness.
24 And behold, Zadok also, and all the Levites with him, bearing the ark of the covenant of God; and they set down the ark of God; and

[k] Or 'soon after.' [l] Or 'round by,' עַל: as Ex. xviii. 13, &c. [m] Some MSS. of Jerome's, with some other versions, Josephus, &c., have 'four'. [n] Lit. 'spies.'
[o] Or 'at Beth-Merchak.' [p] Or 'brethren with thee [in] mercy and faithfulness.'

Abiathar went up, until all the people had passed completely out of the city.

25 And the king said to Zadok, Carry back the ark of God into the city. If I shall find favour in the eyes of Jehovah, he will bring me again, and shew me it, and its
26 habitation. But if he thus say, I have no delight in thee; behold, [here am] I, let him do to me as
27 seemeth good to him. And the king said to Zadok the priest, Thou art the seer:[q] return into the city in peace, and your two sons with you, Ahimaaz thy son, and Jonathan the son of Abiathar.
28 See, I will stop in the plains[r] of the desert, until there come word from
29 you to inform me. And Zadok and Abiathar carried the ark of God again to Jerusalem; and they abode there.

30 But David went up by the ascent of the Olives, and wept as he went up, and had his head covered, and he went barefoot; and all the people that was with him covered every man his head, and they went up, weeping as they went up.

31 And one told David saying, Ahithophel is among the conspirators with Absalom. Then said David, Jehovah, I pray thee, turn the counsel of Ahithophel into
32 foolishness. And it came to pass, when David had come to the summit, where he worshipped God, that behold, Hushai the Archite came to meet him with his coat
33 rent, and earth upon his head. And David said to him, If thou passest on with me, thou wilt be a burden
34 to me; but if thou return to the city, and say to Absalom, I will be thy servant, O king; as I have been thy father's servant hitherto, so now will I be thy servant; then mayest thou for me defeat the
35 counsel of Ahithophel. And hast thou not there with thee Zadok and Abiathar the priests? and it shall be, [that] whatsoever thing thou shalt hear out of the king's house, thou shalt tell it to Zadok
36 and Abiathar the priests. Behold, they have there with them their two sons, Ahimaaz Zadok's [son], and Jonathan Abiathar's son; and by them ye shall send to me every-
37 thing that ye shall hear. And Hushai David's friend came into the city, and Absalom came into Jerusalem.

16 And when David was a little past the summit, behold, Ziba, Mephibosheth's servant,[s] met him, with a couple of asses saddled, and upon them two hundred [loaves] of bread, and a hundred raisin-cakes, and a hundred cakes of summer
2 fruits, and a flask of wine. And the king said to Ziba, What meanest thou by these? And Ziba said, The asses are for the king's household to ride on; and the bread and summer fruits for the young men to eat; and the wine, that such as are faint in the wilderness may
3 drink. And the king said, And where is thy master's son? And Ziba said to the king, Behold, he abides at Jerusalem; for he said, To-day shall the house of Israel restore me the kingdom of my
4 father. And the king said to Ziba, Behold, thine are all that pertained to Mephibosheth. And Ziba said, I humbly bow myself: may I find favour in thy sight, my lord, O king.

5 And when king David came to Bahurim, behold, there came out from thence a man of the family of the house of Saul, whose name was Shimei, the son of Gera: he
6 came forth, and cursed, and cast stones at David, and at all the servants of king David; and all the people and all the mighty men were on his right hand and on his
7 left. And thus said Shimei as he cursed: Away, away, thou man
8 of blood and man of Belial! Jehovah has returned upon thee all the blood of the house of Saul, in whose stead thou hast reigned; and Jehovah has given the kingdom into the hand of Absalom thy son; and behold, thou art [taken] in thine own evil, for thou art a man of blood.

9 And Abishai the son of Zeruiah said to the king, Why should this dead dog curse my lord the king? let me go over, I pray thee, and
10 take off his head. And the king said, What have I to do with you, ye sons of Zeruiah? so let him curse, for Jehovah has said to him, Curse David! Who shall then
11 say, Why dost thou so? And David said to Abishai, and to all his servants, Behold, my son, who came forth of my bowels, seeks my life: how much more now a Benjaminite? let him alone and let him curse; for Jehovah has

[q] Or, as interrogative, 'Dost thou see?' which Rashi explains by, 'Does it please thee?' The Targum and Jerome give what is in the text. [r] So the *Keri*. The *Chetiv* here, also in xvii. 16, reads 'passages.' [s] Strictly, 'young man.'

12 bidden him. It may be that Jehovah will look on mine affliction, and that Jehovah will requite me good for my being cursed this day.
13 And David and his men went by the way; and Shimei went along on the hill's side over against him, and cursed as he went, and threw
14 stones at him, and cast dust. And the king, and all the people that were with him, came weary, and refreshed themselves there.
15 Now Absalom, and all the people, the men of Israel, came to Jerusalem, and Ahithophel with
16 him. And it came to pass, when Hushai the Archite, David's friend, came to Absalom, that Hushai said to Absalom, Long live the
17 king! Long live the king! And Absalom said to Hushai, Is this thy kindness to thy friend? why didst thou not go with thy friend?
18 And Hushai said to Absalom, No; but whom Jehovah, and this people, and all the men of Israel choose, his will I be, and with him will I
19 abide. And again, whom should I serve? should it not be in the presence of his son? as I have served in thy father's presence, so will I be in thy presence.
20 And Absalom said to Ahithophel, Give counsel among you what we
21 shall do. And Ahithophel said to Absalom, Go in to thy father's concubines, whom he has left to keep the house; and all Israel shall hear that thou art become odious with thy father; and the hands of all that are with thee shall be strong.
22 So they spread a tent for Absalom upon the roof; and Absalom went in to his father's concubines in the
23 sight of all Israel. And the counsel of Ahithophel, which he counselled in those days, was as if a man had inquired of the word of God: so was all the counsel of Ahithophel both with David and with Absalom.

17 And Ahithophel said to Absalom, Let me, I pray, choose out twelve thousand men, and I will arise and pursue after David to-
2 night; and I will come upon him while he is weary and weak-handed, and will make him afraid; and all the people that are with him shall flee; and I will smite the
3 king only; and I will bring back all the people to thee. The man whom thou seekest is as if all returned: all the people shall be in
4 peace. And the saying was right in the eyes of Absalom, and in the eyes of all the elders of Israel.
5 And Absalom said, Call now Hushai the Archite also, and we
6 will hear also what he says. And Hushai came to Absalom, and Absalom spoke to him saying, Ahithophel has spoken after this manner: shall we carry out his word? If not, speak thou.
7 And Hushai said to Absalom, The counsel that Ahithophel has
8 given this time is not good. And Hushai said, Thou knowest thy father and his men, that they are mighty men, and they are of exasperated spirit, as a bear robbed of her whelps in the field; and thy father is a man of war, and will
9 not lodge with the people. Behold, he is hid now in some pit, or some such place; and it will come to pass, when some of them fall at the first, whoever heareth it will say, There has been slaughter among the people that follow Ab-
10 salom, and even the valiant man whose heart is as the heart of a lion shall utterly melt; for all Israel knows that thy father is a mighty man, and they that are
11 with him are valiant men. But I counsel that all Israel be speedily gathered to thee, from Dan even to Beer-sheba, as the sand that is by the sea for multitude; and that thou go to battle in thine own
12 person. And we shall come upon him in some place where he shall be found, and we will light upon him as the dew falls on the ground; and of him and of all the men that are with him there shall not be
13 left so much as one. And if he withdraw into a city, then shall all Israel bring ropes to that city, and we will draw it into the torrent, until there be not one small stone
14 found there. And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel. And Jehovah had appointed to defeat the good counsel of Ahithophel, in order that Jehovah might bring evil upon Absalom.
15 And Hushai said to Zadok and to Abiathar the priests, Thus and thus did Ahithophel counsel Absalom and the elders of Israel; and thus and thus have I counselled.
16 And now send quickly, and tell David saying, Lodge not this night in the plains of the wilderness, but speedily pass over; lest the king be swallowed up, and all the peo-
17 ple that are with him. And Jonathan and Ahimaaz stayed by Enrogel: and the maid went and told them; and they went and told king David, for they might

not be seen to come into the city.
18 But a lad saw them, and told Absalom. Then they went both of them away quickly, and came to the house of a man at Bahurim, who had a well in his court; and
19 they went down there. And the woman took and spread the covering over the well's mouth, and spread ground corn on it; and
20 the thing was not known. And Absalom's servants came to the woman to the house, and said, Where are Ahimaaz and Jonathan? And the woman said to them, They have gone over the brook of water. And they sought and could not find [them], and returned to Jerusalem.
21 And it came to pass after they had departed, that they came up out of the well, and went and told king David; and they said to David, Arise and pass quickly over the water; for thus has Ahitho-
22 phel counselled against you. Then David arose, and all the people that were with him, and they passed over the Jordan; by the morning light there was not one of them missing that had not gone over the Jordan.
23 And when Ahithophel saw that his counsel was not followed, he saddled his ass, and arose and went to his house, to his city, and gave charge to his household, and hanged himself, and he died; and he was buried in the sepulchre of his father.
24 And David came to Mahanaim. And Absalom passed over the Jor-
25 dan, he and all the men of Israel with him. And Absalom set Amasa over the host instead of Joab; which Amasa was the son of a man whose name was Jithra the Israelite,[t] that went in to Abigail the daughter of Nahash, sister to Zeruiah Joab's mother.
26 And Israel and Absalom encamped in the land of Gilead.
27 And as soon as David came to Mahanaim, Shobi the son of Nahash of Rabbah of the children of Ammon, and Machir the son of Ammiel of Lo-debar, and Barzillai
28 the Gileadite of Rogelim, brought beds, and basons, and earthen vessels, and wheat, and barley, and flour, and parched [corn], and beans, and lentils, and parched
29 [pulse], and honey, and cream, and sheep, and cheese of kine to David, and to the people that were with him, to eat; for they said, The people is hungry, and weary, and thirsty in the wilderness.

18 And David marshalled the people that were with him, and set captains of thousands and captains of hundreds over them.
2 And David sent forth the people, a third part under the hand of Joab, and a third part under the hand of Abishai the son of Zeruiah, Joab's brother, and a third part under the hand of Ittai the Gittite. And the king said to the people, I will surely go forth with you my-
3 self also. But the people said, Thou shalt not go forth, for if we should in any case flee, they will not care for us; neither if half of us die, will they care for us; for *thou*[v] art worth ten thousand of us; and now it is better that thou
4 succour us out of the city. And the king said to them, I will do what is good in your sight. And the king stood by the gate-side, and all the people came out by hundreds and
5 by thousands. And the king commanded Joab and Abishai and Ittai, saying, [Deal] gently for my sake with the young man Absalom. And all the people heard when the king gave all the captains charge concerning Absalom.
6 And the people went out into the field against Israel; and the battle was in the forest of Ephraim.
7 And the people of Israel were routed before the servants of David, and there was a great slaughter there that day: twenty
8 thousand men. And the battle was there scattered over the face of all the country; and the forest devoured more people that day
9 than the sword devoured. And Absalom found himself in the presence of David's servants. And Absalom was riding upon a mule, and the mule went under the thick boughs of the great terebinth, and his head caught in the terebinth, and he was taken up between the heaven and the earth; and the mule that was under him went
10 away. And a man saw it, and told Joab, and said, Behold, I saw Absalom hanging in a terebinth.
11 And Joab said to the man that told him, And behold, thou sawest [him], and why didst thou not smite him there to the ground? and I would have given thee ten

[t] Probably an error for 'Ishmaelite:' see the Alex. text of the LXX here, and 1 Chron. ii. 17. [v] The common traditional text reads יעתה, 'now;' the difference is in one letter: see Keil.

12 silver pieces and a girdle. And the man said to Joab, Though I should receive a thousand silver pieces in my hand, yet would I not put forth my hand against the king's son; for in our hearing the king charged thee and Abishai and Ittai, saying, Take care, whoever it be [of you],[w] of the young man
13 Absalom. Or I should have acted falsely against mine own[x] life, for there is no matter concealed from the king, and thou wouldest have
14 set thyself against [me]. Then said Joab, I may not tarry thus with thee. And he took three spears[y] in his hand, and thrust them into Absalom's body,[z] while he was yet alive in the midst of
15 the terebinth. And ten young men that bore Joab's armour surrounded and smote Absalom, and
16 killed him. And Joab blew the trumpet, and the people returned from pursuing after Israel; for
17 Joab kept back[a] the people. And they took Absalom, and cast him into a great pit in the wood, and raised a very great heap of stones upon him. And all Israel fled
18 every one to his tent. Now Absalom in his lifetime had taken and reared up for himself a monument, which is in the king's dale; for he said, I have no son to keep my name in remembrance; and he called the monument after his own name; and it is called unto this day, Absalom's memorial.

19 And Ahimaaz the son of Zadok said, Let me run, I pray, and carry the king the news that Jehovah has avenged him of his enemies.
20 And Joab said to him, Thou shalt not be a bearer of news to-day, but thou shalt carry the news another day; but to-day thou shalt carry no news, because the king's son
21 is dead. Then said Joab to the Cushite,[b] Go, tell the king what thou hast seen. And the Cushite bowed himself to Joab, and ran.
22 And Ahimaaz the son of Zadok said yet again to Joab, Come what may, let me, I pray thee, also run after the Cushite. And Joab said, Why wilt thou run, my son, seeing that there is no news suited [to
23 thee]?—But, come what may, let me run. And he said to him, Run. And Ahimaaz ran by the way of the plain,[c] and outstripped the Cushite.

24 And David sat between the two gates; and the watchman went up to the roof of the gate, on to the wall, and lifted up his eyes and looked, and behold, a man running
25 alone. And the watchman cried, and told the king. And the king said, If he be alone, there is news in his mouth. And he came on and
26 drew near. And the watchman saw another man running; and the watchman called to the porter and said, Behold a man running alone. And the king said, He also
27 is a bearer of news. And the watchman said, I see the running of the foremost like the running of Ahimaaz the son of Zadok. And the king said, He is a good man, and comes with good news.

28 And Ahimaaz called and said to the king, Peace! And he fell down to the earth on his face before the king, and said, Blessed be Jehovah thy God, who has delivered up the men that lifted up their hand against my lord the
29 king. And the king said, Is it well with the young man Absalom? And Ahimaaz said, I saw a great tumult when Joab sent the king's servant, and me thy servant; but
30 I knew not what it was. And the king said, Turn aside [and] stand here. And he turned aside and stood still.

31 And behold, the Cushite came; and the Cushite said, Let my lord the king receive good tidings, for Jehovah has avenged thee this day of all them that rose up against
32 thee. And the king said to the Cushite, Is it well with the young man Absalom? And the Cushite said, The enemies of my lord the king, and all that rise against thee for evil, be as that young man.
33 And the king was much moved, and went up to the upper chamber of the gate, and wept; and as he went, he said thus: O my son Absalom, my son, my son Absalom! would God I had died in thy stead, O Absalom, my son, my son!

19 And it was told Joab, Behold, the king weeps and mourns for
2 Absalom. And the victory that day was [turned] into mourning for all the people; for the people heard say that day, The king is
3 grieved for his son. And the people stole away that day into the

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[w] Others read, with the LXX, 'Take care for my sake.' [x] According to the *Keri*. The *Chetiv* has 'his.' [y] Lit. 'rods (staves).' [z] Lit. 'into the midst (heart) of Absalom.' [a] Some translate, 'spared.' [b] Or 'Ethiopian;' some translate, 'to Cushi.' [c] כִּכָּר: see on Gen. xiii. 10.

city, as people steal away when
4 ashamed of fleeing in battle. And
the king covered his face, and the
king cried with a loud voice, My
son Absalom! Absalom, my son,
5 my son! And Joab came into the
house to the king, and said, Thou
hast put to shame this day the
faces of all thy servants who have
this day saved thy life, and the
lives of thy sons and of thy daugh-
ters, and the lives of thy wives and
6 the lives of thy concubines; in
that thou lovest them that hate
thee, and hatest those that love
thee. For thou hast declared this
day, that neither princes nor ser-
vants are anything to thee: for
to-day I perceive, that if Absalom
had lived, and all we had died to-
day, then it would have been right
7 in thine eyes. But now arise, go
forth, and speak consolingly to thy
servants; for I swear by Jehovah,
if thou go not forth, there will not
tarry one with thee this night;
and that would be worse to thee
than all the evil that has befallen
thee from thy youth until now.
8 Then the king arose, and sat in
the gate. And they told all the
people, saying, Behold, the king is
sitting in the gate. And all the
people came before the king.

Now Israel had fled every man
9 to his tent. And all the people
were at strife throughout the
tribes of Israel, saying, The king
delivered us out of the hand of our
enemies, and he saved us out of
the hand of the Philistines; and
now he is fled out of the land be-
10 cause of Absalom. And Absalom,
whom we anointed over us, is dead
in battle; and now why are ye
silent as to bringing the king
back?

11 And king David sent to Zadok
and to Abiathar the priests, say-
ing, Speak to the elders of Judah
saying, Why are ye the last to
bring the king back to his house?
seeing the speech of all Israel is
come to the king, to his house.
12 Ye are my brethren, ye are my
bone and my flesh; and why will
ye be the last to bring back the
13 king? And say to Amasa, Art
thou not my bone and my flesh?
God do so to me and more also, if
thou be not captain of the host
before me continually instead of
14 Joab. And he bowed the heart of
all the men of Judah as of one man;
and they sent to the king, Return,
15 thou and all thy servants. And
the king returned and came as far
as the Jordan. And Judah came
to Gilgal, to go to meet the king,
to conduct the king over the
Jordan.

16 And Shimei the son of Gera, the
Benjaminite, who was of Bahurim,
hasted and came down with the
men of Judah to meet king David.
17 And there were a thousand men
of Benjamin with him, and Ziba
the servant of the house of Saul,
and his fifteen sons and his twenty
servants with him; and they
forded the Jordan before the king.
18 And a ferry boat passed to and fro
to carry over the king's household,
and to do what he thought good.
And Shimei the son of Gera fell
down before the king as he was
[just] crossing over the Jordan.
19 And he said to the king, Let not
my lord impute iniquity to me,
neither do thou remember that
which thy servant did perversely
the day that my lord the king went
out of Jerusalem, that the king
20 should take it to heart. For thy
servant knows that I have sinned;
and behold, I am come the first
this day of all the house of Joseph
to go down to meet my lord the
21 king. And Abishai the son of
Zeruiah answered and said, Should
not Shimei be put to death for
this, because he cursed Jehovah's
22 anointed? And David said, What
have I to do with you, ye sons of
Zeruiah, that ye should this day
be adversaries to me? Should
there any man be put to death this
day in Israel? for do not I know
that I am this day king over
23 Israel? And the king said to
Shimei, Thou shalt not die. And
the king swore to him.

24 And Mephibosheth the son of
Saul came down to meet the king.
Now he had neither washed[d] his
feet, nor trimmed[d] his beard, nor
washed his clothes, from the day
the king departed until the day he
25 came [again] in peace. And as
soon as Jerusalem came[e] to meet
the king, the king said to him,
Why didst thou not go with me,
26 Mephibosheth? And he said, My
lord, O king, my servant deceived
me; for thy servant said, I will
saddle me the ass, and ride there-
on, and go with the king; for thy
27 servant is lame. And he has
slandered thy servant to my lord
the king; but my lord the king
is as an angel of God; do therefore
28 what is good in thy sight. For all

[d] Lit. 'made.' [e] Or 'as soon as he came to Jerusalem.'

my father's house were but dead men before my lord the king; and thou didst set thy servant among them that eat at thine own table. What further right therefore have I? and for what should I cry any
29 more to the king? And the king said to him, Why speakest thou any more of thy matters? I have said, Thou and Ziba divide the
30 land. And Mephibosheth said to the king, Let him even take all, since my lord the king is come again in peace to his own house.
31 And Barzillai the Gileadite came down from Rogelim, and went over the Jordan with the king, to con-
32 duct him over the Jordan. And Barzillai was very aged, eighty years old; and it was he that had maintained the king while he abode at Mahanaim; for he was
33 a very great[f] man. And the king said to Barzillai, Pass thou over with me, and I will maintain thee
34 with me in Jerusalem. And Barzillai said to the king, How many are the days of the years of my life, that I should go up with the
35 king to Jerusalem? I am this day eighty years old: can I discern between good and bad? can thy servant taste what I eat and what I drink? can I hear any more the voice of singing men and singing women? and why should thy servant be yet a burden to my lord
36 the king? Thy servant will go a little way[g] over the Jordan with the king; and why should the king recompense it to me with this
37 reward? Let thy servant, I pray thee, turn back again, that I may die in mine own city, by the grave of my father and of my mother. But behold thy servant Chimham: let him go over with my lord the king; and do to him what seems
38 good to thee. And the king said, Chimham shall go over with me, and I will do to him that which seems good to thee; and whatsoever thou shalt require of me, that
39 will I do for thee. And all the people went over the Jordan; and the king went over; and the king kissed Barzillai, and blessed him; and he returned to his own place.
40 And the king went on to Gilgal, and Chimham went on with him; and all the people of Judah conducted the king, and also half the people of Israel.
41 And behold, all the men of Israel came to the king, and said to the king, Why have our brethren the men of Judah stolen thee away, and have brought the king, and his household, and all David's men
42 with him, over the Jordan? And all the men of Judah answered the men of Israel, Because the king is near of kin to me; and why then are ye angry for this matter? have we eaten anything which came from the king, or has he given us
43 any present? And the men of Israel answered the men of Judah and said, I have ten parts in the king and I have also more right in David than thou; and why didst thou slight me? and was not my advice the first, to bring back my king? And the words of the men of Judah were harsher than the words of the men of Israel.

20 And there happened to be there a man of Belial, whose name was Sheba, the son of Bichri, a Benjaminite; and he blew a trumpet, and said, We have no portion in David, neither have we inheritance in the son of Jesse: every man to his tents, Israel.
2 Then all the men of Israel went up from after David, following Sheba the son of Bichri. But the men of Judah clave to their king, from the Jordan even to Jerusalem.
3 And David came to his house at Jerusalem; and the king took the ten women, concubines, whom he had left to keep the house, and put them in a house of confinement and maintained them, but did not go in to them. So they were shut up unto the day of their death, living in widowhood.
4 And the king said to Amasa, Call me the men of Judah together within three days, and do thou
5 attend here. So Amasa went to call together [the men of] Judah; but he delayed longer than the set time which he had appointed him.
6 And David said to Abishai, Now shall Sheba the son of Bichri do us more harm than did Absalom. Take thou thy lord's servants, and pursue after him, lest he get him fortified cities and escape our
7 sight. And there went out after him Joab's men, and the Cherethites, and the Pelethites, and all the mighty men; and they went out of Jerusalem, to pursue after Sheba the son of Bichri.
8 When they were at the great stone which is in Gibeon, Amasa came before them. And Joab was girded with his coat, his dress, and

[f] Or 'rich.' [g] Or 'time.'

upon it was the girdle of the sword which was fastened on his loins in its sheath; and as he went forth
9 it fell out. And Joab said to Amasa, Art thou well, my brother? And Joab took Amasa by the beard with the right hand to kiss
10 him. And Amasa had taken no notice of the sword that was in Joab's hand: so he smote him with it in the belly and shed out his bowels to the ground, and struck him not again; and he died. And Joab and Abishai his brother pursued after Sheba the son of
11 Bichri. And one of Joab's young men stood by [Amasa] and said, He that favours Joab, and he that is for David, let him follow Joab.
12 Now Amasa wallowed in blood in the midst of the highway. And when the man saw that all the people stood still, he removed Amasa out of the highway into the field, and cast a cloth upon him, when he saw that every one that
13 came by stood still. When he was removed out of the highway, all the people went on after Joab, to pursue after Sheba the son of
14 Bichri, who went through all the tribes of Israel to Abel, and to Beth-Maacah, and all the Berim; and they gathered together, and
15 went also after him. And they came and besieged him in Abel-Beth-Maacah, and they cast up a bank against the city, and it was raised in the trench; and all the people that were with Joab sapped
16 the wall, to throw it down. And a wise woman cried out of the city, Hear, hear: say, I pray you, unto Joab, Come near hither, that I
17 may speak with thee. And he came near to her; and the woman said, Art thou Joab? And he said, I [am he]. And she said to him, Listen to the words of thy handmaid. And he said, I am
18 listening. And she spoke saying, They were wont to speak in old time saying, Just inquire in Abel;
19 and so they ended. I am peaceable [and] faithful in Israel: thou seekest to destroy a city and a mother in Israel. Why wilt thou swallow up the inheritance of
20 Jehovah? And Joab answered and said, Far be it, far be it from me, that I should swallow up or
21 destroy. The matter is not so; but a man of mount Ephraim, Sheba the son of Bichri by name, has lifted up his hand against the king, against David: give up him only, and I will depart from the city. And the woman said to Joab, Behold, his head shall be thrown to thee over the wall.
22 Then the woman went to all the people in her wisdom. And they cut off the head of Sheba the son of Bichri, and cast it to Joab. And he blew a trumpet, and they dispersed from the city, every man to his tent. And Joab returned to Jerusalem to the king.
23 And Joab was over all the host of Israel; and Benaiah the son of Jehoiada was over the Chereth-
24 ites[h] and over the Pelethites;[i] and Adoram was over the levy; and Jehoshaphat the son of Ahilud
25 was recorder; and Sheva was scribe;[k] and Zadok and Abiathar
26 were priests; and Ira also the Jairite was David's chief ruler.

21 And there was a famine in the days of David three years, year after year; and David inquired[l] of Jehovah. And Jehovah said, It is for Saul, and for [his] house of blood, because he slew the
2 Gibeonites. And the king called the Gibeonites, and spoke to them. (Now the Gibeonites were not of the children of Israel, but of the remainder of the Amorites; and the children of Israel had sworn to them; and Saul sought to smite them in his zeal for the children
3 of Israel and Judah.) And David said to the Gibeonites, What shall I do for you? and with what shall I make atonement, that ye may bless the inheritance of Jehovah?
4 And the Gibeonites said to him, As to Saul and his house, it is with us no question of receiving silver or gold, neither is it for us to have any man put to death in Israel. And he said, What ye say will I
5 do for you. And they said to the king, The man that consumed us, and that devised against us that we should be destroyed from remaining in all the borders of Israel,
6 let seven men of his sons be given up to us, and we will hang them up to Jehovah in Gibeah of Saul, the chosen of Jehovah. And the king
7 said, I will give [them]. But the king spared Mephibosheth, the son of Jonathan the son of Saul, because of Jehovah's oath that was between them, between David and Jonathan the son of Saul.
8 And the king took the two sons of Rizpah the daughter of Aiah, whom she had borne to Saul, Armoni and Mephibosheth; and

[h] The Executioners. [i] The Couriers. [k] Or 'secretary.' [l] Lit. 'sought the face.'

the five sons of [the sister of [m]] Michal the daughter of Saul, whom she had borne to Adriel the son of
9 Barzillai the Meholathite; and he gave them into the hands of the Gibeonites, and they hanged them on the hill before Jehovah. And they fell all seven together, and were put to death in the first days of the harvest, in the beginning of barley harvest.
10 Then Rizpah the daughter of Aiah took sackcloth, and spread it for her upon the rock, from the beginning of harvest until water poured on them out of the heavens, and suffered neither the fowl of the heavens to rest on them by day, nor the beasts of the field by night.
11 And it was told David what Rizpah the daughter of Aiah, the
12 concubine of Saul, had done. And David went and took the bones of Saul and the bones of Jonathan his son from the men [n] of Jabesh-Gilead, who had stolen them from the open place [o] of Beth-shan, where the Philistines had hanged them, the day the Philistines had
13 smitten Saul in Gilboa; and he brought up from thence the bones of Saul and the bones of Jonathan his son; and they gathered the bones of them that were hanged.
14 And they buried [them] with the bones of Saul and Jonathan his son in the country of Benjamin in Zela, in the sepulchre of Kish his father; and they did all that the king had commanded. And afterwards God was propitious to the land.
15 And the Philistines had yet war again with Israel; and David went down, and his servants with him, and fought with the Philistines. And David was exhausted.
16 And Ishbibenob, who was of the children of Raphah [p]—the weight of his lance was three hundred shekels [q] of bronze, and he was girded with new [armour]—
17 thought to smite David. And Abishai the son of Zeruiah succoured him, and smote the Philistine and killed him. Then the men of David swore to him, saying, Thou shalt go no more out with us to battle, that thou quench not the lamp of Israel.
18 And it came to pass after this, that there was again a battle with the Philistines, at Gob; then Sibbechai the Hushathite smote Saph, who was of the children of Raphah.
19 And there was again a battle at Gob with the Philistines; and Elhanan the son of Jaare-oregim, a Bethlehemite, smote Goliath [r] the Gittite; now the shaft of his spear was like a weaver's beam.
20 And there was again a battle, at Gath; and there was a man [there] of great stature, that had on each hand six fingers, and on each foot six toes, four and twenty in number; and he also was born
21 to Raphah. And he defied Israel; but Jonathan the son of Shimea
22 David's brother smote him. These four were born to Raphah, in Gath; and they fell by the hand of David, and by the hand of his servants.

22 And David spoke to Jehovah the words of this song in the day that Jehovah had delivered him out of the hand of all his enemies, and out of the hand of
2 Saul. And he said,

Jehovah is my rock, [s] and my fortress, and my deliverer;
3 God is my rock, [t] in him will I trust [v]—
My shield, and the horn of my salvation,
My high tower, and my refuge,
My saviour: thou wilt save me from violence.
4 I will call upon Jehovah, who is to be praised;
So shall I be saved from mine enemies.
5 For the waves of death encompassed me,
Torrents of Belial made me afraid.
6 The bands of Sheol surrounded me;
The cords of death encountered me;
7 In my distress I called upon Jehovah,
And I cried to my God;
And he heard my voice out of his temple,
And my cry [came] into his ears.
8 Then the earth shook and quaked;
The foundations of the heavens trembled
And shook because he was wroth.
9 There went up a smoke out of his nostrils,
And fire out of his mouth devoured:
Coals burned forth from it.

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[m] i.e. Merab: see 1 Sam. xviii. 19. [n] Or 'citizens,' בעלי: cf. Judg. ix. 2, 47. [o] Or 'broadway.' [p] Or 'the giant:' cf. Deut. ii. 11. [q] Lit. 'weights.' [r] Some read 'Lahmi, brother of Goliath:' see 1 Chron. xx. 5. [s] High rock. [t] Lit. 'God of my rock' or 'strength.' [v] חסה, 'trust,' as fleeing for refuge: so ver. 31.

10 And he bowed the heavens, and came down;
And darkness was under his feet.
11 And he rode upon a cherub, and did fly;
And he was seen upon the wings of the wind.
12 And he made darkness round about him a tent,
Gatherings of waters, thick clouds of the skies.
13 From the brightness before him
Burned forth coals of fire.
14 Jehovah thundered from the heavens,
And the Most High uttered his voice.
15 And he sent arrows, and scattered [mine enemies[w]];
Lightning, and discomfited them.
16 And the beds of the sea were seen,
The foundations of the world were uncovered
At the rebuke of Jehovah,
At the blast of the breath of his nostrils.
17 He reached forth from above, he took me,
He drew me out of great waters;
18 He delivered me from my strong enemy,
From them that hated me;
For they were mightier than I.
19 They encountered me in the day of my calamity;
But Jehovah was my stay.
20 And he brought me forth into a large place;
He delivered me, because he delighted in me.
21 Jehovah hath rewarded me according to my righteousness,
According to the cleanness of my hands hath he recompensed me.
22 For I have kept the ways of Jehovah,
And have not wickedly departed from my God.
23 For all his ordinances were before me,
And his statutes, I did not depart from them,
24 And I was upright[x] before him,
And kept myself from mine iniquity.
25 And Jehovah hath recompensed me according to my righteousness,
According to my cleanness in his sight.
26 With the gracious[y] thou dost shew thyself gracious;
With the upright[x] man thou dost shew thyself upright;
27 With the pure thou dost shew thyself pure;
And with the perverse thou dost shew thyself contrary.
28 And the afflicted people thou dost[z] save;
And thine eyes are upon the haughty, [whom] thou bringest down.
29 For thou art my lamp, Jehovah;
And Jehovah enlighteneth my darkness.
30 For by thee I have run through a troop;
By my God have I leaped over a wall.
31 As for God,[a] his way is perfect;
The word[b] of Jehovah is tried:
He is a shield to all that trust in him.
32 For who is God,[a] save Jehovah?
And who is a rock, save our God?
33 God[a] is my strong fortress,
And he maketh my way perfectly smooth.[c]
34 He maketh my feet like hinds' [feet],
And setteth me upon my high places.
35 He teacheth my hands to war,
And mine arms bend a bow of brass;
36 And thou didst give me the shield of thy salvation,
And thy condescending gentleness hath made me great.
37 Thou enlargedst my steps under me;
And mine ankles did not slip.
38 I pursued mine enemies, and destroyed them,
And I turned not again till they were consumed.
39 And I have consumed them and have crushed them, and they rose not again;
Yea, they fell under my feet.
40 And thou girdedst me with strength to battle:
Thou didst subdue under me those that rose up against me.
41 And mine enemies didst thou make to turn their backs unto me,
And those that hated me I destroyed.
42 They looked, and there was none to save—
Unto Jehovah, and he answered them not.

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[w] Lit. 'and scattered them.' [x] Or 'perfect,' as Gen. vi. 9; xvii. 1; Deut. xviii. 13. [y] חסיד, 'pious,' 'godly:' see 2 Chron. vi. 41. A form of this word is used specifically of the ways of Hezekiah in 2 Chron. xxxii. 32, and of Josiah, xxxv. 26. See also Psalm iv. 3; xii. 1; xvi. 10. [z] Or 'wilt.' [a] *El:* 'the Mighty One.' [b] Here אמרת, as in Deut. xxxiii. 9: see note on Psa. cxix. 11. [c] Some read, as in Psalm xviii. 32, 'maketh my way perfect.'

43 And I did beat them small as the dust of the earth,
I trod them as the mire of the streets; I stamped upon them.
44 And thou hast delivered me from the strivings of my people,
Thou hast kept me to be head of the nations:
A people I knew not doth serve me:
45 Strangers come cringing unto me:
At the hearing of the ear, they obey me.
46 Strangers have faded away,
And they come trembling forth from their close[d] places.
47 Jehovah liveth; and blessed be my rock;
And exalted be the God, the rock of my salvation,
48 The God[e] who hath avenged me,
And hath brought the peoples under me.
49 He brought me forth from mine enemies:
Yea, thou hast lifted me up above them that rose up against me;
From the man of violence hast thou delivered me.
50 Therefore will I give thanks to thee, Jehovah, among the nations,
And will sing psalms to thy name.
51 [It is he] who giveth great deliverances to[f] his king,
And sheweth loving-kindness to his anointed,
To David, and to his seed for evermore.

23 Now these are the last words of David:
David the son of Jesse saith,[g]
And the man who was raised up on high,
The anointed of the God of Jacob,
And the sweet psalmist of Israel saith,[g]
2 The Spirit of Jehovah spoke by me,
And his word was on my tongue.
3 The God of Israel said,
The Rock of Israel spoke to me,
The ruler among[h] men shall be just,[i]
Ruling in the fear of God;
4 And [he shall be] as the light of the morning, [like] the rising of the sun,
A morning without clouds,
[When] from the sunshine, after rain,
The green grass springeth from the earth.
5 Although my house be not so before God,[e]
Yet he hath made with me an everlasting covenant,
Ordered in every way and sure;
For [this is] all my salvation, and every desire,[k]
Although he make [it] not to grow.
6 But [the sons] of Belial [are] all of them as thorns thrust away,
Because they cannot be taken with hands;
7 And the man that will touch them provideth himself with iron and the staff of a spear;
And they shall be utterly burned with fire in [their] place.
8 These are the names of the mighty men whom David had: Joseb-Basshebeth, Tachkemonite[l] the chief of the captains: he was Adino the Eznite; he [fought] against[m] eight hundred, slain [by him] at one time.
9 And after him, Eleazar the son of Dodo the son of an Ahohite;[n] he was one of the three mighty men with David, when they had defied the Philistines that were there gathered together to battle, and the men of Israel were gone
10 up. He arose and smote the Philistines until his hand was weary, and his hand clave to the sword; and Jehovah wrought a great deliverance that day; and the people returned after him only to spoil.
11 And after him, Shammah the son of Agee the Hararite: the Philistines were gathered into a troop, and there was there a plot of ground full of lentils, and the people had fled before the Philis-
12 tines; and he stood in the midst of the plot and delivered it, and smote the Philistines, and Jehovah wrought a great deliverance.
13 And three of the thirty chiefs went down, and came to David in the harvest time to the cave of Adullam, when the troop of the Philistines was encamped in the
14 valley of Rephaim. And David was then in the stronghold; and the Philistines' garrison was then
15 at Bethlehem. And David longed, and said, Oh that one would give me to drink of the water of the well of Bethlehem, which is in the
16 gate! And the three mighty men broke through the camp of the

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[d] Or 'fortified.' [e] *El.* [f] Some read, with the *Keri*, '[He is] a tower of deliverance for.' [g] See on Num. xxiv. 3 [h] Or 'over.' [i] Or 'a just ruler over mankind,' האדם: see on Gen. i. 27; vi. 1. [k] Or 'all good pleasure.' [l] Probably an error in the text for 'the Hachmonite.' [m] Or, as 1 Chron. xi. 11, 'he brandished his spear against.' [n] Or 'son of Ahohi.'

Philistines, and drew water out of the well of Bethlehem, which is in the gate, and took it, and brought it to David; however he would not drink of it, but poured it out to
17 Jehovah. And he said, Be it far from me, Jehovah, that I should do this thing! is it not the blood of the men that went at the risk of their lives? Therefore he would not drink it. These things did the three mighty men.
18 And Abishai, the brother of Joab, the son of Zeruiah, was the chief of three; and he brandished his spear against three hundred and slew them; and he had a
19 name among the three. Was he not most honourable of three? and he was their captain; but he did not attain to the [first] three.
20 And Benaiah the son of Jehoiada, son of a valiant man, great in exploits, of Kabzeel: he it was that smote two lions[o] of Moab; and he went down and smote a lion in the midst of a pit on a snowy
21 day. He also smote the Egyptian, an imposing man: and the Egyptian had a spear in his hand; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him
22 with his own spear. These things did Benaiah the son of Jehoiada, and he had a name among the
23 three mighty men. He was honoured above the thirty, but he did not attain to the [first] three. And David set him in his council.
24 Asahel the brother of Joab was one of the thirty; Elhanan the son
25 of Dodo of Bethlehem, Shammah the Harodite, Elika the Harodite,
26 Helez the Paltite, Ira the son of
27 Ikkesh the Tekoite, Abiezer the Anathothite, Mebunnai the Hus-
28 hathite, Zalmon the Ahohite, Ma-
29 harai the Netophathite, Heleb the son of Baanah, the Netophathite, Ittai the son of Ribai of Gibeah of
30 the children of Benjamin, Benaiah a Pirathonite, Hiddai of the brooks
31 of Gaash, Abi-albon the Arbathite,
32 Azmaveth the Barhumite, Eliahba the Shaalbonite, of the sons of
33 Jashen, Jonathan, Shammah the Ararite, Ahiam the son of Sharar
34 the Ararite, Eliphelet the son of Ahasbai, the son of the Maachathite, Eliam the son of Ahithophel
35 the Gilonite, Hezrai[p] the Carmel-
36 ite, Paarai the Arbite, Igal the son of Nathan of Zobah, Bani the
37 Gadite, Zelek the Ammonite, Naharai the Beerothite, the armour-bearer of Joab the son of
38 Zeruiah, Ira the Ithrite, Gareb
39 the Ithrite, Uriah the Hittite: thirty-seven in all.

24 And again the anger of Jehovah was kindled against Israel, and he moved David against them saying, Go, number Israel and
2 Judah. And the king said to Joab the captain of the host, who was with him, Go, I pray thee, through all the tribes of Israel, from Dan even to Beer-sheba, and count the people, that I may know the num-
3 ber of the people. And Joab said to the king, May Jehovah thy God even add to the people, how many soever they be, a hundredfold, and that the eyes of my lord the king may see [it]; but why does my lord the king delight in this thing?
4 But the king's word prevailed against Joab, and against the captains of the army. And Joab and the captains of the army went out from the presence of the king to count the people of Israel.
5 And they passed over the Jordan, and encamped in Aroer, on the right side of the city that is in the midst of the ravine[q] of Gad,
6 and toward Jaazer. And they came to Gilead, and to the land of Tahtim-hodshi;[r] and came to Dan-jaan, and to the environs of
7 Sidon; and they came to the fortified city of Tyre, and to all the cities of the Hivites and of the Canaanites; and went out to the south of Judah, to Beer-sheba.
8 And they went through all the land, and came to Jerusalem at the end of nine months and twenty
9 days. And Joab gave the sum of the number of the people to the king; and there were of Israel eight hundred thousand valiant men that drew sword; and the men of Judah were five hundred thousand men.
10 And David's heart smote him after he had numbered the people. And David said to Jehovah, I have sinned greatly in what I have done; and now, I beseech thee, Jehovah, put away the iniquity of thy servant; for I have done very fool-
11 ishly. And when David arose in the morning, the word of Jehovah came to the prophet Gad, David's
12 seer, saying, Go and say to David, Thus saith Jehovah: I impose on

[o] Heb. *Ariel*, strictly, 'lion of God (*El*),' i.e., 'great heroes;' and so 1 Chron. xi. 22.
[p] As the *Keri*. For the *Chetiv* 'Hezro,' cf. 1 Chron. xi. 37. [q] Or 'valley:' see on Deut. ii. 13, 36. [r] Or 'the low country of Hodshi.'

thee three [things]; choose one of them that I may do it unto thee.
13 And Gad came to David, and told him, and said to him, Shall seven years of famine come to thee in thy land? or wilt thou flee three months before thine adversaries while they pursue thee? or shall there be three days' pestilence in thy land? Now be aware and consider what word I shall bring again to him
14 that sent me. And David said to Gad, I am in a great strait: let us fall, I pray thee, into the hand of Jehovah; for his mercies are great; but let me not fall into the hand of man.
15 And Jehovah sent a pestilence upon Israel from the morning even to the set time; and there died of the people from Dan even to Beer-sheba seventy thousand men.
16 And the angel stretched out his hand upon Jerusalem to destroy it; but Jehovah repented him of the evil, and said to the angel that destroyed among the people, It is enough: withdraw now thine hand. And the angel of Jehovah was by the threshing-floor of
17 Araunah the Jebusite. And David spoke to Jehovah when he saw the angel that smote among the people, and said, Behold, it is I that have sinned, and it is I that have committed iniquity; but these sheep, what have they done? let thy hand, I pray thee, be on me, and on my father's house!
18 And Gad came that day to David, and said to him, Go up, rear an altar to Jehovah in the threshing-floor of Araunah the
19 Jebusite. And David, according to the saying of Gad, went up as
20 Jehovah had commanded. And Araunah looked, and saw the king and his servants coming on towards him; and Araunah went out, and bowed himself before the king with his face to the ground.
21 And Araunah said, Why is my lord the king come to his servant? And David said, To buy the threshing-floor of thee, to build an altar to Jehovah, that the plague may
22 be stayed from the people. And Araunah said to David, Let my lord the king take and offer up that which is good in his sight: see, [here are] oxen for the burnt-offering, and the threshing-sledges and implements of the oxen for
23 wood. All these things, O king, doth Araunah give to the king. And Araunah said to the king,
24 Jehovah thy God accept thee. And the king said to Araunah, No; but I will in any case buy [them] of thee at a price: neither will I offer up to Jehovah my God burnt-offerings without cost. And David bought the threshing-floor and the oxen for fifty shekels of silver.
25 And David built there an altar to Jehovah, and offered up burnt-offerings and peace-offerings. And Jehovah was propitious to the land, and the plague was stayed from Israel.

THE
FIRST BOOK OF KINGS

1 And king David was old [and] advanced in age;[a] and they covered him with clothes, but he
2 obtained no warmth. And his servants said to him, Let there be found for my lord the king a young virgin; and let her stand before the king, and let her cherish him, and let her lie in thy bosom, that my lord the king may get warm.
3 And they sought for a fair damsel throughout the territory of Israel, and found Abishag a Shunammite,
4 and brought her to the king. And the damsel was very fair, and cherished the king, and ministered to him; but the king knew her not.
5 And Adonijah the son of Haggith exalted himself, saying, I will be king; and he provided himself chariots and horsemen, and fifty
6 men to run before him. And his father had not grieved him at any time in saying, Why doest thou so? and he was also a very comely man; and [his mother] bore him
7 after Absalom. And he conferred with Joab the son of Zeruiah, and with Abiathar the priest; and they helped Adonijah and followed
8 [him]. But Zadok the priest, and Benaiah the son of Jehoiada, and Nathan the prophet, and Shimei, and Rei, and the mighty men

[a] Lit. 'days.'

whom David had, were not with
9 Adonijah. And Adonijah sacrificed[b] sheep and oxen and fatted cattle by the stone of Zoheleth, which is by En-rogel, and invited all his brethren, the king's sons, and all the men of Judah, the
10 king's servants; but Nathan the prophet, and Benaiah, and the mighty men, and Solomon his brother, he did not invite.
11 And Nathan spoke to Bathsheba the mother of Solomon, saying, Hast thou not heard that Adonijah the son of Haggith is king, and David our lord does not
12 know [it]? And now, come, let me, I pray thee, give thee counsel, that thou mayest save thine own life, and the life of thy son Solo-
13 mon. Go and get thee in to king David, and say to him, Didst not thou, my lord, O king, swear to thy handmaid saying, Solomon thy son shall reign after me, and he shall sit on my throne? why
14 then does Adonijah reign? Behold, while thou yet talkest there with the king, I also will come in
15 after thee and confirm[c] thy words. And Bathsheba went in to the king into the chamber; and the king was very old; and Abishag the Shunammite ministered to the
16 king. And Bathsheba bowed and did obeisance to the king. And the
17 king said, What wouldest thou? And she said to him, My lord, thou hast sworn by Jehovah thy God to thy handmaid, [saying,] Solomon thy son shall reign after me, and he shall sit on my throne.
18 And now behold, Adonijah is king; and now,[d] my lord the king, thou
19 knowest it not. And he has sacrificed oxen and fatted cattle and sheep in abundance, and has invited all the sons of the king and Abiathar the priest and Joab the captain of the host; but Solomon thy servant has he not invited.
20 And thou, my lord the king, the eyes of all Israel are upon thee, that thou shouldest tell them who shall sit on the throne of my lord
21 the king after him. Otherwise it shall come to pass when my lord the king shall sleep[e] with his fathers, that I and my son Solomon will be counted offenders.
22 And behold, while she yet talked
23 with the king, Nathan the prophet also came in. And they told the king saying, Behold, Nathan the prophet. And when he was come in before the king, he bowed himself before the king with his face
24 to the ground. And Nathan said, My lord, O king, hast thou said, Adonijah shall reign after me, and
25 he shall sit on my throne? For he is gone down this day, and has sacrificed oxen and fatted cattle and sheep in abundance, and has invited all the king's sons and the captains of the host and Abiathar the priest; and behold, they eat and drink before him, and say,
26 God save king Adonijah! But me, [even] me thy servant, and Zadok the priest, and Benaiah the son of Jehoiada, and thy servant
27 Solomon, he has not invited. Is this thing done by my lord the king, and thou hast not shewn to thy servants[f] who should sit on the throne of my lord the king after him?
28 Then king David answered and said, Call me Bathsheba. And she came into the king's presence, and
29 stood before the king. And the king swore, and said, [As] Jehovah liveth, who has redeemed my soul
30 out of all distress, even as I swore to thee by Jehovah the God of Israel, saying, Solomon thy son shall reign after me, and he shall sit on my throne in my stead; even so will I certainly do this day.
31 And Bathsheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord king David live for ever.
32 And king David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before
33 the king. And the king said to them, Take with you the servants of your lord, and cause Solomon my son to ride upon mine own mule, and bring him down to
34 Gihon; and let Zadok the priest and Nathan the prophet anoint him there king over Israel; and blow ye with the trumpet, and
35 say, Long live king Solomon. And ye shall come up after him, that he may come and sit on my throne; for he shall reign in my stead, and I have appointed him to be ruler
36 over Israel and over Judah. And Benaiah the son of Jehoiada answered the king and said, Amen: Jehovah, the God of my lord the
37 king, say so too. As Jehovah has been with my lord the king, even so be he with Solomon, and make

[b] Or 'slew;' and so vers. 19, 25: cf. Deut. xii. 15. [c] Lit. 'fill up.' [d] Some read 'thou' for 'now.' [e] Elsewhere 'lie.' [f] Some read 'servant,' with the *Keri*.

his throne greater than the throne of my lord king David.
38 And Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites[g] went down, and caused Solomon to ride upon king David's mule, and
39 brought him to Gihon. And Zadok the priest took the horn of oil out of the tabernacle,[h] and anointed Solomon. And they blew the trumpet; and all the people said, Long live king Solo-
40 mon! And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them.
41 And Adonijah and all the guests that were with him heard [it] as they were finishing their repast; and Joab heard the sound of the trumpet, and he said, Wherefore this noise of the city in an uproar?
42 While he yet spoke, behold, Jonathan the son of Abiathar the priest came; and Adonijah said [to him], Come in; for thou art a valiant[i] man, and bringest good
43 news. And Jonathan answered and said to Adonijah, Indeed, our lord king David has made Solo-
44 mon king. And the king has sent with him Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada, and the Cherethites and the Pelethites, and they have caused him to ride
45 upon the king's mule; and Zadok the priest and Nathan the prophet have anointed him king at Gihon; and they are come up from thence rejoicing, so that the city is in an uproar. This is the
46 noise which ye have heard. And also Solomon is sitting on the
47 throne of the kingdom. And moreover the king's servants came to bless our lord king David, saying, Thy God make the name of Solomon more excellent than thy name, and make his throne greater than thy throne! And the king
48 bowed himself on the bed. And also thus said the king: Blessed be Jehovah, the God of Israel, who has given one to sit on my throne this day, mine eyes even seeing it.
49 And all Adonijah's guests were afraid, and rose up and went every
50 man his way. And Adonijah feared because of Solomon, and arose and went and caught hold
51 of the horns of the altar. And it was told Solomon saying, Behold, Adonijah fears king Solomon; for behold, he has caught hold of the horns of the altar, saying, Let king Solomon swear to me this day that he will not put his servant to
52 death with the sword. And Solomon said, If he be a worthy man, there shall not one of his hairs fall to the earth; but if wickedness be
53 found in him, he shall die. And king Solomon sent, and they brought him down from the altar. And he came and bowed himself to king Solomon; and Solomon said to him, Go to thy house.

2 And the days of David were at hand that he should die; and he
2 enjoined Solomon his son saying, I go the way of all the earth: be of good courage therefore, and be a
3 man; and keep the charge of Jehovah thy God, to walk in his ways, to keep his statutes, and his commandments, and his ordinances, and his testimonies, as it is written in the law of Moses, that thou mayest prosper in all that thou doest and whithersoever thou
4 turnest thyself; that Jehovah may confirm his word which he spoke concerning me, saying, If thy sons take heed to their way, to walk before me in truth with all their heart and with all their soul, there shall not fail thee,[k] said he, a man upon the throne of
5 Israel. And thou knowest also what Joab the son of Zeruiah did to me, what he did to the two captains of the hosts of Israel, to Abner the son of Ner, and to Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and upon his sandals that
6 were on his feet. And thou shalt do according to thy wisdom, and not let his hoar head go down to
7 Sheol in peace. But shew kindness to the sons of Barzillai the Gileadite, and let them be of those that eat at thy table; for so they came up to me when I fled because
8 of Absalom thy brother. And behold, there is with thee Shimei the son of Gera, the Benjaminite of Bahurim, who cursed me with a grievous curse in the day that I went to Mahanaim; but he came down to meet me at the Jordan, and I swore to him by Jehovah saying, I will not put thee to

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[g] See on 2 Sam. viii. 18. [h] Elsewhere 'tent.' [i] Or 'worthy,' as in ver. 52.
[k] Lit. 'there shall not be cut off to thee:' so viii. 25; ix. 5; 2 Chron. vi. 16; vii. 18.

9 death with the sword. And now hold him not guiltless; for thou art a wise man, and thou shalt know what thou oughtest to do to him; but bring his hoar head down to Sheol with blood.
10 And David slept with his fathers, and was buried in the city of
11 David. And the days that David reigned over Israel were forty years: he reigned seven years in Hebron, and he reigned thirty-
12 three years in Jerusalem. And Solomon sat on the throne of David his father; and his kingdom was established greatly.
13 And Adonijah the son of Haggith came to Bathsheba the mother of Solomon. And she said, Comest thou peaceably? And he
14 said, Peaceably. And he said, I have something to say to thee.
15 And she said, Speak. And he said, Thou knowest that the kingdom was mine, and all Israel had set their faces on me that I should reign; but the kingdom is turned about and is become my brother's,
16 for it was his from Jehovah. And now I ask one petition of thee; refuse me not.[l] And she said to
17 him, Speak. And he said, Speak, I pray thee, to Solomon the king—for he will not refuse thee—that he give me Abishag the Shunam-
18 mite as wife. And Bathsheba said, Well, I will speak for thee to the king.
19 And Bathsheba went to king Solomon, to speak to him for Adonijah. And the king rose up to meet her, and bowed himself to her, and sat down on his throne; and he caused a throne to be set for the king's mother, and she sat
20 on his right hand. Then she said, I desire one small petition of thee; refuse me not. And the king said to her, Ask, my mother, for I will
21 not refuse thee. And she said, Let Abishag the Shunammite be given to Adonijah thy brother as
22 wife. And king Solomon answered and said to his mother, And why dost thou ask Abishag the Shunammite for Adonijah? ask for him the kingdom also; for he is mine elder brother; even for him, and for Abiathar the priest, and for
23 Joab the son of Zeruiah. And king Solomon swore by Jehovah saying, God do so to me, and more also,—Adonijah has spoken this word against his own life!
24 And now [as] Jehovah liveth, who has established me, and set me on the throne of David my father, and who has made me a house, as he promised, Adonijah shall be
25 put to death this day. And king Solomon sent by the hand of Benaiah the son of Jehoiada; who fell on him, that he died.
26 And the king said to Abiathar the priest, Go to Anathoth, to thine own fields; for thou art worthy of death;[m] but I will not at this time put thee to death, because thou didst bear the ark of Adonai[n] Jehovah before David my father, and because thou hast been afflicted in all wherein my
27 father was afflicted. And Solomon thrust out Abiathar from being priest to Jehovah, to fulfil the word of Jehovah, which he had spoken concerning the house of Eli in Shiloh.
28 And the report came to Joab (for Joab had turned after Adonijah, though he had not turned after Absalom); and Joab fled to the tent of Jehovah, and caught hold of the horns of the altar.
29 And it was told king Solomon that Joab had fled to the tent of Jehovah; and behold, he is by the altar. And Solomon sent Benaiah the son of Jehoiada, saying,
30 Go, fall on him. And Benaiah came to the tent of Jehovah and said to him, Thus saith the king: Come forth. And he said, No; for I will die here. And Benaiah brought the king word again, saying, Thus said Joab, and thus he
31 answered me. And the king said to him, Do as he has said, and fall upon him, and bury him; and take away the innocent blood, which Joab shed, from me and
32 from the house of my father. And Jehovah shall requite the blood which he shed[o] upon his own head, because he fell upon two men more righteous and better than he, and slew them with the sword, without my father David's knowledge: Abner the son of Ner, captain of the host of Israel, and Amasa the son of Jether, captain
33 of the host of Judah. And their blood shall be requited upon the head of Joab, and upon the head of his seed for ever; but upon David, and upon his seed, and upon his house, and upon his throne, shall there be peace for
34 ever from Jehovah. And Benaiah the son of Jehoiada went up and

[l] Lit. 'turn not away my face;' and so vers. 17, 20.
[m] Lit. 'a man of death.'
[n] That is, 'the Lord:' cf. note to Gen. xv. 2.
[o] Lit. 'requite his blood.'

fell upon him, and put him to death; and he was buried in his
35 own house in the wilderness. And the king put Benaiah the son of Jehoiada in his stead over the host; and Zadok the priest the king put in the stead of Abiathar.
36 And the king sent and called for Shimei, and said to him, Build thee a house in Jerusalem, and abide there, and go not forth
37 thence anywhere. And it shall be that on the day thou goest forth, and passest over the torrent of Kidron, ... know for certain that thou shalt surely die: thy blood
38 shall be upon thine own head. And Shimei said to the king, The saying is good: as my lord the king has said, so will thy servant do. And Shimei dwelt in Jerusalem
39 many days. And it came to pass at the end of three years, that two servants of Shimei's ran away to Achish son of Maachah, king of Gath. And they told Shimei saying, Behold, thy servants are in
40 Gath. Then Shimei arose, and saddled his ass, and went to Gath, to Achish, to seek his servants; and Shimei went, and brought his
41 servants from Gath. And it was told Solomon that Shimei had gone from Jerusalem to Gath, and
42 had come again. And the king sent and called for Shimei, and said to him, Did I not make thee swear by Jehovah, and protest to thee, saying, Know for certain, that on the day thou goest forth, and walkest abroad anywhere, thou shalt surely die? and thou saidst to me, The word that I have
43 heard is good. Why then hast thou not kept the oath of Jehovah, and the commandment that I
44 charged thee with? And the king said to Shimei, Thou knowest all the wickedness of which thy heart is conscious, which thou didst to David my father; and Jehovah returns thy wickedness upon thine
45 own head; and king Solomon shall be blessed, and the throne of David shall be established before
46 Jehovah for ever. And the king commanded Benaiah the son of Jehoiada; who went out and fell upon him, and he died. And the kingdom was established in the hand of Solomon.

3 And Solomon allied himself by marriage with Pharaoh king of Egypt, and took Pharaoh's daughter, and brought her into the city of David, until he had ended building his own house, and the house of Jehovah, and the wall of
2 Jerusalem round about. Only, the people sacrificed on the high places; for there was no house built to the name of Jehovah, until
3 those days. And Solomon loved Jehovah, walking in the statutes of David his father; only, he sacrificed and burned incense on the high places.
4 And the king went to Gibeon to sacrifice there; for that was the great high place: a thousand burnt-offerings did Solomon offer
5 up upon that altar. In Gibeon Jehovah appeared to Solomon in a dream by night; and God said,
6 Ask what I shall give thee. And Solomon said, Thou hast shewn unto thy servant David my father great loving-kindness, according as he walked before thee in truth and in righteousness and in uprightness of heart with thee; and thou hast kept for him this great loving-kindness, that thou hast given him a son who sits upon his
7 throne, as it is this day. And now, Jehovah my God, thou hast made thy servant king instead of David my father; and I am but a little child: I know not to go out and
8 to come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor
9 counted for multitude. Give therefore to thy servant an understanding heart [p] to judge thy people, to discern between good and bad; for who is able to judge this thy numerous people?
10 And the word pleased Jehovah, that Solomon had asked this thing.
11 And God said to him, Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies, but hast asked for thyself discernment to understand judgment;
12 behold, I have done according to thy word: behold, I have given thee a wise and an understanding heart, so that there hath been none like unto thee before thee, neither after thee shall any arise like unto
13 thee. And I have also given thee that which thou hast not asked, both riches and glory; so that there shall not be any among the kings like unto thee all thy days.
14 And if thou wilt walk in my ways, to keep my statutes and my commandments, as thy father David

[p] Strictly, 'a heart that hears;' and so in ver. 11, 'to hear judgment.'

did walk, then I will prolong thy
15 days. And Solomon awoke, and
behold, it was a dream. And he
came to Jerusalem, and stood
before the ark of the covenant of
Jehovah,[q] and offered up burnt-
offerings, and offered[r] peace-
offerings, and made a feast to all
his servants.
16 Then came two women, harlots,
to the king, and stood before him.
17 And the first woman said, Ah, my
lord! I and this woman abode
in one house; and I was delivered
of a child with her in the house.
18 And it came to pass the third day
after I was delivered, that this
woman was delivered also; and
we were together; no stranger
was with us in the house, only we
19 two were in the house. And this
woman's child died in the night;
20 because she had lain upon it. And
she arose at midnight, and took
my son from beside me, while thy
handmaid slept, and laid it in her
bosom, and laid her dead son in
21 my bosom. And when I rose in
the morning to give my child suck,
behold, it was dead; and I con-
sidered it in the morning, and
behold, it was not my son, whom
22 I bore. And the other woman
said, No, for the living is my son,
and the dead is thy son. And this
one said, No, but the dead is thy
son, and the living is my son.
Thus they spoke before the king.
23 Then said the king, The one says,
This that is living is my son, and
thy son is the dead; and the other
says, No, for thy son is the dead,
24 and my son is the living. And the
king said, Bring me a sword. And
they brought a sword before the
25 king. And the king said, Divide
the living child in two, and give
half to the one, and half to the
26 other. Then spoke the woman
whose was the living child to the
king, for her bowels yearned over
her son, and she said, Ah, my
lord! give her the living child, and
in no wise put it to death. But
the other said, Let it be neither
27 mine nor thine; divide it. And
the king answered and said, Give
this one the living child, and in no
wise put it to death: she is its
28 mother. And all Israel heard of
the judgment which the king had
judged; and they feared the king,
for they saw that the wisdom of
God was in him, to do justice.[s]

4 And king Solomon was king
over all Israel. 2 And these are
the princes whom he had: Azariah
3 the son of Zadok was priest; Eli-
horeph and Ahiah, the sons of
Shisha, scribes; Jehoshaphat the
4 son of Ahilud, chronicler; and
Benaiah the son of Jehoiada was
over the host; and Zadok and
5 Abiathar were priests; and Azar-
iah the son of Nathan was over
the superintendents;[t] and Zabud
the son of Nathan was principal
6 officer, the king's friend; and
Ahishar was over the household;
and Adoniram the son of Abda
was over the levy-service.
7 And Solomon had twelve super
intendents[t] over all Israel; and
they provided food for the king
and his household: each man his
month in the year had to make
8 provision. And these are their
names: Ben[v]-Hur, in mount
9 Ephraim. Ben-Deker in Makaz,
and in Shaalbim, and Beth-
shemesh, and Elon-Beth-hanan.
10 Ben-Hesed, in Arubboth; he had
Sochoh, and all the land of Hepher.
11 Ben-Abinadab had all the upland
of Dor; Taphath the daughter of
12 Solomon was his wife. Baana the
son of Ahilud had Taanach and
Megiddo, and all Beth-shean,
which is by Zaretan beneath Jiz-
reel, from Beth-shean to Abel-
Meholah, as far as beyond Jok-
13 neam. Ben-Geber, in Ramoth-
Gilead; he had the villages of
Jair the son of Manasseh, which
are in Gilead; he had the region
of Argob, which is in Bashan, sixty
great cities with walls and bars of
14 bronze. Ahinadab the son of Iddo,
15 at Mahanaim. Ahimaaz, in Neph-
tali; he also took Basmath the
daughter of Solomon as wife.
16 Baanah the son of Hushai, in
17 Asher and in Aloth. Jehoshaphat
the son of Paruah, in Issachar.
18 Shimei the son of Ela, in Benja-
19 min. Geber the son of Uri, in the
land of Gilead, the land of Sihon
the king of the Amorites, and of
Og the king of Bashan; and [he
was] the only superintendent that
was in the land.
20 Judah and Israel were many, as
the sand which is by the sea in
multitude, eating and drinking
and making merry.
21 And Solomon ruled over all
kingdoms from the river to the
land of the Philistines, and as far

[q] Here the Masorites read 'the Lord.' Hebrew word as that for 'judgment.' and so throughout the section.
[r] עשה: as in Deut. xii. 27, &c.
[s] Same
[t] Or 'chief officers.'
[v] Or 'the son of;'

as the border of Egypt: they brought presents, and served Solo-
22 mon all the days of his life. And Solomon's provision for one day was thirty measures [w] of fine flour,
23 and sixty measures of meal, ten fatted oxen, and twenty oxen out of the pastures, and a hundred sheep, besides harts, and gazelles, and fallow-deer, and fatted fowl.
24 For he had dominion over all on this side the river, from Tiphsah as far as Gazah, over all the kings on this side the river; and he had peace on all sides [x] round about.
25 And Judah and Israel dwelt safely, every man under his vine and under his fig-tree, from Dan even to Beer-sheba, all the days of Solo-
26 mon. And Solomon had forty thousand stalls of horses for his chariots, and twelve thousand
27 horsemen. And those [y] officers provided food for king Solomon, and for all who came to king Solomon's table, every man in his month: they let nothing be want-
28 ing. And the barley, and the straw for the horses and coursers, they brought to the place where [the superintendents] were, every man according to his charge.
29 And God gave Solomon wisdom and very great understanding and largeness of heart, even as the
30 sand that is on the sea-shore. And Solomon's wisdom excelled the wisdom of all the sons of the east, and all the wisdom of Egypt.
31 For he was wiser than all men; than Ethan the Ezrahite, and Heman, and Calcol, and Darda, the sons of Mahol; and his fame was in all the nations round about.
32 And he spoke three thousand proverbs; and his songs were a thou-
33 sand and five. And he spoke of the trees, from the cedar-tree that is on Lebanon even to the hyssop that springs out of the wall; he spoke also of cattle, and of fowls, and of creeping things, and of
34 fishes. And there came of all peoples to hear the wisdom of Solomon, from all the kings of the earth who had heard of his wisdom.

5 And Hiram king of Tyre sent his servants to Solomon; for he had heard that they had anointed him king in the place of his father; for Hiram always loved David.
2 And Solomon sent to Hiram, say-
3 ing, Thou knowest that David my father could not build a house unto the name of Jehovah his God, because of the wars which were about him on every side, until Jehovah put them under the soles
4 of his feet. But now Jehovah my God has given me rest on every side: there is neither adversary
5 nor evil event. And behold, I purpose to build a house unto the name of Jehovah my God, as Jehovah spoke to David my father saying, Thy son, whom I will set upon thy throne in thy stead, he shall build a house unto my name.
6 And now command that they hew me cedar-trees out of Lebanon; and my servants shall be with thy servants; and I will give thee hire for thy servants according to all that thou shalt say; for thou knowest that there is not among us any that are experienced in cutting timber like to the Zidonians.
7 And it came to pass when Hiram heard the words of Solomon, that he rejoiced greatly, and said, Blessed be Jehovah this day, who has given to David a wise son over
8 this great people. And Hiram sent to Solomon, saying, I have heard the things which thou sentest to me for: I will do all thy desire concerning timber of cedar, and concerning timber of cypress. [z]
9 My servants shall bring [them] down from Lebanon to the sea; and I will convey them by sea [in] rafts to the place that thou shalt appoint me, and will cause them to be broken up there, and thou shalt receive them. And thou shalt accomplish my desire in giving food for my household.
10 So Hiram [a] gave Solomon cedar-
11 trees and cypress-trees [according to] all his desire. And Solomon gave Hiram twenty thousand measures of wheat as food for his household, and twenty measures of beaten oil: thus gave Solomon to Hiram year by year.
12 And Jehovah gave Solomon wisdom as he promised him. And there was peace between Hiram and Solomon; and they two made a
13 league. And king Solomon raised a levy out of all Israel; and the levy was thirty thousand men.
14 And he sent them to Lebanon, ten thousand a month by courses; a month they were in Lebanon, two months at home; and Adoniram
15 was over the levy. And Solomon had seventy thousand that bore

[w] Heb. *Cor*, equal to ten ephahs. [x] Some, with Van der Hooght's edition, read 'from all his servants.' But the ancient versions support עבריו as in text. [y] See ver. 7.
[z] Or 'fir;' and so always. [a] Heb. *Hirom*; and so in ver. 18 and vii. 40.

burdens, and eighty thousand stone-masons in the mountains;
16 besides the overseers whom Solomon had set over the work, three thousand three hundred, who ruled over the people that wrought in
17 the work. And the king commanded, and they brought great stones, costly stones, hewn stones, to lay the foundation of the house.
18 And Solomon's builders and Hiram's builders and the Giblites hewed them, and prepared timber and stones to build the house.

6 And it came to pass in the four hundred and eightieth year after the children of Israel were come out of the land of Egypt, in the fourth year of Solomon's reign over Israel, in the month Zif, which is the second month, that he began to build the house of Jehovah.
2 And the house that king Solomon built for Jehovah was sixty cubits in length, and twenty in breadth, and thirty cubits in
3 height. And the porch, in front of the temple of the house, was twenty cubits in length, in front of the house broadways, [and] ten cubits was its breadth, in front of
4 the house. And for the house he made closed windows with fixed
5 lattices. And against the wall of the house he built floors[b] round about, [against] the walls of the house, round about the temple and the oracle; and he made side-
6 chambers round about. The lowest floor was five cubits broad, and the middle one was six cubits broad, and the third was seven cubits broad; for in the [thickness of the wall of] the house he made resets round about outside, that nothing should be fastened in the
7 walls of the house. And the house, when it was being built, was built of stone entirely made ready before it was brought thither;[c] so that there was neither hammer nor axe nor any tool of iron heard in the house while it was being built.
8 The entrance to the side-chambers of the middle [floor] was in the right side of the house; and they went up by winding stairs into the middle [floor], and out of the
9 middle into the third. And he built the house, and finished it; and covered the house with beams
10 and boards of cedar. And he built the floors against all the house, five cubits high; and they[d] held to the house by the timbers of cedar.
11 And the word of Jehovah came
12 to Solomon saying, As to this house which thou art building, if thou wilt walk in my statutes, and practise mine ordinances, and keep all my commandments to walk in them, then will I perform my word as to thee which I spoke
13 unto David thy father; and I will dwell among the children of Israel, and will not forsake my people Israel.
14 And Solomon built the house
15 and finished it. And he built[e] the walls of the house within with boards of cedar, from the floor of the house to the walls[f] of the roof; he overlaid [them] on the inside with wood, and overlaid the floor of the house with boards of cypress.
16 And he built twenty cubits of the innermost part of the house, both floor and walls, with boards of cedar; and he built [them] for it within, to [be] the oracle, the most
17 holy place.[g] And the house, that is, the temple before it, was forty
18 cubits [long]. And the cedar of the house within was carved with colocynths[h] and half-open flowers: all was cedar; there was no stone
19 seen. And he prepared the oracle in the midst of the house within, to set there the ark of the
20 covenant of Jehovah. And the oracle within[i] was twenty cubits in length, and twenty cubits in breadth, and twenty cubits in the height thereof; and he overlaid it with pure gold; and he overlaid
21 the cedar-wood altar[k]—and Solomon overlaid the house within with pure gold, and shut off the oracle in front with chains of gold,
22 and overlaid it with gold. And the whole house he overlaid with gold, the whole house entirely; also the whole altar that was by the oracle he overlaid with gold.
23 And he made in the oracle two cherubim of olive-wood,[l] ten cubits
24 high; and one wing of the cherub was five cubits, and five cubits the other wing of the cherub—ten cubits from the end of one wing to
25 the end of the other wing; and the other cherub was ten cubits:

[b] 'Floors' or 'flats' in three stories. [c] Or 'built of stones whole from the quarry.' [d] Lit. 'it,' that is 'the whole system of side-chambers.' [e] That is, 'covered:' so ver. 16. [f] Not 'beams,' as the LXX and others. [g] Lit. 'holy of holies:' so elsewhere. [h] A kind of gourd. [i] Or 'the oracle before it [i.e. the ark].' [k] Or 'and overlaid the altar with cedar-wood.' [l] Or 'wood of the oleaster (wild olive).'

both the cherubim were of one
26 measure and one form. The height
of the one cherub was ten cubits,
27 and so of the other cherub. And
he set the cherubim in the midst
of the inner house; and the wings
of the cherubim were stretched
forth, so that the wing of the one
touched the wall, and the wing of
the other cherub touched the other
wall; and their wings touched,
wing to wing, in the midst of the
28 house. And he overlaid the cheru-
bim with gold.
29 And he carved all the walls of
the house round about with carved
sculptures of cherubim, and palm-
trees,[m] and half-open flowers,
30 within and without. And the
floor of the house he overlaid with
31 gold, within and without. And
for the entrance of the oracle he
made doors of olive-wood: the
lintel [and] side posts were the
fifth part [of the breadth of the
32 house]. The two doors were of
olive-wood; and he carved on
them carvings of cherubim, and
palm-trees and half-open flowers,
and overlaid them with gold, and
spread gold on the cherubim and
33 on the palm-trees. And he also
made for the doorway of the tem-
ple posts of olive-wood, of the
fourth part [of the breadth of the
34 house]. And the two folding-doors
were of cypress-wood: the two
leaves of the one door were folding,
and the two leaves of the other
35 door were folding. And he carved
on them cherubim, and palm-trees,
and half-open flowers; and over-
laid them with gold fitted on the
carved work.
36 And he built the inner court of
three rows of hewn stone, and a
row of cedar-beams.
37 In the fourth year was the
foundation of the house of Jeho-
38 vah laid, in the month Zif; and in
the eleventh year, in the month
Bul, which is the eighth month,
was the house finished in all its
parts, and according to all the
fashion of it. So he was seven
years in building it.

7 And Solomon was thirteen years
building his own house; and he
2 finished all his house. And he
built the house of the forest of
Lebanon; its length was a hun-
dred cubits, and its breadth fifty
cubits, and its height thirty cubits,
upon four rows of cedar-pillars,
with cedar-beams upon the pillars;
3 and it was covered with cedar
above upon the side-chambers,
which were on forty-five pillars,
4 fifteen in a row. And there were
cross-beams in three rows, and
window was against window in
5 three ranks. And all the doors
and posts were square, with an
architrave;[n] and window was
against window in three ranks.
6 And he made the porch of
pillars; its length was fifty cubits,
and its breadth thirty cubits; and
there was a porch in front of them;
and there were pillars, and steps[o]
7 in front of them. And he made
the porch for the throne where he
judged, the porch of judgment;
and it was covered with cedar
from floor to floor.
8 And his house where he dwelt
had another court within the
porch, which was of the like work.
And he made, like to this porch,
a house for Pharaoh's daughter,
whom Solomon had taken.
9 All these [buildings] were of
costly stones, hewn stones, ac-
cording to the measures, sawed
with saws, within and without,
even from the foundation to the
coping, and on the outside as far
10 as the great court. And the
foundations were of costly stones,
great stones, stones of ten cubits
11 and stones of eight cubits. And
above were costly stones, hewn
stones, according to the measures,
12 and cedar. And the great court
round about had three rows of
hewn stones, and a row of cedar-
beams; and so it was for the inner
court of the house of Jehovah, and
the porch of the house.
13 And king Solomon sent and
14 fetched Hiram out of Tyre. He
was a widow's son of the tribe of
Naphtali, and his father was a man
of Tyre, a worker in brass;[p] and
he was full of wisdom[q] and under-
standing and knowledge, to do all
kinds of works in brass. And he
came to king Solomon, and made
15 all his work. And he formed the
two pillars of brass; the height of
one pillar was eighteen cubits, and
a line of twelve cubits encompassed
16 the second pillar. And he made
two capitals of molten brass, to
set upon the tops of the pillars;
the height of the one capital was
five cubits, and the height of the
17 other capital was five cubits; [and]

[m] Or 'palms;' and so always. [n] Some say 'made of cross beams.' [o] Or 'a threshold;' or perhaps 'a pediment.' [p] Or 'copper,' or 'bronze;' as elsewhere. [q] Or 'skill.'

nets of checker-work, wreaths of chain-work, for the capitals which were upon the top of the pillars; seven for the one capital and seven
18 for the other capital. And he made pomegranates, namely two rows round about upon the one network, to cover the capitals that were upon the top of the pillars;[r] and so he did for the other capital.
19 And the capitals that were upon the top of the pillars were of lily-work [as] in the porch, four cubits.
20 And the capitals upon the two pillars, above also, close to the enlargement which was behind[s] the network, had two hundred pomegranates in rows round about,
21 [also] on the other capital. And he set up the pillars for[t] the porch of the temple; and he set up the right pillar, and called its name Jachin;[v] and he set up the left pillar, and called its name Boaz.[w]
22 And upon the top of the pillars was lily-work; and the work of the pillars was finished.
23 And he made the sea, molten, ten cubits from brim to brim, round all about; and its height was five cubits; and a line of thirty cubits encompassed it round
24 about. And under the brim of it round about there were colocynths, encompassing it, ten in a cubit enclosing the sea round about, two rows of colocynths, cast when it
25 was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was above upon them, and all their
26 hinder parts were inward. And its thickness was a hand-breadth, and its brim was like the work of the brim of a cup, with lily-blossoms; it held two thousand baths.[x]
27 And he made ten bases of brass: four cubits was the length of one base, and the breadth four cubits,
28 and the height three cubits. And the work of the bases was this: they had panels, and the panels
29 were between the fillets. And on the panels that were between the fillets were lions, oxen and cherubim; and over the fillets there was a base above; and beneath the lions and oxen were garlands
30 of festoon-work. And every base had four wheels of brass, and axles of brass; and on its four corners were shoulder-pieces: under the laver were shoulder-pieces molten,
31 behind every garland. And the mouth of it within the crown and above was a cubit; and its mouth was rounded, [as] the work of the base, a cubit and a half; and also upon its mouth was sculpture; but their panels were square, not
32 round. And the four wheels were under the panels; and the supports of the wheels were in the base; and the height of a wheel was a
33 cubit and half a cubit. And the work of the wheels was like the work of a chariot wheel: their supports, and their rims, and their spokes and their naves were all
34 molten. And there were four shoulder-pieces to the four corners of one base; of the base itself were
35 its shoulder-pieces. And in the top of the base there was a circular elevation of half a cubit round about; and on the top of the base its stays and its panels were of the
36 same. And he engraved on the plates of its stays and on its panels cherubim, lions and palm-trees, according to the space upon each; and garlands were round about.
37 After this [manner] he made the ten bases: all of them had one casting, one measure, one form.
38 And he made ten lavers of brass: one laver contained forty baths; every laver was four cubits; upon every one of the ten bases one
39 laver. And he put the bases, five on the right side of the house, and five on the left side of the house; and he set the sea on the right side of the house eastward, over against the south.
40 And Hiram made the lavers,[y] and the shovels, and the bowls.[z]

So Hiram ended doing all the work that he made for king Solomon [for] the house of Jehovah:
41 two pillars, and the globes of the capitals that were on the top of the pillars, two; and the two networks, to cover the two globes of the capitals which were on the top
42 of the pillars; and the four hundred pomegranates for the two networks, two rows of pomegranates for one network, to cover the two globes of the capitals which

[r] In the Hebrew text the words 'pomegranates' and 'pillars' are transposed. [s] Lit. 'beyond;' and so ver. 30. [t] Or 'near,' or 'at.' [v] Meaning, 'He will establish.' [w] Meaning, 'in Him is strength.' [x] The 'bath' equalled the 'ephah' in capacity. [y] The LXX, Jerome, &c., read 'cauldrons' or 'pots:' cf. ver. 45. [z] 'Bowls' or 'basons' to receive the blood for sprinkling; as Ex. xxvii. 3, Num. vii. 13; and so in vers. 45, 50.

43 were upon [a] the pillars; and the ten bases, and the ten lavers on
44 the bases; and one sea, and the
45 twelve oxen under the sea; and the pots, and the shovels, and the bowls. And all these things, which Hiram made king Solomon for the house of Jehovah, were of bright
46 brass. In the plain [b] of the Jordan did the king cast them, in the clay-ground between Succoth and
47 Zaretan. And Solomon left all the vessels [unweighed] from their exceeding number; the weight of the brass was not ascertained.
48 And Solomon made all the vessels that were [in] the house of Jehovah: the golden altar; and the table of gold, whereon was the
49 shewbread; and the candlesticks of pure gold, five on the right, and five on the left, before the oracle; and the flowers, and the lamps,
50 and the tongs of gold, and the basons, and the knives,[c] and the bowls, and the cups, and the censers [d] of pure gold; and the hinges of gold, for the folding-doors of the inner house, the most holy place, [and] for the doors of the house, of the temple.
51 And all the work was finished that king Solomon made for the house of Jehovah. And Solomon brought in the things that David his father had dedicated; the silver and the gold and the vessels he put among the treasures of the house of Jehovah.

8 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers of the children of Israel, unto king Solomon in Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David,
2 which is Zion. And all the men of Israel assembled themselves to king Solomon at the feast in the month Ethanim, that is, the
3 seventh month. And all the elders of Israel came; and the priests
4 took up the ark. And they brought up the ark of Jehovah, and the tent of meeting, and all the holy vessels that were in the tent: the priests and the Levites
5 brought them up. And king Solomon, and all the assembly of Israel that were assembled to him, [who were] with him before the ark, sacrificed sheep and oxen, which could not be counted nor num-
6 bered for multitude. And the priests brought in the ark of the covenant of Jehovah to its place, into the oracle of the house, into the most holy place, under the
7 wings of the cherubim; for the cherubim stretched forth [their] wings over the place of the ark, and the cherubim covered the ark
8 and its staves above. And the staves were long,[e] so that the ends of the staves were seen from the holy place before the oracle, but they were not seen without. And
9 there they are to this day. There was nothing in the ark save the two tables of stone which Moses placed there at Horeb, when Jehovah made [a covenant] with [f] the children of Israel, when they came out of the land of Egypt.
10 And it came to pass when the priests were come out of the holy place, that the cloud filled the
11 house of Jehovah, and the priests could not stand to do their service because of the cloud; for the glory of Jehovah had filled the house of Jehovah.
12 Then said Solomon: Jehovah said that he would dwell in the
13 thick darkness. I have indeed built a house of habitation for thee, a settled place for thee to
14 abide in for ever. And the king turned his face, and blessed the whole congregation of Israel; and the whole congregation of Israel stood.
15 And he said: Blessed be Jehovah the God of Israel, who spoke with his mouth unto David my father, and hath with his hand ful-
16 filled it, saying, Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel to build a house in, that my name might be there; but I have chosen David
17 to be over my people Israel. And it was in the heart of David my father to build a house unto the name of Jehovah the God of Israel.
18 But Jehovah said to David my father, Whereas it was in thy heart to build a house unto my name, thou didst well that it was
19 in thy heart; nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house
20 unto my name. And Jehovah has performed his word which he spoke;

[a] Lit. 'on the face of;' probably an error of the transcriber. [b] See on Gen. xiii. 10.
[c] Or 'snuffers.' [d] Or 'fire-pans.' [e] Others, 'and they drew out the staves.'
[f] Or '.... at Horeb, [the covenant] which Jehovah made with;' and so 2 Chron. v. 10: cf. ver. 21.

and I am risen up in the room of David my father, and sit on the throne of Israel, as Jehovah promised, and I have built the house unto the name of Jehovah the
21 God of Israel. And I have set there a place for the ark, wherein is the covenant of Jehovah, which he made with our fathers when he brought them out of the land of Egypt.
22 And Solomon stood before the altar of Jehovah in the presence of the whole congregation of Israel, and spread forth his hands toward
23 the heavens. And he said, Jehovah, God of Israel! there is no God like thee, in the heavens above, or on the earth beneath, who keepest covenant and mercy with thy servants that walk before
24 thee with all their heart, who hast kept with thy servant David my father that which thou didst promise him; thou spokest with thy mouth, and hast fulfilled [it] with
25 thy hand, as at this day. And now, Jehovah, God of Israel, keep with thy servant David my father that which thou hast promised him, saying, There shall not fail thee a man in my sight to sit on the throne of Israel, if only thy sons take heed to their way, to walk before me as thou hast walked
26 before me. And now, O God of Israel, let thy words, I pray thee, be verified, which thou hast spoken unto thy servant David my father.
27 But will God indeed dwell on the earth? Behold, the heavens, and the heaven of heavens, cannot contain thee; how much less this
28 house which I have built! Yet have respect unto the prayer of thy servant, and to his supplication, Jehovah, my God, to hearken unto the cry and to the prayer which thy servant prayeth before
29 thee this day; that thine eyes may be open upon this house night and day, upon the place of which thou hast said, My name shall be there: to hearken unto the prayer which thy servant prayeth toward
30 this place. And hearken unto the supplication of thy servant, and of thy people Israel, when they shall pray toward this place, and hear thou in thy dwelling-place, in the heavens, and when thou hearest, forgive.
31 If a man have sinned against his neighbour, and an oath be laid upon him to adjure him, and the oath come before thine altar in
32 this house; then hear thou in the heavens, and do, and judge thy servants, condemning the wicked, to bring his way upon his own head; and justifying the righteous, giving him according to his righteousness.
33 When thy people Israel are put to the worse before the enemy, because they have sinned against thee, and shall turn again to thee, and confess thy name, and pray, and make supplication unto thee
34 in this house; then hear thou in the heavens, and forgive the sin of thy people Israel, and bring them again unto the land that thou gavest unto their fathers.
35 When the heavens are shut up, and there is no rain, because they have sinned against thee, if they pray toward this place, and confess thy name, and turn from their sin, because thou hast afflicted
36 them; then hear thou in the heavens, and forgive the sin of thy servants, and of thy people Israel, when thou teachest them the good way wherein they should walk; and give rain upon thy land, which thou hast given to thy people for
37 an inheritance. If there be famine in the land, if there be pestilence, if there be blight, mildew, locust, caterpillar; if their enemy besiege them in the land of their gates; whatever plague, whatever sick-
38 ness there be: what prayer, what supplication soever be made by any man, of all thy people Israel, when they shall know every man the plague of his own heart, and shall spread forth his hands to-
39 ward this house; then hear thou in the heavens, the settled place of thy dwelling, and forgive, and do, and render unto every man according to all his ways, whose heart thou knowest (for thou, thou only, knowest the hearts of all the
40 children of men), that they may fear thee all the days that they live upon the land which thou gavest unto our fathers.
41 And as to the stranger also, who is not of thy people Israel, but cometh out of a far country for thy
42 name's sake (for they shall hear of thy great name, and of thy mighty hand, and of thy stretched-out arm); when he shall come
43 and pray toward this house, hear thou in the heavens thy dwelling-place, and do according to all that the stranger calleth to thee for; in order that all peoples of the earth may know thy name, [and] that they may fear thee as do thy people Israel; and that they may know that this house

which I have built is called by thy name.[g]
44 If thy people go out to battle against their enemy, by the way that thou shalt send them, and they pray to Jehovah toward the city that thou hast chosen, and the house that I have built unto thy
45 name; then hear thou in the heavens their prayer and their supplication, and maintain their right.
46 If they have sinned against thee, (for there is no man that sinneth not,) and thou be angry with them, and give them up to [h] the enemy, and they have carried them away captives [i] unto the enemy's land,
47 far or near; and if they shall take it to heart in the land whither they were carried captive, and repent, and make supplication unto thee in the land of them that carried them captive, saying, We have sinned, and have done iniquity,
48 we have dealt perversely; and if they return unto thee with all their heart and with all their soul, in the land of their enemies who led them away captive, and pray unto thee toward their land which thou gavest unto their fathers, the city that thou hast chosen, and the house that I have built unto thy
49 name; then hear thou in the heavens, the settled place of thy dwelling, their prayer and their supplication, and maintain their
50 right, and forgive thy people their sin against thee, and all their transgressions whereby they have transgressed against thee, and give them to find compassion with those who carried them captive, that they may have compassion on
51 them (for they are thy people, and thine inheritance, which thou broughtest forth out of Egypt, from the midst of the furnace of
52 iron)—thine eyes being open unto the supplication of thy servant, and unto the supplication of thy people Israel, to hearken unto them in all that they call for unto
53 thee. For thou hast separated them from among all peoples of the earth, to be thine inheritance, as thou spokest through Moses thy servant, when thou broughtest our fathers out of Egypt, O Lord Jehovah.
54 And it was so, that when Solomon had ended praying all this prayer and supplication to Jehovah, he arose from before the altar of Jehovah, from kneeling on his knees with his hands spread forth
55 to the heavens, and he stood and blessed the whole congregation of Israel with a loud voice, saying,
56 Blessed be Jehovah, who has given rest to his people Israel, according to all that he promised: there has not failed one word of all his good promises which he spoke through
57 Moses his servant! Jehovah our God be with us, as he was with our fathers; let him not forsake
58 us nor cast us off: that he may incline our hearts to him, to walk in all his ways, and to keep his commandments and his statutes and his ordinances, which he com-
59 manded our fathers. And let these my words, with which I have made supplication before Jehovah, be nigh to Jehovah our God day and night, that he maintain the right of his servant, and the right of his people Israel, as the matter
60 of each day shall require; [k] that all peoples of the earth may know that Jehovah is God, that there
61 is none else; and that your heart may be perfect with Jehovah our God, to walk in his statutes and to keep his commandments, as at this day.
62 And the king, and all Israel with him, offered sacrifices before Jeho-
63 vah. And Solomon sacrificed a sacrifice of peace-offerings, which he sacrificed to Jehovah, twenty-two thousand oxen and a hundred and twenty thousand sheep. So the king and all the children of Israel dedicated the house of
64 Jehovah. The same day the king hallowed the middle of the court that was before the house of Jehovah; for there he offered the burnt-offerings, and the oblations, and the fat of the peace-offerings, because the brazen altar that was before Jehovah was too small to receive the burnt-offerings, and the oblations, and the fat of the peace-offerings.
65 And at that time Solomon held the feast, and all Israel with him, a great congregation, from the entrance of Hamath unto the torrent of Egypt, before Jehovah our God, seven days and seven
66 days, fourteen days. On the eighth day he sent the people away; and they blessed the king, and went to their tents, joyful and glad of heart for all the goodness

[g] Lit. 'that thy name is called over this house which I have built.'
[h] Lit. 'before.'
[i] Lit. 'and those that take them captive have carried them away.'
[k] Lit. 'the matter of a day in its day.'

that Jehovah had done to David his servant, and to Israel his people.

9 And it came to pass when Solomon had completed the building of the house of Jehovah, and the king's house, and all Solomon's desire which he was pleased to do, 2 that Jehovah appeared to Solomon the second time, as he had 3 appeared to him at Gibeon. And Jehovah said to him, I have heard thy prayer and thy supplication which thou hast made before me: I have hallowed this house, which thou hast built, to put my name there for ever; and mine eyes and my heart shall be there perpetually. 4 And as for thee, if thou wilt walk before me, as David thy father walked, in integrity of heart, and in uprightness, to do according to all that I have commanded thee, [and] wilt keep my statutes and 5 mine ordinances, then will I establish the throne of thy kingdom over Israel for ever, as I promised to David thy father, saying, There shall not fail thee a man upon the 6 throne of Israel. [But] if ye shall at all turn from following me, ye or your children, and will not keep my commandments, my statutes which I have set before you, but go and serve other gods, and wor- 7 ship them; then will I cut off Israel out of the land [l] which I have given them; and the house, which I have hallowed to my name, will I cast out of my sight; and Israel shall be a proverb and a byword 8 among all peoples; and this house, [which] is high, every one that passes by it shall be astonished at, and shall hiss, and they shall say, Why has Jehovah done thus to this land and to this house? 9 And they shall say, Because they forsook Jehovah their God, who brought forth their fathers out of the land of Egypt, and have attached themselves to other gods, and have worshipped them and served them; therefore has Jehovah brought upon them all this evil.

10 And it came to pass at the end of twenty years, when Solomon had built the two houses, the house of Jehovah and the king's house, 11 Hiram the king of Tyre having furnished Solomon with cedar-trees and cypress-trees, and with gold, according to all his desire,— that then king Solomon gave Hiram twenty cities in the land of 12 Galilee. And Hiram came out from Tyre to see the cities that Solomon had given him; and they 13 did not please him. And he said, What cities are these which thou hast given me, my brother? And he called them the land of Cabul [m] 14 to this day. And Hiram had sent to the king one hundred and twenty talents of gold.

15 And this is the account of the levy which king Solomon raised, to build the house of Jehovah, and his own house, and Millo, and the wall of Jerusalem, and Hazor, and 16 Megiddo, and Gezer.—Pharaoh king of Egypt had gone up and taken Gezer, and burned it with fire, and slain the Canaanites that dwelt in the city, and given it as a dowry to his daughter, Solomon's 17 wife.—And Solomon built Gezer, 18 and lower Beth-horon, and Baal-ath, and Tadmor [n] in the wilder- 19 ness, in the land, and all the store-cities that Solomon had, and cities for chariots, and cities for the horsemen, and that which Solomon desired to build in Jerusalem, and on Lebanon, and in all the 20 land of his dominion. All the people that were left of the Amorites, the Hittites, the Perizzites, the Hivites, and the Jebusites, who were not of the children of 21 Israel, their children that were left after them in the land, whom the children of Israel were not able utterly to destroy, upon them did Solomon impose a tribute [o] of 22 bond-service until this day. But of the children of Israel did Solomon make no bondmen; but they were men of war, and his servants, and his chiefs, and his captains, and captains of his chariots and 23 his horsemen. These were the chief superintendents that were over Solomon's work, five hundred and fifty, that ruled over the people that wrought in the work.

24 But Pharaoh's daughter came up out of the city of David to her house which he had built for her: then he built Millo.

25 And three times in the year did Solomon offer up burnt-offerings and peace-offerings upon the altar that he had built to Jehovah, and he burned incense upon that which was before Jehovah. So he finished the house.

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[l] Lit. 'from the face of the ground.' [m] i.e., 'pledged,' or according to others, 'of no value.' [n] Palmyra. The *Chetiv* reads 'Tamar,' which means 'a palm-tree.' [o] Or 'levy.'

26 And king Solomon made a fleet of ships in Ezion-Geber, which is beside Eloth, on the shore of the Red Sea, in the land of Edom.
27 And Hiram sent in the fleet his servants, shipmen that had knowledge of the sea, with the servants
28 of Solomon; and they went to Ophir, and fetched thence gold, four hundred and twenty talents, and brought it to king Solomon.

10 And the queen of Sheba heard of the fame of Solomon in connection with the name of Jehovah, and came to prove him with enig-
2 mas. And she came to Jerusalem with a very great train, with camels that bore spices and gold in very great abundance, and precious stones; and she came to Solomon, and spoke to him of all
3 that was in her heart. And Solomon explained to her all she spoke of: there was not a thing hidden from the king that he did not explain to her.
4 And when the queen of Sheba saw all Solomon's wisdom, and the
5 house that he had built, and the food of his table, and the deportment of his servants, and the order of service of his attendants, and their apparel, and his cup-bearers, and his ascent by which he went up to the house of Jehovah, there was no more spirit in
6 her. And she said to the king, It was a true report that I heard in mine own land of thine affairs and
7 of thy wisdom; but I gave no credit to the words, until I came and mine eyes had seen; and behold, the half was not told me: in wisdom and prosperity thou exceedest the report that I heard.
8 Happy are thy men! happy are these thy servants, who stand continually before thee, who hear
9 thy wisdom! Blessed be Jehovah thy God, who delighted in thee, to set thee on the throne of Israel! Because Jehovah loves Israel for ever, therefore did he make thee king, to do judgment and justice.
10 And she gave the king a hundred and twenty talents of gold, and spices in very great abundance, and precious stones: there came no more such abundance of spices as those which the queen of Sheba
11 gave to king Solomon. (And the fleet also of Hiram, which carried gold from Ophir, brought from Ophir sandal-wood in very great abundance, and precious stones.
12 And the king made of the sandal-wood a balustrade for the house of Jehovah, and for the king's house, and harps and lutes for the singers. There came no such sandal-wood, nor was there seen
13 to this day.) And king Solomon gave to the queen of Sheba all her desire, whatever she asked, besides what he gave her of the bounty of king Solomon. And she turned and went to her own land, she and her servants.
14 And the weight of gold that came to Solomon in one year was six hundred and sixty-six talents
15 of gold, besides what [came] by the dealers, and by the traffic of the merchants, and by all the kings of Arabia, and by the gover-
16 nors of the country. And king Solomon made two hundred targets of beaten gold,—he applied six hundred [shekels] of gold to
17 one target; and three hundred shields of beaten gold,—he applied three minas [p] of gold to one shield; and the king put them in the house of the forest of Lebanon.
18 And the king made a great throne of ivory, and overlaid it with re-
19 fined [q] gold: the throne had six steps, and the top of the throne was rounded behind; and there were arms on each side at the place of the seat, and two lions stood
20 beside the arms; and twelve lions stood there on the one side and on the other upon the six steps: there was not the like made in any king-
21 dom. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of precious gold: none were of silver, [which] was not of the least account in the
22 days of Solomon. For the king had on the sea a Tarshish-fleet, with the fleet of Hiram: once in three years came the Tarshish-fleet, bringing gold and silver, ivory,[r] and apes, and peacocks.
23 And king Solomon was greater than all the kings of the earth in
24 riches and in wisdom. And all the earth sought the presence of Solomon, to hear his wisdom, which
25 God had put in his heart. And they brought every man his present, vessels of silver, and vessels of gold, and clothing, and armour, and spices, horses and mules, a
26 rate year by year. And Solomon gathered chariots and horsemen; and he had a thousand four hun-

[p] The gold mina, containing 50 shekels, is estimated at 26¼ oz. troy. [q] Or 'superfine:' it seems to have been the best kind of refined gold. [r] Or 'elephants' teeth.'

dred chariots, and twelve thousand horsemen; and he placed them in the chariot-cities, and
27 with the king at Jerusalem. And the king made silver in Jerusalem as stones, and cedars made he as the sycamores [s] that are in the low-
28 land [t] for abundance. And the exportation of horses that Solomon had was from Egypt: a caravan of [v] the king's merchants fetched
29 a drove [of horses] at a price. And a chariot came up and went out of Egypt for six hundred [shekels] of silver, and a horse for a hundred and fifty; and so they brought [them] by their means, for all the kings of the Hittites and for the kings of Syria.

11 But king Solomon loved many foreign women, besides the daughter of Pharaoh: women of the Moabites, Ammonites, Edom-
2 ites, Zidonians, Hittites; of the nations of which Jehovah had said to the children of Israel, Ye shall not go in to them, neither shall they come in to you; they would certainly turn away your heart after their gods: to these Solomon
3 was attached in love. And he had seven hundred wives, princesses, and three hundred concubines; and his wives turned away his
4 heart. And it came to pass when Solomon was old, [that] his wives turned away his heart after other gods; and his heart was not perfect with Jehovah his God, as the
5 heart of David his father. And Solomon went after Ashtoreth the goddess of the Zidonians, and after Milcom the abomination of the
6 Ammonites. And Solomon did evil in the sight of Jehovah, and followed not fully Jehovah, as
7 David his father. Then did Solomon build a high place for Chemosh the abomination of the Moabites, on the hill that is before Jerusalem, and for Molech the abomination of the children of
8 Ammon. And so he did for all his foreign wives, who burned incense and sacrificed to their gods.

9 And Jehovah was angry with Solomon, because his heart was turned away from Jehovah the God of Israel, who had appeared
10 to him twice, and had commanded him concerning this thing, not to go after other gods; but he kept not what Jehovah had com-
11 manded. And Jehovah said to Solomon, Forasmuch as this is done by thee, and thou hast not kept my covenant and my statutes which I commanded thee, I will certainly rend the kingdom from thee, and will give it to thy ser-
12 vant: notwithstanding in thy days I will not do it, for David thy father's sake; I will rend it out of
13 the hand of thy son; only, I will not rend away all the kingdom: I will give one tribe to thy son, for David my servant's sake, and for Jerusalem's sake which I have chosen.

14 And Jehovah stirred up an adversary to Solomon, Hadad the Edomite; he was of the king's
15 seed in Edom. Now it came to pass when David was in Edom, when Joab the captain of the host had gone up to bury the slain, after he had smitten every male in
16 Edom (for Joab abode there six months with all Israel, until he had cut off every male in Edom),
17 that Hadad fled, he and certain Edomites of his father's servants with him, to go into Egypt, Hadad
18 being yet a little child. And they arose out of Midian, and came to Paran, and took men with them out of Paran, and they came to Egypt, to Pharaoh king of Egypt; who gave him a house, and appointed him victuals, and gave
19 him land. And Hadad found great favour in the sight of Pharaoh, and he gave him as wife the sister of his own wife, the sister of Tah-
20 penes the queen. And the sister of Tahpenes bore him Genubath his son; and Tahpenes brought him up in Pharaoh's house; and Genubath was in Pharaoh's household, among the sons of Pharaoh.
21 And Hadad heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead; and Hadad said to Pharaoh, Let me depart, that I
22 may go to mine own country. And Pharaoh said to him, What then dost thou lack with me, that behold, thou desirest to go to thine own country? And he said, Nothing; but in any case let me depart.

23 God stirred him up yet an adversary, Rezon the son of Eliada, who had fled from Hadadezer king of
24 Zobah, his lord. And he collected men to him, and became captain of a band, when David slew them [of Zobah]; and they went to Damascus, and dwelt there, and
25 reigned in Damascus. And he was an adversary to Israel all the days

[s] Wild figs. [t] The *Shephelah*. [v] Or 'out of Coa;' and so 2 Chron. i. 16.

of Solomon, besides the mischief that Hadad [did]; and he abhorred Israel, and reigned over Syria.

26 And Jeroboam the son of Nebat, an Ephrathite[w] of Zeredah, Solomon's servant (whose mother's name was Zeruah, a widow woman), even he lifted up his hand against
27 the king. And this was the cause that he lifted up his hand against the king: Solomon was building Millo, and closing the breach of
28 the city of David his father; and the man Jeroboam was strong and valiant; and Solomon saw the young man that he was industrious, and he made him ruler over all the charge[x] of the house of Joseph.
29 And it came to pass at that time that Jeroboam went out of Jerusalem, and the prophet Ahijah the Shilonite found him in the way; and he had clad himself with a new garment; and they two were
30 alone in the field. Then Ahijah seized the new garment that was on him, and rent it in twelve
31 pieces; and said to Jeroboam, Take thee ten pieces; for thus saith Jehovah the God of Israel: Behold, I will rend the kingdom out of the hand of Solomon, and
32 will give ten tribes to thee; but one tribe shall he have for my servant David's sake, and for Jerusalem's sake, the city which I have chosen out of all the tribes of Israel:
33 because they have forsaken me, and have worshipped Ashtoreth the goddess of the Zidonians, Chemosh the god of the Moabites, and Milcom the god of the children of Ammon, and have not walked in my ways, to do that which is right in my sight, and my statutes and mine ordinances, as David his
34 father. But I will not take the whole kingdom out of his hand; for I will make him prince all the days of his life for David my servant's sake, whom I chose, who kept my commandments and my
35 statutes; but I will take the kingdom out of his son's hand, and will give it unto thee,—the ten tribes.
36 And unto his son will I give one tribe, that David my servant may have a lamp always before me in Jerusalem, the city that I have chosen for myself to put my name
37 there. And I will take thee, that thou mayest reign over all that thy soul desireth, and thou shalt
38 be king over Israel. And it shall be, if thou wilt hearken unto all that I command thee, and wilt walk in my ways, and do that which is right in my sight, in keeping my statutes and my commandments, as David my servant did, that I will be with thee, and build thee a lasting house, as I built for David, and will give Israel
39 unto thee. And I will for this
afflict the seed of David, but not
40 for ever. And Solomon sought to kill Jeroboam; and Jeroboam arose and fled into Egypt, to Shishak king of Egypt; and he was in Egypt until the death of Solomon.

41 And the rest of the acts of Solomon, and all that he did, and his wisdom, are they not written in the book of the acts of Solomon?
42 And the time that Solomon reigned in Jerusalem over all Israel was
43 forty years. And Solomon slept with his fathers, and was buried in the city of David his father; and Rehoboam his son reigned in his stead.

12 And Rehoboam went to Shechem; for all Israel had come to Shechem to make him king.
2 And it came to pass when Jeroboam the son of Nebat heard it (now he was yet in Egypt, whither he had fled from the presence of king Solomon, and Jeroboam
3 dwelt in Egypt; and they sent and called him), that Jeroboam and all the congregation of Israel came and spoke to Rehoboam, say-
4 ing, Thy father made our yoke grievous; and now lighten thou the grievous servitude of thy father and his heavy yoke that he put upon us, and we will serve
5 thee. And he said to them, Depart yet for three days, then come again to me. And the people departed.

6 And king Rehoboam consulted with the old men, who had stood before Solomon his father while he yet lived, saying, How do ye advise to return answer to this
7 people? And they spoke to him saying, If this day thou wilt be a servant to this people, and wilt serve them and answer them and speak good words to them, they
8 will be thy servants for ever. But he forsook the advice of the old men which they had given him, and consulted with the young men, who had grown up with him,
9 that stood before him. And he said to them, What advice give ye that we may return answer to

[w] Or 'Ephraimite.' [x] Or 'work.'

this people who have spoken to me saying, Lighten the yoke which
10 thy father put upon us? And the young men that had grown up with him spoke to him saying, Thus shalt thou say to this people that have spoken to thee saying, Thy father made our yoke heavy, and lighten thou it for us,—thus shalt thou say to them: My little [finger] is thicker than my father's
11 loins; and whereas my father laid a heavy yoke upon you, *I* will add to your yoke: my father chastised you with whips, but *I* will chastise you with scorpions.[y]
12 And Jeroboam and all the people came to Rehoboam the third day, as the king had appointed saying, Come again to me on the
13 third day. And the king answered the people roughly, and forsook the advice of the old men which
14 they had given him; and he spoke to them according to the advice of the young men, saying, My father made your yoke heavy, but *I* will add to your yoke: my father chastised you with whips, but *I* will chastise you with scorpions.
15 So the king hearkened not to the people; for it was brought about by Jehovah, that he might give effect to his word, which Jehovah spoke through Ahijah the Shilonite to Jeroboam the son of Nebat.
16 And all Israel saw that the king hearkened not to them; and the people answered the king saying, What portion have we in David? and [we have] no inheritance in the son of Jesse: to your tents, O Israel! Now see to thine own house, David! And Israel went
17 to their tents. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam reigned
18 over them. And king Rehoboam sent Adoram, who was over the levy; but all Israel stoned him with stones, that he died. And king Rehoboam hastened to mount his chariot, to flee to Jerusalem.
19 And Israel rebelled against[z] the house of David, unto this day.
20 And it came to pass when all Israel heard that Jeroboam had come back, that they sent and called him to the assembly, and made him king over all Israel: none followed the house of David, but the tribe of Judah only.
21 And Rehoboam came to Jerusalem; and he assembled all the house of Judah, with the tribe of Benjamin, a hundred and eighty thousand chosen men apt for war, to fight against the house of Israel, that he might bring the kingdom again to Rehoboam the son of
22 Solomon. But the word of God came to Shemaiah the man of
23 God, saying, Speak unto Rehoboam, the son of Solomon, king of Judah, and unto all the house of Judah and Benjamin, and to the remainder of the people, say-
24 ing, Thus saith Jehovah: Go not up, nor fight with your brethren, the children of Israel; return every man to his house, for this thing is from me. And they hearkened to the word of Jehovah, and returned to depart, according to the word of Jehovah.
25 And Jeroboam built Shechem in mount Ephraim, and dwelt therein; and went out from thence, and built Penuel.
26 And Jeroboam said in his heart, Now shall the kingdom return to
27 the house of David. If this people go up to do sacrifice in the house of Jehovah at Jerusalem, the heart of this people will turn again to their lord, to Rehoboam king of Judah, and they will kill me, and return to Rehoboam king of Judah.
28 And the king took counsel, and made two calves of gold. And he said to them, It is too much for you to go up to Jerusalem: behold thy gods, Israel, which brought thee up out of the land of Egypt!
29 And he set the one in Bethel, and
30 the other he put in Dan. And this thing became a sin; and the people went [to worship] before
31 the one, as far as Dan. And he made a house of high places, and made priests from all classes[a] of the people, who were not of the
32 sons of Levi. And Jeroboam ordained a feast in the eighth month, on the fifteenth day of the month, like the feast that was in Judah, and he offered upon the altar. So did he in Bethel, sacrificing to the calves that he had made; and he placed in Bethel the priests of the
33 high places that he had made. And he offered upon the altar that he had made in Bethel, on the fifteenth day of the eighth month, in the month which he had devised of his own heart; and he made a feast for the children of Israel, and he offered upon the altar, burning incense.

[y] A kind of whip furnished with knotted points. [z] Or 'fell away from;' and so 2 Chron. x. 19; xxi. 8. [a] Cf. Gen. xix. 4. Lit. 'the ends.'

13 And behold, there came a man of God from Judah, by the word of Jehovah, to Bethel; and Jeroboam stood by the altar to
2 burn incense. And he cried against the altar by the word of Jehovah, and said, O altar, altar! thus saith Jehovah: Behold, a child shall be born unto the house of David, Josiah by name; and upon thee shall he sacrifice the priests of the high places that burn incense upon thee, and men's bones
3 shall be burned upon thee. And he gave a sign the same day, saying, This is the sign that Jehovah hath spoken: Behold, the altar shall be rent, and the ashes that are upon it shall be poured out.
4 And it came to pass when the king heard the word of the man of God, which he cried against the altar in Bethel, that Jeroboam stretched forth his hand from the altar, saying, Lay hold on him. And his hand which he stretched out against him dried up, so that he could not bring it back again
5 to him. And the altar was rent, and the ashes poured out from the altar, according to the sign that the man of God had given by the
6 word of Jehovah. And the king answered and said to the man of God, Intreat now Jehovah thy God, and pray for me, that my hand may be restored to me again. And the man of God intreated Jehovah, and the king's hand was restored to him again, and became
7 as before. And the king said to the man of God, Come home with me, and refresh thyself, and I will
8 give thee a present. And the man of God said to the king, If thou wilt give me half thy house, I will not go in with thee, neither will I eat bread nor drink water in this
9 place; for so was it charged me by the word of Jehovah, saying, Thou shalt eat no bread, nor drink water, nor return by the way that
10 thou shalt go. So he went another way, and returned not by the way that he had come to Bethel.
11 Now there dwelt a certain old prophet in Bethel; and his sons came and told him all the works that the man of God had done that day in Bethel; the words that he had spoken to the king, them they
12 told also to their father. And their father said to them, Which way went he? for his sons had seen which way the man of God
13 went, who came from Judah. And he said to his sons, Saddle me the ass. So they saddled him the ass;
14 and he rode thereon, and went after the man of God, and found him sitting under a terebinth; and he said to him, Art thou the man of God that camest from Judah?
15 And he said, I am. And he said to him, Come home with me, and
16 eat bread. And he said, I cannot return with thee, nor go in with thee; neither will I eat bread nor drink water with thee in this place.
17 For it was said to me by the word of Jehovah, Thou shalt eat no bread nor drink water there, nor turn again to go by the way that
18 thou wentest. And he said to him, I am a prophet also as thou art; and an angel spoke to me by the word of Jehovah saying, Bring him back with thee into thy house, that he may eat bread and drink
19 water. He lied unto him. Then he went back with him, and ate bread in his house, and drank water.
20 And it came to pass as they sat at the table, that the word of Jehovah came to the prophet that
21 brought him back, and he cried to the man of God that came from Judah, saying, Thus saith Jehovah: Forasmuch as thou hast disobeyed the word [b] of Jehovah, and hast not kept the commandment that Jehovah thy God commanded
22 thee, but camest back, and hast eaten bread and drunk water in the place of which he said to thee, Eat no bread and drink no water; thy carcase shall not come to the sepulchre of thy fathers.
23 And it came to pass, after he had eaten bread, and after he had drunk, that he saddled the ass for him, for the prophet that he had brought back; and he departed.
24 And a lion met him by the way and slew him; and his corpse was cast in the way, and the ass stood by it; the lion also stood by the
25 corpse. And behold, men passed by, and saw the corpse cast in the way and the lion standing by the corpse; and they came and told it in the city where the old prophet
26 dwelt. And the prophet that brought him back from the way heard [of it] and said, It is the man of God who was disobedient to the word [b] of Jehovah; therefore Jehovah has delivered him to the lion, which has torn him and slain him, according to the word of Jehovah which he spoke to him.

[b] Lit. 'mouth;' and so ver. 26 (first time).

27 And he spoke to his sons saying, Saddle me the ass; and they
28 saddled it. And he went and found his corpse cast in the way, and the ass and the lion standing by the corpse: the lion had not eaten the corpse, nor torn the ass.
29 And the prophet took up the corpse of the man of God, and laid it upon the ass, and brought it back; and the old prophet came into the city,
30 to mourn and to bury him. And he laid his corpse in his own sepulchre; and they mourned over him
31 [saying], Alas, my brother! And it came to pass after he had buried him, that he spoke to his sons saying, When I am dead, bury me in the sepulchre in which the man of God is buried; lay my bones
32 beside his bones. For the word that he cried by the word of Jehovah against the altar in Bethel, and against all the houses of the high places that are in the cities of Samaria, shall certainly come to pass.
33 After this thing Jeroboam turned not from his evil way, but made again from all classes of the people priests of the high places: whosoever would, he consecrated him, and he became [one] of the priests
34 of the high places. And by this thing there was sin on the house of Jeroboam, even to cut it off and to destroy it from off the face of the earth.

14 At that time Abijah the son of Jeroboam was sick. 2 And Jeroboam said to his wife, Arise, I pray thee, and disguise thyself, that thou be not known to be the wife of Jeroboam; and go to Shiloh: behold, there is Ahijah the prophet, who told me that [I should
3 be] king over this people. And take with thee ten loaves, and cakes, and a cruse of honey, and go to him: he will tell thee what
4 shall become of the lad. And Jeroboam's wife did so, and arose and went to Shiloh, and came to the house of Ahijah. And Ahijah could not see; for his eyes were
5 set by reason of his age. And Jehovah said to Ahijah, Behold, the wife of Jeroboam cometh to ask a thing of thee about her son; for he is sick: thus and thus shalt thou say unto her; for it shall be, when she cometh in, that she shall feign to be another.
6 And it was so, when Ahijah heard the sound of her feet, as she came in at the door, that he said, Come in, thou wife of Jeroboam; why feignest thou to be another? But I am sent to thee with a hard
7 [message]. Go, tell Jeroboam, Thus saith Jehovah the God of Israel: Forasmuch as I exalted thee from among the people, and made thee prince over my people
8 Israel, and rent the kingdom away from the house of David, and gave it thee; and thou hast not been as my servant David, who kept my commandments, and who followed me with all his heart, to do only that which is right in my sight;
9 but thou hast done evil above all that were before thee, and hast gone and made thee other gods, and molten images, to provoke me to anger, and hast cast me behind
10 thy back: therefore behold, I will bring evil upon the house of Jeroboam, and will cut off from Jeroboam every male, him that is shut up and left[e] in Israel, and will take away[d] the house of Jeroboam, as a man taketh away dung, till
11 it be all gone. Him that dieth of Jeroboam in the city shall the dogs eat, and him that dieth in the field shall the fowl of the heavens eat; for Jehovah hath spoken.
12 And thou, arise, go to thine own house; when thy feet enter into
13 the city, the child shall die. And all Israel shall mourn for him, and they shall bury him; for he only of Jeroboam shall come to the grave, because in him there is found something good toward Jehovah the God of Israel, in the
14 house of Jeroboam. And Jehovah shall raise up for himself a king over Israel, who shall cut off the house of Jeroboam that day; and
15 what? . . . . even now. And Jehovah will smite Israel, as a reed is shaken in the water, and he will root up Israel out of this good land which he gave to their fathers, and will scatter them beyond the river, because they have made their Asherahs, provoking Jehovah to
16 anger. And he will give Israel up because of the sins of Jeroboam, wherewith he has sinned and made Israel to sin.
17 And Jeroboam's wife arose and departed, and came to Tirzah; when she came to the threshold of
18 the door, the child died. And they buried him; and all Israel mourned for him, according to the word of Jehovah, which he spoke through his servant Ahijah the prophet.

[e] See on Deut. xxxii. 36. Or 'sweepeth out.'
[d] Lit. 'will sweep out after;' and so xvi. 3; xxi. 21.

19 And the rest of the acts of Jeroboam, how he warred, and how he reigned, behold, they are written in the book of the chronicles of
20 the kings of Israel. And the days that Jeroboam reigned were twenty-two years; and he slept with his fathers. And Nadab his son reigned in his stead.

21 And Rehoboam the son of Solomon reigned in Judah. Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city that Jehovah had chosen out of all the tribes of Israel to put his name there; and his mother's name was Naamah, an Ammoni-
22 tess. And Judah did evil in the sight of Jehovah, and they provoked him to jealousy with their sins which they committed more than all that their fathers had
23 done. And they also built for themselves high places, and columns,[e] and Asherahs on every high hill and under every green
24 tree; and there were also sodomites in the land. They did according to all the abominations of the nations that Jehovah had dispossessed before the children of Israel.

25 And it came to pass in the fifth year of king Rehoboam, [that] Shishak king of Egypt came up
26 against Jerusalem. And he took away the treasures of the house of Jehovah, and the treasures of the king's house; he even took away all; and he took away all the shields of gold that Solomon had
27 made. And king Rehoboam made in their stead brazen shields, and committed them to the hands of the chief of the couriers who kept the entrance of the king's house.
28 And it was so, that as often as the king entered into the house of Jehovah, the couriers bore them, and brought them again into the chamber of the couriers.

29 And the rest of the acts of Rehoboam, and all that he did, are they not written in the book of the chronicles of the kings of Judah?
30 And there was war between Rehoboam and Jeroboam all [their]
31 days. And Rehoboam slept with his fathers, and was buried with his fathers in the city of David. And his mother's name was Naamah, an Ammonitess. And Abijam his son reigned in his stead.

15 And in the eighteenth year of king Jeroboam the son of Nebat began Abijam to reign over Judah.
2 He reigned three years in Jerusalem; and his mother's name was Maachah, a daughter of Abisha-
3 lom.[f] And he walked in all the sins of his father, which he had done before him; and his heart was not perfect with Jehovah his God, as the heart of David his
4 father. But for David's sake Jehovah his God gave him a lamp in Jerusalem, setting up his son after him, and establishing Jerusalem;
5 because David did that which was right in the sight of Jehovah, and turned not aside from anything that he commanded him all the days of his life, except in the
6 matter of Urijah the Hittite. And there had been war between Rehoboam and Jeroboam all the days of his life.

7 And the rest of the acts of Abijam, and all that he did, are they not written in the book of the chronicles of the kings of Judah? And there was war between Abi-
8 jam and Jeroboam. And Abijam slept with his fathers; and they buried him in the city of David. And Asa his son reigned in his stead.

9 And in the twentieth year of Jeroboam king of Israel, Asa began
10 to reign over Judah; and he reigned forty-one years in Jerusalem; and his mother's[g] name was Maachah, daughter of Abi-
11 shalom. And Asa did what was right in the sight of Jehovah, as
12 David his father. And he put away the sodomites out of the land, and removed all the idols
13 that his father had made. And also Maachah his mother he removed from being queen,[h] because she had made an idol for the Asherah; and Asa cut down her idol, and burned it in the valley of
14 Kidron. But the high places were not removed; only, Asa's heart was perfect with Jehovah all his
15 days. And he brought into the house of Jehovah the things which his father had dedicated, and the things which he himself had dedicated, silver and gold and vessels.
16 And there was war between Asa and Baasha king of Israel all their
17 days. And Baasha king of Israel came up against Judah, and built Ramah, in order to let none go out

[e] Or 'statues:' cf. Lev. xxvi. 1 and Isa. lvii. 5. [f] i.e. Absalom: see on 2 Sam. iii. 3.
[g] i.e. 'grandmother's:' see ver. 2. [h] Strictly, 'mistress.' It was a position similar to that of an empress-mother in China: see ii. 19.

or come in to Asa king of Judah.
18 And Asa took all the silver and the gold that were left in the treasures of the house of Jehovah, and in the treasures of the king's house, and gave them into the hand of his servants; and king Asa sent them to Ben-Hadad,[i] the son of Tabrimmon, the son of Hezion, king of Syria, who dwelt
19 at Damascus, saying, There is a league between me and thee, [as] between my father and thy father; behold, I send thee a present of silver and gold: go, break thy league with Baasha king of Israel,
20 that he may depart from me. And Ben-Hadad hearkened to king Asa, and sent the captains of his forces against the cities of Israel, and smote Ijon, and Dan, and Abel-Beth-Maachah, and all Kinneroth, with all the land of Naph-
21 tali. And it came to pass when Baasha heard of it, that he left off
22 building Ramah, and dwelt in Tirzah. And king Asa called together all Judah: none was exempted; and they carried away the stones and the timber from Ramah, with which Baasha had been building; and king Asa built with them Geba of Benjamin, and Mizpah.
23 And the rest of all the acts of Asa, and all his might, and all that he did, and the cities that he built, are they not written in the book of the chronicles of the kings of Judah? Only, in the time of his old age he was diseased in his feet.
24 And Asa slept with his fathers, and was buried with his fathers in the city of David his father. And Jehoshaphat[k] his son reigned in his stead.
25 And Nadab the son of Jeroboam began to reign over Israel in the second year of Asa king of Judah; and he reigned over Israel two
26 years. And he did evil in the sight of Jehovah, and walked in the way of his father, and in his sin with
27 which he made Israel sin. And Baasha the son of Ahijah, of the house of Issachar, conspired against him; and Baasha smote him at Gibbethon, which [belonged] to the Philistines, when Nadab and all Israel were besieging Gib-
28 bethon. And Baasha slew him in the third year of Asa king of Judah,
29 and reigned in his stead. And it came to pass when he was king, he smote all the house of Jeroboam; he left to Jeroboam none that breathed, until he had destroyed him, according to the word of Jehovah which he spoke by his
30 servant Ahijah the Shilonite, because of the sins of Jeroboam which he sinned, and wherewith he made Israel to sin; by his provocation with which he provoked Jehovah the God of Israel to anger.
31 And the rest of the acts of Nadab, and all that he did, are they not written in the book of the chronicles of the kings of
32 Israel? And there was war between Asa and Baasha king of Israel all their days.
33 In the third year of Asa king of Judah began Baasha the son of Ahijah to reign over all Israel in
34 Tirzah, for twenty-four years. And he did evil in the sight of Jehovah, and walked in the way of Jeroboam, and in his sin wherewith he made Israel to sin.

16 And the word of Jehovah came to Jehu the son of Hanani
2 against Baasha, saying, Forasmuch as I exalted thee out of the dust, and made thee prince over my people Israel, and thou hast walked in the way of Jeroboam, and hast made my people Israel to sin, provoking me to anger with
3 their sins; behold, I will take away[l] Baasha and his house, and will make thy house like the house of Jeroboam the son of Nebat.
4 Him that dieth of Baasha in the city shall the dogs eat, and him that dieth of his in the field shall the fowl of the heavens eat.
5 And the rest of the acts of Baasha, and what he did, and his might, are they not written in the book of the chronicles of the kings
6 of Israel? And Baasha slept with his fathers, and was buried in Tirzah; and Elah his son reigned in
7 his stead. And also through the prophet Jehu the son of Hanani the word of Jehovah came against Baasha, and against his house, even for all the evil that he did in the sight of Jehovah, provoking him to anger with the work of his hands, in being like the house of Jeroboam; and because he had smitten him.
8 In the twenty-sixth year of Asa king of Judah, Elah the son of Baasha began to reign over Israel
9 in Tirzah for two years. And his servant Zimri, captain of half [his] chariots, conspired against him;

[i] Meaning, 'son of Hadad,' i.e., of the Sun-god of the Syrians. [k] Meaning, 'Jehovah judges.' Cf. Joel iii. 2, 12, 14. [l] See xiv. 10.

and he was in Tirzah, drinking himself drunk in the house of Arza, who was the steward of his
10 house in Tirzah; and Zimri went in and smote him, and killed him, in the twenty-seventh year of Asa king of Judah, and he reigned in
11 his stead. And it came to pass when he began to reign, as soon as he sat on his throne, he slew all the house of Baasha: he left him not a male, neither of his kins-
12 men[m] nor of his friends. And Zimri destroyed all the house of Baasha, according to the word of Jehovah, which he spoke against Baasha through Jehu the prophet,
13 for all the sins of Baasha, and the sins of Elah his son, which they sinned and wherewith they made Israel to sin, provoking Jehovah the God of Israel to anger with their vanities.

14 And the rest of the acts of Elah, and all that he did, are they not written in the book of the chronicles of the kings of Israel?

15 In the twenty-seventh year of Asa king of Judah, Zimri reigned seven days in Tirzah. Now the people were encamped against Gibbethon, which [belonged] to
16 the Philistines. And the people that were encamped heard say, Zimri has conspired, and has also smitten the king; and all Israel made Omri, the captain of the host, king over Israel that day in the
17 camp. And Omri went up from Gibbethon, and all Israel with him,
18 and they besieged Tirzah. And it came to pass when Zimri saw that the city was taken, that he went into the citadel of the king's house, and burned the king's house over
19 him with fire; and he died for his sins which he sinned in doing evil in the sight of Jehovah, in walking in the way of Jeroboam, and in his sin which he did, making
20 Israel to sin. And the rest of the acts of Zimri, and his conspiracy which he wrought, are they not written in the book of the chronicles of the kings of Israel?

21 Then were the people of Israel divided into two parts: half of the people followed Tibni the son of Ginath, to make him king; and
22 half followed Omri. But the people that followed Omri overcame the people that followed Tibni the son of Ginath; and Tibni died, and Omri reigned.

23 In the thirty-first year of Asa king of Judah, Omri began to reign over Israel,—twelve years;
24 he reigned six years in Tirzah. And he bought the hill Samaria of Shemer for two talents of silver, and built on the hill, and called the name of the city that he built, after the name of Shemer, owner
25 of the hill, Samaria.[n] And Omri wrought evil in the sight of Jehovah, and did worse than all that
26 were before him. And he walked in all the way of Jeroboam the son of Nebat, and in his sins wherewith he made Israel to sin, provoking Jehovah the God of Israel to anger with their vanities.

27 And the rest of the acts of Omri, what he did, and his might which he shewed, are they not written in the book of the chronicles of the
28 kings of Israel? And Omri slept with his fathers, and was buried in Samaria; and Ahab his son reigned in his stead.

29 And Ahab the son of Omri began to reign over Israel in the thirty-eighth year of Asa king of Judah; and Ahab the son of Omri reigned over Israel in Samaria twenty-two
30 years. And Ahab the son of Omri wrought evil in the sight of Jehovah more than all that were before
31 him. And it came to pass, as if it was a light thing for him to walk in the sins of Jeroboam the son of Nebat, that he took as wife Jezebel the daughter of Ethbaal king of the Zidonians; and he went and served Baal and worshipped him.
32 And he reared up an altar for Baal in the house of Baal, which he
33 built in Samaria. And Ahab made the Asherah;[o] and Ahab did more to provoke Jehovah the God of Israel to anger than all the kings of Israel that were before him.

34 In his days Hiel the Bethelite built Jericho; he laid its foundation in[p] Abiram his first-born, and set up its gates in Segub his youngest, according to the word of Jehovah which he spoke through Joshua the son of Nun.

17 And Elijah[q] the Tishbite, of the inhabitants of Gilead, said to Ahab, As Jehovah the God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, except by my word.

2 And the word of Jehovah came
3 to him saying, Get thee hence, and turn thee eastward, and hide thyself by the torrent Cherith, which
4 is before the Jordan. And it shall

[m] נאל, see on Num. v. 8. [n] Heb. *Shomron*. [o] Image of the Phœnician Astarte.
[p] See Josh. vi. 26. [q] Meaning, 'Whose God is Jehovah.'

be, that thou shalt drink of the
torrent; and I have commanded
5 the ravens to feed thee there. And
he went and did according to the
word of Jehovah; he went and
abode by the torrent Cherith,
6 which is before the Jordan. And
the ravens brought him bread and
flesh in the morning, and bread
and flesh in the evening; and he
drank of the torrent.
7 And it came to pass after a
while that the torrent dried up, for
there had been no rain in the land.
8 And the word of Jehovah came
9 to him saying, Arise, go to Zare-
phath, which is by Zidon, and
abide there: behold, I have com-
manded a widow woman there to
10 maintain thee. And he arose and
went to Zarephath; and when he
came to the entrance of the city,
behold, a widow woman was there
gathering sticks. And he called
to her and said, Fetch me, I pray
thee, a little water in a vessel,
11 that I may drink. And she went
to fetch [it], and he called to her
and said, Bring me, I pray thee,
a morsel of bread in thy hand.
12 And she said, As Jehovah thy
God liveth, I have not a cake, but
a handful of meal in a barrel, and
a little oil in a cruse; and behold,
I am gathering two sticks, that I
may go in and dress it for me and
my son, that we may eat it, and
13 die. And Elijah said to her, Fear
not; go, do as thou hast said; but
make me thereof a little cake first;
and bring it to me; and afterwards
make for thee and for thy son.
14 For thus saith Jehovah the God
of Israel: The meal in the barrel
shall not waste, neither shall the
oil in the cruse fail, until the day
that Jehovah sendeth rain upon
15 the face of the earth? And she
went and did according to the word
of Elijah; and she, and he, and
16 her house, ate a whole year.[r] The
meal in the barrel did not waste,
neither did the oil in the cruse fail,
according to the word of Jehovah
which he had spoken through
Elijah.
17 And it came to pass after these
things, that the son of the woman,
the mistress of the house, fell sick;
and his sickness was so severe that
there was no breath left in him.
18 And she said to Elijah, What have
I to do with thee, O thou man of
God? art thou come to me to call
mine iniquity to remembrance,
19 and to slay my son? And he said
to her, Give me thy son. And he
took him out of her bosom, and
carried him up into the upper
chamber where he abode, and laid
20 him upon his own bed. And he
cried to Jehovah and said, Jeho-
vah, my God, hast thou also
brought evil upon the widow with
whom I sojourn, by slaying her
21 son? And he stretched himself
upon the child three times, and
cried to Jehovah and said, Jeho-
vah, my God, I pray thee, let this
child's soul come into him again!
22 And Jehovah heard the voice of
Elijah, and the soul of the child
came into him again, and he lived.
23 And Elijah took the child, and
brought him down from the upper
chamber into the house, and de-
livered him to his mother; and
24 Elijah said, See, thy son lives. And
the woman said to Elijah, Now by
this I know that thou art a man
of God, and that the word of Jeho-
vah in thy mouth is truth.

18 And it came to pass after
many days, that the word of
Jehovah came to Elijah in the
third year, saying, Go, shew thy-
self to Ahab; and I will send rain
2 upon the face of the earth. And
Elijah went to shew himself to
Ahab.
And the famine was severe in
3 Samaria. And Ahab called Oba-
diah, who was the steward of his
house (now Obadiah feared Jeho-
4 vah greatly; and it was so, when
Jezebel cut off the prophets of
Jehovah, that Obadiah took a
hundred prophets, and hid them
by fifty in a cave, and maintained
5 them with bread and water); and
Ahab said to Obadiah, Go through
the land, to all the fountains of
water and to all the torrents, per-
haps we may find grass to save
the horses and the mules alive, so
that we may not have to destroy
6 some of [our] beasts. And they
divided the land between them to
pass through it: Ahab went one
way by himself, and Obadiah went
another way by himself.
7 And as Obadiah was on the way,
behold, Elijah met him; and he
knew him, and fell on his face, and
said, Is it indeed thou, my lord
8 Elijah? And he said to him, I
[am he]: go, say to thy lord, Be-
9 hold Elijah! And he said, What
have I sinned, that thou givest thy
servant into the hand of Ahab, to
10 put me to death? As Jehovah
thy God liveth, there is no nation

[r] Lit. 'days.'

or kingdom whither my lord has not sent to seek thee; and when they said, He is not [here], he took an oath of the kingdom or nation
11 that they found thee not. And now thou sayest, Go, say to thy
12 lord, Behold Elijah! And it shall come to pass when I am gone from thee, that the Spirit of Jehovah shall carry thee whither I know not; and when I come and tell Ahab, and he cannot find thee, he will kill me; and I thy servant fear
13 Jehovah from my youth. Was it not told my lord what I did when Jezebel slew the prophets of Jehovah, how I hid a hundred men of Jehovah's prophets by fifty in a cave, and maintained them with
14 bread and water? And now thou sayest, Go, say to thy lord, Behold
15 Elijah! and he will kill me. And Elijah said, As Jehovah of hosts liveth, before whom I stand, I will certainly shew myself to him to-
16 day. Then Obadiah went to meet Ahab, and told him.

And Ahab went to meet Elijah.
17 And it came to pass when Ahab saw Elijah, that Ahab said to him, Is it thou, the troubler of Israel?
18 And he said, I have not troubled Israel, but thou and thy father's house, in that ye have forsaken the commandments of Jehovah, and thou hast followed the Baals.
19 And now send, gather to me all Israel to mount Carmel, and the prophets of Baal four hundred and fifty, and the prophets of the Asherah four hundred, who eat at
20 Jezebel's table. So Ahab sent to all the children of Israel, and gathered the prophets together unto mount Carmel.

21 Then Elijah drew near to all the people, and said, How long do ye halt between two opinions? if Jehovah be God, follow him; and if Baal, follow him. And the people answered him not a word.
22 And Elijah said to the people, I, only I, remain a prophet of Jehovah; and Baal's prophets are four
23 hundred and fifty men. Let them therefore give us two bullocks: and let them choose one bullock for themselves, and cut it in pieces, and put it on the wood, and put no fire; and I will sacrifice[s] the other bullock, and put it on the
24 wood, and put no fire. And call ye on the name of your gods, and I will call on the name of Jehovah; and the god that answers by fire, let him be God. And all the people answered and said, The word is good.
25 And Elijah said to the prophets of Baal, Choose one bullock for yourselves, and sacrifice it first; for ye are the many; and call on the name of your god, but put no
26 fire. And they took the bullock which had been given them, and sacrificed it, and called on the name of Baal from morning until noon, saying, O Baal, answer us! But there was no voice, and none answered. And they leaped about[t] the altar that had been made.
27 And it came to pass at noon that Elijah mocked them and said, Cry aloud; for he is a god; for he is meditating, or gone aside, or he is on a journey; perhaps he sleeps,
28 and will awake. And they cried aloud, and cut themselves after their manner with swords and spears, till the blood gushed out
29 upon them. And it came to pass when midday was past, that they prophesied until the [time] of the offering up of the oblation; but there was neither voice, nor any that answered, nor any attention.
30 Then Elijah said to all the people, Draw near to me. And all the people drew near to him. And he repaired the altar of Jehovah
31 which was broken down. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, to whom the word of Jehovah came saying,
32 Israel shall be thy name; and with the stones he built an altar in the name of Jehovah, and made a trench round about the altar, of the capacity of two measures[v] of
33 seed; and he put the wood in order, and cut the bullock in pieces, and laid it on the wood. And he said, Fill four pitchers with water, and pour it on the burnt-offering, and
34 on the wood. And he said, Do it the second time. And they did it the second time. And he said, Do it the third time. And they
35 did it the third time. And the water ran round about the altar; and he filled the trench also with
36 water. And it came to pass at [the time of] the offering up of the oblation, that Elijah the prophet drew near, and said, Jehovah, God of Abraham, Isaac and Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done

[s] עשה, 'do;' so vers. 25, 26. [t] Or 'upon.' [v] Heb. *Seah*, corresponding nearly to a peck.

37 all these things by thy word! Answer me, Jehovah, answer me, that this people may know that thou Jehovah art God, and [that] *thou* hast turned their heart back again!
38 And the fire of Jehovah fell, and consumed the burnt-offering, and the wood, and the stones, and the dust, and licked up the water that
39 was in the trench. And all the people saw [it], and they fell on their faces and said, Jehovah, he is God! Jehovah, he is God!
40 And Elijah said to them, Seize the prophets of Baal; let not one of them escape! And they seized them; and Elijah brought them down to the torrent of Kishon, and slaughtered them there.
41 And Elijah said to Ahab, Go up, eat and drink; for there is a sound
42 of abundance of rain. And Ahab went up to eat and to drink. And Elijah went up to the top of Carmel; and he bowed down on the earth, and put his face between his
43 knees. And he said to his servant,[w] Go up now, look toward the sea. And he went up and looked, and said, [There is] nothing. And he
44 said, Go again seven times. And it came to pass at the seventh time that he said, Behold there is a cloud, small as a man's hand, arising out of the sea. And he said, Go up, say to Ahab, Harness and go down, that the pour of rain
45 stop thee not. And it came to pass in the mean while, that the heavens became black [with] clouds and wind, and there was a great pour of rain. And Ahab got on the chariot, and went to Jizreel.
46 And the hand of Jehovah was upon Elijah; and he girded up his loins, and ran before Ahab to the entrance of Jizreel.

19 And Ahab told Jezebel all that Elijah had done, and in detail how he had slain all the prophets
2 with the sword. And Jezebel sent a messenger to Elijah saying, So do the gods [to me], and more also, if I make not thy life as the life of one of them by to-morrow about
3 this time! And when he saw [that], he arose, and went for his life, and came to Beer-sheba, which belongs to Judah, and left his ser-
4 vant there. And he himself went a day's journey into the wilderness, and came and sat down under a certain broom-bush, and requested for himself that he might die; and said, It is enough: now, Jehovah, take my life; for I am
5 not better than my fathers. And he lay down and slept under the broom-bush. And behold, an angel touched him, and said to
6 him, Arise, eat. And he looked, and behold, at his head was a cake, baked on hot stones, and a cruse of water. And he ate and drank,
7 and lay down again. And the angel of Jehovah came again the second time, and touched him, and said, Arise, eat; for the journey is
8 too great for thee. And he arose, and ate and drank, and went in the strength of that food forty days and forty nights to Horeb the
9 mount of God. And there he went into a cave, and lodged there.

And behold, the word of Jehovah [came] to him, and he said to him, What doest thou here, Eli-
10 jah? And he said, I have been very jealous for Jehovah the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I am left, I alone, and they
11 seek my life, to take it away. And he said, Go forth, and stand upon the mount before Jehovah. And behold, Jehovah passed by, and a great and strong wind rent the mountains, and broke in pieces the rocks before Jehovah: Jehovah was not in the wind. And after the wind, an earthquake: Jehovah was not in the earthquake.
12 And after the earthquake, a fire: Jehovah was not in the fire. And after the fire, a soft gentle voice.
13 And it came to pass, when Elijah heard it, that he wrapped his face in his mantle, and went out, and stood in the entrance of the cave. And behold, a voice [came] to him and said, What doest thou here,
14 Elijah? And he said, I have been very jealous for Jehovah the God of hosts; for the children of Israel have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword; and I am left, I alone, and they
15 seek my life, to take it away. And Jehovah said to him, Go, return on thy way to the wilderness of Damascus; and when thou comest, anoint Hazael king over Syria;
16 and Jehu the son of Nimshi shalt thou anoint king over Israel; and Elisha[x] the son of Shaphat of Abel-meholah shalt thou anoint
17 prophet in thy stead. And it shall

[w] Heb. 'young man:' cf. Judg. vii 10; Ruth ii. 5; 1 Sam. ix. 5: so also chap. xx. 14.
[x] Meaning, 'Whose salvation is God.'

come to pass, [that] him that escapeth the sword of Hazael shall Jehu slay; and him that escapeth the sword of Jehu shall Elisha
18 slay. Yet I have left [myself] seven thousand in Israel, all the knees that have not bowed unto Baal, and every mouth that hath not kissed him.
19 And he departed thence, and found Elisha the son of Shaphat, who was ploughing [with] twelve yokes before him, and he with the twelfth; and Elijah went over to him, and cast his mantle on him.
20 And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and I will follow thee. And he said to him, Go back again;
21 for what have I done to thee? And he returned back from him, and took the yoke of oxen, and killed [v] them, and boiled their flesh with the implements of the oxen, and gave to the people, and they ate. And he arose and went after Elijah, and ministered to him.

20 And Ben-Hadad king of Syria assembled all his host; and there were thirty-two kings with him, and horses and chariots; and he went up and besieged Samaria,
2 and fought against it. And he sent messengers to Ahab king of Israel into the city, and said to
3 him, Thus says Ben-Hadad: Thy silver and thy gold is mine; thy wives also and thy children, the
4 goodliest, are mine. And the king of Israel answered and said, My lord, O king, according to thy saying, I am thine, and all that I
5 have. And the messengers came again, and said, Thus speaks Ben-Hadad saying: I sent to thee indeed, saying, Thou shalt deliver me thy silver, and thy gold, and
6 thy wives, and thy children; but to-morrow about this time I will send my servants to thee, and they shall search thy house, and the houses of thy servants; and it shall be, that whatsoever is pleasant in thy sight, they shall put in their hand and take away.
7 And the king of Israel called all the elders of the land and said, Mark, I pray you, and see how this [man] seeks mischief; for he sent to me for my wives, and for my children, and for my silver, and for my gold; and I denied
8 him not. And all the elders and all the people said to him, Hearken
9 not, nor consent. And he said to the messengers of Ben-Hadad, Tell my lord the king, All that thou didst send for to thy servant at the first I will do; but this thing I cannot do. And the messengers departed, and brought him
10 word again. And Ben-Hadad sent to him and said, The gods do so to me, and more also, if the dust of Samaria shall suffice for handfuls for all the people that follow me!
11 And the king of Israel answered and said, Tell [him], Let not him that girdeth on boast himself as
12 he that putteth off! [z] And it came to pass when he heard this word, as he was drinking, he and the kings in the tents,[a] that he said to his servants, Set yourselves. And they set themselves against the city.
13 And behold, a prophet drew near to Ahab king of Israel, and said, Thus saith Jehovah: Hast thou seen all this great multitude? behold, I will deliver it into thy hand this day; and thou shalt
14 know that I am Jehovah. And Ahab said, By whom? And he said, Thus saith Jehovah: By the servants of the princes of the provinces. Then he said, Who shall begin the battle? And he
15 said, Thou. And he numbered the servants of the princes of the provinces, and they were two hundred and thirty-two; and after them he numbered all the people, all the children of Israel, seven thousand.
16 And they went out at noon; and Ben-Hadad drank himself drunk in the tents, he and the kings, the thirty-two kings that helped him.
17 And the servants of the princes of the provinces went out first; and Ben-Hadad sent out, and they told him saying, There are men
18 come out of Samaria. And he said, Whether they be come out for peace, take them alive; or whether they be come out for war,
19 take them alive. And these servants of the princes of the provinces came out of the city, and
20 the army that followed them. And they slew every one his man; and the Syrians fled, and Israel pursued them; and Ben-Hadad the king of Syria escaped on a horse
21 with the horsemen. And the king of Israel went out, and smote the horses and chariots, and slew the Syrians with a great slaughter.
22 And the prophet drew near to

[v] Or 'sacrificed:' it is as chap. i. 9, &c.
[z] Or, 'Let not him that girdeth himself boast as he who looseth [his girdle].'
[a] Strictly, 'booths;' and so ver. 16.

the king of Israel, and said to him, Go, strengthen thyself, and understand, and see what thou shalt do; for at the return of the year the king of Syria will come up against
23 thee. And the servants of the king of Syria said to him, Their gods are gods of the mountains; therefore they were stronger than we; but if we fight against them on the plateau, shall we not be
24 stronger than they? And do this: take the kings away, every man out of his place, and put governors
25 in their stead; and number thee an army, like the army that thou hast lost, horse for horse, and chariot for chariot; and we will fight against them on the plateau: shall we not be stronger than they? And he hearkened to their voice, and did so.
26 And it came to pass, at the return of the year, that Ben-Hadad numbered the Syrians, and went up to Aphek, to fight against
27 Israel. And the children of Israel were numbered and victualled, and they went against them; and the children of Israel encamped before them like two little flocks of goats; but the Syrians filled
28 the land. And the man of God drew near, and spoke to the king of Israel and said, Thus saith Jehovah: Because the Syrians have said, Jehovah is a god of the mountains, but he is not a god of the valleys, I will give all this great multitude into thy hand, and ye shall know that I am Jehovah.
29 And they encamped one over against the other seven days; and it came to pass that on the seventh day the battle was joined; and the children of Israel smote of the Syrians a hundred thousand foot-
30 men in one day. And the rest fled to Aphek, into the city; and the wall fell on twenty-seven thousand men of them that were left. And Ben-Hadad fled, and came into the city, [from] chamber to chamber.[b]
31 And his servants said to him, Behold now, we have heard that the kings of the house of Israel are merciful kings: let us, I pray thee, put sackcloth on our loins, and ropes upon our heads, and go out to the king of Israel; perhaps he
32 will save thy life. And they girded sackcloth on their loins, and ropes on their heads, and came to the king of Israel, and said, Thy servant Ben-Hadad says, I pray thee, let me live. And he said, Is he yet
33 alive? he is my brother. And the men took it as a good omen,[c] and hastened to catch what came from him, and they said, Thy brother Ben-Hadad .... And he said, Go, bring him. And Ben-Hadad came forth to him; and he caused him
34 to come up into the chariot. And [Ben-Hadad] said to him, The cities that my father took from thy father I will restore; and thou shalt make streets for thyself in Damascus, as my father made in Samaria. And I [said Ahab] will send thee away with this covenant. So he made a covenant with him, and sent him away.
35 And a certain man of the sons of the prophets said to another[d] by the word of Jehovah, Smite me, I pray thee. But the man refused
36 to smite him. Then said he to him, Because thou hast not hearkened to the voice of Jehovah, behold, when thou departest from me, the lion will slay[e] thee. And when he had departed from him, the lion found him and slew[f] him.
37 Then he found another man, and said, Smite me, I pray thee. And the man smote him violently, and
38 wounded [him]. And the prophet departed, and waited for the king by the way, and disguised himself
39 with a sash over his eyes. And as the king passed by, he cried to the king and said, Thy servant went out into the midst of the battle; and behold, a man turned aside, and brought a man to me and said, Keep this man; if by any means he be missing, then shall thy life be for his life, or thou shalt pay[g]
40 a talent of silver. And as thy servant was busy here and there, he was gone. And the king of Israel said to him, So [is] thy judgment: thyself hast decided
41 [it]. Then he hastily took the sash away from his face; and the king of Israel discerned him, that
42 he was of the prophets. And he said to him, Thus saith Jehovah: Because thou hast let go out of thy hand the man that I had devoted to destruction, thy life shall be for his life, and thy people for his
43 people. And the king of Israel went to his house sullen and vexed, and came to Samaria.

21 And it came to pass after these things, [that] Naboth the Jizreelite had a vineyard, which was

[b] Or 'to an inner chamber.' [c] Cf. Hebrew of Gen. xliv. 5. [d] Or 'his companion.' [e] Heb. 'smite.' [f] Heb. 'smote.' [g] Heb. 'weigh.'

in Jizreel, by the side of the palace
2 of Ahab king of Samaria. And
Ahab spoke to Naboth saying,
Give me thy vineyard, that I may
have it for a garden of herbs, for
it is near, by the side of my house;
and I will give thee for it a better
vineyard than it; if it seem good
to thee, I will give thee its value
3 in money. And Naboth said to
Ahab, Jehovah forbid it me, that
I should give the inheritance of
4 my fathers to thee! And Ahab
came into his house sullen and
vexed because of the word that
Naboth the Jizreelite had spoken
to him; for he had said, I will not
give thee the inheritance of my
fathers. And he lay down on his
bed, and turned away his face,
5 and ate no bread. And Jezebel
his wife came to him, and said to
him, Why is thy spirit sullen, and
6 thou eatest no bread? And he
said to her, Because I spoke to
Naboth the Jizreelite and said to
him, Give me thy vineyard for
money; or else, if it please thee,
I will give thee a vineyard for it;
and he said, I will not give thee
7 my vineyard. And Jezebel his
wife said to him, Dost thou now
exercise sovereignty over Israel?
arise, eat bread, and let thy heart
be glad: I will give thee the vine-
yard of Naboth the Jizreelite.
8 And she wrote a letter in Ahab's
name, and sealed it with his seal,
and sent the letter to the elders
and to the nobles that were in his
9 city, dwelling with Naboth. And
she wrote in the letter saying,
Proclaim a fast, and set Naboth at
10 the head of the people; and set
two men, sons of Belial, before
him, and they shall bear witness
against him saying, Thou didst
curse God and the king; and carry
him out, and stone him, that he
11 may die. And the men of his
city, the elders and the nobles that
dwelt in his city, did as Jezebel had
sent to them, as it was written in
the letter that she had sent to
12 them: they proclaimed a fast, and
set Naboth at the head of the
13 people. And there came the two
men, sons of Belial, and sat before
him; and the men of Belial wit-
nessed against him, against Na-
both, in the presence of the people,
saying, Naboth blasphemed God
and the king. And they carried
him forth out of the city, and
stoned him with stones, that he
14 died. And they sent to Jezebel
saying, Naboth is stoned, and is
15 dead. And it came to pass when
Jezebel heard that Naboth was
stoned and was dead, that Jezebel
said to Ahab, Arise, take posses-
sion of the vineyard of Naboth
the Jizreelite, which he refused to
give thee for money; for Naboth
16 is not alive, but dead. And it
came to pass when Ahab heard
that Naboth was dead, that Ahab
rose up to go down to the vineyard
of Naboth the Jizreelite, to take
possession of it.
17 And the word of Jehovah came
to Elijah the Tishbite, saying,
18 Arise, go down to meet Ahab king
of Israel, who is in Samaria: be-
hold, he is in the vineyard of Na-
both, whither he is gone down to
19 take possession of it. And thou
shalt speak unto him saying, Thus
saith Jehovah: Hast thou killed,
and also taken possession? And
thou shalt speak unto him saying,
Thus saith Jehovah: In the place
where the dogs licked the blood
of Naboth shall the dogs lick thy
20 blood, even thine. And Ahab said
to Elijah, Hast thou found me,
mine enemy? And he said, I have
found [thee]; because thou hast
sold thyself to do evil in the sight
21 of Jehovah. Behold, I will bring
evil upon thee, and will take away
thy posterity, and will cut off from
Ahab every male, and him that is
22 shut up and left in Israel; and I
will make thy house like the house
of Jeroboam the son of Nebat, and
like the house of Baasha the son
of Ahijah, for the provocation
wherewith thou hast provoked me
to anger, and made Israel to sin.
23 And of Jezebel also spoke Jehovah
saying, The dogs shall eat Jezebel
24 by the moat of Jizreel. Him that
dieth of Ahab in the city shall the
dogs eat, and him that dieth in
the field shall the fowl of the hea-
25 vens eat. (Surely there was none
like to Ahab, who did sell himself
to do evil in the sight of Jehovah,
Jezebel his wife urging him on.
26 And he did very abominably in
following idols,[h] according to all
that the Amorites did, whom Je-
hovah had dispossessed before the
children of Israel.)
27 And it came to pass when Ahab
heard these words, that he rent
his garments, and put sackcloth
upon his flesh, and fasted, and lay
28 in sackcloth, and went softly. And
the word of Jehovah came to Eli-
29 jah the Tishbite, saying, Seest thou

[h] Cf. Lev. xxvi. 30; Deut. xxix. 17.

how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days: in his son's days will I bring the evil upon his house.

22 And they continued three years without war between
2 Syria and Israel. And it came to pass in the third year, that Jehoshaphat the king of Judah came
3 down to the king of Israel. And the king of Israel said to his servants, Do ye know that Ramoth in Gilead is ours, and we keep quiet without taking it out of the hand
4 of the king of Syria? And he said to Jehoshaphat, Wilt thou go with me to battle to Ramoth-Gilead? And Jehoshaphat said to the king of Israel, I am as thou, my people as thy people, my horses as thy horses.
5 And Jehoshaphat said to the king of Israel, Inquire, I pray thee, this day of the word of Jehovah.
6 And the king of Israel assembled the prophets, about four hundred men, and said to them, Shall I go against Ramoth-Gilead to battle, or shall I forbear? And they said, Go up, and the Lord will give it
7 into the king's hand. But Jehoshaphat said, Is there not here a prophet of Jehovah besides, that
8 we might inquire of him? And the king of Israel said to Jehoshaphat, There is yet one man by whom we may inquire of Jehovah; but I hate him, for he prophesies no good concerning me, but evil: [it is] Micah[i] the son of Imlah. And Jehoshaphat said, Let not the king say so.
9 Then the king of Israel called a chamberlain,[k] and said, Fetch quickly Micah the son of Imlah.
10 And the king of Israel and Jehoshaphat the king of Judah, having put on their robes, sat each on his throne, in the open place at the entrance of the gate of Samaria; and all the prophets prophesied
11 before them. And Zedekiah the son of Chenaanah made for himself horns of iron, and he said, Thus saith Jehovah: With these shalt thou push the Syrians, until thou have exterminated them.
12 And all the prophets prophesied so, saying, Go up to Ramoth-Gilead, and prosper; for Jehovah will give it into the king's hand.
13 And the messenger that went to call Micah spoke to him saying, Behold now, the words of the prophets [declare] good to the king with one assent: let thy word, I pray thee, be like the word of one
14 of them, and speak good. And Micah said, As Jehovah liveth, even what Jehovah shall say to
15 me, that will I speak. And he came to the king. And the king said to him, Micah, shall we go against Ramoth-Gilead to battle, or shall we forbear? And he said to him, Go up, and prosper; for Jehovah will give it into the hand
16 of the king. And the king said to him, How many times shall I adjure thee that thou tell me nothing but truth in the name of Jehovah?
17 And he said, I saw all Israel scattered upon the mountains, as sheep that have no shepherd. And Jehovah said, These have no master: let them return every man to his
18 house in peace. And the king of Israel said to Jehoshaphat, Did I not tell thee that he prophesies no good concerning me, but evil?
19 And he said, Hear therefore the word of Jehovah: I saw Jehovah sitting upon his throne, and all the host of heaven standing by him, on his right hand and on his left;
20 and Jehovah said, Who shall entice Ahab that he may go up and fall at Ramoth-Gilead? And one said after this manner, and an-
21 other said after that manner. And there came forth a spirit, and stood before Jehovah, and said,
22 I will entice him. And Jehovah said unto him, Wherewith? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice [him], and also suc-
23 ceed: go forth, and do so. And now, behold, Jehovah has put a lying spirit in the mouth of all these thy prophets, and Jehovah has spoken evil concerning thee.
24 Then Zedekiah[l] the son of Chenaanah went near, and smote Micah upon the cheek, and said, Where now went the Spirit of Jehovah from me to speak to thee?
25 And Micah said, Behold, thou shalt see on that day when thou shalt go from chamber to chamber
26 to hide thyself. And the king of Israel said, Take Micah and carry him back to Amon the governor of the city, and to Joash the king's
27 son; and thou shalt say, Thus says the king: Put this [man] in the prison, and feed him with bread of

[i] Cf. note on Judges xvii. 5: here *Micaiahu*. [k] Or 'a eunuch.' [l] Heb. *Zidkijahu* (in verse 11, *Zidkijah*).

affliction and with water of affliction, until I come in peace. And Micah said, If thou return at all in peace, Jehovah has not spoken by me. And he said, Hearken, O peoples, all of you!

29 And the king of Israel and Jehoshaphat the king of Judah went
30 up to Ramoth-Gilead. And the king of Israel said to Jehoshaphat, I will disguise myself, and will enter into the battle; but put thou on thy robes. And the king of Israel disguised himself, and
31 went into the battle. And the king of Syria commanded the thirty-two captains of his chariots saying, Fight neither with small nor great, but with the king of
32 Israel only. And it came to pass when the captains of the chariots saw Jehoshaphat, that they said, Surely that is the king of Israel; and they turned against him to fight; and Jehoshaphat cried out.
33 And it came to pass that when the captains of the chariots perceived that it was not the king of Israel, they turned back from pursuing him.

34 And a man drew a bow at a venture, and smote the king of Israel between the fastenings and the corslet. And he said to his charioteer, Turn thy hand, and drive me out of the camp; for I
35 am wounded.[m] And the battle increased that day; and the king was stayed up in his chariot against the Syrians, and he died at even; and the blood of the wound ran out into the hollow of the chariot.
36 And there went the cry throughout the host at the going down of the sun, saying, Every man to his city, and every man to his own country!
37 And the king died, and was brought to Samaria; and they buried the
38 king in Samaria. And one washed the chariot in the pool of Samaria; and the dogs licked his blood, where the harlots bathed: according to the word of Jehovah, which he had spoken.

39 And the rest of the acts of Ahab, and all that he did, and the ivory house that he built, and all the cities that he built, are they not written in the book of the chroni-
40 cles of the kings of Israel? And Ahab slept with his fathers; and Ahaziah his son reigned in his stead.

41 And Jehoshaphat the son of Asa began to reign over Judah in the fourth year of Ahab king of
42 Israel. Jehoshaphat was thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem; and his mother's name was Azubah, the
43 daughter of Shilhi. And he walked in all the way of Asa his father; he turned not aside from it, doing what was right in the sight of
44 Jehovah. Only, the high places were not removed: the people offered and burned incense still on
45 the high places. And Jehoshaphat was at peace with the king of Israel.

46 And the rest of the acts of Jehoshaphat, and his might which he shewed, and how he warred, are they not written in the book of the chronicles of the kings of Judah?
47 And the remainder of the sodomites, which were left in the days of his father Asa, he put away[n] from
48 out of the land. And there was no king in Edom: a deputy reigned.
49 Jehoshaphat made Tarshish-ships to go to Ophir for gold; but they went not, for the ships were
50 broken at Ezion-geber. Then said Ahaziah the son of Ahab to Jehoshaphat, Let my servants go with thy servants in the ships.
51 But Jehoshaphat would not. And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David his father; and Jehoram[o] his son reigned in his stead.

52 Ahaziah the son of Ahab began to reign over Israel in Samaria the seventeenth year of Jehoshaphat king of Judah; and he reigned
53 two years over Israel. And he did evil in the sight of Jehovah, and walked in the way of his father, and in the way of his mother, and in the way of Jeroboam the son of Nebat, who made Israel to sin.
54 And he served Baal, and worshipped him, and provoked Jehovah the God of Israel to anger, according to all that his father had done.

[m] Or 'have sickened:' cf. 2 Kings viii. 29.
[n] Or 'exterminated.'
[o] Same name as *Joram*. (2 Sam. viii. 10.)

THE
SECOND BOOK OF KINGS

1 And Moab rebelled against Israel after the death of Ahab.
2 And Ahaziah fell down through the lattice in his upper chamber which was in Samaria, and was sick; and he sent messengers and said to them, Go, inquire of Baal-zebub the god of Ekron, whether I shall recover from this disease.
3 And the angel of Jehovah said to Elijah the Tishbite, Arise, go up to meet the messengers of the king of Samaria, and say to them, Is it because there is not a God in Israel, that ye go to inquire of Baal-zebub
4 the god of Ekron? Now therefore thus saith Jehovah: Thou shalt not come down from the bed on which thou art gone up, but shalt certainly die. And Elijah departed.
5 And the messengers returned to him; and he said to them, Why
6 have ye returned? And they said unto him, A man came up to meet us, and said to us, Go, return to the king that sent you and say to him, Thus saith Jehovah: Is it because there is not a God in Israel, that thou sendest to inquire of Baal-zebub the god of Ekron? therefore thou shalt not come down from the bed on which thou art gone up, but shalt certainly
7 die. And he said to them, What manner of man was he that came up to meet you, and told you these
8 words? And they said to him, He was a man in a hairy [garment] [a] and girt with a girdle of leather about his loins. And he said, It is Elijah the Tishbite.
9 And he sent to him a captain of fifty with his fifty. And he went up to him, and behold, he sat on the top of the mount. And he spoke to him: Man of God, the
10 king says, Come down! And Elijah answered and said to the captain of fifty, And if I be a man of God, let fire come down from the heavens and consume thee and thy fifty. And there came down fire from the heavens, and consumed him and his fifty.
11 And again he sent to him another captain of fifty with his fifty. And he spoke and said to him, Man of God, thus says the king:
12 Come down quickly! And Elijah answered and said to them, If I be a man of God, let fire come down from the heavens and consume thee and thy fifty. And the fire of God came down from the heavens, and consumed him and his fifty.
13 And again he sent the captain of a third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him and said to him, Man of God, I pray thee, let my life, and the life of these fifty thy servants, be
14 precious in thy sight. Behold, there came down fire from the heavens, and consumed the two captains of the former fifties with their fifties; but now, let my life
15 be precious in thy sight. And the angel of Jehovah said to Elijah, Go down with him: be not afraid of him. And he arose, and went
16 down with him to the king. And he said to him, Thus saith Jehovah: Forasmuch as thou hast sent messengers to inquire of Baal-zebub the god of Ekron, is it because there is no God in Israel to inquire of his word? therefore thou shalt not come down from the bed on which thou art gone
17 up, but shalt certainly die. And he died according to the word of Jehovah that Elijah had spoken. And Jehoram began to reign in his stead, in the second year of Jehoram the son of Jehoshaphat king of Judah; for he had no son.
18 And the rest of the acts of Ahaziah, what he did, are they not written in the book of the chronicles of the kings of Israel?

2 And it came to pass when Jehovah would take up Elijah into the heavens by a whirlwind, that Elijah went with Elisha from Gil-
2 gal. And Elijah said to Elisha, Abide here, I pray thee; for Jehovah has sent me to Bethel. And Elisha said, As Jehovah liveth, and as thy soul liveth, I will not leave thee! So they went down
3 to Bethel. And the sons of the prophets that were at Bethel came forth to Elisha, and said to him, Dost thou know that Jehovah will

[a] Or 'a hairy man.

take away thy master from over thy head to-day? And he said, I also know it: be silent!
4 And Elijah said to him, Elisha, abide here, I pray thee; for Jehovah has sent me to Jericho. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave thee! And they came to Jericho.
5 And the sons of the prophets that were at Jericho drew near to Elisha and said to him, Dost thou know that Jehovah will take away thy master from over thy head to-day? And he said, I also know it: be silent!
6 And Elijah said to him, Abide here, I pray thee; for Jehovah has sent me to the Jordan. And he said, As Jehovah liveth, and as thy soul liveth, I will not leave
7 thee! And they two went on. And fifty men of the sons of the prophets went and stood opposite afar off; and they two stood by
8 the Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither; and they two went over on dry ground.
9 And it came to pass when they had gone over, that Elijah said to Elisha, Ask what I shall do for thee, before I am taken away from thee. And Elisha said, I pray thee, let a double portion of thy
10 spirit be upon me. And he said, Thou hast asked a hard thing: if thou see me when I am taken from thee, it shall be so to thee; but if
11 not, it shall not be [so]. And it came to pass as they went on, and talked, that behold, a chariot of fire and horses of fire; and they parted them both asunder; and Elijah went up by a whirlwind
12 into the heavens. And Elisha saw [it], and he cried, My father, my father! the chariot of Israel and the horsemen thereof! And he saw him no more. Then he took hold of his own garments and
13 rent them in two pieces. And he took up the mantle of Elijah which fell from him, and went back and stood by the bank of the Jordan;
14 and he took the mantle of Elijah which had fallen from him, and smote the waters, and said, Where is Jehovah, the God of Elijah? He also[b] smote the waters, and they parted hither and thither, and Elisha went over.
15 And the sons of the prophets who were at Jericho on the opposite side saw him, and they said, The spirit of Elijah rests on Elisha. And they came to meet him, and bowed themselves to the ground
16 before him, and said to him, Behold now, there are with thy servants fifty valiant men; let them go, we pray thee, and seek thy master, lest perhaps the Spirit of Jehovah have taken him up, and cast him upon some mountain, or into some ravine. And he said,
17 Ye shall not send. And they pressed him till he was ashamed, and he said, Send. They sent therefore fifty men, and they sought three days, but did not
18 find him. And they came again to him (now he was staying at Jericho); and he said to them, Did I not say to you, Go not?
19 And the men of the city said to Elisha, Behold now, the situation of the city is good, as my lord sees; but the water is bad, and
20 the land is barren. And he said, Bring me a new cruse, and put salt in it. And they brought it to him.
21 And he went forth to the source of the waters, and cast the salt in there, and said, Thus saith Jehovah: I have healed these waters: there shall not be from thence any
22 more death or barrenness. And the waters were healed to this day, according to the saying of Elisha which he spoke.
23 And he went up from thence to Bethel, and as he went up by the way, there came forth little boys out of the city, and mocked him, and said to him, Go up,[c] bald
24 head; go up, bald head! And he turned back, and looked on them, and cursed them in the name of Jehovah. And there came forth two she-bears out of the wood, and tore forty-two children of
25 them. And he went from thence to mount Carmel, and from thence he returned to Samaria.

3 And Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah; and
2 he reigned twelve years. And he wrought evil in the sight of Jehovah, but not like his father and like his mother; and he took away the column[d] of Baal that his
3 father had made. Only, he clave to the sins of Jeroboam the son of Nebat who made Israel to sin: he did not depart therefrom.

[b] Or 'Even he.' [c] Others, 'Come up.' [d] Or perhaps 'image:' see on 1 Kings xiv. 23.

4 And Mesha king of Moab was a sheepmaster, and rendered to the king of Israel a hundred thousand lambs and a hundred thousand
5 rams, with the wool.[e] And it came to pass when Ahab was dead, that the king of Moab rebelled against
6 the king of Israel. And at that time king Jehoram went out of Samaria and inspected all Israel.
7 And he went and sent to Jehoshaphat the king of Judah saying, The king of Moab has rebelled against me: wilt thou go with me against Moab to battle? And he said, I will go up: I am as thou, my people as thy people, my
8 horses as thy horses. And he said, Which way shall we go up? And he said, By way of the wilderness of Edom.
9 And the king of Israel went, and the king of Judah and the king of Edom, and they made a circuit of seven days' journey. And there was no water for the army,[f] and for the cattle that followed them.
10 And the king of Israel said, Alas! that Jehovah has called these three kings together, to give them into
11 the hand of Moab! And Jehoshaphat said, Is there not here a prophet of Jehovah that we may inquire of Jehovah by him? And one of the king of Israel's servants answered and said, Here is Elisha the son of Shaphat, who poured
12 water on the hands of Elijah. And Jehoshaphat said, The word of Jehovah is with him. And the king of Israel and Jehoshaphat and the king of Edom went down
13 to him. And Elisha said to the king of Israel, What have I to do with thee? go to the prophets of thy father and to the prophets of thy mother. And the king of Israel said to him, Not so, for Jehovah has called these three kings to give them into the hand
14 of Moab. And Elisha said, As Jehovah of hosts liveth, before whom I stand, surely, were it not that I regard the presence of Jehoshaphat the king of Judah, I would not look toward thee nor
15 see thee. And now fetch me a minstrel. And it came to pass when the minstrel played, that the hand of Jehovah was upon him.
16 And he said, Thus saith Jehovah: Make this valley full of
17 ditches.[g] For thus saith Jehovah: Ye shall not see wind, neither shall ye see rain; yet this valley shall be filled with water, and ye shall drink, both ye, and your cattle,
18 and your beasts. And this is a light thing in the sight of Jehovah: he will give the Moabites also into
19 your hand. And ye shall smite every fortified city and every choice city, and shall fell every good tree, and stop all wells of water, and mar every good piece
20 of land with stones. And it came to pass in the morning, when the oblation was offered up, that behold, there came water by the way of Edom, and the country was filled with water.
21 And all the Moabites heard that the kings were come up to fight against them, and they were called together, all that were able to put on armour, and upward, and stood
22 by the border. And they rose up early in the morning, and the sun rose upon the water, and the Moabites saw the water on the
23 other side red as blood. And they said, This is blood: the kings are entirely destroyed, and have smitten one another; and now, Moab,
24 to the spoil! And when they came to the camp of Israel, the Israelites rose up and smote the Moabites, and they fled before them; and they entered in and smote Moab.
25 And they beat down the cities, and on every good piece of land cast every man his stone and filled it, and they stopped every well of water, and felled every good tree, until they left [only] the[h] stones at Kirhareseth, and the slingers
26 went about it, and smote it. And the king of Moab saw that the battle was too severe for him, and he took with him seven hundred men that drew swords, to break through to the king of Edom, but
27 they could not. And he took his eldest son, that should have reigned in his stead, and offered him up for a burnt-offering upon the wall. And there was great wrath against Israel; and they departed from him, and returned to [their own] land.

4 And a woman of the wives of the sons of the prophets cried to Elisha saying, Thy servant my husband is dead, and thou knowest that thy servant feared Jehovah; and the creditor is come to take my two children to be bond-
2 men. And Elisha said to her, What shall I do for thee? Tell me, what hast thou in the house?

[e] Or 'to the king of Israel the wool of,' &c.
[f] Or 'camp.'
[g] Or 'dykes.'
[h] Lit. 'her.'

And she said, Thy handmaid has not anything at all in the house
3 but a pot of oil. And he said, Go, borrow for thyself vessels abroad from all thy neighbours, empty
4 vessels; let it not be[i] few; and go in, and shut the door upon thee and upon thy sons, and pour out into all those vessels, and set aside
5 what is full. And she went from him, and shut the door upon her and upon her sons: they brought [the vessels] to her, and she poured
6 out. And it came to pass when the vessels were full, that she said to her son, Bring me yet a vessel. And he said to her, There is not a vessel more. And the oil
7 stayed. And she came and told the man of God; and he said, Go, sell the oil, and pay thy debt, and live thou [and] thy sons on the rest.
8 And it came to pass on a day, that Elisha passed to Shunem, where was a wealthy[j] woman, and she constrained him to eat bread. And so it was, [that] as oft as he passed by, he turned in thither
9 to eat bread. And she said to her husband, Behold now, I perceive that this is a holy man of God,
10 who passes by us continually. Let us make, I pray thee, a small upper chamber with walls,[k] and let us set for him there a bed, and a table, and a seat, and a lamp-stand; and it shall be when he
11 cometh to us, he shall turn in thither. And it came to pass on a day, that he came thither, and he turned into the upper chamber,
12 and lay there. And he said to Gehazi his servant,[l] Call this Shunammite. And he called her,
13 and she stood before him. And he said to him, Say now to her, Behold, thou hast been careful for us with all this care; [m] what is to be done for thee? wouldest thou be spoken for to the king, or to the captain of the host? And she said, I dwell among mine own peo-
14 ple. And he said, What then is to be done for her? And Gehazi said, Verily, she has no son, and
15 her husband is old. And he said, Call her; and he called her; and
16 she stood in the doorway. And he said, At this appointed time, when thy term is come,[n] thou shalt embrace a son. And she said, No, my lord, man of God, do not lie to thy handmaid.
17 And the woman conceived, and bore a son at that appointed time in the next year as Elisha had
18 said to her. And the child grew, and it came to pass one[o] day, that he went out to his father to the
19 reapers. And he said to his father, My head, my head! And he said to the servant, Carry him to his
20 mother. And he carried him, and brought him to his mother; and he sat on her knees till noon, and
21 died. And she went up, and laid him on the bed of the man of God, and shut [the door] upon him, and
22 went out. And she called to her husband, and said, Send me, I pray thee, one of the young men, and one of the asses,[p] and I will run to the man of God, and come
23 again. And he said, Why wilt thou go to him to-day? It is neither new moon nor sabbath. And she
24 said, [It is] well. Then she saddled the ass, and said to her servant, Drive and go forward; slack not the riding for me, except I bid thee.
25 And she went and came to the man of God, to mount Carmel. And it came to pass when the man of God saw her afar off, that he said to Gehazi his servant, Behold,
26 there is the Shunammite: run now, I pray thee, to meet her, and say unto her, Is it well with thee? is it well with thy husband? is it well with the child? And she
27 said, It is well. And she came to the man of God to the mountain, and caught him by the feet; and Gehazi drew near to thrust her away; but the man of God said, Let her alone, for her soul is troubled within her, and Jehovah has hidden it from me, and has not
28 told me. And she said, Did I desire a son of my lord? did I not
29 say, Do not deceive me? And he said to Gehazi, Gird up thy loins, and take my staff in thy hand, and go thy way. If thou meet any man, salute him not, and if any salute thee, answer him not again; and lay my staff upon the face of
30 the lad. And the mother of the lad said, As Jehovah liveth, and as thy soul liveth, I will not leave thee! And he rose up and fol-
31 lowed her. And Gehazi passed on before them, and laid the staff upon the face of the lad; but there was neither voice nor sign of attention. And he returned to meet him, and told him saying, The lad is not awaked.

[i] Lit. 'make it not...' [j] Strictly, 'great.' [k] Or 'upon the wall.' [l] Heb. 'young man,' as ver. 19, and often. [m] Or 'alacrity.' [n] Or 'at [this] time of the year' [lit. 'life'] as Gen. xviii. 14. So in ver. 17. [o] Lit. 'the.' [p] Here, 'she-asses.'

32 And when Elisha came into the house, behold, the child was dead
33 [and] laid upon his bed. And he went in and shut the door upon them both, and prayed to Jeho-
34 vah. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and bent over him; and the flesh of the child grew warm.
35 And he returned, and walked in the house to and fro; and went up, and bent over him. And the lad sneezed seven times, and the
36 lad opened his eyes. And he called Gehazi and said, Call this Shunammite. And he called her; and she came to him. And he said,
37 Take up thy son. And she came and fell at his feet, and bowed herself to the ground; and she took up her son, and went out.
38 And Elisha came again to Gilgal. And there was a famine in the land; and the sons of the prophets were sitting before him. And he said to his servant, Set on the great pot, and boil pottage
39 for the sons of the prophets. Then one went out into the field to gather herbs, and found a wild vine, and gathered from it his lap full of wild colocynths, and came and shred them into the pot of pottage; for they did not know
40 them. And they poured out for the men to eat. And it came to pass, as they were eating of the pottage, that they cried out and said, Man of God, there is death in the pot! And they could not
41 eat [it]. And he said, Then bring meal. And he cast [it] into the pot, and said, Pour out for the people, that they may eat. And there was no harm in the pot.
42 And there came a man from Baal-shalishah, and brought the man of God bread of the first-fruits, twenty loaves of barley, and fresh ears of corn in his sack. And he said, Give to the people
43 that they may eat. And his attendant said, How shall I set this before a hundred men? And he said, Give the people that they may eat; for thus saith Jehovah: They shall eat, and shall have to
44 spare. And he set [it] before them, and they ate and left [thereof], according to the word of Jehovah.

5 And Naaman, captain of the host of the king of Syria, was a great man before his master, and honourable, for by him Jehovah had given deliverance to Syria; and he was a mighty man of
2 valour, [but] a leper. And the Syrians had gone out in bands, and had brought away captive out of the land of Israel a little maid; and she waited on Na-
3 aman's wife. And she said to her mistress, Oh, would that my lord were before the prophet that is in Samaria! then he would cure him
4 of his leprosy. And he went and told his lord saying, Thus and thus said the maid that is of the
5 land of Israel. And the king of Syria said, Well! go, and I will send a letter to the king of Israel. And he departed, and took with him ten talents of silver, and six thousand [shekels] of gold, and
6 ten changes of raiment. And he brought the letter to the king of Israel, saying, And now, when this letter comes to thee, behold, I have sent Naaman my servant to thee, that thou mayest cure him
7 of his leprosy. And it came to pass when the king of Israel had read the letter, that he rent his garments, and said, Am I God, to kill and to make alive, that this man sends to me to cure a man of his leprosy? Wherefore consider, I pray you, and see how he seeks an occasion against me.
8 And it was so, when Elisha the man of God had heard that the king of Israel had rent his garments, that he sent to the king, saying, Why hast thou rent thy garments? let him come now to me, and he shall know that there
9 is a prophet in Israel. And Naaman came with his horses and with his chariot, and stood at the doorway of the house of Elisha.
10 And Elisha sent a messenger to him, saying, Go and wash[q] in the Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean.
11 And Naaman was wroth, and went away and said, Behold, I thought, He will certainly come out to me, and stand, and call on the name of Jehovah his God, and wave his hand over the place, and
12 cure the leper. Are not the Abanah[r] and the Pharpar, rivers of Damascus, better than all the waters of Israel? may I not wash in them and be clean? And he turned and went away in a rage.
13 And his servants drew near, and spoke to him and said, My father,

[q] Or 'bathe:' so vers. 12, 13.
[r] Or 'the Amanah.'

[if] the prophet had bidden thee [do some] great thing, wouldest thou not have done it? how much rather then, when he says to thee,
14 Wash and be clean? Then he went down, and plunged himself seven times in the Jordan, according to the saying of the man of God. And his flesh became again like the flesh of a little child, and he was clean.
15 And he returned to the man of God, he and all his company, and came and stood before him; and he said, Behold, I know that there is no God in all the earth but in Israel; and now, I pray thee, take
16 a present of thy servant. But he said, As Jehovah liveth, before whom I stand, I will receive none! And he urged him to take it; but
17 he refused. And Naaman said, If not, then let there, I pray thee, be given to thy servant two mules' burden of [this] earth; for thy servant will no more offer[s] burnt-offering and sacrifice to other gods,
18 but to Jehovah. In this thing Jehovah pardon thy servant: when my master goes into the house of Rimmon[t] to bow down[v] there, and he leans on my hand, and I bow down myself in the house of Rimmon—when I bow down myself in the house of Rimmon, Jehovah pardon thy servant,
19 I pray thee, in this thing. And he said to him, Go in peace. And he departed from him a little way.
20 And Gehazi, the servant[w] of Elisha the man of God, said, Behold, my master has spared Naaman, this Syrian, in not receiving at his hands that which he brought; but as Jehovah liveth, I will run after him and take somewhat of
21 him. And Gehazi followed after Naaman. And when Naaman saw him running after him, he sprang down from the chariot to meet
22 him, and said, Is all well? And he said, All is well.[x] My master has sent me saying, Behold, even now there are come to me from mount Ephraim two young men of the sons of the prophets; give them, I pray thee, a talent of silver, and two changes of raiment.
23 And Naaman said, Consent to take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of raiment, and laid them upon two of his young men; and they bore
24 them before him. And when he came to the hill, he took them from their hand, and stowed them in the house; and he let the men
25 go, and they departed. And he entered in and stood before his master.

And Elisha said to him, Whence [comest thou], Gehazi? And he said, Thy servant went no whither.
26 And he said to him, Did not my heart go, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and oliveyards, and vineyards, and sheep, and oxen, and bondmen,
27 and bondwomen? But the leprosy of Naaman shall fasten upon thee, and upon thy seed for ever. And he went out from his presence leprous, as snow.

6 And the sons of the prophets said to Elisha, Behold now, the place where we dwell[y] before thee
2 is too strait for us. Let us go, we pray thee, to the Jordan, and take thence every man a beam, and let us make us a place there, where we may dwell. And he
3 said, Go. And one said, Consent, I pray thee, to go with thy servants. And he said, I will go.
4 And he went with them. And they came to the Jordan and cut down
5 the trees. And it came to pass as one was felling a beam, that the iron fell into the water; and he cried and said, Alas, master, and
6 it was borrowed! And the man of God said, Where did it fall? And he shewed him the place. And he cut down a stick, and cast it in thither, and made the iron
7 to swim. And he said, Take [it] up to thee. And he put out his hand and took it.
8 And the king of Syria warred against Israel; and he took counsel with his servants, saying, In such and such a place [shall be]
9 my camp. And the man of God sent to the king of Israel, saying, Beware that thou pass not such a place, for thither the Syrians
10 are come down. And the king of Israel sent to the place which the man of God told him and warned him of, and he was on his guard there. [That took place]
11 not once, nor twice. And the heart of the king of Syria was troubled because of this thing; and he called his servants, and said to them, Will ye not shew me which of us is for the king of

[s] עשה, 'do:' cf. 1 Kings iii. 15; xviii. 23. [t] A Syrian idol. [v] Or 'worship.'
[w] As iv. 12, &c.; so vi. 15. [x] Lit. '[Is it] peace? And he said, Peace.' [y] Or 'sit.'

12 Israel? And one of his servants said, None, my lord, O king; but Elisha, the prophet that is in Israel, tells the king of Israel the words that thou speakest in thy
13 bedchamber. And he said, Go and see where he is, and I will send and fetch him. And it was told him saying, Behold, he is in Dothan.
14 And he sent thither horses and chariots, and a great host, and they came by night and sur-
15 rounded the city. And when the attendant of the man of God rose early and went forth, behold, an army surrounded the city, with horses and chariots. And his servant said to him, Alas, my master!
16 how shall we do? And he said, Fear not, for they that are with us are more than they that are with
17 them. And Elisha prayed and said, Jehovah, I pray thee, open his eyes that he may see. And Jehovah opened the eyes of the young man, and he saw; and, behold, the mountain was full of horses and chariots of fire round about Elisha.
18 And they came down to him; and Elisha prayed to Jehovah and said, Smite this nation, I pray thee, with blindness. And he smote them with blindness accord-
19 ing to the word of Elisha. And Elisha said to them, This is not the way, neither is this the city: follow me, and I will bring you to the man whom ye seek. And
20 he led them to Samaria. And it came to pass when they entered into Samaria, that Elisha said, Jehovah, open the eyes of these [men] that they may see. And Jehovah opened their eyes, and they saw, and behold, they were
21 in the midst of Samaria. And the king of Israel said to Elisha, when he saw them, My father, shall I
22 smite? shall I smite [them]? And he said, Thou shalt not smite [them]: wouldest thou smite those whom thou hast taken captive with thy sword and with thy bow? Set bread and water before them, that they may eat and drink,
23 and go to their master. And he prepared a great repast for them; and they ate and drank; and he sent them away, and they went to their master. And the bands of Syria came no more into the land of Israel.
24 And it came to pass after this that Ben-Hadad king of Syria gathered all his army,[z] and went
25 up and besieged Samaria. And there was a great famine in Samaria; and behold, they besieged it, until an ass's head was worth eighty silver-pieces,[a] and the fourth part of a cab of dove's dung
26 five silver-pieces. And it came to pass as the king of Israel was passing by upon the wall, there cried a woman to him saying,
27 Help,[b] my lord O king! And he said, If Jehovah do not help thee, whence should I help thee? Out of the threshing-floor, or out of the
28 winepress? And the king said to her, What aileth thee? And she said, This woman said to me, Give thy son, that we may eat him today, and we will eat my son to-
29 morrow. And we boiled my son, and ate him: and I said to her on the next day, Give thy son, that we may eat him; and she has
30 hidden her son. And it came to pass when the king heard the words of the woman, that he rent his garments; and he was passing by upon the wall, and the people looked, and behold, he had sack-
31 cloth within upon his flesh. And he said, God do so, and more also to me, if the head of Elisha the son of Shaphat shall remain on him this day!
32 And Elisha sat in his house, and the elders sat with him. And [the king] sent a man before him. Before the messenger came to him, he himself said to the elders, Do ye see how this son of a murderer has sent to take away my head? See, when the messenger comes; shut the door, and keep him off with the door: is not the sound of his master's feet behind him?
33 And while he yet talked with them, behold, the messenger came down to him. And [the king] said, Behold, this evil is of Jehovah: why should I wait for Jehovah any longer?

7 And Elisha said, Hear the word of Jehovah. Thus saith Jehovah: To-morrow about this time shall the measure[c] of fine flour be at a shekel, and two measures of barley at a shekel, in the gate of
2 Samaria. And the captain on whose hand the king leaned answered the man of God and said, Behold, if Jehovah should make windows in the heavens, would this thing be? And he said, Be-

[z] Or 'camp.' [a] Or '[shekels] of silver.' [b] Lit. 'Save;' and so ver. 27.
[c] Heb. *seah*: see on 1 Kings xviii. 32.

hold, thou shalt see it with thine eyes, but shalt not eat thereof.
3 And there were four leprous men at the entrance of the gate, and they said one to another, Why do we abide here until we die?
4 If we say, Let us enter into the city, the famine is in the city, and we shall die there; and if we abide here, we shall die. And now come, let us fall away to the camp of the Syrians: if they save us alive, we shall live; and if they put us to
5 death, we shall but die. And they rose up in the dusk to go to the camp of the Syrians; and they came to the extremity of the camp of the Syrians; and behold, there
6 was no man there. For the Lord had made the army [d] of the Syrians to hear a noise of chariots, and a noise of horses, a noise of a great host; and they said one to another, Behold, the king of Israel has hired against us the kings of the Hittites and the kings of the
7 Egyptians to come upon us. And they rose up and fled in the dusk, and left their tents, and their horses, and their asses, the camp as it was, and fled for their life.
8 And those lepers came to the extremity of the camp; and they went into one tent, and ate and drank, and carried thence silver and gold, and garments, and went and hid it; and they came again, and entered into another tent, and carried thence, and went and hid
9 [it]. And they said one to another, We are not doing right; this day is a day of good tidings, and we hold our peace: if we tarry till the morning light, the iniquity will find us out; and now come, let us go and tell the king's
10 household. And they came and called to the porters of the city, and told them saying, We came to the camp of the Syrians, and behold, there was no one there, no sound of man, but the horses tied, and the asses tied, and the tents as
11 they were. And the porters cried [it] and told [it] to the king's house within.
12 And the king rose up in the night and said to his servants, Let me tell you what the Syrians have done to us. They know that we are hungry, and they have gone out of the camp to hide themselves in the field, saying, When they come out of the city, we shall catch them alive, and get into the
13 city. And one of his servants answered and said, Let some one take, I pray thee, five of the horses that remain, which are left in the city (behold, they are as all the multitude of Israel that are left in it: behold, they are even as all the multitude of the Israelites that have perished), and let us
14 send and see. And they took two chariots with their horses; and the king sent after the army [d] of the Syrians, saying, Go and see.
15 And they went after them to the Jordan; and behold, all the way was full of garments and materials, which the Syrians had cast away in their haste. And the messengers returned and told the king.
16 And the people went out and plundered the camp of the Syrians; and the measure of fine flour was at a shekel, and two measures of barley at a shekel, according to
17 the word of Jehovah. And the king had appointed the captain on whose hand he leaned to have the charge of the gate; and the people trampled upon him in the gate, and he died, according to what the man of God had said,—what he had said when the king came down
18 to him. And it came to pass as the man of God had spoken to the king saying, Two measures of barley shall be at a shekel, and the measure of fine flour at a shekel, to-morrow about this time in the
19 gate of Samaria. And the captain answered the man of God and said, Behold, if Jehovah should make windows in the heavens, would such a thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat
20 thereof. And so it happened to him; and the people trampled upon him in the gate, and he died.

8 And Elisha had spoken to the woman whose son he had restored to life, saying, Rise up and go, thou and thy household, and sojourn wheresoever thou canst sojourn; for Jehovah has called for a famine, and it shall also come
2 upon the land for seven years. And the woman rose up, and did according to the saying of the man of God, and went, she and her household, and sojourned in the land of
3 the Philistines seven years. And it came to pass at the seven years' end, that the woman returned out of the land of the Philistines; and she went forth to cry to the king for her house and for her land.
4 And the king was talking with

[d] Or 'camp.'

Gehazi, the servant[e] of the man of God, saying, Tell me, I pray thee, all the great things that
5 Elisha has done. And it came to pass as he was telling the king how he had restored a dead body to life, that behold, the woman whose son he had restored to life cried to the king for her house and for her land. And Gehazi said, My lord, O king, this is the woman, and this is her son, whom Elisha
6 restored to life. And the king asked the woman, and she told him. And the king appointed a certain chamberlain,[f] saying, Restore all that was hers and all the revenue of the land since the day that she left the country even until now.

7 And Elisha came to Damascus; and Ben-Hadad the king of Syria was sick; and it was told him saying, The man of God is come
8 hither. And the king said to Hazael, Take a present in thy hand, and go, meet the man of God, and inquire of Jehovah by him, saying, Shall I recover from
9 this disease? And Hazael went to meet him, and took with him a present, even of every good thing of Damascus, forty camels' burden; and he came and stood before him, and said, Thy son Ben-Hadad king of Syria has sent me to thee, saying, Shall I recover
10 from this disease? And Elisha said to him, Go, say to him, Thou wilt certainly recover.[g] But Jehovah has shewn me that he shall
11 certainly die. And he settled his countenance stedfastly, until he was ashamed; and the man of
12 God wept. And Hazael said, Why does my lord weep? And he said, Because I know the evil that thou wilt do to the children of Israel: their strongholds wilt thou set on fire, and their young men wilt thou kill with the sword, and wilt dash in pieces their children, and rip
13 up their women with child. And Hazael said, But what is thy servant, a dog, that he should do this great thing? And Elisha said, Jehovah has shewn me that
14 thou wilt be king over Syria. And he departed from Elisha, and came to his master, who said to him, What did Elisha say to thee? And he said, He told me [that] thou
15 wouldest certainly recover. And it came to pass the next day, that he took the coverlet and dipped [it] in water, and spread it over his face, so that he died; and Hazael reigned in his stead.

16 And in the fifth year of Joram the son of Ahab, king of Israel, Jehoshaphat being then king of Judah, Jehoram the son of Jehosh-
17 aphat, king of Judah, began to reign. He was thirty-two years old when he began to reign; and
18 he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab, for the daughter of Ahab was his wife; and he did evil in
19 the sight of Jehovah. But Jehovah would not destroy Judah, for David his servant's sake, as he had promised him to give him always a lamp for his sons.

20 In his days Edom revolted from under the hand of Judah, and they
21 set a king over themselves. And Joram went over to Zair, and all the chariots with him; and he rose up by night, and smote the Edomites who had surrounded him, and the captains of the chariots; and the people fled into their tents.
22 But the Edomites revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time.

23 And the rest of the acts of Joram and all that he did, are they not written in the book of the chroni-
24 cles of the kings of Judah? And Joram slept with his fathers, and was buried with his fathers in the city of David; and Ahaziah his son reigned in his stead.

25 In the twelfth year of Joram the son of Ahab, king of Israel, Ahaziah the son of Jehoram, king of
26 Judah, began to reign. Ahaziah was twenty-two years old when he began to reign; and he reigned one year in Jerusalem; and his mother's name was Athaliah, the daughter of Omri king of Israel.
27 And he walked in the way of the house of Ahab, and did evil in the sight of Jehovah, like the house of Ahab; for he was the son-in-
28 law of the house of Ahab. And he went with Joram the son of Ahab to the war against Hazael the king of Syria at Ramoth-Gilead; and the Syrians wounded Joram.
29 And king Joram returned to be healed in Jizreel of the wounds that the Syrians had given him at Ramah, when he fought with Hazael king of Syria. And Ahaziah the son of Jehoram, king of

[e] Lit. 'young man,' as elsewhere. [f] Or 'eunuch.' [g] Some read, with the *Chetiv*, 'say, Thou wilt certainly not live.' The difference is in one letter, לֹא for לוֹ.

Judah, went down to see Joram the son of Ahab at Jizreel, for he was sick.

9 And Elisha the prophet called one of the sons of the prophets, and said to him, Gird up thy loins, and take this vial of oil in thy hand, and go to Ramoth-Gilead.
2 And when thou art come thither, look out there Jehu the son of Jehoshaphat, son of Nimshi, and go in, and make him rise up from among his brethren, and bring him
3 to an inner chamber; then take the vial of oil, and pour it on his head and say, Thus saith Jehovah: I have anointed thee king over Israel; and open the door, and
4 flee, and tarry not. And the young man, the young prophet,
5 went to Ramoth-Gilead. And when he came, behold, the captains of the host were sitting. And he said, I have an errand to thee, captain. And Jehu said, To which of all of us? And he said, To thee,
6 captain. And he rose up and went into the house; and he poured the oil on his head, and said to him, Thus saith Jehovah the God of Israel: I have anointed thee king over the people of Jehovah, over
7 Israel. And thou shalt smite the house of Ahab thy master; and I will avenge the blood of my servants the prophets, and the blood of all the servants of Jehovah at
8 the hand of Jezebel. And the whole house of Ahab shall perish, and I will cut off from Ahab every male, and him that is shut up
9 and left[h] in Israel. And I will make the house of Ahab as the house of Jeroboam the son of Nebat, and as the house of Baasha
10 the son of Ahijah. And the dogs shall eat Jezebel in the plot[i] of Jizreel, and none shall bury her. And he opened the door and fled.
11 And Jehu came forth to the servants of his lord. And one said to him, Is all well? why came this madman to thee? And he said to them, Ye know the man, and
12 his mind. And they said, It is false! tell us now. And he said, Thus and thus spoke he to me saying, Thus saith Jehovah: I have anointed thee king over
13 Israel. Then they hasted and took every man his garment, and put it under him on the very stairs, and blew with trumpets, and said,
14 Jehu is king! And Jehu the son of Jehoshaphat, son of Nimshi, conspired against Joram. (Now Joram kept Ramoth-Gilead, he and all Israel, because of Hazael
15 king of Syria; and king Joram had returned to be healed in Jizreel of the wounds that the Syrians had given him, when he fought against Hazael king of Syria.) And Jehu said, If it be your will, let not a fugitive escape out of the city to go to tell [it] in Jizreel.
16 And Jehu rode in a chariot and went to Jizreel; for Joram lay there. And Ahaziah king of Judah
17 had come down to see Joram. And the watchman stood on the tower in Jizreel, and saw Jehu's company as he came, and said, I see a company. And Joram said, Take a horseman, and send to meet them, and let him say, Is it
18 peace? So there went one on horseback to meet him; and he said, Thus saith the king: Is it peace? And Jehu said, What hast thou to do with peace? turn thee behind me. And the watchman told saying, The messenger came to them, and he does not return.
19 And he sent out a second on horseback; and he came to them and said, Thus saith the king: Is it peace? And Jehu said, What hast
20 thou to do with peace? turn thee behind me. And the watchman told saying, He came to them, and does not return. And the driving is like the driving of Jehu the son of Nimshi; for he drives furiously.
21 Then Joram said, Make ready! And they made ready his chariot. And Joram king of Israel and Ahaziah king of Judah went out, each in his chariot; and they went out to meet Jehu, and met him in the plot of Naboth the
22 Jizreelite. And it came to pass when Joram saw Jehu, that he said, Is it peace, Jehu? And he said, What peace, so long as the fornications of thy mother Jezebel and her sorceries are so many?
23 Then Joram turned his hand, and fled, and said to Ahaziah, Treach-
24 ery, Ahaziah! And Jehu took his bow in his hand,[k] and smote Jehoram between his arms, and the arrow went out through his heart; and he sank down in his chariot.
25 And he said to Bidkar his captain, Take him up [and] cast him in the plot of the field of Naboth the Jizreelite. For remember how, when I and thou rode together after Ahab his father, that Jeho-

[h] As 1 Kings xiv. 10: see on Deut. xxxii. 36. [i] Or 'portion,' 'allotment;' and so vers. 21, 36, 37: same word in vers. 25, 26. [k] Lit. 'filled his hand with the bow.'

vah laid this burden upon him:
26 Certainly I have seen yesterday the blood of Naboth, and the blood of his sons, saith [l] Jehovah; and I will requite thee in this plot, saith [l] Jehovah. And now, take [and] cast him into the plot, according to the word of Jehovah.
27 When Ahaziah king of Judah saw [that], he fled by the way of the garden-house. And Jehu followed after him, and said, Smite him also in his chariot. It was on the ascent of Gur, which is by Jibleam. And he fled to Megiddo,
28 and died there. And his servants carried him in a chariot to Jerusalem, and buried him in his sepulchre with his fathers in the
29 city of David. (And in the eleventh year of Joram the son of Ahab had Ahaziah begun to reign over Judah.)
30 And Jehu came to Jizreel; and Jezebel heard of it, and she put paint to her eyes, and decked her head, and looked out at the win-
31 dow. And when Jehu came in at the gate, she said, Is it peace, Zimri,[m] murderer of his master?
32 And he lifted up his face to the window, and said, Who is on my side? who? And two or three chamberlains[n] looked out to him.
33 And he said, Throw her down! And they threw her down; and some of her blood was sprinkled on the wall, and on the horses; and
34 he trampled on her. And he came in, and ate and drank; and he said, Go, look, I pray you, after this cursed [woman], and bury her; for she is a king's daughter.
35 And they went to bury her but they found no more of her than the skull, and the feet, and the
36 palms of the hands. And they came back and told him. And he said, This is the word of Jehovah, which he spoke through his servant Elijah the Tishbite saying, In the plot of Jizreel shall dogs
37 eat the flesh of Jezebel; and the carcase of Jezebel shall be as dung upon the open field in the plot of Jizreel, so that they shall not say, This is Jezebel.

10 Now Ahab had seventy sons in Samaria. And Jehu wrote letters,[o] and sent to Samaria, to the princes of Jizreel, to the elders, and to Ahab's guardians,[p] saying,
2 And now, when this letter comes to you, seeing your master's sons are with you, and there are with you chariots, and horses, and a forti-
3 fied city, and armour, look out the best and worthiest of your master's sons, and set him on his father's throne, and fight for your master's
4 house. And they were exceedingly afraid, and said, Behold, the two kings stood not before him; and
5 how shall we stand? And he that was over the house, and he that was over the city, and the elders and the guardians sent to Jehu, saying, We are thy servants, and will do all that thou shalt bid us; we will not make any one king;
6 do what is good in thy sight. And he wrote a letter the second time to them saying, If ye are mine, and will hearken to my voice, take the heads of the men your master's sons, and come to me to Jizreel to-morrow at this time. Now the king's sons, seventy persons, were with the great men of the city, who
7 brought them up. And it came to pass when the letter came to them, that they took the king's sons, and slaughtered seventy persons, and put their heads in baskets, and sent
8 them to him to Jizreel. And a messenger came and told him saying, They have brought the heads of the king's sons. And he said, Lay them in two heaps at the entrance
9 of the gate until the morning. And it came to pass in the morning that he went out; and he stood, and said to all the people, Ye are righteous! behold, I conspired against my master and killed him;
10 but who smote all these? Know now that nothing shall fall to the earth of the word of Jehovah, which Jehovah spoke concerning the house of Ahab; for Jehovah has done that which he said
11 through his servant Elijah. And Jehu slew all that remained of the house of Ahab in Jizreel, and all his great men, and his acquaintances, and his priests, until he left him none remaining.
12 And he rose up and departed, and came to Samaria. And as he was at the shepherds' meeting-
13 place[q] on the way, Jehu found the brethren of Ahaziah king of Judah, and said, Who are ye? And they said, We are the brethren of Ahaziah; and have come down to salute the children of the king, and the children of the queen.[r]
14 And he said, Take them alive!

[l] יען: see on Gen. xxii. 16. [m] Or 'Had Zimri peace ... ?' [n] Or 'eunuchs.'
[o] Or 'a letter,' as vers. 2, 6, 7; but here it is in the plural; cf. xix. 14. [p] Or 'nursing-fathers:' see ver. 6 and Num. xi. 12, &c. [q] Or 'Beth-Eked.' [r] See on 1 Kings xv. 13.

And they took them alive, and slew them at the well of the meeting-place, forty-two men; and he left not one of them remaining.
15 And he departed thence, and found Jehonadab the son of Rechab [coming] to meet him; and he greeted [s] him, and said to him, Is thy heart right, as my heart is with thy heart? And Jehonadab said, It is.—If it be, give [me] thy hand.—And he gave [him] his hand; and [Jehu] took him up to
16 him into the chariot, and said, Come with me, and see my zeal for Jehovah. So they made him ride
17 in his chariot. And he came to Samaria, and smote all that remained to Ahab in Samaria, until he had destroyed him, according to the word of Jehovah which he spoke to Elijah.
18 And Jehu gathered all the people together, and said to them, Ahab served Baal a little: Jehu
19 will serve him much. And now call me all the prophets of Baal, all his servants, and all his priests: let none be wanting; for I have a great sacrifice [to do] to Baal; whoever shall be wanting shall not live. But Jehu did it in subtilty, in order that he might bring destruction upon the servants of
20 Baal. And Jehu said, Hallow a solemn assembly for Baal. And
21 they proclaimed [it]. And Jehu sent into all Israel; and all the servants of Baal came, so that there was not a man left that came not: and they entered into the house of Baal; and the house of Baal was full from one end to the
22 other. And he said to him that was over the wardrobe, Bring forth vestments for all the servants of Baal. And he brought them
23 forth vestments. And Jehu and Jehonadab the son of Rechab entered into the house of Baal, and said to the servants of Baal, Search, and see that there be here with you none of the servants of Jehovah, but the servants of Baal
24 only. And they entered in to offer sacrifices and burnt-offerings. Now Jehu appointed eighty men without, and said, He that allows any of the men to escape that I have brought into your hands, his life
25 shall be for the life of him. And it came to pass as soon as they had ended offering up the burnt-offering, that Jehu said to the couriers and to the captains, Go in, slay them; let none come forth. And they smote them with the edge of the sword; and the couriers and the captains cast [them] there. And they went to the city [t] of the
26 house of Baal, and brought forth the columns [u] out of the house of
27 Baal, and burned them; and they broke down the column [u] of Baal, and broke down the house of Baal, and made it a draught-house to this day.
28 Thus Jehu extirpated Baal out
29 of Israel. Only, the sins of Jeroboam the son of Nebat, who made Israel to sin, from them Jehu departed not: [from] the golden calves that were in Bethel and
30 that were in Dan. And Jehovah said to Jehu, Because thou hast executed well that which is right in my sight, [and] hast done unto the house of Ahab according to all that was in my heart, thy children of the fourth [generation] shall sit on the throne of Israel.
31 But Jehu took no heed to walk in the law of Jehovah the God of Israel with all his heart; he departed not from the sins of Jeroboam, who made Israel to sin.
32 In those days Jehovah began to cut Israel short; and Hazael
33 smote them in all the borders of Israel; from the Jordan eastward, all the land of Gilead, the Gadites, and the Reubenites, and the Manassites, from Aroer, which is by the river Arnon, both Gilead and Bashan.
34 And the rest of the acts of Jehu, and all that he did, and all his might, are they not written in the book of the chronicles of the kings
35 of Israel? And Jehu slept with his fathers, and they buried him in Samaria; and Jehoahaz his son
36 reigned in his stead. Now the time that Jehu reigned over Israel in Samaria was twenty-eight years.

11 And when Athaliah the mother of Ahaziah saw that her son was dead, she rose up and destroyed
2 all the royal seed. But Jehoshcba, the daughter of king Joram, the sister of Ahaziah, took Joash the son of Ahaziah and stole him from among the king's sons that were slain, [and hid] him and his nurse in the bed-chamber; and they hid him from Athaliah, so that he was
3 not slain. And he was with her hid in the house of Jehovah six years. And Athaliah reigned over the land.

[s] Lit. 'blessed.' cf. iii. 2.
[t] Others, 'buildings,' or 'citadel' of Baal.
[u] Or 'images:'

4 And in the seventh year Jehoiada sent and fetched the captains of the hundreds of the bodyguard and the couriers, and brought them to him into the house of Jehovah, and made a covenant with them, and took an oath of them in the house of Jehovah, and shewed them the king's
5 son. And he commanded them saying, This is the thing which ye shall do: a third part of you, that come in on the sabbath, shall be keepers of the watch of the king's
6 house; and a third part shall be at the gate of Sur; and a third part at the gate behind the couriers; and ye shall keep the watch of the house for a defence.
7 And the two parts of you, all those that go forth on the sabbath, even they shall keep the watch of the house of Jehovah about the king.
8 And ye shall encompass the king round about, every man with his weapons in his hand; and he that comes within the ranks shall be put to death; and ye shall be with the king when he goes out and when he comes in.
9 And the captains of the hundreds did according to all that Jehoiada the priest commanded; and they took every man his men, those that were to come in on the sabbath, with them that were to go forth on the sabbath, and they
10 came to Jehoiada the priest. And the priest gave to the captains of the hundreds king David's spears and shields which were in the
11 house of Jehovah. And the couriers stood by the king round about, every man with his weapons in his hand, from the right side of the house to the left side of the house, toward the altar and the
12 house. And he brought forth the king's son, and put the crown upon him, and [gave him] the testimony; and they made him king, and anointed him; and they clapped their hands, and said, Long live the king!
13 And Athaliah heard the noise of the couriers [and] of the people; and she came to the people into
14 the house of Jehovah. And she looked, and behold, the king stood on the dais, according to the custom, and the princes and the trumpeters were by the king; and all the people of the land rejoiced, and blew with trumpets. And Athaliah rent her garments and cried, Conspiracy! Conspiracy!
15 And Jehoiada the priest commanded the captains of the hundreds that were set over the host, and said to them, Lead her forth without the ranks; and whosoever follows her, slay with the sword; for the priest said, Let her not be put to death in the house of Jeho-
16 vah. And they made way for her, and she went by the way by which the horses entered the king's house, and there was she put to death.
17 And Jehoiada made a covenant between Jehovah and the king and the people, that they should be the people of Jehovah; and between the king and the people.
18 Then all the people of the land went into the house of Baal, and broke it down: his altars and his images they broke in pieces completely, and slew Mattan the priest of Baal before the altars. And the priest appointed officers
19 over the house of Jehovah. And he took the captains of the hundreds, and the bodyguard, and the couriers, and all the people of the land; and they brought down the king from the house of Jehovah, and came by the way through the gate of the couriers into the king's house. And he sat upon the
20 throne of the kings. And all the people of the land rejoiced, and the city was quiet; and they had slain Athaliah with the sword [beside] the king's house.

12 Jehoash [v] was seven years old [w] when he began to reign. In the seventh year of Jehu, Jehoash began to reign; and he reigned forty years in Jerusalem; and his mother's name was Zibiah of
2 Beersheba. And Jehoash did what was right in the sight of Jehovah, all the days wherein Jehoiada the priest instructed
3 him. Only, the high places were not removed: the people still sacrificed and burned incense on
4 the high places. And Jehoash said to the priests, All the money of the hallowed things that is brought into the house of Jehovah, the money of every one that passes [the account], the money at which every man is valued, [and] all the money that comes into any man's heart to bring into the house of
5 Jehovah, let the priests take it, every man of his acquaintance; and let them repair the breaches of the house, wherever any breach is found.

[v] Joash, xi. 2. [w] Chap. 12 commences here in the A.V.

6 And it was [so that] in the twenty-third year of king Jehoash, the priests had not repaired the
7 breaches of the house. Then king Jehoash called for Jehoiada the priest, and the priests, and said to them, Why have ye not repaired the breaches of the house? And now receive no money of your acquaintances, but give it for the
8 breaches of the house. And the priests consented to receive no money of the people, and that they should only repair the breaches
9 of the house. And Jehoiada the priest took a chest, and bored a hole in the lid, and set it beside the altar on the right side as one comes into the house of Jehovah; and the priests that kept the door put into it all the money brought
10 into the house of Jehovah. And it came to pass when they saw that there was much money in the chest, that the king's scribe[x] and the high priest came up, and they tied up and counted the money that was found in the
11 house of Jehovah. And they gave the money, weighed out into the hands of them that did the work, who were appointed over the house of Jehovah; and they laid it out to the carpenters and builders that wrought upon the house of Jeho-
12 vah, and to masons, and hewers of stone, and to buy timber and hewn stone to repair the breaches of the house of Jehovah, and for all that had to be laid out on the
13 house for repairs. However there were not made for the house of Jehovah basons of silver, knives, bowls, trumpets, nor any utensil of gold or utensil of silver, of the money that was brought [into] the
14 house of Jehovah; but they gave that to the workmen, and repaired
15 the house of Jehovah with it. And they did not reckon with the men into whose hand they gave the money to be bestowed on workmen; for they dealt faithfully.
16 The money of trespass-offerings and the money of sin-offerings was not brought into the house of Jehovah: it was for the priests.
17 Then Hazael king of Syria went up, and fought against Gath, and took it. And Hazael set his face
18 to go up against Jerusalem. And Jehoash king of Judah took all the hallowed things that Jehoshaphat and Jehoram and Ahaziah, his fathers, kings of Judah, had dedicated, and his own hallowed things, and all the gold found in the treasures of the house of Jehovah and in the king's house, and sent it to Hazael king of Syria; and he went away from Jerusalem.
19 And the rest of the acts of Joash, and all that he did, are they not written in the book of the chronicles of the kings of
20 Judah? And his servants rose up and made a conspiracy, and smote Joash in the house of Millo,[y] at the
21 descent of Silla. And Jozachar the son of Shimeath and Jehozabad the son of Shomer, his servants, smote him and he died; and they buried him with his fathers in the city of David. And Amaziah his son reigned in his stead.

13 In the three-and-twentieth year of Joash the son of Ahaziah, king of Judah, Jehoahaz the son of Jehu began to reign over Israel in Samaria, for seventeen
2 years. And he did evil in the sight of Jehovah, and followed the sins of Jeroboam the son of Nebat, who made Israel to sin; he de-
3 parted not from them. And the anger of Jehovah was kindled against Israel, and he delivered them into the hand of Hazael king of Syria, and into the hand of Ben-Hadad the son of Hazael, all
4 those days. (And Jehoahaz besought Jehovah, and Jehovah hearkened to him; for he saw the oppression of Israel, because the
5 king of Syria oppressed them. And Jehovah gave Israel a saviour, so that they went out from under the hand of the Syrians; and the children of Israel dwelt in their
6 tents as before. Nevertheless they departed not from the sins of the house of Jeroboam, who made Israel to sin: they walked therein; and there remained also the
7 Asherah in Samaria.) For he had left of the people to Jehoahaz but fifty horsemen, and ten chariots, and ten thousand footmen; for the king of Syria had destroyed them, and had made them like the dust by threshing.
8 And the rest of the acts of Jehoahaz, and all that he did, and his might, are they not written in the book of the chronicles of
9 the kings of Israel? And Jehoahaz slept with his fathers, and they buried him in Samaria; and Joash his son reigned in his stead.
10 In the thirty-seventh year of Joash king of Judah began Je-

[x] Or 'secretary.' [y] The citadel of Zion.

hoash the son of Jehoahaz to reign over Israel in Samaria, for
11 sixteen years. And he did evil in the sight of Jehovah; he departed not from any of the sins of Jeroboam the son of Nebat, who made Israel to sin: he walked therein.
12 And the rest of the acts of Joash, and all that he did, and his might with which he fought against Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?
13 And Joash slept with his fathers, and Jeroboam sat upon his throne; and Joash was buried in Samaria with the kings of Israel.
14 And Elisha fell sick of his sickness in which he died. And Joash the king of Israel came down to him, and wept over his face, and said, My father, my father! the chariot of Israel and the horsemen
15 thereof! And Elisha said to him, Take bow and arrows. And he
16 took a bow and arrows. And he said to the king of Israel, Put thy hand upon the bow. And he put his hand [upon it]; and Elisha put his hands upon the king's
17 hands, and said, Open the window eastward. And he opened [it]. And Elisha said, Shoot. And he shot. And he said, An arrow of Jehovah's deliverance, even an arrow of deliverance from the Syrians; and thou shalt smite the Syrians in Aphek, till thou hast
18 consumed [them]. And he said, Take the arrows. And he took [them]. And he said to the king of Israel, Smite upon the ground. And he smote thrice, and stayed.
19 And the man of God was wroth with him, and said, Thou shouldest have smitten five or six times; then wouldest thou have smitten the Syrians till thou hadst consumed [them]; whereas now thou shalt smite Syria but thrice.
20 And Elisha died, and they buried him. And the bands of the Moabites invaded the land at the com-
21 ing in of the year. And it came to pass as they were burying a man, that behold, they saw the band, and they cast the man into the sepulchre of Elisha; and the man went [down], and touched the bones of Elisha, and he revived, and stood upon his feet.
22 And Hazael king of Syria oppressed Israel all the days of Je-
23 hoahaz. And Jehovah was gracious to them, and had compassion on them, and had respect to them, because of his covenant with Abraham, Isaac, and Jacob; and he would not destroy them, neither did he cast them from his presence
24 up to that time. And Hazael king of Syria died, and Ben-Hadad his
25 son reigned in his stead. And Jehoash the son of Jehoahaz took again out of the hand of Ben-Hadad the son of Hazael the cities which he had taken out of the hand of Jehoahaz his father in the war. Three times did Joash beat him, and recovered the cities of Israel.

14 In the second year of Joash son of Jehoahaz, king of Israel, began Amaziah the son of Joash,
2 king of Judah, to reign. He was twenty-five years old when he began to reign; and he reigned twenty-nine years in Jerusalem; and his mother's name was Je-
3 hoaddan of Jerusalem. And he did what was right in the sight of Jehovah, yet not like David his father: he did according to all that Joash his father had done.
4 Only, the high places were not removed: the people still sacrificed and burned incense on the
5 high places. And it came to pass when the kingdom was established in his hand, that he slew his servants who had smitten the king
6 his father. But the children of those that smote [him] he did not put to death, according to that which is written in the book of the law of Moses, wherein Jehovah commanded saying, The fathers shall not be put to death for the children, neither shall the children be put to death for the fathers; but every man shall be put to
7 death for his own sin. He smote of Edom in the valley of salt ten thousand, and took Sela in the war, and called the name of it Joktheel to this day.
8 Then Amaziah sent messengers to Jehoash the son of Jehoahaz, son of Jehu, king of Israel, saying, Come, let us look one another in
9 the face. And Jehoash king of Israel sent to Amaziah king of Judah, saying, The thorn-bush that is in Lebanon sent to the cedar that is in Lebanon, saying, Give thy daughter to my son as wife; and there passed by the wild beast that is in Lebanon, and
10 trode down the thorn-bush. Thou hast indeed smitten Edom, and thy heart has lifted thee up: boast thyself, and abide at home; for why shouldest thou contend with misfortune, that thou shouldest fall, thou, and Judah with thee?
11 But Amaziah would not hear.

And Jehoash king of Israel went up; and they looked one another in the face, he and Amaziah king of Judah, at Beth-shemesh, which
12 is in Judah. And Judah was routed before Israel; and they
13 fled every man to his tent. And Jehoash king of Israel took Amaziah king of Judah, the son of Jehoash son of Ahaziah, at Beth-shemesh, and came to Jerusalem, and broke down the wall of Jerusalem from the gate of Ephraim to the corner-gate, four hundred
14 cubits. And he took all the gold and the silver, and all the vessels that were found in the house of Jehovah, and in the treasures of the king's house, and hostages, and returned to Samaria.

15 And the rest of the acts of Jehoash, what he did, and his might, and how he fought with Amaziah king of Judah, are they not written in the book of the chronicles of the kings of Israel?
16 And Jehoash slept with his fathers, and was buried in Samaria with the kings of Israel; and Jeroboam his son reigned in his stead.

17 And Amaziah the son of Joash king of Judah lived after the death of Jehoash son of Jehoahaz, king
18 of Israel, fifteen years. And the rest of the acts of Amaziah, are they not written in the book of the chronicles of the kings of
19 Judah? And they made a conspiracy against him in Jerusalem; and he fled to Lachish; and they sent after him to Lachish, and
20 slew him there. And they brought him on horses, and he was buried at Jerusalem with his fathers, in the city of David.

21 And all the people of Judah took Azariah, who was sixteen years old, and made him king in-
22 stead of his father Amaziah. It was he that built Elath, and restored it to Judah, after the king slept with his fathers.

23 In the fifteenth year of Amaziah the son of Joash, king of Judah, Jeroboam the son of Joash, king of Israel, began to reign in Samaria,
24 for forty-one years. And he did evil in the sight of Jehovah: he departed not from any of the sins of Jeroboam the son of Nebat, who
25 made Israel to sin. He restored the border of Israel from the entrance of Hamath as far as the sea of the plain,[z] according to the word of Jehovah the God of Israel, which he had spoken through his servant Jonah the prophet, the son of Amittai, who was of Gath-
26 Hepher. For Jehovah saw that the affliction of Israel was very bitter; and that there was not any shut up, nor any left,[a] nor any
27 helper for Israel. And Jehovah had not said that he would blot out the name of Israel from under the heavens; and he saved them by the hand of Jeroboam the son of Joash.

28 And the rest of the acts of Jeroboam, and all that he did, and his might, how he warred, and how he recovered for Israel that [which had belonged] to Judah in Damascus and in Hamath, are they not written in the book of the chronicles of the kings of
29 Israel? And Jeroboam slept with his fathers, with the kings of Israel; and Zechariah his son reigned in his stead.

15 In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah, king of Judah,
2 began to reign. He was sixteen years old when he began to reign; and he reigned fifty-two years in Jerusalem; and his mother's name
3 was Jecholiah of Jerusalem. And he did what was right in the sight of Jehovah, according to all that his father Amaziah had done.
4 Only, the high places were not removed: the people still sacrificed and burned incense on the
5 high places. And Jehovah smote the king, so that he was a leper to the day of his death, and dwelt in a separate house.[b] And Jotham the king's son was over the house, judging the people of the land.

6 And the rest of the acts of Azariah, and all that he did, are they not written in the book of the chronicles of the kings of
7 Judah? And Azariah slept with his fathers, and they buried him with his fathers in the city of David; and Jotham his son reigned in his stead.

8 In the thirty-eighth year of Azariah king of Judah, Zechariah the son of Jeroboam reigned over Israel in Samaria, six months.
9 And he did evil in the sight of Jehovah, according as his fathers had done: he departed not from the sins of Jeroboam the son of Nebat, who made Israel to sin.
10 And Shallum the son of Jabesh conspired against him, and smote

[z] The *Arabah*: see Josh. iii. 16. and so in 2 Chron. xxvi. 21.

[a] See on Deut. xxxii. 36.

[b] Or 'hospital:

him before the people, and slew
11 him, and reigned in his stead. And
the rest of the acts of Zechariah,
behold, they are written in the
book of the chronicles of the kings
12 of Israel. This was the word of
Jehovah which he spoke to Jehu
saying, Thy sons shall sit upon
the throne of Israel unto the fourth
[generation]. And so it came to
pass.
13 Shallum the son of Jabesh began
to reign in the thirty-ninth year
of Uzziah king of Judah; and he
reigned a full month in Samaria.
14 And Menahem the son of Gadi
went up from Tirzah, and came to
Samaria, and smote Shallum the
son of Jabesh in Samaria, and
slew him, and reigned in his stead.
15 And the rest of the acts of Shal-
lum, and his conspiracy which he
made, behold, they are written in
the book of the chronicles of the
kings of Israel.
16 Then Menahem smote Tiphsah,
and all that were therein, and its
territory from Tirzah, because
they did not open [to him]; and
he smote [it]: all the women in it
that were with child he ripped up.
17 In the thirty-ninth year of Aza-
riah king of Judah, Menahem the
son of Gadi began to reign over
Israel, for ten years, in Samaria.
18 And he did evil in the sight of
Jehovah: he departed not, all his
days, from the sins of Jeroboam
the son of Nebat, who made Israel
19 to sin. Pul the king of Assyria
came against the land; and Me-
nahem gave Pul a thousand
talents of silver, that his hand
might be with him to establish the
20 kingdom in his hand. And Mena-
hem exacted the money of Israel,
of all those who were wealthy, of
each man fifty shekels of silver,
to give to the king of Assyria.
And the king of Assyria turned
back, and stayed not there in the
21 land. And the rest of the acts of
Menahem, and all that he did, are
they not written in the book of
the chronicles of the kings of
22 Israel? And Menahem slept with
his fathers; and Pekahiah his son
reigned in his stead.
23 In the fiftieth year of Azariah
king of Judah, Pekahiah the son
of Menahem began to reign over
Israel in Samaria, for two years.
24 And he did evil in the sight of
Jehovah: he departed not from
the sins of Jeroboam the son of
Nebat, who made Israel to sin.
25 And Pekah the son of Remaliah,
his captain, conspired against him,
and smote him in Samaria, in the
fortress of the king's house, with
Argob and Arieh, and with him
fifty men of the Gileadites; and
he slew him, and reigned in his
26 stead. And the rest of the acts of
Pekahiah, and all that he did,
behold, they are written in the
book of the chronicles of the kings
of Israel.
27 In the fifty-second year of Azar-
iah king of Judah, Pekah the son
of Remaliah began to reign over
Israel in Samaria, for twenty
28 years. And he did evil in the
sight of Jehovah: he departed not
from the sins of Jeroboam the son
of Nebat, who made Israel to sin.
29 In the days of Pekah king of Israel,
Tiglath-Pileser king of Assyria
came and took Ijon, and Abel-
Beth-Maachah, and Janoah, and
Kedesh, and Hazor, and Gilead,
and Galilee, all the land of Naph-
tali, and carried them captive to
30 Assyria. And Hoshea the son of
Elah made a conspiracy against
Pekah the son of Remaliah, and
smote him and slew him; and he
reigned in his stead, in the
twentieth year of Jotham the son
31 of Uzziah. And the rest of the
acts of Pekah, and all that he
did, behold, they are written in
the book of the chronicles of the
kings of Israel.
32 In the second year of Pekah the
son of Remaliah, king of Israel,
Jotham the son of Uzziah, king of
33 Judah, began to reign. He was
twenty-five years old when he
began to reign; and he reigned
sixteen years in Jerusalem; and
his mother's name was Jerusha,
34 the daughter of Zadok. And he
did what was right in the sight
of Jehovah: he did according to
all that his father Uzziah had done.
35 Only, the high places were not
removed: the people still sacri-
ficed and burned incense on the
high places. It was he who built
the upper gate of the house of
36 Jehovah. And the rest of the
acts of Jotham, and all that he
did, are they not written in the
book of the chronicles of the kings
37 of Judah? In those days Jehovah
began to send against Judah Rezin
the king of Syria and Pekah the
38 son of Remaliah. And Jotham
slept with his fathers, and was
buried with his fathers in the city
of David his father; and Ahaz his
son reigned in his stead.

16 In the seventeenth year of
Pekah the son of Remaliah,
Ahaz the son of Jotham, king of

2 Judah, began to reign. Ahaz was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem. And he did not what was right in the sight of Jehovah his God, like David his
3 father, but walked in the way of the kings of Israel, and even caused his son to pass through the fire, according to the abominations of the nations that Jehovah had dispossessed from before the chil-
4 dren of Israel. And he sacrificed and burned incense on the high places, and on the hills, and under every green tree.
5 Then Rezin the king of Syria, and Pekah son of Remaliah, the king of Israel, came up to Jerusalem to battle; and they besieged Ahaz, but were unable to
6 conquer him. At that time Rezin king of Syria recovered Elath to Syria, and drove the Jews from Elath; and the Syrians came to Elath, and dwelt there to this day.
7 And Ahaz sent messengers to Tiglath-Pileser king of Assyria, saying, I am thy servant and thy son: come up, and save me out of the hand of the king of Syria and out of the hand of the king of Israel, who have risen up against
8 me. And Ahaz took the silver and the gold that was found in the house of Jehovah, and in the treasures of the king's house, and sent it [as] a present to the king
9 of Assyria. And the king of Assyria hearkened to him; and the king of Assyria went up against Damascus, and took it, and carried it captive to Kir, and put Rezin to death.
10 And king Ahaz went to Damascus to meet Tiglath-Pileser king of Assyria; and he saw the altar that was at Damascus, and king Ahaz sent to Urijah the priest the form of the altar, and the pattern of it, according to all its workman-
11 ship. And Urijah the priest built an altar according to all that king Ahaz had sent from Damascus; thus Urijah the priest made [it], against king Ahaz came from Da-
12 mascus. And when the king came from Damascus, the king saw the altar; and the king approached to the altar and offered upon it.
13 And he burned [c] his burnt-offering and his oblation, and poured out his drink-offering, and sprinkled the blood of his peace-offering
14 upon the altar. And the brazen altar which was before Jehovah, he brought forward from the fore-front of the house, from between [his] altar and the house of Jehovah, and put it by the side of
15 [his] altar on the north. And king Ahaz commanded Urijah the priest saying, Upon the great altar burn [c] the morning burnt-offering, and the evening oblation, and the king's burnt-offering, and his oblation, and the burnt-offering of all the people of the land, and their oblation, and their drink-offerings; and sprinkle upon it all the blood of the burnt-offerings, and all the blood of the sacrifices; and the brazen altar shall be for
16 me to inquire [by].[d] And Urijah the priest did according to all that Ahaz had commanded.
17 And king Ahaz cut off the panels of the bases, and removed the lavers from off them; and took down the sea from off the brazen oxen that were under it, and put
18 it upon a stone pavement. And the covered way of the sabbath that they had built in the house, and the king's entry outside, he turned from the house of Jehovah on account of the king of Assyria.
19 And the rest of the acts of Ahaz, what he did, are they not written in the book of the chronicles of the
20 kings of Judah? And Ahaz slept with his fathers, and was buried with his fathers in the city of David; and Hezekiah [e] his son reigned in his stead.

17 In the twelfth year of Ahaz king of Judah, Hoshea the son of Elah began to reign in Samaria
2 over Israel, for nine years. And he did evil in the sight of Jehovah, but not as the kings of Israel that
3 had been before him. Against him came up Shalmaneser king of Assyria, and Hoshea became his servant, and tendered him pre-
4 sents. But the king of Assyria found conspiracy in Hoshea; for he had sent messengers to So king of Egypt, and sent up no present to the king of Assyria as [he had done] from year to year. And the king of Assyria shut him up and
5 bound him in prison. And the king of Assyria overran the whole land, and went up against Samaria,
6 and besieged it three years. In the ninth year of Hoshea, the king of Assyria took Samaria, and carried

[c] Strictly 'burn as incense:' see on Lev. i. 9; Exo. xxix. 13; and cf. 2 Chron. xxviii. 3; xxix. 11. [d] Others, 'to consider.' [e] Heb. *Hizkijahu*. It appears in the form *Hizkijah* in xviii. 1; *Jehizkijahu*, xx. 10.

Israel away into Assyria, and placed them in Halah and by the Habor, the river of Gozan, and in the cities of the Medes.

7 And so it was, because the children of Israel had sinned against Jehovah their God, who had brought them up out of the land of Egypt from under the hand of Pharaoh king of Egypt, and had
8 feared other gods; and they walked in the statutes of the nations that Jehovah had dispossessed from before the children of Israel, and of the kings of Israel, which they
9 had made. And the children of Israel did secretly against Jehovah their God things that were not right; and they built them high places in all their cities, from the watchmen's tower to the fortified
10 city. And they set them up columns[f] and Asherahs on every high hill and under every green
11 tree; and there they burned incense on all the high places, as did the nations that Jehovah had carried away from before them, and they wrought wicked things
12 to provoke Jehovah to anger; and they served idols, as to which Jehovah had said to them, Ye
13 shall not do this thing. And Jehovah testified against Israel and against Judah, by all the prophets, all the seers, saying, Turn from your evil ways, and keep my commandments, my statutes, according to all the law which I commanded your fathers, and which I sent to you through my servants
14 the prophets. But they would not hear, and hardened their necks, like to the neck of their fathers, who did not believe in Jehovah
15 their God. And they rejected his statutes, and his covenant which he had made with their fathers, and his testimonies which he had testified unto them; and they followed vanity and became vain,[g] and [went] after the nations that were round about them, concerning whom Jehovah had charged them that they should not do like
16 them. And they forsook all the commandments of Jehovah their God, and made them molten images, two calves, and made an Asherah, and worshipped all the host of the heavens, and served
17 Baal; and they caused their sons and their daughters to pass through the fire, and used divination and enchantments, and sold themselves to do evil in the sight of Jehovah, to provoke him to
18 anger. Therefore Jehovah was very angry with Israel, and removed them out of his sight: there remained but the tribe of Judah only.

19 Also Judah kept not the commandments of Jehovah their God, but walked in the statutes of
20 Israel which they had made. And Jehovah rejected all the seed of Israel; and afflicted them, and delivered them into the hand of spoilers, until he had cast them
21 out of his sight. For Israel had rent [the kingdom] from[h] the house of David; and they had made Jeroboam the son of Nebat king; and Jeroboam violently turned Israel from following Jehovah, and made them sin a great
22 sin. And the children of Israel walked in all the sins of Jeroboam which he did; they did not depart
23 from them: until Jehovah had removed Israel out of his sight, as he had said through all his servants the prophets, and Israel was carried away out of their own land to Assyria, unto this day.
24 And the king of Assyria brought [people] from Babylon,[i] and from Cuthah, and from Avva, and from Hamath, and from Sepharvaim, and made them dwell in the cities of Samaria instead of the children of Israel; and they possessed Samaria, and dwelt in its cities.

25 And so it was, at the beginning of their dwelling there, that they feared not Jehovah; and Jehovah sent lions among them, which
26 killed [some] of them. And they spoke to the king of Assyria saying, The nations that thou hast removed and made to dwell in the cities of Samaria know not the manner of the god of the land; therefore he has sent lions among them, and behold, they slay them, because they know not the manner
27 of the god of the land. And the king of Assyria commanded saying, Carry thither one of the priests whom ye have brought away from thence; and let them go and abide there, and let him teach them the manner of the god
28 of the land. Then one of the priests whom they had carried away from Samaria came and abode in Bethel, and taught them how they should fear Jehovah.
29 And every nation made gods of

[f] Or 'statues:' cf. iii. 2. [g] Or 'vanity.' [h] Or 'he rent Israel from.' [i] Heb. 'Babel:' cf. Gen. x. 10.

their own, and put them in the houses of the high places that the Samaritans had made, every nation in their cities in which they
30 dwelt. And the people of Babylon made Succoth-benoth, and the people of Cuth [i] made Nergal, and the people of Hamath made
31 Ashima, and the Avvites made Nibhaz and Tartak, and the Sepharvites burned their children in the fire to Adrammelech and Anammelech the gods of Sepharvaim.
32 So they feared Jehovah, and made to themselves from all classes [k] of them priests of the high places, who offered [sacrifices] for them in the houses of the high
33 places. They feared Jehovah, and served their own gods after the manner of the nations, whence
34 they had been carried away. To this day they do after their former customs: they fear not Jehovah, neither do they after their statutes or after their ordinances, nor after the law and commandment that Jehovah commanded the sons of Jacob, whom he named Israel.
35 And Jehovah had made a covenant with them, and charged them saying, Ye shall not fear other gods, nor bow down yourselves to [l] them, nor serve them, nor sacrifice
36 to them; but Jehovah alone, who brought you up out of the land of Egypt with great power and a stretched-out arm, him shall ye fear, and him shall ye worship, and
37 to him shall ye do sacrifice. And the statutes and the ordinances and the law, and the commandment which he wrote for you, ye shall observe to do for evermore; and ye shall not fear other gods.
38 And ye shall not forget the covenant that I have made with you, neither shall ye fear other gods;
39 but ye shall fear Jehovah your God, and he shall deliver you out of the hand of all your enemies.
40 And they did not hearken, but did after their former customs.
41 And these nations feared Jehovah, and served their graven images, both their children and their children's children: as did their fathers, so do they, unto this day.

18 And it came to pass in the third year of Hoshea the son of Elah, king of Israel, that Hezekiah the son of Ahaz, king of Judah,
2 began to reign. He was twenty-five years old when he began to reign; and he reigned twenty-nine years in Jerusalem; and his mother's name was Abi, daughter
3 of Zechariah. And he did what was right in the sight of Jehovah, according to all that David his
4 father had done. He removed the high places, and broke the columns, [m] and cut down the Asherahs, and broke in pieces the serpent of brass that Moses had made; for to those days the children of Israel burned incense to it: and he called it Nehushtan. [n]
5 He trusted in Jehovah the God of Israel; so that after him was none like him among all the kings of Judah, nor [among any] that were
6 before him. And he clave to Jehovah, and did not turn aside from following him, but kept his commandments, which Jehovah com-
7 manded Moses. And Jehovah was with him; he prospered [o] whithersoever he went forth. And he rebelled against the king of Assyria,
8 and served him not. He smote the Philistines unto Gazah and its borders, from the watchmen's tower to the fortified city.
9 And it came to pass in the fourth year of king Hezekiah, which was the seventh year of Hoshea the son of Elah, king of Israel, [that] Shalmaneser king of Assyria came up against Samaria and besieged
10 it. And at the end of three years they took it; in the sixth year of Hezekiah, that is, the ninth year of Hoshea king of Israel, Samaria
11 was taken. And the king of Assyria carried away Israel to Assyria, and settled them in Halah and by the Habor, the river of Gozan, and in the cities of the
12 Medes; because they hearkened not to the voice of Jehovah their God, but transgressed his covenant, all that Moses the servant of Jehovah commanded; and they would not hear nor do it.
13 [p] And in the fourteenth year of king Hezekiah, Sennacherib king of Assyria came up against all the fortified cities of Judah, and took
14 them. And Hezekiah king of Judah sent to the king of Assyria to Lachish, saying, I have sinned; retire from me: I will bear what thou layest upon me. And the king of Assyria laid upon Hezekiah

[i] Called 'Cuthah' ver. 24. [k] As 1 Kings xiii. 33; lit. 'from the ends.' Cf. Gen. xix. 4. [l] Or 'worship;' as ver. 36. [m] Or 'statues:' cf. iii. 2. [n] Meaning 'Bronze' or 'Brass.' [o] Or 'he dealt wisely.' [p] Ch. xviii. 13—xx. 19: cf. Isaiah xxxvi.—xxxix.

king of Judah three hundred talents of silver and thirty talents
15 of gold. And Hezekiah gave all the silver that was found in the house of Jehovah, and in the
16 treasures of the king's house. At that time Hezekiah stripped the doors of the temple of Jehovah, and the posts that Hezekiah king of Judah had overlaid, and gave
17 them to the king of Assyria. And the king of Assyria sent Tartan and Rab-saris and Rab-shakeh[q] from Lachish, with a strong force, against king Hezekiah, to Jerusalem. And they went up and came to Jerusalem. And when they were come up, they came and stood by the aqueduct of the upper pool, which is on the highway of
18 the fuller's field. And they called to the king. Then came forth to them Eliakim the son of Hilkijah, who was over the household, and Shebnah the scribe, and Joah the son of Asaph, the chronicler.
19 And Rab-shakeh said to them, Say now to Hezekiah, Thus says the great king, the king of Assyria: What confidence is this wherein
20 thou trustest? Thou sayest—but it is a word of the lips—There is counsel and strength for war. Now on whom dost thou rely, that thou
21 hast revolted against me? Now behold, thou reliest upon the staff of that broken reed, upon Egypt, on which if a man lean, it goes into his hand and pierces it: so is Pharaoh king of Egypt to all that
22 rely upon him. And if ye say to me, We rely upon Jehovah our God: is it not he whose high places and whose altars Hezekiah has removed, saying to Judah and Jerusalem, Ye shall worship before
23 this altar in Jerusalem? And now, engage, I pray thee, with my master the king of Assyria, and I will give thee two thousand horses, if thou canst set the riders
24 upon them. How then wilt thou turn away the face of one captain of the least of my master's servants? And thou reliest upon Egypt for chariots and for horse-
25 men! Am I now come up without Jehovah against this place to destroy it? Jehovah said to me, Go up against this land and destroy it.
26 And Eliakim the son of Hilkijah, and Shebnah and Joah said to Rab-shakeh, Speak, we pray thee, to thy servants in Syriac,[r] for we understand it, and talk not with us in the Jewish [language] in the ears of the people that are on
27 the wall. And Rab-shakeh said to them, Is it to thy master and to thee that my master sent me to speak these words? Is it not to the men that sit on the wall, that they may eat their own dung and drink their own urine with you?
28 And Rab-shakeh stood and cried with a loud voice in the Jewish [language], and spoke and said, Hear the word of the great king,
29 the king of Assyria! Thus says the king: Let not Hezekiah deceive you; for he will not be able to deliver you out of the [king's]
30 hand. Neither let Hezekiah make you rely upon Jehovah, saying, Jehovah will certainly deliver us, and this city shall not be given into the hand of the king of
31 Assyria. Hearken not to Hezekiah; for thus says the king of Assyria: Make peace[s] with me, and come out to me; and eat every one of his vine and every one of his fig-tree, and drink every one the waters of his own cistern;[t]
32 until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards, a land of olive-trees and of honey, that ye may live and not die; and hearken not to Hezekiah, when[u] he persuades you, saying, Jehovah will
33 deliver us. Have any of the gods of the nations delivered at all his land out of the hand of the king
34 of Assyria? Where are the gods of Hamath and of Arpad? Where are the gods of Sepharvaim, Hena, and Ivvah? and have they delivered Samaria out of my hand?
35 Which are they among all the gods of the countries, who have delivered their country out of my hand, that Jehovah should deliver
36 Jerusalem out of my hand? But the people were silent and answered him not a word; for the king's command was, saying, Answer him not.
37 And Eliakim the son of Hilkijah, who was over the household, and Shebna the scribe, and Joah the son of Asaph, the chronicler, came to Hezekiah with their garments rent, and told him the words of Rab-shakeh.

19 And it came to pass when king Hezekiah heard [it], that he rent his garments, and covered

[q] Or 'the marshal, the chief chamberlain, and the chief officer.' [r] Or 'Aramaic.'
[s] Lit. 'blessing:' cf. 1 Sam. xxv. 27. [t] Or 'well.' [u] Or 'for.'

himself with sackcloth, and went
2 into the house of Jehovah. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to the prophet Isaiah the son of Amoz.
3 And they said to him, Thus says Hezekiah: This day is a day of trouble and of rebuke and of reviling;[v] for the children are come to the birth, and there is not strength
4 to bring forth. It may be Jehovah thy God will hear all the words of Rab-shakeh, whom the king of Assyria his master has sent to reproach the living God; and will rebuke the words which Jehovah thy God has heard. Therefore lift up a prayer for the remnant that is left.
5 And the servants of king Heze-
6 kiah came to Isaiah. And Isaiah said to them, Thus shall ye say to your master: Thus saith Jehovah: Be not afraid of the words that thou hast heard, wherewith the servants[w] of the king of
7 Assyria have blasphemed me. Behold, I will put a spirit into him, and he shall hear tidings, and shall return to his own land; and I will make him to fall by the sword in his own land.
8 And Rab-shakeh returned, and found the king of Assyria warring against Libnah; for he had heard
9 that he had departed from Lachish. And he heard say of Tirhakah king of Ethiopia,[x] Behold, he has come forth to make war with thee. And he sent messengers again to Heze-
10 kiah, saying, Thus shall ye speak to Hezekiah king of Judah saying: Let not thy God, upon whom thou reliest, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king of Assyria.
11 Behold, thou hast heard what the kings of Assyria have done to all countries, destroying them utterly; and shalt thou be delivered?
12 Have the gods of the nations which my fathers have destroyed delivered them: Gozan, and Haran, and Rezeph, and the children of Eden that were in Thelas-
13 sar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?
14 And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up into the house of Jehovah, and spread it before
15 Jehovah. And Hezekiah prayed before Jehovah and said, Jehovah, God of Israel, who sittest [between] the cherubim, thou, the Same,[y] thou alone art the God of all the kingdoms of the earth: thou hast made the heavens and the earth.
16 Incline thine ear, Jehovah, and hear; open, Jehovah, thine eyes, and see; and hear the words of Sennacherib, who hath sent him
17 to reproach the living God. Of a truth, Jehovah, the kings of Assyria have laid waste the nations
18 and their lands, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; therefore have they destroyed
19 them. And now, Jehovah our God, I beseech thee, save us out of his hand, that all the kingdoms of the earth may know that thou, Jehovah, art God, thou only.
20 And Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith Jehovah the God of Israel: That which thou hast prayed to me concerning Sennacherib king of
21 Assyria I have heard. This is the word that Jehovah has spoken against him:

The virgin-daughter[a] of Zion
despiseth thee, laugheth thee to
scorn;
The daughter of Jerusalem shak-
eth her head at thee.
22 Whom hast thou reproached and
blasphemed? and against whom
hast thou exalted the voice?
Against the Holy one of Israel hast
thou lifted up thine eyes on high.
23 By thy messengers thou hast re-
proached the Lord, and hast said,
With the multitude of my chariots
have I come up
To the height of the mountain, to
the recesses of Lebanon,
And I will cut down its tall cedars,
the choice of its cypresses;
And I will enter into its furthest
lodging-place, [into] the forest
of its fruitful field.[b]
24 I have digged, and have drunk
strange waters,
And with the sole of my feet have
I dried up all the streams of
Matsor.[c]

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[v] Or 'rejection.' [w] Heb. 'young men.' [x] Heb. *Cush.* [y] Compare 2 Sam. vii. 28. [z] Or 'which he hath sent.' [a] i.e., 'unconquered:' said of Sidon, Isa. xxiii. 12; Babylon, Isa. xlvii. 1; Egypt, Jer. xlvi. 11. See Delitzsch on Isaiah. [b] Or 'forest of his Carmel.' [c] i.e., 'Egypt;' the term 'Matsor' was applied originally to the fortified part of the country in the north-east.

25 Hast thou not heard long ago
that I have done it?
And that from ancient days I
formed [d] it?
Now have I brought it to pass,
that thou shouldest lay waste
fortified cities [into] ruinous
heaps.
26 And their inhabitants were power-
less,
They were dismayed and put to
shame;
They were [as] the growing grass,
and [as] the green herb,
[As] the grass on the house-tops,
and grain blighted before it be
grown up.
27 But I know thine abode, and thy
going out, and thy coming in,
And thy raging against me.
28 Because thy raging against me
and thine arrogance is come up
into mine ears,
I will put my ring in thy nose, and
my bridle in thy lips,
And I will make thee go back by
the way by which thou earnest.
29 And this [shall be] the sign
unto thee: They shall eat this
year such as groweth of itself, and
in the second year that which
springeth of the same; but in the
third year sow ye and reap, and
plant vineyards and eat the fruit
30 thereof. And the remnant that is
escaped of the house of Judah
shall again take root downward,
31 and bear fruit upward; for out of
Jerusalem shall go forth a rem-
nant, and out of mount Zion they
that escape: the zeal of Jehovah
[of hosts [e]] shall do this.
32 Therefore thus saith Jehovah
concerning the king of Assyria:
He shall not come into this city,
nor shoot an arrow there; nor
come before it with shield, nor
33 cast a bank against it. By the
way that he came, by the same
shall he return, and shall not come
34 into this city, saith [f] Jehovah. And
I will defend this city, to save it,
for mine own sake, and for my
servant David's sake.
35 And it came to pass that night,
that an angel of Jehovah went
forth, and smote in the camp of the
Assyrians a hundred and eighty-
five thousand. And when they
arose early in the morning, behold,
36 they were all dead bodies. And
Sennacherib king of Assyria de-
parted, and went and returned,
37 and abode at Nineveh. And it
came to pass, as he was worship-
ping in the house of Nisroch his
god, that Adrammelech and Sha-
rezer [his sons [g]] smote him with
the sword; and they escaped into
the land of Ararat. And Esar-
haddon his son reigned in his
stead.

20 In those days Hezekiah was
sick unto death. And the pro-
phet Isaiah the son of Amoz came
to him and said to him, Thus saith
Jehovah: Set thy house in order;
for thou shalt die, and not live.
2 And he turned his face to the wall,
and prayed to Jehovah saying,
3 Ah! Jehovah, remember, I be-
seech thee, how I have walked
before thee in truth and with a
perfect heart, and have done what
is good in thy sight. And Heze-
4 kiah wept much. And it came to
pass before Isaiah had gone out
into the middle city [h] that the
word of Jehovah came to him
5 saying, Return, and tell Hezekiah
the captain of my people, Thus
saith Jehovah, the God of David
thy father: I have heard thy
prayer, I have seen thy tears;
behold, I will heal thee: on the
third day thou shalt go up to the
6 house of Jehovah; and I will add
to thy days fifteen years; and I
will deliver thee and this city out
of the hand of the king of Assyria,
and I will defend this city for
mine own sake, and for my servant
7 David's sake. And Isaiah said,
Take a cake of figs. And they
took and laid it on the boil, and
he recovered.
8 And Hezekiah said to Isaiah,
What [shall be] the sign that Jeho-
vah will heal me, and that I shall
go up into the house of Jehovah
9 the third day? And Isaiah said,
This [shall be] the sign to thee
from Jehovah, that [i] Jehovah will
do the thing that he hath spoken:
shall the shadow go forward ten
degrees, or go back ten degrees?
10 And Hezekiah said, It is a light
thing for the shadow to go down
ten degrees: no, but let the shadow
11 return backward ten degrees. And
Isaiah the prophet cried to Jeho-
vah, and he brought the shadow
back on the degrees by which it
had gone down on the dial [k] of
Ahaz, ten degrees backward.
12 At that time Berodach-Baladan,
the son of Baladan, king of Baby-
lon, sent a letter and a present to

[d] Or 'purposed.' [e] Supplied by the *Keri*. [f] נְאֻם, as ix. 26: cf. Gen. xxii. 16.
[g] Supplied by the *Keri*. [h] With the *Chetiv*. It appears to mean the 'lower town.'
[i] Or 'for.' [k] Lit. 'degrees.'

Hezekiah, for he had heard that
13 Hezekiah had been sick. And Hezekiah hearkened to them, and shewed them all his treasure-house, the silver and the gold, and the spices and the fine oil,[l] and all the house of his armour, and all that was found among his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah did not shew them.
14 Then came the prophet Isaiah to king Hezekiah and said to him, What said these men? and from whence came they to thee? And Hezekiah said, They came from
15 a far country, from Babylon. And he said, What have they seen in thy house? And Hezekiah said, *All that is in my house have they* seen: there is nothing among my treasures that I have not shewn
16 them. And Isaiah said to Hezekiah, Hear the word of Jehovah:
17 Behold, days come that all that is in thy house, and what thy fathers have laid up until this day, shall be carried to Babylon; nothing shall be left, saith Jehovah.
18 And of thy sons that shall issue from thee, whom thou shalt beget, shall they take away; and they shall be chamberlains[m] in the palace of the king of Babylon.
19 And Hezekiah said to Isaiah, Good is the word of Jehovah which thou hast spoken. And he said, Is it not so? if only there shall be peace and truth in my days!
20 And the rest of the acts of Hezekiah, and all his might, and how he made the pool and the aqueduct, and brought the water into the city, are they not written in the book of the chronicles of the kings
21 of Judah? And Hezekiah slept with his fathers; and Manasseh his son reigned in his stead.

21 *Manasseh was twelve years* old when he began to reign; and he reigned fifty-five years in Jerusalem; and his mother's name
2 was Hephzibah.[n] And he did evil in the sight of Jehovah, like the abominations of the nations that Jehovah had dispossessed from
3 before the children of Israel. And he built again the high places that Hezekiah his father had destroyed; and he reared up altars to Baal and made an Asherah, as did Ahab king of Israel; and worshipped all the host of heaven, and served
4 them. And he built altars in the house of Jehovah, of which Jehovah had said, In Jerusalem will I
5 put my name. And he built altars to all the host of heaven in both courts of the house of Jehovah.
6 And he caused his son to pass through the fire, and used magic and divination, and appointed necromancers and soothsayers: he wrought evil beyond measure in the sight of Jehovah, to provoke
7 him to anger. And he set the graven image of the Asherah that he had made, in the house of which Jehovah had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name for
8 ever; neither will I any more cause the foot of Israel to wander away from the land that I gave their fathers; if they will only take heed to do according to all that I have commanded them, and according to all the law that my servant Moses commanded them.
9 But they would not hearken, and Manasseh led them astray to do more evil than the nations that Jehovah had destroyed from before the children of Israel.
10 And Jehovah spoke by his ser-
11 vants the prophets saying, Because Manasseh king of Judah hath done these abominations, and hath done wickedly above all that the Amorites did, who were before him, and hath made Judah also
12 to sin with his idols; therefore thus saith Jehovah the God of Israel: Behold, I will bring evil upon Jerusalem and Judah, that whosoever heareth of it, both his
13 ears shall tingle. And I will stretch over Jerusalem the line of Samaria, and the plummet of the house of Ahab, and I will wipe Jerusalem as one wipeth a pan, wiping it and
14 turning it upside down. And I will forsake the remnant of mine inheritance, and deliver them into the hand of their enemies; and they shall become a prey and a
15 spoil to all their enemies; because they have done evil in my sight, and have provoked me to anger, since the day their fathers came forth out of Egypt even to this day.
16 And Manasseh shed very much innocent blood, till he had filled Jerusalem [with it] from one end to another, beside his sin with which he made Judah to sin, in doing evil in the sight of Jehovah.
17 And the rest of the acts of Manasseh, and all that he did, and his sin which he sinned, are they

[l] Or 'precious ointment.' [m] Or 'eunuchs.' [n] Meaning, 'My delight is in her.'

not written in the book of the chronicles of the kings of Judah?
18 And Manasseh slept with his fathers, and was buried in the garden of his own house, in the garden of Uzza; and Amon his son reigned in his stead.
19 Amon was twenty-two years old when he began to reign; and he reigned two years in Jerusalem; and his mother's name was Meshullemeth, daughter of Haruz of
20 Jotbah. And he did evil in the sight of Jehovah, as Manasseh his
21 father had done; and he walked in all the way that his father had walked in, and served the idols that his father had served, and
22 worshipped them, and he forsook Jehovah the God of his fathers, and walked not in the way of
23 Jehovah. And the servants of Amon conspired against him, and slew the king in his own house.
24 But the people of the land smote all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.
25 And the rest of the acts of Amon, what he did, are they not written in the book of the chronicles of
26 the kings of Judah? And he was buried in his sepulchre in the garden of Uzza; and Josiah his son reigned in his stead.

22 Josiah[o] was eight years old when he began to reign; and he reigned thirty-one years in Jerusalem; and his mother's name was Jedidah, daughter of Adaiah
2 of Bozcath. And he did what was right in the sight of Jehovah, and walked in all the way of David his father, and turned not aside to the right hand nor to the left.
3 And it came to pass in the eighteenth year of king Josiah, [that] the king sent Shaphan the son of Azaliah, son of Meshullam, the scribe, to the house of Jehovah,
4 saying, Go up to Hilkiah the high priest, that he may sum up the money which is brought into the house of Jehovah, which the door-
5 keepers have gathered of the people, and let them give it into the hand of them that do the work, that have the oversight of the house of Jehovah; and let them give it to those that do the work in the house of Jehovah, to repair
6 the breaches of the house, to the carpenters and the builders and the masons, and to buy timber and hewn stone to repair the
7 house. But no reckoning was made with them of the money that was given into their hand, because they dealt faithfully.
8 And Hilkiah the high priest said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkiah gave the book to Shaphan, and
9 he read it. And Shaphan the scribe came to the king, and brought the king word again and said, Thy servants have emptied out the money that was found in the house, and have delivered it into the hand of them that do the work, that have the oversight
10 of the house of Jehovah. And Shaphan the scribe informed the king saying, Hilkiah the priest has given me a book. And Sha-
11 phan read it before the king. And it came to pass when the king heard the words of the book of the law, that he rent his garments.
12 And the king commanded Hilkiah the priest, and Ahikam the son of Shaphan, and Achbor the son of Micaiah,[p] and Shaphan the scribe, and Asaiah a servant of the king's,
13 saying, Go, inquire of Jehovah for me, and for the people, and for all Judah, concerning the words of this book which is found; for great is the wrath of Jehovah that is kindled against us, because our fathers have not hearkened to the words of this book, to do according to all that is written [there] for
14 us. And Hilkiah the priest, and Ahikam, and Achbor, and Shaphan, and Asaiah, went to Huldah the prophetess, the wife of Shallum the son of Tikvah, son of Harhas, keeper of the wardrobe: now she dwelt in Jerusalem in the second quarter [of the town]; and they spoke with her.
15 And she said to them, Thus saith Jehovah the God of Israel: Tell the man that sent you to me,
16 Thus saith Jehovah: Behold, I will bring evil upon this place and upon the inhabitants thereof, all the words of the book that the
17 king of Judah hath read. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the work of their hands, therefore my fury is kindled against this place, and shall not be
18 quenched. But to the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him: Thus saith Jehovah the God of

[o] Meaning, 'Jehovah heals.'
[p] See note on Judges xvii. 5.

Israel touching the words which
19 thou hast heard: Because thy heart was tender, and thou didst humble thyself before Jehovah, when thou heardest what I spoke against this place and against the inhabitants thereof, that they should become a desolation and a curse, and didst rend thy garments and weep before me, I also have heard [thee], saith[q] Jehovah.
20 Therefore, behold, I will gather thee unto thy fathers, and thou shalt be gathered to thy grave in peace; and thine eyes shall not see all the evil that I will bring upon this place. And they brought the king word again.

23 And the king sent, and they gathered to him all the elders
2 of Judah and of Jerusalem. And the king went up into the house of Jehovah, and all the men of Judah and all the inhabitants of Jerusalem with him, and the priests and the prophets, and all the people, both small and great, and he read[r] in their ears all the words of the book of the covenant which had been found in the house of
3 Jehovah. And the king stood on the dais and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments and his testimonies and his statutes with all [his] heart and with all [his] soul, to establish the words of this covenant that are written in this book. And all the people stood to the covenant.
4 And the king commanded Hilkijah the high priest, and the priests of the second order, and the doorkeepers, to bring forth out of the temple of Jehovah all the vessels that had been made for Baal, and for the Asherah, and for all the host of the heavens; and he burned them outside Jerusalem in the fields of Kidron, and carried
5 the ashes of them to Bethel. And he abolished the idolatrous priests[s] whom the kings of Judah had ordained to burn incense on the high places in the cities of Judah and the environs of Jerusalem, and them that burned incense to Baal, to the sun, and to the moon, and to the constellations,[t] and to all
6 the host of heaven. And he brought out the Asherah from the house of Jehovah, outside Jerusalem, to the torrent of Kidron, and burned it at the torrent of Kidron, and stamped it small to powder, and cast the powder upon the graves of the children of the
7 people. And he broke down the houses of the sodomites, which were in the house of Jehovah, where the women wove tents[v] for
8 the Asherah. And he brought all the priests out of the cities of Judah, and defiled the high places where the priests had burned incense, from Geba even to Beer-sheba; and he broke down the high places of the gates, those at the entrance of the gate of Joshua the governor of the city, [and] those on the left hand of any [going in] at the gate of the city.
9 Nevertheless the priests of the high places came not up to the altar of Jehovah in Jerusalem, but they ate of the unleavened bread
10 among their brethren. And he defiled Topheth, which is in the valley of the sons of Hinnom, that no man might cause his son or his daughter to pass through the fire
11 to Molech. And he abolished the horses that the kings of Judah had appointed to the sun at the entrance of the house of Jehovah, by the chamber of Nathan-melech the chamberlain,[w] which was in the suburbs,[x] and burned the
12 chariots of the sun with fire. And the king broke down the altars that were on the roof of the upper chamber of Ahaz, which the kings of Judah had made, and the altars that Manasseh had made in the two courts of the house of Jehovah, and he shattered them, [removing them] from thence, and cast the powder of them into the
13 torrent of Kidron. And the high places that were before Jerusalem, which were on the right hand of the mount of corruption, which Solomon the king of Israel had built for Ashtoreth the abomination of the Zidonians, and for Chemosh the abomination of the Moabites, and for Milcom the abomination of the children of
14 Ammon, did the king defile. And he broke in pieces the columns,[y] and cut down the Asherahs, and filled their place with the bones of men.
15 Moreover the altar that was at Bethel, the high place that Jeroboam the son of Nebat, who caused

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[q] יאם, as ix. 26; xix. 33. [r] Or 'one read.' [s] Heb. *Chemarim*: see Hos. x. 5; Zeph. i. 4. [t] Or 'planets.' [v] Lit. 'houses.' [w] Or 'eunuch.' [x] Heb. *parvarim*, 'the dependencies of the temple,' possibly the same as *Parbar* (1 Chron. xxvi. 18). [y] Or 'statues:' cf. iii. 2.

Israel to sin, had made, both that altar and the high place he broke down, and burned the high place, stamped it small to powder, and
16 burned the Asherah. And Josiah turned himself, and saw the sepulchres that were there on the mount; and he sent and took the bones out of the sepulchres, and burned [them] upon the altar, and defiled it, according to the word of Jehovah, that the man of God had proclaimed, who proclaimed
17 these things. Then he said, What tombstone is that which I see? And the men of the city told him, It is the sepulchre of the man of God who came from Judah and proclaimed these things which thou hast done against the altar of
18 Bethel. And he said, Let him alone; let no man move his bones. And they saved his bones, with the bones of the prophet that came out of Samaria.
19 And all the houses also of the high places that were in the cities of Samaria, which the kings of Israel had made to provoke [Jehovah] to anger, Josiah removed, and did to them according to all the acts that he had done in Bethel.
20 And he sacrificed [z] upon the altars all the priests of the high places that were there, and burned men's bones upon them. And he returned to Jerusalem.
21 And the king commanded all the people saying, Hold the passover to Jehovah your God, as it is written in this book of the
22 covenant. For there was not holden such a passover from the days of the judges that judged Israel, nor in all the days of the kings of Israel nor of the kings
23 of Judah; but in the eighteenth year of king Josiah was this passover holden to Jehovah in Jerusalem.
24 Moreover the necromancers and the soothsayers, and the teraphim and the idols, and all the abominations that were seen in the land of Judah and in Jerusalem, Josiah took away, that he might perform the words of the law which were written in the book that Hilkijah the priest had found in the house of
25 Jehovah. And before him there had been no king like him that turned to Jehovah with all his heart and with all his soul and with all his might, according to all the law of Moses; neither after
26 him arose there his like. But Jehovah turned not from the fierceness of his great wrath, wherewith his anger was kindled against Judah, because of all the provocations with which Manasseh
27 had provoked him. And Jehovah said, I will remove Judah also out of my sight, as I have removed Israel, and will reject this city Jerusalem which I have chosen, and the house of which I said, My name shall be there.
28 And the rest of the acts of Josiah, and all that he did, are they not written in the book of the chronicles of the kings of Judah?
29 In his days Pharaoh-Nechoh king of Egypt went up against the king of Assyria to the river Euphrates; and king Josiah went against him; but [Nechoh] slew him at Megiddo, when he had seen
30 him. And his servants carried him in a chariot dead [a] from Megiddo, and brought him to Jerusalem, and buried him in his own sepulchre. And the people of the land took Jehoahaz the son of Josiah, and anointed him, and made him king in his father's stead.
31 Jehoahaz was twenty-three years old when he began to reign; and he reigned three months in Jerusalem; and his mother's name was Hamutal, daughter of Jeremiah of
32 Libnah. And he did evil in the sight of Jehovah, according to all
33 that his fathers had done. And Pharaoh-Nechoh had him bound at Riblah in the land of Hamath, that he might not reign in Jerusalem, and laid a tribute upon the land of a hundred talents of silver
34 and a talent of gold. And Pharaoh-Nechoh made Eliakim the son of Josiah king instead of Josiah his father, and changed his name to Jehoiakim. And he took Jehoahaz; and he came to Egypt,
35 and died there. And Jehoiakim gave the silver and the gold to Pharaoh; but he laid a proportional tax on the land to give the money according to the command of Pharaoh: he exacted the silver and the gold of the people of the land, of every one according to his estimation, [b] to give it to Pharaoh-Nechoh.
36 Jehoiakim was twenty-five years old when he began to reign; and he reigned eleven years in Jerusalem; and his mother's name was

[z] זבח: see 1 Kings xiii. 2. [a] Or perhaps 'dying:' see 2 Chron. xxxv. 24. [b] Or 'assessment.'

Zebuddah, daughter of Pedaiah of
37 Rumah. And he did evil in the
sight of Jehovah, according to all
that his fathers had done.

24 In his days Nebuchadnezzar
king of Babylon came up, and
Jehoiakim was his servant three
years; then he turned and rebelled
2 against him. And Jehovah sent
against him the bands of the
Chaldeans, and the bands of the
Syrians, and the bands of the
Moabites, and the bands of the
children of Ammon, and sent them
against Judah to destroy it, ac-
cording to the word of Jehovah,
which he spoke through his ser-
3 vants the prophets. Verily, at the
commandment of Jehovah it came
to pass against Judah, that they
should be removed out of his
sight, for the sins of Manasseh,
according to all that he had done;
4 and also [because of] the innocent
blood that he had shed; for he
had filled Jerusalem with innocent
blood, and Jehovah would not
pardon.
5 And the rest of the acts of Je-
hoiakim, and all that he did, are
they not written in the book of
the chronicles of the kings of
6 Judah? And Jehoiakim slept
with his fathers, and Jehoiachin
7 his son reigned in his stead. And
the king of Egypt came not again
any more out of his land, for the
king of Babylon had taken all that
belonged to the king of Egypt,
from the torrent of Egypt to the
river Euphrates.
8 Jehoiachin was eighteen years
old when he began to reign; and
he reigned three months in Jeru-
salem; and his mother's name was
Nehushta, daughter of Elnathan
9 of Jerusalem. And he did evil in
the sight of Jehovah, according to
10 all that his father had done. At
that time the servants of Nebu-
chadnezzar king of Babylon came
up against Jerusalem, and the
11 city was besieged. And Nebu-
chadnezzar king of Babylon came
against the city, while his servants
12 were besieging it. And Jehoiachin
king of Judah went out to the king
of Babylon, he, and his mother,
and his servants, and his princes,
and his chamberlains;[c] and the
king of Babylon took him in the
13 eighth year of his reign. And he
brought out thence all the trea-
sures of the house of Jehovah, and
the treasures of the king's house,
and cut in pieces all the vessels of
gold that Solomon king of Israel
had made in the temple of Jeho-
14 vah, as Jehovah had said. And
he carried away all Jerusalem, and
all the princes, and all the mighty
men of valour,[d] ten thousand
captives, and all the craftsmen and
smiths: none remained but the
poorest sort of the people of the
15 land. And he carried away Je-
hoiachin to Babylon, and the
king's mother, and the king's
wives, and his chamberlains,[c] and
the mighty of the land, he led into
captivity from Jerusalem to Baby-
16 lon; and all the men of valour,
seven thousand, and the crafts-
men and smiths a thousand, all
strong men apt for war, and the
king of Babylon brought them
17 captive to Babylon. And the king
of Babylon made Mattaniah his
uncle king in his stead, and
changed his name to Zedekiah.
18 [e] Zedekiah was twenty-one years
old when he began to reign; and
he reigned eleven years in Jeru-
salem; and his mother's name was
Hamutal, daughter of Jeremiah
19 of Libnah. And he did evil in the
sight of Jehovah, according to all
20 that Jehoiakim had done. For,
because the anger of Jehovah was
against Jerusalem and against
Judah, until he had cast them out
from his presence, Zedekiah re-
belled against the king of Babylon.

25 And it came to pass in the
ninth year of his reign, in the
tenth month, on the tenth of the
month, [that] Nebuchadnezzar
king of Babylon came, he and all
his army, against Jerusalem, and
encamped against it; and they
built turrets[f] against it round
2 about. And the city was be-
sieged until the eleventh year of
king Zedekiah.
3 On the ninth of the [fourth]
month the famine prevailed in the
city, and there was no bread for
4 the people of the land. And the
city was broken into; and all the
men of war [fled] by night, by the
way of the gate between the two
walls, which [leads] to the king's
garden (now the Chaldeans were
by the city round about); and
they went the way toward the
5 plain.[g] And the army of the

[c] Or 'eunuchs.' [d] Or 'all those who were wealthy,' as xv. 20. [e] Chap. xxiv. 18—xxv. 21: cf. Jer. lii. 1–27. [f] Or 'siege-towers,' or 'an enclosing wall;' and so in Jer. lii. 4: compare Ezek. iv. 2; xvii. 17; xxi. 22; xxvi. 8. [g] *Arabah.* In ver. 5: 'the parts of the Arabah about Jericho;' and so in Jer. xxxix. 5; lii. 8.

Chaldeans pursued after the king, and overtook him in the plains of Jericho; and all his army was
6 scattered from him. And they took the king, and brought him up to the king of Babylon unto Riblah; and they pronounced
7 judgment upon him, and slaughtered the sons of Zedekiah before his eyes, and put out the eyes of Zedekiah, and bound him with chains of brass,[h] and carried him to Babylon.
8 And in the fifth month, on the seventh of the month, which was in the nineteenth year of king Nebuchadnezzar, king of Babylon, Nebuzar-adan, captain of the bodyguard, servant of the king of Babylon, came unto Jerusalem;
9 and he burned the house of Jehovah, and the king's house, and all the houses of Jerusalem; and every great [man's] house he
10 burned with fire. And all the army of the Chaldeans that were with the captain of the bodyguard broke down the walls of
11 Jerusalem round about. And Nebuzar-adan the captain of the body-guard carried away captive the rest of the people that were left in the city, and the deserters that had deserted to the king of Babylon, and the rest of the multi-
12 tude. But the captain of the bodyguard left of the poor of the land for vinedressers and husbandmen.
13 And the brazen pillars that were in the house of Jehovah, and the bases, and the brazen sea that was in the house of Jehovah, the Chaldeans broke in pieces, and carried the brass thereof to Baby-
14 lon. The cauldrons[i] also and the shovels and the knives and the cups, and all the vessels of copper[k] wherewith they ministered, they
15 took away. And the censers[l] and the bowls,[m] that which was of gold in gold, and that which was of silver in silver, the captain of
16 the body-guard took away. The two pillars, the one sea, and the bases which Solomon had made for the house of Jehovah: for the brass of all these vessels there was
17 no weight. The height of one pillar was eighteen cubits, and the capital upon it was brass, and the height of the capital three cubits; and the network and the pomegranates, upon the capital round about, all of brass: and similarly for the second pillar with the network.
18 And the captain of the bodyguard took Seraiah the high priest, and Zephaniah the second priest,
19 and the three doorkeepers. And out of the city he took a chamberlain[n] that was set over the men of war, and five men of them that were in the king's presence, who were found in the city, and the scribe of the captain[o] of the host, who enrolled the people of the land; and sixty men of the people of the land that were found in the
20 city. And Nebuzar-adan the captain of the body-guard took them and brought them to the king of
21 Babylon to Riblah; and the king of Babylon smote them and put them to death at Riblah in the land of Hamath. Thus Judah was carried away captive out of his land.[p]
22 And [as for] the people that remained in the land of Judah, whom Nebuchadnezzar king of Babylon had left behind, over them he appointed Gedaliah the son of Ahikam, the son of Sha-
23 phan. [q]And all the captains of the forces, they and their men, heard that the king of Babylon had appointed Gedaliah, and they came to Gedaliah to Mizpah, namely,[r] Ishmael the son of Nethaniah, and Johanan the son of Kareah, and Seraiah the son of Tanhumeth the Netophathite, and Jaazaniah the son of a Maachath-
24 ite, they and their men. And Gedaliah swore unto them and to their men, and said to them, Fear not to be servants of the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.
25 [s]And it came to pass in the seventh month, that Ishmael the son of Nethaniah, the son of Elishama, of the royal seed, came, and ten men with him, and smote Gedaliah, that he died, and the Jews and the Chaldeans that were
26 with him at Mizpah. And all the people, both small and great, and the captains of the forces, arose and came to Egypt; for they were afraid of the Chaldeans.
27 [t]And it came to pass in the

[h] Or 'with double (or 'two') chains of bronze.' [i] Or 'pots.' [k] Or 'brass.' [l] Or 'fire-pans.' [m] Or 'basons:' cf. 1 Kings vii. 40. [n] Or 'eunuch.' [o] Or 'scribe in chief.' [p] Or 'from their soil.' [q] With vers. 23–24, compare Jer. xl. 7–9. [r] Or 'both.' [s] With vers. 25–26, cf. Jer. xli. 1–3; xliii. 4–7. [t] With vers. 27–30, compare Jer. lii. 31–34.

thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-seventh of the month, [that] Evil-Merodach king of Babylon, in the year that he began to reign, lifted up the head of Jehoiachin king of Judah out of
28 prison; and he spoke kindly to him, and set his seat above the seat of the kings that were with
29 him in Babylon. And he changed his prison garments; and he ate bread before him continually all
30 the days of his life; and his allowance was a continual allowance given him by the king, every day a portion, all the days of his life.

THE FIRST BOOK OF THE CHRONICLES

1 Adam, Seth, Enosh, 2 Cainan, Mahalaleel, Jared, 3 Enoch, Me-
4 thushelah, Lemech, Noah; Shem, Ham, and Japheth.
5 The sons of Japheth: Gomer, and Magog, and Madai, and Javan, and Tubal, and Meshech, and
6 Tiras.—And the sons of Gomer: Ashkenaz, and Diphath, and To-
7 garmah. And the sons of Javan: Elishah and Tarshish, Kittim and Rodanim.
8 The sons of Ham: Cush and
9 Mizraim, Phut and Canaan.—And the sons of Cush: Seba and Havilah, and Sabta, and Raama, and Sabtecha. And the sons of Raa-
10 mah: Sheba and Dedan. And
11 Cush begot Nimrod: he began to be mighty on the earth.—And Mizraim begot the Ludim, and the Anamim, and the Lehabim, and
12 the Naphtuhim, and the Pathrusim, and the Casluhim out of whom came the Philistines, and
13 the Caphtorim.—And Canaan begot Zidon his firstborn, and Heth,
14 and the Jebusite, and the Amorite,
15 and the Girgashite, and the Hivite, and the Arkite, and the Sinite,
16 and the Arvadite, and the Zemarite, and the Hamathite.
17 The sons of Shem: Elam, and Asshur, and Arphaxad, and Lud, and Aram, and Uz, and Hul, and
18 Gether, and Meshech.—And Arphaxad begot Shelah, and Shelah
19 begot Eber. And to Eber were born two sons: the name of the one was Peleg,[a] for in his days was the earth divided; and his
20 brother's name was Joktan. And Joktan begot Almodad, and Sheleph, and Hazarmaveth, and
21 Jerah, and Hadoram, and Uzal,
22 and Diklah, and Ebal, and Abi-
23 mael, and Sheba, and Ophir, and Havilah, and Jobab: all these were sons of Joktan.
24 Shem, Arphaxad, Shelah, 25 Eber,
26 Peleg, Reu, Serug, Nahor, Terah,
27 Abram: the same is Abraham.
28 The sons of Abraham: Isaac
29 and Ishmael. These are their generations: the firstborn of Ishmael, Nebaioth; and Kedar, and
30 Adbeel, and Mibsam; Mishma and Dumah; Massa, Hadad, and
31 Tema; Jetur, Naphish, and Kedmah: those are the sons of Ish-
32 mael.—And the sons of Keturah, Abraham's concubine: she bore Zimran, and Jokshan, and Medan, and Midian, and Ishbak, and Shuah. And the sons of Jokshan:
33 Sheba and Dedan. And the sons of Midian: Ephah, and Epher, and Enoch, and Abida, and Eldaah. All these were sons of Keturah.
34 And Abraham begot Isaac. The sons of Isaac: Esau and Israel.
35 The sons of Esau: Eliphaz, Reuel, and Jeush, and Jaalam, and
36 Korah.—The sons of Eliphaz: Teman and Omar, Zephi and Gatam, Kenaz, and Timna, and
37 Amalek. The sons of Reuel: Nahath, Zerah, Shammah, and Mizzah.
38 And the sons of Seir: Lotan, and Shobal, and Zibeon, and Anah, and Dishon, and Ezer, and Dishan.
39 —And the sons of Lotan: Hori and Homam. And Lotan's sister,
40 Timna.—The sons of Shobal: Alian, and Manahath, and Ebal, Shephi and Onam.—And the sons
41 of Zibeon: Ajah and Anah.—The sons of Anah: Dishon.—And the sons of Dishon: Hamran, and Eshban, and Jithran, and Cheran.
42 —The sons of Ezer: Bilhan, and Zaavan, [and] Jaakan.—The sons of Dishan: Uz and Aran.
43 And these are the kings that reigned in the land of Edom before there reigned a king over the children of Israel:—Bela the son of

[a] Meaning 'Division.'

Beor; and the name of his city
44 was Dinhabah. And Bela died;
and Jobab the son of Zerah of
45 Bozrah reigned in his stead. And
Jobab died; and Husham of the
land of the Temanites reigned in
46 his stead. And Husham died; and
Hadad the son of Bedad, who
smote Midian in the fields of Moab,
reigned in his stead: and the name
47 of his city was Avith. And Hadad
died; and Samlah of Masrekah
48 reigned in his stead. And Samlah
died; and Saul of Rehoboth on
49 the river reigned in his stead. And
Saul died; and Baal-hanan the
son of Achbor reigned in his stead.
50 And Baal-hanan died, and Hadad
reigned in his stead: and the
name of his city was Pai; and his
wife's name was Mehetabel the
daughter of Matred, daughter of
51 Mezahab. And Hadad died.

And the chiefs of Edom were:
chief Timna, chief Aliah, chief
52 Jetheth, chief Oholibamah, chief
53 Elah, chief Pinon, chief Kenaz,
54 chief Teman, chief Mibzar, chief
Magdiel, chief Iram. These were
the chiefs of Edom.

2 These are the sons of Israel:
Reuben, Simeon, Levi and Judah,
2 Issachar and Zebulun, Dan, Jo-
seph and Benjamin, Naphtali, Gad
and Asher.

3 The sons of Judah: Er, and
Onan, and Shelah: [which] three
were born to him of the daughter
of Shua the Canaanitess. And Er,
Judah's firstborn, was wicked in
the sight of Jehovah; and he slew
4 him. And Tamar his daughter-
in-law bore him Pherez and Zerah.
All the sons of Judah were five.
5 The sons of Pherez: Hezron and
6 Hamul. And the sons of Zerah:
Zimri,[b] and Ethan, and Heman,
and Calcol, and Dara: five of
7 them in all. And the sons of
Carmi: Achar,[c] the troubler of
Israel, who transgressed in the
8 accursed thing. And the sons of
Ethan: Azariah.
9 And the sons of Hezron, who
were born to him: Jerahmeel, and
10 Ram, and Chelubai.[d] And Ram
begot Amminadab; and Ammina-
dab begot Nahshon, prince of the
11 children of Judah; and Nahshon
begot Salma, and Salma begot
12 Boaz, and Boaz begot Obed, and
13 Obed begot Jesse; and Jesse be-
got his firstborn Eliab, and Abina-
dab the second, and Shimea the
14 third, Nethaneel the fourth, Rad-
15 dai the fifth, Ozem the sixth,
16 David the seventh; and their
sisters were Zeruiah and Abigail.
And the sons of Zeruiah: Abishai,
17 and Joab, and Asahel, three. And
Abigail bore Amasa; and the
father of Amasa was Jether the
Ishmaelite.
18 And Caleb the son of Hezron had
children by Azubah [his] wife, and
by Jerioth: her sons are these:
Jesher, and Shobab, and Ardon.
19 And Azubah died, and Caleb took
him Ephrath, and she bore him
20 Hur. And Hur begot Uri, and
21 Uri begot Bezaleel. And after-
wards Hezron went to the daugh-
ter of Machir, the father of Gilead,
and he took her when he was sixty
years old; and she bore him
22 Segub. And Segub begot Jair,
who had twenty-three cities in the
23 land of Gilead; and Geshur and
Aram[e] took the villages of Jair
from them, with Kenath and its
dependent towns, sixty cities. All
these were sons of Machir the
24 father of Gilead. And after the
death of Hezron in Caleb-Ephra-
tah, Abijah, Hezron's wife, bore
him Ashhur,[f] the father of Tekoa.
25 And the sons of Jerahmeel the
firstborn of Hezron were: Ram
the firstborn, and Bunah, and
26 Oren, and Ozem, of Ahijah.[g] And
Jerahmeel had another wife, whose
name was Atarah; she was the
27 mother of Onam. And the sons of
Ram, the firstborn of Jerahmeel,
were Maaz, and Jamin, and Eker.
28 And the sons of Onam were Sham-
mai and Jada. And the sons of
Shammai: Nadab and Abishur.
29 And the name of the wife of Abi-
shur was Abihail, and she bore
30 him Ahban and Molid. And the
sons of Nadab: Seled and Ap-
paim; and Seled died without
31 sons. And the sons of Appaim:
Jishi; and the sons of Jishi:
Sheshan; and the sons of Sheshan:
32 Ahlai. And the sons of Jada, the
brother of Shammai: Jether and
Jonathan; and Jether died with-
33 out sons. And the sons of Jona-
than: Peleth and Zaza. These
34 were the sons of Jerahmeel. And
Sheshan had no sons, but daugh-
ters; and Sheshan had an Egyp-
tian servant, whose name was
35 Jarha; and Sheshan gave his

[b] Jos. vii. 1, Zabdi. [c] Jos. vii. 1, Achan. [d] Caleb: see ver. 18. [e] Probably 'the Geshurites and the Syrians.' It may be read 'and he took Geshur and Aram, with the villages,' &c. [f] Or 'afterwards Hezron died in Caleb-Ephratah; [another] wife of Hezron was Abijah, and she bore him Ashhur.' [g] Or '[and] Ahijah.'

daughter to Jarha his servant as
36 wife, and she bore him Attai. And
Attai begot Nathan, and Nathan
37 begot Zabad, and Zabad begot
Ephlal, and Ephlal begot Obed,
38 and Obed begot Jehu, and Jehu
39 begot Azariah, and Azariah begot
Helez, and Helez begot Elasah,
40 and Elasah begot Sismai, and Sis-
41 mai begot Shallum, and Shallum
begot Jekamiah, and Jekamiah
begot Elishama.
42 And the sons of Caleb the
brother of Jerahmeel were Mesha
his firstborn, who was the father
of Ziph, and the sons of Mareshah
43 the father of Hebron. And the
sons of Hebron: Korah, and Tap-
puah, and Rekem, and Shema.
44 And Shema begot Raham, the
father of Jorkeam. And Rekem
45 begot Shammai; and the son of
Shammai was Maon; and Maon
46 was the father of Beth-zur. And
Ephah, Caleb's concubine, bore
Haran, and Moza, and Gazez; and
47 Haran begot Gazez. And the sons
of Jehdai: Regem and Jotham,
and Geshan, and Pelet, and Ephah,
48 and Shaaph. Maachah, Caleb's
concubine, bore Sheber and Tir-
49 hanah; and she bore Shaaph the
father of Madmannah, Sheva the
father of Machbena and the father
of Gibea. And the daughter of
Caleb was Achsah.
50 These are the sons of Caleb.
The sons[h] of Hur, the firstborn[i]
of Ephratah: Shobal the father
51 of Kirjath-jearim, Salma the
father of Bethlehem, Hareph the
52 father of Beth-gader. And Shobal
the father of Kirjath-jearim had
sons: Haroeh, Hazi-Hammenu-
53 hoth.[k] And the families of Kir-
jath-jearim were the Jithrites, and
the Puthites, and the Shumath-
ites, and the Mishraites; of them
came the Zoreathites and the Esh-
54 taolites. The sons of Salma:
Bethlehem, and the Netophath-
ites, Atroth-Beth-Joab, and the
Hazi-Hammanahethites,[k] the Zor-
55 ites; and the families of the scribes
who dwelt at Jabez: the Tireath-
ites, the Shimeathites, the Sucha-
thites. These are the Kenites that
came of Hammath, the father of
the house of Rechab.

3 And these are the sons of David,
who were born to him in Hebron:
the firstborn, Amnon, of Ahinoam
the Jezreelitess; the second,
Daniel,[l] of Abigail the Carmelitess;
2 the third, Absalom the son of
Maachah, daughter of Talmai king
of Geshur; the fourth, Adonijah
3 the son of Haggith; the fifth,
Shephatiah of Abital; the sixth,
4 Ithream, of Eglah his wife: six
were born to him in Hebron. And
there he reigned seven years and
six months. And in Jerusalem he
5 reigned thirty-three years. And
these were born to him in Jeru-
salem: Shimea, and Shobab, and
Nathan, and Solomon, four, of
Bath-shua[m] the daughter of Am-
6 miel; and Ibhar, and Elishama,
7 and Eliphelet, and Nogah, and
8 Nepheg, and Japhia, and Elish-
ama, and Eliada, and Eliphelet,
9 nine: all were sons of David,
besides the sons of the concubines;
and Tamar was their sister.
10 And Solomon's son was Reho-
boam; Abijah his son, Asa his son,
11 Jehoshaphat his son, Joram his son,
Ahaziah his son, Joash his son,
12 Amaziah his son, Azariah his son,
13 Jotham his son, Ahaz his son,
Hezekiah his son, Manasseh his
14 son, Amon his son, Josiah his son.
15 And the sons of Josiah: the
firstborn Johanan, the second Je-
hoiakim, the third Zedekiah, the
16 fourth Shallum. And the sons of
Jehoiakim: Jeconiah his son,
17 Zedekiah his son. And the sons
of Jeconiah: Assir;[n] Salathiel his
18 son, Malchiram also, and Pedaiah,
and Shenazzar, Jecamiah, Hosh-
19 ama, and Nedabiah. And the sons
of Pedaiah were Zerubbabel and
Shimei. And the sons of Zerub-
babel: Meshullam and Hananiah,
20 and Shelomith their sister, and
Hashubah, and Ohel, and Berech-
iah, and Hasadiah, [and] Jushab-
21 hesed, five. And the sons of
Hananiah: Pelatiah and Isaiah;
the sons of Rephaiah, the sons of
Arnan, the sons of Obadiah, the
22 sons of Shechaniah. And the sons
of Shechaniah: Shemaiah; and
the sons of Shemaiah: Hattush,
and Jigeal, and Bariah, and Nea-
23 riah, and Shaphat, six. And the
sons of Neariah: Elioenai, and
Hezekiah, and Azrikam, three.
24 And the sons of Elioenai: Hoda-
viah, and Eliashib, and Pelaiah,
and Akkub, and Johanan, and
Delaiah, and Anani, seven.

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[h] Lit. 'son.' [i] Or 'Caleb: Ben-Hur the firstborn.' [k] Or 'half of the Manahethites;' and so ver. 54. [l] Chileab, 2 Sam. iii. 3. [m] Bathsheba. [n] Others take it as 'Jeconiah-Assir,' i.e. 'Jeconiah the prisoner;' and it is thought, as he appears to have had no sons of his own, that the names of his representatives are given.

4 The sons of Judah: Pherez, Hezron, and Carmi, and Hur, and
2 Shobal. And Reaiah the son of Shobal begot Jahath; and Jahath begot Ahumai and Lahad. These are the families of the Zoreathites.
3 And these [were of] the father of Etam:[o] Jizreel, and Jishma, and Jidbash; and the name of their
4 sister was Hazlelponi; and Penuel the father of Gedor, and Ezer the father of Hushah: these were the sons of Hur, the firstborn of Ephratah, [and] father of Beth-
5 lehem.—And Ashhur the father of Tekoa had two wives, Helah and
6 Naarah. And Naarah bore him Ahuzzam, and Hepher, and Temeni, and Ahashtari: these were
7 the sons of Naarah. And the sons of Helah: Zereth, and Zohar, and
8 Ethnan. And Koz begot Anub, and Hazzobebah, and the families
9 of Aharhel the son of Harum. And Jabez was more honoured[p] than his brethren; and his mother called his name Jabez,[q] saying, Because I bore him with pain.
10 And Jabez called on the God of Israel saying, Oh that thou wouldest richly bless me, and enlarge my border, and that thy hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me! And God brought about what he had requested.
11 And Chelub the brother of Shuah
12 begot Mehir, who was the father of Eshton. And Eshton begot Bethrapha, and Paseah, and Tehinnah the father of the city of Nahash: these were the men of
13 Rechah.—And the sons of Kenaz: Othniel and Seraiah; and the sons
14 of Othniel: Hathath. And Meonothai begot Ophrah: and Seraiah begot Joab, the father of the valley of craftsmen; for they were
15 craftsmen.—And the sons of Caleb the son of Jephunneh: Iru, Elah, and Naam; and the sons of Elah,
16 . . . and Kenaz.—And the sons of Jehalleleel: Ziph and Ziphah,
17 Tiria and Asareel.—And the sons of Ezra: Jether, and Mered, and Epher, and Jalon; and she[r] conceived [and bore] Miriam, and Shammai, and Jishbah the father
18 of Eshtemoa. And his wife the Jewess bore Jered the father of Gedor, and Heber the father of Socho, and Jekuthiel the father of Zanoah. And these are the sons
19 of Bithiah the daughter of Pharaoh whom Mered took.—And the sons of the wife of Hodijah, the sister of Naham: the father of Keilah the Garmite, and Eshtemoa
20 the Maachathite.—And the sons of Shimon: Amnon and Rinnah, Ben-hanan and Tilon.—And the sons of Jishi: Zoheth and Ben-Zoheth.
21 The sons of Shelah the son of Judah: Er the father of Lechah, and Laadah the father of Mareshah, and the families of the house of byssus-workers, of the house of
22 Ashbea, and Jokim, and the men of Chozeba, and Joash, and Saraph, who ruled over Moab, and Jashubi-lehem. And these are
23 ancient things. These were the potters, and those that abode among plantations and enclosures: there they dwelt with the king for his work.
24 The sons of Simeon: Nemuel and Jamin, Jarib, Zerah, [and]
25 Saul; Shallum his son, Mibsam his
26 son, Mishma his son. And the sons of Mishma: Hammuel his son, Zaccur his son, Shimei his
27 son; and Shimei had sixteen sons and six daughters. And his brethren had not many sons; neither did all their family multiply like
28 to the sons of Judah. And they abode at Beer-sheba, and Mola-
29 dah, and Hazar-Shual, and at Bilhah, and at Ezem, and at
30 Tolad,[s] and at Bethuel, and at Hor-
31 mah, and at Ziklag, and at Beth-marcaboth, and Hazar-susim, and at Beth-biri, and at Shaaraim. These were their cities until the
32 reign of David. And their villages were Etam and Ain, Rimmon and Tochen, and Ashan, five cities;
33 and all their villages that were round about these cities, as far as Baal. These were their habitations and their genealogical register.
34 And Meshobab, and Jamlech, and Joshah the son of Amaziah,
35 and Joel, and Jehu the son of Josibiah, the son of Seraiah, the
36 son of Asiel, and Elioenai, and Jaakobah, and Jeshohaiah, and Asaiah, and Adiel, and Jesimiel,
37 and Benaiah, and Ziza the son of Shiphi, the son of Allon, the son of Jedaiah, the son of Shimri, the
38 son of Shemaiah: these mentioned[t] by name were princes in their families; and their fathers' houses
39 increased greatly. And they went

[o] Some MSS. support the LXX and Vulg., which have, 'these are the sons of Etam.'
[p] Or 'more honourable:' cf. Gen. xxxiv. 19. [q] Meaning, 'Causing pain.' [r] Doubtless the 'Bithiah' of ver. 18. [s] Eltolad, Josh. xv. 30. [t] Lit. 'came.'

to the entrance of Gedor, as far as the east side of the valley, to
40 seek pasture for their flocks. And they found fat and good pasture, and a land widely extended and quiet and fertile, for they who had dwelt there formerly were of Ham.
41 And these written by name came in the days of Hezekiah king of Judah, and smote their tents and the habitations[u] that were found there, and destroyed them utterly unto this day, and dwelt in their stead; for there was pasture there
42 for their flocks. And five hundred men of them, of the sons of Simeon, went to mount Seir, having at their head Pelatiah, and Neariah, and Rephaiah, and Uzziel, the sons
43 of Jishi, and they smote the rest of the Amalekites that had escaped; and they dwelt there unto this day.

5 And the sons of Reuben the firstborn of Israel (for he was the firstborn; but, inasmuch as he defiled his father's bed, his birthright was given to the sons of Joseph the son of Israel; but the genealogy is not registered accord-
2 ing to the birthright, for Judah prevailed among his brethren, and of him was the prince, but the
3 birthright was Joseph's),—the sons of Reuben, the firstborn of Israel: Enoch and Phallu, Hezron and
4 Carmi. The sons of Joel: Shemaiah his son, Gog his son, Shimei
5 his son, Micah his son, Reaiah his
6 son, Baal his son, Beerah his son, whom Tilgath-Pilneser king of Assyria carried away captive: he was prince of the Reubenites.
7 And his brethren by their families, in the genealogical register of their generations, were: the chief,
8 Jeiel, and Zechariah, and Bela the son of Azaz, the son of Shema, the son of Joel, who dwelt in Aroer, as
9 far as Nebo and Baal-meon; and eastward he dwelt as far as the entrance to the wilderness from the river Euphrates; for their cattle were multiplied in the land
10 of Gilead. And in the days of Saul they made war with the Hagarites, who fell by their hand; and they dwelt in their tents throughout the east side of Gilead.
11 And the children of Gad dwelt over against them, in the land of
12 Bashan, as far as Salcah: Joel was the chief and Shapham the next, and Jaanai, and Shaphat in
13 Bashan. And their brethren according to their fathers' houses were Michael, and Meshullam, and Sheba, and Jorai, and Jaachan,
14 and Zia, and Eber, seven.—These were the sons of Abihail, the son of Huri, the son of Jaroah, the son of Gilead, the son of Michael, the son of Jeshishai, the son of Jahdo,
15 the son of Buz: Ahi the son of Abdiel, the son of Guni, was chief
16 of their fathers' house. And they dwelt in Gilead in Bashan, and in its towns,[v] and in all the pasture-grounds of Sharon, as far as their
17 limits. All these were registered by genealogy in the days of Jotham king of Judah, and in the days of Jeroboam king of Israel.
18 The children of Reuben and the Gadites and half the tribe of Manasseh, of valiant men, men who carried shield and sword, drawing the bow and skilful in war, were forty-four thousand seven hundred and sixty, able to go forth to
19 war. And they made war with the Hagarites, with Jetur, and
20 Naphish, and Nodab; and they were helped against them, and the Hagarites were delivered into their hand, and all that were with them; for they cried to God in the battle, and he was intreated of them, because they put their trust
21 in him. And they took away their cattle: their camels fifty thousand, and two hundred and fifty thousand sheep, and two thousand asses, and a hundred thousand
22 human souls. For there fell down many slain, for the war was of God. And they dwelt in their stead until the captivity.
23 And the children of the half tribe of Manasseh dwelt in the land, from Bashan as far as Baal-Hermon and Senir, and mount
24 Hermon; they were many. And these were the heads of their fathers' houses: Epher, and Jishi, and Eliel, and Azriel, and Jeremiah, and Hodaviah, and Jahdiel, mighty men of valour, famous men, heads of their fathers' houses.
25 And they transgressed against the God of their fathers, and went a whoring after the gods of the peoples of the land, whom God had
26 destroyed before them. And the God of Israel stirred up the spirit of Pul king of Assyria, and the spirit of Tilgath-Pilneser king of Assyria, and he carried them away, the Reubenites, and the Gadites, and the half tribe of Manasseh, and brought them to Halah, and Habor, and Hara, and to the river Gozan,—unto this day.

[u] Others, 'the Meunites (Maonites).'

[v] Or, as elsewhere, 'its dependent villages.'

6 The sons of Levi: Gershom, Kohath,[w] and Merari.
2 And the sons of Kohath: Amram, Jizhar, and Hebron, and
3 Uzziel. And the children of Amram: Aaron, and Moses, and Miriam. And the sons of Aaron: Nadab and Abihu, Eleazar and
4 Ithamar. Eleazar begot Phine-
5 has; Phinehas begot Abishua, and Abishua begot Bukki, and Bukki
6 begot Uzzi, and Uzzi begot Zerahiah, and Zerahiah begot Meraioth:
7 Meraioth begot Amariah, and
8 Amariah begot Ahitub, and Ahitub begot Zadok, and Zadok begot
9 Ahimaaz, and Ahimaaz begot Azariah, and Azariah begot Johanan,
10 and Johanan begot Azariah (he is it that exercised the priesthood in the house that Solomon built in
11 Jerusalem); and Azariah begot Amariah, and Amariah begot Ahi-
12 tub, and Ahitub begot Zadok, and
13 Zadok begot Shallum, and Shallum begot Hilkijah, and Hilkijah
14 begot Azariah, and Azariah begot Seraiah, and Seraiah begot Jeho-
15 zadak, and Jehozadak went away, when Jehovah carried away Judah and Jerusalem by the hand of Nebuchadnezzar.
16 The sons of Levi: Gershom,
17 Kohath, and Merari. And these are the names of the sons of Ger-
18 shom: Libni and Shimei. And the sons of Kohath: Amram, and Jizhar, and Hebron, and Uzziel.
19 The sons of Merari: Mahli and Mushi. And these are the families of Levi according to their fathers.
20 Of Gershom: Libni his son, Jahath his son, Zimmah his son,
21 Joah his son, Iddo his son, Zerah his son, Jeathrai his son.
22 The sons of Kohath: Amminadab his son, Korah his son, Assir
23 his son, Elkanah his son, and Ebiasaph his son, and Assir his
24 son, Tahath his son, Uriel his son, Uzziah his son, and Saul his son.
25 And the sons of Elkanah: Amasai
26 and Ahimoth. Elkanah,—the sons of Elkanah: Zophai his son, and
27 Nahath his son, Eliab his son, Jeroham his son, Elkanah his son.
28 And the sons of Samuel: the first-born[x] Vashni and Abijah.
29 The sons of Merari: Mahli; Libni his son, Shimei his son,
30 Uzza his son, Shimea his son, Haggijah his son, Asaiah his son.
31 And these are they whom David set over the service of song in the house of Jehovah after that the
32 ark was in rest. And they ministered before the tabernacle of the tent of meeting with singing, until Solomon had built the house of Jehovah in Jerusalem; and they attended to their office according
33 to their order. And these are they that attended, and their sons:

Of the sons of the Kohathites: Heman the singer, the son of Joel,
34 the son of Samuel, the son of Elkanah, the son of Jeroham, the
35 son of Eliel, the son of Toah,[y] the son of Zuph, the son of Elkanah, the son of Mahath, the son of
36 Amasai, the son of Elkanah, the son of Joel, the son of Azariah,
37 the son of Zephaniah, the son of Tahath, the son of Assir, the son
38 of Ebiasaph, the son of Korah, the son of Jizhar, the son of Kohath, the son of Levi, the son of Israel.
39 And his brother Asaph, who stood on his right hand: Asaph, the son of Berechiah, the son of
40 Shimea, the son of Michael, the son of Baaseiah, the son of Malchi-
41 jah, the son of Ethni, the son of
42 Zerah, the son of Adaiah, the son of Ethan, the son of Zimmah, the
43 son of Shimei, the son of Jahath, the son of Gershom, the son of Levi.
44 And their brethren the sons of Merari were on the left hand: Ethan the son of Kishi,[z] the son
45 of Abdi, the son of Malluch, the son of Hashabiah, the son of
46 Amaziah, the son of Hilkijah, the son of Amzi, the son of Bani, the
47 son of Shemer, the son of Mahli, the son of Mushi, the son of Merari, the son of Levi.
48 And their brethren the Levites were given for all the service of the tabernacle of the house of God.
49 And Aaron and his sons offered[a] upon the altar of the burnt-offering, and on the altar of incense, for all the work of the most holy place, and to make atonement for Israel, according to all that Moses the servant of God had commanded.
50 And these are the sons of Aaron: Eleazar his son, Phinehas his son,
51 Abishua his son, Bukki his son, Uzzi his son, Zerahiah his son,
52 Meraioth his son, Amariah his son,
53 Ahitub his son, Zadok his son, Ahimaaz his son.
54 And these are their dwelling-places according to their encamp-

[w] Heb. *Kehath*, as often. [x] It is possible the word 'Joel' is omitted in the text, which would then read, 'the firstborn Joel, and the second Abijah.' [y] Tohu, 1 Sam. i. 1. [z] Kushaiah, chap. xv. 17. [a] Strictly, 'burned as incense.'

ments, within their borders. For
the sons of Aaron, of the family
of the Kohathites, for theirs was
55 the lot; and they gave them
Hebron in the land of Judah, and
56 its suburbs round about it; but
the fields of the city, and the
hamlets thereof gave they to Caleb
57 the son of Jephunneh. And to the
children of Aaron they gave the
city[b] of refuge, Hebron; and Lib-
nah and its suburbs, and Jattir,
and Eshtemoa and its suburbs,
58 and Hilen and its suburbs, Debir
59 and its suburbs, and Ashan and its
suburbs, and Beth-shemesh and
60 its suburbs; and, out of the tribe
of Benjamin, Geba and its suburbs,
and Allemeth and its suburbs, and
Anathoth and its suburbs: all
their cities, thirteen cities, accord-
ing to their families.
61 And to the children of Kohath
that remained [were given] by lot
out of the families of the tribe
[of Ephraim and of the tribe of
Dan and] of the half tribe, half
62 Manasseh, ten cities. And to the
children of Gershom according
to their families out of the tribe
of Issachar, and out of the tribe
of Asher, and out of the tribe of
Naphtali, and out of the tribe of
Manasseh in Bashan, thirteen
63 cities. To the children of Merari
[were given] by lot, according to
their families, out of the tribe of
Reuben, and out of the tribe of
Gad, and out of the tribe of Zebu-
64 lun, twelve cities. And the chil-
dren of Israel gave to the Levites
65 the cities and their suburbs. And
they gave by lot out of the tribe
of the children of Judah, and out
of the tribe of the children of
Simeon, and out of the tribe of the
children of Benjamin, these cities
which were mentioned by name.
66 And to the families of the chil-
dren of Kohath who had the cities
of their territory out of the tribe
67 of Ephraim, they gave the city of
refuge, Shechem and its suburbs
in mount Ephraim; and Gezer
68 and its suburbs, and Jokmeam
and its suburbs, and Beth-horon
69 and its suburbs, and Ajalon and
its suburbs, and Gath-Rimmon
70 and its suburbs; and out of the
half tribe of Manasseh: Aner and
its suburbs, and Bileam and its
suburbs,—for the families of the
children of Kohath that remained.
71 To the children of Gershom
[were given] out of the family of
the half tribe of Manasseh: Golan
in Bashan and its suburbs, and
72 Ashtaroth and its suburbs; and
out of the tribe of Issachar: Ke-
desh and its suburbs, Dobrath and
73 its suburbs, and Ramoth and its
suburbs, and Anem and its sub-
74 urbs; and out of the tribe of
Asher: Mashal and its suburbs,
75 and Abdon and its suburbs, and
Hukok and its suburbs, and Re-
76 hob and its suburbs; and out of
the tribe of Naphtali: Kedesh in
Galilee and its suburbs, and Ham-
mon and its suburbs, and Kirjath-
aim and its suburbs.
77 To the children of Merari that
remained [were given] out of the
tribe of Zebulun, Rimmono and
its suburbs, [and] Tabor and its
78 suburbs; and on the other side of
the Jordan by Jericho, on the east
side of the Jordan, out of the tribe
of Reuben: Bezer in the wilder-
ness and its suburbs, and Jahzah
79 and its suburbs, and Kedemoth
and its suburbs, and Mephaath
80 and its suburbs; and out of the
tribe of Gad: Ramoth in Gilead
and its suburbs, and Mahanaim
81 and its suburbs, and Heshbon and
its suburbs, and Jaazer and its
suburbs.

7 And the sons of Issachar were
Tola and Puah, Jashub and Shim-
2 ron, four. And the sons of Tola:
Uzzi, and Rephaiah, and Jeriel,
and Jahmai, and Jibsam, and
Samuel, heads of their fathers'
houses, of Tola, valiant men of
might in their generations; their
number in the days of David was
twenty-two thousand six hundred.
3 And the sons of Uzzi: Jizrahiah;
and the sons of Jizrahiah: Mi-
chael, and Obadiah, and Joel,
[and] Jishijah, five; all of them
4 chief men. And with them by
their generations, according to
their fathers' houses, were military
bands for war, thirty-six thousand;
for they had many wives and sons.
5 And their brethren among all the
families of Issachar valiant men
of might, registered by genealogy,
in all eighty-seven thousand.
6 [The sons of] Benjamin: Bela,
and Becher, and Jediael, three.
7 And the sons of Bela: Ezbon, and
Uzzi, and Uzziel, and Jerimoth,
and Iri, five; heads of fathers'
houses, mighty men of valour;
and they were registered by their
genealogy twenty-two thousand
8 and thirty-four. And the sons of
Becher: Zemirah, and Joash, and
Eliezer, and Elioenai, and Omri,

[b] Lit. 'cities:' and so ver. 67.

and Jeremoth, and Abijah, and Anathoth, and Alemeth; all these
9 were the sons of Becher. And they were registered by their genealogy by their generations, heads of their fathers' houses, mighty men of valour, twenty
10 thousand two hundred. And the sons of Jediael: Bilhan; and the sons of Bilhan: Jeush, and Benjamin, and Ehud, and Chenaanah, and Zethan, and Tarshish, and
11 Ahishahar. All these were the sons of Jediael, by the heads of their fathers, mighty men of valour, seventeen thousand two hundred, fit for service for war.
12 And Shuppim, and Huppim, the children of Ir.—Hushim: the sons of Aher.
13 The sons of Naphtali: Jahziel, and Guni, and Jezer, and Shallum, the sons of Bilhah.
14 The sons of Manasseh: Asriel, . . .[c] whom she bore; his Syrian concubine bore Machir the father
15 of Gilead. And Machir took a wife [the sister] of Huppim and Shuppim, and the name of their sister was Maachah; and the name of the second [son] was Zelophehad; and
16 Zelophehad had daughters. And Maachah the wife of Machir bore a son, and she called his name Peresh; and the name of his brother was Sheresh; and his sons
17 were Ulam and Rakem. And the sons of Ulam: Bedan. These were the sons of Gilead, the son of
18 Machir, the son of Manasseh. And his sister Moleketh bore Ishhod,
19 and Abiezer, and Mahlah. And the sons of Shemidah were Ahian, and Shechem, and Likhi, and Aniam.
20 And the sons of Ephraim: Shuthelah, and Bered his son, and Tahath his son, and Eladah his
21 son, and Tahath his son, and Zabad his son, and Shuthelah his son, and Ezer, and Elad. And the men of Gath born in the land slew them, because they came down to
22 take their cattle. And Ephraim their father mourned many days, and his brethren came to comfort
23 him. And he went in to his wife; and she conceived, and bore a son; and he called his name Beriah, for [he was born] when calamity was
24 in his house. And his daughter was Sheerah; and she built Bethhoron the nether, and the upper,
25 and Uzzen-sheerah. And his son was Rephah, and Resheph, and Telah his son, and Tahan his son,
26 Laadan his son, Ammihud his son,
27 Elishama his son, Nun[d] his son,
28 Joshua his son. And their possession and dwelling-places were Bethel and its dependent villages, and eastward Naaran, and westward Gezer and its dependent villages, and Shechem and its dependent villages as far as to Gazah
29 and its dependent villages. And in the hands of the children of Manasseh, Beth-shean and its dependent villages, Taanach and its dependent villages, Megiddo and its dependent villages, Dor and its dependent villages. In these dwelt the children of Joseph the son of Israel.
30 The sons of Asher: Jimnah, and Jishvah, and Jishvi, and Beriah;
31 Serah their sister. And the sons of Beriah: Heber, and Malchiel,
32 who is the father of Birzavith. And Heber begot Japhlet, and Shomer, and Hotham, and Shua their sister.
33 And the sons of Japhlet: Pasach, and Bimhal, and Ashvath; these
34 are the sons of Japhlet. And the sons of Shemer: Ahi, and Rohgah,
35 and Hubbah, and Aram. And the sons of his brother Helem: Zophah, and Jimna, and Shelesh, and
36 Amal. The sons of Zophah: Suah, and Harnepher, and Shual, and
37 Beri, and Jimrah, Bezer, and Hod, and Shamma, and Shilshah, and
38 Jithran, and Beera. And the sons of Jether: Jephunneh, and Pis-
39 pah, and Ara. And the sons of Ulla: Arah, and Hanniel, and
40 Rizia. All these were the sons of Asher, heads of fathers' houses, choice men, mighty of valour, chiefs of the princes. And their number according to their genealogy, registered as fit for service for war, was twenty-six thousand men.

8 And Benjamin begot Bela his firstborn, Ashbel the second, and
2 Aharah the third, Nohah the
3 fourth, and Rapha the fifth. And Bela had sons: Addar, and Gera,
4 and Abihud, and Abishua, and
5 Naaman, and Ahoah, and Gera, and Shephuphan, and Huram.—
6 And these are the sons of Ehud (these were the chief fathers of the inhabitants of Geba; and they carried them away to Manahath;
7 even Naaman, and Ahijah, and Gera; he removed them), and he
8 begot Uzza and Ahihud. And Shaharaim begot [children] in the land of Moab after he had sent away Hushim and Baara his

[c] There seems to be here some omission in the text. [d] Here strictly 'Non.'

9 wives. And he begot of Hodesh
his wife: Jobab, and Zibia, and
10 Mesha, and Malcham, and Jeuz,
and Shobia,[e] and Mirmah; these
11 were his sons, chief fathers. And
of Hushim he begot Abitub, and
12 Elpaal. And the sons of Elpaal:
Eber, and Misham, and Shemer,
who built Ono, and Lod[f] and its
13 dependent villages; and Beriah,
and Shema, who were chief fathers
of the inhabitants of Ajalon; they
drove away the inhabitants of
14 Gath. And Ahio, Shashak, and
15 Jeremoth, and Zebadiah, and
16 Arad, and Eder, and Michael, and
Jishpah, and Joha were the sons
17 of Beriah. And Zebadiah, and
Meshullam, and Hiski, and Heber,
18 and Jishmerai, and Jizliah, and
Jobab were the sons of Elpaal.
19 And Jakim, and Zichri, and Zabdi,
20 and Elienai, and Zilthai, and Eliel,
21 and Adaiah, and Beraiah, and
Shimrath were the sons of Shimei.
22 And Jishpan, and Eber, and Eliel,
23 and Abdon, and Zichri, and Hanan,
24 and Hananiah, and Elam, and
25 Antothijah, and Jiphdeiah, and
Penuel were the sons of Shashak.
26 And Shamsherai, and Shehariah,
27 and Athaliah, and Jaareshiah, and
Elijah, and Zichri were the sons of
28 Jeroham. These were the chief
fathers, according to their genera-
tions, principal men; these dwelt
29 in Jerusalem. And at Gibeon
dwelt the father of Gibeon; and
his wife's name was Maachah.
30 And his son, the firstborn, was
Abdon; and Zur, and Kish, and
31 Baal, and Nadab, and Gedor, and
32 Ahio, and Zecher. And Mikloth
begot Shimeah. And these also
dwelt beside their brethren in
Jerusalem, with their brethren.
33 And Ner begot Kish; and Kish
begot Saul; and Saul begot Jona-
than, and Malchi-shua, and Abina-
34 dab, and Eshbaal. And the son of
Jonathan was Merib-Baal; and
35 Merib-Baal begot Micah. And the
sons of Micah: Pithon, and Me-
36 lech, and Tarea, and Ahaz. And
Ahaz begot Jehoaddah; and
Jehoaddah begot Alemeth, and
Azmaveth, and Zimri; and Zimri
37 begot Moza; and Moza begot
Binea: Rapha was his son, Elea-
38 sah his son, Azel his son. And
Azel had six sons, and these are
their names: Azrikam, Bochru,
and Ishmael, and Shearíah, and
Obadiah, and Hanan; all these
39 were sons of Azel. And the sons
of Eshek his brother were Ulam
his firstborn, Jeush the second,
40 and Eliphelet the third. And the
sons of Ulam were mighty men of
valour, archers; and they had
many sons, and sons' sons, a hun-
dred and fifty. All these were of
the sons of Benjamin.

9 And all Israel were registered
by genealogy; and behold, they
are written in the book of the
kings of Israel. And Judah was
carried away to Babylon because
of their transgression.[g]
2 And the inhabitants that were
first in their possessions in their
cities were the Israelites, the
priests, the Levites, and the
3 Nethinim.[h] And in Jerusalem
dwelt of the children of Judah,
and of the children of Benjamin,
and of the children of Ephraim,
4 and Manasseh: Uthai the son of
Ammihud, the son of Omri, the
son of Imri, the son of Bani, of the
children of Pherez the son of Ju-
5 dah, and of the Shilonites:[i] Asaiah
6 the firstborn, and his sons. And
of the sons of Zerah: Jeuel; and
their brethren, six hundred and
ninety.
7 And of the sons of Benjamin:
Sallu the son of Meshullam, the
son of Hodaviah, the son of Has-
8 senuah, and Jibneiah the son of
Jeroham, and Elah the son of
Uzzi, the son of Michri, and Me-
shullam the son of Shephatiah, the
son of Reuel, the son of Jibnijah;
9 and their brethren, according to
their generations, nine hundred
and fifty-six. All these men were
chief fathers in their fathers'
houses.
10 And of the priests: Jedaiah,
11 and Jehoiarib, and Jachin, and
Azariah the son of Hilkijah, the
son of Meshullam, the son of
Zadok, the son of Meraioth, the
son of Ahitub, the ruler of the
12 house of God; and Adaiah the son
of Jeroham, the son of Pashhur,
the son of Malchijah, and Masai
the son of Adiel, the son of Jah-
zerah, the son of Meshullam, the
son of Meshillemith, the son of
13 Immer; and their brethren, heads
of their fathers' houses, a thousand
and seven hundred and sixty;
able men for the work of the ser-
vice of the house of God.
14 And of the Levites: Shemaiah
the son of Hasshub, the son of

[e] As the *Keri*. The *Chetiv* has 'Shochia.' [f] Keil identifies this with Lydda (Acts ix. 32). [g] Or 'unfaithfulness.' [h] Subordinate temple servants; from Heb. *nathan*, 'give:' cf. Ezra viii. 20. [i] Or 'Shelanites.'

Azrikam, the son of Hashabiah,
15 of the sons of Merari; and Bakbakkar, Heresh, and Galal; and
Mattaniah the son of Micah, the
son of Zichri, the son of Asaph;
16 and Obadiah the son of Shemaiah,
the son of Galal, the son of Jeduthun; and Berechiah the son of
Asa, the son of Elkanah, who dwelt
in the villages of the Netophathites.
17 And the doorkeepers: Shallum,
and Akkub, and Talmon, and
Ahiman, and their brethren; Shal-
18 lum was the chief. And they have
been hitherto in the king's gate
eastward: they were the door-
keepers in the camps of the chil-
19 dren of Levi. And Shallum the
son of Kore, the son of Ebiasaph,
the son of Korah, and his brethren,
of the house of his father, the
Korahites, were over the work of
the service, keepers of the thresholds of the tent, and their fathers,
set over the camp of Jehovah,
20 were keepers of the entrance. And
Phinehas the son of Eleazar was
the ruler over them formerly;
21 Jehovah was with him. Zechariah
the son of Meshelemiah was door-
keeper at the entrance to the tent
22 of meeting. All these chosen to
be doorkeepers at the thresholds
were two hundred and twelve.
These were registered by genealogy according to their villages:
David and Samuel the seer had
instituted them in their trust.[j]
23 And they and their sons were at
the gates of the house of Jehovah,
the house of the tent, to keep
watch there.[k]
24 At the four quarters were the
doorkeepers, toward the east, west,
25 north, and south. And their
brethren, in their villages, were to
come after [every] seven days
26 from time to time with them. For
in their trust these four were the
chief doorkeepers: they were Levites; and they were over the
chambers and over the treasuries of
27 the house of God; for they staid
round about the house of God
during the night, because the
charge was upon them, and the
opening[l] thereof every morning
28 [pertained] to them. And [part] of
them had the charge of the instruments of service, for by number
they brought them in and by num-
29 ber they brought them out. [Part]
of them also were appointed over
the vessels, and over all the holy
instruments, and over the fine
flour, and the wine, and the oil,
and the frankincense, and the
30 spices. And it was [some one] of
the sons of the priests who compounded the ointment of the
31 spices. And Mattithiah of the
Levites, who was the firstborn of
Shallum the Korahite, was in trust
over the things that were made in
32 the pans. And [some] of the sons
of the Kohathites, their brethren,
were over the loaves to be set in
rows, to prepare them every sab-
33 bath. And these were the singers,
chief fathers of the Levites, [who
were] in the chambers free from
service; for they were employed
34 day and night. These are the chief
fathers of the Levites, heads according to their families; these
dwelt in Jerusalem.
35 And at Gibeon dwelt the father
of Gibeon, Jeiel, and his wife's
36 name was Maachah. And his son,
the firstborn, was Abdon, and Zur,
and Kish, and Baal, and Ner, and
37 Nadab, and Gedor, and Ahio, and
38 Zechariah, and Mikloth; and Mikloth begot Shimeam. And they
also dwelt beside their brethren
in Jerusalem, with their brethren.
39 And Ner begot Kish; and Kish
begot Saul; and Saul begot Jonathan, and Malchi-shua, and Abina-
40 dab, and Eshbaal. And the son of
Jonathan was Merib-Baal; and
41 Merib-Baal begot Micah. And the
sons of Micah: Pithon, and Me-
42 lech, and Tahrea. And Ahaz begot Jarah: and Jarah begot Alemeth, and Azmaveth, and Zimri;
43 and Zimri begot Moza; and Moza
begot Binea; and Rephaiah his
son, Eleasah his son, Azel his son.
44 And Azel had six sons, and these
are their names: Azrikam, Bochru, and Ishmael, and Sheariah,
and Obadiah, and Hanan; these
were the sons of Azel.

10 And the Philistines fought against Israel; and the men
of Israel fled from before the Philis-
tines, and fell down slain on mount
2 Gilboa. And the Philistines followed hard after Saul and after
his sons; and the Philistines smote
Jonathan, and Abinadab, and
3 Malchi-shua, Saul's sons. And the
battle went sore against Saul, and
the archers came up with him, and
he was terrified[m] by the archers.
4 Then said Saul to his armour-
bearer, Draw thy sword, and
thrust me through with it; lest

[j] Or 'had appointed them on account of their faithfulness.'
[k] Or 'in charge.'
[l] Lit. 'the key.'
[m] Or 'wounded.'

these uncircumcised come and abuse me. But his armourbearer would not; for he was much afraid. So Saul took the sword and fell on
5 it. And when his armourbearer saw that Saul was dead, he fell likewise on the sword, and died.
6 So Saul died, and his three sons, and all his house died together.
7 And when all the men of Israel that were in the valley saw that they fled, and that Saul and his sons were dead, they forsook their cities and fled; and the Philistines came and dwelt in them.
8 And it came to pass the next day, that the Philistines came to strip the slain, and they found Saul and his sons fallen on mount
9 Gilboa. And they stripped him, and took his head, and his armour, and sent [them] into the land of the Philistines round about, to announce the glad tidings to their
10 idols, and to the people. And they put his armour in the house of their god, and fastened his head
11 in the house of Dagon. And when all they of Jabesh-Gilead heard of all that the Philistines had done
12 to Saul, all the valiant men arose, and took up the body of Saul and the bodies of his sons, and brought them to Jabesh, and buried their bones under the terebinth of Jabesh, and fasted seven days.
13 And Saul died for his unfaithfulness which he committed against Jehovah, because of the word of Jehovah which he kept not, and also for having inquired of the spirit of Python, asking counsel
14 of it; and he asked not counsel of Jehovah; therefore he slew him, and transferred the kingdom to David the son of Jesse.

11 And all Israel assembled themselves to David to Hebron, saying, Behold, we are thy bone and
2 thy flesh. Even aforetime, even when Saul was king, thou wast he that leddest out and broughtest in Israel; and Jehovah thy God said to thee, Thou shalt feed my people Israel, and thou shalt be
3 prince over my people Israel. And all the elders of Israel came to the king to Hebron; and David made a covenant with them in Hebron before Jehovah; and they anointed David king over Israel according to the word of Jehovah through Samuel.
4 And David and all Israel went to Jerusalem, which is Jebus; where the Jebusites were, the in-
5 habitants of the land. And the inhabitants of Jebus said to David, Thou shalt not come in hither. But David took the stronghold of Zion, which is the city of David.
6 And David said, Whoever smites the Jebusites first shall be chief and captain. And Joab the son of Zeruiah went first up, and was
7 chief. And David dwelt in the stronghold; therefore they called
8 it the city of David. And he built the city round about, even from the Millo[n] round about; and Joab
9 renewed the rest of the city. And David became continually greater; and Jehovah of hosts was with him.
10 And these are the chief of the mighty men whom David had, who shewed themselves valiant[o] with him in his kingdom, with all Israel, to make him king, according to the word of Jehovah con-
11 cerning Israel. And this is the number of the mighty men whom David had: Jashobeam, the son of Hachmoni, the chief of the captains; [p] he brandished his spear against three hundred, slain
12 [by him] at one time. And after him, Eleazar the son of Dodo, the Ahohite; he was one of the three
13 mighty men. He was with David at Pas-dammim, where the Philistines were gathered together to battle; and there was [there] a plot of ground full of barley; and the people had fled from before
14 the Philistines. And they stood in the midst of the plot and delivered it, and smote the Philistines; and Jehovah wrought a great deliverance.[q]
15 And three of the thirty chiefs went down to the rock to David, to the cave of Adullam, when the army of the Philistines was encamped in the valley of Rephaim.
16 And David was then in the stronghold; and the Philistines' garrison
17 was then at Bethlehem. And David longed, and said, Oh that one would give me to drink of the water of the well of Bethlehem,
18 which is in the gate! And the three broke through the camp of the Philistines, and drew water out of the well of Bethlehem, which is in the gate, and took it, and brought it to David; David however would not drink of it,
19 but poured it out to Jehovah. And he said, My God forbid it me, that

[n] The rampart or citadel. [o] Or 'strengthened themselves.' [p] Or 'of the thirty.'
[q] Heb. 'saved [with] a great salvation.'

I should do this thing! should I drink the blood of these men [who went] at the risk of their lives? for at the risk of their lives they brought it. Therefore he would not drink it. These things did the three mighty men.

20 And Abishai the brother of Joab, he was the chief of three; and he brandished his spear against three hundred and slew them; and he
21 had a name among the three. Of the three he was more honourable than the two, and he was their captain; but he did not attain to the [first] three.

22 Benaiah the son of Jehoiada, the son of a valiant man, great in exploits, of Kabzeel: he it was that smote two lions[r] of Moab; and he went down and smote a lion in the midst of a pit on a
23 snowy day. He also smote the Egyptian, a man of stature, five cubits high: and in the Egyptian's hand was a spear like a weaver's beam; and he went down to him with a staff, and plucked the spear out of the Egyptian's hand, and slew him with his own spear.
24 These things did Benaiah the son
25 of Jehoiada, and he had a name among the three mighty men. Behold, he was honoured above the thirty, but he did not attain to the [first] three. And David set him in his council.

26 And the valiant men of the forces were: Asahel the brother of Joab, Elhanan the son of Dodo
27 of Bethlehem, Shammoth the
28 Harorite, Helez the Pelonite, Ira the son of Ikkesh the Tekoite,
29 Abiezer the Anathothite, Sibbechai the Hushathite, Ilai the
30 Ahohite, Maharai the Netophathite, Heled the son of Baanah the
31 Netophathite, Ittai the son of Ribai of Gibeah of the children of Benjamin, Benaiah the Pirathon-
32 ite, Hurai of the brooks of Gaash,
33 Abiel the Arbathite, Azmaveth the Baharumite, Eliahba the Shaal-
34 bonite, Bene-Hashem the Gizonite, Jonathan the son of Shage the
35 Hararite, Ahiam the son of Sacar the Hararite, Eliphal the son of
36 Ur, Hepher the Mecherathite, Ahi-
37 jah the Pelonite, Hezro the Carmelite, Naarai the son of Ezbai,
38 Joel the brother of Nathan, Mib-
39 har the son of Hagri, Zelek the Ammonite, Naharai the Berothite, the armourbearer of Joab the son
40 of Zeruiah, Ira the Ithrite, Gareb
41 the Ithrite, Uriah the Hittite,
42 Zabad the son of Ahlai, Adina the son of Shiza the Reubenite, a captain of the Reubenites, and thirty
43 with him; Hanan the son of Maachah, and Joshaphat the Mith-
44 nite, Uzzia the Ashtarothite, Shama and Jeiel the sons of Ho-
45 tham the Aroerite, Jediael the son of Shimri, and Joha his brother,
46 the Tizite, Eliel of Mahavim, and Jeribai, and Joshaviah, the sons of Elnaam, and Jithmah the
47 Moabite, Eliel, and Obed, and Jaasiel the Mezobaite.

12 Now these are they that came to David to Ziklag, while he kept still close because of Saul the son of Kish; and they were among the mighty men who helped him
2 in the conflict; armed with bows, using both the right hand and the left with stones and with arrows on the bow; [they were] of Saul's
3 brethren of Benjamin: the chief Ahiezer, and Joash, the sons of Shemaah the Gibeathite; and Jeziel, and Pelet, the sons of Azmaveth; and Berachah, and Jehu
4 the Anathothite, and Jishmaiah the Gibeonite, a mighty man among the thirty, and over the thirty; and Jeremiah, and Jahaziel, and Johanan, and Jozabad
5 the Gederathite, Eluzai, and Jerimoth, and Bealiah, and Shemariah, and Shephatiah the Haruphite;
6 Elkanah, and Jishijah, and Azarecl, and Joezer, and Jashobeam,
7 the Korahites; and Joelah, and Zebadiah, the sons of Jeroham of Gedor.

8 And of the Gadites, there separated themselves to David in the stronghold in the wilderness mighty men of valour, men fit for the service of war, armed with shield and spear, whose faces were [like] the faces of lions, and who were swift as the gazelles upon the
9 mountains: Ezer the first, Obadiah the second, Eliab the third,
10 Mishmannah the fourth, Jeremiah
11 the fifth, Attai the sixth, Eliel the
12 seventh, Johanan the eighth, Elza-
13 bad the ninth, Jeremiah the tenth,
14 Machbannai the eleventh. These were of the sons of Gad, captains of the host: one of the least was over a hundred, and the greatest
15 over a thousand. These are they that went over Jordan in the first month, when it overflows all its banks, and they put to flight all [them] of the valleys, toward the east and toward the west.

16 And there came of the children

[r] Great heroes: see on 2 Sam. xxiii. 20.

of Benjamin and Judah to the
17 stronghold to David. And David
went out to meet them, and an-
swered and said to them, If ye
come peaceably to me to help me,
my heart shall be knit unto you;
but if to betray me to mine ene-
mies, seeing there is no wrong in
my hands, the God of our fathers
18 see [it] and rebuke [it]. And the
spirit came upon Amasai, the chief
of the captains, [and he said,]
Thine [are we], David, and with
thee, thou son of Jesse: peace,
peace be to thee, and peace be to
thy helpers; for thy God helps
thee. And David received them,
and made them chiefs of bands.
19 And there fell some of Manasseh
to David, when he came with the
Philistines against Saul to battle:
but they helped them not; for
the lords of the Philistines upon
deliberation sent him away, say-
ing, He will fall to his master Saul
20 at the peril of our heads. As he
went away to Ziklag, there fell to
him of Manasseh: Adnah, and
Jozabad, and Jediael, and Mi-
chael, and Jozabad, and Elihu, and
Zilthai, captains of the thousands
21 that were of Manasseh. And they
helped David in his expeditions;[s]
for they were all mighty men of
valour, and were captains in the
22 host. For day by day there came
[men] to David to help him, until
it was a great camp, like the camp
of God.
23 And this is the number of the
men[t] equipped for military ser-
vice, who came to David to He-
bron, to transfer the kingdom of
Saul to him, according to the
24 word[v] of Jehovah. The children
of Judah that bore shield and
spear were six thousand eight
hundred, equipped for military
25 service. Of the children of Sim-
eon, mighty men of valour for
war, seven thousand one hundred.
26 Of the children of Levi four thou-
27 sand six hundred. And Jehoiada
the prince of Aaron, and with him
were three thousand seven hun-
28 dred; and Zadok, a valiant young
man, and his father's house two
29 and twenty chief men. And of the
children of Benjamin, the brethren
of Saul, three thousand; but
hitherto the greater part of them
had adhered[w] to the house of Saul.
30 And of the children of Ephraim
twenty thousand eight hundred,
mighty men of valour, men of
31 name in their fathers' houses. And
of the half tribe of Manasseh eigh-
teen thousand, who were expressed
by name, to come and make David
32 king. And of the children of
Issachar, who had understanding
of the times, to know what Israel
ought to do, the heads of them
were two hundred; and all their
brethren were at their bidding.
33 Of Zebulun, such as went forth in
the host, armed for war with all
weapons of war, fifty thousand,
keeping rank without double
34 heart. And of Naphtali a thou-
sand captains, and with them
thirty-seven thousand with shield
35 and spear. And of the Danites
armed for war twenty-eight thou-
36 sand six hundred. And of Asher
such as went forth in the host, to
set themselves in battle array,
37 forty thousand. And from the
other side of the Jordan, of the
Reubenites, and the Gadites, and
of the half tribe of Manasseh,
with all manner of weapons of war
for battle, a hundred and twenty
38 thousand. All of them men of
war, keeping rank in battle array,
came with a perfect heart to
Hebron, to make David king over
all Israel; and all the rest also
of Israel were of one heart to make
39 David king. And there they were
with David three days, eating and
drinking; for their brethren had
40 prepared for them; and those too
that were near them, as far as
Issachar and Zebulun and Naph-
tali, brought food on asses, and
on camels, and on mules, and on
oxen; provisions of meal, fig-
cakes and raisin-cakes, and wine
and oil, and oxen and sheep,
abundantly; for there was joy in
Israel.

13 And David consulted with the
captains of thousands and hun-
2 dreds, with every prince. And
David said to all the congregation
of Israel, If it seem good to you,
and it be of Jehovah our God, let
us send abroad to our brethren
everywhere, that are left in all the
lands of Israel, and with them to
the priests and Levites in their
cities and suburbs, that they may
3 gather themselves to us; and let
us bring again the ark of our God
to us; for we inquired not of it
4 in the days of Saul. And all the
congregation said that they should
do so; for the thing was right in
5 the eyes of all the people. And

[s] Or 'against the troop (i.e. of the Amalekites?).'
[t] Lit. 'heads' or 'polls.'
[v] Lit. 'mouth.'
[w] Lit. 'kept the ward.'

David assembled all Israel from the Shihor of Egypt unto the entrance of Hamath, to bring the ark of
6 God from Kirjath-jearim. And David went up, and all Israel, to Baalah, to Kirjath-jearim, which belonged to Judah, to bring up from thence the ark of God, of Jehovah, who sitteth between[x] the cherubim, whose name is
7 placed[v] [there]. And they carried the ark of God on a new cart out of the house of Abinadab; and Uzza and Ahio drove the cart.
8 And David and all Israel played before God with all their might, and with singing, and with harps, and with lutes, and with tambours, and with cymbals, and with trumpets.
9 And when they came to the threshing-floor of Chidon, Uzza put forth his hand to hold the ark; for the oxen had stumbled.[z]
10 And the anger of Jehovah was kindled against Uzza, and he smote him, because he had put forth his hand to the ark; and
11 there he died before God. And David was indignant; for Jehovah had made a breach upon Uzza; and he called that place Perez-
12 Uzza[a] to this day. And David was afraid of God that day, saying, How shall I bring the ark of God
13 to me? And David brought not the ark home unto himself into the city of David, but he carried it aside into the house of Obed-
14 Edom the Gittite. And the ark of God remained with the family[b] of Obed-Edom in his house three months. And Jehovah blessed the house of Obed-Edom, and all that he had.

14 And Hiram king of Tyre sent messengers to David, and timber of cedars, with masons and carpenters, to build him a house.
2 And David perceived that Jehovah had established him king over Israel, for his kingdom was highly exalted, because of his people Israel.
3 And David took more wives at Jerusalem: and David begot more
4 sons and daughters. And these are the names of the children which he had in Jerusalem: Shammua, and Shobab, Nathan, and Solo-
5 mon, and Ibhar, and Elishua, and
6 Elpelet, and Nogah, and Nepheg,
7 and Japhia, and Elishama, and Beeliada, and Eliphelet.
8 And the Philistines heard that David was anointed king over all Israel, and all the Philistines went up to seek David; and David heard [of it], and went out against
9 them. And the Philistines came and spread themselves in the
10 valley of Rephaim. And David inquired of God saying, Shall I go up against the Philistines, and wilt thou give them into my hand? And Jehovah said to him, Go up; and I will give them into thy hand.
11 And they came up to Baal-perazim, and David smote them there; and David said, God has broken in upon mine enemies by my hand, as the breaking forth of waters. Therefore they called the name of
12 that place Baal-perazim.[c] And they left their gods there; and David commanded, and they were burned with fire.
13 And the Philistines yet again spread themselves in the valley.
14 And David inquired again of God; and God said to him, Go not up after them; turn round them and come upon them opposite the
15 mulberry-trees. And it shall be, when thou hearest the sound of marching in the tops of the mulberry-trees, that then thou shalt go out to battle; for God will have gone forth before thee to smite the
16 army[d] of the Philistines. And David did as God commanded him; and they smote the army[d] of the Philistines from Gibeon even
17 to Gezer. And the fame of David went out into all lands; and Jehovah brought the fear of him upon all the nations.

15 And he made him houses in the city of David, and prepared a place for the ark of God, and
2 spread a tent for it. Then David said, None ought to carry the ark of God but the Levites, for them has Jehovah chosen to carry the ark of God, and to serve him for
3 ever. And David assembled all Israel to Jerusalem, to bring up the ark of Jehovah to its place
4 that he had prepared for it. And David gathered the sons of Aaron
5 and the Levites: of the sons of Kohath, Uriel the chief, and his brethren a hundred and twenty;
6 of the sons of Merari, Asaiah the chief, and his brethren two hun-
7 dred and twenty; of the sons of Gershom, Joel the chief, and his
8 brethren a hundred and thirty; of the sons of Elizaphan, Shemaiah the chief, and his brethren two

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[x] See on 1 Sam. iv. 4. [v] Lit. 'called.' [z] Or 'broken loose;' others, 'slipped.'
[a] See 2 Sam. vi. 8. [b] Lit. 'house.' [c] See on 2 Sam. v. 20. [d] Or 'camp.'

9 hundred; of the sons of Hebron, Eliel the chief, and his brethren
10 eighty; of the sons of Uzziel, Amminadab the chief, and his brethren
11 a hundred and twelve. And David called for Zadok and Abiathar the priests, and for the Levites, for Uriel, Asaiah, and Joel, Shemaiah, and Eliel, and Amminadab;
12 and he said to them, Ye are the chief fathers of the Levites; hallow yourselves, ye and your brethren, that ye may bring up the ark of Jehovah the God of Israel to [the place that]
13 I have prepared for it. For because ye [did it] not at the first, Jehovah our God made a breach upon us, for that we sought him
14 not after the due order. So the priests and the Levites hallowed themselves to bring up the ark of Jehovah the God of Israel.
15 And the children of the Levites bore the ark of God upon their shoulders with the staves upon them, as Moses had commanded according to the word of Jehovah.
16 And David spoke to the chief of the Levites to appoint their brethren, the singers, with instruments of music, lutes, and harps, and cymbals, that they should sound aloud, lifting up the voice with
17 joy. And the Levites appointed Heman the son of Joel; and of his brethren, Asaph the son of Berechiah; and of the sons of Merari their brethren, Ethan the son of
18 Kushaiah; and with them their brethren of the second [rank], Zechariah, Ben, and Jaaziel, and Shemiramoth, and Jehiel, and Unni, Eliab, and Benaiah, and Maaseiah, and Mattithiah, and Elipheleh, and Mikneiah, and Obed-Edom, and Jeiel, the door-keep-
19 ers; and the singers, Heman, Asaph, and Ethan, to sound aloud
20 with cymbals of brass; and Zechariah, and Aziel, and Shemiramoth, and Jehiel, and Unni, and Eliab, and Maaseiah, and Benaiah, with
21 lutes on Alamoth;[e] and Mattithiah, and Elipheleh, and Mikneiah, and Obed-Edom and Jeiel, and Azaziah, with harps on the Sheminith[f] to lead [the singing].
22 And Chenaniah, chief of the Levites for the music,[g] gave instruction in music,[g] for he was skilful.
23 And Berechiah and Elkanah were
24 doorkeepers for the ark. And Shebaniah, and Jehoshaphat, and Nethaneel, and Amasai, and Zechariah, and Benaiah, and Eliezer, the priests, blew with the trumpets before the ark of God; and Obed-Edom and Jehiah were doorkeepers for the ark.
25 And David, and the elders of Israel, and the captains over thousands, went to bring up the ark of the covenant of Jehovah out of the house of Obed-Edom with joy.
26 And it came to pass, when God helped the Levites that bore the ark of the covenant of Jehovah, that they sacrificed seven bullocks
27 and seven rams. And David was clothed with a robe of byssus, and all the Levites that bore the ark, and the singers, and Chenaniah chief of the music of the singers; and David had upon him a linen
28 ephod. And all Israel brought up the ark of the covenant of Jehovah with shouting, and with sound of the trumpet, and with clarions, and with cymbals, playing aloud
29 with lutes and harps. And it came to pass as the ark of the covenant of Jehovah came to the city of David, that Michal the daughter of Saul looked through a window, and saw king David dancing and playing; and she despised him in her heart.

16 And they brought in the ark of God, and set it in the midst of the tent that David had spread for it; and they presented burnt-offerings and peace-offerings before
2 God. And when David had ended offering up the burnt-offerings and the peace-offerings, he blessed the people in the name of Jehovah.
3 And he dealt to every one of Israel, both man and woman, to every one a loaf of bread and a measure
4 [of wine[h]] and a raisin-cake. And he appointed certain of the Levites to do the service before the ark of Jehovah, and to celebrate, and to thank and praise Jehovah the God
5 of Israel: Asaph the chief, and second to him Zechariah, Jeiel, and Shemiramoth, and Jehiel, and Mattithiah, and Eliab, and Benaiah, and Obed-Edom, and Jeiel, with instruments of lutes and with harps; and Asaph sounding with
6 cymbals; and Benaiah and Jahaziel the priests with trumpets continually before the ark of the covenant of God.
7 Then on that day David delivered first[1] [this psalm] to give thanks to Jehovah through Asaph and his brethren.

[e] Most probably '[voices] of young women.' [f] Lit. 'eighth,' probably the bass or octave below. [g] Or 'transport.' [h] Or 'a ration [of flesh].'

8 Give thanks unto Jehovah, call upon his name;
Make known his acts among the peoples.
9 Sing unto him, sing psalms unto him;
Meditate upon [i] all his wondrous works.
10 Glory in his holy name:
Let the heart of them rejoice that seek Jehovah.
11 Seek Jehovah and his strength,
Seek his face continually;
12 Remember his wondrous works which he hath done,
His miracles, and the judgments [j] of his mouth:
13 Ye seed of Israel his servant,
Ye sons of Jacob, his chosen ones.
14 He, Jehovah, is our God;
His judgments are in all the earth.
15 Be ye ever mindful of his covenant,
The word which he commanded to a thousand generations,—
16 Which he made with Abraham,
And of his oath unto Isaac;
17 And he confirmed it unto Jacob for a statute,
Unto Israel for an everlasting covenant,
18 Saying, Unto thee will I give the land of Canaan,
The lot of your inheritance;
19 When ye were a few men in number,
Of small account, and strangers in it.
20 And they went from nation to *nation*,
And from one kingdom to another people.
21 He suffered no man to oppress them,
And reproved kings for their sakes,
22 [Saying,] Touch not mine anointed ones,
And do my prophets no harm.
23 Sing unto Jehovah, all the earth;
Publish his salvation from day to day.
24 Declare his glory among the nations,
His wondrous works among all peoples.
25 For Jehovah is great, and exceedingly to be praised;
And he is terrible above all gods.
26 For all the gods of the peoples are idols; [k]
But Jehovah made the heavens.
27 Majesty and splendour are before him;
Strength and gladness in his place.
28 Give unto Jehovah, ye families of peoples,
Give unto Jehovah glory and strength!
29 Give unto Jehovah the glory of his name;
Bring an oblation, and come before him;
Worship Jehovah in holy splendour.
30 Tremble before him, all the earth:
The world also is established, it shall not be moved.
31 Let the heavens rejoice, and let the earth be glad;
And let them say among the nations, Jehovah reigneth!
32 Let the sea roar, and the fulness thereof;
Let the field exult, and all that is therein.
33 Then shall the trees of the forest sing out at the presence of Jehovah,
For he cometh to judge the earth.
34 Give thanks unto Jehovah, for he is good;
For his loving-kindness [endureth] for ever.
35 And say,
Save us, O God of our salvation,
And gather us, and deliver us from the nations,
To give thanks unto thy holy name,
To triumph in thy praise.
36 Blessed be Jehovah the God of Israel, from eternity and to eternity!
And all the people said, Amen! and praised Jehovah.
37 And he left there, before the ark of the covenant of Jehovah, Asaph and his brethren, to do the service before the ark continually,
38 as every day's duty required; and Obed-Edom, and their brethren, sixty-eight; Obed-Edom also, the son of Jeduthun, and Hosah as
39 doorkeepers. And Zadok the priest, and his brethren the priests, before the tabernacle of Jehovah in the high place that was at
40 Gibeon, to offer up burnt-offerings to Jehovah on the altar of burnt-offering continually, morning and evening, and according to all that is written in the law of Jehovah,
41 which he commanded Israel; and with them Heman and Jeduthun, and the rest that were chosen, who were expressed by name, to give thanks to Jehovah, because his loving-kindness [endureth] for
42 ever; and with them, [with] Heman and Jeduthun, [l] trumpets and cymbals for those that should sound aloud; and the musical in-

[i] Or 'Talk of.' [j] Or 'ordinances.' [k] Or 'nonentities.' [l] Cf. chap. xv. 17.

struments of God. And the sons
43 of Jeduthun were at the gate. And all the people departed every one to his house; and David returned to bless his household.

17 And it came to pass as David dwelt in his house, that David said to Nathan the prophet, Behold, I dwell in a house of cedars, and the ark of the covenant of
2 Jehovah under curtains. And Nathan said to David, Do all that is in thy heart; for God is with thee.
3 And it came to pass that night that the word of God came to
4 Nathan saying, Go and say to David my servant, Thus saith Jehovah: Thou shalt not build
5 me a house to dwell in; for I have not dwelt in a house since the day that I brought up Israel to this day; but I have been from tent to tent, and from [one] tabernacle
6 [to another]. In all my going about with all Israel, did I speak a word to any of the judges of Israel, whom I commanded to feed my people, saying, Why build
7 ye me not a house of cedars? And now, thus shalt thou say unto my servant David, Thus saith Jehovah of hosts: I took thee from the pasture-grounds, from following the sheep, to be prince over
8 my people Israel; and I have been with thee whithersoever thou wentest, and have cut off all thine enemies from before thee, and have made thee a name, like unto the name of the great men that
9 are on the earth. And I will appoint a place for my people Israel, and will plant them, that they may dwell in a place of their own, and be disturbed no more; neither shall the sons of wickedness waste
10 them any more, as formerly, and since the days that I commanded judges to be over my people Israel. And I will subdue[m] all thine enemies; and I tell thee that Jehovah will build thee a house.
11 And it shall come to pass, when thy days are fulfilled that thou must go [to be] with thy fathers, that I will set up thy seed after thee, which shall be of thy sons; and I will establish his kingdom.
12 It is he who shall build me a house, and I will establish his throne for
13 ever. I will be his father, and he shall be my son; and I will not take away my mercy from him, as I took it from him that was
14 before thee; and I will settle him in my house and in my kingdom
15 for ever; and his throne shall be established for ever. According to all these words, and according to all this vision, so did Nathan speak to David.
16 And king David went in and sat before Jehovah, and said, Who am I, Jehovah Elohim, and what is my house, that thou hast brought
17 me hitherto? And this hath been a small thing in thy sight, O God; and thou hast spoken of thy servant's house for a great while to come, and hast regarded me according to the rank of a man of high degree, Jehovah Elohim.
18 What can David [say] more to thee for the glory of thy servant? thou indeed knowest thy servant.
19 Jehovah, for thy servant's sake, and according to thine own heart, hast thou done all this greatness, to make known all these great
20 things. Jehovah, there is none like thee, neither is there any God beside thee, according to all that
21 we have heard with our ears. And who is like thy people Israel, the one nation in the earth that God went to redeem to be a people to himself, to make thee a name of greatness and terribleness,[n] by driving out nations from before thy people, which thou hast re-
22 deemed out of Egypt? And thy people Israel hast thou made thine own people for ever; and thou, Jehovah, art become their
23 God. And now, Jehovah, let the word that thou hast spoken concerning thy servant and concerning his house be established for ever, and do as thou hast said.
24 Let it even be established, and let thy name be magnified for ever, saying, Jehovah of hosts, the God of Israel, is God to Israel; and let the house of David thy servant
25 be established before thee. For thou, my God, hast revealed to thy servant that thou wilt build him a house; therefore hath thy servant found [in his heart] to pray
26 before thee. And now, Jehovah, thou art that God,[o] and hast promised this goodness unto thy ser-
27 vant; and now, let it please thee to bless the house of thy servant, that it may be before thee for ever; for thou, Jehovah, hast blessed [it], and it shall be blessed for ever.

18 And after this it came to pass that David smote the Philistines, and subdued them, and took Gath and its towns out of the
2 hand of the Philistines. And he

[m] Or 'I have subdued.' [n] Or 'by great and terrible acts.' [o] See 2 Sam. vii. 28.

smote the Moabites; and the Moabites became David's servants, [and] brought gifts.
3 And David smote Hadarezer king of Zobah, at Hamath, as he went to establish his dominion by
4 the river Euphrates. And David took from him a thousand chariots, and seven thousand horsemen, and twenty thousand footmen; and David houghed all the chariot [horses], but reserved of them [for] a hundred chariots.
5 And the Syrians of Damascus came to help Hadarezer king of Zobah, and David smote of the Syrians twenty-two thousand men.
6 And David put [garrisons] in Syria of Damascus; and the Syrians became servants to David, [and] brought gifts. And Jehovah preserved David whithersoever he went.
7 And David took the shields of gold that were on the servants of Hadarezer, and
8 brought them to Jerusalem. And from Tibhath, and from Chun, cities of Hadarezer, David took very much brass,[p] of which Solomon made the brazen sea, and the pillars, and the vessels of brass.
9 And Tou king of Hamath heard that David had smitten all the forces of Hadarezer king of Zobah;
10 and he sent Hadoram his son to king David to inquire of his welfare, and to congratulate[q] him, because he had fought against Hadarezer and smitten him; for Hadarezer was continually at war with Tou; [he sent] also all manner of vessels of gold and silver
11 and bronze. Them also king David dedicated to Jehovah, with the silver and the gold that he had brought from all the nations: from the Edomites, and from the Moabites, and from the children of Ammon, and from the Philistines, and from the Amalekites.
12 And Abishai the son of Zeruiah smote of the Edomites in the val-
13 ley of salt eighteen thousand. And he put garrisons in Edom; and all they of Edom became servants to David. And Jehovah preserved David whithersoever he went.
14 And David reigned over all Israel, and executed judgment[r]
15 and justice to all his people. And Joab the son of Zeruiah was over the host; and Jehoshaphat the
16 son of Ahilud was chronicler; and Zadok the son of Ahitub, and Abimelech the son of Abiathar, were the priests; and Shavsha
17 was scribe; and Benaiah the son of Jehoiada was over the Cherethites and the Pelethites;[s] and the sons of David were the first at the king's hand.

19 And it came to pass after this that Nahash king of the children of Ammon died, and his son
2 reigned in his stead. And David said, I will shew kindness to Hanun the son of Nahash, because his father shewed kindness to me. And David sent messengers to comfort him concerning his father. And David's servants came into the land of the children of Ammon to Hanun, to comfort
3 him. And the princes of the children of Ammon said to Hanun, Is it, in thine eyes, to honour thy father that David has sent comforters to thee? Is it not to search and overthrow, and to spy out the land that his servants are
4 come to thee? And Hanun took David's servants, and had them shaved, and their raiment cut off in the midst, as far as the hip, and
5 sent them away. And [certain] went and told David concerning the men; and he sent to meet them, for the men were greatly ashamed. And the king said, Abide at Jericho until your beards be grown, and then return.
6 And the children of Ammon saw that they had made themselves odious to David; and Hanun and the children of Ammon sent a thousand talents of silver to hire them chariots and horsemen out of Mesopotamia, and from the Syrians
7 of Maacah, and from Zobah. And they hired thirty-two thousand chariots,[t] and the king of Maacah and his people; and they came and encamped before Medeba. And the children of Ammon gathered together from their cities,
8 and came to battle. And David heard [of it], and he sent Joab, and all the host, the mighty men.
9 And the children of Ammon came out, and put the battle in array at the entrance of the city; and the kings that had come were by
10 themselves on the field. And Joab saw that the front of the battle was against him before and behind; and he chose out of all the choice men of Israel, and put them in
11 array against the Syrians; and the rest of the people he gave into the hand of Abishai his brother,

[p] Or 'bronze.' [q] Lit. 'bless.' [r] Or 'right.' [s] See on 2 Sam. viii. 18.
[t] Or 'riders:' cf. 2 Sam. x. 6.

and they set themselves in array against the children of Ammon.
12 And he said, If the Syrians be too strong for me, then thou shalt help me; and if the children of Ammon be too strong for thee,
13 then I will help thee. Be strong, and let us shew ourselves valiant for our people, and for the cities of our God; and Jehovah will
14 do what is good in his sight. And Joab and the people that were with him drew near in front of the Syrians to the battle; and they
15 fled before him. And when the children of Ammon saw that the Syrians fled, they likewise fled before Abishai his brother, and entered into the city. And Joab came to Jerusalem.
16 And when the Syrians saw that they were routed before Israel, they sent messengers, and drew forth the Syrians that were beyond the river;[u] and Shophach the captain of the host of Hadarezer
17 [went] before them. And it was told David; and he gathered all Israel, and passed over the Jordan, and came upon them, and set [the battle] in array against them. And David put the battle in array against the Syrians, and they
18 fought with him. And the Syrians fled from before Israel; and David slew of the Syrians seven thousand [in] chariots, and forty thousand footmen, and slew Shophach the
19 captain of the host. And the servants of Hadarezer saw that they were routed before Israel, and they made peace with David, and became his servants. And the Syrians would no more help the children of Ammon.

20 And it came to pass at the time of the return of the year, at the time when kings go forth, that Joab led forth the power of the army, and laid waste the land of the children of Ammon, and came and besieged Rabbah. But David abode at Jerusalem. And Joab smote Rabbah, and over-
2 threw it. And David took the crown of their king from off his head, and found it to weigh a talent of gold, and there were precious stones in it; and it was [set] upon David's head: and he brought forth the spoil of the city
3 in great abundance. And he brought out the people that were in it, and cut them with the saw, and with harrows of iron, and with saws.[v] And so David did to all the cities of the children of Ammon. And David and all the people returned to Jerusalem.
4 And it came to pass after this, that there arose war at Gezer with the Philistines; then Sibbechai the Hushathite smote Sippai, one of the children of Rapha;[w] and they were subdued.
5 And there was again a battle with the Philistines; and Elhanan the son of Jair smote Lahmi the brother of Goliath the Gittite; now the shaft of his spear was like a weaver's beam.
6 And there was again a battle, at Gath; and there was a man [there] of great stature, whose fingers [and toes] were four and twenty, six [on each hand], and six [on each foot]; and he also was born to
7 Rapha. And he defied Israel; but Jonathan the son of Shimea David's
8 brother smote him. These were born to Rapha in Gath; and they fell by the hand of David, and by the hand of his servants.

21 And Satan stood up against Israel, and moved David to
2 number Israel. And David said to Joab and to the princes of the people, Go, number Israel from Beer-sheba even to Dan; and bring the number of them to me, that
3 I may know it. And Joab said, Jehovah add to his people, how many soever they be, a hundredfold: are they not all, my lord O king, my lord's servants? why does my lord require this thing? why should he become a trespass
4 to Israel? But the king's word prevailed against Joab; and Joab departed, and went through all Israel, and came [again] to Jeru-
5 salem. And Joab gave the sum of the number of the people to David. And all they of Israel were eleven hundred thousand men that drew sword; and of Judah, four hundred and seventy thou-
6 sand men that drew sword. But Levi and Benjamin he did not count among them; for the king's word was abominable to Joab.
7 And God was displeased on account of this thing, and he
8 smote Israel. And David said to God, I have sinned greatly, in that I have done this thing; and now, I beseech thee, put away the iniquity of thy servant; for I have
9 done very foolishly. And Jehovah spoke to Gad, David's seer, saying,

[u] That is, the Euphrates. [v] Others read 'axes,' as in 2 Sam. xii. 31. [w] Some read 'the giants.'

10 Go and speak to David saying, Thus saith Jehovah: I offer thee three [things]; choose one of them, that I may do it unto thee.
11 And Gad came to David, and said to him, Thus saith Jehovah:
12 Choose thee, either three years of famine, or three months to be destroyed before thine adversaries while that the sword of thine enemies overtaketh thee, or three days the sword of Jehovah and the pestilence in the land, and the angel of Jehovah destroying through all the borders of Israel. And now consider what word I shall bring again to him that sent
13 me. And David said to Gad, I am in a great strait: let me fall, I pray thee, into the hand of Jehovah, for his mercies are very great;[x] but let me not fall into the hand of man.
14 And Jehovah sent a pestilence upon Israel; and there fell of
15 Israel seventy thousand men. And God sent an angel to Jerusalem to destroy it; and as he was destroying, Jehovah beheld, and he repented him of the evil, and said to the angel that destroyed, It is enough; withdraw now thine hand. And the angel of Jehovah stood by the threshing-floor of Ornan the Jebusite.
16 And David lifted up his eyes, and saw the angel of Jehovah stand between the earth and the heavens, and his sword drawn in his hand, stretched out over Jerusalem. And David and the elders, clothed in sackcloth, fell on their
17 faces. And David said to God, Is it not I that commanded the people to be numbered? It is I that have sinned and done evil; but these sheep, what have they done? Let thy hand, I pray thee, Jehovah my God, be on me and on my father's house; but not on thy people, that they should be smitten.
18 And the angel of Jehovah commanded Gad to say to David, that David should go up and rear an altar to Jehovah in the threshing-
19 floor of Ornan the Jebusite. And David went up at the saying of Gad, which he had spoken in the name of Jehovah.
20 And Ornan turned back and saw the angel; and his four sons with him hid themselves. Now Ornan was threshing wheat.
21 And David came to Ornan, and Ornan looked and saw David, and went out of the threshing-floor, and bowed himself to David with
22 [his] face to the ground. And David said to Ornan, Grant me the place of the threshing-floor, that I may build an altar in it to Jehovah: grant it to me for the full money, that the plague may be
23 stayed from the people. And Ornan said to David, Take it to thee, and let my lord the king do that which is good in his sight: see, I give the oxen for the burnt-offering, and the threshing-sledges for wood, and the wheat for the
24 oblation; I give it all. And king David said to Ornan, No; but I will in any case buy [them] for the full money; for I will not take that which is thine for Jehovah, to offer up a burnt-offering without
25 cost. And David gave to Ornan for the place in shekels of gold the weight of six hundred [shekels].
26 And David built there an altar to Jehovah, and offered up burnt-offerings and peace-offerings, and called upon Jehovah; and he answered him from the heavens by fire upon the altar of burnt-
27 offering. And Jehovah spoke to the angel; and he put up his sword again into its sheath.
28 At that time when David saw that Jehovah had answered him in the threshing-floor of Ornan the Jebusite, then he sacrificed there.
29 And the tabernacle of Jehovah, which Moses had made in the wilderness, and the altar of burnt-offering, were at that time in the
30 high place at Gibeon. But David could not go before it to inquire of God; for he was afraid because of the sword of the angel of Jehovah.

22 And David said, This is the house of Jehovah Elohim, and this is the altar of burnt-offering for Israel.
2 And David commanded to collect the strangers that were in the land of Israel; and he set masons to hew wrought stones to build the
3 house of God. And David prepared iron in abundance for the nails for the doors of the gates, and for the joists,[y] and brass in
4 abundance without weight; and cedar-trees innumerable; for the Zidonians and they of Tyre brought cedar-wood in abundance to Da-
5 vid. For David said, Solomon my son is young and tender, and the house that is to be built for Jehovah must be exceeding great in fame and in beauty in all lands:

[x] Or 'very many.' [y] Or 'couplings.'

I will therefore make preparation for it. And David prepared abundantly before his death.
6 And he called for Solomon his son, and charged him to build a house for Jehovah the God of
7 Israel. And David said to Solomon, As for me, my son, I was minded to build a house unto the
8 name of Jehovah my God. But the word of Jehovah came to me saying, Thou hast shed blood abundantly, and hast made great wars: thou shalt not build a house unto my name, for thou hast shed much blood upon the earth in my
9 sight. Behold, a son shall be borne to thee, who shall be a man of rest; and I will give him rest from all his enemies round about; for his name shall be Solomon,[z] and in his days I will give peace
10 and quietness unto Israel. He shall build a house unto my name; and he shall be my son, and I will be his father; and I will establish the throne of his kingdom over
11 Israel for ever. Now, my son, Jehovah be with thee, that thou mayest prosper, and build the house of Jehovah thy God, as he
12 has said of thee. Only, Jehovah give thee wisdom and understanding, and place thee over Israel, and to keep the law of Je-
13 hovah thy God. Then shalt thou prosper, if thou takest heed to perform the statutes and ordinances which Jehovah commanded Moses for Israel: be strong and courageous; fear not,
14 neither be dismayed. And behold, in my affliction I have prepared for the house of Jehovah a hundred thousand talents of gold, and a thousand thousand talents of silver; and of brass and iron without weight, for it is in abundance; and timber and stone have I prepared;
15 and thou shalt add to it. And there are workmen with thee in abundance, hewers and workers of stone and timber, and all manner of skilful men for every kind of
16 work. Of the gold, the silver, and the brass, and the iron, there is no number. Arise and be doing, and Jehovah be with thee.
17 And David commanded all the princes of Israel to help Solomon
18 his son, [saying,] Is not Jehovah your God with you? and has he [not] given you rest on every side? for he has given the inhabitants of the land into my hand; and the land is subdued before Jehovah
19 and before his people. Now set your heart and your soul to seek Jehovah your God; and arise and build the sanctuary of Jehovah Elohim, to bring the ark of the covenant of Jehovah, and the vessels of the sanctuary of God into the house that is to be built unto the name of Jehovah.

23 And David was old and full of days; and he made Solomon his son king over Israel.
2 And he gathered together all the princes of Israel, with the priests
3 and the Levites. And the Levites were numbered from thirty years old and upward; and their number, by their polls, man by man,
4 was thirty-eight thousand. Of these, twenty-four thousand were to preside over the work of the house of Jehovah; and six thousand were officers[a] and judges;
5 and four thousand were doorkeepers; and four thousand praised Jehovah with the instruments which I made, [said David,] to praise [therewith].
6 And David divided them into courses according to the sons of Levi: Gershon, Kohath, and Merari.
7 Of the Gershonites: Laadan and
8 Shimei. The sons of Laadan: the head[b] was Jehiel, and Zetham, and
9 Joel, three. The sons of Shimei: Shelomith, and Haziel, and Haran, three. These were the chief
10 fathers of Laadan. And the sons of Shimei: Jahath, Ziza,[c] and Jeush, and Beriah. These were the
11 four sons of Shimei. And Jahath was the head,[b] and Ziza the second; and Jeush and Beriah had not many sons: as father's house, therefore, they were reckoned as one.
12 The sons of Kohath: Amram, Jizhar, Hebron, and Uzziel, four.
13 The sons of Amram: Aaron and Moses. And Aaron was separated, that he should be hallowed as most holy, he and his sons for ever, to offer[d] before Jehovah, to do service to him, and to bless in his
14 name for ever.—And as to Moses the man of God, his sons were
15 named of the tribe of Levi. The sons of Moses: Gershom and Eli-
16 ezer. The sons of Gershom: She-
17 buel the head. And the sons of Eliezer: Rehabiah the head; and Eliezer had no other sons, but the

[z] See 2 Sam. xii. 24. [a] See on Deut. i. 15. [b] Or 'the first.' [c] As the *Keri*, and ver. 11. The *Chetiv* has 'Zina.' [d] Lit. 'to burn incense;' but it includes also all that was burned as a sweet savour, as the burnt-offering, and the fat.

sons of Rehabiah were very many.
18 —The sons of Jizhar: Shelomith
19 the head. The sons of Hebron: Jeriah the head, Amariah the second, Jahaziel the third, and
20 Jekameam the fourth. The sons of Uzziel: Micah the head, and Jishijah the second.
21 The sons of Merari: Mahli and Mushi. The sons of Mahli: Ele-
22 azar and Kish. And Eleazar died, and had no sons, but daughters; and their brethren the sons of
23 Kish took them. The sons of Mushi: Mahli, and Eder, and Jeremoth, three.
24 These were the sons of Levi according to their fathers' houses, the chief fathers, as they were reckoned, by number of names by their polls, who did the work of the service of the house of Jehovah, from twenty years old and
25 upward. For David said, Jehovah the God of Israel has given rest to his people, and he will dwell in
26 Jerusalem for ever; and the Levites also have no more to carry the tabernacle, nor any of its
27 vessels for its service. For by the last words of David was this [done], —the numbering of the sons of Levi from twenty years old and
28 upward. For their place was by the side of [e] the sons of Aaron for the service of the house of Jehovah, over the courts, and over the chambers, and over the purifying of all holy things, and [for] the work of the service of the house of
29 God; and for the loaves to be set in rows, and for the fine flour for the oblation, and for the unleavened cakes, and for [what is baked in] the pan, and for that which is saturated [with oil], and for all measure of capacity and
30 size; and to stand every morning to thank and praise Jehovah, and
31 likewise at even; and for all burnt-offerings offered up to Jehovah on the sabbaths, on the new moons, and on the set feasts, by number, according to the ordinance concerning them, contin-
32 ually, before Jehovah; and they kept the charge of the tent of meeting, and the charge of the sanctuary, and the charge of the sons of Aaron their brethren, in the service of the house of Jehovah.

24 And the divisions [f] of the sons of Aaron: the sons of Aaron, Nadab and Abihu, Eleazar and
2 Ithamar. And Nadab and Abihu died before their father, and had no children; and Eleazar and Ithamar exercised the priesthood.
3 And David distributed them, both Zadok of the sons of Eleazar, and Ahimelech of the sons of Ithamar, according to their office in their
4 service. And there were more head-men found of the sons of Eleazar than of the sons of Ithamar, and [thus] were they divided: of the sons of Eleazar there were sixteen heads of fathers' houses, and eight of the sons of Ithamar according to their fathers' houses.
5 And they were divided by lot, one with another; for the princes of the sanctuary and the princes of God were of the sons of Eleazar
6 and of the sons of Ithamar. And Shemaiah the son of Nethaneel the scribe, [one] of the Levites, inscribed them before the king, and the princes, and Zadok the priest, and Ahimelech the son of Abiathar, and the chief fathers of the priests and Levites: one father's house was drawn for Eleazar, and one drawn for Ithamar.
7 And the first lot came forth for Jehoiarib, the second for Jedaiah,
8 the third for Harim, the fourth for
9 Seorim, the fifth for Malchijah, the
10 sixth for Mijamin, the seventh for Hakkoz, [g] the eighth for Abijah,
11 the ninth for Jeshuah, the tenth
12 for Shecaniah, the eleventh for Eliashib, the twelfth for Jakim,
13 the thirteenth for Huppah, the
14 fourteenth for Jeshebeab, the fifteenth for Bilgah, the sixteenth
15 for Immer, the seventeenth for Hezir, the eighteenth for Happi-
16 zez, [h] the nineteenth for Pethahiah,
17 the twentieth for Ezekiel, [i] the twenty-first for Jachin, the twenty-
18 second for Gamul, the twenty-third for Delaiah, the twenty-
19 fourth for Maaziah. This is their ordering in their service to come into the house of Jehovah, according to their ordinance, through Aaron their father, as Jehovah the God of Israel had commanded him.
20 And as for the rest of the sons of Levi: of the sons of Amram, Shubael; of the sons of Shubael,
21 Jehdeiah. Of Rehabiah, of the sons of Rehabiah, the head was
22 Jishijah. Of the Jizharites, Shelomoth; of the sons of Shelomoth,
23 Jahath.—And the sons [of Hebron]: Jerijah [the head], Amariah the second, Jahaziel the third,
24 Jekameam the fourth. The sons

[e] Or 'at the hand of.' [f] Or 'courses,' as xxiii. 6: so throughout; and the same in 2 Chron. xxiii. 8. [g] Or 'Koz.' [h] Or 'Pizez.' [i] Heb. *Jehezkel.*

of Uzziel, Micah; of the sons of
25 Micah, Shamir; the brother of
Micah was Jishijah; of the sons
26 of Jishijah, Zechariah. The sons
of Merari: Mahli and Mushi; the
27 sons of Jaaziah, his son.[k] The sons
of Merari by Jaaziah his son: Sho-
28 ham,[l] and Zaccur, and Ibri. Of
Mahli: Eleazar, who had no sons.
29 Of Kish, the sons of Kish: Jerah-
30 meel. And the sons of Mushi:
Mahli, and Eder, and Jerimoth.
These were the sons of the Levites
according to their fathers' houses.
31 These likewise cast lots just as
their brethren the sons of Aaron
before David the king, and Zadok,
and Ahimelech, and the chief
fathers of the priests and Levites,
—the chief fathers just as the
youngest of their brethren.

25 And David and the captains of the host separated for the service those of the sons of Asaph and of Heman and of Jeduthun who were to prophesy with harps and lutes and cymbals; and the number of the men employed ac-
2 cording to their service was: of the sons of Asaph: Zaccur, and Joseph, and Nethaniah, and Asha-relah, the sons of Asaph under the direction[m] of Asaph, who pro-
3 phesied at the direction[m] of the king. Of Jeduthun, the sons of Jeduthun: Gedaliah, and Zeri, and Isaiah, Hashabiah, and Matti-thiah, [and Shimei[n]] six, under the direction of their father Jeduthun, who prophesied with the harp, to give thanks and to praise Jehovah.
4 Of Heman, the sons of Heman: Bukkijah, Mattaniah, Uzziel, She-buel, and Jerimoth, Hananiah, Hanani, Eliathah, Giddalti, and Romamti-ezer, Joshbekashah, Mal-
5 lothi, Hothir, Mahazioth: all these were sons of Heman the king's seer in the words of God to exalt his power;[o] and God had given to Heman fourteen sons and three
6 daughters. All these were under the direction of their fathers Asaph, Jeduthun, and Heman, for song in the house of Jehovah, with cym-bals, lutes and harps, for the ser-vice of the house of God, under the
7 direction of the king. And the number of them, with their breth-ren that were instructed in the songs of Jehovah, all of them skil-ful,[p] was two hundred and eighty-eight.
8 And they cast lots with one another over the charges, the small as well as the great, the teacher[q]
9 with the scholar. And the first lot came forth for Asaph to Jo-seph; to Gedaliah the second: he and his brethren and his sons were
10 twelve. The third to Zaccur; his
11 sons and his brethren, twelve. The fourth to Jizri;[r] his sons and his
12 brethren, twelve. The fifth to Nethaniah; his sons and his breth-
13 ren, twelve. The sixth to Bukki-jah; his sons and his brethren,
14 twelve. The seventh to Jeshare-lah; his sons and his brethren,
15 twelve. The eighth to Isaiah; his
16 sons and his brethren, twelve. The ninth to Mattaniah; his sons and
17 his brethren, twelve. The tenth to Shimei; his sons and his breth-
18 ren, twelve. The eleventh to Aza-recl;[s] his sons and his brethren,
19 twelve. The twelfth to Hasha-biah; his sons and his brethren,
20 twelve. The thirteenth to Shu-bael;[t] his sons and his brethren,
21 twelve. The fourteenth to Matti-thiah; his sons and his brethren,
22 twelve. The fifteenth to Jere-moth; his sons and his brethren,
23 twelve. The sixteenth to Hana-niah; his sons and his brethren,
24 twelve. The seventeenth to Josh-bekashah; his sons and his breth-
25 ren, twelve. The eighteenth to Hanani; his sons and his brethren,
26 twelve. The nineteenth to Mal-lothi; his sons and his brethren,
27 twelve. The twentieth to Elija-thah; his sons and his brethren,
28 twelve. The twenty-first to Ho-thir; his sons and his brethren,
29 twelve. The twenty-second to Giddalti; his sons and his breth-
30 ren, twelve. The twenty-third to Mahazioth; his sons and his
31 brethren, twelve. The twenty-fourth to Romamti-ezer; his sons and his brethren, twelve.

26 The divisions of the door-keepers. Of the Korahites: Meshelemiah the son of Kore, of
2 the sons of Asaph. And Meshele-miah had sons: Zechariah the firstborn, Jediael the second, Ze-badiah the third, Jathniel the
3 fourth, Elam the fifth, Johanan the sixth, Elioenai the seventh.—
4 And the sons of Obed-Edom: She-maiah the firstborn, Jehozabad the second, Joah the third, and Sacar the fourth, and Nethaneel the

[k] Or 'Beno.' [l] Or 'by Jaaziah: Beno and Shoham.' [m] Lit. 'at the hand.'
[n] See ver. 17. [o] Lit. 'lift up the horn.' [p] Or 'all the expert ones.' [q] Or 'ex-pert,' ('skilful:' ver. 7). [r] Called 'Zeri' in ver. 3. [s] Same as 'Uzziel' in ver 4.
[t] Called 'Shebuel' in ver. 4.

5 fifth, Ammiel the sixth, Issachar
the seventh, Peulthai the eighth:
6 for God had blessed him. And to
Shemaiah his son were sons born,
who were rulers in their father's
house; for they were mighty men
7 of valour. The sons of Shemaiah:
Othni, and Rephael, and Obed,
[and] Elzabad, whose brethren
were valiant men, Elihu and Sema-
8 chiah. All these were of the sons
of Obed-Edom: they and their
sons and their brethren, able men
in strength for the service, were
9 sixty-two of Obed-Edom.—And
Meshelemiah had sons and breth-
ren, men of valour, eighteen.—
10 And Hosah, of the sons of Merari,
had sons: Shimri the head, for
though he was not the firstborn,
yet his father made him the head;
11 Hilkijah the second, Tebaliah the
third, Zechariah the fourth: all
the sons and brethren of Hosah
12 were thirteen. Among these were
the divisions of the doorkeepers,
among the head-men, as to the
charges together with their breth-
ren, for performing the service in
the house of Jehovah.
13 And they cast lots, the small as
well as the great, according to
their fathers' houses, for every
14 gate. And the lot eastward fell to
Shelemiah; and they cast lots for
Zechariah his son, a wise coun-
sellor, and his lot came out north-
15 ward; to Obed-Edom southward;
and to his sons the storehouse.
16 To Shuppim and Hosah westward,
with the gate Shallecheth, by the
causeway of the ascent, watch
17 against watch. Eastward were six
Levites, northward four a day,
southward four a day, and in the
18 storehouse two [and] two. At the
portico[u] westward, four at the
causeway, two at the portico.
19 These are the divisions of the door-
keepers among the sons of the
Korahites and among the sons of
Merari.
20 And the Levites: Ahijah was
over the treasures of the house of
God, and over the treasures of the
21 dedicated things. The sons of
Laadan, the sons of the Gershon-
ites of Laadan, chief fathers of
Laadan the Gershonite: Jehieli;
22 the sons of Jehieli: Zetham, and
Joel his brother, over the treasures
of the house of Jehovah.
23 As to the Amramites, the Jiz-
harites, the Hebronites, the Uz-
24 zielites. . . . And Shebuel the son
of Gershom, the son of Moses, was
25 overseer of the treasures. And his
brethren, of Eliezer: Rehabiah
his son, and Isaiah his son, and
Joram his son, and Zichri his son,
26 and Shelomith his son. This She-
lomith and his brethren were over
all the treasures of the dedicated
things, which king David, and the
chief fathers, the captains over
thousands and hundreds, and the
captains of the host, had dedicated
27 (from the wars and out of the spoils
had they dedicated [them], to
maintain the house of Jehovah),
28 and all that Samuel the seer, and
Saul the son of Kish, and Abner
the son of Ner, and Joab the son
of Zeruiah had dedicated: all that
was dedicated was under the hand
of Shelomith and of his brethren.
29 Of the Jizharites, Chenaniah and
his sons were over Israel, for the
outward business for officers[v] and
30 judges. Of the Hebronites, Hasha-
biah and his brethren, men of
valour, a thousand and seven
hundred, for the administration of
Israel on this side Jordan west-
ward, for all the business of Jeho-
vah and for the service of the king.
31 Of the Hebronites was Jerijah the
head; (as to the Hebronites, ac-
cording to their families[w] accord-
ing to the fathers: in the fortieth
year of the reign of David they
were sought for, and there were
found among them mighty men
32 of valour at Jaazer in Gilead;) and
his brethren, men of valour, two
thousand seven hundred chief
fathers, whom king David made
rulers over the Reubenites and the
Gadites and the half tribe of the
Manassites, for every matter per-
taining to God, and the affairs of
the king.

27 And [these] are the children of Israel after their number, the chief fathers and captains of thousands and hundreds, and their officers[x] that served the king in every matter of the divisions, which came in and went out month by month throughout the months of the year; in every division were twenty-four thousand.
2 Over the first division for the
first month was Jashobeam the
son of Zabdiel; and in his division
3 were twenty-four thousand. He
was of the children of Pherez, the
head of all the captains of the
hosts for the first month.
4 And over the division of the

[u] Or 'Parbar.' [v] See Deut. i. 15, xx. 5; also chap. xxvii. 1. [w] Lit. 'generations.'
[x] See on xxvi. 29.

second month was Dodai the Ahohite; and in his division was Mikloth ruler; and in his division were twenty-four thousand.
5 The third captain of the host for the third month was Benaiah (the son of Jehoiada, a principal officer): [he was] head; and in his division
6 were twenty-four thousand. This Benaiah was a mighty man among the thirty, and above the thirty; and in his division was Ammizabad his son.
7 The fourth for the fourth month was Asahel the brother of Joab, and Zebadiah his son after him; and in his division were twenty-four thousand.
8 The fifth for the fifth month was the captain Shamhuth the Jizrahite; and in his division were twenty-four thousand.
9 The sixth for the sixth month was Ira the son of Ikkesh the Tekoite; and in his division were twenty-four thousand.
10 The seventh for the seventh month was Helez the Pelonite, of the children of Ephraim; and in his division were twenty-four thousand.
11 The eighth for the eighth month was Sibbechai the Hushathite, of the Zarhites; and in his division were twenty-four thousand.
12 The ninth for the ninth month was Abiezer the Anathothite, of the Benjaminites; and in his division were twenty-four thousand.
13 The tenth for the tenth month was Maharai the Netophathite, of the Zarhites; and in his division were twenty-four thousand.
14 The eleventh for the eleventh month was Benaiah the Pirathonite, of the children of Ephraim; and in his division were twenty-four thousand.
15 The twelfth for the twelfth month was Heldai the Netophathite, of Othniel; and in his division were twenty-four thousand.
16 And over the tribes of Israel were: for the Reubenites Eliezer the son of Zichri was the prince; [v] for the Simeonites, Shephatiah the
17 son of Maachah; for the Levites, Hashabiah the son of Kemuel; for
18 Aaron, Zadok; for Judah, Elihu of the brethren of David; for Issachar, Omri the son of Michael;
19 for Zebulun, Jishmaiah the son of Obadiah; for Naphtali, Jerimoth
20 the son of Azriel; for the children of Ephraim, Hosea the son of Azaziah; for the half tribe of Manasseh, Joel the son of Pedaiah;
21 for the half [tribe] of Manasseh in Gilead, Iddo the son of Zechariah; for Benjamin, Jaasiel the son of
22 Abner; for Dan, Azareel the son of Jeroham. These were the princes of the tribes of Israel.
23 And David took not their number from twenty years old and under; for Jehovah had said he would increase Israel as the stars
24 of heaven. Joab the son of Zeruiah began to number, but he did not finish; and there fell wrath for it upon Israel; and the number was not put in the account of the chronicles of king David.
25 And over the king's treasures was Azmaveth the son of Adiel; and over the storehouses in the country, in the cities, and in the villages, and in the towers was
26 Jonathan the son of Uzziah. And over them that worked in the field for tillage of the ground was Ezri
27 the son of Chelub. And over the vineyards was Shimei the Ramathite; and over what was in the vineyards of stores of wine was
28 Zabdi the Shiphmite: and over the olive-trees and the sycamore-trees [z] that were in the lowland [a] was Baal-hanan the Gederite; and over the cellars of oil was Joash.
29 And over the herds that fed in Sharon [b] was Shitrai the Sharonite; and over the herds in the valleys
30 was Shaphat the son of Adlai. And over the camels was Obil the Ishmaelite; and over the asses was
31 Jehdiah the Meronothite. And over the flocks was Jaziz the Hagarite. All these were comptrollers of the substance which was king David's.
32 And Jonathan, David's uncle, was counsellor, a wise man, and a scribe; and Jehiel the son of Hachmoni was with the king's
33 sons; and Ahithophel was the king's counsellor; and Hushai the
34 Archite was the king's friend; and after Ahithophel was Jehoiada the son of Benaiah, and Abiathar; and Joab was captain of the king's army.

28 And David assembled all the princes of Israel, the princes of the tribes, and the princes of the divisions that ministered to the king, and the captains over thousands, and the captains over hun-

[v] Or 'overseer.' [z] 'Wild figs:' see Tristram; and compare 2 Chron. i. 15; ix. 27.
[a] *Shephelah.* [b] Or 'the Sharon,' i.e. the fertile maritime region of western Palestine, between Cæsarea and Joppa: cf. Cant. ii. 1; Isa. xxxiii. 9.

dreds, and the comptrollers of all the substance and possessions of the king and of his sons, with the chamberlains,[c] and the mighty men, and all the men of valour,
2 unto Jerusalem. And king David stood up upon his feet, and said, Hear me, my brethren and my people! I had in my heart to build a house of rest for the ark of the covenant of Jehovah and for the footstool of our God, and
3 I have prepared to build. But God said to me, Thou shalt not build a house unto my name, for thou art a man of war, and hast
4 shed blood. And Jehovah the God of Israel chose me out of all the house of my father to be king over Israel for ever; for he has chosen Judah to be the prince; and of the house of Judah, the house of my father; and among the sons of my father he took pleasure in me to make me king
5 over all Israel; and of all my sons, (for Jehovah has given me many sons,) he has chosen Solomon my son to sit upon the throne of the kingdom of Jehovah over Israel.
6 And he said to me, Solomon thy son, he shall build my house and my courts; for I have chosen him to be my son, and I will be his
7 father. And I will establish his kingdom for ever, if he be firm to do my commandments and mine
8 ordinances, as at this day. And now in the sight of all Israel, the congregation of Jehovah, and in the audience of our God,—keep and seek for all the commandments of Jehovah your God; that ye may possess the good land, and leave it as an inheritance to your
9 children after you for ever. And thou, Solomon my son, know[d] the God of thy father, and serve him with a perfect heart and with a willing mind; for Jehovah searches all hearts, and discerns all the imaginations of the thoughts. If thou seek him, he will be found of thee; but if thou forsake him, he
10 will cut thee off for ever. Consider now, that Jehovah has chosen thee to build a house for the sanctuary: be strong, and do [it].
11 And David gave to Solomon his son the pattern of the porch, and of its houses, and of its treasuries, and of its upper chambers, and of its inner chambers, and of the
12 house of the mercy-seat; and the pattern of all that he had by the Spirit, of the courts of the house of Jehovah, and of all the chambers round about, for the treasuries of the house of God, and for the treasuries of the dedicated
13 things; and for the courses of the priests and the Levites, and for all the work of the service of the house of Jehovah, and for all the instruments of service in the house
14 of Jehovah: gold by weight for [things] of gold, for all utensils of each kind of service; for all utensils of silver, by weight, for all utensils of each kind of service;
15 and the weight of the golden candlesticks, and of their golden lamps, by weight for every candlestick, and for its lamps; and for the silver candlesticks, by weight, for the candlestick and for its lamps, according to the use of
16 every candlestick; and gold by weight for the tables of the [loaves] to be set in rows, for every table; and silver for the tables of silver;
17 and pure gold for the forks, and the bowls, and the goblets; and for the golden basons[e] by weight for every bason; and for the silver basons by weight for every bason;
18 and for the altar of incense, refined gold by weight; and the pattern of the chariot of the cherubim of gold, which spread out [their wings] and cover the ark of the
19 covenant of Jehovah. All this [said David,] in writing, by Jehovah's hand upon me, instructing as to all the works of the pattern.
20 And David said to Solomon his son, Be strong and courageous, and do it; fear not nor be dismayed: for Jehovah Elohim, my God, will be with thee; he will not leave thee, neither forsake thee, until all the work for the service of the
21 house of Jehovah is finished. And behold, the courses[f] of the priests and the Levites are for all the service of the house of God; and thou hast with thee for all manner of workmanship every willing man, skilful for every sort of service; and the princes and all the people are wholly at thy commandment.

29 And king David said to all the congregation, Solomon my son, the one whom God has chosen, is young and tender, and the work is great; for this palace is not to be for man, but for Jehovah
2 Elohim. And I have prepared according to all my power for the house of my God gold for [things

[c] Or 'eunuchs.' [d] Or 'acknowledge.' [e] Probably a kind of dish with a cover, only mentioned here and in Ezra i. 10; viii. 27. [f] Or 'divisions:' cf. xxiii. 6; xxiv. 1.

of] gold, and silver for [things of] silver, and brass for [things of] brass, iron for [things of] iron, and wood for [things of] wood; onyx stones, and [stones] to be set, glistering stones, and of divers colours, and all manner of precious stones, and white marble in abun-
3 dance. And moreover, in my affection for the house of my God I have given of my own property of gold and silver, for the house of my God, over and above all that I have prepared for the house of
4 the sanctuary: three thousand talents of gold, of the gold of Ophir, and seven thousand talents of refined silver, to overlay the
5 walls of the houses; gold for [things of] gold, and silver for [things of] silver, and for all manner of work by the hands of artificers. And who is willing to offer[g] to Jehovah this day?
6 And the chief fathers and princes of the tribes of Israel, and the captains of thousands and of hundreds, and the comptrollers of the king's business, offered willingly.
7 And they gave for the service of the house of God five thousand talents and ten thousand darics[h] of gold, and ten thousand talents of silver, and eighteen thousand talents of brass, and one hundred
8 thousand talents of iron. And they with whom stones were found gave [them] to the treasure of the house of Jehovah, into the hand
9 of Jehiel the Gershonite. And the people rejoiced because they offered willingly, for with perfect heart they offered willingly to Jehovah; and David the king also rejoiced with great joy.
10 And David blessed Jehovah in the sight of all the congregation; and David said, Blessed be thou, Jehovah, the God of our father
11 Israel, for ever and ever. Thine, Jehovah, is the greatness, and the power, and the glory, and the splendour, and the majesty; for all that is in the heavens and on the earth is thine: thine, Jehovah, is the kingdom, and thou art
12 exalted as Head above all; and riches and glory are of thee, and thou rulest over everything; and in thy hand is power and might; and in thy hand it is to make all
13 great and strong. And now, our God, we thank thee, and praise thy
14 glorious name. But who am I, and what is my people, that we should be able to offer willingly after this manner? for all is of thee, and of that which is from
15 thy hand have we given thee. For we are strangers before thee, and sojourners, as all our fathers: our days on the earth are as a shadow, and there is no hope [of life].
16 Jehovah our God, all this store that we have prepared to build thee a house to thy holy name, is of thy hand, and is all thine own.
17 And I know, my God, that thou triest the heart, and hast pleasure in uprightness. In the uprightness of my heart have I willingly offered all these things; and now have I seen with joy thy people, which are present here, offer
18 willingly to thee. Jehovah, God of Abraham, of Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and direct
19 their hearts to thee! And give to Solomon my son a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all, and to build the palace, for which I have made provision.
20 And David said to all the congregation, Bless now Jehovah your God. And all the congregation blessed Jehovah the God of their fathers, and bowed down their heads, and did homage to Jehovah and the king.
21 And they sacrificed sacrifices to Jehovah, and offered up burnt-offerings to Jehovah, on the morrow after that day: a thousand bullocks, a thousand rams, a thousand lambs, with their drink-offerings, and sacrifices in abun-
22 dance for all Israel. And they ate and drank before Jehovah on that day with great joy. And they made Solomon the son of David king the second time, and anointed him to Jehovah to be prince, and Zadok to be priest.
23 And Solomon sat on the throne of Jehovah as king instead of David his father, and prospered;
24 and all Israel obeyed him. And all the princes, and the mighty men, and all the sons likewise of king David, submitted themselves
25 to Solomon the king. And Jehovah magnified Solomon exceedingly in the sight of all Israel, and bestowed upon him royal majesty such as had not been on any king before him in Israel.
26 Now David the son of Jesse

[g] Or 'consecrate [of what he possesses].'

[h] A Persian gold coin, weighing about 130 grains.

27 reigned over all Israel. And the
time that he reigned over Israel
was forty years: he reigned seven
years in Hebron, and he reigned
thirty-three years in Jerusalem.
28 And he died in a good old age, full
of days, riches, and honour; and
Solomon his son reigned in his
stead.
29 And the acts of David the king,
first and last, behold, they are
written in the book [i] of Samuel the
seer, and in the book [i] of Nathan the
prophet, and in the book [i] of Gad
30 the seer, with all his reign and his
might, and the times that passed
over him, and over Israel, and over
all the kingdoms of the countries.

THE SECOND BOOK OF THE CHRONICLES

1 And Solomon the son of David was strengthened in his kingdom, and Jehovah his God was with him and magnified him exceedingly.
2 And Solomon spoke to all Israel, to the captains of thousands and of hundreds, and to the judges, and to all the princes of all Israel,
3 the chief fathers; and Solomon, and all the congregation with him, went to the high place at Gibeon; for there was God's tent of meeting which Moses the servant of Jehovah had made in the wilderness.
4 But the ark of God had David brought up from Kirjath-jearim to the [place] that David had prepared for it; for he had spread
5 a tent for it at Jerusalem. And the brazen altar that Bezaleel the son of Uri, the son of Hur, had made, was there before the tabernacle of Jehovah; and Solomon and the congregation sought unto
6 it. And Solomon offered there upon the brazen altar before Jehovah which was at the tent of meeting; and he offered up a thousand burnt-offerings upon it.
7 In that night God appeared to Solomon, and said to him, Ask
8 what I shall give thee. And Solomon said to God, Thou hast shewn unto David my father great loving-kindness, and hast made me
9 king in his stead. Now, Jehovah Elohim, let thy word unto David my father be firm; for thou hast made me king over a people numerous as the dust of the earth.
10 Give me now wisdom and knowledge, that I may go out and come in before this people; for who can
11 judge this thy great people? And God said to Solomon, Because this was in thy heart, and thou hast not asked riches, wealth, or honour,[a] nor the life of them that hate thee, neither yet hast asked long life; but hast asked for thyself wisdom and knowledge, that thou mayest judge my people, over whom I have made thee king:
12 wisdom and knowledge are granted unto thee; and I will give thee riches and wealth and honour,[a] such as none of the kings have had that have been before thee, neither shall any after thee have the like.
13 Then Solomon came back [b] [from] the high place at Gibeon to Jerusalem, from before the tent of meeting, and reigned over Israel.
14 And Solomon gathered chariots and horsemen; and he had a thousand four hundred chariots and twelve thousand horsemen; and he placed them in the chariot-
15 cities, and with the king at Jerusalem. And the king made silver and gold in Jerusalem as stones, and cedars made he as the sycamores that are in the lowland [c] for
16 abundance. And the exportation of horses that Solomon had was from Egypt: a caravan of the king's merchants fetched a drove
17 [of horses] at a price. And they fetched up and brought forth out of Egypt a chariot for six hundred [shekels] of silver, and a horse for a hundred and fifty; and so they brought [them] by their means, for all the kings of the Hittites and for the kings of Syria.

2 And Solomon purposed to build [d] a house for the name of Jehovah,
2 and a house for his kingdom. And Solomon numbered seventy thousand men to bear burdens, and eighty thousand stone-masons in the mountain, and three thousand six hundred to superintend them.

[i] Lit. 'the acts' or 'the words.' [a] Or 'glory.' [b] See the LXX and Vulgate.
[c] Cf. 1 Chron. xxvii. 28. [d] Lit. 'thought to build.'

3 And Solomon sent to Huram king of Tyre, saying, As thou didst deal with David my father, and didst send him cedars to build him a house to dwell therein [so do for
4 me]. Behold, I build a house unto the name of Jehovah my God to dedicate it to him, to burn before him sweet incense, and for the continual arrangement [of the shewbread], and for the morning and evening burnt-offerings [and] on the sabbaths and on the new moons, and on the set feasts of Jehovah our God. This is [an
5 ordinance] for ever to Israel. And the house that I will build is great; for great is our God above all gods.
6 But who is able to build him a house, seeing the heavens and the heaven of heavens cannot contain him? And who am I that I should build him a house, except to burn sacrifice[e] before him?
7 And now send me a man skilful to work in gold, and in silver, and in bronze, and in iron, and in purple and crimson and blue, and experienced in carving, besides the skilful men that are with me in Judah and in Jerusalem, whom
8 David my father provided. Send me also cedar-trees, cypress-trees, and sandal-wood trees, out of Lebanon; for I know that thy servants are experienced in cutting timber in Lebanon; and behold, my servants shall be with
9 thy servants, even to prepare me timber in abundance: for the house that I build shall be great
10 and wonderful. And behold, I will give to thy servants the hewers that fell timber, twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil.
11 And Huram king of Tyre answered[f] in writing, which he sent to Solomon, Because Jehovah loved his people, he made thee
12 king over them. And Huram said, Blessed be Jehovah the God of Israel, that made the heavens and the earth, who has given to David the king a wise son, endued with prudence and understanding, who will build a house for Jehovah
13 and a house for his kingdom. And now, I send a skilful man, endued with understanding, Huram Abi,[g]
14 the son of a woman of the daughters of Dan, and whose father was a man of Tyre, experienced in working in gold, and in silver, in bronze, in iron, in stone, and in timber, in purple, in blue, and in byssus, and in crimson, and for doing any manner of engraving, and for inventing every device which shall be put to him, besides thy skilful men, and the skilful men of my lord David thy father.
15 And now the wheat and the barley, the oil and the wine, which my
16 lord hath spoken of, let him send unto his servants. And we will cut wood out of Lebanon, as much as thou shalt need; and we will bring it to thee [in] floats by sea to Joppa, and thou shalt carry it up to Jerusalem.
17 And Solomon numbered all the strangers that were in the land of Israel, after the account that David his father had taken of them, and there were found a
18 hundred and fifty-three thousand six hundred. And he set seventy thousand of them to be bearers of burdens, and eighty thousand to be stone-masons in the mountains, and three thousand six hundred overseers to set the people to work.

3 And Solomon began to build the house of Jehovah at Jerusalem on mount Moriah,[h] where he appeared[i] to David his father, in the place that David had prepared in the threshing-floor of Ornan the
2 Jebusite. And he began to build on the second of the second month, in the fourth year of his reign.
3 And this was Solomon's foundation for the construction of the house of God. The length by cubits after the first measure was sixty cubits, and the breadth
4 twenty cubits. And the porch which was in front was twenty cubits in length, in front of the house broadways, and the height was a hundred and twenty; and he overlaid it within with pure
5 gold. And the greater house he boarded with cypress-wood, which he overlaid with fine gold, and set on it palm-trees[k] and chains.
6 And he overlaid the house with precious stones for beauty; and the gold was gold of Parvaim.
7 And he covered the house, the beams, the threshold, and its walls, and its doors with gold, and engraved cherubim on the walls.
8 And he made the house of the

[e] Or 'incense.' Lit. 'to burn as incense' [i.e. all that is burnt on the altar]. [f] Lit. 'said.' [g] Or 'of Huram my father;' and so in iv. 16. [h] Meaning 'shewn by Jehovah.' [i] Or 'which was shewn.' [k] Or 'palms;' and so elsewhere.

most holy place,[l] the length of which was according to the breadth of the house, twenty cubits, and its breadth twenty cubits; and he covered it with fine gold, amounting to six hundred talents.
9 And the weight of the nails was fifty shekels of gold. And he covered the upper chambers with gold.
10 And in the house of the most holy place he made two cherubim of image work, and they overlaid
11 them with gold. And the wings of the cherubim were twenty cubits long: one wing of five cubits touched the wall of the house; and the other wing of five cubits touched the wing of the other
12 cherub. And the wing of the other cherub of five cubits touched the wall of the house, and the other wing was five cubits joining the
13 wing of the other cherub. The wings of these cherubim spread forth were twenty cubits; and they stood on their feet, and their
14 faces were toward the house. And he made the veil of blue, and purple, and crimson, and byssus, and made cherubim upon it.
15 And before the house he made two pillars thirty-five cubits long; and the capital that was on the top of each of them was five
16 cubits. And he made chains [as] in the oracle,[m] and he put them on the top of the pillars; and he made a hundred pomegranates,
17 and put them on the chains. And he set up the pillars in front of the temple, one on the right hand and the other on the left; and he called the name of that on the right Jachin, and the name of that on the left Boaz.

4 And he made a brazen altar: its length was twenty cubits, and its breadth twenty cubits, and its height ten cubits.
2 And he made the sea, molten, ten cubits from brim to brim, round all about; and its height was five cubits; and a line of thirty cubits encompassed it
3 round about. And under it was the similitude of oxen, encompassing it round about, ten in a cubit enclosing the sea round about, two rows of oxen, cast when
4 it was cast. It stood upon twelve oxen, three looking toward the north, and three looking toward the west, and three looking toward the south, and three looking toward the east; and the sea was above upon them, and all their
5 hinder parts were inward. And its thickness was a hand-breadth, and its brim like the work of the brim of a cup, with lily-blossoms; in capacity it held three thousand baths.[n]
6 And he made ten lavers, and put five on the right and five on the left, to wash in them: they rinsed in them what they prepared for the burnt-offering; and the sea was for the priests to wash in.
7 And he made ten candlesticks of gold according to the ordinance respecting them, and set them in the temple, five on the right hand and five on the left.
8 And he made ten tables, and placed them in the temple, five on the right hand and five on the left. And he made a hundred golden bowls.
9 And he made the court of the priests, and the great court,[o] and doors for the court,[o] and overlaid
10 the doors thereof with bronze. And he set the sea on the right side eastward, over against the south.
11 And Huram made the pots and the shovels and the bowls.

So Huram ended doing the work
12 that he made for king Solomon in the house of God: two pillars, and the globes and the capitals on the top of the pillars, two; and the two networks, to cover the two globes of the capitals which were
13 on the top of the pillars; and the four hundred pomegranates for the two networks, two rows of pomegranates for one network, to cover the two globes of the capitals
14 which were upon the pillars. And he made the bases, and he made
15 the lavers on the bases; one sea,
16 and the twelve oxen under it. And the pots, and the shovels, and the forks, and all their instruments did Huram Abiv[p] make king Solomon for the house of Jehovah, of
17 bright brass. In the plain[q] of the Jordan did the king cast them, in the clay-ground between Succoth and Zeredathah. And Solomon made all these vessels in great number; for the weight of the brass was not ascertained.
19 And Solomon made all the vessels that were [in] the house of God: the golden altar; and the tables whereon was the shew-

[l] Lit. 'holy of holies;' and so throughout. [m] Perhaps we should read 'chains at the collar [of the columns].' [n] See on 1 Kings vii. 26. [o] Or 'enclosure.' [p] Or 'Huram his father.' [q] See on Gen. xiii. 10.

20 bread; and the candlesticks with their lamps to burn according to the ordinance before the oracle, of
21 pure gold; and the flowers, and the lamps, and the tongs, of gold
22 (it was perfect gold), and the knives, and the bowls, and the cups, and the censers,[r] of pure gold; and the entrance of the house, the inner folding-doors thereof for the most holy place, and the doors of the house, of the temple, of gold.

5 And all the work was finished that Solomon made for the house of Jehovah. And Solomon brought in the things that David his father had dedicated; and the silver, and the gold, and all the vessels he put among the treasures of the house of God.

2 Then Solomon assembled the elders of Israel, and all the heads of the tribes, the princes of the fathers of the children of Israel, to Jerusalem, to bring up the ark of the covenant of Jehovah out of the city of David, which is Zion.
3 And all the men of Israel assembled themselves to the king at the feast, that of the seventh month.
4 And all the elders of Israel came; and the Levites took up the ark.
5 And they brought up the ark, and the tent of meeting, and all the holy vessels that were in the tent: the priests, the Levites, brought
6 them up. And king Solomon, and all the assembly of Israel, that were assembled to him before the ark, sacrificed sheep and oxen which could not be counted nor
7 numbered for multitude. And the priests brought in the ark of the covenant of Jehovah to its place, into the oracle of the house, into the most holy place, under the
8 wings of the cherubim; and the cherubim stretched forth [their] wings over the place of the ark, and the cherubim covered the ark
9 and its staves above. And the staves were long,[s] so that the ends of the staves were seen outside the ark before the oracle; but they were not seen without. And there
10 they are to this day. There was nothing in the ark save the two tables which Moses put there at Horeb, when Jehovah made [a covenant] with the children of Israel, when they came out of Egypt.
11 And it came to pass when the priests were come out of the holy place (for all the priests that were present were hallowed without
12 observing the courses; and the Levites the singers, all they of Asaph, of Heman, of Jeduthun, with their sons and their brethren, clad in byssus, with cymbals and lutes and harps, stood at the east end of the altar, and with them a hundred and twenty priests
13 sounding with trumpets),—it came to pass when the trumpeters and singers were as one, to make one voice to be heard in praising and thanking Jehovah; and when they lifted up their voice with trumpets, and cymbals, and instruments of music, and praised Jehovah: For he is good, for his loving-kindness [endureth] for ever; that then the house, the house of Jehovah, was filled with
14 a cloud, and the priests could not stand to do their service because of the cloud; for the glory of Jehovah had filled the house of God.

6 Then said Solomon: Jehovah said that he would dwell in the
2 thick darkness. But I have built a house of habitation for thee, even a settled place for thee to
3 abide in for ever. And the king turned his face and blessed the whole congregation of Israel; and the whole congregation of Israel stood.
4 And he said: Blessed be Jehovah the God of Israel, who spoke with his mouth unto David my father, and hath with his hands fulfilled
5 it, saying, Since the day that I brought forth my people out of the land of Egypt I chose no city out of all the tribes of Israel to build a house in, that my name might be there; neither chose I any man to be prince over my people Israel:
6 but I have chosen Jerusalem, that my name might be there; and I have chosen David to be over
7 my people Israel. And it was in the heart of David my father to build a house unto the name of
8 Jehovah the God of Israel. But Jehovah said to David my father, Whereas it was in thy heart to build a house unto my name, thou didst well that it was in thy heart;
9 nevertheless thou shalt not build the house; but thy son that shall come forth out of thy loins, he shall build the house unto my
10 name. And Jehovah has performed his word which he spoke; and I am risen up in the room of David my father, and sit on the throne of Israel, as Jehovah pro-

[r] Or 'fire-pans.' [s] Others, 'And they drew out the staves.'

mised, and I have built the house
unto the name of Jehovah the
11 God of Israel. And in it have I
put the ark, wherein is the cove-
nant of Jehovah, which he made
with the children of Israel.
12 And he stood before the altar
of Jehovah in the presence of the
whole congregation of Israel, and
13 spread forth his hands. For Solo-
mon had made a platform of
bronze, five cubits long, and five
cubits broad, and three cubits high,
and had set it in the midst of the
court; [t] and upon it he stood, and
he kneeled down on his knees
before the whole congregation of
Israel, and spread forth his hands
14 toward the heavens, and said,
Jehovah, God of Israel! there is
no God like thee, in the heavens
or on the earth, who keepest cove-
nant and mercy with thy servants
that walk before thee with all their
15 heart; who hast kept with thy
servant David my father that
which thou didst promise him;
thou spokest with thy mouth, and
hast fulfilled [it] with thy hand as
16 at this day. And now, Jehovah,
God of Israel, keep with thy ser-
vant David my father that which
thou hast promised him saying,
There shall not fail thee a man in
my sight to sit on the throne of
Israel, if only thy sons take heed
to their way to walk in my law,
as thou hast walked before me.
17 And now, Jehovah, God of Israel,
let thy word be verified which thou
hast spoken unto thy servant
18 David. But will God indeed dwell
with man on the earth? behold,
the heavens and the heaven of
heavens cannot contain thee; how
much less this house which I have
19 built! Yet have respect unto the
prayer of thy servant, and to his
supplication, Jehovah, my God, to
hearken unto the cry and to the
prayer which thy servant prayeth
20 before thee; that thine eyes may
be open upon this house day and
night, upon the place in which
thou hast said thou wouldest put
thy name: to hearken unto the
prayer which thy servant prayeth
21 toward this place. And hearken
unto the supplications of thy ser-
vant, and of thy people Israel,
which they shall pray toward this
place, and hear thou from thy
dwelling-place, from the heavens,
and when thou hearest, forgive.
22 If a man have sinned against his
neighbour, and an oath be laid
upon him to adjure him, and the
oath come before thine altar in
23 this house; then hear thou from
the heavens, and do, and judge
thy servants, requiting the wicked,
to bring his way upon his own
head; and justifying the righteous,
giving him according to his
righteousness.
24 And if thy people Israel be put
to the worse before the enemy,
because they have sinned against
thee, and shall turn again and
confess thy name, and pray, and
make supplication before thee in
25 this house; then hear thou from
the heavens, and forgive the sin
of thy people Israel, and bring
them again unto the land that
thou gavest to them and to their
fathers.
26 When the heavens are shut up,
and there is no rain, because they
have sinned against thee; if they
pray toward this place, and con-
fess thy name, and turn from their
sin, because thou hast afflicted
27 them; then hear thou in the heav-
ens, and forgive the sin of thy
servants, and of thy people Israel,
when thou teachest them the good
way wherein they should walk;
and give rain upon thy land,
which thou hast given to thy
28 people for an inheritance. If there
be famine in the land, if there be
pestilence, if there be blight or
mildew, locust or caterpillar; if
their enemies besiege them in the
land of their gates; whatever
plague or whatever sickness there
29 be: what prayer, what supplica-
tion soever be made by any man,
or by all thy people Israel, when
they shall know every man his
own plague, and his own grief, and
shall spread forth his hands to-
30 ward this house; then hear thou
from the heavens, the settled place
of thy dwelling, and forgive, and
render unto every man according
to all his ways, whose heart thou
knowest (for thou, thou only,
knowest the hearts of the children
31 of men), that they may fear thee,
to walk in thy ways, all the days
that they live upon the land which
thou gavest unto our fathers.
32 And as to the stranger also, who is
not of thy people Israel, but com-
eth out of a far country for thy
great name's sake, and thy mighty
hand and thy stretched-out arm;
when they shall come and pray
33 toward this house, then hear thou
from the heavens, the settled place

[t] Or 'enclosure,' עזרה, as iv. 9.

of thy dwelling, and do according to all that the stranger calleth to thee for; in order that all peoples of the earth may know thy name, and may fear thee as do thy people Israel, and may know that this house which I have built is called by thy name.[v]

34 If thy people go out to battle against their enemies by the way that thou shalt send them, and they pray unto thee toward this city that thou hast chosen, and the house that I have built unto
35 thy name; then hear thou from the heavens their prayer and their supplication, and maintain their right.

36 If they have sinned against thee (for there is no man that sinneth not), and thou be angry with them, and give them up to[w] the enemy, and they have[x] carried them away captives unto a land far off or
37 near; and if they shall take it to heart in the land whither they were carried captive, and repent, and make supplication unto thee in the land of their captivity, saying, We have sinned, we have done iniquity and have dealt perversely;
38 and if they return unto thee with all their heart and with all their soul in the land of their captivity, whither they have carried them captives, and pray toward their land which thou gavest unto their fathers, and the city that thou hast chosen, and the house that
39 I have built unto thy name; then hear thou from the heavens, from the settled place of thy dwelling, their prayer and their supplications, and maintain their right, and forgive thy people their sin against thee.

40 Now, my God, I beseech thee, let thine eyes be open and let thine ears be attentive unto the prayer [that is made] in this place.
41 And now, arise, Jehovah Elohim, into thy resting-place, thou and the ark of thy strength: let thy priests, Jehovah Elohim, be clothed with salvation, and let thy saints[y]
42 rejoice in [thy] goodness.[z] Jehovah Elohim, turn not away the face of thine anointed: remember mercies[a] to David thy servant.

7 And when Solomon had ended praying, the fire came down from the heavens and consumed the burnt-offering and the sacrifices; and the glory of Jehovah filled the
2 house. And the priests could not enter into the house of Jehovah, because the glory of Jehovah filled
3 Jehovah's house. And all the children of Israel saw how the fire came down, and the glory of Jehovah upon the house, and bowed themselves with their faces to the ground on the pavement, and worshipped and thanked Jehovah: For he is good, for his loving-kindness [endureth] for ever.

4 And the king and all the people offered sacrifices before Jehovah.
5 And king Solomon sacrificed a sacrifice of twenty-two thousand oxen, and a hundred and twenty thousand sheep. So the king and all the people dedicated the house
6 of God. And the priests stood in their charges, and the Levites with Jehovah's instruments of music, which David the king had made to praise Jehovah, for his loving-kindness [endureth] for ever, when David praised by their means; and the priests sounded the trumpets opposite to them, and all
7 Israel stood. And Solomon hallowed the middle of the court that was before the house of Jehovah; for there he offered the burnt-offerings, and the fat of the peace-offerings, because the brazen altar which Solomon had made was not able to receive the burnt-offerings and the oblations and the fat.

8 And at that time Solomon held the feast seven days, and all Israel with him, a very great congregation, from the entrance of Hamath
9 unto the torrent of Egypt. And on the eighth day they held a solemn assembly; for they kept the dedication of the altar seven days, and the feast seven days.
10 And on the three and twentieth day of the seventh month he sent the people away to their tents, joyful and glad of heart for the goodness that Jehovah had done to David and to Solomon, and to Israel his people.

11 And Solomon completed the house of Jehovah, and the king's house; and all that came into Solomon's heart to make in the house of Jehovah, and in his own house, he did prosperously.

12 Then Jehovah appeared to Solo-

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[v] See on 1 Kings viii. 43. [w] Lit. 'before.' [x] Lit. 'those that take them captive have....' [y] חסידיך: see below. [z] Or 'in goodness.' [a] *Chesed*, whence the word *Chasid*, 'saint' (ver. 41). It is 'goodness' in God, 'piety' in man towards God, or one's parents, 'loving-kindness,' 'mercy.' Christ Himself, as the One in whom these qualities are found, is called *Chasid*: see Ps. lxxxix. 1–3, 19.

mon by night, and said to him: I have heard thy prayer, and I have chosen for myself this place
13 for a house of sacrifice. If I shut up the heavens that there be no rain, or if I command the locust to devour the land, or if I send
14 pestilence among my people; and my people, who are called by my name, humble themselves, and pray, and seek my face, and turn from their wicked ways; then will I hear from the heavens, and forgive their sin, and heal their land.
15 Now mine eyes shall be open, and mine ears attentive to the prayer
16 [made] in this place; for I have now chosen and hallowed this house, that my name may be there for ever; and mine eyes and my heart shall be there perpetually.
17 And as for thee, if thou wilt walk before me, as David thy father walked, to do according to all that I have commanded thee, and wilt keep my statutes and mine ordi-
18 nances, then will I establish the throne of thy kingdom, according as I have covenanted with David thy father, saying, There shall not fail thee a man to rule over Israel.
19 But if ye turn away and forsake my statutes and my commandments which I have set before you, and go and serve other gods and
20 worship them; then will I pluck them up by the roots out of my land which I have given them; and this house, which I have hallowed to my name, will I cast out of my sight, and will make it a proverb and a byword among all
21 peoples. And this house, which is high, shall be an astonishment to every one that passes by it; so that he shall say, Why has Jehovah done thus to this land and to
22 this house? And they shall say, Because they forsook Jehovah the God of their fathers, who brought them forth out of the land of Egypt, and have attached themselves to other gods, and have worshipped them and served them, therefore he has brought upon them all this evil

8 And it came to pass at the end of twenty years, when Solomon had built the house of Jehovah
2 and his own house, that the cities which Huram had given to Solomon, Solomon built them and caused the children of Israel to
3 dwell there. And Solomon went to Hamath-Zobah, and overcame
4 it. And he built Tadmor, in the wilderness, and all the store-cities,
5 which he built in Hamath. And he built upper Beth-Horon and lower Beth-Horon, fortified cities,
6 with walls, gates, and bars; and Baalath, and all the store-cities that Solomon had, and all the cities for chariots, and the cities for the horsemen, and all that Solomon desired to build in Jerusalem, and on Lebanon, and in
7 all the land of his dominion. All the people that were left of the Hittites, and the Amorites, and the Perizzites, and the Hivites, and the Jebusites, who were not
8 of Israel, their children that were left after them in the land, whom the children of Israel had not destroyed, upon them did Solomon impose tribute-service[b] until this
9 day. But of the children of Israel, of them did Solomon make no bondmen for his work; but they were men of war, and chief of his captains, and captains of his chariots and his horsemen.
10 And these were the chief of king Solomon's superintendents, two hundred and fifty, that ruled over the people.
11 And Solomon brought up the daughter of Pharaoh out of the city of David to the house which he had built for her; for he said, My wife shall not dwell in the house of David king of Israel, because the [places] are holy to which the ark of Jehovah has come.
12 Then Solomon offered up burnt-offerings to Jehovah on the altar of Jehovah, which he had built
13 before the porch; even as the duty of every day required, offering according to the commandment of Moses, on the sabbaths, and on the new moons, and at the set feasts, three times in the year, —at the feast of unleavened bread, and at the feast of weeks, and at
14 the feast of tabernacles. And he appointed, according to the ordinance of David his father, the divisions of the priests for their service, and the Levites for their charges, to praise and serve before the priests, as the duty of every day required; and the doorkeepers by their divisions at every gate: for such was the commandment
15 of David the man of God; and they did not depart from the commandment of the king to the priests and the Levites concerning any matter, nor concerning the
16 treasures. And all the work of

[b] Or 'the levy.'

Solomon was prepared, to the day of the foundation of the house of Jehovah and to its completion. [So] the house of Jehovah was finished.

17 Then went Solomon to Ezion-geber, and to Eloth, on the sea-
18 shore in the land of Edom. And Huram sent him by his servants ships, and servants that had knowledge of the sea; and they went with the servants of Solomon to Ophir, and fetched thence four hundred and fifty talents of gold, and brought them to king Solomon.

9 And the queen of Sheba heard of the fame of Solomon, and came to Jerusalem to prove Solomon with enigmas; with a very great train, and camels that bore spices and gold in great abundance, and precious stones; and she came to Solomon, and spoke with him of
2 all that was in her heart. And Solomon explained to her all she spoke of, and there was not a thing hidden from Solomon that he did not explain to her.
3 And when the queen of Sheba saw the wisdom of Solomon, and
4 the house that he had built, and the food of his table, and the deportment of his servants, and the order of service of his attendants and their apparel, and his cupbearers and their apparel, and his ascent by which he went up to the house of Jehovah, there was
5 no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thine affairs and of thy
6 wisdom; but I gave no credit to their words, until I came and mine eyes had seen; and behold, the half of the greatness of thy wisdom was not told me: thou exceedest the report that I heard.
7 Happy are thy men, and happy are these thy servants, who stand continually before thee and hear
8 thy wisdom! Blessed be Jehovah thy God, who delighted in thee, to set thee on his throne, to be king to Jehovah thy God! Because thy God loved Israel, to establish them for ever, therefore did he make thee king over them, to do judgment and justice.
9 And she gave the king a hundred and twenty talents of gold, and spices in very great abundance, and precious stones; neither was there any such spice as that which the queen of Sheba gave to king
10 Solomon. (And the servants also of Huram, and the servants of Solomon, who brought gold from Ophir, brought sandal-wood and
11 precious stones. And the king made of the sandal-wood stairs for the house of Jehovah, and for the king's house, and harps and lutes for the singers. And there were none such seen before in the land
12 of Judah.) And king Solomon gave to the queen of Sheba all her desire, whatever she asked, besides what she had brought to the king. And she turned and went to her own land, she and her servants.
13 And the weight of gold that came to Solomon in one year was six hundred and sixty-six talents
14 of gold, besides [what] dealers and merchants brought, and [what] all the kings of Arabia and the governors of the country brought of gold and silver to Solomon.
15 And king Solomon made two hundred targets of beaten gold,—he
16 applied six hundred [shekels] of beaten gold to one target; and three hundred shields of beaten gold,—he applied three hundred [shekels] of gold to one shield; and the king put them in the house of
17 the forest of Lebanon. And the king made a great throne of ivory, and overlaid it with pure
18 gold; and the throne had six steps, with a footstool of gold fastened to the throne; and there were arms on each side at the place of the seat, and two lions
19 stood beside the arms; and twelve lions stood there on the one side and on the other upon the six steps: there was not the like
20 made in any kingdom. And all king Solomon's drinking vessels were of gold, and all the vessels of the house of the forest of Lebanon were of precious gold: silver was not of the least account in the
21 days of Solomon. For the king's ships went to Tarshish with the servants of Huram: once in three years came the ships of Tarshish, bringing gold and silver, ivory,[c] and apes, and peacocks.
22 And king Solomon was greater than all the kings of the earth in
23 riches and wisdom. And all the kings of the earth sought the presence of Solomon, to hear his wisdom, which God had put in his
24 heart. And they brought every man his present, vessels of silver and vessels of gold, and clothing, armour, and spices, horses and mules, a rate year by year.

[c] Or 'elephants' teeth.'

25 And Solomon had four thousand stalls for horses and chariots, and twelve thousand horsemen; and he placed them in the chariot-cities, and with the king at Jeru-
26 salem. And he ruled over all the kings from the river as far as the land of the Philistines, and up to
27 the border of Egypt. And the king made silver in Jerusalem as stones, and cedars made he as the sycamores that are in the lowland [d]
28 for abundance. And they brought to Solomon horses out of Egypt and out of all lands.
29 And the rest of the acts of Solomon first and last, are they not written in the words of Nathan the prophet, and in the prophecy of Ahijah the Shilonite, and in the visions of Iddo [e] the seer concerning Jeroboam the son of Nebat?
30 And Solomon reigned in Jerusalem over all Israel forty years.
31 And Solomon slept with his fathers, and they buried him in the city of David his father; and Rehoboam his son reigned in his stead.

10 And Rehoboam went to Shechem; for all Israel had come to Shechem to make him king.
2 And it came to pass when Jeroboam the son of Nebat heard it (now he was in Egypt, whither he had fled from the presence of king Solomon) that Jeroboam returned
3 out of Egypt. And they sent and called him; and Jeroboam and all Israel came and spoke to Reho-
4 boam saying, Thy father made our yoke grievous; and now lighten the grievous servitude of thy father, and his heavy yoke that he put upon us, and we will serve
5 thee. And he said to them, Come again to me after three days. And the people departed.
6 And king Rehoboam consulted with the old men, who had stood before Solomon his father while he yet lived, saying, How do ye advise to return answer to this
7 people? And they spoke to him saying, If thou be kind to this people, and please them, and speak good words to them, they will be
8 thy servants for ever. But he forsook the advice of the old men which they had given him, and consulted with the young men, who had grown up with him, that
9 stood before him. And he said to them, What advice give ye that we may return answer to this people, who have spoken to me saying, Lighten the yoke which
10 thy father put upon us? And the young men that had grown up with him spoke to him saying, Thus shalt thou say to the people who have spoken to thee saying, Thy father made our yoke heavy, and lighten thou it for us,—thus shalt thou say to them: My little [finger] is thicker than my father's
11 loins; and whereas my father laid a heavy yoke upon you, *I* will add to your yoke: my father chastised you with whips, but *I* [will chastise you] with scorpions.[f]
12 And Jeroboam and all the people came to Rehoboam the third day, as the king had appointed saying, Come again to me on the
13 third day. And the king answered them roughly; and king Rehoboam forsook the advice of the old
14 men, and spoke to them according to the advice of the young men, saying, My father made your yoke heavy, but *I* will add to it; my father chastised you with whips, but *I* [will chastise you] with scor-
15 pions. So the king hearkened not to the people; for it was brought about by God, that Jehovah might give effect to his word, which he spoke through Ahijah the Shilonite to Jeroboam the son of Nebat.
16 And all Israel saw that the king hearkened not to them; and the people answered the king saying, What portion have we in David? and [we have] no inheritance in the son of Jesse: every man to your tents, O Israel. Now see to thine own house, David! And all
17 Israel went to their tents. But as for the children of Israel that dwelt in the cities of Judah, Rehoboam
18 reigned over them. And king Rehoboam sent Hadoram, who was over the levy; but the children of Israel stoned him with stones, that he died. And king Rehoboam hastened to mount his
19 chariot, to flee to Jerusalem. And Israel rebelled against the house of David, unto this day.

11 And Rehoboam came to Jerusalem; and he assembled the house of Judah and Benjamin, a hundred and eighty thousand chosen men apt for war, to fight against Israel, that he might bring the kingdom again to Rehoboam.
2 But the word of Jehovah came to Shemaiah the man of God, saying,
3 Speak unto Rehoboam, the son of Solomon, king of Judah, and unto

[d] The *Shephelah*. [e] Heb. *Jeddo*. [f] See on 1 Kings xii. 11.

all Israel in Judah and Benjamin,
4 saying, Thus saith Jehovah: Go not up, nor fight with your brethren; return every man to his house, for this thing is from me. And they hearkened to the words of Jehovah, and returned from going against Jeroboam.
5 And Rehoboam dwelt in Jerusalem, and built cities for defence
6 in Judah. And he built Bethle-
7 hem, and Etam, and Tekoa, and
8 Beth-zur, and Soco, and Adullam,
9 and Gath, and Mareshah, and Ziph,
10 and Adoraim, and Lachish, and Azekah, and Zorah, and Ajalon, and Hebron, which are in Judah and in Benjamin, fortified cities.
11 And he fortified the strongholds, and put captains[g] in them, and stores of victuals, and of oil and
12 wine; and in every several city, targets and spears, and made them exceedingly strong. And Judah and Benjamin were his.
13 And the priests and the Levites that were in all Israel resorted to
14 him out of all their districts; for the Levites left their suburbs and their possessions, and came to Judah and Jerusalem: for Jeroboam and his sons had cast them off from exercising the priesthood
15 to Jehovah; and he ordained for himself priests for the high places, and for the he-goats[h] and for the
16 calves that he had made.—And after them, those out of all the tribes of Israel that set their heart to seek Jehovah the God of Israel came to Jerusalem, to sacrifice to Jehovah the God of their fathers.
17 And they strengthened the kingdom of Judah, and made Rehoboam the son of Solomon strong three years; for during three years they walked in the way of David and Solomon.
18 And Rehoboam took Mahalath the daughter of Jerimoth the son of David as wife, [and of] Abihail the daughter of Eliab the son of
19 Jesse. And she bore him children:
20 Jeush, and Shemariah, and Zaham. And after her he took Maachah the daughter of Absalom; and she bore him Abijah, and Attai,
21 and Ziza, and Shelomith. And Rehoboam loved Maachah the daughter of Absalom above all his wives and his concubines; for he had taken eighteen wives and sixty concubines, and he begot twenty-eight sons and sixty daugh-
22 ters. And Rehoboam established Abijah the son of Maachah at the head, to be ruler among his brethren; for [he thought] to make him
23 king. And he dealt wisely, and dispersed of all his sons throughout all the lands of Judah and Benjamin, to all the fortified cities; and he gave them food in abundance. And he desired [for them] a multitude of wives.

12 And it came to pass when the kingdom of Rehoboam was established, and when he had become strong, [that] he forsook the
2 law of Jehovah, and all Israel with him. And it came to pass in the fifth year of king Rehoboam, because they had transgressed[i] against Jehovah, that Shishak
3 king of Egypt came up against Jerusalem, with twelve hundred chariots and sixty thousand horsemen; and the people were without number that came with him out of Egypt: Libyans, Sukkites, and
4 Ethiopians. And he took the fortified cities that belonged to Judah, and came to Jerusalem.
5 And Shemaiah the prophet came to Rehoboam and [to] the princes of Judah that had gathered together to Jerusalem because of Shishak, and said to them, Thus saith Jehovah: Ye have forsaken me, and therefore have I also left
6 you in the hand of Shishak. And the princes of Israel and the king humbled themselves; and they
7 said, Jehovah is righteous. And when Jehovah saw that they humbled themselves, the word of Jehovah came to Shemaiah, saying, They have humbled themselves: I will not destroy them, but I will grant them a little deliverance;[k] and my wrath shall not be poured out upon Jerusalem
8 by the hand of Shishak. Nevertheless they shall be his servants; that they may know my service, and the service of the kingdoms of the countries.
9 And Shishak king of Egypt came up against Jerusalem, and took away the treasures of the house of Jehovah, and the treasures of the king's house; he took away all; and he took away the shields of
10 gold that Solomon had made. And king Rehoboam made in their stead shields of bronze, and committed them to the hands of the chief of the couriers who kept the
11 entrance of the king's house. And it was so, that as often as the king

[g] Elsewhere, 'prince,' 'ruler.' [h] Or 'demons,' 'satyrs:' cf. Lev. xvii. 7. [i] Strictly, 'acted treacherously.' [k] Or 'deliverance for a short space,' or 'in a short time.'

entered into the house of Jehovah, the couriers came and fetched them, and brought them again into the chamber of the couriers.
12 And when he humbled himself, the anger of Jehovah turned away from him, that he would not destroy him altogether; and also in Judah there were good things.
13 And king Rehoboam strengthened himself in Jerusalem, and reigned; for Rehoboam was forty-one years old when he began to reign, and he reigned seventeen years in Jerusalem, the city that Jehovah had chosen out of all the tribes of Israel, to put his name there: and his mother's name was
14 Naamah an Ammonitess. And he did evil, for he applied not his heart to seek Jehovah.
15 And the acts of Rehoboam, first and last, are they not written in the words[l] of Shemaiah the prophet, and of Iddo the seer, in the genealogical registers? And there were wars between Rehoboam and
16 Jeroboam continually. And Rehoboam slept with his fathers, and was buried in the city of David. And Abijah his son reigned in his stead.

13 In the eighteenth year of king Jeroboam began Abijah to reign
2 over Judah. He reigned three years in Jerusalem; and his mother's name was Michaiah, the daughter of Uriel of Gibeah. And there was war between Abijah and Jeroboam.
3 And Abijah began the war with an army of men of war, four hundred thousand chosen men; and Jeroboam set the battle in array against him with eight hundred thousand chosen men, mighty men of valour.
4 And Abijah stood up on the top of mount Zemaraim, which is in mount Ephraim, and said, Hear me,
5 Jeroboam, and all Israel! Ought ye not to know that Jehovah the God of Israel gave the kingdom over Israel to David for ever, to him and to his sons [by] a cove-
6 nant of salt? But Jeroboam the son of Nebat, the servant of Solomon the son of David, rose up and
7 rebelled against his lord. And vain men, sons of Belial, gathered to him and strengthened themselves against Rehoboam the son of Solomon, and Rehoboam was young and faint-hearted, and did not shew himself strong against
8 them. And now ye think to shew yourselves strong against the kingdom of Jehovah in the hand of the sons of David; and ye are a great multitude, and ye have with you the golden calves that Jeroboam
9 made you for gods. Have ye not cast out the priests of Jehovah, the sons of Aaron, and the Levites, and made you priests as the peoples of the lands? whoever comes to consecrate himself with a young bullock and seven rams, he becomes a priest of what is not God.[m]
10 But as for us, Jehovah is our God, and we have not forsaken him; and the priests that serve Jehovah are the sons of Aaron, and
11 the Levites are at their work: and they burn to Jehovah every morning and every evening burnt-offerings and sweet incense; the loaves also are set in order upon the pure table; and the candlestick of gold with its lamps to burn every evening: for *we* keep the charge of Jehovah our God; but *ye* have forsaken him. And
12 behold, we have God with us at our head, and his priests, and the loud-sounding trumpets to sound an alarm against you. Children of Israel, do not fight with Jehovah the God of your fathers; for ye shall not prosper.
13 But Jeroboam caused an ambush to come about behind them; and they were before Judah, and
14 the ambush behind them. And Judah looked back, and behold, they had the battle in front and behind; and they cried to Jehovah, and the priests sounded with
15 the trumpets. And the men of Judah gave a shout; and as the men of Judah shouted, it came to pass that God smote Jeroboam and all Israel before Abijah and
16 Judah. And the children of Israel fled before Judah; and God de-
17 livered them into their hand. And Abijah and his people slew them with a great slaughter; and there fell down slain of Israel five hundred thousand chosen men.
18 And the children of Israel were humbled at that time, and the children of Judah were strengthened, because they relied upon Jehovah the God of their fathers.
19 And Abijah pursued after Jeroboam, and took cities from him: Bethel with its dependent villages, and Jeshanah with its dependent villages, and Ephron with its de-
20 pendent villages. And Jeroboam did not recover strength again in the days of Abijah; and Jehovah
21 smote him, and he died. But Abijah

[l] Or 'acts.' [m] Or 'to no-gods:' see Gal. iv. 8.

strengthened himself, and took fourteen wives, and begot twenty-two sons and sixteen daughters.
22 And the rest of the acts of Abijah, and his ways and his sayings, are written in the treatise of the prophet Iddo.

14 And Abijah slept with his fathers, and they buried him in the city of David. And Asa his son reigned in his stead. In his days the land was quiet ten years.
2 And Asa did what was good and right in the sight of Jehovah his
3 God; and he took away the altars of the strange [gods] and the high places, and broke the columns,[n]
4 and cut down the Asherahs; and commanded Judah to seek Jehovah the God of their fathers, and to practise the law and the com-
5 mandment. And he removed out of all the cities of Judah the high places and the sun-images; and the kingdom was quiet before him.
6 And he built fortified cities in Judah, for the land had rest, and he had no war in those years; because Jehovah had given him
7 rest. And he said to Judah, Let us build these cities, and surround them with walls and towers, gates and bars, while the land is yet before us; for we have sought Jehovah our God; we have sought him, and he has given us rest on every side. And they built and prospered.
8 And Asa had an army that bore targets and spears: out of Judah three hundred thousand; and out of Benjamin, that bore shields and drew the bow, two hundred and eighty thousand: all these, mighty men of valour.
9 And Zerah the Ethiopian[o] came out against him with a host of a thousand thousand, and three hundred chariots, and he came to
10 Mareshah. And Asa went out against him, and they set the battle in array in the valley of
11 Zephathah near Mareshah. And Asa cried unto Jehovah his God, and said, Jehovah, it maketh no difference to thee to help, whether there be much or no power: help us, O Jehovah our God, for we rely on thee, and in thy name have we come against this multitude. Jehovah, thou art our God; let not man[p] prevail against thee.
12 And Jehovah smote the Ethiopians before Asa and before Judah; and
13 the Ethiopians fled. And Asa and the people that were with him pursued them to Gerar; and the Ethiopians were overthrown, that none of them was left alive;[q] for they were crushed before Jehovah and before his army.[r] And they
14 carried away very much spoil. And they smote all the cities round about Gerar, for the terror of Jehovah came upon them; and they spoiled all the cities, for there was very much spoil in
15 them. They smote also the tents of cattle, and carried away sheep and camels in abundance, and returned to Jerusalem.

15 And the Spirit of God came upon Azariah the son of Oded.
2 And he went out to meet Asa, and said to him, Hear ye me, Asa, and all Judah and Benjamin: Jehovah is with you while ye are with him; and if ye seek him he will be found of you, but if ye forsake him he
3 will forsake you. Now for a long while[s] Israel [was] without the true God, and without a teaching
4 priest, and without law; but in their trouble they turned to Jehovah the God of Israel, and sought him, and he was found of them.
5 And in those times there [was] no peace to him that went out nor to him that came in, but great disturbances were amongst all the
6 inhabitants of the countries. And nation was broken against nation, and city against city; for God disturbed them with all manner of
7 distress. But as for you, be firm and let not your hands be weak; for there is a reward for your
8 deeds. And when Asa heard these words and the prophecy of Oded the prophet, he took courage, and put away the abominations out of all the land of Judah and Benjamin, and out of the cities that he had taken from mount Ephraim, and renewed the altar of Jehovah, that was before the
9 porch of Jehovah. And he assembled all Judah and Benjamin, and the strangers with them out of Ephraim and Manasseh, and out of Simeon; for they fell away to him out of Israel in abundance, when they saw that Jehovah his
10 God was with him. And they assembled themselves at Jerusalem in the third month of the fifteenth year of the reign of Asa.
11 And they sacrificed to Jehovah in that day, of the spoil that they had brought, seven hundred oxen

[n] Or 'statues.' [o] Heb. Cushite. [p] Heb. *Enosh*: see on Gen. iv. 26. [q] Or [e]that they could not revive.' [r] Elsewhere, 'camp.' [s] Heb. 'many days.'

12 and seven thousand sheep. And they entered into a covenant to seek Jehovah the God of their fathers with all their heart and
13 with all their soul, and that whoever would not seek Jehovah the God of Israel should be put to death, whether small or great,
14 whether man or woman. And they swore to Jehovah with a loud voice, and with shouting, and with
15 trumpets, and with cornets. And all Judah rejoiced at the oath; for they took the oath with all their heart, and sought him with their whole desire, and he was found of them. And Jehovah gave them
16 rest round about. And also Maachah, the mother of Asa the king, he removed from being queen,[t] because she had made an idol for the Asherah; and Asa cut down her idol, and stamped it, and burned it in the valley Kidron.
17 But the high places were not removed from Israel; only, Asa's heart was perfect all his days.
18 And he brought into the house of God the things which his father had dedicated, and the things which he himself had dedicated,
19 silver, and gold, and vessels. And there was no war until the thirty-fifth year of the reign of Asa.

16 In the thirty-sixth year of the reign of Asa, Baasha king of Israel came up against Judah, and built Ramah, in order to let none go out or come in to Asa king of
2 Judah. And Asa brought out silver and gold out of the treasures of the house of Jehovah and of the king's house, and sent to Benhadad king of Syria, who dwelt
3 at Damascus, saying, There is a league between me and thee, and between my father and thy father: behold, I send thee silver and gold; go, break thy league with Baasha king of Israel, that he may
4 depart from me. And Ben-hadad hearkened to king Asa, and sent the captains of his forces against the cities of Israel; and they smote Ijon and Dan and Abel-maim, and all the store-magazines
5 of the cities of Naphtali. And it came to pass when Baasha heard of it, that he left off building Ra-
6 mah, and let his work cease. And king Asa took all Judah; and they carried away the stones and the timber from Ramah, with which Baasha had been building, and he built with them Geba and Mizpah.
7 And at that time Hanani the seer came to Asa king of Judah, and said unto him, Because thou hast relied on the king of Syria, and hast not relied on Jehovah thy God, therefore has the army of the king of Syria escaped out
8 of thy hand. Were not the Ethiopians and the Libyans a huge army, with very many chariots and horsemen? but when thou didst rely on Jehovah, he delivered
9 them into thy hand. For the eyes of Jehovah run to and fro through the whole earth, to shew himself strong in the behalf of those whose heart is perfect toward him. Herein thou hast done foolishly; for from henceforth thou shalt have wars.
10 And Asa was wroth with the seer, and put him in the prison;[v] for he was enraged with him because of this. And Asa oppressed some of the people at the same time.
11 And behold the acts of Asa, first and last, behold, they are written in the book of the kings of Judah and Israel.
12 And Asa in the thirty-ninth year of his reign was diseased in his feet, until his disease was extremely great; yet in his disease he did not seek Jehovah, but the
13 physicians. And Asa slept with his fathers, and died in the one-and-fortieth year of his reign.
14 And they buried him in his own sepulchre, which he had excavated for himself in the city of David, and laid him in a bed filled with spices, a mixture of divers kinds prepared by the perfumer's art; and they made a very great burning for him.

17 And Jehoshaphat his son reigned in his stead, and strengthened himself against Is-
2 rael. And he placed forces in all the fortified cities of Judah, and set garrisons in the land of Judah, and in the cities of Ephraim that
3 Asa his father had taken. And Jehovah was with Jehoshaphat, for he walked in the first ways of his father David, and sought not
4 unto the Baals; but he sought the God of his father, and walked in his commandments, and not after
5 the doings of Israel. And Jehovah established the kingdom in his hand; and all Judah gave gifts to Jehoshaphat; and he had riches
6 and honour in abundance. And he took courage[w] in the ways of Jehovah; moreover, he removed the high places and Asherahs out of Judah.

[t] See on 1 Kings xv. 13. [v] Lit. 'house of the stocks.' [w] Lit. 'his heart was raised.'

7 And in the third year of his reign he sent his princes, Ben-hail, and Obadiah, and Zechariah, and Nethaneel, and Micah, to teach
8 in the cities of Judah; and with them the Levites: Shemaiah, and Nethaniah, and Zebadiah, and Asahel, and Shemiramoth, and Jonathan, and Adonijah, and Tobijah, and Tob-Adonijah, Levites; and with them Elishama
9 and Jehoram, the priests. And they taught in Judah, and had the book of the law of Jehovah with them; and they went about through all the cities of Judah,
10 and taught among the people. And the terror of Jehovah was upon all the kingdoms of the lands that were round about Judah, and they made no war against Jehosha-
11 phat. And some of the Philistines brought Jehoshaphat gifts and tribute-silver.[x] The Arabians also brought him flocks, seven thousand seven hundred rams, and seven thousand seven hundred he-goats.
12 And Jehoshaphat waxed exceeding great; and he built in Judah
13 castles and store-cities. And he had much business[y] in the cities of Judah; and men of war, strong
14 and valiant, in Jerusalem. And these are the numbers of them according to their fathers' houses. Of Judah the captains of thousands: Adnah the captain, and with him three hundred thousand
15 mighty men of valour; and next to him was Johanan the captain, and with him two hundred and
16 eighty thousand; and next to him, Amasiah the son of Zichri, who willingly offered himself to Jehovah; and with him two hundred thousand mighty men of valour.
17 And of Benjamin: Eliada, a mighty man of valour, and with him two hundred thousand, armed
18 with bow and shield; and next to him was Jehozabad, and with him a hundred and eighty thousand ready prepared for war.
19 These were they that waited on the king, besides those that the king had put in the fortified cities throughout Judah.

18 And Jehoshaphat had riches and honour in abundance; and he allied himself with Ahab by
2 marriage. And after [certain] years he went down to Ahab, to Samaria. And Ahab killed[z] sheep and oxen for him in abundance, and for the people that were with him, and urged him to go up
3 against Ramoth-Gilead. And Ahab king of Israel said to Jehoshaphat king of Judah, Wilt thou go with me to Ramoth-Gilead? And he said to him, I am as thou, and my people as thy people; and [I will be] with thee in the war.
4 And Jehoshaphat said to the king of Israel, Inquire, I pray thee, this day of the word of Jehovah.
5 And the king of Israel assembled the prophets, four hundred men, and said to them, Shall we go against Ramoth-Gilead to battle, or shall I forbear? And they said, Go up, and God will give it into
6 the king's hand. But Jehoshaphat said, Is there not here a prophet of Jehovah besides, that
7 we might inquire of him? And the king of Israel said to Jehoshaphat, There is yet one man by whom we may inquire of Jehovah; but I hate him, for he prophesies no good concerning me, but always evil: [it is] Micah[a] the son of Imlah. And Jehoshaphat said, Let not the king say so.
8 Then the king of Israel called a chamberlain,[b] and said, Fetch quickly Micah the son of Imlah.
9 And the king of Israel and Jehoshaphat the king of Judah, having put on their robes, sat each on his throne; and they sat in an open place at the entrance of the gate of Samaria; and all the prophets
10 prophesied before them. And Zedekiah the son of Chenaanah made for himself horns of iron, and he said, Thus saith Jehovah: With these shalt thou push the Syrians, until thou have exter-
11 minated them. And all the prophets prophesied so, saying, Go up to Ramoth-Gilead, and prosper; for Jehovah will give it into the king's hand.
12 And the messenger that went to call Micah spoke to him saying, Behold, the words of the prophets [declare] good to the king with one assent: let thy word therefore, I pray thee, be like one of theirs,
13 and declare good. And Micah said, As Jehovah liveth, even what my God shall say, that will I
14 declare. And he came to the king. And the king said to him, Micah, shall we go against Ramoth-Gilead to battle, or shall I forbear? And he said, Go ye up, and prosper; and they will be given into
15 your hands. And the king said

[x] Or 'a weight of silver.' [y] Or 'substance.' [z] Or 'sacrificed.' [a] Heb. 'Micaiah,' as often. [b] Or 'a eunuch.'

to him, How many times shall I adjure thee that thou tell me nothing but truth in the name of
16 Jehovah? And he said, I saw all Israel scattered upon the mountains, as sheep that have no shepherd. And Jehovah said, These have no master: let them return every man to his house in
17 peace. And the king of Israel said to Jehoshaphat, Did I not tell thee that he prophesies no good concerning me, but evil?
18 And he said, Hear ye therefore the word of Jehovah: I saw Jehovah sitting upon his throne, and all the host of heaven standing on his right hand and on his left;
19 and Jehovah said, Who shall entice Ahab king of Israel that he may go up and fall at Ramoth-Gilead? And one spoke saying after this manner, and another saying after
20 that manner. And there came forth a spirit, and stood before Jehovah and said, I will entice him. And Jehovah said unto him,
21 Wherewith? And he said, I will go forth, and will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt entice [him], and also succeed: go forth,
22 and do so. And now, behold, Jehovah has put a lying spirit in the mouth of these thy prophets, and Jehovah has spoken evil con-
23 cerning thee. Then Zedekiah the son of Chenaanah went near, and smote Micah upon the cheek, and said, Which way now went the Spirit of Jehovah from me to
24 speak to thee? And Micah said, Behold, thou shalt see on that day when thou shalt go from chamber
25 to chamber to hide thyself. And the king of Israel said, Take ye Micah, and carry him back to Amon the governor of the city,
26 and to Joash the king's son; and ye shall say, Thus says the king: Put this [man] in the prison, and feed him with bread of affliction and with water of affliction, until
27 I return in peace. And Micah said, If thou return at all in peace, Jehovah has not spoken by me. And he said, Hearken, O peoples, all of you!
28 And the king of Israel and Jehoshaphat the king of Judah went
29 up to Ramoth-Gilead. And the king of Israel said to Jehoshaphat, I will disguise myself, and will enter into the battle; but put thou on thy robes. And the king of Israel disguised himself; and they
30 went into the battle. And the king of Syria commanded the captains of his chariots saying, Fight neither with small nor great, but with the king of Israel only.
31 And it came to pass when the captains of the chariots saw Jehoshaphat, that they said, That is the king of Israel; and they surrounded him to fight; and Jehoshaphat cried out, and Jehovah helped him; and God diverted
32 them from him. And it came to pass that when the captains of the chariots perceived that it was not the king of Israel, they turned back from pursuing him.
33 And a man drew a bow at a venture, and smote the king of Israel between the fastenings and the corslet. And he said to the charioteer, Turn thy hand and drive me out of the camp; for I
34 am wounded.[c] And the battle increased that day; and the king of Israel stayed himself up in his chariot against the Syrians until the even; and about the time of the going down of the sun he died.

19 And Jehoshaphat king of Judah returned to his house in
2 peace to Jerusalem. And Jehu the son of Hanani, the seer, went out to meet him, and said to king Jehoshaphat, Shouldest thou help the ungodly, and love them that hate Jehovah? Therefore is wrath upon thee from Jehovah.
3 Nevertheless there are good things found in thee; for thou hast put away[d] the Asherahs out of the land, and hast directed thy heart to seek God.
4 And Jehoshaphat dwelt in Jerusalem; and he went out again among the people from Beer-sheba to mount Ephraim, and brought them back to Jehovah the God of
5 their fathers. And he set judges in the land throughout the fortified
6 cities of Judah, city by city. And he said to the judges, Take heed what ye do; for ye judge not for man, but for Jehovah, who will be with you in the matter of judg-
7 ment. And now, let the terror of Jehovah be upon you; be careful what ye do, for there is no iniquity with Jehovah, nor respect of per-
8 sons, nor taking of presents.—And moreover in Jerusalem did Jehoshaphat set some of the Levites and priests, and of the chief fathers of Israel, for the judgment of Jehovah and for causes.—And
9 they returned to Jerusalem. And

[c] Or 'have sickened.' [d] Or 'exterminated.'

he charged them saying, Thus shall ye do in the fear of Jehovah faithfully and with a perfect heart.
10 And what cause soever comes to you of your brethren that dwell in their cities, between blood and blood, between law and commandment, statutes and ordinances, ye shall even warn[e] them that they trespass not against Jehovah, and so wrath come upon you and upon your brethren: this do and ye shall
11 not trespass. And behold, Amariah the chief priest is over you in all matters of Jehovah, and Zebadiah the son of Ishmael, prince of the house of Judah, in all the king's matters; and ye have the Levites before you as officers.[f] Be strong and do it, and Jehovah will be with the good.

20 And it came to pass after this [that] the children of Moab, and the children of Ammon, and with them certain of the Maonites,[g] came against Jehoshaphat to
2 battle. And they came and told Jehoshaphat saying, A great multitude is come against thee from beyond the sea, from Syria; and behold, they are in Hazazon-tamar,
3 which is Engedi. And Jehoshaphat feared, and sot himself to seek Jehovah, and proclaimed a fast
4 throughout Judah. And Judah gathered themselves together to ask [help] of Jehovah: even out of all the cities of Judah they
5 came to seek Jehovah. And Jehoshaphat stood in the congregation of Judah and Jerusalem, in the house of Jehovah, before the new
6 court; and he said, Jehovah, God of our fathers, art not thou God in the heavens,[h] and rulest thou not over all the kingdoms of the nations? And in thy hand there is power and might, and none can
7 withstand thee. Hast not thou, our God, dispossessed the inhabitants of this land before thy people Israel, and given it for ever to the seed of Abraham, thy friend?[i]
8 And they have dwelt therein, and have built thee a sanctuary there-
9 in for thy name, saying, If evil come upon us, sword, judgment, or pestilence, or famine, and we stand before this house and before thee—for thy name is in this house—and cry unto thee in our distress, then thou wilt hear and
10 save. And now, behold, the children of Ammon and Moab, and those of mount Seir, amongst whom thou wouldest not let Israel go when they came out of the land of Egypt, (for they turned from them, and destroyed them not,)
11 behold, they reward us, in coming to cast us out of thy possession, which thou hast given us to pos-
12 sess. Our God, wilt thou not judge them? for we have no might in presence of this great company which cometh against us, neither know we what to do; but
13 our eyes are upon thee! And all Judah stood before Jehovah, with their little ones, their wives, and their sons.
14 And upon Jahaziel the son of Zechariah, the son of Benaiah, the son of Jeiel, the son of Mattaniah, a Levite of the sons of Asaph, upon him came the spirit of Jehovah, in
15 the midst of the congregation; and he said, Be attentive, all Judah, and ye inhabitants of Jerusalem, and thou king Jehoshaphat. Thus saith Jehovah unto you: Fear not, nor be dismayed by reason of this great multitude; for the battle is not yours, but God's.
16 To-morrow go down against them: behold, they come up by the ascent of Ziz; and ye shall find them at the end of the valley, before the wilderness of Jeruel.
17 Ye shall not have to fight on this occasion: set yourselves, stand and see the salvation of Jehovah [who is] with you. Judah and Jerusalem, fear not nor be dismayed; to-morrow go out against them, and Jehovah will be with
18 you. And Jehoshaphat bowed his head with his face to the ground; and all Judah and the inhabitants of Jerusalem fell down before Je-
19 hovah, worshipping Jehovah. And the Levites, of the sons of the Kohathites, and of the sons of the Korahites, stood up to praise Jehovah the God of Israel with an exceeding loud voice.
20 And they rose early in the morning, and went forth towards the wilderness of Tekoa; and as they went forth, Jehoshaphat stood and said, Hear me, Judah, and ye inhabitants of Jerusalem! Believe in Jehovah your God, and ye shall be established; believe his pro-
21 phets, and ye shall prosper. And he consulted with the people, and

[e] Strictly 'enlighten,' 'teach:' cf. Ex. xviii. 20. [f] See on Deut. i. 15. [g] The text reads 'Ammonites,' but it appears to be an error for 'Maonites:' cf. 1 Chron. iv. 41 (note), and chap. xxvi. 7 below. [h] Or 'Art not thou the Same,—God in the heavens:' cf. 2 Sam. vii. 28. [i] Or 'who loved thee.'

appointed singers to Jehovah, and those that should praise in holy splendour, as they went forth before the armed men, and say, Give thanks to Jehovah; for his loving-
22 kindness [endureth] for ever. And when they began the song of triumph and praise, Jehovah set liers-in-wait against the children of Ammon, Moab, and mount Seir, who had come against Judah, and
23 they were smitten. And the children of Ammon and Moab stood up against the inhabitants of mount Seir, to exterminate and destroy [them]; and when they had made an end of the inhabitants of Seir, they helped to destroy one another.
24 And Judah came on to the mountain-watch[j] in the wilderness, and they looked toward the multitude, and behold, they were dead bodies fallen to the earth, and
25 none had escaped. And Jehoshaphat and his people came to plunder the spoil of them, and they found among them in abundance, both riches with the dead bodies, and precious things, and they stripped off for themselves more than they could carry away; and they were three days in plundering the spoil, it was so much.
26 And on the fourth day they assembled themselves in the valley of Berachah, for there they blessed Jehovah; therefore the name of that place was called The valley of
27 Berachah,[k] to this day. And they returned, all the men of Judah and Jerusalem, and Jehoshaphat at their head, to go again to Jerusalem with joy; for Jehovah had made them to rejoice over their
28 enemies. And they came to Jerusalem with lutes and harps and trumpets, to the house of Jehovah.
29 And the terror of God was on all the kingdoms of the lands, when they had heard that Jehovah fought against the enemies of
30 Israel. And the realm of Jehoshaphat was quiet; and his God gave him rest round about.
31 And Jehoshaphat reigned over Judah: he was thirty-five years old when he began to reign; and he reigned twenty-five years in Jerusalem; and his mother's name was Azubah, daughter of
32 Shilhi. And he walked in the way of Asa his father, and turned not aside from it, doing what was right
33 in the sight of Jehovah. Only, the high places were not removed; and as yet the people had not directed their hearts to the God of their fathers.
34 And the rest of the acts of Jehoshaphat, first and last, behold, they are written in the words[l] of Jehu the son of Hanani, which are inserted in the book of the kings of Israel.
35 And after this Jehoshaphat king of Judah joined himself with Ahaziah king of Israel, who did very
36 wickedly. And he joined himself with him to make ships to go to Tarshish; and they made the ships
37 in Ezion-geber. And Eliezer the son of Dodavah, of Mareshah, prophesied against Jehoshaphat, saying, Because thou hast joined thyself with Ahaziah, Jehovah has broken thy works. And the ships were broken, and could not go to Tarshish.

21 And Jehoshaphat slept with his fathers, and was buried with his fathers in the city of David; and Jehoram his son reigned in
2 his stead. And he had brethren, the sons of Jehoshaphat: Azariah and Jehiel, and Zechariah, and Azariah, and Michael, and Shephatiah: all these were sons of
3 Jehoshaphat king of Israel. And their father had given them great gifts of silver and of gold and of precious things, besides fortified cities in Judah; but the kingdom he gave to Jehoram, for he was the
4 firstborn. And Jehoram established himself over the kingdom of his father, and strengthened himself; and he slew all his brethren with the sword, and [certain] also of the princes of Israel.
5 Jehoram was thirty-two years old when he began to reign; and
6 he reigned eight years in Jerusalem. And he walked in the way of the kings of Israel, as did the house of Ahab, for the daughter of Ahab was his wife; and he did
7 evil in the sight of Jehovah. But Jehovah would not destroy the house of David, because of the covenant that he had made with David, and as he had promised to give to him always a lamp, and to his sons.
8 In his days Edom revolted from under the hand of Judah, and they
9 set a king over themselves. And Jehoram went over with his captains,[m] and all the chariots with him; and he rose up by night, and

[j] Or 'a lofty place' (Mizpah). [k] Meaning. 'Valley of promise, or, blessing.' [l] Or 'acts.' [m] Strictly, 'princes.'

smote the Edomites who had surrounded him, and the captains of
10 the chariots. But the Edomites revolted from under the hand of Judah unto this day. Then Libnah revolted at the same time from under his hand, because he had forsaken Jehovah the God of his fathers.
11 Moreover he made high places on the mountains of Judah, and caused the inhabitants of Jerusalem to commit fornication, and compelled [n] Judah [thereto].
12 And there came a writing to him from Elijah the prophet saying, Thus saith Jehovah, the God of David thy father: Because thou hast not walked in the ways of Jehoshaphat thy father, nor in the
13 ways of Asa king of Judah, but hast walked in the way of the kings of Israel, and hast made Judah and the inhabitants of Jerusalem to commit fornication, like the fornications of the house of Ahab, and also hast slain thy brethren, thy father's house who
14 were better than thyself: behold, Jehovah will smite with a great stroke [o] thy people, and thy children, and thy wives, and all thy
15 substance, and thyself with sore [p] sicknesses, with a disease of thy bowels, until thy bowels fall out by reason of the sickness day by day.
16 And Jehovah stirred up against Jehoram the spirit of the Philistines, and of the Arabians, who
17 [are] near the Ethiopians; and they came up into Judah, and broke into it, and carried away all the substance that was found in the king's house, and his sons also, and his wives; so that there was no son left him, except Jehoahaz [q]
18 the youngest of his sons. And after all this, Jehovah smote him in his bowels with an incurable
19 sickness. And it came to pass, from day to day, and at the time when the second year was drawing to a close, that his bowels fell out by reason of his sickness, and he died in cruel sufferings. And his people made no burning for him, like the burning of his fathers.
20 He was thirty-two years old when he began to reign, and he reigned in Jerusalem eight years, and departed without being regretted. [r] And they buried him in the city of David, but not in the sepulchres of the kings.

22 And the inhabitants of Jerusalem made Ahaziah his youngest son king in his stead; for the band of men that came in the camp with the Arabians had slain all the elder ones. And Ahaziah the son of Jehoram king of Judah
2 reigned. Ahaziah was twenty-two [s] years old when he began to reign; and he reigned one year in Jerusalem; and his mother's name was
3 Athaliah, daughter of Omri. He also walked in the ways of the house of Ahab; for his mother was his counsellor to do wickedly.
4 And he did evil in the sight of Jehovah like the house of Ahab; for they were his counsellors after the death of his father, to his de-
5 struction. He walked also after their counsel, and went with Jehoram the son of Ahab, king of Israel, to the war against Hazael the king of Syria at Ramoth-Gilead; and the Syrians wounded
6 Joram. And he returned to be healed in Jizreel because of the wounds that were given him at Ramah, when he fought with Hazael king of Syria. And Azariah [t] the son of Jehoram, king of Judah, went down to see Jehoram the son of Ahab at Jizreel; for he
7 was sick. But his coming to Joram was from God the complete ruin of Ahaziah. And when he had come, he went out with Jehoram against Jehu the son of Nimshi, whom Jehovah had anointed
8 to cut off the house of Ahab. And it came to pass when Jehu was executing judgment upon the house of Ahab, that he found the princes of Judah, and the sons of the brethren of Ahaziah, that attended upon Ahaziah, and he
9 slew them. And he sought Ahaziah; and they caught him (for he had hid himself in Samaria), and brought him to Jehu, and slew him; and they buried him, for they said, He is a son of Jehoshaphat, who sought Jehovah with all his heart. And in the house of Ahaziah there was no one who was able to [hold] the kingdom.
10 And when Athaliah the mother of Ahaziah saw that her son was dead, she rose up and exterminated all the royal seed of the house
11 of Judah. But Jehoshabeath the daughter of the king took Joash the son of Ahaziah and stole him from among the king's sons that

[n] Or 'seduced Judah.' [o] Or 'plague.' [p] Lit. 'many.' [q] Called 'Ahaziah,' chap. xxii. 1. [r] Lit. 'desired.' [s] Some MSS. have 'forty-two,' but see 2 Kings viii. 26. [t] Ahaziah.

were slain, and put him and his nurse in the bed-chamber. So Jehoshabeath, the daughter of king Jehoram, the wife of Jehoiada the priest (for she was the sister of Ahaziah), hid him from Athaliah, so that she did not slay him;
12 and he was with them hid in the house of God six years. And Athaliah reigned over the land.

23 And in the seventh year Jehoiada strengthened himself, and took the captains of the hundreds, Azariah the son of Jeroham, and Ishmael the son of Jehohanan, and Azariah the son of Obed, and Maaseiah the son of Adaiah, and Elishaphat the son of Zichri, into
2 covenant with him. And they went about in Judah and gathered together the Levites out of all the cities of Judah, and the chief fathers of Israel; and they came
3 to Jerusalem. And all the congregation made a covenant with the king in the house of God. And he said to them, Behold, the king's son shall reign, as Jehovah has
4 said of the sons of David. This is the thing which ye shall do: a third part of you that come in on the sabbath, of the priests and of the Levites, shall be keepers of
5 the doors; and a third part shall be at the king's house; and a third part at the gate of the foundation; and all the people shall be in the courts of the house of Jehovah.
6 But let none come into the house of Jehovah except the priests and those of the Levites that do the service; they shall go in, for they are holy; but all the people shall
7 keep the watch of Jehovah. And the Levites shall encompass the king round about, every man with his weapons in his hand; and he that comes into the house shall be put to death; and ye shall be with the king when he comes in and when he goes out.
8 And the Levites and all Judah did according to all that Jehoiada the priest commanded; and they took every man his men, those that were to come in on the sabbath, with them that were to go forth on the sabbath; for Jehoiada the priest did not liberate the
9 divisions. And Jehoiada the priest gave to the captains of the hundreds king David's spears and shields and targets, which were in
10 the house of God. And he set all the people, every man with his javelin in his hand, from the right side of the house to the left side of the house, toward the altar and the house, by the king round about.
11 And they brought forth the king's son, and put the crown upon him, and [gave him] the testimony, and made him king. And Jehoiada and his sons anointed him, and said, Long live the king!
12 And Athaliah heard the noise of the people running and praising the king, and she came to the people into the house of Jehovah.
13 And she looked, and behold, the king stood on his dais at the entrance, and the princes and the trumpets were by the king; and all the people of the land rejoiced, and blew with trumpets; and the singers [were there] with the instruments of music, and such as taught to sing praise. And Athaliah rent her garments, and said,
14 Conspiracy! Conspiracy! And Jehoiada the priest brought out the captains of the hundreds that were set over the host, and said to them, Lead her forth without the ranks; and whosoever follows her, let him be slain with the sword; for the priest said, Ye shall not put her to death in the house of Jehovah.
15 And they made way for her, and she went through the entrance of the horse-gate into the king's house, and they put her to death there.
16 And Jehoiada made a covenant between himself and all the people and the king, that they should
17 be the people of Jehovah. And all the people went into the house of Baal, and broke it down; and they broke his altars and his images in pieces, and slew Mattan the priest of Baal before the altars.
18 And Jehoiada appointed the offices of the house of Jehovah under the hand of the priests, the Levites, whom David had set by classes over the house of Jehovah to offer up Jehovah's burnt-offerings, as it is written in the law of Moses,—with rejoicing and with singing according to the directions of
19 David. And he set the doorkeepers at the gates of the house of Jehovah, that no one unclean in any-
20 thing should enter in. And he took the captains of the hundreds, and the nobles, and the governors of the people, and all the people of the land, and brought down the king from the house of Jehovah, and they came through the upper gate into the king's house, and set the king upon the throne of the
21 kingdom. And all the people of the land rejoiced, and the city was quiet; and they had slain Athaliah with the sword.

24 Joash was seven years old when he began to reign; and he reigned forty years in Jerusalem; and his mother's name
2 was Zibiah of Beer-sheba. And Joash did what was right in the sight of Jehovah all the days of
3 Jehoiada the priest. And Jehoiada took for him two wives; and he begot sons and daughters.
4 And it came to pass after this, that Joash was minded to renew
5 the house of Jehovah. And he gathered together the priests and the Levites, and said to them, Go out to the cities of Judah and collect of all Israel money for the repair of the house of your God from year to year, and ye shall hasten the matter. But the Le-
6 vites hastened it not. And the king called for Jehoiada the chief, and said to him, Why hast thou not required of the Levites to bring in out of Judah and out of Jerusalem the tribute of Moses the servant of Jehovah [laid upon] the congregation of Israel, for the tent
7 of the testimony? For the wicked Athaliah [and] her sons had devastated the house of God; and also all the hallowed things of the house of Jehovah had they employed for the Baals.
8 And the king commanded, and they made a chest, and set it at the gate of the house of Jehovah
9 without, and they made a proclamation through Judah and Jerusalem, to bring to Jehovah the tribute of Moses the servant of God [laid upon] Israel in the wilder-
10 ness. And all the princes and all the people rejoiced, and brought in and cast into the chest, until they had finished.
11 And it came to pass at the time the chest was brought for the king's control by the hand of the Levites, and when they saw that there was much money, the king's scribe and high priest's officer came, and they emptied the chest, and took it, and carried it to its place again. Thus they did day by day, and gathered money in
12 abundance. And the king and Jehoiada gave it to such as did the work of the service of the house of Jehovah, and they hired masons and carpenters to renew the house of Jehovah, and also such as wrought in iron and bronze, to repair the house of Jehovah.
13 So the workmen wrought, and the work was perfected by them, and they set the house of God in its
14 state, and strengthened it. And when they had finished, they brought the rest of the money before the king and Jehoiada; and they made of it vessels for the house of Jehovah, utensils to minister, and with which to offer up, and cups, and utensils of gold and silver. And they offered up burnt-offerings in the house of Jehovah continually all the days of Jehoiada.
15 And Jehoiada grew old and was full of days, and he died; he was a hundred and thirty years old
16 when he died. And they buried him in the city of David among the kings, because he had done good in Israel, both toward God and toward his house.
17 And after the death of Jehoiada the princes of Judah came and made obeisance to the king; then
18 the king hearkened to them. And they forsook the house of Jehovah the God of their fathers, and served the Asherahs and idols;[v] and wrath came upon Judah and Jeru-
19 salem for this their trespass. And he sent prophets among them to bring them again to Jehovah, and they testified against them; but they would not give ear.
20 And the Spirit of God came upon Zechariah the son of Jehoiada the priest; and he stood up above the people and said unto them, Thus saith God: Wherefore do ye transgress the commandments of Jehovah? And ye cannot prosper; for ye have forsaken Jehovah, and he hath forsaken
21 you. And they conspired against him, and stoned him with stones at the command of the king in the court of the house of Jehovah.
22 And king Joash remembered not the kindness which Jehoiada his father had done to him, but slew his son. And when he died, he said, Jehovah see and require [it]!
23 And it came to pass at the end of the year [that] the army of Syria came up against him; and they entered into Judah and Jerusalem, and destroyed all the princes of the people from among the people, and sent all the spoil of them to the king at Damascus.
24 Truly with a small company of men came the army of the Syrians, but Jehovah delivered a very great army into their hand, because they had forsaken Jehovah the God of their fathers; and they executed

[v] Or 'images;' as 2 Sam. v. 21.

judgment upon Joash. And when they had departed from him (for they left him in great diseases), his own servants conspired against him for the blood of the sons of Jehoiada the priest, and slew him on his bed, and he died; and they buried him in the city of David, but they did not bury him in the sepulchres of the kings. And these are they that conspired against him: Zabad the son of Shimeath an Ammonitess, and Jehozabad the son of Shimrith a Moabitess. And as to his sons, and the greatness of the burdens[w] [laid] upon him, and the building[x] of the house of God, behold, they are written in the treatise of the book of the kings. And Amaziah his son reigned in his stead.

25 Amaziah was twenty-five years old [when] he began to reign; and he reigned twenty-nine years in Jerusalem; and his mother's name was Jehoaddan of Jerusalem. And he did what was right in the sight of Jehovah, yet not with a perfect heart. And it came to pass when the kingdom was established unto him, that he killed his servants who had smitten the king his father. But their children he did not put to death, but [did] according to that which is written in the law in the book of Moses, wherein Jehovah commanded saying, The fathers shall not die for the children, nor shall the children die for the fathers, but every man shall die for his own sin.

And Amaziah gathered Judah together and arranged them according to the fathers' houses, according to the captains of thousands and the captains of hundreds, throughout Judah and Benjamin; and he numbered them from twenty years old and upwards, and found them three hundred thousand choice men, able for military service, that could handle spear and target. He hired also a hundred thousand mighty men of valour out of Israel for a hundred talents of silver. But there came a man of God to him, saying, O king, let not the host of Israel go with thee; for Jehovah is not with Israel, [with] all the children of Ephraim. But if thou wilt go, do [it]; be strong for the battle: God will make thee fall before the enemy, for there is with God power to help and to cast down. And Amaziah said to the man of God, But what is to be done for the hundred talents which I have given to the troop of Israel? And the man of God said, Jehovah is able to give thee much more than this. Then Amaziah separated them,—the troop that was come to him out of Ephraim,—to go home again. And their anger was greatly kindled against Judah, and they returned home in fierce anger.

But Amaziah strengthened himself, and led forth his people, and went to the valley of salt, and smote of the children of Seir ten thousand. And the children of Judah took ten thousand captive, alive, and brought them to the top of the cliff, and cast them down from the top of the cliff, so that they all were broken in pieces. But those[y] of the troop that Amaziah had sent back, that they should not go with him to battle, fell upon the cities of Judah from Samaria as far as Beth-horon, and smote three thousand of them, and took much spoil.

And it came to pass after Amaziah was come from the slaughter of the Edomites, that he brought the gods of the children of Seir, and set them up to be his gods, and bowed himself down before them, and burned incense to them. And the anger of Jehovah was kindled against Amaziah, and he sent to him a prophet, who said to him, Why dost thou seek after the gods of a people who have not delivered their own people out of thy hand? And it came to pass as he talked with him, that [Amaziah] said to him, Hast thou been made the king's counsellor? Forbear; why shouldest thou be smitten? Then the prophet forbore, and said, I know that God has determined to destroy thee, because thou hast done this, and hast not hearkened to my counsel.

And Amaziah king of Judah took counsel, and sent to Joash the son of Jehoahaz, the son of Jehu, king of Israel, saying, Come, let us look one another in the face. And Joash king of Israel sent to Amaziah king of Judah, saying, The thorn-bush that is in Lebanon sent to the cedar that is in Lebanon, saying, Give thy daughter to my son as wife; and there passed by the wild beast that is in Lebanon, and trode down the thorn-bush. Thou thinkest, Lo,

[w] Or 'tribute.' [x] Lit. 'founding.' [y] Heb. 'the sons.'

thou hast smitten Edom; and thy heart has lifted thee up to boast: abide now at home; why shouldest thou contend with misfortune, that thou shouldest fall, 20 thou and Judah with thee? But Amaziah would not hear; for it was of God, that he might deliver them into [the enemy's] hand, because they had sought after the 21 gods of Edom. And Joash king of Israel went up; and they looked one another in the face, he and Amaziah king of Judah, at Beth-shemesh, which is in Judah. 22 And Judah was routed before Israel; and they fled every man to 23 his tent. And Joash king of Israel took Amaziah king of Judah, the son of Joash the son of Jehoahaz, at Beth-shemesh, and brought him to Jerusalem, and he broke down the wall of Jerusalem from the gate of Ephraim to the corner gate, 24 four hundred cubits. And he [took] all the gold and the silver, and all the vessels that were found in the house of God with Obed-Edom, and the treasures of the king's house, and hostages, and returned to Samaria.

25 And Amaziah the son of Joash, king of Judah, lived after the death of Joash son of Jehoahaz, 26 king of Israel, fifteen years. And the rest of the acts of Amaziah, first and last, behold, are they not written in the book of the kings of 27 Judah and Israel? And from the time that Amaziah turned aside from following Jehovah, they made a conspiracy against him in Jerusalem; and he fled to Lachish; and they sent after him to 28 Lachish, and slew him there. And they brought him on horses, and buried him with his fathers in the city of Judah.

26 And all the people of Judah took Uzziah, who was sixteen years old, and made him king instead of his father Amaziah. 2 It was he that built Eloth,[z] and restored it to Judah, after the king 3 slept with his fathers. Uzziah was sixteen years old when he began to reign; and he reigned fifty-two years in Jerusalem; and his mother's name was Jecholiah of 4 Jerusalem. And he did what was right in the sight of Jehovah, according to all that his father 5 Amaziah had done. And he sought God in the days of Zechariah, who had understanding in the visions of God, and in the days that he sought Jehovah, God 6 made him to prosper. And he went forth and fought against the Philistines, and broke down the wall of Gath, and the wall of Jabneh, and the wall of Ashdod, and built cities about Ashdod, and 7 among the Philistines. And God helped him against the Philistines, and against the Arabians that dwelt in Gur-Baal, and the Maon-8 ites. And the Ammonites gave gifts to Uzziah: and his name spread abroad to the entrance of Egypt; for he became exceeding 9 strong. And Uzziah built towers in Jerusalem at the corner gate, and at the valley gate, and at the 10 angle, and fortified them. And he built towers in the desert and digged many cisterns; for he had much cattle, both in the lowland[a] and on the plateau, husbandmen [also] and vinedressers on the mountains and in Carmel; for he 11 loved husbandry. And Uzziah had an army of fighting men, that went out to war by bands, according to the number of their account by the hand of Jeiel the scribe and Maaseiah the ruler,[b] under the hand of Hananiah, one of the 12 king's captains. The whole number of the chief fathers of the mighty men of valour was two 13 thousand six hundred. And under their hand was an army-host of three hundred and seven thousand five hundred, that made war with mighty power to help the king 14 against the enemy. And Uzziah prepared for them, throughout the host, shields, and spears, and helmets, and coats of mail, and bows, 15 and even slinging-stones. And he made in Jerusalem machines invented by skilful men, to be upon the towers and upon the bulwarks, wherewith to shoot arrows and great stones. And his name spread far abroad; for he was marvellously helped, till he became strong.

16 But when he became strong his heart was lifted up to [his] downfall;[c] and he transgressed against Jehovah his God, and went into the temple of Jehovah to burn incense upon the altar of incense. 17 And Azariah the priest went in after him, and with him priests of 18 Jehovah, eighty valiant men; and they withstood Uzziah the king, and said to him, It is not for thee, Uzziah, to burn incense to Jeho-

[z] Elath, 2 Kings xiv. 22. [a] The *Shephelah*. [b] Or 'officer,' as Deut. i. 15.
[c] Or 'to act corruptly.'

vah, but for the priests the sons of Aaron, that are consecrated to burn incense. Go out of the sanctuary; for thou hast transgressed; neither shall it be for thine honour from Jehovah Elo-
19 him. And Uzziah was wroth; and he had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy rose up in his forehead before the priests in the house of Jehovah,
20 beside the incense altar. And Azariah the chief priest and all the priests looked upon him, and behold, he was leprous in his forehead, and they thrust him out from thence; even he himself hasted to go out, because Jehovah had
21 smitten him. And Uzziah the king was a leper to the day of his death, and dwelt in a separate house, being a leper; for he was cut off from the house of Jehovah. And Jotham his son was over the king's house, judging the people of the land.
22 And the rest of the acts of Uzziah, first and last, did the prophet
23 Isaiah the son of Amoz write. And Uzziah slept with his fathers; and they buried him with his fathers in the burial-ground of the kings, for they said, He is a leper. And Jotham his son reigned in his stead.

27 Jotham was twenty-five years old when he began to reign; and he reigned sixteen years in Jerusalem; and his mother's name was Jerushah, daughter of Zadok.
2 And he did what was right in the sight of Jehovah, according to all that his father Uzziah had done; only he entered not into the temple of Jehovah. And the people still
3 acted corruptly.[d] It was he who built the upper gate of the house of Jehovah, and on the wall of
4 Ophel[e] he built much. And he built cities in the hill-country of Judah, and in the forests he built
5 castles and towers. And he fought against the king of the children of Ammon, and overcame them. And the children of Ammon gave him the same year a hundred talents of silver, and ten thousand measures[f] of wheat, and ten thousand of barley. This the children of Ammon brought again to him also in the second year, and in the
6 third. And Jotham became strong, for he prepared[g] his ways before Jehovah his God.
7 And the rest of the acts of Jotham, and all his wars, and his ways, behold, they are written in the book of the kings of Israel and
8 Judah. He was twenty-five years old when he began to reign; and he reigned sixteen years in Jeru-
9 salem. And Jotham slept with his fathers, and they buried him in the city of David; and Ahaz his son reigned in his stead.

28 Ahaz was twenty years old when he began to reign; and he reigned sixteen years in Jerusalem. And he did not what was right in the sight of Jehovah, like
2 David his father, but walked in the ways of the kings of Israel, and even made molten images for
3 the Baals; and he burned incense[h] in the valley of the son of Hinnom, and burned his sons in the fire, according to the abominations of the nations that Jehovah had dispossessed from before the children
4 of Israel. And he sacrificed and burned incense on the high places, and on the hills, and under every
5 green tree. Therefore Jehovah his God gave him into the hand of the king of Syria; and they smote him, and carried away a great multitude of them captives, and brought them to Damascus. And he was also given into the hand of the king of Israel, who smote him
6 with a great slaughter. And Pekah the son of Remaliah slew in Judah a hundred and twenty thousand in one day, all valiant men, because they had forsaken Jehovah the God of their fathers.
7 And Zichri, a mighty man of Ephraim, slew Maasciah the king's son, and Azrikam the governor of the house, and Elkanah the second
8 to the king. And the children of Israel carried away captive of their brethren two hundred thousand, women, sons, and daughters, and took away also much spoil from them, and brought the spoil to Samaria.
9 But a prophet of Jehovah was there, whose name was Oded; and he went out before the host that came to Samaria, and said unto them, Behold, because Jehovah the God of your fathers was wroth with Judah, he gave them into your hand, and ye have slain them in a rage that reaches up to hea-
10 ven. And now ye think to subjugate the children of Judah and Jerusalem as your bondmen and

[d] Or 'corrupted themselves.' [e] Portion of Jerusalem lying south-west of the temple mount. [f] Heb. 'cors.' [g] Or 'disposed.' [h] Or 'offered burnt-offerings.'

bondwomen. Are there not with you, even with you, trespasses
11 against Jehovah your God? And now hear me, and send back the captives again, whom ye have taken captive of your brethren; for the fierce wrath of Jehovah is
12 upon you. And certain of the heads of the children of Ephraim, Azariah the son of Johanan, Berechiah the son of Meshillemoth, and Hezekiah the son of Shallum, and Amasa the son of Hadlai, stood up against them that
13 came from the war, and said to them, Ye shall not bring in the captives hither; because, for our guilt before Jehovah, ye think to increase our sins and our trespasses: for our trespass is great, and fierce wrath is upon Israel.
14 Then the armed men left the captives and the spoil before the princes and all the congregation.
15 And the men that have been expressed by name rose up, and took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them on asses, and brought them to Jericho the city of palm-trees, to their brethren. And they returned to Samaria.
16 At that time king Ahaz sent to the kings of Assyria to help him.
17 And again the Edomites came and smote Judah, and carried away
18 captives. And the Philistines invaded the cities of the lowland, and of the south of Judah, and took Beth-shemesh, and Ajalon, and Gederoth, and Socho and its dependent villages, and Timnah and its dependent villages, and Guimzo and its dependent vil-
19 lages; and they dwelt there. For Jehovah humbled Judah because of Ahaz king of Israel, for he had made Judah lawless, and transgressed much against Jehovah.
20 And Tilgath-Pilneser king of Assyria came to him, and troubled him, and did not support him.
21 For Ahaz stripped[i] the house of Jehovah, and the house of the king and of the princes, and gave to the king of Assyria; but he was of no help to him.
22 And in the time of his trouble he transgressed yet more against
23 Jehovah, this king Ahaz. And he sacrificed to the gods of Damascus, which had smitten him; and he said, Since the gods of the kings of Syria help them, I will sacrifice to them, that they may help me. But they were the ruin of him, and
24 of all Israel. And Ahaz gathered the vessels of the house of God, and cut in pieces the vessels of the house of God, and closed the doors of the house of Jehovah, and he made for himself altars in
25 every corner of Jerusalem. And in every several city of Judah he made high places to burn incense to other gods, and provoked to anger Jehovah the God of his
26 fathers. And the rest of his acts, and all his ways, first and last, behold, they are written in the book of the kings of Judah and
27 Israel. And Ahaz slept with his fathers, and they buried him in the city, in Jerusalem; but they brought him not into the sepulchres of the kings of Israel. And Hezekiah his son reigned in his stead.

29 Hezekiah began to reign being twenty-five years old; and he reigned twenty-nine years in Jerusalem; and his mother's name was Abijah, daughter of Zechariah.
2 And he did what was right in the sight of Jehovah, according to all that David his father had done.
3 He, in the first year of his reign, in the first month, opened the doors of the house of Jehovah, and
4 repaired them. And he brought in the priests and the Levites, and gathered them into the open place
5 eastward; and he said to them, Hear me, ye Levites: hallow yourselves now, and hallow the house of Jehovah the God of your fathers, and carry forth the filthi-
6 ness out of the sanctuary. For our fathers have transgressed, and done evil in the sight of Jehovah our God, and have forsaken him and turned away their faces from the habitation[k] of Jehovah, and
7 have turned their backs. Also they have shut up the doors of the porch, and put out the lamps, and have not burned incense nor offered up burnt-offerings in the sanctuary to the God of Israel.
8 Therefore the wrath of Jehovah has been upon Judah and Jerusalem, and he has delivered them to vexation,[l] to desolation, and to hissing, as ye see with your eyes.
9 And behold, our fathers have fallen by the sword, and our sons

[i] Lit. 'divided.' [k] Or 'tabernacle:' cf. Ex. xxv. 9. [l] Or 'to be driven hither and thither.'

and our daughters and our wives
10 are in captivity for this. Now it
is in my heart to make a covenant
with Jehovah the God of Israel,
that his fierce anger may turn
11 away from us. My sons, be not
now negligent; for Jehovah has
chosen you to stand before him,
to do service unto him, and to be
his ministers and incense-burners.[m]
12 Then the Levites rose up, Ma-
hath the son of Amasai and Joel
the son of Azariah, of the sons of
the Kohathites; and of the sons
of Merari, Kish the son of Abdi
and Azariah the son of Jehallelel; and of the Gershonites, Joah the
son of Zimmah and Eden the son
13 of Joah; and of the sons of Eliza-
phan, Shimri and Jeiel; and of the
sons of Asaph, Zechariah and
14 Mattaniah; and of the sons of
Heman, Jehiel and Shimei; and
of the sons of Jeduthun, Shemaiah
15 and Uzziel. And they gathered
their brethren, and hallowed
themselves, and came, according
to the commandment of the king
by the words of Jehovah, to cleanse
16 the house of Jehovah. And the
priests went into the inner part
of the house of Jehovah to cleanse
it, and carried forth all the un-
cleanness that they found in the
temple of Jehovah, into the court
of the house of Jehovah. And the
Levites took it to carry it forth
17 into the brook Kidron. And they
began on the first of the first month
to hallow, and on the eighth day of
the month they came to the porch
of Jehovah; and they hallowed
the house of Jehovah eight days;
and on the sixteenth day of the
first month they made an end.
18 And they went in to king Heze-
kiah, and said, We have cleansed
all the house of Jehovah, and the
altar of burnt-offering with all its
vessels, and the table of the [bread]
to be set in rows, and all its ves-
19 sels; and all the vessels that king
Ahaz in his reign cast away[n] in
his transgression[o] have we pre-
pared and hallowed, and behold,
they are before the altar of
Jehovah.
20 And Hezekiah the king arose
early, and gathered the princes of
the city, and went up to the house
21 of Jehovah. And they brought
seven bullocks, and seven rams,
and seven lambs, and seven he-
goats for a sin-offering for the
kingdom, and for the sanctuary,
and for Judah. And he com-
manded the priests the sons of
Aaron to offer[p] [them] upon the
22 altar of Jehovah. And they
slaughtered the bullocks, and the
priests received the blood, and
sprinkled it on the altar; and
they slaughtered the rams, and
sprinkled the blood on the altar;
and they slaughtered the lambs,
and sprinkled the blood on the
23 altar. And they brought near the
he-goats of the sin-offering before
the king and the congregation;
and they laid their hands upon
24 them. And the priests slaughtered
them, and they made purification
for sin with their blood upon the
altar, to make an atonement for
all Israel; because for all Israel,
said the king, is the burnt-offering
25 and the sin-offering. And he set
the Levites in the house of Jeho-
vah with cymbals, with lutes, and
with harps, according to the com-
mandment of David, and of Gad
the king's seer, and of Nathan the
prophet; for the commandment
was of Jehovah through his pro-
26 phets. And the Levites stood with
the instruments of David, and the
27 priests with the trumpets. And
Hezekiah commanded to offer up
the burnt-offering on the altar.
And at the moment the burnt-
offering began, the song of Jeho-
vah began, and the trumpets, ac-
companied by the[q] instruments of
28 David king of Israel. And all the
congregation worshipped, and the
singers sang, and the trumpeters
sounded, all [the time] until the
29 burnt-offering was finished. And
when they had ended offering the
burnt-offering, the king and all
that were present with him bowed
30 themselves and worshipped. And
king Hezekiah and the princes
commanded the Levites to sing
praise to Jehovah with the words
of David and of Asaph the seer.
And they sang praises with glad-
ness, and bowed their heads and
worshipped.
31 And Hezekiah answered and
said, Now ye have consecrated
yourselves to Jehovah, come near
and bring sacrifices and thank-
offerings into the house of the
Lord. And the congregation
brought in sacrifices and thank-
offerings; and as many as were
of a willing heart, burnt-offerings.
32 And the number of the burnt-
offerings, which the congregation

[m] Applying as well to 'burnt-offerings,' &c.
[n] Or 'profaned.' [o] Or 'unfaithful-
ness.' [p] עלה, 'offer up,' as Lev. xiv. 20. [q] Or 'according to the ordinance of the.'

brought, was seventy bullocks, a hundred rams, two hundred lambs: all these were for a burnt-offering
33 to Jehovah. And the consecrated things were six hundred oxen and
34 three thousand sheep. Only the priests were too few, and they could not flay all the burnt-offerings; therefore their brethren the Levites helped them, until the work was ended, and until the priests had hallowed themselves; for the Levites were more upright in heart to hallow themselves than
35 the priests. And also the burnt-offerings were in abundance, with the fat of the peace-offerings, and with the drink-offerings for the burnt-offering. And the service of the house of Jehovah was set in
36 order. And Hezekiah rejoiced, and all the people, that God had prepared the people; for the thing was done suddenly.

30 And Hezekiah sent to all Israel and Judah, and wrote letters also to Ephraim and Manasseh, that they should come to the house of Jehovah at Jerusalem, to hold the passover to Jehovah
2 the God of Israel. And the king took counsel, and his princes, and the whole congregation in Jerusalem, to hold the passover in the
3 second month. For they could not keep it at that time, because the priests had not hallowed themselves in sufficient number, neither had the people been gathered to-
4 gether to Jerusalem. And the thing pleased [r] the king and the
5 whole congregation. So they established a decree to make proclamation throughout Israel from Beer-sheba even to Dan, that they should come to hold the passover to Jehovah the God of Israel, at Jerusalem; because they had not held it for a long time as it was
6 written. And the couriers went with the letters from the king and his princes throughout Israel and Judah, and according to the commandment of the king, saying, Ye children of Israel, return to Jehovah the God of Abraham, Isaac, and Israel, and he will return to the remnant of you that are escaped out of the hand of the kings
7 of Assyria. And be not like your fathers and like your brethren, who transgressed against Jehovah the God of their fathers, so that he
8 gave them up to desolation, as ye see. Now, harden not your necks, as your fathers; yield yourselves [s] to Jehovah, and come to his sanctuary, which he has sanctified for ever; and serve Jehovah your God, that the fierceness of his anger may turn away from you.
9 For if ye return to Jehovah, your brethren and your children shall find compassion with those that have carried them captive, so that they shall come again unto this land; for Jehovah your God is gracious and merciful, and will not turn away his face from you, if ye return to him.
10 And the couriers passed from city to city through the country of Ephraim and Manasseh, even to Zebulun; but they laughed them to scorn and mocked them.
11 Nevertheless certain of Asher and Manassch and of Zebulun humbled themselves and came to Jerusalem.
12 The hand of God was also upon Judah to give them one heart to do the commandment of the king and of the princes, by the word of
13 Jehovah. And there assembled at Jerusalem much people to hold the feast of unleavened bread in the second month, a very great
14 congregation. And they rose up and took away the altars that were in Jerusalem; and they took away all the incense-altars, and cast them into the torrent Kidron.
15 And they slaughtered the passover on the fourteenth of the second month; and the priests and the Levites were ashamed, and hallowed themselves; and they brought the burnt-offerings into
16 the house of Jehovah. And they stood in their place after their custom, according to the law of Moses the man of God: the priests sprinkled the blood [receiving it]
17 from the hand of the Levites. For there were many in the congregation that were not hallowed; therefore the Levites had the charge of the slaughtering of the passover-lambs for every one not clean, to hallow them unto Jeho-
18 vah. For a multitude of the people, many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, and they ate the passover otherwise than it was written. But Hezekiah prayed for them saying, Jehovah, who is good, forgive [t]
19 every one that has directed his heart to seek God, Jehovah the God of his fathers, although not

[r] Lit. 'was right in the eyes of.' [s] Heb. 'offer the hand.' [t] Or 'make atonement for:' cf. Deut. xxi. 8 xxxii. 43.

according to the purification of
20 the sanctuary. And Jehovah hearkened to Hezekiah, and healed the people.
21 And the children of Israel, that were present at Jerusalem, held the feast of unleavened bread seven days with great gladness; and the Levites and the priests praised Jehovah day by day, with the instruments of praise to Jehovah.
22 And Hezekiah spoke consolingly to all the Levites that had understanding in the good knowledge of Jehovah; and they ate the feast-offerings the seven days, sacrificing peace-offerings, and extolling Jehovah the God of their fathers.
23 And the whole congregation took counsel to observe other seven days; and they observed
24 the seven days with gladness. For Hezekiah king of Judah gave to the congregation as heave-offering: a thousand bullocks and seven thousand sheep; and the princes gave to the congregation a thousand bullocks and ten thousand sheep; and a great number of
25 priests hallowed themselves. And the whole congregation of Judah, with the priests and the Levites, and all the congregation that came out of Israel, and the strangers that came out of the land of Israel, and that dwelt in Judah,
26 rejoiced. And there was great joy in Jerusalem; for since the time of Solomon the son of David, king of Israel, there had not been
27 the like in Jerusalem. And the priests the Levites arose and blessed the people; and their voice was heard, and their prayer came up to His holy habitation, to the heavens.

31 And when all this was finished, all Israel that were present went out to the cities of Judah, and broke the columns,[v] and hewed down the Asherahs, and demolished the high places and the altars in all Judah and Benjamin, in Ephraim also and Manasseh, until they had destroyed them all. And all the children of Israel returned every man to his possession, into their cities.

2 And Hezekiah appointed the divisions of the priests, and the Levites after their divisions, every man according to his service, as well the priests as the Levites, for burnt-offerings and for peace-offerings, to serve and to give thanks and to praise in the gates
3 of the courts[w] of Jehovah. And [he ordered] that the king's portion [should be taken] from his substance for the burnt-offerings: for the morning and evening burnt-offerings, for the burnt-offerings of the sabbaths, and of the new
4 moons, and of the set feasts, as it is written in the law of Jehovah. And he commanded the people that dwelt in Jerusalem to give the portion of the priests and the Levites, that they might be encouraged in the law of Jehovah.
5 And as soon as the commandment was published, the children of Israel gave in abundance the firstfruits of corn, new wine and oil and honey, and of all the increase of the field; and they brought in abundantly the tithe of all [things].
6 And the children of Israel and of Judah, that dwelt in the cities of Judah, they also brought the tithe of oxen and sheep, and the tithe of holy things which were consecrated to Jehovah their God,
7 and laid them by heaps. In the third month they began to lay the heaps, and finished them in the
8 seventh month. And Hezekiah and the princes came and saw the heaps, and they blessed Jehovah,
9 and his people Israel. And Hezekiah questioned the priests and the Levites concerning the heaps.
10 And Azariah the chief priest of the house of Zadok spoke to him and said, Since they began to bring the heave-offerings into the house of Jehovah, we have eaten and been satisfied and have left plenty; for Jehovah has blessed his people; and what is left is this great store.
11 And Hezekiah commanded to prepare chambers in the house of Jehovah; and they prepared
12 [them], and brought in the heave-offerings and the tithes and the dedicated things faithfully; and over these Cononiah the Levite was ruler, and Shimei his brother
13 was second. And Jehiel, and Azaziah, and Nahath, and Asahel, and Jerimoth, and Jozabad, and Eliel, and Jismachiah, and Mahath, and Benaiah were overseers under the hand of Cononiah and Shimei his brother, at the command of Hezekiah the king and Azariah the ruler of the house of God.
14 And Kore the son of Jimnah the Levite, the doorkeeper toward the east, was over the voluntary-

[v] Or 'statues:' cf. 1 Kings xiv. 23. [w] Lit. 'camps:' cf. 1 Chron. ix. 18, 19.

offerings of God, to distribute the heave-offerings of Jehovah, and
15 the most holy things. And under him were Eden and Miniamin and Jeshua and Shemaiah, Amariah and Shecaniah, in the cities of the priests, in [their] set trust,[x] to make distributions[y] to their brethren by [their] divisions, to the
16 great as to the small, besides those from three years old and upward who as males were entered in the genealogical register,—all that came into the house of Jehovah, as the duty of every day required, for their service in their charges, according to their divi-
17 sions,—both to the priests enregistered according to their fathers' houses, and to the Levites from twenty years old and upward, in their charges, by their divisions,
18 and to all their little ones, their wives, and their sons, and their daughters, the whole congregation of those entered in the register; for in their trust[z] they hallowed
19 themselves to be holy.[a] And for the sons of Aaron the priests who were in the country, in the suburbs of their cities, there were, in every several city, men expressed by name, to give portions to all the males among the priests, and to all the Levites that were entered in the register.

20 And thus did Hezekiah throughout Judah, and wrought what was good and right and true before
21 Jehovah his God. And in every work that he undertook in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart and prospered.

32 After these things and this faithfulness, Sennacherib king of Assyria came and entered into Judah, and encamped against the fortified cities, and thought to
2 break into them. And when Hezekiah saw that Sennacherib was come, and that he was minded
3 to fight against Jerusalem, he took counsel with his princes and his mighty men to stop the fountains of waters that were outside the
4 city; and they helped him. And there was gathered together much people, and they stopped all the fountains, and the torrent that flows through the midst of the land, saying, Why should the kings of Assyria come and find
5 much water? And he strengthened himself, and built up all the wall that was broken down, and raised it up to the towers, and [built] another wall outside, and fortified the Millo[b] of the city of David, and made darts and shields
6 in abundance. And he set captains of war over the people, and assembled them to him on the open place at the gate of the city, and spoke consolingly to them
7 saying, Be strong and courageous, be not afraid nor dismayed for the king of Assyria, nor for all the multitude that is with him; for there are more with us than with
8 him: with him is an arm of flesh, but with us is Jehovah our God to help us and to fight our battles. And the people depended upon the words of Hezekiah king of Judah.

9 After this, Sennacherib king of Assyria sent his servants to Jerusalem (but he himself was before Lachish, and all his power with him), unto Hezekiah king of Judah, and unto all Judah that were at
10 Jerusalem, saying, Thus says Sennacherib king of Assyria: On what do ye rely that ye abide in
11 the siege in Jerusalem? Does not Hezekiah persuade you, to give yourselves over to die by famine and by thirst, saying, Jehovah our God will deliver us out of the hand
12 of the king of Assyria? Has not the same Hezekiah removed his high places and his altars, and commanded Judah and Jerusalem saying, Ye shall worship before *one* altar, and burn incense upon
13 it? Do ye not know what I and my fathers[c] have done to all the peoples of the countries? Were the gods of the nations of the countries in any wise able to deliver their country out of my
14 hand? Who is there among all the gods of those nations that my fathers have utterly destroyed, that was able to deliver his people out of my hand, that your God should be able to deliver you out
15 of my hand? And now, let not Hezekiah deceive you, nor persuade you in this manner, neither yet believe him; for no god of any nation or kingdom was able to deliver his people out of my hand, nor out of the hand of my fathers: how much less shall your God deliver you out of my hand?

16 And his servants spoke yet more against Jehovah, the [true] God, and against his servant

[x] Or 'faithfully.' [y] Lit. 'to give.' [z] Or 'in their faithfulness.' [a] Lit. 'in holiness.' [b] Or 'the citadel.' [c] Or 'predecessors.' See Rawlinson *in loco.*

17 Hezekiah. And he wrote a letter[d] to rail at Jehovah the God of Israel, and to speak against him saying, As the gods of the nations of the countries have not delivered their people out of my hand, so shall not the God of Hezekiah deliver his people out of my hand.
18 And they cried with a loud voice in the Jewish [language] to the people of Jerusalem that were on the wall, to frighten them and to trouble them; that they might
19 take the city. And they spoke of the God of Jerusalem as of the gods of the peoples of the earth,
20 the work of man's hand. And because of this, king Hezekiah and the prophet Isaiah the son of Amoz prayed and cried to heaven.
21 And Jehovah sent an angel, who cut off all the mighty men of valour, and the princes and the captains in the camp of the king of Assyria. And he returned with shame of face to his own land. And when he was come into the house of his god, they that came forth of his own bowels made him
22 fall there with the sword. And Jehovah saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib the king of Assyria, and from the hand of all, and protected them on every side.
23 And many brought gifts unto Jehovah to Jerusalem, and precious things to Hezekiah king of Judah; and he was thenceforth magnified in the sight of all the nations.
24 In those days Hezekiah was sick unto death, and he prayed to Jehovah; and he spoke to him
25 and gave him a sign. But Hezekiah rendered not again according to the benefit [done] to him, for his heart was lifted up; and there was wrath upon him, and upon
26 Judah and Jerusalem. And Hezekiah humbled himself for the pride of his heart, he and the inhabitants of Jerusalem, so that the wrath of Jehovah came not upon them in the days of Hezekiah.
27 And Hezekiah had very much riches and honour; and he made himself treasuries for silver, and for gold, and for precious stones, and for spices, and for shields, and for all manner of pleasant vessels;
28 storehouses also for the increase of corn and new wine and oil, and stalls for all manner of beasts, and [he procured] flocks for the stalls.
29 And he provided[e] for himself cities, and possessions of flocks and herds in abundance; for God gave
30 him very much substance. And he, Hezekiah, stopped the upper outlet of the waters of Gihon, and brought it straight down[f] to the west side of the city of David. And Hezekiah prospered in all his
31 works. However in [the matter of] the ambassadors of the princes of Babylon, who sent to him to inquire of the wonder that was done in the land, God left him, to try him, that he might know all [that was] in his heart.
32 And the rest of the acts of Hezekiah and his good deeds,[g] behold, they are written in the vision of the prophet Isaiah the son of Amoz in the book of the kings of
33 Judah and Israel. And Hezekiah slept with his fathers, and they buried him in the highest place of the sepulchres of the sons of David; and all Judah and the inhabitants of Jerusalem did him honour at his death. And Manasseh his son reigned in his stead.

33 Manasseh was twelve years old when he began to reign; and he reigned fifty-five years in
2 Jerusalem. And he did evil in the sight of Jehovah, like the abominations of the nations that Jehovah had dispossessed from before the
3 children of Israel. And he built again the high places that Hezekiah his father had broken down; and he reared up altars to the Baals, and made Asherahs, and worshipped all the host of heaven
4 and served them. And he built altars in the house of Jehovah, of which Jehovah had said, In Jerusalem shall my name be for ever.
5 And he built altars to all the host of heaven in both courts of the
6 house of Jehovah. He also caused his children to pass through the fire in the valley of the son of Hinnom; and he used magic and divination and sorcery, and appointed necromancers and soothsayers: he wrought evil beyond measure in the sight of Jehovah,
7 to provoke him to anger. And he set the graven image of the idol that he had made, in the house of God, of which God had said to David and to Solomon his son, In this house, and in Jerusalem, which I have chosen out of all the tribes of Israel, will I put my name
8 for ever; neither will I any more remove the foot of Israel from out

[d] Lit. 'letters.' [e] Lit. 'made.' [f] Or 'brought it under [the ground].'
[g] חסדים: see on 2 Sam. xxii. 26.

of the land that I have appointed to your fathers; if they will only take heed to do all that I commanded them through Moses, according to all the law and the
9 statutes and the ordinances. And Manasseh led Judah and the inhabitants of Jerusalem astray, to do more evil than the nations that Jehovah had destroyed from before the children of Israel.
10 And Jehovah spoke to Manasseh and to his people; but they did
11 not hearken. And Jehovah brought upon them the captains of the host of the king of Assyria, who took Manasseh with fetters, and bound him with chains of [h] brass, and carried him to Babylon.
12 And when he was in affliction, he besought Jehovah his God, and humbled himself greatly before
13 the God of his fathers, and prayed to him. And he was intreated of him and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that Jehovah, he was God.
14 And after this he built the outer wall of the city of David, on the west, toward Gihon, in the valley, even to the entrance of the fish-gate, and carried it round Ophel, and raised it up a very great height; and he put captains of war in all the fortified cities of
15 Judah. And he removed the strange gods, and the idol out of the house of Jehovah, and all the altars that he had built on the mount of the house of Jehovah and in Jerusalem, and cast [them]
16 out of the city. And he reinstated the altar of Jehovah, and sacrificed on it peace-offerings and thank-offerings, and commanded Judah to serve Jehovah the God of Israel.
17 Nevertheless, the people sacrificed still on the high places, although to Jehovah their God only.
18 And the rest of the acts of Manasseh, and his prayer to his God, and the words of the seers that spoke to him in the name of Jehovah the God of Israel, behold, they [are written] in the acts of
19 the kings of Israel. And his prayer, and [how God] was intreated of him, and all his sin and his unfaithfulness, and the places in which he built high places, and set up Asherahs and graven images, before he was humbled, behold, they are written among the words
20 of Hozai.[i] And Manasseh slept with his fathers, and they buried him in his own house; and Amon his son reigned in his stead.
21 Amon was twenty-two years old when he began to reign; and he reigned two years in Jerusalem.
22 And he did evil in the sight of Jehovah, as Manasseh his father had done; and Amon sacrificed to all the graven images that Manasseh his father had made, and served
23 them. And he did not humble himself before Jehovah, as Manasseh his father had humbled himself; for he, Amon, multiplied
24 trespass. And his servants conspired against him, and slew him
25 in his own house. But the people of the land smote all them that had conspired against king Amon; and the people of the land made Josiah his son king in his stead.

34 Josiah was eight years old when he began to reign; and he reigned thirty-one years in
2 Jerusalem. And he did what was right in the sight of Jehovah, and walked in the ways of David his father, and turned not aside to the right hand nor to the left.
3 And in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the Asherahs, and the graven images, and the molten
4 images. And they broke down the altars of the Baals in his presence; and the sun-pillars that were on high above them he cut down; and the Asherahs and the graven images and the molten images he broke in pieces, and made dust [of them] and strewed it upon the graves of those that had sacrificed
5 to them; and he burned the bones of the priests upon their altars, and purged Judah and Jerusalem.
6 And [so did he] in the cities of Manasseh and Ephraim and Simeon, even to Naphtali, in their
7 ruins round about; and he broke down the altars, and beat the Asherahs and the graven images into powder, and cut down all the sun-pillars throughout the land of Israel, and returned to Jerusalem.
8 And in the eighteenth year of his reign, when he purged the land and the house, he sent Shaphan the son of Azaliah, and Maaseiah the governor of the city, and Joah the son of Joahaz the chronicler, to repair the house of Jehovah his

[h] Or 'with double (or 'two') chains of.' [i] Or perhaps 'in the words of the seers.'

9 God. And they came to Hilkijah the high priest, and they delivered [to them] the money that had been brought into the house of God, which the Levites that kept the doors had gathered of the hand of Manasseh and Ephraim, and of all the remnant of Israel, and of all Judah and Benjamin, and of the
10 inhabitants of Jerusalem.[k] And they gave [it] into the hand of them that did the work, that had the oversight of the house of Jehovah; and they gave it to the workmen who wrought in the house of Jehovah to reinstate and
11 repair the house: they gave [it] to the carpenters and the builders, to buy hewn stone, and timber for the joists,[l] and to floor the houses that the kings of Judah
12 had destroyed. And the men did the work faithfully. And over them were appointed Jahath and Obadiah, Levites, of the children of Merari, and Zechariah and Meshullam, of the children of the Kohathites, for the oversight; and all these Levites were skilled in
13 instruments of music. They were also over the bearers of burdens, and were overseers of all that worked in any manner of service. And of the Levites were the scribes,
14 and officers, and doorkeepers. And when they brought out the money that had been brought into the house of Jehovah, Hilkijah the priest found the book of the law
15 of Jehovah by Moses. Then Hilkijah spoke and said to Shaphan the scribe, I have found the book of the law in the house of Jehovah. And Hilkijah gave the book to
16 Shaphan. And Shaphan carried the book to the king. And moreover he brought the king word again saying, All that was committed to the hand of thy servants,
17 they do; and they have emptied out the money that was found in the house of Jehovah, and have delivered it into the hand of the overseers, and into the hand of the
18 workmen. And Shaphan the scribe informed the king saying, Hilkijah the priest has given me a book. And Shaphan read out of it before
19 the king. And it came to pass when the king heard the words of the law, that he rent his garments.
20 And the king commanded Hilkijah, and Ahikam the son of Shaphan, and Abdon the son of Micah, and Shaphan the scribe, and Asaiah a servant of the king's,
21 saying, Go, inquire of Jehovah for me, and for them that are left in Israel and in Judah, concerning the words of the book which is found; for great is the wrath of Jehovah that is poured out upon us, because our fathers have not kept the word of Jehovah, to do according to all that is written in
22 this book. And Hilkijah and they that the king [had appointed] went to Huldah the prophetess, the wife of Shallum the son of Tokehath, son of Hasrah, keeper of the wardrobe: now she dwelt in Jerusalem in the second quarter [of the town]; and they spoke with her to that effect.
23 And she said to them, Thus saith Jehovah the God of Israel: Tell the man that sent you to me,
24 Thus saith Jehovah: Behold, I will bring evil upon this place, and upon the inhabitants thereof, all the curses that are written in the book which they have read before
25 the king of Judah. Because they have forsaken me, and have burned incense unto other gods, that they might provoke me to anger with all the works of their hands, therefore my fury shall be poured out upon this place, and shall not be
26 quenched. But to the king of Judah, who sent you to inquire of Jehovah, thus shall ye say to him: Thus saith Jehovah the God of Israel touching the words which
27 thou hast heard: Because thy heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy garments and weep before me, I also have heard [thee], saith[m]
28 Jehovah. Behold, I will gather thee unto thy fathers, and thou shalt be gathered to thy grave in peace; and thine eyes shall not see all the evil that I will bring upon this place, and upon the inhabitants thereof. And they brought the king word again.
29 And the king sent and gathered all the elders of Judah and of
30 Jerusalem. And the king went up into the house of Jehovah, and all the men of Judah and the inhabitants of Jerusalem, and the priests and the Levites, and all the

[k] As ancient versions. Some however would read, 'who had returned to Jerusalem;' or 'And they returned to Jerusalem.' [l] Or 'couplings.' [m] נאם: see 2 Kings xxii. 19.

people, great and small; and he read[n] in their ears all the words of the book of the covenant which had been found in the house of
31 Jehovah. And the king stood in his place, and made a covenant before Jehovah, to walk after Jehovah, and to keep his commandments and his testimonies and his statutes with all his heart and with all his soul, to perform the words of the covenant that are
32 written in this book. And he caused all that were present in Jerusalem and Benjamin to stand [to it]. And the inhabitants of Jerusalem did according to the covenant of God, the God of their
33 fathers. And Josiah removed all the abominations out of all the countries that belonged to the children of Israel, and made to serve all that were found in Israel, —to serve Jehovah their God: all his days they did not depart from following Jehovah, the God of their fathers.

35 And Josiah held a passover to Jehovah in Jerusalem; and they slaughtered the passover on the fourteenth of the first month.
2 And he set the priests in their charges, and encouraged them to the service of the house of Jeho-
3 vah. And he said to the Levites, that taught all Israel, [and] who were holy to Jehovah, Put the holy ark in the house that Solomon the son of David, king of Israel, built; ye have not to carry it upon your shoulders. Serve now Jehovah your God, and his people
4 Israel; and prepare yourselves by your fathers' houses, in your divisions, according to the writing of David king of Israel, and according to the writing of Solomon his
5 son; and stand in the sanctuary for the classes of the fathers' houses, for your brethren, the children of the people, and [according] to[o] the divisions of the fathers'
6 houses of the Levites; and slaughter the passover, and hallow yourselves, and prepare it for your brethren, that they may do according to the word of Jehovah through
7 Moses. And Josiah gave for the children of the people a heave-offering of the flocks, lambs and goats, all for the passover-offerings, for all that were present,—to the number of thirty thousand, and three thousand bullocks: these
8 were of the king's substance. And his princes gave a voluntary heave-offering for the people, for the priests, and for the Levites: Hilkijah and Zechariah and Jehiel, rulers of the house of God, gave to the priests for the passover-offerings two thousand six hundred [small cattle] and three hun-
9 dred oxen; and Conaniah, and Shemaiah and Nethaneel, his brethren, and Hashabiah and Jeiel and Jozabad, chief of the Levites, gave as heave-offering to the Levites for the passover-offerings five thousand [small cattle] and five hundred oxen.
10 And the service was prepared, and the priests stood in their place, and the Levites in their divisions, according to the king's command-
11 ment. And they slaughtered the passover, and the priests sprinkled [the blood] from their hand, and
12 the Levites flayed them. And they set apart the burnt-offerings to give them to the classes of the fathers' houses of the children of the people, to present them to Jehovah, as it is written in the book of Moses. And so [did they]
13 with the oxen. And they roasted the passover with fire according to the ordinance; and the consecrated things they boiled in pots and in cauldrons and in pans, and divided them speedily among all
14 the children of the people. And afterwards they made ready for themselves and for the priests; because the priests, the sons of Aaron, [were engaged] in offering up the burnt-offerings and the fat until night; therefore the Levites prepared for themselves, and for the priests, the sons of Aaron.
15 And the singers, the sons of Asaph, were in their place, according to the commandment of David, and Asaph, and Heman, and Jeduthun the king's seer; and the door-keepers were at every gate; they had not to depart from their service, for their brethren the Levites prepared for them.
16 And all the service of Jehovah was prepared the same day, to hold the passover, and to offer burnt-offerings on the altar of Jehovah according to the com-
17 mandment of king Josiah. And the children of Israel that were present held the passover at that time, and the feast of unleavened
18 bread seven days. And there was no passover like to that holden in Israel from the days of Samuel the prophet; neither did all the kings

[n] Or 'one read.' [o] Or 'and for.'

of Israel hold such a passover as Josiah held, and the priests, and the Levites, and all Judah and Israel that were present, and the
19 inhabitants of Jerusalem. In the eighteenth year of the reign of Josiah was this passover holden.
20 After all this, when Josiah had arranged the house, Necho king of Egypt came up to fight against Karkemish at the Euphrates; and
21 Josiah went out against him. And he sent messengers to him, saying, What have I to do with thee, thou king of Judah? I come not against thee this day, but against the house with which I have war;[p] and God has told me to make haste: keep aloof from God who is with
22 me, that he destroy thee not. But Josiah would not turn his face from him, but disguised himself, that he might fight against him; and he hearkened not to the words of Necho from the mouth of God; and he came to fight in the valley
23 of Megiddo. And the archers shot at king Josiah; and the king said to his servants, Have me away,
24 for I am sore wounded. And his servants took him out from the chariot, and put him in the second chariot that he had, and brought him to Jerusalem. And he died, and was buried in the sepulchres of his fathers. And all Judah and Jerusalem mourned for Josiah.
25 And Jeremiah lamented for Josiah; and all the singing men and singing women spoke of Josiah in their lamentations to this day; and they made them an ordinance for Israel. And behold, they are written in the lamentations.
26 And the rest of the acts of Josiah, and his good deeds,[q] according to that which is written
27 in the law of Jehovah, and his acts, first and last, behold, they are written in the book of the kings of Israel and Judah.

36 And the people of the land took Jehoahaz the son of Josiah, and made him king in his father's
2 stead, in Jerusalem. Jehoahaz was twenty-three years old when he began to reign; and he reigned
3 three months in Jerusalem. And the king of Egypt put him down at Jerusalem, and imposed a fine upon the land of a hundred talents
4 of silver and a talent of gold. And the king of Egypt made Eliakim his brother king over Judah and Jerusalem, and changed his name to Jehoiakim. And Necho took Jehoahaz his brother, and carried him to Egypt.
5 Jehoiakim was twenty-five years old when he began to reign; and he reigned eleven years in Jerusalem; and he did evil in the sight
6 of Jehovah his God. Against him came up Nebuchadnezzar king of Babylon, and bound him with chains of brass[r] to carry him to
7 Babylon. And Nebuchadnezzar carried [part] of the vessels of the house of Jehovah to Babylon, and put them in his temple at Babylon.
8 And the rest of the acts of Jehoiakim, and his abominations which he did, and that which was found in him, behold, they are written in the book of the kings of Israel and Judah. And Jehoiachin his son reigned in his stead.
9 Jehoiachin was eighteen[s] years old when he began to reign; and he reigned three months and ten days in Jerusalem; and he did
10 evil in the sight of Jehovah. And at the turn of the year king Nebuchadnezzar sent and had him brought to Babylon, with the precious vessels of the house of Jehovah; and he made Zedekiah his brother king over Judah and Jerusalem.
11 Zedekiah was twenty-one years old when he began to reign; and he reigned eleven years in Jeru-
12 salem. And he did evil in the sight of Jehovah his God; he humbled not himself before the prophet Jeremiah speaking from
13 the mouth of Jehovah. And he also rebelled against king Nebuchadnezzar, who had made him take oath by God; and he stiffened his neck and hardened his heart from returning to Jehovah
14 the God of Israel. All the chiefs of the priests also, and the people, increased their transgressions,[t] according to all the abominations of the nations; and they defiled the house of Jehovah which he
15 had hallowed in Jerusalem. And Jehovah the God of their fathers sent to them by his messengers, rising up early and sending; because he had compassion on[v] his people and on his dwelling-place.
16 But they mocked at the messengers of God, and despised his words, and scoffed at his prophets, until

[p] Lit. 'the house of my war.' [q] חסדים: see on 2 Sam. xxii. 26. [r] Or 'bronze:' see on xxxiii. 11. [s] Others 'eight;' but see 2 Kings xxiv. 8. [t] Or 'unfaithfulness.' [v] Or 'he spared,' as in ver. 17.

the fury of Jehovah rose against his people, and there was no remedy.
17 And he brought up [against] them the king of the Chaldees, and slew their young men with the sword in the house of their sanctuary, and spared not young man nor maiden, old man nor him of hoary head: he gave [them] all
18 into his hand. And all the vessels of the house of God, great and small, and the treasures of the house of Jehovah, and the treasures of the king and of his princes,
19 he brought all to Babylon. And they burned the house of God, and broke down the wall of Jerusalem, and burned all the palaces thereof with fire, and all the precious vessels thereof were given up to
20 destruction. And them that had escaped from the sword he carried away to Babylon; and they became servants to him and his sons, until the reign of the kingdom of
21 Persia; to fulfil the word of Jehovah by the mouth of Jeremiah, until the land had enjoyed its sabbaths. All the days of its desolation it kept sabbath, to fulfil seventy years.
22 And in the first year of Cyrus[w] king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, and he made a proclamation throughout his kingdom, and also in writing, say-
23 ing, Thus says Cyrus king of Persia: All the kingdoms of the earth has Jehovah the God of the heavens given to me, and he has charged me to build him a house at Jerusalem, which is in Judah. Whosoever there is among you of all his people, Jehovah his God be with him, and let him go up.

EZRA

1 And in the first year of Cyrus king of Persia, that the word of Jehovah by the mouth of Jeremiah might be accomplished, Jehovah stirred up the spirit of Cyrus king of Persia, and he made a proclamation throughout his kingdom, and also in writing, say-
2 ing, Thus says Cyrus king of Persia: All the kingdoms of the earth has Jehovah the God of the heavens given to me, and he has charged me to build him a house at Jerusalem, which is in Judah.
3 Whosoever there is among you of all his people, his God be with him, and let him go up to Jerusalem, which is in Judah, and build the house of Jehovah the God of Israel—he is God—which is at
4 Jerusalem. And whosoever remains in any place where he sojourns, let the men of his place help him with silver, and with gold, and with goods, and with beasts, besides the voluntary offering for the house of God which is at Jerusalem.
5 And the chief fathers of Judah and Benjamin rose up, and the priests, and the Levites, even all those whose spirit God had stirred, to go up to build the house of Jehovah which is at Jerusalem.
6 And all they that were about them strengthened their hands with articles of silver, with gold, with goods, and with beasts, and with precious things, besides all that
7 was willingly offered. And king Cyrus brought forth the vessels of the house of Jehovah, which Nebuchadnezzar had brought forth out of Jerusalem and had put in the
8 house of his god. And Cyrus king of Persia brought them forth by the hand of Mithredath the treasurer, who counted them out to Sheshbazzar[a] the prince of Judah.
9 And this is the number of them: thirty chargers[b] of gold, a thousand chargers[b] of silver, nine-and-
10 twenty knives, thirty basons[c] of gold, silver basons[c] of a second [sort] four hundred and ten, [and]
11 other vessels a thousand. All the vessels of gold and of silver were five thousand four hundred. The whole did Sheshbazzar bring up, when they of the captivity were brought up from Babylon to Jerusalem.

2 And these are the children of the province,[d] that went up out of the captivity of those that had

[w] Heb. *Koresh*. [a] This appears to be the Chaldean name of Zerubbabel, which may mean, 'Born in Babylon.' [b] Large shallow basons or dishes, either for the blood of sprinkling or fine flour offerings: cf. Num. vii. 13; 1 Kings vii. 40. The word only occurs in this passage. [c] See on 1 Chron. xxviii. 17. [d] i. e. of Judah: cf. chap. v. 8; Neh. i. 3.

been carried away, whom Nebuchadnezzar the king of Babylon had carried away to Babylon, and who came again to Jerusalem and to Judah, every one to his city,
2 who came with Zerubbabel,[e] Jeshua, Nehemiah, Saraiah, Reelaiah, Mordecai, Bilshan, Mispar, Bigvai, Rehum, Baanah. The number of the men of the people of Israel:
3 The children of Parosh, two thousand one hundred and seven-
4 ty-two. The children of Shephatiah, three hundred and seventy-
5 two. The children of Arah, seven
6 hundred and seventy-five. The children of Pahath-Moab, of the children of Jeshua [and] Joab, two thousand eight hundred and
7 twelve. The children of Elam, a thousand two hundred and fifty-
8 four. The children of Zattu, nine
9 hundred and forty-five. The children of Zaccai, seven hundred and
10 sixty. The children of Bani, six
11 hundred and forty-two. The children of Bebai, six hundred and
12 twenty-three. The children of Azgad, a thousand two hundred
13 and twenty-two. The children of Adonikam, six hundred and sixty-
14 six. The children of Bigvai, two
15 thousand and fifty-six. The children of Adin, four hundred and
16 fifty-four. The children of Ater of [the family of] Hezekiah, ninety-
17 eight. The children of Bezai, three hundred and twenty-three.
18 The children of Jorah, a hundred
19 and twelve. The children of Hashum, two hundred and twenty-
20 three. The children of Gibbar,[f]
21 ninety-five. The children of Bethlehem, a hundred and twenty-
22 three. The men of Netophah,
23 fifty-six. The men of Anathoth,
24 a hundred and twenty-eight. The children of Azmaveth, forty-two.
25 The children of Kirjath-arim, Chephirah, and Beeroth, seven
26 hundred and forty-three. The children of Ramah and Geba, six
27 hundred and twenty-one. The men of Michmas, a hundred and
28 twenty-two. The men of Bethel and Ai, two hundred and twenty-
29 three. The children of Nebo,
30 fifty-two. The children of Mag-
31 bish, a hundred and fifty-six. The children of the other Elam, a thousand two hundred and fifty-four.
32 The children of Harim, three hun-
33 dred and twenty. The children of Lod, Hadid, and Ono, seven hun-
34 dred and twenty-five. The chil-
35 dren of Jericho, three hundred and forty-five. The children of Senaah, three thousand six hundred and thirty.
36 The priests: the children of Jedaiah, of the house of Jeshua, nine hundred and seventy-three.
37 The children of Immer, a thousand
38 and fifty-two. The children of Pashhur, a thousand two hundred
39 and forty-seven. The children of Harim, a thousand and seventeen.
40 The Levites: the children of Jeshua and of Kadmiel, of the children of Hodaviah, seventy-four.
41 The singers: the children of Asaph, a hundred and twenty-eight.
42 The children of the doorkeepers: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, in all a hundred and thirty-nine.
43 The Nethinim:[g] the children of Ziha, the children of Hasupha, the
44 children of Tabbaoth, the children of Keros, the children of Siaha,
45 the children of Padon, the children of Lebanah, the children of Haga-
46 bah, the children of Akkub, the children of Hagab, the children of Shamlai, the children of Hanan,
47 the children of Giddel, the children of Gahar, the children of Reaiah,
48 the children of Rezin, the children of Nekoda, the children of Gazzam,
49 the children of Uzza, the children of Phaseah, the children of Besai,
50 the children of Asnah, the children of Meunim,[h] the children of Nephu-
51 sim,[i] the children of Bakbuk, the children of Hakupha, the children
52 of Harhur, the children of Bazluth, the children of Mehida, the
53 children of Harsha, the children of Barkos, the children of Sisera, the
54 children of Thamah, the children of Neziah, the children of Hatipha.
55 The children of Solomon's servants: the children of Sotai, the children of Sophereth, the children
56 of Peruda, the children of Jaalah, the children of Darkon, the chil-
57 dren of Giddel, the children of Shephatiah, the children of Hattil, the children of Pochereth-Hazzebaim, the children of Ami.
58 All the Nethinim and the children of Solomon's servants, three hundred and ninety-two.

[e] Sheshbazzar: ch. i. 8; and cf. 1 Chron. iii. 19. [f] Neh. vii. 25: Gibeon. [g] Subordinate temple servants: see chap. viii. 20; cf. note on 1 Chron. ix. 2, and Num. viii. 19. [h] Or 'the Maonites.' [i] Or 'the Nephusites,' from *Naphish* (1 Chron. i. 31).

59 And these are they that went up from Tel-melah, Tel-harsha, Cherub-Addan, Immer; but they could not shew their fathers' house, nor their seed, whether they
60 were of Israel. The children of Delaiah, the children of Tobijah, the children of Nekoda, six hun-
61 dred and fifty-two. And of the children of the priests: the children of Habaiah, the children of Koz, the children of Barzillai; who took a wife of the daughters of Barzillai the Gileadite, and was
62 called after their name. These sought their genealogical register, but they were not found; therefore were they, as polluted, re-
63 moved from the priesthood. And the Tirshatha [k] said to them that they should not eat of the most holy things, till there stood up a priest with Urim and with Thummim.

64 The whole congregation together was forty-two thousand
65 three hundred and sixty, besides their servants and their maids, of whom there were seven thousand three hundred and thirty-seven; and they had two hundred singing
66 men and singing women. Their horses were seven hundred and thirty-six; their mules two hun-
67 dred and forty-five; their camels four hundred and thirty-five; the asses six thousand seven hundred and twenty.

68 And some of the chief fathers, when they came to the house of Jehovah which is at Jerusalem, offered freely for the house of God
69 to set it up in its place. They gave after their ability to the treasure of the work sixty-one thousand darics of gold, and five thousand pounds [l] of silver, and one hundred priests' coats.

70 And the priests, and the Levites, and [some] of the people, and the singers, and the doorkeepers, and the Nethinim dwelt in their cities, and all Israel in their cities.

3 And when the seventh month came, and the children of Israel were in the cities, the people gathered together as one man to
2 Jerusalem. Then stood up Jeshua the son of Jozadak, and his brethren the priests, and Zerubbabel the son of Shealtiel, and his brethren, and built the altar of the God of Israel, to offer up burnt-offerings on it, as it is written in the law of Moses the man of God.

3 And they set the altar on its base; for fear was upon them because of the people of the countries; and they offered up burnt-offerings on it to Jehovah, the morning and evening burnt-offer-
4 ings. And they held the feast of tabernacles as it is written, and [offered] daily burnt-offerings by number, according to the ordinance, as the duty of every day
5 required; and afterwards the continual burnt-offering, and those of the new moons, and of all the set feasts of Jehovah that were consecrated, and of every one that willingly offered a voluntary offer-
6 ing to Jehovah. From the first day of the seventh month they began to offer up burnt-offerings to Jehovah. But the foundation of the temple of Jehovah was not
7 [yet] laid. And they gave money to the masons and to the carpenters; and meat and drink and oil to the Zidonians and to the Tyrians, to bring cedar-trees from Lebanon to the sea at Joppa, according to the grant that they had of Cyrus king of Persia.

8 And in the second year of their coming to the house of God at Jerusalem, in the second month, began Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and the remnant of their brethren the priests and the Levites, and all they that had come out of the captivity to Jerusalem; and they appointed the Levites, from twenty years old and upward, to superintend [m] the
9 work of the house of Jehovah. And Jeshua stood up, his sons and his brethren, Kadmiel and his sons, the sons of Judah, [n] as one [man], to superintend the workmen in the house of God; [also] the sons of Henadad, their sons and their brethren, the Levites.

10 And when the builders laid the foundation of the temple of Jehovah, they set the priests in their apparel, with trumpets, and the Levites the sons of Asaph, with cymbals, to praise Jehovah according to the directions of David
11 king of Israel. And they sang alternately together in praising and giving thanks to Jehovah: For he is good, for his loving-kindness [endureth] for ever toward Israel. And all the people shouted with a great shout to the praise of Jehovah, because the

[k] The governor's title, under the Persian kings. [l] Heb. *Maneh*. [m] Or 'set forward.' [n] Or rather, 'Hodaviah:' see ii. 40.

foundation of the house of Jehovah was laid. 12 But many of the priests and Levites and chief fathers, the ancient men that had seen the first house, wept with a loud voice, [when] the foundation of this house was laid in their sight; and many shouted aloud 13 for joy. And the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a great shout, and the noise was heard afar off.

4 And the adversaries of Judah and Benjamin heard that the children of the captivity were building the temple to Jehovah 2 the God of Israel; and they came to Zerubbabel and to the chief fathers, and said to them, We would build with you; for we seek your God, as ye; and we have sacrificed to him since the days of Esar-haddon king of Assyria, who 3 brought us up hither. But Zerubbabel and Jeshua and the rest of the chief fathers of Israel said to them, Ye have nothing to do with us to build a house to our God, but we alone will build to Jehovah the God of Israel, as king Cyrus, the king of Persia, has commanded us. 4 And the people of the land weakened the hands of the people of Judah, and troubled them in 5 building; and they hired counsellors against them, to frustrate their purpose, all the days of Cyrus king of Persia, even until the reign of Darius [o] king of Persia. 6 And in the reign of Ahasuerus,[p] in the beginning of his reign, they wrote an accusation against the inhabitants of Judah and Jeru- 7 salem. And in the days of Artaxerxes,[q] Bishlam, Mithredath, Tabeel, and the rest of his companions, wrote to Artaxerxes king of Persia; and the writing of the letter was written in Aramaic, and 8 interpreted in Aramaic. [r] Rehum the chancellor and Shimshai the scribe wrote a letter against Jerusalem to Artaxerxes the king after 9 this sort: Rehum the chancellor, and Shimshai the scribe, and the rest of their companions, the Dinaites, and the Apharsathchites, the Tarpelites, the Apharsites, the Archevites, the Babylonians, the Shushanchites, the 10 Dehaites, the Elamites, and the rest of the peoples whom the great and noble Osnappar brought over and settled in the cities [s] of Samaria, and the rest [of the country] on this side the river,[t] and so 11 forth. This is the copy of the letter that they sent to him: To Artaxerxes the king: Thy servants the men on this side the 12 river, and so forth. Be it known to the king that the Jews who came up from thee unto us have come to Jerusalem; they are building the rebellious and the bad city, and they complete the walls and join up the foundations. 13 Be it known therefore unto the king, that, if this city be built and the walls be completed, they will not pay tribute, tax, and toll, and in the end it will bring damage to 14 the kings.[v] Now, since we eat the salt of the palace, and it is not right for us to see the king's injury, therefore have we sent and in- 15 formed the king; that search may be made in the book of the annals of thy fathers: so shalt thou find in the book of the annals and know that this city is a rebellious city, which has done damage to kings and provinces, and that they have raised sedition within the same of old time, for which cause this city 16 was destroyed. We inform the king that if this city be built and its walls be completed, by this means thou shalt have no portion on this side the river.

17 The king sent an answer to Rehum the chancellor, and Shimshai the scribe, and the rest of their companions that dwell in Samaria, and the other places beyond the 18 river: Peace, and so forth. The letter that ye sent to us has been 19 read before me distinctly. And I gave orders, and search has been made, and it has been found that this city of old time has made insurrection against the kings, and that rebellion and sedition have 20 been raised therein. And there have been mighty kings over Jerusalem, who have ruled over all beyond the river; and tribute, tax, and toll were paid to them. 21 Now give order to make these men to cease, and that this city be not

[o] Heb. *Darjavesh.* [p] Heb. *Ahashverosh* (probably Cambyses, son of Cyrus). [q] Smerdis: Heb. *Artahshashta.* [r] From here to vi. 18, Aramaic is employed. [s] Or lit. 'city.' [t] Strictly, 'beyond the river,' a technical name for the provinces on the west of the Euphrates. In English the expression has to be varied, in accordance with the position of the persons in question. [v] Others, 'and thou wilt endamage the kings' revenue.'

built, until the order shall be given
22 from me, and take heed that ye
fail not to do this: why should
harm grow to the damage of the
kings?
23 As soon as the copy of king
Artaxerxes' letter was read before
Rehum, and Shimshai the scribe,
and their companions, they went
up in haste to Jerusalem to the
Jews, and made them cease by
24 force and power. Then ceased the
work of the house of God [w] which
is at Jerusalem; and it ceased
until the second year of the reign
of Darius [x] king of Persia.

5 Now the prophets, Haggai the
prophet and Zechariah the son of
Iddo, prophesied to the Jews that
were in Judah and Jerusalem; in
the name of the God of Israel
2 [did they prophesy] to them. Then
rose up Zerubbabel the son of
Shealtiel, and Jeshua the son of
Jozadak, and began to build the
house of God which is at Jerusalem;
and with them were the prophets
of God, who helped them.
3 At that time came to them
Tatnai, governor on this side the
river, and Shethar-boznai, and
their companions, and said thus to
them: Who gave you orders to
build this house and to complete
4 this wall? And they [y] said to
them after this manner: What are
the names of the men that build
5 this building? But the eye of
their God was upon the elders of
the Jews, and they did not make
them cease till the matter came to
Darius; and then they returned
answer by letter concerning it.
6 The copy of the letter that Tat-
nai, governor on this side the river,
and Shethar-boznai, and his com-
panions the Apharsachites, who
were on this side the river, sent to
7 Darius the king. They sent a
report to him in which was written
thus: To Darius the king, all
8 peace! Be it known to the king
that we went into the province
of Judah, to the house of the great
God, which is being built with
great stones, and timber is laid
in the walls, and this work is being
carried on with diligence, and
9 prospers in their hand. Then
asked we those elders: thus we
said to them, Who gave you orders
to build this house and to com-
10 plete this wall? We asked their
names also, to inform thee, that
we might write the names of the
men that were the chief of them.
11 And thus they returned us an-
swer, saying, We are the servants
of the God of the heavens and the
earth, and build the house that
was built these many years ago;
and a great king of Israel built and
12 completed it. But after that our
fathers had provoked the God of
the heavens to wrath, he gave
them into the hand of Nebuchad-
nezzar king of Babylon, the
Chaldean, and he destroyed this
house, and carried the people away
13 unto Babylon. But in the first
year of Cyrus king of Babylon,
king Cyrus gave orders to build
14 this house of God. And the vessels
also of gold and silver of the house
of God, which Nebuchadnezzar
took out of the temple that was at
Jerusalem and brought into the
temple of Babylon, those did king
Cyrus take out of the temple of
Babylon, and they were delivered
to one Sheshbazzar by name,
whom he had appointed governor.
15 And he said to him, Take these
vessels, go, carry them into the
temple that is at Jerusalem, and
let the house of God be built in its
16 place. Then came the same Shesh-
bazzar, [and] laid the foundation
of the house of God which is at
Jerusalem; and since that time
even until now has it been in
building, and it is not completed.
17 And now, if it seem good to the
king, let search be made in the
king's treasure-house, which is
there at Babylon, whether it be
so, that orders were given by king
Cyrus to build this house of God
at Jerusalem; and let the king
send his pleasure to us concerning
this matter.

6 Then king Darius gave orders,
and search was made in the house
of the rolls, where the treasures
2 were laid up in Babylon. And
there was found at Achmetha [z] in
the fortress [a] that is in the pro-
vince of Media a roll, and therein
3 was a record thus written: In the
first year of king Cyrus, king
Cyrus made a decree [b] [concerning]
the house of God at Jerusalem:
Let the house be built for a place
where they offer sacrifices, and
let its foundations be solidly laid;
its height sixty cubits, its breadth

[w] Chald. *Elah* (Heb. *Eloah*: cf. Deut. xxxii. 15). The parts of the book written in Chaldee (iv. 8–vi. 18, and vii. 12–26) have always *Elah*. [x] Darius Hystaspes. [y] Lit. 'we:' possibly a corrupt reading. [z] Ecbatana, capital of Great Media. [a] Or 'capital.' [b] Elsewhere 'gave orders.'

4 sixty cubits, [with] three rows of great stones, and a row of new timber, and let the expenses be
5 given out of the king's house: and also let the golden and silver vessels of the house of God, which Nebuchadnezzar took out of the temple that is at Jerusalem and brought to Babylon, be restored and brought again to the temple that is at Jerusalem, in their place; and thou shalt put [them] in the
6 house of God. Therefore Tatnai, governor beyond the river, Shethar-boznai, and your companions the Apharsachites, who are beyond the river, be ye far from thence:
7 let the work of this house of God alone; let the governor of the Jews and the elders of the Jews build this house of God in its place.
8 Moreover, I give orders what ye shall do to these elders of the Jews, for the building of this house of God: that of the king's goods, of the tribute beyond the river, expenses be diligently given to these men, that they be not hindered.
9 And that which they have need of, both young bullocks and rams and lambs, for the burnt-offerings to the God of the heavens, wheat, salt, wine, and oil, according to the appointment of the priests that are at Jerusalem, let it be given
10 them day by day without fail; that they may present sweet odours to the God of the heavens, and pray for the life of the king and of
11 his sons. Also I have given order that whosoever shall alter this rescript, let timber be pulled down from his house, and being set up, let him be hanged thereon, and let his house be made a dung-
12 hill for this. And the God that has caused his name to dwell there overthrow every king and people that shall put forth their hand to alter [or] to destroy this house of God which is at Jerusalem. I Darius have given [this] order; let it be done diligently.
13 Then Tatnai, governor on this side the river, Shethar-boznai, and their companions, because of that which king Darius had sent, did so diligently.
14 And the elders of the Jews built; and they prospered through the prophesying of Haggai the prophet and Zechariah the son of Iddo. And they built and completed [it] according to the commandment of the God of Israel, and according to the commandment of Cyrus, and Darius, and
15 Artaxerxes king of Persia. And this house was finished on the third day of the month Adar, which was in the sixth year of the reign of king Darius.
16 And the children of Israel, the priests and the Levites, and the rest of the children of the captivity, kept the dedication of this house
17 of God with joy; and they presented at the dedication of this house of God a hundred bullocks, two hundred rams, four hundred lambs, and for a sin-offering for all Israel, twelve he-goats, according to the number of the tribes of
18 Israel. And they set the priests in their classes, and the Levites in their divisions, for the service of God, which is at Jerusalem: as it is written in the book of Moses.
19 And the children of the captivity held the passover upon the four-
20 teenth of the first month. For the priests and the Levites had purified themselves as one [man]: they were all pure; and they killed the passover for all the children of the captivity, and for their brethren the priests, and for themselves.
21 And the children of Israel that were come back out of captivity, and all such as had separated themselves to them from the filthiness of the nations of the land, to seek Jehovah the God of
22 Israel, did eat; and they kept the feast of unleavened bread seven days with joy; for Jehovah had made them joyful, and turned the heart of the king of Assyria to them, to strengthen their hands in the work of the house of God, the God of Israel.

7 And after these things, in the reign of Artaxerxes,[c] king of Persia, Ezra[d] the son of Seraiah, the son of Azariah, the son of Hilki-
2 jah, the son of Shallum, the son of
3 Zadok, the son of Ahitub, the son of Amariah, the son of Azariah,
4 the son of Meraioth, the son of Zerahiah, the son of Uzzi, the son
5 of Bukki, the son of Abishua, the son of Phinehas, the son of Eleazar, the son of Aaron the chief
6 priest,—this Ezra went up from Babylon; and he was a ready scribe in the law of Moses, which Jehovah the God of Israel had given. And the king granted him all his request, according to the hand of Jehovah his God upon

[c] Heb. *Artahshasta*: most probably, Artaxerxes Longimanus, son of Xerxes (Esther i. 1). [d] Meaning, 'Help.'

7 him. (And there went up [some] of the children of Israel, and of the priests, and the Levites, and the singers, and the doorkeepers, and the Nethinim, to Jerusalem, in the seventh year of Artaxerxes the 8 king.) And he came to Jerusalem in the fifth month, which was in 9 the seventh year of the king. For upon the first of the first month the project of going up from Babylon was determined on,[e] and on the first of the fifth month he came to Jerusalem, according to the good hand of his God upon him. 10 For Ezra had directed his heart to seek the law of Jehovah and to do it, and to teach in Israel the statutes and the ordinances.[f]

11 And this is the copy of the letter that king Artaxerxes gave to Ezra the priest, the scribe, a scribe of the words of the commandments of Jehovah, and of his statutes to 12 Israel: [g]Artaxerxes, king of kings, to Ezra the priest, an accomplished [h]scribe of the law of the God 13 of the heavens, and so forth. I have given orders that all they of the people of Israel, and of their priests and the Levites, in my realm, who are disposed to go to 14 Jerusalem, go with thee. Because thou art sent by the king, and by his seven counsellors, to inquire concerning Judah and Jerusalem, according to the law of thy God 15 which is in thy hand; and to carry the silver and gold which the king and his counsellors have freely offered to the God of Israel, whose 16 habitation is at Jerusalem, and all the silver and gold that thou canst find in all the province of Babylon, besides the voluntary offering of the people and of the priests who offer willingly for the house of their God which is at 17 Jerusalem. Therefore thou shalt buy diligently with this money bullocks, rams, lambs, with their oblations and their drink-offerings, and offer[i] them upon the altar of the house of your God which is 18 at Jerusalem. And whatever shall seem good to thee and to thy brethren to do with the rest of the silver and the gold, that do according to the will of your God. 19 And the vessels that have been given thee for the service of the house of thy God, deliver before 20 the God of Jerusalem. And whatever more shall be needful for the house of thy God which thou shalt have occasion to bestow, bestow it out of the king's treasure house.

21 And I, I Artaxerxes the king, do give orders to all the treasurers that are beyond the river, that whatever Ezra the priest and scribe of the law of the God of the heavens shall require of you, it be done dili-22 gently, unto a hundred talents of silver, and to a hundred measures of wheat, and to a hundred baths of wine, and to a hundred baths of oil, and salt without prescribing 23 [how much]. Whatever is commanded by the God of the heavens, let it be carefully done for the house of the God of the heavens; for why should there be wrath against the realm of the king and 24 his sons? Also we inform you, as regards all the priests and Levites, singers, doorkeepers, Nethinim, and ministers of this house of God, it shall not be lawful to impose tribute, tax, and toll 25 upon them. And thou, Ezra, after the wisdom of thy God, which is in thy hand, set magistrates and judges who may judge all the people that are beyond the river, all such as know the laws of thy God; and teach ye him that 26 knows [them] not. And whosoever will not do the law of thy God and the law of the king, let judgment be executed diligently upon him, whether unto death, or to banishment, or to confiscation of goods, or to imprisonment.

27 Blessed be Jehovah the God of our fathers, who has put [such a thing] as this in the king's heart, to beautify the house of Jehovah 28 which is at Jerusalem; and has extended mercy to me before the king and his counsellors, and before all the king's mighty princes. And I was strengthened, as the hand of Jehovah my God was upon me; and I gathered together out of Israel chief men to go up with me.

8 And these are the chief fathers, and their genealogy, who went up with me from Babylon in the 2 reign of Artaxerxes the king. Of the children of Phinehas, Gershom; of the children of Ithamar, Daniel; of the children of David, Hattush; 3 of the children of Shecaniah, of the children of Parosh, Zechariah, and

[e] Others, 'he began the going up.' [f] Lit. 'statute and ordinance.' [g] The Aramaic is resumed as far as ver. 26. [h] Others take the word as meaning 'perfect [peace],' and translate. 'a scribe of .... of heaven: perfect [peace].' [i] Here strictly, 'present,' as chap. vi. 10, 17.

with him were registered by genealogy of the males a hundred and
4 fifty. Of the children of Pahath-Moab, Elihoenai the son of Zerahiah, and with him two hundred
5 males. Of the children of Shechaniah, the son of Jahaziel, and with him three hundred males.
6 And of the children of Adin, Ebed the son of Jonathan, and with him
7 fifty males. And of the children of Elam, Isaiah the son of Athaliah, and with him seventy males.
8 And of the children of Shephatiah, Zebadiah the son of Michael, and
9 with him eighty males. Of the children of Joab, Obadiah the son of Jehiel, and with him two hun-
10 dred and eighteen males. And of the children of Shelomith, the son of Josiphiah, and with him a hun-
11 dred and sixty males. And of the children of Bebai, Zechariah the son of Bebai, and with him twenty-
12 eight males. And of the children of Azgad, Johanan the son of Hakkatan, and with him a hun-
13 dred and ten males. And of the children of Adonikam, the last ones, whose names are these: Eliphelet, Jeiel, and Shemaiah, and
14 with them sixty males. And of the children of Bigvai, Uthai and Zabbud, and with them seventy males.
15 And I gathered them together at the river that runs to Ahava; and there we encamped three days; and I surveyed the people and the priests, and found none of the sons
16 of Levi there. And I sent for Eliezer, for Ariel, for Shemaiah, and for Elnathan, and for Jarib, and for Elnathan, and for Nathan, and for Zechariah, and for Meshullam, chief men, and for Joiarib and for Elnathan, men of under-
17 standing. And I gave them a commission to Iddo the chief, at the place Casiphia, and I put words in their mouths to say to Iddo [and] his brethren the Nethinim, at the place Casiphia, that they should bring to us ministers
18 for the house of our God. And by the good hand of our God upon us, they brought us a man of understanding, of the sons of Mahli, the son of Levi, the son of Israel, namely,[k] Sherebiah, with his sons and his brethren, eigh-
19 teen; and Hashabiah, and with him Isaiah of the sons of Merari, his brethren and their sons, twenty;
20 and of the Nethinim, whom David and the princes had appointed for the service of the Levites, two hundred and twenty Nethinim: all of them were expressed by
21 name. And I proclaimed a fast there, at the river Ahava, that we might humble[l] ourselves before our God, to seek of him a right[m] way for us, and for our little ones,
22 and for all our substance. For I was ashamed to require of the king a band of soldiers and horsemen to help us against the enemy in the way; for we had spoken to the king saying, The hand of our God is upon all them for good that seek him; but his power and his anger is against all them that
23 forsake him. And we fasted, and besought our God for this; and he was entreated of us.
24 And I separated twelve of the chiefs of the priests, Sherebiah, Hashabiah, and ten of their breth-
25 ren with them, and I weighed to them the silver and the gold and the vessels, the heave-offering for the house of our God, which the king and his counsellors and his princes, and all Israel present, had
26 offered. And I weighed into their hand six hundred and fifty talents of silver; and silver vessels a hundred talents, [and] of gold a
27 hundred talents; and twenty basons[n] of gold, of a thousand darics;[o] and two vessels of shin-
28 ing copper, precious as gold. And I said to them, Ye are holy unto Jehovah; the vessels also are holy; and the silver and the gold is a voluntary offering to Jehovah
29 the God of your fathers. Watch and keep [them] until ye weigh them before the chiefs of the priests and the Levites, and the chiefs of the fathers of Israel, at Jerusalem, in the chambers of the
30 house of Jehovah. And the priests and the Levites received by weight the silver and the gold and the vessels, to bring them to Jerusalem unto the house of our God.
31 And we departed from the river Ahava on the twelfth of the first month, to go to Jerusalem; and the hand of our God was upon us, and he delivered us from the hand of the enemy, and of such as lay
32 in wait by the way. And we came to Jerusalem, and abode there
33 three days. And on the fourth day the silver and the gold and the vessels were weighed in the house of our God into the hand of Meremoth the son of Urijah the

[k] Or 'and.' [l] Or 'afflict.' [m] Or 'plain.' [n] See chap. i. 10, and 1 Chron. xxviii. 17. [o] See on 1 Chron. xxix. 7.

priest; and with him was Eleazar the son of Phinehas; and with them were Jozabad the son of Jeshua, and Noadiah the son of
34 Binnui, Levites: the whole by number and by weight; and all the weight was written down at that time.
35 The children of those that had been carried away, who had come out of the captivity, presented burnt-offerings to the God of Israel, twelve bullocks for all Israel, ninety-six rams, seventy-seven lambs, twelve he-goats for a sin-offering: all for a burnt-offering
36 to Jehovah. And they delivered the king's edicts to the king's satraps, and to the governors [p] on this side the river. And they furthered the people and the house of God.

9 Now when these things were completed, the princes came to me, saying, The people of Israel, and the priests and the Levites, have not separated themselves from the peoples of the lands, according to their abominations, [even] of the Canaanites, the Hittites, the Perizzites, the Jebusites, the Ammonites, the Moabites, the Egyptians, and the Amor-
2 ites; for they have taken of their daughters for themselves and for their sons, and have mingled the holy seed with the peoples of the lands; and the hand of the princes and rulers [q] has been chief in this
3 unfaithfulness. And when I heard this thing, I rent my mantle and my garment, and plucked off the hair of my head and of my beard, and sat down overwhelmed.
4 Then were assembled to me every one that trembled at the words of the God of Israel, because of the unfaithfulness of those that had been carried away; and I sat overwhelmed until the evening oblation.
5 And at the evening oblation I arose up from my humiliation; and with my mantle and my garment rent, I fell on my knees, and spread out my hands to Jehovah
6 my God, and said: O my God, I am ashamed and blush to lift up my face to thee, my God; for our iniquities are increased over [our] head, and our trespass is
7 grown up to the heavens. Since the days of our fathers, we have been in great trespass to this day; and for our iniquities we, our kings, our priests, have been given into the hand of the kings of the lands, to the sword, and to captivity, and to spoil, and to confusion of
8 face, as it is this day. And now for a little space there hath been favour from Jehovah our God, to leave us a remnant to escape, and to give us a nail [r] in his holy place, that our God may lighten our eyes, and give us a little reviving
9 in our bondage. For we are bondmen; yet our God hath not forsaken us in our bondage, but hath extended mercy unto us before the kings of Persia, to give us a reviving to set up the house of our God and to repair the ruins thereof, and to give us a wall [s] in Judah
10 and in Jerusalem. And now, what shall we say, our God, after this? for we have forsaken thy com-
11 mandments, which thou hast commanded by thy servants the prophets, saying, The land, unto which ye go to possess [it], is an unclean land through the filthiness of the peoples of the lands, through their abominations with which they have filled it from one end to another through their uncleanness. Now therefore give not your
12 daughters to their sons, neither take their daughters to your sons, nor seek their peace or their prosperity for ever; that ye may be strong, and eat the good of the land, and leave it for an inherit-
13 ance to your children for ever. And after all that is come upon us for our evil deeds and for our great trespass, seeing that thou our God hast punished us less than our iniquities [deserve], and hast given
14 us such deliverance as this, should we again break thy commandments, and join in affinity with the peoples of these abominations? wouldest thou not be angry with us till thou hadst consumed us, so that there should be no remnant
15 nor any to escape? Jehovah, God of Israel, thou art righteous; for we are a remnant that is escaped, as [it is] this day. Behold, we are before thee in our trespasses; for there is no standing before thee because of this.

10 And while Ezra prayed, and made confession, weeping and falling down before the house of God, there were gathered to him out of Israel a very great congregation of men and women and children; for the people wept very

[p] Or 'pachas:' so Neh. ii. 7, &c. [q] Heb. *Segan*, a word of Persian origin. [r] Or 'tent-pin.' [s] Or 'enclosing fence:' cf. Ezek. xiii. 5.

much. And Shechaniah the son of Jehiel, of the sons of Elam, answered and said to Ezra, We have acted unfaithfully toward our God, and have taken foreign wives of the peoples of the land; yet now there is hope for Israel concerning this thing. And now let us make a covenant with our God to put away all the wives, and such as are born of them, according to the counsel of [my] lord,[t] and of those that tremble at the commandments of our God; and let it be done according to the law. Arise, for this matter is incumbent on thee, and we will be with thee: be of good courage, and do [it]. Then Ezra arose, and made the chiefs of the priests, of the Levites, and of all Israel, to swear that they would do according to this word. And they swore. And Ezra arose from before the house of God, and went into the chamber of Jehohanan the son of Eliashib; and when he came thither, he ate no bread and drank no water, for he mourned because of the unfaithfulness of them that had been carried away.

And they made proclamation in Judah and Jerusalem to all the children of the captivity, that they should gather themselves together unto Jerusalem; and that whosoever would not come within three days, according to the counsel of the princes and the elders, all his substance should be confiscated,[u] and himself separated from the congregation of those that had been carried away.

Then were all the men of Judah and Benjamin gathered together at Jerusalem within three days. It was the ninth month, on the twentieth of the month; and all the people sat in the open space of the house of God, trembling because of the matter, and because of the pouring rain. And Ezra the priest stood up and said to them, Ye have acted unfaithfully, and have taken foreign wives, to increase the trespass of Israel. And now make confession to Jehovah the God of your fathers, and do his pleasure, and separate yourselves from the peoples of the land, and from the foreign wives. And the whole congregation answered and said with a loud voice, Yes, it is for us to do according to thy words. But the people are many, and it is a time of pouring rain, and it is not possible to stand without: neither is this a work for one day or two; for we are many that have transgressed in this thing. Let now our princes, while this matter is going on, stand for all the congregation, and let all those that have taken foreign wives in our cities come at the appointed times, and with them the elders of every city, and the judges thereof, until the fierce anger of our God be turned from us. Only Jonathan the son of Asahel and Jahzeiah the son of Tikvah stood up against[v] this; and Meshullam and Shabbethai the Levite helped them.

And the children of the captivity did so. And Ezra the priest [and] certain of the chief fathers were separated according to their fathers' houses, and all of them [expressed] by name; and they sat down on the first day of the tenth month to examine the matter. And they ended with all the men that had taken foreign wives by the first day of the first month. And among the sons of the priests there were found that had taken foreign wives, of the sons of Jeshua the son of Jozadak, and his brethren: Maaseiah, and Eliezer, and Jarib, and Gedaliah. And they gave their hand to send away their wives; and they offered a ram of the flock, as trespass-offering for their guilt. And of the children of Immer: Hanani, and Zebadiah. And of the children of Harim: Maasiah, and Elijah, and Shemaiah, and Jehiel, and Uzziah. And of the children of Pashhur: Elioenai, Maaseiah, Ishmael, Nethaneel, Jozabad, and Elasah. And of the Levites: Jozabad, and Shimei, and Kelaiah (that is, Kelita), Pethahiah, Judah, and Eliezer. And of the singers: Eliashib. And of the doorkeepers: Shallum, and Telem, and Uri. And of Israel; of the children of Parosh: Ramiah, and Jizziah, and Malchijah, and Mijamin, and Eleazar, and Malchijah, and Benaiah. And of the children of Elam: Mattaniah, Zechariah, and Jehiel, and Abdi, and Jeremoth, and Elijah. And of the children of Zattu: Elioenai, Eliashib, Mattaniah, and Jeremoth, and Zabad, and Aziza. And of the children of Bebai: Jeho-

[t] See the LXX. The Hebrew text shews *Adonai*, 'the Lord.' [u] Lit. 'devoted by curse.' [v] Others 'stood over.'

hanan, Hananiah, Zabbai, Athlai.
29 And of the children of Bani: Meshullam, Malluch, and Adaiah, Jashub, and Sheal, and Ramoth.
30 And of the children of Pahath-Moab: Adna, and Chelal, Benaiah, Maaseiah, Mattaniah, Bezalcel,
31 and Binnui, and Manasseh. And the children of Harim: Eliezer, Jishijah, Malchijah, Shemaiah,
32 Simeon, Benjamin, Malluch, She-
33 mariah. Of the children of Hashum: Mattenai, Mattattah, Zabad, Eliphelet, Jeremai, Manasseh,
34 Shimei. Of the sons of Bani:
35 Maadai, Amram, and Uel, Be-
36 naiah, Bediah, Cheluhu, Vaniah,
37 Meremoth, Eliashib, Mattaniah,
38 Mattenai, and Jaasai,[w] and Bani,
39 and Binnui, Shimei, and Shelemi-
40 ah, and Nathan, and Adaiah, Mach-
41 nadbai, Shashai, Sharai, Azareel,
42 and Shelemiah, Shemariah, Shal-
43 lum, Amariah, Joseph. Of the children of Nebo: Jeiel, Mattithiah, Zabad, Zebina, Jaddai,[x] and Joel,
44 Benaiah. All these had taken foreign wives; and there were among them wives who had had children.

NEHEMIAH

1 The words of Nehemiah[a] the son of Hachaliah.

And it came to pass in the month Chislev, in the twentieth year,[b] as I was in Shushan[c] the
2 fortress,[d] that Hanani, one of my brethren, came, he and [certain] men of Judah. And I asked them concerning the Jews that had escaped, who were left of the captivity, and concerning Jeru-
3 salem. And they said to me, Those who remain, that are left of the captivity there in the province, are in great affliction and reproach; and the wall of Jerusalem is in ruins, and its gates are
4 burned with fire. And it came to pass, when I heard these words, that I sat and wept, and mourned for days, and fasted, and prayed
5 before the God of the heavens, and said, I beseech thee, Jehovah, God of the heavens, the great and terrible God, that keepeth covenant and mercy for them that love him and keep his commandments!
6 Let thine ear now be attentive, and thine eyes open, to hear the prayer of thy servant, which I pray before thee at this time,[e] day and night, for the children of Israel thy servants, confessing the sins of the children of Israel, which we have sinned against thee: both I and my father's
7 house have sinned. We have acted very perversely against thee, and have not kept the commandments, nor the statutes, nor the ordinances that thou commandedst
8 thy servant Moses. Remember, I beseech thee, the word that thou commandedst thy servant Moses, saying, If ye act unfaithfully, I will scatter you among the peo-
9 ples; but if ye return to me, and keep my commandments and do them, though there were of you cast out unto the uttermost part of the heavens, yet will I gather them from thence, and will bring them unto the place that I have
10 chosen to set my name there. And they are thy servants and thy people, whom thou hast redeemed by thy great power and by thy
11 strong hand. O Lord, I beseech thee, let now thine ear be attentive to the prayer of thy servant, and to the prayer of thy servants who delight to fear thy name; and prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man. Now I was the king's cupbearer.

2 And it came to pass in the month Nisan, in the twentieth year of Artaxerxes[f] the king, [that] wine was before him, and I took up the wine and gave it to the king. Now, I had never been sad
2 in his presence. And the king said to me, Why is thy face sad, seeing thou art not sick? this is nothing else but sadness of heart.
3 And I was very sore afraid. And I said to the king, Let the king live for ever! Why should not my countenance be sad, when the city, the place[g] of my fathers' sepulchres, lies waste, and its
4 gates are consumed with fire? And the king said to me, For what dost

[w] Or 'Jaasu.' [x] Or 'Iddo.' [a] Meaning, 'Comfort of Jehovah.' [b] That is, of Artaxerxes Longimanus; see ii. 1; Heb. *Artahshasta*: compare Ezra vii. 1. [c] The capital of Elam. [d] Or 'palace.' [e] Or 'this day.' [f] See on Ezra vii. 1. [g] Lit. 'house.'

thou make request? So I prayed
5 to the God of the heavens. And
I said to the king, If it please the
king, and if thy servant have
found favour in thy sight, that
thou wouldest send me to Judah,
to the city of my fathers' sepul-
6 chres, that I may build it. And
the king said to me—the queen
also sitting by him,—For how long
shall thy journey be, and when
wilt thou return? And it pleased
the king to send me; and I set
7 him a time. And I said to the
king, If it please the king, let
letters be given me to the gover-
nors beyond the river, that they
may set me forward till I come
8 into Judah; and a letter to Asaph
the keeper of the king's forest,[h]
that he may give me timber to
make beams for the gates of the
palace[i] which [appertains] to the
house, and for the wall of the city,
and for the house that I shall enter
into. And the king granted me,
according to the good hand of my
God upon me.

9 And I came to the governors
beyond the river, and gave them
the king's letters. Now the king
had sent captains of a force and
10 horsemen with me. And when
Sanballat the Horonite,[j] and Tobi-
jah the servant, the Ammonite,
heard [of it], it grieved them
exceedingly that there had come
a man to seek the welfare of the
children of Israel.

11 And I came to Jerusalem, and
12 was there three days. And I arose
in the night, I and some few men
with me—but I told no man what
my God had put in my heart to
do for Jerusalem—and there was
no beast with me, except the beast
13 that I rode upon. And I went out
by night by the valley-gate,[k] even
toward the jackal-fountain, and to
the dung-gate; and I viewed the
walls of Jerusalem, which were in
ruins, and its gates were con-
14 sumed with fire. And I went on
to the fountain-gate, and to the
king's pool; and there was no
15 place for the beast under me to
pass. And I went up in the night
through the valley,[l] and viewed
the wall, and turned back, and
entered by the valley-gate and
16 returned. And the rulers[m] did
not know whither I went or what
I did, for I had not as yet told it
to the Jews, nor to the priests,
nor to the nobles, nor to the rulers,[m]
nor to the rest that did the work.
17 And I said to them, Ye see the
distress that we are in, that Jeru-
salem lies waste, and its gates are
burned with fire. Come, and let
us build up the wall of Jerusalem,
that we be no more a reproach.
18 And I told them of the hand of
my God which had been good upon
me; as also of the king's words
which he had said unto me. And
they said, Let us rise up and build.
And they strengthened their hands
for the good [work].
19 And Sanballat the Horonite,
and Tobijah the servant, the Am-
monite, and Geshem[n] the Arabian,
heard it; and they mocked us and
despised us, and said, What is this
thing which ye do? will ye rebel
20 against the king? And I an-
swered them, and said to them,
The God of the heavens, he will
prosper us, and we his servants
will arise and build; but ye have
no portion, nor right, nor me-
morial in Jerusalem.

3 And Eliashib the high priest
rose up with his brethren the
priests, and they built the sheep-
gate. They hallowed it, and set
up its doors; and they hallowed
it even to the tower of Meah, to
the tower of Hananeel.
2 And next to them[o] built the
men of Jericho. And next to
them[o] built Zaccur the son of
Imri.
3 And the fish-gate did the sons of
Senaah[p] build: they laid its
beams, and set up its doors, its
locks and its bars.
4 And next to them repaired
Meremoth the son of Urijah, the
son of Koz.[q] And next to them
repaired Meshullam the son of
Berechiah, the son of Meshezabeel.
And next to them repaired Zadok
5 the son of Baana. And next to
them the Tekoites repaired; but
their nobles put not their necks
to the work of their Lord.
6 And the gate of the old [wall]
repaired Jehoiada the son of
Paseah, and Meshullam the son of
Besodiah; they laid its beams,
and set up its doors, and its locks,
and its bars.
7 And next to them repaired

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[h] Heb. *Pardès* (paradise), 'park' or 'pleasure-grounds.' [i] Or 'fortress.' [j] According to some, of Beth-Horon (Josh. xvi. 3, 5); according to others, of Horonaim in Moab (Isaiah xv. 5). [k] Gate of the valley, or ravine [of Hinnom]. [l] Or 'torrent:' see on Deut. ii. 13. [m] See on Ezra ix. 2. [n] Gashmu, vi. 6. [o] Lit. 'him.' [p] Or 'Hassenaah.' [q] Or 'Hakkoz.'

Melatiah the Gibeonite, and Jadon the Meronothite, the men of Gibeon and of Mizpah, to the seat of the governor[r] on this side the
8 river. Next to them repaired Uzziel the son of Harhaiah, of the goldsmiths; and next to him repaired Hananiah of the perfumers,[t] and they left Jerusalem [in its state] as far as[u] the broad wall.
9 And next to them repaired Rephaiah the son of Hur, the ruler of
10 the half part of Jerusalem. And next to them repaired Jedaiah the son of Harumaph, even over against his house. And next to him repaired Hattush the son of
11 Hashabniah. Malchijah the son of Harim and Hasshub the son of Pahath-Moab repaired a second piece, and the tower of the fur-
12 naces. And next to them[s] repaired Shallum the son of Hallohesh, the ruler of the half part of Jerusalem, he and his daughters.
13 The valley-gate repaired Hanun, and the inhabitants of Zanoah; they built it, and set up its doors, its locks and its bars, and a thousand cubits of the wall as far as the dung-gate.
14 And the dung-gate repaired Malchijah the son of Rechab, the chief of the district of Beth-haccerem; he built it, and set up its doors, its locks and its bars.
15 And the fountain-gate repaired Shallun the son of Col-hozeh, the chief of the district of Mizpah; he built it, and covered it, and set up its doors, its locks and its bars, and the wall of the pool of Shelah[v] by the king's garden, and to the stairs that go down from the city of David.
16 After him repaired Nehemiah the son of Azbuk, the chief of the half district of Beth-zur, even over against the sepulchres of David, and to the pool that was made, and to the house of the mighty [men].
17 After him repaired the Levites, Rehum the son of Bani. Next to him repaired Hashabiah, the chief of the half district of Keilah, for
18 his district. After him repaired their brethren, Bavvai the son of Henadad, the chief of the half
19 district of Keilah. And next to him repaired Ezer the son of Jeshua, the ruler of Mizpah, a second piece over against the going up to the armoury at the
20 angle.[w] After him Baruch the son of Zabbai earnestly repaired another[x] piece, from the angle to the entry of the house of Eliashib the
21 high priest. After him repaired Meremoth the son of Urijah, the son of Koz,[y] another[x] piece, from the door of the house of Eliashib as far as the end of the house of
22 Eliashib. And after him repaired the priests, the men of the plain
23 [of Jordan].[z] After them[a] repaired Benjamin and Hasshub over against their house. After them[a] repaired Azariah the son of Maaseiah, the son of Ananiah, by
24 his house. After him repaired Binnui the son of Henadad another[x] piece, from the house of Azariah to the angle, as far as the
25 corner. Palal the son of Uzai, over against the angle, and the high tower that lies out from the king's house, which was by the court of the prison. After him, Pedaiah
26 the son of Parosh. (Now the Nethinim dwelt in Ophel,[b] even over against the water-gate toward the east, and the tower which
27 lies out.) After him the Tekoites repaired a second piece, over against the great tower which lies out, as far as the wall of Ophel.
28 From above the horse-gate repaired the priests, every one over
29 against his house. After them[a] repaired Zadok the son of Immer over against his house. And after him repaired also Shemaiah the son of Shechaniah, the keeper of
30 the east-gate. After him repaired Hananiah the son of Shelemiah, and Hanun the sixth son of Zalaph, a second piece. After them[a] repaired Meshullam the son of Berechiah over against his cham-
31 ber. After him repaired Malchijah of the[c] goldsmiths to the place[d] of the Nethinim and of the dealers, over against the gate Miphkad, and to the ascent of[e] the corner.
32 And between the ascent of[e] the corner and the sheep-gate repaired the goldsmiths and the dealers.

4 And it came to pass that when Sanballat heard that we built the wall, he was angry and very indignant, and mocked the Jews.
2 And he spoke before his brethren and the army of Samaria, and said,

[r] Heb. 'pacha.' [s] Lit. 'him.' [t] Lit. 'son of perfumers.' [u] Others, '[the Chaldeans] had left [the walls of] Jerusalem as far as.' [v] Siloam. (John ix. 7.)
[w] Or 'turning:' so vers. 20, 24, 25. [x] Heb. 'a second.' [y] Or 'Hakkoz.'
[z] See on Gen. xiii. 10. [a] Lit. 'him.' [b] See on 2 Chron. xxvii. 3. [c] Lit. 'son of the.' [d] Lit. 'house.' [e] Or 'upper chamber in.'

What do these feeble Jews? shall they be permitted to go on? Will they offer sacrifices? Will they finish in a day? Will they revive the stones out of the heaps of rubbish, when they are burned?
3 And Tobijah the Ammonite was by him, and he said, Even that which they build, if a fox went up, it would break down their stone
4 wall.—Hear, our God, for we are despised, and turn their reproach upon their own head, and give them for a prey[f] in a land of cap-
5 tivity! And cover not their iniquity, and let not their sin be blotted out from before thee; for they have provoked the builders.
6 But we built the wall; and all the wall was joined together to the half thereof; for the people had a mind[g] to work.
7 And it came to pass, when Sanballat, and Tobijah, and the Arabians, and the Ammonites, and the Ashdodites heard that the walls of Jerusalem were being repaired, that the breaches began to be stopped, then they were very
8 wroth, and conspired all of them together to come to fight against
9 Jerusalem, and to hinder[h] it. Then we prayed to our God, and set a watch against them day and night,
10 because of them. And Judah said, The strength of the bearers of burdens faileth, and there is much rubbish; so that we are not able
11 to build at the wall. And our adversaries said, They shall not know, neither see, till we come into the midst of them and kill them, and put an end to the work.
12 And it came to pass that when the Jews that dwelt by them came and told us so ten times, from all the places whence they returned[i]
13 to us, I set in the lower places behind the wall in exposed places, I even set the people, according to their families, with their swords,
14 their spears and their bows. And I looked, and rose up, and said to the nobles, and to the rulers,[k] and to the rest of the people, Be not afraid of them: remember the Lord who is great and terrible, and fight for your brethren, your sons and your daughters, your wives and your houses.
15 And it came to pass that when our enemies heard that it was known to us, and that God had defeated their counsel, we returned all of us to the wall, every one to
16 his work. And from that time forth the half of my servants wrought in the work, and the other half of them held the spears, and the shields, and the bows, and the corslets; and the captains were behind all the house of Judah.
17 They that built on the wall, and they that bore burdens, with those that loaded, wrought in the work with one hand, and with the other
18 they held a weapon. And the builders had every one his sword girded by his side, and built. And he that sounded the trumpet was
19 by me. And I said to the nobles, and to the rulers,[l] and to the rest of the people, The work is great and extended, and we are scattered upon the wall, one far from
20 another: in what place ye hear the sound of the trumpet, thither shall ye assemble to us; our God will fight for us.
21 And we laboured in the work; and half of them held the spears from the rising of the dawn till
22 the stars appeared. Likewise at the same time I said to the people, Let every one with his servant[m] lodge within Jerusalem, that in the night they may be a guard to us, and [be for] labour in the day.
23 And neither I, nor my brethren, nor my servants, nor the men of the guard that followed me, none of us put off our garments: every one had his weapon on his right side.[n]

5 And there was a great cry of the people and of their wives against
2 their brethren the Jews. And there were that said, We, our sons and our daughters, are many, and we must procure[o] corn that we
3 may eat and live. And there were that said, We have had to pledge our fields, and our vineyards, and our houses, that we might pro-
4 cure corn in the dearth. And there were that said, We have borrowed money for the king's tribute upon
5 our fields and vineyards; yet now our flesh is as the flesh of our brethren, our children as their children; and behold, we must bring into bondage our sons and our daughters to be servants, and some of our daughters are brought into bondage [already]; neither is it in the power of our hand [to

[f] Or 'to reproach.' [g] Lit. 'heart.' [h] Or 'harm.' [i] Heb. 'ye return.' [k] As in ii. 16; so v. 7, 17. [l] See note on ver. 14. [m] Heb. 'young man;' and so ver. 23, and chap. v. 15, 16. [n] Others '... [in going to] the water;' probably a corrupt reading. [o] Or 'let us procure.'

redeem them], for other men have our fields and our vineyards.
6 And I was very angry when I heard their cry and these words.
7 And I consulted with myself; and I remonstrated with the nobles and the rulers, and said to them, Ye exact usury, every one of his brother! And I set a great
8 assembly against them. And I said to them, We, according to our ability, have redeemed [p] our brethren the Jews, who were sold to the nations; and will ye even sell your brethren? or shall they be sold unto us? And they were
9 silent and found no answer. And I said, The thing that ye do is not good. Ought ye not to walk in the fear of our God, so as not to be the reproach of the nations our
10 enemies? I also, my brethren and my servants, we might exact usury of them, money and corn. I pray you, let us leave off this usury.
11 Restore, I pray you, to them this very day [q] their fields, their vineyards, their olive-gardens, and their houses, also the hundredth [part] of the money, and of the corn, the wine and the oil, that ye
12 have exacted of them. And they said, We will restore [them], and will require nothing of them; so will we do, as thou hast said. And I called the priests, and took an oath of them, that they should do
13 according to this promise. Also I shook my lap, and said, So God shake out every man from his house and from his earnings, that performeth not this promise: even thus be he shaken out and emptied! And all the congregation said, Amen! And they praised Jehovah. And the people did according to this promise.
14 Moreover from the time that I was appointed to be their governor [r] in the land of Judah, from the twentieth year even to the thirty-second year of Artaxerxes the king, twelve years, I and my brethren have not eaten the bread
15 of the governor.[r] But the former governors that were before me had been chargeable to the people, and had taken of them bread and wine, besides forty shekels of silver: even their servants bore rule over the people. But I did not so, be-
16 cause of the fear of God. Yea, also I applied myself to this work of the wall, and we bought no fields; and all my servants were
17 gathered thither for the work. And there were at my table a hundred and fifty of the Jews and the rulers,[s] besides those that came to us from among the nations that
18 were about us. And that which was prepared daily was one ox [and] six choice sheep; also fowls were prepared for me, and once in ten days all sorts of wine in abundance. Yet for all this I demanded not the bread of the governor; for the service was heavy upon this
19 people. Remember for me, my God, for good, all that I have done for this people.

6 And it came to pass when Sanballat, and Tobijah, and Geshem the Arabian, and the rest of our enemies, heard that I had built the wall, and that there was no breach left in it (though at that time I had not set up the doors in
2 the gates), that Sanballat and Geshem sent to me, saying, Come, let us meet together in the villages in the plain [t] of Ono. But they thought to do me mischief.
3 And I sent messengers to them, saying, I am doing a great work, and I cannot come down. Why should the work cease, whilst I leave it and come down to you?
4 And they sent to me four times after this sort; and I answered
5 them in the same manner. Then sent Sanballat his servant [u] to me in this manner the fifth time, with
6 an open letter in his hand, in which was written: It is reported among the nations, and Gashmu says [it, that] thou and the Jews think to rebel, for which cause thou buildest the wall, and according to these words thou wilt be-
7 come their king. And thou hast also appointed prophets to proclaim concerning thee at Jerusalem saying, There is a king in Judah! And now it will be reported to the king according to these words. Come now therefore, and let us take counsel together.
8 And I sent to him, saying, There are no such things done as thou sayest, but thou feignest them out
9 of thine own heart. For they all would have made us afraid, saying, Their hands shall be slackened from the work, that it be not carried out.—Now therefore strengthen my hands!
10 And I came to the house of Shemaiah the son of Delaiah, the son of Mehetabeel, who had shut

[p] Strictly 'bought.' [q] Or 'at once.' [r] Heb. 'pacha:' so ver. 15, 18. [s] See on chap. ii. 16. [t] Or 'valley:' see on Josh. xi. 8. [u] Heb. 'young man.'

himself up. And he said, Let us meet together in the house of God, within the temple, and let us shut the doors of the temple; for they are coming to kill thee; even in the night [v] are they coming to kill
11 thee. And I said, Should such a man as I flee? and who is there, that, being as I am, could go into the temple, and live? I will not
12 go in. And I perceived, and behold, God had not sent him; for he pronounced this prophecy against me; and Tobijah and
13 Sanballat had hired him. Therefore was he hired, that I should be afraid, and do so, and sin, and that they might have wherewith to spread an evil report, that they
14 might reproach me. My God, remember Tobijah and Sanballat according to these their works, and also the prophetess Noadiah, and the rest of the prophets who would have put me in fear.
15 So the wall was finished on the twenty-fifth of Elul, in fifty-two
16 days. And it came to pass that when all our enemies heard [of it], all the nations that were about us were afraid and were much cast down in their own eyes, and they perceived that this work was wrought by our God.
17 Moreover in those days the nobles of Judah sent many letters to Tobijah, and those of Tobijah
18 came to them. For there were many in Judah sworn to him; for he was a son-in-law of Shechaniah the son of Arah; and his son Johanan had taken the daughter of Meshullam the son of Berechiah.
19 Also they spoke of his good deeds [w] before me, and reported my words [x] to him. [And] Tobijah sent letters to put me in fear.

7 And it came to pass when the wall was built, and I had set up the doors, that the doorkeepers and the singers and the Levites
2 were appointed. And I gave my brother Hanani, and Hananiah the ruler of the citadel, charge over Jerusalem; for he was a faithful man and feared God above
3 many. And I said to them that the gates of Jerusalem should not be opened until the sun was hot, and that they should shut the doors and bar them while they stood by; and that there should be appointed watches of the inhabitants of Jerusalem, every one in his watch, and every one over
4 against his house. Now the city was large and great; but the people in it were few, and no houses
5 were built. And my God put into my heart to gather together the nobles, and the rulers, [y] and the people, for registration by genealogy. And I found [z] genealogical register of those that had come up at the first, and I found written in
6 it: These are the children of the province that went up out of the captivity of those that had been carried away, whom Nebuchadnezzar the king of Babylon had carried away, and who came again to Jerusalem and to Judah, every
7 one to his city; those who came with Zerubbabel, Jeshua, Nehemiah, Azariah, Raamiah, Nahamani, Mordecai, Bilshan, Mispereth, Bigvai, Nehum, Baanah. The number of the men of the people of Israel:
8 The children of Parosh, two thousand one hundred and seventy-
9 two. The children of Shephatiah, three hundred and seventy-two.
10 The children of Arah, six hundred
11 and fifty-two. The children of Pahath-Moab, of the children of Jeshua and Joab, two thousand
12 eight hundred and eighteen. The children of Elam, a thousand two
13 hundred and fifty-four. The children of Zattu, eight hundred and
14 forty-five. The children of Zaccai,
15 seven hundred and sixty. The children of Binnui, six hundred and
16 forty-eight. The children of Bebai, six hundred and twenty-eight.
17 The children of Azgad, two thousand three hundred and twenty-
18 two. The children of Adonikam,
19 six hundred and sixty-seven. The children of Bigvai, two thousand
20 and sixty-seven. The children of Adin, six hundred and fifty-five.
21 The children of Ater of [the family
22 of] Hezekiah, ninety-eight. The children of Hashum, three hun-
23 dred and twenty-eight. The children of Bezai, three hundred and
24 twenty-four. The children of Hariph, a hundred and twelve.
25 The children of Gibeon, ninety-
26 five. The men of Bethlehem and Netophah, a hundred and eighty-
27 eight. The men of Anathoth, a
28 hundred and twenty-eight. The men of Beth-azmaveth, forty-two.
29 The men of Kirjath-jearim, Chephirah, and Beeroth, seven hun-
30 dred and forty-three. The men of Ramah and Geba, six hundred

[v] Or 'to-night.' [w] טובות, 'kindnesses;' cf. ix. 25. Not חסדים, which would be 'pious deeds,' as xiii. 14. [x] Or 'matters.' [y] See note on chap. ii. 16.

31 and twenty-one. The men of Michmas, a hundred and twenty-
32 two. The men of Bethel and Ai,
33 a hundred and twenty-three. The men of the other Nebo, fifty-two.
34 The children of the other Elam, a thousand two hundred and fifty-
35 four. The children of Harim,
36 three hundred and twenty. The children of Jericho, three hundred
37 and forty-five. The children of Lod, Hadid, and Ono, seven hun-
38 dred and twenty-one. The children of Senaah, three thousand nine hundred and thirty.
39 The priests: the children of Jedaiah, of the house of Jeshua, nine
40 hundred and seventy-three. The children of Immer, a thousand and
41 fifty-two. The children of Pashhur, a thousand two hundred and
42 forty-seven. The children of Harim, a thousand and seventeen.
43 The Levites: the children of Jeshua [and] of Kadmiel, of the children of Hodvah, seventy-four.
44 The singers: the children of Asaph, a hundred and forty-eight.
45 The doorkeepers: the children of Shallum, the children of Ater, the children of Talmon, the children of Akkub, the children of Hatita, the children of Shobai, a hundred and thirty-eight.
46 The Nethinim: the children of Ziha, the children of Hasupha, the
47 children of Tabbaoth, the children
48 of Keros, the children of Sia, the children of Padon, the children of
49 Lebana, the children of Hagaba, the children of Salmai, the children
50 of Hanan, the children of Giddel, the children of Gahar, the children
51 of Reaiah, the children of Rezin, the children of Nekoda, the chil-
52 dren of Gazzam, the children of Uzza, the children of Phaseah, the children of Besai, the children of Meunim,[z] the children of Nephi-
53 shesim,[a] the children of Bakbuk, the children of Hakupha, the chil-
54 dren of Harhur, the children of Bazlith, the children of Mehida,
55 the children of Harsha, the children of Barkos, the children of
56 Sisera, the children of Thamah, the children of Neziah, the children of Hatipha.
57 The children of Solomon's servants: the children of Sotai, the children of Sopheroth, the children
58 of Perida, the children of Jaala, the children of Darkon, the chil-
59 dren of Giddel, the children of Shephatiah, the children of Hattil, the children of Pochereth-Hazzebaim, the children of Amon.
60 All the Nethinim, and the children of Solomon's servants, three hundred and ninety-two.
61 And these are they that went up from Tel-melah, Tel-harsha, Cherub-Addon and Immer; but they could not shew their father's house, nor their seed, whether
62 they were of Israel. The children of Delaiah, the children of Tobijah, the children of Nekoda, six hun-
63 dred and forty-two. And of the priests: the children of Hobaiah,[b] the children of Koz, the children of Barzillai, who took a wife of the daughters of Barzillai the Gileadite and was called after
64 their name. These sought their genealogical register, but it was not found; therefore were they,
65 as polluted, removed from the priesthood. And the Tirshatha said to them that they should not eat of the most holy things, till there stood up the priest with Urim and Thummim.
66 The whole congregation together was forty-two thousand three hun-
67 dred and sixty, besides their servants and their maids, of whom there were seven thousand three hundred and thirty-seven; and they had two hundred and forty-
68 five singing-men and singing-
69 women. Their horses were seven hundred and thirty-six; their mules, two hundred and forty-five; the camels, four hundred and thirty-five; the asses, six thousand seven hundred and twenty.
70 And some of the chief fathers gave to the work. The Tirshatha gave to the treasure a thousand darics of gold, fifty basons, five hundred and thirty priests' coats.
71 And [some] of the chief fathers gave to the treasure of the work twenty thousand darics of gold, and two thousand two hundred
72 pounds[c] of silver. And that which the rest of the people gave was twenty thousand darics of gold, and two thousand pounds of silver, and sixty-seven priests' coats.
73 And the priests, and the Levites, and the doorkeepers, and the singers, and [some] of the people, and the Nethinim, and all Israel, dwelt in their cities.

8 And when the seventh month came, and the children of Israel were in their cities, all the people

[z] Or 'the Maonites.' [a] Or 'the Nephusites:' cf. Ezra ii. 50. [b] Habaiah, Ezra ii. 61. [c] Heb. *maneh*.

gathered together as one man to the open place that was before the water-gate; and they spoke to Ezra the scribe to bring the book of the law of Moses, which Jehovah
2 had commanded Israel. And Ezra the priest brought the law before the congregation both of men and women, and all that could hear with understanding, on the first
3 day of the seventh month. And he read in it before the open place that was before the water-gate from the morning until midday, in presence of the men and the women, and those that could understand. And the ears of all the people were [attentive] to the
4 book of the law. And Ezra the scribe stood upon a high stage of wood, which they had made for the purpose. And beside him stood Mattithiah, and Shema, and Anaiah, and Urijah, and Hilkijah, and Maaseiah on his right hand; and on his left hand, Pedaiah, and Mishael, and Malchijah, and Hashum, and Hashbaddana, Ze-
5 chariah, Meshullam. And Ezra opened the book in the sight of all the people, for he was above all the people; and when he opened
6 it, all the people stood up. And Ezra blessed Jehovah, the great God; and all the people answered, Amen, Amen! with lifting up of their hands; and they bowed their heads, and worshipped Jehovah with their faces to the ground.
7 And Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kelita, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law; and the
8 people [stood] in their place. And they read in the law of God distinctly out of the book, and gave the sense, and caused [them] to understand the reading.
9 And Nehemiah, that is, the Tirshatha, and Ezra the priest the scribe, and the Levites that explained to the people, said to all the people, This day is holy to Jehovah your God: mourn not, nor weep. For all the people wept when they heard the words
10 of the law. And he said to them, Go your way, eat the fat, and drink the sweet, and send portions to them for whom nothing is prepared; for the day is holy to our Lord; and be not grieved, for the joy of Jehovah is your strength.
11 And the Levites quieted all the people, saying, Be still! for the day is holy; neither be grieved.
12 And all the people went their way, to eat and to drink, and to send portions, and to make great rejoicing. For they had understood the words that were declared to them.
13 And on the second day were gathered together the chief fathers of all the people, the priests, and the Levites, to Ezra the scribe, even to gain wisdom as to the
14 words of the law. And they found written in the law which Jehovah had commanded through Moses, that the children of Israel should dwell in booths in the feast of
15 the seventh month, and that they should publish and proclaim through all their cities and at Jerusalem, saying, Go forth to the mount, and fetch olive-branches, and wild olive-branches, and myrtle-branches, and palm-branches, and branches of thick trees, to
16 make booths, as it is written. And the people went forth and brought [them], and made themselves booths, every one upon the roof of his house, and in their courts, and in the courts of the house of God, and in the open space of the water-gate, and in the open space
17 of the gate of Ephraim. And all the congregation of them that had come back from the captivity made booths, and dwelt in the booths. For since the days of Jeshua the son of Nun until that day had not the children of Israel done so. And there was very great gladness.
18 Also day by day, from the first day to the last day, he read [d] in the book of the law of God. And they observed the feast seven days; and on the eighth day was a solemn assembly, according to the ordinance.

9 And on the twenty-fourth day of this month the children of Israel were assembled with fasting, and with sackclothes, and earth
2 upon them. And the seed of Israel separated themselves from all foreigners, and stood and confessed their sins, and the iniquities
3 of their fathers. And they stood up in their place, and read in the book of the law of Jehovah their God a fourth part of the day; and a fourth part they confessed, and worshipped Jehovah their God.
4 Then stood up upon the platform of the Levites, Jeshua, and Bani,

[d] Or 'one read;' 'there was reading.'

Kadmiel, Shebaniah, Bunni, Sherebiah, Bani, Chenani, and cried with a loud voice to Jehovah their God.

5 And the Levites, Jeshua, and Kadmiel, Bani, Hashabniah, Sherebiah, Hodijah, Shebaniah, Pethahiah, said, Stand up, bless Jehovah your God from eternity to eternity. And let [men] bless the name of thy glory which is exalted above all blessing and praise.

6 Thou art the Same,[e] thou alone, Jehovah, who hast made the heaven of heavens, and all their host, the earth and all that is therein, the seas and all that is therein. And thou quickenest them all; and the host of heaven

7 worshippeth thee. Thou art the Same,[e] Jehovah Elohim, who didst choose Abram and broughtest him forth out of Ur of the Chaldees, and gavest him the name of

8 Abraham; and foundest his heart faithful before thee, and madest the covenant with him to give the land of the Canaanites, the Hittites, the Amorites, and the Perizzites, and the Jebusites, and the Girgashites,—to give it to his seed; and thou hast performed thy

9 words, for thou art righteous. And thou sawest the affliction of our fathers in Egypt, and heardest their

10 cry by the Red Sea; and didst shew signs and wonders upon Pharaoh, and upon all his servants, and upon all the people of his land; for thou knewest that they dealt proudly against them, and thou didst make thee a name,

11 as it is this day. And thou didst divide the sea before them, and they went through the midst of the sea on dry [ground]; and their pursuers thou threwest into the depths, as a stone into the mighty waters.

12 And thou leddest them in the day by a pillar of cloud, and in the night by a pillar of fire, to give them light in the way wherein

13 they should go. And thou camest down on mount Sinai, and didst speak with them from the heavens, and gavest them right judgments[f] and true laws, good statutes and

14 commandments. And thou madest known unto them thy holy sabbath, and prescribedst for them commandments and statutes and a law, through Moses thy servant.

15 And thou gavest them bread from the heavens for their hunger, and broughtest forth water for them out of the rock for their thirst, and didst say to them that they should go in to possess the land which thou hadst sworn to give them.

16 But they, our[g] fathers, dealt proudly, and hardened their neck, and hearkened not to thy com-

17 mandments, and refused to obey, neither were they mindful of thy wonders which thou hadst done among[h] them; but hardened their neck, and in their rebellion made a captain to return to their bondage. But thou art a God ready to forgive,[i] gracious and merciful, slow to anger and of great loving-kindness,[j] and thou

18 forsookest them not. Yea, when they had made them a molten calf, and said, This is thy god that brought thee up out of Egypt! and they had wrought great pro-

19 vocation, yet thou in thy manifold mercies forsookest them not in the wilderness. The pillar of the cloud departed not from over them by day to lead them on the way; neither the pillar of fire by night, to shew them light, and the way wherein they should go.

20 Thou gavest also thy good spirit to instruct them, and withheldest not thy manna from their mouth, and gavest them water for their

21 thirst. Yea, forty years didst thou sustain them in the wilderness; they lacked nothing; their clothes grew not old, and their feet swelled not.

22 And thou gavest them kingdoms and peoples, and didst divide them by countries; and they possessed the land of Sihon, as well the land of the king of Heshbon, as the land of Og king of Bashan.

23 And their children thou didst multiply as the stars of heaven, and thou broughtest them into the land concerning which thou didst say to their fathers that they

24 should go in to possess it. And the children went in and possessed the land; and thou subduedst before them the inhabitants of the land, the Canaanites, and gavest them into their hands, both their kings and the peoples of the land, that they might do with them as they

25 would. And they took strong cities, and a fat land, and pos-

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[e] Or 'Thou art He,' an expression which is really a name of God: cf. Deut. xxxii. 39; 2 Sam. vii. 28; Ps. cii. 27. [f] Or 'ordinances.' [g] Or 'they and our.' [h] Lit. 'with.' [i] Lit. 'a God of pardons.' [j] Lit. 'a God of pardons.' חנון: so xiii. 22. (It is a different word in ver. 25, below.) See on 2 Chron. vi. 42.

sessed houses full of all good things, wells digged, vineyards and olive-gardens, and fruit trees in abundance. And they did eat and were filled, and became fat, and delighted themselves in thy great goodness.

26 But they were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets who testified against them to turn them to thee, and they wrought great provocations.

27 And thou gavest them into the hand of their oppressors, and they oppressed them; and in the time of their distress, when they cried unto thee, thou heardest them from the heavens, and according to thy manifold mercies thou gavest them saviours, who saved them out of the hand of their oppressors.

28 But when they had rest, they did evil again before thee; and thou didst leave them in the hand of their enemies, and they had dominion over them; and again they cried unto thee, and thou heardest [them] from the heavens, and many times didst thou deliver them, according to thy mercies.

29 And thou testifiedst against them, that thou mightest bring them again unto thy law; but they dealt proudly, and hearkened not unto thy commandments, but sinned against thine ordinances (which if a man do, he shall live in them); and they withdrew the shoulder, and hardened their neck,

30 and would not hear. And many years didst thou forbear with them, and testifiedst against them by thy spirit through thy prophets; but they would not give ear: and thou gavest them into the hand of the peoples of the

31 lands. Nevertheless for thy manifold mercies' sake, thou didst not make a full end of them nor forsake them; for thou art a gracious and merciful God.[k]

32 And now, our God, the great, the mighty, and the terrible God,[k] who keepest covenant and loving-kindness, let not all the trouble seem little before thee, that hath come upon us, on our kings, on our princes, and on our priests, and on our prophets, and on our fathers, and on all thy people, since the days of the kings of Assyria unto

33 this day. But thou art just in all that is come upon us; for thou hast acted according to truth, and

34 we have done wickedly. And our kings, our princes, our priests, and our fathers, have not performed thy law, nor hearkened unto thy commandments and thy testimonies, wherewith thou didst testi-

35 fy against them.[l] And they have not served thee in their kingdom, and in thy great goodness that thou gavest them, and in the large and fat land that thou didst set before them, neither turned they

36 from their wicked works. Behold, we are servants[m] this day, and the land that thou gavest unto our fathers to eat the fruit thereof and the good thereof, behold, we are

37 bondmen in it. And it yieldeth much increase unto the kings whom thou hast set over us because of our sins: and they have dominion over our bodies, and over our cattle, at their pleasure;

38 and we are in great distress. And because of all this we make a sure covenant, and write it; and our princes, our Levites, [and] our priests are at the sealing.

10 And at the head of those that sealed were Nehemiah the Tirshatha, the son of Hachaliah, and

2 Zedekiah.—Scraiah, Azariah, Jere-
3 miah, Pashhur, Amariah, Mal-
4 chijah, Hattush, Shebaniah, Mal-
5 luch, Harim, Meremoth, Obad-
6 iah, Daniel, Ginnethon, Baruch,
7 Meshullam, Abijah, Mijamin,
8 Maaziah, Bilgai, Shemaiah: these
9 were the priests.—And the Levites: Jeshua the son of Azaniah; Binnui, of the sons of Henadad;
10 Kadmiel, and their brethren, She-
baniah, Hodijah, Kelita, Pelaiah,
11 Hanan, Mica, Rehob, Hashabiah,
12 Zaccur, Sherebiah, Shebaniah,
13 Hodijah, Bani, Beninu.—14 The chief of the people: Parosh, Pahath-Moab, Elam, Zatthu, Bani,
15 Bunni, Azgad, Bebai, 16 Adonijah,
17 Bigvai, Adin, Ater, Hezekiah,
18 Azzur, Hodijah, Hashum, Bezai,
19 Hariph, Anathoth, Nebai, 20 Mag-
21 piash, Meshullam, Hezir, Mesheza-
22 beel, Zadok, Jaddua, Pelatiah,
23 Hanan, Anaiah, Hoshea, Hana-
24 niah, Hasshub, Hallohesh, Pilha,
25 Shobek, Rehum, Hashabnah, Maa-
26 seiah, and Ahijah, Hanan, Anan,
27 Malluch, Harim, Baanah.

28 And the rest of the people, the priests, the Levites, the door-keepers, the singers, the Nethinim, and all they that had separated themselves from the peoples of the lands to the law of God, their wives, their sons and their daughters,

[k] *El.* [l] Or 'in the midst of them.' [m] Or 'bondmen.'

every one having knowledge [and]
29 having understanding, joined with
their brethren, their nobles, and
entered into a curse and into an
oath, to walk in the law of God,
which had been given by Moses
the servant of God, and to keep
and do all the commandments of
Jehovah our Lord, and his ordi-
30 nances and his statutes; and that
we would not give our daughters
to the peoples of the land, nor
take their daughters for our sons:
31 and that if the peoples of the land
brought wares or any grain on the
sabbath day to sell, we would not
take it of them on the sabbath, or
on [any] holy day; and that we
would leave [the land uncultivated]
the seventh year, and the exaction
of every debt.[n]
32 And we made ordinances[o] for
us, to charge ourselves yearly with
the third part of a shekel for the
33 service of the house of our God, for
the bread to be set in rows, and
for the continual oblation, and for
the continual burnt-offering, [for
that] of the sabbaths [and] of the
new moons, for the set feasts and
for the holy[p] [things], and for the
sin-offerings to make an atone-
ment for Israel, and [for] all the
34 work of the house of our God. And
we cast the lots among the priests,
the Levites, and the people, for
the wood-offering, to bring [it]
into the house of our God, accord-
ing to our fathers' houses, at times
appointed year by year, to burn
upon the altar of Jehovah our God,
35 as it is written in the law; and to
bring the first-fruits of our land,
and the first-fruits of all fruit of all
trees, year by year to the house of
36 Jehovah, and the firstborn of our
sons and of our cattle, as it is
written in the law; and to bring
the firstlings of our herds and of
our flocks to the house of our God,
to the priests that minister in the
37 house of our God; and that we
should bring the first-fruits of our
coarse meal and our heave-offer-
ings, and the fruit of all manner of
trees, new wine and oil, to the
priests, into the chambers of the
house of our God, and the tithes of
our ground to the Levites, that
they, the Levites, should take the
tithes in all the cities of our tillage.
38 And the priest the son of Aaron
shall be with the Levites, when the
Levites take tithes; and the Le-
vites shall bring up the tithe of the
tithes to the house of our God,
into the chambers of the treasure-
39 house. For the children of Israel
and the children of Levi shall
bring the heave-offering of the
corn, of the new wine and the oil,
into the chambers, where are the
vessels of the sanctuary, and the
priests that minister, and the door-
keepers and the singers. And we
will not forsake the house of our
God.

11 And the princes of the people
dwelt in Jerusalem; and the
rest of the people cast lots, to bring
one of ten to dwell in Jerusalem,
the holy city, and nine parts in the
2 cities. And the people blessed all
the men that willingly offered
themselves to dwell in Jerusalem.
3 And these are the chiefs of
the province that dwelt in Jerusalem;
but in the cities of Judah dwelt
every one in his possession in their
cities, Israel, the priests, and the
Levites, and the Nethinim, and
the children of Solomon's servants.
4 And in Jerusalem dwelt some of the
children of Judah and of the chil-
dren of Benjamin.
Of the children of Judah: Atha-
iah the son of Uzziah, the son of
Zechariah, the son of Amariah, the
son of Shephatiah, the son of
Mahalaleel, of the children of
5 Pherez; and Maaseiah the son of
Baruch, the son of Col-hozeh, the
son of Hazaiah, the son of Adaiah,
the son of Joiarib, the son of
6 Zechariah, the son of Shiloni.[q] All
the children of Pherez that dwelt
in Jerusalem were four hundred
and sixty-eight valiant men.
7 And these are the children of
Benjamin: Sallu the son of Me-
shullam, the son of Joed, the son
of Pedaiah, the son of Kolaiah,
the son of Maaseiah, the son of
8 Ithiel, the son of Isaiah; and after
him, Gabbai, Sallai, nine hundred
9 and twenty-eight: and Joel the
son of Zicri was their overseer, and
Judah the son of Senuah[r] was
second over the city.
10 Of the priests: Jedaiah the son
11 of[s] Joiarib, Jachin, Seraiah the
son of Hilkijah, the son of Me-
shullam, the son of Zadok, the son
of Meraioth, the son of Ahitub, the
12 ruler[t] of the house of God. And
their brethren that did the work

[n] Lit. 'the debt of every hand,' i.e. for which any one had given his hand. [o] Lit. 'commandments.' [p] Or 'hallowed.' [q] Or 'son of the Shilonites:' cf. 1 Chron. ix. 5. [r] Or 'Hassenuah.' [s] 'The son of' is doubtful: cf. 1 Chron. ix. 10. [t] Or 'overseer.'

of the house, eight hundred and twenty-two; and Adaiah the son of Jeroham, the son of Pelaliah, the son of Amzi, the son of Zechariah, the son of Pashhur, the son
13 of Malchijah; and his brethren, chief fathers, two hundred and forty-two; and Amassai the son of Azareel, the son of Ahzai, the son of Meshillemoth, the son of
14 Immer; and their brethren, mighty men of valour, a hundred and twenty-eight: and their overseer was Zabdiel the son of Gedolim.[v]
15 And of the Levites: Shemaiah the son of Hasshub, the son of Azrikam, the son of Hashabiah,
16 the son of Bunni; and Shabbethai and Jozabad, of the chiefs of the Levites, [who were] over the outward work of the house of God;
17 and Mattaniah the son of Mica, the son of Zabdi, the son of Asaph, [who was] the principal to begin the thanksgiving in prayer; and Bakbukiah, the second among his brethren, and Abda the son of Shammua, the son of Galal, the
18 son of Jeduthun: all the Levites in the holy city were two hundred and eighty-four.
19 And the doorkeepers, Akkub, Talmon, and their brethren, that kept watch at the gates, were a hundred and seventy-two.
20 And the residue of Israel, the priests, [and] the Levites, were in all the cities of Judah, every one
21 in his inheritance. And the Nethinim dwelt in Ophel; and Ziha and Gispa were over the
22 Nethinim. And the overseer of the Levites at Jerusalem was Uzzi the son of Bani, the son of Hashabiah, the son of Mattaniah, the son of Mica, of the sons of Asaph, the singers, for the work of the
23 house of God. For it was the king's commandment concerning them, and there was a settled portion for the singers, due for
24 each day. And Pethahiah the son of Meshezabeel, of the children of Zerah the son of Judah, was at the king's hand[w] in all matters concerning the people.
25 And as to the hamlets[x] in their fields, [some] of the children of Judah dwelt in Kirjath-arba and its dependent villages, and in Dibon and its dependent villages, and in Jekabzeel and its dependent
26 villages, and in Jeshua, and in
27 Moladah, and in Beth-phelet, and in Hazar-Shual, and in Beer-sheba
28 and its dependent villages, and in Ziklag, and in Meconah and its
29 dependent villages; and in En-Rimmon, and in Zorah, and in
30 Jarmuth, Zanoah, Adullam, and their hamlets, in Lachish and its fields, in Azekah and its dependent villages: and they encamped from Beer-sheba unto the valley of Hin-
31 nom. And the children of Benjamin from Geba [dwelt] in Michmash and Aija and Bethel, and
32 their dependent villages, in Ana-
33 thoth, Nob, Ananiah, Hazor, Ra-
34 mah, Gittaim, Hadid, Zeboim,
35 Neballat, Lod, and Ono, the valley
36 of craftsmen. And of the Levites there were divisions of Judah [dwelling] in Benjamin.

12 And these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel, and Jeshua: Seraiah, Jeremiah,
2 Ezra, Amariah, Malluch, Hattush,
3 Shechaniah, Rehum, Meremoth,
4 Iddo, Ginnethoi, Abijah,[5]Mijamin,
6 Maadiah, Bilgah, Shemaiah, and
7 Joiarib, Jedaiah, Sallu, Amok, Hilkijah, Jedaiah. These were the chief of the priests and of their brethren in the days of Jeshua.
8 And the Levites: Jeshua, Binnui, Kadmiel, Sherebiah, Judah, Mattaniah, [who was] over the thanksgiving, he and his brethren;
9 and Bakbukiah and Unni, their brethren, were over against them as watches.[v]
10 And Jeshua begot Joiakim, and Joiakim begot Eliashib, and Elia-
11 shib begot Joiada, and Joiada begot Jonathan, and Jonathan begot Jaddua.
12 And in the days of Joiakim were priests, chief fathers: of[z] Seraiah, Meraiah; of Jeremiah, Hananiah;
13 of Ezra, Meshullam; of Amariah,
14 Jehohanan; of Melicu, Jonathan;
15 of Shebaniah, Joseph; of Harim,
16 Adna; of Meraioth, Helkai; of Iddo, Zechariah; of Ginnethon,
17 Meshullam; of Abijah, Zichri; of Miniamin [and] Moadiah,[a] Piltai;
18 of Bilgah, Shammua; of She-
19 maiah, Jehonathan; and of Joiarib, Mattenai; of Jedaiah, Uzzi;
20 of Sallai, Kallai; of Amok, Eber;
21 of Hilkijah, Hashabiah; of Jedaiah, Nethaneel.
22 Of the Levites, the chief fathers were recorded in the days of Eliashib, Joiada, and Johanan,[b] and Jaddua, and the priests, until[c]

[v] Or 'Haggedolim.' [w] i.e., at Shushan. [x] Or 'enclosures,' 'farms.' [y] Or 'in [their] charges.' [z] Or 'for;' and so all through this passage. [a] Maadiah, ver. 5. [b] Jonathan (ver. 11). [c] Or 'under.'

the reign of Darius the Persian.[d]
23 The children of Levi, the chief fathers, were recorded in the book of the chronicles, even until the days of Johanan[e] the son of Elia-
24 shib. And the chief Levites: Hashabiah, Sherebiah, and Jeshua the son of Kadmiel, with their brethren over against them, to praise [and] to give thanks, according to the commandment of David the man of God, ward over
25 against ward. Mattaniah and Bakbukiah, Obadiah, Meshullam, Talmon, Akkub, were doorkeepers keeping the ward at the store-
26 houses of the gates. These were in the days of Joiakim the son of Jeshua the son of Jozadak, and in the days of Nehemiah the governor, and of Ezra the priest, the scribe.
27 And at the dedication of the wall of Jerusalem they sought the Levites out of all their places, to bring them to Jerusalem, to hold the dedication with gladness, both with thanksgivings, and with singing, [with] cymbals, lutes and
28 harps. And the children of the singers were assembled, both from the plain [of Jordan] round about Jerusalem, and from the villages of
29 the Netophathites, also from Beth-Gilgal,[f] and out of the fields of Geba and Azmaveth; for the singers had built themselves ham-
30 lets[g] round about Jerusalem. And the priests and the Levites purified themselves; and they purified the people, and the gates and the wall.
31 And I brought up the princes of Judah upon the wall and appointed two great choirs and processions, on the right hand upon the wall towards the dung-gate.
32 And after them went Hoshaiah, and half of the princes of Judah,
33 and Azariah, Ezra, and Meshul-
34 lam, Judah and Benjamin, and
35 Shemaiah, and Jeremiah, and [certain] of the priests' sons with trumpets: Zechariah the son of Jonathan, the son of Shemaiah, the son of Mattaniah, the son of Micaiah, the son of Zaccur, the son of
36 Asaph; and his brethren, Shemaiah, and Azareel, Milalai, Gilalai, Maai, Nethaneel, and Judah, Hanani, with the musical instruments of David the man of God; and Ezra the scribe before them.
37 And at the fountain-gate, and over against them, they went up by the stairs of the city of David, at the ascent of the wall, above the house of David, even to the water-gate eastward.
38 And the second choir went in the opposite direction upon the wall, and I after them, and the half of the people, from beyond the tower of the furnaces even to
39 the broad wall; and from above the gate of Ephraim, and above the gate of the old [wall], and above the fish-gate, and the tower of Hananeel, and the tower of Meah, even to the sheep-gate; and they stood still in the prison-gate.
40 And both choirs stood in the house of God, and I, and the half
41 of the rulers[h] with me; and the priests, Eliakim, Maaseiah, Miniamin, Micaiah, Elioenai, Zechariah,
42 Hananiah, with trumpets; and Maaseiah, and Shemaiah, and Eleazar, and Uzzi, and Jehohanan, and Malchijah, and Elam, and Ezer. And the singers sang loud; and Jizrahiah was their overseer.
43 And that day they offered[i] great sacrifices, and rejoiced: for God had made them rejoice with great joy; and also the women and the children rejoiced. And the joy of Jerusalem was heard even afar off.
44 And at that time[j] men were appointed over the chambers of the treasures for the heave-offerings, for the first-fruits, and for the tithes, to gather into them out of the fields of the cities the portions assigned by the law for the priests and the Levites; for Judah rejoiced over the priests, and over
45 the Levites that waited. And, with the singers and the doorkeepers, they kept the ward of their God, and the ward of the purification, according to the commandment of David [and] of
46 Solomon his son. For of old, in the days of David and Asaph, there were the chiefs of the singers, and songs of praise and thanksgivings
47 to God. And all Israel, in the days of Zerubbabel and in the days of Nehemiah, gave the portions of the singers and the doorkeepers, every day what was needed, and they consecrated[k] things for the Levites; and the Levites consecrated for the children of Aaron.

13 On that day they read in the book of Moses in the audience of the people; and there was found

[d] Darius III., Codomanus; according to those who translate 'under the reign,' it would be Darius II., Nothus. [e] Jonathan (ver. 11). [f] Or 'the house of Gilgal.' [g] Cf. chap. xi. 25. [h] See on chap. ii. 16. [i] Lit. 'sacrificed.' [j] Or 'on that day.' [k] Or 'set apart as holy.'

written in it that the Ammonite and the Moabite should not come into the congregation of God for
2 ever; because they had not met the children of Israel with bread and with water, and had hired Balaam against them, to curse them; but our God turned the
3 curse into blessing. And it came to pass, when they heard the law, that they separated from Israel all the mixed multitude.
4 And before this, Eliashib the priest, who had the oversight of the chambers[l] of the house of our
5 God, a kinsman of Tobijah, had prepared for him a great chamber, where formerly they laid the oblations, the frankincense, and the vessels, and the tithes of the corn, the new wine and the oil, which was commanded for the Levites and the singers and the door-keepers, and the heave-offerings of
6 the priests. And during all that [time] I was not at Jerusalem; for in the two-and-thirtieth year of Artaxerxes king of Babylon I came to the king; and after some time I obtained leave of the king.
7 And I came to Jerusalem, and observed the evil that Eliashib had done for Tobijah, in preparing him a chamber in the courts of
8 the house of God. And it grieved me much, and I cast forth all the household stuff of Tobijah out of
9 the chamber. And I commanded, and they purified the chambers; and thither brought I again the vessels of the house of God, the oblation and the frankincense.
10 And I perceived that the portions of the Levites had not been given, and that the Levites and the singers that did the work had
11 fled every one to his field. Then I contended with the rulers,[m] and said, Why is the house of God forsaken? And I gathered them together, and set them in their
12 place. And all Judah brought the tithe of the corn and the new wine and the oil into the storehouses.
13 And I made storekeepers over the storehouses: Shelemiah the priest, and Zadok the scribe, and of the Levites, Pedaiah; and subordinate to them, Hanan the son of Zaccur, the son of Mattaniah; for they were esteemed faithful, and their office was to distribute to their brethren.
14 Remember me, O my God, concerning this, and wipe not out my good deeds[n] which I have done for the house of my God, and for the charges thereof.
15 In those days I saw in Judah some treading wine-presses on the sabbath, and bringing in sheaves, and lading them on asses; as also wine, grapes and figs, and all manner of burdens; and they brought them into Jerusalem on the sabbath day; and I protested in the day on which they sold
16 the victuals. Men of Tyre also dwelt therein, who brought fish and all manner of ware, and sold it on the sabbath to the children
17 of Judah, and in Jerusalem. And I contended with the nobles of Judah, and said to them, What evil thing is this which ye do,
18 profaning the sabbath day? Did not your fathers thus, and did not our God bring all this evil upon us and upon this city? And ye will bring more wrath against Israel by profaning the sabbath.
19 And it came to pass, that when it began to be dark in the gates of Jerusalem before the sabbath, I commanded that the gates should be shut; and I commanded that they should not be opened till after the sabbath. And I set [some] of my servants[o] at the gates so that no burden should be brought in on the sabbath day.
20 And the dealers and sellers of all kind of ware passed the night without Jerusalem once or twice.
21 And I testified against them, and said to them, Why do ye pass the night before the wall? if ye do so again, I will lay hands on you. From that time forth they came
22 not on the sabbath. And I commanded the Levites that they should purify themselves, and that they should come and keep the gates, to hallow the sabbath day. Remember this also for me, my God, and spare me according to thy great loving-kindness!
23 In those days also I saw Jews that had married wives of Ashdod,
24 of Ammon, [and] of Moab. And their children spoke half in the language of Ashdod, and could not speak in the Jews' language, but according to the language of
25 each people. And I contended with them, and cursed them, and smote certain of them and plucked off their hair, and adjured them by God [saying], Ye shall not give your daughters to their sons, nor take their daughters for your sons

[l] Lit. 'chamber.' [m] See on chap. ii. 16. [n] חסדים, as 2 Chron. xxxii, 32; see on 2 Sam. xxii. 26. [o] Lit. 'young men,' as elsewhere.

26 or for yourselves. Did not Solomon king of Israel sin by these things? Yet among the many nations was there no king like him, who was beloved of his God, and God made him king over all Israel; but even him did foreign wives
27 cause to sin. And should we hearken to you to do all this great evil, to act unfaithfully to our God
28 by marrying foreign wives? And [one] of the sons of Joiada, the son of Eliashib the high priest, was son-in-law to Sanballat the Horonite; and I chased him from
29 me. Remember them, my God, for they are polluters of the priesthood, and of the covenant of the priesthood and of the Levites!
30 And I purified them from all foreigners, and appointed the charges of the priests and the Levites, every one in his service; [p] and for the
31 wood-offering, at times appointed, and for the first-fruits. Remember me, O my God, for good!

ESTHER

1 And it came to pass in the days of Ahasuerus [a] (that is, the Ahasuerus that reigned from India [b] even to Ethiopia, over a hundred
2 and twenty-seven provinces), in those days, when the king Ahasuerus sat on the throne of his kingdom, which was in Shushan
3 the fortress, [c] in the third year of his reign, he made a feast to all his princes and his servants; the power of Persia and Media, the nobles and the princes of the pro-
4 vinces being before him; when he shewed the glorious wealth of his kingdom and the splendid magnificence of his grandeur many days, a hundred and eighty days.
5 And when these days were expired, the king made a feast to all the people that were present in Shushan the fortress, both to great and small, seven days, in the court of the garden of the king's
6 palace. White, green, and blue [hangings] were fastened with cords of byssus and purple to silver rings and pillars of white marble; couches of gold and silver [lay] upon a pavement of red and white marble, and alabaster, and black
7 marble. [d] And they gave drink in vessels of gold (the vessels being diverse one from another), and royal wine in abundance, accord-
8 ing to the king's bounty. [e] And the drinking was, according to commandment, without constraint; for so the king had appointed to all the magnates of his house, that they should do according to every man's pleasure.
9 Also the queen Vashti made a feast for the women of the royal house which belonged to king Ahasuerus.
10 On the seventh day, when the king's heart was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains [f] that served in the
11 presence of king Ahasuerus, to bring Vashti the queen before the king with the royal crown to shew the peoples and the princes her beauty; for she was of beautiful
12 countenance. But the queen Vashti refused to come at the word of the king which was [sent] by the chamberlains; and the king was very wroth, and his fury burned in him.
13 And the king said to the wise men who knew the times (for so was the king's business [conducted] before all that knew law and judg-
14 ment; and the next to him were Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, [and] Memucan, the seven princes of Persia and Media, who saw the king's face, and who sat first in the king-
15 dom), What shall be done to the queen Vashti according to law, because she has not performed the word of the king Ahasuerus by the
16 chamberlains? Then said Memucan before the king and the princes, The queen Vashti has not done wrong to the king only, but also to all the princes, and to all the peoples that are in all the provinces of the king Ahasuerus.
17 For the act of the queen will come abroad to all women, so as to render their husbands contemptible in their eyes, when they shall say, The king Ahasuerus commanded the queen Vashti to be brought in before him, and she came not!

[p] Lit. 'work.' [a] Strictly, *Ahashverosh*, i.e. Xerxes. [b] Heb. *Hodu*. [c] Or 'fortified palace.' [d] Or 'mother of pearl.' [e] Or 'power;' lit. 'hand;' and so, chap. ii. 18. [f] Or 'eunuchs;' and so vers. 12, 15, &c.

18 And the princesses of Persia and Media who have heard of the queen's act, will say it this day to all the king's princes, and there will be contempt and anger
19 enough. If it please the king, let a royal order go forth from him, and let it be written among the laws of the Persians and the Medes, that it may not pass, That Vashti come no more before king Ahasuerus; and let the king give her royal estate to another that is
20 better than she; and when the king's edict which he shall make shall be heard throughout his realm—for it is great—all the wives shall give to their husbands honour, from the greatest to the least.
21 And the saying pleased the king and the princes; and the king did according to the word of Memu-
22 can. And he sent letters into all the king's provinces, into every province according to the writing thereof, and to every people according to their language, That every man should bear rule in his own house, and should speak according to the language of his people.[g]

2 After these things, when the fury of king Ahasuerus was appeased, he remembered Vashti, and what she had done, and what
2 was decreed against her. Then said the king's servants[h] that attended upon him, Let there be maidens, virgins of beautiful countenance, sought for the king;
3 and let the king appoint officers in all the provinces of his kingdom, that they may gather together all the young virgins of beautiful countenance to Shushan the fortress, to the house of the women, unto the custody of Hegai the king's chamberlain, keeper of the women; and let their things
4 for purification be given. And let the maiden that pleaseth the king be queen instead of Vashti. And the thing pleased the king; and he did so.
5 There was in Shushan the fortress a certain Jew, whose name was Mordecai, the son of Jair, the son of Shimei, the son of Kish, a
6 Benjaminite, who had been carried away from Jerusalem with the captives who had been carried away with Jeconiah king of Judah, whom Nebuchadnezzar the king
7 of Babylon had carried away. And he brought up Hadassah, that is, Esther, his uncle's daughter; for she had neither father nor mother—and the maiden was fair and beautiful—and when her father and mother were dead, Mordecai took her for his own daughter.
8 And it came to pass when the king's commandment and his decree was heard, and when many maidens were gathered together unto Shushan the fortress, unto the custody of Hegai, that Esther also was brought into the king's house, unto the custody of Hegai,
9 keeper of the women. And the maiden pleased him, and obtained favour before him; and he speedily gave her her things for purification, and her portions,[i] and the seven maidens selected to be given her, out of the king's house; and he removed her and her maids to the best [place] of the house of the
10 women. Esther had not made known her people nor her birth;[k] for Mordecai had charged her that she should not make it known.
11 And Mordecai walked every day before the court of the women's house, to know how Esther did, and what should become of her.
12 And when every maiden's turn came to go in to king Ahasuerus after that she had been treated for twelve months, according to the manner[l] of the women (for so were the days of their purification accomplished—six months with oil of myrrh, and six months with spices, and with things for the
13 purifying of the women, and thus came the maiden in unto the king), whatever she desired was given her to go with her out of the house of the women to the king's house.
14 In the evening she went, and on the morrow she returned into the second house of the women, unto the custody of Shaashgaz, the king's chamberlain, keeper of the concubines. She came in to the king no more, unless the king delighted in her, and she were called by name.
15 And when the turn of Esther, the daughter of Abihail the uncle of Mordecai who had taken her for his daughter, came to go in to the king, she required nothing but what Hegai the king's chamberlain, keeper of the women, appointed. And Esther obtained grace in the sight of all them that
16 saw her. So Esther was taken to king Ahasuerus, into his royal

[g] i.e. 'should speak his own tongue.'
[h] Heb. 'young men.'
[i] Or 'food.'
[k] Or 'kindred:' cf. Num. x. 30; Ruth ii. 11.
[l] Lit. 'law.'

house, in the tenth month, that is, the month Tebeth, in the seventh
17 year of his reign. And the king loved Esther above all the women, and she obtained grace and favour in his sight more than all the virgins, and he set the royal crown upon her head, and made her
18 queen instead of Vashti. And the king made a great feast to all his princes and his servants, Esther's feast; and he made a release to the provinces, and gave presents according to the king's bounty.[m]
19 And when the virgins were gathered together the second time, Mordecai sat in the king's gate.
20 (Esther, as Mordecai had charged her, had not yet made known her birth nor her people; for Esther did what Mordecai told her, like as when she was brought up with
21 him.) In those days, while Mordecai sat in the king's gate, two of the king's chamberlains, Bigthan and Teresh, of those which kept the threshold, were wroth, and sought to lay hand on the
22 king Ahasuerus. And the thing became known to Mordecai, and he related it to Esther the queen, and Esther told it to the king in
23 Mordecai's name. And the matter was investigated and found out; and they were both hanged on a tree. And it was written in the book of the chronicles before the king.

3 After these things king Ahasuerus promoted Haman the son of Hammedatha the Agagite,[n] and advanced him, and set his seat above all the princes that were
2 with him. And all the king's servants that were in the king's gate bowed and did Haman reverence, for the king had so commanded concerning him. But Mordecai bowed not nor did [him] reverence.
3 Then the king's servants, who were in the king's gate, said to Mordecai, Why transgressest thou
4 the king's commandment? And it came to pass as they spoke daily to him, and he hearkened not to them, that they informed Haman, to see whether Mordecai's matters[o] would stand; for he had told
5 them that he was a Jew. And when Haman saw that Mordecai bowed not nor did him reverence,
6 Haman was full of fury. But he scorned to lay hands on Mordecai alone; for they had made known to him the people of Mordecai; therefore Haman sought to destroy all the Jews that were in all the kingdom of Ahasuerus, the people of Mordecai.
7 In the first month, that is, the month Nisan, in the twelfth year of king Ahasuerus, they cast Pur, that is, the lot, before Haman for each day and for each month,[p] to the twelfth [month], that is, the
8 month Adar. And Haman said to king Ahasuerus, There is a people scattered abroad and dispersed among the peoples in all the provinces of thy kingdom; and their laws are diverse from [those of] every people, and they keep not the king's laws; and it is not for the king's profit to suffer
9 them. If it please the king, let it be written that they may be destroyed, and I will pay ten thousand talents of silver into the hands of those that have charge of the affairs, to bring [it] into
10 the king's treasuries. And the king took his ring from his hand, and gave it to Haman the son of Hammedatha the Agagite, the
11 Jews' enemy.[q] And the king said to Haman, The silver is given to thee, the people also, to do with them as seems good to thee.
12 Then were the king's scribes called, in the first month, on the thirteenth day of the [month], and there was written according to all that Haman commanded unto the king's satraps, and to the governors[r] over every province, and to the princes of every people, to every province according to the writing thereof, and to every people according to their language: in the name of king Ahasuerus was it written, and sealed with the
13 king's ring. And the letters were sent by couriers into all the king's provinces, to destroy, to kill, and to cause to perish, all Jews, both young and old, little children and women, in one day, upon the thirteenth of the twelfth month, that is, the month Adar, and [to take] the spoil of them for a prey.
14 That the decree might be given in every province, a copy of the writing was published to all peoples, that they should be ready
15 against that day. The couriers went out, being hastened by the king's commandment, and the decree was given in Shushan the

[m] Or 'power.' [n] 'Agag' is probably a title of the kings of Amalek. [o] Or 'words.' [p] Lit. 'from day to day, and from month to month.' [q] Or 'oppressor,' 'adversary.' [r] Or 'pachas:' so viii. 9; ix. 3.

fortress. And the king and Haman sat down to drink; but the city of Shushan was in consternation.

4 And when Mordecai knew all
that was done, Mordecai rent his
garments, and put on sackcloth
with ashes, and went out into the
midst of the city, and cried with
2 a loud and bitter cry, and came
even before the king's gate; for
none might enter into the king's
3 gate clothed with sackcloth. And
in every province, wherever the
king's commandment and his
decree came, there was great
mourning among the Jews, and
fasting, and weeping, and wailing:
many lay in sackcloth and ashes.
4 And Esther's maids and her
chamberlains came and told [it]
her; and the queen was exceed-
ingly grieved: and she sent rai-
ment to clothe Mordecai, and to
take away his sackcloth from him;
5 but he received [it] not. Then
Esther called for Hatach, [one]
of the king's chamberlains, whom
he had appointed to wait upon
her, and gave him a command-
ment to Mordecai, to know what
6 it was, and why it was. And
Hatach went forth to Mordecai,
unto the public place of the city
which was before the king's gate.
7 And Mordecai told him of all that
had happened to him, and of the
sum of money that Haman had
promised to pay to the king's
treasuries for the Jews, to destroy
8 them. And he gave him a copy
of the writing of the decree that
had been given at Shushan to de-
stroy them, to shew [it] to Esther,
and to declare [it] to her, and to
charge her that she should go in
unto the king, to make supplica-
tion to him, and to make request
before him for her people.
9 And Hatach came and told
Esther the words of Mordecai.
10 And Esther spoke to Hatach, and
gave him commandment unto
11 Mordecai: All the king's servants
and the people of the king's pro-
vinces do know that whoever,
whether man or woman, shall come
to the king into the inner court,
who is not called, there is *one* law,
to put [him] to death, except
[such] to whom the king shall hold
out the golden sceptre, that he
may live; and I have not been
called to come in unto the king
12 these thirty days. And they told
13 Mordecai Esther's words. And
Mordecai bade to answer Esther:
Imagine not in thy heart that thou
shalt escape in the king's house,
14 more than all the Jews. For if
thou altogether holdest thy peace
at this time, then shall there arise
relief and deliverance to the Jews
from another place; but thou and
thy father's house shall perish.
And who knows whether thou art
[not] come to the kingdom for such
15 a time as this? And Esther bade
16 to answer Mordecai: Go, gather
together all the Jews that are found
in Shushan, and fast for me, and
neither eat nor drink three days,
night or day: I also and my
maidens will fast likewise, and so
will I go in unto the king, which is
not according to the law; and if
17 I perish, I perish. And Mordecai
went his way, and did according
to all that Esther had commanded
him.

5 And it came to pass on the third
day, that Esther put on royal
apparel and stood in the inner
court of the king's house, over
against the king's house. And the
king sat upon his royal throne in
the royal house, over against the
2 entrance to the house. And it was
so, when the king saw the queen
Esther standing in the court, that
she obtained grace in his sight;
and the king held out to Esther
the golden sceptre that was in his
hand; and Esther drew near, and
touched the top of the sceptre.
3 And the king said to her, What
wilt thou, queen Esther? and
what is thy request? it shall be
given thee even to the half of the
4 kingdom. And Esther said, If it
seem good to the king, let the king
and Haman come this day to the
banquet that I have prepared
5 for him. And the king said,
Hasten Haman, that it may be
done as Esther has said. And the
king and Haman came to the
banquet that Esther had prepared.
6 And the king said to Esther at the
banquet of wine, What is thy
petition? and it shall be granted
thee; and what is thy request?
even to the half of the kingdom it
7 shall be done. And Esther an-
swered and said, My petition and
8 my request is, If I have found
grace in the sight of the king, and
if it please the king to grant my
petition, and to perform my re-
quest, let the king and Haman
come to the banquet that I shall
prepare for them, and I will do
to-morrow according to the king's
word.
9 And Haman went forth that
day joyful and glad of heart; but

when Haman saw Mordecai in the king's gate, that he stood not up nor moved for him, he was full of
10 fury against Mordecai. But Haman controlled himself, and came home; and he sent and called for his friends, and Zeresh his wife.
11 And Haman told them of the glory of his riches, and the multitude of his children, and all wherein the king had promoted him, and how he had advanced him above the princes and servants of
12 the king. And Haman said, Yea, Esther the queen let no man come in with the king to the banquet that she had prepared but myself; and to-morrow also I am invited
13 to her with the king. Yet all this is of no avail to me so long as I see Mordecai the Jew sitting at the
14 king's gate. Then said Zeresh his wife and all his friends to him, Let a gallows[s] be made of fifty cubits high, and in the morning speak to the king that Mordecai may be hanged on it: then go in merrily with the king to the banquet. And the thing pleased Haman; and he caused the gallows[s] to be made.

6 On that night sleep fled from the king. And he commanded to bring the book of records of the chronicles; and they were
2 read before the king. And it was found written, that Mordecai had told of Bigthana and Teresh, two of the king's chamberlains, keepers of the threshold, who had[t] sought to lay hand on king Ahasuerus.
3 And the king said, What honour and dignity has been done to Mordecai for this? And the king's servants that attended upon him said, Nothing has been done for
4 him. And the king said, Who is in the court? Now Haman had come into the outward court of the king's house, to speak to the king to hang Mordecai on the gallows that he had prepared for
5 him. And the king's servants said to him, Behold, Haman is standing in the court. And the king
6 said, Let him come in. So Haman came in. And the king said to him, What is to be done with the man whom the king delights to honour? Now Haman thought in his heart, To whom would the king delight to do honour more
7 than to me? And Haman answered the king, For the man whom
8 the king delights to honour, let the royal apparel be brought with which the king arrays himself, and the horse that the king rides upon, and on the head of which the royal
9 crown is set; and let the apparel and horse be delivered into the hand of one of the king's most noble princes, and let them array the man whom the king delights to honour, and cause him to ride on the horse through the street of the city, and proclaim before him, Thus shall it be done to the man whom the king delights to honour!
10 And the king said to Haman, Make haste, take the apparel and the horse, as thou hast said, and do so to Mordecai the Jew, who sits at the king's gate: let nothing
11 fail of all that thou hast said. And Haman took the apparel and the horse, and arrayed Mordecai, and caused him to ride through the street of the city, and proclaimed before him, Thus shall it be done to the man whom the king delights to honour!
12 And Mordecai came again to the king's gate. But Haman hasted to his house, mourning and having
13 his head covered. And Haman recounted to Zeresh his wife and to all his friends all that had befallen him. Then said his wise men and Zeresh his wife to him, If Mordecai be of the seed of the Jews, before whom thou hast begun to fall, thou shalt not prevail against him, but wilt certainly
14 fall before him. While they were yet talking with him, the king's chamberlains came, and hasted to bring Haman to the banquet that Esther had prepared.

7 And the king and Haman came to drink with Esther the queen.
2 And the king said again to Esther on the second day, at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee; and what is thy request? even to the half of the
3 kingdom it shall be done. And Esther the queen answered and said, If I have found grace in thy sight, O king, and if it please the king, let my life be given me at my petition, and my people at my
4 request; for we are sold, I and my people, to be destroyed, to be slain, and to perish. But if we had been sold for bondmen and bondwomen, I had held my tongue, although the adversary could not compensate the king's damage.
5 And king Ahasuerus spoke and

[s] Lit. 'tree,' as ii. 23: so elsewhere. [t] Or 'that they.'

said to Esther the queen, Who is he, and where is he that has filled
6 his heart to do so? And Esther said, The adversary and enemy is this wicked Haman. Then Haman was terrified before the king and
7 the queen. And the king in his wrath rose up from the banquet of wine, [and went] into the palace garden; but Haman stayed to make request for his life to Esther the queen, for he saw that there was evil determined against him
8 by the king. And the king returned out of the palace garden into the house of the banquet of wine, and Haman was fallen upon the couch on which Esther was. And the king said, Will he even force the queen before me in the house? The word went forth out of the king's mouth, and they
9 covered Haman's face. And Harbonah, one of the chamberlains, said before the king, Behold, also, the gallows fifty cubits high, that Haman made for Mordecai, who spoke good for the king, stands in the house of Haman. And the
10 king said, Hang him on it! So they hanged Haman on the gallows that he had prepared for Mordecai. And the king's wrath was appeased.

8 On that day did king Ahasuerus give the house of Haman the Jews' oppressor to Esther the queen. And Mordecai came before the king; for Esther had told what
2 he was to her. And the king took off his ring, which he had taken from Haman, and gave it to Mordecai. And Esther set Mordecai over the house of Haman.
3 And Esther spoke yet again before the king, and fell down at his feet, and besought him with tears to put away the mischief of Haman the Agagite, and his device which he had devised against
4 the Jews. And the king held out the golden sceptre toward Esther. And Esther arose and stood before
5 the king, and said, If it please the king and if I have found grace before him, and the thing seem right to the king, and I be pleasing in his sight, let it be written to reverse the letters devised by Haman the son of Hammedatha the Agagite, which he wrote to destroy the Jews that are in all the king's
6 provinces. For how shall I endure to see the evil that shall befall my people? and how shall I endure to see the destruction of my
7 kindred? And king Ahasuerus said to queen Esther and to Mordecai the Jew, Behold, I have given Esther the house of Haman, and him they have hanged upon the gallows, because he stretched forth
8 his hand against the Jews. Write ye then for the Jews as seems good to you, in the king's name, and seal [it] with the king's ring. For a writing that is written in the king's name and sealed with the king's ring cannot be reversed.
9 Then were the king's scribes called at that time, in the third month, that is, the month Sivan, on the three and twentieth [day] thereof; and it was written according to all that Mordecai commanded, to the Jews, and to the satraps, and the governors, and the princes of the provinces which are from India even to Ethiopia, a hundred and twenty-seven provinces, to every province according to the writing thereof, and to every people according to their language, and to the Jews according to their writing and according to their
10 language. And he wrote in the name of king Ahasuerus, and sealed [it] with the king's ring, and sent letters by couriers on horseback riding on coursers, horses of blood[v] reared in the
11 breeding studs:[w] [stating] that the king granted the Jews that were in every city to gather themselves together, and to stand for their life, to destroy, to slay, and to cause to perish all the power of the people and province that might assault them, [their] little ones and women, and to [take] the
12 spoil of them for a prey, upon one day in all the provinces of king Ahasuerus, upon the thirteenth of the twelfth month, that is, the
13 month Adar. That the decree might be given in every province, a copy of the writing was published to all the peoples, and that the Jews should be ready against that day to avenge themselves on
14 their enemies. The couriers mounted on coursers [and] horses of blood[v] went out, being hastened and pressed on by the king's commandment. And the decree was given at Shushan the fortress.
15 And Mordecai went out from the presence of the king in royal apparel of blue and white, and with a great crown of gold, and with a mantle of byssus and purple; and the city of Shushan

[v] Or 'mules.' [w] Some explain it as 'mares.'

16 shouted and was glad. The Jews had light, and joy, and gladness,
17 and honour. And in every province, and in every city, wherever the king's commandment and his decree came, the Jews had joy and gladness, a feast and a good day. And many among the peoples of the land became Jews; for the fear of the Jews had fallen upon them.

9 And in the twelfth month, that is, the month Adar, on the thirteenth day thereof, when the king's commandment and his decree drew near to be put in execution, in the day that the enemies of the Jews hoped to have power over them (but it was turned to the contrary, that the Jews had power
2 over them that hated them), the Jews gathered themselves together in their cities throughout the provinces of king Ahasuerus, to lay hand on such as sought their hurt. And no man could withstand them; for the fear of them had fallen upon all the peoples.
3 And all the princes of the provinces, and the satraps, and the governors and officers of the king,[z] helped the Jews; for the fear of Mordecai had fallen upon them.
4 For Mordecai was great in the king's house, and his fame went forth throughout the provinces; for the man Mordecai became con-
5 tinually greater. And the Jews smote all their enemies with the stroke of the sword and slaughter and destruction, and did what they would to those that hated
6 them. And in Shushan the fortress the Jews slew and destroyed
7 five hundred men. And Parshandatha, and Dalphon, and As-
8 patha, and Poratha, and Adalia,
9 and Aridatha, and Parmashta, and Arisai, and Aridai, and Vajezatha,
10 the ten sons of Haman the son of Hammedatha, the oppressor of the Jews, they slew; but they laid
11 not their hands on the prey. On that day the number of those that were slain in Shushan the fortress
12 was brought before the king. And the king said to Esther the queen, The Jews have slain and destroyed five hundred men in Shushan the fortress, and the ten sons of Haman; what have they done in the rest of the king's provinces? And what is thy petition? and it shall be granted thee; and what is thy request further? and it shall be
13 done. And Esther said, If it please the king, let it be granted to the Jews that are in Shushan to do to-morrow also according to this day's decree, and let Haman's ten sons be hanged upon the gal-
14 lows. And the king commanded it so to be done: and the decree was given at Shushan; and they
15 hanged Haman's ten sons. And the Jews that were in Shushan gathered themselves together on the fourteenth day also of the month Adar and slew three hundred men at Shushan; but they laid not their hand on the prey.
16 And the other Jews that were in the king's provinces gathered themselves together, and stood for their life, and had rest from their enemies; and they slew of them that hated them seventy-five thousand (but they laid not their hand
17 on the prey), on the thirteenth day of the month Adar; and on the fourteenth of the same they rested, and made it a day of feasting and
18 joy. But the Jews that were at Shushan gathered themselves together on the thirteenth [day] thereof and on the fourteenth thereof; and on the fifteenth of the same they rested, and made it
19 a day of feasting and joy. Therefore the Jews of the villages that dwell in the country towns make the fourteenth of the month Adar a day of joy and feasting, and a good day, and on which they send portions one to another.
20 And Mordecai wrote these things, and sent letters to all the Jews near and far that were in all
21 the provinces of king Ahasuerus, to establish [this] among them, that they should keep the fourteenth day of the month Adar, and the fifteenth day of the same,
22 yearly, as the days on which the Jews rested from their enemies, and the month that was turned to them from sorrow to joy, and from mourning into a good day; that they should make them days of feasting and joy, and of sending portions one to another and gifts to the poor.
23 And the Jews undertook to do as they had begun, and as Morde-
24 cai had written to them. For Haman the son of Hammedatha the Agagite, the oppressor of all the Jews, had devised against the Jews to destroy them, and had cast Pur, that is, the lot, to consume them and to destroy them;
25 and when [Esther] came before the

[z] Lit. 'the doers of the king's affairs:' cf. iii. 9.

king, he commanded by letters that his wicked device, which he had devised against the Jews, should return upon his own head; and they hanged him and his sons
26 on the gallows. Therefore they called these days Purim after the name of Pur. Therefore, according to all the words of this letter, and for what they had seen concerning this matter and what had
27 happened to them, the Jews ordained and took upon them, and upon their seed, and upon all such as joined themselves to them, so that it should not fail, that they would observe these two days according to their writing and according to their fixed time, every
28 year; and that these days should be remembered and observed throughout every generation, in every family, every province, and every city, and that these days of Purim should not fail from among the Jews, nor the memorial of them cease from among their seed.
29 And queen Esther the daughter of Abihail, and Mordecai the Jew, wrote with all authority to confirm this second letter of Purim.
30 And he sent letters to all the Jews, to the hundred and twenty-seven provinces of the kingdom of Ahasuerus, words of peace and truth,
31 to confirm these days of Purim in their fixed times, according as Mordecai the Jew and queen Esther had enjoined them, and as they had decreed for themselves and for their seed, as to the matters of the fastings and their cry.
32 And the decree of Esther confirmed these matters of Purim; and it was written in the book.

10 And king Ahasuerus laid a tribute upon the land and the
2 isles of the sea. And all the acts of his power and of his might, and the declaration of the greatness of Mordecai, to which the king advanced him, are they not written in the book of the chronicles of the kings of Media and Persia?
3 For Mordecai the Jew was second to king Ahasuerus, and great among the Jews, and accepted of the multitude of his brethren, seeking the welfare of his people, and speaking peace to all his seed.

THE BOOK OF JOB

1 There was a man in the land of Uz[a] whose name was Job; and this man was perfect and upright, and one that feared God and ab-
2 stained from evil. And there were born to him seven sons and three
3 daughters. And his substance was seven thousand sheep,[b] and three thousand camels, and five hundred yoke of oxen, and five hundred she-asses, and very many servants; and this man was greater than all the children of the east.
4 And his sons went and made a feast in the house of each one on his day; and they sent and invited their three sisters to eat and to
5 drink with them. And it was so, when the days of the feasting were gone about, that Job sent and hallowed them; and he rose up early in the morning, and offered up burnt-offerings [according to] the number of them all; for Job said, It may be that my children have sinned, and cursed[c] God in their hearts. Thus did Job continually.
6 And there was a[d] day when the sons of God came to present themselves before Jehovah; and Satan[e]
7 came also among them. And Jehovah said to Satan, Whence comest thou? And Satan answered Jehovah and said, From going to and fro in the earth, and from walking
8 up and down in it. And Jehovah said to Satan, Hast thou considered my servant Job, that there is none like him on the earth, a perfect and an upright man, one that feareth God and abstaineth
9 from evil? And Satan answered
10 Jehovah and said, Doth Job fear God for nought? Hast not thou made a hedge about him, and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is spread abroad in
11 the land. But put forth thy hand

[a] See Lamentations iv. 21. [b] 'Small cattle,' applying equally to both sheep and goats. [c] So ver. 11, and ii. 5, 9; see 1 Kings xxi. 10, 13. [d] Lit. 'the;' so ver. 13, &c.: cf. 2 Kings iv. 18. [e] Meaning, 'Adversary.' It has the article.

now and touch all that he hath, [and see] if he will not curse thee
12 to thy face! And Jehovah said to Satan, Behold, all that he hath is in thy hand; only upon himself put not forth thy hand. So Satan went forth from the presence of Jehovah.
13 And there was a day when his sons and his daughters were eating and drinking wine in the house of
14 their brother, the firstborn. And there came a messenger to Job and said, The oxen were ploughing, and the asses feeding beside them;
15 and [they of] Sheba fell [upon them] and took them, and the servants have they smitten with the edge of the sword; and I only am
16 escaped, alone, to tell thee. While he was yet speaking, there came another and said, The fire of God fell from heaven and burned up the sheep[f] and the servants, and consumed them; and I only am
17 escaped, alone, to tell thee. While he was yet speaking, there came another and said, The Chaldeans made three bands, and fell upon the camels and took them, and the servants have they smitten with the edge of the sword; and I only am escaped, alone, to tell
18 thee. While he was yet speaking, there came another and said, Thy sons and thy daughters were eating and drinking wine in the house
19 of their brother, the firstborn; and behold, there came a great wind from over the wilderness, and smote the four corners of the house, and it fell upon the young men, and they died; and I only am escaped, alone, to tell thee.
20 And Job rose up, and rent his mantle, and shaved his head, and fell down on the ground, and wor-
21 shipped; and he said, Naked came I out of my mother's womb, and naked shall I return thither: Jehovah gave, and Jehovah hath taken away; blessed be the name
22 of Jehovah! In all this Job sinned not, nor ascribed anything unseemly to God.[g]

2 And there was a day when the sons of God came to present themselves before Jehovah, and Satan also came among them to present himself before Jehovah.
2 And Jehovah said to Satan, From whence comest thou? And Satan answered Jehovah and said, From going to and fro in the earth, and from walking up and down in it.
3 And Jehovah said to Satan, Hast thou considered my servant Job, that there is none like him on the earth, a perfect and an upright man, one that feareth God and abstaineth from evil? and still he remaineth firm in his integrity, though thou movedst me against him, to swallow him up without
4 cause. And Satan answered Jehovah and said, Skin for skin, yea, all that a man hath will he give
5 for his life; but put forth thy hand now, and touch his bone and his flesh, [and see] if he will not
6 curse thee to thy face! And Jehovah said to Satan, Behold, he is in thy hand; only spare his life.
7 And Satan went forth from the presence of Jehovah; and he smote Job with a grievous botch from the sole of his foot unto his
8 crown. And he took a potsherd to scrape himself with; and he sat
9 among the ashes. And his wife said to him, Dost thou still remain firm in thine integrity? curse God
10 and die. But he said to her, Thou speakest as one of the foolish women speaketh. We have also received good from God, and should we not receive evil? In all this Job did not sin with his lips.
11 And three friends of Job heard of all this evil that was come upon him. And they came each one from his place: Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite; and they made an appointment together to come to condole with
12 him and to comfort him. And when they lifted up their eyes afar off, and knew him not, they lifted up their voice and wept. And they rent every one his mantle, and sprinkled dust upon their
13 heads toward the heavens. And they sat down with him on the ground seven days and seven nights; and none spoke a word to him; for they saw that [his] anguish was very great.

* **3** After this, Job opened his mouth and cursed his day.
2 And Job answered and said,
3 Let the day perish in which I was born, and the night that said, There is a man child conceived.
4 That day—let it be darkness; let not †God[h] care for it from above, neither let light shine upon it:

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[f] 'Small cattle,' applying equally to both sheep and goats. [g] Or 'nor uttered anything unseemly against God.' [h] Heb. *Eloah*: this form will be thus uniformly distinguished, †God.—*El* will be notified by a dot ', thus, 'God. Compare the notes Gen. i. 1; xiv. 18; Deut. xxxii. 15.

5 Let darkness and the shadow of death claim it, let clouds dwell upon it; let darkeners of the day terrify it.
6 That night—let gloom seize upon it; let it not rejoice among the days of the year, let it not come into the number of the months.
7 Behold, let that night be barren, let no joyful sound come therein;
8 Let them curse it that curse the day, who are ready to rouse Leviathan;
9 Let the stars of its twilight be dark; let it wait for light, and have none, neither let it see the eyelids of the dawn:
10 Because it shut not up the doors of the womb that bore me, and hid not trouble from mine eyes.
11 ✡ Wherefore did I not die from the womb,—come forth from the belly and expire?
12 Why did the knees meet me? and wherefore the breasts, that I should suck?
13 For now should I have lain down and been quiet; I should have slept: then had I been at rest,
14 With kings and counsellors of the earth, who build desolate places for themselves,
15 Or with princes who had gold, who filled their houses with silver;
16 Or as a hidden untimely birth I had not been; as infants that have not seen the light.
17 There the wicked cease from troubling; and there the wearied [i] are at rest.
18 The prisoners together are at ease; they hear not the voice of the taskmaster.
19 The small and great are there, and the bondman freed from his master.
20 ✡ Wherefore is light given to him that is in trouble, and life to those bitter of soul,
21 Who long for death, and it [cometh] not, and dig for it more than for hidden treasures;
22 Who rejoice even exultingly and are glad when they find the grave?—
23 To the man whose way is hidden, and whom †God hath hedged in?
24 For my sighing cometh before my bread, and my groanings are poured out like the waters.
25 For I feared a fear, and it hath come upon me, and that which I dreaded hath come to me.
26 I was not in safety, neither had I quietness, neither was I at rest, and trouble came.

* 4 And Eliphaz the Temanite answered and said,
2 If a word were essayed to thee, wouldest thou be grieved? But who can refrain from speaking?
3 Behold, thou hast instructed many, and thou hast strengthened the weak hands;
4 Thy words have upholden him that was stumbling, and thou hast braced up the bending knees:
5 But now it is come upon thee, and thou grievest; it toucheth thee, and thou art troubled.
6 Hath not thy piety [j] been thy confidence, and the perfection of thy ways thy hope?
7 ✡ Remember, I pray thee, who that was innocent has perished? and where were the upright cut off?
8 Even as I have seen, they that plough iniquity and sow mischief, reap the same.
9 By the breath of †God they perish, and by the blast of his nostrils are they consumed.
10 The roar of the lion, and the voice of the fierce lion, and the teeth of the young lions, are broken;
11 The old lion perisheth for lack of prey, and the whelps of the lioness are scattered.
12 ✡ Now to me a word was secretly brought, and mine ear received a whisper thereof,
13 In thoughts from visions of the night, when deep sleep falleth on men:—
14 Fear came on me, and trembling, and made all my bones to shake;
15 And a spirit passed before my face—the hair of my flesh stood up—
16 It stood still; I could not discern the appearance thereof: a form was before mine eyes; I heard a slight murmur and a voice:
17 Shall mortal man be more just than †God? Shall a man [k] be purer than his Maker?
18 Lo, he trusteth not his servants, and his angels he chargeth with folly:
19 How much more them that dwell in houses of clay, whose

[i] i.e., lit. 'whose strength is worn out.' [j] Or 'thy fear [of God].' [k] גבר: so x. 5; xiv. 10, 14; xvi. 21; xxxiii. 17 (second time), 29; xxxviii. 3; xl. 7, &c. It refers to strength, a cognate form being used for 'mighty men.' Just above, 'mortal man' is אנוש.

foundation is in the dust, who are crushed as [l] the moth!
20 From morning to evening are they smitten: without any heeding it, they perish for ever.
21 Is not their tent-cord torn away in them? they die, and without wisdom.

5 Call, I pray thee! Is there any that answereth thee? and to which of the holy ones wilt thou turn?
2 For vexation killeth the foolish man, and envy [m] slayeth the simple.
3 I myself saw the foolish taking root, but suddenly I cursed his habitation.
4 His children are far from safety, and they are crushed in the gate, and there is no deliverer:
5 Whose harvest the hungry eateth up, and taketh even out of the thorns; and the snare gapeth for his substance.
6 For evil cometh not forth from the dust, neither doth trouble spring out of [n] the ground;
7 For man is born to trouble, as the sparks fly upwards.
8 But as for me I will seek unto †God, and unto God commit my cause;
9 Who doeth great things and unscarchable, marvellous things without number;
10 Who giveth rain on the face of the earth, and sendeth waters on the face of the fields,
11 Setting up on high those that are low; and mourners are exalted to prosperity.
12 He disappointeth the devices of the crafty, and their hands carry not out the enterprise.
13 He taketh the wise in their own craftiness; and the counsel of the wily is carried headlong:
14 They meet with darkness in the daytime, and grope at mid-day as in the night.
15 And he saveth the needy from the sword, from their mouth, and from the hand of the mighty.
16 So the poor hath what he hopeth for, and unrighteousness stoppeth her mouth.
17 ✲ Behold, happy is the man [o] whom †God correcteth; therefore despise not the chastening of the Almighty.
18 For he maketh sore, and bindeth up; he woundeth, and his hands make whole.
19 He will deliver thee in six troubles, and in seven there shall no evil touch thee.
20 In famine he will redeem thee from death, and in war from the power of the sword.
21 Thou shalt be hidden from the scourge of the tongue; and thou shalt not be afraid of destruction when it cometh.
22 At destruction and famine thou shalt laugh, and of the beasts of the earth thou shalt not be afraid;
23 For thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee.
24 And thou shalt know that thy tent is in peace; [p] and thou wilt survey thy fold, and miss nothing.
25 And thou shalt know that thy seed is numerous, and thine offspring as the herb of the earth.
26 Thou shalt come to the grave in a ripe age, as a shock of corn is brought in in its season.
27 Behold this, we have searched it out, so it is; hear it, and know thou it for thyself.

* 6 2 And Job answered and said,
Oh that my grief were thoroughly weighed, and all [q] my calamity laid in the balances!
3 For now it would be heavier than the sand of the seas; therefore my words are vehement. [r]
4 For the arrows of the Almighty are within me, their poison drinketh up my spirit: the terrors of †God are arrayed against me.
5 Doth the wild ass bray by the grass? loweth an ox over his fodder?
6 Shall that which is insipid be eaten without salt? Is there any taste in the white of an egg?
7 What my soul refuseth to touch, that is as my loathsome food.
8 ✲ Oh that I might have my request, and that †God would grant my desire;
9 And that it would please †God to crush me, that he would let loose his hand and cut me off!
10 Then should I yet have comfort; and in the pain which spareth not I would rejoice that [s] I have not denied the words of the Holy One.
11 What is my strength, that I should hope? and what is mine end, that I should have patience? [t]
12 Is my strength the strength of stones? is my flesh of brass?
13 Is it not that there is no help in

[l] Or 'before.' [m] Or 'angry zeal.' [n] Lit. 'germinate from.' [o] אנוש.
[p] Or 'prospers.' [q] Lit. 'together.' [r] Or 'uttered at random.' [s] Or 'for.'
[t] Lit. 'lengthen out my soul' or 'life.'

me, and soundness[u] is driven away from me?
14 ✲ For him that is fainting[v] kindness [is meet] from his friend; or he forsaketh the fear of the Almighty.
15 My brethren have dealt deceitfully as a stream, as the channel of streams which pass away.
16 Which are turbid by reason of the ice, in which the snow hideth itself:
17 At the time they diminish, they are dried up; when heat affecteth them, they vanish from their place:
18 They wind about in the paths of their course, they go off into the waste and perish.
19 The caravans of Tema looked, the companies of Sheba counted on them:
20 They are ashamed at their hope; they come thither, and are confounded.
21 So now ye are nothing; ye see a terrible object and are afraid.
22 Did I say, Bring unto me, and make me a present from your substance;
23 Or rescue me from the hand of the oppressor, and redeem me from the hand of the violent?
24 ✲ Teach me, and I will hold my tongue; and cause me to understand wherein I have erred.
25 How forcible are right words! but what doth your upbraiding reprove?
26 Do ye imagine to reprove words? The speeches of one that is desperate are indeed for the wind!
27 Yea, ye overwhelm the fatherless, and dig [a pit] for your friend.
28 Now therefore if ye will, look upon me; and it shall be to your face if I lie.
29 Return, I pray you, let there be no wrong; yea, return again, my righteousness shall be in it.
30 Is there wrong in my tongue? cannot my taste[w] discern mischievous things?

7 Hath not man[x] a life of labour upon earth? and are not his days like the days of a hireling?
2 As a bondman earnestly desireth the shadow, and a hireling expecteth his wages,
3 So am I made to possess months of vanity, and wearisome nights are appointed to me.
4 If I lie down, I say, When shall I rise up, and the darkness be gone? and I am full of tossings until the dawn.
5 My flesh is clothed with worms and clods of dust; my skin is broken, and suppurates.
6 My days are swifter than a weaver's shuttle, and are spent without hope.
7 Remember Thou that my life is wind; mine eye shall no more see good.
8 The eye of him that hath seen me shall behold me no [more]: thine eyes are upon me, and I am not.
9 The cloud consumeth and vanisheth away; so he that goeth down to Sheol[y] shall not come up.
10 He shall return no more to his house, neither shall his place know him again.
11 ✲ Therefore I will not restrain my mouth: I will speak in the anguish of my spirit; I will complain in the bitterness of my soul.
12 Am I a sea, or a sea-monster, that thou settest a watch over me?
13 When I say, My bed shall comfort me, my couch shall ease my complaint;
14 Then thou scarest me with dreams, and terrifiest me through visions;
15 So that my soul chooseth strangling, death, rather than my bones.
16 I loathe it; I shall not live always: let me alone, for my days are a breath.[z]
17 ✲ What is man, that thou makest much of him? and that thou settest thy heart upon him?
18 And that thou visitest him every morning, triest him every moment?
19 How long wilt thou not look away from me, nor let me alone till I swallow down my spittle?
20 Have I sinned, what do I unto thee, thou Observer of men? Why hast thou set me as an object of assault for thee, so that I am become a burden to myself?
21 And why dost not thou forgive my transgression and take away mine iniquity? for now shall I lie down in the dust, and thou shalt seek me early, and I shall not be.

* 8 And Bildad the Shuhite answered and said,
2 How long wilt thou speak these things? and the words of thy mouth be a strong wind?
3 Doth ·God pervert judgment, and the Almighty pervert justice?
4 If thy children have sinned

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[u] Or 'capacity.' [v] Or 'despairing.' [w] Lit. 'palate:' see chap. xii. 11. [x] אנוש, and so ver. 17, and ix. 2. [y] 'Hades:' see Gen. xxxvii. 35. [z] Or, as often, 'vanity:' see Gen. iv. 2.

against him, he hath also given them over into the hand of their transgression.
5 If thou seek earnestly unto ·God, and make thy supplication to the Almighty,
6 If thou be pure and upright, surely now he will awake for thee, and make the habitation of thy righteousness prosperous;
7 And though thy beginning was small, yet thine end shall be very great.
8 ✲ For inquire, I pray thee, of the former generation, and attend to the researches of their fathers;
9 For we are [but] of yesterday, ·and know nothing, for our days upon earth are a shadow.
10 Shall not they teach thee, [and] tell thee, and utter words out of their heart?
11 Doth the papyrus shoot up without mire? doth the reed-grass grow without water?
12 Whilst it is yet in its greenness [and] not cut down, it withereth before any [other] grass.
13 So are the paths of all that forget ·God; and the profane [a] man's hope shall perish,
14 Whose confidence shall be cut off, and his reliance is a spider's web.[b]
15 He shall lean upon his house, and it shall not stand; he shall lay hold on it, but it shall not endure.
16 He is full of sap before the sun, and his sprout shooteth forth over his garden;
17 His roots are entwined about the stoneheap; [c] he seeth the place of stones.[d]
18 If he [e] destroy [f] him from his place, then it shall deny him: I have not seen thee!
19 Behold, this is the joy of his way, and out of the dust shall others grow.
20 Behold, ·God will not cast off a perfect man, neither will he take evil-doers by the hand.
21 Whilst he would fill thy mouth with laughing and thy lips with shouting,
22 They that hate thee shall be clothed with shame, and the tent of the wicked be no more.

* 9 2 And Job answered and said,
Of a truth I know it is so; but how can man be just with ·God?
3 If he shall choose to strive with him, [e] he cannot answer him [e] one thing of a thousand.
4 He is wise in heart and mighty in strength: who hath hardened himself against him, and had peace? [g]
5 Who removeth mountains, and they know it not, when he overturneth them in his anger;
6 Who shaketh the earth out of its place, and the pillars thereof tremble;
7 Who commandeth the sun, and it riseth not, and he sealeth up the stars;
8 Who alone spreadeth out the heavens, and treadeth upon the high waves of the sea;
9 Who maketh the Bear, Orion, and the Pleiades, and the chambers of the south;
10 Who doeth great things past finding out, and wonders without number.
11 Lo, he goeth by me, and I see [him] not; and he passeth along, and I perceive him not.
12 Behold, he taketh away: who will hinder him? Who will say unto him, What doest thou?
13 †God withdraweth not his anger; the proud helpers [h] stoop under him:
14 How much less shall I answer him, choose out my words [to strive] with him?
15 Whom, though I were righteous, [yet] would I not answer; I would make supplication to my judge.
16 If I had called, and he had answered me, I would not believe that he hearkened to my voice,—
17 He, who crusheth me with a tempest, and multiplieth my wounds without cause.
18 He suffereth me not to take my breath, for he filleth me with bitternesses.
19 Be it a question of strength, lo, [he is] strong; and be it of judgment, who will set me a time?
20 If I justified myself, mine own mouth would condemn me; were I perfect, he would prove me perverse.
21 Were I perfect, [yet] would I not know my soul: I would despise my life.
22 ✲ It is all one; therefore I said, He destroyeth the perfect and the wicked.
23 If the scourge kill suddenly, he mocketh at the trial of the innocent.
24 The earth is given over into the hand of the wicked [man]; he [e]

[a] Or 'ungodly.' [b] Lit. 'house.' [c] Or 'well.' [d] That is, 'his roots go down far below the upper soil.' [e] i.e. 'God.' [f] Lit. 'swallow up.' [g] Or 'hath prospered.' [h] Lit. 'helpers of Rahab:' cf. xxvi. 12

covereth the faces of its judges. If not, who then is it?
25 And my days are swifter than a runner: they flee away, they see no good.
26 They pass by like skiffs of reed; as an eagle that swoops upon the prey.
27 ✲ If I say, I will forget my complaint, I will leave off my [sad] countenance, and brighten up,
28 I am afraid of all my sorrows; I know that thou wilt not hold me innocent.
29 Be it that I am wicked,[i] why then do I labour in vain?[j]
30 If I washed myself with snow-water, and cleansed my hands in purity,[k]
31 Then wouldest thou plunge me in the ditch, and mine own clothes would abhor me.
32 For he is not a man, as I am, that I should answer him; that we should come together in judgment.
33 There is not an umpire between us, who should lay his hand upon us both.
34 Let him take his rod away from me, and let not his terror make me afraid,
35 [Then] I will speak, and not fear him; but it is not so with me.

10 My soul is weary of my life: I will give free course to my complaint; I will speak in the bitterness of my soul.
2 I will say unto [1]God, Do not condemn me; shew me wherefore thou strivest with me.
3 Doth it please[l] thee to oppress, that thou shouldest despise the work of thy hands, and shine upon the counsel of the wicked?
4 Hast thou eyes of flesh? or seest thou as man[m] seeth?
5 Are thy days as the days of a mortal[m]? are thy years as a man's days,
6 That thou searchest after mine iniquity, and inquirest into my sin;
7 Since thou knowest that I am not wicked, and that there is none that delivereth out of thy hand?
8 Thy hands have bound me together and made me as one, round about; yet dost thou swallow me up!
9 Remember, I beseech thee, that thou hast made me as clay, and wilt bring me into dust again.
10 Hast thou not poured me out as milk, and curdled me like cheese?
11 Thou hast clothed me with skin and flesh, and knit me together with bones and sinews;
12 Thou hast granted me life and favour, and thy care hath preserved my spirit;
13 And these things didst thou hide in thy heart; I know that this was with thee.
14 ✲ If I sinned, thou wouldest mark me, and thou wouldest not acquit me of mine iniquity.
15 If I were wicked, woe unto me! and righteous, I will not lift up my head, being [so] full of shame, and beholding mine affliction;—
16 And it increaseth: thou huntest me as a fierce lion; and ever again thou shewest thy marvellous power upon me.
17 Thou renewest thy witnesses before me and increasest thy displeasure against me; successions [of evil] and a time of toil are with me.
18 ✲ And wherefore didst thou bring me forth out of the womb? I had expired, and no eye had seen me!
19 I should be as though I had not been; I should have been carried from the womb to the grave.
20 Are not my days few? cease then and let me alone, that I may revive[n] a little,
21 Before I go, and never to return, —to the land of darkness and the shadow of death;
22 A land of gloom, as darkness itself; of the shadow of death, without any order, where the light is as thick darkness.

* 11 And Zophar the Naamathite answered and said,
2 Should not the multitude of words be answered? and should a man of much talk be justified?[o]
3 Should thy fictions make men hold their peace? and shouldest thou mock, and no one make [thee] ashamed?
4 For thou sayest, My doctrine is pure, and I am clean in thine eyes.
5 But oh that [1]God would speak, and open his lips against thee;
6 And that he would shew thee the secrets of wisdom, how that they are the double of what is realised;[p] and know that [1]God passeth by [much] of thine iniquity!
7 Canst thou by searching find out [1]God? canst thou find out the Almighty to perfection?

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[i] Or 'accounted wicked.' [j] Or 'why do I trouble myself for nothing?' [k] Or 'with lye.' [l] Or 'Is it meet for.' [m] אֱנוֹשׁ, as iv. 17; v. 17, &c.; and so xiii. 9. [n] Or 'brighten up,' as ix. 27. [o] Or 'gain his cause.' [p] Or 'known.'

8 [It is as] the heights of heaven; what wilt thou do? deeper than Sheol; what canst thou know?
9 The measure thereof is longer than the earth, and broader than the sea.
10 If he pass by, and shut up, and call to judgment, who can hinder him?
11 For he knoweth vain men, and seeth wickedness when [man] doth not consider it;
12 Yet a senseless man will make bold, though man be born [like] the foal of a wild ass.
13 ✲ If thou prepare thy heart and stretch out thy hands toward him,
14 If thou put far away the iniquity which is in thy hand, and let not wrong dwell in thy tents;
15 Surely then shalt thou lift up thy face without spot, and thou shalt be stedfast and shalt not fear:
16 For thou shalt forget misery; as waters that are passed away shalt thou remember it;
17 And life[q] shall arise brighter than noonday; though thou be enshrouded in darkness, thou shalt be as the morning.
18 And thou shalt have confidence, because there shall be hope; and having searched about [thee], thou shalt take rest in safety.
19 Yea, thou shalt lie down, and none shall make thee afraid; and many shall seek thy favour.
20 But the eyes of the wicked shall fail, and [all] refuge shall vanish from them, and their hope [shall be] the breathing out of life.

* 12 And Job answered and said,
2 Truly ye are the people, and wisdom shall die with you!
3 I also have understanding[r] as well as you; I am not inferior to you; and who knoweth not such things as these?
4 I am to be one that is a derision to his friend, I who call upon †God, and whom he will answer: a derision is the just upright [man].
5 He that is ready to stumble with the foot is a lamp despised in the thought of him that is at ease.[s]
6 ✲ The tents of desolators are in peace, and they that provoke †God are secure; into whose hand †God bringeth.[t]
7 But ask now the beasts, and they shall teach thee; and the fowl of the heavens, and they shall tell thee;
8 Or speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee.
9 Who knoweth not in all these, that the hand of Jehovah hath wrought this?
10 In whose hand is the soul of every living thing, and the spirit[u] of all flesh of man.
11 Doth not the ear try words, as the palate tasteth food?
12 With the aged is wisdom, and in length of days understanding.
13 With him is wisdom and might; he hath counsel and understanding.
14 Behold, he breaketh down, and it is not built again; he shutteth up a man, and there is no opening.
15 Behold, he withholdeth the waters, and they dry up; and he sendeth them out, and they overturn the earth.
16 With him is strength and effectual knowledge; the deceived and the deceiver are his.
17 He leadeth counsellors away spoiled, and judges maketh he fools;
18 He weakeneth[v] the government of kings, and bindeth their loins with a fetter;
19 He leadeth priests away spoiled, and overthroweth the mighty;
20 He depriveth of speech the trusty,[w] and taketh away the judgment of the elders;
21 He poureth contempt upon nobles, and slackeneth the girdle of the mighty;
22 He discovereth deep things out of darkness, and bringeth out into light the shadow of death;
23 He increaseth the nations, and destroyeth them; he spreadeth out the nations, and bringeth them in;
24 He taketh away the understanding of the chiefs of the people of the earth, and causeth them to wander in a pathless waste.
25 They grope in the dark without light, and he maketh them to stagger[x] like a drunkard.

13 Lo, mine eye hath seen all [this], mine ear hath heard and understood it.
2 What ye know, I know also: I am not inferior to you.
3 But I will speak to the Almighty, and will find pleasure in reasoning with †God;

[q] 'Lifetime,' as in Ps. xxxix. 5. [r] Lit. 'heart:' so ver. 24, and xxxiv. 10, 34; xxxvi. 5. [s] Or 'Contempt for misfortune is, in the thought of him that is at ease, prepared for those whose feet totter.' [t] Some, as Ewald, 'who carry †God in their hand.' [u] Or 'breath.' [v] Lit. 'openeth,' 'relaxeth:' cf. chap. xxx. 11. [w] Or 'eloquent.' [x] Or 'wander.'

4 For ye indeed are forgers of lies, ye are all physicians of no value.
5 Oh that ye would be altogether silent! and it would be your wisdom.
6 ✲ Hear now my defence, and hearken to the pleadings of my lips.
7 Will ye speak unrighteously for ·God? and for him speak deceit?
8 Will ye accept his person? will ye contend for ·God?
9 Will it be well if he should search you out? or as one mocketh [y] at a man, will ye mock [y] at him?
10 He will certainly reprove you, if ye do secretly accept persons.
11 Shall not his excellency terrify you? and his dread fall upon you?
12 Your memorable sayings are proverbs of ashes, your bulwarks are bulwarks of mire.
13 Hold your peace from me, and I will speak, and let come on me what [will]!
14 ✲ Wherefore should I take my flesh in my teeth, and put my life in my hand?
15 Behold, if he slay me, yet would I trust in him; [z] but I will defend mine own ways before him.
16 This also shall be my salvation, that a profane man shall not come before his face.
17 Hear attentively my speech and my declaration with your ears.
18 Behold now, I have ordered the cause; I know that I shall be justified.
19 Who is he that contendeth with me? For if I were silent now, I should expire.
20 ✲ Only do not two things unto me; then will I not hide myself from thee.
21 Withdraw thy hand far from me; and let not thy terror make me afraid:
22 Then call, and I will answer; or I will speak, and answer thou me.
23 How many are mine iniquities and sins? Make me to know my transgression and my sin.
24 Wherefore dost thou hide thy face, and countest me for thine enemy?
25 Wilt thou terrify a driven leaf? and wilt thou pursue dry stubble?
26 For thou writest bitter things against me, and makest me to possess the iniquities of my youth;
27 And thou puttest my feet in the stocks, and markest all my paths; thou settest a bound about the soles of my feet;—
28 One who, as a rotten thing consumeth, as [a] a garment that the moth eateth.

14 Man, born of woman, is of few days, and full of trouble.
2 He cometh forth like a flower, and is cut down; and he fleeth as a shadow, and continueth not.
3 Yet dost thou open thine eyes upon such an one, and bringest me into judgment with thee?
4 Who can bring a clean [man] out of the unclean? Not one!
5 If his days are determined, if the number of his months is with thee, [and] thou hast appointed his bounds which he must not pass,
6 Look away from him; and let him rest, till he accomplish,[b] as a hireling, his day.
7 For there is hope for a tree: if it be cut down, it will sprout again, and its tender branch will not cease;
8 Though its root grow old in the earth, and its stock die in the ground,
9 Yet through the scent of water it will bud, and put forth boughs like a young plant.
10 But a man dieth, and is prostrate; yea, man expireth, and where is he?
11 The waters recede from the lake, and the river wasteth and drieth up:
12 So man lieth down, and riseth not again; till the heavens be no more, they do not awake, nor are raised out of their sleep.
13 ✲ Oh that thou wouldest hide me in Sheol, that thou wouldest keep me secret until thine anger be past, that thou wouldest appoint me a set time, and remember me,—
14 (If a man die, shall he live [again]?) all the days of my time of toil would I wait, till my change should come:
15 Thou wouldest call, and I would answer thee; thou wouldest have a desire after the work of thy hands.
16 For now thou numberest my steps: dost thou not watch over my sin?
17 My transgression is sealed up in a bag, and thou heapest up [c] mine iniquity.

[y] Or 'deceiveth .... deceive.' [z] So the *Keri*, with the support of many MSS. and versions: others follow the *Chetiv* in reading 'would I *not* wait' or 'trust;' but I have no doubt the text is right. [a] Or 'and he [whom thou pursuest] consumeth as a rotten thing, as.' [b] Or 'enjoy.' [c] Or 'sewest up,' or 'addest to.'

18 And indeed a mountain falling cometh to nought, and the rock is removed out of its place;
19 The waters wear the stones, the floods thereof wash away the dust of the earth; and thou destroyest the hope of man.[d]
20 Thou prevailest for ever against him, and he passeth away; thou changest his countenance, and dismissest him.
21 His sons come to honour, and he knoweth it not; and they are brought low, and he perceiveth it not.
22 But his flesh hath pain for himself alone, and his soul mourneth for himself.

* 15 And Eliphaz the Temanite answered and said,
2 Should a wise man answer with windy knowledge, and fill his belly with the east wind,
3 Reasoning with unprofitable talk, and with speeches which do no good?
4 Yea, thou makest piety[e] of none effect, and restrainest meditation before ·God.
5 For thy mouth uttereth thine iniquity, and thou hast chosen the tongue of the crafty.
6 Thine own mouth condemneth thee, and not I; and thy lips testify against thee.
7 ✲Art thou the first man that was born? and wast thou brought forth before the hills?
8 Hast thou listened in the secret council of †God? And hast thou absorbed wisdom for thyself?
9 What knowest thou that we know not? [what] understandest thou which is not in us?
10 Both the greyheaded and the aged are with us,[f] older than thy father.
11 Are the consolations of ·God too small for thee? and the word gently spoken to thee?
12 Why doth thy heart carry thee away? and why do thine eyes wink,
13 That thou turnest thy spirit against ·God, and lettest words go out of thy mouth?
14 What is man,[d] that he should be pure? and he that is born of a woman, that he should be righteous?
15 Behold, he putteth no trust in his holy ones, and the heavens are not pure in his sight:
16 How much less the abominable and corrupt,—man, that drinketh unrighteousness like water!
17 ✲I will shew thee, listen to me; and what I have seen I will declare;
18 Which wise men have told from their fathers, and have not hidden;
19 Unto whom alone the earth was given, and no stranger passed among them.
20 All his days the wicked man is tormented, and numbered years are allotted to the violent.
21 The sound of terrors is in his ears: in prosperity the destroyer cometh upon him.
22 He believeth not that he shall return out of darkness, and he is singled out for the sword.
23 He wandereth abroad for bread, —where may it be? He knoweth that the day of darkness is ready at his hand.
24 Distress and anguish make him afraid; they prevail against him, as a king ready for the battle.
25 For he hath stretched out his hand against ·God, and strengthened himself against the Almighty:
26 He runneth against him, with [outstretched] neck, with the thick bosses of his bucklers;
27 For he hath covered his face with his fatness, and gathered fat upon [his] flanks.
28 And he dwelleth in desolate cities, in houses that no man inhabiteth, which are destined to become heaps.
29 He shall not become rich, neither shall his substance continue, and their possessions shall not extend upon[g] the earth.
30 He shall not depart out of darkness; the flame shall dry up his branches; and by the breath of his[h] mouth shall he go away.
31 Let him not trust in vanity: he is deceived, for vanity shall be his recompense;
32 It shall be complete before his day,[i] and his branch shall not be green.
33 He shall shake off his unripe grapes as a vine, and shall cast his flower as an olive.
34 For the family[j] of the ungodly shall be barren, and fire shall consume the tents of bribery.
35 They conceive mischief, and bring forth iniquity, and their belly prepareth deceit.

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[d] אנוש. [e] Or 'fear [of God].' [f] Or 'Among us is a greyheaded man, yea an aged one.' [g] Or 'and their prosperous condition shall not bow [from fulness] toward.' [h] That is, 'the Almighty's' (ver. 25). [i] That is, 'the day of his death.' [j] Or 'assembly,' 'company;' and so in xvi. 7.

* 16 And Job answered and said,
2 I have heard many such things:
grievous comforters are ye all.
3 Shall words of wind have an end?
or what provoketh thee that thou
answerest?
4 I also could speak as ye: if
your soul were in my soul's stead,
I could join together words against
you, and shake my head at you;
5 [But] I would encourage you
with my mouth, and the solace of
my lips should assuage [your pain].
6 If I speak, my pain is not as-
suaged; and if I forbear, what am
I eased?
7 But now he hath made me
weary; . . . . thou hast made deso-
late all my family;
8 Thou hast shrivelled me up! it
is become a witness; and my lean-
ness riseth up against me, it
beareth witness to my face.
9 His anger teareth and pursueth
me; he gnasheth with his teeth
against me; [as] mine adversary
he sharpeneth his eyes at me.
10 They gape upon me with their
mouth; they smite my cheeks
reproachfully; they range them-
selves together against me.
11 · God hath delivered me over to
the iniquitous man, and hurled me
into the hands of the wicked.
12 I was at rest, but he hath shat-
tered me; he hath taken me by
the neck and shaken me to pieces,
and set me up for his mark.
13 His arrows[k] encompass me
round about, he cleaveth my reins
asunder and doth not spare; he
poureth out my gall upon the
ground.
14 He breaketh me with breach
upon breach; he runneth upon
me like a mighty man.
15 I have sewed sackcloth upon
my skin, and rolled[l] my horn in
the dust.
16 My face is red with weeping, and
on my eyelids is the shadow of
death;
17 Although there is no violence in
my hands, and my prayer is pure.
18 O earth, cover not my blood,
and let there be no place for my
cry.
19 Even now, behold, my Witness
is in the heavens, and He that
voucheth for me is in the heights.
20 My friends are my mockers;
mine eye poureth out tears unto
†God.
21 Oh that there were arbitration[m]
for a man with †God, as a son of
man for his friend!
22 For years [few] in number shall
pass,—and I shall go the way
[whence] I shall not return.
17 My breath is corrupt,[n] my
days are extinct, the graves are
mine.
2 Are there not mockers around
me? and doth [not] mine eye
abide in their provocation?
3 Lay down now [a pledge], be
thou surety for me with thyself:
who is he that striketh hands with
me?
4 For thou hast hidden their heart
from understanding; therefore
thou wilt not exalt [them].
5 He that betrayeth friends for
a prey—even the eyes of his chil-
dren shall fail.
6 ✲ And he hath made me a pro-
verb[o] of the peoples; and I am
become one to be spit on in the
face.
7 And mine eye is dim by reason
of grief, and all my members are
as a shadow.
8 Upright men [shall be] astonied
at this, and the innocent shall be
stirred up against the ungodly;
9 But the righteous shall hold on
his way, and he that hath clean
hands shall increase in strength.
10 But as for you all, pray come on
again; and I shall not find one
wise man among you.
11 ✲ My days are past, my pur-
poses are broken off, the cherished
thoughts of my heart.
12 They change the night into day;
the light [they imagine] near in
presence of the darkness!
13 If I wait, Sheol is my house; I
spread my bed in the darkness:
14 I cry to the grave,[p] Thou art my
father! to the worm, My mother,
and my sister!
15 And where is then my hope?
yea, my hope, who shall see it?
16 It shall go down to the bars of
Sheol, when [our] rest shall be
together in the dust.
* 18 And Bildad the Shuhite an-
swered and said,
2 How long will ye hunt for[q]
words? Be intelligent, and then
we will speak.
3 Wherefore are we counted as
beasts, and reputed stupid[r] in
your sight?
4 Thou that tearest thyself in
thine anger, shall the earth be

[k] Or 'archers.' [l] Or 'defiled.' [m] See chap. ix. 33. [n] Or 'my spirit is undone.' [o] Or 'byword.' [p] Others 'corruption,' as Ps. xvi. 10. [q] Or, as some, 'make an end of.' [r] Or 'unclean.'

forsaken for thee? and shall the rock be removed out of its place?
5 Yea, the light of the wicked shall be put out, and the flame of his fire shall not shine.
6 The light shall become dark in his tent, and his lamp over him shall be put out.
7 The steps of his strength shall be straitened, and his own counsel shall cast him down.
8 For he is sent into the net by his own feet, and he walketh on the meshes;
9 The gin taketh [him] by the heel, the snare layeth hold on him;
10 A cord is hidden for him in the ground, and his trap in the way.
11 Terrors make him afraid on every side, and chase him at his footsteps.
12 His strength is hunger-bitten, and calamity is ready at his side.
13 The firstborn of death devoureth the members of his body; it will devour his members.
14 His confidence shall be rooted out of his tent, and it shall lead him away to the king of terrors:
15 They who are none of his shall dwell in his tent; brimstone shall be showered upon his habitation:
16 His roots shall be dried up beneath, and above shall his branch be cut off;
17 His remembrance shall perish from the earth, and he shall have no name on the pasture-grounds.
18 He is driven from light into darkness, and chased out of the world.
19 He hath neither son nor grandson among his people, nor any remaining in the places of his sojourn.
20 They that come after shall be astonished at his day, as they that went before [them] were affrighted.
21 Surely, such are the dwellings of the unrighteous man, and such the place of him that knoweth not ·God.

* **19** And Job answered and said,
2 How long will ye vex my soul, and crush me with words?
3 These ten times have ye reproached me; ye are not ashamed to stupefy me.[s]
4 And be it [that] I have erred, mine error remaineth with myself.
5 If indeed ye will magnify yourselves against me, and prove against me my reproach,
6 Know now that †God hath overthrown [t] me, and hath surrounded me with his net.
7 Behold, I cry out of wrong, and I am not heard; I cry aloud, but there is no judgment.
8 He hath hedged up my way that I cannot pass, and he hath set darkness in my paths.
9 He hath stripped me of my glory, and taken the crown from my head.
10 He breaketh me down on every side, and I am gone; and my hope hath he torn up as a tree.
11 And he hath kindled his anger against me, and hath counted me unto him as one of his enemies.
12 His troops have come together and cast up their way against me, and have encamped round about my tent.
13 He hath put my brethren far from me, and mine acquaintance are quite estranged from me.
14 My kinsfolk have failed, and my known friends have forgotten me.
15 The sojourners in my house and my maids count me as a stranger; I am an alien in their sight.
16 I called my servant, and he answered not; I entreated him with my mouth.
17 My breath is strange to my wife, and my entreaties to the children of my [mother's] womb.
18 Even young children despise me; I rise up, and they speak against me.
19 All my intimate friends abhor me, and they whom I loved are turned against me.
20 My bones cleave to my skin and to my flesh, and I am escaped with the skin of my teeth.
21 Have pity upon me, have pity upon me, ye my friends; for the hand of †God hath touched me.
22 Why do ye persecute me as ·God, and are not satisfied with my flesh? [v]
23 Oh would that my words were written! oh that they were inscribed in a book!
24 That with an iron style and lead they were graven in the rock for ever!
25 And [as for] me, I know that my redeemer liveth, and the Last,[w] he shall stand upon the earth;[x]
26 And [if] after my skin this shall be destroyed, yet from out of my flesh [y] shall I see †God;
27 Whom I shall see for myself,

[s] Or 'to stun me;' others, 'wrong me.' [t] Or 'entangled.' [v] This would mean 'slander me;' see Dan. iii. 8. [w] Cf. Isa. xlviii. 12. [x] Or 'shall stand up above the dust.' [y] Or 'yet with my flesh;' text as Diodati.

and mine eyes shall behold, and not another:—my reins are consumed within me.
28 If ye say, How shall we persecute him? when the root of the matter is found in me,
29 Be ye yourselves afraid of the sword! for the sword is fury against misdeeds, that ye may know there is a judgment.

* 20 And Zophar the Naamathite answered and said,
2 Therefore do my thoughts give me an answer, and for this is my haste within me.
3 I hear a reproof putting me to shame; and [my] spirit answereth me by mine understanding.
4 Knowest thou [not] this, that of old, since man was placed upon earth,
5 The exultation of the wicked is short, and the joy of the ungodly man but for a moment?
6 Though his height mount up to the heavens, and his head reach unto the clouds,
7 Like his own dung doth he perish for ever; they which have seen him shall say, Where is he?
8 He flieth away as a dream, and is not found; and is chased away as a vision of the night.
9 The eye which saw him shall [see him] not again; and his place beholdeth him no more.
10 His children shall seek the favour of the poor, and his hands restore his wealth.[z]
11 His bones were full of his youthful strength;[a] but it shall lie down with him in the dust.
12 Though wickedness be sweet in his mouth [and] he hide it under his tongue,
13 [Though] he spare it, and forsake it not, but keep it within his mouth,[b]
14 His food is turned in his bowels; it is the gall of asps within him.
15 He hath swallowed down riches, but he shall vomit them up again: †God shall cast them out of his belly.
16 He shall suck the poison of asps; the viper's tongue shall kill him.
17 He shall not see streams, rivers, brooks of honey and butter.
18 That which he laboured for shall he restore, and not swallow down; its restitution shall be according to the value, and he shall not rejoice [therein].
19 For he hath oppressed, hath forsaken the poor; he hath violently taken away[c] a house that he did not build.
20 Because he knew no rest in his craving,[d] he shall save nought of what he most desired.
21 Nothing escaped his greediness; therefore his prosperity shall not endure.
22 In the fulness of his sufficiency he shall be in straits; every hand of the wretched[e] shall come upon him.
23 It shall be that, to fill his belly, he[f] will cast his fierce anger upon him, and will rain it upon him into his flesh.[g]
24 If he have fled from the iron weapon, the bow of brass shall strike him through.
25 He draweth it forth; it cometh out of his body, and the glittering point out of his gall: terrors are upon him.
26 All darkness is laid up for his treasures: a fire not blown shall devour him; it shall feed upon what is left in his tent.
27 The heavens shall reveal his iniquity, and the earth shall rise up against him;
28 The increase of his house shall depart, flowing away in the day of His anger.
29 This is the portion of the wicked man from God, and the heritage appointed to him by †God.

* 21 And Job answered and said,
2 Hear attentively my speech, and let this replace your consolations.
3 Suffer me and I will speak; and after I have spoken, mock on!
4 As for me, is my complaint to a man? or wherefore should not my spirit be impatient?
5 Mark me, and be astonished, and lay the hand upon the mouth.
6 Even when I think [thereon], I am affrighted, and trembling taketh hold of my flesh.
7 Wherefore do the wicked live, grow old, yea, become mighty in power?
8 Their seed is established with them in their sight, and their offspring before their eyes.
9 Their houses are safe from fear, neither is the rod of †God upon them.
10 Their bull gendereth, and faileth not; their cow calveth, and casteth not her calf.

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[z] Or '[what] his violence [took away].'
[a] Others, 'of his secret sins:' cf. Ps. xc. 8.
[b] Lit. 'palate.'
[c] Or 'he pillaged.'
[d] Heb. 'belly.'
[e] Or 'all the power of need.'
[f] i.e. 'God.'
[g] Or 'as (or, with) his food.'

11 They send forth their little ones like a flock, and their children dance.
12 They shout to the tambour and harp, and rejoice at the sound of the pipe.
13 They spend their days in prosperity, and in a moment go down to Sheol.
14 And they say unto ·God, Depart from us, for we desire not the knowledge of thy ways!
15 What is the Almighty that we should serve him? and what are we profited if we pray unto him?
16 Behold, their prosperity[h] is not in their hand. The counsel of the wicked be far from me!
17 How often is the lamp of the wicked put out, and cometh their calamity upon them? Doth He distribute sorrows [to them] in his anger?
18 Do they become as stubble before the wind, and as chaff that the storm carrieth away?
19 †God layeth up [the punishment of] his iniquity for his[i] children; he rewardeth him, and he shall know [it]:
20 His eyes shall see his destruction, and he shall drink of the fury of the Almighty.
21 For what pleasure should he have in his house after him, when the number of his months is cut off?
22 Can any teach ·God knowledge? And he it is that judgeth those that are high.
23 One dieth in his full strength, being wholly at ease and quiet;
24 His sides are full of fat,[k] and the marrow of his bones is moistened;
25 And another dieth in bitterness of soul, and hath not tasted good:
26 Together they lie down in the dust, and the worms cover them.
27 ✠ Lo, I know your thoughts, and the devices ye wrongfully imagine against me.
28 For ye say, Where is the house of the noble? and where the tent of the dwellings of the wicked?
29 Have ye not asked the wayfarers? and do ye not regard their tokens:
30 That the wicked is reserved for the day of calamity? They are led forth to the day of wrath.
31 Who shall declare his way to his face? and who shall repay him what he hath done?
32 Yet is he carried to the graves, and watch is kept over the tomb.[l]
33 The clods of the valley are sweet unto him; and every man followeth suit after him, as there were innumerable before him.
34 How then comfort ye me in vain? Your answers remain perfidious.

* 22 And Eliphaz the Temanite answered and said,
2 Can a man be profitable to ·God? surely it is unto himself that the wise man is profitable.
3 Is it any pleasure to the Almighty if thou art righteous? And is it gain [to him] that thou makest thy ways perfect?
4 Will he reason with thee for fear of thee? Will he enter with thee into judgment?
5 Is not thy wickedness great? and thine iniquities without end?
6 For thou hast taken a pledge of thy brother for nought, and stripped off the clothing of the naked.
7 Thou hast not given water to the fainting to drink, and thou hast withholden bread from the hungry.
8 But the powerful man, ·he had the land; and the man of high rank[m] dwelt in it.
9 Widows hast thou sent empty away, and the arms of the fatherless have been broken.
10 Therefore snares are round about thee, and sudden fear troubleth thee;
11 Or darkness, that thou canst not see, and floods of waters[n] cover thee.
12 Is not †God in the height of the heavens? And behold the summit of the stars: how exalted are they!
13 And thou sayest, What doth ·God know? will he judge through the dark cloud?
14 Thick clouds are a covering to him, that he seeth not; and he walketh on the vault of the heavens.
15 Dost thou mark the ancient path which wicked[o] men have trodden?
16 Who were carried off[p] before the time, whose foundation was overflowed with[q] a flood;
17 Who said unto ·God, Depart

[h] Or 'happiness,' lit. 'good,' as ver. 25. [i] i.e. the wicked man's. [k] Or 'his vessels are full of milk.' [l] Or 'and he keeps watch over the mound.' [m] Lit. 'he whose person is accepted.' [n] Others, 'Or seest thou not the darkness, and the floods of waters which.' [o] Or 'vain.' [p] Or 'huddled away,' as by the rising flood. [q] Or 'has flowed away like.'

from us! and what could the Almighty do to them?
18 Yet he filled their houses with good. But the counsel of the wicked is far from me.
19 The righteous see it, and are glad; and the innocent laugh them to scorn:
20 Is not he who rose against us destroyed, and doth not the fire consume his [r] residue?
21 ✡ Reconcile thyself now with Him, and be at peace: thereby good shall come unto thee.
22 Receive, I pray thee, instruction from his mouth, and lay up his words in thy heart.
23 If thou return to the Almighty, thou shalt be built up. If thou remove unrighteousness far from thy tents,
24 And put the precious ore with the dust, and [the gold of] Ophir among the stones of the torrents,
25 Then the Almighty will be thy precious ore, and silver heaped up unto thee;
26 Yea, then shalt thou delight thyself in the Almighty, and shalt lift up thy face unto God:
27 Thou shalt make thy prayer unto him, and he will hear thee, and thou shalt pay thy vows;
28 And thou shalt decree a thing, and it shall be established unto thee; and light shall shine upon thy ways.
29 When they [s] are made low, then thou shalt say, Rise up! and He shall save him that is of downcast eyes.
30 [Even] him that is not innocent shall He deliver; yea, he shall be delivered by the pureness of thy hands.

* **23** And Job answered and said,
2 Even to-day is my complaint bitter: [t] my stroke is heavier than my groaning.
3 Oh that I knew where I might find him, that I might come to his seat!
4 I would order the cause before him, and fill my mouth with arguments;
5 I would know the words he would answer me, and understand what he would say unto me.
6 Would he plead against me with [his] great power? Nay; but he would give heed unto me.
7 There would an upright man reason with him; and I should be delivered for ever from my judge.
8 Lo, I go forward, but he is not there; and backward, but I do not perceive him;
9 On the left hand, where he doth work, but I behold [him] not; he hideth himself on the right hand, and I see [him] not.
10 But he knoweth the way that I take; he trieth me, I shall come forth as gold.
11 My foot hath held to his steps; his way have I kept, and not turned aside.
12 Neither have I gone back from the commandment of his lips; I have laid up the words of his mouth more than the purpose of my own heart. [v]
13 But he is in one [mind], and who can turn him? And what his soul desireth, that will he do.
14 For he will perform [what] is appointed for me; and many such things are with him.
15 Therefore am I troubled at his presence; I consider, and I am afraid of him.
16 For God hath made my heart soft, and the Almighty troubleth me;
17 Because I was not cut off before the darkness, neither hath he hidden the gloom from me.

24 Why are not times treasured up with the Almighty? why do not they that know him see his days?
2 ✡ They remove the landmarks; they violently take away the flocks and pasture them;
3 They drive away the ass of the fatherless, they take the widow's ox for a pledge;
4 They turn the needy out of the way: the afflicted of the land all hide themselves.
5 Lo, [as] wild asses in the desert, they go forth to their work, seeking early for the prey: the wilderness [yieldeth] them food for [their] children.
6 They reap in the field the fodder thereof, and they gather the vintage of the wicked;
7 They pass the night naked without clothing, and have no covering in the cold;
8 They are wet with the showers of the mountains, and for want of a shelter embrace the rock . . . .
9 They pluck the fatherless from the breast, and take a pledge of the poor: [w]
10 These go naked without clothing, and, hungry, they bear the sheaf;

[r] Lit. 'their.' [s] i.e., his ways. [t] Perhaps 'violent.' [v] Or 'than mine appointed portion.' [w] Or 'take in pledge what the poor has on him.'

11 They press out oil within their walls, they tread their winepresses, and suffer thirst.
12 Men groan from out of the city, and the soul of the wounded crieth out; and †God imputeth not the impiety.
13 There are those that rebel against the light; they know not the ways thereof, nor abide in the paths thereof.
14 The murderer riseth with the light, killeth the afflicted and needy, and in the night is as a thief.
15 And the eye of the adulterer waiteth for the twilight, saying, No eye shall see me; and he putteth a covering on [his] face.
16 In the dark they dig through houses; by day they shut themselves in;[x] they know not the light:
17 For the morning is to them all [as] the shadow of death; for they are familiar with the terrors of the shadow of death.
18 He[y] is swift on the face of the waters; their portion is cursed on the earth: he turneth not unto the way of the vineyards.
19 Drought and heat consume snow waters; so doth Sheol those that have sinned.
20 The womb forgetteth him; the worm feedeth sweetly on him: he shall be no more remembered; and unrighteousness is broken as a tree,—
21 He that despoileth the barren that beareth not, and doeth not good to the widow:
22 He draweth also the mighty with his power; he riseth up, and no [man] is sure of life.
23 [God] setteth him in safety, and he resteth thereon; but his eyes are upon their ways.
24 They are exalted for a little, and are no more; they are laid low; like all [other] are they gathered, and are cut off as the tops of the ears of corn.
25 If it be not so now, who will make me a liar, and make my speech nothing worth?

* 25 And Bildad the Shuhite answered and said,
2 Dominion and fear are with him; he maketh peace in his high places.
3 Is there any number of his troops? and upon whom doth not his light arise?
4 And how should man[z] be just with †God? Or how should he be clean that is born of a woman?
5 Lo, even the moon is not bright; and the stars are not pure in his sight:
6 How much less man,[z] a worm,[a] and the son of man,[b] a worm!

* 26 And Job answered and said,
2 How hast thou helped the powerless, how saved the arm that is without strength!
3 How hast thou counselled him that hath no wisdom, and abundantly declared the thing as it is![c]
4 For whom hast thou uttered words? and whose spirit came from thee?
5 The shades tremble beneath the waters and the inhabitants thereof;
6 Sheol is naked before him, and destruction[d] hath no covering.
7 He stretcheth out the north over empty space, he hangeth the earth upon nothing;
8 He bindeth up the waters in his thick clouds, and the cloud is not rent under them.
9 He covereth the face of his throne, he spreadeth his cloud upon it.
10 He hath traced a fixed circle[e] over the waters, unto the confines of light and darkness.
11 The pillars of the heavens tremble and are astonished at his rebuke.
12 He stirreth up[f] the sea by his power, and by his understanding he smiteth through Rahab.[g]
13 By his spirit the heavens are adorned; his hand hath formed[h] the fleeing serpent.
14 Lo, these are the borders of his ways; but what a whisper of a word do we hear of him! And the thunder of his power, who can understand?

27 And Job continued[i] his parable and said,
2 [As] †God liveth, who hath taken away my right, and the Almighty, who hath embittered my soul,
3 All the while my breath is in me, and the spirit of †God is in my nostrils,
4 My lips shall not speak unrighteousness, nor my tongue utter deceit!

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[x] Some render it, 'that they had marked in the daytime.' [y] i.e., 'the wicked man,'—carried away rapidly as a waif upon the waters. [z] אנוש. [a] Or 'maggot.' [b] Or 'Adam's son.' [c] Or 'sound wisdom.' [d] *Abaddon*: so ch. xxviii. 22; xxxi. 12. [e] Or 'ordained a circle.' [f] Others 'stilleth.' [g] See Isaiah xxx. 7; li. 9. [h] Or 'pierced.' [i] Or 'took up again:' so xxix. 1.

5 Be it far from me that I should justify you; till I die I will not remove my blamelessness from me.
6 My righteousness I hold fast, and will not let it go: my heart reproacheth [me] not one of my days.
7 Let mine enemy be as the wicked, and he that riseth up against me as the unrighteous.
8 For what is the hope of the ungodly, when [God] cutteth him off,[j] when †God taketh away[k] his soul?
9 Will ·God hear his cry when distress cometh upon him?
10 Doth he delight himself in the Almighty? will he at all times call upon †God?
11 ✲I will teach you concerning the hand of ·God; what is with the Almighty will I not conceal.
12 Behold, ye yourselves have all seen [it]; and why are ye thus altogether vain?
13 This is the portion of the wicked man with ·God, and the heritage of the violent, which they receive from the Almighty:—
14 If his children be multiplied, it is for the sword, and his offspring shall not be satisfied with bread;
15 Those that remain of him shall be buried by Death, and his widows shall not weep.
16 Though he heap up silver as the dust, and prepare clothing as the clay;
17 He may prepare it, but the just shall put it on; and the innocent shall divide the silver.
18 He buildeth his house as the moth, and as a booth that a keeper maketh.
19 He lieth down rich, but will do so no more;[l] he openeth his eyes, and he is not.
20 Terrors overtake him like waters; a whirlwind stealeth him away in the night.
21 The east wind carrieth him away and he is gone; and as a storm it hurleth him out of his place.
22 And [God] shall cast upon him and not spare: he would fain flee out of his hand.
23 [Men] shall clap their hands at him, and shall hiss him out of his place.

28 Surely there is a vein for the silver, and a place for gold which they refine;
2 Iron is taken out of the dust, and copper is molten out of the stone.
3 [Man[m]] putteth an end to the darkness, and exploreth to the utmost limit, the stones of darkness and of the shadow of death.
4 He openeth a shaft far from the inhabitants[n] [of the earth]: forgotten of the foot, they hang suspended; away below men they hover.
5 As for the earth, out of it cometh bread, and underneath it is turned up as by fire;
6 The stones of it are the place of sapphires, and it hath dust of gold.
7 It is a path no bird of prey knoweth, and the vulture's eye hath not seen it;
8 The proud beasts[o] have not trodden it, nor the fierce lion passed over it.
9 [Man] putteth forth his hand upon the flinty rock, he overturneth the mountains by the root;
10 He cutteth out channels in the rocks, and his eye seeth every precious thing;
11 He bindeth the streams that they drip not, and what is hidden he bringeth forth to light.
12 ✲But wisdom, where shall it be found? and where is the place of understanding?
13 Man[p] knoweth not the value thereof; and it is not found in the land of the living.
14 The deep saith, It is not in me; and the sea saith, It is not with me.
15 Choice gold cannot be given for it, nor silver be weighed for its price.
16 It is not set in the balance with gold of Ophir, with the precious onyx, and the sapphire.
17 Gold and glass cannot be compared to it, nor vessels of fine gold be its exchange.
18 Corals and crystal are no more remembered; yea, the acquisition of wisdom is above rubies.[q]
19 The topaz of Ethiopia shall not be compared to it, neither shall it be set in the balance with pure gold.
20 Whence then cometh wisdom? and where is the place of understanding?
21 For it is hidden from the eyes of all living, and concealed from the fowl of the heavens.
22 Destruction and death say, We have heard its report with our ears.
23 God understandeth the way thereof, and he knoweth its place:

[j] Others 'though he get gain.' [k] Or 'giveth ease to.' [l] According to others, 'and is not gathered.' [m] i.e., the miner. [n] Or 'the sojourner.' [o] Lit. 'The sons of pride;' and so in xli. 34. [p] אנוש, as ver. 4. [q] Or 'pearls.'

24 For he looketh to the ends of the earth, he seeth under the whole heaven.
25 In making a weight for the wind, and meting out the waters by measure,
26 In appointing a statute for the rain, and a way for the thunder's flash:
27 Then did he see it, and declare it; he established it, yea, and searched it out;
28 And unto man he said, Lo, the fear of the Lord,[r] that is wisdom; and to depart from evil is understanding.

29 And Job continued his parable and said,
2 Oh that I were as in months past, as in the days when †God preserved me;
3 When his lamp shone over my head, [and] by his light I walked through darkness;
4 As I was in the days of my youth,[s] when the secret counsel of †God was over my tent,
5 When the Almighty was yet with me, my young men[t] round about me;
6 When my steps were bathed in milk,[v] and the rock poured out beside me rivers of oil! . . . .
7 When I went out to the gate by the city, when I prepared my seat on the broadway,
8 The young men saw me, and hid themselves; and the aged arose [and] stood up;
9 Princes refrained from talking, and laid the hand on their mouth;
10 The voice of the nobles was hushed, and their tongue cleaved to their palate.
11 When the ear heard [me], then it blessed me, and when the eye saw [me], it gave witness to me;
12 For I delivered the afflicted that cried, and the fatherless who had no helper.
13 The blessing of him that was perishing came upon me, and I caused the widow's heart to sing for joy.
14 I put on righteousness, and it clothed me; my justice was as a mantle and a turban.
15 I was eyes to the blind, and feet was I to the lame;
16 I was a father to the needy, and the cause which I knew not I searched out;
17 And I broke the jaws of the unrighteous, and plucked the spoil out of his teeth.
18 And I said, I shall die in my nest, and multiply my days as the sand;
19 My root shall be spread out to the waters, and the dew will lie all night on my branch;
20 My glory shall be fresh in me, and my bow be renewed in my hand.
21 Unto me they listened, and waited, and kept silence for my counsel:
22 After my words they spoke not again, and my speech dropped upon them;
23 And they waited for me as for the rain, and they opened their mouth wide as for the latter rain.
24 [If] I laughed on them, they believed [it] not;[w] and they troubled not the serenity of my countenance.
25 I chose their way, and sat as chief, and dwelt as a king in the army, as one that comforteth mourners.

30 But now they that are younger than I have me in derision, whose fathers I would have disdained to set with the dogs of my flock.
2 Yea, whereto [should] the strength of their hands [profit] me, [men] in whom vigour hath perished?
3 Withered up through want and hunger, they flee into[x] waste places long since desolate and desert:
4 They gather the salt-wort among the bushes, and the roots of the broom for their food.
5 They are driven forth from among [men]—they cry after them as after a thief—
6 To dwell in gloomy gorges, in caves of the earth and the rocks:
7 They bray among the bushes; under the brambles they are gathered together:
8 Sons of fools, and sons of nameless sires, they are driven out of the land.
9 And now I am their song, yea, I am their byword.
10 They abhor me, they stand aloof from me, yea, they spare not to spit in my face.
11 For He hath loosed my[y] cord and afflicted me; so they cast off the bridle before me.
12 At [my] right hand rise the

[r] *Adonai*. [s] Lit. 'autumn:' it was the beginning of the civil year. [t] Or 'children.' [v] Or 'butter.' [w] Others give it: 'I smiled on them when they were without courage.' [x] Or 'they gnaw.' [y] Some, with the *Chetiv*, read 'his.'

young brood; they push away my feet, and raise up against me their pernicious ways;
13 They mar my path, they set forward my calamity, without any to help them;
14 They come in as through a wide breach: amid the confusion they roll themselves onward.
15 Terrors are turned against me; they pursue mine honour as the wind; and my welfare is passed away like a cloud.
16 And now my soul is poured out in me; days of affliction have taken hold upon me.
17 The night pierceth through my bones [and detacheth them] from me, and my gnawing pains take no rest:
18 By their great force they have become my raiment: they bind me about as the collar of my coat.
19 He hath cast me into the mire, and I have become like dust and ashes.
20 ✲ I cry unto thee, and thou answerest me not; I stand up, and thou lookest at me.
21 Thou art changed to a cruel one to me; with the strength of thy hand thou pursuest me.
22 Thou liftest me up to the wind; thou causest me to be borne away, and dissolvest my substance.[z]
23 For I know that thou wilt bring me to death, and into the house of assemblage for all living.
24 Indeed, no prayer [availeth] when He stretcheth out [his] hand: though they cry when he destroyeth.[a]
25 Did not I weep for him whose days were hard? was not my soul grieved for the needy?
26 For I expected good, and there came evil; and I waited for light, but there came darkness.
27 My bowels well up, and rest not; days of affliction have confronted me.
28 I go about blackened, but not by the sun; I stand up, I cry in the congregation.
29 I am become a brother to jackals, and a companion of ostriches.
30 My skin is become black [and falleth] off me, and my bones are parched with heat.
31 My harp also is [turned] to mourning, and my pipe into the voice of weepers.

31 I made a covenant with mine eyes; and how should I fix my regard upon a maid?
2 For what would have been [my] portion of †God from above, and what the heritage of the Almighty from on high?
3 Is not calamity for the unrighteous? and misfortune[b] for the workers of iniquity?
4 Doth not he see my ways, and number all my steps?
5 If I have walked with falsehood, and my foot hath hasted to deceit,
6 (Let me be weighed in an even balance, and †God will take knowledge of my blamelessness;)
7 If my step have turned out of the way, and my heart followed mine eyes, and if any blot cleaveth to my hands;
8 Let me sow, and another eat; and let mine offspring be rooted out.
9 If my heart have been enticed unto a woman, so that I laid wait at my neighbour's door,
10 Let my wife grind for another, and let others bow down upon her.
11 For this is an infamy; yea, it is an iniquity [to be judged by] the judges:
12 For it is a fire that consumeth to destruction, and would root out all mine increase.
13 If I have despised the cause of my bondman or of my bondmaid, when they contended with me,
14 What then should I do when ·God riseth up? and if he visited, what should I answer him?
15 Did not he that made me in the womb make him? and did not One fashion us in the womb?
16 If I have withheld the poor from [their] desire, or caused the eyes of the widow to fail;
17 Or have eaten my morsel alone, so that the fatherless ate not thereof,
18 (For from my youth he grew up with me as with a father, and I have guided the [widow] from my mother's womb;)
19 If I have seen any perishing for want of clothing, or any needy without covering;
20 If his loins have not blessed me, and if he were not warmed with the fleece of my lambs;
21 If I have lifted up my hand against an orphan, because I saw my help in the gate:

[z] Others follow the *Chetiv*: 'Thou dissolvest me by tempest,' which Gesenius (Thes.), however, explains by 'Thou hast terrified [me].' [a] Or 'But in overthrow doth not one stretch out his hand? in his destruction is there not found a cry because of it?'
[b] Lit. 'what is strange.'

22 [Then] let my shoulder fall from the shoulder-blade, and mine arm be broken from the bone!
23 For calamity from ·God was a terror to me, and by reason of his excellency I was powerless.
24 If I have made gold my hope, or said to the fine gold, My confidence!
25 If I rejoiced because my wealth was great, and because my hand had gotten much;
26 If I beheld the sun[c] when it shone, or the moon walking in brightness,
27 And my heart have been secretly enticed, so that my mouth kissed my hand:
28 This also would be an iniquity for the judge, for I should have denied the ·God who is above.
29 If I rejoiced at the destruction of him that hated me, and exulted when evil befell him;
30 (Neither have I suffered my mouth[d] to sin by asking his life with a curse;)
31 If the men of my tent said not, Who shall find one that hath not been satisfied with his meat?—
32 The stranger did not lodge without; I opened my doors to the pathway.
33 If I covered my transgressions as Adam, by hiding mine iniquity in my bosom,
34 Because I feared the great multitude, and the contempt of families terrified me, so that I kept silence, and went not out of the door, ...
35 Oh that I had one to hear me! Behold my signature: let the Almighty answer me! And let mine opponent write an accusation!
36 Would I not take it upon my shoulder? I would bind it on to me [as] a crown;
37 I would declare unto him the number of my steps; as a prince would I come near to him.
38 If my land cry out against me, and its furrows weep together;
39 If I have eaten the fruits thereof without money, and have tormented to death the souls of its owners:
40 Let thistles grow instead of wheat, and tares instead of barley.
The words of Job are ended.

* 32 And these three men ceased to answer Job, because he was righteous in his own eyes.
2 Then was kindled the anger of Elihu[e] the son of Barachel, the Buzite,[f] of the family of Ram; against Job was his anger kindled, because he justified himself rather
3 than God; and against his three friends was his anger kindled, because they found no answer, and
4 [yet] condemned Job. But Elihu had waited till Job had finished speaking,[g] because they were older
5 than he. And Elihu saw that there was no answer in the mouth of the three men, and his anger was kindled.
6 And Elihu the son of Barachel the Buzite answered and said, I am young, and ye are aged; wherefore I was timid, and feared to shew you what I know.
7 I said, Let days speak, and multitude of years teach wisdom.
8 But there is a spirit which is in man;[h] and the breath of the Almighty giveth them understanding.
9 It is not the great that are wise; neither do the aged understand judgment.
10 Therefore I say, Hearken to me; I also will shew what I know.
11 Lo, I waited for your words; I gave ear to your reasonings, until ye searched out what to say.[i]
12 Yea, I gave you mine attention, and behold, there was none of you that confuted Job, that answered his words;
13 That ye may not say, We have found out wisdom; ·God will make him yield, not man.
14 Now he hath not directed [his] words against me; and I will not answer him with your speeches. . . .
15 They were amazed, they answered no more; words failed them.
16 And I waited, for they spoke not, but stood still, and answered no more;—
17 I will answer, I also in my turn, I also will shew what I know:
18 For I am full of matter, the spirit within me constraineth me.
19 Behold, my belly is as wine which hath no vent; like new flasks, it is ready to burst.
20 I will speak, that I may find relief; I will open my lips and answer.
21 Let me not, I pray you, accept any man's person; neither will I give flattery to man.

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[c] Lit. 'the light.' [d] Lit. 'palate.' [e] Meaning, 'God (or, whose God) is He.'
[f] See Gen. xxii. 21. [g] Lit. 'awaited Job during [his] words.' [h] אנוש. [i] Or 'examined the subject.'

22 For I know not how to flatter; my Maker would soon take me away.

33 Howbeit, Job, I pray thee, hear mine utterances, and hearken to all my words.
2 Behold now, I have opened my mouth, my tongue speaketh in my palate,
3 My words shall be of the uprightness of my heart, and my lips shall utter knowledge purely.
4 The Spirit of ·God hath made me, and the breath of the Almighty hath given me life.
5 If thou canst, answer me; array [thy words] before me: take thy stand.
6 Behold, before ·God I am as thou; I also am formed out[k] of the clay.
7 Behold, my terror shall not make thee afraid, nor my burden be heavy upon thee.
8 ✡Surely thou hast spoken in my hearing, and I have heard the voice of [thy] words:—
9 I am clean without transgression; I am pure, and there is no iniquity in me;
10 Lo, He findeth occasions of hostility against me, he counteth me for his enemy;
11 He putteth my feet in the stocks, he marketh[l] all my paths.
12 Behold, I will answer thee in this, thou art not right; for †God is greater than man.[m]
13 Why dost thou strive against him? for he giveth not account of any of his matters.
14 For ·God speaketh once, and twice,—[and man] perceiveth it not—
15 In a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed;
16 Then he openeth men's ears, and sealeth their instruction,
17 That he may withdraw man [from his] work, and hide pride from man.
18 He keepeth back his soul from the pit, and his life from passing away by the sword.[n]
19 He is chastened also with pain upon his bed, and with constant strife in his bones;[o]
20 And his life abhorreth bread, and his soul dainty food;
21 His flesh is consumed away from view, and his bones that were not seen stick out;
22 And his soul draweth near to the pit, and his life to the destroyers.
23 If there be a messenger with him, an interpreter, one among a thousand, to shew unto man his duty;[p]
24 Then he will be gracious unto him, and say, Deliver him from going down to the pit: I have found a ransom.
25 His flesh shall be fresher than in childhood; he shall return to the days of his youth.
26 He shall pray unto †God, and he will receive him with favour; and he shall see His face with shoutings, and he will render unto man[q] his righteousness.
27 He will sing before men, and say, I have sinned, and perverted what was right, and it hath not been requited to me;
28 He hath delivered my soul from going into the pit, and my life shall see the light.
29 Lo, all these [things] worketh ·God twice, thrice, with man,
30 To bring back his soul from the pit, that he may be enlightened with the light of the living.
31 Mark well, Job, hearken unto me; be silent, and I will speak.
32 If thou hast anything to say, answer me; speak, for I desire to justify thee.
33 If not, hearken thou unto me; be silent, and I will teach thee wisdom.

34 Moreover Elihu answered and said,
2 Hear my words, ye wise [men]; and give ear unto me, ye that have knowledge.
3 For the ear trieth words, as the palate tasteth food.
4 Let us choose for ourselves what is right; let us know among ourselves what is good!
5 For Job hath said, I am righteous, and ·God hath taken away my judgment;[r]
6 Should I lie against my right? My wound[s] is incurable without transgression.
7 What man is like Job? he drinketh up scorning like water,
8 And goeth in company with workers of iniquity, and walketh with wicked men.
9 For he hath said, It profiteth not a man if he delight himself in God.
10 Therefore hearken unto me, ye

[k] Strictly, 'nipped off,' as by the potter. [l] Or 'watcheth.' [m] אנוש. [n] Or dart.' [o] So the *Chetiv*. The *Keri* has: 'And the multitude of his bones [with] constant [pains].' [p] Or 'his uprightness,' i.e., in judging himself. [q] אנוש: in ver. 23 it is אדם. [r] Or 'right,' as vers. 4, 6. [s] Lit. 'arrow.'

men of understanding: [t] Far be
wickedness from ·God, and wrong
from the Almighty!
11 For a man's work will he render
to him, and cause every one to
find according to [his] way.
12 Yea, surely, ·God acteth not
wickedly, and the Almighty per-
verteth not judgment.
13 Who hath intrusted to him the
earth? and who hath disposed the
whole world?
14 If he only thought of himself,
[and] gathered unto him his spirit
and his breath,
15 All flesh would expire together,
and man would return to the dust.
16 ✲If now [thou hast] under-
standing, hear this: give ear to
the voice of my words!
17 Should he that hateth right in-
deed govern? and wilt thou con-
demn the All-just? [v]
18 Shall one say to a king, Belial?
to nobles, Wicked?
19 [How then to him] that accept-
eth not the persons of princes, nor
regardeth the rich man more than
the poor? for they are all the
work of his hands.
20 In a moment they die, even at
midnight the people are convulsed
and pass away; and the strong
are taken away without hand.
21 For his eyes are upon the ways
of man, and he seeth all his steps.
22 There is no darkness, nor shadow
of death, where the workers of
iniquity may hide themselves.
23 For he doth not long consider
a man, to bring him [w] before ·God
in judgment.
24 He breaketh in pieces mighty
men without inquiry, and setteth
others in their stead;
25 Since he knoweth their actions;
and he overthroweth [them] in
the night, and they are crushed.
26 He striketh them as wicked men
in the open sight of others,
27 Because they have turned back
from him, and would consider none
of his ways,
28 So that they cause the cry of the
poor to come unto him, and he
heareth the cry of the afflicted.
29 ✲When he giveth quietness,
who then will disturb? [x] and when
he hideth [his] face, who shall
behold him? and this towards a
nation, or towards a man alike; [y]
30 That the ungodly man reign not,
that the people be not ensnared.
31 For hath he [z] said unto ·God, I
bear [chastisement], I will not
offend;
32 What I see not, teach thou me;
if I have done wrong, I will do so
no more?
33 ✲Shall he recompense according
to thy mind? for thou hast re-
fused [his judgment]; for thou so
choosest, and not I; speak then
what thou knowest.
34 Men of understanding will say
to me, and a wise man who heareth
me:
35 Job hath spoken without know-
ledge, and his words were not with
intelligence.
36 Would that Job may be tried
unto the end, because of [his]
answers after the manner of [a] evil
men!
37 For he addeth rebellion [b] unto
his sin, he clappeth [his hands]
among us, and multiplieth his
words against ·God.

35 Moreover Elihu answered and
said,
2 Thinkest thou this to be right,
that thou saidst, My righteousness
is more than ·God's?
3 For thou hast asked of what
profit it is unto thee: what do I
gain more than if I had sinned?
4 I will reply to thee in words, and
to thy companions with thee.
5 Look unto the heavens and see;
and survey the skies: they are
higher than thou.
6 If thou sinnest, what doest thou
against him? If thy transgres-
sions be multiplied, what doest
thou unto him?
7 If thou be righteous, what givest
thou to him? or what doth he re-
ceive of thy hand?
8 Thy wickedness [may affect] a
man as thou [art], and thy
righteousness a son of man.
9 By reason of the multitude of
oppressions they cry; they cry out
by reason of the arm of the mighty:
10 But none saith, Where is ·God
my Maker, who giveth songs in the
night,
11 Who teacheth us more than the
beasts of the earth, and maketh us
wiser than the fowl of the heavens?
12 There they cry, and he answer-
eth not, because of the pride of
evil men.
13 Surely ·God will not hear vanity,
neither will the Almighty regard it.
14 Although thou sayest thou dost
not see him, judgment is before
him, therefore wait for him.

[t] Lit. 'heart;' and so ver. 34. [v] Or 'Mighty Just.' [w] Or 'that he should go.'
[x] Or 'condemn.' [y] Or 'only.' [z] i.e., Job. [a] Lit. 'amongst.' [b] Elsewhere 'transgression.'

15 But now, because he hath not visited in his anger, doth not [Job] know [his] great arrogancy?
16 For Job hath opened his mouth in vanity, and made words abundant without knowledge.

36 And Elihu proceeded and said,
2 Suffer me a little, and I will shew thee that I have yet words for †God.
3 I will fetch my knowledge from afar, and will ascribe righteousness to my Creator.[c]
4 For truly my words shall be no falsehood: one perfect in knowledge is with thee.
5 Lo, †God is mighty, but despiseth not [any]; mighty in strength of understanding:[d]
6 He saveth not the wicked alive; but he doeth justice to the afflicted.
7 He withdraweth not his eyes from the righteous, but with kings on the throne doth he even set them for ever; and they are exalted.
8 And if, bound in fetters, they be held in cords of affliction,
9 Then he sheweth them their work, and their transgressions, because they have increased.[e]
10 And he openeth their ear to discipline, and commandeth that they return from iniquity.
11 If they hearken and serve [him], they shall accomplish their days in prosperity, and their years in pleasures.
12 But if they hearken not, they shall pass away by the sword,[f] and expire without knowledge.
13 But the godless[g] in heart heap up anger; they cry not when he bindeth them:
14 Their soul dieth in youth, and their life is among the unclean.[h]
15 But he delivereth the afflicted in his affliction, and openeth their ear in [their] oppression.
16 Even so would he have allured thee out of the jaws of distress into a broad place, where there is no straitness; and the supply of thy table [would be] full of fatness.
17 But thou art full of the judgments[i] of the wicked: judgment and justice take hold [on thee].
18 Because there is wrath, [beware] lest it take thee away through chastisement: then a great ransom could not avail thee.
19 Will he esteem thy riches? Not gold, nor all the resources of strength!
20 Desire not the night, when peoples are cut off[j] from their place.
21 Take heed, turn not to iniquity; for this hast thou chosen rather than affliction.
22 Lo, †God is exalted in his power: who teacheth as he?
23 Who hath appointed him his way? or who hath said, Thou hast wrought unrighteousness?
24 Remember that thou magnify his work, which men celebrate.
25 All men look at it; man[k] beholdeth [it] afar off.
26 Lo, †God is great, and we comprehend [him] not, neither can the number of his years be searched out.
27 For he draweth up the drops of water: they distil in rain from the vapour which he formeth,[l]
28 Which the skies pour down [and] drop upon man abundantly.[m]
29 But can any understand the spreadings of the clouds, [or] the crashing of his pavilion?
30 Lo, he spreadeth his light around him,[n] and covereth the bottom of the sea.[o]
31 For with them he judgeth the peoples; he giveth food in abundance.
32 [His] hands he covereth with lightning,[p] and commandeth it where it is to strike.[q]
33 His thundering declareth concerning him; the cattle even, concerning its coming.

37 Aye, my heart trembleth at this also, and leapeth up out of its place:
2 Hear attentively the roar of his voice, and the murmur going forth from his mouth.
3 He sendeth it forth[r] under the whole heaven, and his lightning unto the ends of the earth.
4 After it a voice roareth: he thundereth with the voice of his excellency, and holdeth not back the flashes[s] when his voice is heard.
5 †God thundereth marvellously with his voice, doing great things which we do not comprehend.

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[c] Strictly 'Worker,' here. [d] Lit. 'heart.' [e] Or 'because they have acted proudly.' [f] Or 'dart.' [g] Or 'hypocrites.' [h] Or 'alike to those devoted to infamy.' [i] Lit. 'judgment,' 'sentence.' [j] Lit. 'taken up.' [k] אנוש. [l] Lit. 'according to his vapour.' [m] Or 'upon the multitude of mankind.' [n] Or 'upon it.' [o] Or 'with the roots of the sea doth he cover himself.' [p] Lit. 'light;' and so xxxvii. 3. [q] Or, as Ewald, 'dischargeth it against the foe.' [r] Or 'he directeth it.' [s] Lit. 'them:' see preceding verse.

6 For he saith to the snow, Fall on
the earth! and to the pouring rain,
even the pouring rains of his
might.
7 He sealeth up the hand of every
man; that all men may know his
work.[t]
8 And the wild beast goeth into
its lair, and they remain in their
dens.
9 From the chamber [of the south]
cometh the whirlwind; and cold
from the winds of the north.
10 By the breath of ·God ice is
given; and the breadth of the
waters is straitened.
11 Also with plentiful moisture he
loadeth the thick clouds, his light
dispels the cloud;[v]
12 And they are turned every way
by his guidance, that they may do
whatsoever he commandeth them
upon the face of the circuit of the
earth,
13 Whether he cause it to come
as a rod, or for his land, or in
mercy.
14 ✲ Hearken unto this, Job; stand
still and discern the wondrous
works of ·God.
15 Dost thou know how †God hath
disposed them, and how he causeth
the lightning[w] of his cloud to
flash?
16 Dost thou know about the bal-
ancings of the clouds, the won-
drous works of him that is perfect
in knowledge?
17 How thy garments become warm
when he quieteth the earth by the
south wind?
18 Hast thou with him spread out
the sky, firm, like a molten
mirror?
19 Teach us what we shall say unto
him! We cannot order [our words]
by reason of darkness.
20 Shall it be told him if I would
speak? if a man [so] say, surely he
shall[x] be swallowed up.
21 And now [men] see not the light
as it gleameth, it is [hidden] in
the skies. But the wind passeth
by and cleareth them.
22 From the north cometh gold;[y]
with †God is terrible majesty.
23 The Almighty, we cannot find
him out: excellent in power, and
in judgment, and in abundance of
justice, he doth not afflict.
24 Men do therefore fear him: he
respecteth not any that are wise
of heart.[z]

* 38 And Jehovah answered Job
out of the whirlwind and
said,
2 Who is this that darkeneth
counsel by words without know-
ledge?
3 Gird up now thy loins like a
man; and I will demand of thee,
and inform thou me.
4 Where wast thou when I founded
the earth? Declare, if thou hast
understanding.
5 Who set the measures thereof—
if thou knowest? or who stretched
a line upon it?
6 Whereupon were the foundations
thereof sunken? or who laid its
corner-stone,
7 When the morning stars sang
together, and all the sons of God
shouted for joy?
8 And who shut up the sea with
doors, when it burst forth, issuing
out of the womb?
9 When I made the cloud its
garment, and thick darkness a
swaddling band for it;
10 When I cut out[a] for it my boun-
dary, and set bars and doors,
11 And said, Hitherto shalt thou
come and no further, and here
shall thy proud waves be stayed?
12 ✲ Hast thou since thy days com-
manded the morning? hast thou
caused the dawn to know its place,
13 That it might take hold of the
ends of the earth, and the wicked
might be shaken out of it?
14 It[b] is changed like the signet-
clay; and [all things] stand forth
as in a garment:
15 And from the wicked their light[c]
is withholden, and the uplifted
arm is broken.
16 ✲ Hast thou entered as far as the
springs of the sea? and hast thou
walked in the recesses of the deep?
17 Have the gates of death been
revealed unto thee? and hast thou
seen the gates of the shadow of
death?
18 Hath thine understanding com-
passed the breadths of the earth?
Declare if thou knowest it all.
19 ✲ Where is the way to where
light dwelleth? and the darkness,
where is its place,
20 That thou shouldest take it to
its bound, and that thou shouldest
know the paths to its house?
21 Thou knowest, for thou wast
then born, and the number of thy
days is great!

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[t] Or 'that all men, whom he hath made, may know [him].' [v] Or 'he spreadeth abroad his lightning-cloud.' [w] Lit. 'light.' [x] 'If one must speak, he shall.' [y] Others 'the golden light.' [z] Or 'none clever in heart can see him.' [a] Lit. 'broke.' [b] i.e., the earth. [c] Darkness was *their* 'light.'

22 ✲ Hast thou entered into the storehouses of the snow, and hast thou seen the treasuries of the hail,
23 Which I have reserved for the time of distress, for the day of battle and war?
24 By what way is the light parted, [and] the east wind scattered upon the earth?
25 Who hath divided a channel for the rain-flood, and a way for the thunder's flash;
26 To cause it to rain on the earth, where no one is, on the wilderness wherein there is not a man;
27 To satisfy the desolate and waste [ground], and to cause the sprout of the grass to spring forth?
28 Hath the rain a father? or who begetteth the drops of dew?
29 Out of whose womb cometh the ice? and the hoary frost of heaven, who bringeth it forth?
30 When the waters lie hidden as in stone, and the face of the deep holdeth fast together.
31 ✲ Canst thou fasten the bands of the Pleiades, or loosen the cords of Orion?
32 Dost thou bring forth the constellations each in its season? or dost thou guide the Bear with her sons?
33 Knowest thou the ordinances of the heavens? dost thou determine their rule over the earth?
34 Dost thou lift up thy voice to the clouds, that floods of waters may cover thee?
35 Dost thou send forth lightnings that they may go, and say unto thee, Here we are?
36 Who hath put wisdom in the inward parts? or who hath given understanding to the mind?
37 Who numbereth the clouds with wisdom? or who poureth out the bottles of the heavens,
38 When the dust runneth as into a molten mass, and the clods cleave fast together?
39 ✲ Dost thou hunt the prey for the lioness, and dost thou satisfy the appetite[d] of the young lions,
40 When they crouch in [their] dens, [and] abide in the thicket to lie in wait?
41 Who provideth for the raven his food, when his young ones cry unto God, [and] they wander for lack of meat?

39 Knowest thou the time when the wild goats of the rock bring forth? dost thou mark the calving of the hinds?
2 Dost thou number the months that they fulfil? and knowest thou the time when they bring forth?
3 They bow themselves, they give birth to their young ones, they cast out their pains;
4 Their young ones become strong, they grow up in the open field, they go forth, and return not unto them.
5 ✲ Who hath sent out the wild ass free? and who hath loosed the bands of the onager.
6 Whose house I made the wilderness,[e] and the salt plain his dwellings?
7 He laugheth at the tumult of the city, and heareth not the shouts of the driver;
8 The range of the mountains is his pasture, and he searcheth after every green thing.
9 ✲ Will the buffalo[f] be willing to serve thee, or will he lodge by thy crib?
10 Canst thou bind the buffalo with his cord in the furrow? or will he harrow the valleys after thee?
11 Wilt thou put confidence in him, because his strength is great? and wilt thou leave thy labour to him?
12 Wilt thou trust him to bring home thy seed, and gather it into thy threshing-floor?
13 ✲ The wing of the ostrich beats joyously—But is it the stork's pinion and plumage?
14 For she leaveth her eggs to the earth, and warmeth them in the dust,
15 And forgetteth that the foot may crush them, or that the beast of the field may trample them.
16 She is hardened against her young ones, as though they were not hers; her labour is in vain, without her concern.
17 For †God hath deprived her of wisdom, and hath not furnished her with understanding.
18 What time she lasheth herself on high, she scorneth the horse and his rider.
19 ✲ Hast thou given strength to the horse? hast thou clothed his neck with the quivering mane?
20 Dost thou make him to leap as a locust? His majestic snorting is terrible.
21 He paweth in the valley, and rejoiceth in [his] strength; he goeth forth to meet the armed host.
22 He laugheth at fear, and is not affrighted; neither turneth he back from before the sword.

[d] Lit, 'life:' cf. xxxiii. 20. [e] Heb. *Arabah*. [f] Or 'great gazelle.'

23 The quiver rattleth upon him, the glittering spear and the javelin.
24 He swalloweth the ground with fierceness and rage, and cannot contain himself at the sound of the trumpet:
25 At the noise of the trumpets he saith, Aha! and he smelleth the battle afar off, the thunder of the captains, and the shouting.
26 ✲ Doth the hawk fly by thine intelligence, [and] stretch his wings toward the south?
27 Doth the eagle mount up at thy command, and make his nest on high?
28 He inhabiteth the rock and maketh his dwelling on the point of the cliff, and the fastness:
29 From thence he spieth out the prey, his eyes look into the distance;
30 And his young ones suck up blood; and where the slain are, there is he.

40 And Jehovah answered Job and said,
2 Shall he that will contend with the Almighty instruct [him]? [g] he that reproveth †God, let him answer it.
3 ✲ And Job answered Jehovah and said,
4 Behold, I am nought: what shall I answer thee? I will lay my hand upon my mouth.
5 Once have I spoken, and I will not answer; yea twice, but I will proceed no further.
6 ✲ And Jehovah answered Job out of the whirlwind and said,
7 Gird up now thy loins like a man: I will demand of thee, and inform thou me.
8 Wilt thou also annul my judgment? wilt thou condemn me that thou mayest be righteous?
9 Hast thou an arm like ·God? or canst thou thunder with a voice like him?
10 Deck thyself now with glory and excellency, and clothe thyself with majesty and splendour;
11 Cast abroad the ragings of thine anger, and look on every one that is proud, and abase him:
12 Look on every one that is proud, bring him low, and tread down the wicked in their place:
13 Hide them in the dust together; bind their faces in secret.
14 Then will I also praise [h] thee, because thy right hand saveth thee.
15 ✲ See now the behemoth, [i] which I made with thee: he eateth grass as an ox.
16 Behold now, his strength is in his loins, and his force is in the muscles of his belly.
17 He bendeth his tail like a cedar; the sinews of his thighs are woven together.
18 His bones are tubes of bronze, his members are like bars of iron.
19 He is the chief of ·God's ways: he that made him gave him his sword.
20 For the mountains bring him forth food, where all the beasts of the field play.
21 He lieth under lotus-bushes, [k] in the covert of the reed and fen:
22 Lotus-bushes cover him with their shade; the willows of the brook surround him.
23 Lo, the river overfloweth—he startleth not: he is confident though a Jordan break forth against his mouth.
24 Shall he be taken in front? will they pierce through [his] nose in the trap?

41 Wilt thou draw out the leviathan [l] with the hook, and press down his tongue with a cord?
2 Wilt thou put a rush-rope [m] into his nose, and pierce his jaw with a spike?
3 Will he make many supplications unto thee? or will he speak softly unto thee?
4 Will he make a covenant with thee? wilt thou take him as a bondman for ever?
5 Wilt thou play with him as with a bird, and wilt thou bind him for thy maidens?
6 Shall partners make traffic of him, will they divide him among merchants?
7 Wilt thou fill his skin with darts, and his head with fish-spears?
8 Lay thy hand upon him; remember the battle,—do no more!
9 Lo, hope as to him is belied: is not one cast down even at the sight of him?
10 None is so bold as to stir him up; and who is he that will stand before me?
11 Who hath first given to me, that I should repay [him]? [Whatsoever is] under the whole heaven is mine.
12 I will not be silent as to his parts, the story of his power, and the beauty of his structure.

[g] Or 'Will the caviller contend with the Almighty?' [h] Or 'confess unto.' [i] Perhaps, the hippopotamus. [k] Or 'shady shrubs.' [l] The crocodile, it would seem. [m] Or 'rush.'

13 Who can uncover the surface of his garment? who can come within his double jaws?
14 Who can open the doors of his face? Round about his teeth is terror.
15 The rows of his shields are a pride, shut up together [as with] a close seal.
16 One is so near to another that no air can come between them;
17 They are joined each to its fellow; they stick together, and cannot be sundered.
18 His sneezings flash light, and his eyes are like the eyelids of the morning.
19 Out of his mouth go forth flames; sparks of fire leap out:
20 Out of his nostrils goeth smoke, as out of a boiling pot and cauldron.
21 His breath kindleth coals, and a flame goeth out of his mouth.
22 In his neck lodgeth strength, and terror danceth before him.
23 The flakes of his flesh are joined together: they are fused[n] upon him, they cannot be moved.
24 His heart is firm as a stone, yea, firm as the nether [millstone].
25 When he raiseth himself up, the mighty are afraid: they are beside themselves with consternation.
26 If any reach him with a sword, it cannot hold; neither spear, nor dart, nor harpoon.[o]
27 He esteemeth iron as straw, bronze as rotten wood.
28 The arrow will not make him flee; slingstones are turned with him into stubble.
29 Clubs are counted as stubble; he laugheth at the shaking of a javelin.
30 His under parts are sharp potsherds: he spreadeth a threshing-sledge upon the mire.[p]
31 He maketh the deep to boil like a pot; he maketh the sea like a pot of ointment;
32 He maketh the path to shine after him: one would think the deep to be hoary.
33 Upon earth[q] there is not his like, who is made without fear.
34 He beholdeth all high things; he is king over all the proud beasts.[r]

* 42 And Job answered Jehovah and said,
2 I know that thou canst do everything, and that thou canst be hindered in no thought of thine.
3 Who is he that obscureth counsel without knowledge?[s] therefore have I uttered what I did not understand; things too wonderful for me, which I knew not.
4 Hear, I beseech thee, and I will speak: I will demand of thee, and inform me.[s]
5 I had heard of thee by the hearing of the ear, but now mine eye seeth thee:
6 Wherefore I abhor [myself], and repent in dust and ashes.
7 And it came to pass after Jehovah had spoken these words to Job, that Jehovah said to Eliphaz the Temanite, Mine anger is kindled against thee, and against thy two friends; for ye have not spoken rightly of me, like my ser-
8 vant Job. And now, take for yourselves seven bullocks and seven rams, and go to my servant Job, and offer up for yourselves a burnt-offering; and my servant Job shall pray for you, for him will I accept: lest I deal with you [after your] folly, for ye have not spoken of me rightly, like my servant Job.
9 Then Eliphaz the Temanite, and Bildad the Shuhite, and Zophar the Naamathite, went and did according as Jehovah had said unto them; and Jehovah accepted Job.
10 And Jehovah turned the captivity of Job, when he had prayed for his friends; and Jehovah gave Job twice as much as he had before.
11 And all his brethren, and all his sisters, and all they that had been of his acquaintance before, came to him, and they ate bread with him in his house, and they condoled with him and comforted him concerning all the evil that Jehovah had brought upon him; and every one gave him a piece of money,[t] and every one a golden ring.
12 And Jehovah blessed the latter end of Job more than his beginning; and he had fourteen thou-
13 sand sheep, and six thousand camels, and a thousand yoke of oxen, and a thousand she-asses.
14 And he had seven sons and three daughters. And he called the
15 name of the first, Jemimah; and the name of the second, Keziah; and the name of the third, Keren-happuch. And in all the land were no women found [so] fair as

[n] Or 'molten,' as xxviii. 2: it is the same word as 'firm' in ver. 24. [o] Or 'coat of mail.' [p] Or 'he spreadeth himself [on] sharp pointed things, as on mire.' [q] Lit. 'dust,' as also xxx. 6. [r] Or 'sons of pride.' [s] Compare chap. xxxviii. 2, 3.
[t] Heb. *Kesitah*: see note to Gen. xxxiii. 19.

the daughters of Job; and their father gave them inheritance among their brethren.
16 And Job lived after this a hundred and forty years, and saw his sons, and his sons' sons, four
17 generations. And Job died, old and full of days.

THE PSALMS

FIRST BOOK

PSALM 1

1 Blessed is the man that walketh not in the counsel of the wicked, and standeth not in the way of sinners, and sitteth not in the seat [a] of scorners;
2 But his delight is in Jehovah's law, and in his law doth he meditate day and night.
3 And he [is [b]] as a tree planted by brooks of water, which giveth its fruit in its season, and whose leaf fadeth not; and all that he doeth prospereth.
4 ✲ Tho wicked are not so; but are as the chaff which the wind driveth away.
5 Therefore the wicked shall not stand in the judgment, nor sinners in the assembly of the righteous.
6 For Jehovah knoweth the way of the righteous, but the way of the wicked shall perish.

PSALM 2.

1 Why are the nations in tumultuous agitation, and [why] do the peoples [c] meditate a vain thing?
2 The kings of the earth set themselves,[d] and the princes plot together, against Jehovah and against his anointed:
3 Let us break their bonds asunder, and cast away their cords from us!
4 ✲ He that dwelleth in the heavens shall laugh, the Lord shall have them in derision.
5 Then will he speak to them in his anger, and in his fierce displeasure will he terrify them:
6 And *I* have anointed [e] my king upon Zion, the hill of my holiness.
7 ✲ I will declare the decree: Jehovah hath said unto me, Thou art my Son; *I* this day have begotten thee.
8 Ask of me, and I will give thee nations for an inheritance, and for thy possession the ends of the earth: [f]
9 Thou shalt break them with a sceptre [g] of iron, as a potter's vessel thou shalt dash them in pieces.
10 ✲ And now, O kings, be ye wise, [h] be admonished, ye judges of the earth.
11 Serve Jehovah with fear, and rejoice with trembling.
12 Kiss the Son, lest he be angry, and ye perish in the way, though his anger burn but a little. [i] Blessed are all who have their trust [k] in him.

* PSALM 3

A Psalm of David, when he fled from Absalom his son.

1 Jehovah, how many are they that trouble me, many they that rise up against me!
2 Many say of my soul, There is no salvation for him in God. Selah. [l]
3 But thou, Jehovah, art a shield about me; my glory, and the lifter up of my head.
4 ✲ With my voice will I call to Jehovah, and he will answer me from the hill of his holiness. Selah.
5 I laid me down and slept; I awaked, for Jehovah sustaineth me.
6 I will not fear for myriads of the people that have set themselves against me round about.
7 ✲ Arise, Jehovah; save me, my God! For thou hast smitten all mine enemies upon the cheekbone,

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[a] Or 'in the company.' [b] Or 'will be.' [c] לאמים, races of mankind: so Ps. vii. 7; ix. 8, &c. In the Psalms it is always in the plural. [d] Or 'stand up.' [e] Or 'installed:' cf. Prov. viii. 23. [f] ארץ, which is also 'land.' But it has been well remarked that the plural 'ends' seems to involve the meaning 'earth:' cf. Ps. lxxii. 8; Is. xlix. 6; Acts xiii. 47. [g] Or 'rod:' cf. Gen. xlix. 10. [h] Or 'consider well.' [i] Or 'for soon his anger burneth.' [k] חסה, 'take refuge' (Ps. lxi. 4): cf. 'refuge,' Ps. xiv. 6, &c., and note to 2 Sam. xxii. 3. [l] According to the LXX 'Selah' would mean an interlude. Some take it as a direction to the singers to raise the voice. Cf. Gesenius (Thes.) or Rosenmüller *in loco*.

thou hast broken the teeth of the wicked.
8 Salvation is of Jehovah; thy blessing is upon thy people. Selah.

PSALM 4

To the chief Musician. On stringed instruments. A Psalm of David.

1 When I call,[m] answer me, O God of my righteousness: in pressure, thou hast enlarged me; be gracious unto me, and hear my prayer.
2 ✲ Ye sons of men, till when is my glory [to be put] to shame? [How long] will ye love vanity, will ye seek after a lie? Selah.
3 But know that Jehovah hath set apart the pious [man][n] for himself: Jehovah will hear when I call unto him.
4 Be moved with anger,[o] and sin not; meditate in your own hearts upon your bed, and be still. Selah.
5 Offer sacrifices of righteousness, and confide[p] in Jehovah.
6 ✲ Many say, Who shall cause us to see good? Lift up upon us the light of thy countenance, O Jehovah.
7 Thou hast put joy in my heart, more than in the time that their corn and their new wine was in abundance.
8 In peace will I both lay me down and sleep; for thou, Jehovah, alone makest me to dwell in safety.[q]

PSALM 5

To the chief Musician. Upon Nehiloth.[r] A Psalm of David.

1 Give ear to my words, O Jehovah; consider my meditation.
2 Hearken unto the voice of my crying, my king and my God; for to thee will I pray.
3 ✲ Jehovah, in the morning shalt thou hear my voice; in the morning will I address myself to thee, and will look up.[s]
4 For thou art not a 'God[t] that hath pleasure in wickedness; evil[u] shall not sojourn with thee.
5 Insolent fools[v] shall not stand before thine eyes; thou hatest all workers[w] of iniquity.
6 Thou wilt destroy them that speak lies: Jehovah abhorreth a man of blood and deceit.
7 But as for me, in[x] the greatness of thy loving-kindness will I enter thy house; I will bow down toward the temple[y] of thy holiness in thy fear.
8 ✲ Lead me, Jehovah, in thy righteousness, because of my foes; make thy way plain before me.
9 For there is no certainty in their mouth; their inward part is perversion,[z] their throat is an open sepulchre; they flatter with[a] their tongue.
10 Bring guilt upon them, O God; let them fall by their own counsels: drive them out in the multitude of their transgressions, for they have rebelled against thee.
11 And all that trust in thee shall rejoice: for ever shall they shout joyously, and thou wilt protect them; and they that love thy name shall exult in thee.
12 For thou, Jehovah, wilt bless the righteous [man]; with favour wilt thou surround him as [with] a shield.[b]

PSALM 6

To the chief Musician. On stringed instruments, upon Sheminith.[c] A Psalm of David.

1 Jehovah, rebuke me not in thine anger, and chasten me not in thy hot displeasure.
2 Be gracious unto me, Jehovah, for I am withered; Jehovah, heal me, for my bones tremble.
3 And my soul trembleth exceedingly: and thou, Jehovah, till how long?
4 ✲ Return, Jehovah, free my soul; save me for thy loving-kindness' sake.
5 For in death there is no remembrance of thee; in Sheol[d] who shall give thanks unto thee?[e]
6 I am wearied with my groaning;

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[m] It is abstract, 'in my calling:' so ver. 3. [n] *Chasid* is used of man and of God, 'gracious,' 'kind;' hence of piety and recognition of God on man's part, and of grace and loving-kindness on God's part: see note, 2 Chron vi. 42. [o] Or 'Tremble.' [p] בטח, and so elsewhere. [q] Or 'for thou, Jehovah, makest me [although] alone [yet] to dwell,' &c.: cf. Deut. xxxiii. 28. [r] Perhaps 'wind-instruments.' [s] With the sense of 'waiting,' 'expecting.' [t] Heb. *El*: this form is distinguished by a dot placed before the word 'God.' See Job iii. 4. [u] Or 'the evil [man].' [v] Or 'the boastful,' 'the arrogant,' as Ps. lxxiii. 3. [w] פעל, used for 'mighty deeds,' 'achievements,' and common in the Psalms: cf. Job xxxi. 3; xxxiv. 8, 22. [x] Or 'through.' [y] Or 'palace.' [z] 'Corrupt, depraved desires,' 'wickedness;' 'mischievous things' (Ps. xxxviii. 12): the word is plural. [a] Lit. 'make smooth.' [b] Here the larger shield, one which screened the whole body: 'buckler,' Ps. xxxv. 2; xci. 4. [c] Perhaps 'upon the octave,' or 'with eight strings.' See 1 Chron. xv. 21. [d] i.e. 'Hades;' it vaguely expresses the place or state of the soul separated from the body. [e] Or 'celebrate thy praises.'

all the night make I my bed to swim; I dissolve my couch with my tears.
7 Mine eye wasteth away through grief; it hath grown old because of all mine oppressors.
8 ✲ Depart from me, all ye workers of iniquity; for Jehovah hath heard the voice of my weeping.
9 Jehovah hath heard my supplication; Jehovah receiveth my prayer.
10 All mine enemies shall be ashamed and tremble exceedingly; they will turn, they will be ashamed suddenly.

PSALM 7

Shiggaion[f] *of David, which he sang to* Jehovah, concerning the words of Cush the Benjaminite.

1 Jehovah my God, in thee have I trusted: save me from all my pursuers, and deliver me;
2 Lest he tear my soul like a lion, crushing it while there is no deliverer.
3 ✲ Jehovah my God, if I have done this, if there be iniquity in my hands;
4 If I have rewarded evil to him that was at peace with me; (indeed I have freed him that[g] without cause oppressed me;)
5 Let the enemy pursue after my soul, and take [it], and let him tread down my life to the earth, and lay my glory[h] in the dust. Selah.
6 ✲ Arise, Jehovah, in thine anger; lift thyself up against the raging of mine oppressors, and awake for me: thou hast commanded judgment.
7 And the assembly of the peoples shall encompass thee; and for their sakes[i] return thou on high.
8 ✲ Jehovah shall minister judgment to the peoples.[j] Judge me, Jehovah, according to my righteousness, and according to mine integrity which is in me.[k]
9 Oh let the wrong of the wicked come to an end, and establish thou the righteous [man]; even thou that triest the hearts and reins, the righteous God.
10 ✲ My shield is with God, who saveth the upright in heart.
11 God is a righteous judge,[l] and a God who is indignant all the day.[m]
12 If one[n] turn not, he will sharpen his sword; he hath bent his bow and made it ready,[o]
13 And he hath prepared for him[p] instruments of death; his arrows hath he made burning.
14 Behold, he travaileth with iniquity, yea, he hath conceived mischief, and brought forth falsehood:
15 He digged a pit, and hollowed it out, and is fallen into the hole that he made.
16 His mischief shall return upon his own head, and his violence shall come down upon his own pate.
17 ✲ I will praise[q] Jehovah according to his righteousness, and will sing forth the name of Jehovah the Most High.

PSALM 8

To the chief Musician. Upon the Gittith,[r] A Psalm of David.

1 Jehovah our Lord, how excellent is thy name in all the earth! who hast set[s] thy majesty above the heavens.
2 Out of the mouth of babes and sucklings hast thou established praise[t] because of thine adversaries,[u] to still the enemy[v] and the avenger.
3 ✲ When I see thy heavens, the work of thy fingers, the moon and stars, which thou hast established;
4 What is man,[w] that thou art mindful of him? and the son of man,[x] that thou visitest[y] him?
5 Thou hast made him a little[z] lower than the angels,[a] and hast crowned him with glory and splendour.

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[f] *According to some, it means* 'elegy.' [g] Or 'or have despoiled him that,' &c. [h] Or 'cause mine honour to dwell.' [i] Or 'over them,' or 'above it,' i.e. 'the assembly.' [j] Here יעמים: the more usual word for 'peoples,' though לאמים is frequent in the Psalms, as in ver. 7, and Ps. ii. 1; ix. 8; xliv. 2, 14, &c. [k] Or 'be it unto me.' [l] Or 'God judgeth the righteous.' [m] Or 'and God (*El*) is angry every day.' [n] Or 'if he,' i.e. '*the* wicked one.' [o] Or '*adjusted* it.' [p] Or '*pointed at* him.' [q] Or 'thank;' and so Ps. ix. 1. [r] The meaning is not ascertained. [s] תנה, as pointed, would be an imperative. See Ges. Thes. s. v. Ebn Ezra, however, appears to take it as an infinitive: it will then admit of being translated as here. [t] Or 'founded strength.' [u] צר, and its derivatives, the 'adversary' of Christ, or 'oppressor' of the remnant, from within. [v] אויב, the external 'enemy.' [w] אנוש, 'feeble,' 'mortal man,' man looked at as a race, in contrast with distinguished individuals. See Gen. iv. 26. [x] Or 'Adam's son.' [y] Or 'regardest.' [z] Or 'some little.' [a] See Ps. xcvii. 7.

6 Thou hast made him to rule
over the works of thy hands; thou
hast put everything under his feet:
7 Sheep and oxen, all of them, and
also the beasts of the field;
8 The fowl of the heavens, and the
fishes of the sea, [whatever] pass-
eth through the paths of the seas.
9 Jehovah our Lord, how excel-
lent is thy name in all the earth!

* PSALM 9

To the chief Musician. Upon Muth-labben [b]
A Psalm of David.

1 I will praise Jehovah with my
whole heart; I will recount all thy
marvellous works.
2 I will be glad and rejoice in
thee; I will sing forth thy name,
O Most High.
3 ✲ When mine enemies turned
back, they stumbled and perished
at thy presence:
4 For thou hast maintained my
right and my cause. Thou sittest
on the throne, judging righteously.
5 Thou hast rebuked the nations,
thou hast destroyed the wicked; [c]
thou hast put out their name for
ever and ever.
6 O enemy! destructions are
ended for ever.—Thou hast also
destroyed cities, even the remem-
brance of them hath perished. [d]
7 But Jehovah sitteth for ever; he
hath ordained his throne for judg-
ment.
8 And it is he that will judge the
world [e] with righteousness; he
shall execute judgment upon the
peoples with equity.
9 And Jehovah will be a refuge [f] to
the oppressed one, a refuge [f] in
times of distress.
10 And they that know thy name
will confide in thee; for thou,
Jehovah, hast not forsaken them
that seek thee.
11 ✲ Sing psalms to Jehovah who
dwelleth in Zion; tell among the
peoples his doings.
12 For when he maketh inquisition
for blood, he [g] remembereth them;
the cry of the afflicted ones hath
he not forgotten.
13 Be gracious unto me, O Jeho-
vah; consider mine affliction from
them that hate me, lifting [h] me up
from the gates of death:
14 That I may declare all thy
praise in the gates of the daughter
of Zion. I will be joyful in thy
salvation.
15 ✲ The nations are sunk down in
the pit [that] they made; in the
net that they hid is their own foot
taken.
16 Jehovah is known [by] the
judgment he hath executed: the
wicked is ensnared in the work of
his own hands. Higgaion. [i] Selah.
17 The wicked shall be turned into
Sheol, all the nations that forget
God.
18 For the needy one shall not be
forgotten alway; the hope of the
meek [j] shall not perish for ever.
19 ✲ Arise, Jehovah; let not man [k]
prevail: let the nations be judged
in thy sight.
20 Put them in fear, Jehovah: that
the nations may know themselves
to be but men. [k] Selah.

PSALM 10

1 Why, Jehovah, standest thou
afar off? [Why] hidest thou thy-
self in times of distress?
2 ✲ The wicked, in his pride, doth
hotly pursue the afflicted. [l] They
shall be taken in the devices that
they have imagined.
3 For the wicked boasteth of his
soul's desire, and he blesseth the
covetous; he contemneth Jehovah.
4 The wicked [saith], in the
haughtiness of his countenance,
He doth not search out: [m] all his
thoughts are, There is no God!
5 His ways always succeed; [n] thy
judgments are far above out of his
sight; [as for] all his adversaries,
he puffeth at them.
6 He saith in his heart, I shall not
be moved; from generation to
generation I shall be in no ad-
versity.
7 His mouth is full of cursing, and
deceit, and oppression; under his
tongue is mischief and iniquity.
8 He sitteth in the lurking-places
of the villages; in the secret places
doth he slay the innocent: his
eyes watch for the wretched.

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[b] Perhaps 'the death of [his] son.' [c] The word is in the singular, and, as such, characteristic; so in ver. 16: it is plural in ver. 17. [d] Or 'their memorial hath perished [along with] them,' or 'even theirs.' [e] תבל, the habitable earth: see Ps. xcviii. 7, 9; and so xix. 4; xxxiii. 8, &c. [f] Strictly, 'high fortress;' 'high tower' (xviii. 2). [g] Or 'For he that requireth blood.' [h] Or 'thou that liftest.' [i] This may mean 'to be played on the harp;' if not 'meditate' (Lam. iii. 62). [j] Or 'the afflicted ones;' the two words are connected in Hebrew. [k] Heb. *Enosh*: see Ps. viii. 4. [l] Or 'Through the pride of the wicked [man], the afflicted is sore pressed.' [m] Or 'The wicked in his haughtiness doth not seek [God];' or 'troubleth himself for nothing.' [n] Lit. 'are rigid.' Perowne: 'sure.'

9 He lieth in wait secretly, like a lion in his thicket; he lieth in wait to catch the afflicted: he doth catch the afflicted, drawing him into his net.
10 He croucheth, he boweth down, that the wretched may fall by his strong ones.[o]
11 He saith in his heart, God hath forgotten, he hideth his face, he will never see [it].
12 ✲ Arise, Jehovah; O God, lift up thy hand: forget not the afflicted.[p]
13 Wherefore doth the wicked contemn God? He hath said in his heart, Thou wilt not require [it].
14 Thou hast seen [it], for thou thyself beholdest trouble[q] and vexation, to requite by[r] thy hand. The wretched committeth himself[s] unto thee; thou hast been the helper of the fatherless.
15 Break thou the arm of the wicked, and as for the evil man, seek out his wickedness [till] thou find none.
16 ✲ Jehovah is King for ever and ever: the nations have perished out of his land.
17 Jehovah, thou hast heard the desire of the meek, thou hast established their heart: thou causest thine ear to hear,
18 To do justice to the fatherless and the oppressed one, that the man[t] of the earth may terrify no more.

* PSALM 11

To the chief Musician. [A Psalm] of David.

1 In Jehovah have I put my trust: how say ye to my soul, Flee [as] a bird[u] to your mountain?
2 ✲ For behold, the wicked bend the bow, they make ready their arrow upon the string, that they may in darkness shoot at the upright in heart.
3 If the foundations be destroyed, what shall the righteous do?
4 Jehovah [is] in the temple[v] of his holiness; Jehovah,—his throne is in the heavens: his eyes behold, his eyelids try the children of men.
5 ✲ Jehovah trieth the righteous one; but the wicked,[w] and him that loveth violence, his soul hateth.
6 Upon the wicked he shall rain snares, fire and brimstone; and scorching wind shall be[x] the portion of their cup.
7 For righteous is Jehovah; he loveth righteousness,[y] his countenance doth behold the upright.[z]

PSALM 12

To the chief Musician. Upon Sheminith.[a] A Psalm of David.

1 Save, Jehovah, for the godly man is gone;[b] for the faithful have failed from among the children of men.
2 ✲ They speak falsehood[c] every one with his neighbour: [with] flattering lip, with a double heart, do they speak.
3 Jehovah will cut off all flattering lips, the tongue that speaketh proud[d] things,
4 Who have said, With our tongue will we prevail, our lips are our own: who [is] lord over us?
5 Because of the oppression of the afflicted, because of the sighing of the needy, now will I arise, saith Jehovah, I will set [him] in safety, at whom they puff.[e]
6 ✲ The words of Jehovah are pure words, silver tried in the furnace of earth, purified seven times.
7 Thou, Jehovah, wilt keep them, thou wilt preserve them[f] from this generation for ever.
8 ✲ The wicked walk about on every side, when vileness is exalted among the children of men.

PSALM 13

To the chief Musician. A Psalm of David.

1 How long, Jehovah, wilt thou forget me for ever? how long wilt thou hide thy face from me?
2 How long shall I take counsel in my soul, with sorrow in my heart daily? how long shall mine enemy be exalted over me?
3 Consider, answer me, O Jehovah my God! lighten mine eyes, lest I sleep the [sleep of] death;
4 Lest mine enemy say, I have prevailed against him! [lest] mine adversaries be joyful when I am moved.
5 As for me, I have confided in thy

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[o] An allusion probably to 'fangs [of a lion].' [p] Others, 'the meek,' as also in Ps. ix. 12: cf. ix. 18. [q] Or 'mischief,' as ver. 7. [r] Or 'to put it into.' [s] Or 'committeth it.' [t] Heb. *Enosh*. [u] Or, with the *Chetiv*, 'Flee, ye birds.' [v] Or 'palace;' and so Ps. xviii. 6, &c. [w] See note to Ps. ix. 5: here the singular. [x] Or 'snares: fire and brimstone and a scorching wind shall be.' [y] Lit. 'righteousnesses:' see note, Rev. xix. 8. [z] Or 'the upright shall see his face.' [a] See Ps. vi., title. [b] Or 'ceaseth.' [c] Or 'vanity.' [d] Lit. 'great.' [e] Lit. 'one puffeth:' see also Ps. x. 5. [f] Or 'him:' see end of ver. 5.

loving-kindness; my heart shall be joyful in thy salvation.
6 ✲ I will sing unto Jehovah, for he hath dealt bountifully with me.

PSALM 14[g]

To the chief Musician. [A Psalm] of David.

1 The fool hath said in his heart, There is no God.
They have corrupted themselves, they have done abominable works: there is none that doeth good.
2 ✲ Jehovah looked down from the heavens upon the children of men, to see if there were any that did understand, that did seek God.
3 They have all gone aside, they are together become corrupt: there is none that doeth good, not even one.
4 ✲ Have all the workers of iniquity no knowledge, eating up my people [as] they eat bread? They call not upon Jehovah.
5 There were they in great fear; for God is in the generation of the righteous.
6 Ye have shamed the counsel of the afflicted, because Jehovah [was] his refuge.
7 ✲ Oh that the salvation of Israel were come out of Zion! When Jehovah turneth again the captivity of his people, Jacob shall be glad, Israel shall rejoice.

PSALM 15

A Psalm of David.

1 Jehovah, who shall sojourn in thy tent? who shall dwell in the hill of thy holiness?
2 ✲ He that walketh uprightly, and worketh righteousness, and speaketh the truth from his heart.
3 [He that] slandereth not with his tongue, doeth not evil to his companion, nor taketh up a reproach against his neighbour;
4 In whose eyes the depraved person is contemned, and who honoureth them that fear Jehovah; who, if he have sworn to his own hurt, changeth it not;
5 [He that] putteth not out his money to usury, nor taketh reward[h] against the innocent. He that doeth these [things] shall never be moved.

✲ PSALM 16

Michtam[i] of David.

1 Preserve me, O God: for I trust in thee.
2 ✲ Thou [my soul] hast said to Jehovah, Thou art the Lord: my goodness [extendeth] not to thee;—
3 To[j] the saints that are on the earth, and to the excellent [thou hast said], In them is all my delight.
4 ✲ Their sorrows shall be multiplied that hasten after another: their drink-offerings of blood will I not offer, and I will not take up their names into my lips.
5 Jehovah is the portion of mine inheritance[k] and of my cup: thou maintainest my lot.
6 The lines[l] are fallen[m] unto me in pleasant places; yea, I have a goodly heritage.
7 I will bless Jehovah, who giveth me counsel; even in the nights my reins instruct me.
8 I have set Jehovah continually before me; because [he is] at my right hand, I shall not be moved.
9 Therefore my heart rejoiceth, and my glory[n] exulteth; my flesh moreover shall dwell in hope.[o]
10 For thou wilt not leave my soul to Sheol, neither wilt thou allow thy Holy One[p] to see corruption.
11 Thou wilt make known to me the path of life: thy countenance is fulness of joy; at thy right hand are pleasures for evermore.

PSALM 17

A Prayer of David.

1 Hear the right,[q] O Jehovah, attend unto my cry; give ear unto my prayer, which is not out of feigned lips.
2 Let my judgment[r] come forth from thy presence, let thine eyes regard equity.
3 Thou hast proved my heart, thou hast visited me by night; thou hast tried me, thou hast found nothing: my thought goeth not beyond my word.
4 Concerning the works of men, by the word of thy lips I have kept from[s] the paths of the violent [man].

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[g] With this Psalm compare Ps. liii.
[h] Or 'a bribe.'
[i] According to some, 'a golden jewel;' but the sense of this, as of other headings of the Psalms, is doubtful.
[j] The preposition is the same as before 'Jehovah' in ver. 2: 'to' before 'thee,' at the end of ver. 2, is different.
[k] Or 'mine assigned portion.'
[l] Or 'portions:' cf. Josh. xvii. 5, 14.
[m] Explained by Micah ii. 5.
[n] Or 'honour.' In Acts ii. 26, 'tongue,' from the LXX. But compare Gen. xlix. 6. It may be taken as a synonym of 'soul:' see Ps. vii. 5.
[o] Or 'shall rest in safety;' as Ps. iv. 8.
[p] Or 'gracious one,' *chasid*. See notes to Ps. iv. 3; xxx. 4.
[q] Strictly 'righteousness.'
[r] Or 'right.'
[s] Or 'I have paid attention to.'

5 When thou holdest my goings
in thy paths, my footsteps slip not.
6 ✲ I have called upon thee, for
thou answerest me, O ·God. In-
cline thine ear unto me, hear my
speech.
7 Shew wondrously thy loving-
kindnesses, O thou that savest by
thy right hand them that trust
[in thee] from those that rise up
[against them].
8 Keep me as the apple of the eye,
hide me under the shadow of thy
wings,
9 From the wicked that destroy
me, my deadly enemies, who com-
pass me about.
10 They are enclosed in their own
fat; with their mouth they speak
proudly.
11 They have now encompassed us [t]
in our steps; their eyes have they
set, bowing down to the earth. [tt]
12 He is like a lion that is greedy
of its prey, and as a young lion
lurking in secret places.
13 Arise, Jehovah, anticipate him,
cast him down: deliver my soul
from the wicked, thy sword; [u]
14 From men [who are] [v] thy hand,
O Jehovah, from men of this age: [w]
their portion is in [this] life, and
their belly thou fillest with thy
hid [treasure]; they have their
fill of sons, [x] and leave the rest of
their [substance] to their children.
15 ✲ As for me, I will behold thy
face in righteousness; I shall be
satisfied, when I awake, with [y] thy
likeness.

* PSALM 18

To the chief Musician. [A Psalm] of David, the servant of Jehovah, who spoke to Jehovah the words of this song in the day that Jehovah had delivered him out of the hand of all his enemies and out of the hand of Saul. [z]

And he said,

1 I will love thee, O Jehovah, my
strength.
2 Jehovah is my rock, [a] and my
fortress, and my deliverer; my
·God, my rock, in whom I will
trust; my shield, and the horn of
my salvation, my high tower.
3 I will call upon Jehovah, who
is to be praised: so shall I be saved
from mine enemies.
4 ✲ The bands of death encom-
passed me, and torrents of Belial
made me afraid.
5 The bands of Sheol surrounded
me, the cords of death encountered
me.
6 In my distress I called upon
Jehovah, and I cried out to my
God; he heard my voice out of his
temple, and my cry came before
him, into his ears.
7 ✲ Then the earth shook and
quaked, and the foundations of
the mountains trembled and shook,
because he was wroth.
8 There went up a smoke out of
his nostrils, and fire out of his
mouth devoured: coals burned
forth from it.
9 And he bowed the heavens, and
came down; and darkness was
under his feet.
10 And he rode upon a cherub and
did fly; yea, he flew fast upon the
wings of the wind.
11 He made darkness his secret
place, his tent round about him:
darkness of waters, thick clouds of
the skies.
12 From the brightness before him
his thick clouds passed forth: hail
and coals of fire.
13 And Jehovah thundered in the
heavens, and the Most High
uttered his voice: hail and coals
of fire.
14 And he sent his arrows, and
scattered [mine enemies]; [b] and
he shot forth lightnings, [c] and
discomfited them.
15 And the beds of the waters were
seen, and the foundations of the
world were uncovered at thy re-
buke, Jehovah, at the blast of the
breath of thy nostrils.
16 He reached forth from above,
he took me, he drew me out of
great waters:
17 He delivered me from my strong
enemy, and from them that hated
me; for they were mightier than I.
18 They encountered me in the day
of my calamity, but Jehovah was
my stay.
19 ✲ And he brought me forth into
a large place; he delivered me,
because he delighted in me.
20 Jehovah hath rewarded me ac-
cording to my righteousness; ac-
cording to the cleanness of my
hands hath he recompensed me.
21 For I have kept the ways of
Jehovah, and have not wickedly
departed from my God.
22 For all his ordinances [d] were

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[t] The *Chetiv* reads 'me.' [tt] Or 'they set their eyes to cast [us] down to the earth.'
[u] Or '[by] thy sword.' [v] Or '[by].' [w] חלד, 'world:' so Ps. xlix. 1; it is also used for 'lifetime,' as in Ps. xxxix. 5. [x] Or '[their] sons are surfeited.' [y] Or 'as.'
[z] Compare 2 Sam. xxii. throughout, and notes there. [a] Here סלע, 'a high rock.'
[b] Lit. 'and scattered them.' [c] Or 'and many lightnings.' [d] Or 'judgments.'

before me, and I did not put away his statutes from me;
23 And I was upright [e] with him, and kept myself from mine iniquity.
24 And Jehovah hath recompensed me according to my righteousness, according to the cleanness of my hands in his sight.
25 With the gracious [f] thou dost shew thyself gracious; with the upright man thou dost shew thyself upright;
26 With the pure thou dost shew thyself pure; and with the perverse thou dost shew thyself contrary.
27 For it is thou that savest [ff] the afflicted people; but the haughty eyes wilt thou bring down.
28 For it is thou that makest my lamp to shine: Jehovah my God enlighteneth my darkness.
29 For by thee I have run through a troop; and by my God have I leaped over a wall.
30 ✲ As for 'God, his way is perfect; the word [g] of Jehovah is tried: [h] he is a shield to all that trust in him.
31 For who is †God [i] save Jehovah? and who is a rock if not our God?
32 The 'God who girdeth me with strength, and maketh my way perfect,
33 Who maketh my feet like hinds' [feet], and setteth me upon my high places;
34 Who teacheth my hands to war, and mine arms bend a bow of brass;
35 And thou didst give me the shield of thy salvation, and thy right hand held me up; and thy condescending gentleness hath made me great.
36 Thou didst enlarge my steps under me, and mine ankles have not wavered.
37 I pursued mine enemies, and overtook them; and I turned not again till they were consumed.
38 I crushed them, and they were not able to rise: they fell under my feet.
39 And thou girdedst me with strength to battle; thou didst subdue under me those that rose up against me.
40 And mine enemies didst thou make to turn their backs unto me, and those that hated me I destroyed:
41 They cried, and there was none to save;—unto Jehovah, and he answered them not.
42 And I did beat them small as dust before the wind; I did cast them out as the mire of the streets.
43 ✲ Thou hast delivered me from the strivings of the people; thou hast made me the head of the nations: a people I knew not doth serve me.
44 At the hearing of the ear, they obey me: strangers come cringing unto me.
45 Strangers have faded away, and they come trembling forth from their close [j] places.
46 ✲ Jehovah liveth; and blessed be my rock; and exalted be the God of my salvation,
47 The 'God who hath avenged me, and hath subjected the peoples to me;
48 Who hath delivered me from mine enemies: yea, thou hast lifted me up above them that rose up against me; from the man of violence hast thou delivered me.
49 Therefore will I give thanks to thee, [k] Jehovah, among the nations, and will sing psalms to thy name.
50 [It is he] who giveth great deliverances to his king, and sheweth loving-kindness to his anointed, to David, and to his seed for evermore.

* PSALM 19

To the chief Musician. A Psalm of David.

1 The heavens declare the glory of 'God; and the expanse sheweth the work of his hands.
2 Day unto day uttereth [l] speech, and night unto night sheweth knowledge.
3 There is no speech and there are no words, yet their voice is heard.
4 Their line [m] is gone out through all the earth, and their language to the extremity of the world. In them hath he set a tent for the sun,
5 And he is as a bridegroom going forth from his chamber; he rejoiceth as a strong man to run the race.
6 His going forth [n] is from the end of the heavens, and his circuit unto the ends of it; and there is nothing hid from the heat thereof.
7 ✲ The law of Jehovah is perfect,

[e] Or 'perfect:' as Gen. vi. 9, &c.: cf. Job i. 1; iv. 6. [f] See note to 2 Sam. xxii. 26. [ff] Or 'wilt save.' [g] Here אמרה: see Ps. cxix. 11, 140. [h] Or 'refined:' cf. Ps. xii. 6. [i] Heb. *Eloah*, distinguished by the sign † placed before the word 'God:' see Job iii. 4. [j] Or 'fortified:' see Micah vii. 17. [k] Or 'celebrate thy praises.' [l] Lit. 'causeth to boil forth,' 'gush,' as of a stream. [m] That is, the 'extent' of their testimony. [n] Or 'starting.'

restoring the soul; the testimony of Jehovah is sure, making wise the simple;
8 The precepts of Jehovah are right, rejoicing the heart; the commandment of Jehovah is pure, enlightening the eyes;
9 The fear of Jehovah is clean, enduring for ever; the judgments of Jehovah are truth, they are righteous altogether:
10 They are more precious than gold, yea, than much fine gold; and sweeter than honey and the dropping of the honeycomb.
11 Moreover, by them is thy servant enlightened; in keeping them there is great reward.
12 ✲ Who understandeth [his] errors? Purify[o] me from secret [faults].
13 Keep back thy servant also from presumptuous [sins];[p] let them not have dominion over me: then shall I be perfect, and I shall be innocent from great transgression.[q]
14 Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Jehovah, my rock, and my redeemer.

PSALM 20

To the chief Musician. A Psalm of David.

1 Jehovah answer thee in the day of trouble; the name of the God of Jacob protect thee;[r]
2 May he send thee help from the sanctuary, and strengthen thee out of Zion;
3 Remember all thine oblations, and accept[s] thy burnt-offering; (Selah.)
4 Grant thee according to thy heart, and fulfil all thy counsels.
5 We will triumph in thy salvation, and in the name of our God will we set up our banners. Jehovah fulfil all thy petitions!
6 ✲ Now know I that Jehovah saveth his anointed; he answereth him from the heavens of his holiness, with the saving strength of his right hand.
7 Some make mention of chariots, and some of horses, but we of the name of Jehovah our God.
8 They are bowed down and fallen; but we are risen and stand upright.
9 Save, Jehovah! Let the king answer us in the day we call.[t]

PSALM 21

To the chief Musician. A Psalm of David.

1 The king shall joy in thy strength, Jehovah; and in thy salvation how greatly shall he rejoice.
2 Thou hast given him his heart's desire, and hast not withholden the request of his lips. Selah.
3 For thou hast met him with the blessings of goodness; thou hast set a crown of pure gold on his head.
4 He asked life of thee; thou gavest [it] him, length of days for ever and ever.
5 His glory is great through thy salvation; majesty and splendour hast thou laid upon him.
6 For thou hast made him to be blessings for ever; thou hast filled him with joy by thy countenance.
7 For the king confideth in Jehovah: and through the lovingkindness of the Most High he shall not be moved.
8 ✲ Thy hand shall find out all thine enemies; thy right hand shall find out those that hate thee.
9 Thou shalt make them as a fiery furnace in the time of thy presence; Jehovah shall swallow them up in his anger, and the fire shall devour them:
10 Their fruit shalt thou destroy from the earth, and their seed from among the children of men.
11 For they intended[u] evil against thee; they imagined a mischievous device, which they could not execute.
12 For thou wilt make them turn their back; thou wilt make ready thy bowstring against their face.
13 Be thou exalted, Jehovah, in thine own strength: we will sing and celebrate thy power.

✲ PSALM 22

To the chief Musician. Upon Aijeleth-Shahar.[v] A Psalm of David.

1 My ·God, my ·God, why hast thou forsaken me? [why art thou] far from my salvation, from the words of my groaning?
2 My God, I cry by day, and thou answerest not; and by night, and there is no rest for me:
3 And thou art holy, thou that dwellest amid the praises of Israel.
4 ✲ Our fathers confided in thee:

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[o] Or 'Clear.' [p] Or 'from the presumptuous.' [q] Or 'from the great transgression.' [r] Or 'set thee up on high.' [s] Or 'turn to ashes;' or 'let thy burnt-offering be fat to him.' [t] So Jewish authorities and Jerome. Or 'Let Jehovah save the king. Let him answer,' &c.: cf. the LXX and Latin Psalter. [u] Lit. 'spread out.' [v] That is, 'according to the hind of the morning.'

they confided, and thou didst deliver them.
5 They cried unto thee, and were delivered; they confided in thee, and were not confounded.
6 But I am a worm, and no man; a reproach of men, and the despised of the people.
7 All they that see me laugh me to scorn; they shoot out the lip, they shake the head, [saying:]
8 Commit it to[w] Jehovah—let him rescue him; let him deliver him, because he delighteth in him!
9 But thou art he that took me out of the womb; thou didst make me trust, upon my mother's breasts.
10 I was cast upon thee from the womb; thou art my God from my mother's belly.
11 Be not far from me, for trouble is near; for there is none to help.
12 ✲ Many[x] bulls have encompassed me; Bashan's strong ones have beset me round.
13 They gape upon me with their mouth, [as] a ravening and a roaring lion.
14 I am poured out like water, and all my bones are out of joint: my heart is become like wax; it is melted in the midst of my bowels.
15 My strength is dried up like a potsherd, and my tongue cleaveth to my palate; and thou hast laid me in the dust of death.
16 ✲ For dogs have encompassed me; an assembly of evil-doers have surrounded me: they pierced my hands and my feet.
17 I may count[y] all my bones. They look, they stare upon me;
18 They part my garments among them, and cast lots upon my vesture.
19 But thou, Jehovah, be not far [from me]; O my strength, haste thee to help me.
20 Deliver my soul from the sword; my only one from the power[z] of the dog;
21 Save me from the lion's mouth. ✲ Yea, from the horns of the buffaloes hast thou answered me.
22 I will declare thy name unto my brethren, in the midst of the congregation will I praise thee.
23 Ye that fear Jehovah, praise him; all ye the seed of Jacob, glorify him; and revere him, all ye the seed of Israel.
24 For he hath not despised nor abhorred the affliction of the afflicted; neither hath he hid his face from him: but when he cried unto him, he heard.
25 ✲ My praise is from thee, in the great congregation; I will pay my vows before them that fear him.
26 The meek shall eat and be satisfied; they shall praise Jehovah that seek him: your heart shall live for ever.
27 ✲ All the ends of the earth shall remember and turn unto Jehovah, and all the families of the nations shall worship before thee:
28 For the kingdom is Jehovah's, and he ruleth among the nations.
29 All the fat ones of the earth shall eat and worship; all they that go down to the dust shall bow before him, and he that cannot keep alive his own soul.
30 ✲ A seed shall serve him; it shall be accounted to the Lord for a generation.[a]
31 They shall come, and shall declare his righteousness unto a people that shall be born, that he hath done [it].

PSALM 23

A Psalm of David.

1 Jehovah is my shepherd; I shall not want.
2 He maketh me to lie down in green pastures; he leadeth me beside still waters.
3 He restoreth[b] my soul; he leadeth me in paths of righteousness for his name's sake.
4 ✲ Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff, they comfort me.
5 Thou preparest[c] a table before me in the presence of mine enemies; thou hast anointed my head with oil; my cup runneth over.
6 ✲ Surely,[d] goodness and lovingkindness shall follow me all the days of my life; and I will dwell in the house of Jehovah for the length of the days.

PSALM 24

Of David. A Psalm.

1 The earth is Jehovah's, and the fulness thereof; the world, and they that dwell therein.
2 For it was he that founded it upon seas, and established it upon floods.
3 Who shall ascend into the mount of Jehovah? and who shall stand in his holy place?

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[w] Lit. 'Roll it [or 'himself'] on.' [x] Or 'Great.' [y] Or 'I count.' [z] Lit. 'the hand.' [a] Or 'it shall be told concerning the Lord to the [coming] generation:' cf., however, Ps. lxxxvii. 6. [b] Or 'reviveth.' [c] Or 'furnishest.' [d] Or 'Only.'

4 He that hath blameless[e] hands and a pure heart; who lifteth not up his soul unto vanity, nor sweareth deceitfully:
5 He shall receive blessing from Jehovah, and righteousness from the God of his salvation.
6 This is the generation of them that seek unto him, that seek thy face, O Jacob.[f] Selah.
7 ✲ Lift up your heads, ye gates, and be ye lifted up, ye everlasting doors; and the king of glory shall come in.
8 Who is this king of glory? Jehovah strong and mighty, Jehovah mighty in battle.
9 Lift up your heads, ye gates; yea, lift up, ye everlasting doors, and the king of glory shall come in.
10 Who is he, this king of glory? Jehovah of hosts, he is the king of glory. Selah.

* PSALM 25

[A Psalm] of David.[g]

1 Unto thee, Jehovah, do I lift up my soul.
2 My God, I confide in thee; let me not be ashamed, let not mine enemies triumph over me.
3 Yea, none that wait on thee shall be ashamed: they shall be ashamed that deal treacherously without cause.
4 ✲ Make me to know thy ways, O Jehovah; teach me thy paths.
5 Make me to walk in thy truth, and teach me: for thou art the God of my salvation; on thee do I wait all the day.[h]
6 Remember, Jehovah, thy tender mercies and thy loving-kindnesses; for they are from everlasting.
7 Remember not the sins of my youth, nor my transgressions; according to thy loving-kindness remember thou me, for thy goodness sake, Jehovah.
8 ✲ Good and upright is Jehovah; therefore will he instruct sinners in the way:
9 The meek will he guide in judgment, and the meek will he teach his way.
10 All the paths of Jehovah are loving-kindness and truth for such as keep his covenant and his testimonies.
11 For thy name's sake, O Jehovah, thou wilt indeed pardon mine iniquity; for it is great.
12 What man is he that feareth Jehovah? him will he instruct in the way [that] he should choose.[i]
13 His soul shall dwell in prosperity, and his seed shall inherit the earth.[j]
14 The secret of Jehovah is with them that fear him, that he may make known his covenant to them.[k]
15 Mine eyes are ever toward Jehovah; for he will bring my feet out of the net.
16 ✲ Turn toward me, and be gracious unto me; for I am solitary and afflicted.
17 The troubles of my heart are increased: bring[l] me out of my distresses;
18 Consider mine affliction and my travail, and forgive all my sins.
19 Consider mine enemies, for they are many, and they hate me [with] cruel hatred.
20 Keep my soul, and deliver me; let me not be ashamed; for I trust in thee.
21 Let integrity and uprightness[m] preserve me; for I wait on thee.
22 Redeem Israel, O God, out of all his troubles.

PSALM 26

[A Psalm] of David.

1 Judge me, O Jehovah, for I have walked in mine integrity, and I have confided in Jehovah: I shall not slip.[n]
2 Prove me, Jehovah, and test me; try my reins and my heart:
3 For thy loving-kindness is before mine eyes, and I have walked in thy truth.
4 I have not sat with vain[o] persons, neither have I gone in with dissemblers;
5 I have hated the congregation of evil-doers, and I have not sat[p] with the wicked.
6 I will wash my hands in innocency, and will encompass thine altar, O Jehovah,
7 That I may cause the voice of thanksgiving to be heard, and declare all thy marvellous works.
8 Jehovah, I have loved the habitation of thy house, and the place where thy glory dwelleth.
9 Gather not my soul with sinners, nor my life with men of blood;

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[e] Or 'innocent.' [f] Or 'thy face [in] Jacob.' [g] An acrostic Psalm, the verses beginning with the Hebrew letters in alphabetical succession. [h] Or 'every day.' [i] Or 'that He [Jehovah] chooseth.' [j] Or 'possess the land,' as Ps. xxxvii. 9, 29. [k] Or 'and his covenant,—to make them know [it].' [l] Others read '.. heart relieve thou, and bring.' [m] Or 'Integrity (perfection) and uprightness shall.' [n] Or 'totter,' 'waver.' [o] Or 'false.' [p] Or 'I will not sit.'

10 In whose hands are evil devices, and their right hand is full of bribes.
11 But as for me, I will walk in mine integrity. Redeem me, and be gracious unto me.
12 My foot standeth in an even place; in the congregations will I bless Jehovah.

PSALM 27

[A Psalm] of David.

1 Jehovah is my light and my salvation; whom shall I fear? Jehovah is the strength of my life; of whom shall I be afraid?[q]
2 ✡ When evil-doers, mine adversaries and mine enemies, came upon me to eat up my flesh, they stumbled and fell.
3 If a host encamp against me, my heart shall not fear; if war rise against me, in this will I be confident:
4 One [thing] have I asked of Jehovah, that will I seek after: that I may dwell in the house of Jehovah all the days of my life, to behold the beauty[r] of Jehovah, and to inquire [of him] in his temple.
5 For in the day of evil he will hide me in his pavilion; in the secret of his tent will he keep me concealed: he will set me high upon a rock.
6 And now shall my head be lifted up above mine enemies round about me; and I will offer in his tent sacrifices of shouts of joy: I will sing, yea, I will sing psalms unto Jehovah.
7 ✡ Hear, Jehovah; with my voice do I call; be gracious unto me, and answer me.
8 My heart said for thee, Seek ye my face. Thy face, O Jehovah, will I seek.
9 Hide not thy face from me; put not thy servant away in anger: thou hast been my help; cast me not off, neither forsake me, O God of my salvation.
10 For had my father and my mother forsaken me, then had Jehovah taken me up.[s]
11 Teach me thy way, Jehovah, and lead me in an even path, because of mine enemies.[t]
12 Deliver me not over to the will of mine adversaries; for false witnesses are risen up against me, and such as breathe out violence.
13 Unless I had believed to see the goodness of Jehovah in the land of the living . . . .!
14 ✡ Wait for Jehovah; be strong and let thy heart take courage:[u] yea, wait for Jehovah.

PSALM 28

[A Psalm] of David.

1 Unto thee, Jehovah, do I call; my rock, be not silent unto me, lest, [if] thou keep silence toward me, I become like them that go down into the pit.
2 Hear the voice of my supplications, when I cry unto thee, when I lift up my hands toward the oracle of thy holiness.
3 Draw me not away with the wicked, and with the workers of iniquity, who speak peace to their neighbours, and mischief is in their heart.
4 Give them according to their doing, and according to the wickedness of their deeds; give them after the work of their hands, render to them their desert.
5 For[v] they regard not the deeds of Jehovah, nor the work of his hands: he will destroy them, and not build them up.
6 ✡ Blessed be Jehovah, for he hath heard the voice of my supplications.
7 Jehovah is my strength and my shield; my heart confided in him, and I was helped: therefore my heart exulteth, and with my song will I praise him.
8 Jehovah is their strength; and he is the stronghold of salvation[w] to his anointed one.
9 Save thy people, and bless thine inheritance; and feed them, and lift[x] them up for ever.

PSALM 29

A Psalm of David.

1 Give unto Jehovah, ye sons of the mighty ones, give unto Jehovah glory and strength;
2 Give unto Jehovah the glory of his name; worship Jehovah in holy splendour.

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[q] יראּ, 'fear,' and פחד, 'be afraid,' are nearly the same, but it seems that פחד is more 'terror,' even used of Jehovah; יראּ more 'fear' in a godly sense, as Prov. i. 7. Still, as in ver. 3, יראּ does mean simple 'fear.'
[r] Or 'graciousness;' and so in Ps. xc. 17.
[s] Or 'For my father and my mother have forsaken me, but Jehovah hath gathered me.'
[t] Or 'those that lie in wait for me.'
[u] Or 'he will strengthen thy heart.'
[v] Or 'Because they regard not . . . . his hands, he will destroy,' &c.
[w] Lit. 'salvations,' 'deliverances:' cf. Ps. xviii. 50; xlii. 5, 11, &c.; lxxiv. 12.
[x] Or 'bear:' cf. Deut. i. 31.

3 ✲ The voice of Jehovah is upon the waters: the 'God of glory thundereth,—Jehovah upon great waters.
4 The voice of Jehovah is powerful, the voice of Jehovah is full of majesty.
5 The voice of Jehovah breaketh cedars; yea, Jehovah breaketh the cedars of Lebanon:
6 And he maketh them to skip like a calf, Lebanon and Sirion[y] like a young buffalo.
7 The voice of Jehovah cleaveth out flames of fire.
8 The voice of Jehovah shaketh the wilderness; Jehovah shaketh the wilderness of Kadesh.
9 The voice of Jehovah maketh the hinds to calve, and layeth bare the forests; and in his temple doth every one say,[z] Glory!
10 ✲ Jehovah sitteth upon the flood;[a] yea, Jehovah sitteth as king for ever.
11 Jehovah will give strength unto his people; Jehovah will bless his people with peace.

PSALM 30

A Psalm of David: dedication-song of the house.

1 I will extol thee, Jehovah; for thou hast delivered me,[b] and hast not made mine enemies to rejoice over me.
2 Jehovah my God, I cried unto thee, and thou hast healed me.
3 Jehovah, thou hast brought up my soul from Sheol, thou hast quickened me from among those that go down to the pit.
4 ✲ Sing psalms unto Jehovah, ye saints[c] of his, and give thanks in remembrance of his holiness.[d]
5 For a moment [is passed] in his anger, a life in his favour; at even weeping cometh for the night, and at morn there is rejoicing.
6 As for me, I said in my prosperity, I shall never be moved.
7 Jehovah, by thy favour thou hadst made my mountain to stand strong: thou didst hide thy face; I was troubled.
8 I called to thee, Jehovah, and unto the Lord[e] did I make supplication:
9 What profit is there in my blood, in my going down to the pit? shall the dust praise[f] thee? shall it declare thy truth?
10 Hear, O Jehovah, and be gracious unto me; Jehovah, be my helper.
11 Thou hast turned for me my mourning into dancing; thou hast loosed my sackcloth and girded me with gladness;
12 That [my] glory[g] may sing psalms of thee, and not be silent. Jehovah my God, I will praise thee for ever.

PSALM 31

To the chief Musician. A Psalm of David.

1 In thee, Jehovah, do I trust; let me never be ashamed: deliver me in thy righteousness.
2 Incline thine ear to me, deliver me speedily; be a strong rock to me, a house of defence to save me.
3 For thou art my rock[h] and my fortress; and, for thy name's sake, thou wilt lead me and guide me.
4 Draw[i] me out of the net that they have hidden for me; for thou art my strength.
5 Into thy hand I commit my spirit: thou hast redeemed me, Jehovah, [thou] 'God of truth.
6 ✲ I have hated them that observe lying vanities;[j] and as for me, I have confided in Jehovah.
7 I will be glad and rejoice in thy loving-kindness, for thou hast seen mine affliction; thou hast known the troubles of my soul,
8 And hast not shut me up into the hand of the enemy: thou hast set my feet in a large place.
9 Be gracious unto me, Jehovah, for I am in trouble: mine eye wasteth away with vexation, my soul and my belly.
10 For my life is spent with sorrow, and my years with sighing; my strength faileth through mine iniquity,[k] and my bones are wasted.
11 More than to all[l] mine oppressors, I am become exceedingly a reproach, even to my neighbours, and a fear to mine acquaintance: they that see me without flee from me.

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[y] The same as Hermon: Deut. iii. 9. [z] Or perhaps 'everything saith;' but, for the Hebrew, cf. Isa. i. 23. [a] The word used in Genesis of the 'deluge.' [b] Strictly, 'drawn me up,' as out of a well. [c] *Chasid*: those characterised by piety, grace, goodness; see Ps. xvi. 10, and note on 2 Chron. vi. 42. 'Saints,' xvi. 3, is *Kadoshim*. [d] Or 'celebrate his holy memorial,' i.e. his holy name: see Ex. iii. 15. [e] Many read 'Jehovah.' [f] Or 'give thanks to;' and so in ver. 12. [g] See Ps. vii. 5; xvi. 9, and note. [h] Here צוּר, as in xviii. 2, first time. [i] Or 'Thou wilt draw.' [j] Or 'vain idols:' cf. Jonah ii. 8. [k] Or 'my misery (distress),' with Mendelssohn: Gesenius and Ewald the same; but as meaning 'punishment.' [l] Or 'Because of all.'

12 I am forgotten in [m] [their] heart as a dead man; I am become like a broken vessel.
13 For I have heard the slander of many—terror on every side—when they take counsel together against me: they plot to take away my life.
14 But I confided in thee, Jehovah; I said, Thou art my God.
15 ✲ My times are in thy hand: deliver me from the hand of mine enemies, and from my persecutors.
16 Make thy face to shine upon thy servant; save me in thy loving-kindness.
17 Jehovah, let me not be ashamed; for I have called upon thee: let the wicked be ashamed, let them be silent in Sheol.
18 Let the lying lips become dumb, which speak insolently against the righteous in pride and contempt.
19 ✲ [Oh] how great is thy goodness, which thou hast laid up for them that fear thee, [which] thou hast wrought for them that trust in thee, before the sons of men!
20 Thou keepest them concealed in the secret of thy presence from the conspiracies of man; thou hidest them in a pavilion from the strife of tongues.
21 Blessed be Jehovah; for he hath shewn me wondrously his loving-kindness in a strong city.
22 As for me, I said in my haste,[n] I am cut off from before thine eyes; nevertheless thou heardest the voice of my supplications, when I cried unto thee.
23 ✲ Love Jehovah, all ye his saints.[o] Jehovah preserveth the faithful, and plentifully requiteth the proud doer.
24 Be strong, and let your heart take courage, all ye that hope in Jehovah.

PSALM 32

Of David. Instruction.

1 Blessed is he [whose] transgression is forgiven, [whose] sin is covered!
2 Blessed is the man unto whom Jehovah reckoneth not iniquity, and in whose spirit there is no guile!
3 ✲ When I kept silence, my bones waxed old, through my groaning all the day long.
4 For day and night thy hand was heavy upon me; my moisture was turned into the drought of summer. Selah.
5 ✲ I acknowledged my sin unto thee, and mine iniquity I covered not; I said, I will confess my transgressions unto Jehovah, and *thou* forgavest the iniquity of my sin. Selah.
6 For this shall every one that is godly [p] pray unto thee at a time when thou mayest be found: surely in the floods of great waters they will not reach him.
7 Thou art a hiding-place for me; thou preservest me from trouble; thou dost encompass me with songs of deliverance. Selah.
8 ✲ I will instruct thee and teach thee the way in which thou shalt go; I will counsel [thee] with mine eye upon thee.[q]
9 Be ye not as a horse, as a mule, which have no understanding: whose trappings must be bit and bridle, for restraint, or they will not come unto thee.[r]
10 ✲ Many sorrows hath the wicked; but he that confideth in Jehovah, loving-kindness shall encompass him.
11 ✲ Rejoice in Jehovah, and be glad, ye righteous; and shout for joy, all ye upright in heart.

PSALM 33

1 Exult, ye righteous, in Jehovah: praise is comely for the upright.
2 Give thanks unto Jehovah with the harp; sing psalms unto him with the ten-stringed lute.
3 Sing unto him a new song; play skilfully with a loud sound.
4 For the word of Jehovah is right, and all his work is in faithfulness.
5 He loveth righteousness and judgment: [s] the earth is full of the loving-kindness of Jehovah.
6 ✲ By the word of Jehovah were the heavens made, and all the host of them by the breath of his mouth.
7 He gathereth the waters of the sea together as a heap; he layeth up the deeps in storehouses.
8 Let all the earth fear Jehovah; let all the inhabitants of the world stand in awe of [t] him.
9 For *he* spoke, and it was [done]; *he* commanded, and it stood fast.
10 ✲ Jehovah frustrateth the counsel of the nations; he maketh the thoughts of the peoples of none effect.

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[m] Lit. 'from.' [n] Or 'agitation,' 'terror,' 'alarm.' [o] See on Ps. xxx. 4. [p] *Chasid*: see Ps. xxx. 4. [q] Or 'I will give counsel, with mine eye upon thee.' [r] Or 'lest they come near unto thee.' [s] Or 'justice;' and so Ps. xxxvii. 28; lxxii. 2; ci. 1. [t] Or 'revere.'

11 The counsel of Jehovah standeth for ever, the thoughts of his heart from generation to generation.
12 ✲ Blessed is the nation whose God is Jehovah, the people that he hath chosen for his inheritance!
13 Jehovah looketh from the heavens; he beholdeth all the sons of men:
14 From the place [v] of his habitation he looketh forth upon all the inhabitants of the earth;
15 He who fashioneth the hearts of them all, who considereth all their works.
16 The king is not saved by the multitude of [his] forces; a mighty man is not delivered by much strength.
17 The horse is a vain thing for safety; neither doth he deliver by his great power.
18 Behold, the eye of Jehovah is upon them that fear him, upon them that hope in his loving-kindness,
19 To deliver their soul from death, and to keep them alive in famine.
20 ✲ Our soul waiteth for Jehovah: he is our help and our shield.
21 For in him shall our heart rejoice, because we have confided in his holy name.
22 Let thy loving-kindness, O Jehovah, be upon us, according as we have hoped in thee.

PSALM 34 [w]

[A Psalm] of David; when he changed his behaviour before Abimelech,[x] who drove him away, and he departed.

1 I will bless Jehovah at all times; his praise shall continually be in my mouth.
2 My soul shall make its boast in Jehovah: the meek shall hear, and rejoice.
3 Magnify Jehovah with me, and let us exalt his name together.
4 ✲ I sought Jehovah, and he answered me, and delivered me from all my fears.
5 They looked unto him, and were enlightened, and their faces were not [y] confounded.
6 This afflicted one called, and Jehovah heard [him], and saved him out of all his troubles.
7 The angel of Jehovah encampeth round about them that fear him, and delivereth them.
8 Taste and see that Jehovah is good: blessed is the man [z] that trusteth in him!
9 Fear Jehovah, ye his saints; for there is no want to them that fear him.
10 The young lions are in need and suffer hunger; but they that seek Jehovah shall not want any good.
11 ✲ Come, ye sons, hearken unto me: I will teach you the fear of Jehovah.
12 What man is he that desireth life, [and] loveth days, that he may see good?
13 Keep thy tongue from evil, and thy lips from speaking guile;
14 Depart from evil, and do good; seek peace, and pursue it.
15 The eyes of Jehovah are upon the righteous, and his ears are toward their cry;
16 The face of Jehovah is against them that do evil, to cut off the remembrance of them from the earth:
17 [The righteous] cry, and Jehovah heareth, and delivereth them out of all their troubles.
18 Jehovah is nigh to those that are of a broken heart, and saveth them that are of a contrite spirit.
19 ✲ Many are the adversities of the righteous, but Jehovah delivereth him out of them all:
20 He keepeth all his bones; not one of them is broken.
21 Evil shall destroy [a] the wicked; and they that hate the righteous shall bear their guilt. [b]
22 Jehovah redeemeth the soul of his servants; and none of them that trust in him shall bear guilt. [b]

PSALM 35

[A Psalm] of David.

1 Strive, O Jehovah, with them that strive with me; fight against them that fight against me:
2 Take hold of shield and buckler, and stand up for my help;
3 And draw out the spear, and stop [the way] against my pursuers: say unto my soul, I am thy salvation.
4 ✲ Let them be put to shame and confounded that seek after my life; [c] let them be turned backward and brought to confusion that devise my hurt:
5 Let them be as chaff before the

[v] Strictly 'settled place:' see 1 Kings. viii. 13, &c. [w] An acrostic Psalm, arranged as Ps. xxv. [x] Meaning 'Father-king;' most probably the title of the Philistine kings. [y] Or 'shall not be.' [z] נבר, and so Ps. xl. 4. See Job iv. 17. [a] Or 'destroyeth utterly:' it is the Pilel, an intensive form. [b] Or 'shall be condemned.' [c] Heb. 'soul;' and so Ps. xxxviii. 12, &c.

wind, and let the angel of Jehovah drive [them] away;
6 Let their way be dark and slippery, and let the angel of Jehovah pursue them.
7 For without cause have they hidden for me their net [in] a pit; without cause they have digged [it] for my soul.
8 Let destruction come upon him unawares, and let his net which he hath hidden catch himself: for destruction let him fall therein.
9 And my soul shall be joyful in Jehovah; it shall rejoice in his salvation.
10 All my bones shall say, Jehovah, who is like unto thee, who deliverest the afflicted from one stronger than he, yea, the afflicted and the needy from him that spoileth him!
11 ✲ Unrighteous witnesses[d] rise up; they lay to my charge[e] things which I know not.
12 They reward me evil for good, [to] the bereavement of my soul.
13 But as for me, when they were sick, my clothing was sackcloth; I chastened my soul with fasting, and my prayer returned into mine own bosom:
14 I behaved myself as though [he had been] a friend, a brother to me; I bowed down in sadness, as one that mourneth [for] a mother.
15 But at my halting they rejoiced, and gathered together: the slanderers[f] gathered themselves together against me, and I knew [it[g]] not; they did tear [me], and ceased not:
16 With profane[h] jesters for bread, they have gnashed their teeth against me.
17 ✲ Lord, how long wilt thou look on? Rescue my soul from their destructions, my only one[i] from the young lions.
18 I will give thee thanks in the great congregation; I will praise thee among much people.
19 Let not them that are wrongfully[k] mine enemies rejoice over me; let them not wink with the eye that hate me without cause.
20 For they speak not peace; and they devise deceitful words against the quiet in the land.[l]
21 And they opened their mouth wide against me; they said, Aha! aha! our eye hath seen [it].
22 Thou hast seen [it], Jehovah: keep not silence; O Lord, be not far from me.
23 Stir up thyself, and awake for my right, for my cause, my God and Lord!
24 Judge me, Jehovah my God, according to thy righteousness, and let them not rejoice over me.
25 Let them not say in their heart, Aha! so would we have it.[m] Let them not say, We have swallowed him up.
26 Let them be ashamed and brought to confusion together that rejoice at mine adversity; let them be clothed with shame and dishonour that magnify themselves against me.
27 Let them exult and rejoice that delight in my righteousness; and let them say continually, Jehovah be magnified, who delighteth in the prosperity of his servant.
28 And my tongue shall talk of thy righteousness, [and] of thy praise, all the day.

PSALM 36

To the chief Musician. [A Psalm] of the servant of Jehovah; of David.

1 The transgression of the wicked uttereth[n] within my heart, There is no fear of God before his eyes.
2 For he flattereth himself in his own eyes, [even] when his iniquity is found to be hateful.
3 The words of his mouth are wickedness[o] and deceit: he hath left off to be wise, to do good.
4 He deviseth wickedness[o] upon his bed; he setteth himself in a way that is not good: he abhorreth not evil.
5 ✲ Jehovah, thy loving-kindness is in the heavens, and thy faithfulness [reacheth] unto the clouds.
6 Thy righteousness is like the high mountains;[p] thy judgments are a great deep: thou, Jehovah, preservest man and beast.
7 How precious is thy loving-kindness, O God! So the sons of men take refuge under the shadow of thy wings.
8 They shall be abundantly satisfied with the fatness of thy house; and thou wilt make them drink of the river of thy pleasures.[q]
9 For with thee is the fountain of life: in thy light shall we see light.

[d] Lit. 'witnesses of violence,' as Deut. xix. 16. [e] Or 'question me about.' [f] Or 'base ones.' [g] Or 'them.' [h] Or 'hypocritical.' [i] Cf. Ps. xxii. 20. [k] Or 'with false pretext.' [l] Or 'on the earth.' [m] Heb. 'our desire!' [n] נְאֻם, as an oracle: see note on Gen. xxii. 16. [o] Or 'vanity,' 'mischief.' [p] Lit. 'mountains of God (*El*):' see also Ps. lxviii. 15, and cf. Ps. lxxx. 10. [q] עֲדָנִים: plural of '*Eden*,' Gen. ii. 8.

10 Continue thy loving-kindness
unto them that know thee, and
thy righteousness to the upright
in heart;
11 Let not the foot of pride come
against me, and let not the hand
of the wicked drive me away.
12 There are the workers of iniquity
fallen: they are cast down, and
are not able to rise.

PSALM 37[r]

[A Psalm] of David.

1 Fret not thyself because of evil-
doers, and be not envious of them
2 that work unrighteousness; for
they shall soon be cut down like
the grass, and fade as the green
herb.
3 Confide in Jehovah, and do
good; dwell in the land, and feed
4 on[s] faithfulness; and delight thy-
self in Jehovah, and he will give
thee the desires of thy heart.
5 Commit thy way unto[t] Jeho-
vah, and rely upon him: he will
6 bring [it] to pass; and he will
bring forth thy righteousness as
the light, and thy judgment[u] as
the noonday.
7 Rest in Jehovah, and wait
patiently for him: fret not thyself
because of him that prospereth in
his way, because of the man that
bringeth mischievous devices to
pass.
8 Cease from anger, and forsake
wrath; fret not thyself: it [would
9 be] only to do evil. For evil-doers
shall be cut off; but those that
wait on Jehovah, they shall pos-
sess the land.[v]
10 For yet a little while, and the
wicked is not; and thou con-
siderest his place, but he[w] is not.
11 But the meek shall possess the
land, and shall delight themselves
in the abundance of prosperity.[x]
12 ✲ The wicked plotteth against
the righteous, and gnasheth his
13 teeth against him. The Lord
laugheth at him; for he seeth that
his day is coming.
14 The wicked have drawn out the
sword, and have bent their bow,
to cast down the afflicted and
needy, to slay those that are up-
15 right in [the] way: their sword
shall enter into their own heart,
and their bows shall be broken.
16 The little that the righteous
hath is better than the abundance
17 of many wicked; for the arms of
the wicked shall be broken, but
Jehovah upholdeth[y] the righteous.
18 Jehovah knoweth the days of
the perfect; and their inheritance
19 shall be for ever: they shall not
be ashamed in the time of evil, and
in the days of famine they shall
be satisfied.
20 For the wicked shall perish, and
the enemies of Jehovah shall be
as the fat of lambs:[z] they shall
consume, like smoke shall they
consume away.
21 The wicked borroweth, and pay-
eth not again; but the righteous
22 is gracious and giveth: for those
blessed of him shall possess the
land, and they that are cursed of
him shall be cut off.
23 ✲ The steps of a man[a] are estab-
lished by Jehovah, and he delight-
24 eth in his way: though he fall, he
shall not be utterly cast down, for
Jehovah upholdeth his hand.[b]
25 I have been young, and now am
old, and I have not seen the
righteous forsaken, nor his seed
26 seeking bread: all the day he is
gracious and lendeth, and his seed
shall be a blessing.
27 Depart from evil, and do good,
28 and dwell for evermore; for Jeho-
vah loveth judgment, and will not
forsake his saints:[c]
They are preserved for ever;
but the seed of the wicked shall be
29 cut off. The righteous shall pos-
sess the land, and dwell therein
for ever.
30 ✲ The mouth of the righteous
proffereth wisdom, and his tongue
31 speaketh judgment; the law of his
God is in his heart; his goings
shall not slide.
32 The wicked watcheth the right-
eous, and seeketh to slay him:
33 Jehovah will not leave him in his
hand, nor condemn him when he is
judged.
34 Wait for Jehovah, and keep his
way, and he will exalt thee to
possess the land: when the wicked
are cut off, thou shalt see [it].
35 ✲ I have seen the wicked in
great power, and spreading like
36 a green tree in its native soil: but
he passed away,[d] and behold, he
was not; and I sought him, but
he was not found.

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[r] An acrostic Psalm with double verses: see Ps. xxv. [s] Or 'give thyself to.' [t] Lit. 'Roll thy way upon:' cf. Ps. xxii. 8. [u] Or 'thy right.' [v] Or 'the earth;' and so in vers. 11, 22, 29, 34: cf. Ps. xxv. 13, and the note, Matt. v. 5. [w] Or 'it.' [x] Or 'peace.' [y] Or 'sustaineth,' as Ps. iii. 5. [z] Others, 'the splendour of the meadows.' [a] גֶּבֶר, as Ps. xxxiv 8; cf. Job iv. 17. [b] Others, 'upholdeth (or, 'sustaineth') [him with] his hand.' [c] As Ps. xxx. 4. [d] Or 'and one passed by.'

37 Mark the perfect, and behold the upright, for the end of [that]
38 man is peace;[e] but the transgressors shall be destroyed together; the future of the wicked shall be cut off.
39 But the salvation of the righteous is of Jehovah: he is their strength in the time of trouble.
40 And Jehovah will help them and deliver them: he will deliver them from the wicked, and save them; for they trust in him.

PSALM 38

A Psalm of David, to bring to remembrance.

1 Jehovah, rebuke me not in thy wrath; neither chasten me in thy hot displeasure.[f]
2 ✲ For thine arrows stick fast in me, and thy hand cometh down upon me.
3 There is no soundness in my flesh because of thine indignation;[g] no peace in my bones, because of my sin.
4 For mine iniquities are gone over my head: as a heavy burden they are too heavy for me.
5 My wounds stink, they are corrupt,[h] because of my foolishness.
6 I am depressed; I am bowed down beyond measure; I go mourning all the day.
7 For my loins are full of burning,[i] and there is no soundness in my flesh.
8 I am faint and broken beyond measure; I roar by reason of the agitation of my heart.
9 ✲ Lord, all my desire is before thee, and my sighing is not hid from thee.
10 My heart throbbeth, my strength hath left me; and the light of mine eyes, it also is no more with me.
11 My lovers and mine associates stand aloof from my stroke;[j] and my kinsmen stand afar off.
12 And they that seek after my life lay snares [for me]; and they that seek my hurt speak mischievous things, and meditate[k] deceits all the day long.
13 ✲ But I, as a deaf [man], hear not; and am as a dumb man that openeth not his mouth.
14 Yea, I am as a man that heareth not, and in whose mouth are no reproofs.
15 For in thee, Jehovah, do I hope: *thou* wilt answer, O Lord my God.
16 For I said, Let them not rejoice over me! When my foot slipped, they magnified [themselves] against me.
17 For I am ready to halt, and my pain is continually before me;
18 For I will declare mine iniquity, I am grieved for my sin.
19 But mine enemies are lively, they are strong; and they that hate me wrongfully are multiplied:
20 And they that render evil for good are adversaries unto me; because I pursue what is good.
21 Forsake me not, Jehovah; O my God, be not far from me.
22 Make haste to help me, O Lord, my salvation.

PSALM 39

To the chief Musician, to Jeduthun. A Psalm of David.

1 I said, I will take heed to my ways, that I sin not with my tongue: I will keep my mouth with a muzzle, while the wicked is before me.
2 I was dumb with silence, I held my peace from good; and my sorrow was stirred.
3 My heart burned within me; the fire was kindled in my musing: I spoke with my tongue,
4 Make me to know, Jehovah, mine end, and the measure of my days, what it is: I shall know how frail I am.
5 Behold, thou hast made my days [as] hand-breadths, and my lifetime is as nothing before thee; verily, every man, [even] the high placed,[l] is altogether vanity. Selah.
6 Verily, man walketh in a vain show;[m] verily they are disquieted in vain;[n] he heapeth up [riches], and knoweth not who shall gather them.
7 ✲ And now, what wait I for, Lord? my hope is in thee.
8 Deliver me from all my transgressions; make me not the reproach of the foolish.
9 I was dumb, I opened not my mouth; for *thou* hast done [it].
10 Remove thy stroke away from

[e] Or 'for there is a future to the man of peace.' [f] Or 'fury.' קֶצֶף, 'wrath,' is 'indignation,' from the idea of 'breaking out into anger.' חֵמָה 'fury,' 'heat of anger,' would be rather stronger. Both words are of discipline. [g] זַעַם, 'punitive anger against evil:' the same word is in Ps. lxix. 24; lxxviii. 49; cii. 10. [h] Or 'they run.' [i] Or 'a loathsome [plague].' [j] Or 'plague;' and so in Ps. xxxix. 10. [k] Or 'talk.' [l] Or 'who standeth.' [m] Lit. 'in an image (shadow).' [n] Or 'for vanity,' 'a breath;' and so in vers. 5, 11; cf. Job vii. 16.

me: I am consumed by the blow of thy hand.
11 When thou with rebukes dost correct a man for iniquity, thou makest his beauty to consume away like a moth: surely, every man is vanity. Selah.
12 ✲ Hear my prayer, Jehovah, and give ear unto my cry; be not silent at my tears: for I am a stranger with thee, a sojourner, like all my fathers.
13 Look away from me, and let me recover strength,[o] before I go hence and be no more.

✲ PSALM 40

To the chief Musician. Of David. A Psalm.
1 I waited patiently for Jehovah; and he inclined unto me, and heard my cry.
2 And he brought me up out of the pit of destruction, out of the miry clay, and set my feet upon a rock; he hath established my goings:
3 And he hath put a new song in my mouth, praise unto our God. Many shall see it, and fear, and shall confide in Jehovah.
4 ✲ Blessed is the man that hath made Jehovah his confidence, and turneth not to the proud, and to such as turn aside to lies!
5 Thou, O Jehovah my God, hast multiplied thy marvellous works, and thy thoughts toward us: they cannot be reckoned up in order unto thee; would I declare and speak [them], they are more than can be numbered.
6 Sacrifice and oblation thou didst not desire: ears hast thou prepared[p] me. Burnt-offering and sin-offering hast thou not demanded;
7 Then said I, Behold, I come, in the volume[q] of the book it is written of me—
8 To do thy good pleasure, my God, is my delight, and thy law is within my heart.[r]
9 I have published righteousness in the great congregation: behold, I have not withheld my lips, Jehovah, *thou* knowest.
10 I have not hidden thy righteousness within my heart; I have declared thy faithfulness and thy salvation: I have not concealed thy loving-kindness and thy truth from the great congregation.
11 Withhold not thou, Jehovah, thy tender mercies from me; let thy loving-kindness and thy truth continually preserve me.
12 For innumerable evils have compassed me about: mine iniquities[s] have taken hold upon me, so that I cannot see;[t] they are more than the hairs of my head: and my heart hath failed me.
13 [u]Be pleased, O Jehovah, to deliver me; Jehovah, make haste to my help.
14 Let them be ashamed and brought to confusion together that seek after my soul to destroy it; let them be turned backward and confounded that take pleasure in mine adversity;
15 Let them be desolate, because of[v] their shame, that say unto me, Aha! Aha!
16 Let all those that seek thee be glad and rejoice in thee; let such as love thy salvation say continually, Jehovah be magnified!
17 But I am afflicted and needy: the Lord thinketh upon me. Thou art my help and my deliverer: my God, make no delay.

PSALM 41

To the chief Musician. A Psalm of David.
1 Blessed is he that understandeth[w] the poor: Jehovah will deliver him in the day of evil.
2 Jehovah will preserve him, and keep him alive; he shall be made happy in the land;[x] and thou wilt not deliver him to the will of his enemies.
3 Jehovah will sustain him upon the bed of languishing: thou turnest all his bed in his sickness.
4 ✲ As for me, I said, Jehovah, be gracious unto me: heal my soul; for I have sinned against thee.
5 Mine enemies wish me evil:[y] When will he die, and his name perish?
6 And if one come to see [me], he speaketh falsehood; his heart gathereth wickedness to itself: he goeth abroad, he telleth [it].
7 All that hate me whisper together against me; against me do they devise my hurt:[z]
8 A thing of Belial cleaveth fast unto[a] him; and now that he is laid down, he will rise up no more.
9 Yea, mine own familiar friend,[b] in whom I confided, who did eat of

[o] Or 'brighten up,' as Job ix. 27; x. 20. [p] Lit. 'digged' or 'hollowed out.' [q] Or 'roll.' [r] Lit. 'bowels.' [s] Or 'my punishments.' [t] Or 'look at them.' [u] With vers. 13–17, compare Ps. lxx. [v] Or 'for a reward of.' [w] Or 'attendeth to,' 'giveth heed to,' 'owneth.' [x] Or 'on the earth.' [y] Or 'speak evil of me.' [z] Or 'they impute evil to me.' [a] Or 'is poured out upon.' [b] Lit. 'the man of my peace.'

my bread, hath lifted up [his] heel against me.
10 But thou, Jehovah, be gracious unto me, and raise me up, that I may requite them.
11 ✡ By this I know that thou delightest in me, because mine enemy doth not triumph over me.
12 But as for me, thou upholdest me in mine integrity, and settest me before thy face for ever.

* * *

13 Blessed be Jehovah, the God of Israel, from eternity to eternity! Amen, and Amen.

SECOND BOOK

PSALM 42

To the chief Musician. An instruction; of[c] the sons of Korah.

1 As the hart panteth after the water-brooks, so panteth my soul after thee, O God.
2 My soul thirsteth for God, for the living ·God: when shall I come and appear before God?
3 My tears have been my bread day and night, while they say unto me all the day, Where is thy God?
4 These things I remember and have poured out my soul within me: how I passed along with the multitude, how I went on with them to the house of God, with the voice of joy and praise, a festive multitude.
5 ✡ Why art thou cast down, my soul, and art disquieted in me? hope in God; for I shall yet praise[d] him, [for] the health[e] of his countenance.
6 My God, my soul is cast down within me; therefore do I[f] remember thee from the land of the Jordan, and the Hermons, from mount Mizar.[g]
7 ✡ Deep calleth unto deep at the noise of thy cataracts; all thy breakers and thy billows are gone over me.
8 In the daytime will Jehovah command his loving-kindness, and in the night his song shall be with me, a prayer unto the ·God of my life.
9 I will say unto ·God my rock, Why hast thou forgotten me? why go I mourning because of the oppression of the enemy?
10 As with a crushing in my bones mine adversaries reproach me, while they say unto me all the day, Where is thy God?
11 ✡ Why art thou cast down, my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him, [who is] the health of my countenance, and my God.

PSALM 43

1 Judge me,[h] O God, and plead my cause against an ungodly[i] nation; deliver me from the deceitful and unrighteous man.
2 For thou art the God of my strength: why hast thou cast me off? why go I about mourning because of the oppression of the enemy?
3 Send out thy light and thy truth: *they* shall lead me, *they* shall bring me to thy holy mount, and unto thy habitations.[j]
4 Then will I go unto the altar of God, unto the ·God of the gladness of my joy: yea, upon the harp will I praise thee, O God, my God.
5 Why art thou cast down, my soul? and why art thou disquieted within me? hope in God; for I shall yet praise him, [who is] the health of my countenance, and my God.

✱ PSALM 44

To the chief Musician.
Of the sons of Korah. An instruction.

1 O God, with our ears have we heard, our fathers have told us, the work thou wroughtest in their days, in the days of old:
2 Thou, by thy hand, didst dispossess the nations, but them thou didst plant; thou didst afflict the peoples,[k] but them didst thou cause to spread out.
3 For not by their own sword did they take possession of the land, neither did their own arm save

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[c] Or 'for;' and so Ps. xliv., &c. [d] Or 'thank:' so ver. 11; xliii. 4, 5; xliv. 8. [e] Lit. 'salvations;' and so ver. 11, and Ps. xliii. 5: cf. Ps. xliv. 4; liii. 6; cxvi. 13. [f] Or 'because I.' [g] Or 'from the little hill.' [h] That is, as often, 'Do me justice.' [i] Heb. *lo-chasid*, 'not-in-mercy,'—contrast to Ps. lxxxvi. 2. Cf. Ps. iv. 3. [j] Or 'tabernacles;' and so Ps. lxxxiv. 1; cxxxii. 7: see Ex. xxv. 9; Lev. xxvi. 11. The word is practically the same in Ps. xlvi. 4. [k] לאמים, as Ps. ii. 1; and so in ver. 14.

them; but thy right hand, and thine arm, and the light of thy countenance, because thou hadst delight in them.
4 Thou thyself [l] art my king, O God: command deliverance [m] for Jacob.
5 Through thee will we push down our adversaries; through thy name will we tread them under that rise up against us.
6 For I will not put confidence in my bow, neither shall my sword save me;
7 For thou hast saved us from our adversaries, and hast put them to shame that hate us.
8 In God will we boast all the day, and we will praise thy name for ever. Selah.
9 ✲ But thou hast cast off, and put us to confusion, and dost not go forth with our armies;
10 Thou hast made us to turn back from the adversary, and they that hate us spoil for themselves;
11 Thou hast given us over like sheep [appointed] for meat, and hast scattered us among the nations;
12 Thou hast sold thy people for nought, and hast not increased [thy wealth] by their price;
13 Thou makest us a reproach to our neighbours, a mockery and a derision for them that are round about us;
14 Thou makest us a byword among the nations, a shaking of the head among the peoples.
15 All the day my confusion is before me, and the shame of my face hath covered me,
16 Because of the voice of him that reproacheth and blasphemeth; by reason of the enemy and the avenger.
17 ✲ All this is come upon us; yet have we not forgotten thee, neither have we dealt falsely against thy covenant:
18 Our heart is not turned back, neither have our steps declined from thy path;
19 Though thou hast crushed us in the place of jackals, and covered us with the shadow of death.
20 If we had forgotten the name of our God, and stretched out our hands to a strange god,
21 Would not God search this out? for he knoweth the secrets of the heart.
22 But for thy sake are we killed all the day long; we are reckoned as sheep for slaughter.
23 ✲ Awake, why sleepest thou, Lord? arise, cast [us] not off for ever.
24 Wherefore hidest thou thy face, [and] forgettest our affliction and our oppression?
25 For our soul is bowed down to the dust; our belly cleaveth unto the earth.
26 Rise up for our help, and redeem us for thy loving-kindness' sake.

PSALM 45

To the chief Musician. Upon Shoshannim.[n] Of the sons of Korah. An instruction;—a song of the Beloved.

1 My heart is welling forth [with] a good matter: I say what I have composed touching the king. My tongue is the pen of a ready writer.
2 ✲ Thou art fairer than the sons of men; grace is poured into thy lips: therefore God hath blessed thee for ever.
3 Gird thy sword upon [thy] thigh, O mighty one, [in] thy majesty and thy splendour;
4 And [in] thy splendour ride prosperously, because of truth and meekness [and] righteousness: and thy right hand shall teach thee terrible things.
5 Thine arrows are sharp—peoples fall under thee—in the heart of the king's enemies.
6 ✲ Thy throne, O God, is for ever and ever; a sceptre of uprightness is the sceptre of thy kingdom:
7 Thou hast loved righteousness, and hated wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy companions.
8 ✲ Myrrh and aloes, cassia, are all thy garments; out of ivory palaces stringed instruments have made thee glad.[o]
9 Kings' daughters are among thine honourable women; upon thy right hand doth stand the queen in gold of Ophir.
10 Hearken, daughter, and see, and incline thine ear; and forget thine own people and thy father's house:
11 And the king will desire thy beauty; for he is thy Lord, and worship thou him.
12 And the daughter of Tyre with a gift, the rich ones among the people,[p] shall court thy favour.
13 All glorious is the king's daugh-

[l] אתה־הוא. It might be rendered, 'Thou [art] the Same, my,' &c.: cf. Ps. cii. 27.
[m] Lit. 'salvations.' [n] Meaning 'Lilies.' [o] Or 'from which they have gladdened thee.' [p] Or 'peoples.'

ter within;[q] her clothing is of wrought gold:
14 She shall be brought unto the king in raiment of embroidery; the virgins behind her, her companions, shall be brought in unto thee:
15 With joy and gladness shall they be brought; they shall enter into the king's palace.
16 ✲ Instead of thy fathers shall be thy sons; princes shalt thou make them in all the earth.[r]
17 I will make thy name to be remembered throughout all generations; therefore shall the peoples praise thee[s] for ever and ever.

PSALM 46

To the chief Musician. Of the sons of Korah. On Alamoth.[t] A song.

1 God is our refuge and strength, a help in distresses, very readily found.
2 Therefore will we not fear though the earth be removed, and though the mountains be carried into the heart of the seas;
3 Though the waters thereof roar [and] foam, though the mountains shake with the swelling thereof. Selah.
4 ✲ There is a river the streams whereof make glad the city of God, the sanctuary of the habitations[u] of the Most High.
5 God is in the midst of her; she shall not be moved: God shall help her at the dawn of the morning.
6 The nations raged, the kingdoms were moved; he uttered his voice, the earth melted.
7 Jehovah of hosts is with us; the God of Jacob is our high fortress. Selah.
8 ✲ Come, behold the works[v] of Jehovah, what desolations he hath made in the earth:
9 He hath made wars to cease unto the end of the earth; he breaketh the bow, and cutteth the spear in sunder; he burneth the chariots in the fire.
10 ✲ Be still, and know that I am God: I will be exalted among the nations, I will be exalted in the earth.
11 ✲ Jehovah of hosts is with us; the God of Jacob is our high fortress. Selah.

PSALM 47

To the chief Musician. Of the sons of Korah. A Psalm.

1 All ye peoples, clap your hands; shout unto God with the voice of triumph!
2 For Jehovah, the Most High, is terrible, a great king over all the earth.
3 He subdueth the peoples under us, and the nations[w] under our feet.
4 He hath chosen our inheritance for us, the excellency of Jacob whom he loved. Selah.
5 ✲ God is gone up amid shouting, Jehovah amid the sound of the trumpet.
6 Sing psalms of[x] God, sing psalms; sing psalms unto our king, sing psalms!
7 For God is the king of all the earth: sing psalms with understanding.[y]
8 God reigneth over the nations; God sitteth upon the throne of his holiness.
9 The willing-hearted[z] of the peoples have gathered together, [with][a] the people of the God of Abraham. For unto God [belong] the shields of the earth: he is greatly exalted.

PSALM 48

A Song; a Psalm. Of the sons of Korah.

1 Great is Jehovah, and greatly to be praised in the city of our God, in the hill of his holiness.
2 ✲ Beautiful in elevation, the joy of the whole earth,[b] is mount Zion, [on] the sides of the north, the city of the great king.
3 God is known in her palaces as[c] a high fortress.
4 For behold, the kings assembled themselves, they passed by together;
5 They saw,—so they marvelled; they were troubled, they fled in consternation:
6 Trembling took hold upon them there; anguish, as of a woman in travail.
7 With an east wind thou hast broken the ships of Tarshish.
8 ✲ As we have heard, so have we seen, in the city of Jehovah of hosts, in the city of our God: God doth establish it for ever. Selah.

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[q] i.e. in the royal apartments. [r] Or 'land.' [s] Or 'give thee thanks.' [t] See 1 Chron. xv. 20, and the note. [u] Or 'tabernacles.' [v] Strictly 'doings:' so Ps. lxvi. 5; Prov. viii. 22. [w] Here לְאֻמִּים. [x] Cf. Ps. xxx. 12. [y] Or 'for instruction.' [z] Or 'The nobles.' [a] The "Great Bible," 1539, has 'are joined unto.' Cf. Gen. xlix. 10. [b] Or 'land.' [c] Or 'God is in her palaces: he is known as.'

9 We have thought, O God, of thy loving-kindness, in the midst of thy temple.
10 According to thy name, O God, so is thy praise unto the ends of the earth: thy right hand is full of righteousness.
11 ✲ Let mount Zion rejoice, let the daughters of Judah be glad, because of thy judgments.
12 Walk about Zion, and go round about her: count the towers thereof;
13 Mark ye well [d] her bulwarks, consider her palaces: that ye may tell it to the generation following.
14 For this God is our God for ever and ever; he will be our guide until death.

* PSALM 49

To the chief Musician. Of the sons of Korah. A Psalm.

1 Hear this, all ye peoples; give ear, all inhabitants of the world: [e]
2 Both men of low and men of high degree, [f] rich and poor alike.
3 My mouth shall speak wisdom, [g] and the meditation of my heart shall be of understanding:
4 I will incline mine ear to a parable, I will open my riddle upon the harp.
5 ✲ Wherefore should I fear in the days of adversity, [when] the iniquity of my supplanters [h] encompasseth me?—
6 They depend upon their wealth, and boast themselves in the abundance of their riches . . . .
7 None can by any means redeem his brother, nor give to God a ransom for him,
8 (For the redemption of their soul is costly, and must be given up for ever,)
9 That he should still live perpetually, [and] not see corruption. [i]
10 For he seeth that wise men die; all alike, the fool and the brutish perish, and they leave their wealth to others.
11 Their inward thought is, that their houses are for ever, their dwelling-places from generation to generation: they call the lands after their own names. [k]
12 Nevertheless, man being in honour abideth not: he is like the beasts that perish.
13 This their way is their folly, [l] yet they that come after them delight in their sayings. Selah.
14 Like sheep are they laid in Sheol: Death feedeth on them; and the upright shall have dominion over them in the morning; and their comeliness shall be for Sheol to consume, that there be no habitation for them.
15 But God will redeem my soul from the power of Sheol: for he will receive [m] me. Selah.
16 Be not afraid when a man becometh rich, when the glory of his house is increased:
17 For when he dieth, he shall carry nothing away; his glory shall not descend after him:
18 Though he blessed his soul in his lifetime,—and men will praise thee when thou doest well to thyself,—
19 It [n] shall go to the generation of his fathers: they shall never see light.
20 Man that is in honour, and understandeth not, is like the beasts that perish.

* PSALM 50

A Psalm. Of Asaph.

1 'God, Elohim-Jehovah, [o] hath spoken, and called the earth from the rising of the sun unto the going down thereof.
2 Out of Zion, the perfection of beauty, God hath shined forth.
3 ✲ Our God will come, and will not keep silence: fire shall devour before him, and it shall be very tempestuous round about him.
4 He will call to the heavens from above, and to the earth, that he may judge his people:
5 Gather unto me my godly ones, those that have made a covenant with me by [p] sacrifice!
6 And the heavens shall declare his righteousness; for God executeth judgment [q] himself. Selah.
7 ✲ Hear, my people, and I will speak; O Israel, and I will testify unto thee: I am God, thy God.
8 I will not reprove thee for thy sacrifices, or thy burnt-offerings, continually before me;
9 I will take no bullock out of thy house, [nor] he-goats out of thy folds:
10 For every beast of the forest is

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[d] Lit. 'Set your heart on.' [e] Or 'age:' see on Ps. xvii. 14. [f] Lit. 'sons of *Adam* and sons of *Ish*.' [g] Lit. 'wisdoms.' [h] Or 'of them who would trip me up.' Others 'of my heels.' [i] Or 'the pit:' see Job xvii. 14. [k] Or 'their names are proclaimed in the lands:' so Mendelssohn. [l] Or 'their confidence.' [m] Or 'take,' as Gen. v. 24. [n] i.e. his soul. [o] It is *El Elohim Jehovah*, so that the LXX, &c., give 'the God of gods, the Lord.' [p] Strictly, 'over.' [q] Or 'is judge.'

mine, the cattle upon a thousand hills;
11 I know all the fowl of the mountains, and the roaming creatures of the field are mine:[r]
12 If I were hungry, I would not tell thee; for the world[s] is mine, and the fulness thereof.
13 Should I eat the flesh of bulls,[t] and drink the blood of goats?
14 Offer[u] unto God thanksgiving, and perform thy vows unto the Most High;
15 And call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me.
16 But unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant into thy mouth,
17 Seeing thou hast hated correction[v] and hast cast my words behind thee?
18 When thou sawest a thief, thou didst take pleasure in him, and thy portion was with adulterers;
19 Thou lettest thy mouth loose to evil, and thy tongue frameth deceit;
20 Thou sittest [and] speakest against thy brother, thou revilest[w] thine own mother's son:
21 These [things] hast thou done, and I kept silence; thou thoughtest that I was altogether as thyself: [but] I will reprove thee, and set [them] in order before thine eyes.
22 ✲ Now consider[x] this, ye that forget †God, lest I tear in pieces, and there be no deliverer.
23 Whoso offereth praise[y] glorifieth me; and to him that ordereth [his] way will I shew the salvation of God.

PSALM 51

To the chief Musician.

A Psalm of David; when Nathan the prophet came to him, after he had gone in to Bathsheba.

1 Be gracious unto me, O God, according to thy loving-kindness; according to the abundance of thy tender mercies, blot out my transgressions.
2 Wash me fully from mine iniquity, and cleanse me from my sin.
3 For I acknowledge my transgressions, and my sin is continually before me.
4 Against thee, thee only, have I sinned, and done what is evil in thy sight; that thou mayest be justified when thou speakest, be clear when thou judgest.
5 Behold, in iniquity was I brought forth, and in sin did my mother conceive me.
6 Behold, thou wilt have[z] truth in the inward parts; and in the hidden [part] thou wilt make me to know wisdom.
7 ✲ Purge[a] me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow.
8 Make me to hear gladness and joy; [that] the bones which thou hast broken may rejoice.
9 Hide thy face from my sins, and blot out all mine iniquities.
10 Create in me a clean heart, O God, and renew a steadfast[b] spirit within me.
11 Cast me not away from thy presence, and take not the spirit of thy holiness from me.
12 Restore unto me the joy of thy salvation, and let a willing spirit sustain me.[c]
13 I will teach transgressors thy ways, and sinners shall return unto thee.
14 ✲ Deliver me from blood-guiltiness, O God, thou God of my salvation: my tongue shall sing aloud of thy righteousness.
15 Lord, open my lips, and my mouth shall declare thy praise.
16 For thou desirest not sacrifice; else would I give it: thou hast no pleasure in burnt-offering.
17 The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise.
18 Do good in thy good pleasure unto Zion; build the walls of Jerusalem.
19 Then shalt thou have[d] sacrifices of righteousness, burnt-offering, and whole burnt-offering; then shall they offer up bullocks upon thine altar.

* PSALM 52

To the chief Musician: an instruction.

Of David; when Doeg the Edomite came and told Saul, and said unto him, David came to the house of Ahimelech.

1 Why boastest thou thyself in evil, thou mighty man? The loving-kindness of 'God [abideth] continually.[e]
2 Thy tongue deviseth mischiev-

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[r] Or 'before me.' [s] תבל: see note to Ps. ix. 8. [t] Strictly 'the strong ones,' as Ps. xxii. 12; lxviii. 30. [u] Lit. 'Sacrifice,' as also Ps. iv. 5; and so ver. 23, below: cf. Lev. xvii. 5-7. [v] Or 'instruction.' [w] Or 'slanderest.' [x] Or 'understand.' [y] Or 'thanksgiving.' [z] Lit. 'desirest,' 'takest delight in.' [a] Strictly, purge from sin. [b] Or 'right.' [c] Or 'uphold me with a willing spirit.' [d] Or 'take delight in:' cf. ver. 6, 16. [e] Lit. 'is all the day.'

ous things, like a sharp razor, practising[f] deceit.
3 Thou hast loved evil rather than good, lying rather than to speak righteousness. Selah.
4 Thou hast loved all devouring words, O deceitful tongue!
5 God shall likewise destroy thee for ever; he shall take thee away, and pluck thee out of [thy] tent, and root thee out of the land of the living. Selah.
6 The righteous also shall see, and fear, and shall laugh at him, [saying,]
7 Behold the man[g] that made not God his strength, but put confidence in the abundance of his riches, [and] strengthened himself in his avarice.
8 But as for me, I am like a green olive-tree in the house of God: I will confide in the loving-kindness of God for ever and ever.
9 I will praise thee[h] for ever, because thou hast done [it]; and I will wait on thy name, before thy godly ones, for it is good.[i]

PSALM 53

To the chief Musician. On Mahalath:[k] an instruction. Of David.

1 The fool[l] hath said in his heart, There is no God! They have corrupted themselves, and have done abominable iniquity: there is none that doeth good.
2 ✲ God looked down from the heavens upon the children of men, to see if there were any that did understand, that did seek God.
3 Every one of them is gone back, they are together become corrupt: there is none that doeth good, not even one.
4 ✲ Have the workers of iniquity no knowledge, eating up my people [as] they eat bread? they call not upon God
5 There were they in great fear, where no fear was; for God scattereth the bones of him that encampeth against thee. Thou hast put [them] to shame, for God hath despised them.
6 ✲ Oh that the salvation[m] of Israel were come out of Zion! When God turneth again the captivity of his people, Jacob shall be glad, Israel shall rejoice.

PSALM 54

To the chief Musician. On stringed instruments: an instruction. Of David; when the Ziphites came, and said to Saul, Is not David hiding himself with us?

1 O God, by thy name save me, and by thy strength do me justice.
2 O God, hear my prayer: give ear to the words of my mouth.
3 For strangers are risen up against me, and the violent seek after my life:[n] they have not set God before them. Selah.
4 ✲ Behold, God is my helper; the Lord is among them that uphold my soul.
5 He will requite evil to mine enemies: in thy truth cut them off.
6 I will freely sacrifice[o] unto thee; I will praise[p] thy name, O Jehovah, because it is good.
7 For he hath delivered me out of all trouble;[q] and mine eye hath seen [its desire] upon mine enemies.

PSALM 55

To the chief Musician. On stringed instruments: an instruction. Of David.

1 Give ear to my prayer, O God; and hide not thyself from my supplication.
2 Attend unto me, and answer me: I wander about[r] in my plaint, and I moan aloud,
3 Because of the voice of the enemy; because of the oppression of the wicked:[s] for they cast iniquity[t] upon me, and in anger they persecute me.
4 ✲ My heart is writhing within me, and the terrors of death are fallen upon me.
5 Fear and trembling are come upon me, and horror hath overwhelmed me.
6 And I said, Oh that I had wings like a dove! I would fly away, and be at rest;
7 Behold, I would flee afar off, I would lodge in the wilderness; Selah;
8 I would hasten my escape from the stormy wind, from the tempest.
9 ✲ Swallow [them] up, Lord; divide their tongue: for I have seen violence and strife in the city.
10 Day and night they go about it upon the walls thereof; and

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[f] Or 'thou practiser of.' [g] גבר: see Ps. xxxiv. 8. [h] Or 'give thee thanks;' and so Ps. lxvii. 3, 5. [i] Or 'and I will wait on thy name; because it is good before thy godly ones.' [k] The meaning is not known. [l] As Ps. xiv. 1: see notes to 1 Sam. xxv. 3, 25. [m] Lit. 'salvations:' see Ps. xlii. 5. [n] As Ps. xxxv. 4. [o] Or 'I will sacrifice a freewill offering.' [p] As Ps. xlii. 5; xliv. 8. [q] Or 'pressure:' see Ps. iv. 1. [r] Or 'am restless.' [s] As Ps. ix. 5. [t] Or 'vanity;' it is inwardly devised evil: see Job iv. 8; xv. 35; Ps. vii. 14; x. 7; lxvi. 18; and ver. 10, below. Cf. Ps. xc. 10.

iniquity and mischief are in the midst of it.
11 Perversities[u] are in the midst thereof; and oppression and deceit depart not from its streets.[v]
12 ✲ For it is not an enemy that hath reproached me—then could I have borne it; neither is it he that hateth me that hath magnified [himself] against me—then would I have hidden myself from him;
13 But it was thou, a man[w] mine equal, mine intimate, my familiar friend . . . .
14 We who held sweet intercourse together! To the house of God we walked amid the throng.
15 Let death seize upon them,[x] let them go down alive into Sheol! for wickedness is in their dwellings, in their midst.
16 ✲ As for me, unto God will I call; and Jehovah will save me.
17 Evening, and morning, and at noon, will I pray and moan aloud; and he will hear my voice.
18 He hath redeemed my soul in peace from the battle against me: for there were many about me.
19 · God will hear, and afflict them: he that is seated[y] of old, (Selah) . . . because there is no change in them, and they[z] fear not God.
20 ✲ He hath put forth his hands against such as are at peace with him; he hath profaned his covenant.
21 Smooth were the milky [words] of his mouth,[a] but his heart was war; his words were softer than oil, yet are they drawn swords.
22 ✲ Cast thy burden[b] upon Jehovah, and *he* will sustain thee: he will never suffer the righteous to be moved.
23 And thou, O God, wilt bring them down into the pit of destruction: bloody and deceitful men shall not live out half their days. But as for me, I will confide in thee.

PSALM 56

To the chief Musician.

On Jonath-elem-rechokim.[c] Of David. Michtam;[d] when the Philistines took him in Gath.

1 Be gracious unto me, O God; for man[e] would swallow me up:[f] all the day long fighting he oppresseth me.
2 Mine enemies would swallow [me] up all the day long; for they are many that fight against me haughtily.
3 In the day that I am afraid, I will confide in thee.
4 ✲ In God will I praise his word, in God I put my confidence: I will not fear; what can flesh do unto me?
5 ✲ All the day long they wrest[g] my words; all their thoughts are against me for evil.
6 They gather themselves together, they hide themselves; they mark my steps, because they wait for my soul.
7 Shall they escape by iniquity? In anger cast down the peoples, O God.
8 *Thou* countest[h] my wanderings; put my tears into thy bottle:[i] are they not in thy book?
9 Then shall mine enemies return backward in the day when I call: this I know, for God is for me.
10 ✲ In God will I praise [his] word; in Jehovah will I praise [his] word.
11 In God have I put my confidence: I will not fear; what can man do unto me?
12 ✲ Thy vows are upon me, O God: I will render thanks[j] unto thee.
13 For thou hast delivered my soul from death; [wilt thou] not [keep] my feet from falling, that I may walk before God in the light of the living?

PSALM 57

To the chief Musician. 'Destroy not.' Of David. Michtam;[d] when he fled from Saul in the cave.

1 Be gracious unto me, O God, be gracious unto me; for my soul taketh refuge in thee: yea, in the shadow of thy wings do I take refuge, until the calamities be overpast.
2 ✲ I will call unto God, the Most High; unto · God that performeth[k] [all] for me.
3 He will send from the heavens and save me; he hath covered with reproach him that would

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[u] See Ps. v. 9, and note. [v] Or 'open place.' [w] Heb. *Enosh*. [x] So the *Keri*, followed by Ewald and others: see the LXX. Some take it as 'Desolation be upon them!' [y] Or 'that abideth.' [z] Or 'because they with whom are no changes.' [a] Or '[The words of] his mouth were smooth as butter.' [b] Or 'the portion assigned to thee.' [c] 'The mute dove in the distance,' or 'the dove of the distant terebinths.' [d] See Ps. xvi. [e] Heb. *Enosh*. [f] Strictly 'pant after me,' like a wild beast thirsting for blood; and so ver. 2, and Ps. lvii. 3; Amos viii. 4. [g] Or 'torture.' [h] Or 'recountest.' [i] There is a paronomasia in this verse with *Nod*, 'wandering,' and *Nód*, 'bottle' (i.e., a skin or leathern sack). [j] Or 'thank-offerings:' see 2 Chron. xxix. 31. [k] Or 'perfecteth:' cf. Ps. cxxxviii. 8.

swallow me up. Selah. God hath sent forth his loving-kindness and his truth.

4 My soul is in the midst of lions; I lie down [among] them that breathe out flames, the sons of men,[l] whose teeth are spears and arrows, and their tongue a sharp sword.

5 Be exalted above the heavens, O God; let thy glory be above all the earth!

6 ✲ They have prepared a net for my steps; my soul was bowed down:[m] they have digged a pit before me; they are fallen into the midst thereof. Selah.

7 ✲ My heart is fixed, O God, my heart is fixed: I will sing, yea, I will sing psalms.

8 Awake, my glory;[n] awake, lute and harp: I will wake[o] the dawn.

9 I will give thee thanks among the peoples, O Lord; of thee will I sing psalms among the nations:[p]

10 For thy loving-kindness is great unto the heavens, and thy truth unto the clouds.

11 ✲ Be exalted above the heavens, O God; let thy glory be above all the earth![q]

PSALM 58

To the chief Musician. 'Destroy not.' Of David. Michtam.

1 Is righteousness indeed silent? Do ye speak it?[r] Do ye judge with equity, ye sons of men?

2 Yea, in heart ye work wickedness; ye weigh out[s] the violence of your hands in the earth.[t]

3 The wicked go astray from the womb; they err as soon as they are born, speaking lies.

4 Their poison is like the poison of a serpent: [they are] like the deaf adder which stoppeth her ear;

5 Which doth not hearken to the voice of enchanters, of one charming ever so wisely.

6 ✲ O God, break their teeth in their mouth; break out the great teeth of the young lions, O Jehovah.

7 Let them melt away as waters that flow off; when he aimeth his arrows, let them be as blunted:[v]

8 Let them be as a snail that melteth as it passeth away; [like] the untimely birth of a woman, let them not see the sun.

9 Before your pots feel the thorns, green or burning,—they shall be whirled away.

10 The righteous shall rejoice when he seeth the vengeance; he shall wash his footsteps in the blood of the wicked:

11 And men shall say, Verily there is fruit for the righteous; verily there is a God that judgeth in the earth.

PSALM 59

To the chief Musician. 'Destroy not.' Of David. Michtam; when Saul sent, and they watched the house to kill him.

1 Deliver me from mine enemies, O my God; secure me on high from them that rise up against me.

2 Deliver me from the workers of iniquity, and save me from men of blood.

3 For behold, they lie in wait for my soul; strong ones are gathered against me: not for my transgression, nor for my sin, O Jehovah.

4 They run and prepare themselves without [my] fault: awake to meet me, and behold.

5 Yea, do thou, Jehovah, the God of hosts, the God of Israel, arise to visit all the nations: be not gracious to any plotters of iniquity. Selah.

6 ✲ They return in the evening; they howl like a dog, and go round about the city:

7 Behold, they belch out with their mouth; swords are in their lips: for who [say they] doth hear?

8 But thou, Jehovah, wilt laugh at them; thou wilt have all the nations in derision.

9 ✲ Their strength! . . . I will[w] take heed to thee; for God is my high fortress.

10 God, whose loving-kindness[x] will come to meet me,—God shall let me see [my desire] upon mine enemies.

11 ✲ Slay them not, lest my people forget; by thy power make them wander, and bring them down, O Lord, our shield.

12 [Because of] the sin of their mouth, the word of their lips,[y] let them even be taken in their pride; and because of cursing and lying which they speak.

13 Make an end in wrath, make an

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[l] Heb. *Adam.* [m] Or 'they bowed down my soul.' [n] Cf. Ps. xvi. 9. [o] Or 'awake with;' and so Ps. cviii. 2. [p] לאמים; and so Ps. lxvii. 4, 4; cviii. 3. [q] See Ps. cviii. 1–5. [r] Some would read 'Do ye mighty ones indeed speak righteousness?' [s] Or 'ponder.' [t] Or 'in the land.' [v] Lit. '[the point] cut off.' [w] Or, as Mendelssohn and others read, 'My strength, I will,' &c. [x] Or 'The God of my mercy,' as ver. 17: so the *Keri.* [y] Or '[Because] the sin of their mouth is the word of their lips.'

end, that they may be no more; that they may know that God ruleth in Jacob, unto the ends of the earth. Selah.
14 ✲ And in the evening they shall return, they shall howl like a dog, and go round about the city.
15 They shall wander about for meat, and stay all night [z] if they be not satisfied.
16 But as for me, I will sing of thy strength; yea, I will sing aloud of thy loving-kindness in the morning; for thou hast been to me a high fortress, and a refuge [a] in the day of my trouble.
17 Unto thee, my strength, will I sing psalms; for God is my high fortress, the God of my mercy.[b]

PSALM 60

To the chief Musician. On Shushan.[c] Testimony. Michtam of David; to teach: when he strove with the Syrians of Mesopotamia, and the Syrians of Zobah, and Joab returned, and smote the Edomites in the valley of salt, twelve thousand.

1 O God, thou hast cast us off, thou hast scattered us, thou hast been displeased: restore us again.
2 Thou hast made the earth [d] to tremble, thou hast rent it: heal the breaches thereof; for it shaketh.
3 Thou hast shewn thy people hard things; thou hast made us to drink the wine of bewilderment.
4 ✲ Thou hast given a banner to them that fear thee, that it may be displayed because of the truth, (Selah,)
5 That thy beloved ones may be delivered. Save with thy right hand, and answer me.[e]
6 ✲ God hath spoken in his holiness: I will exult, I will divide Shechem, and mete out the valley of Succoth.
7 Gilead is mine, and Manasseh is mine, and Ephraim is the strength [f] of my head; Judah is my lawgiver;
8 Moab is my wash-pot; upon Edom will I cast my sandal; Philistia, shout aloud because of me.
9 ✲ Who will bring me into the strong city? who will lead me unto Edom?
10 [Wilt] not thou, O God, who didst cast us off? and didst not go forth, O God, with our armies?
11 Give us help from trouble; for vain is man's deliverance.
12 Through God we shall do valiantly; and he it is that will tread down our adversaries.[g]

PSALM 61

To the chief Musician. On a stringed instrument. [A Psalm] of David.

1 Hear, O God, my cry; attend unto my prayer.
2 ✲ From the end of the earth [h] will I call unto thee, when my heart is overwhelmed: thou wilt lead me on to a rock which is too high for me.[i]
3 For thou hast been a refuge for me, a strong tower from before the enemy.
4 I will sojourn [k] in thy tent for ever; I will take refuge [k] in the covert of thy wings. Selah.
5 For thou, O God, hast heard my vows; thou hast given [me] the inheritance of those that fear thy name.
6 Thou wilt add days to the days of the king: his years shall be as many generations.[l]
7 He shall abide [m] before God for ever: bestow loving-kindness and truth, that they may preserve him.
8 So will I sing forth thy name for ever, performing my vows from day to day.

PSALM 62

To the chief Musician. On Jeduthun. A Psalm of David.

1 Upon God alone doth my soul rest peacefully; [n] from him is my salvation.
2 He only is my rock and my salvation; my high fortress: I shall not be greatly moved.
3 ✲ How long will ye assail a man; will ye [seek], all of you, to break him down as a bowing wall or a tottering fence?
4 They only consult to thrust [him] down from his excellency; they delight in lies; they bless with their mouth, but in their inward part they curse. Selah.
5 Upon God alone, O my soul, rest peacefully; for my expectation is from him.
6 He only is my rock and my salvation; my high fortress: I shall not be moved.
7 With God is my salvation and my glory; the rock of my strength, my refuge is in God.
8 Confide in him at all times, ye

[z] Or 'murmur.' [a] Strictly, 'place of escape,' as Job xi. 20. [b] Or 'my gracious (*chesed*) God.' [c] Meaning, 'lily.' [d] Or 'land.' [e] The *Chetiv* reads 'us.' [f] Or 'defence.' [g] Or 'oppressors.'—Cf. Ps. cviii. 6–13. [h] Or 'land.' [i] Or 'which is higher than I.' [k] Or 'Let me sojourn—let me take refuge:' cohortatives. [l] Lit. 'as generation and generation.' [m] Or 'dwell.' [n] Or 'wait in silence,' as Ps. lxv. 1.

people; pour out your heart before him: God is our refuge. Selah.
9 ✲Men of low degree[o] are only vanity; [p] men of high degree,[o] a lie: laid in the balance, they go up together [lighter] than vanity.[p]
10 Put not confidence in oppression, and become not vain in robbery; if wealth increase, set not your heart upon it.
11 Once hath God spoken, twice have I heard this, that strength [belongeth] unto God.
12 And unto thee, O Lord, [belongeth] loving-kindness; for *thou* renderest to every man according to his work.

PSALM 63

A Psalm of David; when he was in the wilderness of Judah.

1 O God, thou art my God; early will I seek thee. My soul thirsteth for thee, my flesh languisheth for thee, in a dry and weary land without water:
2 To see thy power and thy glory, as I have beheld thee in the sanctuary;
3 For thy loving-kindness is better than life: my lips shall praise thee.
4 So will I bless thee while I live; I will lift up my hands in thy name.
5 My soul is satisfied as with marrow and fatness, and my mouth shall praise [thee] with joyful lips.
6 When I remember thee upon my bed, I meditate on thee in the night-watches:
7 For thou hast been my help, and in the shadow of thy wings will I sing for joy.
8 ✲My soul followeth hard after thee: thy right hand upholdeth me.
9 But those that seek my soul, to destroy [it], shall go into the lower parts of the earth;
10 They shall be given over to the power of the sword; they shall be the portion of foxes.
11 But the king shall rejoice in God; every one that sweareth by him shall glory: for the mouth of them that speak lies shall be stopped.

PSALM 64

To the chief Musician. A Psalm of David.

1 Hear, O God, my voice in my plaint; preserve my life from fear of the enemy:
2 Hide me from the secret counsel of evil-doers, from the tumultuous crowd of the workers of iniquity,
3 Who have sharpened their tongue like a sword, [and] have aimed their arrow, a bitter word;
4 That they may shoot in secret[q] at the perfect: suddenly do they shoot at him, and fear not.
5 They encourage themselves in an evil matter, they concert to hide snares; they say, Who will see them?
6 They devise iniquities: We have it ready, the plan is diligently sought out. And each one's inward [thought] and heart is deep.
7 But God will shoot an arrow at them: suddenly are they wounded;
8 By their own tongue they are made to fall over one another: all that see them shall flee away.
9 And all men shall fear, and shall declare God's doing; and they shall wisely consider his work.
10 The righteous shall rejoice in Jehovah, and trust in him; and all the upright in heart shall glory.

PSALM 65

To the chief Musician. A Psalm of David: a Song.

1 Praise waiteth for thee in silence, O God, in Zion; and unto thee shall the vow be performed.
2 O thou that hearest prayer, unto thee shall all flesh come.
3 ✲Iniquities have prevailed against me: our transgressions, thou wilt forgive[r] them.
4 Blessed is he whom thou choosest and causest to approach: he shall dwell in thy courts. We shall be satisfied with the goodness of thy house, of thy holy temple.[s]
5 By terrible things in righteousness wilt thou answer us, O God of our salvation, thou confidence of all the ends of the earth, and of the distant regions of the sea. . . .
6 Who by his strength established the mountains, being girded with power;
7 Who stilleth the raging of the seas, the raging of their waves, and the tumult of the peoples.[t]
8 And they that dwell in the uttermost parts are afraid at thy tokens;[u] thou makest the outgoings of the morning and evening to rejoice.
9 Thou hast visited the earth,[v] thou hast watered it;[w] thou greatly enrichest it: the river of

[o] See note to Ps. xlix. 2. [p] As Job vii. 16; Ps. xxxix. 5, 6, 11. [q] Or 'from their hiding-places.' [r] Here כִּפֶּר, as Deut. xxi. 8; and so Ps. lxxviii. 38, lxxix. 9. [s] Or 'of the temple of thy holiness.' [t] נוֹרָאוֹת. [u] Or 'signs,' as in Ps. cxxxv. 9. [v] Or 'land.' [w] Or 'made it overflow.'

God is full of water; thou providest their[z] corn, when thou hast so prepared it:[v]
10 Thou dost satiate its furrows, thou smoothest its clods, thou makest it soft with showers; thou blessest the springing thereof.
11 Thou crownest the year with thy goodness, and thy paths drop fatness:
12 They drop upon the pastures of the wilderness, and the hills are girded with gladness.
13 The meadows are clothed with flocks, and the valleys are covered over with corn; they shout for joy, yea, they sing.

PSALM 66

To the chief Musician. A Song: a Psalm.

1 Shout aloud unto God, all the earth:
2 Sing forth the glory of his name, make his praise glorious;
3 Say unto God, How terrible are thy works! because of the greatness of thy strength, thine enemies come cringing unto thee.
4 All the earth shall worship thee, and sing psalms unto thee: they shall sing forth thy name. Selah.
5 Come and see the works[z] of God: he is terrible in [his] doings toward the children of men.
6 He turned the sea into dry [land]; they went through the river on foot: there did we rejoice in him.
7 He ruleth by his power for ever; his eyes observe the nations: let not the rebellious exalt themselves. Selah.
8 ✲ Bless our God, ye peoples,[a] and make the voice of his praise to be heard;
9 Who hath set our soul in life, and suffereth not our feet to be moved.
10 For thou, O God, hast proved us: thou hast tried[b] us, as silver is tried.
11 Thou broughtest us into a net, thou didst lay a heavy burden upon our loins;
12 Thou didst cause men to ride over our head; we went through fire and through water: but thou hast brought us out into abundance.[c]
13 ✲ I will go into thy house with burnt-offerings; I will perform my vows to thee,
14 Which my lips have uttered, and my mouth hath spoken, when I was in trouble.
15 I will offer up unto thee burnt-offerings of fatted beasts, with the incense of rams; I will offer bullocks with goats. Selah.
16 ✲ Come, hear, all ye that fear God, and I will declare what he hath done for my soul.
17 I called unto him with my mouth, and he was extolled with my tongue.
18 Had I regarded iniquity in my heart, the Lord would not hear.
19 But God hath heard; he hath attended to the voice of my prayer.
20 Blessed be God, who hath not turned away my prayer, nor his loving-kindness from me!

PSALM 67

To the chief Musician. On stringed instruments. A Psalm: a Song.

1 God be gracious unto us, and bless us, [and] cause his face to shine upon[d] us, (Selah,)
2 That thy way may be known upon earth, thy salvation among all nations.
3 ✲ Let the peoples[e] praise thee, O God, let all the peoples praise thee.
4 Let the nations[f] rejoice and sing for joy: for thou wilt judge the peoples equitably; and the nations upon earth, thou wilt guide them. Selah.
5 ✲ Let the peoples[e] praise thee, O God; let all the peoples praise thee.
6 The earth will yield her increase; God, our God, will bless us:
7 God will bless us; and all the ends of the earth shall fear him.

PSALM 68

To the chief Musician. Of David. A Psalm: a Song.

1 Let God arise, let his enemies be scattered, and let them that hate him flee before him.[g]
2 As smoke is driven, thou wilt drive them away; as wax melteth before the fire, the wicked shall perish at the presence of God.
3 But the righteous shall rejoice: they shall exult before God and be glad with joy.
4 ✲ Sing unto God, sing forth his name; cast up a way for[h] him that rideth in the deserts: his name is Jah;[i] and rejoice before him.

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[z] i.e. of men. [v] i.e. the earth. [z] See Ps. xlvi. 8. [a] See Ps. lxvii. 3, 5.
[b] Or 'refined:' see Ps. xii. 6; xviii. 30; &c. [c] Cf. 'runneth over,' Ps. xxiii. 5, which is the same word. [d] Lit. 'with.' [e] Or 'tribes:' cf. Deut. xxxiii. 3. [f] לאמים.
[g] Cf. Num. x. 35. [h] Or 'triumph in.' [i] The existing One, objectively: see note on Ex. xv. 2.

5 A father of the fatherless, and a judge of the widows, is God in his holy habitation.
6 God maketh the solitary into families;[j] those that were bound[k] he bringeth out into prosperity: but the rebellious dwell in a parched [land].
7 ✲O God, when thou wentest forth before thy people, when thou didst march through the wilderness—(Selah)—
8 The earth trembled, the heavens also dropped at the presence of God, yon Sinai, at the presence of God, the God of Israel.[l]
9 Thou, O God, didst pour a plentiful rain[m] upon thine inheritance, and when it was weary thou strengthenedst it.
10 Thy flock[n] hath dwelt therein: thou hast prepared in thy goodness, for the afflicted, O God!
11 The Lord gives the word:[o] great the host of the publishers.[p]
12 Kings of armies flee; they flee, and she that tarrieth at home divideth the spoil.
13 Though ye have lain among the sheepfolds,[q] [ye shall be as] wings of a dove covered with silver, and her feathers with green[r] gold.
14 When the Almighty scattered kings in it,[s] it became snow-white as Zalmon.
15 ✲[As] mount Bashan is the mount of God,[t] a many-peaked mountain, [as] mount Bashan.
16 Why do ye look with envy, ye many-peaked mountains, upon the mount that God hath desired for his abode? yea, Jehovah will dwell [there] for ever.
17 The chariots of God are twenty thousand, thousands upon thousands; the Lord is among them: 'tis a Sinai in holiness.
18 Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts in Man,[u] and even [for] the rebellious, for the dwelling[v] [there] of Jah Elohim.
19 Blessed be the Lord: day by day doth he load us [with good], the ·God who is our salvation. Selah.
20 Our ·God is the ·God of salvation;[w] and with Jehovah, the Lord, are the goings forth [even] from death.
21 Verily God will smite the head of his enemies, the hairy scalp of him that goeth on still in his trespasses.
22 The Lord said, I will bring again from Bashan, I will bring [them] again from the depth of the sea;
23 That thou mayest dip thy foot in blood: the tongue of thy dogs has its portion from enemies.
24 ✲They have seen thy goings, O God, the goings of my ·God, my king, in the sanctuary.
25 The singers went before, the players on stringed instruments after, in the midst of maidens playing on tabrets.
26 In the congregations bless ye God, the Lord,—[ye] from the fountain of Israel.
27 There is little Benjamin, their ruler; the princes of Judah, their company; the princes of Zebulun, the princes of Naphtali.
28 ✲Thy God hath commanded thy strength: strengthen, O God, that which thou hast wrought for us.
29 Because of thy temple at Jerusalem shall kings bring presents unto thee.
30 Rebuke the beast of the reeds, the assembly of the strong, with the calves of the peoples: [every one] submitteth himself with pieces of silver. Scatter the peoples that delight in war.
31 Great ones shall come out of Egypt; Ethiopia shall quickly stretch out her hands unto God.
32 ✲Ye kingdoms of the earth, sing unto God; sing psalms of the Lord, (Selah,)
33 Of him that rideth upon the heavens, the heavens which are of old:[x] lo, he uttereth his voice, a mighty voice.
34 Ascribe ye strength unto God: his excellency is over Israel, and his strength is in the clouds.
35 Terrible art thou, O God, out of thy sanctuaries,—the ·God of Israel! He it is that giveth strength and might unto the people. Blessed be God!

* PSALM 69

To the chief Musician. Upon Shoshannim,[y] [A Psalm] of David.

1 Save me, O God; for the waters are come in unto [my] soul.

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[j] Or 'maketh the solitary to dwell in a home.' [k] Or 'prisoners,' as Ps. lxix. 33.
[l] Cf. Judg. v. 4, 5. [m] Or 'a rain of free gifts.' [n] Or 'living assembly,' 'incorporated people.'
[o] Here אמר: see Ps. cxix. 11. [p] i.e. women publishing victory, like Miriam: the word is feminine (cf. 1 Sam. xviii. 6).
[q] Others 'pots,' or 'ash-grates.' [r] Strictly 'greenish yellow.' [s] i.e. the land.
[t] Or 'A mount of God is mount Bashan.' [u] i.e. as man, in connection with mankind.
[v] Cf. Ex. xxv. 8. [w] Or "God is for us a ·God of salvations." [x] Cf. Deut. xxxiii. 26.
[y] As Ps. xlv.

2 I sink in deep mire, where there
is no standing; I am come into
the depths of waters, and the flood
overfloweth me.
3 I am weary with my crying, my
throat is parched; mine eyes fail
while I wait for my God.
4 They that hate me without a
cause are more than the hairs of
my head; they that would de-
stroy me, being mine enemies
wrongfully, are mighty: then I re-
stored that which I took not away.
5 ✡ Thou, O God, knowest my
foolishness, and my trespasses are
not hidden from thee.
6 Let not them that wait on thee,
Lord, Jehovah of hosts, be
ashamed through me; let not
those that seek thee be confounded
through me, O God of Israel.
7 Because for thy sake I have
borne reproach; confusion hath
covered my face.
8 I am become a stranger unto
my brethren, and an alien unto
my mother's sons;
9 For the zeal of thy house hath
devoured me, and the reproaches
of them that reproach thee have
fallen upon me.
10 And I wept, my soul was fast-
ing: that also was to my re-
proach;—
11 And I made sackcloth my gar-
ment: then I became a proverb
to them.
12 They that sit in the gate talk of
me, and [I am] the song of the
drunkards.[z]
13 But as for me, my prayer is
unto thee, Jehovah, in an accept-
able time: O God, in the abun-
dance of thy loving-kindness an-
swer me, according to the truth of
thy salvation:
14 Deliver me out of the mire, let
me not sink; let me be delivered
from them that hate me, and out
of the depths of waters.
15 Let not the flood of waters over-
flow me, neither let the deep swal-
low me up; and let not the pit
shut its mouth upon me.
16 Answer me, O Jehovah; for thy
loving-kindness is good: accord-
ing to the abundance of thy tender
mercies, turn toward me;
17 And hide not thy face from thy
servant, for I am in trouble:
answer me speedily.
18 Draw nigh unto my soul, be its
redeemer;[a] ransom me because
of mine enemies.
19 *Thou* knowest my reproach, and
my shame, and my dishonour:
mine adversaries[b] are all before
thee.
20 ✡ Reproach hath broken my
heart, and I am overwhelmed:
and I looked for sympathy, but
there was none; and for comfor-
ters, but I found none.
21 Yea, they gave me gall[c] for my
food, and in my thirst they gave
me vinegar to drink.
22 Let their table become a snare
before them, and their very wel-
fare a trap;
23 Let their eyes be darkened, that
they see not, and make their loins
continually to shake.
24 Pour out thine indignation upon
them, and let the fierceness of
thine anger take hold of them.
25 Let their habitation be desolate;
let there be no dweller in their
tents.
26 For they persecute him whom
thou hast smitten, and they talk
for[d] the sorrow of those whom
thou hast wounded.
27 Add iniquity unto their iniquity,
and let them not come into thy
righteousness;
28 Let them be blotted out of the
book of life, and not be written
with the righteous.
29 But I am afflicted and sorrow-
ful: let thy salvation, O God, set
me secure on high.
30 I will praise the name of God
with a song, and will magnify him
with thanksgiving;
31 And it shall please Jehovah
more than an ox,—a bullock with
horns and cloven hoofs.
32 ✡ The meek shall see it, they
shall be glad; ye that seek God,
your heart shall live.
33 For Jehovah heareth the needy,
and despiseth not his prisoners.
34 Let heavens and earth praise
him; the seas, and everything that
moveth therein.
35 For God will save Zion, and will
build the cities of Judah; and they
shall dwell there, and possess it:
36 And the seed of his servants
shall inherit it, and they that love
his name shall dwell therein.

PSALM 70

To the chief Musician, [A Psalm] of David: to bring to remembrance.[e]

1 Make haste, O God, to deliver
me; Jehovah, [hasten] to my help.
2 Let them be ashamed and

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[z] Lit. 'drinkers of strong drink.' [a] גּאל, see note Lev. xxv. 25; it is rendered also 'avenger,' Num. xxxv. 12: cf. Ruth iii. 13; iv. 8, 9. [b] Or 'oppressors.' [c] A bitter, poisonous plant. [d] Or 'talk of.' [e] Cf. Ps. xl. 13–17.

brought to confusion that seek after my soul; let them be turned backward and confounded that take pleasure in mine adversity;
3 Let them turn back because of[f] their shame that say, Aha, Aha!
4 Let all those that seek thee be glad and rejoice in thee, and let such as love thy salvation say continually, Let God be magnified!
5 But I am afflicted and needy: make haste unto me, O God. Thou art my help and my deliverer: O Jehovah, make no delay.

PSALM 71

1 In thee, Jehovah, do I trust: let me never be ashamed.
2 Deliver me in thy righteousness, and rescue me; incline thine ear unto me, and save me.
3 Be to me a rock of habitation, whereunto I may continually resort: thou hast given commandment to save me; for thou art my rock[g] and my fortress.
4 ✲ My God, rescue me out of the hand of the wicked, out of the hand of the unrighteous and cruel man.
5 For thou art my hope, O Lord Jehovah, my confidence from my youth.
6 On thee have I been stayed from the womb; from the bowels of my mother thou didst draw me forth:[h] my praise shall be continually of thee.
7 I have been as a wonder unto many; but thou art my strong refuge.
8 My mouth shall[i] be filled with thy praise, with thy glory, all the day.
9 Cast me not off in the time of old age; forsake me not when my strength faileth.
10 ✲ For mine enemies speak against me, and they that watch for my soul consult together,
11 Saying, God hath forsaken him; pursue and seize him, for there is none to deliver.
12 O God, be not far from me; my God, hasten to my help.
13 Let them be ashamed, let them be consumed, that are adversaries[j] to my soul; let them be covered with reproach and dishonour that seek my hurt.
14 But as for me, I will hope continually, and will praise thee yet more and more.
15 My mouth shall declare thy righteousness, [and] thy salvation all the day: for I know not the numbers [thereof].
16 I will go in the might of the Lord Jehovah; I will recall[k] thy righteousness, thine alone.
17 ✲ O God, thou hast taught me from my youth, and hitherto have I proclaimed thy marvellous works:
18 Now also, when I am old and greyheaded, O God, forsake me not, until I have proclaimed thine arm unto [this] generation, thy might to every one that is to come.
19 ✲ And thy righteousness, O God, reacheth on high,[l] thou who hast done great things: O God, who is like unto thee?
20 Thou, who hast shewn us[m] many and sore troubles, wilt revive us[m] again, and wilt bring us[m] up again from the depths of the earth;
21 Thou wilt increase my greatness, and comfort me on every side.[n]
22 I will also praise thee[o] with the psaltery,[p] even thy truth, my God; unto thee will I sing psalms with the harp, thou holy One of Israel.
23 My lips shall exult when I[q] sing psalms unto thee; and my soul, which thou hast redeemed.
24 My tongue also shall talk of thy righteousness all the day; for they shall be ashamed, for they shall be brought to confusion, that seek my hurt.

* PSALM 72

For[r] Solomon.

1 O God, give the king thy judgments, and thy righteousness unto the king's son.
2 He will judge thy people with righteousness, and thine afflicted with judgment.[s]
3 The mountains shall bring peace to the people, and the hills, by righteousness.
4 He will do justice to the afflicted of the people; he will save the children of the needy, and will break in pieces the oppressor.
5 ✲ They shall fear thee as long as sun and moon endure,[t] from generation to generation.[u]
6 ✲ He shall come down like rain

[f] Or 'for a reward of.' [g] Here צוּר, as Ps. xviii. 2; xxxi. 3; &c. [h] Or 'thou art my benefactor.' [i] Or 'Let my mouth.' [j] As in Ps. xxxviii. 20; cix. 4, 20, 29. [k] Or 'make mention of.' [l] Or 'is very high.' [m] The *Keri* reads 'me.' [n] Or 'and thou wilt turn and comfort me.' [o] Or 'give thee thanks.' [p] Lit. 'an instrument, a lute.' [q] Or 'exult; for I will.' [r] Or 'Of,' or 'Concerning.' [s] Or 'rectitude.' [t] Lit. 'with the sun and before the moon:' cf. 'as long as the sun,' lit. 'before the sun,' ver. 17. [u] Lit. 'generation of generations.'

on the mown grass, as showers that water the earth.[v]
7 In his days shall the righteous flourish, and abundance of peace till the moon be no more.
8 And he shall have dominion from sea to sea, and from the river unto the ends of the earth.[v]
9 The dwellers in the desert shall bow before him, and his enemies shall lick the dust.
10 The kings of Tarshish and of the isles shall render presents;[w] the kings of Sheba and Seba shall offer tribute.
11 Yea, all kings shall bow down before him; all nations shall serve him.
12 For he will deliver the needy who crieth, and the afflicted, who hath[x] no helper;
13 He will have compassion on the poor and needy, and will save the souls of the needy:
14 He will redeem their souls from oppression and violence, and precious shall their blood be in his sight.
15 And he shall live; and to him shall be given of the gold of Sheba; and prayer shall be made for him continually: all the day shall he be blessed.
16 There shall be abundance[y] of corn in the earth,[v] upon the top of the mountains; the fruit thereof shall shake like Lebanon; and they of the city shall bloom like the herb of the earth.
17 His name shall endure for ever; his name shall be continued as long as the sun: and [men] shall bless themselves in him; all nations shall call him blessed.

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18 Blessed be Jehovah Elohim, the God of Israel, who alone doeth wondrous things!
19 And blessed be his glorious name for ever! and let the whole earth be filled with his glory! Amen, and Amen.
20 The prayers of David the son of Jesse are ended.

THIRD BOOK

PSALM 73

A Psalm of Asaph.

1 Truly God is good to Israel, to such as are of a pure heart.
2 ✲ But as for me, my feet were almost gone, my steps had well nigh slipped;
3 For I was envious at the arrogant, seeing the prosperity of the wicked.
4 For they have no pangs in their death, and their body[z] is well nourished;
5 They have not the hardships of mankind,[a] neither are they plagued like [other] men:
6 Therefore pride encompasseth them as a neck-chain, violence covereth them [as] a garment;
7 Their eyes stand out from fatness, they exceed the imaginations of their heart:
8 They mock and speak wickedly of oppression; they speak loftily:
9 They set their mouth in the heavens, and their tongue walketh through the earth.
10 Therefore his people turn hither, and waters in fulness are wrung out to them,
11 And they say, How can ·God know, and is there knowledge in the Most High?
12 Behold, these are the wicked, and they prosper in the world:[b] they heap up riches.
13 ✲ Truly have I purified my heart in vain, and washed my hands in innocency:
14 For all the day have I been plagued, and chastened every morning.
15 If I said, I will speak thus, behold, I should be faithless to the generation of thy children.
16 When I thought to be able to know this, it was a grievous task[c] in mine eyes;
17 Until I went into the sanctuaries of ·God; [then] understood I[d] their end.
18 Truly thou settest them in slippery places, thou castest them down in ruins.
19 How are they suddenly made desolate! they pass away, consumed with terrors.
20 As a dream, when one awaketh, wilt thou, Lord, on arising[e] despise their image.
21 ✲ When my heart was in a fer-

[v] Or 'land;' but see note on Ps. ii. 8. [w] Or 'shall present gifts.' [x] Or 'and him that hath.' [y] Or 'handfuls.' [z] Or 'strength.' [a] אנוש. [b] Or 'and they are ever at rest' (i.e. careless). [c] 'Labour,' 'trouble;' 'hardships,' ver. 5. [d] Or '[and] I had considered.' [e] Or 'in wrath.'

ment, and I was pricked in my reins,
22 Then I was brutish and knew nothing; I was [as] a beast with thee.
23 Nevertheless I am continually with thee: thou hast holden my right hand;
24 Thou wilt guide me by thy counsel, and after the glory, thou wilt receive me.
25 Whom have I in the heavens? and there is none upon earth I desire beside thee.
26 My flesh and my heart faileth: God is the rock of my heart and my portion for ever.
27 ✲ For behold, they that are far from thee shall perish; thou destroyest every one that goeth a whoring from thee.
28 But as for me, it is good for me to draw near to God: I have put my trust in the Lord Jehovah, that I may declare all thy works.[f]

PSALM 74

An instruction: of Asaph.

1 Why, O God, hast thou cast off for ever? [why] doth thine anger smoke against the sheep of thy pasture?
2 Remember thine assembly, which thou hast purchased of old, which thou hast redeemed[g] [to be] the portion[h] of thine inheritance, this mount Zion, wherein thou hast dwelt.
3 Lift up thy steps unto the perpetual desolations: everything in the sanctuary hath the enemy destroyed.
4 Thine adversaries roar in the midst of thy place of assembly; they set up their signs [for] signs.[i]
5 [A man] was known as he could lift up axes in the thicket of trees;
6 And now they break down its carved work altogether, with hatchets and hammers.
7 They have set on fire thy sanctuary, they have profaned the habitation[k] of thy name to the ground.
8 They said in their heart, Let us destroy[l] them together: they have burned up all God's places of assembly in the land.
9 We see not our signs; there is no more any prophet, neither is there among us any that knoweth how long.
10 How long, O God, shall the adversary reproach? Shall the enemy contemn thy name for ever?
11 Why withdrawest thou thy hand, and thy right hand? [pluck it] out of thy bosom: consume [them].
12 ✲ But God is my king of old, accomplishing deliverances in the midst of the earth.
13 *Thou* didst divide the sea by thy strength; thou didst break the heads of the monsters on the waters:
14 *Thou* didst break in pieces the heads of leviathan, thou gavest him to be meat to those[m] that people the desert.
15 *Thou* didst cleave fountain and torrent, *thou* driedst up everflowing rivers.
16 The day is thine, the night also is thine; *thou* hast prepared the moon[n] and the sun:
17 *Thou* hast set all the borders of the earth; summer and winter—*thou* didst form them.
18 ✲ Remember this, that an enemy hath reproached Jehovah, and a foolish[o] people have contemned thy name.
19 Give not up the soul of thy turtle-dove unto the wild beast;[p] forget not the troop[q] of thine afflicted for ever:
20 Have respect unto the covenant; for the dark places of the earth are full of the dwellings of violence.
21 Oh let not the oppressed one return ashamed; let the afflicted and needy praise thy name.
22 ✲ Rise up, O God, plead thine own cause: remember how the foolish man reproacheth thee all the day;
23 Forget not the voice of thine adversaries: the tumult of those that rise up against thee ascendeth continually.

PSALM 75

To the chief Musician. 'Destroy not.'
A Psalm of Asaph: a Song.

1 Unto thee we give thanks, O God, we give thanks; and thy name is near: thy marvellous works declare it.
2 ✲ When I shall receive the assembly,[r] I will judge with equity.

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[f] מַלְאכוֹת, 'things made,' 'wrought.' [g] גָּאַל: see Ps. lxix. 18, &c. [h] Lit. 'staff [for measuring];' or 'tribe.' [i] Cf. Ex. iv. 17; x. 2. [k] מִשְׁכַּן, used for 'tabernacle:' cf. Ps. lxxviii. 60, and also 'dwelleth,' Ps. xxvi. 8. [l] Or 'oppress.' [m] i.e. the wild beasts. [n] Lit. 'light,' i.e., what gives light. [o] Or 'vile,' 'impious:' cf. ver. 22, and Ps. liii. 1. [p] Or 'Give not up thy turtle-dove unto the greedy troop' (or 'herd'). [q] Others 'life.' [r] Or 'When I shall reach (seize) the set time.' [s] Or 'land;' and so ver. 8.

3 The earth[s] and all the inhabitants thereof are dissolved: I have established its pillars. Selah.
4 ✲I said unto the boastful, Boast not; and to the wicked, Lift not up the horn:
5 Lift not up your horn on high; speak not arrogantly with a [stiff] neck.
6 For not from the east nor from the west, nor yet from the south[t] doth exaltation [come]:
7 For God is the judge; he putteth down one and exalteth another.
8 For in the hand of Jehovah there is a cup, and it foameth[v] with wine, it is full of mixture; and he poureth out of the same; yea, the dregs thereof shall all the wicked of the earth drain off, [and] drink.
9 ✲But as for me, I will declare for ever; I will sing psalms to the God of Jacob.
10 And all the horns of the wicked will I cut off; [but] the horns of the righteous shall be exalted.

PSALM 76

To the chief Musician. On stringed instruments. A Psalm of Asaph: a Song.

1 In Judah is God known, his name is great in Israel;
2 And in Salem is his tent,[w] and his dwelling-place in Zion.
3 There broke he the flashings of the bow, shield and sword and battle. Selah.
4 ✲More glorious art thou, more excellent, than the mountains of prey.
5 The stout-hearted are made a spoil, they have slept their sleep; and none of the men of might have found their hands.
6 At thy rebuke, O God of Jacob, both chariot and horse are cast into a dead sleep.
7 Thou, thou art to be feared, and who can stand before thee when once thou art angry?
8 Thou didst cause judgment to be heard from the heavens; the earth feared, and was still,
9 When God rose up to judgment, to save all the meek of the earth.[x] Selah.
10 ✲For the fury of man shall praise thee; the remainder of fury wilt thou gird on thyself.[y]
11 Vow and pay unto Jehovah your God: let all that are round about him bring presents unto him that is to be feared.
12 He cutteth off the spirit of princes; [he] is terrible to the kings of the earth.

PSALM 77

To the chief Musician. On Jeduthun. Of Asaph. A Psalm.

1 My voice is unto God, and I will cry; my voice is unto God, and he will give ear unto me.
2 In the day of my trouble, I sought the Lord: my hand was stretched out[z] in the night, and slacked not; my soul refused to be comforted.
3 I remembered God, and I moaned; I complained, and my spirit was overwhelmed. Selah.
4 ✲Thou holdest open mine eyelids; I am full of disquiet and cannot speak.
5 I consider the days of old, the years of ancient times.
6 I remember my song in the night; I muse in mine own heart, and my spirit maketh diligent search.
7 Will the Lord cast off for ever? and will he be favourable no more?
8 Hath his loving-kindness ceased for ever? hath [his] word[a] come to an end from generation to generation?
9 Hath ·God forgotten to be gracious? or hath he in anger shut up his tender mercies? Selah.
10 Then said I, This is my weakness:—the years of the right hand of the Most High
11 Will I remember,—the works[b] of Jah; for I will remember thy wonders of old,
12 And I will meditate upon all thy work, and muse upon thy doings.
13 ✲O God, thy way is in the sanctuary: who is so great a ·god as God?
14 Thou art the ·God that doest wonders; thou hast declared thy strength among the peoples.
15 Thou hast with [thine] arm redeemed thy people, the sons of Jacob and Joseph. Selah.
16 The waters saw thee, O God, the waters saw thee; they trembled, yea, the depths were troubled:
17 The thick clouds poured out water; the skies sent out a sound, yea, thine arrows went abroad:
18 The voice of thy thunder was in the whirlwind, lightnings lit up the world; the earth was troubled and it quaked.

[s] Lit. 'the wilderness;' the wilderness was in the south. [t] Or 'it is red.' [w] Lit. 'booth.' [x] Or 'land.' [y] Or 'restrain.' [z] Or 'was poured out,' or, 'my sore ran.' [a] אמר: see Ps. cxix. 11. [b] Strictly, 'doings,' 'exploits;' but not the same as ver. 12, and Ps. lxxviii. 11, which is rather 'actions.'

19 Thy way is in the sea, and thy paths are in the great waters; and thy footsteps are not known.
20 Thou leddest thy people like a flock by the hand of Moses and Aaron.

PSALM 78

An instruction. Of Asaph.

1 Give ear, O my people, to my law; incline your ears to the words of my mouth.
2 I will open my mouth in a parable; I will utter[c] riddles from of old,
3 Which we have heard and known, and our fathers have told us:
4 We will not hide [them] from their sons, shewing forth to the generation to come the praises of Jehovah, and his strength, and his marvellous works which he hath done.
5 ✲ For he established a testimony in Jacob, and appointed a law in Israel, which he commanded our fathers, that they should make them known to their children;
6 That the generation to come might know [them], the children that should be born; that they might rise up and tell [them] to their children,
7 And that they might set their hope in God, and not forget the works[d] of ·God, but observe his commandments;
8 And might not be as their fathers, a stubborn and rebellious generation, a generation that prepared not their heart, and whose spirit was not stedfast with ·God.
9 ✲ The sons of Ephraim, armed bowmen, turned back in the day of battle.
10 They kept not the covenant of God, and refused to walk in his law;
11 And forgot his doings and his marvellous works which he had shewn them.
12 ✲ In the sight of their fathers had he done wonders in the land of Egypt, the field of Zoan.[e]
13 He clave the sea, and caused them to pass through; and made the waters to stand as a heap;
14 And he led them with a cloud in the daytime, and all the night with the light of fire.
15 He clave rocks in the wilderness, and gave [them] drink as out of the depths, abundantly;
16 And he brought streams out of the rock,[f] and caused waters to run down like rivers.
17 ✲ Yet they still went on sinning against him, provoking[g] the Most High in the desert;
18 And they tempted ·God in their heart, by asking meat for their lust;
19 And they spoke against God: they said, Is ·God able to prepare[h] a table in the wilderness?
20 Behold, he smote the rock, and waters gushed out, and streams overflowed; is he able to give bread also, or provide flesh for his people?
21 ✲ Therefore Jehovah heard, and was wroth; and fire was kindled against Jacob, and anger also went up against Israel:
22 Because they believed not in God, and confided not in his salvation;
23 Though he had commanded the clouds from above, and had opened the doors of the heavens,
24 And had rained down manna upon them to eat, and had given them the corn of the heavens:
25 Man did eat the bread of the mighty; he sent them provision to the full.
26 ✲ He caused the east wind to rise in the heavens, and by his strength he brought the south wind;
27 And he rained flesh upon them as dust, and feathered fowl as the sand of the seas,
28 And he let it fall in the midst of their camp, round about their habitations:
29 And they did eat, and were well filled; for that they lusted after he brought to them.
30 They were not alienated from their lust, their meat was yet in their mouths,
31 When the anger of God went up against them; and he slew the fattest of them, and smote down the chosen men of Israel.
32 ✲ For all this, they sinned still, and believed not in[i] his marvellous works;
33 And he consumed their days in vanity, and their years in terror.
34 When he slew them, then they sought him, and returned and sought early after ·God;
35 And they remembered that God was their rock, and ·God, the Most High, their redeemer.[j]
36 But they flattered[k] him with

[c] As Ps. xix. 2. [d] As Ps. lxxvii. 11. [e] i.e. Tanis, a town in Lower Egypt. [f] Here as Ps. xxxi. 3. [g] Or 'rebelling against;' and so in ver. 40. [h] Or 'furnish.' [i] Or 'by.' [j] נָאַל: see Ps. lxix. 18. [k] The word means 'make pretence' elsewhere 'entice,' 'deceive.'

their mouth, and lied unto him with their tongue;
37 For their heart was not firm toward him, neither were they stedfast in his covenant.
38 But he was merciful: he forgave the iniquity, and destroyed [them] not; but many a time turned he his anger away, and did not stir up all his fury:
39 And he remembered that they were flesh, a breath that passeth away and cometh not again.
40 ✲ How oft did they provoke him in the wilderness, and grieve him in the desert!
41 And they turned again and tempted God, and grieved [l] the Holy One of Israel:
42 They remembered not his hand, the day when he delivered them from the oppressor,
43 How he set his signs in Egypt, and his miracles in the field of Zoan;
44 And turned their rivers into blood, and their streams, that they could not drink;
45 He sent dog-flies [m] among them which devoured them, and frogs, which destroyed them;
46 And he gave their increase unto the caterpillar,[n] and their labour unto the locust;
47 He killed their vines with hail, and their sycomore trees with hailstones;
48 And he delivered up their cattle to the hail, and their flocks to thunderbolts.
49 He cast upon them the fierceness of his anger, wrath, and indignation, and distress,—a mission of angels of woes.
50 He made a way for his anger; he spared not their soul from death, but gave their life over to the pestilence;
51 And he smote all the firstborn in Egypt, the first-fruits of their vigour in the tents of Ham.
52 And he made his own people to go forth like sheep, and guided them in the wilderness like a flock;
53 And he led them safely, so that they were without fear; and the sea covered their enemies.
54 And he brought them to his holy border, this mountain, which his right hand purchased;
55 And he drove out the nations before them, and allotted them for an inheritance by line, and made the tribes of Israel to dwell in their tents.
56 ✲ But they tempted and provoked God, the Most High, and kept not his testimonies,
57 And they drew back and dealt treacherously like their fathers: they turned like a deceitful bow.
58 And they provoked him to anger with their high places, and moved him to jealousy with their graven images.
59 God heard, and was wroth, and greatly abhorred Israel:
60 And he forsook the tabernacle at Shiloh, the tent where he had dwelt among men,
61 And gave his strength into captivity, and his glory [o] into the hand of the oppressor;
62 And delivered up his people unto the sword, and was very wroth with his inheritance:
63 The fire consumed their young [p] men, and their maidens were not praised in [nuptial] song;
64 Their priests fell by the sword, and their widows made no lamentation.[q]
65 ✲ Then the Lord awoke as one out of sleep, like a mighty man that shouteth aloud by reason of wine;
66 And he smote his adversaries in the hinder part, and put them to everlasting reproach.
67 And he rejected the tent of Joseph, and chose not the tribe of Ephraim,
68 But chose the tribe of Judah, the mount Zion which he loved;
69 And he built his sanctuary like the heights, like the earth which he hath founded for ever.
70 And he chose David his servant, and took him from the sheepfolds:
71 From following the sucklingewes, he brought him to feed Jacob his people, and Israel his inheritance.
72 And he fed them according to the integrity of his heart, and led them by the skilfulness of his hands.

PSALM 79

A Psalm of Asaph.

1 O God, the nations are come into thine inheritance: thy holy temple have they defiled; they have laid Jerusalem in heaps.
2 The dead bodies of thy servants have they given to be meat unto the fowl of the heavens, the flesh of thy saints unto the beasts of the earth:
3 Their blood have they shed like

[l] Or 'limited.' [m] Or 'vermin;' but it is as in Ex. viii. 21, &c. [n] Lit. 'the devourer,' a species of locust: so in 1 Ki. viii. 37; 2 Chr. vi. 28. [o] Lit. 'beauty'. [p] Or 'chosen,' as ver. 31. [q] Or 'wept not.'

water round about Jerusalem, and there was none to bury [them].
4 We are become a reproach to our neighbours, a mockery and a derision to them that are round about us.
5 ✡ How long, O Jehovah? wilt thou be angry for ever? Shall thy jealousy burn like fire?
6 Pour out thy fury upon the nations that have not known thee, and upon the kingdoms that call not upon thy name:
7 For they have devoured Jacob, and laid waste his habitation.
8 Remember not against us the iniquities of [our] forefathers; let thy tender mercies speedily come to meet us: for we are brought very low.
9 Help us, O God of our salvation, because of the glory of thy name; and deliver us, and forgive our sins, for thy name's sake.
10 Wherefore should the nations say, Where is their God? Let the avenging of the blood of thy servants that is shed be known among the nations in our sight.
11 Let the groaning of the prisoner come before thee; according to the greatness of thine arm, preserve those that are appointed to die:[r]
12 And render unto our neighbours, sevenfold into their bosom, their reproach, wherewith they have reproached thee, O Lord.
13 And we, thy people and the sheep of thy pasture, will give thanks unto thee for ever; we will shew forth thy praise from generation to generation.

PSALM 80

To the chief Musician. On Shoshannim-Eduth. Of Asaph. A Psalm.[s]

1 Give ear, O Shepherd of Israel, thou that leadest Joseph like a flock; thou that sittest [between] the cherubim,[t] shine forth.
2 Before Ephraim and Benjamin and Manasseh, stir up thy strength, and come to our deliverance.
3 O God, restore us; and cause thy face to shine, and we shall be saved.
4 ✡ Jehovah, God of hosts, how long will thine anger[v] smoke against the prayer of thy people?
5 Thou hast fed them with the bread of tears, and given them tears to drink in large measure:
6 Thou hast made us a strife unto our neighbours, and our enemies mock among themselves.
7 Restore us, O God of hosts; and cause thy face to shine, and we shall be saved.
8 ✡ Thou broughtest a vine out of Egypt; thou didst cast out the nations, and plant it:
9 Thou preparedst space before it, and it took deep root, and filled the land;
10 The mountains were covered with its shadow, and the branches thereof were [like] cedars of God;[w]
11 It sent out its boughs unto the sea, and its shoots unto the river.
12 Why hast thou broken down its fences,[x] so that all who pass by the way do pluck it?
13 The boar out of the forest doth waste it, and the beast[y] of the field doth feed off it.
14 O God of hosts, return, we beseech thee; look down from the heavens, and behold, and visit this vine;
15 Even the stock which[z] thy right hand hath planted, and the young plant[a] thou madest strong for thyself.
16 It is burned with fire, it is cut down; they perish at the rebuke of thy countenance.
17 ✡ Let thy hand be upon the man of thy right hand, upon the son of man[b] whom thou hast made strong for thyself.
18 So will we not go back from thee. Revive us, and we will call upon thy name.
19 Restore us, O Jehovah, God of hosts; cause thy face to shine, and we shall be saved.

PSALM 81

To the chief Musician. Upon the Gittith.[c] [A Psalm] of Asaph.

1 Sing ye joyously unto God our strength, shout aloud unto the God of Jacob;
2 Raise a song, and sound the tambour, the pleasant harp with the lute.
3 Blow the trumpet at the new moon, at the set time,[d] on our feast day:

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[r] Lit. 'the sons of death.' [s] Or 'On lilies. A testimony of Asaph: a Psalm.' [t] Or 'dwellest above the cherubim,' and so Ps. xcix. 1; only that in the latter case the article is omitted before 'cherubim.' [v] Lit. 'wilt thou.' [w] Or 'great cedars:' cf. Ps. xxxvi. 6. [x] Or 'enclosure-walls:' see Eccles x. 8; Isa. v. 5. [y] Or 'roaming creature,' as Ps. l. 11. [z] Others, 'And protect that which.' [a] Lit. 'the son.' [b] Or 'Adam's son,' as Ps. viii. 4. [c] See Ps. viii. [d] Others 'at the full moon,' as in Prov. vii. 20; but it more probably refers to special appointment or 'reckoning;' as derived from כסה, 'reckon,' 'count' (Ex. xii. 4).

4 For this is a statute for Israel,
an ordinance of the God of Jacob;
5 He ordained it in Joseph [for]
a testimony, when he went forth
over the land of Egypt, [where] I
heard a language that I knew not.
6 ✲ I removed his shoulder from
the burden; his hands were freed
from the basket.
7 Thou calledst in trouble, and I
delivered thee; I answered thee in
the secret place of thunder; I
proved thee at the waters of Meri-
bah. Selah.
8 Hear, my people, and I will
testify unto thee; O Israel, if thou
wouldest hearken unto me!
9 There shall no strange *god be
in thee, neither shalt thou worship
any foreign *god.
10 I am Jehovah thy God, that
brought thee up out of the land of
Egypt: open thy mouth wide, and
I will fill it.
11 But my people hearkened not
to my voice, and Israel would
none of me.
12 So I gave them up unto their
own hearts' stubbornness: they
walked after their own counsels.
13 ✲ Oh that my people had hark-
ened unto me, that Israel had
walked in my ways!
14 I would soon have subdued their
enemies, and turned my hand
against their adversaries.
15 The haters of Jehovah would
have come cringing unto him; but
their time would have been for
ever.
16 And he would have fed them
with the finest of wheat;[e] yea,
with honey out of the rock would
I have satisfied thee.

PSALM 82

A Psalm of Asaph.

1 God standeth in the assembly
of *God, he judgeth among the
gods.[f]
2 ✲ How long will ye judge un-
righteously, and accept the person
of the wicked? Selah.
3 Judge[g] the poor and the father-
less, do justice to the afflicted and
the destitute;
4 Rescue the poor and needy, de-
liver them out of the hand of the
wicked.
5 ✲ They know not, neither do
they understand; they walk on
in darkness: all the foundations
of the earth[h] are moved.
6 I have said, Ye are gods, and all
of you are children of the Most
High;
7 But ye shall die like men,[i] and
fall like one of the princes.
8 ✲ Arise, O God, judge the earth;[h]
for *thou* shalt inherit all the
nations.

PSALM 83

A Song; a Psalm of Asaph.

1 O God, keep not silence; hold
not thy peace, and be not still,
O *God:
2 For behold, thine enemies make
a tumult; and they that hate
thee lift up the head.
3 They take crafty counsel against
thy people, and consult against
thy hidden ones:[k]
4 They say, Come, and let us cut
them off from being a nation, and
let the name of Israel be mentioned
no more.
5 For they have consulted to-
gether with one heart: they have
made an alliance together against
thee.
6 The tents of Edom and the Ish-
maelites, Moab and the Hagarites;
7 Gebal, and Ammon, and Ama-
lek; Philistia, with the inhabi-
tants of Tyre;
8 Asshur[l] also is joined with them:
they are an arm to the sons of
Lot. Selah.
9 ✲ Do unto them as to Midian;
as to Sisera, as to Jabin, at the
torrent of Kishon:
10 Who were destroyed at En-dor;
they became as dung for the
ground.
11 Make their nobles as Oreb and
as Zeeb; and all their chiefs[m] as
Zebah and as Zalmunna.
12 For they have said, Let us take
to ourselves God's dwelling-places
in possession.
13 O my God, make them like a
whirling thing, like stubble before
the wind.
14 As fire burneth a forest, and as
the flame setteth the mountains
on fire,
15 So pursue them with thy tem-
pest, and terrify them with thy
whirlwind.
16 Fill their faces with shame, that
they may seek thy name, O
Jehovah.
17 Let them be put to shame and
be dismayed for ever, and let
them be confounded and perish:
18 That they may know that thou
alone, whose name is Jehovah,[n]

[e] Lit. 'the fat of wheat,' and so Ps. cxlvii. 14. [f] That is, 'the judges:' cf. Ex. xxi. 6. [g] That is, as often, 'Judge in favour of.' [h] Or 'land.' [i] Heb. *Adam*. [k] Cf. Ps. xxxi. 20. [l] Assyria. [m] Lit. 'anointed ones.' [n] Or 'who alone hast the name Jehovah.'

art the Most High[o] over all the earth.

* PSALM 84

To the chief Musician. Upon the Gittith. Of the sons of Korah. A Psalm.

1 How amiable are thy tabernacles, O Jehovah of hosts!
2 My soul longeth, yea, even fainteth for the courts of Jehovah; my heart and my flesh cry out for the living God.
3 Yea, the sparrow hath found a house, and the swallow a nest for herself, where she layeth her young, thine altars, O Jehovah of hosts, my king and my God.
4 Blessed are they that dwell in thy house: they will be constantly praising thee. Selah.
5 ✲ Blessed is the man whose strength is in thee,—they, in whose heart are the highways!
6 Passing through the valley of Baca,[p] they make it a well-spring; yea, the early rain[q] covereth it with blessings.
7 They go from strength to strength: [each one] will appear before God in Zion.
8 ✲ Jehovah, God of hosts, hear my prayer; give ear, O God of Jacob. Selah.
9 Behold, O God our shield, and look upon the face of thine anointed.
10 For a day in thy courts is better than a thousand. I had rather stand at the threshold of the house of my God, than dwell in the tents of wickedness.
11 For Jehovah-Elohim is a sun and shield: Jehovah will give grace and glory; no good thing will he withhold from them that walk uprightly.
12 ✲ Jehovah of hosts, blessed is the man that confideth in thee!

PSALM 85

To the chief Musician. Of the sons of Korah. A Psalm.

1 Thou hast been favourable, Jehovah, unto thy land; thou hast turned the captivity of Jacob:
2 Thou hast forgiven the iniquity of thy people; thou hast covered all their sin. Selah.
3 Thou hast withdrawn all thy wrath; thou hast turned from the fierceness of thine anger.
4 Bring us back, O God of our salvation, and cause thine indignation toward us to cease.
5 Wilt thou be angry with us for ever? wilt thou draw out thine anger from generation to generation?
6 Wilt thou not revive us again, that thy people may rejoice in thee?
7 Shew us thy loving-kindness, O Jehovah, and grant us thy salvation.
8 ✲ I will hear what God, Jehovah, will speak; for he will speak peace unto his people, and to his godly ones:[r] but let them not turn again to folly.
9 Surely his salvation is nigh them that fear him, that glory may dwell in our land.
10 Loving-kindness and truth are met together; righteousness and peace have kissed each other:
11 Truth shall spring out of the earth, and righteousness shall look down from the heavens.
12 Jehovah also will give what is good, and our land shall yield its increase.
13 Righteousness shall go before him, and shall set his footsteps on the way.[s]

PSALM 86

A Prayer of David.

1 Incline thine ear, Jehovah, answer me; for I am afflicted and needy.
2 Keep my soul, for I am godly;[t] O thou my God, save thy servant who confideth in thee.
3 Be gracious unto me, O Lord; for unto thee do I call all the day.
4 Rejoice the soul of thy servant; for unto thee, Lord, do I lift up my soul.
5 For thou, Lord, art good, and ready to forgive,[v] and art of great loving-kindness unto all that call upon thee.
6 ✲ Give ear, O Jehovah, unto my prayer, and attend to the voice of my supplications.
7 In the day of my distress I will call upon thee, for thou wilt answer me.
8 Among the gods there is none like unto thee, Lord, and there is nothing like unto thy works.
9 All nations whom thou hast

[o] Heb. *Elyon*: see Gen. xiv. 19, and note the omission here of 'possessor of heaven;' cf. Deut. xxxii. 8. [p] Or 'of weeping.' [q] Cf. Deut. xi. 14, The autumn rain: the *first* with reference to the time of sowing. [r] Or 'saints:' see note to Ps. lxxxvi. 2. [s] Or 'shall set [itself] in the way of his steps.' [t] Or 'pious,' 'holy' (Heb. *chasid*), one who is the object of God's loving-kindness (*chesed*): see ver. 13, and the notes to Ps. iv. 3; and, by way of contrast, Ps. xliii. 1. [v] Lit. 'forgiving.'

made shall come and worship before thee, O Lord, and shall glorify thy name.
10 For thou art great, and doest wondrous things: thou art God, thou alone.
11 ✡ Teach me thy way, Jehovah; I will walk in thy truth: unite my heart to fear thy name.
12 I will praise[w] thee, O Lord my God, with my whole heart; and I will glorify thy name for evermore.
13 For great is thy loving-kindness toward me, and thou hast delivered my soul from the lowest Sheol.
14 ✡ O God, the proud are risen against me, and the assembly of the violent seek after my soul, and they have not set thee before them.
15 But thou, Lord, art a God merciful and gracious, slow to anger, and abundant in goodness[x] and truth.
16 Turn toward me, and be gracious unto me; give thy strength unto thy servant, and save the son of thine handmaid.
17 Shew me a token for good, that they which hate me may see it and be ashamed; for thou, Jehovah, hast helped me and comforted me.

PSALM 87

Of the sons of Korah. A Psalm. A Song.

1 His foundation[y] is in the mountains of holiness.
2 Jehovah loveth the gates of Zion more than all the habitations[z] of Jacob.
3 ✡ Glorious things are spoken of thee, O city of God. Selah.
4 I will make mention of Rahab[a] and Babylon among them that know me; behold Philistia, and Tyre, with Ethiopia: this [man] was born there.
5 And of Zion it shall be said, This one and that one was born in her; and the Most High himself shall establish her.
6 Jehovah will count, when he inscribeth the peoples, This [man] was born there. Selah.
7 As well the singers as the dancers[b] [shall say], All my springs are in thee.

PSALM 88

A Song, a Psalm for the sons of Korah. To the chief Musician. Upon Mahalath[c] Leannoth. An instruction. Of Heman the Ezrahite.

1 Jehovah, God of my salvation, I have cried by day [and] in the night before thee.
2 Let my prayer come before thee; incline thine ear unto my cry.
3 For my soul is full of troubles, and my life draweth nigh to Sheol.[d]
4 I am reckoned with them that go down into the pit; I am as a man that hath no strength:
5 Prostrate[e] among the dead, like the slain that lie in the grave; whom thou rememberest no more, and who are cut off from thy hand.
6 Thou hast laid me in the lowest pit, in dark places,[f] in the deeps.
7 Thy fury lieth hard upon me, and thou hast afflicted [me] with all thy waves.[g] Selah.
8 Thou hast put my familiar friends far from me; thou hast made me an abomination unto them: I am shut up, and I cannot come forth.
9 Mine eye consumeth by reason of affliction. Upon thee, Jehovah, have I called every day; I have stretched out my hands unto thee.
10 ✡ Wilt thou do wonders[h] to the dead? shall the shades[i] arise and praise thee? Selah.
11 Shall thy loving-kindness be declared in the grave? thy faithfulness in Destruction?[j]
12 Shall thy wonders[h] be known in the dark? and thy righteousness in the land of forgetfulness?
13 But as for me, Jehovah, I cry unto thee, and in the morning my prayer cometh before thee.[k]
14 Why, O Jehovah, castest thou off my soul? [why] hidest thou thy face from me?
15 I am afflicted and expiring from my youth up; I suffer thy terrors, [and] I am distracted.
16 Thy fierce anger[l] hath gone over me; thy terrors have brought me to nought:
17 They have surrounded me all the day like water; they have compassed me about together.
18 Lover and associate hast thou put far from me: my familiar friends are darkness.

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[w] Or 'thank;' and so Ps. lxxxviii. 10. [x] Or 'loving-kindness,' as in ver. 13, and Ps. ciii. 8; cf. Ex. xxxiv. 6. [y] i.e. 'What he has founded.' [z] Or 'tabernacles.' [a] i.e. Egypt. [b] Or 'pipers,' 'players on instruments.' [c] As Ps. liii. *Leannoth* may mean 'for singing.' [d] See Ps. vi. 5. [e] Or 'Cast away.' [f] Or 'in darkness,' lit. 'darknesses.' [g] Strictly 'breakers,' as Ps. xlii. 7. [h] Lit. 'wonder.' [i] Or 'the dead,' as Prov. ii. 18, &c. Heb. *Rephaim.* [j] Heb. *Abaddon.* [k] Lit. 'cometh to meet thee.' [l] The word is in the plural in Hebrew.

PSALM 89

An instruction. Of Ethan the Ezrahite.

1 I will sing of the loving-kindness [m] of Jehovah for ever; with my mouth will I make known thy faithfulness from generation to generation.
2 For I said, Loving-kindness shall be built up for ever; in the very heavens wilt thou establish thy faithfulness.
3 ✡ I have made a covenant with mine elect, I have sworn unto David my servant:
4 Thy seed will I establish for ever, and build up thy throne from generation to generation. Selah.
5 And the heavens shall celebrate [n] thy wonders, [o] O Jehovah, and thy faithfulness in the congregation of the saints.
6 For who in the heaven [p] can be compared to Jehovah? [who] among the sons of the mighty [q] shall be likened to Jehovah?
7 · God is greatly to be feared in the council of the saints, and terrible for [r] all that are round about him.
8 Jehovah, God of hosts, who is like unto thee, the strong Jah? And thy faithfulness is round about thee.
9 *Thou* rulest the pride of the sea: when its waves arise, *thou* stillest them.
10 Thou hast crushed Rahab [s] as one that is slain; thou hast scattered thine enemies with the arm of thy strength.
11 Thine are the heavens, the earth also is thine; the world and its fulness, *thou* hast founded them.
12 The north and the south, *thou* hast created them: Tabor and Hermon triumph in thy name.
13 Thine is the arm of might: strong is thy hand, high is thy right hand.
14 Righteousness and judgment are the foundation of thy throne; loving-kindness and truth go before thy face.
15 ✡ Blessed is the people that know the shout of joy: they walk, O Jehovah, in the light of thy countenance.
16 In thy name are they joyful all the day, and in thy righteousness are they exalted.
17 For thou art the glory of their strength; and in thy favour our horn shall be exalted.
18 For Jehovah is our shield, and the Holy One [t] of Israel, our king.
19 ✡ Then thou spakest in vision of thy Holy One, [u] and saidst, I have laid help upon a mighty one; I have exalted one chosen [v] out of the people.
20 I have found David my servant; with my holy oil have I anointed him:
21 With whom my hand shall be established; and mine arm shall strengthen him.
22 No enemy shall exact upon him, nor the son of wickedness afflict him;
23 But I will beat down his adversaries before his face, and will smite them that hate him.
24 And my faithfulness and my loving-kindness shall be with him, and by my name shall his horn be exalted.
25 And I will set his hand in the sea, and his right hand in the rivers.
26 *He* shall call unto me, Thou art my father, my · God, and the rock of my salvation;
27 And as to me, I will make him firstborn, the highest [w] of the kings of the earth.
28 My loving-kindness will I keep for him for evermore, and my covenant shall stand fast with him;
29 And I will establish his seed for ever, and his throne as the days of heaven.
30 If his sons forsake my law, and walk not in mine ordinances;
31 If they profane my statutes, and keep not my commandments:
32 Then will I visit their transgression with the rod, and their iniquity with stripes. [x]
33 Nevertheless my loving-kindness will I not utterly take from him, nor belie my faithfulness;
34 My covenant will I not profane, nor alter the thing that is gone out of my lips.
35 Once have I sworn by my holiness; I will not lie unto David:

[m] Lit. 'loving-kindnesses,' 'mercies,' as ver. 49. The word is the same, but in the singular, in vers. 2, 14; 19 (*chasid*); 24, 28, 33. See notes to Ps. iv. 3; xliii. 1; lxxxvi. 2; and Acts xiii. 34. [n] Elsewhere 'praise,' 'confess.' [o] Lit. 'wonder.' [p] Or 'in the sky.' [q] *Elim*, plural of *El*: see note to Ps. v. 4. [r] Or 'above.' [s] Egypt. [t] Or 'For of Jehovah . . . . and of the Holy One' (here *Kodesh*, as in ver. 5, 7, 'saints,' and ver. 20, 'holy [oil]'). [u] Here *Chasid*: see Ps. xvi. 10. (Some MSS. wrongly read the plural here.) [v] Or 'a young man.' [w] Heb. *Elyon*: see Ps. lxxxiii. 18. [x] Or 'plagues.'

36 His seed shall endure for ever,
and his throne as the sun before
me;
37 It shall be established for ever
as the moon, and the witness in
the sky is firm.[y] Selah.
38 ✲ But thou hast rejected and
cast off; thou hast been very
wroth with thine anointed:
39 Thou hast made void the cove-
nant of thy servant; thou hast
profaned his crown [z] to the ground:
40 Thou hast broken down all his
hedges; thou hast brought his
strongholds to ruin.
41 All that pass by the way
plunder him; he is become a re-
proach to his neighbours.
42 Thou hast exalted the right
hand of his oppressors; thou hast
made all his enemies to rejoice:
43 Yea, thou hast turned back the
edge of his sword, and hast not
made him stand in the battle.
44 Thou hast made his brightness
to cease, and cast his throne down
to the ground;
45 The days of his youth hast thou
shortened; thou hast covered him
with shame. Selah.
46 How long, Jehovah, wilt thou
hide thyself for ever? shall thy
fury burn like fire?
47 Remember, as regards me, what
life is. Wherefore hast thou
created all the children of men to
be vanity?
48 What man liveth, and shall not
see death? Shall he deliver his soul
from the power [a] of Sheol? Selah.
49 Where, Lord, are thy former
loving-kindnesses, [which] thou
swarest unto David in thy faith-
fulness?
50 Remember, Lord, the reproach
of thy servants—that I bear in
my bosom [that of] all the mighty [b]
peoples—
51 Wherewith thine enemies, O
Jehovah, have reproached, where-
with they have reproached the
footsteps of thine anointed.

* * *

52 Blessed be Jehovah for ever-
more! Amen, and Amen.

FOURTH BOOK

PSALM 90

A Prayer of Moses, the man of God.

1 Lord, *thou* hast been our dwell-
ing-place in all generations.
2 ✲ Before the mountains were
brought forth,[c] and thou hadst
formed [c] the earth and the world,[d]
even from eternity to eternity
thou art · God.
3 Thou makest mortal man to re-
turn to dust,[e] and sayest, Return,
children of men.
4 For a thousand years, in thy
sight, are as yesterday when it is
past, and [as] a watch in the night.
5 Thou carriest them away as with
a flood; they are [as] a sleep: in
the morning they are like grass
[that] groweth up:
6 In the morning it flourisheth
and groweth up; in the evening it
is cut down and withereth.
7 ✲ For we are consumed by thine
anger, and by thy fury are we
troubled.
8 Thou hast set our iniquities be-
fore thee, our secret [sins] in the
light of thy countenance.
9 For all our days pass away in
thy wrath: we spend our years as
a [passing] thought.
10 The days of our years are three-
score years and ten; and if, by
reason of strength, they be four-
score years, yet their pride is
labour and vanity,[f] for it is soon
cut off, and we fly away.
11 Who knoweth the power of
thine anger? and thy wrath ac-
cording to the fear of thee?
12 So teach [us] to number our
days, that we may acquire a wise
heart.
13 ✲ Return, Jehovah: how long?
and let it repent thee [g] concerning
thy servants.
14 Satisfy us early [h] with thy loving-
kindness; that we may sing for joy
and be glad all our days.
15 Make us glad according to the
days [wherein] thou hast afflicted
us, according to the years [where-
in] we have seen evil.
16 Let thy work appear unto thy
servants, and thy majesty unto [i]
their sons.
17 And let the beauty [j] of Jehovah

[y] Or 'stedfast.' [z] Elsewhere also 'diadem.' [a] Lit. 'hand.' [b] Lit. 'many,' i.e. 'numerous.' [c] Or 'given birth to,' as Deut. xxxii. 18. [d] See 1 Sam. ii. 8. [e] Lit. 'to crumbling.' [f] These are the words rendered 'mischief and iniquity,' when presented actively: see Job iv. 8; Ps. lv. 3. [g] Or 'and be merciful.' [h] Or 'in the morning.' [i] Or 'upon.' [j] See Ps. xxvii. 4.

our God be upon us; and establish thou the work of our hands upon us: yea, the work of our hands, establish thou it.

PSALM 91

1 He that dwelleth in the secret place of the Most High[k] shall abide under the shadow of the Almighty.[l]
2 ✲ I say of Jehovah, My refuge and my fortress; my God, I will confide in him.
3 ✲ Surely[m] *he* shall deliver thee from the snare of the fowler, [and] from the destructive pestilence.
4 He shall cover thee with his feathers, and under his wings shalt thou find refuge: his truth is a shield and buckler.
5 Thou shalt not be afraid for the terror by night, for the arrow that flieth by day,
6 For the pestilence that walketh in darkness, for the destruction that wasteth at noonday.
7 A thousand shall fall at thy side, and ten thousand at thy right hand; [but] it shall not come nigh thee.
8 Only with thine eyes shalt thou behold, and see the reward of the wicked.
9 ✲ Because *thou* hast made Jehovah, my refuge, the Most High, thy dwelling-place,
10 There shall no evil befall thee, neither shall any plague come nigh thy tent.
11 For he shall give his angels charge concerning thee, to keep thee in all thy ways:
12 They shall bear thee up in [their] hands, lest thou dash thy foot[n] against a stone.
13 Thou shalt tread upon the lion[o] and the adder; the young lion and the dragon[p] shalt thou trample under foot.
14 ✲ Because he hath set his love upon me, therefore will I deliver him; I will set him on high,[q] because he hath known my name.
15 He shall call upon me, and I will answer him; I will be with him in trouble, I will deliver him and honour him.
16 With length of days will I satisfy him, and shew him my salvation.

PSALM 92

A Psalm, a Song, for the Sabbath day.

1 It is good to give thanks unto Jehovah, and to sing psalms unto thy name, O Most High;
2 To declare thy loving-kindness in the morning, and thy faithfulness in the nights,
3 Upon an instrument of ten strings and upon the lute; upon the Higgaion[r] with the harp.
4 For thou, Jehovah, hast made me glad through thy work; I will triumph in the works of thy hands.
5 ✲ Jehovah, how great are thy works! Thy thoughts are very deep:
6 A brutish[s] man knoweth not, neither doth a fool[t] understand it.
7 When the wicked spring as the grass, and when all the workers of iniquity flourish, it is that they may be destroyed for ever.
8 And thou, Jehovah, art on high for evermore.
9 For lo, thine enemies, O Jehovah, for lo, thine enemies shall perish; all the workers of iniquity shall be scattered.
10 But my horn shalt thou exalt like a buffalo's: I shall be anointed[u] with fresh oil.
11 And mine eye shall see [its desire] on mine enemies; mine ears shall hear [it] of the evil-doers that rise up against me.
12 The righteous shall shoot forth like a palm-tree; he shall grow like a cedar on Lebanon.
13 Those that are planted in the house of Jehovah shall flourish in the courts of our God:
14 They are still vigorous[v] in old age, they are full of sap and green;
15 To shew that Jehovah is upright: [he is] my rock, and there is no unrighteousness in him.

* PSALM 93

1 Jehovah reigneth, he hath clothed himself with majesty: Jehovah hath clothed himself, he hath girded himself with strength; yea, the world is established, it shall not be moved.
2 Thy throne is established of old; thou art from eternity.

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[k] See Gen. xiv. 19; Ps. lxxxiii. 18. [l] Heb. *Shaddai*. See Gen. xvii. 1; Ex. vi. 3. [m] Or 'For.' [n] Or 'lest thy foot stumble.' [o] Strictly 'a fierce lion,' Job iv. 10. [p] Or 'sea-monster,' or 'serpent:' see note to Gen. i. 21. [q] See Ps. xx. 1; lxix. 29. [r] Perhaps an instrument of music, or the softened tones of a harp (cf. Ps. ix. 16); or 'meditation,' as Ps. xix. 14. [s] Cf. Ps. xlix. 10. [t] Here כסיל, as also in Ps. xciv. 8; Prov. i. 22, &c.: see note to Prov. i. 7. [u] Here strictly, 'mingled:' see note on Lev. ii. 4. [v] Or 'shall still bear fruit.'

3 The floods[w] lifted up, O Jehovah, the floods[w] lifted up their voice; the floods[w] lifted up their roaring waves.
4 Jehovah on high is mightier than the voices of many waters, than the mighty breakers of the sea.
5 Thy testimonies are very sure: holiness becometh thy house, O Jehovah, for ever.[x]

PSALM 94

1 O God of vengeances, Jehovah, God of vengeances, shine forth;
2 Lift up thyself, thou judge of the earth, render the reward to the proud.
3 ✲ How long shall the wicked, O Jehovah, how long shall the wicked triumph?
4 [How long] shall they utter [and] speak insolence—all the workers of iniquity boast themselves?
5 They crush thy people, O Jehovah, and afflict thine inheritance;
6 They slay the widow and the stranger, and murder the fatherless,
7 And say, Jah will not see, neither will the God of Jacob regard [it].
8 ✲ Understand, ye brutish among the people; and ye fools, when will ye be wise?
9 He that planted the ear, shall he not hear? He that formed the eye, shall he not see?
10 He that instructeth[y] the nations, shall not he correct—he that teacheth man knowledge?
11 Jehovah knoweth the thoughts of man, that they are vanity.[z]
12 ✲ Blessed is the man[a] whom thou chastenest, O Jah, and whom thou teachest out of thy law;
13 That thou mayest give him rest from the days of evil, until the pit be digged for the wicked.
14 For Jehovah will not cast off his people, neither will he forsake his inheritance;
15 For judgment shall return unto righteousness, and all the upright in heart shall follow it.[b]
16 ✲ Who will rise up for me against the evil-doers? who will stand for me against the workers of iniquity?
17 If Jehovah had not been my help, my soul had almost[c] dwelt in silence.
18 When I said, My foot slippeth, thy loving-kindness, O Jehovah, held me up.
19 In the multitude of my anxious thoughts within me thy comforts have delighted my soul.
20 Shall the throne of wickedness[d] be united to thee, which frameth mischief into a law?
21 ✲ They band together against the soul of the righteous, and condemn innocent blood.
22 But Jehovah will be my high tower; and my God the rock of my refuge.
23 And he will bring upon them their iniquity, and will cut them off in their own evil: Jehovah our God will cut them off.

PSALM 95

1 Come, let us sing aloud to Jehovah, let us shout for joy to the rock of our salvation;
2 Let us come before his face with thanksgiving; let us shout aloud unto him with psalms.
3 For Jehovah is a great God, and a great king above all gods.
4 In his hand are the deep places of the earth; the heights[e] of the mountains are his also:
5 The sea is his, and he made it, and his hands formed the dry [land].
6 ✲ Come, let us worship and bow down; let us kneel before Jehovah our Maker.
7 For he is our God; and we are the people of his pasture and the sheep of his hand. To-day if ye hear his voice,
8 Harden not your heart, as at Meribah,[f] as [in] the day of Massah,[g] in the wilderness;
9 When your fathers tempted me, proved me, and saw my work.
10 Forty years was I grieved[h] with the generation, and said, It is a people that do err in their heart, and they have not known my ways;
11 So that I swore[i] in mine anger, that they should not enter into my rest.

PSALM 96[k]

1 Sing ye unto Jehovah a new song; sing unto Jehovah, all the earth.
2 Sing unto Jehovah, bless his

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[w] Or 'rivers:' so Ps. xcviii. 8. [x] Or 'length of days,' as Ps. xxiii. 6. [y] Or 'chasteneth.' [z] Or 'a breath,' as Job vii. 16; Ps. xxxix. 5, 6, 11, &c. [a] גבר. [b] That is, 'judgment.' [c] Or 'soon.' [d] Cf. Ps. lv. 11, 'perversities;' and see the note to Ps. v. 9. [e] Some translate 'treasures.' [f] Strife. [g] Temptation. [h] The word implies loathing. [i] Or 'Unto whom I swore.' [k] With Ps. xcvi., compare 1 Chron. xvi. 23-33.

name; publish his salvation from day to day.
3 Declare his glory among the nations, his wondrous works among all the peoples.
4 ✲ For Jehovah is great and exceedingly to be praised; he is terrible above all gods.
5 For all the gods of the peoples are idols;[l] but Jehovah made the heavens.
6 Majesty and splendour are before him; strength and beauty are in his sanctuary.
7 Give unto Jehovah, ye families of peoples, give unto Jehovah glory and strength;
8 Give unto Jehovah the glory of his name; bring an oblation and come into his courts;
9 Worship Jehovah in holy splendour; tremble before him, all the earth.
10 Say among the nations, Jehovah reigneth! yea, the world[m] is established, it shall not be moved; he will execute judgment upon the peoples with equity.
11 ✲ Let the heavens rejoice, and let the earth be glad; let the sea roar, and the fulness thereof;
12 Let the field exult and all that is therein. Then shall all the trees of the forest sing for joy,
13 Before Jehovah, for he cometh; for he cometh to judge the earth: he will judge the world[m] with righteousness, and the peoples in his faithfulness.

PSALM 97

1 Jehovah reigneth: let the earth be glad, let the many isles rejoice.
2 ✲ Clouds and darkness are round about him; righteousness and judgment are the foundation of his throne.
3 A fire goeth before him, and burneth up his adversaries round about.
4 His lightnings lightened the world: the earth saw, and trembled.
5 The mountains melted like wax at the presence of Jehovah, at the presence of the Lord of the whole earth.
6 The heavens declare his righteousness, and all the peoples see[n] his glory.
7 Ashamed be all they that serve graven images, that boast themselves of idols. Worship him, all ye gods.[o]
8 Zion heard, and rejoiced; and the daughters of Judah were glad, because of thy judgments, O Jehovah.
9 For thou, Jehovah, art the Most High above all the earth; thou art exalted exceedingly above all gods.
10 ✲ Ye that love Jehovah, hate evil: he preserveth the souls of his saints,[p] he delivereth them out of the hand of the wicked.
11 Light is sown for the righteous,[q] and joy for the upright in heart.
12 ✲ Rejoice in Jehovah, ye righteous; and give thanks in remembrance of his holiness.[r]

PSALM 98

A Psalm.

1 Sing ye unto Jehovah a new song: for he hath done wondrous things; his right hand and his holy arm hath wrought salvation for him.
2 Jehovah hath made known his salvation: his righteousness hath he openly shewed in the sight of the nations.
3 He hath remembered his lovingkindness and his faithfulness toward the house of Israel: all the ends of the earth have seen the salvation of our God.
4 ✲ Shout aloud unto Jehovah, all the earth; break forth and shout for joy, and sing psalms.
5 Sing psalms unto Jehovah with the harp: with the harp, and the voice of a song;
6 With trumpets and sound of cornet, make a joyful noise[s] before the king, Jehovah.
7 Let the sea roar, and the fulness thereof; the world,[m] and they that dwell therein;
8 Let the floods clap [their] hands; let the mountains sing for joy together,
9 Before Jehovah, for he cometh to judge the earth: he will judge the world[m] with righteousness, and the peoples with equity.

PSALM 99

1 Jehovah reigneth: let the peoples tremble. He sitteth [between the] cherubim:[t] let the earth be moved.
2 Jehovah is great in Zion, and he is high above all the peoples.
3 They shall praise[v] thy great and terrible name,—it is holy!—

[l] Or 'nonentities;' and so Ps. xcvii. 7. [m] תֵּבֵל: see note to Ps. ix. 8, and cf. Ps. xxiv. 1, &c.; Ps. lxxxix. 11; xc. 2; xciii. 1; xcvii. 4; Prov. viii. 31. [n] Or 'declared . . . . . saw.' [o] Or 'angels,' as Ps. viii. 5: see Heb. i. 6. [p] Or 'godly ones:' see note to Ps. lxxxvi. 2. [q] Or 'righteous one.' [r] See Ps. xxx. 4. [s] Or 'shout aloud,' as above, ver. 4. [t] See note to Ps. lxxx. 1. [v] Or 'thank.'

4 And the strength of the king that loveth justice. *Thou* hast established equity: it is thou that executest judgment and righteousness in Jacob.
5 ✲ Exalt Jehovah our God, and worship at his footstool. He is holy!
6 Moses and Aaron among his priests, and Samuel among them that call upon his name: they called unto Jehovah, and *he* answered them.
7 He spoke unto them in the pillar of cloud: they kept his testimonies, and the statute that he gave them.
8 Jehovah, our God, *thou* answeredst them: a forgiving God wast thou unto them, though thou tookest vengeance of their doings.
9 ✲ Exalt Jehovah our God, and worship at the hill of his holiness; for holy is Jehovah our God.

PSALM 100

A Psalm of thanksgiving.

1 Shout aloud[w] unto Jehovah, all the earth![x]
2 Serve Jehovah with joy: come before his presence with exultation.
3 Know that Jehovah is God: it is he that hath made us, and not we ourselves; [y] [we are] his people, and the sheep of his pasture.
4 Enter into his gates with thanksgiving [and] into his courts with praise; give thanks unto him, bless his name:
5 For Jehovah is good; his loving-kindness [endureth] for ever; and his faithfulness from generation to generation.

* PSALM 101

A Psalm of David.

1 I will sing of loving-kindness and judgment: unto thee, Jehovah, will I sing psalms.
2 ✲ I will behave myself wisely in a perfect way. When wilt thou come unto me? I will walk within my house in the integrity of my heart.
3 I will set no thing of Belial before mine eyes: I hate the work of them that turn aside; it shall not cleave to me.
4 A perverse heart shall depart from me; I will not know evil.[z]
5 Whoso secretly slandereth his neighbour, him will I destroy; him that hath a high look and a proud heart will I not suffer.
6 Mine eyes shall be upon the faithful of the land, that they may dwell with me; he that walketh in a perfect way, he shall serve me.
7 He that practiseth deceit shall not dwell within my house; he that speaketh falsehoods shall not subsist in my sight.
8 Every morning will I destroy all the wicked of the land: to cut off all workers of iniquity from the city of Jehovah.

PSALM 102

A Prayer of the afflicted, when he is overwhelmed, and poureth out his complaint before Jehovah.

1 Jehovah, hear my prayer, and let my cry come unto thee.
2 Hide not thy face from me; in the day of my trouble, incline thine ear unto me; in the day I call, answer me speedily.
3 ✲ For my days are consumed like smoke, and my bones are burned as a firebrand.
4 My heart is smitten and withered like grass; yea,[a] I have forgotten to eat my bread.
5 By reason of the voice of my groaning, my bones cleave to my flesh.
6 I am become like the pelican of the wilderness, I am as an owl in desolate places;
7 I watch, and am like a sparrow alone upon the house-top.
8 Mine enemies reproach me all the day; they that are mad against me swear by me.
9 For I have eaten ashes like bread, and mingled my drink with weeping,
10 Because of thine indignation and thy wrath; [b] for thou hast lifted me up, and cast me down.
11 ✲ My days are like a lengthened-out shadow, and I, I am withered like grass.
12 But thou, Jehovah, abidest for ever, and thy memorial[c] from generation to generation.
13 *Thou* wilt rise up, thou wilt have mercy upon Zion: for it is the time to be gracious to her, for the set time is come.
14 For thy servants take pleasure in her stones, and favour[d] her dust.
15 And the nations shall fear the name of Jehovah, and all the kings of the earth thy glory.
16 ✲ When Jehovah shall build up Zion, he will appear in his glory.

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[w] Or 'Make a joyful noise:' cf. Ps. xcviii. 4, 6, and Ps. lxxxix. 15.
[x] Or 'land.'
[y] Others, with the *Keri*, 'and we are his.'
[z] Or 'an evil person.'
[a] Or 'for.'
[b] See notes to Ps. xxxviii. 1, 3.
[c] See Ex. iii. 15: so Ps. cxxxv. 13.
[d] Or 'are gracious to,' as in preceding verse.

17 ✲ He will regard the prayer of the destitute one, and not despise their prayer.
18 This shall be written for the generation to come; and a people that shall be created shall praise Jah:
19 For he hath looked down from the height of his sanctuary; from the heavens hath Jehovah beheld the earth,
20 To hear the groaning of the prisoner, to loose those that are appointed to die;[e]
21 That the name of Jehovah may be declared in Zion, and his praise in Jerusalem,
22 When the peoples shall be gathered together, and the kingdoms, to serve Jehovah.
23 ✲ He weakened my strength in the way, he shortened my days.
24 I said, My God, take me not away in the midst of my days! . . Thy years are from generation to generation.[f]
25 Of old hast thou founded the earth, and the heavens are the work of thy hands:
26 *They* shall perish, but *thou* continuest; and all of them shall grow old as a garment: as a vesture shalt thou change them, and they shall be changed.
27 But thou art the Same,[g] and thy years shall have no end.
28 The children of thy servants shall abide,[h] and their seed shall be established before thee.

* PSALM 103

[A Psalm] of David.

1 Bless Jehovah, O my soul; and all that is within me, [bless] his holy name!
2 Bless Jehovah, O my soul, and forget not all his benefits:
3 Who forgiveth all thine iniquities, who healeth all thy diseases;
4 Who redeemeth thy life from the pit, who crowneth thee with loving-kindness and tender mercies;
5 Who satisfieth thine old age[i] with good [things]; thy youth is renewed like the eagle's.
6 ✲ Jehovah executeth righteousness and justice[j] for all that are oppressed.
7 He made known his ways unto Moses, his acts[k] unto the children of Israel.
8 Jehovah is merciful and gracious, slow to anger, and abundant in loving-kindness.
9 He will not always chide, neither will he keep [his anger] for ever.
10 He hath not dealt with us according to our sins, nor rewarded us according to our iniquities.
11 For as the heavens are high above the earth, so great is[l] his loving-kindness toward them that fear him.
12 As far as the east is from the west, so far hath he removed our transgressions from us.
13 ✲ As a father pitieth [his] children, so Jehovah pitieth them that fear him.
14 For himself knoweth our frame; he remembereth that we are dust.
15 As for man,[m] his days are as grass; as a flower of the field, so he flourisheth:
16 For the wind passeth over it, and it is gone, and the place thereof knoweth it no more.
17 But the loving-kindness of Jehovah is from everlasting and to everlasting, upon them that fear him, and his righteousness unto children's children,
18 To such as keep his covenant and to those that remember his precepts to do them.
19 ✲ Jehovah hath established his throne in the heavens, and his kingdom ruleth over all.
20 Bless Jehovah, ye his angels, mighty in strength, that execute his word, hearkening unto the voice of his word.
21 Bless Jehovah, all ye his hosts; ye ministers of his that do his will.[n]
22 Bless Jehovah, all his works, in all places of his dominion. Bless Jehovah, O my soul.

PSALM 104

1 Bless Jehovah, O my soul! Jehovah my God, thou art very great; thou art clothed with majesty and splendour;
2 Covering thyself with light as with a garment, stretching out the heavens like a tent-curtain;—
3 Who layeth the beams of his upper chambers in the waters,

[e] Lit. 'the sons of death.' [f] Lit. 'in generation of generations:' cf. Ps. lxxii. 5. [g] אתה־הוא: a name of God, 'The existing One, who does not change:' cf. Deut. xxxii. 39; Neh. ix. 6; Ps. xliv. 4; Isa. xli. 4; and the note to Heb. i. 12. [h] Or 'dwell,' as Ps. xxxvii. 27, 29. [i] Or 'mouth.' Mendelssohn: 'adornment.' [j] Lit. 'righteousnesses and judgments.' [k] Or 'doings,' 'exploits:' so Ps. cv. 1. [l] Lit. 'so has prevailed.' [m] Or 'mortal man,' אנוש: see Ps. viii. 4; ix. 20. [n] Or 'good pleasure,' as Ps. li. 18.

who maketh clouds his chariot, who walketh upon the wings of the wind;
4 Who maketh [o] his angels spirits; his ministers a flame of fire.
5 ✲ He laid the earth upon its foundations: it shall not be removed for ever.
6 Thou hadst covered it with the deep, as with a vesture; the waters stood above the mountains:
7 At thy rebuke they fled, at the voice of thy thunder they hasted away;—
8 The mountains rose, the valleys sank, unto the place which thou hadst founded for them;—
9 Thou hast set a bound which they may not pass over, that they turn not again to cover the earth.
10 ✲ He sendeth the springs into the valleys: they run among the mountains;
11 They give drink to every beast of the field; the wild asses quench their thirst:
12 The birds of heaven dwell by them; they give forth their voice from among the branches.
13 He watereth the mountains from his upper-chambers: the earth is satisfied with the fruit of thy works.
14 ✲ He maketh the grass to grow for the cattle, and herb for the service of man; bringing forth bread out of the earth,
15 And wine which gladdeneth the heart of man; [p] making [his] face shine with oil; and with bread he strengtheneth man's [p] heart.
16 The trees of Jehovah are satisfied, the cedars of Lebanon, which he hath planted,
17 Where the birds make their nests; [as for] the stork, the fir trees [q] are her house.
18 The high mountains are for the wild goats; the cliffs, a refuge for the rock-badgers. [r]
19 ✲ He made the moon for seasons: the sun knoweth its going down.
20 Thou makest darkness, and it is night, wherein all the beasts of the forest creep forth:
21 The young lions roar after the prey, and to seek their food from 'God.
22 The sun ariseth, they retreat, and lay them down in their dens.
23 Man [s] goeth forth unto his work, and to his labour until the evening.
24 ✲ How manifold are thy works, O Jehovah! in wisdom hast thou made them all: the earth is full of thy riches.
25 ✲ Yonder is the great and wide sea: therein are moving things innumerable, living creatures small and great.
26 There go the ships; [there] that leviathan, [t] which thou hast formed to play therein.
27 These all look unto thee, that thou mayest give their food in its season:
28 That thou givest unto them, they gather; thou openest thy hand, they are filled with good.
29 Thou hidest thy face, they are troubled; thou takest away their breath, they expire and return to their dust.
30 Thou sendest forth thy spirit, they are created; and thou renewest the face of the earth.
31 ✲ The glory of Jehovah will endure for ever; Jehovah will rejoice in his works.
32 He looketh on the earth, and it trembleth; he toucheth the mountains, and they smoke.
33 I will sing unto Jehovah as long as I live; I will sing psalms to my God while I have my being.
34 My meditation shall be pleasant unto him; [v] I will rejoice in Jehovah.
35 Sinners shall be consumed out of the earth, and the wicked shall be no more. Bless Jehovah, O my soul. Hallelujah. [w]

* PSALM 105

1 [x] Give ye thanks unto Jehovah, call upon his name; make known his acts among the peoples.
2 Sing unto him, sing psalms unto him; meditate upon [y] all his wondrous works.
3 Glory ye in his holy name: let the heart of them rejoice that seek Jehovah.
4 ✲ Seek Jehovah and his strength, seek his face continually;
5 Remember his wondrous works which he hath done, his miracles and the judgments [z] of his mouth:
6 Ye seed of Abraham his servant, ye sons of Jacob, his chosen ones.
7 He, Jehovah, is our God; his judgments are in all the earth.
8 ✲ He is ever mindful of his covenant,—the word which he commanded to a thousand generations,—

[o] i.e. he created them so. [p] אנוש. [q] Or 'cypresses,' as 1 Kings v 10, &c.
[r] As in Lev. xi. 5: it is the Syrian hyrax. [s] Here ארם. [t] Probably, in this instance, an animal of the whale tribe. [v] Or 'My meditation of him shall be pleasant.'
[w] i.e. 'Praise ye Jah.' [x] With verses 1–15, compare 1 Chron. xvi. 8–22. [y] Or 'talk of.' [z] Or 'ordinances.'

9 Which he made with Abraham, and of his oath unto Isaac;
10 And he confirmed it unto Jacob for a statute, unto Israel for an everlasting covenant,
11 Saying, Unto thee will I give the land of Canaan, the lot of your inheritance;
12 When they were a few men in number, of small account, and strangers in it.
13 And they went from nation to nation, from one kingdom to another people.
14 He suffered no man to oppress them, and reproved kings for their sakes,
15 [Saying,] Touch not mine anointed ones, and do my prophets no harm.
16 ✲ And he called for a famine upon the land; he broke the whole staff of bread.
17 He sent a man before them: Joseph was sold for a bondman.
18 They afflicted his feet with fetters; his soul came into irons;
19 Until the time when what he said came about: the word[a] of Jehovah tried him.
20 The king sent and loosed him—the ruler of peoples—and let him go free.
21 He made him lord of his house, and ruler over all his possessions:
22 To bind his princes at his pleasure, and teach his elders wisdom.
23 ✲ And Israel came into Egypt, and Jacob sojourned in the land of Ham.
24 And he made his people exceeding fruitful, and made them mightier than their oppressors.
25 He turned their heart to hate his people, to deal subtilly with his servants.
26 He sent Moses his servant, [and] Aaron whom he had chosen:
27 They set his signs among them, and miracles in the land of Ham.
28 He sent darkness, and made it dark; and they rebelled not against his word.
29 He turned their waters into blood, and caused their fish to die.
30 Their land swarmed with frogs, —in the chambers of their kings.
31 He spoke, and there came dog-flies, [and] gnats in all their borders.
32 He gave them hail for rain, [and] flaming fire in their land;
33 And he smote their vines and their fig-trees, and broke the trees of their borders.
34 He spoke, and the locust came, and the cankerworm,[b] even without number;
35 And they devoured every herb in their land, and ate up the fruit of their ground.
36 And he smote every firstborn in their land, the firstfruits of all their vigour.
37 And he brought them forth with silver and gold; and there was not one feeble[c] among their tribes.
38 Egypt rejoiced at their departure; for the fear of them had fallen upon them.
39 ✲ He spread a cloud for a covering, and fire to give light in the night.
40 They asked, and he brought quails, and satisfied them with the bread of heaven.
41 He opened the rock, and waters gushed forth; they ran in the dry places [like] a river.
42 For he remembered his holy word, [and] Abraham his servant;
43 And he brought forth his people with gladness, his chosen with rejoicing;[d]
44 And he gave them the lands of the nations, and they took possession of the labour of the peoples:[e]
45 That they might keep his statutes, and observe his laws. Hallelujah![f]

PSALM 106

1 Hallelujah! [g] Give ye thanks unto Jehovah; for he[h] is good; for his loving-kindness [endureth] for ever.
2 Who can utter the mighty acts of Jehovah? [who] can shew forth all his praise?
3 Blessed are they that keep justice, [and] he that doeth righteousness at all times.
4 Remember me, O Jehovah, with [thy] favour toward thy people; visit me with thy salvation:
5 That I may see the prosperity of thy chosen ones, that I may rejoice in the joy of thy nation, that I may glory with thine inheritance.
6 ✲ We have sinned with our fathers, we have committed iniquity, we have done wickedly.
7 Our fathers in Egypt considered not thy wondrous works; they remembered not the multitude of

[a] Here אמרה: see note on Ps. cxix. 11. [b] Lit. 'the feeder,' a species of locust, most probably in the stage before it arrives at its perfect state, and in which it devours much herbage. [c] Or 'that stumbled.' [d] Or 'songs of triumph.' [e] לאמים. [f] i.e. 'Praise ye Jah.' [g] With vers. 1, 47, 48, compare 1 Chron. xvi. 34-36. [h] Or 'it;' and so in Ps. cvii. 1.

thy loving-kindnesses; but they rebelled [i] at the sea, at the Red sea.
8 Yet he saved them for his name's sake, that he might make known his might.
9 And he rebuked the Red sea, and it dried up; and he led them through the deeps as through a wilderness. [j]
10 And he saved them from the hand of him that hated [them], and redeemed them from the hand of the enemy.
11 And the waters covered their oppressors: there was not one of them left.
12 Then believed they his words; they sang his praise.
13 ✲ They soon forgot his works; they waited not for his counsel:
14 And they lusted exceedingly in the wilderness, and tempted · God in the desert.
15 Then he gave them their request, but sent leanness into their soul.
16 And they envied Moses in the camp, [and] Aaron, the saint [k] of Jehovah.
17 The earth opened and swallowed up Dathan, and covered the company of Abiram;
18 And fire was kindled in their company; a flame burned up the wicked.
19 ✲ They made a calf in Horeb, and did homage to a molten image;
20 And they changed their glory into the similitude of an ox that eateth grass.
21 They forgot · God their Saviour, who had done great things in Egypt,
22 Wondrous works in the land of Ham, terrible things by the Red sea.
23 And he said that he would destroy them, had not Moses, his chosen, stood before him in the breach, to turn away his fury, lest he should destroy [them].
24 ✲ And they despised the pleasant land; they believed not his word,
25 But murmured in their tents: they hearkened not unto the voice of Jehovah.
26 And he lifted up his hand [l] to them, that he would make them fall in the wilderness;
27 And that he would make their seed fall among the nations, and disperse them through the countries.
28 ✲ And they joined themselves unto Baal-Peor, and ate the sacrifices of the dead;
29 And they provoked [him] to anger with their doings; and a plague broke out among them.
30 Then stood up Phinehas and executed judgment, and the plague was stayed;
31 And that was reckoned unto him for righteousness, from generation to generation, for evermore.
32 ✲ And they moved him to wrath at the waters of Meribah, and it went ill with Moses on their account;
33 For they provoked his spirit, so that he spoke unadvisedly with his lips.
34 ✲ They did not destroy the peoples, as [m] Jehovah commanded them;
35 But they mingled with the nations, and learned their works;
36 And they served their idols; and they were a snare unto them:
37 And they sacrificed their sons and their daughters unto demons,
38 And shed innocent blood, the blood of their sons and of their daughters, whom they sacrificed unto the idols of Canaan; and the land was polluted with blood.
39 And they were defiled with their works, and went a-whoring in their doings.
40 ✲ Then was the anger of Jehovah kindled against his people, and he abhorred his inheritance;
41 And he gave them into the hand of the nations; and they that hated them ruled over them:
42 And their enemies oppressed them, and they were brought into subjection under their hand.
43 Often did he deliver them; but as for them they provoked [him] by their counsel, and they were brought low by their iniquity.
44 But he regarded their distress, when he heard their cry;
45 And he remembered for them his covenant, and repented according to the multitude of his loving-kindnesses;
46 And he caused them to find compassion of all those that had carried them captives.
47 ✲ Save us, Jehovah our God, and gather us from among the nations, to give thanks unto thy holy name, [and] to triumph in thy praise.

* * *

48 Blessed be Jehovah the God of Israel, from eternity and to eternity! And let all the people say, Amen! Hallelujah!

[i] Or 'provoked [him],' as ver. 43. [j] Or 'the wilderness;' but cf. Ezek. xxxiv. 25.
[k] Or 'holy one' (*kodesh*). [l] i.e. he swore: cf. Ex. vi. 8. [m] Or 'concerning whom.'

FIFTH BOOK

PSALM 107

1 Give ye thanks unto Jehovah; for he is good; for his loving-kindness [endureth] for ever.
2 Let the redeemed of Jehovah say so, whom he hath redeemed from the hand of the oppressor,
3 And gathered out of the countries, from the east and from the west, from the north and from the sea.
4 They wandered in the wilderness in a desert way, they found no city of habitation;
5 Hungry and thirsty, their soul fainted in them:
6 Then they cried unto Jehovah in their trouble, [and] he delivered them out of their distresses,
7 And he led them forth by a right way, that they might go to a city of habitation.
8 Let them give thanks unto Jehovah for his loving-kindness, and for his wondrous works to the children of men;
9 For he hath satisfied the longing soul and filled the hungry soul with good.
10 ✲ Such as inhabit darkness and the shadow of death, bound in affliction and iron,
11 Because they had rebelled against the words of God, and had despised the counsel of the Most High; . . . .
12 And he bowed down their heart with labour; they stumbled, and there was none to help:
13 Then they cried unto Jehovah in their trouble, [and] he saved them out of their distresses;
14 He brought them out of darkness and the shadow of death, and broke their bands in sunder.
15 Let them give thanks unto Jehovah for his loving-kindness, and for his wondrous works to the children of men;
16 For he hath broken the gates of bronze, and cut asunder the bars of iron.
17 ✲ Fools, because of their way of transgression, and because of their iniquities, are afflicted;
18 Their soul abhorreth all manner of food, and they draw near unto the gates of death:
19 Then they cry unto Jehovah in their trouble, [and] he saveth them out of their distresses;
20 He sendeth his word, and healeth them, and delivereth them from their destructions.[n]
21 Let them give thanks unto Jehovah for his loving-kindness, and for his wondrous works to the children of men,
22 And let them offer[o] the sacrifices of thanksgiving,[p] and declare his works in joyful song.[q]
23 ✲ They that go down to the sea in ships, that do business in great waters,
24 These see the works of Jehovah, and his wonders in the deep.
25 For he speaketh, and raiseth the stormy wind, which lifteth up the waves thereof:
26 They mount up to the heavens, they go down to the depths; their soul is melted because of trouble;
27 They reel to and fro, and stagger like a drunken man, and they are at their wits' end:
28 Then they cry unto Jehovah in their trouble, and he bringeth them out of their distresses;
29 He maketh the storm a calm, and the waves thereof are still:
30 And they rejoice because they are quiet; and he bringeth them unto their desired haven.
31 Let them give thanks unto Jehovah for his loving-kindness, and for his wondrous works to the children of men;
32 Let them exalt him also in the congregation of the people, and praise him in the session of the elders.
33 ✲ He maketh rivers into a wilderness, and water-springs into dry ground;
34 A fruitful land into a plain of salt, for the wickedness of them that dwell therein.
35 He maketh the wilderness into a pool of water, and the dry land into water-springs;
36 And there he maketh the hungry to dwell, and they establish a city of habitation;
37 And sow fields, and plant vineyards, which yield fruits of increase;
38 And he blesseth them, so that they are multiplied greatly; and he suffereth not their cattle to decrease.
39 And they are diminished and brought low, through oppression, adversity, and sorrow:

[n] Lit. 'pits,' and so 'pit-falls:' cf. Job xxxiii. 18, 22; Lam. iv. 20. [o] Lit. 'sacrifice,' as Ps. iv. 5; xxvii. 6; l. 14, 23, &c. [p] Cf. Lev. vii. 12. [q] Or 'with rejoicing.'

40 He poureth contempt upon nobles, and causeth them to wander in a pathless waste;
41 But he secureth the needy one on high from affliction, and maketh [him] families like flocks.
42 The upright shall see it, and rejoice; and all unrighteousness shall stop its mouth.
43 ✲ Whoso is wise, let him observe these things, and let them[r] understand the loving-kindnesses of Jehovah.

PSALM 108[s]

A Song, a Psalm of David.

1 My heart is fixed, O God: I will sing, yea, I will sing psalms, even [with] my glory.
2 Awake, lute and harp: I will wake the dawn.
3 ✲ I will give thee thanks among the peoples, O Jehovah; of thee will I sing psalms among the nations:
4 For thy loving-kindness is great above the heavens, and thy truth is unto the clouds.
5 Be thou exalted above the heavens, O God, and thy glory above all the earth.
6 That thy beloved ones may be delivered: save with thy right hand, and answer me.[t]
7 ✲ God hath spoken in his holiness: I will exult, I will divide Shechem, and mete out the valley of Succoth.
8 Gilead is mine, Manasseh is mine, and Ephraim is the strength[v] of my head; Judah is my lawgiver;
9 Moab is my wash-pot; upon Edom will I cast my sandal; over Philistia will I shout aloud.
10 ✲ Who will bring me into the strong city? who will lead me unto Edom?
11 [Wilt] not [thou], O God, who didst cast us off? and didst not go forth, O God, with our armies?
12 Give us help from trouble; for vain is man's deliverance.
13 Through God we shall do valiantly; and he it is that will tread down our adversaries.[w]

PSALM 109

To the chief Musician. Of David. A Psalm.

1 O God of my praise, be not silent:
2 For the mouth of the wicked [man] and the mouth of deceit are opened against me: they have spoken against me with a lying tongue,
3 And with words of hatred have they encompassed me; and they fight against me without a cause.
4 For my love they are mine adversaries; but I [give myself unto] prayer.
5 And they have rewarded me evil for good, and hatred for my love.
6 ✲ Set a wicked [man] over him, and let [the] adversary[x] stand at his right hand;
7 When he shall be judged, let him go out guilty, and let his prayer become sin;[y]
8 Let his days be few, let another take his office;
9 Let his sons be fatherless, and his wife a widow;
10 Let his sons be vagabonds and beg, and let them seek [their bread] far from their desolate places;[z]
11 Let the usurer cast the net over all that he hath, and let strangers despoil his labour;
12 Let there be none to extend kindness[a] unto him, neither let there be any to favour his fatherless children;
13 Let his posterity be cut off; in the generation following let their name be blotted out:
14 Let the iniquity of his fathers be remembered with Jehovah, and let not the sin of his mother be blotted out;
15 Let them be before Jehovah continually, that he may cut off the memory of them from the earth:
16 Because he remembered not to shew kindness, but persecuted the afflicted and needy man, and the broken in heart, to slay him.
17 And he loved cursing; so let it come unto him. And he delighted not in blessing; and let it be far from him.
18 And he clothed[b] himself with cursing like his vestment; so let it come into his bowels like water, and like oil into his bones;
19 Let it be unto him as a garment with which he covereth himself, and for a girdle wherewith he is constantly girded.
20 Let this be the reward[c] of mine adversaries from Jehovah, and of

[r] Or 'Whoso is wise and observeth these things, even [they] shall.' [s] Compare with this, Ps. lvii. 7–11; lx. 5–12. [t] The *Chetiv* reads 'us.' [v] Or 'defence.' [w] Or 'oppressors.' [x] Or 'Satan:' it is as 1 Chron. xxi. 1, without the article. The same word, as verb or participle, is in ver. 4, and Ps. xxxviii. 20; vers. 20, 29, and Ps. lxxi. 13. [y] i.e. be imputed as sin. [z] Or 'ruins:' so Ps. cii. 6. [a] Or 'continue mercy.' [b] Or 'And let him clothe.' [c] Lit. 'the [work] wrought;' wages' (Lev. xix. 13).

them that speak evil against my soul.
21 ✡ But do *thou* for me, Jehovah, Lord, for thy name's sake; because thy loving-kindness is good, deliver me:
22 For I am afflicted and needy, and my heart is wounded within me.
23 I am gone like a shadow when it lengtheneth; I am tossed about like the locust;
24 My knees are failing through fasting, and my flesh hath lost its fatness;
25 And I am become a reproach unto them; [when] they look upon me they shake their heads.
26 Help me, Jehovah my God; save me according to thy loving-kindness:
27 That they may know that this is thy hand; that *thou*, Jehovah, hast done it.
28 Let *them* curse, but bless *thou*; when they rise up, let them be ashamed, and let thy servant rejoice.
29 Let mine adversaries be clothed with confusion, and let them cover themselves with their shame as with a mantle.
30 ✡ I will greatly celebrate[d] Jehovah with my mouth; yea, I will praise him among the multitude.
31 For he standeth at the right hand of the needy, to save him from those that judge his soul.

PSALM 110

A Psalm of David.

1 Jehovah said[e] unto my Lord, Sit at my right hand, until I put thine enemies [as] footstool of thy feet.
2 ✡ Jehovah shall send the sceptre of thy might out of Zion: rule in the midst of thine enemies.
3 Thy people shall be willing[f] in the day of thy power,[g] in holy splendour: from the womb of the morning [shall come] to thee the dew of thy youth.[h]
4 Jehovah hath sworn, and will not repent, Thou art priest for ever after the order of Melchisedek.
5 ✡ The Lord at thy right hand will smite through kings in the day of his anger
6 He shall judge among the nations; he shall fill [all places] with dead bodies; he shall smite through the head over a great country.
7 He shall drink of the brook in the way; therefore shall he lift up the head.

* PSALM 111[i]

1 Hallelujah! I will celebrate Jehovah with [my] whole heart, in the council of the upright, and in the assembly.
2 ✡ Great are the works of Jehovah; sought out of all that delight in them.
3 His work is majesty and splendour, and his righteousness abideth for ever.
4 He hath made his wonders to be remembered:[j] Jehovah is gracious and merciful.
5 He hath given meat unto them that fear him; he is ever mindful of his covenant.
6 He hath shewn his people the power of his works, to give them the heritage of the nations.
7 The works of his hands are truth and judgment;[k] all his precepts are faithful:
8 Maintained for ever and ever, done in truth and uprightness.
9 He sent deliverance[l] unto his people; he hath commanded his covenant for ever: holy and terrible is his name.
10 The fear of Jehovah is the beginning of wisdom; a good understanding have all they that do [his precepts]: his praise abideth for ever.

PSALM 112[m]

1 Hallelujah! Blessed is the man that feareth Jehovah, that delighteth greatly in his commandments.
2 His seed shall be mighty in the land;[n] the generation of the upright shall be blessed.
3 Wealth and riches [shall be] in his house; and his righteousness abideth for ever.
4 ✡ Unto the upright there ariseth light in the darkness; he is gracious, and merciful, and righteous.
5 It is well with the man that is[o] gracious and lendeth; he will sustain his cause in judgment.[p]

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[d] Or 'thank:' so Ps. cxi. 1. [e] נְאֻם. Cf. Gen. xxii. 16; Ps. xxxvi. 1. [f] Or 'voluntary-offerings,' 'shall offer themselves willingly.' [g] Or 'forces (army).' [h] Or '. . . . splendour, from the womb of the morning. To thee shall be the dew of thy youth' (i.e. 'young men:' cf. Ps. xlv. 16, and xxii. 31). [i] An acrostic Psalm. The initial letter of each half-verse follows the alphabetical order. [j] Or 'He hath established a memorial of his wonderful works.' [k] Or 'justice.' [l] Or 'redemption.' [m] An acrostic Psalm like the preceding. [n] Or 'earth.' [o] Or 'A good man is.' [p] Or 'he will carry on his affairs with right judgment.'

6 For he shall not be moved for ever: the righteous shall be in everlasting remembrance.
7 He shall not be afraid of evil tidings; his heart is fixed confiding in Jehovah;
8 His heart is maintained, he is not afraid, until he see [his desire] upon his oppressors.
9 He scattereth abroad, he giveth to the needy; his righteousness abideth for ever: his horn shall be exalted with honour.
10 ✲ The wicked [man] shall see [it] and be vexed; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish.

PSALM 113

1 Hallelujah! Praise, ye servants of Jehovah, praise the name of Jehovah.
2 Blessed be the name of Jehovah, from this time forth and for evermore!
3 From the rising of the sun unto the going down of the same, let Jehovah's name be praised.
4 Jehovah is high above all nations, his glory above the heavens.
5 ✲ Who is like unto Jehovah our God, who hath placed his dwelling on high;
6 Who humbleth himself to look on the heavens and on the earth?
7 He raiseth up the poor out of the dust; from the dung-hill he lifteth up the needy,
8 To set [him] among nobles, among the nobles of his people.
9 He maketh the barren woman to keep house, [as] a joyful mother of sons. Hallelujah!

* PSALM 114

1 When Israel went out of Egypt, the house of Jacob from a people of strange language,
2 Judah was his sanctuary, Israel his dominion.
3 ✲ The sea saw it and fled, the Jordan turned back;
4 The mountains skipped like rams, the hills like lambs.
5 ✲ What ailed thee, thou sea, that thou fleddest? thou Jordan, that thou turnedst back?
6 Ye mountains, that ye skipped like rams? ye hills, like lambs?
7 Tremble, thou earth, at the presence of the Lord, at the presence of the †God of Jacob,
8 Who turned the rock into a pool of water, the flint into a fountain of waters.

PSALM 115

1 Not unto us, O Jehovah, not unto us, but unto thy name give glory, for thy loving-kindness and for thy truth's sake.
2 ✲ Wherefore should the nations say, Where then is their God?
3 But our God is in the heavens: he hath done whatsoever he pleased.
4 Their idols are silver and gold, the work of men's hands:
5 They have a mouth, and they speak not; eyes have they, and they see not;
6 They have ears, and they hear not; a nose have they, and they smell not;
7 They have hands, and they handle not; feet have they, and they walk not; they give no sound through their throat.
8 They that make them are like unto them,—every one that confideth in them.
9 ✲ O Israel, confide thou in Jehovah: he is their help and their shield.
10 House of Aaron, confide in Jehovah: he is their help and their shield.
11 Ye that fear Jehovah, confide in Jehovah: he is their help and their shield.
12 ✲ Jehovah hath been mindful of us: he will bless, he will bless the house of Israel; he will bless the house of Aaron;
13 He will bless them that fear Jehovah, both the small and the great.
14 Jehovah will add unto you more, unto you and unto your children.
15 Ye are blessed of Jehovah, who made the heavens and the earth.
16 ✲ The heavens are the heavens of Jehovah, but the earth hath he given to the children of men.
17 The dead praise not Jah, neither any that go down into silence;
18 But *we* will bless Jah from this time forth and for evermore. Hallelujah!

PSALM 116

1 I love Jehovah, for he hath heard my voice [and] my supplications;
2 For he hath inclined his ear unto me, and I will call upon him during [all] my days.
3 ✲ The bands[q] of death encompassed me, and the anguish[r] of Sheol took hold of[s] me; I found trouble and sorrow:

[q] Others, 'pangs;' but see Ps. xviii. 4, 5. [r] Lit. 'anguishes,' 'distresses.' [s] Or found.'

4 Then called I upon the name of Jehovah: I beseech thee, Jehovah, deliver my soul.
5 Gracious is Jehovah and righteous; and our God is merciful.
6 Jehovah keepeth the simple: I was brought low, and he saved me.
7 ✲ Return unto thy rest, O my soul; for Jehovah hath dealt bountifully with thee.
8 For thou hast delivered my soul from death, mine eyes from tears, my feet from falling.
9 I will walk before Jehovah in the land [t] of the living.
10 I believed, therefore have I spoken. As for me, I was greatly afflicted.
11 I said in my haste, [v] All men [w] are liars.
12 What shall I render unto Jehovah, [for] all his benefits toward me?
13 I will take the cup of salvation, [x] and call upon the name of Jehovah.
14 I will perform my vows unto Jehovah, yea, before all his people.
15 Precious in the sight of Jehovah is the death of his saints. [y]
16 ✲ Yea, Jehovah! for I am thy servant; I am thy servant, the son of thy handmaid: thou hast loosed my bonds.
17 I will offer [z] to thee the sacrifice of thanksgiving, and will call upon the name of Jehovah.
18 I will perform my vows unto Jehovah, yea, before all his people,
19 In the courts of Jehovah's house, in the midst of thee, O Jerusalem. Hallelujah!

PSALM 117

1 Praise Jehovah, all ye nations; laud him, all ye peoples;
2 For his loving-kindness is great [a] toward us, and the truth of Jehovah [endureth] for ever. Hallelujah!

PSALM 118

1 Give ye thanks unto Jehovah; for he is good; for his loving-kindness [endureth] for ever. [b]
2 Oh let Israel say, that his loving-kindness [endureth] for ever.
3 Oh let the house of Aaron say, that his loving-kindness [endureth] for ever.
4 Oh let them that fear Jehovah say, that his loving-kindness [endureth] for ever.
5 ✲ I called upon Jah in distress; Jah answered me [and set me] in a large place.
6 Jehovah is for me, I will not fear; what can man do unto me?
7 Jehovah is for me among them that help me; and I shall see [my desire] upon them that hate me.
8 It is better to trust in Jehovah than to put confidence in man;
9 It is better to trust in Jehovah than to put confidence in nobles.
10 ✲ All nations encompassed me; but in the name of Jehovah have I destroyed them. [c]
11 They encompassed me, yea, encompassed me; but in the name of Jehovah have I destroyed them.
12 They encompassed me like bees; they are quenched as the fire of thorns: for in the name of Jehovah have I destroyed them.
13 ✲ Thou hast thrust hard at me that I might fall; but Jehovah helped me.
14 My strength and song is Jah and he is become my salvation. [d]
15 ✲ The voice of triumph and salvation is in the tents of the righteous: the right hand of Jehovah doeth valiantly;
16 The right hand of Jehovah is exalted, the right hand of Jehovah doeth valiantly.
17 I shall not die, but live, and declare the works of Jah.
18 Jah hath chastened me sore; but he hath not given me over unto death.
19 ✲ Open to me the gates of righteousness: I will enter into them; Jah will I praise. [e]
20 This is the gate of Jehovah: the righteous shall enter therein.
21 I will give thee thanks, for thou hast answered me, and art become my salvation.
22 ✲ [The] stone which the builders rejected hath become the head of the corner: [f]
23 This is of Jehovah; it is wonderful in our eyes.
24 This is the day that Jehovah hath made; we will rejoice and be glad in it.
25 Oh save, Jehovah, I beseech thee; Jehovah, I beseech thee, oh send prosperity!
26 Blessed be he that cometh in

[t] Lit. 'lands.' [v] Or 'agitation:' cf. Ps. xxxi. 22. [w] Or 'mankind.' [x] Lit. 'salvations,' as Ps. liii. 6. [y] See Ps. xxx. 4, note [c]. [z] Lit. 'sacrifice,' as Ps. l. 14; cvii. 22, &c. [a] Or 'is powerful,' lit. 'it has prevailed:' cf. Ps. ciii. 11. [b] Cf. Ps. cxv. 9–13, and 1 Chron. xvi. 41. [c] Or 'mowed them down.' [d] Cf. Isa. xii. 2; and see Ex. xv. 2. For 'Jah,' see also Ps. lxviii. 4, and Ps. lxxxix. 8. [e] Or 'give thanks,' as in vers. 21, 28, 29; and so Ps. cxxxix. 14. [f] i.e. the corner-stone.

the name of Jehovah. We have blessed [g] you out of the house of Jehovah.
27 ✲ Jehovah is ' God, and he hath given us light: bind the sacrifice [h] with cords,—up to the horns of the altar.
28 Thou art my ' God, and I will give thee thanks; my God, I will exalt thee.
29 Give ye thanks unto Jehovah; for he is good; for his loving-kindness [endureth] for ever.

✲ PSALM 119 [i]

ALEPH.

1 Blessed are the perfect in the way, who walk in the law of Jehovah.
2 Blessed are they that observe his testimonies, that seek him with the whole heart;
3 Who also do no unrighteousness: they walk in his ways.
4 Thou hast enjoined thy precepts, to be kept diligently.
5 Oh that my ways were directed to keep thy statutes!
6 Then shall I not be ashamed, when I have respect unto all thy commandments.
7 I will give thee thanks [k] with uprightness of heart, when I shall have learned thy righteous judgments. [l]
8 I will keep thy statutes: forsake me not utterly.

BETH.

9 Wherewithal shall a young man cleanse his path? by taking heed according to thy word.
10 With my whole heart have I sought [m] thee: let me not wander from thy commandments.
11 Thy word [n] have I hid in my heart, that I might not sin against thee.
12 Blessed art thou, Jehovah! teach me thy statutes.
13 With my lips have I declared all the judgments [l] of thy mouth.
14 I have rejoiced in the way of thy testimonies, as [much as] in all wealth.
15 I will meditate upon thy precepts, and have respect unto thy paths.
16 I delight myself in thy statutes; I will not forget thy word.

GIMEL.

17 Deal bountifully with thy servant [and] I shall live; and I will keep thy word.
18 Open mine eyes, and I shall behold wondrous things out of thy law.
19 I am a stranger in the land; [o] hide not thy commandments from me.
20 My soul breaketh for longing after thy judgments [p] at all times.
21 Thou hast rebuked [q] the proud [that are] cursed, who wander from thy commandments.
22 Roll off from me reproach and contempt; for I observe thy testimonies.
23 Princes also did sit [and] talk together against me: thy servant doth meditate in thy statutes.
24 Thy testimonies also are my delight [and] my counsellors.

DALETH.

25 My soul cleaveth unto the dust: quicken [r] me according to thy word.
26 I have declared my ways, and thou hast answered me: teach me thy statutes.
27 Make me to understand the way of thy precepts, and I will meditate upon thy wondrous works.
28 My soul melteth for sadness: strengthen me [s] according to thy word.
29 Remove from me the way of falsehood, and graciously grant me thy law.
30 I have chosen the way of faithfulness; thy judgments have I set [before me].

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[g] Or 'We bless.' [h] Strictly 'feast:' cf. Mal. ii. 3. [i] An alphabetical Psalm in periods of 8 verses, each of which begins with the same Hebrew letter. The sections follow the alphabetical order. [k] Or 'I will praise thee.' [l] Or 'ordinances:' so throughout. [m] Or 'do I seek.' [n] It may be well to notice the distinction between דבר and אמרה, so frequent in this Psalm. דבר is 'word,' λόγος; אמר and אמרה mean 'a word,' 'speech,' 'what is said,' and, if we except Josh xxiv. 27, are only used in poetic style. The latter form alone occurs here; 'saying' might have done for it, were it not otherwise objectionable. It fixes the mind more especially on what is *expressed*, having thus occasionally the force of 'promise,' as Ps. lxxvii. 8, or 'command,' as Ps. cxlvii. 15. In the sense of 'word' it is found twenty-six times, of which nineteen are in this Psalm, where it is distinguished from דבר by a dot ' placed before 'word.' A modified form, also in the sense of 'word,' is found in Lam. ii. 17. [o] Or 'upon the earth.' [p] See note [l] on ver. 7. [q] Or 'Thou rebukest.' [r] The word has the double sense of 'making to live' (Job xxxiii. 4), and 'keeping alive' (Gen. vii. 3). [s] Others translate, 'raise me up.'

31 I cleave unto thy testimonies; Jehovah, let me not be ashamed.
32 I will run the way of thy commandments when thou shalt enlarge my heart.

HE.

33 Teach me, O Jehovah, the way of thy statutes, and I will observe it [unto] the end.
34 Give me understanding, and I will observe thy law; and I will keep it with [my] whole heart.
35 Make me to walk in the path of thy commandments; for therein do I delight.
36 Incline my heart unto thy testimonies, and not to gain.
37 Turn away mine eyes from beholding vanity; quicken me in thy way.
38 Establish thy *word unto thy servant, who is [devoted] to thy fear.
39 Turn away my reproach which I fear; for thy judgments are good.
40 Behold, I have longed after thy precepts: quicken me in thy righteousness.

VAU.

41 And let thy loving-kindness come unto me, O Jehovah,—thy salvation according to thy *word.
42 So shall I have wherewith to answer him that reproacheth me; for I confide in thy word.
43 And take not the word of truth utterly out of my mouth; because I have hoped[t] in thy judgments.
44 Then will I keep thy law continually, for ever and ever;
45 And I will walk at liberty,[v] for I have sought thy precepts;
46 And I will speak of thy testimonies before kings, and will not be ashamed;
47 And I will delight myself in thy commandments, which I have loved;
48 And I will lift up my hands unto thy commandments, which I have loved, and I will meditate in thy statutes.

ZAIN.

49 Remember the word for thy servant, upon which thou hast caused me to hope.[t]
50 This is my comfort in mine affliction; for[w] thy *word hath quickened me.
51 The proud have derided me beyond measure: I have not declined from thy law.
52 I remembered thy judgments[v] of old, O Jehovah, and have comforted myself.
53 Burning indignation hath taken hold upon me because of the wicked who forsake thy law.
54 Thy statutes have been my songs in the house of my pilgrimage.
55 I have remembered thy name, O Jehovah, in the night, and have kept thy law.
56 This I have had, because I have observed thy precepts.

CHETH.

57 My portion, O Jehovah, I have said, is to keep thy words.[x]
58 I have sought thy favour with [my] whole heart: be gracious unto me according to thy *word.
59 I have thought on my ways, and turned my feet unto thy testimonies.
60 I have made haste, and not delayed, to keep thy commandments.
61 The bands of the wicked have wrapped me round: I have not forgotten thy law.
62 At midnight I rise up to give thanks unto thee, because of thy righteous judgments.
63 I am the companion of all that fear thee, and of them that keep thy precepts.
64 The earth, O Jehovah, is full of thy loving-kindness: teach me thy statutes.

TETH.

65 Thou hast dealt well with thy servant, O Jehovah, according to thy word.
66 Teach me good discernment and knowledge; for I have believed[y] in thy commandments.
67 Before I was afflicted I went astray, but now I keep thy *word.
68 Thou art good, and doest good; teach me thy statutes.
69 The proud have forged falsehood against me: I will observe thy precepts with [my] whole heart.
70 Their heart is as fat as grease: as for me, I delight in thy law.
71 It is good for me that I have been afflicted, that I might learn thy statutes.
72 The law of thy mouth is better unto me than thousands of gold and silver.

[t] The Hebrew word means 'to wait with earnest desire and longing' (see Ps. lxix. 3); and so vers. 74, 81, 114, 147; Ps. cxlvii. 11, &c. [v] Lit. 'at large:' cf. Ps. cxviii. 5.
[w] Or 'that.' [x] Or 'Jehovah is my portion: I have said that I will keep thy words.'
[y] Or 'I believe.'

YOD.

73 Thy hands have made me and fashioned me: give me understanding, and I will learn thy commandments.
74 They that fear thee will see me, and rejoice; because I have hoped in thy word.
75 I know, Jehovah, that thy judgments are righteousness, and that in faithfulness thou hast afflicted me.
76 Oh let thy loving-kindness be for my comfort, according to thy word unto thy servant.
77 Let thy tender mercies come unto me, that I may live; for thy law is my delight.
78 Let the proud be ashamed; for they have acted perversely towards [z] me with falsehood: as for me, I meditate in thy precepts.
79 Let those that fear thee turn unto me, and those that know thy testimonies.
80 Let my heart be perfect in thy statutes, that I be not ashamed.

CAPH.

81 My soul fainteth for thy salvation; I hope in thy word.
82 Mine eyes fail for thy word, saying, When wilt thou comfort me?
83 For I am become like a bottle [a] in the smoke; I do not forget thy statutes.
84 How many shall be the days of thy servant? when wilt thou execute judgment on them that persecute me?
85 The proud have digged pits for me, which is not [b] according to thy law.
86 All thy commandments are faithfulness. They persecute me wrongfully: help thou me.
87 They had almost consumed me upon the earth; for as for me, I forsook not thy precepts.
88 Quicken me according to thy loving-kindness, and I will keep the testimony of thy mouth.

LAMED.

89 For ever, O Jehovah, thy word is settled in the heavens.
90 Thy faithfulness is from generation to generation: thou hast established the earth, and it standeth.
91 By thine ordinances they stand this day; for all things [c] are thy servants.
92 Unless thy law had been my delight, I should then have perished in mine affliction.
93 I will never forget thy precepts; for by them thou hast quickened me.
94 I am thine, save me; for I have sought thy precepts.
95 The wicked have awaited me to destroy me; [but] I attend unto thy testimonies.
96 I have seen an end of all perfection: thy commandment is exceeding broad.

MEM.

97 Oh how I love thy law! it is my meditation all the day.
98 Thy commandments make me wiser [d] than mine enemies; for they are ever with me. [e]
99 I have more understanding than all my teachers; for thy testimonies are my meditation.
100 I understand more than the aged, because I have observed thy precepts.
101 I have refrained my feet from every evil path, that I might keep thy word.
102 I have not departed from thy judgments; for it is thou that hast taught me.
103 How sweet are thy words [f] unto my taste! more than honey to my mouth!
104 From thy precepts I get understanding; therefore I hate every false path.

NUN.

105 Thy word is a lamp unto my feet, and a light unto my path.
106 I have sworn, and I will perform it, that I will keep thy righteous judgments.
107 I am afflicted very much; O Jehovah, quicken me according to thy word.
108 Accept, I beseech thee, Jehovah, the voluntary-offerings of my mouth, and teach me thy judgments.
109 My life is continually in my hand; but I do not forget thy law.
110 The wicked have laid a snare for me; but I have not wandered from thy precepts.
111 Thy testimonies have I taken as a heritage for ever; for they are the rejoicing of my heart.
112 I have inclined my heart to perform thy statutes for ever, unto the end.

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[z] Or 'have subverted:' see Ps. cxlvi. 9; Lam. iii. 36. [a] A leathern bottle. [b] Or 'who are not.' [c] Strictly, 'all,' 'the whole.' [d] Or 'Thou makest me wiser [through] thy commandments.' [e] Or 'for it is mine.' [f] Lit. 'word:' see note ver. 11.

SAMECH.

113 The double-minded have I hated; but thy law do I love.
114 Thou art my hiding-place and my shield: I hope in thy word.
115 Depart from me, ye evil-doers; and I will observe the commandments of my God.
116 Uphold me according to thy word, that I may live; and let me not be ashamed of my hope.
117 Hold thou me up, and I shall be safe; and I will have respect unto thy statutes continually.
118 Thou hast set at nought all them that wander from thy statutes; for their deceit is falsehood.
119 Thou puttest away[g] all the wicked of the earth[h] [like] dross; therefore I love thy testimonies.
120 My flesh shuddereth for fear of thee; and I am afraid of thy judgments.

AIN.

121 I have done judgment and justice: leave me not to mine oppressors.
122 Be surety for thy servant for good; let not the proud oppress me.
123 Mine eyes fail for thy salvation, and for the word of thy righteousness.
124 Deal with thy servant according to thy loving-kindness, and teach me thy statutes.
125 I am thy servant; give me understanding that I may know thy testimonies.
126 It is time for Jehovah to work:[i] they have made void thy law.
127 Therefore I love thy commandments above gold, yea above fine gold.
128 Therefore I regard all [thy] precepts concerning all things to be right: I hate every false path.

PE.

129 Thy testimonies are wonderful; therefore doth my soul observe them.
130 The entrance[k] of thy words giveth light, giving understanding unto the simple.
131 I opened my mouth wide and panted; for I longed for thy commandments.
132 Turn unto[l] me, and be gracious unto me, as thou art wont to do unto those that love thy name.
133 Establish my steps in thy word; and let not any iniquity[m] have dominion over me.
134 Deliver[n] me from the oppression of man; and I will keep thy precepts.
135 Make thy face to shine upon thy servant, and teach me thy statutes.
136 Mine eyes run down with streams of water, because they keep not thy law.

TZADE.

137 Righteous art thou, Jehovah, and upright are[o] thy judgments.
138 Thou hast commanded thy testimonies in righteousness and exceeding faithfulness.
139 My zeal destroyeth me, because mine oppressors[p] have forgotten thy words.
140 Thy word is exceeding pure,[q] and thy servant loveth it.
141 I am little and despised: thy precepts have I not forgotten.
142 Thy righteousness is an everlasting righteousness,[r] and thy law is truth.
143 Trouble and anguish have taken hold upon me: thy commandments are my delights.
144 The righteousness of thy testimonies is for ever: give me understanding, and I shall live.

KOPH.

145 I have called with [my] whole heart; answer me, O Jehovah: I will observe thy statutes.
146 I call upon thee; save me, and I will keep thy testimonies.
147 I anticipate the morning-dawn and I cry: I hope in thy word.
148 Mine eyes anticipate the night-watches, that I may meditate in thy word.
149 Hear my voice according to thy loving-kindness: O Jehovah, quicken me according to thy judgment.
150 They have drawn nigh that follow after mischief: they are far from thy law.
151 Thou, Jehovah, art near, and all thy commandments are truth.
152 From thy testimonies, I have known of old that thou hast founded them for ever.

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[g] Instead of השבת, the versions read חשבת, 'accountest.' For 'dross' the LXX has 'transgressors.' [h] Or 'land.' [i] Or 'to act:' cf. Jer. xviii. 23. [k] Or 'opening,' 'declaration,' with the LXX, Luther, and the "Great Bible," 1539. [l] Or 'Look upon.' [m] See note to Ps. lv. 3. [n] Or 'Ransom.' [o] Or 'and upright in.' [p] Or 'adversaries,' as Ps. cviii. 13; so ver. 157. [q] Or 'well refined,' 'tried,' as Ps. xviii. 30. [r] Lit. 'a righteousness for ever:' cf. ver. 144.

RESH.

153 See mine affliction, and deliver me; for I have not forgotten [s] thy law.
154 Plead my cause, and redeem me: quicken me according to thy word.
155 Salvation is far from the wicked; for they seek not thy statutes.
156 Many are thy tender mercies, O Jehovah; quicken me according to thy judgments.
157 Many are my persecutors and mine oppressors; I have not declined from thy testimonies.
158 I beheld them that deal treacherously and was grieved; [t] because they kept not thy word.
159 See how I have loved thy precepts: quicken me, O Jehovah, according to thy loving-kindness.
160 The sum of thy word is truth, and every righteous judgment of thine is for ever.

SHIN.

161 Princes have persecuted me without a cause; but my heart standeth in awe of thy word.
162 I have joy in thy word, as one that findeth great spoil.
163 I hate and abhor falsehood; thy law do I love.
164 Seven times a day do I praise thee because of thy righteous judgments.
165 Great peace have they that love thy law, and nothing doth stumble them. [v]
166 I have hoped for thy salvation, O Jehovah, and have done thy commandments.
167 My soul hath kept thy testimonies, and I love them exceedingly.
168 I have kept thy precepts and thy testimonies; for all my ways are before thee.

TAU.

169 Let my cry come near before thee, Jehovah: give me understanding according to thy word.
170 Let my supplication come before thee: deliver me according to thy word.
171 My lips shall pour forth praise when thou hast taught me [w] thy statutes.
172 My tongue shall speak aloud of [x] thy word; for all thy commandments are righteousness.
173 Let thy hand be for my help; for I have chosen thy precepts.
174 I have longed for thy salvation, O Jehovah, and thy law is my delight.
175 Let my soul live, and it shall praise thee; and let thy judgments help me.
176 I have gone astray like a lost sheep: seek thy servant; for I have not forgotten thy commandments.

* PSALM 120

A Song of degrees. [y]

1 In my trouble I called unto Jehovah, and he answered me.
2 Jehovah, deliver my soul from the lying lip, from the deceitful tongue.
3 What shall be given unto thee, what shall be added unto thee, thou deceitful tongue? [z]
4 Sharp arrows of a mighty one, with burning coals of broom-wood.
5 Woe is me, that I sojourn in Meshech, that I dwell among the tents of Kedar!
6 My soul hath long dwelt with them that hate peace.
7 I [am for] peace; but when I speak, *they* [are] for war.

PSALM 121

A Song of degrees.

1 I lift up mine eyes unto the mountains: whence shall my help come?
2 My help [cometh] from Jehovah, who made the heavens and the earth.
3 ✲ He will not suffer thy foot to be moved; he that keepeth thee will not slumber.
4 Behold, he that keepeth Israel will neither slumber nor sleep.
5 ✲ Jehovah is thy keeper, Jehovah is thy shade upon thy right hand;
6 The sun shall not smite [a] thee by day, nor the moon by night.
7 Jehovah will keep thee from all evil; he will keep thy soul.
8 Jehovah will keep thy going out and thy coming in, from henceforth and for evermore.

PSALM 122

A Song of degrees. Of David.

1 I rejoiced when they said [b] unto me, Let us go into the house of Jehovah.

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[s] Or 'I do not forget.' [t] Or 'and I loathed [them]:' cf. Ps. cxxxix. 21. [v] Or 'they have no stumbling-block.' [w] Or 'for thou teachest me.' [x] Or 'shall respond to,' 'sing in answer to:' cf. Ezra iii. 11. [y] Perhaps in the sense of 'going up:' cf. Ps. cxxii. 4; 1 Kings xii. 27. Others take it morally. [z] Or 'What shall the tongue of deceit give thee, what shall it add to thee?' [a] Or 'beat upon:' cf. Jonah iv. 8. [b] Or 'I rejoice in them that say.'

2 Our feet shall stand within thy gates, O Jerusalem.
3 ✲ Jerusalem, which art built as a city that is compact together,
4 Whither the tribes go up, the tribes of Jah, a testimony to Israel,[c] to give thanks unto the name of Jehovah!
5 For there are set thrones for judgment, the thrones of the house of David.
6 ✲ Pray for the peace of Jerusalem: they shall prosper that love thee.
7 Peace be within thy bulwarks, prosperity[d] within thy palaces.
8 For my brethren and companions' sakes I will say, Peace be within thee!
9 Because of the house of Jehovah our God I will seek thy good.

PSALM 123

A Song of degrees.

1 Unto thee do I lift up mine eyes, O thou that dwellest in the heavens.
2 ✲ Behold, as the eyes of servants [look] unto the hand of their masters, as the eyes of a maiden unto the hand of her mistress, so our eyes [are directed] to Jehovah our God, until he be gracious unto us.
3 Be gracious unto us, O Jehovah, be gracious unto us; for we are exceedingly filled with contempt.
4 Our soul is exceedingly filled with the scorning of those that are at ease, with the contempt of the proud.

PSALM 124

A Song of degrees. Of David.

1 If it had not been Jehovah who was for us—oh let Israel say—
2 If it had not been Jehovah who was for us, when men rose up against us,
3 Then they had swallowed us up alive, when their anger was kindled against us;
4 Then the waters had overwhelmed us, a torrent had gone over our soul;
5 Then the proud waters had gone over our soul.
6 Blessed be Jehovah, who gave us not up a prey to their teeth!
7 Our soul is escaped as a bird out of the snare of the fowlers: the snare is broken, and we have escaped.
8 Our help is in the name of Jehovah, the maker of heavens and earth.

PSALM 125

A Song of degrees.

1 They that confide in Jehovah are as mount Zion, which cannot be moved; it abideth for ever.
2 Jerusalem! — mountains are round about her, and Jehovah is round about his people, from henceforth and for evermore.
3 For the sceptre[e] of wickedness shall not rest upon the lot of the righteous; lest the righteous put forth their hands unto iniquity.
4 ✲ Do good, O Jehovah, unto the good, and to them that are upright in their hearts.
5 But as for such as turn aside unto their crooked ways, Jehovah will lead them forth with the workers of iniquity. Peace be[f] upon Israel!

PSALM 126

A Song of degrees.

1 When Jehovah turned the captivity[g] of Zion, we were like them that dream.
2 Then was our mouth filled with laughter, and our tongue with rejoicing: then said they among the nations, Jehovah hath done great things for them.
3 Jehovah hath done great things for us; [and] we are joyful.
4 ✲ Turn our captivity, O Jehovah, as the streams in the south.[h]
5 They that sow in tears shall reap with rejoicing:
6 He goeth forth and weepeth, bearing seed for scattering; he cometh again with rejoicing, bearing his sheaves.

PSALM 127

A Song of degrees. Of Solomon.

1 Unless Jehovah build the house, in vain do its builders labour in it; unless Jehovah keep the city, the keeper watcheth in vain:
2 It is vain for you to rise up early, to lie down late, to eat the bread of sorrows:[i] so to his beloved one he giveth sleep.
3 ✲ Lo, children are an inheritance from Jehovah, [and] the fruit of the womb a reward.
4 As arrows in the hand of a mighty man, so are the children of youth.

[c] Or 'Israel's custom.' [d] Or 'restful security:' cf. Zech. vii. 7. [e] Or 'rod.' [f] Or 'shall be.' [g] Here strictly, 'the turning,' or 'returning,' in the sense of complete restoration and establishment of full blessing. [h] Heb. *negeb*: see note to Josh. x. 40. [i] Or 'labours,' 'toils.'

5 Happy is the man that hath filled his quiver with them. They shall not be ashamed when they speak with enemies in the gate.

PSALM 128

A Song of degrees.

1 Blessed[k] is every one that feareth Jehovah, that walketh in his ways.
2 For thou shalt eat the labour of thy hands; happy shalt thou be, and it shall be well with thee.
3 Thy wife shall be as a fruitful vine in the inner part of thy house; thy children like olive-plants[l] round about thy table,
4 Behold, thus shall the man be blessed that feareth Jehovah.
5 Jehovah will bless thee out of Zion; and mayest thou see the good of Jerusalem all the days of thy life,
6 And see thy children's children. Peace be upon Israel![m]

PSALM 129

A Song of degrees.

1 Many a time have they afflicted me from my youth—oh let Israel say—
2 Many a time have they afflicted me from my youth; yet they have not prevailed against me.
3 The ploughers ploughed upon my back; they made long their furrows.
4 ✲ Jehovah is righteous: he hath cut asunder the cords of the wicked.
5 Let them be ashamed and turned backward, all that hate Zion;
6 Let them be as the grass upon the house-tops, which withereth before it is plucked up,
7 Wherewith the mower filleth not his hand, nor he that bindeth sheaves his bosom;
8 Neither do the passers-by say, The blessing of Jehovah be upon you; we bless you in the name of Jehovah!

PSALM 130

A Song of degrees.

1 Out of the depths do I call upon thee, Jehovah.
2 Lord, hear my voice; let thine ears be attentive to the voice of my supplication.
3 If thou, Jah, shouldest mark iniquities, Lord, who shall stand?
4 But there is forgiveness with thee, that thou mayest be feared.
5 ✲ I wait for Jehovah; my soul doth wait, and in his word do I hope.[n]
6 My soul [waiteth] for the Lord more than the watchers [wait] for the morning, [more than] the watchers for the morning.[o]
7 Let Israel hope[n] in Jehovah, because with Jehovah there is loving-kindness, and with him is plenteous redemption;[p]
8 And he will redeem[p] Israel from all his iniquities.

PSALM 131

A Song of degrees. Of David.

1 Jehovah, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself[q] in great matters, and in things too wonderful for me.
2 Surely I have restrained and composed my soul, like a weaned child with its mother: my soul within me is as a weaned child.
3 Let Israel hope[n] in Jehovah, from henceforth and for evermore.

PSALM 132

A Song of degrees.

1 Jehovah, remember for David all his affliction;
2 How he swore unto Jehovah, vowed unto the Mighty One of Jacob:
3 I will not come into the tent of my house, I will not go up to the couch of my bed;
4 I will not give sleep to mine eyes, slumber to mine eyelids,
5 Until I find out a place for Jehovah, habitations[r] for the Mighty One of Jacob . . . .
6 ✲ Behold, we heard of it at Ephratah,[s] we found it in the fields of the wood.[t]
7 Let us go into his habitations,[r] let us worship at his footstool.
8 Arise, Jehovah, into thy rest, thou and the ark of thy strength.
9 Let thy priests be clothed with righteousness, and let thy saints[v] shout for joy.
10 For thy servant David's sake, turn not away the face of thine anointed.[w]
11 ✲ Jehovah hath sworn [in] truth

[k] Or 'Happy.' [l] Or 'by the sides of thy house.' [m] Or '. . . . children [and] peace upon Israel.' [n] As Ps. cxix. 43; xxxviii. 15, &c. [o] Or 'more than the watchers-for-the-morning watch for the morning.' [p] Lit. 'ransom.' [q] Lit. 'have I walked.' [r] Or 'tabernacles,' as Ps. lxxxiv. 1, &c. [s] Also called Bethlehem-Judah. [t] Or 'of Jaar,' used here poetically perhaps for Kirjath-jearim. [v] See note to Ps. xxx. 4. [w] Cf. 2 Chron. vi. 41, 42.

unto David; he will not turn from it: Of the fruit of thy body will I set upon thy throne;
12 If thy children keep my covenant, and my testimonies which I will teach them, their children also for evermore shall sit upon thy throne.
13 ✲ For Jehovah hath chosen Zion; he hath desired it for his dwelling:
14 This is my rest for ever; here will I dwell, for I have desired it.
15 I will abundantly bless her provision; I will satisfy her needy ones with bread;
16 And I will clothe her priests with salvation, and her saints shall shout aloud for joy.
17 There will I cause the horn of David to bud forth;[x] I have ordained a lamp for mine anointed.
18 His enemies will I clothe with shame; but upon himself shall his crown[y] flourish.

PSALM 133

A Song of degrees. Of David.

1 Behold, how good and how pleasant it is for brethren to dwell together in unity!
2 Like the precious oil upon the head, that ran down upon the beard, upon Aaron's beard, that ran down to the hem of his garments;
3 As the dew of Hermon that descendeth on the mountains of Zion; for there hath Jehovah commanded the blessing, life for evermore.[z]

PSALM 134

A Song of degrees.

1 Behold, bless Jehovah, all ye servants of Jehovah, who by night[a] stand in the house of Jehovah.
2 Lift up your hands in the sanctuary,[b] and bless Jehovah.
3 Jehovah, the maker of heavens and earth, bless thee out of Zion.

* PSALM 135

1 Hallelujah! Praise the name of Jehovah; praise, ye servants of Jehovah,
2 Ye that stand in the house of Jehovah, in the courts of the house of our God.
3 Praise ye Jah; for Jehovah is good: sing psalms unto his name; for it[c] is pleasant.
4 For Jah hath chosen Jacob unto himself, Israel for his own possession.[d]
5 ✲ For *I* know that Jehovah is great, and our Lord is above all gods.
6 Whatsoever Jehovah pleased, he hath done in the heavens and on the earth, in the seas and all deeps;
7 Who causeth the vapours to ascend from the ends of the earth; who maketh lightnings for the rain; who bringeth the wind out of his treasuries:
8 Who smote the firstborn of Egypt, both of man and beast;
9 Who sent signs and miracles into the midst of thee, O Egypt, upon Pharaoh and upon all his servants;
10 Who smote great nations, and slew mighty kings,
11 Sihon king of the Amorites, and Og king of Bashan, and all the kingdoms of Canaan;
12 And gave their land for an inheritance, an inheritance unto Israel his people.
13 ✲ Thy name, O Jehovah, is for ever; thy memorial,[e] O Jehovah, from generation to generation.
14 For Jehovah will judge[f] his people, and will repent in favour of his servants.[g]
15 The idols of the nations are silver and gold, the work of men's hands:
16 They have a mouth, and they speak not; eyes have they, and they see not;
17 They have ears, and they hear not; neither is there any breath in their mouth.
18 They that make them are like unto them,—every one that confideth in them.
19 ✲ House of Israel, bless ye Jehovah; house of Aaron, bless ye Jehovah;
20 House of Levi, bless ye Jehovah; ye that fear Jehovah, bless Jehovah.
21 Blessed be Jehovah out of Zion, who dwelleth at Jerusalem! Hallelujah!

PSALM 136

1 Give ye thanks unto Jehovah, for he is good; for his loving-kindness [endureth] for ever:
2 Give thanks unto the God of

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[x] Or 'sprout;' and so in Ezek. xxix. 21. [y] Or 'diadem:' cf. Ps. lxxxix. 39. [z] Or perhaps 'for the age,' העולם: cf. 1 Chron. xvii. 14; Ps. xxviii. 9. [a] Lit. 'in the nights.' [b] Or 'of holiness.' [c] Or 'this;' but cf. Ps. cxlvii. 1. [d] Or 'peculiar treasure:' cf. Ex. xix. 5. [e] Cf. Ps. cii. 12. [f] Or 'vindicate.' [g] See Deut. xxxii. 36, and note.

gods, for his loving-kindness [endureth] for ever;
3 Give thanks unto the Lord of lords, for his loving-kindness [endureth] for ever.
4 ✲ To him who alone doeth great wonders, for his loving-kindness [endureth] for ever:
5 To him that by understanding made the heavens, for his loving-kindness [endureth] for ever;
6 To him that stretched out the earth above the waters, for his loving-kindness [endureth] for ever;
7 To him that made great lights, for his loving-kindness [endureth] for ever;
8 The sun for rule over[h] the day, for his loving-kindness [endureth] for ever,
9 The moon and stars for rule over[h] the night, for his loving-kindness [endureth] for ever:
10 To him that smote Egypt in their firstborn, for his loving-kindness [endureth] for ever,
11 And brought out Israel from among them, for his loving-kindness [endureth] for ever,
12 With a powerful hand and with a stretched-out arm, for his loving-kindness [endureth] for ever;
13 To him that divided the Red sea into parts, for his loving-kindness [endureth] for ever,
14 And made Israel to pass through the midst of it, for his loving-kindness [endureth] for ever,
15 And overturned[i] Pharaoh and his host in the Red sea, for his loving-kindness [endureth] for ever;
16 To him that led his people through the wilderness, for his loving-kindness [endureth] for ever;
17 To him that smote great kings, for his loving-kindness [endureth] for ever,
18 And slew famous kings, for his loving-kindness [endureth] for ever;
19 Sihon king of the Amorites, for his loving-kindness [endureth] for ever,
20 And Og king of Bashan, for his loving-kindness [endureth] for ever;
21 And gave their land for an inheritance, for his loving-kindness [endureth] for ever,
22 An inheritance unto Israel his servant, for his loving-kindness [endureth] for ever:
23 ✲ Who hath remembered us in our low estate, for his loving-kindness [endureth] for ever;
24 And hath delivered us from our oppressors,[k] for his loving-kindness [endureth] for ever:
25 Who giveth food to all flesh, for his loving-kindness [endureth] for ever.
26 Give ye thanks unto the 'God of the heavens; for his loving-kindness [endureth] for ever.

* PSALM 137

1 By the rivers of Babylon, there we sat down; yea, we wept when we remembered Zion.
2 We hanged our harps upon the willows in the midst thereof.
3 For there they that carried us away captive required of us a song;[l] and they that made us wail[m] [required] mirth, [saying,] Sing us [one] of the songs of Zion.
4 ✲ How should we sing a song of Jehovah's upon a foreign soil?
5 If I forget thee, Jerusalem, let my right hand forget [its skill];
6 If I do not remember thee, let my tongue cleave to my palate: if I prefer not Jerusalem above my chief joy.
7 Remember, O Jehovah, against the sons of Edom, the day of Jerusalem; who said, Lay [it] bare, Lay [it] bare, down to its foundation!
8 Daughter of Babylon, who art to be laid waste, happy he that rendereth unto thee that which thou hast meted out to us;
9 Happy he that taketh and dasheth thy little ones against the rock.

PSALM 138

[A Psalm] of David.

1 I will give thee thanks with my whole heart; before the gods will I sing psalms of thee.
2 I will bow down toward the temple of thy holiness, and celebrate thy name for thy loving-kindness and for thy truth; for thou hast magnified thy word[n] above all thy name.
3 ✲ In the day when I called thou answeredst me; thou didst encourage me with strength[o] in my soul.
4 All the kings of the earth shall celebrate thee, Jehovah, when they have heard the words of thy mouth;
5 And they shall sing in[p] the ways

[h] Or 'during.' [i] Lit. 'shook out' or 'shot off,' as Ex. xiv. 27: cf. Job xxxviii. 13.
[k] Or 'adversaries.' [l] Lit. 'words of song.' [m] Or 'our tormentors.' [n] אמרה: see Ps. cxix. 11.
[o] Or 'mightily.' [p] Or 'of.'

of Jehovah, for great is the glory of Jehovah.
6 ✲ For Jehovah is high; but he looketh upon the lowly, and the proud he knoweth afar off.
7 Though I walk in the midst of trouble, thou wilt revive me: thou wilt stretch forth thy hand against the anger of mine enemies, and thy right hand shall save me.
8 Jehovah will perfect what concerneth me: thy loving-kindness, O Jehovah, [endureth] for ever; forsake not the works of thine own hands.

PSALM 139

To the chief Musician. A Psalm of David.

1 Jehovah, thou hast searched me and known [me].
2 *Thou* knowest my downsitting and mine uprising, thou understandest my thought afar off;
3 Thou searchest out[p] my path and my lying down, and art acquainted with all my ways;
4 For there is not yet[r] a word on my tongue, [but] lo, O Jehovah, thou knowest it altogether.
5 Thou hast beset me behind and before, and laid thy hand upon me.
6 O knowledge too wonderful for me! it is high, I cannot [attain] unto it.
7 ✲ Whither shall I go from thy spirit? and whither flee from thy presence?
8 If I ascend up into the heavens thou art there; or if I make my bed in Sheol, behold, thou [art there];
9 [If] I take the wings of the dawn [and] dwell in the uttermost parts of the sea,
10 Even there shall thy hand lead me, and thy right hand shall hold me.
11 And if I say, Surely darkness shall cover me, and the light about me be night;
12 Even darkness hideth not from thee, and the night shineth as the day: the darkness is as the light.
13 For thou hast possessed my reins; thou didst cover me[s] in my mother's womb.
14 ✲ I will praise thee, for I am fearfully, wonderfully made. Marvellous are thy works; and [that] my soul knoweth right well.
15 My bones were[t] not hidden from thee when I was made in secret, curiously wrought in the lower parts of the earth.
16 Thine eyes did see my unformed substance, and in thy book all [my members] were written; [during many] days[u] were they fashioned, when [as yet] there was none of them.
17 But how precious are thy thoughts unto me, O ·God! how great is the sum of them!
18 [If] I would count them, they are more in number than the sand. When I awake, I am still with thee.
19 ✲ Oh that thou wouldest slay the wicked, O ·God! And ye men of blood, depart from me.
20 For they speak of thee wickedly,[v] they take [thy name] in vain, thine enemies.[w]
21 Do not I hate them, O Jehovah, that hate thee? and do not I loathe them that rise up against thee?
22 I hate them with perfect hatred; I account them mine enemies.
23 Search me, O ·God, and know my heart; prove me, and know my thoughts;[x]
24 And see if there be any grievous way[y] in me; and lead me in the way everlasting.

PSALM 140

To the chief Musician. A Psalm of David.

1 Free me, O Jehovah, from the evil man; preserve me from the violent man:[z]
2 Who devise mischiefs in [their] heart; every day are they banded together for war.
3 They sharpen their tongues like a serpent; adders' poison is under their lips. Selah.
4 Keep me, O Jehovah, from the hands of the wicked [man], preserve me from the violent man, who devise to overthrow my steps.
5 The proud have hidden a snare for me, and cords; they have spread a net by the way-side; they have set traps for me. Selah.
6 ✲ I have said unto Jehovah, Thou art my ·God: give ear, O Jehovah, to the voice of my supplications.
7 Jehovah, the Lord, is the strength of my salvation: thou hast covered my head in the day of battle.[a]

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[q] Lit. 'siftest.' [r] Or 'ere [even] there is.' [s] Or 'thou didst knit me together;' cf. Job x. 11. [t] Or 'framework was.' [u] Or 'continuously.' [v] Or 'with evil intent.' [w] Or '[They] who speak wickedly of thee have lifted up themselves to lying,—thine enemies.' [x] The word is the same as that in Ps. xciv. 19, 'anxious, or conflicting thoughts.' [y] Or 'idolatrous way.' [z] Lit. 'man (אִישׁ) of violences,' and so in ver. 4. [a] Or 'of arming for the battle.'

8 Grant not, O Jehovah, the desire of the wicked; further not his device: they would exalt themselves. Selah.
9 [As for] the head of those that encompass me, let the mischief of their own lips cover them.
10 Let burning coals fall on them; let them be cast into the fire; into deep waters, that they rise not up again.
11 Let not the man of [evil] tongue be established in the earth: [b] evil shall hunt the man of violence to [his] ruin.
12 I know that Jehovah will maintain the cause of the afflicted one, the right of the needy.
13 Yea, the righteous shall give thanks unto thy name; the upright shall dwell in thy presence.

PSALM 141

A Psalm of David.

1 Jehovah, I have called upon thee: make haste unto me; give ear unto my voice, when I call unto thee.
2 Let my prayer be set forth before thee as incense, the lifting up of my hands as the evening oblation.
3 ✡ Set a watch, O Jehovah, before my mouth; keep the door of my lips.
4 Incline not my heart to any evil thing, to practise deeds of wickedness with men that are workers of iniquity; and let me not eat of their dainties.
5 Let the righteous smite me, it is kindness; and let him reprove me, it is an excellent oil which my head shall not refuse: [c] for yet my prayer also is [for them] in their calamities. [d]
6 When their judges are thrown down from the rocks, they shall hear my words, for they are sweet.
7 ✡ Our bones are scattered at the mouth of Sheol, as when one cutteth and cleaveth [wood] upon the earth.
8 For unto thee, Jehovah, Lord, are mine eyes; in thee do I trust: leave not my soul destitute.
9 Keep me from the snare which they have laid for me, and from the traps of the workers of iniquity.
10 Let the wicked fall into their own nets, whilst that *I* withal pass over.

PSALM 142

An instruction of David; when he was in the cave: a prayer.

1 I cry unto Jehovah with my voice: with my voice unto Jehovah do I make supplication.
2 I pour out my plaint before him; I shew before him my trouble.
3 ✡ When my spirit was overwhelmed within me, then *thou* knewest my path. In the way wherein I walked have they hidden a snare for me.
4 Look on the right hand and see; there is no man that knoweth me: refuge [e] hath failed me; no man careth for my soul.
5 I cried unto thee, Jehovah; I said, Thou art my refuge, [f] my portion in the land of the living.
6 Attend unto my cry, for I am brought very low; deliver me from my persecutors, for they are stronger than I.
7 Bring my soul out of prison, that I may celebrate [g] thy name. The righteous shall surround me, because thou dealest bountifully with me.

PSALM 143

A Psalm of David.

1 Jehovah, hear my prayer; give ear to my supplications: in thy faithfulness answer me, in thy righteousness.
2 And enter not into judgment with thy servant; for in thy sight no man living shall be justified.
3 ✡ For the enemy persecuteth my soul: he hath crushed my life down to the earth; he hath made me to dwell in dark places, as those that have been long dead.
4 And my spirit is overwhelmed within me; my heart within me is desolate.
5 I remember the days of old: I meditate on all thy doing; I muse on the work of thy hands.
6 I stretch forth my hands unto thee: my soul, as a parched land, [thirsteth] after thee. Selah.
7 ✡ Answer me speedily, O Jehovah; my spirit faileth: hide not thy face from me, or I shall be like unto them that go down into the pit.
8 Cause me to hear thy lovingkindness in the morning, for in thee do I confide; make me to know the way wherein I should walk, for unto thee do I lift up my soul.

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[b] Or 'land.' [c] Or 'it is oil for the head; let not my head refuse it.' [d] Or 'is against their evil deeds.' [e] 'A place of escape,' as Ps. lix. 16. [f] Or 'shelter.' [g] As Ps. cxxxviii. 2: cf. cix. 30.

9 Deliver me, O Jehovah, from mine enemies: unto thee do I flee for refuge.
10 Teach me to do thy will;[h] for thou art my God: let thy good spirit lead me in a plain country.[i]
11 Revive me,[k] O Jehovah, for thy name's sake, in thy righteousness bring my soul out of trouble;
12 And in thy loving-kindness cut off mine enemies, and destroy all them that oppress my soul: for I am thy servant.

PSALM 144

[A Psalm] of David.

1 Blessed be Jehovah my rock, who teacheth my hands to war, my fingers to fight;
2 My mercy[l] and my fortress, my high tower and my deliverer, my shield and he in whom I trust, who subdueth my people under me!
3 ✲ Jehovah, what is man,[m] that thou takest knowledge of him, the son of man,[n] that thou takest thought of him?
4 Man[m] is like to vanity;[o] his days are as a shadow that passeth away.
5 Jehovah, bow thy heavens, and come down; touch the mountains, that they smoke;
6 Cast forth lightnings, and scatter them; send forth thine arrows, and discomfit them:
7 Stretch out thy hands from above; rescue me, and deliver me out of great waters, from the hand of aliens,
8 Whose mouth speaketh vanity, and their right hand is a right hand of falsehood.
9 ✲ O God, I will sing a new song unto thee; with the ten-stringed lute will I sing psalms unto thee:
10 Who givest salvation[p] unto kings; who rescuest David thy servant from the hurtful sword.
11 Rescue me, and deliver me from the hand of aliens, whose mouth speaketh vanity, and their right hand is a right hand of falsehood.
12 That our sons may be as plants grown up in their youth; our daughters as corner-columns, sculptured after the fashion of a palace:
13 Our granaries full, affording all manner of store; our sheep bringing forth thousands, ten thousands in our pastures;
14 Our kine laden [with young];[q] no breaking in and no going forth, and no outcry in our streets.
15 Blessed the people that is in such a case! Blessed the people whose God is Jehovah!

PSALM 145[r]

A psalm of praise. Of David.

1 I will extol thee, my God, O king, and I will bless thy name for ever and ever.
2 Every day will I bless thee, and I will praise thy name for ever and ever.
3 ✲ Great is Jehovah, and exceedingly to be praised; and his greatness is unsearchable.
4 One generation shall laud thy works to another, and shall declare thy mighty acts.
5 I will speak of the glorious splendour of thy majesty, and of thy wondrous works.
6 And they shall tell of the might of thy terrible acts; and thy great deeds will I declare.
7 They shall abundantly utter[s] the memory of thy great goodness, and shall sing aloud of thy righteousness.
8 ✲ Jehovah is gracious and merciful; slow to anger, and of great loving-kindness.
9 Jehovah is good to all; and his tender mercies are over all his works.
10 All thy works shall praise thee, Jehovah, and thy saints[t] shall bless thee.
11 They shall tell of the glory of thy kingdom, and speak of thy power;
12 To make known to the children of men his mighty acts, and the glorious splendour[u] of his kingdom.
13 ✲ Thy kingdom is a kingdom of all ages, and thy dominion is throughout all generations.[v]
14 Jehovah upholdeth all that fall, and raiseth up all that are bowed down.
15 The eyes of all wait upon thee; and thou givest them their food in its season.

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[h] As Ps. xl. 8; ciii. 21. [i] Or 'land of uprightness.' [k] Or 'Keep me alive.' [l] See note to Ps. lix. 17. [m] אָדָם. [n] אֱנוֹשׁ. Note here, in the first place '*Adam*,' then 'son of *Enosh*,' i.e. just the converse of Ps. viii. 4. Here it is sinful man's fragility and impotence, there what God does in grace in exalting the 'SON OF MAN' (*Adam*). [o] Or 'a breath,' as Ps. lxii. 9; xciv. 11, &c.; not the same as vers. 8, 11, below. [p] Or 'victory.' [q] Or 'oxen well laden.' [r] An alphabetical Psalm, the initial letter of each verse following in order, the 14th being omitted. [s] As Ps. xix. 2. [t] Or 'godly ones:' see Ps. xxx. 4. [u] Or 'the glory of the majesty.' [v] Lit. 'in every generation and generation,' as Ps. xlv. 17.

16 Thou openest thy hand, and satisfiest the desire of every living thing.
17 Jehovah is righteous in all his ways, and kind[w] in all his works.
18 Jehovah is nigh unto all that call upon him, unto all that call upon him in truth.
19 He fulfilleth the desire of them that fear him; he heareth their cry, and saveth them.
20 Jehovah keepeth all that love him, and all the wicked will he destroy.
21 ✡ My mouth shall speak the praise of Jehovah; and let all flesh bless[x] his holy name for ever and ever.

* PSALM 146

1 Hallelujah! Praise Jehovah, O my soul.
2 As long as I live will I praise Jehovah; I will sing psalms unto my God while I have my being.
3 ✡ Put not confidence in nobles, in a son of man,[y] in whom there is no salvation.
4 His breath goeth forth, he returneth to his earth; in that very day his purposes perish.
5 Blessed is he who hath the God of Jacob for his help, whose hope is in Jehovah his God,
6 Who made the heavens and the earth, the sea and all that is therein; who keepeth truth for ever;
7 Who executeth judgment for the oppressed, who giveth bread to the hungry.
✡ Jehovah looseth the prisoners;
8 Jehovah openeth [the eyes of] the blind;
Jehovah raiseth up them that are bowed down;
Jehovah loveth the righteous;
9 Jehovah preserveth[z] the strangers; he lifteth up[a] the fatherless and the widow; but the way of the wicked doth he subvert.
10 Jehovah will reign for ever, [even] thy God, O Zion, from generation to generation. Hallelujah!

PSALM 147

1 Praise ye Jah![b] for it is good. Sing psalms of[c] our God; for it is pleasant: praise is comely.
2 ✡ Jehovah doth build up Jerusalem: he gathereth the outcasts of Israel.
3 He healeth the broken in heart, and bindeth up their wounds.
4 He counteth the number of the stars; he giveth names to them all.
5 Great is our Lord, and of great power: his understanding is infinite.
6 Jehovah lifteth up the meek; he abaseth the wicked to the earth.
7 ✡ Sing[d] unto Jehovah with thanksgiving; sing psalms upon the harp unto our God:
8 Who covereth the heavens with clouds, who prepareth rain for the earth, who maketh grass to grow upon the mountains;
9 Who giveth to the cattle their food, to the young ravens which cry.
10 He delighteth not in the strength of the horse, he taketh not pleasure in the legs of a man;
11 Jehovah taketh pleasure in those that fear him, in those that hope in his loving-kindness.
12 ✡ Laud Jehovah, O Jerusalem; praise thy God, O Zion.
13 For he hath strengthened the bars of thy gates; he hath blessed thy children within thee;
14 He maketh peace in thy borders; he satisfieth thee with the finest of the wheat;[e]
15 He sendeth forth his oracles[f] to the earth: his word runneth very swiftly.
16 He giveth snow like wool, scattereth the hoar frost like ashes;
17 He casteth forth his ice like morsels: who can stand before his cold?
18 He sendeth his word, and melteth them; he causeth his wind to blow—the waters flow.
19 He sheweth his word unto Jacob, his statutes and his judgments[g] unto Israel.
20 He hath not dealt thus with any nation; and as for [his] judgments,[g] they have not known them. Hallelujah!

PSALM 148

1 Hallelujah! Praise Jehovah from the heavens; praise him in the heights.
2 Praise ye him, all his angels; praise ye him, all his hosts.
3 Praise him, sun and moon; praise him, all ye stars of light.
4 Praise him, ye heavens of heavens, and ye waters that are above the heavens.

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[w] Heb. *chasid*. [x] Or 'all flesh shall bless.' [y] Heb. *Adam*. [z] Or 'keepeth,' as Ps. cxlv. 20. [a] Or 'upholdeth.' [b] 'Hallelujah.' [c] Cf. Ps. xxx. 12; xlvii. 6; cxxxviii. 1. [d] As Num. xxi. 17. Perhaps 'Respond:' cf. Ps. cxix. 172, and note. [e] Lit. 'the fat of wheat.' [f] Or 'command:' אמרה. See note to Ps. cxix. 11. [g] Or 'ordinances.'

5 Let them praise the name of Jehovah, for he it is that commanded, and they were created:
6 And he established them for ever and ever; he made [for them] a statute which shall not pass.[h]
7 ✲ Praise Jehovah from the earth, ye sea-monsters, and all deeps;
8 Fire and hail, snow and vapour, stormy wind fulfilling his word;
9 Mountains and all hills, fruit-trees and all cedars;
10 Beasts and all cattle, creeping things and winged fowl;
11 Kings of the earth and all peoples,[i] princes and all judges of the earth;
12 Both young men and maidens, old men with youths,—
13 Let them praise the name of Jehovah: for his name alone is exalted; his majesty is above the earth and the heavens.
14 ✲ And he hath lifted up the horn of his people, the praise of all his saints,[k] [even] of the children of Israel, a people near unto him. Hallelujah!

PSALM 149

1 Hallelujah! Sing unto Jehovah a new song; [sing] his praise in the congregation of the godly.
2 Let Israel rejoice in his Maker;[l] let the sons of Zion be joyful in their king.
3 Let them praise his name in the dance; let them sing psalms unto him with the tambour and harp.
4 For Jehovah taketh pleasure in his people; he beautifieth the meek with salvation.
5 ✲ Let the godly exult in glory; let them shout for joy upon their beds.
6 Let the high praises of God be in their mouth,[m] and a two-edged sword in their hand:
7 To execute vengeance against the nations, [and] punishment among the peoples;[i]
8 To bind their kings with chains, and their nobles with fetters of iron;
9 To execute upon them[n] the judgment written. This honour have all his saints.[o] Hallelujah!

PSALM 150

1 Hallelujah! Praise God in his sanctuary; praise him in the firmament[p] of his power.
2 Praise him in his mighty acts; praise him according to the abundance of his greatness.
3 Praise him with the sound of the trumpet; praise him with lute and harp;
4 Praise him with the tambour and dance; praise him with stringed instruments and the pipe;
5 Praise him with loud cymbals; praise him with high sounding cymbals.
6 Let everything that hath breath praise Jah. Hallelujah!

THE PROVERBS

1 Proverbs of Solomon, son of David, king of Israel: 2 to know wisdom and instruction;[a] to discern the words of understanding;
3 to receive the instruction of wisdom,[b] righteousness and judgment,
4 and equity; to give prudence to the simple,[c] to the young man
5 knowledge and discretion.[d] He that is wise will hear, and will increase learning; and the intelli-
6 gent will gain[e] wise counsels: to understand a proverb and an allegory, the words of the wise and their enigmas.
7 The fear of Jehovah is the beginning of knowledge: fools[f] despise wisdom and instruction.

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[h] Or 'which they do not transgress.' [i] לאמים. See Ps. ii. 1. [k] Or 'godly,' as Ps. cxlix. 1, 5: see Ps. xxx. 4. [l] The word is plural. [m] Lit. 'throat.' [n] Or 'exercise among them.' [o] Or 'godly ones,' as above; it is *chasíd*: see Ps. xxx. 4. [p] Lit. 'the expanse.' [a] The word means also, 'correction,' 'warning,' 'discipline.' [b] Here שכל, not the same word as in ver. 2: cf. iii. 4, &c. It means 'intelligence,' 'circumspection,' and hence also 'success,' 'good esteem:' see 1 Sam. xviii. 30. [c] 'Simple,' in this book, means one lacking in the powers of the soul and mind, and hence easily enticed and misled. [d] Or 'reflection,' 'sagacity.' [e] Or 'get:' so iv. 5, 7. [f] אויל. It is the generic word, but has two shades of meaning according as it is opposed to חכם, 'wise,' or ערום, 'prudent,' 'wary.' But the idea of 'wickedness' is not absent from the word. As to details, כסיל is usually rendered 'foolish;' נבל is rather 'vile,' 'impious:' cf. 1 Sam. xxv. 3.

8 Hear, my son, the instruction of
thy father, and forsake not the
9 teaching[g] of thy mother; for they
shall be a garland of grace unto thy
head, and chains about thy neck.
10 My son, if sinners entice thee,
11 consent not. If they say, Come
with us, let us lay wait for blood,
let us lurk secretly for the innocent
12 without cause; let us swallow them
up alive as Sheol,[h] and whole, as
those that go down into the pit;
13 we shall find all precious sub-
stance, we shall fill our houses with
14 spoil: cast in thy lot among us;
15 we will all have one purse:—my
son, walk not in the way with them,
keep back thy foot from their
16 path; for their feet run to evil,
and they make haste to shed
17 blood. For in vain the net is
spread in the sight of anything
18 which hath wings. And these lay
wait for their own blood; they
lurk secretly for their own lives.
19 So are the paths of every one that
is greedy of gain: it taketh away
the life of its possessors.
20 Wisdom[i] crieth without; she
raiseth her voice in the broadways;
21 she calleth in the chief [place] of
concourse, in the entry of the
gates; in the city she uttereth her
22 words: How long, simple ones,
will ye love simpleness, and scor-
ners take pleasure in their scorning,
and the foolish hate knowledge?
23 Turn you at my reproof: behold,
I will pour forth my spirit unto
you, I will make known to you my
words.
24 Because I have called, and ye
refused; I have stretched out my
25 hand, and no one regarded; and
ye have rejected[j] all my counsel,
and would none of my reproof:
26 I also will laugh in your calamity,
I will mock when your fear cometh;
27 when your fear cometh as sudden
destruction, and your calamity
cometh as a whirlwind; when dis-
tress and anguish come upon you:
28 —then will they call upon me, but
I will not answer; they will seek
me early,[k] and shall not find me.
29 Because they hated knowledge,
and did not choose the fear of
30 Jehovah; they would none of my
counsel, they despised all my re-
31 proof: therefore shall they eat of
the fruit of their way, and be filled
32 with their own devices. For the
turning away[l] of the simple shall
slay them, and the prosperity of
the foolish shall cause them to
33 perish. But whoso hearkeneth
unto me shall dwell safely, and
shall be at rest from fear of evil.

2 My son, if thou receivest my
words, and layest up my com-
2 mandments with thee, so that
thou incline thine ear unto wisdom
[and] thou apply thy heart to
3 understanding; yea, if thou criest
after discernment [and] liftest up
4 thy voice to understanding; if
thou seekest her as silver and
searchest for her as for hidden
5 treasures: then shalt thou under-
stand the fear of Jehovah, and
6 find the knowledge of God. For
Jehovah giveth wisdom; out of
his mouth [come] knowledge and
7 understanding. He layeth up
sound wisdom[m] for the upright;
[he] is a shield to them that walk
8 in integrity; guarding the paths
of just judgment and keeping the
9 way of his godly ones.[n] Then
shalt thou understand righteous-
ness and judgment[o] and equity:
every good path.[p]
10 When wisdom entereth into thy
heart and knowledge is pleasant
11 unto thy soul, discretion shall
keep thee, understanding shall
preserve thee:
12 To deliver thee from the way of
evil, from the man that speaketh
13 froward[q] things; [from those]
who leave the paths of uprightness,
to walk in the ways of darkness;
14 who rejoice to do evil, [and] delight
15 in the frowardness[r] of evil; whose
paths are crooked, and who are
perverted in their course:[s]
16 To deliver thee from the strange
woman, from the stranger who
17 flattereth with her words; who
forsaketh the guide[t] of her youth,

[g] Or 'law,' and so iii. 1; vi. 20; vii. 2; xiii. 14. [h] See note to Ps. vi. 5. [i] It is here a plural form as Ps. xlix. 3: so chap. ix. 1; xiv. 1; xxiv. 7; and also cf. ii. 14, note, &c. [j] Or 'avoided:' cf. iv. 15. [k] Or 'earnestly,' as Job viii. 5. [l] Or 'turning back.' [m] Or 'true wisdom,' or 'soundness;' and so in iii. 21; viii. 14: cf. Job vi. 13; xii. 16; xxiv. 3. [n] Or 'saints;' see Ps. xxx. 4, &c. [o] Or 'Just judgment' or 'justice.' [p] The word is difficult to render. It is properly 'a path going round,' and hence used for the 'entrenchment' of a warlike camp. It is applied, as in Ps. xvii. 5; xxiii. 3, to God's path for the saint, which does not always lead where we expect, or so that we can see straight on in it; and also to the shifting ways of the wicked, as ver. 18; and so in ver. 15, where the plural is rendered collectively 'course.' [q] Or 'deceitful.' [r] Or 'deceits;' it is in the plural, as often in such like cases: cf. Ps. v. 9; xi. 7. [s] Lit. 'paths:' see note to ver. 9. [t] Or 'familiar friend.'

and forgetteth the covenant of her
18 God;—for her house inclineth unto death, and her paths [u] unto the
19 dead; [v] none that go unto her return again, neither do they
20 attain to the paths of life:—that thou mayest walk in the way of the good, and keep the paths of the
21 righteous. For the upright shall dwell in the land, [w] and the perfect
22 shall remain in it; but the wicked shall be cut off from the land, [w] and the unfaithful [x] shall be plucked up out of it.

3 My son, forget not my teaching, and let thy heart observe my
2 commandments; for length of days, and years of life, and peace shall they add to thee.
3 Let not loving-kindness and truth forsake thee; bind them about thy neck, write them upon
4 the tablet of thy heart: and thou shalt find favour and good understanding [y] in the sight of God and man.
5 Confide in Jehovah with all thy heart, and lean not unto thine own
6 intelligence; [z] in all thy ways acknowledge him, and he will make plain [a] thy paths.
7 Be not wise in thine own eyes; fear Jehovah, and depart from
8 evil: it shall be health for thy navel, and moisture for thy bones.
9 Honour Jehovah with thy substance, and with the firstfruits of
10 all thine increase; so shall thy barns be filled with plenty, and thy vats shall overflow with new wine.
11 My son, despise not the instruction [b] of Jehovah, neither be weary
12 of his chastisement; [c] for whom Jehovah loveth he chasteneth, even as a father the son in whom he delighteth.
13 Blessed is the man that findeth wisdom, and the man that getteth
14 understanding. For the gain thereof is better than the gain of silver, and her revenue than fine
15 gold. She is more precious than rubies; [d] and all the things thou canst desire are not equal unto
16 her. Length of days is in her right hand; in her left hand riches and
17 honour. Her ways are ways of pleasantness, and all her paths are
18 peace. She is a tree of life to them that lay hold upon her; and happy is he that retaineth her.
19 Jehovah by wisdom founded the earth; by understanding he estab-
20 lished the heavens. By his knowledge the deeps were broken up, [e] and the skies drop down the dew.
21 My son, let them not depart from thine eyes; keep [f] sound wis-
22 dom [g] and discretion: so shall they be life unto thy soul, and grace
23 unto thy neck. Then shalt thou walk in thy way securely, and thy
24 foot shall not stumble; when thou liest down, thou shalt not be afraid, but thou shalt lie down and
25 thy sleep shall be sweet. Be not afraid of sudden fear, neither of the destruction of the wicked,
26 when it cometh; for Jehovah shall be thy confidence, and he will keep thy foot from being taken.
27 Withhold not good from them to whom it is due, when it is in the power of thy hand to do it.
28 Say not unto thy neighbour, Go, and come again, and to-morrow I will give, when thou hast it by thee.
29 Devise not evil against thy neighbour, seeing he dwelleth securely by thee.
30 Strive not with a man without cause, if he have done thee no harm.
31 Envy not the man of violence, and choose none of his ways.
32 For the perverse [h] is an abomination to Jehovah; but his secret is
33 with the upright. The curse of Jehovah is in the house of the wicked; but he blesseth the habita-
34 tion of the righteous. He indeed scorneth the scorners; but he
35 giveth grace unto the lowly. The wise shall inherit glory; but shame shall be the promotion of the foolish.

4 Hear, ye children, the instruction of a father, and attend to
2 know intelligence; [i] for I give you good doctrine: forsake ye not my
3 law. [j] For I was a son unto my father, tender and an only one in
4 the sight of my mother. And he taught me, and said unto me, Let thy heart retain my words; keep
5 my commandments and live. Get

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[u] See ver. 9. [v] Or 'shades,' as Job xxvi. 5: cf. Ps. lxxxviii. 10. [w] Or 'earth.' [x] More exactly, 'faithless,' 'perfidious,' 'treacherous,' but used as towards God. [y] Or 'sense,' 'wisdom,' or 'esteem:' see note to i. 3. [z] 'discernment,' as ii. 3. [a] Or 'straight;' and so xi. 5: cf. Ps. v. 8. [b] See i. 2. [c] Or 'loathe not his reproof.' [d] Or 'coral;' others, 'pearls:' cf. Job xxviii. 18. [e] Or 'were torn up' (cf. Gen. vii. 11); or 'burst forth.' [f] Strictly 'observe.' [g] Or 'true counsel:' see note to ii. 7. [h] Strictly 'turned aside,' 'perverted,' as ii. 15. It is the opposite of יָשָׁר, 'upright.' [i] Or 'discernment.' [j] Or 'teaching,' as iii. 1.

wisdom, get intelligence: forget
[it] not; neither decline from the
6 words of my mouth. Forsake her
not, and she shall keep thee; love
her, and she shall preserve thee.
7 The beginning of wisdom [is], Get
wisdom; [k] and with all thy getting
8 get intelligence. Exalt her, and
she shall promote thee; she shall
bring thee to honour when thou
9 dost embrace her. She shall give
to thy head a garland of grace;
a crown of glory will she bestow
upon thee.
10 Hear, my son, and receive my
sayings, and the years of thy life
11 shall be multiplied. I will teach
thee in the way of wisdom, I will
lead thee in paths [l] of uprightness.
12 When thou goest, thy steps shall
not be straitened; and when thou
runnest, thou shalt not stumble.
13 Take fast hold of instruction, let
[her] not go: keep [m] her, for she
is thy life.
14 Enter not into the path of the
wicked, and go not in the way of
15 evil [men]: avoid it, pass not by
it; turn from it, and pass away.
16 For they sleep not except they
have done mischief, and their
sleep is taken away unless they
17 have caused [some] to fall. For
they eat the bread of wickedness,
and drink the wine of violence. [n]
18 But the path of the righteous is
as the shining light, going on and
brightening until the day be fully
19 come. The way of the wicked is
as darkness: they know not at
what they stumble.
20 My son, attend to my words;
incline thine ear unto my sayings.
21 Let them not depart from thine
eyes; keep them in the midst of
22 thy heart. For they are life unto
those that find them, and health
to all their flesh.
23 Keep thy heart more than any-
thing that is guarded; for out of
it are the issues of life.
24 Put away from thee perverse-
ness of mouth, and corrupt [o] lips
put far from thee.
25 Let thine eyes look right on, and
let thine eyelids look straight
before thee.
26 Ponder the path [p] of thy feet,
and let all thy ways be well-
27 ordered. [q] Turn not to the right
hand nor to the left; remove thy
foot from evil.

5 My son, attend unto my wisdom,
incline thine ear to my under-
2 standing; that thou mayest keep
reflection, [r] and that thy lips may
preserve knowledge.
3 For the lips of the strange wo-
man drop honey, and her mouth [s]
4 is smoother than oil; but her end
is bitter as wormwood, sharp as a
5 two-edged sword. Her feet go
down to death; her steps take hold
6 on Sheol. Lest she should ponder
the path of life, her ways [t] wander,
she knoweth not [whither.] [u]
7 And now, children, hearken
unto me, and depart not from the
8 words of my mouth. Remove thy
way far from her, and come not
9 nigh the door of her house: lest
thou give thine honour unto others,
10 and thy years unto the cruel; lest
strangers be filled with thy wealth,
and the fruits of thy toil [come]
11 into the house of a stranger; [v] and
thou mourn in thine end, when
thy flesh and thy body are con-
12 sumed; and thou say, How have
I hated instruction, and my heart
13 despised reproof! and I have not
hearkened unto the voice of my
teachers, nor inclined mine ear to
14 those that instructed me; I was
well nigh in all evil in the midst of
the congregation and assembly.
15 Drink waters out of thine own
cistern, and running waters out of
16 thine own well. Thy fountains
shall be poured forth, as water-
17 brooks in the broadways. Let
them be only thine own, and not
18 strangers' with thee. Let thy
fountain be blessed; and have
19 joy of the wife of thy youth. As
a lovely hind and a graceful roe,
let her breasts satisfy thee at all
times: be thou ravished contin-
20 ually with her love. And why
shouldest thou, my son, be rav-
ished with a strange woman, and
embrace the bosom of a stranger?
21 For the ways of man [w] are before
the eyes of Jehovah, and he pon-
22 dereth all his paths. [x] His own
iniquities shall take the wicked,
and he shall be holden with the
23 cords of his sin. He shall die for

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[k] Or, as others, 'Wisdom is the principal thing: get wisdom.' 'Beginning' is here as in i. 7; Ps. cxi. 10: cf. chap. ix. 10. [l] See note to chap. ii. 9. [m] Strictly, 'observe.' [n] Lit. 'violences.' [o] Lit. 'corruption of,' 'inconsistency,' or 'perverseness of:' cf. note to iii. 32. [p] See note to chap. ii. 9. [q] Or 'and all thy ways shall be established.' [r] Or 'well considered thoughts,' it is plural: for the singular, cf. i. 4, 'discretion.' [s] Lit. 'palate.' [t] Or 'paths:' see note to chap. ii. 9. [u] Or 'Lest thou shouldest ponder the path of life, her ways are changeable: thou canst not know [them].' [v] Or 'of another:' see note to 1 Cor. viii. 4. [w] אישׁ. [x] As ii. 18.

want of discipline; and in the greatness of his folly he shall go astray.[y]

6 My son, if thou hast become surety for thy friend,[z] if thou hast stricken thy hand for a stranger,
2 thou art snared with the words of thy mouth, thou art taken with
3 the words of thy mouth. Do this now, my son, and deliver thyself, since thou hast come into the hand of thy friend: go, humble thyself,[a] and be urgent with[b] thy
4 friend. Give not sleep to thine eyes, nor slumber to thine eyelids:
5 deliver thyself as a gazelle from the hand [of the hunter], and as a bird from the hand of the fowler.
6 Go to the ant, thou sluggard; consider her ways and be wise:
7 which having no chief, overseer,
8 or ruler, provideth her bread in the summer, [and] gathereth her
9 food in the harvest. How long, sluggard, wilt thou lie down? When wilt thou arise out of thy
10 sleep? A little sleep, a little slumber, a little folding of the
11 hands to rest! So shall thy poverty come as a roving plunderer,[c] and thy penury as an armed man.
12 A man of Belial, a wicked person, is he that goeth about with
13 a perverse[d] mouth; he winketh with his eyes, he speaketh with his feet, he teacheth with his fingers;
14 deceits are in his heart; he deviseth mischief at all times, he soweth[e]
15 discords. Therefore shall his calamity come suddenly: in a moment shall he be broken, and without remedy.
16 These six [things] doth Jehovah hate, yea, seven are an abomina-
17 tion unto him:[f] haughty eyes, a lying tongue, and hands that shed
18 innocent blood; a heart that deviseth wicked imaginations; feet that are swift in running to
19 mischief; a false witness that uttereth[g] lies, and he that soweth discords among brethren.
20 My son, observe thy father's commandment, and forsake not
21 the teaching of thy mother; bind them continually upon thy heart,
22 tie them about thy neck: when thou walkest, it shall lead thee; when thou sleepest, it shall keep thee; and [when] thou awakest,
23 it shall talk with thee. For the commandment is a lamp, and the teaching a light, and reproofs of instruction[h] are the way of life:
24 to keep thee from the evil woman, from the flattery[i] of the tongue
25 of a strange woman. Lust not after her beauty in thy heart, neither let her take thee with her
26 eyelids; for by means of a whorish woman [a man is brought] to a loaf of bread, and another's wife doth hunt for the precious soul.
27 Can a man take fire in his bosom, and his garments not be
28 burned? Can one go upon hot coals, and his feet not be scorched?
29 So he that goeth in to his neighbour's wife: whosoever toucheth
30 her shall not be innocent. They do not despise a thief, if he steal to satisfy his soul when he is
31 hungry: and if he be found, he shall restore sevenfold; he shall give all the substance of his house.
32 Whoso committeth adultery with a woman is void of understanding:[j] he that doeth it destroyeth his
33 own soul. A wound and contempt shall he get; and his reproach
34 shall not be wiped away. For jealousy is the rage of a man,[k] and he will not spare in the day of
35 vengeance; he will not regard any ransom, neither will he rest content though thou multiplies [thy] gifts.

7 My son, keep my words, and lay up my commandments with
2 thee. Keep my commandments, and live; and my teaching, as the
3 apple of thine eye. Bind them upon thy fingers, write them upon
4 the tablet of thy heart. Say unto wisdom, Thou art my sister, and call intelligence [thy] kinswoman:
5 that they may keep thee from the strange woman, from the stranger who flattereth with her words.
6 For at the window of my house, I looked forth through my lattice,
7 and I beheld among the simple ones, I discerned among the sons, a young man void of understand-
8 ing, passing through the street near her corner; and he went the

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[y] 'Shall go astray' is the same word as 'be ravished' in vers. 19, 20. But the passage is surely made plain by chap. xxvi. 11: 'He shall go on in a multiplied course of folly.'
[z] Or 'neighbour:' so in ver. 3. [a] Or 'submit thyself,' as Ps. lxviii. 30. [b] The רהב is difficult, and as a verb rare. Compare its use in *hiphil*, in Ps. cxxxviii. 3. The insistence would be to get him to discharge the debt at once. [c] Or 'a tramp.' [d] Or 'perverted.' Lit. 'perverseness of,' as iv. 24. [e] Lit. 'sendeth out;' and so in ver. 19.
[f] Lit. 'of his soul.' [g] Lit. 'that breatheth out:' cf. Ps. xxvii. 12. [h] Or 'discipline.' [i] Lit. 'smoothness:' cf. chap. vii. 5, 21. [j] Or 'senseless:' strictly 'lacking heart;' and so often. [k] גבר.

9 way to her house, in the twilight,
in the evening of the day, in the
blackness [t] of night and the dark-
10 ness. And behold, there met him
a woman in the attire of a harlot,
11 and subtle of heart. She is
clamorous and unmanageable; her
12 feet abide not in her house: now
without, now in the broadways,—
and she lieth in wait at every
13 corner. And she caught him and
kissed him, and with an impudent
14 face [m] said unto him, I have peace-
offerings with me; this day have
15 I paid my vows: therefore came
I forth to meet thee, to seek
earnestly [n] thy face, and I have
16 found thee. I have decked my
bed with tapestry coverlets of
17 variegated linen from Egypt; I
have perfumed my couch with
myrrh, aloes, and cinnamon.
18 Come, let us revel in love until the
morning, let us delight ourselves
19 with loves. For the husband is
not at home, he is gone a long
20 journey; he hath taken the money-
bag with him, he will come home
21 on the day of the full moon. With
her much enticement she beguiled
him; with the smoothness of her
22 lips she constrained him. He
went after her straightway, as an
ox goeth to the slaughter, and as
stocks [serve] for [o] the correction
23 of the fool; till an arrow strike
through his liver: as a bird hasteth
to the snare, and knoweth not that
it is for its life.

24 And now, ye sons, hearken unto
me, and attend to the words of my
25 mouth. Let not thy heart decline
to her ways, go not astray in her
26 paths: for she hath cast down
many wounded, and all slain by
27 her were strong. [p] Her house is
the way [q] to Sheol, going down to
the chambers of death.

8 Doth not wisdom cry? and
understanding give forth her voice?
2 On the top of high places by the
way, at the cross-paths she taketh
3 her stand. Beside the gates, at
the entry of the city, at the coming
in at the doors, she crieth aloud.
4 Unto you, men, I call, and my
5 voice is to the sons of man: O ye
simple, understand prudence; and
ye foolish, understand sense. [r]
6 Hear, for I will speak excellent
things, and the opening of my lips
7 shall be right things. For my
palate shall meditate truth, and
wickedness is an abomination to
8 my lips. All the words of my
mouth are in righteousness; there
is nothing tortuous [s] or perverse in
9 them. They are all plain [t] to him
that understandeth, and right [v] to
10 them that find knowledge. Re-
ceive my instruction, and not
silver; and knowledge rather than
11 choice gold: for wisdom is better
than rubies, [w] and all the things that
may be desired are not equal to it.

12 I wisdom dwell [with] prudence,
and find the knowledge [which
13 cometh] of reflection. [x] The fear of
Jehovah is to hate evil; pride, and
arrogancy, and the evil way, and
the froward mouth [y] do I hate.
14 Counsel is mine, and sound wisdom:
I am intelligence; I have strength.
15 By me kings reign, and rulers [z]
16 make just decrees; by me princes
rule, and nobles, all the judges of
the earth.

17 I love those that love me; and
they that seek me early [a] shall
18 find me. Riches and honour are
with me; durable [b] wealth and
19 righteousness. My fruit is better
than fine gold, yea, than pure gold;
and my revenue than choice silver.
20 I walk in the path of righteousness,
in the midst of the paths of judg-
21 ment: that I may cause those that
love me to inherit substance; and
I will fill their treasuries.

22 Jehovah possessed me in the
beginning of his way, before his
23 works [c] of old. I was set up [d] from
eternity, from the beginning, be-
24 fore the earth was. When there
were no depths, I was brought
forth, when there were no foun-
25 tains abounding with water. Be-
fore the mountains were settled, be-
fore the hills was I brought forth;
26 while as yet he had not made the
earth, nor the fields, nor the begin-
ning of the dust [e] of the world.

27 When he prepared the heavens
I was there; when he ordained the
circle [f] upon the face of the deep;
28 when he established the skies
above, when the fountains of the
29 deep became strong; [g] when he

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[t] Lit. 'eye-ball,' 'apple,' as ver. 2. [m] Lit. 'she strengthened her face.' [n] Or 'early,' as chap. i. 28, &c. [o] Or 'as one in fetters [goeth] to.' [p] Others translate, 'are numerous.' [q] Lit. 'ways.' [r] Strictly, 'heart.' [s] Or 'wily,' as Job v. 13; lit. 'twisted.' [t] Cf. 'right on,' iv. 25. [v] Or 'straight,' as iv. 25. [w] See iii. 15; the same also in xx. 15; xxxi. 10. [x] Here the plural, as v. 2. [y] Or 'mouth of deceits:' cf. ii. 12, 14. [z] Or 'ministers [of state].' [a] Or 'earnestly.' [b] Or 'resplendent.' [c] See Ps. xlvi. 8. [d] Lit. 'anointed:' cf. Ps. ii. 6. [e] Lit. 'particles:' it is plural. [f] Cf. Job xxvi. 10. [g] Or 'when [he] strengthened the fountains of the deep.'

imposed on the sea his decree that the waters should not pass his commandment, when he appointed
30 the foundations of the earth: then I was by him [his] nursling,[h] and I was daily his delight, rejoicing[i]
31 always before him; rejoicing[i] in the habitable part[j] of his earth, and my delights [were] with the sons of men.
32 And now, sons, hearken unto me, and blessed are they that keep
33 my ways: hear instruction and be
34 wise, and refuse it not. Blessed is the man that heareth me, watching daily at my gates, waiting at[k]
35 the posts of my doors. For whoso findeth me findeth life, and ob-
36 taineth favour of Jehovah; but he that sinneth against me[l] doeth violence to his own soul: all they that hate me love death.

9 Wisdom[m] hath built her house, she hath hewn out her seven pil-
2 lars; she hath slaughtered her cattle,[n] she hath mingled her wine, she hath also prepared[o] her table;
3 she hath sent forth her maidens: she crieth upon the summits of the
4 high places of the city, Whoso is simple, let him turn in hither. To him that is void of understanding,[p]
5 she saith, Come, eat ye of my bread, and drink of the wine that
6 I have mingled. Forsake follies[q] and live, and go in the way of intelligence.
7 He that instructeth a scorner getteth to himself shame; and he that reproveth a wicked [man]
8 [getteth] to himself a blot. Reprove not a scorner, lest he hate thee; reprove a wise [man], and
9 he will love thee. Impart to a wise [man], and he will become yet wiser; teach a righteous [man], and he will increase learning.
10 The fear of Jehovah is the beginning of[r] wisdom; and the knowledge of the Holy[s] is intelligence.
11 For by me thy days shall be multiplied, and years of life shall be
12 added to thee. If thou art wise, thou shalt be wise for thyself; and if thou scornest, thou alone shalt bear it.
13 The foolish woman is clamorous; she is stupid,[t] and knoweth noth-
14 ing. And she sitteth at the entry of her house, on a seat in the high
15 places of the city, to call passers-by who go right on their ways:
16 Whoso is simple, let him turn in hither. And to him that is void of
17 understanding she saith, Stolen waters are sweet, and the bread of
18 secrecy is pleasant. But he knoweth not that the dead[u] are there; [that] her guests are in the depths of Sheol.

* 10 The Proverbs of Solomon.

A wise son maketh a glad father; but a foolish son is the grief of his mother.
2 Treasures of wickedness profit nothing; but righteousness delivereth from death.
3 Jehovah suffereth not the soul of the righteous [man] to famish; but he repelleth the craving of the wicked.
4 He cometh to want that dealeth with a slack hand; but the hand of the diligent maketh rich.
5 He that gathereth in summer is a wise son; he that sleepeth in harvest is a son that causeth shame.
6 Blessings are upon the head of a righteous [man]; but the mouth of the wicked covereth violence.[v]
7 The memory of the righteous [man] shall be blessed;[w] but the name of the wicked shall rot.
8 The wise in heart receiveth commandments; but a prating fool[x] shall fall.
9 He that walketh in integrity walketh securely;[y] but he that perverteth his ways shall be known.
10 He that winketh with the eye causeth grief, and a prating fool[x] shall fall.
11 The mouth of a righteous [man] is a fountain of life; but the mouth of the wicked covereth violence.[v]
12 Hatred stirreth up strifes; but love covereth all transgressions.
13 In the lips of an intelligent [man] wisdom is found; but a rod is for the back of him that is void of understanding.
14 The wise lay up knowledge; but

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[h] The nursling of his love. Others, referring it to another root, translate '[his] artificer.' [i] Or 'disporting.' [j] Lit. 'world,' תבל: (cf. 'circuit,' Job xxxvii. 12). It is that part of the earth which was fitted for man to live on; see Ps. xc. 2; xcv. 10, &c. [k] Or 'keeping,' 'guarding.' [l] Others, 'he that misseth me.' [m] See note to i. 20. [n] Lit. 'her slaughtering:' cf. Gen. xliii. 16. [o] Or 'furnished,' as Ps. lxxviii. 19. [p] As vi. 32; and so ver. 16. [q] Strictly, 'simplicities.' [r] Or 'the principle of.' It is not as i. 7. [s] Or 'of holy things;' and so in chap. xxx. 3. It is in the plural. [t] Strictly, 'she is simpleness.' [u] See ii. 18. [v] Or 'but violence covereth the mouth of the wicked.' [w] Lit. 'for a blessing.' [x] Lit. 'a fool of lips.' [y] Or 'confidently.'

the mouth of the fool is near destruction.[z]
15 The rich man's wealth is his strong city; the destruction of the poor[a] is their poverty.
16 The labour of a righteous [man] [tendeth] to life; the revenue of a wicked [man], to sin.
17 Keeping instruction[b] is the path to life; but he that forsaketh reproof goeth astray.
18 He that covereth hatred hath lying lips, and he that sendeth forth a slander is a fool.[c]
19 In the multitude of words there wanteth not transgression; but he that restraineth his lips doeth wisely.
20 The tongue of the righteous [man] is [as] choice silver; the heart of the wicked is little worth.
21 The lips of a righteous [man] feed many; but fools die for want of understanding.
22 The blessing of Jehovah, it maketh rich, and he addeth no sorrow to it.[d]
23 It is as sport to a foolish [man] to do wickedness;[e] but a man of understanding hath wisdom.
24 The fear of a wicked [man], it shall come upon him; but the desire of the righteous shall be granted.
25 As a whirlwind passeth, so is the wicked no [more]; but the righteous is an everlasting foundation.
26 As vinegar to the teeth, and as smoke to the eyes, so is the sluggard to them that send him.
27 The fear of Jehovah prolongeth days; but the years of the wicked shall be shortened.
28 The hope of the righteous is joy; but the expectation of the wicked shall perish.
29 The way of Jehovah is strength to the perfect [man], but destruction to the workers of iniquity.
30 The righteous [man] shall never be moved; but the wicked shall not inhabit the land.[f]
31 The mouth of a righteous [man] putteth forth wisdom; but the froward[g] tongue shall be cut out.
32 The lips of a righteous [man] know what is acceptable; but the mouth of the wicked is frowardness.[h]

11 A false balance is an abomination to Jehovah; but a just[i] weight is his delight.
2 [When] pride cometh, then cometh shame; but with the lowly[j] is wisdom.
3 The integrity of the upright guideth them; but the crookedness of the unfaithful[k] destroyeth them.
4 Wealth profiteth not in the day of wrath; but righteousness delivereth from death.
5 The righteousness of the perfect maketh plain his way; but the wicked falleth by his own wickedness.
6 The righteousness of the upright delivereth them; but the treacherous are taken in their own craving.
7 When a wicked man dieth, [his] expectation shall perish; and the hope of evil [men] perisheth.
8 The righteous is delivered out of trouble, and the wicked cometh in his stead.
9 With his mouth a hypocrite[l] destroyeth his neighbour;[m] but through knowledge are the righteous delivered.
10 When it goeth well with the righteous, the city rejoiceth; and when the wicked perish, there is shouting.
11 By the blessing of the upright the city is exalted; but it is overthrown by the mouth of the wicked.
12 He that despiseth his neighbour is void of heart;[n] but a man of understanding holdeth his peace.
13 He that goeth about talebearing revealeth secrets; but he that is of a faithful spirit concealeth the matter.
14 Where no advice is, the people fall; but in the multitude of counsellors there is safety.[o]
15 It goeth ill with him that is surety for another;[p] but he that hateth suretyship[q] is secure.
16 A gracious[r] woman retaineth honour; and the violent retain riches.
17 The merciful man doeth good to his own soul;[s] but the cruel troubleth his own flesh.
18 The wicked worketh a deceitful

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[z] Or 'is imminent destruction.' [a] דל, 'reduced,' 'exhausted,' helpless' (xxviii. 3). [b] Or 'discipline.' [c] Here נכסיל. [d] Or 'toil addeth nothing to it.' [e] Or 'to commit infamy.' [f] Or 'dwell on the earth.' [g] Or 'deceitful.' [h] Lit. 'frowardnesses,' or 'deceits:' cf. ii. 12, 14. [i] Or 'perfect:' lit. 'whole,' 'full.' [j] Or 'modest.' [k] Or 'treacherous,' as ver. 6: see ii. 22. [l] Or 'an impious man.' [m] Or 'friend,' as often: so ver. 12. [n] Or 'sense.' [o] Or 'victory;' and so xxi. 31; xxiv. 6. [p] Or 'a stranger:' cf. xxvii. 2. [q] Lit. 'those that strike [hands].' [r] Or 'graceful.' [s] Or 'The kind man doeth good to himself.'

work; [t] but he that soweth righteousness hath a sure reward.
19 As righteousness [u] [tendeth] to life, so he that pursueth evil [doeth it] to his own death.
20 The perverse in heart are abomination to Jehovah; but they that are perfect in [their] way are his delight.
21 Hand for hand! [v] an evil [man] shall not be held innocent; but the seed of the righteous shall be delivered.
22 A fair woman who is without discretion, is [as] a gold ring in a swine's snout.
23 The desire of the righteous is only good; the expectation of the wicked is wrath.
24 There is that scattereth, and yet increaseth; and there is that withholdeth more than is right, but [it tendeth] only to want.
25 The liberal soul [w] shall be made fat, and he that watereth shall be watered also himself.
26 He that withholdeth corn, the people curse him; but blessing shall be upon the head of him that selleth it.
27 He that is earnest after good seeketh favour; but he that searcheth for mischief, it shall come upon him.
28 He that trusteth in his riches shall fall; but the righteous shall flourish as a leaf.
29 He that troubleth his own house shall inherit wind; and the fool shall be servant to the wise of heart.
30 The fruit of the righteous is a tree of life; and the wise winneth souls. [x]
31 Behold, the righteous shall be requited on the earth: how much more the wicked and the sinner.

12 Whoso loveth discipline loveth knowledge; but he that hateth reproof is brutish.
2 A good [man] obtaineth favour of Jehovah; but a man of mischievous devices will he condemn.
3 A man shall not be established by wickedness: but the root of the righteous shall not be moved.
4 A woman of worth is a crown to her husband; but she that maketh ashamed is as rottenness in his bones.
5 The thoughts of the righteous are right; [y] the counsels of the wicked are deceit.
6 The words of the wicked are a lying-in-wait for blood; but the mouth of the upright shall deliver them.
7 Overthrow the wicked, and they are no [more]; but the house of the righteous shall stand.
8 A man is commended according to his wisdom; [z] but he that is of a perverted heart shall be despised.
9 Better is he that is lightly esteemed, and hath a servant, than he that honoureth himself, and lacketh bread.
10 A righteous man is concerned for the life of his beast; but the tender mercies of the wicked are cruel.
11 He that tilleth his land shall be satisfied with bread; but he that followeth the worthless is void of understanding.
12 The wicked desireth the net [a] of evil [men]; but the root of the righteous yieldeth [fruit].
13 In the transgression of the lips is an evil snare; but a righteous [man] shall go forth out of trouble.
14 A man is satisfied with good by the fruit of his mouth; and the recompense of a man's hands shall be rendered unto him.
15 The way of a fool is right in his own eyes; but he that is wise hearkeneth unto counsel.
16 The vexation of the fool is presently [b] known; but a prudent [man] covereth shame.
17 He that uttereth [c] truth sheweth forth righteousness; but a false witness deceit.
18 There is that babbleth like the piercings of a sword; but the tongue of the wise is health.
19 The lip of truth shall be established for ever; but a lying tongue is but for a moment.
20 Deceit is in the heart of them that devise evil; but to the counsellors of peace is joy.
21 There shall no evil happen to a righteous [man]; but the wicked shall be filled with mischief.
22 Lying lips are an abomination to Jehovah; but they that deal truly are his delight.
23 A prudent man concealeth

[t] Or 'a work that deceiveth him.' [u] Or 'True righteousness. [v] Or 'Certainly.' For the different explanations of this expression, see Delitzsch *in loco*. Gesenius has, 'the wicked shall *never* be unpunished.' Ewald understands it of language used in making a bargain. It appears again in chap. xvi. 5. [w] Lit. 'The blessing soul.' [x] Or 'he that winneth souls is wise.' All the adjectives in vers. 29–31 are in the singular. In general this is denoted by the addition of '[man].' [y] Lit. '[just] judgment.' [z] שכל: see note to i. 3. [a] Or 'prey,' 'gain.' [b] Lit. 'in the day.' [c] As vi. 19.

knowledge; but the heart of the foolish proclaimeth folly.
24 The hand of the diligent shall bear rule; but the slothful [hand] shall be under tribute.
25 Heaviness in the heart of man maketh it stoop; but a good word maketh it glad.
26 The righteous guideth his neighbour; but the way of the wicked misleadeth them.
27 The slothful roasteth[d] not what he took in hunting; but man's precious substance is to the diligent.
28 In the path of righteousness is life, and in the pathway thereof there is no death.

13 A wise son [heareth] his father's instruction; but a scorner heareth not rebuke.
2 A man shall eat good by the fruit of his mouth; but the soul of the treacherous, violence.[e]
3 He that guardeth his mouth keepeth his soul; destruction shall be to him that openeth wide his lips.
4 A sluggard's soul desireth and hath nothing; but the soul of the diligent shall be made fat.
5 A righteous [man] hateth lying; but the wicked maketh himself odious and cometh to shame.
6 Righteousness preserveth him that is perfect in the way; but wickedness overthroweth the sinner.
7 There is that feigneth himself rich, and hath nothing; there is that maketh himself poor, and hath great wealth.
8 The ransom of a man's life is his riches; but the indigent heareth not rebuke.
9 The light of the righteous rejoiceth; but the lamp of the wicked shall be put out.
10 By pride there only cometh[f] contention; but with the well-advised is wisdom.
11 Wealth [gotten] by vanity diminisheth; but he that gathereth by manual-labour shall increase [it].
12 Hope deferred maketh the heart sick; but the desire [that] cometh to pass is a tree of life.
13 Whoso despiseth the word shall be held by it;[g] but he that feareth the commandment shall be rewarded.
14 The teaching of the wise [man] is a fountain of life, to turn away from the snares of death.
15 Good understanding[h] procureth favour; but the way of the treacherous is hard.[i]
16 Every prudent [man] acteth with knowledge; but the foolish layeth open [his] folly.
17 A wicked messenger falleth into evil; but a faithful ambassador is health.
18 Poverty and shame shall be [to] him that refuseth instruction; but he that regardeth reproof shall be honoured.
19 The desire accomplished is sweet to the soul; but it is abomination to the foolish to depart from evil.
20 He that walketh with wise [men] becometh wise; but a companion of the foolish will be depraved.[j]
21 Evil pursueth sinners; but to the righteous good shall be repaid.
22 A good man leaveth an inheritance to his children's children; but the wealth of the sinner is laid up for the righteous [man].
23 Much food is in the tillage of the poor;[k] but there is that is lost for want of judgment.[l]
24 He that spareth his rod hateth his son; but he that loveth him chasteneth him betimes.[m]
25 The righteous eateth to the satisfying of his soul; but the belly of the wicked shall want.

14 The wisdom of women buildeth their house; but folly plucketh it down with her hands.
2 He that walketh in his uprightness feareth Jehovah; but he that is perverted[n] in his ways despiseth him.
3 In the fool's mouth is a rod of pride; but the lips of the wise shall preserve them.
4 Where no oxen are, the crib is clean; but much increase is by the strength of the ox.
5 A faithful witness will not lie; but a false witness uttereth[o] lies.
6 A scorner seeketh wisdom, and there is none [for him]; but knowledge is easy unto the intelligent.
7 Go from the presence of a foolish man, in whom thou perceivest not the lips of knowledge.
8 The wisdom of the prudent is

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[d] Gesenius explains the word, found only here, by 'to secure in a net;' Delitzsch, 'start his prey;' but Ewald defends the old view that it means 'roast.' [e] Or 'the desire of the faithless is violence.' [f] Or 'Only by pride cometh.' [g] i.e. held accountable. Others render 'destroyeth himself.' [h] Or 'Good sense.' [i] Or 'rugged.' [j] Or 'shall smart for it.' [k] Or 'indigent,' as ver. 8, רש. [l] Or 'thau is destroyed through injustice.' [m] Lit. 'seeketh him earnestly (or 'early') with discipline.' [n] See ii. 15; iii. 32. [o] As vi. 19; so ver. 25; xix. 5, 9.

to discern his way: but the folly of the foolish is deceit.
9 Fools make a mock at trespass; but for[p] the upright there is favour.[q]
10 The heart knoweth its own bitterness, and a stranger doth not intermeddle with its joy.
11 The house of the wicked shall be overthrown; but the tent of the upright shall flourish.
12 There is a way that seemeth right unto a man, but the end thereof is the ways of death.
13 Even in laughter the heart is sorrowful, and the end of mirth is sadness.
14 The backslider in heart shall be filled with his own ways, and the good man from what is in himself.
15 The simple believeth every word; but the prudent [man] heedeth[r] his going.
16 A wise [man] feareth and departeth from evil; but the foolish is overbearing and confident.
17 He that is soon angry dealeth foolishly, and a man of mischievous devices is hated.
18 The simple inherit folly; but the prudent are crowned with knowledge.
19 The evil bow before the good, and the wicked at the gates of the righteous [man].
20 He that is poor is hated even of his own neighbour; but the rich hath many friends.[s]
21 He that despiseth his neighbour sinneth; but he that is gracious to the afflicted,[t] happy is he.
22 Do they not err that devise[u] evil? but loving-kindness and truth are for those that devise good.
23 In all labour there is profit; but the talk of the lips [tendeth] only to want.
24 The crown of the wise is their riches; the folly of the foolish is folly.
25 A true witness delivereth souls; but deceit uttereth lies.
26 In the fear of Jehovah is strong confidence, and his children shall have a place of refuge.
27 The fear of Jehovah is a fountain of life, to turn away from the snares of death.
28 In the multitude of people is the king's glory; but in the lack of people is the ruin of a prince.[v]
29 He that is slow to anger is of great understanding; but he that is hasty of spirit exalteth folly.
30 A sound[w] heart is the life of the flesh; but envy the rottenness of the bones.
31 He that oppresseth the poor reproacheth his Maker; but he that honoureth Him is gracious to the needy.
32 The wicked is driven away by his evil-doing;[x] but the righteous trusteth,[y] [even] in his death.
33 Wisdom resteth in the heart of the intelligent [man]; but that which is in the foolish maketh itself known.
34 Righteousness exalteth a nation; but sin is a reproach[z] to peoples.[a]
35 The king's favour is toward a wise servant; but his wrath is [against] him that causeth shame.

15 A soft answer turneth away fury; but a grievous word stirreth up anger.
2 The tongue of the wise useth knowledge aright; but the mouth of the foolish poureth out folly.
3 The eyes of Jehovah are in every place, beholding the evil and the good.
4 Gentleness[b] of tongue is a tree of life; but crookedness therein is a breaking of the spirit.
5 A fool despiseth his father's instruction; but he that regardeth reproof becometh prudent.
6 In the house of a righteous [man] is much treasure; but in the revenue of a wicked [man] is disturbance.
7 The lips of the wise disperse knowledge, but not so the heart of the foolish.
8 The sacrifice of the wicked is an abomination to Jehovah; but the prayer of the upright is his delight.
9 The way of a wicked [man] is an abomination to Jehovah; but him that pursueth righteousness he loveth.
10 Grievous correction is for him that forsaketh the path; he that hateth reproof shall die.
11 Sheol and destruction[c] are before Jehovah; how much more then the hearts of the children of men!
12 A scorner loveth not one that reproveth him; he will not go unto the wise.
13 A joyful heart maketh a cheerful countenance; but by sorrow of heart the spirit is broken.

[p] Lit. 'among.' [q] Or 'good-will.' [r] Or 'discerneth.' [s] Lit. 'lovers.' [t] The *Keri* reads 'meek.' [u] Or 'meditate.' [v] Or 'ruler,' as viii. 15. [w] Or 'tranquil,' 'placid.' [x] Or 'in his calamity.' [y] Or 'is full of confidence.' [z] Or 'disgrace.' [a] לְאֻמִּים. [b] Or 'Benignity.' [c] Heb. *Abaddon*.

14 The heart of an intelligent [man] seeketh knowledge; but the mouth of the foolish feedeth on folly.
15 All the days of the afflicted are evil; but a cheerful heart is a continual feast.
16 Better is little with the fear of Jehovah than great store and disquietude therewith.
17 Better is a meal of herbs where love is, than a fatted ox and hatred therewith.
18 A furious man stirreth up contention; but he that is slow to anger appeaseth strife.
19 The way of the sluggard is as a hedge of thorns; but the path of the upright is made plain.[d]
20 A wise son maketh a glad father; but a foolish man despiseth his mother.
21 Folly is joy to him that is void of sense;[e] but a man of understanding regulateth his walk.[f]
22 Without counsel purposes are disappointed; but in the multitude of counsellors they are established.
23 A man hath joy by the answer of his mouth; and a word in its season, how good is it!
24 The path of life is upwards for the wise, that he may depart from Sheol beneath.
25 Jehovah plucketh up the house of the proud, but he establisheth the boundary of the widow.
26 The thoughts of the evil [man][g] are an abomination to Jehovah; but pure words are pleasant.
27 He that is greedy of gain troubleth his own house; but he that hateth gifts shall live.
28 The heart of a righteous [man] studieth to answer; but the mouth of the wicked poureth out evil things.
29 Jehovah is far from the wicked; but he heareth the prayer of the righteous.
30 That which enlighteneth the eyes rejoiceth the heart; good tidings make the bones fat.
31 The ear that heareth the reproof of life shall abide among the wise.
32 He that refuseth instruction despiseth his own soul; but he that heareth reproof getteth sense.[e]
33 The fear of Jehovah is the discipline[h] of wisdom, and before honour [goeth] humility.

16 The purposes[i] of the heart are of man, but the answer of the tongue is from Jehovah.
2 All the ways of a man are clean in his own eyes; but Jehovah weigheth the spirits.
3 Commit[k] thy works unto Jehovah, and thy thoughts shall be established.[l]
4 Jehovah hath wrought everything on his own account,[m] yea, even the wicked for the day of evil.
5 Every proud heart is an abomination to Jehovah: hand for hand,[n] he shall not be held innocent.
6 By loving-kindness and truth iniquity is atoned for; and by the fear of Jehovah [men] depart from evil.
7 When a man's ways please Jehovah, he maketh even his enemies to be at peace with him.
8 Better is a little with righteousness, than great revenues without right.
9 The heart of man deviseth his way, but Jehovah directeth his steps.
10 An oracle is on the lips of the king: his mouth will not err in judgment.
11 The just balance and scales are Jehovah's; all the weights of the bag are his work.
12 It is an abomination to kings to commit wickedness; for the throne is established by righteousness.
13 Righteous lips are the delight of kings, and they love him that speaketh aright.
14 The fury of a king is [as] messengers of death; but a wise man will pacify it.
15 In the light of the king's countenance is life, and his favour is as a cloud of the latter rain.
16 How much better is it to get wisdom than fine gold, and the getting of intelligence to be preferred to silver!
17 The highway of the upright is to depart from evil: he that taketh heed to his way keepeth his soul.
18 Pride [goeth] before destruction, and a haughty spirit before a fall.
19 Better is it to be of a humble spirit with the meek,[o] than to divide the spoil with the proud.
20 He that giveth heed[p] to the

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[d] Or 'raised up as a causeway:' cf. chap. xvi. 17. [e] Strictly 'heart:' cf. chap. vi. 32; xi. 12. [f] Or 'walketh straight forwards,' or 'uprightly.' [g] Or 'Evil thoughts.' [h] Or 'instruction,' as ver. 32. [i] Or 'disposings.' [k] Lit. 'Roll:' cf. Ps. xxxvii. 5. [l] Or 'accomplished.' [m] Or 'for his own purpose.' De Wette: 'for its own end,' and so Plumptre. [n] See note to chap. xi. 21. [o] Or 'afflicted,' as xiv. 21. [p] משכיל: see note to Ps. xli. 1. Others, 'He that handleth a matter wisely.'

word shall find good; and whoso confideth in Jehovah, happy is he.
21 The wise in heart is called intelligent, and the sweetness of the lips increaseth learning.
22 Wisdom [q] is a fountain of life for him that hath it; but the instruction of fools is folly.
23 The heart of the wise maketh his mouth intelligent, and upon his lips increaseth learning.
24 Pleasant words are [as] a honeycomb, sweet to the soul, and health for the bones.
25 There is a way that seemeth right unto a man, but the end thereof is the ways of death.
26 The appetite [r] of the labourer laboureth for him, for his mouth urgeth him on.
27 A man of Belial diggeth up evil, and on his lips there is as a scorching fire.
28 A false [s] man soweth contention; and a talebearer separateth very friends.
29 A violent man enticeth his neighbour, and leadeth him into a way that is not good.
30 He that shutteth his eyes, [it is] to devise froward things; biting his lips, he bringeth evil to pass.
31 The hoary head is a crown of glory, [if] it is found in the way of righteousness.
32 He that is slow to anger is better than the mighty, and he that ruleth his spirit than he that taketh a city.
33 The lot is cast into the lap; but the whole decision is of Jehovah.

17 Better is a dry morsel, and quietness therewith, than a house full of feasting [t] [with] strife.
2 A wise servant shall rule over a son that causeth shame, and shall have part in the inheritance among the brethren.
3 The fining-pot is for silver, and the furnace for gold; but Jehovah trieth the hearts.
4 The evil-doer giveth heed to iniquitous lips; the liar [u] giveth ear to a mischievous tongue.
5 Whoso mocketh a poor [man] reproacheth his Maker; he that is glad at calamity shall not be held innocent.
6 Children's children are the crown of old men; and the glory of children are their fathers.
7 Excellent speech [v] becometh not a vile [man]; [w] how much less do lying lips a noble!
8 A gift is a precious stone in the eyes of the possessor: whithersoever it turneth it prospereth.
9 He that covereth transgression seeketh love; but he that bringeth a matter up again [x] separateth very friends.
10 A reproof entereth more deeply into him that hath understanding than a hundred stripes into a fool.[y]
11 An evil [man] seeketh only rebellion; [z] but a cruel messenger shall be sent against him.
12 Let a bear robbed of her whelps meet a man rather than a fool in his folly.
13 Whoso rewardeth evil for good, evil shall not depart from his house.
14 The beginning of contention is [as] when one letteth out water; therefore leave off strife before it become vehement.
15 He that justifieth the wicked,[a] and he that condemneth the righteous,[a] even they both are abomination to Jehovah.
16 To what purpose is there a price in the hand of a fool to get wisdom, seeing [he] hath no sense? [b]
17 The friend loveth at all times, and a brother is born for adversity.
18 A senseless [c] man striketh hands, becoming surety for his neighbour.[d]
19 He loveth transgression that loveth a quarrel; he that maketh high his gate seeketh destruction.
20 He that hath a perverse heart findeth no good; and he that shifteth about with his tongue falleth into evil.
21 He that begetteth a fool [doeth it] to his sorrow, and the father of a vile [man] hath no joy.
22 A joyful heart promoteth healing; but a broken spirit drieth up the bones.
23 A wicked [man] taketh a gift out of the bosom, to pervert the paths of judgment.
24 Wisdom is before [e] him that hath understanding; but the eyes of a fool are in the ends of the earth.

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[q] שכל: see i. 3. [r] Lit. 'soul.' [s] Or 'froward,' as ver. 30; ii. 12. [t] Lit. 'sacrifices:' see note to Deut. xii. 21. [u] Lit. 'falsehood.' [v] Lit. 'lip.' [w] Or 'a fool,' נבל as Ps. xiv. 1, &c.: so ver. 21, and xxx. 22. See i. 7. [x] Or 'repeateth a matter.' [y] כסיל; so in vers. 12, 16, 21, 24 (in ver. 28 it is אויל); and also xviii. 2, 6, 7; xix. 1, 10. [z] Or 'A rebel seeketh only evil.' [a] The words are in the singular and characteristic; and so in xviii. 5. [b] As xv. 21. [c] Strictly, 'void of heart:' see vi. 32, &c. [d] Or 'friend,' as ver. 17 and vi. 1, &c. [e] Or 'on the face of:' cf. Eccl. viii. 1.

25 A foolish son is a grief to his father, and bitterness to her that bore him.
26 To punish a righteous [man] is not good, nor to strike nobles because of [their] uprightness.
27 He that hath knowledge sparcth his words; and a man of understanding is of a cool[f] spirit.
28 Even a fool when he holdeth his peace is reckoned wise, [and] he that shutteth his lips, intelligent.

18 He that separateth himself seeketh [his] pleasure; he is vehement against all sound wisdom.
2 A fool hath no delight in understanding, but only that his heart may reveal itself.
3 When the wicked cometh, there cometh also contempt, and with ignominy reproach.
4 The words of a man's mouth are deep waters, [and] the fountain of wisdom is a gushing brook.
5 It is not good to accept the person of the wicked, to wrong the righteous in judgment.
6 A fool's lips enter into[g] contention, and his mouth calleth for stripes.
7 A fool's mouth is destruction to him, and his lips are a snare to his soul.
8 The words of a talebearer are as dainty morsels, and they go down into the innermost parts of the belly.[h]
9 He also who is indolent in his work is brother of the destroyer.
10 The name of Jehovah is a strong tower: the righteous runneth into it, and is safe.[i]
11 The rich man's wealth is his strong city, and as a high wall in his own imagination.
12 Before destruction the heart of man is haughty; and before honour [goeth] humility.
13 He that giveth answer before he heareth, it is folly and shame unto him.
14 The spirit of a man sustaineth his infirmity; but a broken spirit who can bear?[k]
15 The heart of an intelligent [man] getteth knowledge, and the ear of the wise seeketh knowledge.
16 A man's gift maketh room for him, and bringeth him before great men.
17 He that is first in his own cause [seemeth] just; but his neighbour cometh and searcheth him.
18 The lot causeth contentions to cease, and parteth between the mighty.
19 A brother offended[l] is [harder to be won] than a strong city; and contentions are as the bars of a palace.
20 A man's belly is satisfied with the fruit of his mouth; with the increase of his lips is he satisfied.
21 Death and life are in the power of the tongue, and they that love it shall eat the fruit thereof.
22 Whoso hath found a wife hath found a good thing, and hath obtained favour from Jehovah.
23 He that is poor speaketh with supplications, but the rich answereth roughly.
24 A man of [many] friends[m] will come to ruin, but there is a friend[n] [that] sticketh closer than a brother.

19 Better is a poor [man] that walketh in his integrity, than he that is perverse in his lips, and is a fool.
2 Also that a person[o] be without knowledge is not good; and he that hasteth with his feet maketh false steps.
3 The folly of man distorteth his way, and his heart is irritated against Jehovah.
4 Wealth addeth many friends; but the poor is separated from his friend.
5 A false witness shall not be held innocent, and he that uttereth lies shall not escape.
6 Many court the favour of a noble; and every one is friend to a man that giveth.
7 All the brethren of a poor [man] hate him; how much more do his friends go far from him: he pursueth [them] with words,—they are not [to be found].[p]
8 He that getteth sense[q] loveth his own soul; he that keepeth understanding shall find good.
9 A false witness shall not be held innocent, and he that uttereth lies shall perish.
10 Good living[r] beseemeth not a fool; how much less for a servant to have rule over princes!
11 The discretion of a man maketh

[f] Or, as the *Keri*: 'excellent.' [g] Or 'bring.' [h] Or 'into the depths (lit. 'chambers') of the soul;' and so xx. 27, 30; xxvi. 22. [i] Or 'unapproachable;' lit. 'set in a high retreat.' Cf. Ps. xx. 1. [k] Or 'can raise it up.' [l] Or 'injured.' [m] Or 'companions,' 'associates' (Ps. xxxviii. 11). [n] Lit. 'lover,' as Ps. xxxviii. 11: cf. chap. xiv. 20. [o] Lit. 'soul.' Others, 'desire.' [p] The *Keri* reads 'these hath he.' [q] As xv. 32. [r] Or 'Luxury.'

him slow to anger, and it is his glory to pass over a transgression.[s]
12 The king's displeasure is as the roaring of a lion;[t] but his favour is as dew upon the grass.
13 A foolish son is the calamity of his father; and the contentions of a wife are a continual dropping.
14 House and wealth are an inheritance from fathers; but a prudent wife is from Jehovah.
15 Slothfulness casteth into a deep sleep, and the idle soul shall suffer hunger.
16 He that keepeth the commandment keepeth his soul; he that is careless of[u] his ways shall die.
17 He that is gracious to the poor lendeth unto Jehovah; and what he hath bestowed will he repay unto him.
18 Chasten thy son, seeing there is hope; but set not thy soul upon killing him.[v]
19 A man of great wrath shall suffer punishment; for if thou deliver [him], yet thou must do it again.
20 Hear counsel, and receive instruction,[w] that thou mayest be wise in thy latter end.
21 Many are the thoughts in a man's heart, but the counsel of Jehovah, that doth stand.
22 The charm of a man is his kindness; and a poor [man] is better than a liar.
23 The fear of Jehovah [tendeth] to life, and he [that hath it] shall rest satisfied without being visited with evil.
24 A sluggard burieth his hand in the dish, and will not even bring it to his mouth again.
25 Smite a scorner, and the simple will beware; reprove the intelligent, and he will understand knowledge.
26 He that ruineth [his] father and chaseth away [his] mother is a son that causeth shame and bringeth reproach.
27 Cease, my son, to hear the instruction which causeth to stray from the words of knowledge.
28 A witness of Belial scorneth judgment, and the mouth of the wicked swalloweth down iniquity.
29 Judgments are prepared for scorners, and stripes for the back of the foolish.

20 Wine is a scorner, strong drink is raging; and whoso erreth thereby is not wise.
2 The terror of a king is as the roaring of a lion: he that provoketh him to anger sinneth against his own soul.
3 It is an honour for a man to cease[v] from strife; but every fool rusheth into it.
4 The sluggard will not plough by reason of the winter; he shall beg in harvest, and have nothing.
5 Counsel in the heart of man is deep water, and a man of understanding draweth it out.
6 Most men will proclaim every one his own kindness;[x] but a faithful man who shall find?
7 The righteous walketh in his integrity: blessed are his children after him!
8 A king sitting on the throne of judgment scattereth away all evil with his eyes.
9 Who can say, I have made my heart clean, I am pure from my sin?
10 Divers weights, divers measures,[a] even both of them are abomination to Jehovah.
11 Even a child is known by his doings, whether his work be pure, and whether it be right.
12 The hearing ear, and the seeing eye, Jehovah hath made even both of them.
13 Love not sleep, lest thou come to poverty; open thine eyes, [and] thou shalt be satisfied with bread.
14 Bad! bad! saith the buyer; but when he is gone his way, then he boasteth.
15 There is gold, and a multitude of rubies; but the lips of knowledge are a precious jewel.[b]
16 Take his garment that is become surety [for] another, and hold him in pledge for strangers.[c]
17 Bread of falsehood is sweet to a man, but afterwards his mouth shall be filled with gravel.
18 Plans are established by counsel; and with good advice make war.
19 He that goeth about talebearing revealeth secrets; therefore meddle not with him that openeth his lips.
20 Whoso curseth his father or his mother, his lamp shall be put out in the blackest[d] darkness.
21 An inheritance obtained hastily

[s] Or 'an offence.' [t] Strictly 'young lion,' as Job iv. 10, &c.; and so chap. xx. 2; xxviii. 1. [u] Lit. 'despiseth.' [v] Others, 'and regard not his crying.' [w] Or 'correction,' 'discipline.' [x] Or 'will become prudent,' as xv. 5. [y] Or 'keep away.' [z] Or 'benevolence:' cf. xix. 22. [a] Lit. 'A stone and a stone, an ephah and an ephah.' [b] Or 'vessel.' [c] Some follow the *Keri*: 'the strange woman,' conforming this passage to chap. xxvii. 13. [d] Lit. 'the eyeball of:' cf. vii. 9.

at the beginning will not be blessed in the end.
22 Say not, I will recompense evil: wait on Jehovah, and he shall save thee.
23 Divers weights are an abomination unto Jehovah; and a false balance is not good.
24 The steps of a man[e] are from Jehovah; and how can a man understand his own way?
25 It is a snare to a man rashly to say, It is hallowed, and after vows to make inquiry.
26 A wise king scattereth the wicked, and bringeth the wheel over them.
27 Man's spirit is the lamp of Jehovah, searching all the inner parts of the belly.[f]
28 Mercy[g] and truth preserve the king, and he upholdeth his throne by mercy.[g]
29 The glory of young men is their strength; and the beauty of old men is the grey head.
30 Wounding stripes purge away evil, and strokes [purge] the inner parts of the belly.[f]

21 The king's heart in the hand of Jehovah is [as] brooks of water: he turneth it whithersoever he will.
2 Every way of a man is right in his own eyes; but Jehovah weigheth the hearts.
3 To exercise justice and judgment is more acceptable to Jehovah than sacrifice.
4 Lofty eyes, and a proud heart, the lamp[h] of the wicked, is sin.
5 The thoughts of the diligent [tend] only to plenteousness; but of every one that is hasty, only to want.
6 The getting of treasures by a lying tongue is a fleeting breath of them that seek death.
7 The devastation of the wicked sweepeth them away, because they refuse to do what is right.
8 Very crooked is the way of a guilty man; but as for the pure, his work is upright.
9 It is better to dwell in a corner of the housetop, than with a contentious woman, and a house in common.
10 The soul of the wicked desireth evil: his neighbour findeth no favour in his eyes.
11 When the scorner is punished, the simple becometh wise; and when the wise is instructed, he receiveth knowledge.
12 One that is righteous wisely considereth the house of the wicked: he overthroweth the wicked to [their] ruin.[i]
13 Whoso stoppeth his ears at the cry of the poor, he also himself shall cry, and shall not be heard.
14 A gift in secret pacifieth anger; and a present in the bosom, vehement fury.
15 It is joy to a righteous [man] to do what is right; but it is ruin for the workers of iniquity.
16 The man that wandereth out of the way of wisdom[k] shall abide in the congregation of the dead.[l]
17 He that loveth mirth shall be a poor man; he that loveth wine and oil shall not be rich.
18 The wicked is a ransom for the righteous, and a treacherous [man] in the stead of the upright.
19 It is better to dwell in a desert land, than with a contentious and irritable woman.
20 There is costly store and oil in the dwelling of a wise [man]; but a foolish man swalloweth it up.
21 He that followeth after righteousness and mercy findeth life, righteousness, and honour.
22 A wise [man] scaleth the city of the mighty, and casteth down the strength of the confidence thereof.
23 Whoso keepeth his mouth and his tongue keepeth his soul from troubles.
24 Proud, arrogant, scorner is his name who dealeth in proud wrath.
25 The desire of the sluggard killeth him; for his hands refuse to work:
26 He coveteth greedily all the day long; but the righteous giveth and spareth not.
27 The sacrifice of the wicked is abomination: how much more when they bring it with a wicked purpose!
28 A lying witness shall perish; and a man that heareth shall speak constantly.[m]
29 A wicked man hardeneth his face; but as for the upright, he establisheth[n] his way.
30 There is no wisdom, nor understanding, nor counsel against Jehovah.
31 The horse is prepared for the day of battle; but safety[o] is of Jehovah.

[e] גבר. [f] Or 'the depths (lit. 'chambers') of the soul.' [g] Or 'kindness,' 'bounty;' and so in xxi. 21. [h] Or 'the tillage.' [i] Or 'in evil.' [k] Here שכל. [l] Or 'shades:' cf. ii. 18. [m] Or 'always,' or 'unchallenged.' [n] Or, according to others, 'regulateth.' [o] Or 'deliverance,' or 'victory.'

22 A [good] name is rather to be chosen than great riches; loving favour rather than silver and gold.
2 The rich and poor[p] meet together; Jehovah is the maker of them all.
3 A prudent [man] seeth the evil, and hideth himself; but the simple pass on, and are punished.
4 The reward of humility [and] the fear of Jehovah is riches, and honour, and life.
5 Thorns [and] snares are in the way of the perverse:[q] he that keepeth his soul holdeth himself far from them.
6 Train up the child according to the tenor[r] of his way, and when he is old he will not depart from it.
7 The rich ruleth over the poor; and the borrower is servant to the lender.
8 He that soweth unrighteousness shall reap iniquity,[s] and the rod of his wrath shall have an end.
9 He that hath a bountiful eye shall be blessed, for he giveth of his bread to the poor.
10 Cast out the scorner, and contention will depart, and strife and ignominy shall cease.
11 He that loveth pureness of heart, upon whose lips is grace, the king is his friend.
12 The eyes of Jehovah preserve knowledge; but he overthroweth the words of the unfaithful.[t]
13 The sluggard saith, There is a lion without, I shall be killed in the streets!
14 The mouth of strange women is a deep ditch: he with whom Jehovah is displeased shall fall therein.
15 Folly is bound in the heart of a child; the rod of correction shall drive it far from him.
16 He that oppresseth the poor,[u] it is to enrich him; he that giveth to the rich, [bringeth] only to want.[v]
17 * Incline thine ear, and hear the words of the wise, and apply thy heart unto my knowledge.
18 For it is a pleasant thing if thou keep them within thee: they shall be together fitted on thy lips.
19 That thy confidence may be in Jehovah, I have made [them] known to thee this day, even to
20 thee. Have not I written to thee excellent things, in counsels and
21 knowledge, that I might make thee know the certainty of the words of truth; that thou mightest carry back words of truth to them that send thee?
22 Rob not the poor, because he is poor, neither oppress the afflicted
23 in the gate; for Jehovah will plead their cause, and despoil the soul of those that despoil them.
24 Make no friendship with an angry man, and go not with a
25 furious man; lest thou learn his paths,[w] and get a snare to thy soul.
26 Be not of them that strike hands, of them that are sureties for
27 debts: if thou hast nothing to pay, why should he take away thy bed from under thee?
28 Remove not the ancient landmark which thy fathers have set.
29 Hast thou seen a man diligent in his work? He shall stand before kings; he shall not stand before the mean.

23 When thou sittest to eat with a ruler, consider well who is
2 before thee; and put a knife to thy throat, if thou be a man given
3 to appetite. Be not desirous of his dainties; for they are deceitful food.
4 Weary not thyself to become rich; cease from thine own in-
5 telligence:[x] wilt thou set thine eyes upon it, it is gone; for indeed it maketh itself wings and it flieth away as an eagle towards the heavens.
6 Eat thou not the food of him that hath an evil eye, neither desire
7 thou his dainties. For as he thinketh in his soul, so is he. Eat and drink! will he say unto thee; but his heart is not with thee.
8 Thy morsel which thou hast eaten must thou vomit up, and thou wilt have wasted thy sweet words.
9 Speak not in the ears of a foolish [man], for he will despise the wisdom of thy words.
10 Remove not the ancient landmark; and enter not into the
11 fields of the fatherless: for their redeemer is mighty; he will plead their cause against thee.
12 Apply thy heart unto instruction,[y] and thine ears to the words of knowledge.
13 Withhold not correction from the child; for [if] thou beatest him with the rod, he shall not die:

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[p] Or 'destitute,' 'indigent:' same word in ver. 7. [q] Or 'crooked,' 'wayward.' [r] Or 'at the entry.' [s] Or 'vanity,' 'mischief.' [t] Or 'treacherous [man],' as xxi. 18: cf. ii. 22, and xxv. 19. [u] לַדָּל. [v] Or 'He that oppresseth the poor to make increase for himself [and] he that giveth to the rich shall certainly [come] to want.' [w] Or 'ways.' [x] See note to chap. iii. 5. [y] Or 'correction,' as in ver. 13

14 thou shalt beat him with the rod,
and shalt deliver his soul from
Sheol.
15 My son, if thy heart be wise, my
16 heart shall rejoice, even mine; and
my reins shall exult, when thy
lips speak right things.
17 Let not thy heart envy sinners,
but [be thou] in the fear [z] of Jeho-
18 vah all the day; for surely there
is a result,[a] and thine expectation
shall not be cut off.
19 Thou, my son, hear and be wise,
and direct thy heart in the way.
20 Be not among winebibbers, among
21 riotous eaters of flesh. For the
drunkard and the glutton shall
come to poverty; and drowsiness
clotheth with rags.
22 Hearken unto thy father that
begat thee, and despise not thy
mother when she is old.
23 Buy[b] the truth, and sell it not;
wisdom, and instruction, and in-
telligence.
24 The father of a righteous [man]
shall greatly rejoice, and he that
begetteth a wise [son] shall have
25 joy of him: let thy father and thy
mother have joy, and let her that
bore thee rejoice.
26 My son, give me thy heart, and
let thine eyes observe[c] my ways.
27 For a whore is a deep ditch; and
a strange woman is a narrow pit.
28 She also lieth in wait as a robber,
and increaseth the treacherous
among men.
29 Who hath woe? Who hath
sorrow?[d] Who contentions? Who
complaining? Who wounds with-
out cause? Who redness of eyes?
30 —They that tarry long[e] at the wine;
they that go to try mixed wine.
31 Look not upon the wine when it is
red, when it sparkleth in the cup,
32 and goeth down smoothly: at the
last[f] it biteth like a serpent, and
33 stingeth like an adder. Thine eyes
shall behold strange women, and
thy heart shall speak froward
34 things; and thou shalt be as he
that lieth down in the midst of the
sea, and as he that lieth down upon
35 the top of a mast:—"They have
smitten me, [and] I am not sore;
they have beaten me, [and] I
knew it not. When shall I awake?
I will seek it yet again."

24 Be not thou envious of evil
men, neither desire to be with
2 them; for their heart studieth
destruction, and their lips talk of
mischief.
3 Through wisdom is a house
built, and by understanding it is
4 established; and by knowledge
are the chambers filled with all
precious and pleasant substance.
5 A wise man[g] is strong, and a
man of knowledge increaseth
6 strength. For with good advice[h]
shalt thou make thy war; and in
the multitude of counsellors there
is safety.[i]
7 Wisdom is too high for a fool:[j]
he will not open his mouth in the
gate.
8 He that deviseth to do evil shall
be called a master of intrigues.
9 The purpose of folly is sin, and
the scorner is an abomination to
men.
10 [If] thou losest courage in the
day of trouble, thy strength is
small.[k]
11 Deliver them that are taken
forth unto death, and withdraw
not from them that stagger to
12 slaughter. If thou sayest, Behold,
we knew it not, will not he that
weigheth the hearts consider it?
And he that preserveth thy soul,
he knoweth it; and he rendereth
to man according to his work.
13 Eat honey, my son, for it is
good; and a honeycomb is sweet
14 to thy taste: so consider[l] wisdom
for thy soul; if thou hast found it,
there shall be a result, and thine
expectation shall not be cut off.
15 Lay not wait, O wicked [man],
against the dwelling of the right-
eous; lay not waste his resting-
16 place. For the righteous falleth
seven times, and riseth up again;
but the wicked stumble into
disaster.[m]
17 Rejoice not when thine enemy
falleth, and let not thy heart be
18 glad when he stumbleth; lest
Jehovah see it, and it be evil in his
sight, and he turn away his anger
from him.
19 Fret not thyself because of evil-
doers, [and] be not envious of the
20 wicked: for there shall be no
future[n] to the evil [man]; the

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[z] Or 'but [let it covet] the fear.' [a] Or 'end;' 'future,' as xxiv. 20: the same in chap. xxiv. 14: cf. Ps. xxxvii. 37. [b] Or 'Get:' cf. iv. 4, 5; xviii. 15. [c] As ancient versions, which go with the *Keri*. The *Chetiv* has 'delight in.' [d] Lit. 'Whose is, "Oh!" Whose is, "Woe is me!"?' [e] Or 'late.' [f] Or 'in result;' lit. 'in its end.' [g] גבר. [h] Or 'wise counsels,' as i. 5: cf. xi. 14; xx. 18. [i] Or 'victory.' [j] Or 'Jewels (lit. 'high-priced things') for a fool are wisdom.' [k] There is a play on the words 'trouble' and 'small,' צרה and צר. [l] Or 'know.' [m] Lit. 'evil,' as xvii. 20; xxviii. 14. [n] Or 'reward.'

lamp of the wicked shall be put out.
21 My son, fear Jehovah and the king: meddle not with them that
22 are given to change. For their calamity shall rise suddenly; and who knoweth the ruin of them both?
23 ✲ These things also come from the wise.

It is not good to have respect of
24 persons in judgment. He that saith unto the wicked, Thou art righteous, peoples shall curse him,
25 nations[o] shall abhor him; but to them that rebuke [him] shall be delight, and a good blessing com-
26 eth upon them. He kisseth the lips who giveth a right answer.
27 Prepare thy work without, and put thy field in order, and afterwards build thy house.
28 Be not a witness against thy neighbour without cause; and wouldest thou deceive with thy lips?
29 Say not, I will do so to him as he hath done to me, I will render to the man according to his work.
30 I went by the field of a sluggard, and by the vineyard of a man void
31 of understanding; and lo, it was all grown over with thistles, and nettles had covered the face thereof, and its stone wall was
32 broken down. Then I looked, I took it to heart; I saw, I received
33 instruction:—A little sleep, a little slumber, a little folding of the
34 hands to rest! So shall thy poverty come [as] a roving plunderer,[p] and thy penury as an armed man.

* **25** These are also proverbs of Solomon, which the men of Hezekiah king of Judah transscribed.
2 It is the glory of God to conceal a thing; but the glory of kings is to search out a thing.
3 The heavens for height, and the earth for depth, and the heart of kings is unsearchable.
4 Take away the dross from the silver, and there cometh forth a
5 vessel for the refiner: take away the wicked from before the king, and his throne shall be established in righteousness.
6 Put not thyself forward[q] in the presence of the king, and stand
7 not in the place of the great; for better it is that it be said unto thee, Come up higher, than that thou shouldest be put lower in the presence of the prince whom thine eyes see.
8 Go not forth hastily to strive, lest [thou know not] what to do in the end thereof, when thy neighbour hath put thee to shame.
9 Debate thy cause with thy neighbour, but reveal not the
10 secret of another; lest he that heareth [it] disgrace thee, and thine evil report turn not away.
11 [As] apples of gold in pictures[r] of silver, is a word spoken in season.[s]
12 An ear-ring of gold, and an ornament of fine gold, is a wise reprover upon an attentive ear.
13 As the cold of snow in the time of harvest, [so] is a faithful messenger to them that send him: for he refresheth the soul of his masters.
14 Clouds and wind without rain, [so] is a man that boasteth himself of a false gift.[t]
15 By long forbearing is a ruler persuaded, and a soft tongue breaketh the bone.
16 Hast thou found honey? Eat so much as is sufficient for thee, lest thou be surfeited therewith, and vomit it.
17 Let thy foot be seldom in thy neighbour's house; lest he be weary of thee and hate thee.
18 A maul, and a sword, and a sharp arrow, is a man that beareth false witness against his neighbour.
19 A broken tooth, and a tottering foot, is confidence in an unfaithful [man] in the day of trouble.
20 [As] he that taketh off a garment in cold weather, [and as] vinegar upon nitre, so is he that singeth songs to a sad heart.
21 If thine enemy be hungry, give him bread to eat; and if he be thirsty, give him water to drink:
22 for thou shalt heap coals of fire upon his head, and Jehovah shall reward thee.
23 The north wind bringeth forth rain, and the angry countenance a backbiting tongue.[v]
24 It is better to dwell in a corner of the housetop, than with a contentious woman, and a house in common.
25 [As] cold waters to a thirsty soul, so is good news from a far country.
26 A troubled fountain, and a defiled well, is a righteous [man]

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[o] לאמים: see Ps. ii. 1. [p] Or 'a tramp.' [q] Or 'Make not thyself grand.' [r] Others, 'baskets.' [s] Or 'fitly.' [t] Or 'falsely of giving.' [v] Or 'So doth a backbiting (lit. 'secret') tongue, an angry countenance.'

that giveth way[w] before the wicked.
27 It is not good to eat much honey; and to search into weighty matters is [itself] a weight.[x]
28 He that hath no rule over his own spirit is [as] a city broken down, without walls.

26 As snow in summer, and as rain in harvest, so honour beseemeth not a fool.[y]
2 As the sparrow for flitting about, as the swallow for flying, so a curse undeserved shall not come.
3 A whip for the horse, a bridle for the ass, and a rod for the back of fools.
4 Answer not a fool according to his folly, lest thou also be like unto him.
5 Answer a fool according to his folly, lest he be wise in his own eyes.
6 He that sendeth a message by the hand of a fool cutteth off [his own] feet, [and] drinketh damage.
7 The legs of the lame hang loose; so is a proverb in the mouth of fools.
8 As a bag of gems in a stone-heap,[z] so is he that giveth honour to a fool.
9 [As] a thorn goeth up into the hand of a drunkard, so is a proverb in the mouth of fools.
10 A master roughly worketh every one: he both hireth the fool and hireth passers-by.[a]
11 As a dog turneth back to its vomit, [so] a fool repeateth his folly.
12 Hast thou seen a man wise in his own eyes? There is more hope of a fool than of him.
13 The sluggard saith, There is a fierce lion in the way; a lion is in the midst of the streets!
14 [As] the door turneth upon its hinges, so the sluggard upon his bed.
15 The sluggard burieth his hand in the dish: it wearieth him to bring it again to his mouth.
16 A sluggard is wiser in his own eyes than seven [men] that answer discreetly.
17 He that passing by vexeth himself with strife belonging not to him, is [like] one that taketh a dog by the ears.
18 As a madman[b] who casteth
19 firebrands, arrows, and death, so is a man that deceiveth his neighbour, and saith, Am I not in sport?
20 Where no wood is, the fire goeth out; and where there is no talebearer, the contention ceaseth.
21 [As] coals for hot coals, and wood for fire, so is a contentious man to inflame strife.
22 The words of a talebearer are as dainty morsels, and they go down into the innermost parts of the belly.[c]
23 Ardent lips, and a wicked heart, are [as] an earthen vessel overlaid with silver dross.
24 He that hateth dissembleth with his lips, but he layeth up deceit
25 within him: when his voice is gracious, believe him not, for there are seven abominations in his
26 heart. Though [his] hatred is covered by dissimulation, his wickedness shall be made manifest in the congregation.
27 Whoso diggeth a pit shall fall therein; and he that rolleth a stone, it shall return upon him.
28 A lying tongue hateth those that are injured by it, and a flattering mouth worketh ruin.

27 Boast not thyself of to-morrow, for thou knowest not what a day will bring forth.
2 Let another[d] praise thee, and not thine own mouth; a stranger, and not thine own lips.
3 A stone is heavy, and the sand weighty; but a fool's vexation is heavier than them both.
4 Fury is cruel, and anger is outrageous; but who is able to stand before jealousy?
5 Open rebuke is better than
6 hidden love. Faithful are the wounds of a friend;[e] but the kisses of an enemy are profuse.
7 The full soul trampleth on a honey-comb; but to the hungry soul every bitter thing is sweet.
8 As a bird that wandereth from her nest, so is a man that wandereth from his place.
9 Ointment and perfume rejoice the heart; and the sweetness of one's friend is [the fruit] of hearty counsel.
10 Thine own friend and thy father's friend forsake not, and go not into thy brother's house in the

[w] Lit. 'tottereth.' [x] Or 'is glory,' the word having both meanings. Or 'so [for men] to seek their own glory is [not] glory.' [y] כסיל: so in all this passage, vers. 3–12. [z] Or 'As the binding of a stone in a sling.' [a] Others, '[As] an archer that woundeth all, so is he that hireth the fool and he that hireth the passers-by.' Several interpretations of this difficult verse are collected in a note by Plumptre *in loco*. [b] Or 'jester.' [c] Cf. xviii. 8. [d] Or 'a stranger.' [e] As xviii. 24: strictly 'one who loves.'

day of thy calamity: better is a neighbour that is near than a brother far off.

11 Be wise, my son, and make my heart glad, that I may have wherewith to answer him that reproacheth me.

12 A prudent [man] seeth the evil, [and] hideth himself; the simple pass on, [and] are punished.

13 Take his garment that is become surety [for] another, and hold him in pledge for a strange woman.

14 He that blesseth his friend with a loud voice, rising early in the morning, it shall be reckoned a curse to him.

15 A continual dropping on a very rainy day and a contentious wo-
16 man are alike: whosoever will restrain her restraineth the wind, and his right hand encountereth oil.

17 Iron is sharpened by iron; so a man sharpeneth the countenance of his friend.

18 Whoso keepeth the fig-tree shall eat the fruit thereof; and he that guardeth[f] his master shall be honoured.

19 As [in] water face [answereth] to face, so the heart of man to man.

20 Sheol and destruction[g] are insatiable; so the eyes of man are never satisfied.

21 The fining-pot is for silver, and the furnace for gold; so let a man be to the mouth that praiseth him.

22 If thou shouldest bray a fool in a mortar among wheat with a pestle, yet will not his folly depart from him.

23 Be well acquainted with the appearance of thy flocks; look
24 well to thy herds: for wealth is not for ever; and doth the crown [endure] from generation to genera-
25 tion? The hay is removed, and the tender grass sheweth itself, and herbs of the mountains are
26 gathered in. The lambs are for thy clothing, and the goats are the
27 price of a field; and there is goats' milk enough for thy food, for the food of thy household, and sustenance for thy maidens.

28 The wicked flee when no man pursueth; but the righteous are bold as a lion.

2 By the transgression of a land many are the princes thereof; but by a man of understanding [and] of knowledge, [its] stability is prolonged.

3 A poor man[h] who oppresseth the helpless[i] is a sweeping rain which leaveth no food.

4 They that forsake the law praise the wicked; but such as keep the law contend with them.

5 Evil men understand not judgment; but they that seek Jehovah understand everything.

6 Better is the poor that walketh in his integrity, than he that is perverse, double in ways, though he be rich.

7 Whoso observeth the law is a son that hath understanding; but he that is a companion of profligates bringeth shame to his father.

8 He that by usury and unjust gain increaseth his substance gathereth it for him that is gracious to the poor.

9 He that turneth away his ear from hearing the law, even his prayer is an abomination.

10 Whoso causeth the upright to go astray in an evil way, shall himself fall into his own pit; but the perfect shall inherit good.

11 A rich man is wise in his own eyes; but the poor that hath understanding searcheth him out.

12 When the righteous triumph, there is great glory; but when the wicked rise, men conceal themselves.

13 He that covereth his transgressions shall not prosper; but whoso confesseth and forsaketh [them] shall obtain mercy.

14 Happy is the man that feareth always; but he that hardeneth his heart shall fall into evil.[k]

15 A roaring lion, and a ranging bear, is a wicked ruler over a poor people.

16 The prince void of intelligence is also a great oppressor: he that hateth covetousness shall prolong [his] days.

17 A man laden with the blood of [any] person, fleeth to the pit: let no man stay him.

18 Whoso walketh in integrity shall be saved; but he that is perverted in [his] double ways, shall fall in one [of them].[l]

19 He that tilleth his land shall be satisfied with bread; but he that followeth the worthless shall have poverty enough.

20 A faithful man aboundeth with blessings; but he that maketh haste to be rich shall not be innocent.

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[f] Or 'heedeth.' [g] As xv. 11; Job xxvi. 6. [h] גבר; so in ver. 21: 'Poor,' in vers. 3, 6, 27, is רש. [i] Or 'poor,' דלים: see x. 15; xxii. 16: so ver. 8; xxix. 7, 14. [k] Or 'disaster:' cf. xxiv. 16. [l] Or 'at once.'

21 To have respect of persons is not good; but for a piece of bread will a man transgress.
22 He that hath an evil eye hasteth after wealth, and [m] knoweth not that poverty shall come upon him.
23 He that rebuketh a man shall afterwards find more favour than he that flattereth with the tongue.
24 Whoso robbeth his father and his mother, and saith, It is no transgression, the same is the companion of a destroyer.
25 He that is puffed up in soul exciteth contention; but he that relieth upon Jehovah shall be made fat.
26 He that confideth in his own heart is a fool; [n] but whoso walketh wisely, he shall be delivered.
27 He that giveth unto the poor shall not lack; but he that withdraweth his eyes shall have many a curse.
28 When the wicked rise, men hide themselves; but when they perish, the righteous increase.

29 He that being often reproved [o] hardeneth his neck, shall suddenly be destroyed, and without remedy.
2 When the righteous increase, the people rejoice; but when the wicked beareth rule, the people mourn.
3 Whoso loveth wisdom rejoiceth his father; but he that is a companion of harlots destroyeth [his] substance.
4 A king by just judgment establisheth the land; but he that taketh gifts overthroweth it.
5 A man [p] that flattereth his neighbour spreadeth a net for his steps.
6 In the transgression of an evil man there is a snare; but the righteous shall sing [q] and rejoice.
7 The righteous taketh knowledge of the cause of the poor; the wicked understandeth not knowledge.
8 Scornful men set the city in a flame; but the wise turn away anger.
9 If a wise man contendeth with a fool, [r] whether he rage or laugh, [he] hath no rest.
10 The bloodthirsty hate the perfect, but the upright care for his soul. [s]
11 A fool [t] uttereth all his mind; but a wise [man] keepeth [u] it back.
12 If a ruler hearken to lying words, all his servants are wicked.
13 The indigent and the oppressor meet together; Jehovah lighteneth [v] the eyes of them both.
14 A king that faithfully judgeth the poor, his throne shall be established for ever.
15 The rod and reproof give wisdom; but a child left [to himself] bringeth his mother to shame.
16 When the wicked increase, transgression increaseth; but the righteous shall see their fall.
17 Chasten thy son, and he shall give thee rest, and shall give delight unto thy soul.
18 Where there is no vision the people cast off restraint; but happy is he that keepeth the law.
19 A servant is not corrected by words: he understandeth indeed, but he will not answer.
20 Hast thou seen a man hasty in his words? there is more hope of a fool than of him.
21 He that delicately bringeth up his servant from a child, shall in the end have him as a son. [w]
22 An angry man exciteth contention; and a furious man aboundeth in transgression.
23 A man's pride bringeth him low; but the humble in spirit shall obtain honour.
24 Whoso shareth with a thief hateth his own soul: he heareth the adjuration, [x] and declareth not.
25 The fear of man bringeth a snare; but whoso putteth his confidence in Jehovah is protected. [y]
26 Many seek the ruler's face; but a man's right judgment is from Jehovah.
27 An unjust man is an abomination to the righteous; and he that is of upright way is an abomination to the wicked [man].

* 30 The words of Agur the son of Jakeh; the prophecy [z] uttered by the man unto Ithiel, [even] unto Ithiel and Ucal:
2 Truly I am more stupid than

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[m] Or 'he that hasteth after wealth hath an evil eye, and.' [n] Here נכסיל. [o] Lit. 'A man of reproofs;' and so in ver. 4: 'a man of gifts.' [p] גבר: so xxx. 1. 19. [q] Or 'shout.' [r] Lit. 'a man, a fool' (איש אויל). [s] Others, 'and [as for] the upright; they seek his life.' [t] נכסיל: so ver. 20. [u] Lit. 'calmeth.' [v] Or 'brighteneth.' [w] Strictly, 'son of the house;' i.e. he gets into possession of his master's goods. [x] See Lev. v. 1. [y] Or 'shall be set on high:' see Ps. xx. 1; lxix. 29. [z] Lit. 'burden' or 'oracle.' The word 'uttered,' here, is as Ps. xxxvi. 1, נאם.

any one; and I have not a man's
3 intelligence. I have neither
learned wisdom, nor have I the
knowledge of the Holy.[a]
4 Who hath ascended up into the
heavens, and descended? Who
hath gathered the wind in his
fists? Who hath bound the waters
in a mantle? Who hath estab-
lished all the ends of the earth?
What is his name, and what is his
son's name, if thou knowest?
5 Every word[b] of †God is pure:[c]
he is a shield unto them that put
their trust in him.
6 Add thou not unto his words,
lest he reprove thee, and thou be
found a liar.
7 Two things do I ask of thee;
deny me [them] not before I die:
8 Remove far from me vanity and
lies; give me neither poverty nor
riches; feed me with the bread of
9 my daily need: lest I be full and
deny [thee], and say, Who is
Jehovah? or lest I be poor and
steal, and outrage[d] the name of
my God.
10 Speak not too much about[e] a
servant to his master, lest he curse
thee, and thou be held guilty.
11 There is a generation that curs-
eth their father, and doth not bless
12 their mother; there is a genera-
tion that are pure in their own
eyes, yet are not washed from their
13 filthiness; there is a generation,—
how lofty are their eyes, how their
14 eyelids are lifted up!—a genera-
tion whose teeth are swords, and
their jaw-teeth knives, to devour
the afflicted from off the earth, and
the needy from [among] men.
15 The leech hath two daughters:
Give, give. There are three
[things] never satisfied; four
which say not, It is enough:—
16 Sheol, and the barren womb; the
earth which is not filled with
water, and the fire which saith
not, It is enough.
17 The eye that mocketh at a
father, and despiseth to obey a
mother, the ravens of the valley
shall pick it out, and the young
eagles shall eat it.
18 There are three [things] too
wonderful for me, and four that
19 I know not: The way of an eagle
in the heavens, the way of a ser-
pent upon a rock, the way of a
ship in the midst of the sea, and
the way of a man with a maid.
20 Such is the way of an adulterous
woman: she eateth, and wipeth
her mouth, and saith, I have done
no wickedness.
21 Under three [things] the earth
is disquieted, and under four it
22 cannot bear up: Under a servant
when he reigneth, and a churl[f]
23 when he is filled with meat; under
an odious [woman] when she is
married, and a handmaid when
she is heir to her mistress.
24 There are four [things] little
upon the earth, and they are
25 exceeding wise: The ants, a peo-
ple not strong, yet they provide
26 their food in the summer; the
rock-badgers[g] are but a feeble folk,
yet they make their house in the
27 cliff; the locusts have no king,
yet they go forth all of them by
28 bands; thou takest hold of the
lizard with the hands, yet is she
in kings' palaces.
29 There are three [things] which
have a stately step, and four are
30 comely in going: The lion,[h]
mighty among beasts, which turn-
31 eth not away for any; a [horse]
girt in the loins;[i] or the he-goat;
and a king, against whom none can
rise up.
32 If thou hast done foolishly in
lifting up thyself, or if thou hast
thought evil, [lay] the hand upon
thy mouth.
33 For the pressing of milk bring-
eth forth butter, and the pressing
of the nose bringeth forth blood;
and the pressing of anger bringeth
forth strife.

* **31** The words of king Lemuel,
the prophecy[k] that his mother
taught him:
2 What, my son? and what, O son
of my womb? and what, O son of
3 my vows? Give not thy strength
unto women, nor thy ways to
them that destroy kings.
4 It is not for kings, Lemuel, it is
not for kings to drink wine, nor
for rulers[l] [to say], Where is the
5 strong drink?[m]—lest they drink
and forget the law, and pervert the
judgment of any of the children
of affliction.
6 Give strong drink unto him that
is ready to perish, and wine unto
7 the bitter of soul: let him drink,

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[a] See note to chap. ix. 10. [b] Here אמרה: see note to Ps. cxix. 11. [c] Or 'tried,' as Ps. xviii. 30: cf. Ps. cxix. 140. [d] Strictly, 'lay hands on:' for this use of the word cf. ver. 28. [e] Or 'Accuse not.' [f] Or 'fool,' 'vile person,' נבל. [g] Cf. Ps. civ. 18. [h] Strictly, 'an old lion:' cf. Job iv. 11. [i] Possibly 'a war-horse.' [k] As chap. xxx. 1. [l] As viii. 15. [m] Or, with the *Chetiv*, 'to desire strong drink.'

and forget his poverty, and remember his misery no more.
8 Open thy mouth for the dumb, for the cause of all those that are left desolate.[n]
9 Open thy mouth, judge righteously, and minister justice to the afflicted and needy.
10 ✡[o] Who can find a woman of worth? for her price is far above rubies.
11 The heart of her husband confideth in her, and he shall have no lack of spoil.
12 She doeth him good, and not evil, all the days of her life.
13 She seeketh wool and flax, and worketh willingly with her hands.
14 She is like the merchants' ships: she bringeth her food from afar;
15 And she riseth while it is yet night, and giveth meat to her household, and the day's work[p] to her maidens.
16 She considereth a field, and acquireth it; of the fruit of her hands she planteth a vineyard.
17 She girdeth her loins with strength, and maketh strong her arms.
18 She perceiveth that her earning is good; her lamp goeth not out by night.
19 She putteth her hands to the distaff, and her hands[q] hold the spindle.
20 She stretcheth out her hand to the afflicted, and she reacheth forth her hands to the needy.
21 She is not afraid of the snow for her household; for all her household are clothed with scarlet.
22 She maketh herself coverlets;[r] her clothing is byssus and purple.
23 Her husband is known in the gates, when he sitteth among the elders of the land.
24 She maketh body linen and selleth it, and delivereth girdles unto the merchant.
25 Strength and dignity are her clothing, and she laugheth [at] the coming day.
26 She openeth her mouth with wisdom; and upon her tongue is the law of kindness.
27 She surveyeth the ways of her household, and eateth not the bread of idleness.
28 Her children rise up and call her blessed; her husband [also], and he praiseth her:
29 Many daughters have done worthily, but thou excellest them all.
30 Gracefulness is deceitful and beauty is vain; a woman [that] feareth Jehovah, she shall be praised.
31 Give her of the fruit of her hands, and let her own works praise her in the gates.

ECCLESIASTES;
OR, THE PREACHER

1 The words of the Preacher,[a] the son of David, king in Jerusalem.
2 Vanity of vanities, saith the Preacher, vanity of vanities! all is vanity.
3 What profit hath man of all his labour wherewith he laboureth under the sun?
4 [One] generation passeth away, and [another] generation cometh, but the earth standeth for ever.
5 The sun also riseth, and the sun goeth down, and hasteth to its
6 place where it ariseth. The wind goeth towards the south, and turneth about towards the north: it turneth about continually, and the wind returneth again to its
7 circuits. All the rivers run into the sea, yet the sea is not full: unto the place whither the rivers
8 go, thither they go again. All things are full of toil; none can express it. The eye is not satisfied with seeing, nor the ear filled with
9 hearing. That which hath been is that which shall be; and that which hath been done is that which will be done: and there is
10 nothing new under the sun. Is there a thing whereof it may be said, See, this is new? It hath been already in the ages which
11 were before us. There is no remembrance of former things; neither shall there be remembrance of

[n] Lit. 'sons of decease' (i.e. of those deceased). [o] From this to the end, the initial Hebrew letter of each verse follows the alphabetical order. [p] 'Or the daily provision.' [q] Lit. 'palms:' so ver. 20. [r] See vii. 16. [a] Strictly, 'a former of assemblies;' compare for the sense, though it is not the same expression, chap. xii. 11.

things that are to come with those who shall live[b] afterwards.

12 I, the Preacher, was king over
13 Israel in Jerusalem. And I applied my heart to seek and search out by wisdom concerning all that is done under the heavens: this grievous occupation hath God given to the children of men[c] to
14 weary themselves therewith. I have seen all the works that are done under the sun, and behold, all is vanity and pursuit of the
15 wind.[d] That which is crooked cannot be made straight; and that which is wanting cannot be numbered.

16 I communed with mine own heart, saying, Lo, I have become great and have acquired wisdom more than all they that have been before me over Jerusalem; and my heart hath seen much of wis-
17 dom and knowledge. And I applied my heart to the knowledge of wisdom, and to the knowledge of madness and folly: I perceived that this also is a striving after the
18 wind. For in much wisdom is much vexation, and he that increaseth knowledge increaseth sorrow.

2 I said in my heart, Come now, I will try thee with mirth, therefore enjoy[e] pleasure. But behold,
2 this also is vanity. I said of laughter, Madness! and of mirth,
3 What availeth it? I searched in my heart how to cherish my flesh with wine, while practising[f] my heart with wisdom; and how to lay hold on folly, till I should see what was that good for the children of men which they should do under the heavens all[g] the days of their life.

4 I made me great works; I builded me houses, I planted me
5 vineyards. I made me gardens and parks, and I planted trees in them
6 of every kind of fruit; I made me ponds of water, to water therewith the wood, where the trees
7 are reared. I acquired servants and maidens, and had servants born in my house; also I had great possessions of herds and flocks, above all that had been in Jeru-
8 salem before me. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces; I got me men-singers and women-singers, and the delights of the children of men,
9 a wife and concubines. And I became great, and increased more than all that had been before me in Jerusalem: also my wisdom
10 remained with me. And whatsoever mine eyes desired I kept not from them: I withheld not my heart from any joy; for my heart rejoiced in all my labour, and this was my portion from all my labour.
11 Then I looked on all the works that my hands had wrought, and on the labour that it had cost me[h] to do [them]; and behold, all was vanity and pursuit of the wind, and there was no profit under the sun.

12 And I turned myself to behold wisdom, and madness, and folly; for what shall the man [do] that cometh after the king?—that which hath already been done.
13 And I saw that wisdom excelleth folly, as light excelleth darkness.
14 The wise man's eyes are in his head, and the fool[i] walketh in darkness; but I myself also perceived that one event happeneth
15 to them all. And I said in my heart, As it happeneth to the fool,[i] so will it happen even to me; and why was I then so[j] wise? Then I said in my heart that this also
16 is vanity. For there shall be no remembrance of the wise more than of the fool for ever; because everything is already forgotten in the days which come. And how dieth the wise even as the fool?
17 And I hated life; for the work that is wrought under the sun was grievous unto me; for all is vanity and pursuit of the wind.
18 And I hated all my labour wherewith I had been toiling under the sun, because I should leave it unto the man that shall be after me.
19 And who knoweth whether he will be a wise [man] or a fool?[k] yet shall he have rule over all my labour at which I have laboured, and wherein I have been wise under the sun. This also is vanity.
20 Then I went about to cause my heart to despair of all the labour

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[b] Lit. 'be.' [c] האדם; the use of which is frequent in this book: cf. ii. 3, 22, &c. See Gen. i. 27; iii. 12, &c. [d] Or 'feeding upon wind;' according to others, 'vexation of spirit:' but cf. ver. 17, and ii. 22. [e] Lit. 'see:' so in ver. 24; iii. 13, &c.: cf. vi. 6. [f] Or 'exercising.' [g] Lit. 'the number of:' so v. 18; vi. 12. [h] Lit. 'that I had laboured,' as vers. 19, 20. [i] כסיל, and so generally in this Book, in which אויל is not used: see Prov. i. 7; xviii. 2; xxvi. 1; xxviii. 26. [j] Or 'more.' [k] Here סכל, 'stupid,' 'infatuated:' so vii. 17; x. 3, 14.

wherewith I had laboured under
21 the sun. For there is a man whose labour hath been with wisdom, and with knowledge, and with skill,[l] and who leaveth it to a man that hath not laboured therein, to be his portion. This also is vanity and a great evil.
22 For what will man have of all his labour and of the striving of his heart, wherewith he hath wearied himself under the sun?
23 For all his days are sorrows, and his travail vexation: even in the night his heart taketh no rest. This also is vanity.
24 There is nothing good for man, but that he should eat and drink, and that he should make his soul enjoy[m] good in his labour. This also I saw, that it was from the
25 hand of God. For who can eat, or who be eager,[n] more than I?
26 For he giveth to a man that is good in his sight wisdom, and knowledge, and joy; but to the sinner he giveth travail to gather and to heap up, that he may give to him that is good in God's sight. This also is vanity and pursuit of the wind.

3 To everything there is a season, and a time to every purpose[o]
2 under the heavens: a time to be born, and a time to die; a time to plant, and a time to pluck up that
3 which is planted; a time to kill, and a time to heal; a time to break down, and a time to build
4 up; a time to weep, and a time to laugh; a time to mourn, and a
5 time to dance; a time to cast away stones, and a time to gather stones together; a time to embrace, and a time to refrain from
6 embracing; a time to seek, and a time to lose; a time to keep, and
7 a time to cast away; a time to rend, and a time to sew; a time to keep silence, and a time to speak;
8 a time to love, and a time to hate; a time of war, and a time of peace.
9 What profit hath he that work-
eth from that wherein he labour-
10 eth? I have seen the travail that God hath given to the sons of men
11 to toil in. He hath made everything beautiful in its time; also he hath set the world[p] in their heart, so that man findeth not out from the beginning to the end the work that God doeth.
12 I know that there is nothing good for them but to rejoice and
13 to do well in their life; yea also that every man should eat and drink, and enjoy[q] good in all his
14 labour, it is the gift of God. I know that whatever God doeth, it shall be for ever; there is nothing to be added to it, nor anything to be taken from it; and God doeth [it], that [men] should fear
15 before him. That which is was long ago, and that which is to be hath already been; and God bringeth back again that which is past.[r]
16 And moreover I saw under the sun, that in the place of judgment, wickedness was there; and in the place of righteousness, wickedness
17 was there. I said in my heart, God will judge the righteous and the wicked; for there is a time there for every purpose and for every work.
18 I said in my heart, It is thus with the children of men, that God may prove them, and that they should see that they them-
19 selves are but beasts. For what befalleth the children of men befalleth beasts; even one thing befalleth them: as the one dieth, so dieth the other, and they have all one breath;[s] and man hath no pre-eminence above the beast: for
20 all is vanity. All go unto one place: all are of the dust, and all
21 return to dust. Who knoweth the spirit[s] of the children of men? Doth it go[t] upwards? and the spirit of the beasts, doth it go[t]
22 downwards to the earth? And I have seen that there is nothing better than that man should rejoice in his own works; for that is his portion; for who shall bring him to see what shall be after him?

4 And I returned and saw all the oppressions that are done under the sun: and behold, the tears of the oppressed, and they had no comforter; and on the side of their oppressors was power, and
2 they had no comforter. Then I praised the dead who are already dead more than the living who are
3 yet alive; and more fortunate[v] than both is he who hath not yet been, who hath not seen the evil work that is done under the sun.
4 And I saw all labour, and all

[l] Or 'equity.' [m] Lit. 'see.' [n] Lit. 'hasten.' [o] Lit. 'pleasure,' 'occupation.' [p] i.e. 'the age.' Others 'the infinite,' 'the eternal:' so Delitzsch, Zunz, &c. Jerome: 'the world,' followed by Ewald. [q] Lit. see. [r] Lit. 'seeketh what is driven away.' [s] 'Breath' and 'spirit' are the same word in Hebrew. [t] Or 'that goeth.' [v] Or 'better.'

success[w] of work, that it is man's jealousy of his neighbour. This also is vanity and pursuit of the wind.

5 The fool foldeth his hands together, and eateth his own flesh.

6 Better is a handful with[x] quietness, than both hands full with[x] labour and pursuit of the wind.

7 And I returned and saw vanity
8 under the sun. There is one [alone] and without a second; also he hath neither son nor brother: yet is there no end of all his labour, neither is his eye satisfied with riches, and [he saith not], For whom then am I labouring, and depriving my soul of good? This also is vanity and a grievous occupation.

9 Two are better than one; because they have a good reward for
10 their labour. For if they fall, the one will lift up his fellow; but woe to him that is alone when he falleth, and who hath not another
11 to lift him up! Again, if two lie together, then they have warmth; but how can one alone be warm?
12 And if a [man] overpower the one, the two shall withstand him; and a threefold cord is not quickly broken.

13 Better is a poor but wise youth than an old and foolish king, who knoweth no more how to be ad-
14 monished. For out of the prison-house he came forth to reign, although he was born poor in his
15 kingdom. I saw all the living that walk under the sun, with the child, the second, that should stand up
16 in his stead. [There is] no end of all the people, of all that stood before them; [y] those however that come after shall not rejoice in him. Surely this also is vanity and a striving after the wind.

5 Keep thy foot when thou goest to the house of God, and draw near to hear, rather than to give the sacrifice of fools: for they know not that they do evil.

2 Be not rash with thy mouth, and let not thy heart be hasty to utter anything before God: for God is in the heavens, and thou upon earth; therefore let thy
3 words be few. For a dream cometh through the multitude of business,[z] and a fool's voice through a multitude of words.

4 When thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools: pay that which thou hast vowed.
5 Better is it that thou shouldest not vow, than that thou shouldest
6 vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel,[a] that it was an inadvertence. Wherefore should God be wroth at thy voice, and destroy the work
7 of thy hands? For in the multitude of dreams are vanities; so with many words: but fear God.

8 If thou seest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter; for a higher than the high is watching, and there are higher
9 than they. Moreover the earth is every way profitable: the king [himself] is dependent upon[b] the
10 field. He that loveth silver shall not be satisfied with silver, nor he that loveth abundance with in-
11 crease. This also is vanity. When goods increase, they are increased that eat them; and what profit is there to the owner thereof, except the beholding [of them] with his
12 eyes? The sleep of the labourer is sweet, whether he have eaten little or much; but the fulness of the rich doth not suffer him to sleep.

13 There is a grievous evil that I have seen under the sun: riches kept for the owners thereof to
14 their hurt; or those riches perish by some evil circumstance, and if he have begotten a son, there is
15 nothing in his hand. As he came forth from his mother's womb, naked shall he go away again as he came, and shall take nothing of his labour, which he may carry
16 away in his hand. And this also is a grievous evil, that in all points as he came so doth he go away, and what profit hath he, in having
17 laboured for the wind? All his days also he eateth in darkness, and hath much vexation, and sickness,[c] and irritation.

18 Behold what I have seen good and comely: [it is] to eat and to drink, and to enjoy[d] good in all his labour wherewith [man] laboureth under the sun, all the days of his life which God hath given him: for that is his portion.
19 Every man also to whom God hath

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[w] Or 'skilfulness.' [x] Or 'of.' [y] Or 'before whom he (i.e. the king) stood.'
[z] Or 'travail.' [a] Or 'messenger.' [b] Lit. 'enslaved to.' Others understand it thus: 'The profit of the land in all respects is a king addicted to agriculture.' [c] Lit. 'his sickness.' [d] Lit. 'see.'

given riches and wealth, and power to eat thereof, and to take his portion and to rejoice in his labour: that is a gift of God. For 20 he will not much remember the days of his life, because God answereth [him] with the joy of his heart.

6 There is an evil that I have seen under the sun, and it is frequent 2 among[e] men: one to whom God giveth riches, wealth, and honour, and he wanteth nothing for his soul of all that he desireth, yet God giveth him not power to eat thereof, but a stranger[f] eateth it: 3 this is vanity, and a sore evil. If a man beget a hundred [sons], and live many years, so that the days of his years be many, but his soul be not filled with good, and also he have no burial, I say an untimely birth is better than he. 4 For it cometh in vanity, and departeth in darkness, and its name 5 is covered with darkness; moreover it hath not seen nor known the sun: this hath rest rather 6 than the other. Yea, though he live twice a thousand years, yet hath he seen no good: do not[g] all go to one place?

7 All the labour of man is for his mouth, and yet the appetite[h] is 8 not filled. For what advantage hath the wise above the fool? what hath the poor,[i] that knoweth 9 to walk before the living? Better is the seeing of the eyes than the wandering of the desire:[h] this also is vanity and pursuit of the 10 wind. That which is hath already been named; and what man is is known, and that he cannot contend with him that is mightier 11 than he. For there are many things that increase vanity: what 12 is man advantaged? For who knoweth what is good for man in life, all the days of his vain life which he spendeth as a shadow? for who can tell man what shall be after him under the sun?

7 A [good] name is better than precious ointment,[k] and the day of death than the day of one's 2 birth. It is better to go to the house of mourning than to go to the house of feasting: in that that is the end of all men, and the 3 living taketh it to heart. Vexation is better than laughter; for by the sadness of the countenance 4 the heart is made better. The heart of the wise is in the house of mourning, but the heart of fools 5 in the house of mirth. It is better for a man to hear the rebuke of the wise, than to hear the song of 6 fools. For as the crackling of thorns under a pot, so is the laughter of the fool. This also is vanity.

7 Surely oppression maketh a wise man mad, and a gift destroyeth the 8 heart. Better is the end of a thing than its beginning; better is a patient spirit than a proud spirit. 9 Be not hasty in thy spirit to be vexed; for vexation resteth in the bosom of fools.

10 Say not, How is it that the former days were better than these? for thou dost not inquire 11 wisely concerning this. Wisdom is as good as[l] an inheritance, and profitable to them that see the sun. 12 For wisdom is a defence [as] money is a defence;[m] but the excellency of knowledge is, [that] wisdom maketh them that possess it to live.

13 Consider the work of God; for who can make straight what he 14 hath made crooked? In the day of prosperity enjoy good,[n] and in the day of adversity consider: God hath also set the one beside the other, to the end that man should find out nothing [of what shall be] after him.

15 All [this] have I seen in the days of my vanity: there is a righteous [man] that perisheth by[o] his righteousness, and there is a wicked [man] that prolongeth [his days] by[o] his wickedness.

16 Be not righteous overmuch; neither make thyself over-wise: why shouldest thou destroy thy- 17 self? Be not overmuch wicked, neither be thou foolish:[p] why shouldest thou die before thy 18 time? It is good that thou shouldest take hold of this; yea, also from that withdraw not thy hand: for he that feareth God cometh forth from them all.

19 Wisdom strengtheneth the wise more than ten mighty [men] that are in a city.

20 Surely there is not a righteous man upon earth, that doeth good 21 and sinneth not. Also give not heed unto all words that are spoken, lest thou hear thy servant 22 curse thee. For also thine own

[e] Or 'it is great upon.' [f] Or 'an alien.' [g] Or 'years, and hath seen no good, do not...' [h] Lit. 'soul.' [i] Or 'afflicted.' [k] Or '[perfumed] oil:' it is as Prov. xxvii. 9: so chap. x, 1. [l] Lit. 'is good with.' [m] Lit. '[one is] in the shadow of wisdom [as] in the shadow of money: cf. Ps. xci. 1. [n] Or 'be in prosperity.' [o] Or 'in.' [p] As ii. 19.

heart knoweth that oftentimes thou thyself likewise hast cursed others.

23 All this have I tried by wisdom: I said, I will be wise; but it was
24 far from me. Whatever hath been, is far off, and exceeding deep: who[q] will find it out?
25 I turned, I and my heart, to know, and to search, and to seek out wisdom and reason,[r] and to know wickedness to be folly, and
26 foolishness to be madness;[s] and I found more bitter than death the woman whose heart is nets and snares, [and] whose hands are bands: whoso pleaseth God shall escape from her; but the sinner
27 shall be caught by her. See this which I have found, saith the Preacher, [searching] one by one
28 to find out the reason; which my soul yet seeketh, and I have not found: one man among a thousand have I found, but a woman among all those have I not
29 found. Only see this which I have found: that God made man upright, but they have sought out many devices.

8 Who is as the wise? and who knoweth the explanation of things? A man's wisdom maketh his face to shine, and the boldness of his face is changed.

2 I [say], Keep the king's commandment, and [that] on account
3 of the oath of God. Be not hasty to go out of his sight; persist not in an evil thing: for he doeth
4 whatever pleaseth him, because the word of a king is power; and who may say unto him, What doest thou?
5 Whoso keepeth the commandment shall know no evil thing; and a wise man's heart knoweth time
6 and manner.[t] For to every purpose there is time and manner.[t] For the misery of man is great
7 upon him; for he knoweth not that which shall be; for who can tell him how it shall be?
8 There is no man who hath control over the spirit to retain the spirit; and no one hath control over the day of death; and there is no discharge in that war, neither shall wickedness deliver those that
9 are given to it. All this have I seen, and applied my heart unto every work that is done under the sun: there is a time when man
10 ruleth man to his hurt. And I have also seen the wicked buried and going away; and such as had acted rightly went from [the] holy place, and were forgotten in the city. This also is vanity.
11 Because sentence against an evil work is not executed speedily, therefore the heart of the children of men is fully set[v] in them to do
12 evil. Though a sinner do evil a hundred times, and prolong his [days], yet I know that it shall be well with them that fear God,
13 because they fear before him; but it shall not be well with the wicked, neither shall he prolong [his] days as a shadow,[w] because he feareth not before God.
14 There is a vanity which is done upon the earth; that there are righteous [men] unto whom it happeneth according to the work of the wicked; and there are wicked [men] to whom it happeneth according to the work of the righteous. I said that this also is vanity.
15 And I commended mirth, because there is nothing better for man under the sun than to eat, and to drink, and to be merry; for that shall abide with him of his labour the days of his life, which God hath given him under the sun.
16 When I applied my heart to know wisdom, and to see the business[x] that is done upon the earth (for also there is that neither day nor night seeth sleep with his
17 eyes), then I saw that all [is] the work of God, [and] that[v] man cannot find out the work that is done under the sun: because however man may labour to seek [it] out, yet doth he not find [it]; and even, if a wise [man] think to know [it], he shall not be able to find [it] out.

9 For all this I laid to my heart and indeed] to investigate all this, that the righteous, and the wise, and their works, are in the hand of God; man knoweth neither love nor hatred: all is
2 before them. All things [come] alike to all: one event to the righteous and to the wicked, to the good, and to the clean, and to the unclean, to him that sacrificeth and to him that sacrificeth not: as is the good, so is the sinner; he that sweareth, as he that feareth

[q] Or 'That which is far off and very deep, who.' [r] Or 'thought:' translated 'device' in ix. 10. [s] Or 'the wickedness of folly, and the foolishness of madness.' [t] Or 'judgment.' [v] Lit. 'is full.' [w] Cf. Ps. cii. 11; cix. 23. [x] Or 'travail.'
[v] Lit. 'I saw all the work of God, that.'

3 an oath. This is an evil among all that is done under the sun, that one thing befalleth all: yea, also the heart of the children of men is full of evil, and madness is in their heart while they live; and after that, [they have to go] to the
4 dead. For to him that is joined to all the living[z] there is hope; for a living dog is better than a
5 dead lion. For the living know that they shall die; but the dead know not anything, neither have they any more a reward, for the memory of them is forgotten.
6 Their love also, and their hatred, and their envy is already perished; neither have they any more for ever a portion in all that is done under the sun.
7 Go, eat thy bread with joy, and drink thy wine with a merry[a] heart; for God hath already
8 accepted thy works. Let thy garments be always white, and let not
9 thy head lack oil. Enjoy[b] life with the wife whom thou lovest all the days of the life of thy vanity, which[c] he hath given thee under the sun, all the days of thy vanity; for that is thy portion in life, and in thy labour wherein thou art
10 labouring under the sun. Whatever thy hand findeth to do, do with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in Sheol, whither thou goest.
11 I returned, and saw under the sun, that the race is not to the swift, nor the battle to the strong, neither yet bread to the wise, nor yet riches to the intelligent, nor yet favour to men of knowledge; but time and chance happeneth
12 to them all. For man also knoweth not his time: as the fishes that are taken in an evil net, and as the birds that are taken with the snare, like them are the children of men snared in an evil time, when it falleth suddenly upon them.
13 This also have I seen as wisdom under the sun, and it was great
14 unto me. There was a little city, and few men within it; and there came a great king against it, and encompassed it, and built great
15 bulwarks against it: and there was found in it a poor wise man, who by his wisdom delivered the city; but no man remembered that poor
16 man. Then said I, Wisdom is better than strength; but the poor man's wisdom is despised, and his
17 words are not heard. The words of the wise are heard in quiet more than the cry of him that ruleth
18 among fools. Wisdom is better than weapons of war; but one sinner destroyeth much good.

10 Dead flies cause the ointment of the apothecary to stink [and] ferment; [so] a little folly is weightier than wisdom [and] honour.[d]
2 The heart of a wise [man] is at his right hand; but a fool's heart
3 at his left. Yea also, when he that is a fool walketh by the way, his sense[e] faileth [him], and he saith to[f] every one [that] he is a fool.
4 If the spirit of the ruler rise up against thee, leave not thy place; for quietness pacifieth great offences.[g]
5 There is an evil that I have seen under the sun, as an error [that]
6 proceedeth from the ruler: folly is set in great dignities, but the
7 rich sit in a low place. I have seen servants[h] upon horses, and princes walking as servants[h] upon the earth.
8 He that diggeth a pit falleth into it; and whoso breaketh down a hedge, a serpent biteth him.
9 Whoso removeth stones is hurt therewith; he that cleaveth wood is endangered[i] thereby.
10 If the iron be blunt, and one do not whet the edge, then must he apply more strength; but wisdom is profitable to give success.
11 If the serpent bite before[k] enchantment, then the charmer hath no advantage.[l]
12 The words of a wise man's mouth are gracious; but the lips
13 of a fool swallow up himself. The beginning of the words of his mouth is folly; and the end of his
14 talk is mischievous madness. And the fool multiplieth words: [yet] man knoweth not what shall be; and what shall be after him, who
15 will tell him? The labour of fools

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[z] Some, as De Wette, follow the *Chetiv* יבחר, translating, 'who is excepted? with all living,' &c.; but the ancient versions here are based upon the *Keri* יחבר, which is in general acceptance. [a] Lit. 'good.' [b] Lit. 'see.' [c] Or 'whom.' [d] Or '[so doth] a little folly [for] him who is esteemed for wisdom and honour.' [e] לב, 'heart,' as often in the Book of Proverbs. [f] Or 'of.' [g] Or 'gentleness allayeth great sins.' [h] Or 'bondmen.' [i] Or 'wounded.' [k] Lit. 'without.' [l] Or 'he who hath a tongue is no better;' the word for 'charmer' here is lit. 'master of the tongue.'

wearieth them, because they know not how to go to the city.
16 Woe to thee, O land, when thy king is a child,[m] and thy princes
17 eat in the morning! Happy art thou, O land, when thy king is a son of nobles, and thy princes eat in [due] season, for strength, and
18 not for drunkenness! By much slothfulness[n] the framework[o] falleth in; and through idleness of the hands the house drippeth.
19 A feast is made for laughter, and wine maketh life merry; but money answereth everything.
20 Curse not the king, no, not in thy thought; and curse not the rich in thy bedchamber: for the bird of the air will carry the voice, and that which hath wings will tell the matter.

11 Cast thy bread upon the waters; for thou shalt find it
2 after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth.
3 If the clouds be full of rain, they empty themselves upon the earth; and if a tree fall toward the south, or toward the north, in the place where the tree falleth, there it shall be.
4 He that observeth the wind will not sow; and he that regardeth the
5 clouds will not reap. As thou knowest not what is the way of the spirit,[p] how the bones [grow] in the womb of her that is with child, even so thou knowest not the work of God who maketh all.
6 In the morning sow thy seed, and in the evening withhold not thy hand; for thou knowest not which shall prosper, whether this or that, or whether they both shall be alike good.
7 Now the light is sweet, and pleasant is it to the eyes to see the
8 sun; but if a man live many years, [and] rejoice in them all, yet let him remember the days of darkness; for they shall be many: all
9 that cometh is vanity. Rejoice, young man, in thy youth; and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the sight of thine eyes; but know that for all these [things] God will bring
10 thee into judgment. Then remove discontent from thy heart, and put away evil from thy flesh; for childhood and youth[q] are vanity.

12 And remember thy Creator[r] in the days of thy youth, before the evil days come, and the years draw nigh, of which thou shalt say, I have no pleasure in them:
2 before the sun, and the light, and the moon, and the stars, be darkened, and the clouds return after
3 the rain; in the day when the keepers of the house tremble, and the strong men bow themselves, and the grinders cease because they are few, and those that look out of the windows are darkened,
4 and the doors are shut toward the street; when the sound of the grinding is subdued, and they rise up at the voice of the bird, and all the daughters of song are
5 brought low; they are also afraid of what is high, and terrors are in the way, and the almond is despised,[s] and the grasshopper is a burden, and the caper-berry is without effect;[t] (for man goeth to his age-long home, and the mourners go about the streets;)—
6 before the silver cord be loosed, or the golden bowl be broken, or the pitcher be shattered at the fountain, or the wheel be broken at the
7 cistern; and the dust return to the earth as it was, and the spirit return unto God who gave it.
8 Vanity of vanities, saith the Preacher: all is vanity.
9 And moreover, because the Preacher was wise, he still taught the people knowledge; and he pondered, and sought out, [and]
10 set in order many proverbs. The Preacher sought to find out acceptable words; and that which was written is upright, words of truth.
11 The words of the wise are as goads, and the collections [of them][v] as nails fastened in: they
12 are given from one shepherd. And besides, my son, be warned by them: of making many books there is no end, and much study is a weariness of the flesh.
13 Let us hear the end of the whole matter: Fear God, and keep his commandments; for this is the
14 whole of man. For God shall bring every work into judgment, with every secret thing, whether it be good or whether it be evil.

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[m] Or 'youth.' [n] Lit. 'By double slothfulness:' it is the dual. [o] Or 'the building.' [p] Or 'the wind.' [q] Or 'the prime of life.' [r] 'Creator' is in the plural. [s] Or 'the almond-tree flourisheth,' referring to white hairs. [t] Others, 'bursteth.' Or it may be rendered, 'and desire hath failed.' [v] According to others, 'those who collect [them].'

THE SONG OF SONGS

1 The song of songs, which is Solomon's.[a]

2 Let him kiss me with the kisses of his mouth;
For thy love[b] is better than wine.
3 Thine ointments savour sweetly;
Thy name is an ointment poured forth:
Therefore do the virgins love thee.

4 Draw me, we will run after thee!
—The king hath brought me into his chambers—
We will be glad and rejoice in thee,
We will remember[c] thy love more than wine.
They love thee uprightly.

5 I am black, but comely, daughters of Jerusalem,
As the tents of Kedar,
As the curtains of Solomon.
6 Look not upon me, because I am black;
Because the sun hath looked upon me.[d]
My mother's children were angry with me:
They made me keeper of the vineyards;
Mine own vineyard have I not kept.
7 Tell me, thou whom my soul loveth,
Where thou feedest [thy flock],
Where thou makest it to rest at noon;
For why should I be as one veiled[e]
Beside the flocks of thy companions?

8 If thou know not, thou fairest among women,
Go thy way forth by the footsteps of the flock,
And feed thy kids beside the shepherds' booths.

9 I compare thee, my love,[f]
To a steed in Pharaoh's chariots.
10 Thy cheeks are comely with bead-rows,
Thy neck with ornamental chains.
11 We will make thee bead-rows of gold
With studs of silver.

12 While the king is at his table,
My spikenard sendeth forth its fragrance.
13 A bundle of myrrh is my beloved *unto me*;
He shall pass the night[g] between my breasts.
14 My beloved is unto me a cluster of henna-flowers
In the vineyards of Engedi.

15 Behold, thou art fair, my love;
Behold, thou art fair: thine eyes are doves.

16 Behold, thou art fair, my beloved, yea, pleasant;
Also our bed is green.
17 The beams of our houses are cedars,
Our rafters are cypresses.
2 I am a narcissus of Sharon,[h]
A lily of the valleys.

2 As the lily among thorns,
So is my love among the daughters.
3 As the apple-tree among the trees of the wood,
So is my beloved among the sons:
In his shadow have I rapture and sit down;
And his fruit is sweet to my taste.
4 He hath brought me to the house of wine,
And his banner over me is love.
5 Sustain ye me with raisin-cakes,
Refresh me with apples;
For I am sick of love.
6 His left hand is under my head,
And his right hand doth embrace me.
7 I charge[i] you, daughters of Jerusalem,
By the gazelles, or by the hinds of the field,
That ye stir not up, nor awake [my] love, till he please.[j]

8 * The voice of my beloved!
Behold, he cometh
Leaping upon the mountains,
Skipping upon the hills.
9 My beloved is like a gazelle or a young hart.
Behold, he standeth behind our wall,

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[a] The separate paragraphs indicate, as far as possible, the succession of the various speakers. [b] Heb. 'loves:' so ver. 4; iv. 10; vii. 12. It is the same word as that used in the singular for the 'beloved,' דוֹד, whence also the name *David*. [c] Or 'celebrate.' [d] Or 'hath burned me.' [e] Others, 'roving.' [f] Or 'friend:' so throughout. (It is not the same as ii. 7; iii. 5; viii. 4.) This form of the word is only found in this Book and Judg. xi. 37. For the masculine form see chap. v. 1, 16. [g] Or 'That passeth the night,' or 'abideth.' [h] See on 1 Chron. xxvii. 29. [i] Or 'adjure,' and so iii. 5. [j] Lit. 'nor awaken love till it please:' so viii. 4.

He looketh in through the windows,
Glancing through the lattice.
10 My beloved spake and said unto me,
Rise up, my love, my fair one, and come away.
11 For behold, the winter is past,
The rain is over, it is gone:
12 The flowers appear on the earth;
The time of singing is come,
And the voice of the turtle-dove is heard in our land;
13 The fig-tree melloweth her winter figs,
And the vines in bloom give forth [their] fragrance.
Arise, my love, my fair one, and come away!
14 My dove, in the clefts of the rock,
In the covert of the precipice,
Let me see thy countenance, let me hear thy voice;
For sweet is thy voice, and thy countenance is comely.
15 Take us the foxes,
The little foxes, that spoil the vineyards;
For our vineyards are in bloom.
16 My beloved is mine, and I am his,
He feedeth [his flock] among the lilies,
17 Until the day dawn, and the shadows flee away.
Turn,[k] my beloved: be thou like a gazelle or a young hart,
Upon the mountains of Bether.[l]

3 On my bed, in the nights,
I sought him whom my soul loveth:
I sought him, but I found him not.
2 I will rise now, and go about the city;
In the streets and in the broadways
Will I seek him whom my soul loveth:
I sought him, but I found him not.
3 The watchmen that go about the city found me:—
Have ye seen him whom my soul loveth?
4 —Scarcely had I passed from them,
When I found him whom my soul loveth:
I held him, and would not let him go,
Until I had brought him into my mother's house,
And into the chamber of her that conceived me.
5 I charge you, daughters of Jerusalem,
By the gazelles, or by the hinds of the field,
That ye stir not up, nor awake [my] love, till he please.[ll]
6 * Who is this, [she] that cometh up from the wilderness
Like pillars of smoke,
Perfumed with myrrh and frankincense,
With all powders of the merchant? . . .
7 Behold his couch, Solomon's own:
Threescore mighty men are about it,
Of the mighty of Israel.
8 They all hold the sword,
Experts in war;
Each hath his sword upon his thigh
Because of alarm in the nights.
9 King Solomon made himself a palanquin
Of the wood of Lebanon.
10 Its pillars he made of silver,
Its support[m] of gold,
Its seat of purple;
The midst thereof was paved [with] love
By[n] the daughters of Jerusalem.
11 Go forth, daughters of Zion,
And behold king Solomon
With the crown wherewith his mother crowned him
In the day of his espousals,
And in the day of the gladness of his heart.

4 Behold, thou art fair, my love; behold, thou art fair;
Thine eyes are doves behind thy veil;
Thy hair is as a flock of goats,
On the slopes of mount Gilead.
2 Thy teeth are like a flock of shorn sheep,
Which go up from the washing;
Which have all borne twins,
And none is barren among them.
3 Thy lips are like a thread of scarlet,
And thy speech is comely;
As a piece of a pomegranate are thy temples[o]
Behind thy veil.
4 Thy neck is like the tower of David,
Built for an armoury:
A thousand bucklers hang thereon,
All shields of mighty men.
5 Thy two breasts are like two fawns, twins of a gazelle,
Which feed among the lilies.
6 Until the day dawn, and the shadows flee away,
I will get me to the mountain of myrrh,
And to the hill of frankincense.

[k] Or 'Return.' [l] Cloven, or full of ravines. [ll] Lit. 'nor awaken love till it please:' so viii. 4. [m] Or 'bottom part.' [n] Or 'From.' [o] Or 'cheeks;' and so vi. 7.

7 Thou art all fair, my love;
And there is no spot in thee.
8 [Come] with me, from Lebanon, [my] spouse,
With me from Lebanon,—
Come, look from the top of Amanah,
From the top of Senir and Hermon,
From the lions' dens,
From the mountains of the leopards.
9 Thou hast ravished my heart, my sister, [my] spouse;
Thou hast ravished my heart with one of thine eyes,
With one chain of thy neck.
10 How fair is thy love, my sister, [my] spouse!
How much better is thy love than wine!
And the fragrance of thine ointments than all spices!
11 Thy lips, [my] spouse, drop [as] the honeycomb;
Honey and milk are under thy tongue;
And the smell of thy garments is like the smell of Lebanon.
12 A garden enclosed is my sister, [my] spouse;
A spring shut up, a fountain sealed.
13 Thy shoots are a paradise of pomegranates, with precious fruits;
Henna with spikenard plants;
14 Spikenard and saffron;
Calamus and cinnamon, with all trees of frankincense;
Myrrh and aloes, with all the chief spices:
15 A fountain in the gardens,
A well of living waters,
Which stream from Lebanon.

16 Awake, north wind, and come, [thou] south;
Blow upon my garden, [that] the spices thereof may flow forth.
Let my beloved come into his garden,
And eat its precious fruits.

5 I am come into my garden, my sister, [my] spouse;
I have gathered my myrrh with my spice;
I have eaten my honeycomb with my honey;
I have drunk my wine with my milk.
Eat, O friends; drink, yea, drink abundantly, beloved ones!

2 *I slept, but my heart was awake.
The voice of my beloved! he knocketh:
Open to me, my sister, my love, my dove, mine undefiled;
For my head is filled with dew,
My locks with the drops of the night.
3 —I have put off my tunic, how should I put it on?
I have washed my feet, how should I pollute them?—
4 My beloved put in his hand by the hole [of the door];
And my bowels yearned for him.
5 I rose up to open to my beloved;
And my hands dropped with myrrh,
And my fingers with liquid myrrh,
Upon the handles of the lock.
6 I opened to my beloved;
But my beloved had withdrawn himself; he was gone:
My soul went forth when he spoke.
I sought him, but I found him not;
I called him, but he gave me no answer.
7 The watchmen that went about the city found me;
They smote me, they wounded me;
The keepers of the walls took away my veil from me.
8 I charge[p] you, daughters of Jerusalem,
If ye find my beloved, ...
What will ye tell him?
—That I am sick of love.

9 What is thy beloved more than [another] beloved,
Thou fairest among women?
What is thy beloved more than [another] beloved,
That thou dost so charge us?

10 My beloved is white and ruddy,
The chiefest[q] among ten thousand.
11 His head is [as] the finest gold;
His locks are flowing, black as the raven;
12 His eyes are like doves by the water-brooks,
Washed with milk, fitly set;
13 His cheeks are as a bed of spices, raised beds of sweet plants;
His lips lilies, dropping liquid myrrh.
14 His hands gold rings, set with the chrysolite;
His belly is bright[r] ivory, overlaid [with] sapphires;
15 His legs, pillars of marble, set upon bases of fine gold:
His bearing as Lebanon, excellent as the cedars;
16 His mouth is most sweet:
Yea, he is altogether lovely.
This is my beloved, yea, this is my friend,
O daughters of Jerusalem.

[p] Or 'adjure;' and so in ver. 9; viii. 4: see also chap. ii. 7. [q] Strictly, 'lifted up as a banner.' [r] Or 'wrought-work of.'

6 Whither is thy beloved gone,
Thou fairest among women?
Whither is thy beloved turned aside?
And we will seek him with thee.

2 My beloved is gone down into his garden, to the beds of spices,
To feed in the gardens and to gather lilies.
3 I am my beloved's, and my beloved is mine:
He feedeth [his flock] among the lilies.

4 Thou art fair, my love, as Tirzah,
Comely as Jerusalem,
Terrible as troops with banners:
5 Turn away thine eyes from me,
For they overcome me.
Thy hair is as a flock of goats
On the slopes of Gilead.
6 Thy teeth are like a flock of sheep
Which go up from the washing;
Which have all borne twins,
And none is barren among them.
7 As a piece of a pomegranate are thy temples
Behind thy veil.
8 There are threescore queens, and fourscore concubines,
And virgins without number:
9 My dove, mine undefiled, is but one;
She is the only one of her mother,
She is the choice one of her that bore her.
The daughters saw her, and they called her blessed;
The queens and the concubines, and they praised her.

10 Who is she that looketh forth as the dawn,
Fair as the moon, clear as the sun,
Terrible as troops with banners?

11 I went down into the garden of nuts,
To see the verdure of the valley,
To see whether the vine budded,
Whether the pomegranates blossomed.
12 Before I was aware,
My soul set me upon the chariots of my willing people.[s]

13 * Return, return, O Shulamite;
Return, return, that we may look upon thee.—
What would ye look upon in the Shulamite?—
As it were the dance of two camps.[t]

7 How beautiful are thy footsteps in sandals, O prince's daughter!
The roundings of thy thighs are like jewels,
The work of the hands of an artist.
2 Thy navel is a round goblet,
[which] wanteth not mixed wine;
Thy belly a heap of wheat, set about with lilies;
3 Thy two breasts are like two fawns, twins of a gazelle;
4 Thy neck is as a tower of ivory;
Thine eyes, [like] the pools in Heshbon,
By the gate of Bath-rabbim;
Thy nose like the tower of Lebanon,
Which looketh toward Damascus;
5 Thy head upon thee is like Carmel,
And the locks of thy head like purple;
The king is fettered by [thy] ringlets!
6 How fair and how pleasant art thou, [my] love, in delights!
7 This thy stature is like to a palm-tree,
And thy breasts to grape clusters.
8 I said, I will go up to the palm-tree,
I will take hold of the boughs thereof;
And thy breasts shall indeed be like clusters of the vine,
And the fragrance of thy nose like apples,
9 And the roof of thy mouth like the best wine, ...

That goeth down smoothly for[u] my beloved,
And stealeth over the lips of them that are asleep.
10 I am my beloved's,
And his desire is toward me.
11 —Come, my beloved, let us go forth into the fields;
Let us lodge in the villages.
12 We will go up early to the vineyards,
We will see if the vine hath budded,
[If] the blossom is opening,
And the pomegranates are in bloom:
There will I give thee my loves.
13 The mandrakes[v] yield fragrance;
And at our gates are all choice fruits, new and old:
I have laid them up for thee, my beloved.
8 Oh that thou wert as my brother,
That sucked the breasts of my mother!
Should I find thee without, I would kiss thee;

[s] See Ps. cx. 3. [t] Heb. 'Mahanaim.' [u] Or 'that floweth straight to.' [v] See Gen. xxx. 14.

And they would not despise me.
2 I would lead thee, bring thee into my mother's house;
Thou wouldest[w] instruct me:
I would cause thee to drink of spiced wine,
Of the juice of my pomegranate.
3 His left hand would be under my head,
And his right hand embrace me.
4 I charge you, daughters of Jerusalem, ...
Why should ye stir up, why awake [my] love, till he please?[x]

5 * Who is this that cometh up from the wilderness,
Leaning upon her beloved?

I awoke thee under the apple-tree:
There thy mother brought thee forth;
There she brought thee forth [that] bore thee.

6 Set me as a seal upon thy heart,
As a seal upon thine arm:
For love is strong as death;
Jealousy is cruel as Sheol:
The flashes thereof are flashes of fire,
Flames of Jah.
7 Many waters cannot quench love,
Neither do the floods drown it:
Even if a man gave all the substance of his house for love,
It would utterly be contemned.

8 We have a little sister,
And she hath no breasts:
What shall we do for our sister
In the day when she shall be spoken for?—
9 If she be a wall,
We will build upon her a turret of silver;
And if she be a door,
We will enclose her with boards of cedar.

10 I am a wall, and my breasts like towers;
Then was I in his eyes as one that findeth peace.
11 Solomon had a vineyard at Baal-hamon:[y]
He let out the vineyard unto keepers;
Every one for the fruit thereof was to bring a thousand silver-pieces.
12 My vineyard, which is mine, is before me:
The thousand [silver-pieces] be to thee, Solomon;
And to the keepers of its fruit, two hundred.

13 Thou that dwellest in the gardens,
The companions hearken to thy voice:
Let me hear [it].

14 Haste,[z] my beloved,
And be thou like a gazelle or a young hart
Upon the mountains of spices.

THE BOOK OF THE PROPHET
ISAIAH[a]

1 The vision of Isaiah the son of Amoz, which he saw concerning Judah and Jerusalem in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah.
2 Hear, [ye] heavens, and give ear, [thou] earth! for Jehovah hath spoken: I have nourished and brought up children; and they have rebelled[b] against me.
3 The ox knoweth his owner, and the ass his master's crib; Israel doth not know, my people hath no
4 intelligence. Ah[c] sinful nation, a people laden with iniquity, a seed of evildoers, children that corrupt themselves! They have forsaken Jehovah; they have despised the Holy One of Israel; they are
5 turned away[d] backward. Why should ye be smitten any more? ye will revolt more and more:[e] the whole head is sick, and the
6 whole heart faint. From the sole of the foot even unto the head there is no soundness in him; wounds, and wheals, and open sores: they have not been dressed, nor bound up, nor mollified with
7 oil. Your country is desolate; your cities are burned with fire; your land, strangers eat it up in

[w] Or 'She would.' [x] See ii. 7; iii. 5. [y] Meaning, 'Master of a multitude.' [z] Lit. 'Break away.' [a] Meaning, 'Salvation of Jah.' [b] Often rendered 'transgressed,' as chap. lxvi. 24: but the word has the force of 'rebellion.' It is transgression against the authority to which one is rightfully subject. Cf. 1 Kings xii. 19. [c] Or 'Woe to the.' [d] Lit. 'are estranged.' [e] Lit. 'add (or 'increase') revolt:' cf. xxxi. 6.

your presence, and it is desolate,
8 as overthrown by strangers. And the daughter of Zion is left, as a booth in a vineyard, as a night-lodge in a cucumber-garden, as a
9 besieged city. Unless Jehovah of hosts had left us a very small residue, we should have been as Sodom, we should have been like unto Gomorrah.
10 Hear the word of Jehovah, rulers of Sodom; give ear unto the law of our God, people of Go-
11 morrah! To what purpose is the multitude of your sacrifices unto me? saith Jehovah. I am sated with burnt-offerings of rams, and the fat of fed beasts; and in the blood of bullocks, and of lambs, and of he-goats I take no pleasure.
12 When ye come to appear before me, who hath required this from your
13 hand—to tread my courts? Bring no more vain oblations! Incense is an abomination unto me,—new moon and sabbath, the calling of convocations—wickedness and the solemn meeting I cannot bear.
14 Your new moons and your set feasts my soul hateth: they are a burden to me; I am wearied of
15 bearing [them]. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of
16 blood. Wash you, make you clean; put away the evil of your doings from before mine eyes;—
17 cease to do evil, learn to do well: seek judgment, gladden[f] the oppressed, do justice to[g] the fatherless, plead for the widow.
18 Come now, let us reason together, saith Jehovah: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be
19 as wool. If ye be willing and hearken, ye shall eat the good of
20 the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of Jehovah hath spoken.
21 How is the faithful city become a harlot! It was full of judgment; righteousness used to lodge in it,
22 but now murderers. Thy silver is become dross, thy wine is mixed
23 with water: thy princes are rebellious, and companions of thieves: every one loveth presents, and hunteth after rewards; they judge not the fatherless, and the cause of the widow cometh not unto them.
24 Therefore saith[h] the Lord, Jehovah of hosts, the mighty One of Israel: Ah! I will ease me of mine adversaries, and avenge me of
25 mine enemies. And I will turn my hand upon thee, and will thoroughly[i] purge away thy dross, and take away all thine alloy;[j]
26 and I will restore thy judges as at the first, and thy counsellors as at the beginning. Afterwards thou shalt be called, Town of righteous-
27 ness, Faithful city. Zion shall be redeemed with[k] judgment, and they that return of her[l] with
28 righteousness. But the ruin of the transgressors and of the sinners [shall be] together; and they that forsake Jehovah shall be con-
29 sumed. For they shall be ashamed of the terebinths that ye have desired, and ye shall blush for the
30 gardens that ye have chosen. For ye shall be as a terebinth whose leaf fadeth, and as a garden that
31 hath no water. And the strong shall be for tow, and his work a spark; and they shall both burn together, and there shall be none to quench [them].

* 2 The word that Isaiah the son of Amoz saw concerning Judah and Jerusalem.

2 [m]And it shall come to pass in the end of days,[n] [that] the mountain of Jehovah's house shall be established on the top of the mountains, and shall be lifted up above the hills; and all the nations
3 shall flow unto it. And many peoples shall go and say, Come, and let us go up to the mountain of Jehovah, to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and Jehovah's
4 word from Jerusalem. And he shall judge among the nations, and shall reprove many peoples; and they shall forge their swords into ploughshares, and their spears into pruning-knives: nation shall not

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[f] Others 'set right,' or 'guide.' [g] Or, as ver. 23, 'judge.' [h] נאם, a word introducing an oracular discourse, as Gen. xxii. 16. It is frequent in the Prophets. [i] Lit. 'according to pureness;' or, as others, 'melt out as with alkali.' [j] Or 'lead,' anything mixed with the silver ore. [k] Or 'delivered through.' [l] Or 'her penitents.' [m] For vers. 2–4, cf. Mic. iv. 1–3. [n] See note, Heb. i. 2. Ebn Ezra *in loco* says it means 'the days of Messiah,' adding אחרית ימי עלם, 'the last of the days of the *olam*,' i.e., the *αἰών*, 'age.' It occurs in Gen. xlix. 1; Num. xxiv. 14; Deut. iv. 30; xxxi. 29, and a dozen times in the Prophets.

lift up sword against nation, neither shall they learn war any more.
5 House of Jacob, come ye, and let us walk in the light of Jehovah.
6 For thou hast cast off thy people, the house of Jacob, because they are filled [with what comes] from the east, and use auguries like the Philistines, and ally themselves[o] with the children of foreign-
7 ers. And their land is full of silver and gold, and there is no end of their treasures: their land also is full of horses, and there is no end
8 of their chariots. And their land is full of idols;[p] they bow themselves down to the work of their own hands, to that which their
9 fingers have made. And the mean man[q] shall be bowed down, and the great man[r] shall be brought low: and do not thou forgive
10 them! Enter into the rock, and hide thee in the dust, from before the terror of Jehovah, and from
11 the glory of his majesty. The lofty eyes of man shall be brought low, and the haughtiness of men shall be bowed down, and Jehovah alone shall be exalted in that day.
12 For there shall be a day of Jehovah of hosts upon everything proud and lofty, and upon everything lifted up, and it shall be
13 brought low; and upon all the cedars of Lebanon, high and lifted up, and upon all the oaks of
14 Bashan; and upon all the lofty mountains, and upon all the hills
15 that are lifted up; and upon every high tower, and upon every fenced
16 wall; and upon all the ships of Tarshish, and upon all pleasant
17 works of art.[s] And the loftiness of man[t] shall be bowed down, and the haughtiness of men shall be brought low; and Jehovah alone
18 shall be exalted in that day: and the idols shall utterly pass away.
19 And they shall go into the caves of the rocks, and into the holes of the earth,[u] from before the terror of Jehovah, and from the glory of his majesty, when he
20 shall arise to terrify the earth. In that day men[t] shall cast away their idols of silver and their idols of gold, which they made [each] for himself to worship, to the
21 moles and to the bats; to go into the clefts of the rocks, and into the fissures of the cliffs, from before the terror of Jehovah, and from the glory of his majesty, when he shall arise to terrify the earth.
22 Cease ye from man, whose breath is in his nostrils; for what account is to be made of him?

3 For behold, the Lord, Jehovah of hosts, will take away from Jerusalem and from Judah stay and staff, the whole stay of bread,
2 and the whole stay of water, the mighty man and the man of war, the judge and the prophet, and
3 the diviner and the elder, the captain of fifty, and the honourable man, and the counsellor, and the clever among artificers, and the one versed in enchantments.[v]
4 And I will appoint youths as their princes, and children[w] shall rule
5 over them. And the people shall be oppressed one by the other, and each by his neighbour; the child will be insolent against the elder, and the base against the honour-
6 able. When a man shall take hold of his brother, in his father's house, [and shall say:] Thou hast clothing; be our chief, and let this
7 ruin be under thy hand; he will lift up [his hand] in that day, saying, I cannot be a healer,[x] and in my house there is neither bread nor clothing; ye shall not make
8 me a chief of the people. For Jerusalem stumbleth and Judah falleth, because their tongue and their doings are against Jehovah, to provoke the eyes of his glory.
9 The look of their face doth witness against them, and they declare their sin as Sodom: they hide it not. Woe unto their soul! for they have brought[y] evil upon themselves.
10 Say ye of the righteous that it shall be well [with him], for they shall eat the fruit of their doings.
11 Woe unto the wicked! it shall be ill [with him], because the desert[z] of his hands shall be rendered unto
12 him. [As for] my people, children are their oppressors, and women rule over them. My people! they that guide thee mislead [thee], and destroy[a] the way of thy paths.
13 Jehovah setteth himself to plead, and standeth to judge the
14 peoples. Jehovah will enter into

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[o] Lit. 'clasp hands.' [p] Lit. 'nonentities.' [q] אָדָם, an ordinary man, one of the people. [r] אִישׁ; the same in v. 15; and xxxi. 8. Compare Ps. xlix. 2; lxii. 9. [s] Or 'sights.' [t] Here, with the article, הָאָדָם, 'mankind,' as it is also in ver. 22, and vi. 12, 'men.' [u] Lit. 'dust.' [v] Lit. 'whisperings:' the charmer. [w] Some take the word as 'childish things,' or 'caprices.' [x] Lit. 'a binder up.' [y] גָּמַל, 'rewarded.' [z] גְּמוּל, see ver. 9. [a] Lit. 'swallow up:' so xix. 3.

judgment with the elders of his people and their princes, [saying:] It is ye that have eaten up the vineyard: the spoil of the poor is
15 in your houses. What mean ye that ye crush my people, and grind the faces of the afflicted? saith the Lord, Jehovah of hosts.
16 And Jehovah said, Because the daughters of Zion are haughty, and walk with stretched-out neck and wanton eyes, and go along mincing, and making a tinkling
17 with their feet; therefore the Lord will make bald the crown of the head of the daughters of Zion, and Jehovah will lay bare their
18 secret parts. In that day the Lord will take away the ornament of anklets, and the little suns and
19 crescents,[b] the pearl-drops, and
20 the bracelets, and the veils, the headdresses,[c] and the stepping chains, and the girdles, and the
21 scent-boxes, and the amulets; the finger-rings, and the nose-rings;
22 the festival-robes, and the tunics, and the mantles, and the wallets;
23 the mirrors,[d] and the fine linen bodices, and the turbans, and the
24 flowing veils. And it shall come to pass, instead of perfume there shall be rottenness; and instead of a girdle, a rope; and instead of well-set hair, baldness; and instead of a robe of display, a girding of sackcloth; brand instead of
25 beauty. Thy men shall fall by the sword, and thy mighty in the
26 fight; and her gates shall lament and mourn; and, stripped, she shall sit upon the ground.

4 And seven women shall take hold of one man in that day, saying, Our own bread will we eat, and with our own garments will we be clothed; only let us be called by thy name;—take away our reproach!

2 In that day there shall be a sprout of Jehovah for beauty and glory, and the fruit of the earth for excellency and for ornament for those that are escaped of
3 Israel. And it shall come to pass that he who remaineth in Zion, and he that is left in Jerusalem, shall be called holy,—every one that is written among the living in
4 Jerusalem; when the Lord shall have washed away the filth of the daughters of Zion, and shall have scoured out the blood of Jerusalem from its midst, by the spirit of judgment, and by the spirit of
5 burning. And Jehovah will create over every dwelling-place of mount Zion, and over its convocations, a cloud by day and a smoke, and the brightness of a flame of fire by night: for over all the
6 glory shall be a covering. And there shall be a tabernacle[e] for shade by day from the heat, and for a shelter and for a covert from storm and from rain.

* 5 I will sing to my well-beloved a song of my beloved touching his vineyard:

My well-beloved had a vineyard
2 upon a fruitful hill.[f] And he dug it, and gathered out the stones thereof, and planted it with the choicest vine; and he built a tower in the midst of it, and also hewed out a winepress therein; and he looked that it should bring forth grapes, but it brought forth wild grapes.

3 And now, inhabitants of Jerusalem and men of Judah, judge, I pray you, between me and my
4 vineyard. What was there yet to do to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild
5 grapes?—And now, let me tell you what I am about to do to my vineyard: I will take away its hedge, and it shall be eaten up; I will break down its wall, and it shall
6 be trodden under foot; and I will make it a waste—it shall not be pruned nor cultivated,[g] but there shall come up briars and thorns; and I will command the clouds that they rain no rain upon it.
7 For the vineyard of Jehovah of hosts is the house of Israel, and the men of Judah the plant of his delight: and he looked for justice, and behold, blood-shedding; for righteousness, and behold, a cry.[h]
8 Woe unto them that add house to house, that join field to field, until there is no more room, and that ye dwell yourselves alone in
9 the midst of the land! In mine ears Jehovah of hosts [hath said], Many houses shall assuredly become a desolation, great and excellent ones, without inhabitant.

[b] Or 'the networks, and the little moons.' [c] Or 'diadems.' [d] Or 'thin transparent garments.' [e] Lit. 'a booth.' [f] Lit. 'horn of a son of fatness.' [g] Or 'hoed:' the word apparently means to gather the earth about the roots, while removing weeds:' cf. chap. vii. 25. [h] There is an assonance in each set of words, which may be represented in both cases by the similarity of 'right' and 'might.' What is called paronomasia abounds in this book. Cf. Gen. xlix. 8, 16, 19; Judges xv. 16; also chap. vii. 9; Micah i. 10–15.

10 Yea, ten acres of vineyard shall
yield one bath, and a homer of seed
shall yield an ephah.[i]
11 Woe unto them that, rising
early in the morning, run after
strong drink; that linger till twi-
light, [till] wine inflameth them!
12 And harp and lyre,[j] tambour and
flute, and wine are in their ban-
quets; but they regard not the
work[k] of Jehovah, nor do they see
13 the operation of his hands. There-
fore my people are led away cap-
tive from lack of knowledge, and
their nobility die of famine, and
their multitude are parched with
14 thirst. Therefore doth Sheol en-
large its desire, and open its mouth
without measure; and her[l] splen-
dour shall descend [into it], and
her multitude, and her tumult, and
15 [all] that is joyful within her. And
the mean man[m] shall be bowed
down, and the great man[m] brought
low, and the eyes of the lofty shall
16 be brought low; and Jehovah of
hosts shall be exalted in judgment,
and the holy God[n] hallowed in
17 righteousness. And the lambs shall
feed as on their pasture, and the
waste places of the fat ones[o] shall
strangers eat.
18 Woe unto them that draw ini-
quity with cords of vanity, and sin
19 as with cart-ropes! who say, Let
him hasten, let him speed his work,
that we may see [it]; and let the
counsel of the Holy One of Israel
draw nigh and come, that we may
20 know it! Woe unto them who call
evil good, and good evil; who put
darkness for light, and light for
darkness; who put bitter for
21 sweet, and sweet for bitter! Woe
unto them that are wise in their
own eyes, and intelligent in their
22 own esteem![p] Woe unto them
that are mighty for drinking wine,
and men valiant to mix strong
23 drink; who justify the wicked for
a bribe, and turn away the right-
eousness of the righteous from
24 them! Therefore as a tongue of
fire devoureth the stubble, and
dry grass sinketh down in the
flame, their root shall be as rotten-
ness, and their blossom shall go up
as dust; for they have rejected
the law of Jehovah of hosts, and
despised the word[q] of the Holy
25 One of Israel. Therefore is the
anger of Jehovah kindled against
his people, and he hath stretched
out his hand against them and
hath smitten them; and the
mountains trembled, and their
carcases are become as dung[r] in
the midst of the streets. For all
this his anger is not turned away,
and his hand is stretched out still.
26 And he will lift up a banner to
the nations afar off, and will hiss
for one from the end of the earth;
and behold, it will come rapidly
27 [and] lightly. None among them
is weary, none stumbleth; they
slumber not, nor sleep; none hath
the girdle of his loins loosed, nor
the thong of his sandals broken;
28 their arrows are sharp, and all
their bows bent; their horses'
hoofs are reckoned as the flint,
and their wheels as a whirlwind.
29 Their roaring is like a lioness, they
roar as the young lions; yea, they
growl, and snatch the prey, and
carry it away safe, and there is
30 none to deliver; and they shall
roar against them in that day like
the roaring of the sea. And if one
look upon the earth, behold dark-
ness [and] distress, and the light is
darkened in the heavens thereof.[s]

* 6 In the year of the death of
king Uzziah, I saw the Lord
sitting upon a throne, high[t] and
lifted up; and his train filled the
2 temple. Seraphim were standing[u]
above him:[w] each had six wings;
with twain he covered his face,
and with twain he covered his feet,
3 and with twain he flew. And one
called to the other and said, Holy,
holy, holy is Jehovah of hosts; the
whole earth is full of his glory!
4 And the foundations of the thres-
holds shook at the voice of him
that cried, and the house was filled
5 with smoke. And I said, Woe
unto me! for I am undone; for
I am a man of unclean lips, and
I dwell in the midst of a people
of unclean lips: for mine eyes have
seen the King, Jehovah of hosts.
6 And one of the seraphim flew unto
me, and he had in his hand a glow-
ing coal, which he had taken with
7 the tongs from off the altar; and
he made it touch my mouth, and
said, Behold, this hath touched
thy lips; and thine iniquity is
taken away, and thy sin expiated.

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[i] The tenth part of a homer. [j] Or 'lute.' [k] פֹּעַל, as chap. i. 31, 'a thing done.'
[l] i.e. Jerusalem's. [m] See notes to ii. 9. [n] Heb. *El*. This form will be regularly marked with a dot ˙ as above in the text.
[o] i.e. rich men. [p] Lit. 'before their faces.' [q] אִמְרָה: see note on Ps. cxix. 11. [r] Or possibly, 'were cast away:' so Ebn Ezra. [s] Others, 'with its clouds.' [t] The Hebrew might mean, the Lord was high. [u] Or 'attending.' [w] Or 'it.'

8 And I heard the voice of the
Lord saying, Whom shall I send,
and who will go for us? And I
9 said, Here am I; send me.[x] And
he said, Go; and thou shalt say
unto this people, Hearing ye shall
hear and shall not understand, and
seeing ye shall see and shall not
10 perceive.[y] Make the heart of this
people fat, and make their ears
heavy, and blind[z] their eyes; lest
they see with their eyes, and hear
with their ears, and understand
with their heart, and be converted,
11 and healed. And I said, Lord, how
long? And he said, Until the
cities be wasted, without inhabi-
tant, and the houses without man,
and the land[a] become an utter
12 desolation, and Jehovah have re-
moved men far away, and the
solitude[b] be great in the midst of
13 the land. But a tenth part shall
still be therein, and it shall return
and be eaten;[c] as the terebinth
and as the oak whose trunk [re-
maineth] after the felling: the
holy seed shall be the trunk thereof.

* 7 And it came to pass in the
days of Ahaz, the son of Jo-
tham, the son of Uzziah, king of
Judah, [that] Rezin the king of
Syria, and Pekah the son of Re-
maliah, king of Israel, came up to
Jerusalem to make war against it,
but they were not able to fight
2 against it. And it was told the
house of David saying, Syria is
allied with[d] Ephraim. Then his
heart and the heart of his people
shook, as the trees of the forest are
3 shaken with the wind. And Jeho-
vah said to Isaiah, Go out now to
meet Ahaz, thou and thy son
Shear-jashub,[e] at the end of the
aqueduct of the upper pool, on the
4 highway of the fuller's field; and
thou shalt say unto him, Take
heed and be quiet; fear not, and
let not thy heart faint before
these two ends[f] of smoking fire-
brands, because of the fierce anger
of Rezin and Syria, and of the son
5 of Remaliah. Inasmuch as Syria
hath taken evil counsel against
thee, Ephraim [also] and the son
6 of Remaliah, saying, Let us go up
against Judah, and harass it, and
make a breach therein for us, and
set up a king therein—the son of
7 Tabeal; thus saith the Lord, Je-
hovah: It shall not stand, nor
8 come to pass; for the head of
Syria is Damascus, and the head
of Damascus is Rezin; and within
sixty-five years shall Ephraim be
broken, so as to be no [more a]
9 people; and the head of Ephraim
is Samaria, and the head of Sama-
ria is Remaliah's son. If ye be-
lieve not, surely ye shall not be
established.[g]
10 And Jehovah spoke again to
11 Ahaz, saying, Ask for thee a sign
from Jehovah thy God; ask for it
in the deep, or in the height above.[h]
12 And Ahaz said, I will not ask, and
13 will not tempt Jehovah. And he
said, Hear then, house of David:
Is it a small matter for you to
weary men, that ye weary also my
14 God? Therefore will the Lord
himself give you a sign: Behold,
the virgin shall conceive and shall
bring forth a son, and call his
15 name Immanuel.[i] Butter[k] and
honey shall he eat, that he may
know[l] to refuse the evil, and to
16 choose the good. For before the
child knoweth to refuse the evil
and to choose the good, the land
whose two kings thou fearest[m]
17 shall be forsaken. Jehovah will
bring upon thee, and upon thy
people, and upon thy father's
house, days which have not come
since the day when Ephraim
turned away from Judah—[even]
the king of Assyria.
18 And it shall come to pass in that
day, that Jehovah will hiss for the
fly which is at the extremity of the
streams of Egypt, and for the bee
which is in the land of Assyria;
19 and they shall come and settle all
of them in the desolate valleys,
and in the holes of the rocks, and
on all thorn-bushes, and on all the
20 pastures. In that day will the
Lord, with a razor which is hired
beyond the river, with the king of
Assyria, shave the head and the
hair of the feet, yea, the beard also
21 will it take away. And it shall
come to pass in that day, [that]
a man shall nourish a young cow
22 and two sheep, and it shall come
to pass, from the abundance of

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[x] The emphasis is rather on 'send' than on 'me.' [y] Or 'know.' Cf. 2 Kings iv. 9.
[z] Lit. 'smear.' [a] אדמה, soil: in ver. 12 it is ארץ, 'earth.' [b] Or 'abandonment.'
[c] Or 'and it shall be eaten up again.' [d] Or 'hath alighted upon.' [e] Meaning, 'A remnant shall return.' [f] Lit. 'tails.' [g] In the Hebrew for 'believe' and 'be established,' there is an assonance greater than in *confide* and *abide*. [h] Lit. 'make deep the request, or soar upward.' [i] Meaning, "God with us:' Matt. i. 23. [k] Or 'cream,' or 'curds.' [l] Or 'until he know.' [m] The word implies 'fear' and 'aversion,' as Ex. i. 12.

milk they shall give, [that] he shall eat butter; [n] for every one that remaineth in the midst of the land
23 shall eat butter [n] and honey. And it shall come to pass in that day, [that] every place, where there were a thousand vines at a thousand silver pieces, shall become
24 briars and thorns: with arrows and with the bow shall they come thither, for the whole land shall
25 become briars and thorns. And all mountains that have been dug up [o] with the hoe—thither will they not come, from fear of briars and thorns; and they shall be for the sending forth of oxen, and for the treading of small cattle.

8 And Jehovah said to me, Take thee a great tablet, and write thereon with a man's style, concerning Maher-shalal-hash-baz. [p]
2 And I took [q] unto me to witness, sure witnesses, Urijah the priest, and Zechariah the son of Jeber-
3 echiah. And I came near to the prophetess, and she conceived and bore a son; and Jehovah said unto me, Call his name, Maher-
4 shalal-hash-baz. For before the lad knoweth to cry, My father! and, My mother! the riches of Damascus and the spoil of Samaria shall be taken away before the king of Assyria.
5 And Jehovah spoke again to me,
6 saying, Forasmuch as this people refuseth the waters of Shiloah which flow softly, and rejoiceth in Rezin and in the son of Remaliah,
7 therefore behold, the Lord will bring up upon them the waters of the river, strong and many, the king of Assyria and all his glory; and he shall mount up over all his channels, and go over all his
8 banks: and he shall pass through Judah; he shall overflow it and go further, he shall reach even to the neck; and the stretching out of his wings shall fill the breadth of thy land, O Immanuel!
9 Rage, [r] ye peoples, and be broken in pieces! And give ear, all ye distant parts of the earth: Gird yourselves, and be broken in pieces; gird yourselves, and be
10 broken in pieces! Settle a plan, [s] and it shall come to nought; speak a word, and it shall not stand: for [t] God is with us.
11 For Jehovah spoke thus to me with a strong hand, and he instructed me not to walk in the way
12 of this people, saying, Ye shall not say, Conspiracy, [v] of everything of which this people saith, Conspiracy; [v] and fear ye not their
13 fear, and be not in dread. Jehovah of hosts, him shall ye sanctify; and let him be your fear, and let
14 him be your dread. And he will be for a sanctuary; and for a stone of stumbling, and for a rock of offence [w] to both the houses of Israel, for a gin and for a snare to
15 the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and
16 snared, and taken. Bind up the testimony, seal the law among my
17 disciples. And I will wait for Jehovah, who hideth his face from the house of Jacob; and I will look for him.
18 Behold, I and the children that Jehovah hath given me are for signs and for wonders in Israel, from Jehovah of hosts, who dwell-
19 eth in mount Zion. And when they shall say unto you, Seek unto the necromancers and unto the soothsayers, who chirp and who mutter, [say,] Shall not a people seek unto their God? [Will they go] for the living unto the dead?
20 To the law and the testimony! If they speak not according to this word, for them [x] there is no day-break.
21 And they shall pass through it, [y] hard pressed and hungry; and it shall come to pass when they are hungry, they will fret themselves, and curse their king and their God, and will gaze upward:
22 and they will look to the earth; and behold, trouble and darkness, gloom of anguish; and they shall be driven into thick darkness.

9 Nevertheless the darkness shall not be as when the distress was in the [land], at the time he at first lightly, and afterwards heavily, visited the land of Zebulun and the land of Naphtali,—the way of the sea, beyond the Jordan,
2 Galilee of the nations: the people that walked in darkness have seen a great light; they that dwelt in the land of the shadow of death,
3 upon them light hath shone. Thou

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[n] As ver. 15. [o] Lit. 'hoed:' see chap. v. 6. [p] Meaning 'Swift for spoil, hasty for prey.' [q] Others 'let me take;' or, as Delitzsch, 'I will take.' [r] According to the Targum and Vulgate, by a change of points, 'Associate yourselves,' as also in the A.V. [s] Lit. 'Counsel a counsel.' [t] Heb. *Immanuel*: see ver. 8, and vii. 14. [v] Or 'Confederacy.' [w] Lit. 'tottering,' 'falling.' [x] Or 'this word, it is because in it.' [y] i.e. 'the land.'

hast multiplied the nation, hast increased its joy: they joy before thee like to the joy in harvest; as [men] rejoice when they divide the
4 spoil. For thou hast broken the yoke of his burden and the staff of his shoulder, the rod of his oppressor, as in the day of Midian.
5 For every boot of him that is shod for the tumult, and the garment rolled in blood, shall be for burning, fuel for fire.
6 For unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name is called Wonderful, Counsellor, Mighty God, Father of
7 Eternity,[z] Prince of Peace. Of the increase of his government and of peace there shall be no end, upon the throne of David and over his kingdom, to establish it, and to uphold it with judgment and with righteousness, from henceforth even for ever. The zeal of Jehovah of hosts will perform this.
8 * The Lord sent a word unto Jacob, and it lighteth upon Israel.
9 And all the people shall know [it], Ephraim and the inhabitant of Samaria, that say in pride and
10 stoutness of heart, The bricks are fallen down, but we will build with hewn stones; the sycomore trees are cut down, but we will replace
11 them with cedars. And Jehovah will set up the adversaries of Rezin against him, and arm[a] his
12 enemies, the Syrians on the east,[b] and the Philistines on the west;[b] and they shall devour Israel with open mouth. For all this his anger is not turned away, and his hand is stretched out still.
13 But the people turneth not unto him that smiteth them, and they do not seek Jehovah of hosts.
14 And Jehovah will cut off from Israel head and tail, palm-branch
15 and rush, in one day: the ancient and honourable, he is the head; and the prophet that teacheth lies,
16 he is the tail. For the guides of this people mislead [them]; and they that are guided by them are
17 swallowed up. Therefore the Lord will not rejoice in their young men, neither will he have mercy on their fatherless and on their widows; for every one is a hypocrite[c] and an evildoer, and every mouth speaketh folly.[d] For all this his anger is not turned away, and his hand is stretched out still.
18 For wickedness burneth as a fire: it devoureth briars and thorns, and kindleth in the thickets of the forest, and they go rolling up like a pillar of smoke.
19 Through the wrath of Jehovah of hosts is the land burned up, and the people is as fuel for fire: a
20 man spareth not his brother; and he snatcheth on the right hand, and is hungry, and eateth on the left hand; and they are not satisfied. They eat every man the
21 flesh of his own arm: Manasseh, Ephraim, and Ephraim, Manasseh; [and] they together are against Judah. For all this his anger is not turned away, and his hand is stretched out still.

10 Woe unto them that decree iniquitous decrees, and to the writers that prescribe oppression,
2 to turn away the poor from judgment, and to take away the right from the afflicted of my people; that widows may be their prey, and that they may rob the father-
3 less! And what will ye do in the day of visitation, and in the sudden destruction [which] shall come from far? To whom will ye flee for help, and where will ye leave
4 your glory? They can but crouch[e] under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, and his hand is stretched out still.
5 Ah! the Assyrian! the rod of mine anger! and the staff in their
6 hand is mine indignation. I will send him against a hypocritical[c] nation, and against the people of my wrath will I give him a charge; to take the spoil, and to seize the prey, and to tread them down like
7 the mire of the streets. But he meaneth not so, neither doth his heart think so; for it is in his heart to extirpate and cut off nations not
8 a few. For he saith, Are not my
9 princes all kings? Is not Calno[f] as Karkemish? Is not Hamath as Arpad? Is not Samaria as
10 Damascus? As my hand hath found the kingdoms of the idols,— and their graven images exceeded those of Jerusalem and Samaria,—
11 shall I not, as I have done unto Samaria and her idols, so do to Jerusalem and her images?
12 And it shall come to pass, when the Lord hath performed his whole work upon mount Zion and upon Jerusalem, I will punish the

[z] Or 'Father of the age.' [a] Or 'mingle.' [b] Lit. 'before .... behind.' [c] Or 'profane,' 'impious:' cf. xxxiii. 14. [d] Or 'villiany:' cf. chap. xxxii. 5, 6; Prov. xvii. 7. [e] Or 'Without me, they shall crouch.' [f] i.e. Calneh: see Gen. x. 10. Cf. Amos vi. 2.

fruit of the stoutness of heart of the king of Assyria, and the glory
13 of his high looks. For he saith, By the strength of my hand I have done [it], and by my wisdom, for I am intelligent; and I have removed the bounds of the peoples, and have robbed their treasures, and, like a valiant man, I have brought down them that sit [on
14 thrones]; and my hand hath found as a nest the riches of the peoples, and as one gathereth forsaken eggs, have I gathered all the earth; and there was none that moved the wing, or opened the
15 mouth, or chirped.—Shall the axe boast itself against him that heweth therewith? shall the saw magnify itself against him that wieldeth it? As if the rod should wield them that lift it up; as if the staff should lift up [him who is] not wood![g]
16 Therefore shall the Lord, Jehovah[h] of hosts, send among his fat ones leanness, and under his glory he shall kindle a burning, like the
17 burning of a fire: and the light of Israel shall be for a fire, and his Holy One for a flame; and it shall burn and devour his thorns and
18 his briars in one day, and it shall consume the glory of his forest, and of his fruitful field, both soul and body; and they shall be as
19 when a sick man fainteth. And the remainder of the trees of his forest shall be few: yea, a child might write them.
20 And it shall come to pass in that day, [that] the remnant of Israel and such as are escaped of the house of Jacob shall no more again rely upon him that smote them; but they shall rely upon Jehovah, the Holy One of Israel, in truth.
21 The remnant shall return,[i] the remnant of Jacob, unto the mighty
22 God. For though thy people Israel be as the sand of the sea, [only] a remnant of them shall return: the consumption determined[k] shall overflow in righteous-
23 ness. For a consumption, and [one] determined, will the Lord, Jehovah of hosts, accomplish in the midst of all the land.[l]
24 Therefore thus saith the Lord, Jehovah of hosts: O my people that dwellest in Zion, be not afraid of the Assyrian; he shall smite thee with a rod, and shall lift up his staff against thee, after the
25 manner of Egypt: for yet a very little while, and the indignation shall be accomplished, and mine
26 anger, in their destruction. And Jehovah of hosts will stir up a scourge against him, according to the slaughter of Midian at the rock of Oreb; and his rod [shall be] upon the sea, and he will lift it up after the manner of Egypt.
27 And it shall come to pass in that day, [that] his burden shall be taken away from off thy shoulder, and his yoke from off thy neck; and the yoke shall be destroyed because of the anointing....[m]
28 He is come to Aiath, he hath passed through Migron; at Michmash he layeth up his baggage.
29 They are gone through the pass; they make their lodging at Geba: Ramah[n] trembleth, Gibeah of
30 Saul is fled. Lift up thy voice, daughter of Gallim! Hearken, O
31 Laish!—Poor Anathoth! Madmenah is fugitive; the inhabitants
32 of Gebim take to flight. Still a day of halting at Nob; he shaketh his hand [against] the mount of the daughter of Zion, the hill of Jeru-
33 salem.... Behold the Lord, Jehovah of hosts, shall lop the boughs[o] with violence; [p] and the high ones of stature shall be hewn down, and the haughty shall be brought low;
34 and he shall make clearings in the thickets of the forest with iron; and Lebanon shall fall by a mighty one.

11 And there shall come forth a shoot out of the stock of Jesse, and a branch out of his roots shall
2 be fruitful; and the spirit of Jehovah shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear
3 of Jehovah. And his delight[q] will be in the fear of Jehovah; and he shall not judge after the sight of his eyes, neither reprove[r] after
4 the hearing of his ears; but with righteousness shall he judge the poor, and reprove[r] with equity the meek[s] of the earth: and he

[g] Or 'the staff lift up [itself] as if it were not wood.'
[h] So in many Hebrew MSS. and editions. Others read אדני 'the Lord.'
[i] Heb. *Shear-jashub*, the name of the prophet's elder son: see chap. vii. 3.
[k] A technical expression for the judgments preceding Messiah's reign. Cf. Dan. ix. 27, &c.
[l] Or 'earth;' and so in xxviii. 22.
[m] Lit. 'oil;' some, continuing the metaphor, translate 'fatness.'
[n] See Judg. xix. 13.
[o] Great or high branches, making the beauty of a tree.
[p] Lit. 'terror.'
[q] Lit. 'his scent.'
[r] Or 'set right,' or 'maintain the right for:' cf. ii. 4, and Prov. ix. 8.
[s] Or 'afflicted.'

shall smite the earth [t] with the rod of his mouth, and with the breath of his lips shall he slay the wicked.
5 And righteousness shall be the girdle of his reins, and faithfulness
6 the girdle of his loins. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid, and the calf and the young lion and the fatted beast together, and a little child shall lead them.
7 And the cow and the she-bear shall feed; their young ones shall lie down together; and the lion
8 shall eat straw like the ox. And the sucking child shall play on the hole of the adder, and the weaned child shall put forth its
9 hand to the viper's den. They shall not hurt nor destroy in all my holy mountain; for the earth [u] shall be full of the knowledge of Jehovah, as the waters cover the
10 sea. And in that day there shall be a root of Jesse, standing as a banner of the peoples: the nations shall seek it; [v] and his resting-place shall be glory.
11 And it shall come to pass in that day, [that] the Lord shall set his hand again the second time to acquire the remnant of his people which shall be left, from Assyria, and from Egypt, and from Pathros, [w] and from Cush, [x] and from Elam, [y] and from Shinar, and from Hamath, and from the islands of
12 the sea. And he shall lift up a banner to the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah from the four corners
13 of the earth. And the envy of Ephraim shall depart, and the troublers of Judah shall be cut off; Ephraim will not envy Judah, and Judah will not trouble Ephraim:
14 but they shall fly upon the shoulder of the Philistines towards the west; together shall they spoil the sons of the east; they shall lay their hand upon Edom and Moab, and the children of Ammon shall
15 obey them. And Jehovah will utterly destroy the tongue of the Egyptian sea; and with his mighty wind will he shake his hand over the river, and will smite it into seven streams, and make [men]
16 go over dryshod. And there shall be a highway for the remnant of his people which will be left, from Assyria; like as it was to Israel in the day when he went up out of the land of Egypt.

12 And in that day thou shalt say,
Jehovah, I will praise thee; for though thou wast angry with me, thine anger is turned away, and thou hast comforted me.
2 Behold, [c] God is my salvation: I will trust, and not be afraid; for Jah, [z] Jehovah, is my strength and song, and he is become my salvation.
3 And with joy shall ye draw water out of the wells of salvation.
4 And in that day shall ye say, Give ye thanks to Jehovah, call upon his name, declare his deeds among the peoples, make mention that his name is exalted.
5 Sing psalms of [a] Jehovah, for he hath done excellent things: this is known [b] in all the earth.
6 Cry out and shout, thou inhabitress of Zion; for great is the Holy One of Israel in the midst of thee.

* 13 The burden of Babylon, which Isaiah the son of Amoz saw.
2 Lift up a banner upon a bare [c] mountain, raise the voice unto them, shake the hand, that they may enter the gates of the nobles.
3 I have commanded my hallowed ones, I have also called my mighty men for mine anger, them that
4 rejoice in my highness. The noise of a multitude on the mountains, as of a great people; a tumultuous noise of the kingdoms of nations assembled together: Jehovah of hosts mustereth the host of the
5 battle. They come from a far country, from the end of the heavens—Jehovah, and the weapons of his indignation—to destroy the whole land.
6 Howl, for the day of Jehovah is at hand; it cometh as destruction
7 from the Almighty. [d] Therefore shall all hands be feeble, and every
8 heart of man [e] shall melt, and they shall be terrified: pangs and sorrows shall take hold of them, they shall writhe as a woman that travaileth; they shall be amazed one at another, their faces shall be as flames. [f]
9 Behold, the day of Jehovah cometh, cruel both with wrath and

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[t] Or 'the land;' and so in ver. 9. [u] See verse 4. [v] i.e. the root. [w] Upper Egypt. [x] Ethiopia. [y] Persia. [z] Cf. Exod. xv. 2; Ps. lxviii. 4; cxviii. 14. [a] Cf. Ps. xlvii. 6. [b] Or 'Let this be known.' [c] Or 'high.' [d] There is an assonance in 'destruction' and 'Almighty:' *Shod, Shaddai*; the same in Joel i. 15. [e] Here אנוש, as in ver. 12 also: cf. Job iv. 17. [f] Lit. 'their faces, faces of flames.'

fierce anger, to lay the earth desolate; and he will destroy the
10 sinners thereof out of it. For the stars of the heavens and the constellations thereof shall not give their light; the sun shall be darkened in his going forth, and the moon shall not cause her light to
11 shine. And I will punish the world for evil, and the wicked for their iniquity; and I will make the arrogance of the proud to cease, and will bring low the haughtiness
12 of the violent. I will make a man[g] more precious than fine gold, even man than the gold of Ophir.
13 Therefore I will make the heavens to shake, and the earth shall be removed out of her place, at the wrath of Jehovah of hosts, and in
14 the day of his fierce anger. And it shall be as with a chased roe, and as with a flock that no man gathereth together; every one shall turn to his own people, and every one flee into his own land.
15 All that are found shall be thrust through; and every one that is in league [with them][h] shall fall by
16 the sword. And their infants shall be dashed in pieces before their eyes, their houses shall be rifled, and their women ravished.
17 Behold, I will stir up the Medes against them, who do not regard silver, and as for gold, they have
18 no delight in it. And [their] bows shall dash the young men to pieces, and they shall have no pity on the fruit of the womb: their
19 eye shall not spare children.[i] And Babylon, the glory of kingdoms, the beauty of the Chaldeans' pride, shall be as when God overthrew
20 Sodom and Gomorrah. It shall never be inhabited, neither shall it be dwelt in, even to generation and generation; nor shall Arabian pitch tent there, nor shepherds
21 make fold there. But beasts of the desert shall lie there, and their houses shall be full of owls; and ostriches shall dwell there, and
22 wild goats[j] shall dance there. And jackals shall cry to one another in their palaces, and wild dogs in the pleasant castles.

And her time is near to come, and her days shall not be prolonged.

14 For Jehovah will have mercy on Jacob, and will yet choose Israel, and set them in rest in their own land; and the stranger shall be united to them, and they shall be joined to the house of Jacob.
2 And the peoples shall take them and bring them to their place; and the house of Israel shall possess[k] them in the land of Jehovah for servants and handmaids; and they shall take them captive whose captives they were, and they shall rule over their oppressors.
3 And it shall come to pass in the day that Jehovah shall give thee rest from thy sorrow and from thy trouble and from the hard bondage wherein thou wast made to serve,
4 that thou shalt take up this proverb against the king of Babylon, and say, How hath the oppressor ceased,—the exactress of gold
5 ceased! Jehovah hath broken the staff of the wicked, the sceptre of
6 the rulers. He that smote the peoples in wrath with a relentless stroke, he that ruled the nations in anger, is persecuted unsparingly.
7 The whole earth is at rest, is quiet: they break forth into singing.
8 Even the cypresses rejoice at thee, the cedars of Lebanon, [saying,] Since thou art laid down, no feller
9 is come up against us. Sheol from beneath is moved for thee to meet [thee] at thy coming, stirring up the dead[l] for thee, all the he-goats of the earth; making to rise from their thrones all the kings of the
10 nations. All of them shall answer and say unto thee, Art thou also become powerless as we; art thou
11 become like unto us!—Thy pomp is brought down to Sheol, the noise of thy lyres: the maggot is spread under thee, and worms cover thee.
12 How art thou fallen from heaven, Lucifer,[m] son of the morning! Thou art cut down to the ground, that didst prostrate the nations!
13 And thou that didst say in thy heart, I will ascend into the heavens, I will exalt my throne above the stars of God, and I will sit upon the mount of assembly,
14 in the recesses of the north; I will ascend above the heights of the clouds, I will be like the Most
15 High: none the less art thou brought down to Sheol, to the
16 recesses of the pit. They that see thee shall narrowly look upon thee; they shall consider thee, [saying,] Is this the man that made the earth to tremble, that shook king-
17 doms; [that] made the world as a wilderness, and overthrew the cities thereof; [that] dismissed

[g] Here אנוש, as in ver. 7 also: cf. Job iv. 17. [h] Or 'that is seized.' [i] Lit. 'sons.' [j] Cf. Lev. xvii. 7 and note. [k] Cf. Lev. xxv. 46, 'leave them as an inheritance.' [l] Or 'shades.' [m] Or 'Brilliant Star.'

not his prisoners homewards?—
18 All the kings of the nations, all of
them, lie in glory, every one in his
19 own house; but thou art cast out
of thy grave like an abominable
branch, covered with the slain—
those thrust through with the
sword, that go down to the stones
of the pit: like a carcase trodden
20 under foot. Thou shalt not be
joined with them in burial; for
thou hast destroyed thy land, hast
slain thy people. Of the seed of
evildoers no mention shall be
made for ever.
21 Prepare ye slaughter for his
children, because of the iniquity
of their fathers; that they may
not rise up and possess the earth,
nor fill the face of the world with
22 cities. For I will rise up against
them, saith Jehovah of hosts, and
cut off from Babylon name and
remnant, and scion and descen-
23 dant,[n] saith Jehovah. And I will
make it a possession for the bit-
tern,[o] and pools of water; and I
will sweep it with the besom of de-
struction, saith Jehovah of hosts.
24 Jehovah of hosts hath sworn
saying, Assuredly as I have
thought, so shall it come to pass;
and as I have purposed, it shall
25 stand: to break the Assyrian in
my land; and upon my mountains
will I tread him under foot; and
his yoke shall depart from off
them, and his burden depart from
26 off their shoulders. This is the
counsel which is purposed concern-
ing the whole earth; and this is the
hand which is stretched out upon
27 all the nations. For Jehovah of
hosts hath purposed, and who
shall frustrate [it]? And his hand
is stretched out, and who shall
turn it back?
28 * In the year of the death of
king Ahaz was this burden:
29 Rejoice not thou, Philistia, all
of thee, because the rod that smote
thee is broken; for out of the ser-
pent's root shall come forth a
viper, and his fruit shall be a fiery
30 flying serpent. And the firstborn
of the poor shall feed, and the
needy shall lie down in safety;
but I will kill thy root with famine,
and thy remnant shall be slain.
31 Howl, O gate! cry, O city! thou,
Philistia, art wholly dissolved;
[p]for there cometh from the north a
smoke, and none remaineth apart[p]
32 in his gatherings [of troops]. And
what shall be answered to the
messengers of the nation? That
Jehovah hath founded Zion, and
the afflicted of his people find
refuge in it.

* 15 The burden of Moab:
For in the night of being
laid waste, Ar of Moab is destroyed;
for in the night of being laid waste,
2 Kir of Moab is destroyed! He is
gone up to Bajith,[q] and to Dibon,
to the high places, to weep; Moab
howleth over Nebo, and over
Medeba; on all their heads is bald-
3 ness, every beard is cut off. In
their streets they are girded with
sackcloth; on their roofs, and in
their broadways, every one howl-
4 eth, melted into tears.[r] And Hesh-
bon crieth, and Elealeh: their
voice is heard unto Jahaz. There-
fore the armed men of Moab cry
out: his soul trembleth in him.
5 My heart crieth out for Moab;
their fugitives [have fled] unto
Zoar, unto Eglath-Shelishijah:[s]
for by the ascent of Luhith, with
weeping they go up by it; for in
the way of Horonaim they raise
6 up a cry of destruction. For the
waters of Nimrim shall be desolate;
for the herbage is withered away,
the grass hath failed, there is no
7 green thing. Therefore the abun-
dance they have gotten, and that
which they have laid up, do they
carry away to the torrent of the
8 willows. For the cry goeth round
about the borders of Moab; the
howling thereof unto Eglaim, and
the howling thereof unto Beer-
9 elim. For the waters of Dimon are
full of blood, for I will lay yet more
upon Dimon: a lion upon them
that are escaped of Moab, and
upon that which remaineth of the
land.

16 Send the lamb of[t] the ruler of
the land from the rock to the
wilderness,[v]—unto the mount of
2 the daughter of Zion. And it shall
be [that] as a wandering bird, [as]
a scattered nest, so shall the
daughters of Moab be at the fords
3 of the Arnon. Bring in counsel,
execute justice;[w] make thy
shadow as the night in the midst
of noonday; hide the outcasts,
4 discover not the fugitive. Let
mine outcasts dwell with thee,

[n] Or 'son and grandson:' the Hebrew is the same as in Gen. xxi. 23. Cf. also Job xviii. 19. [o] According to others, 'the hedgehog:' so xxxiv. 11; Zeph. ii. 14. [p] Or 'is missing.' [q] Some take Bajith as an appellative, reading 'to the house,' i.e. the house of his god. [r] Lit. 'coming down with weeping.' [s] Meaning, 'a heifer of three years old.' [t] Or 'to.' [v] Or 'from Sela in the wilderness.' [w] Or 'make a decision.'

Moab; be thou a covert to them from the face of the waster. For the extortioner is at an end, the wasting hath ceased, the oppressors[x] are consumed out of the
5 land.[y] And a throne shall be established in mercy: [z] and in the tent of David there shall sit upon it, in truth, one judging and seeking justice and hastening righteousness.
6 We have heard of the arrogance of Moab,—[he is] very proud,—of his pride, and his arrogance, and his wrath: his pratings are vain.
7 Therefore shall Moab howl for Moab: every one of them shall howl. For the foundations[a] of Kir-hareseth shall ye mourn, verily
8 afflicted. For the fields of Heshbon languish, the vine of Sibmah; the lords of the nations have broken down its choice plants: they reached unto Jaazer, they wandered [through] the wilderness; its shoots stretched out,
9 they went beyond the sea. Therefore I will weep with the weeping of Jaazer for the vine of Sibmah; with my tears will I water thee, Heshbon, and Elealeh, for a cry is fallen upon thy summer fruits
10 and upon thy harvest. And joy and gladness is taken away out of the fruitful field; and in the vineyards there is no singing, neither is there shouting: the treaders tread out no wine in the presses, I have made the cry [of
11 the winepress] to cease. Therefore my bowels sound like a harp for Moab, and mine inward parts for
12 Kir-heres. And it shall come to pass, when Moab shall appear, shall weary himself on the high place, and enter into his sanctuary to pray, that he shall not prevail.
13 This is the word which Jehovah hath spoken from of old concern-
14 ing Moab. And now Jehovah speaketh saying, Within three years, as the years of a hired servant, and the glory of Moab shall be brought to nothing, with all that great multitude; and the remnant shall be small, few, of no account.

* 17 The burden of Damascus.
Behold, Damascus is taken away from [being] a city, and it
2 shall be a ruinous heap. The cities of Aroer are forsaken: they shall be for flocks; and they shall lie down and there shall be none to
3 make them afraid. The fortress also shall cease from Ephraim, and the kingdom from Damascus, and the remnant of Syria: they shall be as the glory of the children of Israel, saith Jehovah of hosts.
4 And in that day it shall come to pass, that the glory of Jacob shall be made thin, and the fatness
5 of his flesh shall become lean. And it shall be as when the reaper[b] gathereth the corn, and reapeth the ears with his arm; yea, it shall be as he that gathereth ears
6 in the valley of Rephaim. And a gleaning shall be left in it, as at the shaking of an olive-tree: two, three berries above, in the tree-top; four, five in its fruitful boughs, saith Jehovah, the God of Israel.
7 In that day shall man[c] look to his Maker, and his eyes shall have regard to the Holy One of Israel.
8 And he will not look to the altars, the work of his hands, nor have regard to what his fingers have made, neither the Asherahs nor the
9 sun-images. In that day shall his strong cities be as the forsaken tract in the woodland,[d] and the mountain-top which they forsook before the children of Israel; and
10 there shall be desolation. For thou hast forgotten the God of thy salvation, and hast not been mindful of the rock of thy strength; therefore shalt thou plant pleasant plantations, and shalt set them
11 with foreign slips: in the day of thy planting wilt thou make [them] to grow,[e] and on the morrow[f] wilt thou make thy seed to flourish; [but] the harvest will flee in the day of taking possession, and the sorrow will be incurable.[g]
12 Ha![h] a tumult of many peoples! they make a noise as the noise of the seas;—and the rushing of nations![i] they rush as the
13 rushing of mighty waters. The nations[i] rush as the rushing of many waters; but He will rebuke them, and they shall flee far away, and shall be chased as the chaff of the mountains before the wind, and like a whirling [of dust] before
14 the whirlwind: behold, at eventide, trouble; before the morning they are not. This is the portion

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[x] Lit. 'trampler,' (in the singular). [y] Or 'out of the earth.' [z] חסד, loving-kindness. [a] Or 'raisin-cakes.' [b] Lit. 'harvest.' [c] האדם. [d] Or 'as a bare place in a thick wood.' [e] Or 'wilt thou hedge them round.' [f] Or 'in the morning.' [g] Or 'the harvest will be a heap in the day of grief and of desperate sorrow.' [h] Or 'Woe to.' [i] לאמים, races of mankind: cf. Ps. ii. 1, &c.

of them that spoil us, and the lot of them that rob us.

* 18 Ha![j] land shadowing with wings, which art beyond the
2 rivers of Cush, that sendest ambassadors over the sea, and in vessels of papyrus upon the waters, [saying,] Go, swift messengers, to a nation scattered and ravaged,[k] to a people terrible[l] from their existence and thenceforth; to a nation of continued waiting[m] and of treading down, whose land the
3 rivers have spoiled! All ye inhabitants of the world, and dwellers on the earth, when a banner is lifted up on the mountains, see ye, and when a trumpet is blown,
4 hear ye! For thus hath Jehovah said unto me: I will take my rest, and I will observe from my dwelling-place like clear heat upon herbs,[n] like a cloud of dew in the
5 heat of harvest. For before the harvest, when the blossoming is over, and the flower becometh a ripening grape, he shall both cut off the sprigs with pruning-knives, and take away [and] cut down the
6 branches. They shall be left together unto the mountain birds of prey, and to the beasts of the earth; and the birds of prey shall summer upon them, and all the beasts of the earth shall winter upon them.
7 In that time shall a present be brought unto Jehovah of hosts of a people scattered and ravaged,—and from a people terrible from their existence and thenceforth, a nation of continued waiting and of treading down, whose land the rivers have spoiled, ... to the place of the name of Jehovah of hosts, the mount Zion.

* 19 The burden of Egypt.
Behold, Jehovah rideth upon a swift cloud, and cometh to Egypt; and the idols of Egypt are moved at his presence, and the heart of Egypt melteth in the
2 midst of it. And I will incite the Egyptians against the Egyptians; and they shall fight every one against his brother, and every one against his neighbour; city against city, kingdom against kingdom.
3 And the spirit of Egypt shall fail in the midst of it, and I will destroy[o] the counsel thereof; and they shall seek unto the idols and unto the conjurers, and unto the necromancers, and unto the soothsayers.
4 And the Egyptians will I give over into the hand of a cruel lord, and a fierce king shall rule over them, saith the Lord, Jehovah of hosts.
5 And the waters shall fail from the sea,[p] and the river shall be
6 wasted and dried up; and the rivers shall stink, and the streams of Egypt[q] shall be diminished and drain away: the reeds and sedges
7 shall wither. The meadows by the Nile, on the banks of the Nile, and everything sown by the Nile, shall be dried up, be driven away,
8 and be no [more]. And the fishers shall mourn, and all they that cast fish-hook into the Nile shall lament, and they that spread net upon the waters shall languish.
9 And they that work in fine[r] flax, and they that weave white stuffs
10 shall be ashamed. And her pillars shall be broken in pieces, and all workers for hire shall be sad of soul.
11 They are but fools, the princes of Zoan, the wise counsellors of Pharaoh: [their] counsel is become senseless. How say ye unto Pharaoh, I am the son of the wise,
12 the son of ancient kings? Where are they then, thy wise [men]? Let them now tell thee, and let them make known what Jehovah of hosts hath purposed upon
13 Egypt. The princes of Zoan[s] are become foolish, the princes of Noph[t] are deceived; and the corner-stones of its tribes have
14 caused Egypt to err. Jehovah hath mingled a spirit of perverseness in the midst thereof; and they have caused Egypt to err in every work thereof, as a drunkard
15 staggereth in his vomit. Neither shall there be any work for Egypt, which the head or tail, palm-branch or rush, may do.
16 In that day shall Egypt be like unto women; and it shall tremble and fear because of the shaking of the hand of Jehovah of hosts,
17 which he shaketh over it. And the land of Judah shall be a dismay unto Egypt: every one that thinketh of it shall be afraid for himself, because of the counsel of Jehovah of hosts, which he hath
18 purposed against it. In that day shall there be five cities in the land of Egypt speaking the language of

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[j] Or 'Woe to.' [k] Or 'peeled,' 'plucked.' [l] Or 'marvellous.' [m] Or 'of measure, measure,' i.e. measured by the judgments of God. [n] Or 'by sunshine.' [o] Lit. 'swallow up.' [p] The word is applied also to a large river; here 'the Nile.' [q] The Hebrew here is '*Matsor*,' applied originally to the fortified part of the country in the north-east. [r] Or 'fine combed.' [s] Tanis. [t] Memphis.

Canaan, and swearing by Jehovah of hosts: one shall be called, The
19 city of Heres.[v] In that day shall there be an altar to Jehovah in the midst of the land of Egypt, and a pillar at the border thereof to
20 Jehovah: and it shall be for a sign and for a witness to Jehovah of hosts in the land of Egypt; for they shall cry unto Jehovah because of the oppressors, and he will send them a saviour and defender,[w]
21 who shall deliver them. And Jehovah shall be known to the Egyptians, and the Egyptians shall know Jehovah in that day, and shall serve with sacrifice and oblation; and they shall vow a vow unto Jehovah, and perform
22 it. And Jehovah will smite Egypt; he will smite and heal: and they shall return to Jehovah, and he will be entreated of them, and will heal them.
23 In that day shall there be a highway out of Egypt to Assyria; and the Assyrian shall come into Egypt, and the Egyptian into Assyria; and Egypt shall serve
24 with Assyria. In that day shall Israel be the third with Egypt and with Assyria, a blessing in the
25 midst of the earth; whom Jehovah of hosts will bless, saying, Blessed be Egypt my people, and Assyria the work of my hands, and Israel mine inheritance!

* 20 In the year that Tartan[x] came to Ashdod, when Sargon the king of Assyria sent him, (and he fought against Ashdod and
2 took it,) at that time spoke Jehovah by Isaiah the son of Amoz, saying, Go and loose the sackcloth from off thy loins, and put off thy sandal from thy foot. And he did so, walking naked and barefoot.
3 And Jehovah said, Like as my servant Isaiah hath walked naked and barefoot three years, a sign and a wonder concerning Egypt
4 and concerning Ethiopia, so shall the king of Assyria lead away the captives of Egypt and the exiles of Ethiopia, young and old, naked and barefoot, and with buttocks uncovered, [to] the shame of
5 Egypt. And they shall be terrified and ashamed of Ethiopia their confidence, and of Egypt their
6 boast. And the inhabitants of this coast[v] shall say in that day, Behold, such is our confidence, whither we fled for help to be delivered from the king of Assyria; and how shall we escape?

* 21 The burden of the desert of the sea.

As whirlwinds in the South[z] pass through, so it cometh from the desert, from a terrible land.
2 A grievous vision is declared unto me: the treacherous dealeth treacherously, and the spoiler spoileth. Go up, Elam![a] besiege, Media! All the sighing thereof[b]
3 have I made to cease. Therefore are my loins filled with pain; anguish hath taken hold upon me, as the anguish of a woman in travail: I am bowed down so as
4 not to hear, I am dismayed so as not to see.[c] My heart panteth, horror affrighteth me: the night of my pleasure hath he turned into trembling unto me.
5 Prepare the table, appoint the watch; eat, drink: arise, ye princes, anoint the shield.
6 For thus hath the Lord said unto me: Go, set a watchman, let
7 him declare what he seeth. And he saw chariots,[d] horsemen by pairs, a chariot with[e] asses, a chariot with[e] camels; and he hearkened diligently with much
8 heed. And he cried [as] a lion, Lord, I stand continually upon the watchtower in the daytime, and I am set in my ward whole nights.
9 —And behold, there cometh a chariot of men; horsemen by pairs. And he answered and said, Babylon is fallen, is fallen; and all the graven images of her gods he hath broken unto the ground.
10 O my threshing, and the corn[f] of my floor! What I have heard of Jehovah of hosts, the God of Israel, have I declared unto you.
11 * The burden of Dumah.

He calleth to me out of Seir, Watchman, what of the night? Watchman, what of the night?
12 The watchman said, The morning cometh, and also the night: if ye will inquire, inquire; return, come.
13 * The burden against Arabia.

In the forest of Arabia shall ye lodge, [ye] caravans of Dedanites.
14 Bring ye water to meet the thirsty!

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[v] Heb. *Ir-haHeres,—heres* meaning, 'destruction;' or, according to others, 'Sun.' There was 'a city of the Sun' in Egypt—Heliopolis. [w] Or 'great one;' or 'prince.'
[x] Apparently, the title of the general in chief of the king of Assyria. See 2 Kings xviii. 17.
[v] i.e. Palestine. [z] Heb. *Negeb*: cf. Gen. xii. 9. [a] i.e. Persia. [b] Babylon's, or that which Babylon caused. [c] Or 'I am bowed down at the report, dismayed at the sight.' [d] Or 'a cavalcade.' [e] Or 'cavalry on.' [f] Lit. 'son.'

The inhabitants of the land of Tema come forth with their bread
15 for him that fleeth.[g] For they flee from the swords, from the drawn sword, and from the bent bow, and from the grievousness of
16 war. For thus hath the Lord said unto me: Within a year, according to the years of a hired servant, and all the glory of Kedar shall
17 fail; and the residue of the number of the archers, the mighty men of the sons of Kedar, shall be diminished: for Jehovah, the God of Israel, hath spoken.

* **22** The burden of the valley of vision.

What aileth thee now, that thou art wholly gone up to the house-
2 tops? Thou that wast full of stir, a town of tumult, a joyous city: thy slain men are not slain with the sword, nor dead in battle.
3 All thy rulers have fled together, they are taken prisoners without the bow:[h] all that are found of thee are made prisoners together;
4 they were fleeing far off. Therefore said I, Look away from me; let me weep bitterly: labour not to comfort me, because of the spoiling[i] of the daughter of my people.
5 For it is a day of trouble, and of treading down, and of perplexity, from the Lord, Jehovah of hosts, in the valley of vision; [a day of] breaking down the wall, and of
6 crying to the mountain:—Elam beareth the quiver with chariots of men [and] horsemen; and Kir
7 uncovereth the shield. And it shall come to pass [that] thy choicest valleys shall be full of chariots, and the horsemen shall set themselves in array at the gate. And
8 he uncovereth the covering of Judah: and thou didst look in that day to the armour in the
9 House of the forest; and ye have seen the breaches of the city of David, that they are many; and ye have gathered together the
10 waters of the lower pool; and ye have numbered the houses of Jerusalem, and have broken down
11 the houses to fortify the wall; and ye have made a reservoir between the two walls for the water of the old pool: but ye have not had regard unto the maker thereof, neither have ye looked unto him that fashioned it long ago.
12 And in that day did the Lord Jehovah of hosts call to weeping, and to mourning, and to baldness,
13 and to girding with sackcloth; and behold joy and rejoicing, slaying oxen, and killing sheep, eating flesh, and drinking wine:—Let us eat and drink, for to-morrow we
14 die. And it was revealed in mine ears by Jehovah of hosts: Assuredly this iniquity shall not be purged from you till ye die, saith the Lord, Jehovah of hosts.
15 Thus saith the Lord Jehovah of hosts: Go, get thee in unto this steward, unto Shebna, who is over
16 the house, [and say,] What hast thou here? and whom hast thou here, that thou hast hewn thee out a sepulchre here, [as] he that heweth out his sepulchre on high, cutting out in the rock a habita-
17 tion for himself? Behold, Jehovah will hurl thee with the force of a mighty man, and will cover
18 thee entirely. Rolling thee up completely, he will roll thee as a ball into a wide country: there shalt thou die, and there shall be the chariots of thy glory, O shame
19 of thy lord's house! And I will drive thee from thine office, and from thy station will I[k] pull thee down.
20 And it shall come to pass in that day, that I will call my servant
21 Eliakim the son of Hilkijah; and I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand; and he shall be a father to the inhabitants of Jerusalem, and to the
22 house of Judah. And the key of the house of David will I lay upon his shoulder; and he shall open, and none shall shut; and he shall
23 shut, and none shall open. And I will fasten him [as] a nail in a sure place; and he shall be for a throne of glory to his father's
24 house: and they shall hang upon him all the glory of his father's house, the offspring and the issue, all the small vessels, as well the vessels of cups as all the vessels of flagons.[l]
25 In that day, saith Jehovah of hosts, shall the nail that is fastened in a sure place be removed, and be cut down, and fall; and the burden that was upon it shall be cut off: for Jehovah hath spoken.

* **23** The burden of Tyre.

Howl, ye ships of Tarshish, for it is laid waste, so that there

[g] Or 'come to meet him that fleeth, with bread for him.' [h] Some take it as meaning 'made prisoners by the archers.' [i] Or 'ruin.' [k] Lit. 'will he' (i.e. God). [l] 'Skin-bottles,' or 'pitchers.'

is no house, none entering in! From the land of Chittim[m] it is
2 revealed to them. Be still, ye inhabitants of the isle![n] The merchants of Zidon, that pass over the sea, have replenished thee.
3 And on great waters, the seed of Shihor, the harvest of the Nile, was her revenue; and she was the
4 market of the nations. Be thou ashamed, Zidon, for the sea hath spoken, the strength of the sea, saying, I have not travailed nor brought forth, neither have I nourished young men [nor] brought
5 up virgins.—When the report came into Egypt, they were sorely pained at the news of Tyre.[o]
6 Pass over to Tarshish; howl, ye
7 inhabitants of the coast! Is this your joyous [city], whose antiquity is of ancient days? Her feet shall carry her afar off to
8 sojourn. Who hath purposed this against Tyre, the distributor of crowns, whose merchants were princes, whose dealers were the
9 honourable of the earth? Jehovah of hosts hath purposed it, to profane the pride of all glory, to bring to nought all the honourable of the earth.
10 Overflow thy land like the Nile, daughter of Tarshish: there is no
11 more restraint. He hath stretched out his hand over the sea, he shaketh the kingdoms. Jehovah hath given a commandment concerning Canaan, to destroy the
12 strongholds thereof, and hath said, Thou shalt no more exult, [thou] oppressed[p] virgin, daughter of Sidon: get thee up, pass over to Chittim; even there shalt thou
13 have no rest. Behold the land of the Chaldeans: this people did not exist; the Assyrian founded it for the dwellers in the desert: they set up their towers, they destroyed the palaces thereof; he
14 brought it to ruin. Howl, ships of Tarshish! for your fortress is laid waste.
15 And it shall come to pass in that day, that Tyre shall be forgotten seventy years, according to the days of one king. At the end of seventy years it shall be for
16 Tyre as the harlot's song. Take a harp, go about the city, thou forgotten harlot! Make sweet melody, sing many songs, that
17 thou mayest be remembered. And it shall come to pass at the end of seventy years, that Jehovah will visit Tyre; and she will return to her hire, and will commit fornication with all the kingdoms of the earth upon the face of the ground.
18 And her merchandise and her hire shall be holy to Jehovah: it shall not be treasured nor laid up; for her merchandise shall be for them that dwell before Jehovah, to eat and be sufficed, and for excellent clothing.

24 Behold, Jehovah maketh the land[q] empty, and maketh it waste, and turneth it upside down, and scattereth abroad its inhabi-
2 tants. And it shall be, as with the people, so with the priest; as with the servant, so with his master; as with the maid, so with her mistress; as with the buyer, so with the seller; as with the lender, so with the borrower; as with the taker of usury, so with him from whom usury is taken.
3 The land shall be utterly emptied, and utterly spoiled; for Jehovah
4 hath spoken this word. The land mourneth, it fadeth away; the world languisheth, it fadeth away: the haughty people of the land do
5 languish. And the land is polluted under the inhabitants thereof; for they have violated the laws, changed the statute, broken the
6 everlasting covenant. Therefore doth the curse devour the earth, and they that dwell therein are held guilty;[r] therefore the inhabitants of the earth are con-
7 sumed, and few men are left. The new wine mourneth, the vine languisheth, all that were merry-
8 hearted do sigh; the mirth of tambours ceaseth, the noise of them that rejoice endeth, the joy
9 of the harp ceaseth. They do not drink wine with a song; strong drink is bitter to them that drink
10 it. The city of solitude[s] is broken down; every house is shut up, so
11 that none entereth in. There is a crying for wine[t] in the streets; all joy is darkened, the mirth of
12 the land is gone; desolation remaineth in the city, and the gate is smitten,—a ruin.
13 For so will it be in the midst of the land among the peoples, as the shaking of an olive-tree, as the

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[m] Cyprus. [n] Or 'of the [sea] coast,' as ver. 6. [o] Or 'As at the report concerning Egypt, they are sorely pained at the report of Tyre.' [p] Or 'dishonoured.' [q] Or 'earth.' The prophecy begins with the land of Israel, and the scene enlarges, embracing (ver. 4) the whole world, of which the 'land' is the centre. [r] Or 'are made desolate:' cf. Ps. xxxiv. 21, 22. [s] Or 'waste.' [t] Or 'because of the wine.'

grape-gleanings when the vintage
14 is done. These [v] shall lift up their
voice, they shall shout for the
majesty of Jehovah, they shall cry
15 aloud from the sea. Therefore
glorify Jehovah in the east,[w] the
name of Jehovah, the God of Israel,
16 in the isles of the west.[x] From the
end of the earth[y] have we heard
songs: Glory to the righteous.[z]
And I said, My leanness, my
leanness, woe unto me! The
treacherous have dealt treacherously; yea, the treacherous have
17 dealt very treacherously. Fear,
and the pit, and the snare[a] are
upon thee, inhabitant of the land.
18 And it shall come to pass, [that]
he who fleeth from the sound of
the fear shall fall into the pit; and
he that cometh up out of the midst
of the pit shall be taken in the
snare; for the windows on high
are open, and the foundations of
19 the earth shake. The earth is
utterly broken down, the earth is
completely dissolved, the earth is
20 violently moved. The earth reeleth to and fro like a drunkard, and
is shaken like a night hut; and its
transgression is heavy upon it;
and it falleth and shall not rise
again.
21 And it shall come to pass in that
day, [that] Jehovah will punish
the host of the high ones on high,
and the kings of the earth upon
22 the earth. And they shall be
brought together, [as] an assemblage of prisoners for the pit, and
shall be shut up in prison, and
after many days shall they be
23 visited. And the moon shall be
confounded, and the sun ashamed;
for Jehovah of hosts shall reign
on mount Zion, and in Jerusalem,
and before his ancients in glory.[b]

25 Jehovah, thou art my God:
I will exalt thee; I will celebrate thy name, for thou hast done
wonderful things; counsels of old
[which are] faithfulness [and]
2 truth. For thou hast made of the
city a heap, of the fortified town
a ruin, the palace of strangers to
be no city; it shall never be built
3 up. Therefore shall the mighty
people glorify[c] thee, the city of
terrible nations shall fear thee.
4 For thou hast been a fortress to
the poor, a fortress for the needy
in his distress, a refuge from the
storm, a shadow from the heat:
for the blast of the terrible ones
[has been] as the storm [against]
5 a wall. Thou hast subdued the
tumult of strangers, as the heat
in a dry place; [as] the heat, by
the shadow of a cloud, [so] the song
of the terrible ones is brought low.
6 And in this mountain will Jehovah of hosts make unto all peoples
a feast of fat things, a feast of
wines on the lees,[d] of fat things full
of marrow, of wines on the lees
7 well refined. And he will destroy[e]
in this mountain the face of the
veil which veileth all the peoples,
and the covering that is spread
8 over all the nations. He will
swallow up death in victory.[f] And
the Lord Jehovah will wipe away
tears from off all faces; and the
reproach of his people will he take
away from off all the earth: for
Jehovah hath spoken.
9 And it shall be said in that day,
Behold, this is our God; we have
waited for him, and he will save
us: this is Jehovah, we have
waited for him; we will be glad
10 *and rejoice in his salvation.* For
in this mountain shall the hand of
Jehovah rest, and Moab shall be
trodden down under him, as straw
is trodden down in the dung-hill;[g]
11 and he shall spread forth his hands
in the midst of them, as he that
swimmeth spreadeth them forth
to swim; and he shall bring down
their pride together with the plots
12 of their hands. And the fortress
of the high defences of thy walls
will he bring down, lay low, bring
to the ground, into the dust.

26 In that day shall this song
be sung in the land of Judah:
We have a strong city; salvation doth he appoint for walls and
2 bulwarks. Open ye the gates, and
the righteous nation which keepeth
3 faithfulness shall enter in.[h] Thou
wilt keep in perfect peace the
mind stayed [on thee], for he con-
4 fideth in thee. Confide ye in Jehovah for ever; for in Jah, Jehovah,
5 is the rock of ages. For he bringeth down them that dwell on high;
the lofty city, he layeth it low, he
layeth it low to the ground, he
6 bringeth it even to the dust. The
foot shall tread it down,—the feet
of the afflicted, the steps of the
poor.

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[v] Those spared in the dispersion of Israel. [w] Or 'in the lands of light.' [x] Or 'the sea.' [y] Or 'end (lit. 'wing') of the land.' [z] Or 'the Righteous one:' it is in the singular. [a] Heb. *Pakhad, vaPakhath, vaPakh*: cf. Jer. xlviii. 43. [b] Or 'and there shall be glory before his ancients.' [c] Or 'honour.' [d] i.e. 'of old wines.' [e] Lit. 'swallow up.' [f] Or 'for ever.' [g] Or 'dung-pond,' as the *Chetiv*. [h] Cf. Ps. cxviii. 19, 20.

7 The way of the just is uprightness: thou, the Upright, dost make the path of the just even.[i]
8 Yea, in the way of thy judgments, O Jehovah, have we waited for thee; the desire of [our] soul is to thy name, and to thy memorial.[j]
9 With my soul have I desired thee in the night; yea, with my spirit within me I seek thee early: for when thy judgments are in the earth, the inhabitants of the world
10 learn righteousness. If favour be shewn to the wicked, he doth not learn righteousness: in the land of uprightness he dealeth unjustly, and beholdeth not the majesty of
11 Jehovah. Jehovah, thy hand is lifted up, but they do not see: [yet] they shall see [thy] jealousy [for] the people, and be ashamed; yea, the fire which is for thine adversaries shall devour them.
12 Jehovah, thou wilt ordain peace for us; for thou also hast wrought
13 all our works for us. Jehovah our God, other lords than thee have had dominion over us; by thee only will we make mention of thy
14 name. [They are] dead, they shall not live; deceased, they shall not rise: for thou hast visited and destroyed them, and made all
15 memory of them to perish. Thou hast increased the nation, Jehovah, thou hast increased the nation: thou art glorified. Thou hadst removed [it] far [unto] all the ends
16 of the earth.[k] Jehovah, in trouble they sought thee; they poured out [their] whispered prayer[l] when thy chastening was upon
17 them. As a woman with child, that draweth near her delivery, is in travail, [and] crieth out in her pangs; so have we been before
18 thee, Jehovah. We have been with child, we have been in travail, we have as it were brought forth wind; we have not wrought the deliverance of the land, neither have the inhabitants of the world fallen.
19 Thy dead shall live, my dead bodies[m] shall arise. Awake and sing in triumph, ye that dwell in dust; for thy dew is the dew of the morning,[n] and the earth[o] shall
20 cast forth the dead. Come, my people, enter into thy chambers, and shut thy doors about thee; hide thyself just for a little moment, until the indignation be past. For behold, Jehovah com-
21 eth out of his place to visit the iniquity of the inhabitants of the earth upon them; and the earth shall disclose her blood, and shall no more cover her slain.

27 In that day Jehovah, with his sore and great and strong sword, will visit leviathan the fleeing[p] serpent, and leviathan the crooked serpent; and he will slay the monster that is in the sea.[q]
2 In that day [there shall be] a vineyard of pure wine;[r] sing[s]
3 concerning it: I Jehovah keep it, I will water it every moment; lest any harm[t] it, I will keep it night
4 and day. Fury is not in me. Oh that I had briars [and] thorns in battle against me! I would march against them, I would burn them
5 together. Or let him take hold of my strength; let him make peace with me: [yea,] let him make[u] peace with me.
6 In the future Jacob[v] shall take root; Israel shall blossom and bud, and they shall fill the face of
7 the world with fruit. Hath he smitten him according to the smiting of those that smote him? Is he slain according to the slaughter of those slain by him?[w]
8 In measure, when sending her away, didst thou contend with her: he hath taken [her] away with his rough wind in the day
9 of the east wind. By this, therefore, shall the iniquity of Jacob be purged; and this is all the fruit of the taking away of his sin: when he shall make all the stones of the altar as chalkstones that are crumbled in pieces,—the Asherahs and the sun-images shall not stand.
10 For the fortified city is solitary, a habitation abandoned and forsaken like a wilderness; there shall the calf feed, and there shall he lie down, and consume its
11 boughs. When its branches are withered they shall be broken off; women shall come [and] set them on fire. For it is a people of no intelligence; therefore he that

[i] Or 'dost weigh the path of the just.' [j] Or 'to the remembrance of thee:' but cf. Exod. iii. 15; Ps. cii. 12; &c. [k] Or 'Thou hast extended all the boundaries of the land.' [l] Or 'lisping,' or 'secret speech.' [m] According to others, '[with] my dead body, they.' [n] Lit. 'the lights.' Others, 'herbs.' [o] Or 'land.' [p] Or 'straight.' [q] Compare the note on chap. xix. 5. [r] Others, reading חמר instead of חמד, translate 'a pleasant vineyard:' cf. Amos v. 11. [s] 'Sing in turn,' or 'alternately:' cf. Ex. xxxii. 18. [t] Lit. 'visit,' 'punish.' [u] Or 'he made.' [v] According to others, 'They that come of Jacob.' [w] i.e. by Jehovah.

made them will not have mercy on them, and he who formed them will shew them no favour.

12 And it shall come to pass in that day, that Jehovah shall beat out from the flood of the river unto the torrent of Egypt, and ye shall be gathered[x] one by one, [ye]
13 children of Israel. And it shall come to pass in that day, [that] the great trumpet shall be blown; and they shall come that were perishing[y] in the land of Assyria, and the outcasts in the land of Egypt, and they shall worship Jehovah in the holy mountain at Jerusalem.

* 28 Woe to the crown of pride of the drunkards of Ephraim, and to the fading flower of his glorious adornment, which is on the head of the fat valley of them that
2 are overcome with wine. Behold, the Lord hath a mighty and strong one, as a storm of hail [and] a destroying tempest; as a storm of mighty waters overflowing, shall he cast down to the earth with
3 might.[z] The crown of pride of the drunkards of Ephraim shall be
4 trodden under feet; and the fading flower of his glorious adornment which is on the head of the fat valley shall be like an early fig before the summer: as soon as he that seeth it perceiveth it, scarcely is it in his hand, he swalloweth it down.

5 In that day will Jehovah of hosts be for a crown of glory, and for a diadem of beauty,[a] unto the
6 remnant of his people; and for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate.

7 But these also have erred through wine, and through strong drink are they gone astray. The priest and the prophet have erred through strong drink; they are overpowered[b] by wine, they are gone astray through strong drink; they have erred in vision, they
8 have stumbled [in] judgment. For all tables are full of filthy vomit, so that there is no [more] place.
9 Whom shall he teach knowledge? and whom shall he make to understand the report? Them that are weaned from the milk, withdrawn
10 from the breasts? For [it is] precept upon precept, precept upon precept; line upon line, line upon line; here a little, there a
11 little. . . . . For with stammering lips and a strange tongue will he
12 speak to this people; to whom he said, This is the rest: cause the weary to rest; and this is the refreshing. But they would not
13 hear. And the word of Jehovah was unto them precept upon precept, precept upon precept, line upon line, line upon line, here a little, there a little: that they might go, and fall backward, and be broken, and snared, and taken.

14 Therefore hear the word of Jehovah, ye scornful men, that rule this people which is in Jeru-
15 salem. For ye have said, We have made a covenant with death, and with Sheol have we made an agreement; when the overflowing scourge shall pass through, it shall not come unto us; for we have made lies our refuge, and under falsehood have we hid ourselves.
16 Therefore thus saith the Lord Jehovah: Behold, I lay for foundation in Zion a stone, a tried stone, a precious corner-stone, a sure foundation: he that trusteth
17 shall not make haste. And I will appoint judgment for a line, and righteousness for a plummet; and the hail shall sweep away the refuge of lies, and the waters shall
18 overflow the hiding-place. And your covenant with death shall be annulled, and your agreement with Sheol shall not stand; when the overflowing scourge shall pass through, ye shall be trodden down
19 by it. As it passeth through it shall take you; for morning by morning shall it pass through, by day and by night; and it shall be terror only to understand the
20 report. For the bed is too short to stretch oneself on, and the covering too narrow when he
21 would wrap himself in it. For Jehovah will rise up as on mount Perazim, he will be moved with anger as in the valley of Gibeon; that he may do his work, his strange work, and perform his act,
22 his unwonted act. Now therefore be ye not scorners, lest your bonds be made strong; for I have heard from the Lord Jehovah of hosts a consumption, and [one] determined, upon the whole land.[c]
23 Give ear, and hear my voice; hearken, and hear my speech.
24 Doth the ploughman plough all day to sow? Is he [all day] open-

[x] Or 'gleaned.' [y] Or 'lost,' but cf. Deut. xxvi. 5. [z] Lit. 'hand.' [a] Or 'adornment,' as above, vers. 1, 4. [b] Lit. 'are swallowed up.' [c] Or 'earth:' see x. 23.

ing and breaking the clods of his
25 land? Doth he not, when he hath
levelled the face thereof, cast
abroad dill, and scatter cummin,
and set the wheat in rows,[d] and
the barley in an appointed place,
26 and the rye in its border? His
God doth instruct him in [his]
27 judgment, he doth teach him. For
the dill is not threshed with a
threshing instrument, neither is a
cart-wheel turned about upon the
cummin; but dill is beaten out
with a staff, and cummin with a
28 rod. Bread [corn] is crushed, be-
cause he will not ever be threshing
it; and if he drove the wheels of
his cart and his horses [over it],
29 he would not crush it. This also
cometh forth from Jehovah of
hosts; he is wonderful in counsel,
great in wisdom.

* 29 Woe to Ariel,[e] to Ariel, the
city of David's encampment!
Add ye year to year; let the
2 feasts come round. But I will
distress Ariel, and there shall be
sorrow and sadness; and it shall
3 be unto me as an Ariel. And I
will camp against thee round
about, and will lay siege against
thee with watch-posts,[f] and I will
4 raise forts against thee. And thou
shalt be brought low, thou shalt
speak out of the ground, and thy
speech shall come low out of the
dust, and thy voice shall be as of
one that hath a familiar spirit, out
of the ground, and thy speech
5 shall whisper out of the dust. And
the multitude of thine enemies
shall be like small dust, and the
multitude of the terrible ones as
chaff that passeth away; and it
shall be in an instant, suddenly.
6 Thou shalt be visited by Jehovah
of hosts with thunder and with
earthquake and great noise, with
whirlwind and tempest, and the
7 flame of devouring fire. And the
multitude of all the nations that
war against Ariel, even all that
war against her and her fortifica-
tions, and that distress her, shall
be as a dream of a night vision.
8 It shall even be as when the hungry
dreameth, and, behold, he eateth;
and he awaketh, and his soul is
empty; or as when the thirsty
dreameth, and, behold, he drink-
eth; and he awaketh, and, behold,
he is faint, and his soul craveth:
so shall the multitude of all the
nations be that war against mount
Zion.

9 Be astounded and astonished,
blind[g] yourselves and be blind!
They are drunken, but not with
wine; they stagger, but not with
10 strong drink. For Jehovah hath
poured out upon you a spirit of
deep sleep, and hath closed[h] your
eyes; the prophets and your chiefs,
11 the seers, hath he covered. And
the whole vision is become unto
you as the words of a book that is
sealed, which they give to one that
can read, saying, Read this, I pray
thee; and he saith, I cannot, for
12 it is sealed. And they give the
book to him that cannot read,
saying, Read this, I pray thee;
13 and he saith, I cannot read. And
the Lord saith, Forasmuch as this
people draw near with their mouth,
and honour me with their lips, but
their heart is removed far from
me, and their fear of me is a com-
14 mandment taught of men; there-
fore, behold, I will proceed to do
marvellously with this people, to
do marvellously, even with wonder,
and the wisdom of their wise [men]
shall perish, and the understanding
of their intelligent ones shall be
hid.
15 Woe unto them that hide deep,
far from Jehovah, their counsel!
And their works are in the dark,
and they say, Who seeth us? and
16 who knoweth us? [Oh] your per-
verseness!—Shall the potter be
esteemed as the clay, so that the
work should say of him that made
it, He made me not; or the thing
formed say of him that formed it,
17 He hath no understanding? Is it
not yet a very little while, and
Lebanon shall be turned into a
fruitful field, and the fruitful field
shall be esteemed as a forest?
18 And in that day shall the deaf
hear the words of the book, and,
out of obscurity and out of dark-
ness, the eyes of the blind shall
19 see; and the meek shall increase
their joy in Jehovah, and the
needy among men shall rejoice in
20 the Holy One of Israel. For the
terrible one shall come to nought,
and the scorner shall be no more,
and all that watch for iniquity
21 shall be cut off, that make a man
an offender for a word, and lay
a snare for him that reproveth in
the gate, and pervert [the judg-
ment of] the righteous by futility.[i]
22 Therefore thus saith Jehovah who
redeemed Abraham, concerning[j]
the house of Jacob: Jacob shall

[d] Or 'the best wheat.' [e] Meaning, 'Lion of God.' [f] Or 'war-engines.' [g] Or 'infatuate.' [h] יְרַשֵּׁם, 'to shut strongly:' so xxxiii. 15. [i] Or 'for nought.' [j] Or 'to.'

not now be ashamed, neither shall
23 his face now be pale; for when he seeth his children, the work of my hands, in the midst of him, they shall hallow my name, and hallow the Holy One of Jacob, and shall
24 fear[k] the God of Israel. And they that are of erring spirit shall know understanding, and the disobedient[l] shall learn doctrine.

* 30 Woe to the rebellious children, saith Jehovah, who take counsel, but not of me, and who make leagues, but not by my spirit, that they may heap sin
2 upon sin; who walk to go down into Egypt, and have not asked of my mouth,—to take refuge under the protection[m] of Pharaoh, and trust in the shadow of Egypt!
3 For to you the protection of Pharaoh shall be a shame, and the trust in the shadow of Egypt a confusion.
4 For his[n] princes were at Zoan, and his ambassadors came to
5 Hanes.[o] They were all ashamed of a people [that] did not profit them, nor were a help or profit, but a
6 shame, and also a reproach.—The burden of the beasts of the south: Through a land of trouble and anguish, whence come the lioness and lion, the viper and fiery flying serpent, they carry their riches upon the shoulders of asses, and their treasures upon the bunches of camels, to the people that shall
7 not profit [them]. For Egypt shall help in vain, and to no purpose; therefore have I named her, Arroganee,[p] that doeth nothing.
8 Now go, write it before them on a tablet, and record[q] it in a book, that it may be for the time to
9 come, as a witness for ever,[r] that this is a rebellious people, lying children, children that will not
10 hear the law of Jehovah; who say to the seers, See not; and to the prophets,[s] Prophesy not unto us right things; speak unto us smooth things, prophesy deceits;
11 get you out of the way, turn aside out of the path, cause the Holy One of Israel to cease from before
12 us! Therefore thus saith the Holy One of Israel: Because ye reject this word, and confide in oppression and wilfulness, and depend
13 thereon, therefore this iniquity shall be to you as a breach ready to fall, swelling out in a towering wall, whose breaking shall come
14 suddenly in an instant.[t] And he shall break it as the breaking of a potter's vessel, that is broken in pieces unsparingly; and in the pieces of it there shall not be found a sherd to take fire from the hearth, or to scoop water out of the cistern.
15 For thus saith the Lord Jehovah, the Holy One of Israel: In returning and rest shall ye be saved, in quietness and confidence shall be your strength; but ye
16 would not. And ye said, No, but we will flee upon horses,—therefore shall ye flee; and, We will ride upon the swift,—therefore shall they that pursue you be
17 swift. One thousand [shall flee] at the rebuke of one; at the rebuke of five shall ye flee: till ye be left as a beacon upon the top of a mountain, and as a banner on a hill.
18 And therefore will Jehovah wait, that he may be gracious unto you, and therefore will he lift himself up, that he may have mercy upon you; for Jehovah is a God of judgment: blessed are all they
19 that wait for him. For the people shall dwell in Zion, at Jerusalem. Thou shalt weep no more; he will be very gracious unto thee at the voice of thy cry; as he heareth it,
20 he will answer thee. And the Lord will give you the bread of[v] adversity, and the water of[w] oppression; yet thy teachers shall not be hidden any more, but thine
21 eyes shall see thy teachers. And when ye turn to the right hand or when ye turn to the left, thine ears shall hear a word behind thee, saying, This is the way, walk ye
22 in it. And ye shall defile the silver covering of your graven images, and the gold overlaying[x] of your molten images; thou shalt cast them away as a menstruous cloth: Out! shalt thou say unto it.
23 And he will give the rain of thy seed with which thou shalt sow the ground; and bread, the pro-

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[k] 'Fear' with 'dread:' cf. chap. viii. 12, 13; and Ps. lxxxix. 7. [l] Or 'they that murmur.' [m] Or, as others, 'to strengthen themselves with the strength:' but for עֹז, cf. chap. x. 31, 'seek a refuge,' 'take to flight.' [n] i.e. Judah's. [o] Tahpanhes, cf. Jer. xliii. 7, besides Jer. ii. 16, and Ezek. xxx. 18: Heracleopolis, in Central Egypt. [p] In Heb. *Rahab*, a name of Egypt. [q] Lit. 'engrave.' [r] Instead of 'as a witness for ever,' many take it as 'for ever and ever;' but cf. Deut xxxi. 26. [s] Lit. 'those who have visions.' [t] Or 'unexpectedly.' [v] Or 'give you bread in.' [w] Or 'water in.' [x] Or 'coating,' or 'ephod:' cf. Ex. xxviii. 8; xxxix. 5.

duce of the ground, and it shall be fat and rich.[y] In that day shall thy cattle feed in large pastures;
24 and the oxen and the asses that till the ground shall eat salted provender, which hath been winnowed with the shovel and with
25 the fan. And there shall be upon every high mountain and upon every hill that is lifted up, brooks [and] watercourses, in the day of the great slaughter, when the
26 towers fall. And the light of the moon shall be as the light of the sun, and the light of the sun shall be sevenfold, as the light of seven days, in the day that Jehovah bindeth up the breach of his people, and healeth the wound of their stroke.
27 Behold, the name of Jehovah cometh from far, burning [with] his anger—a grievous conflagration; his lips are full of indignation, and his tongue as a con-
28 suming fire; and his breath as an overflowing torrent, which reacheth even to the neck, to sift the nations with the sieve of destruction,[z] and [to put] a bridle into the jaws of the peoples, that caus-
29 eth them to go astray. Ye shall have a song, as in the night when a feast is sanctified;[a] and joy of heart, as of one who goeth with a pipe to come unto the mountain of Jehovah, to the Rock of Israel.
30 And Jehovah will cause the majesty of his voice to be heard, and will shew the lighting down of his arm with indignation of anger, and a flame of consuming fire, with waterflood and storm and hail-
31 stones. For through the voice of Jehovah shall the Assyrian be broken down: he will smite [him][b]
32 with the rod. And wherever shall pass the appointed staff, which Jehovah shall lay upon him, it shall be with tambours and harps; and with tumultuous battles will
33 he fight with it.[c] For Topheth[d] is prepared of old; for the king also it is prepared: he hath made it deep and large; its pile is fire and much wood; the breath of Jehovah, like a stream of brimstone, doth kindle it.

31 Woe to them that go down to Egypt for help, and depend on horses, and confide in chariots because [they are] many, and in horsemen because they are very strong; and who look not unto the Holy One of Israel, neither
2 seek Jehovah! But he also is wise, and he bringeth evil, and recalleth not his words; and he will arise against the house of evil-doers, and against the help of
3 workers of iniquity. And the Egyptians are men, and not God, and their horses flesh, and not spirit; and Jehovah shall stretch forth his hand, and he that helpeth shall stumble, and he that is helped shall fall, and they all shall perish together.
4 For thus hath Jehovah said unto me: Like as the lion and the young lion growling over his prey, when a multitude of shepherds is called forth against him, is not afraid of their voice, nor giveth way before the multitude of them; so will Jehovah of hosts come down to war upon mount Zion, and on
5 the hill thereof. As birds with outstretched wings, so will Jehovah of hosts cover Jerusalem; covering, he will also deliver, passing over, he will rescue [it].
6 Turn unto him from whom ye have deeply revolted,[e] ye children of
7 Israel; for in that day every man shall cast away his idols of silver and his idols of gold, which your sinful hands have made unto you.[f]
8 And Asshur shall fall by the sword, not of a great man; and the sword, not of a mean man, shall devour him: and he shall flee from the sword, and his young men shall be-
9 come tributary;[g] and for fear, he shall pass over to his rock,[h] and his princes shall be afraid of the banner, saith Jehovah, whose fire is in Zion, and his furnace in Jerusalem.

32 Behold, a king shall reign in righteousness, and princes shall
2 rule in judgment, and a man shall be as a hiding-place from the wind, and a covert from the storm; as brooks of water in a dry place, as the shadow of a great rock in a
3 thirsty land. And the eyes of them that see shall not be dim, and the ears of them that hear shall
4 hearken; and the heart of the rash shall understand knowledge, and the tongue of the stammerers shall be ready to speak plainly.
5 The vile man[i] shall be no more called noble, nor the churl[k] said
6 to be bountiful: for the vile man will speak villainy, and his heart will work iniquity, to practise

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[y] Or 'nourishing.' [z] Or 'vanity.' [a] Cf. 2 Kings x. 20; Joel i. 14. [b] Or 'who smote.' [c] Or 'with them.' [d] See 2 Kings xxiii. 10. [e] Lit. 'have deepened revolt.' [f] Or 'which your own hands have made unto you to sin.' [g] Or 'be discomfited.' [h] Or 'his rock shall pass away.' [i] Or 'fool.' [k] Or 'miser,' and so ver. 7.

hypocrisy,[l] and to utter error against Jehovah, to make empty the soul of the hungry, and to cause the drink of the thirsty to
7 fail. The instruments also of the churl are evil: he deviseth wicked devices to destroy the meek with lying words, even when the needy
8 speaketh right. But the noble deviseth noble things; and to[m] noble things doth he stand.
9 Rise up, ye women that are at ease, hear my voice; ye careless daughters, give ear unto my speech.
10 In a year and [some] days[n] shall ye be troubled, ye careless women; for the vintage shall fail, the in-
11 gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones; strip you, and make you bare, and gird [sackcloth] on your loins!
12 They shall smite on the breasts [in lamentation] for the pleasant fields, for the fruitful vineyards.
13 Upon the land of my people shall come up thistles [and] briars, yea, upon all the houses of joy in the
14 joyous city. For the palace shall be deserted, the multitude of the city shall be forsaken; hill[o] and watch-tower shall be caves for ever, a joy of wild asses, a pasture
15 of flocks; until the spirit be poured upon us from on high, and the wilderness become a fruitful field, and the fruitful field be
16 counted for a forest. And judgment shall inhabit the wilderness, and righteousness dwell in the
17 fruitful field. And the work of righteousness shall be peace; and the effect of righteousness, quiet-
18 ness and assurance for ever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting-places.
19 And it shall hail, coming down on the forest; and the city shall be low[p] in a low place.
20 Blessed are ye that sow beside all waters, that send forth the feet of the ox and the ass.

* **33** Woe to thee that spoilest, and thou wast not spoiled; and that dealest treacherously, and they dealt not treacherously with thee! When thou shalt cease to spoil, thou shalt be spoiled; when thou shalt make an end of dealing treacherously, they shall deal treacherously with thee.

2 Jehovah, be gracious unto us; we have waited for thee: be their arm every morning, yea, our salvation in the time of trouble.
3 At the noise of the tumult the peoples fled; at the lifting up of thyself the nations were scattered.
4 And your spoil shall be gathered [like] the gathering of the caterpillar:[q] as the running of locusts shall they run upon it.
5 Jehovah is exalted; for he dwelleth on high: he hath filled Zion with justice and righteous-
6 ness; and he shall be the stability of thy times, the riches of salvation, wisdom and knowledge:[r] the fear of Jehovah shall be your[s] treasure.
7 Behold, their valiant ones cry without; the messengers of peace
8 weep bitterly. The highways are desolate, the wayfaring man ceaseth. He hath broken the covenant, he hath despised the cities, he
9 regardeth no man. The land mourneth, it languisheth; Lebanon is ashamed, is withered; the Sharon[t] is become as a desert,[u] and Bashan and Carmel are
10 stripped. Now will I arise, saith Jehovah; now will I be exalted,
11 now will I lift up myself. Ye shall conceive dry grass, ye shall bring forth stubble: your breath[v] shall
12 devour you [as] fire. And the peoples shall be [as] burnings of lime, [as] thorns cut up shall they
13 be burned in the fire. Hear, ye that are far off, what I have done; and ye that are near, acknowledge my might.
14 The sinners in Zion are afraid; trembling hath surprised the hypocrites:[w] Who among us shall dwell with the consuming fire? who among us shall dwell with
15 everlasting flames?—He that walketh righteously, and speaketh uprightly; he that despiseth the gain of oppressions, that shaketh his hands from taking hold of bribes, that stoppeth his ears from hearing of blood, and shutteth his
16 eyes from seeing evil: he shall dwell on high, the fortresses of the rocks shall be his high retreat; bread shall be given him, his water
17 shall be sure. Thine eyes shall see the king in his beauty; they shall behold the land that is far
18 off. Thy heart shall meditate on

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[l] Or 'impiety.' [m] Or 'by.' [n] Or 'For days beyond a year.' [o] Or, as a proper name, 'Ophel.' [p] Or 'laid low.' [q] Heb. *chasil*: cf. Ps. lxxviii. 46; Joel i. 4. [r] Or 'wisdom and knowledge shall be the stability of thy times, the riches of salvation.' [s] Lit. 'his,' i.e. Israel's. [t] See note to 1 Chron. xxvii. 29. [u] Heb. *Arabah*: cf. note to Josh. iii. 16. [v] Or 'anger.' [w] Or 'impious.'

terror: Where is the scribe? where is the receiver? where is he that
19 counted the towers? Thou shalt no more see the fierce people, a people of a deeper speech than thou canst comprehend, of a stammering tongue that cannot be understood.
20 Look upon Zion, the city of our solemnities: thine eyes shall see Jerusalem a quiet habitation, a tent that shall not be removed, the stakes whereof shall never be pulled up, neither shall any of its
21 cords be broken; but there Jehovah is unto us glorious,—a place of[x] rivers, of broad streams: no galley with oars shall go there, neither shall gallant ship pass
22 thereby. For Jehovah is our judge, Jehovah, our lawgiver, Jehovah, our king: he will save us.
23 Thy tacklings are loosed; they strengthen not the socket of their mast, they cannot spread the sail: then is the prey of a great spoil divided; the lame take the prey.
24 And the inhabitant shall not say, I am sick: the people that dwell therein shall be forgiven [their] iniquity.

*34 Come near, ye nations, to hear; and hearken, ye peoples:[y] let the earth hear, and all its fulness; the world, and all that
2 cometh forth of it. For the wrath of Jehovah is against all the nations, and [his] fury against all their armies: he hath devoted them to destruction, he hath delivered them to the slaughter.
3 And their slain shall be cast out, and their stink shall come up from their carcases, and the mountains shall be melted with their blood.
4 And all the host of the heavens shall be dissolved, and the heavens shall be rolled together as a scroll;[z] and all their host shall fade away, as a leaf fadeth from off the vine, and as the withered [fruit] from
5 the fig-tree. For my sword is bathed[a] in the heavens; behold, it shall come down upon Edom, and upon the people of my ban, to
6 judgment. The sword of Jehovah is filled with blood, it is made fat with fatness, with the blood of lambs and goats, with the fat of the kidneys of rams; for Jehovah hath a sacrifice in Bozrah, and a great slaughter in the land of
7 Edom. And the buffaloes shall come down with them, and the bullocks with the bulls; and their land shall be soaked[a] with blood, and their dust made fat with fat-
8 ness. For it is the day of Jehovah's vengeance, the year of recompenses for the controversy of Zion.
9 And the torrents thereof shall be turned into pitch, and its dust into brimstone; yea, the land thereof
10 shall become burning pitch: it shall not be quenched night nor day; the smoke thereof shall go up for ever: from generation to generation it shall lie waste; none shall pass through it for ever and
11 ever. And the pelican and the bittern shall possess it, and the great owl and the raven shall dwell in it. And he shall stretch out upon it the line of waste, and the
12 plummets of emptiness.[b] Of her nobles who should proclaim[c] the kingdom, none are there; and all
13 her princes shall be nought. And thorns shall come up in her palaces, nettles and brambles in her fortresses; and it shall be a dwelling-place of wild dogs, a
14 court for ostriches. And there shall the beasts of the desert meet with the jackals, and the wild goat shall cry to his fellow; the lilith[d] also shall settle there, and find for
15 herself a place of rest. There shall the arrow-snake make her nest, and lay, and hatch, and gather under her shadow; there also shall the vultures be gathered one with
16 another. Search ye in the book of Jehovah and read: not one of these shall fail, one shall not have to seek for the other; for my mouth, it hath commanded, and his spirit, it hath gathered them.
17 For he himself hath cast the lot for them, and his hand hath divided it[e] unto them with the line: they shall possess it for ever; from generation to generation shall they dwell therein.

35 The wilderness and the dry land shall be gladdened; and the desert shall rejoice, and blos-
2 som as the rose.[f] It shall blossom abundantly and rejoice even with joy and shouting: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon. They shall see the glory of Jehovah, the excellency of our
3 God. Strengthen the weak hands and confirm the tottering knees.
4 Say to them that are of a timid heart, Be strong, fear not; behold

[x] Or 'the mighty Jehovah will there be for us a place of.' [y] לאמים [z] Elsewhere also 'book.' [a] Or 'sated.' [b] 'Waste.... emptiness:' cf. Gen. i. 2. [c] Or 'whom they call to.' [d] Or 'night-spectre.' [e] i.e. the land of Edom. [f] Or 'narcissus.'

your God: vengeance cometh, the recompense of God! He will come himself, and save you.
5 Then the eyes of the blind shall be opened, and the ears of the deaf
6 be unstopped; then shall the lame [man] leap as a hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and torrents in the desert.[g]
7 And the mirage shall become a pool, and the thirsty land springs of water: in the habitation of wild dogs, where they lay down, shall be grass with reeds[h] and rushes.[i]
8 And a highway shall be there and a way, and it shall be called, The way of holiness: the unclean shall not pass through it; but it shall be for these. Those that go [this] way—even fools,—shall not err
9 [therein]. No lion shall be there, nor shall ravenous beast go up thereon, nor be found there; but the redeemed shall walk [there].
10 And the ransomed of Jehovah shall return, and come to Zion with singing; and everlasting joy shall be upon their heads: they shall obtain gladness and joy, and sorrow and sighing shall flee away.

* 36 And it came to pass in the fourteenth year of king Hezekiah, that Sennacherib king of Assyria came up against all the fortified cities of Judah, and took
2 them. And the king of Assyria sent Rab-shakeh from Lachish to Jerusalem, to king Hezekiah, with a strong force. And he stood by the aqueduct of the upper pool, on the highway of the fuller's field.
3 Then came forth to him Eliakim the son of Hilkijah, who was over the household, and Shebna the scribe, and Joah the son of Asaph,
4 the chronicler. And Rab-shakeh said to them, Say now to Hezekiah, Thus says the great king, the king of Assyria: What confidence is this in which thou trustest?
5 Thou sayest,[k] but it is a word of the lips, [There is] counsel and strength for war. Now on whom dost thou rely, that thou hast
6 revolted against me? Behold, thou reliest upon the staff of that broken reed, upon Egypt, on which if a man lean, it goes into his hand, and pierces it: so is Pharaoh king of Egypt to all that rely upon him.
7 And if thou say to me, We rely upon Jehovah our God: is it not he, whose high places and whose altars Hezekiah has removed, saying to Judah and Jerusalem, Ye shall worship before this altar?
8 And now engage, I pray thee, with my master the king of Assyria, and I will give thee two thousand horses, if thou be able on thy part
9 to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants? And thou reliest upon Egypt for chariots
10 and for horsemen! And now am I come up without Jehovah against this land to destroy it? Jehovah said to me, Go up against this land and destroy it.
11 And Eliakim and Shebna and Joah said to Rab-shakeh, Speak, we pray thee, to thy servants in Syriac, for we understand it; and speak not to us in the Jewish [language] in the ears of the people
12 that are upon the wall. And Rab-shakeh said, Is it to thy master and to thee that my master sent me to speak these words? Is it not to the men that sit on the wall, that they may eat their own dung, and drink their own urine with you?
13 And Rab-shakeh stood and cried with a loud voice in the Jewish [language], and said, Hear the words of the great king, the
14 king of Assyria! Thus says the king: Let not Hezekiah deceive you; for he will not be able to
15 deliver you. Neither let Hezekiah make you rely upon Jehovah, saying, Jehovah will certainly deliver us; this city shall not be given into the hand of the king of
16 Assyria. Hearken not to Hezekiah; for thus says the king of Assyria: Make peace[l] with me and come out to me; and eat every one of his vine, and every one of his fig-tree, and drink every one the waters of his own cistern;[m]
17 until I come and take you away to a land like your own land, a land of corn and wine, a land of bread
18 and vineyards. Let not Hezekiah persuade you, saying, Jehovah will deliver us. Has any of the gods of the nations delivered his land out of the hand of the king of
19 Assyria? Where are the gods of Hamath and of Arpad? where are the gods of Sepharvaim? and have they delivered Samaria out of my
20 hand? Who are they among all the gods of these countries that have delivered their country out

[g] *Arabah.* [h] Or '[shall be] a court for reeds.' [i] Or 'papyrus.' [k] Or 'I say [sayest thou].' [l] Lit. 'blessing.' [m] Or 'well.'

of my hand, that Jehovah should deliver Jerusalem out of my hand?
21 And they were silent, and answered him not a word; for the king's command was, saying, Answer him not.
22 And Eliakim the son of Hilkijah, who was over the household, and Shebna the scribe, and Joah the son of Asaph, the chronicler, came to Hezekiah, with their garments rent, and told him the words of Rab-shakeh.

37 And it came to pass when king Hezekiah heard [it], that he rent his garments, and covered himself with sackcloth, and went
2 into the house of Jehovah. And he sent Eliakim, who was over the household, and Shebna the scribe, and the elders of the priests, covered with sackcloth, to the prophet Isaiah the son of Amoz.
3 And they said to him, Thus says Hezekiah: This day is a day of trouble, and of rebuke, and of reviling; [n] for the children are come to the birth, and there is not
4 strength to bring forth. It may be Jehovah thy God will hear the words of Rab-shakeh, whom the king of Assyria his master has sent to reproach the living God, and will rebuke the words which Jehovah thy God hath heard. Therefore lift up a prayer for the remnant that is left.
5 And the servants of king Hoze-
6 kiah came to Isaiah. And Isaiah said to them, Thus shall ye say to your master, Thus saith Jehovah: Be not afraid of the words that thou hast heard, wherewith the servants of the king of Assyria
7 have blasphemed me. Behold, I will put a spirit into him, and he shall hear tidings, and shall return to his own land; and I will cause him to fall by the sword in his own land.
8 And Rab-shakeh returned, and found the king of Assyria warring against Libnah; for he had heard that he had departed from Lachish.
9 And he heard say of Tirhakah king of Ethiopia, He has come forth to make war with thee. And when he heard [it], he sent messengers
10 to Hezekiah, saying, Thus shall ye speak to Hezekiah king of Judah, saying: Let not thy God, upon whom thou reliest, deceive thee, saying, Jerusalem shall not be delivered into the hand of the king
11 of Assyria. Behold, thou hast heard what the kings of Assyria have done to all countries, destroying them utterly; and shalt
12 thou be delivered? Have the gods of the nations which my fathers have destroyed delivered them, Gozan, and Haran, and Rezeph, and the children of Eden
13 that were in Thelassar? Where is the king of Hamath, and the king of Arpad, and the king of the city of Sepharvaim, of Hena, and Ivvah?
14 And Hezekiah received the letter from the hand of the messengers, and read it; and Hezekiah went up into the house of Jehovah, and spread it before
15 Jehovah. And Hezekiah prayed
16 to Jehovah, saying, Jehovah of hosts, the God of Israel, who sittest [between] the cherubim, thou, the Same, [o] thou alone art the God of all the kingdoms of the earth: thou hast made the hea-
17 vens and the earth. Incline thine ear, O Jehovah, and hear; open, Jehovah, thine eyes, and see; and hear all the words of Sennacherib, who hath sent to reproach the
18 living God. Of a truth, Jehovah, the kings of Assyria have laid waste all the lands, and their
19 countries, and have cast their gods into the fire; for they were no gods, but the work of men's hands, wood and stone; and they have
20 destroyed them. And now, Jehovah our God, save us out of his hand, that all the kingdoms of the earth may know that thou art Jehovah, thou only.
21 And Isaiah the son of Amoz sent to Hezekiah, saying, Thus saith Jehovah the God of Israel: Whereas thou hast prayed to me concerning Sennacherib king of As-
22 syria, this is the word which Jehovah hath spoken against him: The virgin-daughter [p] of Zion despiseth thee, laugheth thee to scorn; the daughter of Jerusalem
23 shaketh her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted the voice? Against the Holy One of Israel hast thou
24 lifted up thine eyes on high. By thy servants thou hast reproached the Lord, and hast said, With the multitude of my chariots am I come up to the height of the mountains, to the recesses of

[n] Or 'rejection.' [o] אֲדֹנָי: a name of God. Compare 2 Sam. vii. 28; Ps. cii. 27. See also chap. xli. 4, &c.; where the corresponding form is in the first person. [p] See note to 2 Kings xix. 21.

Lebanon; and I will cut down its tall cedars, the choice of its cypresses; and I will enter into its furthest height, [into] the forest
25 of its fruitful field.[q] I have digged and drunk water; and with the sole of my feet have I dried up all the streams of Matsor.[r]
26 Hast thou not heard that long ago I did it, and that from ancient days I formed[s] it? Now have I brought it to pass, that thou shouldest lay waste fortified cities
27 [into] ruinous heaps. And their inhabitants were powerless, they were dismayed and put to shame; they were [as] the grass of the field and the green herb, [as] the grass on the housetops, and grain blighted before it be grown up.
28 But I know thine abode, and thy going out, and thy coming in,
29 and thy raging against me. Because thy raging against me and thine arrogance is come up into mine ears, I will put my ring in thy nose, and my bridle in thy lips, and I will make thee go back by the way by which thou camest.
30 And this [shall be] the sign unto thee: there shall be eaten this year such as groweth of itself; and in the second year that which springeth of the same; but in the third year sow ye, and reap, and plant vineyards and eat the fruit
31 thereof. And the remnant that is escaped of the house of Judah shall again take root downward,
32 and bear fruit upward; for out of Jerusalem shall go forth a remnant, and out of mount Zion they that escape: the zeal of Jehovah of hosts shall do this.
33 Therefore thus saith Jehovah concerning the king of Assyria: He shall not come into this city, nor shoot an arrow there, nor come before it with shield, nor cast a
34 bank against it. By the way that he came, by the same shall he return, and shall not come into
35 this city, saith Jehovah. And I will defend this city, to save it, for mine own sake, and for my servant David's sake.
36 And an angel of Jehovah went forth, and smote in the camp of the Assyrians a hundred and eighty-five thousand. And when they arose early in the morning, behold, they were all dead bodies.
37 And Sennacherib king of Assyria departed, and went and returned,
38 and abode at Nineveh. And it came to pass, as he was worshipping in the house of Nisroch his god, that Adrammelech and Sharezer his sons smote him with the sword; and they escaped into the land of Ararat. And Esar-haddon his son reigned in his stead.

* 38 In those days Hezekiah was sick unto death. And the prophet Isaiah the son of Amoz came to him, and said to him, Thus saith Jehovah: Set thy house in order; for thou shalt die, and not live.
2 And Hezekiah turned his face to the wall, and prayed to Jehovah,
3 and said, Ah, Jehovah, remember, I beseech thee, how I have walked before thee in truth and with a perfect heart, and have done that which is good in thy sight. And Hezekiah wept much.
4 And the word of Jehovah came
5 to Isaiah, saying, Go and say to Hezekiah, Thus saith Jehovah, the God of David thy father: I have heard thy prayer, I have seen thy tears: behold, I will add to
6 thy days fifteen years. And I will deliver thee and this city out of the hand of the king of Assyria,
7 and I will defend this city. And this [shall be] the sign to thee from Jehovah, that[t] Jehovah will do this thing that he hath spoken:
8 behold, I will bring again the shadow of the degrees which hath gone down with the sun on the dial of Ahaz, ten degrees backward.

So the sun returned on the dial ten degrees, by which it had gone down.

9 The writing of Hezekiah king of Judah when he had been sick and had recovered from his sickness:
10 I said, In the meridian[u] of my days I shall go to the gates of Sheol: I am deprived of the rest of my years.
11 I said, I shall not see Jah,[x] Jah in the land of the living. With those who dwell where all has ceased to be, I shall behold man no more.
12 Mine age[y] is departed, and is removed from me as a shepherd's tent.

I have cut off[z] like a weaver my life; he separateth me from the thrum:—from day to night thou wilt make an end of me.
13 I kept still until the morning;

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[q] Or 'forest of his Carmel.' [r] Egypt: see xix. 6. [s] Or 'purposed.' [t] Or 'for.' [u] Others, 'In the cutting off.' [x] See chap. xii. 2. [y] Or 'duration.' [z] Or 'rolled together.'

. . . . as a lion, so doth he break all my bones. From day to night thou wilt make an end of me.
14 Like a swallow [or] a crane, so did I chatter; I mourned as a dove; mine eyes failed [with looking] upward: Lord,[a] I am oppressed; undertake for me.
15 What shall I say? He hath both spoken unto me, and himself hath done [it]. I shall go softly all my years in[b] the bitterness of my soul.
16 Lord, by these things [men] live, and in all these things is the life of my spirit; and thou hast recovered me, and made me to live.
17 Behold, instead of peace[c] I had bitterness upon bitterness; but thou hast in love delivered my soul from the pit of destruction; for thou hast cast all my sins behind thy back.
18 For not Sheol shall praise thee, nor death celebrate thee; they that go down into the pit do not hope for thy truth.
19 The living, the living, he shall praise thee, as I this day: the father to the children shall make known thy truth.
20 Jehovah was [purposed] to save me.—And we will play upon my stringed instruments all the days of our life, in the house of Jehovah.
21 Now Isaiah had said, Let them take a cake of figs, and lay it for a plaster upon the boil, and he
22 shall recover. And Hezekiah had said, What is the sign that I shall go up into the house of Jehovah?

* 39 At that time Merodach-Baladan, the son of Baladan, king of Babylon, sent a letter and a present to Hezekiah; for he had heard that he had been sick and
2 had recovered. And Hezekiah was glad of them, and shewed them the house of his precious things, the silver and the gold, and the spices and the fine oil,[d] and all the house of his armour, and all that was found amongst his treasures: there was nothing in his house, nor in all his dominion, that Hezekiah did not shew them.
3 Then came the prophet Isaiah to king Hezekiah, and said to him, What said these men? and from whence came they to thee? And Hezekiah said, They came from a far country to me, from Babylon.
4 And he said, What have they seen in thy house? And Hezekiah said, All that is in my house have they seen: there is nothing among my treasures that I have not shewn
5 them. And Isaiah said to Hezekiah, Hear the word of Jehovah of
6 hosts: Behold, days come when all that is in thy house, and that which thy fathers have laid up until this day, shall be carried to Babylon: nothing shall be left,
7 saith Jehovah. And of thy sons that shall issue from thee, whom thou shalt beget, shall they take away; and they shall be eunuchs in the palace of the king of Baby-
8 lon. And Hezekiah said to Isaiah, Good is the word of Jehovah which thou hast spoken. And he said, For there shall be peace and truth in my days.

* 40 Comfort ye, comfort ye my people, saith your God.
2 Speak to the heart of Jerusalem, and cry unto her, that her time of suffering[e] is accomplished, that her iniquity is pardoned;[f] for she hath received of Jehovah's hand double for all her sins.
3 The voice of one crying in the wilderness: Prepare ye[g] the way of Jehovah, make straight in the desert[h] a highway for our God!
4 Every valley shall be raised up, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the
5 rough places a plain. And the glory of Jehovah shall be revealed, and all flesh shall see [it] together: for the mouth of Jehovah hath spoken.
6 A voice saith, Cry. And he saith, What shall I cry?—All flesh is grass, and all the comeliness thereof as the flower of the field.
7 The grass withereth, the flower fadeth,[i] for the breath[k] of Jehovah bloweth upon it: surely the peo-
8 ple is grass. The grass withereth, the flower fadeth;[i] but the word of our God abideth for ever.
9 O Zion, that bringest glad tidings, get thee up into a high mountain; O Jerusalem, that bringest glad tidings, lift up thy voice with strength: lift it up, be not afraid; say unto the cities of
10 Judah, Behold your God! Behold, the Lord, Jehovah, will come with might, and his arm shall rule for him; behold, his reward is with

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[a] Reading אדני as in ver. 16: so Norzi, Mendelssohn, &c. Others read 'Jehovah.'
[b] Or 'because of.' [c] Or 'for [my] peace.' [d] Or 'precious ointment,' as Eccl. vii. 1.
[e] Or 'toil,' צבא: see note to Num. iv. 3. [f] Lit. 'satisfied,' 'discharged.' [g] Or 'A voice crying, Prepare ye in the wilderness:' see John i. 23, and cf. Delitzsch *in loco*.
[h] *Arabah*. [i] Or 'hath fallen.' [k] Or 'spirit.'

him, and his recompence[l] before
11 him. He will feed his flock like a shepherd: he will gather the lambs with his arm, and carry them in his bosom; he will gently lead those that give suck.
12 Who hath measured the waters in the hollow of his hand, and meted out the heavens with [his] span, and grasped the dust of the earth in a measure, and weighed the mountains in a balance, and
13 the hills in scales? Who hath directed the Spirit of Jehovah, and, [as] his counsellor, hath
14 taught him? With whom took he counsel, and [who] gave him intelligence, and instructed him in the path of judgment, and taught him knowledge, and shewed him the way of understanding?
15 Behold, the nations are esteemed as a drop of the bucket, and as the fine dust on the scales; behold, he taketh up the isles as an atom.
16 And Lebanon is not sufficient to burn, nor the beasts thereof
17 sufficient for a burnt-offering. All the nations are as nothing before him; they are esteemed by him less than a cipher and vanity.[m]
18 To whom then will ye liken God? and what likeness will ye
19 compare unto him? The workman casteth a graven image, and the goldsmith spreadeth it over with gold, and casteth silver
20 chains [for it]. He that is impoverished, so that he hath no offering, chooseth a tree that doth not rot; he seeketh unto him a skilled workman to prepare a graven image that shall not be
21 moved.—Do ye not know? Have ye not heard? Hath it not been told you from the beginning? Have ye not understood the foun-
22 dation[n] of the earth? [It is] he that sitteth upon the circle of the earth, and the inhabitants thereof are as grasshoppers; that stretcheth out the heavens as a gauze curtain, and spreadeth them out
23 as a tent to dwell in; that bringeth the princes to nothing, that maketh the judges of the earth as
24 vanity. Scarcely are they planted, scarcely are they sown, scarcely hath their stock taken root in the earth, but he also bloweth upon them and they wither, and the whirlwind taketh them away as
25 stubble. To whom then will ye liken me, or shall I be equal? saith the Holy One.
26 Lift up your eyes on high, and see! Who hath created these things, bringing out their host by number? He calleth them all by name; through the greatness of his might and strength of power,
27 not one faileth. Why sayest thou, Jacob, and speakest, O Israel, My way is hid from Jehovah, and my right[o] is passed away from my
28 God? Dost thou not know, hast thou not heard, that the everlasting God, Jehovah, the Creator of the ends of the earth, fainteth not nor tireth? There is no searching
29 of his understanding. He giveth power to the faint; and to him that hath no might he increaseth
30 strength. Even the youths shall faint and shall tire, and the young
31 men shall stumble and fall;[p] but they that wait upon[q] Jehovah shall renew [their] strength: they shall mount up with wings as eagles; they shall run, and not tire; they shall walk, and not faint.

41 Keep silence before me, islands; and let the peoples[r] renew [their] strength: let them come near; then let them speak: let us draw near together to judg-
2 ment. Who raised up from the east him whom righteousness calleth to its foot? He gave the nations before him, and caused him to have dominion over kings; he gave them as dust to his sword, as
3 driven stubble to his bow. He pursued them, he passed on in safety, by a way he had never
4 come with his feet. Who hath wrought and done [it], calling the generations from the beginning? I, Jehovah, the first; and with the last, I [am] HE.[s]
5 The isles saw [it], and feared; the ends of the earth trembled:
6 they drew near, and came. They helped every one his neighbour, and [each] said to his brother,
7 Take courage. And the artizan encouraged the founder, he that smootheth [with] the hammer him that smiteth on the anvil, saying of the soldering, It is good; and he fasteneth it with nails, that it be not moved.

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[l] Or 'work:' cf. xlix. 4. [m] Lit. 'empty' or 'desolate waste:' so also ver. 23 and elsewhere. [n] In the sense of 'founding it:' lit. 'foundations.' [o] Or 'cause,' or 'judgment,' as often. [p] Or 'shall become tottering:' lit. 'stumbling, shall stumble.' [q] Or 'look to.' [r] לאמים. [s] Or 'I, THE SAME,' אני־הוא: it is really a name of God. Compare Deut. xxxii. 39. The brackets, as above in the text, are generally retained in this book.

8 But thou, Israel, my servant,
Jacob, whom I have chosen, the
9 seed of Abraham, my friend—thou
whom I have taken from the ends
of the earth, and called from the
extremities thereof,[t] and to whom
I said, Thou art my servant, I have
chosen thee and not rejected thee,
10 —Fear not, for I [am] with thee;
be not dismayed,[v] for I [am] thy
God: I will strengthen[w] thee, yea,
I will help thee, yea, I will uphold
thee with the right hand of my
11 righteousness. Lo, all that are
incensed against thee shall be
ashamed and confounded; they
that strive with thee shall be as
12 nothing, and shall perish. Thou
shalt seek them, and shalt not
find them—them that contend
with thee; they that war against
thee shall be as nothing, and as
13 a thing of nought. For I, Jehovah,
thy God, hold thy right hand,
saying unto thee, Fear not; I will
help thee.
14 Fear not, thou worm Jacob, ye
men[x] of Israel; I will help thee,
saith Jehovah, and thy Redeemer,
15 the Holy One of Israel. Behold,
I have made of thee a new sharp
threshing instrument having dou-
ble teeth: thou shalt thresh and
beat small the mountains, and
16 shalt make the hills as chaff; thou
shalt fan them, and the wind shall
carry them away, and the whirl-
wind shall scatter them; and thou
shalt rejoice in Jehovah, thou shalt
glory in the Holy One of Israel.
17 The afflicted and the needy seek
water, and there is none; their
tongue faileth for thirst: I, Jeho-
vah, will answer them, [I], the
God of Israel, will not forsake
18 them. I will open rivers on the
bare heights, and fountains in the
midst of the valleys; I will make
the wilderness into a pool of water,
and the dry land into water-springs.
19 I will give in the wilderness the
cedar, acacia,[y] myrtle, and oleas-
ter; I will set in the desert the
cypress, pine,[z] and box-tree to-
20 gether; that they may see, and
know, and consider, and under-
stand together, that the hand of
Jehovah hath done this, and the
Holy One of Israel hath created it.
21 Produce your cause, saith Jeho-
vah; bring forward your argu-
ments, saith the King of Jacob.
22 Let them bring them forward, and
declare to us what shall happen:
shew the former things, what they
are, that we may give attention to
them, and know the end of them;
—or let us hear things to come:
23 declare the things that are to
happen hereafter, that we may
know that ye are gods; yea, do
good, or do evil, that we may be
astonished,[a] and behold it together.
24 Behold, ye are less than nothing,
and your work is of nought; an
abomination is he that chooseth
25 you. . . . . I have raised up one
from the north, and he shall come,
—from the rising of the sun, he
who will call upon my name; and
he shall come upon princes[b] as on
mortar, and as the potter treadeth
26 clay. Who hath declared [it]
from the beginning, that we may
know? and beforetime, that we
may say, [It is] right? Indeed,
there is none that declareth; no,
none that sheweth; no, none that
27 heareth your words. The first, [I
said] to Zion, Behold, behold
them! and to Jerusalem, I will
give one that bringeth glad tidings.
28 And I beheld, and there was no
man; even among them,—and
there was no counsellor, that,
when I asked of them, could
29 answer a word. Behold, they are
all vanity, their works are nought,
their molten images are wind and
emptiness.

42 Behold my servant whom I
uphold, mine elect [in whom]
my soul delighteth! I will put
my spirit upon him; he shall
bring forth judgment to the
2 nations. He shall not cry, nor lift
up, nor cause his voice to be heard[c]
3 in the street. A bruised reed shall
he not break, and smoking flax
shall he not quench: he shall
bring forth judgment according
4 to[d] truth. He shall not faint nor
be in haste,[e] till he have set justice[f]
in the earth: and the isles shall
wait for his law.
5 Thus saith God, Jehovah, he
that created the heavens and
stretched them out, he that spread

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[t] Or 'from among its nobles.' [v] Or 'bewildered:' it is strictly, 'to look on one another with amazement,' or as seeking help. [w] Others, 'choose,' comparing it with xliv. 14. [x] Or 'handful,' 'few men.' [y] Heb. *Shitta* (in the plural *Shittim*). [z] Or perhaps 'plane tree;' or, 'evergreen oak.' [a] Or 'examine:' see note [v] to verse 10.
[b] Or 'rulers:' see note to Ezra ix. 2. [c] Or 'lift up his voice, nor cause it to be heard.'
[d] Or 'for the truth.' [e] Or 'be crushed,' in allusion to 'bruised' of the preceding verse; just as 'faint' is from the same root as 'smoking' or 'dimly burning [flax].' There is an evident correspondence between the words.

forth the earth and its productions, he that giveth breath unto the people upon it, and spirit to them
6 that walk therein: I, Jehovah, have called thee in righteousness, and will take hold of thy hand; and I will preserve thee, and give thee for a covenant of the people,
7 for a light of the nations, to open the blind eyes, to bring forth the prisoner from the prison, them that sit in darkness out of the
8 house of restraint. I am Jehovah, that is my name; and my glory will I not give to another, neither
9 my praise to graven images. Behold, the former things are come to pass, and new things do I declare: before they spring forth will I cause you to hear them.
10 Sing unto Jehovah a new song, his praise from the end of the earth, ye that go down to the sea, and all that is therein, the isles and
11 their inhabitants. Let the wilderness and the cities thereof lift up [their voice], the villages that Kedar doth inhabit; let the inhabitants of the rock[g] sing, let them shout from the top of the
12 mountains: let them give glory unto Jehovah, and declare his
13 praise in the islands. Jehovah will go forth as a mighty man, he will stir up jealousy[h] like a man of war: he will cry, yea, he will shout; he will shew himself
14 mighty against his enemies. Long time have I holden my peace; I have been still, I have restrained myself: I will cry like a woman that travaileth; I will blow and
15 pant[i] at once. I will lay waste mountains and hills, and dry up all their herbs; and I will make the rivers islands, and I will dry
16 up the pools. And I will bring the blind by a way that they know not, in paths that they know not will I lead them; I will make darkness light before them, and crooked things straight. These things will I do unto them, and
17 not forsake them. They shall be turned back, they shall be covered with shame, that confide in graven images, that say to the molten
18 images, Ye are our gods.—Hear, ye deaf; and look, ye blind, that ye may see.
19 Who is blind, but my servant? and deaf, as my messenger whom I sent? Who is blind as he in whom I have trusted, and blind as
20 Jehovah's servant,—seeing many things, and thou observest not? With opened ears, he heareth not.
21 Jehovah had delight [in him] for his righteousness' sake: he hath magnified the law, and made it
22 honourable. But this is a people robbed and spoiled; they are all of them snared in holes, and hidden in prison-houses; they are become a prey, and none deliver-eth,—a spoil, and none saith,
23 Restore. Who among you will give ear to this, [who] will hearken
24 and hear what is to come? Who gave Jacob for a spoil, and Israel to the robbers? Did not Jehovah, he against whom we have sinned? And they would not walk in his ways, neither did they hearken
25 unto his law. And he hath poured upon him the fury of his anger, and the strength of battle: and it set him on fire round about, yet he knew not; and it burned him, yet he took it not to heart.

43 But now thus saith Jehovah, that created thee, O Jacob, and he that formed thee, O Israel: Fear not, for I have redeemed thee, I have called [thee] by thy
2 name; thou art mine. When thou passest through the waters, I [will be] with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burned, neither shall the flame kindle upon
3 thee. For I [am] Jehovah thy God, the Holy One of Israel, thy Saviour: I gave Egypt for thy ransom, Ethiopia and Seba[j] for
4 thee. Since thou wast precious in my sight, thou hast been honourable, and I have loved thee; and I will give men for thee, and
5 peoples[k] for thy life. Fear not, for I [am] with thee: I will bring thy seed from the east, and gather
6 thee from the west; I will say to the north, Give up; and to the south, Keep not back: bring my sons from afar, and my daughters
7 from the end of the earth, every one that is called by my name, and whom I have created for my glory: I have formed him, yea, I have made him.
8 Bring forth the blind people that have eyes, and the deaf that
9 have ears. Let all the nations be gathered together, and let the peoples[k] be assembled: who among them declareth this, or causeth us

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[f] Or 'just judgment.' 'devastate and swallow up.' and so in vers. 9.

[g] Heb. *Sela.*

[h] Or 'zeal,' as chap. ix. 7.

[i] Others, 'devastate and swallow up.'

[j] Meroë, in African Ethiopia (Upper Egypt).

[k] לאמים;

to hear former things? let them bring forth their witnesses, that they may be justified; or let them
10 hear, and say, [It is] truth. Ye are my witnesses, saith Jehovah, and my servant whom I have chosen; that ye may know and believe me, and understand that I [am] HE:[l] before me there was no ·God formed, neither shall there
11 be after me. I, I [am] Jehovah; and besides me there is no saviour.
12 It is I that have declared, and have saved, and have shewed, when there was no strange [god] among you; and ye are my witnesses, saith Jehovah, that I [am]
13 ·God. Yea, since the day was, I [am] HE,[l] and there is none that delivereth out of my hand: I will work, and who shall hinder it?
14 Thus saith Jehovah, your Redeemer, the Holy One of Israel: For your sake I have sent to Babylon, and have brought all of them down as fugitives, even the Chaldeans, whose cry is in the
15 ships. I [am] Jehovah, your Holy One, the Creator of Israel, your King.
16 Thus saith Jehovah, who maketh a way in the sea, and a path in
17 the mighty waters, who bringeth forth chariot and horse, army and power—they lie down together, they shall not rise; they are extinct, they are quenched as tow:[m]
18 —Remember not the former things, neither consider the ancient
19 things: behold, I do a new thing; now it shall spring forth: shall ye not know it? I will even make a way in the wilderness, rivers in
20 the waste. The beast of the field shall glorify me, the jackals and the ostriches; for I will give waters in the wilderness, rivers in the waste, to give drink to my people,
21 my chosen. This people have I formed for myself: they shall
22 shew forth my praise.—But thou hast not called upon me, Jacob; for thou hast been weary of me,
23 O Israel: thou hast not brought me the small cattle of thy burnt-offerings, neither hast thou glorified me with thy sacrifices. I have not caused thee to toil with an oblation,[n] nor wearied thee with
24 incense. Thou hast bought me no sweet cane with money, neither hast thou filled me with the fat of thy sacrifices; but thou hast made me to toil with thy sins, thou hast wearied me with thine ini-
25 quities.—I, I [am] he that blotteth out thy transgressions for mine own sake, and I will not remember thy sins.
26 Put me in remembrance, let us plead together; rehearse thine own [cause], that thou mayest be
27 justified. Thy first father hath sinned, and thy mediators[o] have
28 rebelled[p] against me. And I have profaned the princes of the sanctuary,[q] and have given Jacob to the ban, and Israel to reproaches.

44 And now hear, Jacob, my servant, and Israel, whom I
2 have chosen: thus saith Jehovah, that made thee, and formed thee from the womb, who helpeth thee, Fear not, Jacob, my servant, and thou, Jeshurun,[r] whom I have
3 chosen. For I will pour water upon him that is thirsty, and floods upon the dry ground; I will pour my spirit upon thy seed, and my
4 blessing upon thine offspring. And they shall spring up among the grass, as willows by the water-
5 courses. One shall say, I am Jehovah's; and another shall call [himself] by the name of Jacob; and another shall write with his hand: [I am] Jehovah's, and surname[s] [himself] by the name of Israel.
6 Thus saith Jehovah, the King of Israel, and his Redeemer, Jehovah of hosts: I [am] the first, and I [am] the last, and beside me there
7 is no God. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? And the coming things, and those that shall happen, let them declare unto
8 them. Fear not, neither be afraid. Have I not caused thee to hear from that time,[t] and have declared it? and ye are my witnesses. Is there a ·God[v] beside me? yea, there is no Rock: I know not any.
9 They that form a graven image are all of them vanity,[w] and their delectable things are of no profit; and they are their own witnesses: they see not, nor know;[x]—that
10 they may be ashamed. Who hath

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[l] See note to xli. 4. [m] Or 'as a wick:' it is the word translated 'flax,' xlii. 3. [n] Heb. *minchah*: see note to Lev. ii. 1. [o] Lit. 'interpreters:' those who have the office, as it were, of God's ambassadors to the people: cf. Job xxxiii. 23; also Gen. xlii. 23; 2 Chron. xxxii. 31. [p] Cf. chap. i. 2, and the note. [q] See 1 Chron. xxiv. 5, &c. [r] See Deut. xxxii. 15. [s] See note to chap. xlv. 4. [t] Or 'long ago.' [v] Heb. *Eloah*: see Ps. xviii. 31. [w] As chap. xl. 17, 23. [x] Or 'they are witnesses for them, since they see not nor know.'

formed a 'god, or molten a graven image that is profitable for nothing? 11 Behold, all his fellows shall be ashamed; and the workmen are but men. Let them all be gathered together, let them stand up: they shall fear, they shall be 12 ashamed together. The ironsmith [hath] a chisel,[y] and he worketh in the coals, and he fashioneth it with hammers, and worketh it with his strong arm;—but he is hungry, and his strength faileth; he hath not drunk water, 13 and he is faint. The worker in wood stretcheth out a line; he marketh it out with red chalk;[z] he formeth it with sharp tools, and he marketh it out with the compass, and maketh it after the figure of a man,[a] according to the beauty of man:[b] that it may 14 remain in the house. When he heweth him down cedars, he taketh also a holm-oak and a terebinth[c]—he chooseth for himself[d] among the trees of the forest: he planteth a pine,[e] and the rain 15 maketh [it] grow. And it shall be for a man to burn, and he taketh thereof, and warmeth himself; he kindleth it also, and baketh bread; he maketh also a 'god, and worshippeth it; he maketh it a graven image, and falleth down 16 thereto. He burneth part thereof in the fire; with part thereof he eateth flesh, he roasteth roast, and is satisfied; yea, he is warm, and saith, Aha, I am become warm, I 17 have seen the fire.[f] And with the remainder thereof he maketh a god, his graven image; he falleth down unto it, and worshippeth it, and prayeth unto it, and saith, Deliver me, for thou art my 'god. 18 They have no knowledge, and understand not; for he hath plastered their eyes, that they may not see; and their hearts, that 19 they may not understand. And none taketh it to heart,[g] neither is there knowledge nor understanding to say, I have burned part of it in the fire, and have also baked bread upon the coals thereof, I have roasted flesh, and eaten [it], and with the rest thereof shall I make an abomination? shall I bow down to a block of wood? 20 He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, Is there not a lie in my right hand?

21 Remember these things, O Jacob, and Israel, for thou art my servant; I have formed thee: thou art my servant, Israel; thou 22 shalt not be forgotten of me. I have blotted out, as a thick cloud, thy transgressions, and, as a cloud, thy sins: return unto me; for I 23 have redeemed thee. Sing, ye heavens; for Jehovah hath done it: shout, ye lower parts of the earth; break forth into singing, ye mountains, the forest, and every tree therein! For Jehovah hath redeemed Jacob, and glorified himself in Israel.

24 Thus saith Jehovah, thy Redeemer, and he that formed thee from the womb: I [am] Jehovah, the maker of all things; who alone stretched out the heavens, who did spread forth the earth by 25 myself;—he that frustrateth the tokens of the liars, and maketh diviners mad; that turneth wise men backward, and maketh their 26 knowledge foolish; that confirmeth the word of his servant, and performeth the counsel of his messengers; that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built up, and I will raise 27 up their ruins; that saith to the deep, Be dry, and I will dry up thy 28 rivers; that saith of Cyrus, [He is] my shepherd, and he shall perform all my pleasure; even saying to Jerusalem, Thou shalt be built; and to the temple, Thy foundation shall be laid.

45 Thus saith Jehovah to his anointed, to Cyrus, whose right hand I have holden, to subdue nations before him—and I will loose the loins of kings; to open before him the two-leaved doors, and the 2 gates shall not be shut: I will go before thee, and make the elevated places[h] plain; I will break in pieces the brazen doors, and cut 3 asunder the bars of iron; and I will give thee the treasures of darkness, and hidden riches of secret places; that thou mayest know that I, Jehovah, who call thee by name, [am] the God of 4 Israel. For Jacob my servant's sake, and Israel mine elect, I have

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[y] Others, 'an axe.' [z] According to others, 'with an awl.' [a] אִישׁ. [b] אָדָם.
[c] Or 'oak.' [d] Lit. 'and he maketh [it] strong for himself:' cf. Ps. lxxx. 17. Others explain it in the sense of allowing the tree to grow to its full size and strength. [e] Or 'mountain-ash:' see Tristram. [f] Lit. 'light.' [g] Lit. 'his heart;' and so xlvi. 8.
[h] Or 'exalted things.'

called thee by thy name; I surnamed[i] thee, though thou didst
5 not know me; I [am] Jehovah, and there is none else; there is no
God beside me: I girded thee, and
6 thou hast not known me;—that they may know from the rising of the sun, and from the going down, that there is none beside me. I [am] Jehovah, and there is none
7 else; forming the light and creating darkness, making peace[j] and creating evil: I, Jehovah, do all these things.

8 Drop down, [ye] heavens, from above, and let the skies pour down righteousness; let the earth open, and let them bring forth salvation, and with it let righteousness spring up.[k] I, Jehovah, have created it.

9 Woe unto him that striveth with his Maker! Let a potsherd [strive] with the potsherds of the earth. Shall the clay say to him that formeth it, What makest thou? Or thy work,[l] He hath no
10 hands? Woe unto him that saith unto [his] father, What begettest thou? Or to [his] mother,[m] What
11 hast thou brought forth? Thus saith Jehovah, the Holy One of Israel, and his Maker: Ask me of the things to come; concerning my sons, and concerning the work[l]
12 of my hands, command ye me. It is I that have made the earth, and created man upon it; it is I, my hands, that have stretched out the heavens, and all their host have
13 I commanded. It is I that have raised him up in righteousness, and I will make all his ways straight: he shall build my city, and he shall let go my captives, not for price nor reward,[n] saith Jehovah of hosts.

14 Thus saith Jehovah: The wealth[o] of Egypt, and the merchandise of Ethiopia and the Sabeans, men of stature, shall come over unto thee, and they shall be thine: they shall walk after thee; in chains they shall come over, and they shall bow down unto thee, they shall make supplication unto thee, [saying,] Surely ·God is in thee; and there is none else, no other God. . . . .

15 Verily thou art a ·God that hidest thyself, O God of Israel,
16 the Saviour. . . . . They shall be ashamed, and also confounded, all of them; they shall go away in confusion together, the makers of
17 idols. Israel shall be saved by Jehovah with an everlasting salvation: ye shall not be ashamed nor confounded, unto the ages of ages.

18 For thus saith Jehovah who created the heavens, God himself who formed the earth and made it, he who established it,—not as waste[p] did he create it: he formed it to be inhabited:—I [am] Jeho-
19 vah, and there is none else. I have not spoken in secret, in a dark place of the earth; I said not unto the seed of Jacob, Seek me in vain: I [am] Jehovah, speaking righteousness, declaring things which are right.

20 Gather yourselves and come; draw near together, ye that are escaped of the nations. They have no knowledge that carry the wood of their graven image, and pray
21 unto a ·god that cannot save. Declare and bring [them] near; yea, let them take counsel together: who hath caused this to be heard from ancient time? [who] hath declared it long ago? Is it not I, Jehovah? And there is no God else beside me; a just ·God and a Saviour, there is none besides
22 me. Look unto me, and be ye saved, all the ends of the earth: for I [am] ·God, and there is none
23 else. I have sworn by myself, the word is gone out of my mouth [in] righteousness and shall not return, that unto me every knee shall bow,
24 every tongue shall swear. Only in Jehovah, shall one say, have I[q] righteousness[r] and strength. To him shall [men] come; and all that are incensed against him
25 shall be ashamed. In Jehovah shall all the seed of Israel be justified, and shall glory.

46 Bel[s] is bowed down, Nebo[s] bendeth; their idols are upon the beasts, and upon the cattle: the things ye carried[t] are laid on,[u]
2 a burden to the weary [beast]. They bend, they are bowed down together; they could not deliver the burden, and themselves are gone into captivity.

3 Hearken unto me, house of Jacob, and all the remnant of the

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[i] The word implies a fondness of affection in the name given. [j] Or 'prosperity.' [k] Or 'let the earth open, and, together, let salvation be fruitful and righteousness spring forth.' [l] פעל, 'work' done with a purpose, as Deut. xxxii. 4. [m] Lit. 'the woman.' [n] Or 'gift,' 'bribe.' [o] Or 'labour.' [p] See Gen. i. 2. [q] Or 'Surely, shall [men] say to (or, 'of') me, In Jehovah is.' [r] Lit. 'righteousnesses.' [s] Idols of the Babylonians. [t] נשׂואות, images carried in procession, 'portable [gods].' [u] Or 'borne,' as ver. 3, where it is applied by way of contrast to Israel.

house of Israel, ye who have been borne from the belly, who have
4 been carried from the womb: Even to old age, I [am] HE,[v] and unto hoary hairs I will carry [you]: It is I that have made, and I will bear, and I will carry, and will
5 deliver. To whom will ye liken me and make me equal, or compare
6 me, that we may be like?—They lavish gold out of the bag, and weigh silver in the balance; they hire a goldsmith, and he maketh it a god: they fall down, yea, they
7 worship. They bear him on the shoulder, they carry him, and set him in his place; there he standeth, he doth not remove from his place: yea, one crieth unto him, and he answereth not; he saveth
8 him not out of his trouble. Remember this, and shew yourselves men; call it to mind, ye trans-
9 gressors. Remember the former things of old; for I [am] God, and there is none else, [I am] God, and
10 there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do
11 all my pleasure; calling a bird of prey from the east, the man of my counsel from a far country. Yea, I have spoken, I will also bring it to pass; I have purposed it, I will also do it.
12 Hearken unto me, ye stout-
13 hearted, that are far from righteousness: I bring near my righteousness; it shall not be far off, and my salvation shall not delay; and I will give salvation in Zion, [and] unto Israel my glory.

47 Come down and sit in the dust, virgin-daughter of Babylon! Sit on the ground,—[there is] no throne, O daughter of the Chal-
2 deans; for thou shalt no more be called tender and delicate. Take the millstones, and grind meal; remove thy veil, lift up the train, uncover the leg, pass over rivers:
3 thy nakedness shall be uncovered, yea, thy shame shall be seen. I will take vengeance, and I will
4 meet none [to stay me][w]. . . . Our Redeemer, Jehovah of hosts is his name, the Holy One of Israel.
5 . . . Sit silent, and get thee into darkness, daughter of the Chaldeans; for thou shalt no more be
6 called, Mistress of kingdoms. I was wroth with my people, I polluted mine inheritance, and gave them into thy hand: thou didst shew them no mercy; upon the aged didst thou very heavily
7 lay thy yoke; and thou saidst, I shall be a mistress for ever; so that thou didst not take these things to heart, thou didst not remember the end thereof.
8 And now hear this, thou voluptuous one, that dwellest carelessly, that sayest in thy heart, It is I, and there is none but me; I shall not sit as a widow, neither shall I
9 know loss of children: yet these two things shall come upon thee in a moment, in one day, loss of children and widowhood; they shall come upon thee in full measure for[x] the multitude of thy sorceries, for[x] the great abundance
10 of thine enchantments. For thou hast confided in thy wickedness; thou hast said, None seeth me. Thy wisdom and thy knowledge, it hath seduced thee; and thou hast said in thy heart, It is I, and
11 there is none but me. But evil shall come upon thee—thou shalt not know from whence it riseth; and mischief shall fall upon thee, which thou shalt not be able to ward off;[y] and desolation that thou suspectest not shall come upon thee suddenly.
12 Stand now with thine enchantments and with the multitude of thy sorceries, wherein thou hast laboured from thy youth; if so be thou shalt be able to turn them to profit, if so be thou mayest
13 cause terror. Thou art wearied in the multitude of thy counsels. Let now the interpreters of the heavens,[z] the observers of the stars,[a] who predict according to the new moons what shall come upon thee, stand up, and save
14 thee. Behold, they shall be as stubble, the fire shall burn them; they shall not deliver themselves from the power of the flame: there shall not be[b] a coal to warm at,
15 [nor] fire[c] to sit before it. Thus shall they be unto thee with whom thou hast laboured, they that trafficked with thee from thy youth: they shall wander every one to his own quarter; there is none to save thee.

48 Hear ye this, house of Jacob, who are called by the name of Israel, and are come forth out of the waters of Judah, who swear

[v] Cf. xli. 4. [w] Or 'will spare no man.' [x] Or 'in spite of.' [y] Lit. 'avert by means of expiations.' [z] i.e. astrologers. [a] i.e. prognosticators. [b] Or 'it shall not [merely] be.' [c] Lit. 'light.'

by the name of Jehovah, and make mention of the God of Israel, not
2 in truth, nor in righteousness. For they are named after the holy city, and stay themselves upon the God of Israel: Jehovah of hosts
3 is his name. I have declared the former things long ago; and they went forth out of my mouth, and I caused them to be heard: I wrought suddenly, and they came
4 to pass. Because I knew that thou art obstinate, and thy neck is an iron sinew, and thy brow brass,[d]
5 so I have long ago declared [them] to thee; before they came to pass I caused thee to hear [them]; lest thou shouldest say, Mine idol hath done them, and my graven image, or my molten image hath com-
6 manded them. Thou heardest, see all this;—and ye, will not ye declare [it]? I have caused thee to hear new things from this time, and things hidden, and that thou
7 knewest not: they are created now, and not long ago; and before this day thou hast not heard them, lest thou shouldest say, Behold, I
8 knew them. Yea, thou heardest not, yea, thou knewest not, yea, from of old thine ear was not opened; for I knew that thou wouldest ever deal treacherously, and thou wast called a transgressor from the womb.
9 For my name's sake I will defer mine anger, and [for] my praise will I refrain as to thee, that I cut
10 thee not off. Behold, I have refined thee, but not as silver; I have chosen[e] thee in the furnace
11 of affliction. For mine own sake, for mine own sake, will I do [it]; for how should [my name] be profaned? and I will not give my
12 glory unto another. Hearken unto me, Jacob, and [thou] Israel, my called. I [am] HE;[f] I, the
13 first, and I, the last. Yea, my hand hath laid the foundation of the earth, and my right hand hath spread abroad the heavens: I call unto them, they stand up together.
14 All ye, gather yourselves together, and hear: which among them hath declared these things? He whom Jehovah hath loved shall execute his pleasure on Babylon, and his arm [shall be on] the
15 Chaldeans. I, [even] I, have spoken; yea, I have called him; I have brought him, and his way
16 shall be prosperous. Come near unto me, hear ye this: I have not spoken in secret from the beginning; from the time that it was, there am I; and now the Lord Jehovah hath sent me, and his Spirit.
17 Thus saith Jehovah, thy Redeemer, the Holy One of Israel; I [am] Jehovah thy God, who teacheth[g] thee for [thy] profit, who
18 leadeth thee in the way that thou shouldest go. Oh that thou hadst hearkened to my commandments! Then would thy peace have been as a river, and thy righteousness
19 as the waves of the sea; and thy seed would have been as the sand, and the offspring of thy bowels like the gravel thereof: their name should not have been cut off nor destroyed from before me.
20 Go ye forth from Babylon, flee from the Chaldeans, with a voice of singing; declare, cause this to be heard, utter it to the end of the earth; say ye, Jehovah hath re-
21 deemed his servant Jacob. And they thirsted not when he led them through the deserts; he caused the waters to flow out of the rock for them; yea, he clave the rock, and the waters gushed out.
22 There is no peace, saith Jehovah, unto the wicked.

* **49** Listen, O isles, unto me; and hearken, ye peoples[h] from afar. Jehovah hath called me from the womb; from the
2 bowels of my mother hath he made mention of my name. And he hath made my mouth like a sharp sword, he hath concealed me under the shadow of his hand, and he hath made me a polished shaft: in his quiver hath he
3 hidden me. And he said unto me, Thou art my servant, Israel, in
4 whom I will glorify myself.—And I said, I have laboured in vain, I have spent my strength for nought[i] and in vain; nevertheless my judgment is with Jehovah, and my work[j] with my God.
5 And now, saith Jehovah, that formed me from the womb to be his servant, that I should bring Jacob again to him; (though Israel be not gathered, yet shall I be glorified in the eyes of Jehovah, and my God shall be my strength;)
6 —and he saith, It is a small thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel; I have even given thee for a light

[d] Or 'bronze.' [e] Some, 'proved;' but see Rosenmüller *in loco*. [f] See note to xli. 4.
[g] Or 'I, Jehovah thy God, teach.' [h] לאמים. [i] As xl. 17, 23. [j] Or 'wages.'

of the nations, that thou mayest be my salvation unto the end of the earth.

7 Thus saith Jehovah, the Redeemer of Israel, his Holy One, to him whom man despiseth,[k] to him whom the nation abhorreth, to the servant of rulers: Kings shall see and arise, princes, and they shall worship, because of Jehovah who is faithful, the Holy One of Israel,
8 who hath chosen thee. Thus saith Jehovah: In a time of acceptance have I answered thee, and in the day of salvation have I helped thee; and I will preserve thee, and give thee for a covenant of the people, to establish the land,[l] to cause to inherit the desolate
9 heritages; saying to the prisoners, Go forth; to them that are in darkness, Shew yourselves. They shall feed in the ways, and their pasture shall be on all bare hills.[m]
10 They shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them will lead them, and by the springs of water will
11 he guide them. And I will make all my mountains a way, and my
12 highways shall be raised up. Behold, these shall come from afar; and behold, these from the north and from the west; and these
13 from the land of Sinim.[n] Shout, ye heavens; and be joyful, thou earth; and break forth into singing, ye mountains: for Jehovah hath comforted his people, and will have mercy upon his afflicted ones.

14 But Zion said, Jehovah hath forsaken me, and the Lord hath
15 forgotten me. Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Even these forget, but I will not forget thee.
16 Lo, I have graven thee upon the palms of [my] hands; thy walls
17 are continually before me. Thy sons shall make haste; thy destroyers and they that laid thee waste shall go forth from thee.
18 Lift up thine eyes round about and behold: they all gather themselves together, they come to thee. As I live, saith Jehovah, thou shalt indeed clothe thee with them all as with an ornament, and bind
19 them on as a bride doth. For [in] thy waste and thy desolate places, and thy destroyed land, thou shalt even now be too straitened by reason of the inhabitants, and they that swallowed thee up shall
20 be far away. The children of thy bereavement[o] shall yet say in thine ears, The place is too narrow for me: make room for me, that
21 I may dwell. And thou shalt say in thy heart, Who hath borne me these, seeing I had lost my children and was desolate, an exile, and driven about? and who hath brought up these? behold, I was left alone; these, where were they?

22 Thus saith the Lord Jehovah: Behold, I will lift up my hand to the nations, and set up my banner to the peoples; and they shall bring thy sons in [their] bosom, and thy daughters shall be carried
23 upon the shoulder. And kings shall be thy nursing-fathers, and their princesses thy nursing-mothers: they shall bow down to thee with the face toward the earth, and lick up the dust of thy feet. And thou shalt know that I [am] Jehovah; for they shall not be ashamed who wait on me.

24 Shall the prey be taken from the mighty? and shall he that is
25 rightfully captive be delivered? For thus saith Jehovah: Even the captive of the mighty shall be taken away, and the prey of the terrible shall be delivered; and I will strive with him that striveth with thee, and I will save thy
26 children. And I will feed them that oppress thee with their own flesh; and they shall be drunken with their own blood, as with new wine. And all flesh shall know that I, Jehovah, [am] thy Saviour and thy Redeemer, the mighty One of Jacob.

50 Thus saith Jehovah: Where is the bill of your mother's divorce, whom I have put away? or which of my creditors is it to whom I have sold you? Behold, through your iniquities have ye sold yourselves, and for your transgressions is your mother put away.

2 Wherefore did I come, and there was no man? I called, and there was none to answer? Is my hand at all shortened that I cannot redeem, or have I no power to deliver? behold, at my rebuke I dry up the sea, I make rivers a wilderness; their fish stink because there is no water, and die for
3 thirst. I clothe the heavens with

[k] Lit. 'the despised of the soul (i.e. of man).' [l] Or 'the earth.' [m] Cf. Jer. iii. 2: 'heights.' [n] China [?]. [o] i.e. the state of having lost children.

blackness, and I make sackcloth their covering.
4 The Lord, Jehovah, hath given me the tongue of the instructed,[p] that I should know how to succour by a word[q] him that is weary. He wakeneth morning by morning, he wakeneth mine ear to hear as
5 the instructed.[p] The Lord Jehovah hath opened mine ear, and I was not rebellious; I turned not
6 away back. I gave my back to smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and
7 spitting. But the Lord Jehovah will help me: therefore shall I not be confounded; therefore have I set my face like a flint,[r] and I know
8 that I shall not be ashamed. He is near that justifieth me: who will contend with me? let us stand together; who is mine adverse party? let him draw near
9 unto me. Behold, the Lord Jehovah will help me; who is he that shall condemn me? Behold, they all shall grow old as a garment; the moth shall eat them up.
10 Who is among you that feareth Jehovah, that hearkeneth to the voice of his servant? he that walketh in darkness, and hath no light, —let him confide in the name of Jehovah, and stay himself upon
11 his God. Behold, all ye that kindle a fire, that compass yourselves about with sparks: walk in the light of your fire, and among the sparks [that] ye have kindled. This shall ye have of my hand: ye shall lie down in sorrow.

51 Hearken unto me, ye that follow after righteousness, ye that seek Jehovah: look unto the rock [whence] ye were hewn, and to the hole of the pit [whence] ye
2 were digged. Look unto Abraham your father, and unto Sarah that bore you; for I called him when he was alone, and blessed him,
3 and multiplied him. For Jehovah shall comfort Zion, he shall comfort all her waste places; and he will make her wilderness like Eden, and her desert like the garden of Jehovah: gladness and joy shall be found therein, thanksgiving, and the voice of song.
4 Listen unto me, my people; and give ear unto me, my nation: [s] for a law shall proceed from me, and I will establish [t] my judgment for
5 a light of the peoples. My righteousness is near, my salvation is gone forth, and mine arms shall judge the peoples: the isles shall wait for me, and in mine arm shall
6 they trust. Lift up your eyes to the heavens, and look on the earth beneath: for the heavens shall vanish away like smoke, and the earth shall grow old like a garment, and they that dwell therein shall die in like manner; [u] but my salvation shall be for ever, and my righteousness shall not be abolished.
7 Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear not the reproach of men, [v] and be not afraid
8 of their revilings. For the moth shall eat them up like a garment, and the worm shall eat them like wool; but my righteousness shall be for ever, and my salvation from generation to generation.
9 Awake, awake, put on strength, O arm of Jehovah; awake, as in the days of old, [as in] the generations of passed ages. Is it not thou [w] that hath hewn Rahab [x] in pieces, [and] pierced the monster?
10 Is it not thou [w] that dried up the sea, the waters of the great deep; that made the depths of the sea a way for the redeemed to pass
11 over? So the ransomed of Jehovah shall return, and come to Zion with singing; and everlasting joy shall be upon their heads: they shall obtain gladness and joy; sorrow and sighing shall flee away.
12 I, [even] I, am he that comforteth you: who art thou, that thou fearest a man [y] that shall die, and the son of man that shall become
13 as grass; and forgettest Jehovah thy Maker, who hath stretched out the heavens, and laid the foundations of the earth; and thou art afraid continually all the day because of the fury of the oppressor, when he prepareth to destroy? And where is the fury
14 of the oppressor? He that is bowed down [z] shall speedily be

[p] Or 'learned:' it is the same word as that for 'disciples,' chap. viii. 16. [q] Or 'speak a word in season to.' [r] Or 'hard rock:' cf. Job xxviii. 9. 'Flint' in chap. v. 28 above, is another word. [s] לְאֻמִּי, here, in the singular: cf. Gen. xxv. 23. [t] Or 'make ... to rest.' [u] Others, 'shall die like a gnat.' [v] Lit. 'man,' אֱנוֹשׁ: see ver. 12. [w] אַתְּ־הִיא. Cf. note to chap. xxxvii. 16. [x] i.e. Egypt: cf. chap. xxx. 7. [y] אֱנוֹשׁ as in ver. 7. This is one of the passages in which its force as 'mortal man' is very clear. [z] i.e. in bonds.

loosed, and he shall not die in the pit, nor shall his bread fail.
15 And I am Jehovah thy God, who raiseth the sea, so that its waves roar: Jehovah of hosts is his
16 name. And I have put my words in thy mouth, and covered thee with the shadow of my hand, to plant the heavens, and to lay the foundations of the earth, and to say unto Zion, Thou art my people.
17 Arouse thyself, arouse thyself, stand up, Jerusalem, which hast drunk at the hand of Jehovah the cup of his fury. Thou hast drunk, hast drained out the goblet-cup
18 of bewilderment:—there is none to guide her among all the children that she hath brought forth; neither is there any to take her by the hand of all the children that
19 she hath brought up. These two [things] are come unto thee; who will bemoan thee?—desolation and destruction, and famine and sword: how[a] shall I comfort
20 thee? Thy children have fainted, they lie at the head of all the streets, as an oryx[b] in a net: they are full of the fury of Jehovah, the
21 rebuke of thy God. Therefore hear now this, thou afflicted, and
22 drunken, but not with wine: thus saith thy Lord, Jehovah, and thy God, who pleadeth the cause of his people, Behold, I take out of thy hand the cup of bewilderment, the goblet-cup of my fury; thou
23 shalt no more drink it again: and I will put it into the hand of them that afflict thee; who have said to thy soul, Bow down, that we may go over; and thou hast laid thy body as the ground, and as the street to them that went over.

52 Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.
2 Shake thyself from the dust; arise, sit down, Jerusalem: loose thyself from the bands of thy neck, captive daughter of Zion.
3 For thus saith Jehovah: Ye have sold yourselves for nought, and
4 ye shall be redeemed without money. For thus saith the Lord Jehovah: My people went down at the first into Egypt to sojourn there, and Assyria oppressed them
5 without cause; and now, what have I here, saith Jehovah, that my people hath been taken away for nought? They that rule over them make them to howl, saith Jehovah; and continually all the
6 day is my name scorned. Therefore my people shall know my name; therefore [they shall know] in that day that I [am] HE,[c] that saith, Here am I.
7 How beautiful upon the mountains are the feet of him that announceth glad tidings, that publisheth peace; that announceth glad tidings of good, that publisheth salvation, that saith unto
8 Zion, Thy God reigneth!—The voice of thy watchmen! they lift up the voice, they sing aloud together; for they shall see eye to eye, when Jehovah shall bring
9 again Zion. Break forth, sing aloud together, waste places of Jerusalem; for Jehovah comforteth his people, he hath redeemed
10 Jerusalem. Jehovah hath made bare his holy arm in the sight of all the nations; and all the ends of the earth shall see the salvation of our
11 God.—Depart, depart, go out from thence, touch not what is unclean; go out of the midst of her, be ye clean, that bear the vessels of
12 Jehovah. For ye shall not go out with haste, nor go by flight; for Jehovah will go before you, and the God of Israel will be your rearguard.
13 * Behold, my servant shall deal prudently; he shall be exalted and
14 be lifted up, and be very high. As many were astonished at thee—his visage was so marred more than any man, and his form more than
15 the children of men—so shall he astonish many nations; kings shall shut their mouths at him: for what had not been told them shall they see, and what they had not heard shall they consider.[d]

53 Who hath believed our report? and to whom hath the arm of Jehovah been revealed?
2 For he shall grow up before him as a tender sapling, and as a root out of dry ground: he hath no form nor lordliness, and when we see him, there is no beauty that
3 we should desire him. He is despised and left alone[e] of men; a man of sorrows, and acquainted with grief,[f] and like one from whom [men] hide their faces;—

[a] Or 'by whom:' but cf. Am. vii. 2.
[b] Cf. Deut. xiv. 5.
[c] See note to xli. 4.
[d] Or 'perceive.'
[e] Or 'held aloof.' word also means 'sickness,' 'infirmity.'
[f] Or 'suffering;' and so in ver. 4. The

despised, and we esteemed him not.
4 Surely *he* hath borne our griefs and carried [g] our sorrows; and we, we did regard him stricken, smit-
5 ten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his
6 stripes we are healed. All we like sheep have gone astray, we have turned every one to his own way; and Jehovah hath laid upon him the iniquity of us all.
7 He was oppressed,[h] and he was afflicted, but he opened not his mouth; he was led as a lamb to the slaughter, and was as a sheep dumb before her shearers, and he
8 opened not his mouth. He was taken from oppression [i] and from judgment; and who shall declare his generation? for he was [k] cut off out of the land of the living; for the transgression of my people
9 was he stricken. And [men] appointed his grave with the wicked, but he was with the rich in his death, because he had done no violence, neither was there guile in
10 his mouth. Yet it pleased Jehovah to bruise him; he hath subjected [him] to suffering.[l] When thou shalt make his soul [m] an offering for sin,[n] he shall see a seed, he shall prolong [his] days, and the pleasure of Jehovah shall prosper
11 in his hand. He shall see of [the fruit of] the travail of his soul, [and] shall be satisfied: by his knowledge shall my righteous servant instruct many [o] in righteousness; and *he* shall bear [p] their
12 iniquities. Therefore will I assign him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death, and was reckoned with the transgressors; and he bore the sin of many, and made intercession for the transgressors.

54 Exult, thou barren, that didst not bear; break forth into singing, and shout for joy, thou that didst not travail with child: for more are the children of the desolate than the children of the
2 married wife, saith Jehovah. Enlarge the place of thy tent, and let them stretch forth the curtains of thy habitations: spare not, lengthen thy cords, and strengthen
3 thy stakes. For thou shalt spread abroad on the right hand and on the left; and thy seed shall possess nations, and they shall make desolate cities to be inhabited.
4 Fear not, for thou shalt not be ashamed; neither be thou confounded, for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy
5 widowhood any more. For thy Maker is thy husband: [q] Jehovah of hosts is his name, and thy Redeemer, the Holy One of Israel: the God of the whole earth shall he
6 be called. For Jehovah hath called thee as a woman forsaken and grieved in spirit, and as a wife of
7 youth, that hath been refused,[r] saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather
8 thee. In the outpouring of wrath have I hid my face from thee for a moment; but with everlasting loving-kindness will I have mercy on thee, saith Jehovah, thy Re-
9 deemer. For this is [as] the waters of Noah unto me, since I have sworn that the waters of Noah should no more go over the earth: so have I sworn that I will no more be wroth with thee, nor re-
10 buke thee. For the mountains shall depart, and the hills be removed; but my loving-kindness shall not depart from thee, neither shall my covenant of peace be removed, saith Jehovah, that hath mercy on thee.
11 [Thou] afflicted, tossed with tempest, not comforted! Behold, I will set thy stones in antimony, and lay thy foundations with sapphires;
12 and I will make thy battlements of rubies, and thy gates of carbuncles, and all thy borders of
13 precious stones. And all thy children [shall be] taught of Jehovah, and great shall be the peace of thy
14 children. In righteousness shalt thou be established: thou shalt be far from oppression, for thou shalt not fear; and from terror, for it shall not come near thee.
15 Behold, they shall surely gather

[g] סָבַל, 'sustained:' same word in ver. 11. [h] Or 'ill-treated.' [i] Lit. 'a shutting up,' the word having also the moral force of detention, constraint. [k] According to others, 'and who, of his generation, would have thought that he would be.' [l] Or 'put him to grief:' see vers. 3, 4. [m] Or 'when his soul shall have made.' [n] אָשָׁם, 'trespass-offering:' see Lev. v. 6. [o] Lit. 'the many,' i.e. those that are in relationship with him. [p] Or 'sustain.' [q] Or 'master,' 'lord:' see Hos. ii. 16. [r] 'Rejected' or 'despised.'

together,[s] [but] not by me: whosoever gathereth together against thee shall fall because of thee.
16 Behold, it is I who have created the smith that bloweth in the fire of coal, and that bringeth forth an instrument for his work; and I have created the destroyer to
17 ravage. No weapon that is prepared against thee shall prosper; and every tongue that riseth against thee in judgment, thou shalt condemn.

This is the inheritance of the servants of Jehovah; and their righteousness is of me, saith Jehovah.

55 Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat: yea, come, buy wine and milk without money and without
2 price. Wherefore do ye spend[t] money for [that which is] not bread? and your labour for that which satisfieth not? Hearken diligently unto me, and eat ye [that which is] good, and let your
3 soul delight itself in fatness. Incline your ear, and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, the sure mercies of David.[u]
4 Behold, I have given him [for] a witness to the peoples,[w] a prince and commander to the peoples.[w]
5 Behold, thou shalt call a nation thou knowest not, and a nation [that] knew not thee shall run unto thee, because of Jehovah thy God, and the Holy One of Israel; for he hath glorified thee.
6 Seek ye Jehovah while he may be found, call ye upon him while
7 he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto Jehovah, and he will have mercy upon him; and to our God, for he will abundantly pardon.
8 For my thoughts are not your thoughts, neither are your ways
9 my ways, saith Jehovah. For [as] the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than
10 your thoughts. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread
11 to the eater: so shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall do that which I please, and it shall accomplish[x] that for
12 which I send it. For ye shall go out with joy, and be led forth with peace; the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands.
13 Instead of the thorn shall come up the cypress, and instead of the nettle shall come up the myrtle; and it shall be to Jehovah for a name, for an everlasting sign [that] shall not be cut off.

56 Thus saith Jehovah: Keep ye judgment[y] and do righteousness; for my salvation is near to come, and my righteousness to be
2 revealed. Blessed is the man[z] that doeth this, and the son of man that holdeth fast to it; that keepeth the sabbath from profaning it, and keepeth his hand from doing
3 any evil. And let not the son of the alien, that hath joined himself to Jehovah, speak saying, Jehovah hath entirely separated me from his people; neither let the eunuch
4 say, Behold, I am a dry tree; for thus saith Jehovah: Unto the eunuchs that keep my sabbaths, and choose the things that please me, and hold fast to my covenant,
5 even unto them will I give in my house and within my walls a place and a name better than of sons and daughters; I will give them an everlasting name, that
6 shall not be cut off. Also the sons of the alien, that join themselves to Jehovah, to minister unto him and to love the name of Jehovah, to be his servants, every one that keepeth the sabbath from profaning it, and holdeth fast to my
7 covenant; even them will I bring to my holy mountain, and make them joyful in my house of prayer; their burnt-offerings and their sacrifices shall be accepted upon mine altar: for my house shall be called a house of prayer for all the
8 peoples. The Lord, Jehovah, who gathereth the outcasts of Israel, saith: Yet will I gather [others] to him, with those of his that are gathered.
9 All ye beasts of the field, come to devour, all ye beasts in the
10 forest. His watchmen are all of them blind, they are without knowledge; they are all dumb

[s] Or 'band together:' cf. Ps. lvi. 6; lix. 3. [t] Lit. 'weigh.' [u] See Ps. lxxxix. 49. [w] לאמים. [x] Or 'make to prosper:' cf. Gen. xxxix. 2. [y] Or 'justice,' i.e. 'just judgment.' [z] אנוש.

dogs that cannot bark, dreaming, lying down, loving to slumber:
11 and the dogs are greedy, they know not to be satisfied, and these are shepherds that know not how to discern: they all turn to their own way, every one for his gain, even
12 to the last of them: Come, [say they,] I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, [and] much more abundant.

57 The righteous perisheth, and no man layeth it to heart; and merciful[a] men are taken away,[b] none considering that the righteous is taken away[b] from before
2 the evil. He entereth into peace: they rest in their beds, [each one] that hath walked in his uprightness.
3 But draw near hither, ye sons of the sorceress, the seed of the adul-
4 terer and the harlot. Against whom do ye sport yourselves? Against whom do ye make a wide mouth, [and] draw out the tongue? Are ye not children of transgres-
5 sion, a seed of falsehood, inflaming yourselves with idols under every green tree, slaying the children in the valleys[c] under the clefts of
6 the rocks? Among the smooth [stones] of the torrent is thy portion;[d] they, they are thy lot: even to them hast thou poured out a drink-offering, thou hast offered an oblation. Shall I be comforted
7 myself as to these things? Upon a lofty and high mountain hast thou set thy bed: even thither didst
8 thou go up to offer sacrifice. Behind the doors also and the posts hast thou set up thy remembrance: for apart from me, thou hast uncovered thyself, and art gone up; thou hast enlarged thy bed, and hast made agreement with them; thou lovedst their bed, thou saw-
9 est their nakedness.[e] And thou wentest to the king with ointment, and didst multiply thy perfumes, and didst send thy messengers afar off, and didst debase thyself unto Sheol.
10 Thou wast wearied by the multitude of thy ways; [but] thou saidst not, It is of no avail. Thou didst find a quickening[f] of thy strength; therefore thou wast not
11 sick [of it]. And of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor taken it to heart? Have not I even of long time held my peace, and thou
12 fearest me not? I will declare thy righteousness, and thy works; and
13 they shall not profit thee. When thou criest, let them that are gathered by thee deliver thee! But a wind shall carry them all away, a breath shall take them; but he that putteth his trust in me shall inherit the land, and
14 possess my holy mountain. And it shall be said, Cast up, cast up, prepare the way, take up the stumbling-blocks out of the way of my people.
15 For thus saith the high and lofty One that inhabiteth eternity, and whose name is Holy: I dwell in the high and holy [place], and with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the
16 heart of the contrite ones. For I will not contend for ever, neither will I be always wroth; for the spirit would fail before me, and the souls[g] [which] I have made.
17 For the iniquity of his covetousness was I wroth, and smote him; I hid me, and was wroth, and he went on backslidingly in the way
18 of his heart. I have seen his ways, and will heal him; and I will lead him, and will restore comforts unto him and to those of his that
19 mourn. I create the fruit of the lips: peace, peace to him [that is] afar off, and to him [that is] nigh, saith Jehovah; and I will
20 heal him. But the wicked are like the troubled sea, which cannot rest, and whose waters cast up mire and dirt.
21 There is no peace, saith my God, to the wicked.

* 58 Cry aloud,[h] spare not, lift up thy voice like a trumpet, and declare unto my people their transgression, and to the house of
2 Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that doeth righteousness, and hath not forsaken the ordinance of their God; they ask of me the ordinances of righteousness, they take delight in
3 approaching to God:—Wherefore have we fasted, and thou seest not; have afflicted our soul, and thou takest no knowledge?

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[a] Or 'godly.' [b] Or 'gathered in:' cf. Jer. viii. 2. [c] Or 'torrents.' [d] There is an assonance: *Chalkey-nachal-chelkech*. For the sense, cf. Ezek. xx. 32; Jer. iii. 9. [e] See Delitzsch. [f] Or 'renewal:' lit. 'the life.' [g] Lit. 'the breaths.' [h] Lit. 'Cry with the throat.'

Behold, in the day of your fast
ye find what pleaseth [you], and
4 exact all your labours.[i] Behold,
ye have fasted for strife and de-
bate, and to smite with the fist of
wickedness; ye do not at present
fast, to cause your voice to be
5 heard on high. Is such the fast
that I have chosen, a day for a
man to afflict his soul,—that he
should bow down his head as a
bulrush, and spread sackcloth and
ashes [under him]? Wilt thou
call this a fast, and a day accept-
6 able to Jehovah? Is not this the
fast which I have chosen: to loose
the bands of wickedness, to undo
the thongs of the yoke, and to
send forth free the crushed, and
7 that ye break every yoke? Is it
not to deal thy bread to the hungry,
and that thou bring to thy house
the needy[k] wanderers; when thou
seest the naked, that thou cover
him; and that thou hide not thy-
self from thine own flesh?
8 Then shall thy light break forth
as the dawn, and thy health shall
spring forth speedily; and thy
righteousness shall go before thee,
the glory of Jehovah shall be thy
9 rearguard. Then shalt thou call,
and Jehovah will answer; thou
shalt cry, and he will say, Here I
am. If thou take away from the
midst of thee the yoke, the putting
forth of the finger and the unjust
10 speech,[l] and thou proffer thy soul
to the hungry, and satisfy the
afflicted soul: then shall thy light
rise in the darkness, and thine
11 obscurity be as mid-day; and
Jehovah will guide thee con-
tinually, and satisfy thy soul in
drought, and strengthen[m] thy
bones; and thou shalt be like a
watered garden, and like a water-
spring, whose waters deceive not.
12 And they [that come] of thee
shall build the old waste places:
thou shalt raise up the founda-
tions [that have remained] from
generation to generation; and
thou shalt be called, Repairer of
the breaches, restorer of frequented
paths.[n]
13 If thou turn back thy foot from
the sabbath, [from] doing thy
pleasure on my holy day, and call
the sabbath a delight, the holy
[day] of Jehovah, honourable; and
thou honour him, not doing thine
own ways, nor finding thine own
pleasure, nor speaking [idle] words;
14 then shalt thou delight thyself in
Jehovah, and I will cause thee to
ride on the high places of the
earth,[o] and feed thee with the
heritage of Jacob thy father: for
the mouth of Jehovah hath
spoken.

59 Behold, Jehovah's hand is not
shortened that it cannot save,
neither his ear heavy that it can-
2 not hear; but your iniquities have
separated between you and your
God, and your sins have hid [his]
face from you, that he doth not
3 hear. For your hands are stained
with blood, and your fingers with
iniquity; your lips speak lies,
your tongue muttereth unright-
4 eousness: none calleth for justice,
none pleadeth in truthfulness.
They trust in vanity,[p] and speak
falsehood; they conceive mischief,
5 and bring forth iniquity. They
hatch serpents'[q] eggs, and weave
the spider's web: he that eateth
of their eggs dieth, and that which
is crushed breaketh out into a
6 viper. Their webs shall not be-
come garments, neither shall they
cover themselves with their works;
their works are works of iniquity,
and the act of violence is in their
7 hands. Their feet run to evil, and
they make haste to shed innocent
blood; their thoughts are thoughts
of iniquity; wasting and destruc-
8 tion are in their paths; the way of
peace they know not, and there is
no judgment[r] in their goings; they
have made their paths crooked:
whoso goeth therein knoweth not
peace.
9 Therefore is justice[s] far from us,
and righteousness overtaketh us
not: we wait for light, and behold
darkness; for brightness, [but] we
10 walk in obscurity. We grope for[t]
the wall like the blind, and we
grope as if we had no eyes: we
stumble at mid-day as in the twi-
light; amongst the flourishing[v]
11 we are as the dead. We roar all
like bears, and mourn grievously
like doves: we look for judgment,
and there is none; for salvation,
12 [but] it is far from us. For our
transgressions are multiplied be-
fore thee, and our sins testify
against us; for our transgressions
are with us, and our iniquities, we

[i] i.e. 'all labours due to you.' [k] Or 'afflicted.' [l] Or 'the speaking vanity:' cf. Zech. x. 2. [m] Or 'make agile.' [n] Lit. 'paths of habitation.' [o] Or 'the land.' [p] Lit. 'emptiness.' [q] Perhaps 'vipers.' But the viper's egg is not laid before it is hatched. [r] Or 'rectitude,' 'justice.' [s] Or 'judgment,' i.e. 'just judgment,' as in vers. 11, 14, 15. [t] Or 'at,' 'along.' [v] According to others, 'in desolate places.'

13 know them: in transgressing and
lying against Jehovah, and de-
parting away from our God,
speaking oppression and revolt,
conceiving and uttering from the
14 heart words of falsehood. And
judgment is turned away back-
ward, and righteousness standeth
afar off; for truth stumbleth in
the street, and uprightness cannot
15 enter. And truth faileth; and he
that departeth from evil maketh
himself a prey. And Jehovah saw
[it], and it was evil in his sight
that there was no judgment.
16 And he saw that there was no
man, and he wondered that there
was no intercessor; and his arm
brought him salvation, and his
righteousness, it sustained him.
17 And he put on righteousness as a
breastplate, and a helmet of
salvation upon his head; and he
put on garments of vengeance [for]
clothing, and was clad with zeal
18 as a cloak.[w] According to deeds,
so will he repay: fury to his ad-
versaries, recompence to his
enemies; to the islands he will
19 repay recompence. And they
shall fear the name of Jehovah
from the west, and from the rising
of the sun his glory. When the
adversary shall come in like a
flood, the Spirit of Jehovah will
20 lift up a banner against him. And
the redeemer will come to Zion,
and unto them that turn from
transgression in Jacob, saith Jeho-
21 vah. And as for me, this is my
covenant with them, saith Jeho-
vah: My spirit that is upon thee,
and my words which I have put
in thy mouth, shall not depart out
of thy mouth, nor out of the
mouth of thy seed, nor out of the
mouth of thy seed's seed, saith
Jehovah, from henceforth and for
ever.

60 Arise, shine! for thy light is
come, and the glory of Jehovah
2 is risen upon thee. For behold,
darkness shall cover the earth, and
gross darkness the peoples;[x] but
Jehovah will arise upon thee, and
his glory shall be seen on thee.
3 And the nations shall walk by[y]
thy light, and kings by the bright-
ness of thy rising.
4 Lift up thine eyes round about,
and see: all they gather themselves
together, they come to thee: thy
sons come from afar, and thy
daughters are carried upon the
5 side.[z] Then thou shalt see, and
shalt be brightened, and thy heart
shall throb, and be enlarged; for
the abundance of the sea shall be
turned unto thee, the wealth of
the nations shall come unto thee.
6 A multitude of camels shall cover
thee, young camels[a] of Midian and
Ephah; all they from Sheba shall
come: they shall bring gold and
incense, and they shall publish the
7 praises of Jehovah. All the flocks
of Kedar shall be gathered unto
thee, the rams of Nebaioth shall
serve thee: they shall come up
with acceptance on mine altar,
and I will beautify the house of
my magnificence.
8 Who are these that come flying
as a cloud, and as doves to their
9 dove-cotes? For the isles shall
await me, and the ships of Tar-
shish first, to bring thy sons from
afar, their silver and their gold
with them, unto the name of Jeho-
vah thy God, and to the Holy One
of Israel, for he hath glorified
10 thee. And the sons of the alien
shall build up thy walls, and their
kings shall minister unto thee.
For in my wrath I smote thee, but
in my favour have I had mercy on
11 thee. And thy gates shall stand
open continually: (they shall not
be shut day nor night,) that the
wealth of the nations may be
brought unto thee, and that their
12 kings may be led [to thee]. For
the nation and the kingdom that
will not serve thee shall perish;
and those nations shall be utterly
13 wasted. The glory of Lebanon
shall come unto thee, the cypress,
pine, and box-tree together, to
beautify the place of my sanctuary;
and I will make the place of my
14 feet glorious. And the children of
them that afflicted thee shall come
bending unto thee; and all they
that despised thee shall bow them-
selves down at the soles of thy
feet; and they shall call thee The
city of Jehovah, the Zion of the
Holy One of Israel.
15 Instead of thy being forsaken
and hated, so that no one went
through [thee], I will make thee
an eternal excellency, a joy from
16 generation to generation. And
thou shalt suck the milk of the
nations, and shalt suck the breast
of kings; and thou shalt know
that I, Jehovah, [am] thy Saviour
and thy Redeemer, the mighty
17 One of Jacob. For bronze I will
bring gold, and for iron I will

[w] Or 'robe:' see note to chap. lxi. 10. [x] לאמים. [y] Or 'towards.' [z] i.e. 'the hip.' [a] Or 'dromedaries.'

bring silver, and for wood bronze, and for stones iron; and I will make thine officers peace, and thy
18 rulers righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates
19 Praise. The sun shall be no more thy light by day, neither for brightness shall the moon give light unto thee; but Jehovah shall be thine everlasting light, and thy
20 God thy glory. Thy sun shall no more go down, neither shall thy moon withdraw itself; for Jehovah shall be thine everlasting light, and the days of thy mourn-
21 ing shall be ended. Thy people also shall be all righteous: they shall possess the land[b] for ever—the branch of my planting, the work of my hands, that I may be
22 glorified. The little one shall become a thousand, and the smallest a mighty nation: I, Jehovah, will hasten it in its time.

61 The Spirit of the Lord Jehovah is upon me, because Jehovah hath anointed me to announce glad tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and opening of the prison to them that are bound;
2 to proclaim the acceptable year of Jehovah, and the day of vengeance of our God; to comfort all that
3 mourn; to appoint unto them that mourn in Zion, that beauty[c] should be given unto them instead of ashes, the oil of joy instead of mourning, the garment of praise instead of the spirit of heaviness: that they might be called terebinths of righteousness, the planting of Jehovah, that he may be glorified.
4 And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the places desolate from generation to genera-
5 tion. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plough-
6 men and your vine-dressers. But as for you, ye shall be called priests of Jehovah; it shall be said of you: Ministers of our God. Ye shall eat the wealth of the nations, and into their glory shall
7 ye enter. Instead of your shame [ye shall have] double; instead of confusion they shall celebrate with joy their portion: therefore in their land they shall possess the double; everlasting joy shall be
8 unto them. For I, Jehovah, love judgment,[d] I hate robbery with wrong;[e] and I will give their recompence in truth, and I will make an everlasting covenant
9 with them. And their seed shall be known among the nations, and their offspring among the peoples: all that see them shall acknowledge them, that they are a seed that Jehovah hath blessed.
10 I will greatly rejoice in Jehovah, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe[f] of righteousness, as a bridegroom decketh himself with the priestly turban, and as a bride adorneth
11 herself with her jewels. For as the earth bringeth forth her bud, and as a garden causeth the things that are sown in it to spring forth, so the Lord Jehovah will cause righteousness and praise to spring forth before all the nations.

62 For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not be still, until her righteousness go forth as brightness, and her salvation as a torch
2 that burneth. And the nations shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name, which the mouth of Jehovah will name.[g]
3 And thou shalt be a crown of beauty in the hand of Jehovah, and a royal diadem in the hand of
4 thy God. Thou shalt no more be termed, Forsaken; neither shall thy land any more be termed, Desolate: but thou shalt be called, My delight is in her,[h] and thy land, Married;[i] for Jehovah delighteth in thee, and thy land shall be
5 married. For [as] a young man marrieth a virgin, shall thy sons marry thee; and with the joy of the bridegroom over the bride, shall thy God rejoice over thee.
6 I have set watchmen upon thy walls, Jerusalem; all the day and all the night they shall never hold their peace: ye that put Jehovah in remembrance, keep not silence,
7 and give him no rest, till he establish, and till he make Jerusalem
8 a praise in the earth. Jehovah hath sworn by his right hand and

[b] Or 'earth.' [c] Or 'a turban,' as ver. 10. [d] Or 'justice.' [e] Not, as some translate, 'for burnt-offering.' Cf. Job v. 16; Ps. lviii. 2. [f] The large outer garment worn in the East. [g] Or 'specify,' 'mark.' [h] Heb. *Hephzibah.* [i] Heb. *Beulah.*

by the arm of his strength, I will
indeed no more give thy corn [to
be] food for thine enemies; and
the sons of the alien shall not
drink thy new wine, for which
9 thou hast laboured; for they that
have garnered it shall eat it, and
praise Jehovah; and they that
have gathered it shall drink it in
the courts of my holiness.
10 Go through, go through the
gates; prepare the way of the
people; cast up, cast up the high-
way; gather out the stones; lift
11 up a banner for the peoples. Be-
hold, Jehovah hath proclaimed
unto the end of the earth, Say ye
to the daughter of Zion, Behold,
thy salvation cometh; behold, his
reward is with him, and his re-
12 compence [k] before him. And they
shall call them, The holy people,
The redeemed of Jehovah; and
thou shalt be called, The sought
out, The city not forsaken.

63 Who is this that cometh from
Edom, with deep-red garments
from Bozrah, this that is glorious
in his apparel, travelling [l] in the
greatness of his strength?—I that
speak in righteousness, mighty to
2 save.—Wherefore is redness [m] in
thine apparel, and thy garments
like him that treadeth in the wine-
3 vat? I have trodden the wine-
press alone, and of the peoples not
a man was with me; and I have
trodden them in mine anger, and
trampled them in my fury; and
their blood [n] is sprinkled upon my
garments, and I have stained all
4 mine apparel. For the day of
vengeance was in my heart, and
the year of my redeemed had
5 come. And I looked, and there
was none to help; and I wondered
that there was none to uphold:
and mine own arm brought salva-
tion unto me; and my fury, it
6 upheld me. And I have trodden
down the peoples in mine anger,
and made them drunk in my fury;
and their blood [o] have I brought
down to the earth.
7 * I will record the loving-kind-
nesses of Jehovah, the praises of
Jehovah, according to all that
Jehovah hath bestowed upon us,
and the great goodness toward the
house of Israel which he hath
bestowed upon them according to
his mercies, and according to the
multitude of his loving-kindnesses.
8 And he said, They are indeed my
people, children that will not lie;
9 and he became their Saviour. In
all their affliction he was afflicted,
and the Angel of his presence
saved them: in his love and in his
pity he redeemed them; and he
bore them and carried them all
10 the days of old. But they rebelled
and grieved his holy Spirit: [p] and
he turned to be their enemy; him-
self, he fought against them.
11 But he remembered the days of
old, Moses [and] his people:
Where is he that brought them
up out of the sea with the shep-
herds [q] of his flock? Where is he
that put his holy Spirit within
12 him, [r] his glorious arm leading
them by the right hand of Moses,
dividing the waters before them,
to make himself an everlasting
13 name,—who led them through the
depths, like a horse in the wilder-
14 ness, [and] they stumbled not? As
cattle go down into the valley, the
Spirit of Jehovah gave them rest;
so didst thou lead thy people, to
make thyself a glorious name.
15 Look down from the heavens,
and behold from the habitation of
thy holiness and of thy glory! [s]
Where is thy zeal and thy strength,
the sounding of thy bowels and
of thy tender mercies? Are they
16 restrained toward me? For thou
art our Father, though Abraham
be ignorant of us, and Israel
acknowledge us not: thou, Jeho-
vah, art our Father; our Re-
deemer, from everlasting, is thy
17 name. Why, O Jehovah, hast
thou made us to err from thy
ways, hast hardened our heart
from thy fear? Return for thy
servants' sake, the tribes of thine
18 inheritance. Thy holy people
have possessed [it] but a little
while: our adversaries have trod-
19 den down thy sanctuary. We
have become [like those] over
whom thou never barest rule,
those not called by thy name.

(64) Oh, that thou wouldest rend
the heavens, that thou would-
est come down,—that the mountains
might flow down [t] at thy presence,
2 —as fire kindleth brushwood, as the
fire causeth water to boil, to make
thy name known to thine adver-
saries, that the nations might trem-

[k] Or 'work.' [l] Or 'superbly raising the head.' [m] Or 'art thou red.' [n] Lit. 'juice,' alluding to the winepress. [o] Or 'strength;' lit. 'juice,' as ver. 3. [p] Or 'the Spirit of his holiness;' and so ver. 11. [q] So many MSS. and printed editions, Baer, Norzi, &c.; and the Vulgate. Others, and the LXX, have the singular. [r] i.e. in Moses. [s] Or 'beauty,' as Ps. xcvi. [t] Or 'quake.'

3 ble at thy presence! When thou didst[u] terrible things [which] we looked not for, thou camest down,[v] and the mountains flowed down[w]
4 at thy presence. Never have [men] heard,[x] nor perceived by the ear, nor hath eye seen a God beside thee, who acteth for him[y] that
5 waiteth for him. Thou meetest him that rejoiceth to do righteousness, those that remember thee in thy ways: (behold, thou wast wroth, and we have sinned:) in those[z] is perpetuity, and we shall
6 be saved. And we are all become as an unclean [thing], and all our righteousnesses are as filthy rags;[a] and we all fade as a leaf, and our iniquities, like the wind, have
7 carried us away; and there is none that calleth upon thy name, that stirreth up himself to take hold of thee; for thou hast hidden thy face from us, and hast caused us to melt away through our iniquities.
8 And now, Jehovah, thou art our Father; we are the clay, and thou our potter; and we all are the
9 work of thy hand. Be not wroth very sore, O Jehovah, neither remember iniquity for ever. Behold, see, we beseech thee, we are
10 all thy people. Thy holy cities are become a wilderness, Zion is a wilderness, Jerusalem a desola-
11 tion. Our holy and our beautiful house, where our fathers praised thee, is burnt up with fire, and all our precious things are laid waste.
12 Wilt thou restrain thyself in presence of these things, Jehovah? Wilt thou hold thy peace, and afflict us very sore?

65 I am sought out of them that inquired not [for me], I am found of them that sought me not; I have said, Behold me, behold me, unto a nation that was not
2 called by my name. I have stretched out my hands all the day unto a rebellious people, who walk in a way not good, after
3 their own thoughts; the people that provoke me to anger continually to my face, sacrificing in gardens and burning incense upon
4 the bricks; who sit down among the graves, and lodge in the secret places; who eat swine's flesh, and broth of abominable things [is in]
5 their vessels; who say, Stand by thyself, come not near to me; for I am holier than thou.[b] These are a smoke in my nose, a fire that burneth all the day.
6 Behold, it is written before me: I will not keep silence, but will recompense, even recompense into
7 their bosom, your iniquities, and the iniquities of your fathers together, saith Jehovah, who have burned incense upon the mountains, and outraged me upon the hills; and I will measure their former work into their bosom.
8 Thus saith Jehovah: As the new wine is found in the cluster, and it is said, Destroy it not, for a blessing is in it; so will I do for my servants' sakes, that I may
9 not destroy [them] all. And I will bring forth a seed out of Jacob, and out of Judah a possessor of my mountains; and mine elect shall possess it, and my servants shall
10 dwell there. And the Sharon shall be a fold[c] for flocks, and the valley of Achor a couching-place of the herds, for my people that have sought me.
11 But ye who forsake Jehovah, who forget my holy mountain, who prepare a table for Gad,[d] and fill up mixed wine unto Meni:[e]
12 I will even assign[f] you to the sword, and ye shall all bow down in the slaughter; because I called, and ye did not answer, I spoke, and ye did not hear; but ye did what was evil in mine eyes, and chose that wherein I delight not.
13 Therefore thus saith the Lord, Jehovah: Behold, my servants shall eat, and *ye* shall be hungry; behold, my servants shall drink, and *ye* shall be thirsty; behold, my servants shall rejoice, and *ye*
14 shall be ashamed; behold, my servants shall sing aloud for gladness of heart, and *ye* shall cry out for sorrow of heart, and shall howl
15 for vexation[g] of spirit. And ye shall leave your name for a curse unto mine elect; for the Lord Jehovah will slay thee, and will call his servants by another name:
16 so that he who blesseth himself in the land[h] shall bless himself by the God of truth; and he that sweareth in the land shall swear by the God of truth: because the

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[u] Or 'doest.' [v] Or 'comest down.' [w] Or 'quake.' [x] Or 'Even from everlasting, they have not heard.' [y] Or 'hath seen except thee, O God, what he will do for him.'
[z] i.e. 'in thy ways.' [a] Or 'like a menstruous garment.' [b] Or 'I sanctify myself in respect of thee.'
[c] Or 'a pasture.' [d] Fortune, or the planet Jupiter.
[e] Number, or Fate, or the planet Venus. [f] Or 'number,' alluding to the word *Meni*.
[g] Lit. 'breaking.' [h] Or 'earth.'

former troubles shall be forgotten, and because they shall be hidden from mine eyes.

17 For behold, I create new heavens and a new earth; and the former shall not be remembered, nor come into mind.

18 But be glad and rejoice for ever in that which I create. For behold, I create Jerusalem a rejoic-
19 ing, and her people a joy. And I will rejoice over Jerusalem, and will joy in my people; and the voice of weeping shall be no more heard in her, nor the voice of
20 crying. There shall be no more thenceforth an infant of days, nor an old man that hath not completed his days; for the youth shall die a hundred years old, and the sinner being a hundred years
21 old shall be accursed. And they shall build houses, and inhabit them; and they shall plant vineyards, and eat the fruit thereof:
22 they shall not build, and another inhabit; they shall not plant, and another eat: for as the days of a tree shall be the days of my people, and mine elect shall long enjoy[i] the work of their hands.
23 They shall not labour in vain, nor bring forth for terror; for they are the seed of the blessed of Jehovah, and their offspring with
24 them. And it shall come to pass, that before they call, I will answer; while they are yet speaking,
25 I will hear. The wolf and the lamb shall feed together,[k] and the lion shall eat straw like the ox; and dust shall be the serpent's meat. They shall not hurt nor destroy in all my holy mountain, saith Jehovah.

66 Thus saith Jehovah: The heavens are my throne, and the earth is my footstool: what is the house that ye will build unto me? and what is the place of my rest?
2 Even all these things hath my hand made, and all these things have been, saith Jehovah. But to this man will I look: to the afflicted and contrite in spirit, and
3 who trembleth at my word. He that slaughtereth an ox, smiteth a man; he that sacrificeth a lamb, breaketh a dog's neck; he that offereth an oblation, [it is as] swine's blood; he that presenteth a memorial of incense, [is as] he that blesseth an idol. As they have chosen their own ways, and their soul delighteth in their
4 abominations, I also will choose their calamities, and will bring their fears upon them; because I called, and none answered, I spoke, and they did not hear, but did that which was evil in mine eyes, and chose that wherein I delight not.

5 Hear the word of Jehovah, ye that tremble at his word: Your brethren that hated you, that cast you out for my name's sake, said, Let Jehovah be glorified, and let us see your joy! but[l] they shall be ashamed.

6 A voice of tumult from the city, a voice from the temple, a voice of Jehovah that rendereth recompence to his enemies!

7 Before she travailed, she brought forth; before her pain came, she
8 was delivered of a man-child. Who hath heard such a thing? who hath seen such things? Can a land be made to bring forth[m] in one day? shall a nation be born at once? For as soon as Zion travailed, she brought forth her
9 sons. Shall I bring to the birth, and not cause to bring forth? saith Jehovah; I who cause to bring forth, shall I shut [the womb]? saith thy God.

10 Rejoice with Jerusalem, and be glad for her, all ye that love her; rejoice for joy with her, all ye that
11 mourn over her: because ye shall suck, and be satisfied with the breasts of her consolations; because ye shall drink out, and be delighted with the abundance of
12 her glory. For thus saith Jehovah: Behold, I will extend peace to her like a river, and the glory of the nations like an overflowing torrent; and ye shall suck, ye shall be carried upon the side, and be
13 dandled upon the knees. As one whom his mother comforteth, so will I comfort you; and ye shall
14 be comforted in Jerusalem. And ye shall see [this], and your heart shall rejoice, and your bones shall flourish like the grass; and the hand of Jehovah shall be known toward his servants, and he will have indignation toward his enemies.

15 For behold, Jehovah will come with fire, and his chariots like a whirlwind, to render his anger with fury, and his rebuke with
16 flames of fire. For by fire and by his sword will Jehovah enter into judgment with all flesh: and the

[i] Or 'mine elect shall use,' 'use up.' [k] Lit. 'as one.' [l] Or 'But he shall appear to your joy, and.' [m] Or 'Is a land brought forth.'

slain of Jehovah shall be many.
17 They that sanctify themselves,
and purify themselves in the gardens behind one[n] in the midst;
that eat swine's flesh, and the abomination, and the mouse, shall
perish together, saith Jehovah.
18 And I,—their works and their
thoughts [are before me] . . . .
[The time] cometh for the gathering of all nations and tongues; and
they shall come, and see my glory.
19 And I will set a sign among them,
and I will send those that escape
of them unto the nations, to
Tarshish, Pul, and Lud, that draw
the bow; to Tubal and Javan,[o]
to the isles afar off, that have not
heard my fame, neither have seen
my glory: and they shall declare
20 my glory among the nations. And
they shall bring all your brethren
out of all the nations as an oblation unto Jehovah, upon horses,
and in chariots, and in covered
waggons,[p] and upon mules, and
upon dromedaries, to my holy
mountain, to Jerusalem, saith Jehovah, as the children of Israel
bring an oblation in a clean vessel
21 into the house of Jehovah. And
I will also take of them for priests
[and] for Levites, saith Jehovah.
22 For as the new heavens and the
new earth which I will make shall
remain before me, saith Jehovah,
so shall your seed and your name
23 remain. And it shall come to pass
from new moon to new moon, and
from sabbath to sabbath, all flesh
shall come to worship before me,
24 saith Jehovah. And they shall go
forth, and look upon the carcases
of the men that have transgressed[q]
against me: for their worm shall
not die, neither shall their fire be
quenched; and they shall be an
abhorrence unto all flesh.

THE BOOK OF THE PROPHET

JEREMIAH[a]

1 The words of Jeremiah the son
of Hilkijah, of the priests that
were in Anathoth in the land
2 of Benjamin: to whom the word
of Jehovah came in the days of
Josiah the son of Amon, king of
Judah, in the thirteenth year of
3 his reign; it came also in the days
of Jehoiakim the son of Josiah,
king of Judah, unto the end of the
eleventh year of Zedekiah the son
of Josiah, king of Judah, unto the
carrying away of Jerusalem captive, in the fifth month.
4 And the word of Jehovah came
5 unto me, saying, Before I formed
thee in the belly I knew thee; and
before thou camest forth out of
the womb I hallowed thee, I appointed[b] thee a prophet unto the
6 nations. And I said, Alas, Lord
Jehovah! behold, I cannot speak;
7 for I am a child. But Jehovah
said unto me, Say not, I am a
child; for thou shalt go to whomsoever[c] I shall send thee, and
whatsoever I command thee thou
8 shalt speak. Be not afraid of
them; for I am with thee to deliver thee, saith[d] Jehovah.
9 And Jehovah put forth his hand
and touched my mouth; and
Jehovah said unto me, Behold, I
have put my words in thy mouth.
10 See, I have this day set thee over
the nations and over the kingdoms,
to pluck up, and to break down,
and to destroy, and to overthrow,[e]
to build and to plant.
11 And the word of Jehovah came
to me, saying, Jeremiah, what
seest thou? And I said, I see a
12 rod of an almond-tree.[f] And Jehovah said unto me, Thou hast well
seen; for I am watchful over my
word to perform it.
13 And the word of Jehovah came
to me the second time, saying,
What seest thou? And I said, I
see a seething-pot, and its face is
14 from the north. And Jehovah
said unto me, Out of the north
shall evil break forth upon all the
15 inhabitants of the land. For behold, I am calling all the families
of the kingdoms of the north, saith
Jehovah, and they shall come, and
they shall set every one his throne
at the entering of the gates of
Jerusalem, and against all the

[n] Some apply this to an idol. [o] i.e. Greece. [p] As Num. vii. 3. [q] Or 'rebelled': see note to chap. i. 2. [a] The name may mean 'Jah is exalted:' cf. the large use made of the name Jehovah in this book. [b] Lit. 'gave:' so in ver. 18. [c] Or 'for everything for which.' [d] נאם, see note to Isa. i. 24. [e] Or 'to tear in pieces.' [f] Derived from a word meaning 'watchful' or 'vigilant.' See ver. 12.

walls thereof round about, and
16 against all the cities of Judah: and I will pronounce my judgments against them for all their wickedness, in that they have forsaken me, and have burned incense unto other gods, and worshipped the works of their own hands.
17 Thou, therefore, gird up thy loins, and arise, and speak unto them all that I shall command thee: be not dismayed at them, lest I cause thee to be dismayed
18 before them. And I, behold, I appoint thee this day as a strong city, and an iron pillar, and brazen walls, against the whole land; against the kings of Judah, against its princes, against its priests, and against the people of the land.
19 And they shall fight against thee, but they shall not prevail against thee: for I am with thee, saith Jehovah, to deliver thee.

* 2 And the word of Jehovah came to me, saying, 2 Go and cry in the ears of Jerusalem, saying, Thus saith Jehovah: I remember for thee the kindness of thy youth, the love of thine espousals, when thou wentest after me in the wilderness, in a land not
3 sown. Israel was holiness unto Jehovah, the first-fruits of his increase: all that devour him are guilty; evil shall come upon them, saith Jehovah.
4 Hear the word of Jehovah, house of Jacob, and all the families
5 of the house of Israel. Thus saith Jehovah: What injustice have your fathers found in me, that they are gone far from me, and have walked after vanity, and
6 become vain? And they said not, Where is Jehovah, that brought us up out of the land of Egypt, that led us in the wilderness, in a land of deserts and of pits, in a land of drought and of the shadow of death, in a land that no one passeth through, and where no
7 man dwelleth? And I brought you into a fruitful land,[g] to eat the fruit thereof and the good thereof; and ye entered and defiled my land, and made my
8 heritage an abomination. The priests said not, Where is Jehovah? and they that handled the law knew me not; and the shepherds transgressed[h] against me; and the prophets prophesied by Baal, and walked after [things that] do not
9 profit. Therefore will I yet plead with you, saith Jehovah, and with your children's children will I
10 plead. For pass over to the isles of Chittim, and see; and send unto Kedar, and consider diligently, and see if there have been
11 such a thing. Hath a nation changed [its] gods? and they are no gods;—but my people have changed their glory for that which doth not profit.
12 Be astonished, ye heavens, at this, and shudder; be amazed
13 very much, saith Jehovah. For my people have committed two evils: they have forsaken me, the fountain of living waters, to hew them out cisterns, broken cisterns
14 that hold no water. Is Israel a bondman? Is he a home-born [slave]? Why is he become a
15 spoil? The young lions roared against him, they gave forth their voice, and they made his land desolate: his cities are burned,
16 without inhabitant. Even the children of Noph and Tahapanes[i] have fed on[k] the crown of thy
17 head. Hast thou not procured this unto thyself, in that thou hast forsaken Jehovah thy God, at the time he was leading thee in the
18 way? And now, what hast thou to do with the way of Egypt, to drink the waters of Shihor?[l] And what hast thou to do with the way of Assyria, to drink the waters of the River?
19 Thine own wickedness chastiseth thee, and thy backslidings reprove thee: know then and see that it is an evil thing and bitter that thou hast forsaken Jehovah thy God, and that my fear is not in thee, saith the Lord, Jehovah
20 of hosts. For of old thou hast broken[m] thy yoke, [and] burst thy bands; and thou saidst, I will not serve.[n] For upon every high hill, and under every green tree, thou bowest down, playing the
21 harlot. And I,—I had planted thee a noble vine, wholly a right seed; how then art thou turned into the degenerate shoots of a
22 strange vine unto me? For though thou wash thee with nitre, and take thee much potash, thine iniquity is marked before me,
23 saith the Lord, Jehovah. How sayest thou, I am not defiled, I

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[g] Heb. "land of Carmel;" and so in iv. 26. [h] Or 'rebelled:' see Isa. i. 2. The word occurs also in ver. 29; iii. 13; xxxiii. 8. [i] See notes to Isa. xix. 13; xxx. 4. [k] Others, 'have broken.' [l] i.e. the Nile. [m] Or 'I had broken.' [n] So the *Chetiv*, followed by the LXX and Jerome. The *Keri* reads 'transgress.'

have not gone after the Baals? See thy way in the valley, acknowledge what thou hast done—a swift dromedary traversing her
24 ways!—a wild ass, used to the wilderness, that snuffeth up the wind in her desire! In her ardour, who shall turn her away? All they that seek her will not weary themselves; in her month they shall find her.
25 Withhold thy foot from being unshod, and thy throat from thirst. But thou saidst, There is no hope; no, for I love strangers, and after
26 them will I go. As a thief is ashamed when he is found, so shall the house of Israel be ashamed—they, their kings, their princes, and their priests, and their prophets—
27 saying to a stock, Thou art my father, and to a stone, Thou hast brought me forth; for they have turned the back unto me, and not the face; and in the time of their trouble they will say, Arise, and
28 save us! Where then are thy gods that thou hast made for thyself? let them arise, if they can save thee in the time of thy trouble: for as the number of thy cities, are
29 thy gods, O Judah. Wherefore would ye contend with me? Ye all have transgressed against me,
30 saith Jehovah. In vain have I smitten your children: they received no correction. Your own sword hath devoured your prophets, like a destroying lion.
31 O generation, mark ye the word of Jehovah. Have I been a wilderness unto Israel, or a land of thick darkness? Wherefore say my people, We have dominion; we will come no more unto thee?
32 Doth a virgin forget her ornaments, a bride her attire? But my people have forgotten me days
33 without number. How dost thou trim thy way to seek love! Therefore hast thou also accustomed thy ways to wickedness.
34 Yea, in thy skirts is found the blood of the souls of the innocent poor, whom thou didst not encounter breaking in, but [it is
35 found] upon all these.[o] And thou sayest, Indeed I am innocent; his anger will turn from me. Behold, I will enter into judgment with thee because thou sayest, I have
36 not sinned. Why dost thou gad about so much, and change thy way? Thou shalt also be brought to shame by Egypt, as thou wast brought to shame by Assyria.
37 Thou shalt indeed go forth from her with thy hands upon thy head; for Jehovah hath rejected those thou confidest in,[p] and thou shalt not prosper by them.

3 They say, If a man put away his wife, and she go from him, and become another man's, shall he return unto her again? Would not that land be utterly polluted? But thou hast committed fornication with many lovers;[q] yet re-
2 turn to me, saith Jehovah. Lift up thine eyes unto the heights[r] and see, where hast thou not been lain with? In the ways hast thou sat for them, as an Arab in the wilderness; and thou hast polluted the land with thy fornications and
3 with thy wickedness. And the showers have been withholden, and there hath been no latter rain; but thou hast a harlot's forehead,
4 thou refusest to be ashamed. Wilt thou not from this time cry unto me, My father, thou art the guide
5 of my youth? Will he keep [his anger] for ever? Will he preserve it perpetually? Behold, thou hast spoken and hast done evil things, and thou art [so] determined.[s]
6 And Jehovah said unto me in the days of Josiah the king, Hast thou seen what backsliding Israel hath done? She hath gone up upon every high mountain and under every green tree, and there
7 hath committed fornication. And I said, After she hath done all these [things], she will return unto me; but she returned not. And her sister Judah, the treacherous,
8 saw [it]. And I saw that when for all the causes wherein backsliding Israel committed adultery I had put her away, and given her a bill of divorce, yet the treacherous Judah, her sister, feared not, but went and committed fornication
9 also. And it came to pass through the lightness[t] of her fornication that she polluted the land, and committed adultery with stones
10 and with stocks. And even for all this her treacherous sister Judah hath not returned unto me with her whole heart, but with falsehood, saith Jehovah.

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[o] Or '.... innocent poor; I have not found it by violently breaking in [i.e. into secret places], but upon all these.' For sense cf. Exod. xxii. 2, 3.
[p] Lit. 'thy confidences.'
[q] Strictly, 'companions,' 'friends:' cf. Cant. v. 16, and the note to Cant. i. 9.
[r] Or 'high places,' strictly 'bare hills:' cf. Isa. xli. 18; xlix. 9: so ver. 21; iv. 11; &c.
[s] Or 'hast known how to carry them out:' lit. 'thou prevailest.'
[t] Or 'cry.'

11 And Jehovah said unto me, Backsliding Israel hath shewn herself more just than treacherous
12 Judah. Go and proclaim these words toward the north, and say, Return, thou backsliding Israel, saith Jehovah: I will not make my face dark[v] upon you; for I am merciful, saith Jehovah; I will not keep [anger] for ever.
13 Only acknowledge thine iniquity, that thou hast transgressed against Jehovah thy God, and hast turned thy ways hither and thither[w] to the strangers[x] under every green tree; and ye have not hearkened
14 to my voice, saith Jehovah. Return, backsliding children, saith Jehovah; for I am a husband unto you, and I will take you, one of a city, and two of a family, and
15 I will bring you to Zion. And I will give you shepherds according to my heart, and they shall feed you with knowledge and understanding.
16 And it shall come to pass, when ye are multiplied in the land and become fruitful, in those days, saith Jehovah, they shall say no more, Ark of the covenant of Jehovah! neither shall it come to mind, nor shall they remember it, nor shall they visit [it]; neither
17 shall it be done[v] any more. At that time they shall call Jerusalem the throne of Jehovah; and all the nations shall be gathered unto it, to[z] the name of Jehovah, to Jerusalem; and they shall no more walk after the stubbornness of
18 their evil heart. In those days the house of Judah shall walk with the house of Israel; and they shall come together out of the land of the north, to the land which I caused your fathers to inherit.
19 And as for me, I said, How shall I put thee among the children, and give thee the pleasant land, the goodly inheritance of the hosts of[a] the nations? And I said, Thou shalt call me, My father; and shalt not turn away from following
20 me.[b] Surely [as] a woman treacherously departeth from her companion,[c] so have ye dealt treacherously with me, O house of Israel, saith Jehovah.
21 A voice is heard upon the heights, the weeping supplications of the children of Israel; for they have perverted their way, they have forgotten Jehovah their
22 God.—Return, backsliding children; I will heal your backslidings. . . . Behold, we come unto thee; for thou art Jehovah our God.
23 Truly in vain [is salvation looked for] from the hills, [and] the multitude of mountains; truly in Jehovah our God is the salvation of
24 Israel. But shame[d] hath devoured the labour of our fathers from our youth; their flocks and their herds, their sons and their
25 daughters. We lie down in our shame, and our confusion covereth us; for we have sinned against Jehovah our God, we and our fathers, from our youth even unto this day, and have not hearkened to the voice of Jehovah our God.

4 If thou wilt return, O Israel, saith Jehovah, return unto me; and if thou wilt put away thine abominations out of my sight, then shalt thou not be a wanderer;
2 —and thou shalt in truth, in justice, and in righteousness swear, [As] Jehovah liveth! and the nations shall bless themselves in him, and in him shall they glory.
3 For thus saith Jehovah to the men of Judah and Jerusalem: Break up for you a fallow ground,
4 and sow not among thorns. Circumcise yourselves for Jehovah, and take away the foreskins of your heart, ye men of Judah and inhabitants of Jerusalem; lest my fury come forth like fire and burn, and there be none to quench it, because of the evil of your doings.
5 Declare ye in Judah, and cause it to be heard in Jerusalem, and say, . . . and blow the trumpet in the land, cry aloud and say, Assemble yourselves, and let us enter
6 into the fenced cities. Set up a banner toward Zion; take to flight, stay not! For I am bringing evil from the north, and a
7 great destruction.[e] The lion is come up from his thicket, the destroyer of the nations is on his way; he is gone forth from his place, to make thy land desolate; thy cities shall be laid waste, without in-
8 habitant. For this, gird you with sackcloth, lament and howl! for the fierce anger of Jehovah is not
9 turned away from us. And it shall come to pass in that day, saith Jehovah, that the heart of the king shall perish, and the

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[v] Lit. 'cause my face to fall.' [w] Lit. 'hast scattered thy ways.' [x] i.e. false gods.
[y] Or 'made,' if the ark be meant. [z] Or 'because of.' [a] Or 'the most lovely inheritance of.' [b] Lit. 'from after me.' [c] Or 'lover,' as ver. 1. [d] Or 'the shameful [idol]:' cf. chap. xi. 13. [e] Lit. 'breaking;' and so ver. 20.

heart of the princes; and the priests shall be astonished, and the prophets shall be amazed.

10 And I said, Alas, Lord, Jehovah! surely thou hast greatly deceived this people and Jerusalem, saying, Ye shall have peace; whereas the sword reacheth unto the soul.

11 At that time shall it be said to this people and to Jerusalem, A hot wind [cometh] from the heights[f] in the wilderness, on the way of the daughter of my people, not for fanning, nor for cleansing.

12 A wind more vehement than that shall come from me: now will I also pronounce judgments against

13 them. Behold, he cometh up as clouds, and his chariots are as a whirlwind; his horses are swifter than eagles. Woe unto us! for we are destroyed.

14 Wash thy heart, Jerusalem, from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee?

15 For a voice declareth from Dan, and publisheth affliction from

16 mount Ephraim. Inform the nations; behold, make Jerusalem to hear: Besiegers[g] come from a far country, and raise their voice

17 against the cities of Judah. As keepers of a field are they against her round about; for she hath been rebellious against me, saith

18 Jehovah. Thy way and thy doings have procured these [things] unto thee; this is thy wickedness, yea, it is bitter, yea, it reacheth unto thy heart.

19 My bowels! my bowels! I am in travail! [Oh,] the walls of my heart! My heart maketh a noise in me; I cannot hold my peace: for thou hearest, my soul, the sound of the trumpet, the clamour

20 of war. Destruction upon destruction is proclaimed; for the whole land is wasted: suddenly are my tents laid waste, my curtains, in

21 a moment. How long shall I see the standard, [and] hear the sound of the trumpet?

22 For my people is foolish, they have not known me; they are sottish children, and they have no intelligence; they are wise to do evil, but to do good they have no knowledge.

23 I beheld the earth, and lo, it was waste and empty;[h] and the hea-

24 vens, and they had no light. I beheld the mountains, and lo, they trembled, and all the hills shook

25 violently. I beheld, and lo, man was not, and all the fowl of the

26 heavens were fled. I beheld, and lo, the fruitful land[i] was a wilderness, and all the cities thereof were broken down, before Jehovah, before his fierce anger.

27 For thus saith Jehovah: The whole land shall be a desolation; but I will not make a full end.[j]

28 For this shall the earth mourn, and the heavens above be black; because I have spoken it, I have purposed it, and will not repent, neither will I turn back therefrom.

29 At the noise of the horsemen and bowmen, every city[k] fleeth; they go into the thickets, and climb up upon the rocks: every city is forsaken and no man dwelleth there-

30 in.—And thou, wasted one, what wilt thou do? Though thou clothest thyself with crimson, though thou deckest thee with ornaments of gold, though thou rendest[l] thine eyes with paint, in vain dost thou make thyself fair: [thy] lovers despise thee, they seek

31 thy life. For I hear a voice, as of a woman in travail, anguish as of her that bringeth forth her first child, the voice of the daughter of Zion: she moaneth, she spreadeth forth her hands, [saying], Woe unto me! for my soul faileth because of murderers.

* 5 Run ye to and fro through the streets of Jerusalem, and see now, and know, and seek in the broadways thereof, if ye can find a man, if there be [any] that doeth justice, that seeketh fidelity; and

2 I will pardon it. And if they say, [As] Jehovah liveth! surely they swear falsely.

3 Jehovah, are not thine eyes upon fidelity? Thou hast smitten them, but they are not sore;[m] thou hast consumed them, they have refused to receive correction: they have made their faces harder than a rock; they have refused to

4 return. And I said, Surely these are the wretched ones, they are foolish; for they know not the way of Jehovah, the judgment of their

5 God. I will go unto the great men, and will speak unto them; for they know the way of Jehovah, the judgment of their God; but these have altogether[n] broken the

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[f] As chap. iii. 2, 21; so vii. 29; xii. 12; xiv. 6. [g] Lit. 'watchers.' [h] Cf. Isa. xxxiv. 11; xlv. 18; and Gen. i. 2. [i] Or 'Carmel.' [j] Or 'a consumption,' as Isa. x. 22, 23. [k] Or 'the whole city.' [l] By an irony for 'enlargest.' [m] Cf. Prov. xxiii. 35. [n] Or 'with one consent.'

yoke, have burst the bonds.
6 Therefore a lion out of the forest shall slay them, a wolf of the evenings[o] shall waste them; the leopard lurketh against their cities, every one that goeth out thence is torn in pieces: for their transgressions are multiplied, their backslidings are increased.
7 Wherefore should I pardon thee? Thy children have forsaken me, and swear by them that are not God.[p] I have satiated[q] them, and they have committed adultery, and they troop to the harlots'
8 house. [As] well fed horses, they roam about, every one neigheth
9 after his neighbour's wife. Shall I not visit for these things? saith Jehovah, and shall not my soul be avenged on such a nation as this?
10 Go up upon her walls, and destroy; but make not a full end;[r] take away her battlements,[s] for
11 they are not Jehovah's. For the house of Israel and the house of Judah have dealt very treacherously against me, saith Jehovah.
12 They have denied Jehovah, and say, He is not; and evil shall not come upon us, nor shall we see
13 sword nor famine; and the prophets shall become wind, and the word is not in them: thus shall it
14 be done unto them. Therefore thus saith Jehovah, the God of hosts: Because ye speak this word, behold, I will make my words in thy mouth fire, and this people wood, and it shall devour them.
15 Behold, I bring a nation upon you from afar, house of Israel, saith Jehovah: it is a mighty nation, it is an ancient nation, a nation whose language thou knowest not, neither understandest[t] thou what
16 they say. Their quiver is as an open sepulchre; they are all
17 mighty men. And they shall eat up thy harvest and thy bread, they shall eat up thy sons and thy daughters, they shall eat up thy flocks and thy herds, they shall eat up thy vines and thy fig-trees, they shall destroy with the sword thy strong cities, wherein thou
18 trustedst. Nevertheless in those days, saith Jehovah, I will not make a full end with you.
19 And it shall come to pass, when ye shall say, Wherefore hath Jehovah our God done all these things unto us? then shalt thou say to them, As ye have forsaken me, and served strange gods in your land, so shall ye serve strangers in a land that is not yours.
20 Declare this in the house of Jacob, and publish it in Judah,
21 saying, Hear now this, O foolish and heartless[u] people, who have eyes and see not; who have ears,
22 and hear not. Will ye not fear me? saith Jehovah. Will ye not tremble at my presence, who have set the sand a bound for the sea by a perpetual decree, and it shall not pass it? and its waves toss themselves, but they do not prevail; and they roar, yet can they
23 not pass over it? But this people hath a stubborn and a rebellious heart; they have turned aside and
24 are gone. And they say not in their heart, Let us now fear Jehovah our God, that giveth rain, both the early and the latter, in its season; who preserveth unto us the appointed weeks of harvest.
25 Your iniquities have turned away these things, and your sins have withholden from you what is good.
26 For among my people are found wicked [men]: they lay wait, as fowlers stoop down; they set a
27 trap, they catch men. As a cage full of birds, so are their houses full of deceit: therefore they are become great and have enriched
28 themselves. They are become fat, they shine, yea, they surpass in deeds of wickedness; they judge not the cause, the cause of the fatherless, and they prosper,[v] and the right of the needy do they not
29 adjudge. Shall I not visit for these things? saith Jehovah; shall not my soul be avenged on such a nation as this?
30 An appalling and horrible thing
31 is committed in the land: the prophets prophesy falsehood, and the priests rule by their means; and my people love [to have it] so. But what will ye do in the end thereof?

6 Flee for safety, ye children of Benjamin, out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a signal[w] in Beth-haccerem; for evil appeareth out of the north, and a great de-
2 struction. The comely and delicate one do I cut off, the daughter
3 of Zion. Shepherds with their flocks shall come unto her; they shall pitch [their] tents against

[o] Or 'deserts.' [p] Or 'no gods,' as ii. 11. [q] Some read 'adjured.' [r] Or 'a consumption;' cf. iv. 27. [s] Some, referring to the figure of a *vine*, read 'tendrils' or 'shoots.' [t] Lit. 'hearest.' [u] Cf. Hos. vii. 11. [v] Or 'that they might bring them through.' [w] Perhaps 'of fire:' cf. Judg. xx. 38.

her round about; they shall feed
4 every one in his place. Prepare[x] war against her. Arise, and let us go up at noon. Woe unto us! for the day hath declined, for the shadows of the evening are length-
5 ening. Arise, and let us go up by night, and let us destroy her
6 palaces. For thus hath Jehovah of hosts said: Hew ye down trees, and cast a mound against Jerusalem. She is the city to be visited; she is wholly oppression
7 in the midst of her. As a well poureth forth her waters, so she poureth forth her wickedness: violence and destruction are heard in her; before me continually are
8 grief and wounds. Be thou instructed, Jerusalem, lest my soul be alienated from thee; lest I make thee a desolation, a land not inhabited.
9 Thus saith Jehovah of hosts: They shall thoroughly glean like a vine the remnant of Israel: turn back thy hand, as a grape-
10 gatherer unto the baskets. To whom shall I speak and testify, that they may hear? Behold, their ear is uncircumcised, and they cannot hearken: behold, the word of Jehovah is unto them a reproach; they have no delight in
11 it. And I am full of the fury of Jehovah, I am weary with holding in. Pour it out[y] upon the children in the street, and upon the assembly of young men together: for even the husband with the wife shall be taken; the aged with him
12 [that is] full of days. And their houses shall be turned unto others, [their] fields and wives together; for I will stretch out my hand upon the inhabitants of the land, saith
13 Jehovah. For from the least of them even unto the greatest of them, every one is given to covetousness; and from the prophet even unto the priest, every one
14 dealeth falsely. And they have healed the breach of the daughter of[z] my people lightly, saying, Peace, peace! when there is no
15 peace. Are they ashamed that[a] they have committed abomination? Nay, they are not at all ashamed, neither know they what it is to blush. Therefore they shall fall among them that fall; at the time that I visit them they shall stumble, saith Jehovah.
16 Thus saith Jehovah: Stand in the ways and see, and ask for the ancient paths, which is the good way; and walk therein, and ye shall find rest for your souls. But they said, We will not walk
17 [therein]. Also I have set watchmen over you:—Hearken ye to the sound of the trumpet. But they said, We will not hearken.
18 Therefore hear, ye nations, and know, O assembly, what is among
19 them. Hear, O earth: behold, I will bring evil upon this people, the fruit of their thoughts; for they have not hearkened unto my words, and as to my law, they
20 have rejected it. To what purpose should there come to me incense from Sheba, and the sweet cane[b] from a far country? Your burnt-offerings are not acceptable, nor are your sacrifices pleasing unto
21 me. Therefore thus saith Jehovah: Behold, I will lay stumbling-blocks before this people, and the fathers and the sons together shall fall over them; the neighbour and
22 his friend shall perish. Thus saith Jehovah: Behold, a people cometh from the north country, and a great nation is stirred up from the uttermost parts of the earth.
23 They lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as a man for the battle, against thee, daughter of Zion.
24 We have heard the report thereof: our hands are grown feeble; anguish hath taken hold of us, pain
25 as of a woman that travaileth. Go not forth into the field, nor walk by the way; for [there is] the sword of the enemy, terror is on every side.[c]
26 Daughter of my people, gird thee with sackcloth, and roll thyself in ashes: make mourning, [as] for an only son—bitter lamentation; for the spoiler cometh suddenly upon us.
27 I have set thee among my people as an assayer,[d] a fortress, that thou mayest know and try their
28 way. They are all the most rebellious of rebels, going about with slander: they are bronze and
29 iron; they are all corrupters. The bellows are burned,[e] the lead is consumed by the fire;[f] they have melted, and melted in vain; and

[x] Lit. 'Hallow.' [y] Others, 'I will pour it out.' [z] Most MSS. omit 'the daughter of:' cf. viii. 11. [a] Or 'They have come to shame because:' so in chap. viii. 12. [b] Or 'myrrh,' as Ex. xxx. 23. [c] Heb. *Magor-missabib*: cf. chap. xx. 3. [d] Or 'for a watch-tower.' [e] Or 'The bellows puff.' [f] Others 'out of their fire [cometh] lead.'

the bad are not plucked away.
30 Reprobate silver shall they call
them, for Jehovah hath rejected
them.
* 7 The word that came to Jere-
miah from Jehovah, saying,
2 Stand in the gate of Jehovah's
house, and proclaim there this
word, and say, Hear ye the word
of Jehovah, all Judah, that enter
in at these gates to worship Jeho-
3 vah. Thus saith Jehovah of hosts,
the God of Israel: Amend your
ways and your doings, and I will
cause you to dwell in this place.
4 Confide ye not in words of false-
hood, saying, Jehovah's temple,
Jehovah's temple, Jehovah's tem-
5 ple is this.[g] But if ye thoroughly
amend your ways and your doings,
if ye really do justice between a
6 man and his neighbour, [if] ye
oppress not the stranger, the
fatherless, and the widow, and shed
no innocent blood in this place,
neither walk after other gods to
7 your hurt; then will I cause you
to dwell in this place, in the land
that I gave to your fathers from
8 of old even for ever. Behold, ye
confide in words of falsehood that
9 cannot profit. What? steal,
murder, and commit adultery, and
swear falsely, and burn incense
unto Baal, and walk after other
10 gods whom ye know not . . . . then
ye come and stand before me, in
this house which is called by my
name, and say, We are delivered,
—in order to do all these abomina-
11 tions! Is this house, which is called
by my name, a den of robbers in
your eyes? Even I, behold, I
12 have seen it, saith Jehovah. For
go now unto my place which was
in Shiloh, where I caused my name
to dwell at the first, and see what
I did to it, for the wickedness of
13 my people Israel. And now, be-
cause ye have done all these works,
saith Jehovah, and I spoke unto
you, rising up early and speaking,
and ye heard not, and I called you,
14 and ye answered not; I will even
do unto the house which is called
by my name, wherein ye trust, and
unto the place which I gave to you
and to your fathers, as I have
15 done to Shiloh; and I will cast
you out of my sight, as I have cast
out all your brethren, all the seed
of Ephraim.
16 And thou, pray not for this
people, neither lift up cry nor
prayer for them, and make not
intercession to me; for I will not
hear thee.
17 Seest thou not what they do in
the cities of Judah, and in the
18 streets of Jerusalem? The chil-
dren gather wood, and the fathers
kindle the fire, and the women
knead dough, to make cakes to
the queen of heaven,[h] and to pour
out drink-offerings unto other
gods, that they may provoke me
19 to anger. Is it I whom they pro-
voke to anger? saith Jehovah;
is it not themselves, to the shame
20 of their own face? Therefore thus
saith the Lord, Jehovah: Behold,
mine anger and my fury shall be
poured out upon this place; upon
man, and upon beast, and upon the
trees of the field, and upon the
fruit of the ground; and it shall
burn, and shall not be quenched.
21 Thus saith Jehovah of hosts, the
God of Israel: Add your burnt-
offerings to your sacrifices, and eat
22 the flesh. For I spoke not unto
your fathers, nor commanded
them concerning burnt-offerings
and sacrifices, in the day that I
brought them out of the land of
23 Egypt; but I commanded them
this thing, saying, Hearken unto
my voice, and I will be your God,
and ye shall be my people; and
walk in all the way that I com-
mand you, that it may be well
24 with you. But they hearkened
not, nor inclined their ear, but
walked in the counsels, in the
stubbornness of their evil heart,
and went backward and not for-
25 ward. Since the day that your
fathers came forth out of the land
of Egypt, unto this day, have I
sent unto you all my servants the
prophets, daily rising up early and
26 sending them; but they have not
hearkened unto me, nor inclined
their ear; and they have hardened
their neck: they have done worse
27 than their fathers. And thou shalt
speak all these words unto them,
but they will not hearken unto
thee; and thou shalt call unto
them, but they will not answer
28 thee. And thou shalt say unto
them, This is the nation which
hath not hearkened unto the voice
of Jehovah their God, nor received
correction; fidelity[i] is perished,
and is cut off from their mouth.
29 Cut off thy hair, and cast it
away, and take up a lamentation
on the heights;[j] for Jehovah hath
rejected and forsaken the genera-

[g] Lit. 'are these (i.e. these buildings).' [h] See note to Judges ii. 11, 13. [i] Or 'truth.' [j] Or 'bare-hills:' see note to chap. iii. 2.

30 tion of his wrath. For the children
of Judah have done evil in my
sight, saith Jehovah; they have
set their abominations in the house
which is called by my name, to
31 defile it. And they have built the
high places of Topheth, which is
in the valley of the son of Hinnom,
to burn their sons and their
daughters in the fire; which I
commanded not, neither did it
32 come up into my mind. There-
fore, behold, days are coming,
saith Jehovah, when it shall no
more be said, Topheth, and Valley
of the son of Hinnom, but the
valley of slaughter; for they shall
bury in Topheth, till there be no
33 place.[k] And the carcases of this
people shall be food for the fowl
of the heavens, and for the beasts
of the earth; and none shall scare
34 [them] away. And I will cause to
cease from the cities of Judah, and
from the streets of Jerusalem, the
voice of mirth and the voice of joy,
the voice of the bridegroom and
the voice of the bride; for the land
shall become a waste.

8 At that time, saith Jehovah,
they shall bring forth the bones of
the kings of Judah, and the bones
of his princes, and the bones of
the priests, and the bones of the
prophets, and the bones of the
inhabitants of Jerusalem, out of
2 their graves; and they shall
spread them out to the sun and
to the moon and to all the host of
the heavens, which they have
loved, and which they have served,
and after which they have walked,
and which they have sought, and
which they have worshipped: they
shall not be gathered, nor be
buried; they shall be for dung
3 upon the face of the ground. And
death shall be chosen rather than
life by all the residue that remain
of this evil family, in all the places
whither I have driven those that
remain, saith Jehovah of hosts.
4 And thou shalt say unto them,
Thus saith Jehovah: Do [men]
fall, and not rise up? Doth one
5 turn away, and not return? Why
hath this people of Jerusalem
slidden back with a perpetual
backsliding? They hold fast de-
6 ceit, they refuse to return. I
hearkened and heard: they speak
not what is right; there is no man
who repenteth him of his wicked-
ness, saying, What have I done?
Every one turneth to[l] his course,
like a horse rushing into the battle.
7 Even a stork in the heavens know-
eth her appointed times, and the
turtle-dove and the swallow and
the crane observe the time of their
coming; but my people know not
the judgment of Jehovah.
8 How do ye say, We are wise, and
the law of Jehovah is with us?
Behold, certainly the lying pen of
the scribes hath made it falsehood.
9 The wise men are ashamed, they
are dismayed and taken: behold,
they have rejected Jehovah's
word; and what wisdom is in
10 them? Therefore will I give their
wives unto others, their fields to
those that shall possess [them];
for every one, from the least even
unto the greatest, is given to
covetousness; from the prophet
even unto the priest, every one
11 dealeth falsely. And they have
healed the breach of the daughter
of my people lightly, saying,
Peace, peace! when there is no
12 peace. Are they ashamed that
they have committed abomina-
tion? Nay, they are not at all
ashamed, and they know not how
to blush. Therefore shall they
fall among them that fall: in the
time of their visitation they shall
13 stumble, saith Jehovah. I will
utterly take them away, saith
Jehovah: there are no grapes on
the vine, nor figs on the fig-tree;
and the leaf is faded: and I will
give them up to those that shall
pass over them.[m]
14 Why do we sit still? Assemble
yourselves, and let us enter into
the fenced cities, and let us be
silent[n] there: for Jehovah our
God hath put us to silence,[o] and
given us water of gall[p] to drink,
because we have sinned against
15 Jehovah. Peace is looked for, and
there is no good; a time of healing,
16 and behold, terror. The snorting
of his horses is heard from Dan:
the whole land trembleth at the
sound of the neighing of his steeds,[q]
and they come, and devour the
land, and all it contains,[r] the city
17 and those that dwell therein. For
behold, I send among you ser-
pents, vipers against which there
is no charm, and they shall bite
you, saith Jehovah.
18 My comfort in my sadness! my
19 heart is faint in me! Behold the
voice of the cry of the daughter of

[k] Or 'for want of another place;' and so xix. 11. [l] Or 'turneth away in.' [m] Or 'pass through them.' [n] Or 'let us perish.' [o] Or 'made us to perish.' [p] Cf. Ps. lxix. 21. [q] Lit. 'mighty ones.' [r] Lit. 'all its fulness.'

my people, from a very far country: Is not Jehovah in Zion? Is not her king in her? Why have they provoked me to anger with their graven images, with foreign
20 vanities? The harvest is past, the summer is ended, and we are not
21 saved.—For the breach[s] of the daughter of my people am I crushed; I go mourning; astonishment hath taken hold of me.
22 Is there no balm in Gilead? is there no physician there? Why then is there no dressing applied for the healing of the daughter of my people?

9 Oh that my head were waters, and mine eye a fountain of tears, that I might weep day and night for the slain of the daughter of my
2 people! Oh that I had in the wilderness a traveller's lodging-place, that I might leave my people, and go away from them! For they are all adulterers, an assembly of treacherous men.
3 And they bend their tongue, their bow of falsehood, and not for fidelity are they valiant in the land; for they proceed from evil to evil, and they know not me,
4 saith Jehovah. Take ye heed every one of his friend, and confide not in any brother; for every brother only supplanteth, and every friend goeth about with
5 slander. And they act deceitfully every one with his neighbour,[t] and speak not the truth: they teach their tongue to speak falsehood, they weary themselves with per-
6 verse dealing. Thy habitation is in the midst of deceit; through deceit they refuse to know me,
7 saith Jehovah. Therefore thus saith Jehovah of hosts: Behold, I will melt them, and try them; for how else could I do for the
8 daughter of my people? Their tongue is a murderous[u] arrow; it speaketh deceit. [A man] speaketh peaceably to his neighbour[t] with his mouth, but in his heart he
9 layeth his ambush. Shall I not visit them for these [things]? saith Jehovah; shall not my soul be avenged on such a nation as this?
10 For the mountains will I take up weeping and wailing, and for the pastures of the wilderness, a lamentation; for they are burnt up, so that none passeth through them; and the voice of the cattle is not heard. Both the fowl of the heavens and the beasts are fled;
11 they are gone. And I will make Jerusalem heaps, a dwelling-place of jackals; and I will make the cities of Judah a desolation, without inhabitant.
12 Who is a wise man, that he may understand this? and he to whom the mouth of Jehovah hath spoken, that he may declare it? Why is the land perished, burnt up like a wilderness, so that none passeth
13 through? And Jehovah saith, Because they have forsaken my law which I set before them, and have not hearkened unto my
14 voice, nor walked in it,[w] but have walked after the stubbornness of their own heart, and after the Baals, as their fathers taught
15 them; therefore thus saith Jehovah of hosts, the God of Israel, Behold, I will feed this people with wormwood, and give them
16 water of gall to drink, and will scatter them among the nations, whom neither they nor their fathers have known; and I will send the sword after them, till I have consumed them.
17 Thus saith Jehovah of hosts: Consider, and call for the mourning women, that they may come, and send for the skilful women,
18 that they may come; and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eye-
19 lids pour forth waters. For a voice of wailing is heard out of Zion, How are we spoiled, sorely put to shame! For we have forsaken the land, for they have cast
20 down our dwellings. Hear then the word of Jehovah, ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and each one
21 her companion lamentation. For death is come up through our windows, is entered into our palaces, to cut off the children from the street, the young men
22 from the broadways. Speak, Thus saith Jehovah: Yea, the carcases of men[x] shall fall as dung upon the open field, and as the handful after the reaper, and there shall be none to gather.
23 Thus saith Jehovah: Let not the wise glory in his wisdom, neither let the mighty glory in his might; let not the rich glory in

[s] Or 'crushing,' or 'destruction:' cf. vi. 1, 14; the word is the same as the verb following, 'am I crushed.' [t] Or 'friend,' as in vers. 3, 4. [u] So the *Chetiv*, with which agree the LXX and Jerome. The *Keri* reads 'sharpened.' [w] I.e. 'in the law.' [x] הָאָדָם.

24 his riches: but let him that
glorieth glory in this, that he
understandeth and knoweth me,
that I [am] Jehovah, who exercise *v*
loving-kindness, judgment, and
righteousness in the earth; for in
these things I delight, saith Jeho-
25 vah. Behold, days are coming,
saith Jehovah, when I will visit
all [them that are] circumcised
26 with the uncircumcised; Egypt,
and Judah, and Edom, and the
children of Ammon, and Moab,
and all that have the corners [of
their beard] cut off,*z* that dwell
in the wilderness: for all the
nations are uncircumcised, and all
the house of Israel are uncircum-
cised in heart.

* 10 Hear the word that Jehovah
speaketh unto you, house of
2 Israel. Thus saith Jehovah:
Learn not the way of the nations,
and be not dismayed at the signs
of the heavens; for the nations
3 are dismayed at them. For the
statutes of the peoples are vanity;
for [it is] a tree cut out of the
forest, worked with a chisel *a* by
4 the hands of the artizan; they
deck it with silver and with gold;
they fasten it with nails and with
5 hammers, that it move not. They
are as a palm-column of turned
work, and they speak not; they
are carried, for they cannot go.
Be not afraid of them; for they
cannot do evil, neither also is it
6 in them to do good. There is none
like unto thee, Jehovah; thou art
great, and thy name is great in
7 might. Who would not fear thee,
O king of nations? For to thee
doth it appertain; for among all
the wise men of the nations, and
in all their kingdoms, there is
8 none like unto thee. But they are
one and all senseless and foolish;
the teaching of vanities is a stock.*b*
9 Silver spread into plates is brought
from Tarshish, and gold from
Uphaz, the work of the artizan
and of the hands of the founder;
blue and purple is their clothing:
they are all the work of skilful
10 [men]. But Jehovah Elohim is
truth; he is the living God, and
the king of eternity. At his wrath
the earth trembleth, and the
nations cannot abide his indigna-
tion.
11 *c* Thus shall ye say unto them:
The gods that have not made the
heavens and the earth, these shall
perish from the earth, and from
under the heavens.
12 He hath made the earth by his
power, he hath established the
world by his wisdom, and hath
stretched out the heavens by his
13 understanding. When he uttereth
his voice, there is a tumult of
waters in the heavens, and he
causeth the vapours to ascend
from the end of the earth; he
maketh lightnings for the rain,
and bringeth forth the wind out of
14 his treasuries. Every man is be-
come brutish, bereft of knowledge;
every founder is put to shame by
the graven image, for his molten
image is falsehood, and there is no
15 breath in them. They are vanity,
a work of delusion: *d* in the time
of their visitation they shall perish.
16 The portion of Jacob is not like
them; for it is he that hath formed
all [things], and Israel is the rod *e*
of his inheritance: Jehovah of
hosts is his name.
17 Gather up thy baggage out of
the land, O inhabitress of the
18 fortress.*f* For thus saith Jehovah:
Behold, I will this time sling out
the inhabitants of the land, and
will distress them, that they may
19 be found. Woe is me, for my
wound! My stroke is hard to
heal, and I had said, Yea, this is
20 [my] grief, and I will bear it. My
tent is despoiled, and all my cords
are broken; my children are gone
forth from me, and they are not;
there is none to stretch forth my
tent any more, and to set up my
21 curtains. For the shepherds are
become brutish, and have not
sought Jehovah; therefore have
they not acted wisely,*g* and all
22 their flock is scattered. The voice
of a rumour! Behold, it cometh,
and a great commotion out of the
north country, to make the cities
of Judah a desolation, a dwelling-
place of jackals.
23 I know, Jehovah, that the way
of man is not his own; it is not
in a man that walketh to direct
24 his steps. Jehovah, correct me,
but with judgment; not in thine
anger, lest thou bring me to noth-
25 ing. Pour out thy fury upon the
nations that know thee not, and
upon the families that call not on
thy name; for they have eaten
up Jacob, yea, they have eaten

v Or 'For I, Jehovah, exercise.' *z* See Lev. xix. 27. *a* Others 'an axe.' *b* Or 'wood is an instruction of vanity.' *c* This verse is in Aramaic. *d* Or 'mockery.' *e* Or 'tribe.' *f* Or 'thou that dwellest in the straitness' (i.e. 'distress') or 'in the siege.' *g* Or 'have not succeeded,' as chap. xx. 11.

him up and consumed him, and have laid waste his dwelling-place.

* 11 The word that came to Jeremiah from Jehovah, saying, Hear ye the words of this covenant; and speak ye unto the men of Judah, and to the inhabitants of Jerusalem. And thou shalt say unto them, Thus saith Jehovah, the God of Israel: Cursed be the man that obeyeth not the words of this covenant which I commanded your fathers in the day that I brought them forth out of the land of Egypt, from the iron furnace, saying, Hearken unto my voice and do them, according to all that I command you; so shall ye be my people, and I will be your God: that I may perform the oath that I have sworn unto your fathers, to give them a land flowing with milk and honey, as it is this day. And I answered and said, Amen, Jehovah!

6 And Jehovah said unto me, Proclaim all these words in the cities of Judah, and in the streets of Jerusalem, saying: Hear the words of this covenant, and do them. For I earnestly protested unto your fathers, in the day that I brought them up out of the land of Egypt, unto this day, rising early and protesting, saying, Hearken unto my voice. But they have not hearkened, nor inclined their ear, but have walked every one in the stubbornness of their evil heart; and I have brought upon them all the words of this covenant, which I commanded [them] to do, and they have not done.

9 And Jehovah said unto me, A conspiracy is found among the men of Judah, and among the inhabitants of Jerusalem. They are turned back to the iniquities of their forefathers, who refused to hear my words; and they have gone after other gods to serve them. The house of Israel and the house of Judah have broken my covenant which I made with their fathers. Therefore thus saith Jehovah: Behold, I will bring evil upon them, from which they shall not be able to escape; and they will cry unto me, and I will not hearken unto them. Then shall the cities of Judah and inhabitants of Jerusalem go and cry unto the gods unto whom they have burned incense; but they shall not save them at all in the time of their trouble.[h] For [as] the number of thy cities, are thy gods, O Judah; and [as] the number of the streets of Jerusalem, have ye set up altars to the Shame,[i] altars to burn incense unto Baal. And thou, pray not for this people, neither lift up cry nor prayer for them; for I will not hear in the time that they cry unto me for their trouble.

15 What hath my beloved to do in my house, seeing that the more part practise their evil devices, and the holy flesh is passed from thee? When thou doest evil, then thou rejoicest. Jehovah had called thy name, A green olive-tree, fair, of goodly fruit: with the noise of a great tumult he hath kindled fire upon it, and its branches are broken. For Jehovah of hosts, that planted thee, hath pronounced evil against thee, for the evil of the house of Israel and of the house of Judah, which they have done for[k] themselves, to provoke me to anger in burning incense unto Baal.

18 And Jehovah hath given me knowledge, and I know [it]; then thou shewedst me their doings. And I was like a tame lamb[l] [that] is led to the slaughter; and I knew not that they devised devices against me, [saying,] Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. But thou, Jehovah of hosts, who judgest righteously, who triest the reins and the heart, let me see thy vengeance on them: for unto thee have I revealed[m] my cause.

21 Therefore thus saith Jehovah concerning the men of Anathoth, that seek thy life, saying, Prophesy not in the name of Jehovah, that thou die not by our hand,— therefore thus saith Jehovah of hosts: Behold, I punish them: the young men shall die by the sword; their sons and their daughters shall die by famine; and there shall be no remnant of them; for I will bring evil upon the men of Anathoth, in the year of their visitation.

12 Righteous art thou, Jehovah, when I plead with thee; yet will I speak with thee of [thy] judgments. Wherefore doth the way of the wicked prosper? [wherefore] are all they at ease

[h] Lit. 'evil:' so ver. 14. [i] See iii. 24, and note. [k] Or 'against.' [l] Or 'like a lamb, an ox.' [m] Or 'committed.'

that deal very treacherously?
2 Thou hast planted them, they also
have taken root: they advance,
yea, they bring forth fruit: thou
art near in their mouth, but far
3 from their reins. But thou, Jeho-
vah, knowest me; thou hast seen
me, and proved [n] my heart toward
thee. Drag them out like sheep
for the slaughter, and set them
apart for the day of slaughter.
4 How long shall the land mourn,
and the herbs of all the fields
wither? Because of the wicked-
ness of them that dwell therein,
the beasts and the birds perish; for
they say, He will not see our end.
5 If thou hast run with footmen,
and they have wearied thee, how
wilt thou then contend with
horses? And if in a land of peace
thou thinkest thyself in security,[o]
how wilt thou then do in the
6 swelling of the Jordan? For even
thy brethren, and the house of thy
father, even they have dealt
treacherously with thee, even they
have cried aloud after thee. Be-
lieve them not, though they speak
good [words] unto thee.
7 I have forsaken my house, I
have cast off my heritage, I have
given the beloved of my soul into
8 the hand of her enemies. My heri-
tage is become unto me as a lion
in the forest; it hath raised its
voice against me: therefore have
9 I hated it. My heritage is unto
me [as] a speckled bird of prey;[p]
the birds of prey round about are
against her. Go, assemble all the
beasts of the field, bring them to
10 devour. Many shepherds have de-
stroyed my vineyard, they have
trodden my portion under foot,
they have made my pleasant por-
11 tion a desolate wilderness: they
have made it a desolation; deso-
late, it mourneth unto me: the
whole land is made desolate, for
12 no man layeth it to heart. Spoil-
ers are come upon all heights in
the wilderness; for the sword of
Jehovah devoureth from one end
of the land even to the [other] end
of the land: no flesh hath peace.
13 They have sown wheat, and they
reap thorns; they have put them-
selves to pain, [and] do not profit.
Be ye therefore ashamed of your
revenues, because of the fierce
anger of Jehovah.
14 Thus saith Jehovah against all
mine evil neighbours, that touch
the inheritance which I have
caused my people Israel to inherit:
Behold, I will pluck them up [q] out
of their land, and pluck out the
house of Judah from among them.
15 And it shall come to pass, after I
have plucked them up, I will re-
turn, and have compassion on
them, and will bring them back,
each one to his inheritance, and
16 each one to his land. And it shall
come to pass, if they will diligently
learn the ways of my people, to
swear by my name, [As] Jehovah
liveth—even as they taught my
people to swear by Baal—they
shall be built up in the midst of my
17 people. And if they will not obey,
I will utterly pluck up and destroy
that nation, saith Jehovah.

* 13 Thus said Jehovah unto
me: Go and buy thee a
linen girdle, and put it upon thy
loins; but dip it not in water.
2 And I bought a girdle according
to the word of Jehovah, and put
3 it upon my loins. And the word
of Jehovah came unto me the
4 second time, saying, Take the
girdle that thou hast bought,
which is upon thy loins, and arise,
go to the Euphrates, and hide it
5 there in a hole of the rock. So
I went and hid it by the Euphrates,
as Jehovah had commanded me.
6 And it came to pass at the end of
many days, that Jehovah said
unto me, Arise, go to the Euph-
rates, and take the girdle from
thence which I commanded thee
7 to hide there. And I went to the
Euphrates, and digged, and took
the girdle from the place where I
had hid it; and behold, the girdle
was spoiled, it was good for
nothing.
8 And the word of Jehovah came
9 unto me, saying, Thus saith Jeho-
vah: After this manner will I
spoil the pride of Judah, and the
10 great pride of Jerusalem. This
evil people, who refuse to hear my
words, who walk in the stubborn-
ness of their heart, and go after
other gods, to serve them and to
worship them, shall even be as
this girdle which is good for noth-
11 ing. For as a girdle cleaveth to
the loins of a man, so have I
caused to cleave unto me the
whole house of Israel and the
whole house of Judah, saith Jeho-
vah; that they might be unto me
for a people, and for a name, and
for a praise, and for a glory:[r] but
they would not hear.

[n] Or 'tried.' [o] Or 'if thou confidest in a land of peace.' [p] According to others 'as a greedy hyena.' [q] Cf. i. 10. [r] Or 'beauty,' 'adornment:' cf. Isa. xxviii. 1; lxii. 3.

12 And thou shalt speak unto them this word: Thus saith Jehovah, the God of Israel, Every skin[s] shall be filled with wine. And they will say unto thee, Do we not very well know that every skin shall be
13 filled with wine? And thou shalt say unto them, Thus saith Jehovah: Behold, I will fill all the inhabitants of this land, and the kings that sit for David upon his throne, and the priests and the prophets, and all the inhabitants of Jerusalem, with drunkenness.
14 And I will dash them one against another, both the fathers and the sons together, saith Jehovah; I will not pity, nor spare, nor have mercy so as not to destroy them.
15 Hear ye, and give ear, be not lifted up; for Jehovah hath
16 spoken. Give glory to Jehovah your God, before he cause darkness, and before your feet stumble upon the mountains of twilight; and ye shall look for light, but he will turn it into the shadow of death, and make [it] gross dark-
17 ness. And if ye will not hear it, my soul shall weep in secret places for [your] pride; and mine eye shall weep sore, and run down with tears, because Jehovah's flock is gone into captivity.
18 Say unto the king and to the queen:[t] Humble yourselves, sit down low; for from your heads shall come down the crown of your
19 magnificence. The cities of the south[v] are shut up, and there is none to open [them]; all Judah is carried away captive: it is wholly carried away captive.
20 Lift up your eyes, and behold them that come from the north. Where is the flock that was given
21 thee, thy beautiful flock? What wilt thou say when he shall visit thee, since thou thyself hast trained them to be princes in chief over thee?[w] Shall not sorrows take thee, as a woman in travail?
22 And if thou say in thy heart, Wherefore come these things upon me? For the greatness of thine iniquity are thy skirts uncovered, [and] thy heels have suffered
23 violence. Can an Ethiopian[x] change his skin, or a leopard his spots? [Then] may ye also do good, who are accustomed to do
24 evil. And I will scatter them as stubble that passeth away by the
25 wind of the wilderness. This shall be thy lot, thy measured portion from me, saith Jehovah; because thou hast forgotten me, and con-
26 fided in falsehood. Therefore will I also turn thy skirts over thy face, and thy shame shall be seen.
27 Thine adulteries, and thy neighings, the lewdness of thy fornication, on the hills, in the fields,—thine abominations, have I seen. Woe unto thee, Jerusalem! Wilt thou not be made clean? after how long a time yet?

* 14 The word of Jehovah that came to Jeremiah concerning the drought.

2 Judah mourneth, and the gates thereof languish, they are black unto the ground; and the cry of
3 Jerusalem goeth up. And their nobles send their little ones[y] for water: they come to the pits, they find no water; they return with their vessels empty; they are ashamed, they are confounded,
4 and have covered their heads. Because the ground is chapt, for there hath been no rain on the earth, the ploughmen are ashamed,
5 they cover their heads. For the hind also calveth in the field, and forsaketh [its young], because
6 there is no grass. And the wild asses stand on the heights, they snuff up the wind like jackals; their eyes fail, because there is no herbage.
7 Jehovah, though our iniquities testify against us, do thou act for thy name's sake; for our backslidings are many—we have sinned
8 against thee. Thou hope of Israel, its Saviour in the time of trouble, why wilt thou be as a stranger in the land, and as a traveller that
9 turneth aside to stay a night? Why wilt thou be as a man astonished, as a mighty man that cannot save? Yet thou, Jehovah, art in the midst of us, and we are called by thy name: leave us not.
10 Thus saith Jehovah to[z] this people: Even so have they loved to wander, they have not refrained their feet; and Jehovah hath no delight in them: now will he remember their iniquity, and visit
11 their sins. And Jehovah said unto me, Pray not for this people
12 for their good. When they fast, I will not hear their cry; and

[s] See note to Isa. xxii. 24. [t] i.e. 'the queen-mother;' lit. 'mistress:' see 1 Kings xv. 13. [v] *Negeb*: so xvii. 26: cf. Gen. xii. 9. [w] Or 'What wilt thou say, when he shall appoint as chief over thee those whom thou hast taught to be thy familiars?' [x] Or 'Cushite.' [y] Or 'their menials.' [z] Or 'concerning.'

when they offer up burnt-offering
and oblation, I will not accept
them: for I will consume them
by sword, and by famine, and by
13 pestilence. And I said, Alas, Lord,
Jehovah! Behold, the prophets
say unto them, Ye shall not see the
sword, neither shall ye have
famine; for I will give you assured
14 peace in this place. And Jehovah
said unto me, The prophets pro-
phesy falsehood in my name; I
have not sent them, neither have
I commanded them, nor spoken
unto them: they prophesy unto
you a false vision, and divination,
and a thing of nought, and the
15 deceit of their heart. Therefore
thus saith Jehovah concerning the
prophets that prophesy in my
name, and I sent them not, and
who say, Sword and famine shall
not be in this land: By sword and
by famine shall those prophets be
16 consumed; and the people to
whom they prophesy shall be cast
out in the streets of Jerusalem,
because of the famine and the
sword; and there shall be none
to bury them, them, their wives,
and their sons, and their daughters;
and I will pour their wickedness
17 upon them. And thou shalt say
this word unto them: Let mine
eyes run down with tears, night
and day, and not cease; for the
virgin daughter of my people is
broken with a great breach, with
18 a very grievous blow. If I go
forth into the field, behold the
slain with the sword! and if I
enter into the city, behold them
that pine away with famine! For
both prophet and priest shall go
about into a land that they know
19 not.[a]—Hast thou then utterly re-
jected Judah? Doth thy soul
loathe Zion? Why hast thou
smitten us, and there is no healing
for us? Peace is looked for, and
there is no good,—and a time of
healing, and behold terror!
20 Jehovah, we acknowledge our
wickedness, the iniquity of our
fathers; for we have sinned
21 against thee. For thy name's
sake, do not spurn [us], do not
disgrace[b] the throne of thy glory:
remember, break not thy covenant
22 with us. Are there any among the
vanities of the nations that can
cause rain? or can the heavens
give showers? Art not thou HE,[c]
Jehovah, our God? And we wait
upon thee; for thou hast made all
these things.

15 And Jehovah said unto me,
Though Moses and Samuel
stood before me, my soul [would]
not [turn] toward this people.
Send [them] out of my sight, and
2 let them go forth. And it shall
come to pass, if they say unto
thee, Whither shall we go forth?
then thou shalt tell them, Thus
saith Jehovah: Such as are for
death, to death; and such as are
for the sword, to the sword; and
such as are for the famine, to the
famine; and such as are for cap-
3 tivity, to captivity. For I will
visit them with four kinds[d] [of
punishments], saith Jehovah: the
sword to slay, and dogs to tear,[e]
and the fowl of the heavens, and
the beasts of the earth, to devour
4 and to destroy. And I will give
them over to be driven hither
and thither amongst all the king-
doms of the earth, because of
Manasseh the son of Hezekiah,
king of Judah, for that which he
did in Jerusalem.
5 For who shall have pity upon
thee, Jerusalem? and who shall
bemoan thee? and who shall turn
aside to ask after thy welfare?
6 Thou hast cast me off, saith Jeho-
vah, thou art gone backward; and
I have stretched out my hand
against thee, and will destroy thee:
I am become weary of repenting.
7 And I will fan them with a fan in the
gates of the land; I will bereave of
children [and] destroy my people:
they have not returned from their
8 ways. Their widows are increased
to me more than the sand of the
seas; I have brought upon them,
against the mother of the young
men, a spoiler at noonday; I have
caused anguish and terror to fall
9 upon her suddenly. She that hath
borne seven languisheth, she hath
given up the ghost; her sun is
gone down while it is yet day; she
is put to shame and confounded.
And the residue of them will I give
up to the sword before their
enemies, saith Jehovah.
10 Woe is me, my mother, that
thou hast borne me a man of strife
and a man of contention to the
whole land! I have not lent on
usury, nor have they lent to me
on usury; [yet] every one of them
11 doth curse me. Jehovah said,
Verily I will set thee free[f] for [thy]

[a] Or 'wander about in the land, and they know not [what to do].' [b] Or 'lightly esteem.' [c] Or 'thou, the Same:' cf. Isa. xxxvii. 16. [d] Lit. 'families.' [e] Or 'drag along.' [f] So the *Keri*.

good; verily I will cause the enemy to meet thee kindly in the time of evil and in the time of
12 affliction. Will iron break? iron from the north? and bronze?
13 Thy substance and thy treasures will I give to the spoil without price, and that for all thy sins, and
14 in all thy borders; and I will make [them] to pass with thine enemies into a land that thou knowest not: for a fire is kindled in mine anger; it shall burn upon you.
15 Jehovah, thou knowest: remember me, and visit me, and avenge me of my persecutors; in thy long-suffering take me not away: know that for thy sake I
16 bear reproach. Thy words were found, and I did eat them, and thy words were unto me the joy and rejoicing of my heart; for I am called by thy name, O Jeho-
17 vah, God of hosts. I sat not in the assembly of the mockers,[g] nor exulted: I sat alone because of thy hand; for thou hast filled me
18 with indignation. Why is my pain perpetual, and my wound incurable? It refuseth to be healed. Wilt thou be altogether unto me as a treacherous [spring], [as] waters that fail?
19 Therefore thus saith Jehovah: If thou return, then will I bring thee again, thou shalt stand before me; and if thou take forth the precious from the vile, thou shalt be as my mouth. Let them return unto thee; but return not thou
20 unto them. And I will make thee unto this people a strong brazen wall; and they shall fight against thee, but they shall not prevail against thee: for I am with thee, to save thee and to deliver thee,
21 saith Jehovah; yea, I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible.

* **16** And the word of Jehovah came to me, saying, 2 Thou shalt not take thee a wife, and thou shalt not have sons nor
3 daughters in this place. For thus saith Jehovah concerning the sons and concerning the daughters that are born in this place, and concerning their mothers that bear them, and concerning their fathers that beget them in this land:
4 They shall die of painful deaths; they shall not be lamented, neither shall they be buried; they shall be as dung upon the face of the ground, and they shall be consumed by the sword, and by famine, and their carcases shall be food for the fowl of the heavens and for the beasts of the earth.
5 For thus saith Jehovah: Enter not into the house of wailing, neither go to lament or bemoan them; for I have taken away my peace from this people, saith Jehovah, the loving-kindness and
6 the tender mercies. Both great and small shall die in this land: they shall not be buried; and none shall lament for them, or cut themselves, nor make themselves
7 bald for them. Nor shall they break [bread] for them in mourning, to comfort them for the dead; neither shall they give them the cup of consolations to drink for their father or for their mother.
8 And thou shalt not go into the house of feasting, to sit with them,
9 to eat and to drink. For thus saith Jehovah of hosts, the God of Israel: Behold, I will cause to cease out of this place, before your eyes, and in your days, the voice of mirth and the voice of joy, the voice of the bridegroom and the voice of the bride.
10 And it shall come to pass, when thou shalt declare unto this people all these words, and they shall say unto thee, Wherefore hath Jehovah pronounced all this great evil against us? and what is our iniquity? and what is our sin which we have committed against Jeho-
11 vah our God? then shalt thou say unto them, Because your fathers have forsaken me, saith Jehovah, and have walked after other gods, and have served them, and have worshipped them, and have forsaken me, and have not kept my
12 law; and you, ye have done still worse than your fathers; and there ye are walking every one after the stubbornness of his evil heart, not to hearken unto me:
13 and I will cast you forth out of this land, into a land that ye know not, ye nor your fathers; and there shall ye serve other gods day and night: because I will shew you no favour.
14 Therefore, behold, days are coming, saith Jehovah, that it shall no more be said, [As] Jehovah liveth, who brought up the children of Israel out of the land
15 of Egypt; but, [As] Jehovah liveth, who brought up the children of Israel from the land of the

[g] Or 'them that make merry:' as in xxxi. 4.

north, and from all the lands whither he had driven them. For I will bring them again into their land, which I gave unto their
16 fathers. Behold, I will send for many fishers, saith Jehovah, and they shall fish them; and afterwards will I send for many hunters, and they shall hunt them, from every mountain, and from every hill, and out of the holes of the
17 rocks. For mine eyes are upon all their ways; they are not concealed from my face, neither is their iniquity hidden from before
18 mine eyes. But first I will recompense their iniquity and their sin double, because they have profaned my land with the carcases of their detestable things, and with their abominations have they filled mine inheritance.
19 Jehovah, my strength and my fortress, and my refuge in the day of distress, unto thee shall the nations come from the ends of the earth, and they shall say, Surely our fathers have inherited falsehood [and] vanity; and in these
20 things there is no profit. Shall a man make gods unto himself, and
21 they are no-gods? Therefore, behold, I will this once cause them to know, I will cause them to know my hand and my might; and they shall know that my name is Jehovah.

17 The sin of Judah is written with a style of iron, with the point of a diamond, engraven upon the tablet of their heart, and upon
2 the horns of your altars; whilst their children remember their altars and their Asherahs, by the green trees, upon the high hills.
3 My mountain in the field, thy substance, all thy treasures will I give for a spoil,—thy high places, because of sin throughout thy
4 borders. And of thyself thou shalt let go[h] thine inheritance which I gave thee; and I will cause thee to serve thine enemies in a land that thou knowest not; for ye have kindled a fire in mine anger,—it shall burn for ever.
5 Thus saith Jehovah: Cursed is the man[i] that confideth in man, and maketh flesh his arm, and whose heart departeth from Jeho-
6 vah. And he shall be like the heath[j] in the desert, and shall not see when good cometh; but he shall inhabit the parched places in the wilderness, a salt
7 land and not inhabited. Blessed is the man that confideth in Jehovah, and whose confidence Jeho-
8 vah is. For he shall be like a tree planted by the waters, and that spreadeth out its roots by the stream, and he shall not see[k] when heat cometh, but his leaf shall be green; and in the year of drought he shall not be careful, neither shall he cease to yield fruit.
9 The heart is deceitful above all things, and incurable;[l] who can
10 know it? I Jehovah search the heart, I try the reins, even to give each one according to his ways, according to the fruit of his doings.
11 [As] the partridge sitteth on [eggs] it hath not laid, [so] is he that getteth riches and not by right: in the midst of his days shall he leave them, and at his end shall be a fool.
12 A throne of glory, [set] on high from the beginning, is the place of
13 our sanctuary. Thou hope of Israel, Jehovah! all that forsake thee shall be ashamed. They that depart from me shall be written in the earth; because they have forsaken Jehovah, the fountain of living waters.
14 Heal me, Jehovah, and I shall be healed; save me, and I shall be saved: for thou art my praise.
15 Behold, these say unto me, Where is the word of Jehovah? let it
16 then come! But as for me, I have not hastened from being a shepherd in following thee, neither have I desired the fatal day, thou knowest: that which came out of
17 my lips was before thy face. Be not a terror unto me: thou art my
18 refuge in the day of evil. Let them be ashamed that persecute me, but let not me be ashamed; let them be dismayed, but let not me be dismayed; bring upon them the day of evil, and break them with a double breaking.
19 Thus hath Jehovah said unto me: Go and stand in the gate of the children of the people, by which the kings of Judah come in, and by which they go out, and
20 in all the gates of Jerusalem; and say unto them, Hear the word of Jehovah, ye kings of Judah, and all Judah, and all the inhabitants of Jerusalem, that enter in by
21 these gates; thus saith Jehovah: Take heed to your souls, and bear

[h] Or 'on thine own account thou shalt leave.' Some suppose a reference to Deut. xv. 2.
[i] גבר; and so in ver. 7. [j] Or 'a denuded (or, forlorn) [man];' and so in chap. xlviii. 6.
[k] The *Chetiv* has 'fear.' [l] See Heb. of Job xxxiv. 6.

no burden on the sabbath day,
and bring nothing in through the
22 gates of Jerusalem; and carry
forth no burden out of your houses
on the sabbath day, neither do
any work; but hallow ye the sab-
bath day, as I commanded your
23 fathers, but they hearkened not,
neither inclined their ear, but
hardened their neck, that they
might not hear nor receive instruc-
24 tion. And it shall come to pass, if
ye diligently hearken unto me,
saith Jehovah, to bring in no
burden through the gates of this
city on the sabbath day, and to
hallow the sabbath day, to do no
25 work therein; then shall there
enter in, through the gates of this
city, kings and princes sitting
upon the throne of David, riding
in chariots and on horses, they
and their princes, the men of Ju-
dah and the inhabitants of Jeru-
salem: and this city shall be
26 inhabited for ever; and they shall
come from the cities of Judah, and
from the places around Jerusalem,
and from the land of Benjamin,
and from the lowland,[m] and from
the hill-country, and from the
south,[n] bringing burnt-offerings,
and sacrifices, and oblations, and
incense, and bringing thanks-
giving unto the house of Jehovah.
27 But if ye will not hearken unto
me, to hallow the sabbath day and
not to bear a burden and enter
in through the gates of Jerusalem
on the sabbath day, then will I
kindle a fire in the gates thereof,
and it shall devour the palaces of
Jerusalem, and it shall not be
quenched.

* 18 The word that came to
Jeremiah from Jehovah, say-
2 ing, Arise and go down to the
potter's house, and there I will
3 cause thee to hear my words. And
I went down to the potter's house;
and behold, he wrought a work
4 on the wheels. And the vessel
that he made was marred, as clay,[o]
in the hand of the potter; and he
made it again another vessel, as
seemed good to the potter to make.
5 And the word of Jehovah came
6 to me, saying, House of Israel,
cannot I do with you as this potter?
saith Jehovah. Behold, as the
clay in the potter's hand, so are
ye in my hand, house of Israel.
7 At the moment that I speak con-
cerning a nation and concerning
a kingdom, to pluck up, and to
8 break down, and to destroy, if that
nation, concerning which I have
spoken, turn from their evil, then
I will repent of the evil that I
9 thought to do unto them. And at
the moment that I speak concern-
ing a nation and concerning a
kingdom, to build and to plant,
10 if it do evil in my sight, that it
hearken not unto my voice, then
I will repent of the good where-
with I said I would benefit them.
11 And now, speak to the men of
Judah and to the inhabitants of
Jerusalem, saying, Thus saith
Jehovah: Behold, I prepare evil
against you, and devise a device
against you: turn ye then every
one from his evil way, and amend
12 your ways and your doings. But
they say, There is no hope; for we
will walk after our own devices,
and we will each one do [according
to] the stubbornness of his evil
heart.
13 Therefore thus saith Jehovah:
Ask ye now among the nations,
Who hath heard such things?
The virgin of Israel hath done a
14 very horrible thing. Shall the
snow of Lebanon cease from the
rock of the field?[p] Shall the cool
flowing waters coming from afar
15 be dried up?[q] For my people
hath forgotten me: they burn in-
cense to vanity; and they have
caused them to stumble in their
ways, the ancient paths, to walk
in by-paths of a way not cast up;
16 to make their land an astonish-
ment, a perpetual hissing: every
one that passeth by shall be
astonished, and shake his head.
17 As with an east wind will I scatter
them before the enemy; I will
shew them the back, and not the
face, in the day of their calamity.
18 And they said, Come, and let us
devise devices against Jeremiah;
for law shall not perish from the
priest, nor counsel from the wise,
nor word from the prophet. Come
and let us smite him with the
tongue, and let us not give heed
to any of his words.
19 Jehovah, give heed to me, and
listen to the voice of those that
20 contend with me. Shall evil be
recompensed for good? For they
have digged a pit for my soul.
Remember how I stood before

[m] The *Shephelah*: cf. Josh. xi. 16, &c. [n] The *Negeb*, and so in chap. xxxii. 44.
[o] Another reading is found in many MSS., 'that he made of clay was spoiled.' [p] Some think this refers to the Lebanon. It may be translated, 'Shall the snow of Lebanon be left which cometh from the rock of the field?' [q] Or 'be abandoned.'

thee to speak good for them, to turn away thy wrath from them.
21 Therefore give up their children to the famine, and deliver them over to the power of the sword; and let their wives be bereaved of children and be widows; and let their men be swept off[r] by death, their young men be smitten by the
22 sword in battle. Let a cry[s] be heard from their houses, when thou shalt bring a troop suddenly upon them; for they have digged a pit to take me, and have hidden
23 snares for my feet. And thou, Jehovah, knowest all their counsel against me to slay me.[t] Forgive not their iniquity, neither blot out their sin from thy sight, but let them be overthrown before thee; deal with them in the time of thine anger.

19 Thus saith Jehovah: Go and buy a potter's earthen flagon, and [take] of the elders of the people, and of the elders of the
2 priests; and go forth unto the valley of the son of Hinnom, which is by the entry of the Pottery-gate, and proclaim there the words that I shall tell thee,
3 and say, Hear the word of Jehovah, O kings of Judah, and inhabitants of Jerusalem. Thus saith Jehovah of hosts, the God of Israel: Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle;
4 because they have forsaken me, and have estranged this place [from me], and have burned incense in it unto other gods, whom neither they nor their fathers have known, nor the kings of Judah; and have filled this place with the
5 blood of innocents; and they have built the high places of Baal, to burn their sons in the fire as burnt-offerings unto Baal, which I commanded not, nor spake it, neither
6 came it up into my mind: therefore behold, days come, saith Jehovah, that this place shall no more be called Topheth, nor Valley of the son of Hinnom, but the valley
7 of slaughter. And I will make void[u] the counsel of Judah and Jerusalem in this place; and I will cause them to fall by the sword before their enemies, and by the hand of them that seek their life, and their carcases will I give as
8 food to the fowl of the heavens and to the beasts of the earth. And I will make this city an astonishment and a hissing; every one that passeth by shall be astonished and hiss because of all the plagues
9 thereof. And I will cause them to eat the flesh of their sons and the flesh of their daughters, and they shall eat every one the flesh of his friend, in the siege and in the straitness wherewith their enemies, and they that seek their lives, shall straiten them.
10 And thou shalt break the flagon in the sight of the men that go
11 with thee, and shalt say unto them, Thus saith Jehovah of hosts: Even so will I break this people and this city, as one breaketh a potter's vessel, that cannot be made whole again. And they shall bury in Topheth, till there
12 be no place to bury. Thus will I do unto this place, saith Jehovah, and to the inhabitants thereof, and
13 make this city as Topheth. And the houses of Jerusalem and the houses of the kings of Judah shall be as the place of Topheth, defiled, all the houses upon whose roofs they have burned incense unto all the host of the heavens, and have poured out drink-offerings unto other gods.
14 And Jeremiah came from Topheth, whither Jehovah had sent him to prophesy; and he stood in the court of Jehovah's house,
15 and said to all the people, Thus saith Jehovah of hosts, the God of Israel: Behold, I will bring upon this city and upon all her cities all the evil that I have spoken against it; for they have hardened their necks, not to hear my words.

* **20** And Pashur the son of Immer, the priest—and he was chief officer in the house of Jehovah—heard Jeremiah prophesy
2 these things. And Pashur smote Jeremiah the prophet, and put him in the stocks that were in the upper gate of Benjamin, which
3 was in the house of Jehovah. And it came to pass the next day, that Pashur brought forth Jeremiah out of the stocks; and Jeremiah said unto him, Jehovah hath not called thy name Pashur, but
4 Magor-missabib.[w] For thus saith Jehovah: Behold, I make thee a terror to thyself, and to all thy friends; and they shall fall by the sword of their enemies, and thine eyes shall see [it]; and I will

[r] Lit. 'slain.' [s] Or 'A cry shall.' [t] Or 'their deadly counsel against me.'
[u] Or 'empty,' alluding to the empty 'earthen flagon' of ver. 1. [w] Meaning, 'Terror on every side.'

give all Judah into the hand of the king of Babylon, and he shall carry them captive into Babylon, and shall smite them with the
5 sword. And, I will give all the wealth of this city, and all its gains, and all its precious things, and all the treasures of the kings of Judah, will I give into the hand of their enemies; and they shall make them a prey, and take them,
6 and carry them to Babylon. And thou, Pashur, and all that dwell in thy house shall go into captivity; and thou shalt come to Babylon, and there thou shalt die, and there thou shalt be buried, thou and all thy friends to whom thou hast prophesied falsehood.
7 Jehovah, thou hast enticed me, and I was enticed; thou hast laid hold of me, and hast prevailed; I am become a derision the whole
8 day: every one mocketh me. For as oft as I speak, I cry out; I proclaim violence and spoil; for the word of Jehovah is become unto me a reproach and a derision
9 all the day. And I said, I will not make mention of him, nor speak any more in his name: but it was in my heart as a burning fire shut up in my bones; and I became wearied with holding in,[x] and I
10 could not. For I have heard the defaming of many, terror on every side: Report, and we will report it. All my familiars are watching for my stumbling:[y] Peradventure he will be enticed, and we shall prevail against him; and we shall
11 take our revenge on him. But Jehovah is with me as a mighty terrible one; therefore my persecutors shall stumble and shall not prevail; they shall be greatly ashamed, for they have not prospered:[z] it shall be an everlasting confusion that shall not be for-
12 gotten. And thou, Jehovah of hosts, who triest the righteous, who seest the reins and the heart, let me see thy vengeance on them; for unto thee have I revealed[a] my
13 cause. Sing ye unto Jehovah, praise Jehovah, for he hath delivered the soul of the needy from the hand of evildoers.
14 Cursed be the day wherein I was born; let not the day wherein my
15 mother bore me be blessed! Cursed be the man who brought tidings to my father, saying, A man child is born unto thee; making him
16 very glad! And let that man be as the cities which Jehovah overthrew, and repented not; and let him hear a cry in the morning,
17 and a shouting at noonday, because he slew me not from the womb. Or would that my mother had been my grave, and her womb
18 always great [with me]! Wherefore came I forth from the womb to see labour and sorrow, that my days should be consumed in shame?

* 21 The word that came unto Jeremiah from Jehovah, when king Zedekiah sent unto him Pashur the son of Malchijah, and Zephaniah the son of Maaseiah,
2 the priest, saying, Inquire, I pray thee, of Jehovah for us; for Nebuchadrezzar the king of Babylon maketh war against us; if so be that Jehovah will deal with us according to all his marvellous works, that he may go up from us.
3 And Jeremiah said unto them, Thus shall ye say to Zedekiah:
4 Thus saith Jehovah the God of Israel: Behold, I will turn back the weapons of war that are in your hands, with which ye fight against the king of Babylon and against the Chaldeans who besiege you, outside the walls, and I will assemble them into the midst of
5 this city. And I myself will fight against you with a stretched-out hand, and with a strong arm, and in anger, and in fury, and in great
6 wrath. And I will smite the inhabitants of this city, both man and beast: they shall die of a
7 great pestilence. And afterwards, saith Jehovah, I will give Zedekiah king of Judah, and his servants, and the people, and[b] such as are left in this city from the pestilence, from the sword, and from the famine, into the hand of Nebuchadrezzar the king of Babylon, and into the hand of their enemies, and into the hand of those that seek their life, and he shall smite them with the edge of the sword: he shall not spare them, neither have pity, nor have mercy.
8 And unto this people thou shalt say, Thus saith Jehovah: Behold,
9 I set before you the way of life, and the way of death. He that abideth in this city shall die by the sword, and by the famine, and by the pestilence; but he that goeth out, and deserteth[c] to the Chaldeans that besiege you, he shall live, and

[x] Or 'with bearing [it].' [y] Or 'at my side.' [z] Or 'they have not dealt wisely:' cf. x. 20. [a] Or 'committed.' [b] Or 'that is.' [c] Lit. 'falleth.'

his life shall be unto him for a
10 prey. For I have set my face
against this city for evil, and not
for good, saith Jehovah: it shall
be given into the hand of the king
of Babylon, and he shall burn it
with fire.
11 And touching the house of the
king of Judah, hear ye the word
12 of Jehovah. House of David, thus
saith Jehovah: Judge with justice
in the morning, and deliver him
that is spoiled out of the hand of
the oppressor, lest my fury go
forth like fire and burn, and there
be none to quench it, because of
the evil of your doings.
13 Behold, I am against thee, in-
habitress of the valley, the rock of
the plain,[d] saith Jehovah; ye that
say, Who shall come down against
us, or who shall enter into our
14 dwellings? And I will visit you
according to the fruit of your
doings, saith Jehovah; and I will
kindle a fire in her forest, and it
shall devour all that is round
about her.

22 Thus saith Jehovah: Go down
to the house of the king of
Judah, and speak there this word,
2 and say, Hear the word of Jeho-
vah, O king of Judah, that sittest
upon the throne of David, thou,
and thy servants, and thy people
who enter in through these gates.
3 Thus saith Jehovah: Execute
judgment and righteousness, and
deliver the spoiled out of the hand
of the oppressor; and do no wrong,
do no violence to the stranger, the
fatherless, or the widow, and shed
not innocent blood in this place.
4 For if ye do this thing indeed,
then shall there enter in through
the gates of this house kings sitting
in the place of David upon his
throne, riding in chariots and on
horses,—he, and his servants, and
5 his people. But if ye will not hear
these words, I have sworn by my-
self, saith Jehovah, that this house
shall become a waste.
6 For thus saith Jehovah con-
cerning the house of the king of
Judah: Thou art a Gilead unto
me, the summit of Lebanon:
verily I will make thee a wilder-
7 ness, cities not inhabited. And I
will prepare[e] destroyers against
thee, every one with his weapons;
and they shall cut down the choice
of thy cedars, and cast [them] into
8 the fire. And many nations shall
pass by this city, and they shall say
every man to his neighbour,
Wherefore hath Jehovah done
9 thus unto this great city? And
they shall say, Because they have
forsaken the covenant of Jehovah
their God, and worshipped other
gods, and served them.
10 Weep not for the dead, neither
bemoan him; [but] weep sore for
him that goeth away, for he shall
return no more, nor see his native
11 country. For thus saith Jehovah
concerning Shallum[f] the son of
Josiah, the king of Judah, who
reigned instead of Josiah his father,
who went forth out of this place:
He shall not return thither any
12 more; for he shall die in the place
whither they have led him captive,
and shall see this land no more.
13 Woe unto him that buildeth his
house by unrighteousness, and his
upper chambers by injustice; that
taketh his neighbour's service
without wages, and giveth him not
14 his earning; that saith, I will
build me a wide house, and spa-
cious upper chambers; and he
cutteth out for himself windows;
and it is wainscoted[g] with cedar,
15 and painted with vermilion. Shalt
thou reign, because thou viest
with[h] the cedar? Did not thy
father eat and drink, and do judg-
ment and justice? Then it was
16 well with him. He judged the
cause of the poor[i] and needy;
then it was well. Was not this to
17 know me? saith Jehovah. But[k]
thine eyes and thy heart are only
on thine extortion,[l] and on the
blood of the innocent, to shed it,
and on oppression and on violence,
18 to do it. Therefore thus saith
Jehovah concerning Jehoiakim the
son of Josiah, the king of Judah:
They shall not lament for him,
Ah, my brother! or, Ah, sister!
They shall not lament for him,
19 Ah, lord! or Ah, his glory! He
shall be buried with the burial of
an ass, dragged along and cast
forth beyond the gates of Jeru-
salem.
20 Go up to Lebanon, and cry; and
give forth thy voice in Bashan,
and cry from [the heights of]
Abarim: for all thy lovers are
21 destroyed.[m] I spoke unto thee in
thy prosperity; [but] thou saidst,
I will not hear. This hath been
thy way from thy youth, that thou
hearkenedst not unto my voice.

[d] *Mishor*, generally applied to the table-land of Moab; here, Jerusalem. [e] Lit. 'consecrate.' [f] i.e. Jehoahaz. [g] Or 'ceiled.' [h] Or 'dost excel in.' [i] Or 'afflicted.' [k] Lit. 'For.' [l] Or 'over-reaching.' [m] Lit. 'broken.'

22 The wind shall feed on all thy
shepherds, and thy lovers shall go
into captivity; surely, then shalt
thou be ashamed and confounded
23 for all thy wickedness. Thou in-
habitress of Lebanon, that makest
thy nest in the cedars, how pitiful
shalt thou be[n] when pangs come
upon thee, pain as of a woman in
24 travail! [As] I live, saith Jehovah,
though Coniah[o] the son of Je-
hoiakim, the king of Judah, were
a signet upon my right hand, yet
25 will I pluck thee thence; and I will
give thee into the hand of them
that seek thy life, and into the
hand of them before whom thou
art afraid, even into the hand of
Nebuchadrezzar king of Babylon,
and into the hand of the Chal-
26 deans. And I will cast thee out,
and thy mother that bare thee,
into another country, where ye
were not born; and there shall ye
27 die. And into the land whereunto
they lift up their souls to return,
28 thither shall they not return. Is
this man Coniah a despised broken
vase? a vessel wherein is no de-
light? Wherefore are they thrown
out, he and his seed, and are cast
into a land which they know not?
29 O earth, earth, earth,[p] hear the
30 word of Jehovah! Thus saith
Jehovah: Write this man child-
less, a man that shall not prosper
in his days; for no man of his seed
shall prosper, sitting upon the
throne of David, and ruling any
more in Judah.

23 Woe unto the shepherds that
destroy and scatter the sheep
of my pasture! saith Jehovah.
2 Therefore thus saith Jehovah the
God of Israel concerning the shep-
herds that feed my people: Ye
have scattered my flock, and
driven them away, and have not
visited them: behold, I will visit
upon you the evil of your doings,
3 saith Jehovah. And I will gather
the remnant of my flock out of all
countries whither I have driven
them, and will bring them again
to their pastures;[q] and they shall
be fruitful and shall multiply.
4 And I will raise up shepherds over
them, who shall feed them; and
they shall fear no more, nor be
dismayed, neither shall any be
5 missing, saith Jehovah. Behold,
the days come, saith Jehovah,
when I will raise unto David a
righteous Branch,[r] who shall reign
as king, and act wisely,[s] and shall
execute judgment and righteous-
6 ness in the land.[t] In his days
Judah shall be saved, and Israel
shall dwell in safety; and this is
his name whereby he shall be
called, Jehovah our Righteous-
7 ness. Therefore behold, days are
coming, saith Jehovah, that they
shall no more say, [As] Jehovah
liveth, who brought up the chil-
dren of Israel out of the land of
8 Egypt; but, [As] Jehovah liveth,
who brought up and who led back
the seed of the house of Israel out
of the north country, and from all
countries whither I had driven
them. And they shall dwell in
their own land.

9 Concerning the prophets:
My heart within me is broken;[u]
all my bones shake; I am like a
drunken man, and like a man whom
wine hath overcome; because of
Jehovah, and because of the words
10 of his holiness. For the land is full
of adulterers; for because of
execration the land mourneth.
The pastures of the wilderness are
dried up; for their course is evil,
11 and their force is not right. For
both prophet and priest are pro-
fane:[w] even in my house have
I found their wickedness, saith
12 Jehovah. Therefore their way
shall be unto them as slippery
places in the darkness; they shall
be driven on, and fall therein: for
I will bring evil upon them in the
year of their visitation, saith Jeho-
13 vah. And I have seen folly in the
prophets of Samaria: they pro-
phesied by Baal, and caused my
14 people Israel to err. And in the
prophets of Jerusalem have I seen
a horrible thing: they commit
adultery, and walk in falsehood,
and strengthen the hands of evil-
doers, so that none doth return
from his wickedness. They are all
become unto me as Sodom, and
the inhabitants thereof as Gomor-
15 rah. Therefore thus saith Jehovah
of hosts concerning the prophets:
Behold, I will feed them with
wormwood, and make them drink
water of gall; for from the pro-
phets of Jerusalem is profaneness
gone forth into all the land.
16 Thus saith Jehovah of hosts:

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[n] Or 'how thou wilt sigh.' [o] Called Jeconiah in xxiv. 1, xxviii. 4, xxix. 2; 1 Chr. iii, &c. Jehoiachin, in lii. 31 and 2 Kings. [p] Or 'land, land, land.' [q] Or 'folds.' [r] Strictly 'Sprout:' see Isa. iv. 2; Zech. vi. 12. [s] Or 'and prosper.' [t] Or 'on the earth.' [u] Or 'My heart is broken for the prophets.' [w] Or 'godless;' and in ver. 15, 'ungodliness.'

Hearken not unto the words of the prophets that prophesy unto you: they lead you to vanity;[x] they speak a vision of their own heart, not out of the mouth of Jehovah.
17 They say constantly unto them that despise me, Jehovah hath said, Ye shall have peace. And they say unto every one that walketh in the stubbornness of his heart, No evil shall come upon
18 you. For who hath stood in the council of Jehovah, so that he hath perceived and heard his word? who hath hearkened to his word
19 and listened? Behold, a tempest of Jehovah, fury is gone forth, yea, a whirling storm: it shall whirl down upon the head of the wicked.
20 The anger of Jehovah shall not return, until he have executed, and until he have performed the purposes of his heart: at the end of the days ye shall understand it
21 clearly. I did not send the prophets, yet they ran; I have not spoken to them, yet they pro-
22 phesied. But if they had stood in my council, and had[v] caused my people to hear my words, then would they have turned them from their evil way and from the wickedness of their doings.
23 Am I a God at hand, saith Jeho-
24 vah, and not a God afar off? Can any hide himself in secret places, that I shall not see him? saith Jehovah. Do not I fill the heavens and the earth? saith Jehovah.
25 I have heard what the prophets say, who prophesy falsehood in my name, saying, I have dreamed,
26 I have dreamed. How long shall [this] be[z] in the heart of the prophets who prophesy falsehood, and who are prophets of the deceit of
27 their own heart? who think to cause my people to forget my name by their dreams which they tell every man to his neighbour:[a] as their fathers have forgotten my
28 name for[b] Baal. The prophet that hath a dream, let him tell the dream; and he that hath my word, let him speak my word faithfully. What is the chaff to
29 the wheat? saith Jehovah. Is not my word like a fire, saith Jehovah; and like a hammer [that] breaketh the rock in pieces?
30 Therefore, behold, I am against the prophets, saith Jehovah, that steal my words every one from his
31 neighbour.[a] Behold, I am against the prophets, saith Jehovah, that use their tongues, and say, He
32 hath said. Behold, I am against them that prophesy false dreams, saith Jehovah, and that tell them, and cause my people to err by their lies and by their boasting; and I have not sent them, nor commanded them; and they profit not this people at all, saith Jehovah.
33 And when this people, or a prophet, or a priest, ask thee, saying, What is the burden of Jehovah? thou shalt then say unto them, What[c] burden? I will even cast
34 you off, saith Jehovah. And as for the prophet, and the priest, and the people, that shall say, The burden of Jehovah, I will even punish that man and his house.
35 Thus shall ye say every one to his neighbour,[a] and every one to his brother: What hath Jehovah answered? and, What hath Jeho-
36 vah spoken? And the burden of Jehovah shall ye mention no more; for every man's own word shall be his burden: for ye have perverted the words of the living God, of Jehovah of hosts, our God.
37 Thus shalt thou say to the prophet: What hath Jehovah answered thee? and, What hath Jehovah
38 spoken? But since ye say, The burden of Jehovah, therefore thus saith Jehovah: Because ye say this word, The burden of Jehovah, and I have sent unto you, saying, Ye shall not say, The burden of
39 Jehovah; therefore behold, I will utterly forget you, and I will cast you off, far from my face, and the city that I gave to you and to
40 your fathers. And I will bring everlasting reproach upon you, and everlasting shame, that shall not be forgotten.

* 24 Jehovah shewed me, and behold, two baskets of figs, set before the temple of Jehovah, after that Nebuchadrezzar king of Babylon had carried away captive from Jerusalem, Jeconiah the son of Jehoiakim, the king of Judah, and the princes of Judah, and the craftsmen and smiths, and had
2 brought them to Babylon. One basket had very good figs, like the figs first ripe; and the other basket had very bad figs, which could not be eaten for badness.
3 And Jehovah said unto me, What seest thou, Jeremiah? And I said, Figs: the good figs very good;

[x] Or 'befool you:' cf. ii. 5, and 2 Ki. xvii. 15.
[z] Or 'How long? Is it...?'
[a] Or 'friend.'
[b] Or 'through.'
[v] Or 'counsel, then would they have.'
[c] The LXX reads 'Ye are the.'

and the bad very bad, which cannot be eaten for badness.
4 And the word of Jehovah came
5 unto me, saying, Thus saith Jehovah, the God of Israel: Like these good figs, so will I regard for food them that are[d] carried away captive of Judah, whom I have sent out of this place into the land
6 of the Chaldeans; and I will set mine eyes upon them for good, and I will bring them again to this land; and I will build them and not pull them down, and I will plant them and not pluck them
7 up. And I will give them a heart to know me, that I am Jehovah; and they shall be my people, and I will be their God: for they shall return unto me with their whole
8 heart. And as the bad figs, which cannot be eaten for badness, surely, thus saith Jehovah: So will I make Zedekiah the king of Judah, and his princes, and the remnant of Jerusalem, that remain in this land, and them that
9 dwell in the land of Egypt. And I will give them over to be driven hither and thither unto all the kingdoms of the earth for evil, to be a reproach and a proverb, a taunt and a curse, in all places
10 whither I shall drive them; and I will send among them the sword, the famine, and the pestilence, until they be consumed from off the land that I gave unto them and to their fathers.

* 25 The word that came to Jeremiah concerning all the people of Judah, in the fourth year of Jehoiakim the son of Josiah, the king of Judah (that is, the first year of Nebuchadrezzar king of
2 Babylon), which Jeremiah the prophet spoke unto all the people of Judah and to all the inhabitants
3 of Jerusalem, saying: From the thirteenth year of Josiah the son of Amon, the king of Judah, even unto this day, these three and twenty years, the word of Jehovah hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hark-
4 ened. And Jehovah hath sent unto you all his servants the prophets, rising early and sending; but ye have not hearkened, nor
5 inclined your ear to hear, when they said, Turn again now every one from his evil way, and from the wickedness of your doings, and dwell in the land that Jehovah hath given unto you and to your fathers from of old even for ever.
6 And go not after other gods, to serve them and to worship them; and provoke me not to anger with the work of your hands; and I
7 will do you no hurt. But ye have not hearkened unto me, saith Jehovah; that ye might provoke me to anger with the work of your
8 hands, to your own hurt. Therefore thus saith Jehovah of hosts: Because ye have not listened to
9 my words, behold, I will send and take all the families of the north, saith Jehovah, and [I will send] to Nebuchadrezzar the king of Babylon, my servant, and will bring them against this land, and against the inhabitants thereof, and against all these nations round about; and I will utterly destroy them, and make them an astonishment, and a hissing, and
10 perpetual wastes. And I will cause to perish from them the voice of mirth and the voice of joy, the voice of the bridegroom and the voice of the bride, the sound of the millstones and the
11 light of the lamp. And this whole land shall become a waste, an astonishment; and these nations shall serve the king of Babylon seventy years.
12 And it shall come to pass, when seventy years are accomplished, [that] I will visit on the king of Babylon and on that nation, saith Jehovah, their iniquity, and on the land of the Chaldeans, and I will make it perpetual desolations.
13 And I will bring upon that land all my words which I have pronounced against it, all that is written in this book, which Jeremiah hath prophesied against all the nations.
14 For many nations and great kings shall serve themselves of them also;[e] and I will recompense them according to their deeds, and according to the work of their hands.
15 For thus hath Jehovah the God of Israel said unto me: Take the cup of the wine of this fury at my hand, and cause all the nations to whom I send thee to drink it.
16 And they shall drink, and reel to and fro, and be mad, because of the sword that I will send among
17 them. And I took the cup at Jehovah's hand, and made all the nations to drink, to whom Jeho-
18 vah had sent me: Jerusalem, and

[d] Or 'so will I consider those whom for good I have,' &c.
[e] Or 'shall reduce them to servitude, even them.'

the cities of Judah, and the kings thereof, and the princes thereof, to make them a waste, an astonishment, a hissing, and a curse, as it
19 is this day; Pharaoh king of Egypt, and his servants, and his
20 princes, and all his people; and all the mingled people, and all the kings of the land of Uz, and all the kings of the land of the Philistines, and Ashkelon, and Gazah, and Ekron, and the remnant of
21 Ashdod; Edom, and Moab, and
22 the children of Ammon; and all the kings of Tyre, and all the kings of Zidon, and the kings of the isles[f] that are beyond the sea;
23 Dedan, and Tema, and Buz, and all that have the corners [of their
24 beard] cut off;[g] and all the kings of Arabia, and all the kings of the mingled people that dwell in the
25 desert; and all the kings of Zimri, and all the kings of Elam, and all
26 the kings of the Medes; and all the kings of the north, far and near, one with another; and all the kingdoms of the world, which are upon the face of the earth; and the king of Sheshach[h] shall
27 drink after them. And thou shalt say unto them, Thus saith Jehovah of hosts, the God of Israel: Drink, and be drunken, and vomit, and fall, and rise no more, because of the sword that I will send among
28 you. And it shall be, if they refuse to take the cup from thy hand to drink, then shalt thou say unto them, Thus saith Jehovah of hosts: Ye shall certainly drink.
29 For behold, I begin to bring evil on the city that is called by my name, and should ye be altogether unpunished? Ye shall not be unpunished; for I call for a sword upon all the inhabitants of the earth, saith Jehovah of hosts.
30 And thou, prophesy unto them all these words, and say unto them, Jehovah will roar from on high, and utter his voice from his holy habitation; he will mightily roar upon his dwelling-place,[i] he will give a shout, as they that tread [the vintage], against all the
31 inhabitants of the earth. The noise shall come to the end of the earth: for Jehovah hath a controversy with the nations, he entereth into judgment with all flesh; as for the wicked, he will give them up to the sword, saith
32 Jehovah. Thus saith Jehovah of hosts: Behold, evil shall go forth from nation to nation, and a great storm shall be raised up from the
33 uttermost parts of the earth. And the slain of Jehovah shall [be] at that day from [one] end of the earth even unto the [other] end of the earth: they shall not be lamented, neither gathered, nor buried; they shall be dung upon the face of the ground.
34 Howl, ye shepherds, and cry; and wallow yourselves [in the dust], noble ones of the flock: for the days of your slaughter are accomplished, and I will disperse you; and ye shall fall like a
35 precious vessel. And refuge[k] shall perish from the shepherds, and escape from the noble ones of the
36 flock. There shall be a voice of the cry of the shepherds, and a howling of the noble ones of the flock: for Jehovah layeth waste their
37 pasture; and the peaceable enclosures shall be desolated, because of the fierce anger of Jeho-
38 vah. He hath forsaken his covert as a young lion; for their land is a desolation because of the fierceness[l] of the oppressor, and because of his fierce anger.

* **26** In the beginning of the reign of Jehoiakim the son of Josiah, the king of Judah, came this word from Jehovah, saying,
2 Thus saith Jehovah: Stand in the court of Jehovah's house, and speak unto all the cities of Judah, which come to worship in Jehovah's house, all the words that I command thee to speak unto them: diminish not a word.
3 Peradventure they will hearken, and turn every man from his evil way, that I may repent me of the evil which I purpose to do unto them because of the wickedness of
4 their doings. And thou shalt say unto them, Thus saith Jehovah: If ye will not hearken unto me, to walk in my law, which I have set
5 before you, to hearken unto the words of my servants the prophets, whom I have sent unto you, even rising early and sending [them],
6 but ye have not hearkened,—then will I make this house like Shiloh, and will make this city a curse to all the nations of the earth.
7 And the priests and the prophets and all the people heard

[f] Or 'maritime countries.' [g] Cf. chap. ix. 26. [h] According to Jerome, a cipher is here used for *Babel*, formed by reversing the order of the Hebrew alphabet: cf. chap. li. 1, 41, and note. [i] Or 'against his fold (pasture):' cf. chap. xxiii. 3, and Isa. lxv. 10. [k] Or 'flight,' as Amos ii. 14. [l] Some read 'sword,' as chap. xlvi. 16.

Jeremiah speaking these words in
8 the house of Jehovah. And it
came to pass when Jeremiah had
ended speaking all that Jehovah
had commanded [him] to speak
unto all the people, that the priests
and the prophets and all the peo-
ple seized him, saying, Thou shalt
9 certainly die. Why hast thou
prophesied in the name of Jeho-
vah, saying, This house shall be
like Shiloh, and this city shall be
desolate, without inhabitant?
And all the people were gathered
against Jeremiah in the house of
10 Jehovah. And the princes of
Judah heard these things; and
they went up from the king's
house unto the house of Jehovah,
and sat in the entry of the new
11 gate of Jehovah. And the priests
and the prophets spoke unto the
princes and to all the people, say-
ing, This man is worthy to die, for
he hath prophesied against this
city, as ye have heard with your
ears.
12 And Jeremiah spoke to all the
princes and to all the people, say-
ing, Jehovah sent me to prophesy
against this house and against
this city all the words that ye
13 have heard. And now, amend
your ways and your doings, and
hearken to the voice of Jehovah
your God; and Jehovah will re-
pent him of the evil that he hath
14 pronounced against you. But as
for me, behold, I am in your hand;
do unto me as seemeth good and
15 right in your eyes: only know
for certain that if ye put me to
death, ye shall surely bring inno-
cent blood upon yourselves, and
upon this city, and upon the
inhabitants thereof; for of a truth
Jehovah hath sent me unto
you to speak all these words in
your ears.
16 And the princes and all the
people said unto the priests and to
the prophets, This man is not
worthy to die; for he hath spoken
to us in the name of Jehovah our
17 God. And there rose up certain
of the elders of the land and
spoke to all the congregation of the
18 the people, saying, Micah the
Morasthite prophesied in the days
of Hezekiah king of Judah, and
spoke to all the people of Judah,
saying,[m] Thus saith Jehovah of
hosts: Zion shall be ploughed [as]
a field, and Jerusalem shall become
heaps, and the mountain of the
House as the high places of a
19 forest. Did Hezekiah king of
Judah and all Judah put him at
all to death? Did he not fear
Jehovah, and supplicate Jehovah,
and Jehovah repented him of the
evil that he had pronounced
against them? And we should be
doing a great evil against our
20 souls. And there was also a man
that prophesied in the name of
Jehovah, Urijah the son of She-
maiah of Kirjath-jearim: and he
prophesied against this city and
against this land according to all
21 the words of Jeremiah; and Je-
hoiakim the king, and all his
mighty men, and all the princes,
heard his words, and the king
sought to put him to death; but
Urijah heard it, and he was afraid,
and fled, and went into Egypt.
22 And Jehoiakim the king sent men
into Egypt, Elnathan the son of
Achbor, and men with him, into
23 Egypt; and they fetched forth
Urijah out of Egypt, and brought
him to Jehoiakim the king; and
he slew him with the sword, and
cast his dead body into the graves
of the children of the people.[n]—
24 Nevertheless the hand of Ahikam
the son of Shaphan was with Jere-
miah, that they should not give
him into the hand of the people
to put him to death.

* 27 In the beginning of the
reign of Jehoiakim[o] the son
of Josiah, the king of Judah, came
this word to Jeremiah from Jeho-
2 vah, saying, Thus hath Jehovah
said unto me: Make thee bonds
and yokes, and put them upon thy
3 neck; and send them to the king
of Edom, and to the king of Moab,
and to the king of the children
of Ammon, and to the king of
Tyre, and to the king of Zidon, by
the hand of the messengers that
come to Jerusalem unto Zedekiah
4 king of Judah. And give them
a charge unto their masters, say-
ing, Thus saith Jehovah of hosts,
the God of Israel: Thus shall ye
5 say unto your masters: I have
made the earth, man and beast
that are upon the face of the earth,
by my great power and by my
outstretched arm; and I give
them unto whom it seemeth right
6 in mine eyes. And now have I
given all these lands into the hand
of Nebuchadnezzar king of Baby-
lon, my servant; and the beasts
of the field also have I given him

[m] Cf. Mic. iii. 12.
[n] i.e. the common people.
[o] Perhaps 'Zedekiah,' unless ver. 3 be wrong.

7 to serve him. And all the nations shall serve him, and his son, and his son's son, until the time of his land also come, when many nations and great kings shall reduce him
8 to servitude.[p] And it shall come to pass, that the nation and kingdom which will not serve the same Nebuchadnezzar king of Babylon, and that will not put their neck under the yoke of the king of Babylon, that nation will I visit,[q] saith Jehovah, with the sword, and with the famine, and with the pestilence, until I have consumed
9 them by his hand. And ye, hearken not to your prophets, nor to your diviners, nor to your dreamers, nor to your soothsayers,[r] nor to your sorcerers, who speak unto you saying: Ye shall not serve
10 the king of Babylon. For they prophesy falsehood unto you, to remove you far from your land, and that I should drive you out,
11 and ye should perish. But the nation that bringeth its neck under the yoke of the king of Babylon and serveth him, will I let remain still in its own land, saith Jehovah; and they shall till it, and dwell therein.

12 And I spoke to Zedekiah king of Judah according to all these words, saying, Bring your necks under the yoke of the king of Babylon, and serve him and his
13 people, and live. Why will ye die, thou and thy people, by the sword, by the famine, and by the pestilence, as Jehovah hath spoken concerning the nation that will not
14 serve the king of Babylon? And hearken not unto the words of the prophets that speak unto you, saying, Ye shall not serve the king of Babylon; for they prophesy
15 falsehood unto you. For I have not sent them, saith Jehovah, yet they prophesy falsely in my name; in order that I should drive you out, and that ye should perish, ye, and the prophets who prophesy unto you.

16 And I spoke to the priests and to all this people, saying, Thus saith Jehovah: Hearken not to the words of your prophets that prophesy unto you, saying, Behold, the vessels of Jehovah's house shall now shortly be brought again from Babylon; for they prophesy falsehood unto you.
17 Hearken not unto them; serve the king of Babylon, and live: wherefore should this city become a
18 waste? But if they be prophets, and if the word of Jehovah be with them, let them now make intercession to Jehovah of hosts, that the vessels which are left in the house of Jehovah, and in the house of the king of Judah, and at Jerusalem, go not to Babylon.
19 For thus saith Jehovah of hosts concerning the pillars, and concerning the sea, and concerning the bases, and concerning the rest
20 of the vessels that are left in this city, which Nebuchadnezzar king of Babylon took not, when he carried away captive Jeconiah the son of Jehoiakim, the king of Judah, from Jerusalem to Babylon, along with all the nobles of
21 Judah and Jerusalem; yea, thus saith Jehovah of hosts, the God of Israel, concerning the vessels that are left in the house of Jehovah, and in the house of the king of
22 Judah, and in Jerusalem: They shall be carried to Babylon, and there shall they be until the day of my visiting them, saith Jehovah; then I will bring them up, and restore them to this place.

28 And it came to pass the same year, in the beginning of the reign of Zedekiah king of Judah, in the fourth year, in the fifth month, [that] Hananiah the son of Azzur, the prophet, who was of Gibeon, spoke to me in the house of Jehovah, in the presence of the priests and of all the people, say-
2 ing, Thus speaketh Jehovah of hosts, the God of Israel, saying, I have broken the yoke of the king
3 of Babylon. Within two full years will I bring again into this place all the vessels of Jehovah's house, that Nebuchadnezzar king of Babylon took away from this place,
4 and carried to Babylon; and I will bring again to this place Jeconiah the son of Jehoiakim, the king of Judah, with all the captives of Judah that went to Babylon, saith Jehovah: for I will break the yoke of the king of Babylon.
5 And the prophet Jeremiah spoke unto the prophet Hananiah in the presence of the priests, and in the presence of all the people that stood in the house of Jehovah.
6 And the prophet Jeremiah said, Amen, may Jehovah do so! may Jehovah perform thy words which thou hast prophesied, to bring again from Babylon, into this place, the vessels of Jehovah's house, and all them of the cap-

[p] Cf. xxv. 14, and note. [q] Or 'punish.' [r] Elsewhere 'that use auguries.'

7 tivity! Nevertheless, hear, I pray
thee, this word which I speak in
thine ears, and in the ears of all
8 the people: The prophets that
have been before me and before
thee of old, prophesied also con-
cerning[s] many countries and con-
cerning great kingdoms, of war,
9 and of evil, and of pestilence. The
prophet that prophesieth of peace,
when the word of the prophet shall
come to pass, shall be known as
the prophet whom Jehovah hath
really sent.
10 And the prophet Hananiah took
the yoke from off the prophet
Jeremiah's neck, and broke it.
11 And Hananiah spoke in the pre-
sence of all the people, saying,
Thus saith Jehovah: So will I
break the yoke of Nebuchadnezzar
the king of Babylon within two
full years from off the neck of all
the nations. And the prophet
Jeremiah went his way.
12 And the word of Jehovah came
unto Jeremiah,[t] after that the
prophet Hananiah had broken the
yoke from off the neck of the pro-
13 phet Jeremiah, saying, Go and tell
Hananiah, saying, Thus saith
Jehovah: Thou hast broken the
yokes of wood, and thou hast
made in their place yokes of iron.
14 For thus saith Jehovah of hosts,
the God of Israel: I have put
a yoke of iron upon the neck of
all these nations, that they may
serve Nebuchadnezzar king of
Babylon; and they shall serve
him: and I have given him the
beasts of the field also.
15 And the prophet Jeremiah said
unto the prophet Hananiah, Hear
now, Hananiah: Jehovah hath
not sent thee; and thou makest
this people to trust in falsehood.
16 Therefore thus saith Jehovah:
Behold, I will cast thee from off
the face of the earth: this year
thou shalt die, for thou hast
spoken revolt against Jehovah.
17 And the prophet Hananiah died in
the same year in the seventh month.

* 29 And these are the words of
the letter that the prophet
Jeremiah sent from Jerusalem to
the residue of the elders of the
captivity, and to the priests, and
to the prophets, and to all the
people whom Nebuchadnezzar had
carried away captive from Jeru-
2 salem to Babylon (after that Je-
coniah the king, and the queen,
and the eunuchs, the princes of
Judah and Jerusalem, and the
craftsmen, and the smiths, had
3 departed from Jerusalem); by the
hand of Elasah the son of Sha-
phan, and Gemariah the son of
Hilkijah (whom Zedekiah king
of Judah sent to Babylon, unto
Nebuchadnezzar king of Babylon),
4 saying, Thus saith Jehovah of
hosts, the God of Israel, unto all
the captivity, whom I have caused
to be carried away from Jerusalem
5 unto Babylon: Build houses, and
dwell in them, and plant gardens,
6 and eat the fruit of them. Take
wives, and beget sons and daugh-
ters; and take wives for your sons,
and give your daughters to hus-
bands, that they may bear sons
and daughters; and multiply
7 there, and be not diminished. And
seek the peace of the city whither
I have caused you to be carried
away captive, and pray unto Je-
hovah for it: for in the peace
thereof shall ye have peace.
8 For thus saith Jehovah of
hosts, the God of Israel: Let not
your prophets that are in your
midst, nor your diviners deceive
you, neither hearken to your
dreams, which ye like to dream.[v]
9 For they prophesy falsely unto
you in my name: I have not sent
10 them, saith Jehovah. For thus
saith Jehovah: When seventy
years shall be accomplished for
Babylon I will visit you, and per-
form my good word toward you,
in bringing you back to this place.
11 For I know the thoughts that I
think toward you, saith Jehovah,
thoughts of peace, and not of evil,
to give you in your latter end a
12 hope.[w] And ye shall call upon
me, and ye shall go and pray unto
me, and I will hearken unto you;
13 and ye shall seek me and find me,
for ye shall search for me with all
14 your heart, and I will be found of
you, saith Jehovah. And I will
turn your captivity, and I will
gather you from all the nations,
and from all the places whither
I have driven you, saith Jehovah;
and I will bring you again into
the place whence I have caused
you to be carried away captive.
15 If ye say, Jehovah hath raised
16 us up prophets in Babylon; yea,
thus saith Jehovah concerning the
king that sitteth upon the throne
of David, and concerning all the

[s] Or 'against.' [t] Both the Hebrew forms of the name occur in this verse: here *Jeremiahu*. [v] Or 'which ye cause to be dreamed.' [w] Lit. 'a latter end and hope:' cf. xxxi. 17.

people that dwell in this city, your brethren that are not gone forth
17 with you into captivity; thus saith Jehovah of hosts: Behold, I will send against them the sword, the famine, and the pestilence, and will make them like the vile figs, that cannot be eaten for badness.
18 And I will pursue them with the sword, with the famine, and with the pestilence, and will give them over to be driven hither and thither into all the kingdoms of the earth, to be an execration, and an astonishment, and a hissing, and a reproach, among all the nations whither I will drive them:
19 because they have not hearkened to my words, saith Jehovah, wherewith I sent unto them my servants the prophets, rising early and sending; but ye have not hearkened, saith Jehovah.
20 But ye, all ye of the captivity, whom I have sent from Jerusalem to Babylon, hear the word of Jeho-
21 vah. Thus saith Jehovah of hosts, the God of Israel, concerning Ahab the son of Kolaiah, and concerning Zedekiah the son of Maaseiah, who prophesy falsehood unto you in my name: Behold, I will give them into the hand of Nebuchadrezzar king of Babylon, and he shall smite them before
22 your eyes. And of them shall be taken up a curse by all the captivity of Judah that are in Babylon, saying, Jehovah make thee like Zedekiah and like Ahab, whom the king of Babylon roasted in the
23 fire; because they have committed infamy in Israel, and have committed adultery with their neighbours' wives, and have spoken words of falsehood in my name, which I had not commanded them: and I [am] he that knoweth, and [am] witness, saith Jehovah.
24 And thou shalt speak to Shemaiah the Nehelamite, saying,
25 Thus speaketh Jehovah of hosts, the God of Israel, saying, Because thou hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, and
26 to all the priests, saying, Jehovah hath made thee priest in the stead of Jehoiada the priest, that there should be officers [in] the house of Jehovah, over every madman and self-made prophet, that thou shouldest put him in the stocks
27 and in the shackles.[x] And now, why hast thou not reproved Jeremiah of Anathoth, who maketh
28 himself a prophet to you? Forasmuch as he hath sent unto us in Babylon, saying, It[y] will be long; build houses, and dwell [in them], and plant gardens,
29 and eat the fruit of them.—And Zephaniah the priest read this letter in the ears of the prophet
30 Jeremiah. And the word of Jehovah came unto Jeremiah, saying,
31 Send to all them of the captivity, saying, Thus saith Jehovah concerning Shemaiah the Nehelamite: Because that Shemaiah hath prophesied unto you, and I sent him not, and he hath caused you to trust in falsehood; therefore thus
32 saith Jehovah: Behold, I will punish Shemaiah the Nehelamite, and his seed: he shall not have a man to dwell among this people; neither shall he see the good that I will do for my people, saith Jehovah; because he hath spoken revolt against Jehovah.

* **30** The word that came to Jeremiah from Jehovah,
2 saying, Thus speaketh Jehovah the God of Israel, saying, Write thee in a book all the words that
3 I have spoken unto thee. For behold, the days come, saith Jehovah, when I will turn the captivity of my people Israel and Judah, saith Jehovah; and I will cause them to return to the land that I gave to their fathers, and they shall possess it.
4 And these are the words that Jehovah hath spoken concerning
5 Israel and concerning Judah; for thus saith Jehovah: We have heard a voice of trembling, there
6 is fear, and no peace. Ask ye now, and see, whether a male doth travail with child? Wherefore do I see every man with his hands on his loins, as a woman in travail; and all faces are turned into pale-
7 ness? Alas! for that day is great, so that none is like it: it is even the time of Jacob's trouble; but he shall be saved out of it.
8 And it shall come to pass in that day, saith Jehovah of hosts, I will break his yoke from off thy neck, and will burst thy bonds, and strangers shall no more reduce
9 him to servitude. But they shall serve Jehovah their God, and David their king, whom I will
10 raise up unto them. And thou, my servant Jacob, fear not, saith Jehovah; neither be dismayed,

[x] A kind of pillory, or neck-irons.

[y] i.e. the captivity.

O Israel: for behold, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and at ease, and none shall
11 make [him] afraid. For I am with thee, saith Jehovah, to save thee: for I will make a full end of all the nations whither I have scattered thee; yet of thee will I not make a full end, but I will correct thee with judgment, and will not hold thee altogether guiltless.[z]
12 For thus saith Jehovah: Thy bruise[a] is incurable, thy wound is
13 grievous. There is none to plead thy cause, to bind up [thy wound]; thou hast no healing medicines.[b]
14 All thy lovers have forgotten thee; they seek thee not. For I have smitten thee with the stroke of an enemy, with the chastisement of a cruel one, for the greatness of thine iniquity: thy sins are mani-
15 fold. Why criest thou because of thy bruise?[a] thy sorrow is incurable; for the greatness of thine iniquity, [because] thy sins are manifold, I have done these things unto thee.
16 Therefore all that devour thee shall be devoured, and all thine adversaries, every one of them, shall go into captivity; and they that spoil thee shall be for a spoil; and all they that prey upon thee
17 will I give to be a prey. For I will apply a bandage[c] unto thee, and I will heal thee of thy wounds, saith Jehovah; for they have called thee an outcast: This is Zion that no man seeketh after.
18 Thus saith Jehovah: Behold, I will turn the captivity of Jacob's tents, and have mercy on his habitations;[d] and the city shall be built upon her own heap;[e] and the palace shall be inhabited after
19 the manner thereof. And out of them shall proceed thanksgiving, and the voice of them that make merry: and I will multiply them, and they shall not be diminished; and I will honour them, and they
20 shall not be small. And their sons shall be as aforetime; and their assembly shall be established before me; and I will punish all that
21 oppress them. And their prince[f] shall be of themselves, and their ruler shall proceed from the midst of them; and I will cause him to approach, and he shall draw near unto me. For who is this that engageth[g] his heart to draw near
22 unto me? saith Jehovah. And ye shall be my people, and I will be your God.
23 Behold, a tempest of Jehovah, fury is gone forth, a sweeping storm: it shall whirl down upon
24 the head of the wicked. The fierce anger of Jehovah shall not return, until he have executed, and until he have performed the purposes of his heart. At the end of the days ye shall consider it.

31 At that time, saith Jehovah, will I be the God of all the families of Israel, and they shall
2 be my people. Thus saith Jehovah: The people [that were] left of the sword have found grace in the wilderness, [even] Israel, when
3 I go to give him rest. Jehovah hath appeared from afar unto me, [saying,] Yea, I have loved thee with an everlasting love; therefore with loving-kindness have I
4 drawn thee. I will build thee again, and thou shalt be built, O virgin of Israel! Thou shalt again be adorned with thy tambours, and shalt go forth in the dances of them that make merry.
5 Thou shalt again plant vineyards upon the mountains of Samaria; the planters shall plant, and shall
6 eat the fruit.[h] For there shall be a day, when the watchmen upon mount Ephraim shall cry, Arise, and let us go up to Zion, unto Jehovah our God.
7 For thus saith Jehovah: Sing aloud [with] gladness for Jacob, and shout at[i] the head of the nations; publish ye, praise ye, and say, Jehovah, save thy people, the
8 remnant of Israel. Behold, I bring them from the north country, and gather them from the uttermost parts of the earth; [and] among them the blind and the lame, the woman with child and her that travaileth with child together: a great assemblage shall they return
9 hither. They shall come with weeping, and with supplications will I lead them; I will cause them to walk by water-brooks, in a straight way, wherein they shall not stumble; for I will be a father to Israel, and Ephraim is my firstborn.

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[z] Or 'leave thee wholly unpunished:' cf. chap. xxv. 29. [a] Lit. 'breach,' as viii. 21, xiv. 17. [b] Or 'there are no medicines [nor] healing for thee.' [c] Others 'healing.' [d] Or 'tabernacles.' [e] Or 'mound:' cf. Josh. viii. 28, xi. 13. [f] אדיר, 'excellent,' Ps. viii. 1, 9; 'mighty,' Ps. xciii. 4: cf. chap. xxv. 34–36, 'noble ones.' [g] Or 'pledgeth.' [h] As Deut. xx. 6, &c. [i] Or 'over him who is.'

10 Hear the word of Jehovah, ye nations, and declare [it] to the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd his
11 flock. For Jehovah hath ransomed Jacob, and redeemed him from the hand of one stronger than
12 he. And they shall come and sing aloud upon the height of Zion, and shall flow together to the goodness[k] of Jehovah, for corn, and for new wine, and for oil, and for the young of the flock and of the herd; and their soul shall be as a watered garden, and they shall not languish any more at all.
13 Then shall the virgin rejoice in the dance, and the young men and old together; for I will turn their mourning into gladness, and will comfort them, and make them
14 rejoice after their sorrow. And I will satiate the soul of the priests with fatness, and my people shall be satisfied with my goodness,[k] saith Jehovah.
15 Thus saith Jehovah: A voice hath been heard in Ramah, the wail of very bitter weeping,—Rachel weeping for her children, refusing to be comforted for her children, because they are not.
16 Thus saith Jehovah: Refrain thy voice from weeping, and thine eyes from tears; for there is a reward for thy work, saith Jehovah; and they shall come again
17 from the land of the enemy. And there is hope for thy latter end, saith Jehovah, and thy children shall come again to their own border.
18 I have indeed heard Ephraim bemoaning himself [thus]: Thou hast chastised me, and I was chastised as a bullock not trained: turn thou me, and I shall be turned; for thou art Jehovah my
19 God. Surely after that I was turned, I repented; and after I knew myself, I smote upon [my] thigh. I was ashamed, yea, even confounded, for I bear the re-
20 proach of my youth. Is Ephraim a dear son unto me? is he a child of delights? For whilst I have been speaking against him, I do constantly remember him still. Therefore my bowels are troubled[l] for him: I will certainly have mercy upon him, saith Jehovah.
21 Set up waymarks, make for thyself signposts; set thy heart toward the highway, the way by which thou wentest: turn again, O virgin of Israel, turn again to
22 these thy cities. How long wilt thou wander about, thou backsliding daughter? For Jehovah hath created a new thing on the earth, a woman shall encompass a man.[m]
23 Thus saith Jehovah of hosts, the God of Israel: They shall again use this speech, in the land of Judah and in the cities thereof, when I shall turn their captivity: Jehovah bless thee, O habitation of righteousness, mountain of holi-
24 ness! And therein shall dwell Judah, and all the cities thereof together, the husbandmen, and they that go about with flocks.
25 For I have satiated the weary soul, and every languishing soul
26 have I replenished.—Upon this I awaked, and beheld; and my sleep was sweet unto me.
27 Behold, days come, saith Jehovah, that I will sow the house of Israel and the house of Judah [with] the seed of man and the
28 seed of beast. And it shall come to pass, as I have watched over them, to pluck up, and to break down, and to overthrow, and to destroy, and to afflict; so will I watch over them to build, and to
29 plant, saith Jehovah. In those days they shall say no more, The fathers have eaten sour grapes, and the children's teeth are set
30 on edge: for every one shall die for his own iniquity; every man that eateth the sour grapes, his teeth shall be set on edge.
31 Behold, days come, saith Jehovah, that I will make a new covenant with[n] the house of Israel and
32 with the house of Judah: not according to the covenant that I made with their fathers, in the day of my taking them by the hand, to lead them out of the land of Egypt; which my covenant they broke, although I was a husband
33 unto them, saith Jehovah. For this is the covenant that I will make with the house of Israel, after those days, saith Jehovah: I will put my law in their inward parts, and will write it in their heart; and I will be their God, and
34 they shall be my people. And they shall teach no more every man his neighbour,[o] and every man his brother, saying, Know Jehovah; for they shall all know me, from the least of them unto

[k] Or 'good things.' [l] Or 'sound:' cf. Isa. lxiii. 15. [m] גבר. [n] Or 'as regards.' [o] Or 'friend.'

the greatest of them, saith Jehovah: for I will pardon their iniquity, and their sin will I remember no more.

35 Thus saith Jehovah, who giveth the sun for light by day, the ordinances of the moon and of the stars for light by night, who stirreth up the sea so that the waves thereof roar,—Jehovah of
36 hosts is his name: If those ordinances depart from before me, saith Jehovah, the seed of Israel also shall cease from being a
37 nation before me for ever. Thus saith Jehovah: If the heavens above can be measured, and the foundations of the earth searched out beneath, I will also cast off the whole seed of Israel, for all that they have done, saith Jehovah.

38 Behold, the days come, saith Jehovah, that the city shall be built to Jehovah, from the tower of Hananeel unto the corner-gate.
39 And the measuring line shall yet go forth before it unto the hill Gareb, and shall turn toward
40 Goath. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the torrent Kidron, unto the corner of the horse-gate toward the east, shall be holy unto Jehovah: it shall not be plucked up, nor overthrown any more for ever.

* **32** The word that came to Jeremiah from Jehovah in the tenth year of Zedekiah king of Judah: that year was the eighteenth year of Nebuchadrez-
2 zar. And the king of Babylon's army was then besieging Jerusalem; and the prophet Jeremiah was shut up in the court of the guard,[p] which was in the king of
3 Judah's house. For[q] Zedekiah king of Judah had shut him up, saying, Why dost thou prophesy and say, Thus saith Jehovah: Behold, I give this city into the hand of the king of Babylon, and
4 he shall take it; and Zedekiah king of Judah shall not escape out of the hand of the Chaldeans; for he shall certainly be given into the hand of the king of Babylon, and shall speak with him mouth to mouth, and his eyes shall
5 behold his eyes; and he shall lead Zedekiah to Babylon, and there shall he be until I visit him, saith Jehovah: though ye fight with the Chaldeans, ye shall not prosper?

6 And Jeremiah said, The word of Jehovah came unto me, saying,
7 Behold, Hanameel, the son of Shallum thine uncle, shall come unto thee, saying, Buy for thyself my field which is in Anathoth; for thine is the right of redemption,
8 to buy [it]. And Hanameel, mine uncle's son, came to me in the court of the guard according to the word of Jehovah, and said unto me, Buy my field, I pray thee, that is in Anathoth, which is in the land of Benjamin; for the right of inheritance is thine, and the redemption is thine: buy [it] for thyself. Then I knew that
9 this was the word of Jehovah. And I bought of Hanameel, mine uncles' son, the field which is in Anathoth, and weighed him the money, seventeen shekels of silver.
10 And I subscribed the writing, and sealed it, and took witnesses, and weighed the money in the bal-
11 ances. And I took the writing of the purchase, that which was sealed [according to] the law and the statutes, and that which was
12 open; and I gave the writing of the purchase unto Baruch the son of Nerijah, the son of Maaseiah, in the sight of Hanameel mine uncle's [son], and in the presence of the witnesses that had subscribed the writing of purchase, before all the Jews that were sitting in the court of the guard.
13 And I charged Baruch in their
14 presence, saying, Thus saith Jehovah of hosts, the God of Israel: Take these writings, this writing of the purchase, both that which is sealed and this writing which is open; and put them in an earthen vessel, that they may remain
15 many days. For thus saith Jehovah of hosts, the God of Israel: Houses and fields and vineyards shall again be purchased in this land.

16 And after I had given the writing of the purchase unto Baruch the son of Nerijah, I prayed unto
17 Jehovah saying, Alas, Lord, Jehovah! Behold, thou hast made the heavens and the earth by thy great power and stretched-out arm; there is nothing too hard for thee:
18 who shewest mercy unto thousands, and recompensest the iniquity of the fathers into the bosom of their children after them, thou, the great, the mighty God,—Jehovah of hosts is his name; great in
19 counsel and mighty[r] in work,

[p] Or 'keep:' cf. Neh. iii. 25, xii. 39.
[q] Or 'where.'
[r] Or 'abundant:' cf. Ps. ciii. 8; Isa. lxiii. 1.

whose eyes are open upon all the ways of the children of men, to give every one according to his ways, and according to the fruit
20 of his doings: who hast displayed signs and wonders unto this day, in the land of Egypt and in Israel and among [other] men; and hast made thee a name, as at this day.
21 And thou broughtest forth thy people Israel out of the land of Egypt by signs, and by wonders, and by a powerful hand, and by a stretched-out arm, and by great
22 terror; and didst give them this land, which thou hadst sworn unto their fathers to give them, a land
23 flowing with milk and honey. And they came in and possessed it: but they hearkened not unto thy voice, neither walked in thy law; they have done nothing of all that thou commandedst them to do; so that thou hast caused all this evil to
24 come upon them. Behold the mounds,[s] they are come unto the city for taking it; and the city is given over into the hand of the Chaldeans, that fight against it, by the sword, and the famine, and the pestilence: and what thou hast spoken is come to pass; and
25 behold, thou seest [it]. And thou, Lord Jehovah, thou hast said unto me, Buy for thyself the field for money, and take witnesses;—and the city is given into the hand of the Chaldeans.
26 And the word of Jehovah came
27 unto Jeremiah, saying, Behold, I am Jehovah, the God of all flesh: is there anything too hard for me?
28 Therefore thus saith Jehovah: Behold, I give this city into the hand of the Chaldeans, and into the hand of Nebuchadrezzar the king of Babylon, and he shall take
29 it. And the Chaldeans, that fight against this city, shall come in and set fire to this city, and shall burn it, and the houses upon whose roofs they have offered incense unto Baal and poured out drink-offerings unto other gods, to pro-
30 voke me to anger. For the children of Israel and the children of Judah have been doing only evil in my sight from their youth; for the children of Israel have only provoked me to anger with the work of their hands, saith Jeho-
31 vah. For this city hath been to me [a provocation] of mine anger and of my fury from the day that they built it even unto this day; that I should remove it from be-
32 fore my face, because of all the evil of the children of Israel and of the children of Judah, which they have done to provoke me to anger, they, their kings, their princes, their priests, and their prophets, and the men of Judah, and the inhabitants of Jerusalem.
33 And they have turned unto me the back, and not the face; and though I taught them, rising early and teaching, they hearkened not to
34 receive instruction. And they have set their abominations in the house which is called by my name,[t]
35 to defile it; and they have built the high places of Baal, which are in the valley of the son of Hinnom, to cause to pass through [the fire] their sons and their daughters unto Molech: which I commanded them not, neither came it into my mind, that they should do this abomination, to cause Judah to sin.
36 And now therefore Jehovah, the God of Israel, saith thus concerning this city, whereof ye say, It hath been given over into the hand of the king of Babylon by the sword, and by the famine, and
37 by the pestilence: Behold, I will gather them out of all the countries whither I have driven them, in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely.
38 And they shall be my people, and
39 I will be their God. And I will give them one heart, and one way, that they may fear me all [their] days, for the good of them, and of
40 their children after them. And I will make an everlasting covenant with them, that I will not draw back from them, to do them good;[v] and I will put my fear in their heart, that they may not turn
41 aside from me. And I will rejoice over them to do them good, and I will assuredly plant them in this land with my whole heart and
42 with my whole soul. For thus saith Jehovah: Like as I have brought all this great evil upon this people, so will I bring upon them all the good that I have
43 spoken concerning them. And fields shall be bought in this land, whereof ye say, It is desolate without man or beast; it is given into the hand of the Chaldeans.
44 [Men] shall buy fields for money,

[s] i.e. mounds cast up by the besiegers. [t] Cf. 1 Ki. viii. 43, and note. [v] Lit. 'in my doing them good.'

and subscribe the writings, and seal them, and take witnesses, in the land of Benjamin, and in the environs of Jerusalem, and in the cities of Judah, and in the cities of the hill-country, and in the cities of the lowland,[w] and in the cities of the south:[x] for I will turn their captivity, saith Jehovah.

33 And the word of Jehovah came to Jeremiah the second time, while he was still shut up in the court of the prison, saying,
2 Thus saith Jehovah the doer of it, Jehovah that formeth it to estab-
3 lish it, Jehovah is his name: Call unto me, and I will answer thee, and I will shew thee great and hidden[y] things, which thou know-
4 est not. For thus saith Jehovah the God of Israel concerning the houses of this city, and concerning the houses of the kings of Judah, which are thrown down because of the mounds and because of the
5 sword: They come to fight with the Chaldeans, but to fill them with the dead bodies of the men[z] whom I have slain in mine anger and in my fury, and for all whose wickedness I have hid my face
6 from this city. Behold, I will apply a healing dressing to it and cure, and I will heal them, and will reveal unto them an abun-
7 dance of peace and truth. And I will turn the captivity of Judah and the captivity of Israel, and will build them, as at the begin-
8 ning. And I will cleanse them from all their iniquity, whereby they have sinned against me, and I will pardon all their iniquities, whereby they have sinned against me, and whereby they have trans-
9 gressed against me. And it shall be to me a name of joy, a praise and a glory[a] before all the nations of the earth, which shall hear of all the good that I do unto them; and they shall fear and tremble for all the good and for all the prosperity that I procure unto it.
10 Thus saith Jehovah: In this place of which ye say, It is waste, without man and without beast! in the cities of Judah and in the streets of Jerusalem that are desolate, without man, and without inhabitant, and without beast,
11 there shall again be heard the voice of mirth and the voice of joy, the voice of the bridegroom and the voice of the bride, the voice of them that say, Give ye thanks unto Jehovah of hosts; for Jehovah is good, for his loving-kindness [endureth] for ever,—of them that bring thanksgiving unto the house of Jehovah. For I will turn the captivity of the land as in the beginning, saith Jehovah.
12 Thus saith Jehovah of hosts: In this place which is waste, without man and without beast, and in all the cities thereof, there shall again be a habitation of shepherds caus-
13 ing [their] flocks to lie down. In the cities of the hill-country, in the cities of the lowland, and in the cities of the south, and in the land of Benjamin, and in the environs of Jerusalem, and in the cities of Judah, shall the flocks pass again under the hands of him that counteth [them], saith Jehovah.
14 Behold, the days come, saith Jehovah, that I will perform the good word which I have spoken unto the house of Israel and unto the house of Judah.
15 In those days, and at that time, will I cause a Branch[b] of righteousness to grow up unto David; and he shall execute judgment and
16 righteousness in the land.[c] In those days shall Judah be saved, and Jerusalem shall dwell in safety. And this is the name wherewith she shall be called:
17 Jehovah our Righteousness. For thus saith Jehovah: There shall never fail[d] to David a man to sit
18 upon the throne of the house of Israel; neither shall there fail to the priests the Levites a man before me to offer up burnt-offerings, and to burn[e] oblations, and to do sacrifice continually.[f]
19 And the word of Jehovah came
20 to Jeremiah, saying, Thus saith Jehovah: If ye can break my covenant [in respect] of the day, and my covenant [in respect] of the night, so that there should not be day and night in their season,
21 [then] shall also my covenant be broken with David my servant, that he should not have a son to reign upon his throne, and with the Levites, the priests, my ministers.
22 As the host of the heavens cannot be numbered, nor the sand of the sea measured, so will I multiply the seed of David my servant, and the Levites that minister unto me.
23 And the word of Jehovah came

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[w] *Shephelah.* [x] *Negeb.* [y] Lit. 'unattainable.' [z] הארם. [a] Or 'ornament.'
[b] Or 'Sprout,' as Isa. iv. 2. [c] Or 'upon the earth.' [d] Lit. 'be cut off;' and so in chap. xxxv. 19. [e] See notes to Lev. i. 9, ii. 2. [f] Lit. 'all the days.'

24 to Jeremiah, saying, Hast thou not seen what this people have spoken, saying, The two families that Jehovah had chosen, he hath even cast them off? And they despise my people, that they should be no
25 more a nation before them. Thus saith Jehovah: If my covenant of day and night [stand] not, if I have not appointed the ordinances of the heavens and the earth,
26 [then] will I also cast away the seed of Jacob, and of David my servant, so as not to take of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will turn their captivity, and will have mercy on them.

* **34** The word that came to Jeremiah from Jehovah, when Nebuchadnezzar king of Babylon, and all his army, and all the kingdoms of the earth under his dominion, and all the peoples, fought against Jerusalem and against all the cities thereof, say-
2 ing, Thus saith Jehovah, the God of Israel: Go and speak to Zedekiah king of Judah, and tell him, Thus saith Jehovah: Behold, I give this city into the hand of the king of Babylon, and he shall burn
3 it with fire. And thou shalt not escape out of his hand, but shalt certainly be taken, and given into his hand; and thine eyes shall behold the eyes of the king of Babylon, and his mouth shall speak with thy mouth, and thou
4 shalt go to Babylon. Only, hear the word of Jehovah, O Zedekiah king of Judah. Thus saith Jehovah as to thee: Thou shalt not die
5 by the sword; thou shalt die in peace, and with the burnings of thy fathers, the former kings that were before thee, so shall they burn for thee; and they will lament for thee, Ah, lord! for I have spoken the word, saith Jehovah.
6 And the prophet Jeremiah spoke all these words unto Zedekiah
7 king of Judah, in Jerusalem. And the king of Babylon's army fought against Jerusalem, and against all the cities of Judah that were left, against Lachish, and against Azekah; for these were, amongst the cities of Judah, the fenced cities that were left.
8 The word that came unto Jeremiah from Jehovah, after that king Zedekiah had made a covenant with all the people that were at Jerusalem, to proclaim liberty
9 unto them: that every man should let his bondman, and every man his bondmaid, the Hebrew and the Hebrewess, go free, that none should exact service of them,
10 [that is,] of a Jew his brother. And all the princes and all the people that had entered into the covenant obeyed, every man letting his bondman and every man his bondmaid go free, that none should exact service of them any more: they obeyed, and let [them] go.
11 But afterwards they turned, and caused the bondmen and the bondmaids whom they had let go free, to return, and brought them into subjection for bondmen and for bondmaids.
12 And the word of Jehovah came to Jeremiah from Jehovah, saying,
13 Thus saith Jehovah the God of Israel: I made a covenant with your fathers in the day that I brought them forth out of the land of Egypt, out of the house of
14 bondage,[g] saying, At the end of seven years ye shall let go every man his brother, a Hebrew, who hath sold himself unto thee; when he hath served thee six years, thou shalt let him go free from thee. But your fathers hearkened not unto me, neither inclined their
15 ear. And you, ye had this day turned, and had done right in my sight, in proclaiming liberty every man to his neighbour; and ye had made a covenant before me in the house which is called by my name:
16 but ye have turned and profaned my name, and caused every man his bondman, and every man his bondmaid, whom ye had set at liberty at their pleasure, to return, and ye have brought them into subjection, to be unto you for bondmen and for bondmaids.
17 Therefore thus saith Jehovah: Ye have not hearkened unto me, in proclaiming liberty, every man to his brother, and every man to his neighbour: behold, I proclaim a liberty for you, saith Jehovah, to the sword, to the pestilence, and to the famine; and I will give you over to be driven hither and thither among all the kingdoms of
18 the earth. And I will give the men that have transgressed my covenant, who have not performed the words of the covenant which they had made before me,—the calf which they cut in twain, and passed between the parts thereof,
19 —the princes of Judah and the

[g] See note to Exod. xiii. 3; Judg. vi. 8, &c.

princes of Jerusalem, the eunuchs, and the priests, and all the people of the land, that passed between
20 the parts of the calf; them will I give into the hand of their enemies and into the hand of them that seek their life; and their carcases shall be food for the fowl of the heavens and for the beasts of the
21 earth. And Zedekiah king of Judah and his princes will I give into the hand of their enemies, and into the hand of them that seek their life, and into the hand of the king of Babylon's army, which are
22 gone up from you. Behold, I command, saith Jehovah, and I will cause them to return to this city; and they shall fight against it, and take it, and burn it with fire; and I will make the cities of Judah a desolation, without inhabitant.

* 35 The word that came to Jeremiah from Jehovah in the days of Jehoiakim the son of Josiah, the king of Judah, saying,
2 Go to the house of the Rechabites, and speak with them, and bring them into the house of Jehovah, into one of the chambers, and
3 give them wine to drink. And I took Jaazaniah the son of Jeremiah, the son of Habazziniah, and his brethren, and all his sons, and the whole house of the Recha-
4 bites, and I brought them into the house of Jehovah, into the chamber of the sons of Hanan the son of Igdaliah, the man of God, which was by the chamber of the princes, which was above the chamber of Maaseiah the son of Shallum, the keeper of the thres-
5 hold. And I set before the sons of the house of the Rechabites bowls full of wine, and cups,[h] and I said
6 unto them, Drink wine. And they said, We will drink no wine; for Jonadab the son of Rechab our father commanded us, saying, Ye shall drink no wine, ye nor your
7 sons for ever; neither shall ye build house, nor sow seed, nor plant vineyard, nor shall ye have [any]; but all your days ye shall dwell in tents, that ye may live many days in the land[i] where ye
8 sojourn. And we have hearkened unto the voice of Jonadab the son of Rechab our father in all that he commanded us, to drink no wine all our days, we, our wives, our
9 sons, and our daughters, and not to build houses for us to dwell in; neither have we vineyard, nor
10 field, nor seed; but we have dwelt in tents, and have obeyed and done according to all that Jonadab
11 our father commanded us. And it came to pass when Nebuchadrezzar king of Babylon came up into the land, that we said, Come and let us go into Jerusalem because of the army of the Chaldeans, and because of the army of Syria; and we dwell at Jerusalem.
12 And the word of Jehovah came
13 unto Jeremiah, saying, Thus saith Jehovah of hosts, the God of Israel: Go and say to the men of Judah and to the inhabitants of Jerusalem, Will ye not receive instruction to hearken unto my
14 words? saith Jehovah. The words of Jonadab the son of Rechab, that he commanded his sons not to drink wine, are performed; and to this day they have drunk none, for they have obeyed their father's commandment. But I have spoken unto you, rising early and speaking, and ye have not hearkened unto me.
15 And I have sent unto you all my servants the prophets, rising early and sending, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them; and ye shall dwell in the land that I have given to you and to your fathers: but ye have not inclined your ear nor hearkened unto me.
16 Yea, the sons of Jonadab the son of Rechab have performed the commandment of their father which he commanded them, but this people hath not hearkened
17 unto me; therefore thus saith Jehovah the God of hosts, the God of Israel: Behold, I will bring upon Judah and upon all the inhabitants of Jerusalem all the evil that I have pronounced against them, because I have spoken unto them, but they have not hearkened, and I have called unto them, but they have not answered.
18 And Jeremiah said unto the house of the Rechabites, Thus saith Jehovah of hosts, the God of Israel: Because ye have obeyed the commandment of Jonadab your father, and kept all his injunctions, and have done according unto all that he hath com-
19 manded you; therefore thus saith Jehovah of hosts, the God of Israel, There shall not fail to Jonadab the son of Rechab a man to stand before me, for ever.[k]

[h] Or 'goblets.' [i] Lit. 'upon the face of the ground.' [k] Lit. 'all the days.'

* 36 And it came to pass in the fourth year of Jehoiakim the son of Josiah, the king of Judah, [that] this word came to Jeremiah from Jehovah, saying,
2 Take thee a roll of a book, and write therein all the words that I have spoken unto thee against Israel, and against Judah, and against all the nations, from the day I spoke unto thee, from the days of Josiah, even unto this day.
3 It may be the house of Judah will hear all the evil that I purpose to do unto them, that they may return every man from his evil way, and that I may forgive their iniquity and their sin.
4 And Jeremiah called Baruch the son of Nerijah; and Baruch wrote from the mouth of Jeremiah all the words of Jehovah, which he had spoken unto him, upon a roll
5 of a book. And Jeremiah commanded Baruch, saying, I am shut up, I cannot go into the house of
6 Jehovah; but go thou in, and read in the roll, which thou hast written from my mouth, the words of Jehovah in the ears of the people in the house of Jehovah upon the fast day; and thou shalt also read them in the ears of all Judah that come from their cities.
7 It may be they will present their supplication[l] before Jehovah, and that they will return every one from his evil way; for great is the anger and the fury that Jehovah hath pronounced against this peo-
8 ple. And Baruch the son of Nerijah did according to all that the prophet Jeremiah commanded him, reading in the book the words of Jehovah in Jehovah's house.
9 And it came to pass in the fifth year of Jehoiakim the son of Josiah, the king of Judah, in the ninth month, [that] they proclaimed a fast before Jehovah, for all the people in Jerusalem, and for all the people that came from the cities of Judah to Jerusalem.
10 And Baruch read in the book the words of Jeremiah in the house of Jehovah, in the chamber of Gemariah the son of Shaphan the scribe, in the upper court, at the entry of the new gate of the house of Jehovah, in the ears of all the
11 people. And Micah the son of Gemariah the son of Shaphan heard out of the book all the words
12 of Jehovah; and he went down to the king's house, into the scribe's chamber, and behold, all the princes were sitting there: Elishama the scribe, and Delaiah the son of Shemaiah, and Elnathan the son of Achbor, and Gemariah the son of Shaphan, and Zedekiah the son of Hananiah, and all the
13 princes. And Micah declared unto them all the words that he had heard, when Baruch read in the book in the ears of the people.
14 And all the princes sent Jehudi the son of Nethaniah, the son of Shelemiah, the son of Cushi, unto Baruch, saying, Take in thy hand the roll in which thou hast read in the ears of the people, and come. And Baruch the son of Nerijah took the roll in his hand, and came
15 unto them. And they said unto him, Sit down now, and read it in our ears. And Baruch read [it] in their ears.
16 And it came to pass, when they heard all the words, they turned in fear one toward another, and said unto Baruch, We will certainly report to the king all these words.
17 And they asked Baruch, saying, Tell us now, How didst thou write all these words from his mouth?
18 And Baruch said unto them, He pronounced all these words unto me with his mouth, and I wrote
19 [them] with ink in the book. And the princes said unto Baruch, Go, hide thee, thou and Jeremiah; that none may know where ye are.
20 And they went in unto the king into the court, but they laid up the roll in the chamber of Elishama the scribe; and they told all the
21 words in the ears of the king. And the king sent Jehudi to fetch the roll, and he fetched it out of the chamber of Elishama the scribe. And Jehudi read it in the ears of the king, and in the ears of all the princes that stood beside the king.
22 Now the king was sitting in the winter-house in the ninth month, and with the fire-pan burning
23 before him. And it came to pass, that when Jehudi had read three or four columns,[m] he cut it with the scribe's knife, and cast it into the fire that was in the pan until all the roll was consumed in the fire
24 that was in the pan. And they were not afraid, nor rent their garments, [neither] the king nor any of his servants that heard all
25 these words. Moreover, Elnathan and Delaiah and Gemariah had made intercession to the king that he would not burn the roll; but he
26 would not hear them. And the

[l] Lit. 'their supplication will fall.'
[m] Or 'pages.'

king commanded Jerahmeel the son of Hammelech,[n] and Seraiah the son of Azriel, and Shelemiah the son of Abdeel, to take Baruch the scribe and Jeremiah the prophet; but Jehovah hid them.

27 And after that the king had burned the roll, and the words that Baruch wrote at the mouth of Jeremiah, the word of Jehovah
28 *came to Jeremiah, saying,* Take thee again another roll, and write in it all the former words that were in the first roll which Jehoiakim the king of Judah hath
29 burned. And thou shalt say to Jehoiakim king of Judah, Thus saith Jehovah: Thou hast burned this roll, saying, Why hast thou written therein, saying, The king of Babylon shall certainly come and destroy this land, and shall cause to cease from it man and
30 beast? Therefore thus saith Jehovah concerning Jehoiakim king of Judah: He shall have none to sit upon the throne of David; and his dead body shall be cast out in the day to the heat, and in
31 the night to the frost. And I will visit their iniquity upon him, and upon his seed, and upon his servants; and I will bring upon them, and upon the *inhabitants of* Jerusalem, and upon the men of Judah, all the evil that I have pronounced against them; and they have not hearkened.

32 And Jeremiah took another roll, and gave it to Baruch the scribe, the son of Nerijah; and he wrote therein from the mouth of Jeremiah, all the words of the book that Jehoiakim king of Judah had burned in the fire; and there were added besides unto them many like words.

* **37** And king Zedekiah the son of Josiah reigned instead of Coniah the son of Jehoiakim, Nebuchadrezzar king of Babylon having made him king in the land
2 of Judah. And neither he, nor his servants, nor the people of the land, hearkened unto the words of Jehovah, which he had spoken through the prophet Jeremiah.

3 And Zedekiah the king sent Jehucal the son of Shelemiah, and Zephaniah the son of Maasciah the priest to the prophet Jeremiah, saying, Pray now unto Jehovah
4 our God for us. And Jeremiah came in and went out among the people; for they had not put him
5 into prison. And Pharaoh's army was come forth out of Egypt; and when the Chaldeans that besieged Jerusalem heard tidings of them, they went up from Jerusalem.

6 And the word of Jehovah came
7 unto Jeremiah the prophet, saying, Thus saith Jehovah the God of Israel: Thus shall ye say to the king of Judah, that sent you unto me to inquire of me: Behold, Pharaoh's army, which is come forth to help you, shall return to
8 Egypt into their own land. And the Chaldeans shall come again, and fight against this city, and take it, and burn it with fire.
9 Thus saith Jehovah: Deceive not yourselves,[o] saying, The Chaldeans are certainly gone away from us;
10 for they are not gone. For though ye had smitten the whole army of the Chaldeans that fight against you, and there remained [but] wounded men among them, [yet] should they rise up every man in his tent, and burn this city with fire.

11 And it came to pass when the army of the Chaldeans was gone up from Jerusalem because of
12 Pharaoh's army, that Jeremiah *went forth out of Jerusalem to go* into the land of Benjamin, to have his portion there among[p] the peo-
13 ple. And when he was in the gate of Benjamin, a captain of the guard was there whose name was Irijah, the son of Shelemiah, the son of Hananiah; and he laid hold on the prophet Jeremiah, saying, Thou art deserting to the Chal-
14 deans. And Jeremiah said, It is false: I am not deserting to the Chaldeans. But he hearkened not to him; and Irijah laid hold on Jeremiah, and brought him to the
15 princes. And the princes were wroth with Jeremiah, and smote him, and put him in the place of confinement in the house of Jonathan the scribe: for they had made
16 that the prison. When Jeremiah was come into the dungeon[q] and into the vaults, and Jeremiah had
17 remained there many days, king Zedekiah sent and took him out. And the king asked of him secretly in his house, and said, Is there any word from Jehovah? And Jeremiah said, There is; and he said, Thou shalt be given into the hand of the king of Babylon.

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[n] Or 'son of the king;' perhaps a title of one of the royal family: cf. xxxviii. 6. [o] Lit. 'your souls.' [p] Some translate, 'thence to slip away through.' [q] Lit. 'house of the pit' (or, 'cistern'): cf. chap. xli. 9.

18 And Jeremiah said unto king Zedekiah, What have I offended against thee, or against thy servants, or against this people, that ye have put me in the prison?
19 And where are your prophets that prophesied unto you, saying, The king of Babylon shall not come against you, nor against this land?
20 And now hear, I pray thee, my lord, O king: let my supplication, I pray thee, come[r] before thee; and cause me not to return into the house of Jonathan the scribe,
21 lest I die there. Then Zedekiah the king commanded, and they committed Jeremiah into the court of the guard, and they gave him daily a loaf of bread out of the bakers' street, until all the bread in the city was spent. And Jeremiah abode in the court of the guard.

38 And Shephatiah the son of Mattan, and Gedaliah the son of Pashur, and Jucal the son of Shelemiah, and Pashur the son of Malchijah, heard the words that Jeremiah had spoken unto all the
2 people, saying, Thus saith Jehovah: He that remaineth in this city shall die by the sword, by the famine, and by the pestilence; but he that goeth forth to the Chaldeans shall live; and he shall have his life for a prey, and shall
3 live. Thus saith Jehovah: This city shall certainly be given into the hand of the king of Babylon's
4 army, and he shall take it. And the princes said unto the king, Let this man, we pray thee, be put to death; for why should he weaken the hands of the men of war that remain in this city, and the hands of all the people, in speaking to them according to these words? for this man seeketh not the welfare of this people, but
5 the hurt. And king Zedekiah said, Behold, he is in your hand; for the king is not he that can do
6 a thing against you. Then they took Jeremiah, and cast him into the dungeon[s] of Malchijah the son of Hammelech,[t] which was in the court of the guard, and they let down Jeremiah with cords. And in the dungeon there was no water, but mire; and Jeremiah sank in the mire.
7 And Ebed-melech the Ethiopian,[v] an eunuch who was in the king's house, heard that they had put Jeremiah in the dungeon—now the king was sitting in the
8 gate of Benjamin,—and Ebed-melech went forth out of the king's house, and spoke to the king,
9 saying, My lord, O king, these men have done evil in all that they have done to the prophet Jeremiah, whom they have cast into the dungeon; and he will die by reason of the famine in the place where he is; for there is no more
10 bread in the city. And the king commanded Ebed-melech the Ethiopian, saying, Take from hence thirty men with thee, and take up Jeremiah the prophet out of the dungeon, before he die.
11 And Ebed-melech took the men under his order, and went into the house of the king under the treasury, and took thence old shreds and worn-out clothes, and let them down by cords into the
12 dungeon to Jeremiah. And Ebed-melech the Ethiopian said to Jeremiah, Put, I pray, [these] old shreds and rags under thine armholes under the cords. And Jere-
13 miah did so. And they drew up Jeremiah with cords, and brought him up out of the dungeon; and Jeremiah remained in the court of the guard.
14 And king Zedekiah sent and took the prophet Jeremiah unto him, into the third entry that is in the house of Jehovah; and the king said unto Jeremiah, I will ask thee a thing: hide nothing from
15 me. And Jeremiah said unto Zedekiah, If I declare [it] unto thee, wilt thou not certainly put me to death? and if I give thee counsel, thou wilt not hearken
16 unto me. And king Zedekiah swore secretly unto Jeremiah, saying, [As] Jehovah liveth, that made us this soul, I will not put thee to death, neither will I give thee into the hand of these men
17 that seek thy life. And Jeremiah said unto Zedekiah, Thus saith Jehovah the God of hosts, the God of Israel: If thou wilt freely go forth to the king of Babylon's princes, then thy soul shall live, and this city shall not be burned with fire; and thou shalt live, and
18 thy house. But if thou wilt not go forth to the king of Babylon's princes, then shall this city be given into the hand of the Chaldeans, and they shall burn it with fire, and thou shalt not escape out
19 of their hand. And king Zedekiah

[r] Lit. 'fall.' [s] Lit. 'pit,' or 'cistern;' and so throughout. [t] See note to xxxvi. 26. [v] Heb. Cushite.

said unto Jeremiah, I am afraid of the Jews that have deserted to the Chaldeans, lest they give me over into their hand, and they mock
20 me. And Jeremiah said, They shall not give [thee] over. Hearken, I beseech thee, unto the voice of Jehovah, in that which I speak unto thee; so shall it be well unto
21 thee, and thy soul shall live. But if thou refuse to go forth, this is the word which Jehovah hath
22 shewn me: Behold, all the women that are left in the king of Judah's house shall be brought forth to the king of Babylon's princes; and they shall say, Thy familiar friends[w] have set thee on, and have prevailed over thee; thy feet are sunk in the mire, they are
23 turned away back.[x] And they shall bring out all thy wives and thy children to the Chaldeans, and thou shalt not escape out of their hand; for thou shalt be taken by the hand of the king of Babylon, and thou shalt cause this city to be burned[y] with fire.
24 And Zedekiah said unto Jeremiah, Let no man know of these words, and thou shalt not die.
25 And if the princes hear that I have talked with thee, and they come unto thee, and say unto thee, Declare unto us now what thou hast said unto the king, hide it not from us, and we will not put thee to death; and what hath the
26 king said unto thee? then thou shalt say unto them, I presented my supplication before the king, that he would not cause me to return to Jonathan's house, to die
27 there.—And all the princes came to Jeremiah, and asked him; and he told them according to all these words that the king had commanded. And they withdrew quietly from him; for the matter
28 was not reported. And Jeremiah remained in the court of the guard until the day that Jerusalem was taken.

* **39** [z]And it came to pass when Jerusalem was taken, in the ninth year of Zedekiah king of Judah, in the tenth month, came Nebuchadrezzar king of Babylon and all his army against Jerusalem,
2 and they besieged it. In the eleventh year of Zedekiah, in the fourth month, on the ninth of the month, the city was broken
3 into; and all the princes of the king of Babylon came in, and sat in the middle gate: Nergal-Sharezer, Samgar-nebu, Sarsechim, chief chamberlain,[a] Nergal-Sharezer, chief magian, and all the rest of the princes of the king of Babylon.
4 And it came to pass when Zedekiah the king of Judah and all the men of war saw them, that they fled, and went forth out of the city by night, by the way of the king's garden, by the gate between the two walls; and he went out
5 the way of the plain.[b] And the army of the Chaldeans pursued after them, and overtook Zedekiah in the plains of Jericho; and they took him, and brought him up to Nebuchadnezzar king of Babylon, unto Riblah in the land of Hamath; and he pronounced
6 judgment upon him. And the king of Babylon slaughtered the sons of Zedekiah in Riblah before his eyes, and the king of Babylon slaughtered all the nobles of Judah;
7 and he put out the eyes of Zedekiah, and bound him with chains of brass,[c] to carry him to Babylon.
8 And the Chaldeans burned the king's house and the houses of the people with fire, and broke down
9 the walls of Jerusalem. And Nebuzar-adan the captain of the body-guard carried away captive into Babylon the rest of the people that were left in the city, and the deserters that had deserted to him, with the rest of the people that
10 were left. But Nebuzar-adan the captain of the body-guard left [certain] of the people, the poor who had nothing, in the land of Judah, and gave them vineyards and fields at the same time.
11 And Nebuchadrezzar king of Babylon had given charge concerning Jeremiah by Nebuzar-adan the captain of the body-
12 guard, saying, Take him, and keep an eye[d] upon him, and do him no harm; but do unto him even as
13 he shall say unto thee. So Nebuzar-adan the captain of the body-guard sent, and Nebushazban, chief chamberlain, and Nergal-sharezer, chief magian, and all the
14 king of Babylon's princes, even they sent, and took Jeremiah out of the court of the guard and committed him to Gedaliah the son of Ahikam the son of Shaphan, that

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[w] As chap. xx. 10, and Ps. xli. 9.
[x] Or '[thy friends] have withdrawn from [thee].'
[y] Lit. 'thou shalt burn.'
[z] To ver. 10, cf. chap. lii. 4–16, and 2 Kings xxv. 1–12.
[a] Or 'chief of the eunuchs.'
[b] *Arabah.*
[c] As 2 Kings xxv. 7.
[d] Strictly, 'set thine eyes.'

he should conduct him away home. And he dwelt among the people.

15 And the word of Jehovah came unto Jeremiah, while he was shut
16 up in the court of the guard, saying, Go and speak to Ebed-melech the Ethiopian, saying, Thus saith Jehovah of hosts, the God of Israel: Behold, I will bring my words upon this city for evil, and not for good, and they shall come to pass before thy face in that day.
17 And I will deliver thee in that day, saith Jehovah; and thou shalt not be given into the hand of the men of whom thou art
18 afraid; for I will certainly save thee, and thou shalt not fall by the sword, but thou shalt have thy life for a prey; for thou hast put thy confidence in me, saith Jehovah.

* 40 The word that came to Jeremiah from Jehovah, after that Nebuzar-adan the captain of the body-guard had let him go from Ramah, when he had taken him, being bound in chains, among all the captivity of Jerusalem and Judah, that were carried away captive to Babylon.

2 And the captain of the body-guard took Jeremiah, and said unto him, Jehovah thy God pro-
3 nounced this evil upon this place, and Jehovah hath brought [it about] and done according as he said; for ye have sinned against Jehovah, and have not hearkened unto his voice, therefore this thing
4 is come upon you. And now, behold, I loose thee this day from the chains that are upon thy hand. If it seem good in thy sight to come with me to Babylon, come, and I will keep mine eye upon thee; but if it seem ill unto thee to come with me to Babylon, forbear. See, all the land is before thee: whither it seemeth good and right in thy sight to go,
5 thither go. And while he had not yet given answer,[e] [he said,] Yea, go back to Gedaliah the son of Ahikam the son of Shaphan, whom the king of Babylon hath appointed over the cities of Judah, and abide with him in the midst of the people; or go wheresoever it seemeth right in thy sight to go. And the captain of the body-
6 guard gave him provisions[f] and a present, and let him go. And Jeremiah came unto Gedaliah the son of Ahikam to Mizpah, and abode with him among the people that remained in the land.

7 And all the captains of the forces that were in the fields,[g] they and their men, heard that the king of Babylon had appointed Gedaliah the son of Ahikam over the land, and had committed unto him men, and women, and children, and of the poor of the land, of them that had not been carried
8 away captive to Babylon. And they came to Gedaliah to Mizpah; even Ishmael the son of Nethaniah, and Johanan and Jonathan the sons of Kareah, and Seraiah the son of Tanhumeth, and the sons of Ephai the Netophathite, and Jezaniah the son of a Maachathite,
9 they and their men. And Gedaliah the son of Ahikam the son of Shaphan swore unto them and to their men, saying, Fear not to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you.
10 And as for me, behold, I dwell at Mizpah, to stand before the Chaldeans, who will come unto us; and ye, gather wine, and summer fruits, and oil, and put [them] in your vessels, and dwell in your cities which ye have taken.
11 Likewise all the Jews that were in Moab, and among the children of Ammon and in Edom, and that were in all the lands, heard that the king of Babylon had left a remnant in Judah, and that he had appointed over them Gedaliah the son of Ahikam the son of
12 Shaphan; and all the Jews returned out of all the places whither they had been driven, and came to the land of Judah to Gedaliah, unto Mizpah, and gathered wine and summer fruits in great abundance.
13 And Johanan the son of Kareah, and all the captains of the forces that were in the fields, came to
14 Gedaliah unto Mizpah, and said unto him, Dost thou indeed know that Baalis the king of the children of Ammon hath sent Ishmael the son of Nethaniah to smite thee to death? But Gedaliah the son of
15 Ahikam believed them not. And Johanan the son of Kareah spoke to Gedaliah in Mizpah secretly, saying, Let me go, I pray thee, and I will smite Ishmael the son of Nethaniah and no man shall know it: why should he take thy life, and all they of Judah who are gathered unto thee be scattered, and the remnant of Judah perish?
16 But Gedaliah the son of Ahikam

[e] Or 'returned.' [f] Or 'rations.' [g] Or 'open country:' so ver. 13.

said unto Johanan the son of Kareah, Thou shalt not do this thing; for thou speakest falsely of Ishmael.

41 And it came to pass in the seventh month, that Ishmael the son of Nethaniah the son of Elishama, of the royal seed, and [one] of the king's chief men, and ten men with him, came to Gedaliah the son of Ahikam unto Mizpah, and there they ate bread 2 together, in Mizpah. And Ishmael the son of Nethaniah arose, and the ten men that were with him, and smote Gedaliah the son of Ahikam the son of Shaphan with the sword, and killed him, whom the king of Babylon had 3 appointed over the land. And Ishmael smote all the Jews that were with him, with Gedaliah, at Mizpah, and the Chaldeans that were found there, the men of war.

4 And it came to pass the second day after he had killed Gedaliah, 5 and no man knew it, that there came men from Shechem, from Shiloh, and from Samaria, eighty men, having their beards shaven and their clothes rent, and having cut themselves; with oblations and incense in their hand, to bring them to the house of Jehovah.

6 And Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went; and it came to pass when he met them, he said unto them, Come to Gedaliah the son of Ahi- 7 kam. And it was so, when they came into the midst of the city, that Ishmael the son of Nethaniah, he and the men that were with him, slew them, [and cast them] 8 into the midst of the pit.[h] But ten men were found among them that said unto Ishmael, Do not kill us, for we have hidden stores in the field, of wheat, and of barley, and of oil, and of honey. So he forbore, and did not kill them among their 9 brethren. And the pit[h] into which Ishmael had cast all the dead bodies of the men whom he had slain by the side of[i] Gedaliah was the one which Asa the king had made for fear of Baasha king of Israel: Ishmael the son of Neth- 10 aniah filled it with the slain. And Ishmael carried away captive all the remnant of the people that were in Mizpah, the king's daughters, and all the people that remained in Mizpah, whom Nebuzar-adan the captain of the body-guard had committed to Gedaliah the son of Ahikam: Ishmael the son of Nethaniah carried them away captive, and departed to go over to the children of Ammon.

11 And Johanan the son of Kareah, and all the captains of the forces that were with him, heard of all the evil that Ishmael the son of 12 Nethaniah had done; and they took all the men, and went to fight with Ishmael the son of Nethaniah, and found him by the great waters that are at Gibeon. 13 And it came to pass when all the people that were with Ishmael saw Johanan the son of Kareah, and all the captains of the forces that were with him, then they were glad. 14 And all the people that Ishmael had carried away captive from Mizpah turned about and came back, and went to Johanan the son 15 of Kareah. But Ishmael the son of Nethaniah escaped from Johanan with eight men, and went 16 to the children of Ammon. Then Johanan the son of Kareah, and all the captains of the forces that were with him, took all the remnant of the people whom he had recovered from Ishmael the son of Nethaniah, from Mizpah, after he had slain Gedaliah the son of Ahikam, the mighty men of war, and the women, and the children, and the eunuchs, whom he had 17 brought again from Gibeon, and they departed, and dwelt at Geruth-Chimham,[k] which is by Bethlehem, to go to enter into Egypt, because of the Chaldeans; 18 for they feared them, because Ishmael the son of Nethaniah had smitten Gedaliah the son of Ahikam, whom the king of Babylon had appointed over the land.

42 And all the captains of the forces, and Johanan the son of Kareah, and Jezaniah the son of Hoshaiah, and all the people from the least even to the greatest, 2 came near and said unto Jeremiah the prophet, Let, we beseech thee, our supplication come[l] before thee, and pray for us unto Jehovah thy God, for all this remnant (for we are left a few of many, as 3 thine eyes do behold us); that Jehovah thy God may shew us the way wherein we should walk, and the thing that we should do. 4 And Jeremiah the prophet said unto them, I have heard; behold,

[h] Or 'cistern.' [i] Or 'because of.' [k] Or 'in the caravanserai (i.e. inn) of Chimham.' [l] Lit. 'fall.'

I will pray unto Jehovah your God according to your words; and it shall come to pass [that] whatsoever thing Jehovah shall answer you, I will declare it unto you: I will keep nothing back from you.
5 And they said to Jeremiah, Jehovah be a true and faithful witness amongst us, if we do not even according to all the word for which Jehovah thy God shall send thee
6 to us. Whether it be good or whether it be evil, we will hearken unto the voice of Jehovah our God, to whom we send thee; that it may be well with us when we hearken unto the voice of Jehovah our God.
7 And it came to pass at the end of ten days, that the word of Jehovah came unto Jeremiah.
8 And he called Johanan the son of Kareah, and all the captains of the forces that were with him, and all the people from the least even
9 unto the greatest, and said unto them, Thus saith Jehovah the God of Israel, to whom ye sent me to present your supplication be-
10 fore him: If ye will still abide in this land, then will I build you, and not overthrow [you], and I will plant you, and not pluck [you] up; for I repent me of the evil
11 that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid: be not afraid of him, saith Jehovah; for I will be with you to save you, and to deliver you from his hand.
12 And I will grant mercies to you, that he may have mercy upon you, and cause you to return to your
13 own land. But if ye say, We will not dwell in this land; so as not to hearken unto the voice of
14 Jehovah your God, saying, No; but we will go into the land of Egypt, where we shall see no war, nor hear the sound of the trumpet, nor have hunger for bread; and
15 there will we dwell;—and now, therefore, hear the word of Jehovah, ye remnant of Judah: thus saith Jehovah of hosts, the God of Israel: If ye really set your faces to enter into Egypt, and go to
16 sojourn there, then it shall come to pass, that the sword which ye fear shall overtake you there in the land of Egypt, and the famine, whereof ye are afraid, shall follow hard after you there in Egypt; and
17 there ye shall die. And it shall be that all the men that have set their faces to go into Egypt to sojourn there shall die by the sword, by the famine, and by the pestilence; and none of them shall remain or escape from the evil that
18 I will bring upon them. For thus saith Jehovah of hosts, the God of Israel: As mine anger and my fury have been poured forth upon the inhabitants of Jerusalem, so shall my fury be poured forth upon you, when ye shall enter into Egypt; and ye shall be an execration, and an astonishment, and a curse, and a reproach, and ye
19 shall see this place no more. Jehovah hath said concerning you, the remnant of Judah, Go ye not into Egypt. Know certainly that I have admonished you this day.
20 For ye deceived yourselves in your own souls,[m] when ye sent me unto Jehovah your God, saying, Pray for us unto Jehovah our God; and according to all that Jehovah our God shall say, so declare unto us,
21 and we will do it. And I have this day declared [it] to you; but ye have not obeyed the voice of Jehovah your God, nor anything for which he hath sent me unto you.
22 And now know certainly that ye shall die by the sword, by the famine, and by the pestilence, in the place whither ye desire to go to sojourn.

43 And it came to pass, when Jeremiah had ended speaking unto all the people all the words of Jehovah their God, with which Jehovah their God had sent him to
2 them—all these words,—then spoke Azariah the son of Hoshaiah, and Johanan the son of Kareah, and all the proud men, saying to Jeremiah, Thou speakest falsely: Jehovah our God hath not sent thee to say, Go not into Egypt to
3 sojourn there; but Baruch the son of Nerijah is setting thee on against us, to deliver us into the hand of the Chaldeans, that they may put us to death, and carry us away captives into Babylon.
4 So Johanan the son of Kareah, and all the captains of the forces, and all the people, hearkened not unto the voice of Jehovah to
5 abide in the land of Judah; but Johanan the son of Kareah, and all the captains of the forces, took all the remnant of Judah, that were returned from all nations whither they had been driven, to sojourn in the land of Judah;
6 men, and women, and children, and the king's daughters, and

[m] Or 'led astray your own souls.'

every person that Nebuzar-adan the captain of the body-guard had left with Gedaliah the son of Ahikam the son of Shaphan, and Jeremiah the prophet, and Baruch the
7 son of Neriah; and they came into the land of Egypt: for they hearkened not unto the voice of Jehovah. And they came as far as Tahpanhes.
8 And the word of Jehovah came to Jeremiah in Tahpanhes, saying,
9 Take great stones in thy hand, and hide them in the clay in the brick-kiln, which is at the entry of Pharaoh's house in Tahpanhes, in
10 the sight of the Jews,[n] and say unto them, Thus saith Jehovah of hosts, the God of Israel: Behold, I will send and take Nebuchadrezzar the king of Babylon, my servant, and will set his throne upon these stones which I have hidden, and he shall spread his royal
11 pavilion over them. And he shall come and smite the land of Egypt: such as are for death to death, and such as are for captivity to captivity; and such as are for the
12 sword to the sword. And I will kindle a fire in the houses of the gods of Egypt, and he shall burn them, and carry them away captive; and he shall array himself with the land of Egypt, as a shepherd putteth on his garment; and he shall go forth from thence
13 in peace. And he shall break the pillars[o] of Beth-shemesh,[p] which is in the land of Egypt; and the houses of the gods of Egypt shall he burn with fire.

* 44 The word that came to Jeremiah concerning all the Jews who dwelt in the land of Egypt, who dwelt at Migdol, and at Tahpanhes, and at Noph,[q] and in the country of Pathros, saying,
2 Thus saith Jehovah of hosts, the God of Israel: Ye have seen all the evil that I have brought upon Jerusalem, and upon all the cities of Judah; and behold they are, this day, a waste, and no man
3 dwelleth therein, because of their wickedness which they have committed to provoke me to anger, in that they went to burn incense to serve other gods which they knew not, they, [nor] ye, nor your
4 fathers. And I sent unto you all my servants the prophets, rising early and sending, saying, Oh, do not this abominable thing which
5 I hate! But they hearkened not, nor inclined their ear to turn from their wickedness, to burn no in-
6 cense unto other gods. And my fury and mine anger was poured forth, and was kindled in the cities of Judah and in the streets of Jerusalem; and they are become a waste, a desolation, as at this day.
7 And now thus saith Jehovah the God of hosts, the God of Israel: Wherefore commit ye great evil against your souls, to cut off from you man and woman, infant and suckling, out of the midst of Judah,
8 to leave you no remnant; provoking me to anger with the works of your hands, burning incense unto other gods in the land of Egypt, whither ye are come to sojourn, that ye should be cut off, and that ye should be a curse and a reproach among all the nations
9 of the earth? Have ye forgotten the wickedness[r] of your fathers, and the wickedness of the kings of Judah, and the wickedness of their wives, and your own wickedness, and the wickedness of your wives, which they have committed in the land of Judah and in the
10 streets of Jerusalem? They are not humbled unto this day, neither have they feared, nor walked in my law, nor in my statutes which I set before you and before your fathers.
11 Therefore thus saith Jehovah of hosts, the God of Israel: Behold, I will set my face against you for
12 evil, and to cut off all Judah. And I will take the remnant of Judah, that have set their faces to enter into the land of Egypt to sojourn there, and they shall all be consumed: in the land of Egypt shall they fall; they shall be consumed by the sword [and] by the famine, from the least even unto the greatest; they shall die by the sword and by the famine, and they shall be an execration, an astonishment, and a curse, and a reproach.
13 And I will punish them that dwell in the land of Egypt as I have punished Jerusalem, by the sword, by the famine, and by the pesti-
14 lence; and none of the remnant of Judah, that have come into the land of Egypt to sojourn there, shall escape or remain, so as to return into the land of Judah, whither they have a desire to return to dwell there; for none

[n] Lit. 'men, Jews.' [o] Or 'obelisks.' [p] Meaning, House (or Temple) of the sun; hence called by the Greeks *Heliopolis*. The Egyptian name is On (Gen. xli. 45). [q] See note to chap. ii. 16. [r] Lit. 'wickednesses,' in all this verse.

shall return but such as shall escape.
15 Then all the men who knew that their wives burned incense to other gods, and all the women who stood by, a great assemblage, even all the people that dwelt in the land of Egypt, in Pathros, answered
16 Jeremiah, saying, [As for] the word that thou hast spoken unto us in the name of Jehovah, we will
17 not hearken unto thee, but we will certainly do every word that is gone forth out of our mouth, to burn incense to the queen of the heavens, and to pour out drink-offerings to her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah and in the streets of Jerusalem; and we had plenty of bread, and
18 were well, and saw no evil. But since we left off burning incense to the queen of the heavens, and pouring out drink-offerings to her, we have wanted everything, and have been consumed by the sword
19 and by the famine. And when we burned incense to the queen of the heavens and poured out drink-offerings to her, did we make for her cakes to portray her, and pour out drink-offerings to her, without our husbands?
20 And Jeremiah said unto all the people, to the men, and to the women, and to all the people that had given him that answer, saying,
21 Is it not the incense that ye burned [s] in the cities of Judah and in the streets of Jerusalem, ye and your fathers, your kings and your princes and the people of the land, that Jehovah remembered, and
22 that came into his mind? And Jehovah could no longer bear, because of the evil of your doings, [and] because of the abominations that ye had committed; and your land is become a waste, and an astonishment, and a curse, without
23 inhabitant, as at this day. Because ye have burned incense, and because ye have sinned against Jehovah, and have not hearkened unto the voice of Jehovah, nor walked in his law, nor in his statutes, nor in his testimonies, therefore this evil hath come upon you, as at this day.
24 And Jeremiah said unto all the people, and to all the women, Hear ye the word of Jehovah, all Judah that are in the land of Egypt.
25 Thus saith Jehovah of hosts, the God of Israel, saying, Ye and your wives have both spoken with your mouths, and fulfilled with your hands, saying, We will certainly perform our vows which we have vowed, to burn incense to the queen of the heavens, and to pour out drink-offerings unto her. Ye will certainly establish your vows, and entirely perform your vows.
26 Therefore hear ye the word of Jehovah, all Judah that dwell in the land of Egypt: Behold, I have sworn by my great name, saith Jehovah, that my name shall no more be named in the mouth of any man of Judah in all the land of Egypt, saying, [As] the Lord
27 Jehovah liveth. Behold, I will watch over them for evil, and not for good; and all the men of Judah that are in the land of Egypt shall be consumed by the sword and by the famine, until
28 there be an end of them. And they that escape the sword shall return out of the land of Egypt into the land of Judah, a very small company; [t] and all the remnant of Judah, that have come into the land of Egypt to sojourn there, shall know whose word shall
29 stand, mine or theirs. And this shall be the sign unto you, saith Jehovah, that I will punish you in this place, that ye may know that my words shall certainly stand against you for evil: thus
30 saith Jehovah: Behold, I will give Pharaoh-Hophra king of Egypt into the hand of his enemies, and into the hand of them that seek his life, as I gave Zedekiah king of Judah into the hand of Nebuchadrezzar king of Babylon, his enemy, and that sought his life.

* 45 The word that Jeremiah the prophet spoke to Baruch the son of Nerijah, when he wrote these words in a book at the mouth of Jeremiah, in the fourth year of Jehoiakim the son of Josiah, the king of Judah, saying,
2 Thus saith Jehovah, the God of Israel, concerning thee, Baruch:
3 Thou didst say, Woe unto me! for Jehovah hath added grief to my sorrow; I am weary with my
4 sighing, and I find no rest. Thus shalt thou say unto him, Thus saith Jehovah: Behold, what I have built do I overthrow, and what I have planted I pluck up,
5 even this whole land. And seekest thou great things for thyself? seek [them] not; for behold, I will

[s] Cf. 2 Chron. xxviii. 3, xxix. 11.
[t] See note to Deut. iv. 27.

bring evil upon all flesh, saith Jehovah; but thy life will I give unto thee for a prey in all places whither thou shalt go.

* **46** The word of Jehovah that came to Jeremiah the prophet concerning the nations.

2 Of Egypt: concerning the army of Pharaoh-Necho king of Egypt, which was by the river Euphrates at Carchemish, which Nebuchadrezzar king of Babylon smote in the fourth year of Jehoiakim the son of Josiah, the king of Judah.

3 Make ready buckler and shield,
4 and draw near to battle! Harness the horses, and mount ye horsemen, and stand forth with helmets; polish the spears, put on
5 the coats of mail! Why do I see them dismayed, turned away back? And their mighty ones are beaten down, and take to flight, and look not back? Terror [is] on
6 every side, saith Jehovah. Let not the swift flee away, neither let the mighty man escape!—Toward the north, hard by the river Euphrates, they have stumbled and fallen.

7 Who is this [that] riseth up as
8 the Nile,[v] whose waters toss themselves like the rivers? It is Egypt that riseth up as the Nile, and [his] waters toss themselves like the rivers; and he saith, I will rise up, I will cover the earth; I will destroy the city and the
9 inhabitants thereof. Go up, ye horses, and drive furiously, ye chariots; and let the mighty men go forth: Cush and Phut[w] that handle the shield, and the Ludim[x] that handle the bow [and] bend
10 it. For this is the day of the Lord Jehovah of hosts, a day of vengeance, that he may be avenged of his adversaries; and the sword shall devour, and it shall be sated and made drunk with their blood; for the Lord Jehovah of hosts hath a sacrifice in the north country, by
11 the river Euphrates. Go up to Gilead, and fetch balm, O virgin-daughter of Egypt! In vain shalt thou multiply remedies: there
12 is no healing for thee. The nations have heard of thy shame, and thy cry hath filled the earth; for the mighty man stumbleth against the mighty, they are both fallen together.

13 The word that Jehovah spoke to Jeremiah the prophet, concerning the coming of Nebuchadrezzar king of Babylon to smite the land
14 of Egypt: Declare in Egypt, and publish in Migdol, and publish in Noph, and in Tahpanhes; say, Stand fast, and prepare thee; for the sword devoureth round about
15 thee. Why are thy valiants swept away? They stood not, for Jeho-
16 vah did thrust them down. He made many to stumble, yea, one fell upon another; and they said, Arise, and let us return to our own people and to the land of our nativity, from the oppressing
17 sword. There did they cry, Pharaoh king of Egypt is but a noise; he hath let the time ap-
18 pointed go by. [As] I live, saith the King, whose name is Jehovah of hosts, surely as Tabor among the mountains, and as Carmel by
19 the sea, so shall he come. Thou, inhabitress, daughter of Egypt, furnish for thyself a captive's baggage, for Noph shall be a desolation and shall be ruined,[y] so that none shall dwell therein.

20 Egypt is a very fair heifer; the gad-fly cometh, it cometh from the
21 north. Also her hired men in the midst of her are like fatted bullocks; for they also have turned back, they have fled away together, they did not stand; for the day of their calamity is come upon them, the time of their
22 visitation. Her voice shall go like a serpent's; for they shall march with an army, and come against her with axes, as hewers of wood.
23 They shall cut down her forest, saith Jehovah, though it be impenetrable; for they are more than the locusts, and are innumer-
24 able. The daughter of Egypt is put to shame; she is delivered into the hand of the people of the
25 north. Jehovah of hosts, the God of Israel, saith, Behold, I will punish Amon[z] of No,[a] and Pharaoh, and Egypt, and her gods, and her kings; yea, Pharaoh and
26 them that confide in him. And I will give them into the hand of those that seek their life, and into the hand of Nebuchadrezzar king of Babylon, and into the hand of his servants; but afterwards it shall be inhabited, as in the days of old, saith Jehovah.

27 But thou, my servant Jacob, fear not, neither be dismayed, Israel: for behold, I will save thee from afar, and thy seed from the land of their captivity; and Jacob

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[v] See on Isa. xix. 8. [w] Ethiopia and Libya. [x] Lydians of Africa. [y] Or 'burnt up,' as ii. 15. [z] An Egyptian idol. [a] Thebes.

shall return, and be in rest and at ease, and none shall make [him]
28 afraid. Fear thou not, my servant Jacob, saith Jehovah: for I am with thee; for I will make a full end of all the nations whither I have driven thee, but I will not make a full end of thee; but I will correct thee with judgment, and I will not hold thee altogether guiltless.[b]

47 The word of Jehovah that came to the prophet Jeremiah concerning the Philistines, before Pharaoh smote Gazah.

2 Thus saith Jehovah: Behold, waters rise up out of the north, and shall become an overflowing flood, and shall overflow the land, and all that is therein; the city, and them that dwell therein: and the men shall cry, and all the inhabi-
3 tants of the land shall howl, at the noise of the stamping of the hoofs of his steeds,[c] at the rushing of his chariots, at the rumbling of his wheels: fathers shall not look back for [their] children, from
4 feebleness of hands; because of the day that cometh to lay waste[d] all the Philistines, to cut off from Tyre and Zidon every helper that remaineth; for Jehovah will lay
5 waste the Philistines, the remnant of the island[e] of Caphtor. Baldness is come upon Gazah; Ashkelon is cut off, the remnant of their valley: how long wilt thou
6 cut thyself? Alas! sword of Jehovah, how long wilt thou not be quiet? Withdraw into thy
7 scabbard, rest, and be still. How shouldest thou be quiet?—For Jehovah hath given it a charge: against Ashkelon, and against the sea shore, there hath he appointed it.

48 Concerning Moab.
Thus saith Jehovah of hosts, the God of Israel: Woe unto Nebo! for it is spoiled; Kirjathaim is put to shame, it is taken; Misgab[f] is put to shame and dismayed.
2 Moab's praise is no more; in Heshbon they have devised[g] evil against her: Come, and let us cut her off from [being] a nation. Thou also, O Madmen, shalt be cut down; the sword shall pursue
3 thee. A voice of crying from Horonaim; wasting and great
4 destruction! Moab is destroyed; her little ones have caused a cry
5 to be heard. For by the ascent of Luhith continual weeping shall go up; for in the descent of Horonaim is heard the anguish of
6 the cry of destruction. Flee, save your lives, and be like a shrub[h]
7 in the wilderness. For because thou hast confided in thy works and in thy treasures, thou also shalt be taken, and Chemosh[i] shall go forth into captivity, his priests and his princes together.
8 And the waster shall come upon every city, that not a city shall escape; and the valley shall perish, and the plateau shall be destroyed: as Jehovah hath said.[k]

9 Give wings unto Moab, that she may flee and get away; and the cities thereof shall become a desola-
10 tion, without inhabitant. Cursed be he that doeth the work of Jehovah negligently, and cursed be he that keepeth back his sword from blood!

11 Moab hath been at ease from his youth, and hath settled on his lees; he hath not been emptied from vessel to vessel, neither hath he gone into captivity: therefore his taste hath remained in him, and his scent is not changed.
12 Therefore behold, days come, saith Jehovah, that I will send unto him pourers that shall pour him off, and shall empty his vessels, and break in pieces his flagons.
13 And Moab shall be ashamed of Chemosh, as the house of Israel was ashamed of Bethel, their confidence.

14 How do ye say, We are mighty, and men of valour for the war?
15 Moab is laid waste, and his cities are gone up [in smoke], and his chosen young men are gone down to the slaughter, saith the King, whose name is Jehovah of hosts.
16 The calamity of Moab is near to come, and his affliction hasteth
17 fast. All ye that are about him, bemoan him; and all ye that know his name, say, How is the strong staff[l] broken, the beautiful
18 rod! Come down from [thy] glory and sit in the drought,[m] O inhabitress, daughter of Dibon; for the spoiler of Moab is come up against thee, thy strongholds hath he de-
19 stroyed. Stand by the way, and watch, inhabitress of Aroer; ask him that fleeth, and her that escapeth; say, What is done?
20 Moab is put to shame; for he is

[b] Cf. xxx. 11. [c] Lit. 'strong ones.' [d] Or 'spoil,' as elsewhere. [e] Or 'sea-coast.' [f] Or 'the fortress.' [g] There is here a paronomasia: *B'Heshbon hashbu.* [h] Or 'a denuded person.' as xvii. 6. [i] The Moabitish divinity. [k] Or 'for Jehovah hath spoken.' [l] Cf. Ezek. xix. 14. [m] Lit. 'in thirst.'

broken down: [n] howl and cry; tell
it in Arnon, that Moab is laid
21 waste. And judgment is come
upon the country of the plateau;
upon Holon, and upon Jahzah,
22 and upon Mephaath; and upon
Dibon, and upon Nebo, and upon
23 Beth-diblathaim; and upon Kir-
jathaim, and upon Beth-gamul,
24 and upon Beth-meon; and upon
Kerijoth, and upon Bozrah, and
upon all the cities of the land of
25 Moab, far and near. The horn of
Moab is cut off, and his arm is
26 broken, saith Jehovah. Make him
drunken, for he magnified himself
against Jehovah; and Moab shall
wallow in his vomit, and he also
27 shall be in derision. For was not
Israel a derision unto thee? Was
he found among thieves, that as
oft as thou didst speak of him,
thou didst shake the head?
28 Leave the cities, and dwell in
the rocks, ye inhabitants of Moab,
and be like the dove, that maketh
her nest in the sides of the cave's
29 mouth. [o] We have heard of the
arrogance of Moab,—[he is] very
proud;—his loftiness, and his
arrogance, and his pride, and the
30 haughtiness of his heart. I know
his wrath, saith Jehovah; his
pratings are vain: they do not as
31 [they say]. Therefore will I howl
for Moab, and I will cry out for
all Moab: for the men of Kir-
32 heres shall there be moaning. O
vine of Sibmah, I will weep for
thee with more than the weeping
of Jaazer: thy shoots passed over
the sea, they reached to the sea
of Jaazer. The spoiler is fallen
upon thy summer fruits and upon
33 thy vintage. And joy and glad-
ness is taken away from the fruit-
ful field and from the land of
Moab; and I have caused wine to
fail from the winepresses: they
shall no more tread with shouting;
the shouting shall be no shouting.
34 Because of the cry from Heshbon,
unto Elaleh, unto Jahaz have they
uttered their voice, from Zoar unto
Horonaim, [unto] Eglath-shelishi-
jah: for even the waters of Nim-
35 rim shall become desolations. And
I will cause to cease in Moab, saith
Jehovah, him that offereth in the
high place, and him that burneth
36 incense to his gods. Therefore my
heart shall sound for Moab like
pipes, and my heart shall sound
like pipes for the men of Kir-heres;
because the abundance that he
37 hath gotten is perished. For every
head is bald, and every beard
clipped; upon all the hands are
cuttings, and upon the loins sack-
38 cloth. It is wholly lamentation up-
on all the housetops of Moab, and
in the public places thereof; for
I have broken Moab, like a vessel
wherein is no pleasure, saith Jeho-
39 vah. They howl, How is it broken
down! how hath Moab turned
the back with shame! And Moab
shall be a derision and a terror
to all that are round about him.
40 For thus saith Jehovah: Be-
hold, he shall fly as an eagle, and
shall spread forth his wings over
41 Moab. Kerijoth is [p] taken, and
the strongholds are seized, and at
that day the heart of the mighty
men of Moab shall be as the heart
42 of a woman in her pangs. And
Moab shall be destroyed from
being a people, because he hath
magnified himself against Jehovah.
43 Fear, and the pit, and the snare
shall be upon thee, O inhabitant
44 of Moab, saith Jehovah. He that
fleeth from the fear shall fall into
the pit; and he that getteth up
out of the pit shall be taken in the
snare: for I will bring upon her,
upon Moab, the year of their
45 visitation, saith Jehovah. They
that fled stood under the shadow
of Heshbon powerless; for a fire
hath come forth from Heshbon,
and a flame from the midst of
Sihon, and hath consumed the
corner of Moab, and the crown of
the head of the sons of tumult.[q]
46 Woe to thee, Moab! The people
of Chemosh is undone; [r] for thy
sons are taken away in captivity,
and thy daughters are captives.
47 But I will turn the captivity of
Moab at the end of the days, saith
Jehovah. Thus far is the judg-
ment of Moab.

49 Concerning the children of Ammon.

Thus saith Jehovah: Hath Is-
rael no sons? hath he no heir?
Why is Malcam [s] heir of Gad, and
his people dwell in the cities there-
2 of? Therefore behold, days come,
saith Jehovah, that I will cause
the clamour of war to be heard in
Rabbah of the children of Am-
mon; and it shall be a desolate
heap; and her towns [t] shall be

[n] Or 'dismayed.' [o] Cf. Isa. xvi. 6–10. [p] Or 'The cities are.' [q] Compare Num. xxi. 28, xxiv. 17. [r] Or 'hath perished:' cf. Num. xxi. 29. [s] Or 'their king:' but it may be another form of Milcom, the divinity of the Ammonites. [t] Lit. 'daughters:' and so often.

burned with fire; and Israel shall possess them that possessed him,[u] saith Jehovah. Howl, Heshbon! for Ai is laid waste; cry, daughters of Rabbah, gird you with sackcloth, lament and run to and fro within the enclosures: for Malcam[v] shall go into captivity, his priests and his princes together. Wherefore gloriest thou in the valleys? Thy valley shall flow down, O backsliding daughter, that trusteth in her treasures, [saying,] Who shall come against me? Behold, I will bring a fear upon thee, saith the Lord Jehovah of hosts, from all that are about thee; and ye shall be driven out every man right forth; and none shall assemble the fugitives.

And afterwards I will turn the captivity of the children of Ammon, saith Jehovah.

Concerning Edom.

Thus saith Jehovah of hosts: Is there no more wisdom in Teman? is counsel perished from the prudent? is their wisdom spent? Flee, turn back, dwell deep down, ye inhabitants of Dedan! For I will bring the calamity of Esau upon him, the time that I visit him. If grape-gatherers had come to thee, would they not have left a gleaning? If thieves by night, they would destroy only till they had enough. But I have made Esau bare, I have uncovered his secret places, that he is unable to hide himself: his seed is wasted, and his brethren, and his neighbours, and he is not. Leave thine orphans, I will preserve them alive; and let thy widows trust in me. For thus saith Jehovah: Behold, they whose judgment was not to drink of the cup shall assuredly drink; and thou indeed,[w] shouldest thou be altogether unpunished?[x] Thou shalt not go unpunished, but thou shalt surely drink. For I have sworn by myself, saith Jehovah, that Bozrah shall become an astonishment, a reproach, a waste, and a curse; and all the cities thereof shall be perpetual wastes.

I have heard a rumour from Jehovah, and an ambassador is sent among the nations:—Gather yourselves together, and come against her and rise up for the battle. For behold, I have made thee small among the nations, despised among men.[y] Thy terribleness, the pride of thy heart, hath deceived thee, thou that dwellest in the clefts of the rock, that holdest the height of the hill. Though thou shouldest make thy nest high as the eagle, I will bring thee down from thence, saith Jehovah. And Edom shall be an astonishment: every one that goeth by it shall be astonished, and shall hiss, because of all the plagues thereof. As in the overthrow of Sodom and Gomorrah, and their neighbour cities, saith Jehovah, no one shall dwell there, neither shall a son of man sojourn therein. Behold, he shall come up like a lion from the swelling of the Jordan against the strong habitation; for I will make them suddenly run away from it; and who is a chosen [man] whom I shall appoint over her? For who is like me? and who will assign me a time? and who is that shepherd that will stand before me? Therefore hear the counsel of Jehovah, which he hath taken against Edom, and his purposes which he hath purposed against the inhabitants of Teman: The little ones of the flock shall certainly draw them away; he shall certainly make their habitation desolate for them. The earth quaketh at the sound of their fall; there is a cry, the sound whereof is heard in the Red sea. Behold, he shall come up, and fly as an eagle, and spread forth his wings against Bozrah; and at that day the heart of the mighty men of Edom shall be as the heart of a woman in her pangs.

Concerning Damascus.

Hamath is put to shame, and Arpad; for they have heard evil tidings, they are melted away; there is distress on the sea; it cannot be quiet. Damascus is grown feeble: she turneth herself to flee, and terror hath seized on her; trouble and sorrows have taken hold of her as of a woman in travail. How is not the town of praise forsaken, the city of my joy! Therefore shall her young men fall in her streets, and all the men of war be cut off in that day, saith Jehovah of hosts. And I will kindle a fire in the wall of Damascus, and it shall consume the palaces of Ben-Hadad.

Concerning Kedar, and concerning the kingdoms of Hazor,

[u] Or 'and Israel shall inherit them that were heirs to him:' cf. ver. 1. [v] Or 'their king:' but it may be another form of Milcom, the divinity of the Ammonites. [w] אתה־הוא. [x] Cf. xxv. 29; xxx. 11. [y] Or 'mankind,' האדם.

which Nebuchadrezzar king of Babylon smote.

Thus saith Jehovah: Arise, go up to Kedar, and spoil the men [z] 29 of the east. Their tents and their flocks shall they take; their curtains and all their vessels, and their camels, shall they carry away for themselves; and they shall cry unto them, Terror on 30 every side! Flee, wander very far, dwell deep down, ye inhabitants of Hazor, saith Jehovah; for Nebuchadrezzar king of Babylon hath taken counsel against you, and hath conceived a purpose 31 against you. Arise, get you up against the nation at ease, that dwelleth securely, saith Jehovah, which hath neither gates nor bars: 32 they dwell alone. And their camels shall be a booty, and the multitude of their cattle a spoil; and I will scatter to every wind them that have the corners [of their beard] cut off, and I will bring their calamity from all sides 33 thereof, saith Jehovah. And Hazor shall be a dwelling-place of jackals, a desolation for ever. No one shall dwell there, neither shall a son of man sojourn therein.

34 The word of Jehovah that came to Jeremiah the prophet concerning Elam, in the beginning of the reign of Zedekiah king of Judah, saying,

35 Thus saith Jehovah of hosts: Behold, I will break the bow of Elam, the chief of their might. 36 And upon Elam will I bring the four winds, from the four ends of the heavens, and I will scatter them toward all those winds; and there shall be no nation whither the outcasts of Elam shall not 37 come. And I will cause Elam to be dismayed before their enemies, and before them that seek their life; and I will bring evil upon them, my fierce anger, saith Jehovah; and I will send the sword after them, till I have consumed 38 them. And I will set my throne in Elam, and will destroy from thence king and princes, saith Jehovah.

39 But it shall come to pass at the end of the days, I will turn the captivity of Elam, saith Jehovah.

* 50 The word that Jehovah spoke concerning [a] Babylon, concerning [a] the land of the Chaldeans, through Jeremiah the prophet.

2 Declare ye among the nations, and publish, and lift up a banner; publish, conceal not! Say, Babylon is taken, Bel [b] is put to shame, Merodach [b] is dismayed: [c] her images are put to shame, her idols 3 are dismayed. [c] For out of the north there cometh up a nation against her, which shall make her land desolate, and none shall dwell therein: both man and beast are fled; they are gone.

4 In those days, and at that time, saith Jehovah, the children of Israel shall come, they and the children of Judah together, going and weeping as they go, and shall 5 seek Jehovah their God. They shall inquire concerning Zion, with their faces thitherward, [saying,] Come, and let us join ourselves to Jehovah, in an everlasting covenant that shall not be 6 forgotten. My people are lost sheep; their shepherds have caused them to go astray, they turned them away on the mountains: [d] they went from mountain to hill, they forgot their resting-7 place. All that found them devoured them, and their adversaries said, We are not guilty, because they have sinned against Jehovah, the habitation of righteousness, even Jehovah, the hope of their fathers.

8 Flee out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the 9 he-goats before the flock. For behold, I will raise and cause to come up against Babylon, an assemblage of great nations from the north country; and they shall set themselves in array against her: from thence shall she be taken. Their arrows shall be as those of a mighty expert man: none shall 10 return empty. And Chaldea shall be a spoil: all the spoilers thereof shall be satiated, saith Jehovah. 11 For ye rejoiced, for ye triumphed, ye plunderers of my heritage; for ye have been wanton as the heifer at grass, [e] and neighed as steeds. 12 Your mother hath been sorely put to shame; she that bore you hath been covered with reproach: behold, [she is become] hindmost [f] of the nations, a wilderness, a dry 13 land, and a desert. Because of the

[z] Lit. 'sons.' [a] Or 'against.' [b] A Babylonian idol. [c] Or 'broken in pieces.' [d] Or 'caused them to go astray on the perverting mountains,' alluding to the idolatrous high places. [e] Or 'that treadeth out [the corn].' [f] Or 'the last,' as Amalek was said to be 'the first:' cf. Num. xxiv. 20.

wrath of Jehovah, it shall not be inhabited, but it shall be wholly desolate; every one that goeth by Babylon shall be astonished, and shall hiss, because of all her plagues.

14 Put yourselves in array against Babylon round about, all ye that bend the bow; shoot at her, spare no arrows: for she hath sinned
15 against Jehovah. Shout against her round about: she hath given her hand;[g] her ramparts are fallen, her walls are thrown down: for this is the vengeance of Jehovah. Take vengeance upon her; as she hath done, do unto her.
16 Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest. For fear of the oppressing sword let them turn every one to his people, and let them flee every one to his own land.

17 Israel is a hunted sheep; the lions have driven him away: first the king of Assyria devoured him, and last this Nebuchadrezzar king of Babylon hath broken his bones.
18 Therefore thus saith Jehovah of hosts, the God of Israel: Behold, I will visit the king of Babylon and his land, like as I have visited the
19 king of Assyria. And I will bring Israel again to his pasture, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and in Gilead.
20 In those days, and at that time, saith Jehovah, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon those whom I leave remaining.

21 Go up against the land of double rebellion,[h] against it, and against the inhabitants of visitation;[i] waste and utterly destroy after them, saith Jehovah, and do according to all that I have com-
22 manded thee. A sound of battle is in the land, and great destruc-
23 tion. How is the hammer of the whole earth cut asunder and broken! How is Babylon become an astonishment among the
24 nations! I have laid a snare for thee, and thou, Babylon, art also taken, and thou wast not aware; thou art found, and also caught, for thou hast contended with Je-
25 hovah. Jehovah hath opened his armoury, and hath brought forth the weapons of his indignation; for this is a work for the Lord, Jehovah of hosts, in the land of the Chaldeans.

26 Come ye against her from every quarter, open her store-houses; pile her up like sheaves, and destroy her utterly: let nothing of
27 her be left. Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation.
28 The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of Jehovah our God, the vengeance of his temple!

29 Call together the archers against Babylon, all those that bend the bow: encamp against her round about; let there be no escaping: recompense her according to her work; according to all that she hath done, do unto her: for she hath acted proudly against Jehovah, against the Holy One of
30 Israel. Therefore shall her young men fall in her streets; and all her men of war shall be cut off in that
31 day, saith Jehovah. Behold, I am against thee, proud one,[k] saith the Lord Jehovah of hosts; for thy day is come, the time that I visit
32 thee: and the proud one[k] shall stumble and fall, and none shall raise him up; yea, I will kindle a fire in his cities, and it shall devour all that are round about him.

33 Thus saith Jehovah of hosts: The children of Israel and the children of Judah were together oppressed; and all that took them captives held them fast: they
34 refused to let them go. Their Redeemer is strong; Jehovah of hosts is his name: he will thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Baby-
35 lon. The sword is upon the Chaldeans, saith Jehovah, and upon the inhabitants of Babylon, and upon her princes, and upon her
36 wise men; the sword is upon the liars, and they shall become fools; the sword is upon her mighty men,
37 and they shall be dismayed; the sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her, and they shall become as women; the sword is upon her treasures, and they shall
38 be robbed: a drought is upon her waters, and they shall be dried up;

[g] i.e. 'hath surrendered.' [h] Or 'apostasy,' Heb. *Merathaim*. Some take the word as a symbolic name of Babylon: cf. chap. li. 1, and note. [i] Or 'punishment:' Heb. *Pekod*. [k] Lit. 'pride,' as chap. xlix. 16. Here it is Babylon personified.

for it is a land of graven images,
and they are mad after frightful
39 idols. Therefore wild beasts of
the desert with jackals shall dwell
there, and ostriches shall dwell
therein; and it shall be no more
inhabited for ever, neither shall it
be dwelt in from generation to
40 generation. As when God over-
threw Sodom and Gomorrah, and
their neighbour cities, saith Jeho-
vah, no one shall dwell there,
neither shall a son of man sojourn
therein.
41 Behold, a people cometh from
the north, and a great nation and
many kings shall arise from the
42 uttermost parts of the earth. They
lay hold of bow and spear; they
are cruel, and will not shew mercy;
their voice roareth like the sea,
and they ride upon horses—set in
array like a man for the battle,
against thee, O daughter of Baby-
43 lon. The king of Babylon hath
heard the report of them, and his
hands wax feeble; trouble hath
taken hold of him, pangs as of
44 a woman in travail. Behold, he
shall come up like a lion from the
swelling of the Jordan against the
strong habitation; for I will make
him suddenly run away from it;
and who is a chosen [man] whom
I may appoint over her? For
who is like me? and who will
assign me a time? and who is that
shepherd that will stand before
45 me? Therefore hear the counsel
of Jehovah, which he hath taken
against Babylon, and his purposes
which he hath purposed against
the land of the Chaldeans: The
little ones of the flock shall cer-
tainly draw them away; he shall
certainly make their habitation
46 desolate for them. At the sound
of the taking of Babylon the earth
hath quaked, and the cry is heard
among the nations.

51 Thus saith Jehovah: Behold,
I will raise up against Babylon,
and against them that dwell in the
heart of those that rise against
2 me,[l] a destroying wind; and I will
send unto Babylon strangers,[m]
who shall fan her, and shall empty
her land: for in the day of trouble
they shall be against her round
3 about. Against him that bendeth
let the archer bend his bow, and
against him that lifteth himself up
in his coat of mail; and spare not
her young men: destroy utterly
4 all her host. And the slain shall
fall in the land of the Chaldeans,
and they that are thrust through
5 in her streets. For Israel is not
forsaken,[n] nor Judah of his God,
of Jehovah of hosts; for their
land[o] is full of guilt against the
6 Holy One of Israel. Flee out of
the midst of Babylon, and save
every man his life; be ye not cut
off in her iniquity: for this is the
time of Jehovah's vengeance: he
shall render unto her a recom-
pence.
7 Babylon hath been a golden cup
in Jehovah's hand, that made all
the earth drunken: the nations
have drunk of her wine; therefore
have the nations become mad.
8 Babylon is suddenly fallen and
ruined.[p] Howl over her; take
balm for her pain, if so be she may
9 be healed. We have treated Baby-
lon, but she is not healed: forsake
her, and let us go every one into
his own country; for her judg-
ment reacheth unto the heavens,
10 and is lifted up to the skies. Jeho-
vah hath brought forth our
righteousness:[q] come, and let us
declare in Zion the work of Jeho-
vah our God.
11 Sharpen the arrows; take[r] the
shields. Jehovah hath stirred up
the spirit of the kings of the Medes;
for his purpose is against Babylon,
to destroy it; for this is the
vengeance of Jehovah, the ven-
12 geance of his temple. Lift up a
banner towards the walls of
Babylon, make the watch strong,
set the watchmen, prepare the
ambushes; for Jehovah hath both
devised and done that which he
spoke against the inhabitants of
13 Babylon. Thou that dwellest upon
many waters, abundant in trea-
sures, thine end is come, the
14 measure of thy rapacity. Jehovah
of hosts hath sworn by himself,
I will assuredly fill thee with men,
as with caterpillars; and they
shall raise a shout against thee.
15 He hath made the earth by his
power, he hath established the
world by his wisdom, and hath
stretched out the heavens by his
16 understanding. When he uttereth
his voice, there is a tumult of
waters in the heavens, and he

[l] Lit. 'the heart of *Leb-kamai*,' which is perhaps enigmatical for 'the Chaldeans;' and so the LXX. See Jerome's comment on xxv. 26. [m] Or 'fanners.' [n] Lit. 'not in widowhood.' [o] i.e. 'the land of the Chaldeans.' Others, understanding it of the land of Israel, read, '*though* their land.' [p] Or 'crushed:' cf. note to chap. viii. 21.
[q] Lit. 'our righteousnesses,' as Isa. lxiv. 6. [r] Lit. 'fill [i.e. with arm, or body].'

causeth the vapours to ascend
from the end of the earth; he
maketh lightnings for the rain, and
bringeth forth the wind out of his
17 treasures. Every man is become
brutish, so as to have no know-
ledge; every founder is put to
shame by the graven image, for
his molten image is falsehood, and
18 there is no breath in them. They
are vanity, a work of delusion:[s]
in the time of their visitation they
19 shall perish. The portion of Jacob
is not like them; for it is he that
hath formed all things: and
[Israel] is the rod of his inherit-
ance: Jehovah of hosts is his
name.
20 Thou art my maul, [my] wea-
pons of war: and with thee I will
break in pieces the nations, and
I will with thee destroy kingdoms;
21 and with thee I will break in
pieces the horse and his rider; and
with thee I will break in pieces the
22 chariot and its driver; and with
thee will I break in pieces man
and woman; and with thee will
I break in pieces old and young;
and with thee will I break in
pieces the young man and the
23 maid; and with thee will I break
in pieces the shepherd and his
flock; and with thee will I break
in pieces the husbandman and his
yoke of oxen; and with thee will
I break in pieces governors and
24 rulers.[t] And I will render unto
Babylon and to all the inhabitants
of Chaldea, in your sight, all their
evil which they have done in Zion,
saith Jehovah.
25 Behold, I am against thee, mount
of destruction,[u] saith Jehovah,
which destroyest all the earth; and
I will stretch out my hand upon
thee, and roll thee down from the
rocks, and will make thee a burn-
26 ing mountain. And they shall
not take of thee a stone for a
corner, nor a stone for foundations;
for thou shalt be desolate for ever,[v]
saith Jehovah.
27 Lift up a banner in the land,
blow the trumpet among the na-
tions, prepare[w] nations against
her; call together against her the
kingdoms of Ararat, Minni, and
Ashkenaz; appoint a captain
against her; cause the horses to
come up as the bristly caterpillars.
28 Prepare[w] nations against her, the
kings of the Medes, their governors
and all their rulers, yea, all the
29 land of their dominion. And the
land trembleth and is in pain; for
the purposes of Jehovah against
Babylon do stand, to make the
land of Babylon a desolation, with-
30 out inhabitant. The mighty men
of Babylon have ceased to fight,
they are sitting in the fortresses;
their might hath failed, they are
become as women: they have set
her dwelling places on fire; her
31 bars are broken. Courier runneth
to meet courier, and messenger to
meet messenger, to announce to
the king of Babylon that his city
32 is taken from end to end; and
the passages are seized, and the
reedy places are burnt with fire,
and the men of war are affrighted.
33 For thus saith Jehovah of hosts,
the God of Israel: The daughter
of Babylon is like a threshing-
floor, at the time of its being
trodden; yet a little while, and the
time of harvest shall come for her.
34 Nebuchadrezzar the king of
Babylon hath devoured me, he
hath crushed me, he hath made
me an empty vessel; he hath
swallowed me up like a dragon, he
hath filled his belly with my deli-
35 cates, he hath cast me out. The
violence done to me and to my
flesh be upon Babylon, shall the
inhabitress of Zion say; and, My
blood be upon the inhabitants of
Chaldea, shall Jerusalem say.
36 Therefore thus saith Jehovah:
Behold, I will plead thy cause, and
take vengeance for thee; and I
will dry up her sea,[x] and make her
37 spring dry. And Babylon shall
become heaps, a dwelling-place
of jackals, an astonishment, and
a hissing, without inhabitant.
38 They shall roar together like young
lions, growl as lions' whelps.
39 When they are heated, I will pre-
pare their drink, and I will make
them drunken, that they may
exult, and sleep a perpetual sleep,
40 and not wake, saith Jehovah. I
will bring them down like lambs
to the slaughter, like rams with
he-goats.
41 How is Sheshach[y] taken! and
how is the praise of the whole
earth seized! How is Babylon
become an astonishment among
42 the nations! The sea is come up
upon Babylon: she is covered
with the multitude of its waves.
43 Her cities are become a desolation,
a dry land, and a desert, a land

[s] Or 'mockery:' cf. x. 12–16. [t] Cf. Ezra ix. 2. [u] Or 'mount of corruption:' cf. 2 Ki. xxiii. 13. [v] Or 'perpetual desolations,' as xxv. 12. [w] Lit. 'hallow.' [x] i.e. the Euphrates: cf. Isa. xix. 5. [y] See note on chap. xxv. 26.

wherein no one dwelleth, neither doth a son of man pass thereby.
44 And I will punish Bel in Babylon, and I will bring forth out of his mouth what he hath swallowed up; and the nations shall not flow together any more unto him: yea,
45 the wall of Babylon is fallen. Go ye out of the midst of her, my people, and deliver every man his soul from the fierce anger of Jeho-
46 vah! lest your heart faint, and ye fear for the rumour that shall be heard in the land; for a rumour shall come [one] year, and after that a rumour in [another] year, and violence in the earth,[z] ruler against ruler.
47 Therefore behold, days are coming when I will punish the graven images of Babylon; and her whole land shall be put to shame, and all her slain shall fall
48 in the midst of her. And the heavens and the earth, and all that is therein, shall shout aloud over Babylon; for out of the north the spoilers shall come
49 against her, saith Jehovah. As Babylon caused the slain of Israel to fall, so at Babylon shall fall the
50 slain of all the earth. Ye that have escaped the sword, go, stand not still: remember Jehovah from afar, and let Jerusalem come into
51 your mind.—We are put to shame, for we have heard reproach; confusion hath covered our face: for strangers are come into [a] the sanctuaries of Jehovah's house.—
52 Therefore behold, days come, saith Jehovah, that I will punish her graven images; and throughout her land the wounded shall
53 groan. Though Babylon should mount up to the heavens, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith Jehovah.
54 The sound of a cry [cometh] from Babylon, and great destruction from the land of the Chal-
55 deans; for Jehovah spoileth Babylon, and he will destroy out of her the great voice; and their[b] waves roar like great waters, the noise of their voice resoundeth.
56 For the spoiler is come against her, against Babylon, and her mighty men are taken; their bows are broken in pieces; for Jehovah, the 'God[c] of recompences, will
57 certainly requite. And I will make drunk her princes, and her wise men, her governors, and her rulers, and her mighty men; and they shall sleep a perpetual sleep, and not wake, saith the King, whose name is Jehovah of hosts.
58 Thus saith Jehovah of hosts: The broad walls of Babylon shall be utterly laid bare,[d] and her high gates shall be burned with fire; so that the peoples will have laboured in vain, and the nations[e] for the fire: and they shall be weary.
59 The word that Jeremiah the prophet commanded Seraiah the son of Nerijah, the son of Mahseiah, when he went with Zedekiah the king of Judah to Babylon in the fourth year of his reign. Now Seraiah was chief chamberlain.
60 And Jeremiah wrote in a book all the evil that should come upon Babylon, all these words that are
61 written against Babylon. And Jeremiah said to Seraiah, When thou comest to Babylon, see that
62 thou read all these words; and say, Jehovah, thou hast spoken concerning this place, that thou wilt cut it off, so that none shall dwell in it, neither man nor beast, but that it shall be desolate for
63 ever.[f] And it shall be, when thou hast ended reading this book, [that thou shalt bind a stone to it, and cast it into the midst of the
64 Euphrates; and shalt say, Thus shall Babylon sink, and shall not rise, because of the evil that I will bring upon it: and they shall be weary.

Thus far the words of Jeremiah.

* 52 [g] Zedekiah was twenty-one years old when he began to reign; and he reigned eleven years in Jerusalem; and his mother's name was Hamutal, daughter of
2 Jeremiah of Libnah. And he did evil in the sight of Jehovah, according to all that Jehoiakim
3 had done. For, because the anger of Jehovah was against Jerusalem and Judah, until he had cast them out from his presence, Zedekiah rebelled against the king of Babylon.
4 [h] And it came to pass in the ninth year of his reign, in the tenth month, on the tenth of the month, [that] Nebuchadrezzar king of Babylon came, he and all his army, against Jerusalem; and they encamped against it, and

[z] Or 'in the land.' [a] Or 'against.' [b] i.e. of the invaders. [c] *El*, as xxxii. 18.
[d] Or 'undermined.' [e] לאמים. [f] As ver. 26. [g] Cf. 2 Kings xxiv. 18–20.
[h] Cf. chap. xxxix. 1–10 and 2 Kings xxv. 1 *seq.*

built turrets against it round
5 about. And the city was besieged
until the eleventh year of king
Zedekiah.
6 In the fourth month, on the
ninth of the month, the famine
prevailed in the city, and there
was no bread for the people of the
7 land. And the city was broken
into: and all the men of war fled,
and went forth out of the city
by night, by the way of the gate
between the two walls, which was
by the king's garden (now the
Chaldeans were near the city
round about); and they went the
8 way toward the plain. And the
army of the Chaldeans pursued
after the king, and overtook Zede-
kiah in the plains of Jericho; and
all his army was scattered from
9 him. And they took the king, and
brought him up to the king of
Babylon, unto Riblah in the land
of Hamath, and he pronounced
10 judgment upon him. And the king
of Babylon slaughtered the sons
of Zedekiah before his eyes; and
he slaughtered also all the princes
11 of Judah in Riblah. And he put
out the eyes of Zedekiah, and
bound him with chains of brass;[i]
and the king of Babylon carried
him to Babylon, and put him in
prison till the day of his death.
12 And in the fifth month, on the
tenth of the month, which was in
the nineteenth year of Nebuchad-
rezzar king of Babylon, Nebuzar-
adan, captain of the body-guard,
who stood before the king of
Babylon, came unto Jerusalem;
13 and he burned the house of Jeho-
vah, and the king's house, and
all the houses of Jerusalem; and
every great [man's] house he
14 burned with fire. And all the
army of the Chaldeans, that were
with the captain of the body-guard,
broke down all the walls of Jeru-
15 salem round about. And Nebu-
zar-adan the captain of the body-
guard carried away captive of the
poorest sort of the people, and the
rest of the people that were left
in the city, and the deserters that
had deserted to the king of Baby-
lon, and the rest of the multitude.
16 But Nebuzar-adan the captain of
the body-guard left of the poor of
the land for vinedressers and for
husbandmen.
17 And the brazen pillars that were
in the house of Jehovah, and the
bases, and the brazen sea that was
in the house of Jehovah, the Chal-
deans broke up, and carried all the
18 brass thereof to Babylon. The
pots also, and the shovels, and the
knives, and the bowls,[j] and the
cups, and all the vessels of brass[k]
wherewith they ministered, they
19 took away. And the basons and
the censers,[l] and the bowls,[j] and
the pots, and the candlesticks, and
the cups, and the goblets, that
which was of gold in gold, and that
which was of silver in silver, the
captain of the body-guard took
20 away. The two pillars, the one
sea, and the twelve brazen oxen
that formed the bases,[m] which
king Solomon had made for the
house of Jehovah: for the brass
of all these vessels there was no
weight.
21 And as to the pillars: the height
of one pillar was eighteen cubits,
and a line of twelve cubits encom-
passed it; and the thickness
thereof was four fingers: it was
22 hollow. And the capital upon it
was brass, and the height of the
one capital [was] five cubits; and
the network and the pomegranates,
upon the capital round about, all
of brass; and similarly for the
second pillar, and the pomegran-
23 ates. And there were ninety-six
pomegranates on the [four] sides;[n]
all the pomegranates upon the
network were a hundred round
about.
24 And the captain of the body-
guard took Seraiah the chief priest,
and Zephaniah the second priest,
25 and the three doorkeepers. And
out of the city he took an eunuch
that was set over the men of war,
and seven men of them that were
in the king's presence, who were
found in the city, and the scribe
of the captain[o] of the host, who
enrolled the people of the land;
and sixty men of the people of the
land that were found in the midst
26 of the city. And Nebuzar-adan
the captain of the body-guard
took them, and brought them to
the king of Babylon to Riblah
27 and the king of Babylon smote
them, and put them to death at
Riblah in the land of Hamath.
Thus Judah was carried away
captive out of his land.
28 This is the people whom Nebu-
chadrezzar carried away captive:
in the seventh year three thousand

[i] Or 'with double chains of bronze.' [j] Or 'basons:' see note on 1 Kings vii. 40.
[k] Or 'copper.' [l] Or 'fire-pans.' [m] Or 'that were under the bases.' [n] Lit. 'windwards.' [o] Or 'scribe in chief.'

29 and twenty-three Jews; in the eighteenth year of Nebuchadrezzar [he carried away captive] from Jerusalem eight hundred and
30 thirty-two persons; in the twenty-third year of Nebuchadrezzar, Nebuzar-adan the captain of the body-guard carried away captive of the Jews seven hundred and forty-five persons: all the persons were four thousand six hundred.
31 And it came to pass in the thirty-seventh year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the twenty-fifth of the month, [that] Evil-Merodach king of Babylon, in the year that he began to reign, lifted up the head of Jehoiachin
32 king of Judah, and brought him forth out of prison; and he spoke kindly unto him, and set his seat above the seat of the kings that
33 were with him in Babylon. And he changed his prison garments; and he ate bread before him continually all the days of his life;
34 and his allowance was a continual allowance given him by the king of Babylon, every day a portion until the day of his death, all the days of his life.

THE LAMENTATIONS OF JEREMIAH

1 [a] How doth the city sit solitary [that] was full of people! She that was great among the nations is become as a widow; the princess among the provinces is become tributary!
2 She weepeth sore in the night, and her tears are on her cheeks; among all her lovers she hath no comforter; all her friends have dealt treacherously with her, they are become her enemies.
3 Judah is gone into captivity because of affliction, and because of great servitude; she dwelleth among the nations, she findeth no rest: all her pursuers have overtaken her within the straits.
4 The ways of Zion do mourn, because none come to the solemn assembly: all her gates are desolate; her priests sigh, her virgins are in grief; and as for her, she is in bitterness.
5 Her adversaries have become the head,[b] her enemies prosper; for Jehovah hath afflicted her for the multitude of her transgressions: her children are gone into captivity before the adversary.[c]
6 And from the daughter of Zion all her splendour is departed: her princes are become like harts that find no pasture; and they are gone without strength before the pursuer.
7 In the days of her affliction and of her wanderings,[d] since her people fell into the hand of an adversary, and none did help her, Jerusalem remembereth all her precious things which she had in the days of old: the adversaries have seen her, they mock at her ruin.[e]
8 Jerusalem hath grievously sinned; therefore is she removed as an impurity: all that honoured her despise her because they have seen her nakedness; and she sigheth, and turneth backward.
9 Her impurity was in her skirts, she remembered not her latter end; and she came down wonderfully: she hath no comforter. Jehovah, behold my affliction; for the enemy hath magnified himself.
10 The adversary hath spread out his hand upon all her precious things; for she hath seen the nations enter into her sanctuary, concerning whom thou didst command that they should not enter into thy congregation.
11 All her people sigh, they seek bread; they have given their precious things for food to revive [their] soul.[f] See, Jehovah, and consider, for I am become vile.
12 ✡ Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, whom Jehovah hath afflicted in the day of his fierce anger.
13 From on high hath he sent fire into my bones, and it prevaileth [g]

[a] In chapters i, ii, the initial letter of each verse, consisting of three parts or lines, follows the alphabetical order. [b] See Deut. xxviii. 44. [c] Or 'oppressor,' צר, and so vers. 7, 10: see note to Ps. viii. 2, and cf. Ps. lxxviii. 61. [d] Or 'miseries;' but cf. Isa. lviii. 7. [e] Or 'cessation.' [f] Or 'life.' [g] Or 'he causeth it to prevail.'

against them; he hath spread a net for my feet; he hath turned me back; he hath made me desolate [and] faint all the day.

14 The yoke of my transgressions is bound by his hand: they are wreathed, they are come up upon my neck; he hath made my strength to fail; the Lord hath delivered me into hands out of which I am not able to rise up.

15 The Lord hath cast down all my mighty men in the midst of me; he hath called an assembly[h] against me to crush my young men; the Lord hath trodden as a winepress the virgin daughter of Judah.

16 For these things I weep; mine eye, mine eye runneth down with water: for the comforter that should revive my soul is far from me; my children are desolate, for the enemy hath prevailed.

17 Zion spreadeth forth her hands; there is none to comfort her; Jehovah hath commanded concerning Jacob, [that] his adversaries [should be] round about him;[i] Jerusalem is as an impurity among them.

18 ✡ Jehovah is righteous; for I have rebelled against his commandment.[k] Hear, I pray you, all ye peoples, and behold my sorrow. My virgins and my young men are gone into captivity.

19 I called for my lovers, they have deceived me; my priests and mine elders have expired in the city, while they sought them food to revive their soul.[l]

20 See, Jehovah, for I am in distress, my bowels are troubled; my heart is turned within me, for I have grievously rebelled: without, the sword hath bereaved [me], within, it is as death.

21 They have heard that I sigh: I have no comforter: all mine enemies have heard of my calamity; they are glad that thou hast done it. Thou wilt bring the day that thou hast called, and they shall be like unto me.

22 Let all their wickedness come before thee; and do unto them, as thou hast done unto me for all my transgressions: for my sighs are many, and my heart is faint.

2 How hath the Lord in his anger covered the daughter of Zion with a cloud! He hath cast down from the heavens unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger.

2 The Lord hath swallowed up all the dwellings of Jacob, and hath not spared; he hath thrown down in his wrath the strongholds of the daughter of Judah: he hath brought [them] down to the ground; he hath profaned the kingdom and the princes thereof.

3 He hath cut off in fierce anger all the horn of Israel: he hath withdrawn his[m] right hand from before the enemy; and he burned up Jacob like a flaming fire, devouring round about.

4 He hath bent his bow like an enemy; he stood with his right hand as an adversary, and hath slain all that was pleasant to the eye: in the tent of the daughter of Zion, he hath poured out his fury like fire.

5 The Lord is become as an enemy: he hath swallowed up Israel; he hath swallowed up all her palaces, he hath destroyed his strongholds, and hath multiplied in the daughter of Judah mourning and lamentation.

6 And he hath violently cast down his enclosure as a garden; he hath destroyed his place of assembly: Jehovah hath caused set feast[n] and sabbath to be forgotten in Zion, and hath despised in the indignation of his anger king and priest.

7 The Lord hath cast off his altar, he hath rejected his sanctuary; he hath given up into the hand of the enemy the walls of her palaces: they have made a noise in the house of Jehovah, as on the day of a set feast.[n]

8 Jehovah hath purposed to destroy the wall of the daughter of Zion: he hath stretched out the line, he hath not withdrawn his hand from destroying;[o] and he hath made the rampart and the wall to lament: they languish together.

9 Her gates are sunk into the ground; he hath destroyed and broken her bars. Her king and her princes are among the nations: the law is no [more]; her prophets also find no vision from Jehovah.

10 The elders of the daughter of Zion sit upon the ground, they

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[h] Or 'a solemn assembly.' [i] Or 'Jehovah hath given his adversaries round about charge against Jacob.' [k] Lit. 'his mouth.' [l] Or 'life.' [m] Or 'hath turned back his (Israel's).' [n] Or 'solemn assembly:' so ver. 22. [o] Lit. 'swallowing up.'

keep silence; they have cast dust upon their heads, they have girded themselves with sackcloth: the virgins of Jerusalem hang down their head to the ground.

11 ✡Mine eyes are consumed with tears, my bowels are troubled; my liver is poured upon the earth, because of the ruin of the daughter of my people; because infant and suckling swoon in the streets of the city.

12 They say to their mothers, Where is corn and wine? when they swoon as the wounded in the streets of the city; when they pour out their soul into their mothers' bosom.

13 What shall I take to witness for thee? what shall I liken unto thee, daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, virgin daughter of Zion? For thy ruin is great as the sea: who will heal thee?

14 Thy prophets have seen vanity and folly for thee; and they have not revealed thine iniquity, to turn away thy captivity; but have seen for thee burdens of falsehood and causes of expulsion.[p]

15 All that pass by clap [their] hands at thee; they hiss and shake their head at the daughter of Jerusalem: Is this the city which they called, The perfection of beauty, The joy of the whole earth?

16 All thine enemies open their mouth against thee, they hiss and gnash the teeth: they say, We have swallowed [her] up; this is forsooth the day that we looked for: we have found, we have seen [it].

17 Jehovah hath done what he had devised; he hath fulfilled his word which he had commanded from the days of old: he hath thrown down, and hath not spared, and he hath caused the enemy to rejoice over thee; he hath set up the horn of thine adversaries.

18 ✡Their heart cried unto the Lord. O wall of the daughter of Zion, let tears run down like a torrent day and night: give thyself no respite; let not the apple of thine eye rest.

19 Arise, cry out in the night, in the beginning of the watches; pour out thy heart like water before the face of the Lord: lift up thy hands toward him for the life of thy young children, who faint from hunger at the top of all the streets.

20 See, Jehovah, and consider to whom thou hast done this! Shall the women eat their fruit, the infants that they nursed? Shall priest and prophet be slain in the sanctuary of the Lord?

21 The child and the old man lie on the ground in the streets; my virgins and my young men are fallen by the sword: thou hast slain [them] in the day of thine anger; thou hast killed, thou hast not spared.

22 Thou hast called up, as on the day of a set feast, my terrors on every side; and in the day of Jehovah's anger there was none that escaped or remained: those that I have nursed and brought up hath mine enemy consumed.

* 3 [q] I am the man [r] that hath seen affliction by the rod of
2 his wrath. Me hath he led, and
brought into darkness, and not
3 into light. Surely against me hath he turned again and again his hand all the day.

4 My flesh and my skin hath he wasted away, he hath broken my
5 bones. He hath built against me, and encompassed [me] with gall
6 and toil. He hath made me to dwell in dark places as those that have been long dead.

7 He hath hedged me about that I cannot get out: he hath made
8 my chain heavy. Even when I cry and shout, he shutteth out my
9 prayer. He hath inclosed my ways with hewn stone, he hath made my paths crooked.

10 He is unto me [as] a bear lying in wait, a lion in secret places.
11 He hath turned aside my ways, and pulled me in pieces; he hath
12 made me desolate. He hath bent his bow, and set me as a mark for the arrow.

13 He hath caused the arrows [s] of his quiver to enter into my reins.
14 I am become a derision to all my
15 people; their song all the day. He hath sated me with bitterness, he hath made me drunk with wormwood.

16 He hath also broken my teeth with gravel stones, he hath covered
17 me with ashes. And thou hast removed my soul far off from peace: I have forgotten prosper-
18 ity. And I said, My strength is perished, and my hope in Jehovah.

[p] Or 'seduction.' [q] In this chapter, each verse in every succeeding set of three begins with the same Hebrew letter; and the whole in alphabetical order. [r] גבר; and so in ver. 27. [s] Lit. 'sons.'

19 Remember thou mine affliction
and my wandering,[t] the worm-
20 wood and the gall. My soul hath
[them] constantly in remembrance,
21 and is humbled in me.—This I
recall to heart, therefore have I
hope:
22 It is of Jehovah's loving-kind-
ness we are not consumed, because
23 his compassions fail not; they are
new every morning: great is thy
24 faithfulness. Jehovah is my
portion, saith my soul; therefore
will I hope in him.
25 Jehovah is good unto them that
wait for him, to the soul [that]
26 seeketh him. It is good that one
should both wait, and that in
silence, for the salvation of Jeho-
27 vah. It is good for a man that he
bear the yoke in his youth:
28 He sitteth solitary and keepeth
silence, because he hath laid it
29 upon him; he putteth his mouth
in the dust, if so be there may be
30 hope; he giveth his cheek to him
that smiteth him; he is filled full
with reproach.
31 For the Lord will not cast off
32 for ever; but if he have caused
grief, he will have compassion
according to the multitude of his
33 loving-kindnesses: for he doth not
willingly afflict or grieve the chil-
dren of men.
34 To crush under foot all the
35 prisoners of the earth, to turn
aside the right of a man before
36 the face of the Most High, to
wrong a man in his cause,—will
not the Lord see it?
37 Who is he that saith, and there
cometh to pass, what the Lord
38 hath not commanded? Out of the
mouth of the Most High doth not
there proceed evil and good?
39 Wherefore doth a living man com-
plain, a man[v] for the punishment
of his sins?
40 Let us search and try our ways,
41 and turn again to Jehovah. Let
us lift up our heart with [our]
hands unto God in the heavens.
42 We have transgressed and have
rebelled: thou hast not pardoned.
43 Thou hast covered thyself with
anger, and pursued us; thou hast
44 slain, thou hast not spared. Thou
hast covered thyself with a cloud,
that prayer should not pass
45 through. Thou hast made us the
offscouring and refuse in the midst
of the peoples.
46 All our enemies have opened
47 their mouth against us. Fear and
the pit are come upon us, devasta-
48 tion and ruin.[w] Mine eye runneth
down with streams of water for
the ruin[w] of the daughter of my
people.
49 Mine eye poureth down, and
ceaseth not, without any inter-
50 mission, till Jehovah look down
and behold from the heavens.
51 Mine eye affecteth my soul, be-
cause of all the daughters of my
city.
52 They that are mine enemies
without cause have chased me[x]
53 sore like a bird. They have cut
off my life in a pit,[y] and cast a
54 stone upon me. Waters streamed
over my head; I said, I am cut off.
55 I called upon thy name, Jeho-
56 vah, out of the lowest pit. Thou
hast heard my voice: hide not
thine ear at my sighing, at my
57 cry. Thou drewest near in the day
that I called upon thee; thou
saidst, Fear not.
58 Lord, thou hast pleaded the
cause[z] of my soul, thou hast
59 redeemed my life. Jehovah, thou
hast seen my wrong: judge thou
60 my cause. Thou hast seen all
their vengeance, all their imagina-
tions against me.
61 Thou hast heard their reproach,
O Jehovah, all their imaginations
62 against me; the lips of those that
rise up against me and their
meditation against me all the day.
63 Behold thou their sitting down and
their rising up: I am their song.
64 Render unto them a recompence,
O Jehovah, according to the work
65 of their hands; give them ob-
duracy of heart, thy curse unto
66 them; pursue them in anger, and
destroy them from under the
heavens of Jehovah.

* 4 [a] How is the gold become
dim! the most pure gold
changed! the stones of the sanc-
tuary poured out at the top of all
the streets!
2 The sons of Zion, so precious,
comparable to fine gold, how are
they esteemed as earthen pitchers,
the work of the hands of the
potter!
3 Even the jackals offer the breast,
they give suck to their young; the
daughter of my people is become
cruel, like the ostriches in the
wilderness.

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[t] Or 'my misery:' see i. 7. [v] גבר. [w] Lit. 'breach:' cf. Jer. vi. 14; viii. 21.
[x] Or 'Mine enemies have without cause chased me.' [y] See note to Jer. xxxvii. 16.
[z] Lit. 'causes.' [a] In this chapter the initial Hebrew letter of each verse, consisting of two parts or lines, follows the alphabetical order.

4 The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, no man breaketh it unto them.
5 They that fed delicately are desolate in the streets; they that were brought up in scarlet embrace dung-hills.
6 And the punishment of the iniquity of the daughter of my people is greater than the reward of the sin of Sodom, which was overthrown as in a moment, and no hands were violently laid upon her.
7 ✲ Her Nazarites[b] were purer than snow, whiter than milk; they were more ruddy in body than rubies, their figure was as sapphire.
8 Their visage is darker than blackness, they are not known in the streets; their skin cleaveth to their bones, it is withered, it is become like a stick.
9 The slain with the sword are happier than the slain with hunger; for these pine away, stricken through for want of the fruits of the field.
10 The hands of pitiful women have boiled their own children: they were their meat in the ruin of the daughter of my people.
11 ✲ Jehovah hath accomplished his fury; he hath poured out his fierce anger, and hath kindled a fire in Zion, which hath consumed the foundations thereof.
12 The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should enter into the gates of Jerusalem.
13 [It is] for the sins of her prophets, [and] the iniquities of her priests, who have shed the blood of the righteous in the midst of her.
14 They wandered about blind in the streets; they were polluted with blood, so that men could not touch their garments.
15 They cried unto them, Depart! Unclean![c] Depart! depart, touch not! When they fled away, and wandered about, it was said among the nations, They shall no more sojourn [there].
16 The face of Jehovah hath divided[d] them; he will no more regard them. They respected not the persons of the priests, they favoured not the aged.
17 Our eyes still failed for our vain help; in our watching, we have watched for a nation that did not save.
18 They hunted our steps, that we could not go in our streets: our end is near, our days are fulfilled; for our end is come.
19 Our pursuers were swifter than the eagles of the heavens; they chased us hotly upon the mountains, they laid wait for us in the wilderness.
20 The breath of our nostrils, the anointed of Jehovah, was taken in their pits; of whom we said, Under his shadow we shall live among the nations.
21 ✲ Rejoice and be glad, daughter of Edom, that dwellest in the land of Uz: the cup shall pass also unto thee; thou shalt be drunken, and make thyself naked.
22 The punishment of thine iniquity is accomplished, O daughter of Zion; he will no more carry thee away into captivity. He will visit thine iniquity, O daughter of Edom; he will discover thy sins.

5 Remember, O Jehovah, what is come upon us; consider, and see our reproach.
2 Our inheritance is turned to strangers, our houses to aliens.
3 We are orphans and fatherless, our mothers are as widows.
4 Our water have we to drink for money, our wood cometh unto us for a price.
5 Our pursuers are on our necks: we are weary, we have no rest.
6 We have given the hand to Egypt, [and] to Asshur,[e] to be satisfied with bread.
7 Our fathers have sinned, [and] they are not; and we bear their iniquities.
8 Bondmen rule over us: there is no deliverer[f] out of their hand.
9 We have to get our bread at the risk of our lives, because of the sword of the wilderness.
10 Our skin gloweth[g] like an oven, because of the burning heat of the famine.
11 They have ravished the women in Zion, the maids in the cities of Judah.
12 Princes were hanged up by their hand; the faces of elders[h] were not honoured.
13 The young men have borne the mill, and the youths have stumbled under the wood.
14 The elders have ceased from the

[b] Or 'princes.' [c] Cf. Isa. lii. 11. [d] Or 'hath dispersed.' [e] i.e. to the Assyrians. [f] Lit. 'there is none that rendeth away:' cf. Ps. cxxxvi. 24. [g] Or 'is black.' [h] Or 'the aged,' as iv. 16.

gate, the young men from their music.
15 The joy of our heart hath ceased; our dance is turned into mourning.
16 The crown is fallen from our head: woe unto us, for we have sinned!
17 For this our heart is faint; for these things our eyes have grown dim,
18 Because of the mountain of Zion, which is desolate: foxes walk over it.
19 ✡ Thou, Jehovah, dwellest[i] for ever; thy throne is from generation to generation.
20 Wherefore dost thou forget us for ever, dost thou forsake us so long time?
21 Turn thou us unto thee, Jehovah, and we shall be turned; renew our days as of old.
22 Or is it that thou hast utterly rejected us? Wouldest thou be exceeding wroth against us?

THE BOOK OF THE PROPHET EZEKIEL[a]

1 Now it came to pass in the thirtieth year, in the fourth [month], on the fifth of the month, as I was among the captives[b] by the river Chebar, the heavens were opened, and I saw visions of God.
2 On the fifth of the month, (it was the fifth year of king Jehoiachin's[c]
3 captivity,) the word of Jehovah came expressly unto Ezekiel[d] the priest, the son of Buzi, in the land of the Chaldeans by the river Chebar; and the hand of Jehovah was there upon him.
4 And I looked, and behold, a stormy wind came out of the north, a great cloud, and a fire infolding itself,[e] and a brightness was about it, and out of the midst thereof as the look of glowing brass,[f] out of the midst of the fire.
5 Also out of the midst thereof, the likeness of four living creatures. And this was their appearance: they had the likeness of a man.
6 And every one had four faces, and every one of them had four wings.
7 And their feet were straight feet; and the sole of their feet was like the sole of a calf's foot; and they sparkled as the look of burnished
8 brass. And they had the hands of a man under their wings on their four sides; and they four had their faces and their wings:
9 their wings were joined one to another; they turned not when they went; they went every one
10 straight forward. And the likeness of their faces was the face of a man; and they four had the face of a lion on the right side; and they four had the face of an ox on the left side; they four had
11 also the face of an eagle. And their faces and[g] their wings were parted above; two [wings] of every one were joined one to another, and two covered their
12 bodies. And they went every one straight forward: whither the spirit was to go, they went; they turned not when they went.
13 And as for the likeness of the living creatures, their appearance was like burning coals of fire, as the appearance of torches:[h] it went up and down among the living creatures; and the fire was bright; and out of the fire went
14 forth lightning. And the living creatures ran and returned as the appearance of a flash of lightning.
15 And I looked at the living creatures, and behold, one wheel upon the earth beside the living creatures, toward their four faces.
16 The appearance of the wheels and their work was as the look of a chrysolite; and they four had one likeness; and their appearance and their work was as it were a wheel in the middle of a wheel.
17 When they went, they went upon[i] their four sides; they turned not
18 when they went. As for their rims, they were high and dreadful; and they four had their rims full of
19 eyes round about. And when the living creatures went, the wheels went beside them; and when the living creatures were lifted up

[i] Or 'sittest:' cf. Ps. lxxx. 1, &c. [a] Meaning, Strength of God. [b] Lit. 'captivity.' [c] Or 'Joiachin's;' elsewhere called also 'Jeconias,' and 'Coniah.' [d] Heb. 'Yehezkel.' [e] Or 'mingled,' as Exod. ix. 24. [f] An unknown substance: some think a mixture of gold and silver: so in ver. 27; and viii. 2. [g] Or 'So were their faces; and.' [h] Or 'flames.' [i] Or 'toward.'

from the earth, the wheels were
20 lifted up. Whithersoever the spirit was to go, they went, thither would [their] spirit go; and the wheels were lifted up along with[j] them: for the spirit of the living creature[k] was in the wheels.
21 When those went, they went; and when those stood, they stood; and when those were lifted up from the earth, the wheels were lifted up along with them: for the spirit of the living creature was in the wheels.
22 And there was the likeness of an expanse over the heads of the living creature, as the look of the terrible crystal, stretched forth
23 over their heads above. And under the expanse were their wings straight, the one toward the other: every one had two which covered on this side, and every one had two which covered on that side
24 their bodies. And when they went, I heard the noise[l] of their wings, like the noise of great waters, as the voice of the Almighty, a tumultuous noise, as the noise of a host:[m] when they stood,
25 they let down their wings; and there was a voice from above the expanse that was over their heads. When they stood, they let down their wings.
26 And above the expanse that was over their heads was the likeness of a throne, as the appearance of a sapphire stone; and upon the likeness of the throne was a likeness as the appearance
27 of a man above upon it. And I saw as the look of glowing brass, as the appearance of fire, within it round about; from the appearance of his loins and upward, and from the appearance of his loins and downward, I saw as it were the appearance of fire, and it had
28 brightness round about. As the appearance of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about.

This was the appearance of the likeness of the glory of Jehovah. And when I saw, I fell on my face, and I heard a voice of one that spoke.

2 And he said unto me, Son of man, stand upon thy feet, and I
2 will speak with thee. And the Spirit entered into me when he spoke unto me, and set me upon my feet; and I heard him that spoke unto me.
3 And he said unto me, Son of man, I send thee to the children of Israel, to nations that are rebellious, which have rebelled against me: they and their fathers have transgressed against me unto
4 this very day; and these children are impudent[n] and hard-hearted: I am sending thee unto them; and thou shalt say unto them, Thus
5 saith the Lord Jehovah.[o] And they, whether they will hear or whether they will forbear—for they are a rebellious house—yet shall they know that there hath
6 been a prophet among them. And thou, son of man, be not afraid of them, and be not afraid of their words; for briars and thorns are with thee, and thou dwellest among scorpions: be not afraid of their words, and be not dismayed at their faces;[p] for they
7 are a rebellious house. And thou shalt speak my words unto them, whether they will hear or whether they will forbear; for they are
8 rebellious. And thou, son of man, hear what I say unto thee; be not thou rebellious like that rebellious house: open thy mouth, and eat that I give thee.
9 And I looked, and behold, a hand was put forth toward me; and behold, a roll of a book therein.
10 And he spread it out before me; and it was written within and without; and there were written in it lamentations, and mourning, and woe.

3 And he said unto me, Son of man, eat what thou findest; eat this roll, and go, speak unto the
2 house of Israel. So I opened my mouth, and he caused me to eat
3 that roll. And he said unto me, Son of man, cause thy belly to eat, and fill thy bowels with this roll which I give thee. And I ate, and it was in my mouth as honey for sweetness.
4 And he said unto me, Son of man, go, get thee unto the house of Israel, and speak with my words
5 unto them. For thou art not sent to a people of strange language, and of difficult speech,[q] [but] to
6 the house of Israel; not to many

[j] Or 'over against,' or 'beside,' as iii. 13, &c. 'spirit of life;' and so ver. 21, and in chap. x. 17. [k] The LXX, whom some follow, have [l] Lit. 'voice:' so chap. iii. 12, &c. [m] Or 'camp.' [n] Lit. 'stiff of face:' cf. iii. 7. [o] *Adonai Jehovah*, characteristic of this prophet. Adonai, a plural form of *Adon*, 'lord,' 'master,' is a name of God, not merely a title. [p] Or 'at them,' as Jer. i. 17. [q] Lit. 'deep of lip, and heavy of tongue.'

peoples of strange language and of difficult speech, whose words thou canst not understand: had I sent thee to them, would they
7 not hearken unto thee? But the house of Israel will not hearken unto thee, for none of them will hearken unto me. For all the house of Israel are hard of fore-
8 head and stiff of heart. Behold, I have made thy face hard against their faces, and thy forehead hard
9 against their foreheads. As an adamant harder than flint have I made thy forehead. Fear them not, neither be dismayed at them, for they are a rebellious house.
10 And he said unto me, Son of man, all my words which I shall speak unto thee, receive in thy heart,
11 and hear with thine ears; and go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord Jehovah,—whether they will hear or whether they will forbear.

12 And the Spirit lifted me up, and I heard behind me the sound of a great rushing, [saying,] Blessed be the glory of Jehovah from his
13 place!—and the sound of the wings of the living creatures that touched one another, and the sound of the wheels beside[r] them, and the sound of a great rushing.
14 And the Spirit lifted me up, and took me away; and I went in bitterness, in the heat of my spirit, and the hand of Jehovah was
15 strong upon me. And I came to them of the captivity at Tel-abib, that dwelt by the river Chebar, and I sat where they sat; and I sat there astonied among them seven days.

16 And it came to pass at the end of seven days, that the word of Jehovah came unto me, saying,
17 Son of man, I have appointed[s] thee a watchman unto the house of Israel, and thou shalt hear the word from my mouth, and give
18 them warning from me. When I say unto the wicked, Thou shalt certainly die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, that he may live: the same wicked [man] shall die in his iniquity; but his blood will I
19 require at thy hand. But if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered
20 thy soul. And when a righteous [man] doth turn from his righteousness, and do what is wrong, and I lay a stumbling-block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteous acts which he hath done shall not be remembered; but his blood will I require at thy hand.
21 And if thou warn the righteous [man], that the righteous sin not, and he doth not sin, he shall certainly live, for he hath taken warning; and thou hast delivered thy soul.

22 And the hand of Jehovah was there upon me; and he said unto me, Arise, go forth into the valley,[t] and there I will talk with thee.
23 And I arose, and went forth into the valley, and behold, the glory of Jehovah stood there, like the glory which I saw by the river Chebar; and I fell on my face.
24 And the Spirit entered into me, and set me upon my feet; and he spoke with me, and said unto me, Go, shut thyself within thy
25 house. And thou, son of man, behold, they shall put bands upon thee, and shall bind thee therewith, and thou shalt not go out among
26 them. And I will make thy tongue cleave to the roof of thy mouth, that thou shalt be dumb, and shalt not be to them a reprover; for they are a rebellious
27 house. And when I speak with thee, I will open thy mouth, and thou shalt say unto them, Thus saith the Lord Jehovah: He that heareth, let him hear; and he that forbeareth, let him forbear: for they are a rebellious house.

4 And thou, son of man, take thee a brick, and lay it before thee, and portray upon it a city,—
2 Jerusalem: and lay siege against it, and build forts[u] against it, and cast a mound against it, and set camps against it, and place battering-rams against it round
3 about. And take thou unto thee an iron plate, and put it [for] a wall of iron between thee and the city; and set thy face against it, and it shall be besieged, and thou shalt lay siege against it: this shall be a sign to the house of Israel.

4 And thou, lie upon thy left side, and lay the iniquity of the house of Israel upon it: the number of

[r] Or 'over against:' so chap. x. 19, xi. 22. [s] Lit. 'given:' cf. Jer. i. 5. [t] Or 'plain:' see note to Josh. xi. 8. [u] Or 'siege-towers;' and so in xvii. 17; xxi. 22; xxvi. 8.

the days that thou liest upon it, thou shalt bear their iniquity.
5 And I have appointed thee the years of their iniquity, according to the number of the days, three hundred and ninety days; and thou shalt bear the iniquity of the
6 house of Israel. And when thou hast accomplished them, thou shalt lie again on thy right side, and thou shalt bear the iniquity of the house of Judah forty days: I have appointed thee each day
7 for a year. And thou shalt set thy face toward the siege of Jerusalem, and thine arm shall be uncovered, and thou shalt pro-
8 phesy against it. And behold, I lay bands upon thee, and thou shalt not turn thyself from one side to the other, till thou hast ended the days of thy siege.
9 And thou, take unto thee wheat, and barley, and beans, and lentils, and millet, and spelt, and put them in one vessel, and make thee broad thereof, [according to] the number of the days that thou liest upon thy side: three hundred and ninety days shalt thou eat
10 thereof. And thy meat which thou shalt eat shall be by weight, twenty shekels a day: from time
11 to time shalt thou eat it. And thou shalt drink water by measure, the sixth part of a hin: from time
12 to time shalt thou drink. And thou shalt eat it [as] barley-cake, and thou shalt bake it in their sight with dung that cometh
13 out of man. And Jehovah said, So shall the children of Israel eat their bread unclean[v] among the nations whither I will drive them.
14 Then said I, Ah, Lord Jehovah! behold, my soul[w] hath not been defiled, and from my youth up even until now have I not eaten of that which dieth of itself, or of that which is torn; neither came there abominable[x] flesh into
15 my mouth. And he said unto me, See, I have given thee cow's dung for man's dung, and thou shalt
16 prepare thy bread therewith. And he said unto me, Son of man, behold, I break the staff of bread in Jerusalem; and they shall eat bread by weight, and with anxiety; and they shall drink water by measure, and with as-
17 tonishment: because bread and water shall fail them, and they shall be astonied one with another, and waste away in[y] their iniquity.

5 And thou, son of man, take thee a sharp knife;[z] a barber's razor shalt thou take; and cause it to pass upon thy head and upon thy beard: and thou shalt take balances to weigh, and divide the
2 [hair]. A third part shalt thou burn in the fire[a] in the midst of the city, when the days of the siege are fulfilled; and thou shalt take a third part, [and] smite about it with a knife; and a third part thou shalt scatter to the wind, and I will draw out a sword
3 after them. And thou shalt take thereof a few in number, and bind
4 them in thy skirts; and thou shalt take of these again, and cast them into the midst of the fire, and burn them in the fire: from it[b] shall a fire come forth against all the house of Israel.
5 Thus saith the Lord Jehovah: This is Jerusalem: I have set her in the midst of the nations, and the countries are round about her.
6 And she hath rebelled against my judgments in wickedness more than the nations, and against my statutes more than the countries that are round about her: for mine ordinances[c] have they refused; and my statutes, they have
7 not walked in them. Therefore thus saith the Lord Jehovah: Because ye have been turbulent more than the nations that are round about you, [and] have not walked in my statutes, neither have kept mine ordinances,[c] nor [even] have done according to the ordinances of the nations that are
8 round about you; therefore thus saith the Lord Jehovah: Behold, I, even I, am against thee, and will execute judgments in the midst of thee in the sight of the
9 nations; and I will do in thee that which I have not done, and whereunto I will not do any more the like, because of all thine
10 abominations. Therefore the fathers shall eat the sons in the midst of thee, and the sons shall eat their fathers; and I will execute judgments in thee, and the whole remnant of thee will I scatter to all the winds.
11 Wherefore, [as] I live, saith the

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[v] Or 'defiled.' [w] Or 'my person.' [x] Or 'unclean,' as Lev. vii. 18; xix. 7.
[y] Or 'through.' [z] Elsewhere 'sword.' [a] Lit. 'light.' [b] i.e. still from the third part last mentioned. Cf. with this passage, Zech. xiii. 8, 9. [c] Or 'judgments;' the word is translated 'manner' in 2 Kings xvii. 26, 33. The same in chap. xi. 12 below.

Lord Jehovah, verily[d] because thou hast defiled my sanctuary with all thy detestable things, and with all thine abominations, therefore will I also withdraw mine eye, and it shall not spare, nor will
12 I have any pity. A third part of thee shall die by the pestilence, and shall be consumed by the famine in the midst of thee; and a third part shall fall by the sword round about thee; and I will scatter a third part to all the winds, and I will draw out a sword after
13 them. And mine anger shall be accomplished, and I will satisfy my fury upon them, and I will comfort myself; and they shall know that I Jehovah have spoken in my jealousy, when I have accomplished my fury upon them.
14 And I will make thee a waste and a reproach among the nations that are round about thee, in the sight
15 of all that pass by. And it shall be a reproach, and a taunt, an instruction, and an astonishment[e] unto the nations that are round about thee, when I shall execute judgments upon thee in anger, and in fury, and in furious rebukes:
16 I, Jehovah, have spoken. When I send upon them the evil arrows of famine, that are for [their] destruction, which I send to destroy you, then will I increase the famine upon you, and will break
17 your staff of bread. And I will send upon you famine and evil beasts, which shall bereave thee of children; and pestilence and blood shall pass through thee; and I will bring the sword upon thee: I, Jehovah, have spoken.

6 And the word of Jehovah came unto me, saying, 2 Son of man, set thy face toward the mountains of Israel, and prophesy against them,
3 and say, Mountains of Israel, hear the word of the Lord Jehovah: thus saith the Lord Jehovah to the mountains and to the hills, to the water courses[f] and to the valleys: Behold, I, [even] I, do bring a sword upon you, and will
4 destroy your high places. And your altars shall be desolate, and your sun-images shall be broken; and I will cast down your slain
5 [men] before your idols;[g] and I will lay the dead bodies of the children of Israel before their idols;[g] and I will scatter your
6 bones round about your altars. In all your dwelling-places the cities shall be laid waste, and the high places shall be desolate; that your altars may be laid waste and made desolate, and your idols may be broken and cease, and your sun-images may be cut down, and your
7 works may be abolished. And the slain shall fall in the midst of you, and ye shall know that I [am]
8 Jehovah. Yet will I leave a remnant, in that ye shall have some escaped from the sword among the nations, when ye shall be scattered through the countries.
9 And they that escape of you shall remember me among the nations whither they have been carried captives, when I shall have broken their[h] whorish heart, which hath departed from me, and their eyes, which go a whoring after their idols; and they shall loathe themselves for the evils which they have committed, in all their
10 abominations. And they shall know that I [am] Jehovah: I have[i] not said in vain that I would do this evil unto them.
11 Thus saith the Lord Jehovah: Smite with thy hand, and stamp with thy foot, and say, Alas for all the abominations of the iniquities of the house of Israel! for they shall fall by the sword, by the famine, and by the pestilence.
12 He that is far off shall die of the pestilence; and he that is near shall fall by the sword; and he that is left, and is besieged, shall die by the famine: and I will accomplish my fury upon them.
13 And ye shall know that I [am] Jehovah, when their slain shall be among their idols, round about their altars, upon every high hill, on all the tops of the mountains, and under every green tree, and under every thick terebinth, the places where they offered sweet
14 savour to all their idols. And I will stretch out my hand upon them, and make the land desolate, yea, more desolate than the wilderness of Diblath, in all their dwellings; and they shall know that I [am] Jehovah.

7 And the word of Jehovah came unto me, saying, 2 And thou, son of man, thus saith the Lord Jehovah unto the land of Israel: An end, the end is come upon the four

[d] Lit. 'if . . . not,' אִם לֹא, as often, a strong form of asseveration: cf. Num. xiv. 23.
[e] Elsewhere also 'desolation.' [f] Or 'ravines.' [g] A term of contempt, regularly thus used in Ezekiel. The same word is employed in Lev. xxvi. 30. [h] Or 'because I am broken with their . . . .' [i] Or 'that I, Jehovah, have not.'

3 corners of the land. Now is the
end upon thee; and I will send
mine anger upon thee, and will
judge thee according to thy ways,
and will bring upon thee all thine
4 abominations. And mine eye
shall not spare thee, neither will
I have pity; but I will bring thy
ways upon thee, and thine abomi-
nations shall be in the midst of
thee; and ye shall know that I
[am] Jehovah.
5 Thus saith the Lord Jehovah:
An evil, an only evil! behold, it
6 is come. The end is come, the end
is come; it awaketh against thee:
7 behold, it cometh. The doom[j] is
come unto thee, inhabitant of the
land; the time is come, the day is
near,—tumult, and not the joyous
8 cry from the mountains. Now
will I soon pour out my fury upon
thee, and accomplish mine anger
against thee; and I will judge
thee according to thy ways, and
will bring upon thee all thine
9 abominations. And mine eye
shall not spare, neither will I have
pity: I will render unto thee
according to thy ways, and thine
abominations shall be in the midst
of thee; and ye shall know that
it is I, Jehovah, that smite.
10 Behold the day, behold, it is
come: the doom[j] is gone forth;
the rod hath blossomed, pride is
11 full blown. Violence is risen up
into a rod of wickedness: nothing
of them [shall remain], nor of their
multitude, nor of their wealth,[k]
nor of the magnificence in the
12 midst of them.[l] The time is come,
the day draweth near: let not
the buyer rejoice, nor the seller
mourn; for fierce anger is upon
13 all the multitude thereof. For the
seller shall not return to that
which is sold, even though he[m]
were yet alive amongst the living:
for the vision is touching the whole
multitude thereof; it shall not be
revoked;[n] and none shall through
14 his iniquity assure[o] his life. They
have blown the trumpet and made
all ready, but none goeth to the
battle; for my fierce anger is upon
15 all the multitude thereof. The
sword is without, and the pesti-
lence and the famine within: he
that is in the field shall die by the
sword; and he that is in the city,
famine and pestilence shall devour
16 him. And they that escape of
them shall escape, and shall be on
the mountains like doves of the
valleys, all of them moaning,
17 every one for[p] his iniquity. All
hands shall be feeble, and all
18 knees shall melt into water. And
they shall gird on sackcloth, and
horror shall cover them; and
shame shall be upon all faces, and
baldness upon all their heads.
19 They shall cast their silver in the
streets, and their gold shall be
as an impurity: their silver and
their gold shall not be able to
deliver them in the day of Jeho-
vah's wrath; they shall not satisfy
their souls, neither fill their belly:[q]
for it hath been the stumbling-
block of their iniquity.
20 And he set in majesty his beauti-
ful ornament; but they made
therein[r] the images of their
abominations [and] of their de-
testable things: therefore have
I made it an impurity unto them.
21 And I will give it into the hands
of strangers for a prey, and to the
wicked of the earth for a spoil;
22 and they shall profane it. And I
will turn my face from them; and
they shall profane my secret
[place]; and the violent[s] shall
enter into it, and profane it.
23 Make the chain; for the land is
full of bloody crimes, and the city
24 is full of violence. Therefore will I
bring the worst of the nations, and
they shall possess their houses;
and I will make the pride of the
strong to cease; and their sanc-
25 tuaries shall be profaned. De-
struction cometh; and they shall
seek peace, but there shall be none.
26 Mischief shall come upon mischief,
and rumour shall be upon rumour;
and they shall seek a vision from
a prophet; but the law shall
perish from the priest, and counsel
27 from the elders. The king shall
mourn, and the prince shall be
clothed with dismay, and the
hands of the people of the land
shall tremble: I will do unto them
according to their way, and with
their judgments will I judge them;
and they shall know that I [am]
Jehovah.

* 8 And it came to pass in the sixth year, in the sixth [month], on the fifth of the month, that [as] I sat in my house, and

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[j] Or 'destiny:' lit. 'turn,' or 'cycle.' [k] There is a paronomasia here. [l] Or, as others, 'neither shall there be wailing for them.' [m] Lit. 'they.' Cf. Lev. xxv, &c. [n] Or 'for the vision touching her noisy multitude shall not be revoked.' [o] Or 'strengthen.' [p] Or 'in.' [q] Or 'bowels.' [r] Or 'of his beautiful ornament, he (i.e. the people) hath made his pride; and they have made therefrom.' [s] Or 'robbers.'

the elders of Judah sat before me, the hand of the Lord Jehovah fell there upon me.
2 And I looked, and behold, a likeness as the appearance of fire; from the appearance of his loins and downward, fire; and from his loins and upward, as the appearance of brightness, as the look of
3 glowing brass.[t] And he stretched forth the form of a hand, and took me by a lock of my head; and the Spirit lifted me up between the earth and the heavens, and brought me in the visions of God to Jerusalem, to the entry of the inner gate that looketh toward the north, where was the seat of the image of jealousy, which provok-
4 eth to jealousy. And behold, the glory of the God of Israel was there, according to the appearance that I saw in the valley.[v]
5 And he said unto me, Son of man, lift up now thine eyes toward the north. And I lifted up mine eyes toward the north, and behold, northward of the gate of the altar, this image of jealousy
6 in the entry. And he said unto me, Son of man, seest thou what they do? the great abominations that the house of Israel commit here, to cause [me] to go far off from my sanctuary? And yet again thou shalt see great abominations.
7 And he brought me to the entry of the court, and I looked, and
8 behold, a hole in the wall. And he said unto me, Son of man, dig now through the wall; and I digged through the wall, and be-
9 hold, a door. And he said unto me, Go in, and behold the wicked abominations that they do here.
10 And I went in and looked, and behold, every form[w] of creeping thing and abominable beast, and all the idols of the house of Israel, portrayed upon the wall round
11 about. And there stood before them seventy men of the elders of the house of Israel, and in the midst of them stood Jaazaniah the son of Shaphan, with every man his censer in his hand; and a thick cloud of incense went up.
12 And he said unto me, Hast thou seen, son of man, what the elders of the house of Israel do in the dark, every one in his chambers of imagery? for they say, Jehovah seeth us not; Jehovah hath
13 forsaken the land.[x] And he said unto me, Yet again thou shalt see great abominations which they do.
14 And he brought me to the entry of the gate of Jehovah's house that was toward the north; and behold, there sat women weeping
15 for Tammuz.[y] And he said unto me, Seest thou, son of man? Thou shalt yet again see greater abominations than these.
16 And he brought me into the inner court of Jehovah's house, and behold, at the entry of the temple of Jehovah, between the porch and the altar, were about five and twenty men, with their backs toward the temple of Jehovah and their faces toward the east; and they worshipped the sun toward the east.
17 And he said unto me, Seest thou, son of man? Is it a light thing to the house of Judah to commit the abominations which they commit here, that they yet fill the land with violence, and keep provoking me afresh to anger? And behold, they put the
18 branch to their nose. And I also will deal in fury: mine eye shall not spare, neither will I have pity; and though they cry in mine ears with a loud voice, I will not hear them.

9 And he cried in mine ears with a loud voice, saying, Draw near, ye that have charge of[z] the city, and every man [with] his destroy-
2 ing weapon in his hand. And behold, six men came from the way of the upper gate, which is turned toward the north, and every man [with] his slaughter[a] weapon in his hand; and in the midst of them, one man clothed with linen, with a writer's ink-horn by his side;[b] and they went in, and stood
3 beside the brazen altar. And the glory of the God of Israel was gone up from the cherub, whereupon it was, to the threshold of the house; and he called to the man clothed with linen, who had the writer's
4 ink-horn by his side; and Jehovah said unto him, Go through the midst of the city, through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh and that cry for all the abominations that are done in
5 the midst thereof. And to the others he said in my hearing, Go

[t] See note to chap. i. 4. iv. 17, &c. [x] Or 'earth.' and Phœnician divinity. [a] Lit. 'dashing-in-pieces.' [v] Or 'plain,' as chap. iii. 22. [w] Or 'pattern,' as Deut. [y] The Vulgate identifies Tammuz with Adonis, a Syrian [z] Or 'Cause to draw near the chastisements of,' &c. [b] Lit. 'on his loins.'

after him through the city, and smite: let not your eye spare, 6 neither have pity. Slay utterly the old man, the young man, and the maiden, and little children, and women; but come not near any man upon whom is the mark; and begin at my sanctuary. Then they began at the elders who were 7 before the house. And he said unto them, Defile the house, and fill the courts with the slain: go forth. And they went forth, and smote in the city.

8 And it came to pass, while they were smiting, and I was left, that I fell upon my face, and cried, and said, Ah, Lord Jehovah! wilt thou destroy all the remnant of Israel in thy pouring out of thy fury 9 upon Jerusalem? And he said unto me, The iniquity of the house of Israel and Judah is exceeding great, and the land is full of blood, and the city full of perverseness;[c] for they say, Jehovah hath forsaken the earth, and Jehovah 10 seeth not. And as for me also, mine eye shall not spare, neither will I have pity: I will recompense their way upon their head. 11 And behold, the man clothed with linen, who had the ink-horn by his side, reported the matter, saying, I have done as thou hast commanded me.

10 And I looked, and behold, in the expanse that was over the head of the cherubim there appeared above them as it were a sapphire stone, as the appearance 2 of the likeness of a throne. And he spoke unto the man clothed with linen, and said, Come in between the wheels, under the cherub, and fill the hollow of thy hands with coals of fire from between the cherubim, and scatter them over the city. And he went 3 in in my sight. And the cherubim stood on the right side of the house, when the man went in; and the cloud filled the inner court. 4 And the glory of Jehovah mounted up from the cherub, [and came] over the threshold of the house; and the house was filled with the cloud, and the court was full of the brightness of Jehovah's glory. 5 And the sound of the wings of the cherubim was heard to the outer court, as the voice of the Almighty 6 God[d] when he speaketh. And it came to pass when he had commanded the man clothed with linen, saying, Take fire from between the wheels, from between the cherubim, then he went in, and 7 stood beside the wheel. And the cherub stretched forth his hand from between the cherubim unto the fire that was between the cherubim, and took and put it into the hands of him [that was] clothed with linen; who took [it], and went out.

8 And there appeared in the cherubim the form of a man's hand 9 under their wings. And I looked, and behold, four wheels beside the cherubim, one wheel beside one cherub, and another wheel beside another cherub; and the appearance of the wheels was as the look 10 of a chrysolite stone. And as for their appearance, they four had one likeness, as if a wheel were in 11 the midst of a wheel. When they went, they went upon their four sides; they turned not as they went, but to the place whither the head looked they followed it: they 12 turned not as they went. And their whole body, and their backs, and their hands, and their wings, and the wheels were full of eyes round about,[e] in them four [and] 13 their wheels. As for the wheels, they were called in my hearing, 14 Galgal.[f] And every one had four faces: the first face was the face of a cherub, and the second face the face of a man, and the third the face of a lion, and the fourth 15 the face of an eagle. And the cherubim mounted up. This was the living creature that I saw by 16 the river Chebar. And when the cherubim went, the wheels went beside them; and when the cherubim lifted up their wings to mount up from the earth, the same wheels also turned not from beside them. 17 When they stood, these stood; and when they mounted up, these mounted up with them: for the spirit of the living creature was in them.

18 And the glory of Jehovah departed from over the threshold of the house, and stood over the 19 cherubim. And the cherubim lifted up their wings, and mounted up from the earth in my sight, when they went out; and the wheels were beside them; and they[g] stood at the door of the east gate of Jehovah's house; and the glory of the God of Israel was over 20 them above. This is the living

[c] Or 'wresting [of judgment].' [d] *El-Shaddai*: see Gen. xvii. 1. [e] See note on Rev. iv. 8. [f] i.e. Wheel, or Whirlwind. [g] Lit. 'he,' or 'it.'

creature that I saw under the God of Israel by the river Chebar; and I knew that they were cherubim.
21 Each one had four faces, and every one four wings; and the likeness of the hands of a man was under
22 their wings. And as for the likeness of their faces, they were the faces which I had seen by the river Chebar—their appearance and themselves: they went every one straight before them.

11 And the Spirit lifted me up, and brought me unto the east gate of Jehovah's house, which looketh eastward; and behold, at the door of the gate were five and twenty men; and I saw in the midst of them Jaazaniah the son of Azzur, and Pelatiah the son of Benaiah, princes of the people.
2 And he said unto me, Son of man, these are the men that devise iniquity, and give wicked counsel
3 in this city: who say, It is not the time[h] to build houses:[i] this[k] is the cauldron, and we are the
4 flesh. Therefore prophesy against
5 them, prophesy, son of man. And the Spirit of Jehovah fell on me, and said unto me, Speak, Thus saith Jehovah: Thus have ye said, O house of Israel; and the things that come into your mind,
6 I know them. Ye have multiplied your slain in this city, and ye have filled the streets thereof with the
7 slain. Therefore thus saith the Lord Jehovah: Your slain whom ye have laid in the midst of it, they are the flesh, and it is the cauldron; but you will I bring forth out of
8 the midst of it. Ye have feared the sword, and I will bring a sword upon you, saith the Lord Jehovah.
9 And I will bring you out of the midst of it, and give you into the hands of strangers, and will exe-
10 cute judgments among you. Ye shall fall by the sword; I will judge you in the borders of[l] Israel; and ye shall know that I
11 [am] Jehovah. This shall not be your cauldron, neither shall ye be the flesh in the midst of it: I will judge you in the borders of
12 Israel; and ye shall know that I [am] Jehovah, in whose statutes ye have not walked, neither have done mine ordinances, but have done after the ordinances of the nations that are round about you.
13 And it came to pass, when I prophesied, that Pelatiah the son of Benaiah died. And I fell down on my face, and cried with a loud voice, and said, Ah, Lord Jehovah! wilt thou make a full end[m] of the remnant of Israel?
14 And the word of Jehovah came
15 unto me, saying, Son of man, [it is] thy brethren, thy brethren, the men of thy kindred,[n] and all the house of Israel, the whole of it, unto whom the inhabitants of Jerusalem say, Get you far from Jehovah: unto us is this land
16 given for a possession. Therefore say, Thus saith the Lord Jehovah: Although I have removed them far off among the nations, and although I have scattered them among the countries, yet will I be to them as a little sanctuary in the countries whither they are come.
17 Therefore say, Thus saith the Lord Jehovah: I will even gather you from the peoples, and assemble you out of the countries where ye are scattered, and I will give you
18 the land of Israel. And they shall come thither, and they shall take away from thence all its detestable things and all its abominations.
19 And I will give them one heart, and I will put a new spirit within you; and I will take away the stony heart out of their flesh, and will give them a heart of flesh;
20 that they may walk in my statutes, and keep mine ordinances, and do them; and they shall be my
21 people, and I will be their God. But as for them whose heart walketh well-pleased with[o] their detestable things and their abominations, I will recompense their way upon their heads, saith the Lord Jehovah.
22 And the cherubim lifted up their wings, and the wheels were beside them; and the glory of the God of
23 Israel was over them above. And the glory of Jehovah went up from the midst of the city, and stood upon the mountain which is on
24 the east side of the city. And the Spirit lifted me up, and brought me in the vision by the Spirit of God into Chaldea, to them of the captivity; and the vision that I
25 had seen went up from me. And I spoke unto them of the captivity all the things that Jehovah had shewn me.

* **12** And the word of Jehovah came unto me, saying, 2 Son of man, thou dwellest in the midst

[h] Lit. 'not near.' [i] Cf. Jer. xxix. 5. [k] i.e. the city: so vers. 7, 11 (cf. xxiv. 6). [l] Or 'in the territory of.' [m] Cf. Neh. ix. 31; Jer. iv. 27; v. 10, &c. [n] Here גאלה; cf. Lev. xxv. 25, 48. [o] Or 'heartily after.'

of a rebellious house, which have eyes to see, and see not, which have ears to hear, and hear not; for 3 they are a rebellious house. And thou, son of man, prepare thee a captive's[p] baggage, and go captive by day in their sight; and thou shalt go captive from thy place to another place in their sight. It may be they will consider, though[q] they are a rebel- 4 lious house. And bring forth thy baggage by day in their sight, as a captive's baggage, and thou thyself, go forth at even in their sight as they that go forth into cap- 5 tivity. Dig thou through the wall in their sight, and carry out 6 thereby. In their sight shalt thou bear [it] upon [thy] shoulder, and carry it forth in the dark; thou shalt cover thy face, and thou shalt not see the ground: for I have appointed thee for a sign[r] 7 unto the house of Israel. And I did so as I was commanded: I brought forth my baggage by day, as a captive's baggage, and in the even I digged through the wall with my hand; I brought it forth in the dark, [and] bore it upon [my] shoulder, in their sight.

8 And in the morning the word of 9 Jehovah came unto me, saying, Son of man, hath not the house of Israel, the rebellious house, said 10 unto thee, What doest thou? Say unto them, Thus saith the Lord Jehovah: This burden[s] [concerneth] the prince in Jerusalem, and all the house of Israel 11 that are among them. Say, I am your sign:[r] as I have done, so shall it be done unto them: they shall go into exile, into captivity.

12 And the prince that is among them shall bear upon [his] shoulder in the dark, and shall go forth; they shall dig through the wall to carry out thereby; he shall cover his face, that he see not the land 13 with [his] eyes. And I will spread my net upon him, and he shall be taken in my snare; and I will bring him to Babylon to the land of the Chaldeans; but he shall not see it, and there shall he die.

14 And I will scatter toward every wind all that are about him to help him, and all his troops; and I will draw out the sword after 15 them. And they shall know that I [am] Jehovah when I shall scatter them among the nations and disperse them through the 16 countries. But I will leave a few men of them from the sword, from the famine, and from the pestilence; that they may declare all their abominations among the nations whither they shall come; and they shall know that I [am] Jehovah.

17 And the word of Jehovah came 18 to me, saying, Son of man, eat thy bread with quaking, and drink thy water with trembling and with 19 anxiety; and say unto the people of the land, Thus saith the Lord Jehovah concerning the inhabitants of Jerusalem, in the land of Israel: They shall eat their bread with anxiety, and drink their water with astonishment, because her land shall be left desolate of all that is in it, for the violence of all them that dwell therein. 20 And the cities that are inhabited shall be laid waste, and the land shall be a desolation; and ye shall know that I [am] Jehovah.

21 And the word of Jehovah came 22 unto me, saying, Son of man, what is that proverb which ye have in the land of Israel, saying, The days shall be prolonged, and every 23 vision faileth? Tell them therefore, Thus saith the Lord Jehovah: I will make this proverb to cease, and they shall no more use it as a proverb in Israel; but say unto them, The days are at hand, and the accomplishment[t] of every 24 vision. For there shall be no more any vain vision nor flattering divination in the midst of the 25 house of Israel. For I [am] Jehovah; I will speak, and the word that I shall speak shall be performed, it shall be no more deferred. For in your days, O rebellious house, will I speak the word and will perform it, saith the Lord Jehovah.

26 And the word of Jehovah came 27 unto me, saying, Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days, and he prophesieth of 28 times that are far off. Therefore say unto them, Thus saith the Lord Jehovah: There shall none of my words be deferred any more, but the word that I have spoken shall be done, saith the Lord Jehovah.

* 13 And the word of Jehovah came unto me, saying: 2 Son of man, prophesy against the prophets of Israel that prophesy,

[p] Or 'an exile's.' [q] Or 'for.' [r] Or 'portent.' [s] Or 'oracle.' [t] Lit. 'word,' 'matter.'

and say unto them that prophesy out of their own heart, Hear ye
3 the word of Jehovah. Thus saith the Lord Jehovah: Woe unto the foolish prophets, that follow their own spirit, and have seen nothing!
4 O Israel, thy prophets have been
5 like foxes in desert places. Ye have not gone up into the breaches, nor made up the fence for the house of Israel, to stand in the
6 battle in the day of Jehovah. They have seen vanity and lying divination, that say, Jehovah saith! and Jehovah hath not sent them; and they make [them] to hope that
7 the word will be fulfilled. Have ye not seen a vain vision, and spoken a lying divination, when ye say, Jehovah saith; and I have not spoken?
8 Therefore thus saith the Lord Jehovah: Because ye speak vanity, and have seen lies, therefore behold, I am against you,
9 saith the Lord Jehovah. And my hand shall be against the prophets that see vanity and that divine lies: they shall not be in the council of my people, neither shall they be written in the register[v] of the house of Israel, and they shall not enter into the land of Israel: and ye shall know that I
10 [am] the Lord Jehovah. Because, yea because they have seduced my people, saying, Peace! and there is no peace; and one buildeth up a wall, and lo, they daub it with
11 untempered [mortar]—say unto them which daub it with untempered [mortar] that it shall fall: there shall be an overflowing rain, and ye, O great hailstones, shall fall, and a stormy wind shall burst
12 forth. And lo, when the wall is fallen, shall it not be said unto you, Where is the daubing with
13 which ye have daubed [it]? Therefore thus saith the Lord Jehovah: I will cause to burst forth a stormy wind in my fury; and there shall be an overflowing rain in mine anger, and hailstones in fury for
14 utter destruction. And I will break down the wall that ye have daubed with untempered [mortar], and bring it down to the ground, so that the foundation thereof shall be discovered; and it shall fall, and ye shall be destroyed in the midst thereof; and ye shall
15 know that I [am] Jehovah. And I will accomplish my fury upon the wall, and upon them that daub it with untempered [mortar], and
16 will say unto you, The wall is no [more], neither they that daubed it, the prophets of Israel who prophesy concerning Jerusalem and who see a vision of peace for her, and there is no peace, saith the Lord Jehovah.
17 And thou, son of man, set thy face against the daughters of thy people, who prophesy out of their own heart; and prophesy against
18 them, and say, Thus saith the Lord Jehovah: Woe unto the women that sew pillows for all wrists,[w] and that make veils[x] for the head [of persons] of every stature to catch souls! Will ye catch the souls of my people, and will ye save your own souls alive?
19 And will ye profane me among my people for handfuls of barley and for morsels of bread, to slay the souls that should not die, and to save the souls alive that should not live, by your lying to my peo-
20 ple that listen to lying? Wherefore thus saith the Lord Jehovah: Behold, I am against your pillows, that the souls which ye catch by their means may fly away; and I will tear them from your arms, and will let the souls go, the souls that ye catch, that they may fly
21 away. And I will tear your veils and deliver my people out of your hand, and they shall be no more in your hand to be hunted; and ye shall know that I [am]
22 Jehovah. Because with falsehood ye have grieved the heart of the righteous, whom I have not made sad; and have strengthened the hands of the wicked, that he should not return from his wicked
23 way, to save his life: therefore ye shall no more see vanity, nor divine divinations; and I will deliver my people out of your hand: and ye shall know that I [am] Jehovah.

* 14 And there came certain of the elders of Israel unto me,
2 and sat before me. And the word
3 of Jehovah came unto me, saying, Son of man, these men have set up their idols in their heart, and put the stumbling-block of their iniquity before their face: should I be inquired of at all by them?
4 Therefore speak to them, and say unto them, Thus saith the Lord Jehovah: Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the

[v] Lit. 'writing.' [w] Others, 'armholes.' [x] Or 'kerchiefs.'

prophet, I Jehovah will answer him according to this,[v] according
5 to the multitude of his idols: that I may take the house of Israel by their own heart, because they are all estranged from me through
6 their idols. Therefore say unto the house of Israel, Thus saith the Lord Jehovah: Return ye, and turn yourselves from your idols; and turn away your faces from all
7 your abominations. For every one of the house of Israel, or of the strangers that sojourn in Israel, who separateth himself from me, and setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet to inquire of me by him, I Jehovah
8 will answer him by myself; and I will set my face against that man, and will make him desolate, [so that he shall be] for a sign and for proverbs, and I will cut him off from the midst of my people: and ye shall know that I [am]
9 Jehovah. And if the prophet be enticed and shall speak a word, I Jehovah have enticed that prophet; and I will stretch out my hand against him, and will destroy him from the midst of my people
10 Israel. And they shall bear their iniquity: the iniquity[z] of the prophet shall be even as the ini-
11 quity of the inquirer; that the house of Israel may go no more astray from me, neither make themselves any more unclean with all their transgressions; and they shall be my people, and I will be their God, saith the Lord Jehovah.
12 * And the word of Jehovah
13 came unto me, saying, Son of man, when a land sinneth against me by working unfaithfulness, and I stretch out my hand upon it, and break the staff of the bread thereof, and send famine upon it, and cut off man and beast from it,
14 though these three men, Noah, Daniel, and Job, should be in it, they should deliver [but] their own souls by their righteousness, saith
15 the Lord Jehovah. If I cause evil beasts to pass through the land, and they bereave it, and it become a desolation, so that no one passeth through because of the beasts,—
16 though these three men should be in it, [as] I live, saith the Lord Jehovah, they should deliver neither sons nor daughters: they only should be delivered, and the
17 land should be a desolation. Or [if] I bring the sword upon that land, and say, Sword, go through the land, so that I cut off man
18 and beast from it, and these three men should be in it, [as] I live, saith the Lord Jehovah, they should deliver neither sons nor daughters, but they only them-
19 selves should be delivered. Or [if] I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and
20 beast, and Noah, Daniel, and Job should be in it, [as] I live, saith the Lord Jehovah, they should deliver neither son nor daughter: they should [but] deliver their own
21 souls by their righteousness. For thus saith the Lord Jehovah: How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the evil beast, and the pestilence, to cut off from it man and beast!
22 But behold, there shall be left in it those that escape, who shall be brought out of [it], sons and daughters. Behold, they shall come forth unto you, and ye shall see their way and their doings; and ye shall be comforted concerning the evil that I have brought upon Jerusalem, as to all that I have
23 brought upon it. And they shall comfort you, when ye see their way and their doings; and ye shall know that I have not done without cause all that I have done in it, saith the Lord Jehovah.

* 15 And the word of Jehovah came unto me, saying, 2 Son of man, what is the wood of the vine more than any wood, the vine-branch, which is among the trees
3 of the forest? Shall wood be taken thereof to do any work? or will [men] take a pin of it to hang any
4 vessel thereon? Behold, it is given to the fire for fuel: the fire consumeth both the ends of it, and the midst of it is burned;[a] is it
5 fit for [any] work? Behold, when it was whole, it was used for no work; how much less when the fire hath consumed it, and it is burned, should it yet be used for any work?
6 Therefore thus saith the Lord Jehovah: As the wood of the vine among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants
7 of Jerusalem. And I will set my face against them: they shall go

[v] The *Keri* reads 'him that cometh,' בא for בה. [z] Or 'the punishment of the iniquity.' [a] Or 'charred,' and so in ver. 5.

forth from [one] fire, and [another] fire shall devour them; and ye shall know that I [am] Jehovah when I set my face against them.
8 And I will make the land a desolation, because they have wrought unfaithfulness, saith the Lord Jehovah.
* 16 And the word of Jehovah came unto me, saying, 2 Son of man, cause Jerusalem to know
3 her abominations, and say, Thus saith the Lord Jehovah unto Jerusalem: Thy birth and thy nativity is of the land of the Canaanite: thy father was an Amorite, and
4 thy mother a Hittite. And as for thy nativity, in the day thou wast born thy navel was not cut, neither wast thou washed in water for cleansing; thou wast not rubbed with salt at all, nor
5 swaddled at all. No eye pitied thee, to do any of these unto thee, to have compassion upon thee; but thou wast cast out in the open field, from abhorrence of thy person, in the day that thou wast born.
6 And I passed by thee, and saw thee weltering in thy blood, and I said unto thee, in thy blood, Live! yea, I said unto thee, in thy blood,
7 Live! I caused thee to multiply,[b] as the bud of the field; and thou didst increase and grow great, and thou camest to fulness of beauty; [c] [thy] breasts were fashioned, and thy hair grew: but thou wast
8 naked and bare. And I passed by thee, and looked upon thee, and behold, thy time was the time of love; and I spread my skirt over thee, and covered thy nakedness; and I swore unto thee, and entered into a covenant with thee, saith the Lord Jehovah, and thou be-
9 camest mine. And I washed thee with water, and thoroughly washed away thy blood from thee, and
10 I anointed thee with oil; and I clothed thee with embroidered work, and shod thee with badgers' skin, and I bound thee about with byssus, and covered thee with silk.
11 And I decked thee with ornaments, and I put bracelets upon thy hands,
12 and a chain on thy neck; and I put a ring on thy nose, and earrings in thine ears, and a beautiful
13 crown upon thy head. Thus wast thou decked with gold and silver, and thy raiment was byssus, and silk, and embroidered work. Thou didst eat fine flour, and honey, and oil; and thou becamest exceedingly beautiful, and thou didst
14 prosper into a kingdom. And thy fame went forth among the nations for thy beauty; for it was perfect through my magnificence, which I had put upon thee, saith the Lord Jehovah.
15 But thou didst confide in thy beauty, and playedst the harlot because of thy renown, and pouredst out thy whoredoms on every one that passed by: his it was.
16 And of thy garments thou didst take, and madest for thyself high places decked with divers colours, and didst play the harlot thereupon: [the like] hath not come to pass, and shall be no more.
17 And thou didst take thy fair jewels of my gold and of my silver, which I had given thee, and madest to thyself images of males, and didst commit fornication with
18 them. And thou tookest thine embroidered garments, and coveredst them; and thou didst set mine oil and mine incense before
19 them. And my bread which I had given thee, the fine flour and the oil and the honey wherewith I fed thee, thou didst even set it before them for a sweet savour: thus it
20 was, saith the Lord Jehovah. And thou didst take thy sons and thy daughters, whom thou hadst borne unto me, and these didst thou sacrifice unto them, to be devoured. Were thy whoredoms
21 a small matter, that thou didst slay my children and give them up in passing them over to them? [d]
22 And in all thine abominations and thy whoredoms thou hast not remembered the days of thy youth, when thou wast naked and bare, when thou wast weltering in thy blood.
23 And it came to pass after all thy wickedness (woe, woe unto thee! 24 saith the Lord Jehovah), that thou didst also build unto thee a place of debauchery,[e] and didst make thee a high place in every street:
25 thou didst build thy high place at every head of the way, and madest thy beauty to be abhorred, and thou didst open thy feet to every one that passed by, and
26 multiply thy whoredom. And thou didst commit fornication with the Egyptians[f] thy neigh-

[b] Or 'made thee into myriads.' [c] Lit. 'to the ornament of ornaments.' [d] Or 'in causing them to pass through [the fire] unto them;' or 'setting apart for them,' as Exod. xiii. 12: the like in chap. xx. 26. [e] Or 'arched place;' and so in vers. 31, 39. [f] Lit. 'sons of Egypt.'

bours, great of flesh; and didst multiply thy whoredom to provoke
27 me to anger. And behold, I stretched out my hand over thee, and diminished thine appointed portion;[g] and I gave thee over unto the will of them that hate thee, the daughters of the Philistines, who were confounded at thy
28 lewd way. And thou didst commit fornication with the Assyrians, because thou wast insatiable; yea, thou didst commit fornication with them, and yet couldest not
29 be satisfied. And thou didst multiply thy whoredom with the land of merchants,[h] Chaldea, and yet thou wast not satisfied herewith.
30 How weak is thy heart, saith the Lord Jehovah, seeing thou doest all these [things], the work of a whorish woman, under no
31 restraint; in that thou buildest thy place of debauchery at the head of every way, and makest thy high place in every street! And thou hast not been as a harlot, in that thou scornest reward,
32 O adulterous wife, that taketh strangers instead of her husband.
33 They give rewards to all harlots: but thou gavest thy rewards to all thy lovers, and rewardedst them, that they might come unto thee on every side for thy whore-
34 doms. And in thee is the contrary from [other] women, in thy whoredoms, in that none followeth thee to commit fornication; and whereas thou givest a reward, and no reward is given unto thee, so art thou contrary.
35 Therefore, O harlot, hear the
36 word of Jehovah. Thus saith the Lord Jehovah: Because thy money[i] hath been poured out, and thy nakedness discovered through thy fornications with thy lovers, and with all the idols of thine abominations, and because of the blood of thy children which thou
37 didst give unto them; therefore, behold, I will gather all thy lovers with whom thou hast taken pleasure, and all that thou hast loved, with all that thou hast hated,—I will even gather them round about against thee, and will discover thy nakedness unto them, that they may see all thy
38 nakedness. And I will judge thee with the judgments of women that commit adultery and shed blood; and I will give thee up to the
39 blood of fury and jealousy;[j] and I will give thee into their hand, and they shall throw down thy place of debauchery, and shall break down thy high places; and they shall strip thee of thy garments, and shall take thy fair jewels, and leave thee naked and
40 bare. And they shall bring up an assemblage[k] against thee, and they shall stone thee with stones, and thrust thee through with
41 their swords. And they shall burn thy houses with fire, and execute judgments upon thee in the sight of many women; and I will cause thee to cease from being a harlot, and thou also shalt give no more
42 any reward. And I will appease my fury against thee, and my jealousy shall depart from thee; and I will be quiet, and will be no
43 more angry. Because thou hast not remembered the days of thy youth, but hast raged against me in all these [things], behold, therefore, I also will recompense thy way upon [thy] head, saith the Lord Jehovah, and thou shalt not commit this lewdness besides all thine abominations.
44 Behold, every one that useth proverbs[l] shall speak in a proverb against thee, saying, As the mother,
45 [so is] her daughter! Thou art the daughter of thy mother that loathed her husband and her children; and thou art the sister of thy sisters, who loathed their husbands and their children. Your mother was a Hittite, and your
46 father an Amorite. And thine elder sister is Samaria that dwelleth at thy left hand, she and her daughters; and thy younger sister, that dwelleth at thy right hand, is Sodom and her daughters.
47 And thou hast not walked in their ways, nor done according to their abominations; but as though that were a very little, thou hast been more corrupt than they in all thy
48 ways. [As] I live, saith the Lord Jehovah, Sodom thy sister hath not done, she nor her daughters, as thou hast done, thou and thy
49 daughters! Behold, this was the iniquity of thy sister Sodom: pride, fulness of bread, and careless ease was in her and in her daughters, but she did not strengthen the hand of the poor[m]
50 and needy. And they were

[g] Or 'allotted food.' [h] Heb. *Canaan*. [i] Lit. 'brass,' or 'copper.' [j] Cf. Num. xxxv. 19. [k] Cf. chap. xxiii. 24. [l] See on Num. xxiii. 7, and cf. below, chap. xvii. 2, xx. 49, xxiv. 3, with xviii. 2, 3. [m] Or 'afflicted:' and so in chap. xviii. 12, 17.

haughty, and committed abomination before me, and I took them
51 away when I saw [it]. And Samaria hath not sinned according to the half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters by all thine abominations which thou hast
52 done. Thou also, who hast judged thy sisters, bear thine own confusion, because of thy sins in which thou hast acted more abominably than they: they are more righteous than thou. So be thou ashamed also, and bear thy confusion, in that thou hast justified thy sisters.
53 And I will bring again their captivity, the captivity of Sodom and her daughters, and the captivity of Samaria and her daughters, and the captivity of thy cap-
54 tives in the midst of them; that thou mayest bear thy confusion, and mayest be confounded for all that thou hast done, in that thou
55 comfortest them. And thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate; thou also and thy daughters, ye shall
56 return to your former estate. Yea, Sodom thy sister was not mentioned by[n] thy mouth in the day
57 of thy pride, before thy wickedness was discovered, as at the time of the reproach of the daughters of Syria, and of all that are round about her, the daughters of the Philistines, who despise thee
58 on every side. Thy lewdness and thine abominations, thou bearest
59 them, saith[o] Jehovah. For thus saith the Lord Jehovah: I will even deal with thee as thou hast done, who hast despised the oath, and broken the covenant.
60 Nevertheless I will remember my covenant with thee in the days of thy youth, and I will establish unto thee an everlasting covenant.
61 And thou shalt remember thy ways, and be confounded, when thou shalt receive thy sisters who are older than thou, together with those who are younger than thou; for I will give them unto thee for daughters, but not by virtue of
62 thy covenant. And I will establish my covenant with thee, and thou shalt know that I [am] Jehovah;
63 that thou mayest remember, and be ashamed, and no more open thy mouth because of thy confusion, when I forgive[p] thee all that thou hast done, saith the Lord Jehovah.

* 17 And the word of Jehovah came unto me, saying, 2 Son of man, put forth a riddle, and speak a parable unto the house
3 of Israel, and say, Thus saith the Lord Jehovah: A great eagle with great wings, long-pinioned, full of feathers, which was of divers colours, came unto Lebanon, and took the highest branch of the
4 cedar. He cropped off the top of its young shoots, and carried it into a merchants' land;[q] he set
5 it in a city of traders. And he took of the seed of the land, and planted it in a fruitful field;[r] he placed it by great waters, he set
6 it as a willow tree. And it grew, and became a spreading vine of low stature, so that its branches should turn toward him, and the roots thereof be under him; and it became a vine, and brought forth branches, and shot forth
7 sprigs. And there was another great eagle with great wings and many feathers; and behold, from the beds of her plantation, this vine did bend her roots unto him and shot forth her branches toward him, that he might water it.
8 It was planted in a good field by many[s] waters, that it might bring forth branches and bear fruit, that
9 it might be a noble vine.[t] Say, Thus saith the Lord Jehovah: Shall it prosper? Shall he not pull up its roots, and cut off its fruit, that it may wither? All its fresh sprouting leaves shall wither, even without a great arm and many people to pluck it up by its
10 roots. And behold, being planted, shall it prosper? shall it not utterly wither when the east wind toucheth it? It shall wither in the beds where it grew.
11 And the word of Jehovah came
12 unto me, saying, Say now to the rebellious house, Know ye not what these things are? Say, Behold, the king of Babylon came to Jerusalem, and took its king and its princes, and led them with
13 him to Babylon. And he took of the king's seed, and made a covenant with him, and brought him under an oath, and he took away

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[n] Or 'was not a lesson in.' [o] Some, with Jerome, add 'Lord.' [p] Lit. 'make atonement for:' cf. Deut. xxi. 8; xxxii. 43. [q] Heb. 'land of *Canaan*:' of. xvi. 29. [r] Lit. 'in a field of sowing.' [s] Or 'great,' as ver. 5. [t] Lit. 'vine of magnificence:' cf. ver. 23, אדיר, 'noble,' 'excellent,' and the note, Jer. xxx. 21.

14 the mighty of the land; that the kingdom might be abased, that it might not lift itself up, that it might keep his covenant in order
15 to stand. But he rebelled against him in sending his ambassadors into Egypt, that they might give him horses and much people. Shall he prosper? shall he escape that doeth such things? shall he break the covenant, and yet
16 escape? [As] I live, saith the Lord Jehovah, verily in the place of the king that made him king, whose oath he despised, and whose covenant he broke, even with him, in the midst of Babylon, shall he
17 die. Neither shall Pharaoh with a mighty army and a great assemblage do anything for him in the war, when they cast up mounds and build forts to cut off
18 many persons. He despised the oath, and broke the covenant; and behold, he had given his hand, yet hath he done all these things: he
19 shall not escape. Therefore thus saith the Lord Jehovah: [As] I live, verily, mine oath which he hath despised, and my covenant which he hath broken, even it will
20 I recompense upon his head. And I will spread my net upon him, and he shall be taken in my snare; and I will bring him to Babylon, and will enter into judgment with him there for his unfaithfulness in which he hath been unfaithful
21 against me. And all his fugitives with[u] all his bands shall fall by the sword, and they that remain shall be scattered toward every wind; and ye shall know that I Jehovah have spoken.
22 Thus saith the Lord Jehovah: I will also take of the highest branch of the lofty cedar, and will set it; I will crop off from the top of its young shoots a tender one, and I will plant it upon a high and
23 eminent mountain: upon the mountain of the height of Israel will I plant it; and it shall bring forth branches, and bear fruit, and become a noble cedar; and under it shall dwell all birds of every wing; in the shadow of the branches thereof shall they dwell. And
24 all the trees of the field shall know that I Jehovah have brought down the high tree, have exalted the low tree, have dried up the green tree, and made the dry tree to flourish: I Jehovah have spoken, and will do [it].

* 18 And the word of Jehovah came unto me, saying,
2 What mean ye, ye who use this proverb of[v] the land of Israel, saying, [The] fathers eat sour grapes, and the children's teeth
3 are set on edge? [As] I live, saith the Lord Jehovah, ye shall not have any more to use this
4 proverb in Israel. Behold, all the souls are mine; as the soul of the father, so also the soul of the son is mine: the soul that sinneth, it shall die.
5 And if a man be righteous, and
6 do judgment and justice:—he hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel, neither hath defiled his neighbour's wife, nor come near to a woman in her
7 separation, and hath not oppressed any; he hath restored to the debtor his pledge, hath not exercised robbery, hath given his bread to the hungry, and covered the
8 naked with a garment; he hath not given forth upon usury, nor taken increase; he hath withdrawn his hand from unrighteousness, hath executed true judgment
9 between man and man, hath walked in my statutes, and kept mine ordinances, to deal faithfully: he is righteous; he shall certainly live, saith the Lord Jehovah.
10 And if he have begotten a son that is violent, a shedder of blood, and that doeth only one of any of
11 these [things], and that doeth not any of those [duties], but also hath eaten upon the mountains, and defiled his neighbour's wife,
12 hath oppressed the poor and needy, exercised robbery, hath not restored the pledge, and hath lifted up his eyes to the idols, committed abomination,
13 given forth upon usury, and taken increase; shall he then live? He shall not live: he hath done all these abominations; he shall certainly die; his blood shall be upon him.
14 But lo, if he have begotten a son that seeth all his father's sins which he hath done, and considereth,[w] and doeth not such like:
15 —he hath not eaten upon the mountains, nor lifted up his eyes to the idols of the house of Israel; he hath not defiled his neighbour's
16 wife, and hath not oppressed any, nor withholden[x] the pledge, neither hath exercised robbery;

[u] Some read 'chosen ones of.' [v] Or 'in.' [w] According to some, 'feareth.'
[x] Or 'nor taken.'

he hath given his bread to the hungry, and covered the naked
17 with a garment; he hath withdrawn his hand from the poor, hath not received usury nor increase, hath executed my judgments, [and] walked in my statutes: he shall not die for the iniquity of his father, he shall
18 certainly live. As for his father, because he practised oppression, exercised robbery upon his brother, and did what was not good among his people, behold, he shall die in his iniquity.
19 And ye say, Why doth not the son bear the iniquity of the father? But the son hath done judgment and justice, hath kept all my statutes, and hath done them; he
20 shall certainly live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son; the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him.
21 And the wicked, if he turn from all his sins which he hath committed, and keep all my statutes, and do judgment and justice, he shall certainly live, he shall not
22 die. None of his transgressions which he hath committed shall be remembered against him; in his righteousness which he hath done shall he live.
23 Have I any pleasure at all in the death of the wicked? saith the Lord Jehovah; is it not in his turning from his way, that he
24 may live? And when the righteous turneth from his righteousness and practiseth what is wrong, [and] doeth according to all the abominations that the wicked doeth, shall he live? None of his righteous acts which he hath done shall be remembered: in his unfaithfulness which he hath wrought, and in his sin which he hath sinned,
25 in them shall he die. And ye say, The way of the Lord is not equal. Hear then, house of Israel. Is not my way equal? are not your ways
26 unequal? When the righteous turneth away from his righteousness, and practiseth what is wrong, and dieth for it, in his wrong that
27 he hath done shall he die. And when the wicked turneth from his wickedness which he hath committed, and doeth judgment and justice, he shall keep his soul alive.
28 Because he considereth and turneth from all his transgressions which he hath committed, he shall certainly live, he shall not die.
29 But the house of Israel say, The way of the Lord is not equal. O house of Israel, are not my ways equal? Is it not your ways that are unequal?
30 Therefore I will judge you, house of Israel, every one according to his ways, saith the Lord Jehovah. Return ye, and turn from all your transgressions; so iniquity shall not be your snare.[v]
31 Cast away from you all your transgressions wherewith ye have transgressed, and make you a new heart and a new spirit: why then will
32 ye die, house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord Jehovah; therefore turn ye and live.

* 19 And thou, take thou up a lamentation for the princes
2 of Israel, and say, What was thy mother? A lioness: she lay down among lions, she nourished her whelps in the midst of the young
3 lions. And she brought up one of her whelps; it became a young lion, and he learned to catch the
4 prey; he devoured men. And the nations heard of him; he was taken in their pit, and they brought him with nose-rings into
5 the land of Egypt. And when she saw that she had waited [and] her hope was lost, she took another of her whelps, [and] made him a
6 young lion. And he went up and down among the lions; he became a young lion, and learned to catch
7 the prey; he devoured men. And he knew[z] their [desolate] palaces,[a] and he laid waste their cities, so that the land was desolate, and all it contained,[b] by the noise of his
8 roaring. Then the nations set against him on every side from the provinces, and spread their net over him; he was taken in their
9 pit. And they put him in a cage with nose-rings, and brought him to the king of Babylon; they brought him into strongholds, that his voice should no more be heard upon the mountains of Israel.
10 Thy mother was as a vine, in thy rest,[c] planted by the waters: it was fruitful and full of branches
11 by reason of many waters. And it had strong rods for sceptres of them that bear rule, and its stature was exalted between the

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[v] Or 'stumbling-block:' cf. chap. xliv. 12.
[a] Or 'widows.' [b] Lit. 'its fulness.' [c] Others, as Ewald, translate 'like unto thee.'
[z] Some, as Ewald, read 'he broke down.'

thick[d] boughs; and it was conspicuous by its height with the
12 multitude of its branches. But it was plucked up in fury, it was cast down to the ground, and the east wind dried up its fruit; its strong rods were broken and withered; the fire consumed them.
13 And now it is planted in the wilderness, in a dry and thirsty ground:
14 and a fire is gone out of a rod of its branches, [which] hath devoured its fruit; so that it hath no strong rod to be a sceptre for ruling. This is a lamentation, and shall be for a lamentation.

* **20** And it came to pass in the seventh year, in the fifth [month], the tenth of the month, [that] certain of the elders of Israel came to inquire of Jehovah,
2 and they sat before me. And the
3 word of Jehovah came unto me, saying, Son of man, speak unto the elders of Israel, and say unto them, Thus saith the Lord Jehovah: Are ye come to inquire of me? [As] I live, saith the Lord Jehovah, I will not be inquired
4 of by you. Wilt thou judge them, wilt thou judge, son of man? Cause them to know the abomina-
5 tions of their fathers, and say unto them, Thus saith the Lord Jehovah: In the day when I chose Israel, and lifted up my hand unto the seed of the house of Jacob, and made myself known unto them in the land of Egypt, when I lifted up my hand unto them, saying,
6 I [am] Jehovah your God, in that day I lifted up my hand unto them, to bring them out of the land of Egypt into a land that I had espied for them, flowing with milk and honey, which is the ornament
7 of all lands; and I said unto them, Cast ye away every man the abominations of his eyes, and defile not yourselves with the idols of Egypt: I [am] Jehovah
8 your God. But they rebelled against me, and would not hearken unto me: none of them cast away the abominations of his eyes, neither did they forsake the idols of Egypt. Then I thought[e] to pour out my fury upon them so as to accomplish mine anger against them in the midst of the
9 land of Egypt. But I wrought for my name's sake, that it should not be profaned in the sight of the nations among whom they were, in whose sight I had made myself known unto them in bringing them forth out of the land of Egypt.
10 And I caused them to go forth out of the land of Egypt, and brought them into the wilderness.
11 And I gave them my statutes, and made known unto them mine ordinances, which if a man do, he
12 shall live by them. And I also gave them my sabbaths, to be a sign between me and them, that they might know that I [am]
13 Jehovah that hallow them. But the house of Israel rebelled against me in the wilderness: they walked not in my statutes, and they rejected mine ordinances, which if a man do, he shall live by them; and my sabbaths they greatly profaned: and I said I would pour out my fury upon them in the
14 wilderness, to consume them. But I wrought for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I had brought them out.
15 And I also lifted up my hand unto them in the wilderness, that I would not bring them into the land that I had given [them], flowing with milk and honey, which is the ornament of all lands;
16 because they rejected mine ordinances and walked not in my statutes, and profaned my sabbaths: for their heart went after
17 their idols. But mine eye spared them so as not to destroy them, neither did I make a full end of
18 them in the wilderness. And I said unto their children in the wilderness, Walk not in the statutes of your fathers, neither keep their ordinances, nor defile
19 yourselves with their idols. I [am] Jehovah your God: walk in my statutes, and keep mine ordi-
20 nances, and do them; and hallow my sabbaths; and they shall be a sign between me and you, that ye may know that I [am] Jehovah
21 your God. And the children rebelled against me: they walked not in my statutes, neither kept mine ordinances to do them, which if a man do, he shall live by them; they profaned my sabbaths: and I said I would pour out my fury upon them, to accomplish mine anger against them in the wilder-
22 ness. But I withdrew my hand, and wrought for my name's sake, that it should not be profaned in the sight of the nations, in whose sight I had brought them out.

[d] Or 'thick-leaved.' It may be, 'amidst the clouds;' and so in chap. xxxi. 3, 10, 14.
[e] Or 'said,' as in vers. 13, 21.

23 I lifted up my hand also unto
them in the wilderness, that I
would scatter them among the
nations, and disperse them through
24 the countries; because they per-
formed not mine ordinances, and
rejected my statutes, and pro-
faned my sabbaths, and their
eyes were after their fathers' idols.
25 And I also gave them statutes that
were not good, and ordinances
26 whereby they should not live; and
I defiled them by their own gifts,
in that they devoted[f] all that
opened the womb, that I might
make them desolate, to the end
that they might know that I [am]
27 Jehovah. Therefore, son of man,
speak unto the house of Israel,
and say unto them, Thus saith the
Lord Jehovah: In this moreover
have your fathers blasphemed me,
in that they have wrought un-
28 faithfulness against me. When I
had brought them into the land
which I had lifted up my hand to
give unto them, then they saw
every high hill and all the thick
trees, and they offered there their
sacrifices, and there they pre-
sented the provocation of their
offering;[g] and there they placed
their sweet savour, and there
poured out their drink-offerings.
29 And I said unto them, What is the
high place whither ye go? And
the name thereof is called Bamah[h]
unto this day.
30 Therefore say unto the house of
Israel, Thus saith the Lord Jeho-
vah: Do ye defile yourselves after
the manner of your fathers? and
do ye commit fornication after
31 their abominations? And when
ye offer your gifts, making your
sons to pass through the fire, ye
defile yourselves with all your idols,
even unto this day; and shall I
be inquired of by you, O house of
Israel? [As] I live, saith the Lord
Jehovah, I will not be inquired of
32 by you. And that which cometh
into your mind shall not be at all,
that ye say, We will be as the
nations, as the families of the
countries, in serving wood and
33 stone. [As] I live, saith the Lord
Jehovah, verily with a mighty
hand, and with an outstretched
arm, and with fury poured out,
34 will I reign over you. And I will
bring you out from the peoples,
and will gather you out of the
countries wherein ye are scattered,
with a mighty hand, and with an
outstretched arm, and with fury
35 poured out; and I will bring you
into the wilderness of the peoples,
and there will I enter into judg-
36 ment with you face to face. Like
as I entered into judgment with
your fathers in the wilderness of
the land of Egypt, so will I enter
into judgment with you, saith the
37 Lord Jehovah. And I will cause
you to pass under the rod, and
I will bring you into the bond of
38 the covenant. And I will purge
out from among you the rebels,
and them that transgress against
me; I will bring them forth out of
the country where they sojourn,
but they shall not enter into the
land of Israel: and ye shall know
that I [am] Jehovah.
39 As for you, O house of Israel,
thus saith the Lord Jehovah: Go
ye, serve every one his idols hence-
forth also, if none of you will
hearken unto me; but profane my
holy name no more with your gifts
40 and with your idols. For in my
holy mountain, in the mountain
of the height of Israel, saith the
Lord Jehovah, there shall all the
house of Israel serve me, the whole
of it, in the land; there will I
accept them, and there will I
require your heave-offerings and
the first-fruits[i] of your offerings,
41 with all your holy things.[j] As a
sweet savour will I accept you,
when I bring you out from the
peoples, and gather you out of the
countries wherein ye have been
scattered; and I will be hallowed
in you in the sight of the nations.
42 And ye shall know that I [am]
Jehovah, when I have brought you
into the land of Israel, into the
country which I lifted up my hand
43 to give to your fathers. And there
shall ye remember your ways, and
all your doings, wherein ye have
been defiled; and ye shall loathe
yourselves in your own sight for all
your evils which ye have com-
44 mitted. And ye shall know that
I [am] Jehovah, when I have
wrought with you for my name's
sake, not according to your wicked
ways, nor according to your cor-
rupt doings, O house of Israel,
saith the Lord Jehovah.
45 [k] * And the word of Jehovah
46 came unto me, saying, Son of man,

[f] Lit. 'transferred,' or 'caused to pass [through the fire]:' see note to chap. xvi. 21.
[g] *Corban*: see note to Lev. i. 2. [h] Meaning, High place. [i] Or 'the choicest,' as 1 Sam. ii. 29; xv. 21. [j] Or 'consecrated things.' [k] In the Hebrew, chap. xxi commences at this verse.

set thy face toward the south,[l] and drop [words] against the south,[m] and prophesy against the
47 forest of the south[n] field; and say to the forest of the south,[n] Hear the word of Jehovah. Thus saith the Lord Jehovah: Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flashing flame shall not be quenched; and all that it meets[o] from the south to the north shall be burned[p]
48 thereby. And all flesh shall see that I Jehovah have kindled it:
49 it shall not be quenched. And I said, Ah, Lord Jehovah! they say of me, Doth he not speak parables?

21 And the word of Jehovah came unto me, saying, 2 Son of man, set thy face against Jerusalem, and drop [words] against the holy places, and prophesy
3 against the land of Israel, and say to the land of Israel, Thus saith Jehovah: Behold, I am against thee, and I will draw forth my sword out of its sheath, and will cut off from thee the righteous and
4 the wicked. Seeing that I will cut off from thee the righteous and the wicked, therefore shall my sword go forth out of its sheath against all flesh, from the south
5 to the north; and all flesh shall know that I Jehovah have drawn forth my sword out of its sheath: it shall not return any more.
6 Sigh then, thou son of man; with breaking of the loins and with bitterness sigh before their eyes.
7 And it shall be, when they say unto thee, Wherefore dost thou sigh? that thou shalt say, Because of the tidings, for it cometh; and every heart shall melt, and all hands shall be feeble, and every spirit shall languish, and all knees shall melt into water: behold, it cometh; it is here, saith the Lord Jehovah.

8 And the word of Jehovah came
9 unto me, saying, Son of man, prophesy, and say, Thus saith Jehovah:[q] Say, A sword, a sword is
10 sharpened, and also furbished. It is sharpened for sore slaughter, it is furbished that it may glitter. Shall we then make mirth, [saying,] The sceptre of my son con-
11 temneth all wood?[r] And he hath given it to be furbished that it may be handled. The sword,—it is sharpened, and it is furbished to give it into the hand of the slayer.
12 Cry and howl, son of man; for it shall be against my people, it shall be against all the princes of Israel: they are given up to the sword along with my people: smite therefore upon the thigh.
13 For the trial [is made]; and what if even the contemning sceptre shall be no [more]? saith the
14 Lord Jehovah. And thou, son of man, prophesy, and smite thy hands together; for [the strokes of] the sword shall be doubled the third time: it is the sword of the slain, the sword that hath slain the great one, which encompasseth
15 them privily.[s] In order that the heart may melt, and the stumbling-blocks be multiplied, I have set the threatening sword against all their gates: ah! it is made glittering,[t] it is whetted for the
16 slaughter. Gather up [strength], go to the right hand, turn thee, go to the left, whithersoever thy face
17 is appointed. And I myself will smite my hands together, and I will satisfy my fury: I Jehovah have spoken [it].

18 And the word of Jehovah came
19 unto me, saying, And thou, son of man, set thee two ways, by which the sword of the king of Babylon may come—out of one land shall they both come—and make thee a sign post,[v] make it at the head of
20 the way to the city. Appoint a way for the coming of the sword to Rabbah of the children of Ammon, and to Judah at the
21 fenced [city] of Jerusalem. For the king of Babylon standeth at the parting[w] of the way, at the head of the two ways, to use divination: he shaketh [his] arrows, he inquireth of the teraphim,
22 he looketh in the liver. In his right hand is the lot[x] of Jerusalem to appoint battering-rams, to open the mouth for bloodshed, to lift up the voice with shouting, to appoint battering-rams against the gates, to cast mounds, to
23 build siege-towers. And this shall be a false divination in their sight for them that have sworn oaths;

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[l] Heb. *Teman*. [m] Here *Darom*: cf. Deut. xxxiii. 23. [n] Heb. *Negeb*. [o] Lit. 'every face' (i.e. 'every side of the forest,' &c.). [p] Or 'scorched.' [q] Or 'Thus saith the Lord:' this is one of the 134 places where, according to the Masorites, אדני, *Adonai*, was *written*. [r] 'It despiseth the rod of my son as [all] wood.' [s] Or 'is a terror unto them.' [t] Or 'as lightning:' so ver. 28. [v] Lit. 'form (hew out) a hand.' [w] Lit. 'mother.' [x] Lit. 'divination.'

but he will call to remembrance
the iniquity, that they may be
24 taken. Therefore thus saith the
Lord Jehovah: Because ye make
your iniquity to be remembered
in that your transgressions are
discovered, so that in all your
doings your sins appear; because
ye are come to remembrance, ye
25 shall be taken with the hand. And
thou, profane, wicked prince of
Israel, whose day is come, at the
time of the iniquity of the end,—
26 thus saith the Lord Jehovah:
Remove the mitre and take off the
crown; what is shall be no [more].[y]
Exalt that which is low, and abase
27 that which is high. I will over-
turn, overturn, overturn it! This
also shall be no [more], until he
come whose right it is; [z] and I will
give it [to him].
28 And thou, son of man, prophesy
and say, Thus speaketh the Lord
Jehovah concerning the children
of Ammon, and concerning their
reproach; and thou shalt say,
A sword, a sword is drawn; for
the slaughter is it furbished, that
it may consume, that it may
29 glitter: whilst they see vanity for
thee, whilst they divine a lie unto
thee, to lay thee upon the necks
of the wicked that are slain, whose
day is come at the time of the
30 iniquity of the end. Restore [it]
to its sheath. I will judge thee
in the place where thou wast
created, in the land of thy birth.
31 And I will pour out mine indigna-
tion upon thee, I will blow upon
thee the fire of my wrath, and give
thee into the hand of brutish men,
32 skilful to destroy. Thou shalt be
for fuel to the fire; thy blood shall
be in the midst of the land; thou
shalt not be remembered: for I
Jehovah have spoken.

* 22 And the word of Jehovah
came unto me, saying, 2 And
thou, son of man, wilt thou judge,
wilt thou judge the bloody city?
Yea, cause her to know all her
3 abominations, and say, Thus saith
the Lord Jehovah: A city that
sheddeth blood in her midst, that
her time may come, and maketh
idols against herself to defile her-
4 self. Thou art become guilty by
thy blood which thou hast shed,
and hast defiled thyself with thine
idols which thou hast made; and
thou hast caused thy days to
draw near, and art come unto thy
years: therefore have I made
thee a reproach unto the nations,
and a mocking unto all countries.
5 Those that are near, and those
that are far from thee, shall mock
thee, who art infamous [a] [and] full
6 of tumult. Behold, the princes
of Israel have been in thee to shed
blood, each according to his power.
7 In thee have they made light of
father and mother; in the midst
of thee have they dealt by oppres-
sion [b] with the stranger; in thee
have they vexed the fatherless and
8 the widow. Thou hast despised
my holy things, and hast profaned
9 my sabbaths. In thee there have
been slanderous men to shed
blood; and in thee have they
eaten upon the mountains; in the
midst of thee they have committed
10 lewdness; in thee have they dis-
covered their fathers' nakedness;
in thee have they humbled her
that was unclean in her separation.
11 And one hath committed abomina-
tion with his neighbour's wife; and
another hath lewdly defiled his
daughter-in-law; and another in
thee hath humbled his sister, his
12 father's daughter. In thee have
they taken gifts to shed blood;
thou hast taken usury and in-
crease, and thou hast overreached [c]
thy neighbours by oppression, and
hast forgotten me, saith the Lord
Jehovah.
13 And behold, I have smitten
mine hand at thine overreaching
which thou hast done, and at thy
bloodshed which hath been in the
14 midst of thee. Shall thy heart en-
dure, shall thy hands be strong, in
the days that I shall deal with
thee? I Jehovah have spoken,
15 and will do [it]. And I will scatter
thee among the nations, and dis-
perse thee through the countries,
and will consume thy filthiness out
16 of thee. And thou shalt be pol-
luted through thyself in the sight
of the nations, and thou shalt
know that I [am] Jehovah.
17 And the word of Jehovah came
18 unto me, saying, Son of man, the
house of Israel is become dross to
me: they are all copper, and tin,
and iron, and lead, in the midst
of the furnace: they are become
19 the dross of silver. Therefore thus
saith the Lord Jehovah: Because
ye are all become dross, therefore
behold, I will gather you into the
20 midst of Jerusalem. [As] they

[y] Lit. 'this shall not be that.' [z] Or 'to whom justice belongs.' [a] Lit. 'defiled of name.' [b] Or 'exaction:' so vers. 12, 29. [c] Or 'got dishonest gain from:' cf. ver. 13, and ver. 27, 'dishonest gain.'

gather silver, and copper, and iron, and lead, and tin, into the midst of the furnace, to blow the fire upon it, to melt it, so will I gather you in mine anger and in my fury, and I will lay you on
21 and melt you. Yea, I will collect you, and blow upon you the fire of my wrath, and ye shall be
22 melted in the midst thereof. As silver is melted in the midst of the furnace, so shall ye be melted in the midst thereof: and ye shall know that I Jehovah have poured out my fury upon you.
23 And the word of Jehovah came
24 unto me, saying, Son of man, say unto her, Thou art a land that is not cleansed, nor rained upon in
25 the day of indignation. There is a conspiracy of her prophets[d] in the midst of her like a roaring lion ravening the prey; they devour souls; they take away treasure and precious things; they increase her widows in the midst
26 of her; her priests do violence to my law, and profane my holy things: they put no difference between the holy and profane, neither do they make known [the difference] between the unclean and the clean, and they hide their eyes from my sabbaths, and I am
27 profaned among them. Her princes in the midst of her are like wolves ravening the prey, to shed blood, to destroy souls, to get
28 dishonest gain. And her prophets have daubed for them with untempered [mortar], seeing vanity and divining lies unto them, saying, Thus saith the Lord Jehovah! and Jehovah hath not spoken.
29 The people of the land use oppression and practise robbery; and they vex the poor and needy, and oppress the stranger wrongfully.
30 And I sought for a man among them, that should make up the fence, and stand in the breach before me for the land, that I should not destroy it; but I found
31 none. And I will pour out mine indignation upon them; I will consume them in the fire of my wrath: their own way will I recompense upon their head, saith the Lord Jehovah.

23 And the word of Jehovah came unto me, saying 2 Son of man, there were two women,
3 daughters of one mother. And they committed whoredom in Egypt; they committed whoredom in their youth: there were their breasts pressed, and there were handled the teats of their
4 virginity. And their names were Oholah[e] the elder, and Oholibah[f] her sister; and they were mine, and they bore sons and daughters. As for their names: Samaria is Oholah, and Jerusalem Oholibah.
5 And Oholah played the harlot when she was mine;[g] and she lusted after her lovers, after the
6 Assyrians [her] neighbours, clothed with blue, governors and rulers,[h] all of them attractive young men,
7 horsemen riding upon horses. And she bestowed her whoredoms upon them, all of them the choice of the children of Asshur;[i] and with all after whom she lusted, with all their idols she defiled herself.
8 Neither left she her whoredoms [brought] from Egypt; for in her youth they had lain with her, and had handled the breasts of her virginity, and poured their fornica-
9 tion upon her. Therefore I gave her into the hand of her lovers, into the hand of the children of Asshur, after whom she lusted.
10 These discovered her nakedness, they took her sons and her daughters, and slew her with the sword; and she became a name among women; and they executed judgment upon her.
11 And her sister Oholibah saw [this], and was more corrupt in her passion than she, and in her fornications more than the whore-
12 doms of her sister. She lusted after the children of Asshur [her] neighbours, governors and rulers, clothed most gorgeously,[k] horse-
13 men riding upon horses, all of them attractive young men. And I saw that she was defiled: both took
14 one way. And she increased her fornications; for she saw men portrayed upon the wall, the images of the Chaldeans portrayed
15 with vermilion, girded with girdles upon their loins, with flowing turbans on their heads, all of them captains in appearance, [after] the likeness of the children of Babylon, of Chaldea, the land of their
16 nativity. And as soon as she saw them with her eyes, she lusted after them, and sent messengers
17 unto them into Chaldea. And the

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[d] Others read 'princes,' as the LXX. It is a change of one letter in the Hebrew, נשיא for נביא. [e] Meaning, Her tent. [f] Meaning, My tent is in her. [g] Or 'instead of remaining with me.' [h] As Ezra ix. 2; and so ver. 23. [i] Assyria. [k] Lit. 'perfectly.'

children of Babylon came to her into the bed of love, and they defiled her with their fornication; she too defiled herself with them, and her soul was alienated from
18 them. And she discovered her whoredoms, and discovered her nakedness; and my soul was alienated from her, like as my soul
19 was alienated from her sister. Yet she multiplied her whoredoms, calling to remembrance the days of her youth, wherein she played the harlot in the land of Egypt;
20 and she lusted after their paramours, whose flesh is [as] the flesh of asses, and whose issue is [as] the
21 issue of horses. And thou didst look back to the lewdness of thy youth, in the handling of thy teats by the Egyptians, for the breasts of thy youth.

22 Therefore, Oholibah, thus saith the Lord Jehovah: Behold, I will raise up thy lovers against thee, from whom thy soul is alienated, and I will bring them against thee
23 on every side. The children of Babylon,[l] and all the Chaldeans, Pekod and Shoa and Koa,[m] all the children of Asshur with them; all of them attractive young men, governors and rulers, great lords and renowned, all of them riding
24 upon horses. And they shall come against thee [with] armour, chariots and wheels, and with an assemblage of peoples; they shall set themselves against thee [with] target, and shield, and helmet round about; and I will put judgment before them, and they shall judge thee according to their
25 judgments. And I will set my jealousy against thee, and they shall deal furiously with thee: they shall cut off thy nose and thine ears, and thy remnant shall fall by the sword; they shall take thy sons and thy daughters; and thy residue shall be devoured by the
26 fire. They shall also strip thee of thy garments, and take away
27 thy fair jewels. And I will make thy lewdness to cease from thee, and thy whoredom [brought] from the land of Egypt; and thou shalt not lift up thine eyes unto them, nor remember Egypt any more.

28 For thus saith the Lord Jehovah: Behold, I will give thee over into the hand of them whom thou hatest, into the hand of them from
29 whom thy soul is alienated. And they shall deal with thee in hatred, and shall take away all thy labour, and shall leave thee naked and bare; so that the nakedness of thy whoredoms shall be discovered, both thy lewdness and thy fornica-
30 tions. These things shall be done unto thee, because thou hast gone a whoring after the nations, because thou hast defiled thyself
31 with their idols. Thou hast walked in the way of thy sister; and I have given her cup into thy hand.

32 Thus saith the Lord Jehovah: Thou shalt drink of thy sister's cup deep and large; thou shalt be for a laughing-stock and a derision, [for] it containeth much.
33 Thou shalt be filled with drunkenness and sorrow, with the cup of astonishment and desolation, the
34 cup of thy sister Samaria; thou shalt even drink it and suck it out, and thou shalt gnaw the sherds thereof, and pluck off thine own breasts: for I have spoken [it], saith the Lord Jehovah.
35 Therefore thus saith the Lord Jehovah: Because thou hast forgotten me, and cast me behind thy back, therefore bear thou also thy lewdness and thy fornications.

36 And Jehovah said unto me, Son of man, wilt thou judge Oholah and Oholibah? yea, declare unto
37 them their abominations. For they have committed adultery, and blood is in their hands; and with their idols have they committed adultery, and have also passed over unto them[n] their children,[o] whom they bore unto
38 me, to be devoured. Moreover this have they done unto me: in the same day have they defiled my sanctuary and profaned my sab-
39 baths. For when they had slaughtered their children unto their idols, they came the same day into my sanctuary to profane it; and behold, thus have they done in the midst of my house.
40 And furthermore, they sent for men to come from far, unto whom a messenger was sent; and behold, they came: for whom thou didst wash thyself, paintedst thine eyes, and deckedst thyself with orna-
41 ments; and satest upon a stately bed, with a table prepared before it, whereupon thou hadst set mine
42 incense and mine oil. And the voice of a multitude living care-

[l] Or 'Babel.' [m] Or 'governors, and nobles, and princes.' [n] Or 'have also devoted unto them:' see notes to chaps. xvi. 21; xx. 26. [o] Or 'sons.'

lessly was with her; and with people of the common sort[p] were brought Sabeans[q] from the wilderness, and they put bracelets upon their[r] hands, and a beautiful
43 crown upon their heads. And I said of her[s] that was old in adulteries, Will she now commit her
44 fornications, even she?[t] And they went in unto her, as they go in unto a whorish woman: so went they in unto Oholah and unto Oholibah the lewd women.
45 And righteous men, they shall judge them with the judgment of adulteresses, and with the judgment of women that shed blood; for they are adulteresses, and blood is in their hands.
46 For thus saith the Lord Jehovah: I will bring up an assemblage against them, and will give them to be driven hither and thither and
47 spoiled. And the assemblage shall stone them with stones, and despatch them[u] with their swords; they shall kill their sons and their daughters, and burn their houses
48 with fire. And I will cause lewdness to cease out of the land, and all women shall receive instruction and shall not do according to your
49 lewdness. And they shall recompense your lewdness upon you, and ye shall bear the sins of your idols; and ye shall know that I [am] the Lord Jehovah.

* 24 And in the ninth year, in the tenth month, on the tenth of the month, the word of Jehovah came unto me, saying,
2 Son of man, write thee the name of the day, of this selfsame day: on this selfsame day the king of Babylon draws near to Jerusalem.
3 And propose a parable unto the rebellious house, and say unto them, Thus saith the Lord Jehovah: Set on the pot, set [it] on,
4 and also pour water into it. Gather the pieces thereof into it, every good piece, the thigh and the shoulder; fill [it] with the choice
5 bones: take the choice of the flock; and also [put] a pile of wood under it, for the bones;[w] make it boil well, and let the bones of it seethe therein.
6 Therefore thus saith the Lord Jehovah: Woe to the bloody city, to the pot whose rust[x] is therein, and whose rust[x] is not gone out of it! Bring it out piece by piece;
7 let no lot fall upon it: for her blood is in the midst of her; she set it upon the bare rock; she poured it not upon the ground, to
8 cover it with dust. That it might cause fury to come up to execute vengeance, I have set her blood upon the bare rock, that it should
9 not be covered. Therefore thus saith the Lord Jehovah: Woe to the bloody city! I also will make
10 the pile great. Heap on the wood, kindle the fire, boil thoroughly the flesh, and spice it well,[y] and let the
11 bones be burned. Then set it empty upon its coals, that it may be hot, and the brass[z] of it may burn, and that its filthiness may be molten in it, [and] that its
12 rust may be consumed. She hath exhausted [her] labours, yet her great rust goeth not forth out of her: let her rust be in the fire.[a]
13 In thy filthiness is lewdness, for I have purged thee, and thou art not pure. Thou shalt no more be purged from thy filthiness, till I have satisfied my fury upon thee.
14 I Jehovah have spoken [it]: it shall come to pass, and I will do it; I will not go back, neither will I spare, nor will I repent. According to thy ways, and according to thy doings, shall they judge thee, saith the Lord Jehovah.
15 And the word of Jehovah came
16 unto me, saying, Son of man, behold, I take away from thee the desire of thine eyes with a stroke; yet thou shalt not mourn nor weep, neither shall thy tears run
17 down. Sigh in silence, make no mourning for the dead; bind thy turban upon thee, and put thy sandals upon thy feet, and cover not the beard, and eat not the
18 bread of men.—And I spoke unto the people in the morning; and at even my wife died. And I did in the morning as I was command-
19 ed. And the people said unto me, Wilt thou not tell us what these things are to us, which thou
20 doest? And I said to them, The word of Jehovah came unto me,
21 saying, Say unto the house of Israel, Thus saith the Lord Jehovah: Behold, I will profane my sanctuary, the pride of your

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[p] Lit. 'from the crowd of men.' [q] Some follow the *Chetiv*, reading 'drunkards.' There is a paronomasia here. [r] i.e. of the two sisters. [s] Or 'to her.' [t] Some read, 'Will they now commit fornications [with her], even with her;' or 'and she [with them].' [u] Or 'hew them in pieces:' cf. xxi. 19, note. [w] Or 'and also the bones, in a pile at the bottom of it.' [x] Or 'scum.' [y] Or 'and make thick the broth.' [z] Or 'copper.' [a] Or 'her rust [doth not vanish] in the fire.'

strength, the desire of your eyes, and your soul's longing; and your sons and your daughters whom ye have left behind shall fall by the
22 sword. And ye shall do as I have done: ye shall not cover the beard, neither eat the bread of
23 men; and your turbans shall be upon your heads, and your sandals upon your feet: ye shall not mourn nor weep; but ye shall waste away in [b] your iniquities and
24 moan one toward another. Thus Ezekiel shall be unto you a sign; [c] according to all that he hath done shall ye do: when it cometh, then ye shall know that I [am] the Lord Jehovah.
25 And thou, son of man, shall it not be in the day when I take from them their strength,[d] the joy of their glory, the desire of their eyes, and that whereunto they lift up their soul, their sons and their
26 daughters, that in that day he that escapeth shall come unto thee, to
27 cause [thine] ears to hear [it]? In that day shall thy mouth be opened to him that is escaped, and thou shalt speak, and be no more dumb. So shalt thou be a sign [e] unto them; and they shall know that I [am] Jehovah.

* 25 And the word of Jehovah came unto me, saying, 2 Son of man, set thy face against the children of Ammon, and prophesy
3 against them; and say unto the children of Ammon, Hear the word of the Lord Jehovah. Thus saith the Lord Jehovah: Because thou saidst, Aha, against my sanctuary, when [e] it was profaned; and against the land of Israel, when it was made desolate; and against the house of Judah, when
4 they went into captivity: therefore behold, I will give thee to the children of the east for a possession, and they shall set their encampments [f] in thee, and make their dwellings in thee; they shall eat thy fruits, and they shall drink
5 thy milk. And I will make Rabbah a pasture [g] for camels, and the children of Ammon a couching-place for flocks: and ye shall know that I [am] Jehovah.
6 For thus saith the Lord Jehovah: Because thou hast clapped the hands, and stamped with the feet, and rejoiced with all the despite of thy soul against the
7 land of Israel; therefore behold, I will stretch out my hand upon thee, and will give thee for a spoil to the nations; and I will cut thee off from the peoples, and I will cause thee to perish out of the countries: I will destroy thee, and thou shalt know that I [am] Jehovah.
8 Thus saith the Lord Jehovah: Because Moab and Seir do say, Behold, the house of Judah is like
9 unto all the nations, therefore behold, I will open the side of Moab from the cities, from his cities even to the last of them, the glory of the country, Beth-jeshimoth, Baal-meon, and Kirjathaim,
10 unto the children of the east, with [the land of] the children of Ammon; and I will give it them for a possession, that the children of Ammon may not be remembered
11 among the nations: and I will execute judgments upon Moab, and they shall know that I [am] Jehovah.
12 Thus saith the Lord Jehovah: Because Edom hath dealt against the house of Judah by taking vengeance, and hath made himself very guilty, and revenged himself
13 upon them, therefore thus saith the Lord Jehovah: I will also stretch out my hand upon Edom; and will cut off man and beast from it; and I will make it desolate from Teman; and unto Dedan
14 shall they fall by the sword. And I will execute my vengeance upon Edom, by the hand of my people Israel; and they shall do in Edom according to mine anger and according to my fury; and they shall know my vengeance, saith the Lord Jehovah.
15 Thus saith the Lord Jehovah: Because the Philistines have dealt by revenge, and have taken vengeance with despite of soul, to
16 destroy, from old hatred; [h] therefore thus saith the Lord Jehovah: Behold, I stretch out my hands upon the Philistines, and I will cut off the Kerethites,[i] and cause the remnant of the sea-coast to perish.
17 And I will execute great vengeance upon them with furious rebukes; and they shall know that I [am] Jehovah, when I shall lay my vengeance upon them.

26 And it came to pass in the eleventh year, on the first of the month, [that] the word of

[b] Or 'through.' [c] Or 'portent:' cf. xii. 6, 11. [d] Or 'fortress;' others 'confidence.' [e] Or 'because,' three times in the verse. [f] Enclosures for cattle, or tent villages: cf. Gen. xxv. 16; Num. xxxi. 10. [g] Or 'stable.' [h] Or 'by perpetual hatred.' [i] Or perhaps 'the Cretans.' There is a paronomasia here, *Hacherithi Cherithim.*

Jehovah came unto me, saying,
2 Son of man, because Tyre hath said against Jerusalem, Aha, she is broken, the gate of the peoples! she is turned unto me: I shall be replenished [now] she is laid
3 waste; therefore thus saith the Lord Jehovah: Behold, I am against thee, Tyre, and will cause many nations to come up against thee, as the sea causeth its waves
4 to come up. And they shall destroy the walls of Tyre, and break down her towers. And I will scrape her dust from her, and
5 make her a bare rock. She shall be [a place] for the spreading of nets in the midst of the sea; for I have spoken [it], saith the Lord Jehovah; and she shall become
6 a spoil for the nations. And her daughters[k] that are in the field shall be slain by the sword; and they shall know that I [am] Jehovah.
7 For thus saith the Lord Jehovah: Behold, I will bring from the north, against Tyre, Nebuchadrezzar king of Babylon, the king of kings, with horses, and with chariots, and with horsemen, and an assemblage, and much people.
8 He shall slay with the sword thy daughters in the field, and he shall make forts against thee, and cast up a mound against thee, and lift
9 up the target against thee; and he shall set his engines of attack against thy walls, and with his spikes he shall break down thy
10 towers. By reason of the abundance of his horses their dust shall cover thee; thy walls shall shake at the noise of the horsemen, and of the wheels, and of the chariots, when he shall enter through thy gates, as a city is entered into,
11 wherein is made a breach. With the hoofs of his horses shall he tread down all thy streets; he shall slay thy people by the sword, and the pillars[l] of thy strength shall go
12 down to the ground. And they shall make a spoil of thy riches, and make a prey of thy wares; and they shall break down thy walls, and destroy thy pleasant houses; and they shall lay thy stones and thy timber and thy dust in the midst of the waters.
13 And I will cause the noise of thy songs to cease; and the sound of thy harps shall be no more heard.
14 And I will make thee a bare rock; thou shalt be [a place] for the spreading of nets; thou shalt be built no more: for I Jehovah have spoken [it], saith the Lord Jehovah.
15 Thus saith the Lord Jehovah to Tyre: Shall not the isles shake at the sound of thy fall, when the wounded groan, when the slaughter is made in the midst of thee?
16 And all the princes of the sea shall come down from their thrones, and lay aside their robes, and put off their broidered garments: they shall clothe themselves with trembling, they shall sit upon the ground, and shall tremble [every] moment, and be astonied because
17 of thee. And they shall take up a lamentation for thee, and say to thee, How hast thou perished, that wast inhabited from the seas,[m] O renowned city, which wast strong in the sea,—she and her inhabitants, who caused their terror to be on all them that
18 dwell therein![n] Now shall the isles tremble in the day of thy fall; and the isles that are in the sea shall be troubled at thy de-
19 parture. For thus saith the Lord Jehovah: When I shall make thee a desolate city, like the cities that are not inhabited; when I bring up the deep upon thee, and the
20 great waters cover thee: then will I bring thee down, with them that go down to the pit, to the people of old time, and will cause thee to dwell in the lower parts of the earth, in places desolate of old, with them that go down to the pit, that thou be not inhabited; and I will set glory in the land of
21 the living. And I will make thee a terror,[o] and thou shalt be no [more]; and thou shalt be sought for, and shalt never be found again, for ever, saith the Lord Jehovah.

27 And the word of Jehovah came unto me, saying: 2 And thou, son of man, take up a
3 lamentation for Tyre, and say unto Tyre: O thou that art situate[p] at the entries of the sea, and traffickest with the peoples in many isles,[q] thus saith the Lord Jehovah: Thou, Tyre, hast said,
4 I am perfect in beauty. Thy borders are in the heart of the seas, thy builders have perfected
5 thy beauty. They made all thy

[k] i.e. 'her towns:' cf. Josh. xvii. 11.
[l] Or 'columns:' see 2 Kings iii. 2, x. 26.
[m] i.e. by those coming by way of the sea.
[n] Or 'that haunt it'
[o] Lit. 'terrors:' so xxvii. 36 and xxviii. 19.
[p] Or 'thou that dwellest.'
[q] Or 'maritime countries,' 'coasts.'

double boards of cypress-trees of Senir; they took cedars from Lebanon to make masts for thee.
6 Of the oaks of Bashan did they make thine oars; they made thy benches[r] of ivory, inlaid in box-wood,[s] out of the isles of Chittim.
7 Byssus with broidered work from Egypt was thy sail, to serve thee for a banner; blue and purple from the isles of Elishah was thine
8 awning. The inhabitants of Zidon and Arvad were thy rowers; thy wise men, O Tyre, who were in
9 thee, were thy pilots. The elders of Gebal and the wise men thereof were in thee repairing thy leaks;[t] all the ships of the sea with their mariners were in thee, to barter
10 with thee.[u] Persia and Lud[v] and Phut were in thine army, thy men of war: they hanged shield and helmet in thee; they gave splen-
11 dour to thee. The children of Arvad with thine army were upon thy walls round about, and the Gammadim[w] were on thy towers: they hanged their shields upon thy walls round about; they made thy beauty perfect.
12 Tarshish dealt with thee by reason of the abundance of all substance; with silver, iron, tin, and lead, they furnished thy mar-
13 kets. Javan, Tubal, and Meshech, they were thy traffickers: they bartered with thee[x] the persons of
14 men and vessels of bronze. They of the house of Togarmah furnished thy markets with horses
15 and horsemen and mules. The children of Dedan were thy traffickers; many isles were the mart of thy hand: they rendered in payment horns of ivory and
16 ebony. Syria dealt with thee for the multitude of thy handiworks: they traded in thy markets with carbuncles, purple, and broidered work, and fine linen, and corals,[y]
17 and rubies. Judah and the land of Israel were thy traffickers: they bartered with thee[x] wheat of Minnith, and sweet cakes, and
18 honey, and oil, and balm. Damascus dealt with thee because of the multitude of thy handiworks, by reason of the abundance of all substance, with wine of Helbon,
19 and white wool. Vedan and Javan of Uzal[z] traded in thy markets: wrought iron, cassia, and calamus
20 were in thy traffic.[a] Dedan was thy trafficker in precious riding-
21 cloths. Arabia and all the princes of Kedar were the merchants of thy hand: in lambs, and rams, and goats, in these did they trade
22 with thee. The merchants of Sheba and Raamah were thy traffickers: they furnished thy markets with all the choice spices, and with all precious stones and
23 gold. Haran, and Canneh, and Eden, the merchants of Sheba, Asshur, and Chilmad traded with
24 thee: these traded with thee in sumptuous clothes, in wrappings of blue and broidered work, and in chests full of variegated stuffs bound with cords and made of cedar-wood,[b] amongst thy mer-
25 chandise. The ships of Tarshish were thy caravans for thy traffic; and thou wast replenished, and highly honoured, in the heart of the seas.
26 Thy rowers have brought thee into great waters; the east wind hath broken thee in the heart of
27 the seas. Thy substance, and thy markets, thy merchandise,[c] thy mariners, and thy pilots, they that repair thy leaks, and they that barter with thee, and all thy men of war that are in thee, along with all thine assemblage which is in the midst of thee, shall fall into the heart of the seas in the day of thy
28 fall. The open places shall shake at the sound of the cry of thy
29 pilots. And all that handle the oar, the mariners, all the pilots of the sea, shall come down from their ships; they shall stand upon
30 the land, and shall cause their voice to be heard over thee, and shall cry bitterly; and they shall cast up dust upon their heads; they shall wallow themselves in
31 ashes. And they shall make themselves utterly bald for thee, and gird themselves with sackcloth; and they shall weep for thee in bitterness of soul with bitter
32 mourning. And in their wailing they shall take up a lamentation for thee, and lament over thee, [saying,] Who is like Tyre, like her that is destroyed[d] in the midst of
33 the sea? When thy wares went forth over the seas, thou filledst many peoples; thou didst enrich the kings of the earth with the

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[r] Or 'thy deck.' [s] Or 'larch.' [t] Lit. 'making fast thy chinks;' perhaps 'thy calkers:' so ver. 27. [u] Lit. 'barter thy barter:' so ver. 27. [v] See Jer. xlvi. 9. [w] Or 'fighting-men.' [x] Lit. 'furnished thy barter.' [y] Or 'pearls.' [z] Probably Sanaa, the capital of Yemen. See Gen. x. 27. [a] Lit. 'barter:' so ver. 25. [b] Or '. . . . stuffs, bound firmly with cords.' [c] Lit. 'barter.' [d] Or 'reduced to silence.'

abundance of thy substance and
34 of thy merchandise.[e] In the time
[when] thou art broken by the
seas, in the depths of the waters,
thy merchandise[e] and all thine
assemblage in the midst of thee
35 have fallen. All the inhabitants
of the isles are amazed at thee, and
their kings are horribly afraid,
[their] countenance is troubled.
36 The merchants among the peoples
hiss at thee; thou art become a
terror, and thou shalt never be
any more.

28 And the word of Jehovah
came unto me, saying, 2 Son of
man, say unto the prince of Tyre,
Thus saith the Lord Jehovah:
Because thy heart is lifted up, and
thou hast said, I am a 'god,[f] I sit
[in] the seat of God, in the heart
of the seas, (and thou art a man,
and not 'God,) and thou settest
3 thy heart as the heart of God: be-
hold, thou art wiser than Daniel!
nothing secret is obscure for thee;
4 by thy wisdom and by thine under-
standing thou hast gotten thee
riches, and hast gotten gold and
5 silver into thy treasures; by thy
great wisdom thou hast by thy
traffic increased thy riches, and
thy heart is lifted up because of
6 thy riches. Therefore thus saith
the Lord Jehovah: Because thou
hast set thy heart as the heart of
7 God, therefore behold, I will bring
strangers upon thee, the terrible
of the nations; and they shall
draw their swords against the
beauty of thy wisdom, and they
8 shall tarnish thy brightness. They
shall bring thee down to the pit,
and thou shalt die the deaths of
those that are slain in the heart
9 of the seas. Wilt thou then say
before him that slayeth thee, I am
God? but thou shalt be a man,
and not 'God, in the hand of him
10 that pierceth thee. Thou shalt
die the deaths of the uncircum-
cised, by the hand of strangers:
for I have spoken [it], saith the
Lord Jehovah.

11 And the word of Jehovah came
12 unto me, saying, Son of man, take
up a lamentation upon the king
of Tyre, and say unto him, Thus
saith the Lord Jehovah: Thou,
who sealest up the measure of
perfection, full of wisdom and
13 perfect in beauty, thou wast in
Eden, the garden of God. Every
precious stone was thy covering:
the sardius, the topaz, and the
diamond, the chrysolite, the onyx,
and the jasper, the sapphire, the
carbuncle, and the emerald, and
gold. The workmanship[g] of thy
tambours and of thy pipes was
in thee: in the day that thou
wast created were they prepared.
14 Thou wast the[h] anointed cover-
ing[i] cherub, and I had set thee
[so]: thou wast upon the holy
mountain of God; thou didst walk
up and down in the midst of stones
15 of fire. Thou wast perfect in thy
ways, from the day that thou wast
created, till unrighteousness was
16 found in thee. By the abundance
of thy traffic they filled the midst
of thee with violence, and thou
hast sinned; therefore have I cast
thee as profane from the mountain
of God, and have destroyed thee,
O covering[i] cherub, from the
17 midst of the stones of fire. Thy
heart was lifted up because of thy
beauty; thou hast corrupted thy
wisdom by reason of thy bright-
ness: I have cast thee to the
ground, I have laid thee before
kings, that they may behold thee.
18 By the multitude of thine ini-
quities, by the unrighteousness of
thy traffic, thou hast profaned thy
sanctuaries: and I have brought
forth a fire out of the midst of
thee—it hath consumed thee; and
I have brought thee to ashes upon
the earth, in the sight of all them
19 that behold thee. All they that
know thee among the peoples shall
be amazed at thee: thou art
become a terror, and thou shalt
never be any more.

20 ✲ And the word of Jehovah
21 came unto me, saying, Son of man,
set thy face towards Zidon, and
22 prophesy against it, and say, Thus
saith the Lord Jehovah: Behold,
I am against thee, Zidon, and I
will be glorified in the midst of
thee; and they shall know that
I [am] Jehovah, when I shall have
executed judgments in her, and
23 shall be hallowed in her. And I
will send into her the pestilence,
and blood in her streets; and the
wounded shall fall in the midst of
her, by the sword upon her on
every side: and they shall know
24 that I [am] Jehovah. And there
shall be no more a wounding sting
for the house of Israel, nor any
grieving thorn, among all that
were round about them, that de-
spised them: and they shall know
that I [am] the Lord Jehovah.

[e] Lit. 'barter.' [f] Or 'I am 'God' (*El*). [g] Or 'the service.' [h] Or 'an.'
[i] i.e. 'protecting.'

25 Thus saith the Lord Jehovah: When I shall have gathered the house of Israel from the peoples among whom they are scattered, and shall be hallowed in them in the sight of the nations, then [j] shall they dwell in their land which I have given to my servant Jacob.
26 They shall dwell in it in safety, and shall build houses and plant vineyards; and they shall dwell in safety, when I have executed judgments upon all those that despised them round about them: and they shall know that I [am] Jehovah their God.

* 29 In the tenth year, in the tenth [month], on the twelfth of the month, the word of Jehovah
2 came unto me, saying, Son of man, set thy face against Pharaoh king of Egypt, and prophesy against him, and against the whole of
3 Egypt; speak, and say, Thus saith the Lord Jehovah: Behold, I am against thee, Pharaoh king of Egypt, the great monster that lieth in the midst of his rivers,[k] which saith, My river is mine own,
4 and I made it for myself. And I will put hooks in thy jaws, and I will cause the fish of thy rivers to stick unto thy scales, and I will bring thee up out of the midst of thy rivers, and all the fish of thy rivers shall stick unto thy scales;
5 and I will cast thee into the wilderness, thee and all the fish of thy rivers: thou shalt fall upon the open field; thou shalt not be brought together nor gathered: I will give thee for meat to the beasts of the earth and to the fowl
6 of the heavens. And all the inhabitants of Egypt shall know that I [am] Jehovah, because they have been a staff of reed to the
7 house of Israel. When they took hold of thee by thy hand, thou didst give way and rend all their shoulder; and when they leaned upon thee, thou didst break, and didst make all their loins to tremble.[l]
8 Therefore thus saith the Lord Jehovah: Behold, I will bring a sword upon thee, and cut off man
9 and beast from thee. And the land of Egypt shall be a desolation and a waste: and they shall know that I [am] Jehovah, because he saith, The river is mine, and I
10 made it. Therefore behold, I am against thee, and against thy rivers, and I will make the land of Egypt deserts of wasteness and desolation, from Migdol to Syene, even unto the border of Ethiopia.
11 No foot of man shall pass through it, nor shall foot of beast pass through it, nor shall it be in-
12 habited, forty years. And I will make the land of Egypt a desolation in the midst of the countries that are desolated, and her cities shall be, in the midst of the cities that are laid waste, a desolation forty years; and I will scatter the Egyptians among the nations, and will disperse them through the countries.
13 Yet thus saith the Lord Jehovah: At the end of forty years will I gather the Egyptians from the peoples whither they were
14 scattered; and I will turn again the captivity of Egypt, and will cause them to return to the land of Pathros, into the land of their birth,[m] and they shall there be a
15 base kingdom. It shall be the basest of kingdoms; neither shall it exalt itself any more above the nations; and I will diminish them, so that they shall no more rule
16 over the nations. And it shall be no more the confidence of the house of Israel, bringing iniquity to remembrance, when they turn after them: and they shall know that I [am] the Lord Jehovah.
17 And it came to pass in the twenty-seventh year, in the first [month], on the first of the month, [that] the word of Jehovah came
18 unto me, saying, Son of man, Nebuchadrezzar king of Babylon caused his army to do[n] hard service against Tyre; every head was made bald, and every shoulder was peeled: yet had he from Tyre no wages, nor his army, for the service that he had served against
19 it. Therefore thus saith the Lord Jehovah: Behold, I will give the land of Egypt unto Nebuchadrezzar king of Babylon; and he shall carry away her multitude, and seize her spoil, and take her prey; and it shall be the wages for
20 his army. I have given him the land of Egypt for his labour wherewith he served against it,[o] because they wrought for me, saith the
21 Lord Jehovah. In that day will I cause the horn of the house of Israel to bud forth, and I will give thee the opening of the mouth in

[j] Or '.... scattered, then shall I be hallowed in .... nations; and.' [k] Or 'canals.'
[l] Or 'didst bring to a standstill.' [m] Or 'origin.' [n] Lit. 'serve:' cf. ver. 20.
[o] i.e. against Tyre.

the midst of them: and they shall know that I [am] Jehovah.

30 And the word of Jehovah came unto me, saying, 2 Son of man, prophesy and say, Thus saith the Lord Jehovah: Howl ye, Alas 3 for the day! For the day is at hand, yea, the day of Jehovah is at hand, a day of clouds; it shall 4 be the time of the nations. And the sword shall come upon Egypt, and there shall be anguish in Ethiopia,[p] when the slain shall fall in Egypt, and they shall take away her multitude, and her foundations shall be overthrown. 5 Cush, and Phut, and Lud, and all the mingled people, and Chub, and the children of the land that is in league,[q] shall fall with them by the sword.

6 Thus saith Jehovah: They also that uphold Egypt shall fall; and the pride of her strength shall come down: from Migdol to Syene shall they fall in her by the sword, 7 saith the Lord Jehovah. And they shall be desolated in the midst of the countries that are desolated, and her cities shall be in the midst of the cities that are 8 wasted. And they shall know that I [am] Jehovah, when I have set a fire in Egypt, and all her 9 helpers shall be broken. In that day shall messengers go forth from me in ships, to make careless Ethiopia afraid; and anguish shall come upon them,[r] as in the day of Egypt: for behold, it cometh!

10 Thus saith the Lord Jehovah: I will also make the multitude of Egypt to cease by the hand of Nebuchadrezzar king of Babylon. 11 He and his people with him, the terrible of the nations, shall be brought to destroy the land; and they shall draw their swords against Egypt, and fill the land 12 with slain. And I will make the rivers dry, and sell the land into the hand of the wicked; and I will make the land desolate, and all that is therein,[s] by the hand of strangers: I Jehovah have spoken [it].

13 Thus saith the Lord Jehovah: I will also destroy the idols, and I will cause the images to cease out of Noph; and there shall be no more a prince out of the land of Egypt; and I will put fear in the 14 land of Egypt. And I will make Pathros desolate, and will set a fire in Zoan, and will execute judg- 15 ment in No. And I will pour my fury upon Sin, the stronghold of Egypt; and I will cut off the 16 multitude of No. And I will set a fire in Egypt: Sin shall be in great anguish, and No shall be rent asunder, and at Noph [there shall 17 be] enemies in open day.[t] The young men of Aven[v] and of Pibeseth[w] shall fall by the sword; and these[x] shall go into captivity. 18 And at Tehaphnehes[y] the day shall be darkened, when I break there the yokes of Egypt, and the pride of her strength shall cease in her; as for her, a cloud shall cover her, and her daughters shall go into 19 captivity. Thus will I execute judgments in Egypt; and they shall know that I [am] Jehovah.

20 And it came to pass in the eleventh year, in the first [month], on the seventh of the month, the word of Jehovah came unto me, 21 saying, Son of man, I have broken the arm of Pharaoh king of Egypt; and behold, it shall not be bound up to apply remedies, to put a bandage to bind it, to make it 22 strong to hold the sword. Therefore thus saith the Lord Jehovah: Behold, I am against Pharaoh king of Egypt, and will break his arms, the strong one, and that which was broken; and I will cause the 23 sword to fall out of his hand. And I will scatter the Egyptians among the nations, and will disperse them 24 through the countries. And I will strengthen the arms of the king of Babylon, and put my sword in his hand; and I will break Pharaoh's arms, so that he shall groan before him with the groanings of 25 a deadly-wounded [man]. And I will strengthen the arms of the king of Babylon, and the arms of Pharaoh shall fall down; and they shall know that I [am] Jehovah, when I have put my sword into the hand of the king of Babylon, and he shall have stretched it out 26 upon the land of Egypt. And I will scatter the Egyptians among the nations, and disperse them through the countries: and they shall know that I [am] Jehovah.

31 And it came to pass in the eleventh year, in the third [month], on the first of the month, [that] the word of Jehovah came 2 unto me, saying, Son of man, say unto Pharaoh king of Egypt, and

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[p] Heb. *Cush.* [q] Or 'land of the covenant:' cf. Dan. xi. 22. [r] Or 'shall be in their midst.' [s] Lit. 'and the fulness thereof.' [t] Or 'daily.' [v] Or 'On' (i.e. Heliopolis). [w] Bubastis. [x] i.e. the cities. [y] See note to Jer. ii. 16.

to his multitude: Whom art thou
3 like in thy greatness? Behold,
Assyria was a cedar in Lebanon,
with fair branches and a shadowing shroud, and of a high stature:
and his top was amidst the thick
4 boughs.[z] The waters made him
great, the deep set him up on
high;[a] its streams ran round
about his plantation, and it sent
out its rivulets unto all the trees
5 of the field. Therefore his height
was exalted above all the trees of
the field, and his boughs were
multiplied, and his branches became long, because of great waters,
6 when he shot forth. All the fowl
of the heavens made their nests
in his boughs, and under his
branches did all the beasts of the
field bring forth their young, and
under his shadow dwelt all the
7 great nations. Thus was he fair
in his greatness, in the length of
his branches: because his root
8 was by great waters. The cedars
in the garden of God could not
hide him; the cypresses were not
like his boughs, and the plane-trees
were not as his branches: no tree
in the garden of God was like unto
9 him in his beauty. I had made
him fair by the multitude of his
branches; and *all* the trees of
Eden, that were in the garden of
God, envied him.
10 Therefore thus saith the Lord
Jehovah: Because thou hast
lifted up thyself in stature, ...
and he hath set his top amidst the
thick boughs, and his heart is
11 lifted up in his height, I have
given him into the hand of the
mighty one of the nations; he
shall surely deal with him: I have
driven him out for his wickedness.
12 And strangers, the terrible of the
nations, have cut him off and have
left him; upon the mountains and
in all the valleys his branches are
fallen, and his boughs are broken
in all the watercourses[b] of the
land; and all the peoples of the
earth are gone down from his
13 shadow, and have left him. Upon
his fallen [trunk] do all the fowl
of the heavens dwell, and all the
beasts of the field are upon his
14 branches: to the end that none
of all the trees by the waters
exalt themselves in their stature,
nor set their top amidst the thick
boughs, and that none of them
that drink water stand up in his
height by himself;[c] for they are
all given over unto death in the
lower parts of the earth,[d] in the
midst of the children of men, with
them that go down to the pit.
15 Thus saith the Lord Jehovah:
In the day when he went down to
Sheol, I caused a mourning: I
covered the deep for him, and I
restrained the floods thereof, and
the great waters were stayed; and
I made Lebanon black for him,
and all the trees of the field fainted
16 for him. I made the nations to
shake at the sound of his fall, when
I cast him down to Sheol, with
them that go down into the pit;
and all the trees of Eden, the
choice and best of Lebanon, all
that drink water, were comforted
in the lower parts of the earth.
17 They also went down into Sheol
with him unto them that were
slain with the sword, and [that
were] his arm, that dwelt under
his shadow in the midst of the
nations.
18 To whom art thou thus like in
glory and in greatness among the
trees of Eden? Yet shalt thou be
brought down with the trees of
Eden, unto the lower parts of the
earth; thou *shalt lie in the midst*
of the uncircumcised, with them
that are slain by the sword. This
is Pharaoh and all his multitude,
saith the Lord Jehovah.

32 And it came to pass in the
twelfth year, in the twelfth
month, on the first of the month,
that the word of Jehovah came
2 unto me, saying, Son of man, take
up a lamentation for Pharaoh king
of Egypt, and say unto him, Thou
wast like a young lion among the
nations, and thou wast as a monster in the seas;[e] and thou didst
break forth in thy rivers, and
troubledst the waters with thy
feet, and fouledst their rivers.
3 Thus saith the Lord Jehovah:
I will also spread out my net over
thee with an assemblage of many
peoples; and they shall bring
4 thee up in my net. And I will
leave[f] thee upon the land, I will
cast thee forth upon the open field,
and will cause all the fowl of the
heavens to settle upon thee, and
I will fill the beasts of the whole
5 earth with thee. And I will lay
thy flesh upon the mountains, and

[z] Or 'clouds:' so vers. 10, 14. [a] Or 'nourished him.' [b] Or 'ravines.' [c] Or 'by themselves.' [d] Lit. 'land of what is beneath;' and so in vers. 16, 18, chap. xxxii. 18, 24. [e] Or 'waters,' but the expression is often applied to a large river: cf. Isa. xix. 5; Jer. li. 36. [f] Or 'scatter.'

fill the valleys with the heap of
6 thy [members]; and I will water
with thy blood the land wherein
thou swimmest, even to the moun-
tains; and the watercourses [g] shall
7 be full of thee. And when I shall
put thee out, I will cover the
heavens, and make the stars there-
of black; I will cover the sun
with a cloud, and the moon shall
8 not give her light. All the bright
lights of the heavens will I make
black over thee, and bring dark-
ness upon thy land, saith the Lord
9 Jehovah. And I will vex the
heart of many peoples, when I
bring [the news of] thy destruction
among the nations, into the
countries that thou hast not
10 known. And I will make many
peoples amazed at thee, and their
kings shall be horribly afraid at
thee, when I brandish my sword
before them; and they shall
tremble at every moment, each
one for his life, in the day of thy
fall.
11 For thus saith the Lord Jeho-
vah: The sword of the king of
12 Babylon shall come upon thee. By
the swords of the mighty will I
cause thy multitude to fall: the
terrible of the nations are they all:
and they shall spoil the pride of
Egypt, and all the multitude
13 thereof shall be destroyed. And I
will destroy all the beasts thereof,
from beside the great waters; and
the foot of man shall not trouble
them any more, nor shall the
cloven hoofs of beasts trouble
14 them. Then will I make their
waters clear,[h] and cause their
rivers to run like oil, saith the
15 Lord Jehovah. When I shall make
the land of Egypt a desolation,
and the country shall be left
desolate of all that was in it,[i] when
I have smitten all them that dwell
therein, then shall they know that
16 I [am] Jehovah. It is a lamenta-
tion, and [thus] they shall lament
her: the daughters of the nations
shall say it in lamenting; they
shall say it in lamenting over
Egypt and over all her multitude,
saith the Lord Jehovah.
17 And it came to pass in the
twelfth year, on the fifteenth of
the month, the word of Jehovah
18 came unto me, saying, Son of man,
wail for the multitude of Egypt,
and cast them down, her and the
daughters of the famous nations,
unto the lower parts of the earth,
with them that go down into the
19 pit. Whom dost thou surpass in
beauty? Go down, and be thou
20 laid with the uncircumcised. They
shall fall in the midst of them that
are slain by the sword. The sword
hath been given: draw her out,
21 and all her multitudes. The strong
among the mighty, with them that
helped him, shall speak to him [k]
out of the midst of Sheol: they
are gone down, they lie still, the
uncircumcised, slain by the sword.
22 There is Asshur and all his [l]
assemblage, his graves [m] round
about him: all of them slain,
23 fallen by the sword; their graves
are set in the sides of the pit, and
his assemblage is round about his
grave; all of them slain, fallen
by the sword,—who caused terror [n]
in the land of the living.
24 There is Elam and all her multi-
tude round about her grave, all of
them slain, fallen by the sword,
who are gone down uncircumcised
unto the lower parts of the earth,
who caused their terror in the land
of the living; yet have they borne
their confusion with them that go
25 down to the pit. They have set
him [o] a bed in the midst of the
slain, with all his multitude: their
graves are round about him, all of
them uncircumcised, slain by the
sword, though their terror was
caused in the land of the living;
and they have borne their confu-
sion with them that go down to
the pit: he is put in the midst of
them that are slain.
26 There is Meshech, Tubal, and
all their multitude, their graves
round about them, all of them
uncircumcised, slain by the sword,
though they caused their terror in
27 the land of the living. And they
lie not with the mighty, [that are]
fallen of the uncircumcised, who
are gone down to Sheol with their
weapons of war; and whose swords
are laid under their heads, and
whose iniquities are upon their
bones, though they were the terror
of the mighty in the land of the
28 living. Thou also shalt be broken
in the midst of the uncircumcised,
and shalt lie with them that are
slain with the sword.
29 There is Edom, her kings, and
all her princes, who in their might

[g] Or 'ravines.' [h] Lit. 'settle' or 'sink down.' [i] Lit. 'of its fulness.'
[k] Others, 'speak of him.' [l] Lit. 'her,' as often: ver. 23, &c. [m] Alluding to the niches in sepulchral vaults. [n] Or 'astonishment:' so in vers. 24, 25, 26, 27, 32.
[o] Lit. 'her.'

are laid with them that are slain by the sword: they lie with the uncircumcised, and with them that go down to the pit.

30 There are the princes [p] of the north, all of them, and all the Zidonians, that are gone down with the slain—ashamed of the terror which they caused through their might; and they lie uncircumcised with them that are slain by the sword, and bear their confusion with them that go down to the pit.

31 Pharaoh shall see them, and shall be comforted over all his multitude, Pharaoh and all his army slain by the sword, saith the
32 Lord Jehovah. For I have caused my terror [q] in the land of the living; and he shall be laid in the midst of the uncircumcised, with them that are slain by the sword, Pharaoh and all his multitude, saith the Lord Jehovah.

* **33** And the word of Jehovah came unto me, saying, 2 Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon a land, and the people of the land take one man from among them all, and set him for their watch-
3 man: if he see the sword coming upon the land, and blow the trum-
4 pet, and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning, if the sword come and take him away, his blood shall be upon
5 his own head. He heard the sound of the trumpet, and took not warning; his blood is upon him: whereas had he taken warning, he would have delivered his soul.
6 But if the watchman see the sword coming, and blow not the trumpet, and the people be not warned, if the sword come and take a person [r] from among them, he is taken away in [s] his iniquity; but his blood will I require at the watchman's hand.

7 So thou, son of man, I have set thee a watchman unto the house of Israel; and thou shalt hear the word from my mouth, and warn
8 them from me. When I say unto the wicked, Wicked [man], thou shalt certainly die; and thou speakest not to warn the wicked from his way, that wicked [man] shall die in [s] his iniquity; but his blood will I require at thy hand.
9 But if thou warn the wicked of his way to turn from it, and he do not turn from his way, he shall die in his iniquity; but thou hast delivered thy soul.

10 And thou, son of man, say unto the house of Israel, Thus ye speak, saying, Our transgressions and our sins are upon us, and we waste away in them, how then should we
11 live? Say unto them, As I live, saith the Lord Jehovah, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will
12 ye die, O house of Israel? And thou, son of man, say unto the children of thy people, The righteousness of the righteous shall not deliver him in the day of his transgression; and as for the wickedness of the wicked, he shall not fall thereby [t] in the day that he turneth from his wickedness; neither shall the righteous be able to live thereby [t] in the day that
13 he sinneth. When I say to the righteous that he shall certainly live, and he trusteth to his righteousness and doeth what is wrong, none of his righteous acts shall be remembered; but in [s] his unrighteousness which he hath done, in [s] it shall he die.

14 And when I say unto the wicked, Thou shalt certainly die, and he turneth from his sin, and doeth
15 judgment and justice; if the wicked restore the pledge, give again that he had taken by robbery, walk in the statutes of life, doing nothing that is wrong; he shall certainly live, he shall not die.
16 None of his sins which he hath committed shall be remembered against him: he hath done judgment and justice; he shall certainly
17 live. Yet the children of thy people say, The way of the Lord is not equal: but as for them, their way is not equal.

18 When the righteous turneth from his righteousness, and doeth what is wrong, then he shall die
19 therein. And when the wicked turneth from his wickedness, and doeth judgment and justice, he
20 shall live for these things. Yet ye say, The way of the Lord is not equal. O house of Israel, I will judge you every one after his ways.

21 * And it came to pass in the twelfth year of our captivity, in the tenth [month], on the fifth of

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[p] Lit. 'anointed ones,' as Ps. lxxxiii. 11.
[q] The *Chetiv* reads 'I put his terror.'
[r] Or 'soul.' [s] Or 'for.' [t] Or 'therein.'

the month, that one who had escaped out of Jerusalem came unto me, saying, The city is
22 smitten! Now the hand of Jehovah had been upon me in the evening, before he that had escaped came, and he [v] had opened my mouth against his coming [w] to me in the morning; and my mouth was opened, and I was no more dumb.
23 * And the word of Jehovah
24 came unto me, saying, Son of man, they that inhabit those waste places in the land of Israel speak, saying, Abraham was one, and he inherited this land, and we are many: the land is given us for
25 a possession. Therefore say unto them, Thus saith the Lord Jehovah: Ye eat with the blood, and lift up your eyes toward your idols, and shed blood; and shall
26 ye possess the land? Ye stand upon your sword, ye work abomination, and ye defile every one his neighbour's wife; and shall ye
27 possess the land? Say thou thus unto them, Thus saith the Lord Jehovah: [As] I live, verily they that are in the waste places shall fall by the sword, and him that is in the open field will I give to the beasts to be devoured, and they that are in the strongholds and in the caves shall die of the
28 pestilence. And I will make the land a desolation and an astonishment, and the pride of her strength shall cease; and the mountains of Israel shall be desolated, so that
29 none shall pass through. And they shall know that I [am] Jehovah, when I have made the land a desolation and an astonishment because of all their abominations which they have committed.
30 And as for thee, son of man, the children of thy people keep talking of thee by the walls and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that
31 cometh forth from Jehovah. And they come unto thee as a people cometh, and they sit before thee [as] my people, and they hear thy words, but they do them not; for with their mouth they shew much love, [but] their heart goeth after
32 their dishonest gain. And behold, thou art unto them as a lovely song, a pleasant voice, and one that playeth well on an instrument; and they hear thy words,
33 but they do them not. And when this cometh to pass (behold, it will come), then shall they know that a prophet hath been among them.

34 And the word of Jehovah came unto me, saying, 2 Son of man, prophesy against the shepherds of Israel, prophesy; and say unto them, unto the shepherds, Thus saith the Lord Jehovah: Woe to the shepherds of Israel that feed themselves! Should not the
3 shepherds feed the flock? Ye eat the fat, and ye clothe you with the wool; ye kill them that are fattened: [but] ye feed not the
4 flock. The weak have ye not strengthened, nor have ye healed the sick, and ye have not bound up [what was] broken, neither have ye brought again that which was driven away, neither have ye sought for that which was lost; but with harshness and with rigour have ye ruled over them.
5 And they were scattered because there was no shepherd; and they became meat to all the beasts of
6 the field, and were scattered. My sheep wandered through all the mountains, and upon every high hill, and my sheep have been scattered upon all the face of the earth, and there was none that searched, or that sought for them.
7 Therefore, ye shepherds, hear
8 the word of Jehovah: [As] I live, saith the Lord Jehovah, verily because my sheep have been a prey, and my sheep have been meat to every beast of the field, because there was no shepherd, and my shepherds searched not for my flock, but the shepherds fed themselves, and fed not my flock,
9 —therefore, ye shepherds, hear the
10 word of Jehovah. Thus saith the Lord Jehovah: Behold, I am against the shepherds; and I will require my sheep at their hand, and cause them to cease from feeding the flock: that the shepherds may feed themselves no more; and I will deliver my sheep from their mouth, that they may not be food for them.
11 For thus saith the Lord Jehovah: Behold I, [even] I, will both search for my sheep, and tend
12 them. As a shepherd tendeth his flock in the day that he is among his scattered sheep, so will I tend my sheep, and will deliver them out of all places whither they have been scattered in the cloudy and

[v] Or 'it,' referring to 'hand.' [w] Or 'until he should come:' cf. xxiv. 26-27.

13 dark day. And I will bring them out from the peoples, and gather them from the countries, and will bring them to their own land; [a] and I will feed them upon the mountains of Israel by the water-courses, [y] and in all the habitable
14 places of the country. I will feed them in a good pasture, and upon the high mountains of [z] Israel shall their fold be: there shall they lie down in a good fold, and in a fat pasture they shall feed upon the
15 mountains of Israel. I will myself feed my flock, and I will cause them to lie down, saith the Lord
16 Jehovah. I will seek the lost, and bring again that which was driven away, and will bind up the broken, and will strengthen that which was sick; but I will destroy the fat and the strong: I will feed them with judgment. [a]
17 And as for you, my flock, thus saith the Lord Jehovah: Behold, I judge between sheep and sheep, between the rams and the he-
18 goats. Is it too small a thing unto you to have eaten up the good pastures, but ye must tread down with your feet the rest of your pastures, and to have drunk of the settled [b] waters, but ye must foul
19 the rest with your feet? And my sheep have to eat that which ye have trodden with your feet, and to drink that which ye have fouled
20 with your feet. Therefore thus saith the Lord Jehovah unto them: Behold, [it is] I, and I will judge between the fat sheep and the lean
21 sheep. Because ye thrust with side and with shoulder, and push all the weak ones with your horns, till ye have scattered them
22 abroad,—I will save my flock, that they may no more be a prey; and I will judge between sheep and sheep.
23 And I will set up [c] one shepherd over them, and he shall feed them, even my servant David: he shall feed them, and he shall be their
24 shepherd. And I Jehovah will be their God, and my servant David a prince in their midst: I Jeho-
25 vah have spoken [it]. And I will make with them a covenant of peace, and will cause evil beasts to cease out of the land; and they shall dwell in safety in the wilderness, and sleep in the woods.
26 And I will make them and the places round about my hill a blessing; and I will cause the shower to come down in its season: there shall be showers of blessing.
27 And the tree of the field shall yield its fruit, and the earth shall yield its increase; and they shall be in safety in their land, and shall know that I [am] Jehovah, when I have broken the bands [d] of their yoke and delivered them out of the hand of those that kept them
28 in servitude. And they shall no more be a prey to the nations, neither shall the beast of the earth devour them; but they shall dwell in safety, and none shall make them
29 afraid. And I will raise up for them a plant [e] of renown, and they shall be no more consumed with hunger in the land, neither bear the ignominy [f] of the nations any
30 more. And they shall know that I Jehovah their God [am] with them, and that they, the house of Israel, are my people, saith the
31 Lord Jehovah. And ye, my flock, the flock of my pasture, are men: I [am] your God, saith the Lord Jehovah.

35 And the word of Jehovah came unto me, saying, 2 Son of man, set thy face against mount
3 Seir, and prophesy against it, and say unto it, Thus saith the Lord Jehovah: Behold, I am against thee, mount Seir, and I will stretch out my hand upon thee, and I will make thee a desolation and an
4 astonishment. I will lay thy cities waste, and thou shalt be a desolation: and thou shalt know that
5 I [am] Jehovah. Because thou hast had a perpetual hatred, and hast given over the children of Israel to the power of the sword, in the time of their calamity, in the time of the iniquity of the
6 end; therefore, [as] I live, saith the Lord Jehovah, I will certainly appoint thee unto blood, and blood shall pursue thee; since thou hast not hated blood, blood shall
7 pursue thee. And I will make mount Seir a desolation and an astonishment, and cut off from it him that passeth out and him that
8 returneth; and I will fill his mountains with his slain. In thy hills, and in thy valleys, and in all thy watercourses shall they fall that
9 are slain with the sword. I will make thee perpetual desolations,

[z] Or 'soil.' [y] Or 'in the ravines.' [z] Lit. 'mountains of the height of.'
[a] Or 'righteously.' [b] Or 'deep:' see xxxii. 14. [c] Or 'raise up,' as ver. 29.
[d] Or 'bars' (i.e. resting on the shoulder): it is the same expression as in Lev. xxvi. 13.
[e] Or 'planting,' 'plantation.' [f] Or 'confusion,' as xxxii. 24, &c.

and thy cities shall not be inhabited: and ye shall know that I [am] Jehovah.
10 Because thou hast said, These two nations and these two countries shall be mine, and we will possess it, whereas Jehovah was
11 there: therefore, [as] I live, saith the Lord Jehovah, I will even do according to thine anger and according to thine envy, as thou hast done out of thy hatred against them; and I will make myself known among them, when I shall
12 judge thee. And thou shalt know that I Jehovah have heard all thy reproaches, which thou hast uttered against the mountains of Israel, saying, They are laid desolate, they are given us to devour.
13 And ye have magnified yourselves against me with your mouth, and have multiplied your words against
14 me: I have heard [them]. Thus saith the Lord Jehovah: When the whole earth rejoiceth, I will
15 make thee a desolation. As thou didst rejoice at the inheritance of the house of Israel, because it was desolated, so will I do unto thee: thou shalt be a desolation, O mount Seir, and all Edom, the whole of it: and they shall know that I [am] Jehovah.

36 And thou, son of man, prophesy unto the mountains of Israel, and say, Mountains of Israel, hear the word of Jehovah.
2 Thus saith the Lord Jehovah: Because the enemy hath said against you, Aha! and, The ancient high places are become
3 ours in possession; therefore prophesy and say, Thus saith the Lord Jehovah: Because, yea, because they have made [you] desolate, and have swallowed you up [g] on every side, that ye might be a possession unto the remnant of the nations, and ye are taken up in the lips of talkers,[h] and in the
4 defaming of the people: therefore, ye mountains of Israel, hear the word of the Lord Jehovah. Thus saith the Lord Jehovah to the mountains and to the hills, to the watercourses [i] and to the valleys, to the desolate wastes and to the cities that are forsaken, which are become a prey and a derision to the remnant of the nations that
5 are round about,—therefore thus saith the Lord Jehovah: Surely in the fire of my jealousy have I spoken against the remnant of the nations, and against the whole of Edom, which have appointed my land unto themselves for a possession with the joy of all [their] heart, with despite of soul, to plunder it by pillage.[j]
6 Prophesy therefore concerning the land of Israel, and say to the mountains and to the hills, to the watercourses [i] and to the valleys, Thus saith the Lord Jehovah: Behold, I have spoken in my jealousy and in my fury, because ye have borne the ignominy of
7 the nations; therefore thus saith the Lord Jehovah: I have lifted up my hand, [saying,] Verily the nations that are about you, they
8 shall bear their shame. And ye mountains of Israel shall shoot forth your branches, and yield your fruit to my people Israel: for they [k] are at hand to come.
9 For behold, I am for you, and I will turn [l] unto you, and ye shall
10 be tilled and sown. And I will multiply men upon you, all the house of Israel, the whole of it; and the cities shall be inhabited, and the waste places shall be
11 builded. And I will multiply upon you man and beast, and they shall increase and bring forth fruit; and I will cause you to be inhabited as [in] your former times, yea, I will make it better than at your beginnings: and ye shall know
12 that I [am] Jehovah. And I will cause men to walk upon you, even my people Israel; and they shall possess thee, and thou shalt be their inheritance, and thou shalt no more henceforth bereave them of children.
13 Thus saith the Lord Jehovah: Because they say unto you, Thou devourest men, and hast bereaved
14 thy nation,[m] therefore thou shalt devour men no more, neither bereave [n] thy nation any more, saith
15 the Lord Jehovah; neither will I cause thee to hear the ignominy of the nations any more, and thou shalt not bear the reproach of the peoples any more, neither shalt thou cause thy nation to fall any more, saith the Lord Jehovah.
16 And the word of Jehovah came
17 unto me, saying, Son of man,

[g] Lit. 'panted after you:' cf. Ps. lvi. 1. [h] Heb. 'the tongue.' [i] Or 'ravines.' [j] Or 'to take possession of it for a prey.' [k] i.e. 'branches' and 'fruit.' [l] Or 'have respect,' as 2 Kings xiii. 23, &c. [m] Some prefer the *Keri*, 'nations:' and so in vers. 14, 15. [n] The *Chetiv*, by transposition of letters, reads 'cause to falter' or 'fall' (see ver. 15).

when the house of Israel dwelt in their own land, they defiled it by their way and by their doings: their way was before me as the uncleanness of a woman in
18 separation. And I poured out my fury upon them for the blood that they had shed upon the land, and because they had defiled it with
19 their idols. And I scattered them among the nations, and they were dispersed through the countries: according to their way and according to their doings I judged them.
20 And when they came to the nations whither they went, they profaned my holy name, when it was said of them, These are the people of Jehovah, and they are gone forth
21 out of his land. But I had pity for my holy name, which the house of Israel had profaned among the
22 nations whither they went. Therefore say unto the house of Israel, Thus saith the Lord Jehovah: I do not this for your sakes, O house of Israel, but for my holy name, which ye have profaned among the
23 nations whither ye went. And I will hallow my great name, which was profaned among the nations, which ye have profaned in the midst of them; and the nations shall know that I [am] Jehovah, saith the Lord Jehovah, when I shall be hallowed in you before their[o] eyes.
24 And I will take you from among the nations, and gather you out of all the countries, and will bring
25 you into your own land.[p] And I will sprinkle clean water upon you, and ye shall be clean: from all your uncleannesses and from all
26 your idols will I cleanse you. And I will give you a new heart, and I will put a new spirit within you; and I will take away the stony heart out of your flesh, and I will
27 give you a heart of flesh. And I will put my Spirit within you, and cause you to walk in my statutes and keep mine ordinances, and ye
28 shall do them. And ye shall dwell in the land that I gave to your fathers, and ye shall be my people, and I will be your God.
29 And I will save you from all your uncleannesses; and I will call for the corn and will multiply it, and lay no
30 famine upon you. And I will multiply the fruit of the trees and the increase of the field, so that ye may receive no more the reproach
31 of famine among the nations. And ye shall remember your evil ways, and your doings which were not good, and shall loathe yourselves for your iniquities and for your
32 abominations. Not for your sakes do I this, saith the Lord Jehovah, be it known unto you: be ashamed and confounded for your ways, O house of Israel.
33 Thus saith the Lord Jehovah: In the day that I shall cleanse you from all your iniquities I will also cause the cities to be inhabited, and the waste places shall be
34 builded. And the desolate land shall be tilled, whereas it was a desolation in the sight of all that
35 passed by. And they shall say, This land that was desolate is become like the garden of Eden; and the waste and desolate and ruined cities [are] fortified [and]
36 inhabited. And the nations that shall be left round about you shall know that I Jehovah build the ruined places [and] plant that which was desolate: I Jehovah have spoken, and I will do [it].
37 Thus saith the Lord Jehovah: I will yet for this be inquired of by the house of Israel, to do it unto them; I will increase[q] them
38 with men like a flock. As the holy flock, as the flock of Jerusalem in her set feasts, so shall the waste cities be filled with flocks of men: and they shall know that I [am] Jehovah.

* 37 The hand of Jehovah was upon me, and Jehovah carried me out in the Spirit, and set me down in the midst of a valley;[r] and it was full of bones.
2 And he caused me to pass by them round about; and behold, there were very many in the open valley; and behold, they were very dry.
3 And he said unto me, Son of man, Shall these bones live? And I said, Lord Jehovah, thou know-
4 est. And he said unto me, Prophesy over these bones, and say unto them, Ye dry bones, hear the
5 word of Jehovah. Thus saith the Lord Jehovah unto these bones: Behold, I will cause breath[s] to enter into you, and ye shall live.
6 And I will put sinews upon you, and will bring up flesh upon you, and cover you with skin, and put breath in you, and ye shall live: and ye shall know that I [am] Jehovah.
7 And I prophesied as I was commanded; and as I prophesied,

[o] Some read 'your.' [p] Or 'soil,' as xxxiv. 13. [q] Lit. 'multiply.' [r] See note to chap. iii. 22. [s] 'Spirit,' 'wind,' and so in vers. 6, 8, 9, 10.

there was a noise, and behold a rustling, and the bones came to-
8 gether, bone to its bone. And I looked, and behold, sinews and flesh came up upon them, and the skin covered them over; but there
9 was no breath in them. And he said unto me, Prophesy unto the wind,[t] prophesy, son of man, and say to the wind, Thus saith the Lord Jehovah: Come from the four winds, O breath, and breathe upon these slain, that they may
10 live. And I prophesied as he had commanded me, and the breath came into them, and they lived, and stood up upon their feet, an exceeding great army.
11 And he said unto me, Son of man, these bones are the whole house of Israel. Behold, they say, Our bones are dried, and our hope
12 is lost: we are cut off! Therefore prophesy and say unto them, Thus saith the Lord Jehovah: Behold, I will open your graves, and cause you to come up out of your graves, O my people, and bring you into
13 the land of Israel. And ye shall know that I [am] Jehovah, when I have opened your graves, and have caused you to come up out
14 of your graves, O my people. And I will put my Spirit in you, and ye shall live, and I will place you in your own land:[v] and ye shall know that I Jehovah have spoken, and have done [it], saith Jehovah.
15 And the word of Jehovah came
16 unto me, saying, And thou, son of man, take thee one stick, and write upon it, For Judah, and for the children of Israel, his companions. And take another stick, and write upon it, For Joseph, the stick of Ephraim and all the house
17 of Israel, his companions. And join them one to another into one stick; and they shall[w] become
18 one in thy hand. And when the children of my people speak unto thee, saying, Wilt thou not declare unto us what thou meanest by
19 these? say unto them, Thus saith the Lord Jehovah: Behold, I will take the stick of Joseph, which is in the hand of Ephraim, and the tribes of Israel his companions, and will put them with this, with the stick of Judah, and make them one stick, and they shall be
20 one in my hand. And the sticks whereon thou writest shall be in
21 thy hand before their eyes. And say unto them, Thus saith the Lord Jehovah: Behold, I will take the children of Israel from among the nations, whither they are gone, and will gather them from every side, and bring them
22 into their own land:[v] and I will make them one nation in the land upon the mountains of Israel; and one king shall be king to them all: and they shall be no more two nations, neither shall they be divided
23 into two kingdoms any more at all. And they shall not defile themselves any more with their idols, or with their detestable things, or with any of their transgressions; and I will save them out of all their dwelling-places wherein they have sinned, and will cleanse them; and they shall be my people, and I will be their
24 God. And David my servant shall be king over them; and they all shall have one shepherd: and they shall walk in mine ordinances, and keep my statutes, and do them.
25 And they shall dwell in the land that I have given unto Jacob my servant, wherein your fathers have dwelt; and they shall dwell therein, they, and their children, and their children's children for ever: and David my servant shall
26 be their prince for ever. And I will make a covenant of peace with them: it shall be an everlasting covenant with them; and I will place them, and multiply them, and will set my sanctuary
27 in the midst of them for ever. And my tabernacle shall be over[x] them; and I will be their God,
28 and they shall be my people. And the nations shall know that I Jehovah do hallow Israel, when my sanctuary shall be in the midst of them for ever.

* 38 And the word of Jehovah came unto me, saying, 2 Son of man, set thy face against Gog, the land of Magog, the prince of Rosh, Meshech, and Tubal, and
3 prophesy against him, and say, Thus saith the Lord Jehovah: Behold, I am against thee, O Gog, prince of Rosh, Meshech, and
4 Tubal. And I will turn thee back, and put hooks into thy jaws, and I will bring thee forth, and all thine army, horses and horsemen, all of them thoroughly equipped, a great assemblage with targets and shields, all of them handling
5 swords: Persia, Cush, and Phut with them, all of them with shield

[t] Or 'breath,' 'spirit.' [v] Or 'soil,' as chap. xxxiv. 13. [w] Or 'that they may.' [x] Or 'with,'

6 and helmet; Gomer, and all his
bands; the house of Togarmah
from the uttermost north, and all
his bands;—many peoples with
7 thee. Be thou prepared, and pre-
pare for thyself thou, and all thine
assemblage that are assembled
unto thee, and be thou a guard [v]
8 unto them. After many days shalt
thou be visited; [z] at the end of
years thou shalt come into the
land brought back from the sword
[and] gathered out of many peo-
ples, upon the mountains of Israel
which have been a perpetual
waste: but it is brought forth out
from the peoples, and they shall
all of them be dwelling in safety. [a]
9 And thou shalt ascend, thou shalt
come like a storm, thou shalt be
like a cloud to cover the land,
thou, and all thy bands, and many
peoples with thee.
10 Thus saith the Lord Jehovah:
It shall even come to pass in that
day that things shall come into
thy mind, and thou shalt think
11 an evil thought; and thou shalt
say, I will go up to the land of un-
walled villages; I will come to
them that are in quiet, that dwell
in safety, all of them dwelling
without walls, and having neither
12 bars nor gates, to seize a spoil, and
to take a prey; to turn thy hand
against the waste places that are
[now] inhabited, and against a
people gathered out of the nations,
which have gotten cattle and goods,
that dwell in the middle [b] of the
13 land. Sheba, and Dedan, and the
merchants of Tarshish, with all
the young lions thereof, shall say
unto thee, Art thou come to seize
a spoil? hast thou gathered thine
assemblage to take a prey? to
carry away silver and gold, to take
cattle and goods, to seize a great
spoil?
14 Therefore prophesy, son of man,
and say unto Gog, Thus saith the
Lord Jehovah: In that day when
my people Israel dwelleth in
safety, shalt thou not know [it]?
15 And thou shalt come from thy
place out of the uttermost north,
thou and many peoples with thee,
all of them riding upon horses, a
great assemblage and a mighty
16 army. And thou shalt come up
against my people Israel as a cloud
to cover the land—it shall be at
the end of days—and I will bring
thee against my land, that the
nations may know me, when I
shall be hallowed in thee, O Gog,
before their eyes.
17 Thus saith the Lord Jehovah:
Art thou not he of whom I have
spoken in old time through my
servants the prophets of Israel,
who prophesied in those days, for
[many] years, that I would bring
18 thee against them? And it shall
come to pass in that day, in the
day when Gog shall come against
the land of Israel, saith the Lord
Jehovah, [that] my fury shall
19 come up in my face; [c] for in my
jealousy, in the fire of my wrath
have I spoken, Verily in that day
there shall be a great shaking in
20 the land of Israel; so that the
fish of the sea, and the fowl of the
heavens, and the beasts of the
field, and all creeping things which
creep upon the earth, and all man-
kind that are upon the face of the
earth shall shake at my presence;
and the mountains shall be thrown
down, and the steep places shall
fall, and every wall shall fall to the
21 ground. And I will call for a
sword against him throughout all
my mountains, saith the Lord
Jehovah: every man's sword shall
22 be against his brother. And I will
enter into judgment with him with
pestilence and with blood; and
I will rain upon him, and upon his
bands, and upon the many peoples
that are with him, overflowing
rain and great hailstones, fire and
23 brimstone. And I will magnify
myself, and sanctify myself, and
I will be known in the eyes of
many nations, and they shall
know that I [am] Jehovah.

39 And thou, son of man, pro-
phesy against Gog, and say,
Thus saith the Lord Jehovah:
Behold, I am against thee, O Gog,
prince of Rosh, Meshech, and
2 Tubal; and I will turn thee back,
and lead [d] thee, and will cause
thee to come up from the utter-
most north, and will bring thee
3 upon the mountains of Israel. And
I will smite thy bow out of thy left
hand, and will cause thine arrows
4 to fall out of thy right hand. Thou
shalt fall upon the mountains of
Israel, thou, and all thy bands,
and the peoples that are with thee:
I have given thee to be meat for
the birds of prey of every wing,
and to the beasts of the field.
5 Thou shalt fall on the open field;

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[v] Or 'chief,' 'commander.' [z] Or 'Many days ago wast thou appointed.' [a] Or 'at ease.' [b] Or 'high part,' as Judg. ix. 37; lit. 'navel.' [c] Lit. 'nose.' [d] A word of uncertain meaning. Some translate, 'I will divide thee into six parts.'

for I have spoken [it], saith the
6 Lord Jehovah. And I will send
a fire on Magog, and among them
that dwell at ease in the isles: and
they shall know that I [am] Jeho-
7 vah. And my holy name will I
make known in the midst of my
people Israel; and I will not suffer
my holy name to be profaned any
more: and the nations shall know
that I [am] Jehovah, the Holy
One in Israel.
8 Behold, it cometh, and shall be
done, saith the Lord Jehovah.
This is the day whereof I have
9 spoken. And they that dwell in
the cities of Israel shall go forth,
and shall kindle fire, and burn
weapons, and shields, and targets,
bows, and arrows, and hand-
staves, and spears: and they shall
make fires with them seven years.
10 And no wood shall be taken out
of the field, neither cut down out
of the forests; for they shall
make fire with the weapons; and
they shall spoil those that spoiled
them, and plunder those that
plundered them, saith the Lord
Jehovah.
11 And it shall come to pass in
that day, [that] I will give unto
Gog a place there for burial in
Israel, the valley of the passers-by
to the east of the sea; and it shall
stop [the way] of [e] the passers-by;
and there shall they bury Gog and
all the multitude; and they shall
call it, Valley of Hamon-Gog.[f]
12 And seven months shall the house
of Israel be burying them, that
13 they may cleanse the land; and
all the people of the land shall
bury [them]; and it shall be to
them for renown in the day that
I shall be glorified, saith the Lord
14 Jehovah. And they shall sever
out men of continual employment
to go through the land, who, with
the passers-by, shall bury those
that remain upon the face of the
land, to cleanse it: at the end of
seven months shall they make a
15 search. And the passers-by shall
pass through the land, and when
[any] seeth a man's bone, he shall
set up a sign by it, till the buriers
have buried it in the Valley of
16 Hamon-Gog. And also the name
of the city shall be Hamonah.[g]
Thus shall they cleanse the land.
17 And thou, son of man, thus saith
the Lord Jehovah: Speak unto
the birds of every wing, and to
every beast of the field, Gather
yourselves together and come,
assemble yourselves on every side
to my sacrifice which I sacrifice
for you, a great sacrifice upon the
mountains of Israel, that ye may
18 eat flesh, and drink blood. Ye
shall eat the flesh of the mighty,
and drink the blood of the princes
of the earth, of rams, of lambs, and
of goats, [and] of bullocks, all of
them fatted beasts of Bashan.
19 And ye shall eat fat till ye are full,
and drink blood till ye are drunken,
of my sacrifice which I sacrifice
20 for you. And ye shall be filled at
my table with horses and chario-
teers, with mighty men, and with
all [h] men of war, saith the Lord
21 Jehovah. And I will set my glory
among the nations, and all the
nations shall see my judgment
which I have executed, and my
hand which I have laid upon them.
22 And the house of Israel shall know
that I [am] Jehovah their God
23 from that day and forward. And
the nations shall know that the
house of Israel went into captivity
for their iniquity, because they
were unfaithful against me; and
I hid my face from them, and
gave them into the hand of their
enemies, so that they fell all of
24 them by the sword. According to
their uncleanness and according
to their transgressions I did unto
them, and I hid my face from
them.
25 Therefore, thus saith the Lord
Jehovah: Now will I bring again
the captivity of Jacob, and have
mercy upon the whole house of
Israel, and will be jealous for my
26 holy name: and they shall bear [i]
their confusion, and all their un-
faithfulness in which they have
acted unfaithfully against me,
when they shall dwell safely in
their land, and none shall make
27 them afraid; when I have brought
them again from the peoples, and
gathered them out of their enemies'
lands, and am hallowed in them in
28 the sight of many nations. And
they shall know that I [am] Jeho-
vah their God, in that I caused
them to be led into captivity
among the nations, and have
gathered them unto their own land,
and have left none of them any
29 more there. And I will not hide
my face any more from them, for
I shall have poured out my Spirit
upon the house of Israel, saith the
Lord Jehovah.

[e] Or 'stifle.' [f] Meaning, 'Multitude of Gog.' [g] Meaning, 'Multitude:' cf. ver. 11.
[h] Or 'all kinds of.' [i] Others, 'when they shall have borne.'

* 40 In the twenty-fifth year of our captivity, in the beginning of the year, on the tenth of the month, in the fourteenth year after that the city was smitten, on that same day the hand of Jehovah was upon me, and he
2 brought me thither. In the visions of God brought he me into the land of Israel, and set me upon a very high mountain; and upon it [k] was as the building of a city, on the
3 south. And he brought me thither, and behold, there was a man whose appearance was like the appearance of brass, with a flax-cord in his hand, and a measuring-reed; and he stood in the gate.
4 And the man said unto me, Son of man, behold with thine eyes, and hear with thine ears, and set thy heart upon all that I shall shew thee; for in order that it might be shewn unto thee art thou brought hither. Declare to the house of Israel all that thou seest.
5 And behold, there was a wall on the outside of the house round about, and in the man's hand a measuring-reed of six cubits, [each] of one cubit and a hand breadth. And he measured the breadth of the building, one reed; and the height, one reed.
6 And he came to the gate which looked toward the east, and went up its steps; and he measured the threshold of the gate, one reed broad; and the other threshold
7 one reed broad. And [each] chamber was one reed long and one reed broad; and between the chambers were five cubits; and the threshold of the gate, beside the porch of the gate within, was
8 one reed. And he measured the porch of the gate within, one reed.
9 And he measured the porch of the gate, eight cubits; and the posts thereof, two cubits; and the porch
10 of the gate was inward. And the chambers of the gate which was toward the east were three on this side and three on that side: they three were of one measure; and the posts on this side and on that side
11 had one measure. And he measured the breadth of the entry of the gate, ten cubits; [and] the length of the gate, thirteen cubits.
12 And there was a border [l] before the chambers of one cubit, and a border [l] of one cubit on the other side; and the chambers were six cubits on this side, and six cubits
13 on that side. And he measured the gate from the roof of [one] chamber to the roof [of the other], a breadth of five and twenty cubits,
14 entry opposite entry. And he made posts, sixty cubits, and by the post was the court of the gate
15 round about.[m] And from the front of the gate of the entrance unto the front of the porch of the
16 inner gate were fifty cubits. And there were closed [n] windows to the chambers, and to their posts within the gate round about, and likewise to the projections; [o] and the windows round about were inward; and upon [each] post were palm-trees.[p]
17 And he brought me into the outer court, and behold, there were cells, and a pavement made for the court round about: thirty cells were upon the pavement.
18 And the pavement was by the side of the gates, answering to the
19 length of the gates, [namely] the lower pavement. And he measured the breadth from the front of the lower gate unto the front of the inner court outside, a hundred cubits eastward and northward.
20 And the gate of the outer court, that looked toward the north, he measured its length and its breadth.
21 And its chambers were three on this side and three on that side; and its posts and its projections were according to the measure of the first gate: its length was fifty cubits, and breadth five and
22 twenty cubits. And its windows, and its projections, and its palm-trees were according to the measure of the gate that looked toward the east; and they went up to it by seven steps; and the projections thereof were before them.
23 And the gate of the inner court was opposite to the gate toward the north, and toward the east; and he measured from gate to gate a hundred cubits.
24 And he brought me toward the south: [q] and behold, there was a gate toward the south; and he measured its posts and its projections according to these mea-
25 sures. And there were windows to it and to its projections round

[k] Or 'by it.' [l] Or 'offset.' [m] Or 'by the post was the court round about the gate.' [n] Or 'latticed,' or 'with fixed frames.' [o] The meaning of the Hebrew term is not clearly ascertained. [p] Or 'palms.' [q] Heb. *Darom*, as xx. 46: so throughout to xlii. 18.

about, like those windows: the length was fifty cubits, and the breadth five and twenty cubits.
26 And there were seven steps to go up to it; and its projections were before them; and it had palm-trees, one on this side and one on
27 that side, upon its posts. And there was a gate to the inner court toward the south; and he measured from gate to gate toward the south, a hundred cubits.
28 And he brought me into the inner court by the south gate; and he measured the south gate accord-
29 ing to these measures: and its chambers, and its posts, and its projections, according to these measures; and there were windows to it and to its projections round about: the length was fifty cubits, and the breadth twenty-
30 five cubits. And there were projections round about, twenty-five cubits long, and five cubits broad.
31 And its projections were toward the outer court; and there were palm-trees upon its posts: and its ascent was [by] eight steps.
32 And he brought me into the inner court toward the east; and he measured the gate according to
33 these measures: and its chambers, and its posts, and its projections, according to these measures; and there were windows to it and to its projections round about: the length was fifty cubits, and the
34 breadth twenty-five cubits. And its projections were toward the outer court; and there were palm-trees upon its posts on this side and on that side: and its ascent was [by] eight steps.
35 And he brought me to the north gate, and he measured [it] accord-
36 ing to these measures: its chambers, its posts, and its projections; and there were windows to it round about: the length was fifty cubits, and the breadth
37 twenty-five cubits. And its posts were toward the outer court; and there were palm-trees upon its posts, on this side and on that side: and its ascent was [by] eight steps.
38 And there was a cell and its entry by the posts of the gates; there they rinsed[r] the burnt-
39 offering. And in the porch of the gate were two tables on this side, and two tables on that side, to slay thereon the burnt-offering and the sin-offering and the trespass-
40 offering. And at the side without, at the ascent to the entry of the north gate, were two tables; and on the other side, which was at the porch of the gate, were two
41 tables: four tables on this side, and four tables on that side, by the side of the gate,—eight tables, whereon they slew [the sacrifice],
42 —and at the ascent, four tables[s] of hewn stone, of a cubit and a half long, and a cubit and a half broad, and one cubit high; whereon also they laid the instruments with which they slew the burnt-offering
43 and the sacrifice. And the double hooks[t] of a hand breadth were fastened round about within; and upon the tables [they put] the flesh of the offering.
44 And outside the inner gate were two cells in the inner court, one at the side of the north gate, and its front towards the south; the other was at the side of the south gate,[v] the front towards the north.
45 And he said unto me, This cell whose front is towards the south is for the priests, the keepers of
46 the charge of the house. And the cell whose front is toward the north is for the priests, the keepers of the charge of the altar. These are the sons of Zadok, those who, from among the sons of Levi, approach unto Jehovah to minister unto him.
47 And he measured the court, the length a hundred cubits, and the breadth a hundred cubits, four square: and the altar was before the house.
48 And he brought me to the porch of the house; and he measured the post of the porch, five cubits on this side, and five cubits on that side; and the breadth of the gate, three cubits on this side, and
49 three cubits on that side. The length of the porch was twenty cubits, and the breadth eleven[w] cubits, even by the steps whereby they went up to it;[x] and there were pillars by the posts, one on this side and one on that side.

[r] Or 'thoroughly washed:' cf. 2 Chron. iv. 6. [s] Others understand it as 'and four tables for the burnt-offering.' [t] Or 'pegs;' others 'ledges.' [v] According to the LXX and modern critics. The present Hebrew text reads: '.... were the cells of the singers in the inner court which was at the side of the north gate; and their front was towards the south: one was at the side of the east gate.' [w] The LXX read 'twelve.' [x] Or, according to the probably correct reading of the LXX, 'they went up to it by ten steps.'

41 And he brought me to the temple; and he measured the posts, six cubits broad on the one side, and six cubits broad on the other
2 side, the breadth of the tent.[v] And the breadth of the entry was ten cubits, and the sides of the entry were five cubits on this side, and five cubits on that side; and he measured its length, forty cubits, and the breadth, twenty cubits.
3 And he went inwards, and measured the post of the entry, two cubits; and the entry, six cubits; and the breadth of the entry, seven
4 cubits. And he measured its length, twenty cubits; and the breadth, twenty cubits, before the temple: and he said unto me, This is the most holy [place].
5 And he measured the wall of the house, six cubits; and the breadth of the side-chambers, four cubits, round about the house on every
6 side. And the side-chambers were three, chamber over chamber, and thirty in order; [z] and they entered into the wall which the house had for the side-chambers round about, that they might have hold; but they had not hold in the wall of
7 the house. And for the side-chambers there was an enlarging, and it went round about [the house] increasing upward; for the surrounding of the house increased upward round about the house; therefore the house had width upward,[a] and so ascended [from] the lower [story] to the upper, by the middle one.
8 And I saw that the house had an elevation round about: the foundations of the side-chambers, a full reed, six cubits to the joint.[b]
9 The thickness of the wall, which was for the side-chambers without, was five cubits, as also what was left free along the building of the
10 side-chambers that pertained to the house.[c] And between the cells [and the house] was a width of twenty cubits round about the
11 house on every side. And the entry of the side-chambers was toward what was left free, one entry toward the north, and one entry toward the south; and the width of the space left free was five cubits round about.
12 And the building that was before the separate place[d] at the end[e] toward the west was seventy cubits broad; and the wall of the building was five cubits thick round about; and its length ninety cubits.
13 And he measured the house: the length a hundred cubits; and the separate place, and the building, and its walls, the length a hundred
14 cubits; and the breadth of the front of the house, and of the separate places[f] toward the east, a hundred cubits.
15 And he measured the length of the building before the separate place, which was at the back of it, with its galleries[g] on the one side and on the other side, a hundred cubits; and the inner temple,
16 and the porches of the court. The thresholds, and the closed windows, and the galleries round about the three of them[h] (opposite the thresholds it was wainscoted with wood round about, and from the ground up to the windows, and the windows were covered),
17 [and] above, over the entry, even unto the inner house, and without, and by all the wall round about, within and without, [all was] by
18 measure. And it was made with cherubim and palm-trees,[i] and a palm-tree was between cherub and cherub; and the cherub had two
19 faces: the face of a man was toward the palm-tree on the one side, and the face of a young lion toward the palm-tree on the other side: [so] was it made upon all the
20 house round about. From the ground unto above the entry were the cherubim and the palm-trees made, and [on] the wall of the
21 temple. As for the temple, the door-posts were squared; and the front of the sanctuary had the same appearance.
22 The altar was of wood, three cubits high, and its length two cubits; and its corners, and its length,[j] and its walls were of wood. And he said unto me, This is the table which is before Jehovah.
23 And the temple and the sanc-
24 tuary had two doors. And the doors had two leaves, two turning-

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[v] So the Hebrew text. The LXX, whom some follow, have here again 'posts;' 'porch' may be the true reading. [z] Lit. 'thirty times.' [a] i.e. in the ratio of elevation. [b] i.e. to the level place where the side chambers began. [c] Or 'of the side-chambers that were on the inner side.' [d] Or 'area,' and so all through. [e] Lit. 'side.' [f] There were necessarily two, one on each side of the house. [g] Heb. *Athik*, a word the sense of which is uncertain. [h] i.e. either the three buildings mentioned in ver. 15, or the three porches of the inner court. [i] Or 'palms.' [j] Probably 'its base.'

leaves: two for the one door, and
25 two leaves for the other. And
there were made on them, on the
doors of the temple, cherubim and
palm-trees, as there were made
upon the walls; and there was
a wooden portal [k] in front of the
26 porch without, and closed windows
and palm-trees on the one side and
on the other side, on the sides of
the porch and the side chambers of
the house and the portals.[k]

42 And he brought me forth into
the outer court, the way toward
the north; and he brought me to
the cells that were over against
the separate place and which were
over against the building, toward
2 the north, before the length of the
hundred cubits: the entry was on
the north, and the breadth was
3 fifty cubits, over against the twenty
[cubits] that pertained to the
inner court, and over against the
pavement that pertained to the
outer court; there was gallery
against gallery in the third [story];
4 and before the cells was a walk of
ten cubits in breadth, [and] a way
of a hundred cubits inward; [l] and
5 their entries were toward the
north. And the upper cells, be-
cause the galleries encroached on
them, were shorter than the lower,
and than the middlemost of the
6 building. For they were in three
[stories], but had not pillars as
the pillars of the courts; therefore
[the third story] was straitened
more than the lowest and the
7 middlemost from the ground. And
the wall [m] that was without, an-
swering to the cells, toward the
outer court in the front of the
cells, its length was fifty cubits:
8 for the length of the cells that were
against the outer court was fifty
cubits; but behold, before the
temple it was a hundred cubits.
9 And under these cells [n] was the
entry from the east, as one goeth
into them from the outer court.
10 In the breadth of the wall of the
court toward the south, [o] before
the separate place, and before the
11 building, were cells; and a passage
before them, like the appearance
of the cells that were toward the
north, according to their length,
according to their breadth and all
their goings out, and according to
their fashions, and according to
12 their doors. And according to the
doors of the cells that were toward
the south there was a door at the
head of the way, the way directly
before the corresponding wall to-
ward the east as one entereth into
them.
13 And he said unto me, The north
cells [and] the south cells, which
are before the separate place, they
are holy cells, where the priests
that come near unto Jehovah shall
eat the most holy things; there
shall they lay the most holy things,
both the oblation and the sin-
offering and the trespass-offering:
14 for the place is holy. When the
priests enter in, they shall not go
forth from the sanctuary into the
outer court, but there they shall
lay their garments wherein they
minister, for they are holy; and
they shall put on other garments,
and shall approach to that which
is for the people.
15 And when he had made an end
of measuring the inner house, he
brought me forth toward the gate
whose front was toward the east,
and measured [the enclosure]
16 round about. He measured the
east side with the measuring-reed,
five hundred reeds, [p] with the
17 measuring-reed round about. He
measured the north side, five hun-
dred reeds, with the measuring-
18 reed round about. He measured
the south side, five hundred reeds,
19 with the measuring-reed. He
turned about to the west side,
[and] measured five hundred reeds
20 with the measuring-reed. He
measured it on the four sides; it
had a wall round about, five hun-
dred long, and five hundred broad,
to make a separation between that
which was holy and that which was
common.

43 And he brought me unto the
gate, the gate which looked to-
2 ward the east. And behold, the
glory of the God of Israel came
from the way of the east; and
his voice was like the voice of
many waters; and the earth was
3 lit up with his glory. And the
appearance of the vision that I
saw was according to the vision

[k] Or 'threshold,' or 'steps:' cf. 1 Kings vii. 6. [l] Following the reading of the LXX and modern critics. The Hebrew reads 'one cubit.' [m] Or 'enclosure:' so vers. 10, 12. [n] Others read, 'And under it (i.e. under the wall, or enclosure) were these cells: the entry was,' &c. [o] According to the LXX and others: see ver. 12. The Hebrew text reads 'east,' but the 'east' had nothing to do with 'the separate place,' which ran round the three sides only, north, west, and south. [p] The LXX omits 'reeds,' and has 'cubits' in ver. 17.

that I had seen when I came to destroy the city; and the visions were like the vision that I saw by the river Chebar: and I fell upon
4 my face. And the glory of Jehovah came into the house by the way of the gate whose front was
5 toward the east. And the Spirit lifted me up, and brought me into the inner court; and behold, the glory of Jehovah filled the house.
6 And I heard one speaking unto me out of the house; and a man was standing by me.
7 And he said unto me, Son of man, [this is] the place of my throne, and the place of the soles of my feet, where I will dwell in the midst of the children of Israel for ever; and the house of Israel shall no more defile my holy name, they nor their kings, with their fornication, and with the carcasses of their kings [in] their high
8 places,[q] in that they set their threshold by my threshold, and their post by my post, and [there was only] a wall between me and them, and they defiled my holy name with their abominations which they committed; and I consumed them in mine anger.
9 Now let them put away their fornication, and the carcasses of their kings, far from me, and I will dwell in the midst of them for ever.
10 Thou, son of man, shew the house to the house of Israel, that they may be confounded at their iniquities; and let them measure
11 the pattern. And if they be confounded at all that they have done, make known to them the form of the house, and its fashion, and its goings out, and its comings in, and all its forms, and all its statutes, yea, all the forms thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the statutes thereof, and do them.
12 This is the law of the house: Upon the top of the mountain all its border round about is most holy. Behold, this is the law of the house.
13 And these are the measures of the altar in cubits: the cubit is a cubit and a hand breadth. The bottom was a cubit [in height] and the breadth a cubit, and its border on the edge thereof round about, one span: and this was the base[r]
14 of the altar. And from the bottom upon the ground[s] to the lower settle was two cubits, and the breadth one cubit; and from the small settle to the great settle,[t] four cubits, and the breadth a
15 cubit. And the upper altar[u] was four cubits; and from the hearth of ·God[v] and upward were four
16 horns. And the hearth of God[v] was twelve [cubits] long, by twelve broad, square in the four sides
17 thereof. And the settle was fourteen [cubits] long by fourteen broad in the four sides thereof; and the border about it, half a cubit; and the bottom thereof a cubit round about: and its steps looked toward the east.
18 And he said unto me, Son of man, thus saith the Lord Jehovah: These are the ordinances of the altar in the day when they shall make it, to offer up burnt-offerings thereon, and to sprinkle blood
19 thereon. And thou shalt give to the priests the Levites that are of the seed of Zadok, who come near unto me, to minister unto me, saith the Lord Jehovah, a young
20 bullock for a sin-offering. And thou shalt take of its blood, and put it on the four horns thereof, and on the four corners of the settle, and upon the border round about: so shalt thou purge[w] and
21 make atonement for it. And thou shalt take the bullock of the sin-offering, and it shall be burned in the appointed place of the house,
22 outside the sanctuary. And on the second day thou shalt present a he-goat without blemish for a sin-offering; and they shall purge the altar, as they purged it with the
23 bullock. When thou hast ended purging it, thou shalt present a young bullock without blemish, and a ram out of the flock without
24 blemish; and thou shalt present them before Jehovah; and the priests shall cast salt upon them, and they shall offer them up for a burnt-offering unto Jehovah.
25 Seven days shalt thou offer daily a goat for a sin-offering; they shall also offer a young bullock, and a ram out of the flock without
26 blemish. Seven days shall they make atonement for the altar and

[q] Some translate 'in their death.' [r] Lit. 'the back.' [s] Or 'of earth,' implying that the whole interior of the 'base' was 'of earth.' [t] The entire base of the upper altar (Heb. *Harel* or 'Mount of ·God') was in two parts, the upper of which was set back. [u] Heb. *Harel*. [v] Or 'lion of ·God.' Heb. *Ariel*: cf. Isa. xxix. 1. [w] Or 'cleanse from sin;' and so in vers. 22, 23; chap. xlv. 18: cf. Lev. viii. 15.

27 purify it, and consecrate it.[x] And when these days are ended, it shall be that upon the eighth day and onwards the priests shall offer your burnt-offerings upon the altar, and your peace-offerings; and I will accept you, saith the Lord Jehovah.

44 And he brought me back toward the outer gate of the sanctuary which looked toward
2 the east; and it was shut. And Jehovah said unto me, This gate shall be shut; it shall not be opened, and no one shall enter in by it: for Jehovah, the God of Israel, hath entered in by it; and
3 it shall be shut. As for the prince, he, the prince, shall sit in it to eat bread before Jehovah: he shall enter by the way of the porch of the gate, and shall go out by the way of the same.

4 And he brought me the way of the north gate before the house; and I beheld, and lo, the glory of Jehovah filled the house of Jeho-
5 vah: and I fell upon my face. And Jehovah said unto me, Son of man, apply thy heart, and behold with thine eyes, and hear with thine ears all that I say unto thee concerning all the statutes of the house of Jehovah, and all the laws thereof; and mark well[y] the entering in of the house, with every
6 going forth of the sanctuary; and say to the rebellious, to the house of Israel, Thus saith the Lord Jehovah: Let it suffice you of all your abominations, O house of
7 Israel, in that ye have brought strangers, uncircumcised in heart and uncircumcised in flesh, to be in my sanctuary, to profane it, [even] my house, when ye offered my bread, the fat and the blood; and they have broken my covenant besides[z] all your abominations.
8 And ye have not kept the charge of my holy things,[a] but have set keepers of my charge in my sanctuary for yourselves.

9 Thus saith the Lord Jehovah: No stranger, uncircumcised in heart and uncircumcised in flesh, shall enter into my sanctuary, of any stranger that is among the
10 children of Israel. But the Levites who went away far from me, when Israel went astray, going astray from me after their idols, they shall
11 even bear their iniquity; but they shall be ministers in my sanctuary, having oversight at the gates of the house, and doing the service of the house: they shall slaughter the burnt-offering and the sacrifice for the people, and they shall stand before them to minister unto them.
12 Because they ministered unto them before their idols, and were unto the house of Israel a stumbling-block of iniquity; therefore have I lifted up my hand against them, saith the Lord Jehovah, that they shall bear their iniquity.
13 And they shall not draw near unto me, to do the office of a priest unto me, nor to draw near to any of my holy things, [even] to the most holy; but they shall bear their confusion, and their abominations
14 which they have committed. And I will make them keepers of the charge of the house, for all the service thereof, and for all that shall be done therein.

15 But the priests, the Levites, the sons of Zadok, that kept the charge of my sanctuary when the children of Israel went astray from me, they shall approach unto me to minister unto me, and they shall stand before me to present unto me the fat and the blood, saith the
16 Lord Jehovah. They shall enter into my sanctuary, and they shall approach unto my table, to minister unto me, and they shall keep
17 my charge. And it shall come to pass when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, when they minister in the gates of the inner court, and towards the
18 house. They shall have linen tires upon their heads, and shall have linen breeches upon their loins; they shall not gird on anything
19 that causeth sweat. And when they go forth into the outer court, into the outer court to the people, they shall put off their garments wherein they ministered, and lay them in the holy cells; and they shall put on other garments, that they may not hallow the people
20 with their garments. Neither shall they shave their heads, nor suffer their locks to grow long: they shall duly poll their heads.
21 Neither shall any priest drink wine when they enter into the inner
22 court. And they shall not take for their wives a widow, nor her that is put away; but they shall take maidens of the seed of the house of Israel, or a widow that is
23 the widow of a priest. And they

[x] See note to Ex. xxviii. 41. [y] Lit. 'set thine heart to.' [z] Or 'with.' [a] Or 'of my sanctuary.'

shall teach my people [the difference] between holy and profane, and cause them to discern between
24 unclean and clean. And in controversy they shall stand to judge: they shall judge it according to my judgments; and they shall keep my laws and my statutes in all my solemnities; and they shall
25 hallow my sabbaths. And they shall come at no dead person to become unclean; but for father, or for mother, or for son, or for daughter, for brother, or for sister that hath had no husband, they
26 may become unclean. And after he is cleansed, they shall count
27 unto him seven days. And on the day that he goeth into the sanctuary, unto the inner court, to minister in the sanctuary, he shall present his sin-offering, saith the
28 Lord Jehovah. And it shall be unto them for an inheritance; I am their inheritance: and ye shall give them no possession in Israel;
29 I am their possession. They shall eat the oblation and the sin-offering and the trespass-offering; and every devoted[b] thing in Israel
30 shall be theirs. And the first of all the first-fruits of every [kind], and every heave-offering of every [kind], of all your heave-offerings, shall be for the priests; ye shall also give unto the priest the first of your dough, that he may cause the blessing to rest on thy house.
31 The priests shall not eat of anything that dieth of itself, or of that which is torn, whether of fowl or of beast.

45 And when ye shall divide by lot the land for inheritance, ye shall offer a heave-offering unto Jehovah, a holy portion of the land: the length shall be the length of five and twenty thousand [cubits], and the breadth ten thousand. This shall be holy in
2 all the borders thereof round about. Of this there shall be for the sanctuary five hundred [reeds][c] by five hundred, square round about; and fifty cubits round about for the
3 suburbs thereof. And of this measure shalt thou measure the length of five and twenty thousand, and the breadth of ten thousand; and in it shall be the sanctuary, the holy of holies.
4 This is the holy [portion] of the land; it shall be for the priests who do the service of the sanctuary, who draw near to serve Jehovah, and it shall be a place for their houses, and a holy place for the sanctuary.
5 And [a space of] five and twenty thousand in length, and ten thousand in breadth, shall the Levites, who do the service of the house, have for themselves, for a possession, for their habitations.[d]
6 And ye shall appoint the possession of the city five thousand in breadth and five and twenty thousand in length alongside of the holy heave-offering: it shall be for the whole house of Israel.
7 And the prince shall have [his portion] on the one side and on the other side of the holy heave-offering and of the possession of the city, over against the holy heave-offering, and over against the possession of the city, from the west side westward, and from the east side eastward; and in length answering to one of the portions [of the tribes] from the west border unto the east border.
8 As land[e] shall it be his for a possession in Israel; and my princes shall no more oppress my people; but they shall give the land to the house of Israel according to their tribes.
9 Thus saith the Lord Jehovah: Let it suffice you, princes of Israel! Put away violence and spoil, and execute judgment and justice; take off your exactions[f] from my people, saith the Lord Jehovah.
10 Ye shall have just balances, and
11 a just ephah, and a just bath. The ephah and the bath shall be of one measure, so that the bath may contain the tenth part of a homer, and the ephah the tenth part of a homer: the measure thereof shall be according to the homer.
12 And the shekel shall be twenty gerahs; twenty shekels, five and twenty shekels, fifteen shekels, shall be your maneh.[g]
13 This is the heave-offering which ye shall offer: the sixth part of an ephah out of a homer of wheat, and ye shall give the sixth part of an ephah out of a homer of
14 barley; and the set portion of oil, by the bath of oil, the tenth part of a bath out of a cor, [which is] a homer of ten baths, for ten baths
15 are a homer; and one lamb[h] out

[b] See Lev. xxvii. 21. [c] Cf. xlii. 16. [d] Lit. 'gates of habitation,' according to the LXX and some moderns. The Hebrew reads, 'twenty cells,' which is doubtless a scribe's error. [e] i.e. domain. [f] Lit. 'expulsions,' 'drivings-out.' [g] i.e. the mina, the sixtieth part of a talent. It consisted of 50 or 60 shekels. [h] Or 'goat.'

of the flock, out of two hundred, from the well-watered pastures of Israel;—for an oblation, and for a burnt-offering, and for peace-offerings, to make atonement for
16 them, saith the Lord Jehovah. All the people of the land shall be [held] to this heave-offering for
17 the prince in Israel. And it shall be the prince's part [to supply] the burnt-offerings, and the oblation, and the drink-offering, at the feasts, and at the new moons, and on the sabbaths, in all the solemnities of the house of Israel: it is he that shall prepare[i] the sin-offering, and the oblation, and the burnt-offering, and the peace-offerings, to make atonement for the house of Israel.

18 Thus saith the Lord Jehovah: In the first [month], on the first of the month, thou shalt take a young bullock, without blemish, and thou shalt purge[j] the sanc-
19 tuary. And the priest shall take of the blood of the sin-offering, and put it upon the posts of the house, and upon the four corners of the settle of the altar, and upon the posts of the gate of the inner
20 court. So thou shalt do also on the seventh of the month for every one that erreth, and for the simple; and ye shall make atonement for the house.

21 In the first [month], on the fourteenth day of the month, ye shall have the passover, a feast of seven days: unleavened bread
22 shall be eaten. And upon that day shall the prince offer for himself and for all the people of the land a bullock for a sin-offering.
23 And the seven days of the feast he shall offer a burnt-offering to Jehovah, seven bullocks and seven rams without blemish daily for the seven days; and a he-goat
24 daily for a sin-offering. And he shall offer an oblation of an ephah for a bullock, and an ephah for a ram; and oil, a hin for an ephah.

25 In the seventh [month], on the fifteenth day of the month, at the feast, shall he do the like seven days, according to the sin-offering, according to the burnt-offering, and according to the oblation, and according to the oil.

46 Thus saith the Lord Jehovah: The gate of the inner court that looketh toward the east shall be shut the six working-days; but on the sabbath day it shall be opened, and on the day of the new
2 moon it shall be opened. And the prince shall enter by the way of the porch of [that] gate from without, and shall stand by the post of the gate, and the priests shall offer his burnt-offering and his peace-offerings, and he shall worship at the threshold of the gate, and shall go forth: but the gate shall not be shut until the
3 evening. And the people of the land shall worship at the door of this gate before Jehovah on the sabbaths and on the new moons.
4 And the burnt-offering that the prince shall present unto Jehovah on the sabbath-day shall be six lambs without blemish, and a ram
5 without blemish. And the oblation shall be an ephah for a ram, and the oblation for the lambs as he shall be able to give;[k] and oil, a
6 hin for an ephah. And on the day of the new moon, a young bullock without blemish, and six lambs, and a ram: they shall be without
7 blemish. And he shall offer an oblation, an ephah for the bullock, and an ephah for the ram, and for the lambs according to what his hand may attain unto; and oil, a hin for an ephah.

8 And when the prince cometh in, he shall come in by the way of the porch of the gate, and he shall go
9 out by the way thereof. And when the people of the land come in before Jehovah in the set feasts,[l] he that cometh in by the way of the north gate to worship shall go out by the way of the south gate; and he that cometh in by the way of the south gate shall go out by the way of the north gate: he shall not return by the way of the gate by which he came in, but shall go
10 out straight before him. And the prince shall come in in the midst of them, when they come in; and when they go out, they shall go
11 out [together]. And on the feast-days,[m] and in the solemnities, the oblation shall be an ephah for a bullock and an ephah for a ram, and for the lambs as he is able to give; and oil, a hin for an ephah.

12 And when the prince shall offer a voluntary burnt-offering or voluntary peace-offerings unto Jehovah, the gate that looketh toward the east shall be opened for him and he shall offer his burnt-

[i] Or 'offer,' as ver. 22, &c. [j] See note to chap. xliii. 20. [k] Lit. 'the gift of his hand;' and so in ver. 11; cf. Deut. xvi. 17. [l] Or 'solemnities,' as ver. 11. [m] Strictly 'feasts.'

offering and his peace-offerings as he did on the sabbath-day, and he shall go out again, and the gate shall be shut after he hath gone out.

13 And thou shalt daily offer a burnt-offering unto Jehovah, of a yearling-lamb without blemish: thou shalt prepare it morning by
14 morning. And thou shalt prepare an oblation with it every morning, the sixth part of an ephah, and of oil the third part of a hin, to moisten the fine flour: an oblation unto Jehovah continually by a
15 perpetual ordinance.[n] They shall offer the lamb, and the oblation, and the oil, every morning for a continual burnt-offering.

16 Thus saith the Lord Jehovah: If the prince give a gift unto any of his sons, it shall be that one's inheritance, for his sons: it shall be their possession by inheritance.
17 But if he give a gift of his inheritance to one of his servants, it shall be his until the year of liberty; and it shall return to the prince: to his sons alone shall his inherit-
18 ance remain. And the prince shall not take of the people's inheritance, to thrust them by oppression out of their possession: he shall give his sons an inheritance out of his own possession: that my people be not scattered every one from his possession.

19 Then he brought me through the passage which was at the side of the gate, into the holy cells which were for the priests, which looked toward the north; and behold, a place was there at the end west-
20 ward. And he said unto me, This is the place where the priests shall boil the trespass-offering, and the sin-offering, [and] where they shall bake the oblation, that they bring them not out into the outer court, so as to hallow the people.

21 And he brought me forth into the outer court, and caused me to pass by the four corners of the court; and behold, in every corner
22 of the court there was a court. In the four corners of the court there were enclosed courts, forty [cubits] long and thirty broad: these four corner courts were of one measure.
23 And there was a row [of building] round about in them, round about those four, and it was made with boiling places under the rows
24 round about. And he said unto me, These are the boiling-houses, where those who do the service of the house shall boil the sacrifice of the people.

47 And he brought me back to the door of the house; and behold, waters issued out from under the threshold of the house eastward: for the front of the house was eastward. And the waters came down from under, from the right side of the house,
2 south of the altar. And he brought me out by the way of the gate northward, and led me round outside unto the outer gate towards [the gate] that looketh eastward; and behold, waters ran out on the
3 right side. When the man went forth eastward, a line was in his hand; and he measured a thousand cubits, and he caused me to pass through the waters: the
4 waters were to the ancles. And he measured a thousand [cubits], and caused me to pass through the waters: the waters were to the knees. And he measured a thousand and caused me to pass through: the waters were to the
5 loins. And he measured a thousand: it was a river that I could not pass through, for the waters were risen, waters to swim in, a river that could not be passed through.

6 And he said unto me, Son of man, hast thou seen [this]? And he led me, and brought me back
7 to the bank of the river. When I returned, behold, on the bank of the river were very many trees on the one side and on the other.
8 And he said unto me, These waters issue out toward the east district, and go down into the plain,[o] and go into the sea; when they are brought forth into the sea, the waters [thereof] shall be healed.
9 And it shall come to pass that every living thing[p] which moveth, whithersoever the double river shall come, shall live. And there shall be a very great multitude of fish; for these waters shall come thither, and [the waters of the sea] shall be healed; and everything shall live whither the river
10 cometh. And it shall come to pass, that fishers shall stand upon it; from En-gedi even unto En-eglaim shall be [a place] to spread forth nets: their fish shall be according to their kinds, as the fish of the great sea, exceeding
11 many. But its marshes and its pools shall not be healed; they
12 shall be given up to salt. And by the river, upon its bank, on the

[n] Lit. 'statutes for ever.' [o] *Arabah.* [p] Lit. 'soul.'

one side and on the other, shall grow all trees for food, whose leaf shall not fade, nor their fruit fail: it shall bring forth new fruit[q] every month,[r] for its waters issue out of the sanctuary; and the fruit thereof shall be for food, and the leaf thereof for medicine.

13 * Thus saith the Lord Jehovah: This shall be the border whereby ye shall allot the land as inheritance according to the twelve tribes of Israel: Joseph [shall
14 have two] portions. And ye shall inherit it, one as well as another, [the land] concerning which I lifted up my hand to give it unto your fathers; and this land shall fall to you for inheritance.

15 And this shall be the border of the land: toward the north side, from the great sea, the way of Hethlon, as one goeth to Zedad,
16 Hamath, Berothah, Sibraim, which is between the border of Damascus and the border of Hamath; Hazer-hatticon, which is by the border
17 of Hauran. And the border from the sea shall be Hazar-enon,[s] the border of Damascus, and the north northward, and the border of Hamath: this is the north side.—
18 And on the east side ye shall measure between Hauran and Damascus, and Gilead and the land of Israel [by] the Jordan, from[t] the border unto the east sea: this is
19 the east side.—And the south side[u] southward, from Tamar to the waters of Meribah-Kadesh, by the torrent,[v] unto the great sea: this is the south side southward.[w]
20 —And the west side shall be the great sea from the border, as far as over against the entering into Hamath: this is the west side.
21 And ye shall divide this land unto you according to the tribes of Israel.

22 And it shall come to pass that ye shall divide it by lot for an inheritance unto you, and to the strangers that sojourn among you, who shall beget children among you; and they shall be unto you as the home-born among the children of Israel: with you shall they draw by lot inheritance among the
23 tribes of Israel. And it shall come to pass that in the tribe in which the stranger sojourneth, there shall ye give [him] his inheritance, saith the Lord Jehovah.

48 And these are the names of the tribes:

From the north end along the way of Hethlon, as one entereth into Hamath, Hazar-enan, the border of Damascus northward unto near Hamath—the east and west side [belonging] to him—
2 shall Dan have one [portion]. And by the border of Dan, from the east side unto the west side, Asher one.
3 And by the border of Asher, from the east side even unto the west
4 side, Naphtali one. And by the border of Naphtali, from the east side unto the west side, Manasseh
5 one. And by the border of Manasseh, from the east side unto the
6 west side, Ephraim one. And by the border of Ephraim, from the east side even unto the west
7 side, Reuben one. And by the border of Reuben, from the east side unto the west side, Judah one.

8 And by the border of Judah, from the east side unto the west side, shall be the heave-offering that ye shall offer, five and twenty thousand [cubits] in breadth, and in length as one of the parts from the east side unto the west side: and the sanctuary shall be in the
9 midst of it. The heave-offering that ye shall offer unto Jehovah shall be five and twenty thousand in length, and ten thousand in
10 breadth. And for them, for the priests, shall be the holy heave-offering, toward the north five and twenty thousand, and toward the west the breadth ten thousand, and toward the east the breadth ten thousand, and toward the south the length five and twenty thousand: and the sanctuary of Jehovah shall be in the midst of it.
11 [It shall be] for the priests that are hallowed of the sons of Zadok, who kept my charge and went not astray when the children of Israel went astray, as the Levites went
12 astray. And this offering heaved from the heave-offering of the land shall be unto them a thing most holy, by the border of the Levites.

13 And answering to the border of the priests, the Levites shall have five and twenty thousand in length, and ten thousand in breadth: the whole length shall be five and twenty thousand, and
14 the breadth ten thousand. And they shall not sell of it, neither

[q] Or 'ripe fruit.' [r] Lit. 'according to its months.' [s] Hazar-enan: chap. xlviii. 1. [t] Or 'And on the east side, between Hauran, Damascus and Gilead, and the land of Israel, is the Jordan: ye shall measure from.' [u] Side of the *Negeb*. [v] i.e., as called elsewhere, the river of Egypt. [w] Toward the *Negeb*.

exchange, nor alienate the firstfruits of the land: for it is holy unto Jehovah.
15 And the five thousand that are left in the breadth over against the five and twenty thousand, shall be a common [place] for the city, for dwellings and for suburbs: and the city shall be in the midst of it.
16 And these shall be the measures thereof: the north side four thousand and five hundred [cubits], and the south side four thousand and five hundred, and the east side four thousand and five hundred, and the west side four thousand
17 and five hundred. And the suburbs of the city shall be toward the north two hundred and fifty [cubits], and toward the south two hundred and fifty, and toward the east two hundred and fifty, and toward the west two hundred and
18 fifty. And the residue in length, alongside the holy heave-offering, shall be ten thousand eastward and ten thousand westward: it shall be alongside the holy heave-offering; and the increase thereof shall be for the support of them
19 that serve the city. And they that serve the city shall serve[x] it out of all the tribes of Israel.
20 The whole heave-offering shall be five and twenty thousand by five and twenty thousand; ye shall offer the holy heave-offering foursquare with the possession of the city.
21 And the rest shall be for the prince, on the one side and on the other of the holy heave-offering and of the possession of the city, in front of the five and twenty thousand of the heave-offering toward the east border, and westward in front of the five and twenty thousand toward the west border, answering to the [other] portions: it shall be for the prince; and the holy heave-offering and the sanctuary of the house shall be in the
22 midst of it. And from the possession of the Levites and from the possession of the city, being in the midst of that which shall be the prince's, between the border of Judah and the border of Benjamin, shall be for the prince.
23 And as for the rest of the tribes: from the east side unto the west
24 side, Benjamin one [portion]. And by the border of Benjamin, from the east side unto the west side,
25 Simeon one. And by the border of Simeon, from the east side unto
26 the west side, Issachar one. And by the border of Issachar, from the east side unto the west side,
27 Zebulun one. And by the border of Zebulun, from the east side unto
28 the west side, Gad one. And by the border of Gad, at the south side southward, the border shall be from Tamar [to] the waters of Meribah-Kadesh,[y] by the torrent,
29 unto the great sea. This is the land which ye shall divide by lot unto the tribes of Israel for inheritance, and these are their portions, saith the Lord Jehovah.
30 * And these are the goings out of the city. On the north side, four thousand and five hundred
31 [cubits] by measure. And the gates of the city shall be after the names of the tribes of Israel: three gates northward: the gate of Reuben, one; the gate of Judah,
32 one; the gate of Levi, one. And at the east side four thousand and five hundred, and three gates: the gate of Joseph, one; the gate of Benjamin, one; the gate of Dan,
33 one. And at the south side four thousand and five hundred [cubits] by measure, and three gates: the gate of Simeon, one; the gate of Issachar, one; the gate of Zebulun,
34 one. At the west side four thousand and five hundred, [and] their three gates: the gate of Gad, one; the gate of Asher, one; the gate
35 of Naphtali, one. Round about it was eighteen thousand [cubits]; and the name of the city from that day, Jehovah is there.[z]

THE BOOK OF THE PROPHET DANIEL[a]

1 In the third year of the reign of Jehoiakim king of Judah came Nebuchadnezzar king of Babylon unto Jerusalem, and besieged it.
2 And the Lord gave Jehoiakim king of Judah into his hand, and a part of the vessels of the house of God; and he carried them into the land

[x] Or 'cultivate' or 'work it,' i.e. the 'residue' of the land (ver. 18). [y] Cf. chap. xlvii. 19. [z] Heb. *Jehovah Shammah*. [a] Meaning, 'God (*El*) is judge.

of Shinar, to the house of his god; and he brought the vessels into the treasure-house of his god.

3 And the king spoke unto Ashpenaz the chief of his eunuchs,[b] that he should bring of the children of Israel, both of the royal
4 seed and of the nobles, youths in whom was no blemish, and of goodly countenance, and skilful in all wisdom, and acquainted with knowledge, and understanding science, and such as had ability in them to stand in the king's palace, and whom they might teach the learning[c] and the language of the
5 Chaldeans. And the king appointed unto them a daily provision of the king's delicate food, and of the wine that he drank, to nourish them three years, that at the end thereof they might stand before the king.

6 Now among these were of the children of Judah, Daniel, Hanan-
7 iah, Mishael, and Azariah. And the prince of the eunuchs gave them names: to Daniel he gave [the name] Belteshazzar,[d] and to Hananiah, Shadrach, and to Mishael, Meshach, and to Azariah, Abed-nego.

8 And Daniel purposed in his heart that he would not pollute himself with the king's delicate food, nor with the wine which he drank; and he requested of the prince of the eunuchs that he might not have to pollute himself.
9 And God granted Daniel favour and mercy before the prince of the
10 eunuchs. And the prince of the eunuchs said unto Daniel, I fear my lord the king who hath appointed your food and your drink; for why should he see your faces worse liking than the youths who are of your age? and ye would endanger my head with the king.
11 And Daniel said to the steward,[e] whom the prince of the eunuchs had set over Daniel, Hananiah,
12 Mishael, and Azariah, Prove thy servants, I beseech thee, ten days; and let them give us pulse to eat,
13 and water to drink; then let our countenances be looked upon before thee, and the countenance of the youths that eat of the king's delicate food: and as thou shalt
14 see, deal with thy servants. And he hearkened unto them in this matter, and proved them ten days.
15 And at the end of ten days their countenances appeared fairer and were fatter in flesh than all the youths that ate of the king's deli-
16 cate food. So the steward took away their delicate food, and the wine that they should drink; and gave them pulse.

17 As for these four youths, God gave them knowledge and skill in all learning and wisdom; and Daniel had understanding in all
18 visions and dreams. And at the end of the days that the king had said he should bring them in, the prince of the eunuchs brought them in before Nebuchadnezzar.
19 And the king spoke with them; and among them all was found none like Daniel, Hananiah, Mishael, and Azariah: and they stood
20 before the king. And in all matters of judicious wisdom, as to which the king enquired of them, he found them ten times better than all the scribes[f] [and] magicians that were in all his realm.

21 And Daniel continued unto the first year of king Cyrus.

2 And in the second year of the reign of Nebuchadnezzar, Nebuchadnezzar dreamed dreams, and his spirit was troubled, and his
2 sleep went from him. And the king commanded to call the scribes, and the magicians, and the sorcerers, and the Chaldeans, to shew the king his dreams; and they came and stood before the king.
3 And the king said unto them, I have dreamed a dream, and my spirit is troubled to know the
4 dream. And the Chaldeans spoke to the king in Aramaic,[g] O king, live for ever! tell thy servants the dream, and we will shew the inter-
5 pretation. The king answered and said to the Chaldeans, The command[h] is gone forth from me: If ye do not make known unto me the dream, and its interpretation, ye shall be cut in pieces, and your houses shall be made a dunghill.
6 But if ye shew the dream and its interpretation, ye shall receive of me gifts and rewards and great honour; therefore shew me the dream and its interpretation.
7 They answered the second time and said, Let the king tell his servants the dream, and we will shew
8 the interpretation. The king answered and said, I know of a cer-

[b] Or 'chamberlains.' [c] Or 'writing.' [d] See chap. iv. 8. [e] Or 'to Melzar;' and so ver. 16. [f] Or 'hieroglyphists:' see note to Gen. xli. 8. [g] From here to the end of chap. vii the same Aramaic dialect is employed as in Ezra iv. *sqq.*, and Jer. x. 11. [h] Or 'word,' as ver. 8.

tainty that ye would gain [i] time, because ye see the word is gone
9 forth from me; but if ye do not make known unto me the dream, there is but one decree for you; for ye have prepared lying and corrupt words to speak before me, till the time be changed: therefore tell me the dream, and I shall know that ye can shew me its
10 interpretation. The Chaldeans answered before the king and said, There is not a man upon the earth that can shew the king's matter; therefore there is no king, however great and powerful, that hath asked such a thing of any scribe, or
11 magician, or Chaldean. For the thing that the king demandeth is extraordinary,[k] and there is none other that can shew it before the king, except the gods, whose dwelling is not with flesh.
12 For this cause the king was irritated and very wroth, and commanded to destroy all the wise
13 men of Babylon. And the decree went forth that the wise men were to be slain; and they sought Daniel and his companions to slay
14 them. Then Daniel answered with counsel and prudence to Arioch the chief of the king's bodyguard, who had gone forth to
15 slay the wise men of Babylon: he answered and said to Arioch the king's captain, Why is the decree so rigorous [l] from the king? Then Arioch made the thing known to
16 Daniel. And Daniel went in, and requested of the king that he would give him time, that he might shew the king the interpretation.
17 Then Daniel went to his house, and made the thing known to Hananiah, Mishael, and Azariah,
18 his companions; that they would desire mercies of the God [m] of the heavens concerning this secret; that Daniel and his companions should not perish with the rest of
19 the wise men of Babylon. Then was the secret revealed unto Daniel in a night vision. Then Daniel blessed the God of the
20 heavens. Daniel answered and said,

Blessed be the name of God for ever and ever;
For wisdom and might are his.
21 And it is he that changeth times and seasons; [n]
He deposeth kings, and setteth up kings;
He giveth wisdom to the wise,
And knowledge to them that know understanding.
22 It is he that revealeth the deep and secret things;
He knoweth what is in the darkness, and the light dwelleth with him.
23 I thank thee, and I praise thee, O God of my fathers,
Who hast given me wisdom and might,
And hast made known unto me already what we desired of thee;
For thou hast made known unto us the king's matter.
24 Therefore Daniel went in unto Arioch, whom the king had appointed to destroy the wise men of Babylon; he went and said thus unto him: Destroy not the wise men of Babylon; bring me in before the king, and I will shew unto the king the interpretation.
25 Then Arioch brought in Daniel before the king in haste, and said thus unto him: I have found a man of the sons of the captivity of Judah that will make known unto the king the interpretation.
26 The king answered and said unto Daniel, whose name was Belteshazzar, Art thou able to make known unto me the dream that I have seen, and its interpreta-
27 tion? Daniel answered in the presence of the king and said, The secret that the king hath demanded cannot the wise men, the magicians, the scribes, the astrolo-
28 gers, shew unto the king; but there is a God in the heavens, who revealeth secrets, and maketh known to king Nebuchadnezzar what shall be at the end of days.[o] Thy dream, and the visions of thy
29 head upon thy bed are these:—as for thee, O king, thy thoughts arose upon thy bed, what should come to pass hereafter; and he that revealeth secrets hath made known to thee what shall come to
30 pass. And as for me, this secret is revealed to me, not by [any] wisdom that I have more than any living, but to the intent that the interpretation should be made known to the king, and that thou mightest know the thoughts of thy heart.
31 Thou, O king, sawest, and behold, a great image. This image was mighty and its brightness excellent; it stood before thee, and

[i] Lit. 'redeem.' [k] Or 'hard.' [l] Or 'urgent.' [m] *Elah*, corresponding to the Hebrew *Eloah*; and so throughout to end of chap. vii. [n] Or 'appointed times.' [o] Cf. Isa. ii. 2.

32 its appearance was terrible. This
image's head was of fine gold, its
breast and its arms of silver, its
33 belly and its thighs of brass,[p] its
legs of iron, its feet part of iron
34 and part of clay. Thou sawest till
a stone was cut out without hands;
and it smote the image upon its
feet of iron and clay, and broke
35 them to pieces. Then was the
iron, the clay, the brass, the
silver, and the gold broken in
pieces together, and they became
like the chaff of the summer
threshing-floors; and the wind
carried them away, and no place
was found for them. And the
stone that smote the image be-
came a great mountain, and filled
36 the whole earth. This is the dream;
and we will tell the interpretation
of it before the king.
37 Thou, O king, art a king of kings,
unto whom the God of the heavens
hath given the kingdom, the
power, and the strength, and the
38 glory; and wheresoever the chil-
dren of men, the beasts of the field,
and the fowl of the heavens dwell,
he hath given them into thy hand,[q]
and hath made thee ruler over
them all: thou art this head of
39 gold. And after thee shall arise
another kingdom inferior to thee;
then another third kingdom of
brass, which shall bear rule over
40 all the earth. And the fourth
kingdom shall be strong as iron:
forasmuch as iron breaketh in
pieces and subdueth everything,
and as iron that breaketh all these,
so shall it break in pieces and
41 bruise. And whereas thou sawest
the feet and toes, part of potter's
clay, and part of iron, the king-
dom shall be divided; but there
shall be in it of the strength[r] of the
iron, forasmuch as thou sawest the
42 iron mixed with miry clay. And
[as] the toes of the feet were part
of iron and part of clay, the king-
dom shall be partly strong and
43 partly fragile. And whereas thou
sawest the iron mixed with miry
clay, they shall mingle themselves
with the seed of men; but they
shall not cleave one to another,
even as iron doth not mingle with
44 clay. And in the days of these
kings shall the God of the heavens
set up a kingdom which shall never
be destroyed; and the sovereignty
thereof shall not be left to another
people: it shall break in pieces and
consume all these kingdoms, but
45 itself shall stand for ever. Foras-
much as thou sawest that a stone
was cut out of the mountain with-
out hands, and that it broke in
pieces the iron, the brass, the
clay, the silver, and the gold,—the
great God hath made known to
the king what shall come to pass
hereafter. And the dream is cer-
tain, and the interpretation of it
sure.
46 Then king Nebuchadnezzar fell
on his face and worshipped Daniel,
and commanded that they should
offer an oblation and sweet odours
47 unto him. The king answered
Daniel and said, Of a truth it is
that your God is the God of gods,
and the Lord of kings, and a re-
vealer of secrets, because thou
wast able to reveal this secret.
48 Then the king made Daniel great,
and gave him many great gifts,
and made him ruler over the whole
province of Babylon, and chief of
the governors over all the wise
49 men of Babylon. And Daniel re-
quested of the king, and he ap-
pointed Shadrach, Meshach, and
Abed-nego over the administra-
tion of the province of Babylon.
And Daniel was in the gate of the
king.

* 3 Nebuchadnezzar the king made an image of gold, whose height was sixty cubits, [and] its breadth six cubits; he set it up in the plain of Dura, in the pro-
2 vince of Babylon. And Nebuchad-
nezzar the king sent to gather
together the satraps, the prefects,
and the governors,[s] the judges, the
treasurers, the counsellors,[t] the
justices, and all the rulers of
the provinces, to come to the
dedication of the image that Nebu-
chadnezzar the king had set up.
3 Then the satraps, the prefects, and
the governors, the judges, the
treasurers, the counsellors, the
justices, and all the rulers of the
provinces, were gathered together
unto the dedication of the image
that Nebuchadnezzar the king had
set up; and they stood before the
image that Nebuchadnezzar had
set up.
4 And the herald cried aloud, To
you it is commanded, [O] peoples,
5 nations,[w] and languages, that at
what time ye hear the sound of the

[p] Or 'copper,' as often. [q] Or '... children of men dwell, he hath given into thy hand the beasts of the field and the fowl of the heavens.' [r] Or 'durability.' [s] Or, as Luzzatto, 'pachas.' [t] Or 'lawyers.' [w] Aram. אמה; and so in vers. 7, 29; chap. iv. 1; v. 19; vi. 25; vii. 14. Cf. Gen. xxv. 16.

cornet,[x] pipe, lute, sambuca,[y] psaltery, bagpipe, and all kinds of music, ye fall down and worship the golden image that Nebuchad-
6 nezzar the king hath set up; and whosoever doth not fall down and worship shall that same hour be cast into the midst of a burning
7 fiery furnace. Therefore at that time when all the peoples heard the sound of the cornet, pipe, lute, sambuca, psaltery, and all kinds of music, all the peoples, the nations, and the languages fell down [and] worshipped the golden image that Nebuchadnezzar the king had set up.
8 Whereupon at that time certain Chaldeans[z] came near, and ac-
9 cused[a] the Jews. They spoke and said to the king Nebuchadnezzar,
10 O king, live for ever! Thou, O king, hast made a decree, that every man that shall hear the sound of the cornet, pipe, lute, sambuca, psaltery, and bagpipe, and all kinds of music, shall fall down and worship the golden
11 image; and [that] whosoever doth not fall down and worship, shall be cast into the midst of a burning
12 fiery furnace. There are certain Jews whom thou hast appointed over the administration of the province of Babylon: Shadrach, Meshach, and Abed-nego: these men, O king, regard thee not; they serve not[b] thy gods, nor worship the golden image that
13 thou hast set up. Then Nebuchadnezzar in rage and fury commanded to bring Shadrach, Meshach, and Abed-nego. Then were these men brought before the
14 king. Nebuchadnezzar spoke and said unto them, Is it of purpose, Shadrach, Meshach, and Abed-nego, that ye serve not my god, nor worship the golden image that
15 I have set up? Now if ye be ready at the time that ye hear the sound of the cornet, pipe, lute, sambuca, psaltery, and bagpipe, and all kinds of music, to fall down and worship the image that I have made, [well]: but if ye worship not, ye shall be cast that same hour into the midst of a burning fiery furnace: and who is the God that shall deliver you out of my hands?
16 Shadrach, Meshach, and Abed-nego answered and said to the king, O Nebuchadnezzar, we have no need to answer thee in this
17 matter. If it be [so], our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver [us] out of thy
18 hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image that thou hast set up.
19 Then was Nebuchadnezzar full of fury, and the form of his visage was changed against Shadrach, Meshach, and Abed-nego. He spoke and commanded that they should heat the furnace seven times more than it was wont to be[c]
20 heated. And he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and cast them into the burning fiery furnace.
21 Then these men were bound in their hosen,[d] their tunics, and their cloaks, and their garments, and were cast into the midst of the
22 burning fiery furnace. Forasmuch as the king's commandment was rigorous, and the furnace exceeding hot, the flame of the fire slew those men that had taken up Shadrach, Meshach, and Abed-
23 nego. And these three men, Shadrach, Meshach, and Abed-nego, fell down bound into the midst of the burning fiery furnace.
24 Then Nebuchadnezzar the king was astonied, and rose up in haste; he spoke and said unto his counsellors,[e] Did not we cast three men bound into the midst of the fire? They answered and said to the
25 king, True, O king. He answered and said, Lo, I see four men loose, walking in the midst of the fire, and they have no hurt; and the appearance of the fourth is like
26 a son of God.[f] Then Nebuchadnezzar came near to the opening of the burning fiery furnace; he spoke and said, Shadrach, Meshach, and Abed-nego, ye servants of the Most High God, come forth, and come [hither]. Then Shadrach, Meshach, and Abed-nego

[x] Or 'horn:' cf. Josh. vi. 5. [y] A stringed instrument. [z] Strictly 'men, Chaldeans;' the like in 'men, Jews,' ver. 12. The word for 'men' is the Aramaic for גברים, and appears in vers. 12, 13, 20–27, and chap. vi. 5, 11, 15, 24. [a] Or 'spoke against:' lit. 'ate the pieces of.' See note to Job xix. 22. [b] Or 'pray not to;' and so in vers. 14, 17, 18, &c. [c] Lit. 'than it had been seen.' [d] The wide covering of thighs and legs, used especially by the Persians. [e] Or 'viziers;' and so ver. 27; iv. 36; vi. 7. [f] Or 'of the gods.' The Aramaic *Elah* is here in the plural, corresponding to the Hebrew *Elohim*: cf. chap. ii. 11.

came forth from the midst of the
27 fire. And the satraps, the prefects, and the governors, and the king's counsellors, being gathered together, saw these men, upon whose bodies the fire had had no power, nor was the hair of their head singed, neither were their hosen changed, nor had the smell
28 of fire passed on them. Nebuchadnezzar spoke and said, Blessed be the God of Shadrach, Meshach, and Abed-nego, who hath sent his angel, and delivered his servants who trusted in him, and who changed the king's word, and yielded their bodies, that they might not serve nor worship any
29 god, except their own God! Therefore I make a decree, that in every people, nation, and language, he who shall speak anything amiss against the God of Shadrach, Meshach, and Abed-nego, shall be cut in pieces, and his house shall be made a dunghill: because there is no other God that is able to
30 deliver after this sort. Then the king promoted Shadrach, Meshach, and Abed-nego in the province of Babylon.

*4 Nebuchadnezzar the king unto all the peoples, nations, and languages, that dwell in all the earth: Peace be multiplied
2 unto you. It hath seemed good unto me to declare the signs and wonders that the Most High God
3 hath wrought toward me. How great are his signs! and how mighty are his wonders! His kingdom is an everlasting kingdom, and his dominion is from
4 generation to generation. [g] I Nebuchadnezzar was at rest in my house, and flourishing in my
5 palace. I saw a dream which made me afraid, and the thoughts upon my bed and the visions of my head
6 troubled me. And I made a decree to bring in all the wise men of Babylon before me, that they might make known unto me the
7 interpretation of the dream. Then came in the scribes, the magicians, the Chaldeans, and the astrologers; and I told the dream before them; but they did not make known unto me the interpretation of it.
8 But at the last Daniel came in before me, whose name is Belteshazzar, according to the name of my god, and in whom is the spirit of the holy gods; and before him I told the dream:

9 O Belteshazzar, master of the scribes, because I know that the spirit of the holy gods is in thee, and no secret is too hard for [h] thee, tell me the visions of my dream which I have seen, and the
10 interpretation of it. Thus were the visions of my head upon my bed: I saw, and behold a tree [i] in the midst of the earth, and its
11 height was great. The tree grew, and was strong, and its height reached unto the heavens, and the sight thereof to the end of all the
12 earth. Its leaves were beautiful, and its fruit abundant, and in it was food for all: the beasts of the field found shade under it, and the birds of the heavens dwelt in its branches, and all flesh was fed
13 from it. I saw in the visions of my head upon my bed, and behold, a watcher and a holy one came
14 down from the heavens; he cried aloud, and said thus: Hew down the tree, and cut off its branches, shake off its leaves, and scatter its fruit; let the beasts get away from under it, and the birds from
15 its branches. Nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be bathed with the dew of heaven, and let his portion be with the beasts in the
16 grass of the earth. Let his heart be changed from man's, and let a beast's heart be given unto him; and let seven times pass over him.
17 This sentence is by the decree of the watchers, and the decision [k] by the word of the holy ones: that the living may know that the Most High ruleth over the kingdom of men, and giveth it to whomsoever he will, and setteth up over it the basest of men.
18 This dream I, king Nebuchadnezzar, have seen; and thou, Belteshazzar, tell the interpretation, forasmuch as all the wise men of my kingdom are not able to make known unto me the interpretation; but thou art able, for the spirit of the holy gods is in thee.
19 Then Daniel, whose name is Belteshazzar, was astonied for one hour, and his thoughts troubled him. The king spoke and said, Belteshazzar, let not the dream, nor its interpretation, trouble thee. Belteshazzar answered and said, My lord, the dream be to them that

[g] Chap. iv begins here in the original. [h] Strictly 'overpowereth.' [i] Or 'a terebinth.' [k] Or 'demand,' or 'matter.'

hate thee, and its interpretation to
20 thine enemies! The tree that thou sawest, which grew and was strong, whose height reached unto the heavens, and the sight of it
21 to all the earth; whose leaves were beautiful, and its fruit abundant, and in it was food for all; under which the beasts of the field dwelt, and in whose branches the birds of the heavens had their
22 habitation: it is thou, O king, who art grown and become strong; for thy greatness is grown, and reacheth unto the heavens, and thy dominion to the end of the earth.
23 And whereas the king saw a watcher and a holy one coming down from the heavens, and saying, Hew the tree down, and destroy it; nevertheless leave the stump of its roots in the earth, even with a band of iron and brass, in the tender grass of the field; and let it be bathed with the dew of heaven, and let his portion be with the beasts of the field, till seven
24 times pass over him: this is the interpretation, O king, and it is the decree of the Most High, which cometh upon my lord the king:
25 They shall drive thee from men, and thy dwelling shall be with the beasts of the field, and they shall make thee to eat grass as oxen, and thou shalt be bathed with the dew of heaven; and seven times shall pass over thee, till thou know that the Most High ruleth over the kingdom of men, and giveth it to
26 whomsoever he will. And whereas it was commanded to leave the stump of the roots of the tree; thy kingdom shall remain unto thee, after that thou shalt know that
27 the heavens do rule. Therefore, O king, let my counsel be acceptable unto thee, and break off thy sins by righteousness,[l] and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity.
28 All this came upon king Nebu-
29 chadnezzar. At the end of twelve months he was walking upon the
30 royal palace of Babylon: the king spoke and said, Is not this great Babylon, that I have built for the house of the kingdom[m] by the might of my power and for the
31 glory of my majesty? While the word was in the king's mouth, there fell a voice from the heavens: King Nebuchadnezzar, to thee it is spoken: The kingdom is de-
32 parted from thee; and they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth over the kingdom of men, and giveth it to whomsoever he
33 will. The same hour was the word fulfilled upon Nebuchadnezzar; and he was driven from men, and ate grass as oxen; and his body was bathed with the dew of heaven, till his hair grew like eagles' [feathers], and his nails like birds' [claws].
34 And at the end of the days I Nebuchadnezzar lifted up mine eyes unto the heavens, and mine understanding returned unto me, and I blessed the Most High, and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to
35 generation. And all the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of the heavens, and among the inhabitants of the earth; and none can stay his hand, or say unto him,
36 What doest thou? At the same time mine understanding returned unto me; and for the glory of my kingdom, my majesty and brightness returned unto me; and my counsellors and my nobles sought me; and I was established in my kingdom, and excellent greatness
37 was added unto me. Now I Nebuchadnezzar praise and extol and honour the King of the heavens, all whose works are truth, and his paths judgment:[n] and those that walk in pride he is able to abase.

* 5 Belshazzar the king made a great feast to a thousand of his nobles, and drank wine before
2 the thousand. Belshazzar, while he tasted the wine, commanded to bring the golden and silver vessels that Nebuchadnezzar his father had taken out of the temple which was in Jerusalem; that the king and his nobles, his wives and his concubines, might drink in them.
3 Then they brought the golden vessels that were taken out of the temple of the house of God which was at Jerusalem; and the king and his nobles, his wives and his
4 concubines, drank in them. They drank wine, and praised the gods

[l] The LXX give ἐλεημοσυναις, 'alms:' see note to Matt. vi. 1. [m] i.e. the royal residence. [n] Or 'justice.'

of gold and of silver, of brass, of
5 iron, of wood, and of stone. In the same hour came forth fingers of a man's hand, and wrote over against the candlestick [o] upon the plaster of the wall of the king's palace: and the king saw the part
6 of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him, and the joints of his loins were loosed, and his knees smote one against another.
7 The king cried aloud to bring in the magicians, the Chaldeans, and the astrologers. The king spoke and said to the wise men of Babylon, Whosoever shall read this writing, and shew me the interpretation thereof, shall be clothed with purple, and have a chain of gold about his neck, and shall be the third ruler in the kingdom.
8 Then came in all the king's wise men, but they could not read the writing, nor make known to the
9 king the interpretation. Then was king Belshazzar greatly troubled, and his countenance was changed in [p] him, and his nobles were con-
10 founded.—The queen,[q] by reason of the words of the king and his nobles, came into the banquet-house. The queen spoke and said, O king, live for ever! let not thy thoughts trouble thee, neither let thy countenance be changed.
11 There is a man in thy kingdom in whom is the spirit of the holy gods; and in the days of thy father, light and understanding and wisdom, like the wisdom of the gods was found in him; and the king Nebuchadnezzar thy father, [even] the king thy father, made him master of the scribes, magicians, Chal-
12 deans, [and] astrologers; forasmuch as an excellent spirit, and knowledge, and understanding, interpreting of dreams, and shewing of hard sentences, and solving of problems, were found in the same Daniel, whom the king named Belteshazzar. Now let Daniel be called, and he will shew the interpretation.
13 Then was Daniel brought in before the king. The king spoke and said unto Daniel, Art thou that Daniel, of the children of the captivity of Judah, whom the king my father brought out of
14 Judah? And I have heard of thee, that the spirit of the gods is in thee, and [that] light and understanding and excellent wisdom is
15 found in thee. And now the wise men, the magicians, have been brought in before me, that they should read this writing, and make known unto me the interpretation thereof; but they could not shew the interpretation of the thing.[r]
16 But I have heard of thee, that thou canst give interpretations and solve problems. Now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with purple, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom.
17 Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another; yet will I read the writing to the king, and make known to him the interpretation.
18 O thou king, the Most High God gave Nebuchadnezzar thy father the kingdom, and greatness, and
19 glory, and majesty; and for the greatness that he gave him, all peoples, nations, and languages, trembled and feared before him: whom he would he slew, and whom he would he kept alive; and whom he would he exalted, and whom
20 he would he humbled. But when his heart was lifted up, and his spirit hardened unto presumption, he was deposed from the throne of his kingdom, and they took his
21 glory from him; and he was driven from the sons of men, and his heart was made like the beasts, and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was bathed with the dew of heaven; till he knew that the Most High God ruleth over the kingdom of men, and that he appointeth over it
22 whomsoever he will. And thou, Belshazzar, his son, hast not humbled thy heart, although thou
23 knewest all this; but hast lifted up thyself against the Lord of the heavens, and they have brought the vessels of his house before thee, and thou and thy nobles, thy wives and thy concubines, have drunk wine in them; and thou hast praised the gods of silver and gold, of brass, iron, wood, and stone, which see not, nor hear, nor know; and the God in whose hand thy breath is, and whose are all thy ways, hast thou not glori-
24 fied: then from before him was

[o] Or 'candelabrum.' [p] Lit. 'upon.' [q] See note to 1 Kings xv. 13. [r] Or 'words.'

sent the part of the hand, and this
25 writing hath been written. And
this is the writing that is written:
MENE, MENE, TEKEL, UPHARSIN.[s]
26 This is the interpretation of the
thing: [t] MENE, God hath num-
bered thy kingdom, and finished
27 it; TEKEL, Thou art weighed in
the balances, and art found want-
28 ing; PERES, Thy kingdom is
divided, and given to the Medes
and Persians.
29 Then Belshazzar commanded,
and they clothed Daniel with
purple, and [put] a chain of gold
about his neck, and made pro-
clamation concerning him that he
should be the third ruler in the
kingdom.
30 In that night was Belshazzar the
31 king of the Chaldeans slain. And
Darius the Mede received the
kingdom, [being] about sixty-two
years old.

*6 It pleased Darius to set over
the kingdom a hundred and
twenty satraps, who should be in
2 all the kingdom; and over these,
three presidents—of whom Daniel
was one—to whom these satraps
should render account, and that
3 the king should suffer no loss. Now
this Daniel surpassed the presi-
dents and the satraps, because an
excellent spirit was in him; and
the king thought to appoint him
over the whole realm.
4 Then the presidents and the
satraps sought to find a pretext
against Daniel with respect to the
kingdom; but they could not find
any pretext or fault; [v] inasmuch
as he was faithful, neither was
there any error or fault [v] found in
5 him. Then said these men, We
shall not find any pretext against
this Daniel, unless we find [it]
against him touching the law of
6 his God. Then these presidents
and satraps came in a body to the
king, and said thus unto him:
7 King Darius, live for ever! All the
presidents of the kingdom, the
prefects, and the satraps, the
counsellors, and the governors
have consulted together to estab-
lish a royal statute, and to make
a firm decree,[w] that whosoever
shall ask a petition of any god or
man for thirty days, except of
thee, O king, he shall be cast into
8 the den of lions. Now, O king,
establish the decree, and sign the
writing, that it be not changed,
according to the law of the Medes
and Persians, which may not be
9 revoked. Therefore king Darius
signed the writing and the decree.
10 And when Daniel knew that the
writing was signed, he went into
his house; and, his windows being
open in his upper chamber toward
Jerusalem, he kneeled on his
knees three times a day, and prayed
and gave thanks before his God,
11 as he did aforetime. But those
men came in a body, and found
Daniel praying and making sup-
12 plication before his God. Then
they came near, and spoke before
the king concerning the king's
decree: Hast thou not signed a
decree, that every man that shall
ask [anything] of any god or man
within thirty days, except of thee,
O king, shall be cast into the den
of lions? The king answered and
said, The thing is true, according
to the law of the Medes and Per-
sians, which may not be revoked.
13 Then they answered and said
before the king, That Daniel, who
is of the children of the captivity
of Judah, regardeth not thee, O
king, nor the decree that thou hast
signed, but maketh his petition
14 three times a day. Then the king,
when he heard these words, was
sore distressed thereby, and set
his heart on Daniel to save him;
and he laboured till the going down
15 of the sun to deliver him. Then
these men came in a body unto
the king, and said unto the king,
Know, O king, that the law of the
Medes and Persians is, That no
decree nor statute which the king
16 establisheth may be changed. Then
the king commanded, and they
brought Daniel, and cast [him]
into the den of lions.
The king spoke and said unto
Daniel, Thy God whom thou
servest continually, he will save
17 thee. And a stone was brought,
and laid upon the mouth of the
den; and the king sealed it with
his own signet, and with the
signet of his nobles, that the pur-
pose might not be [x] changed con-
18 cerning Daniel. Then the king
went to his palace, and passed the
night fasting; neither were con-
cubines [y] brought before him; and
his sleep fled from him.
19 Then the king arose with the
light at break of day, and went in
20 haste unto the den of lions. And

[s] Numbered, numbered, weighed, and divided. [t] Or 'words.' [v] Or 'corruption.'
[w] Strictly 'interdict,' or 'prohibition;' and so throughout, to end of ver. 15. [x] Or 'that nothing might be.' [y] Or 'dancing-women;' others, 'instruments of music.'

when he came near unto the den, he cried with a mournful voice unto Daniel: the king spoke and said unto Daniel, O Daniel, servant of the living God, hath thy God whom thou servest continually been able to save thee from the
21 lions? Then Daniel spoke unto the king, O king, live for ever!
22 My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocence was found in me; and also before thee, O king, have I done no hurt.
23 Thereupon was the king exceeding glad, and commanded that they should take Daniel up out of the den. So Daniel was taken up out of the den, and no manner of hurt was found upon him, because he
24 believed in his God. And the king commanded, and they brought those men who had accused Daniel, and cast them into the den of lions, them, their children, and their wives; and the lions had the mastery of them, and broke all their bones in pieces ere they came to the bottom of the den.
25 Then king Darius wrote unto all peoples, nations, and languages, that dwell in all the earth: Peace
26 be multiplied unto you. I make a decree, That in every dominion of my kingdom men tremble and fear before the God of Daniel; for he is the living God, and steadfast for ever, and his kingdom [that] which shall not be destroyed, and his dominion shall be even unto
27 the end. He saveth and delivereth, and he worketh signs and wonders in the heavens and on the earth: who hath saved Daniel from the power of the lions.
28 And this Daniel prospered in the reign of Darius, and in the reign of Cyrus the Persian.

* 7 In the first year of Belshazzar king of Babylon, Daniel saw a dream and visions of his head upon his bed: then he wrote the dream; he told the sum of the matters.
2 Daniel spoke and said, I saw in my vision by night, and behold, the four winds of the heavens broke forth upon the great sea.
3 And four great beasts came up from the sea, different one from
4 another. The first was like a lion, and had eagle's wings: I beheld till its wings were plucked; and it was lifted up from the earth, and made to stand upon two feet as a man, and a man's heart was
5 given to it. And behold, another beast, a second, like unto a bear, and it raised up itself on one side; and [it had] three ribs in its mouth between its teeth; and they said thus unto it: Arise, devour much
6 flesh. After this I saw, and behold, another, like a leopard, and it had four wings of a bird upon its back; and the beast had four heads; and dominion was given to it.
7 After this I saw in the night visions, and behold, a fourth beast, dreadful and terrible, and exceeding strong; and it had great iron teeth: it devoured and broke in pieces, and stamped the rest with its feet; and it was different from all the beasts that were before it; and it had ten
8 horns. I considered the horns, and behold, there came up among them another, a little horn, before which three of the first horns were plucked up by the roots; and behold, in this horn were eyes like the eyes of a man, and a mouth
9 speaking great things. I beheld till thrones were set,[z] and the Ancient of days did sit: his raiment was white as snow, and the hair of his head like pure wool; his throne was flames of fire, [and]
10 its wheels burning fire. A stream of fire issued and came forth from before him; thousand thousands ministered unto him, and ten thousand times ten thousand stood before him: the judgment was set,
11 and the books were opened. I beheld therefore, because of the voice of the great words that the horn spoke; I beheld till the beast was slain, and its body destroyed, and it was given up to be
12 burned with fire. As for the rest of the beasts, their dominion was taken away; but their lives were prolonged for a season and a time.
13 I saw in the night visions, and behold, there came with the clouds of heaven [one] like a son of man, and he came up even to[a] the Ancient of days, and they brought
14 him near before him. And there was given him dominion, and glory, and a kingdom, that all peoples, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom [that] which shall not be destroyed.

[z] Lit. 'cast,' as cushions, for sitting upon.
[a] Strictly, 'he reached unto.'

15 As for me Daniel, my spirit was
grieved in the midst of my body,[b]
and the visions of my head
16 troubled me. I came near unto
one of them that stood by, and
asked him the certainty of all
this. And he told me, and made
me know the interpretation of the
17 things: These great beasts, which
are four, are four kings, [that] shall
18 arise out of the earth. But the
saints of the most high [places]
shall receive the kingdom, and
they shall possess the kingdom for
ever, even to the ages of ages.
19 Then I desired to know the cer-
tainty concerning the fourth
beast, which was different from
them all, exceeding dreadful,
whose teeth were of iron, and its
nails of brass; which devoured,
broke in pieces, and stamped the
20 rest with its feet; and concerning
the ten horns that were in its
head, and the other that came up,
and before which three fell: even
that horn that had eyes, and a
mouth speaking great things, and
whose look was more imposing
21 than its fellows. I beheld, and
that horn made war with the
saints, and prevailed over them;
22 until the Ancient of days came,
and judgment was given to the
saints of the most high [places];
and the appointed time arrived,
and the saints possessed the
kingdom.
23 He said thus: The fourth beast
shall be a fourth kingdom upon the
earth, which shall be different
from all the kingdoms, and shall
devour the whole earth, and shall
tread it down, and break it in
24 pieces. And as to the ten horns,
out of this kingdom shall arise ten
kings; and another shall arise
after them; and he shall be
different from the former, and he
25 shall subdue three kings. And he
shall speak words against the
Most High, and shall wear out[c]
the saints of the most high [places],
and think to change seasons[d] and
the law; and they shall be given
into his hand until a time and
26 times and a half time. And the
judgment shall sit, and they shall
take away his dominion, to con-
sume and to destroy it unto the
27 end. But the kingdom and the
dominion, and the greatness of the
kingdoms under the whole hea-
vens, shall be given to the people
of the saints of the most high
[places]: His[e] kingdom is an
everlasting kingdom, and all do-
minions shall serve and obey him.
28 So far is the end of the matter.[f]
As for me Daniel, my thoughts
much troubled me, and my coun-
tenance was changed in me; but
I kept the matter[f] in my heart.

* 8 In the third year of the
reign of Belshazzar the king,
a vision appeared unto me, [even]
to me Daniel, after that which
appeared unto me at the first.
2 And I saw in the vision; and it
came to pass, when I saw, that I
was in the fortress[g] of Shushan,
which is in the province of Elam.
And I saw in the vision, and I was
3 by the river Ulai. And I lifted
up mine eyes and saw, and behold,
there stood before the river a ram
which had two horns; and the
two horns were high; and one was
higher than the other, and the
4 higher came up last. I saw the
ram pushing westward, and north-
ward, and southward, and no
beast could stand before him,
neither was there any that could
deliver out of his hand; and he did
according to his will, and became
5 great. And as I was considering,
behold, a he-goat came from the
west over the face of the whole
earth, and touched not the ground:
and the goat had a notable horn
6 between his eyes. And he came
to the ram that had the two horns,
which I had seen standing before
the river, and ran upon him in the
7 fury of his power. And I saw him
come close to the ram, and he was
enraged with him, and smote the
ram, and broke his two horns; and
there was no power in the ram to
stand before him; and he cast him
down to the ground, and trampled
upon him, and there was none that
could deliver the ram out of his
hand.
8 And the he-goat became exceed-
ing great; but when he was be-
come strong, the great horn was
broken; and in its stead came up
four notable ones toward the four
9 winds of the heavens. And out
of one of them came forth a little
horn, which became exceeding
great, toward the south, and to-
ward the east, and toward the
10 beauty [of the earth][h] And it

[b] Aram. 'the sheath.' [c] Or 'destroy.' [d] Or 'appointed times,' as ver. 22.
[e] See ver. 14. [f] Or 'discourse.' [g] Cf. Neh. i. 1. [h] Or 'the beautiful.' It may be either the *land* (Ezek. xx. 6, 15), or the *temple*: cf. xi. 16, 41 with xi. 45. Ewald compares Ps. l. 2.

became great, even to the host of heaven; and it cast down [some] of the host and of the stars to the ground, and trampled upon them.
11 (And he[i] magnified [himself] even to the prince of the host, and from him the continual [sacrifice] was taken away, and the place of his
12 sanctuary was cast down. And a time of trial[k] was appointed unto the continual [sacrifice] by reason of transgression.) And it[l] cast down the truth to the ground; and it practised[m] and prospered.
13 And I heard one saint speaking, and another saint said unto that one[n] who spoke, How long[o] shall be the vision of the continual [sacrifice] and of the transgression that maketh desolate, to give both the sanctuary and the host to be
14 trodden down under foot? And he said unto me, Until two thousand and three hundred evenings [and] mornings: then shall the sanctuary be vindicated.[p]
15 And it came to pass, when I Daniel had seen the vision,[q] I sought for the understanding of it, and behold, there stood before me
16 as the appearance of a man. And I heard a man's voice between [the banks of] the Ulai; and he called and said, Gabriel, make this [man] to understand the vision.
17 And he came near where I stood; and when he came, I was afraid, and fell on my face; and he said unto me, Understand, son of man; for the vision is for the time of the end.
18 Now, as he was speaking with me, I was in a deep stupor, with my face toward the ground. And he touched me, and set me up
19 where I had stood.[r] And he said, Behold, I will make thee know what shall be at the end of the indignation: for at the set time
20 the end shall be. The ram that thou sawest having the two horns: they are the kings of Media and
21 Persia. And the rough[s] goat is the king of Greece;[t] and the great horn that was between his eyes is
22 the first king. Now that being broken, whereas four stood up in its stead, four kingdoms shall stand up out of the nation, but
23 not with his power. And at the latter time of their kingdom, when the transgressors shall have come to the full, a king of bold countenance, and understanding rid-
24 dles,[v] shall stand up. And his power shall be mighty, but not by his own power; and he shall destroy marvellously, and shall prosper, and shall practise,[w] and shall destroy the mighty ones, and
25 the people of the saints.[x] And through his cunning shall he cause craft to prosper in his hand; and he will magnify [himself] in his heart, and by prosperity will corrupt many;[y] and he will stand up against the Prince of princes: but he shall be broken without hand.
26 And the vision of the evening and the morning which hath been told is true; but close thou up the vision, for it is for many days [to come].
27 And I Daniel fainted, and was sick [certain] days: then I rose up, and did the king's business. And I was astonished at the vision, but none understood[z] [it].

9 In the first year of Darius the son of Ahasuerus, of the seed of the Medes, who was made king over the realm of the Chaldeans,
2 in the first year of his reign, I Daniel understood by the books that the number of the years, whereof the word of Jehovah came to Jeremiah the prophet, for the accomplishment of the desolations of Jerusalem, was seventy years.
3 And I set my face unto the Lord God, to seek by prayer and supplications, with fasting, and sack-
4 cloth, and ashes; and I prayed unto Jehovah my God, and made my confession, and said, Alas Lord! the great and terrible God, keeping covenant and loving-kindness with them that love him, and that keep his commandments:
5 we have sinned, and have committed iniquity, and have done wickedly, and have rebelled, even turning aside from thy commandments and from thine ordinances.
6 And we have not hearkened unto thy servants the prophets, who spoke in thy name to our kings, our princes, and our fathers, and to all the people of the land.
7 Thine, O Lord, is the righteous-

[i] There is here a change of gender in the original, making the little horn more personal. [k] Or 'distress,' צבא: cf. note to Num. iv. 3. [l] i.e. the little horn. [m] Or 'wrought,' 'did great things:' cf. 1 Sam. xxvi. 25. [n] The word denotes a certain unknown person. [o] Or 'Until when.' [p] Lit. 'justified.' [q] Strictly, 'appearance:' so vers. 16, 26, 27. [r] Or perhaps 'set me upright,' as x. 11; but cf. the preceding verse. [s] Lit. 'hairy.' [t] Heb. *Javan*. [v] Or 'dark sentences:' cf. Num. xii. 8; or 'wiles.' [w] See ver. 12. [x] Or 'holy ones;' and so often. [y] Or 'in [their] security shall destroy many.' [z] Or 'explained.'

ness, but unto us confusion of face, as at this day, to the men of Judah, and to the inhabitants of Jerusalem, and unto all Israel, that are near, and that are far off, in all the countries whither thou hast driven them, because of their unfaithfulness in which they have been unfaithful against thee.
8 O Lord,[a] unto us is confusion of face, to our kings, to our princes, and to our fathers, because we
9 have sinned against thee. With the Lord our God are mercies and pardons, for we have rebelled
10 against him; and we have not hearkened unto the voice of Jehovah our God, to walk in his laws, which he set before us through his
11 servants the prophets. And all Israel have transgressed thy law, even turning aside so as not to listen unto thy voice. And the curse hath been poured out upon us, and the oath that is written in the law of Moses the servant of God: for we have sinned against
12 him. And he hath performed his words, which he spoke against us, and against our judges that judged us, by bringing upon us a great evil; so that there hath not been done under the whole heaven as hath been done upon Jerusalem.
13 As it is written in the law of Moses, all this evil is come upon us; yet we besought not Jehovah our God, that we might turn from our iniquities, and understand[b]
14 thy truth. And Jehovah hath watched over the evil, and brought it upon us; for Jehovah our God is righteous in all his works which he hath done; and we have not
15 hearkened unto his voice.—And now, O Lord our God, who broughtest thy people forth out of the land of Egypt with a strong hand, and hast made thee a name, as it is this day,—we have sinned,
16 we have done wickedly. Lord, according to all thy righteousnesses, I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain; for because of our sins, and because of the iniquities of our fathers, Jerusalem and thy people [are become] a reproach to
17 all round about us. And now, our God, hearken to the prayer of thy servant, and to his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for
18 the Lord's sake. Incline thine ear, O my God, and hear; open thine eyes and behold our desolations, and the city that is called by thy name:[c] for we do not present[d] our supplications before thee because of our righteousnesses, but because of thy mani-
19 fold mercies. Lord, hear! Lord, forgive! Lord, hearken and do! defer not, for thine own sake, O my God! for thy city and thy people are called by thy name.
20 And whilst I was speaking, and praying, and confessing my sin and the sin of my people Israel, and presenting my supplication before Jehovah my God for the
21 holy mountain of my God; whilst I was yet speaking in prayer, the man Gabriel, whom I had seen in the vision at the beginning, flying swiftly, touched me about the time of the evening oblation.
22 And he informed [me], and talked with me, and said, Daniel, I am now come forth to make thee skil-
23 ful of understanding. At the beginning of thy supplications the word went forth, and I am come to declare [it]; for thou art one greatly beloved. Therefore consider the word, and have under-
24 standing in the vision:[e] Seventy weeks are apportioned out upon thy people and upon thy holy city, to close[f] the transgression, and to make an end of[g] sins, and to make expiation for[h] iniquity, and to bring in the righteousness of the ages, and to seal the vision and prophet, and to anoint the
25 holy of holies. Know therefore and understand: From the going forth of the word to restore and to build[i] Jerusalem unto Messiah,[k] the Prince,[l] are seven weeks, and sixty-two weeks. The street and the moat shall be built again, even
26 in troublous times. And after the sixty-two weeks shall Messiah be cut off, and shall have nothing;[m] and the people of the prince that shall come shall destroy the city and the sanctuary; and the end thereof shall be with an overflow, and unto the end, war,—the desola-
27 tions determined.[n] And he shall

[a] Some read 'Jehovah.' [b] Or 'be skilful in.' [c] As 1 Ki. viii. 48. [d] Lit. 'cause to fall.' cf. Jer. xxxvi. 7, &c. [e] Strictly, 'appearance:' so chap. x. 1, 7, 8, 16. [f] Or 'to complete.' [g] So the *Keri*. The *Chetiv* has 'to seal up.' [h] Or 'forgive:' כִּפֶּר, Ps. lxxviii. 38. [i] Or 'build up.' [k] i.e. one anointed. [l] נָגִיד: cf. Isa. lv. 4. [m] As the English Genevan Version. [n] Or 'the determined [portion] of desolations:' see the following verse, and Isa. x. 22, 23.

confirm a covenant with the many [for] one week; and in the midst[o] of the week he shall cause the sacrifice and the oblation to cease, and because of the protection[p] of abominations [there shall be] a desolator, even until that the consumption and what is determined shall be poured out upon the desolate.[q]

* **10** In the third year of Cyrus king of Persia a thing was revealed unto Daniel, whose name was called Belteshazzar; and the thing is true, but the appointed time of trial[r] is long; and he understood the thing, and had understanding of the vision.

2 In those days I Daniel was
3 mourning three full weeks:[s] I ate no pleasant bread, neither came flesh nor wine into my mouth, neither did I anoint myself at all, till three full weeks were fulfilled.
4 And on the four-and-twentieth day of the first month, I was by the side of the great river, which
5 is Hiddekel: and I lifted up mine eyes and looked, and behold, a certain man clothed in linen, and his loins were girded with pure
6 gold of Uphaz; and his body was like a chrysolite, and his face as the appearance of lightning, and his eyes as torches of fire, and his arms and his feet as the look of burnished brass, and the voice of his words like the voice of a multi-
7 tude. And I Daniel alone saw the vision; and the men that were with me saw not the vision, but a great quaking fell on them, and
8 they fled to hide themselves. And I was left alone, and saw this great vision, and there remained no strength in me; and my comeliness was turned in me into corruption, and I retained no strength.
9 And I heard the voice of his words; and when I heard the voice of his words, I fell into a deep stupor on my face, and my face to the ground.
10 And behold, a hand touched me, which set[t] me upon my knees and
11 the palms of my hands. And he said unto me, O Daniel, man greatly beloved, understand the words which I speak unto thee, and stand upright;[v] for unto thee am I now sent. And as he spoke this word unto me, I stood
12 trembling. And he said unto me, Fear not, Daniel; for from the first day that thou didst set thy heart to understand, and to humble thyself before thy God, thy words were heard, and I am come
13 because of thy words. But the prince of the kingdom of Persia withstood me one-and-twenty days; and behold, Michael, one of the chief princes, came to help me; and I remained[w] there with the
14 kings of Persia. And I am come to make thee understand what shall befall thy people at the end of the days: for the vision is yet
15 for [many] days.[x] And as he was speaking with me according to these words, I set my face toward the ground, and I became dumb.
16 And behold, one after the likeness of the sons of men touched my lips; and I opened my mouth and spoke, and said unto him that stood before me, My lord, by reason of the vision[v] my pains are turned upon me, and I retain no
17 strength. And how can the servant of this my lord talk with this my lord? for as for me, straightway there remaineth no strength
18 in me, neither is there breath left in me. Then there touched me again one like the appearance of a man, and he strengthened me;
19 and he said, Fear not, man greatly beloved; peace be unto thee, be strong, yea, be strong. And as he was speaking with me I was strengthened, and I said, Let my lord speak; for thou hast strengthened me.
20 And he said, Knowest thou wherefore I am come unto thee? And now I return to fight with the prince of Persia; and when I go forth, behold, the prince of Greece[z]
21 shall come. However, I will declare unto thee that which is set down in the scripture of truth; and there is not one that sheweth himself strong with me against these,[a] but Michael your prince.

(11) —And I, in the first year of Darius the Mede, I stood to confirm and to strengthen him.
2 And now will I declare unto thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall enrich himself

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[o] Strictly 'in the dividing of the week.' [p] Lit. 'wing:' cf. Isa. viii. 8. It might be rendered: 'and the abominations (idols) of the desolator shall be on the pinnacle' (i. e. of the temple). [q] Others, 'the desolator.' [r] צבא, see chap. viii. 12. [s] Lit. 'weeks of days.' [t] Lit. 'shook.' [v] Or 'stand where thou art.' [w] Or 'prevailed.' [x] Or 'for those days.' [v] As vers. 1, 7, 8; see ix. 23. [z] Heb. *Javan*, as viii. 21. [a] Or, 'in these things.'

with great riches more than all; and when he hath become strong through his riches, he shall stir up all against the realm of Greece.

3 And a mighty king shall stand up that shall rule with great dominion, and do according to his
4 will. And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of the heavens; but not to his posterity, nor according to his dominion wherewith he ruled; for his kingdom shall be plucked up, even for others beside these.

5 And the king of the south,[b] who is one of his princes, shall be strong; but [another] shall be stronger than he, and have dominion: his dominion shall be a
6 great dominion. And after the course of years they shall join affinity; and the king's daughter of the south shall come to the king of the north to make equitable conditions: but she shall not retain the strength of her arm; neither shall he stand, nor his arm; and she shall be given up, she and they that brought her, and he that begat her, and he that strengthened her in [those] times.

7 But out of a shoot from her roots shall one stand up in his place, who shall come to the army, and shall enter into the fortress of the king of the north, and shall deal against them, and shew him-
8 self mighty. He shall also carry captive into Egypt their gods, with their princes,[c] and their precious vessels of silver and of gold; and he shall subsist for more years
9 than the king of the north; and [the same] shall come into the realm of the king of the south, but shall return into his own land.

10 And his sons shall be stirred up, and shall assemble a multitude of great forces; and one shall certainly come, and overflow, and pass through; and he shall return and carry the war even to his
11 fortress. And the king of the south shall be enraged, and shall come forth and fight with him, with the king of the north, who shall set forth a great multitude, but the multitude shall be given
12 into his hand. And when the multitude shall have been taken away,[d] his heart shall be exalted; and he shall cast down myriads;
13 but he shall not prevail.[e] For the king of the north shall return, and shall set forth a multitude greater than the former; and shall certainly come at the end of the times of years with a great army
14 and with much substance. And in those times shall many stand up against the king of the south: and the violent[f] of thy people will exalt themselves to establish the
15 vision; but they shall fall. And the king of the north shall come, and cast up a mound, and take the well-fenced city; and the arms of the south shall not withstand, neither his chosen people, for there shall be no strength to withstand.
16 And he that cometh against him shall do according to his own will, and none shall stand before him; and he shall stand in the land of beauty,[g] and destruction shall be
17 in his hand. And he shall set his face to come with the strength of his whole kingdom, and upright ones[h] with him; and he shall practise;[i] and he shall give him the daughter of women, to corrupt her; but she shall not stand,
18 neither shall she be for him. And he shall turn his face unto the isles, and shall take many; but a captain for his own behalf shall cause the reproach offered by him to cease: he shall turn it upon him, without reproach for himself.
19 And he shall turn his face toward the fortresses of his own land; and he shall stumble and fall, and not be found.

20 And in his place shall one stand up who shall cause the exactor to pass through the glory of the kingdom; but in a few days he shall be broken, neither in anger nor in battle.

21 And in his place shall stand up a vile person, to whom they shall not give the honour of the kingdom; but he shall come in peaceably and obtain the kingdom by
22 flatteries. And the overflowing forces[j] shall be overflowed from before him, and shall be broken: yea, also the prince of the cove-
23 nant.[k] And after the league made with him he shall work deceitfully, and he shall come up, and shall become strong with a small people.
24 In time of peace shall he enter even into the fattest places of the province; and he shall do that which

[b] Heb. *Negeb*; and so throughout. [c] Lit. 'their anointed ones:' cf. Ps. lxxxiii. 11; others understand it as 'molten images,' as Isa. xli. 29. [d] Or, 'lifted up.' [e] Or 'be strengthened.' [f] Lit. 'violent children.' [g] Cf. viii. 9. [h] Or 'upright conditions.' [i] Or 'act.' [j] Lit. 'arms.' [k] Or 'the allied prince.'

his fathers have not done, nor his fathers' fathers: he shall scatter among them prey, and spoil, and substance, and he shall plan his devices against the fortified places, even for a time.

25 And he shall stir up his power and his courage against the king of the south with a great army; and the king of the south shall engage in battle with an exceeding great and mighty army; but he shall not stand, for they shall plan
26 devices against him. And they that eat of his delicate food shall break him, and his army shall be dissolved;[l] and many shall fall
27 down slain. And both these kings' hearts [shall meditate] mischief, and they shall speak lies at one table; but it shall not prosper; for yet the end shall be at the time
28 appointed. And he shall return into his land with great substance; and his heart shall be against the holy covenant; and he shall practise,[m] and return to his own land.
29 At the set time he shall return, and come towards the south; but not as the former time shall be
30 the latter; for ships of Chittim shall come against him; and he shall be grieved, and return, and have indignation against the holy covenant; and will practise;[m] and he shall return and direct his attention to those that forsake the
31 holy covenant. And forces[n] shall stand on his part, and they shall profane the sanctuary, the fortress, and shall take away the continual [sacrifice], and they shall place the abomination that maketh desolate.
32 And such as do wickedly against the covenant shall he pervert[o] by flatteries; but the people that know their God shall be strong,
33 and shall act. And they that are wise[p] among the people shall instruct the many; and they shall fall by the sword, and by flame, by captivity, and by spoil, [many]
34 days. And when they fall, they shall be helped with a little help; but many shall cleave to them
35 with flatteries. And [some] of the wise[p] shall fall, to try them, and to purge and to make them white, to the time of the end: for it shall yet be for the time appointed.
36 And the king shall do according to his will; and he shall exalt himself, and magnify himself above every 'god, and speak monstrous things against the 'God of 'gods;[q] and he shall prosper until the indignation be accomplished: for that which is deter-
37 mined shall be done. And he will not regard the God of his fathers, nor the desire of women; nor regard any 'god:[r] for he will
38 magnify himself above all. And in his place will he honour the 'god of fortresses; and a 'god whom his fathers knew not will he honour with gold and silver, and with precious stones and pleasant
39 things. And he will practise[m] in the strongholds of fortresses with a strange 'god: whoso acknowledgeth him will he increase[s] with glory; and he shall cause them to rule over the many, and shall divide the land [to them] for a reward.
40 And at the time of the end shall the king of the south push at him; and the king of the north shall come against him like a whirlwind, with chariots, and with horsemen, and with many ships; and he shall enter into the countries, and over-
41 flow and pass through. And he shall enter into the land of beauty,[t] and many [countries] shall be overthrown; but these shall escape out of his hand: Edom, and Moab, and the chief of the
42 children of Ammon. And he shall stretch forth his hand upon the countries; and the land of Egypt
43 shall not escape. And he shall have power over the treasures of gold and of silver, and over all the precious things of Egypt; and the Libyans and the Ethiopians[v] shall
44 be at his steps. But tidings out of the east and out of the north shall trouble him; and he shall go forth with great fury to exterminate, and utterly to destroy
45 many. And he shall plant the tents of his palace between the sea[w] and the mountain of holy beauty; and he shall come to his end, and there shall be none to help him.

12 And at that time shall Michael stand up, the great prince who standeth for the children of thy people; and there shall be a time of distress, such as never was since there was a nation until that time. And at that time thy people shall be delivered, every one that is found written in the

[l] Elsewhere 'overflow.' [m] Or 'act.' [n] Lit. 'arms.' [o] Or 'pollute.'
[p] The *Maschilim*; so xii. 3. [q] Heb. *El Elim*. [r] *Eloah*. [s] Or 'whom he shall acknowledge [and] increase,' &c. [t] Or 'of delight.' Cf. viii. 9. [v] Heb. 'Cushites.'
[w] Lit. 'seas,' i.e. the great sea or Mediterranean.

2 book. And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame, to everlasting
3 contempt.[x] And they that are wise shall shine as the brightness of the expanse; and they that turn the many to righteousness as the stars, for ever and ever.
4 And thou, Daniel, close the words, and seal the book, till the time of the end. Many shall run to and fro,[y] and knowledge shall be increased.
5 And I Daniel looked, and behold, there stood other two, the one on this side, on the bank of the river, and the other on that side,
6 on the bank of the river. And he said to the man clothed in linen, who was above the waters of the river, How long [is it to] the end of
7 these wonders? And I heard the man clothed in linen, who was above the waters of the river; and he held up his right hand and his left hand unto the heavens, and swore by him that liveth for ever that it is for a time, times, and a half; and when the scattering of the power[z] of the holy people shall be accomplished, all these things shall be finished.
8 And I heard, but I understood not. And I said, My lord, what shall be the end of these things?
9 And he said, Go thy way, Daniel; for these words are closed and sealed till the time of the end.
10 Many shall be purified, and be made white, and be refined; but the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall under-
11 stand. And from the time that the continual [sacrifice] is taken away, and the abomination that maketh desolate set up, [there shall be] a thousand, two hundred, and
12 ninety days. Blessed is he that waiteth, and cometh to the thousand three hundred and thirty-
13 five days! But do thou go thy way until the end; and thou shalt rest, and stand in thy lot at the end of the days.

THE BOOK OF THE MINOR PROPHETS

HOSEA[a]

1 The word of Jehovah that came unto Hosea, the son of Beeri, in the days of Uzziah, Jotham, Ahaz, Hezekiah, kings of Judah, and in the days of Jeroboam the son of Joash, king of Israel.
2 The beginning of the word of Jehovah through Hosea. And Jehovah said to Hosea, Go, take unto thee a wife of whoredoms, and children of whoredoms; for the land is entirely given up to whoredom, away from Jehovah.
3 And he went and took Gomer the daughter of Diblaim; and she conceived and bore him a son.
4 And Jehovah said unto him, Call his name Jizreel;[b] for yet a little, and I will visit the blood[c] of Jizreel upon the house of Jehu, and will cause the kingdom of the
5 house of Israel to cease. And it shall come to pass in that day, that I will break the bow of Israel in the valley of Jizreel.
6 And she conceived again, and bore a daughter. And he said unto him, Call her name Lo-ruhamah;[d] for I will no more have mercy upon the house of Israel, so that I should pardon
7 them.[e] But I will have mercy upon the house of Judah, and will save them by Jehovah their God; and I will not save them by bow, or by sword, or by battle, [or] by horses, or by horsemen.
8 And she weaned Lo-ruhamah; and she conceived and bore a son;
9 and he said, Call his name Lo-ammi;[f] for ye are not my people, and I will not be for you.[g]
10 Yet the number of the children of Israel shall be as the sand of the

[x] Or 'abhorrence:' Isa. lxvi. 24. [y] Or 'shall diligently investigate.' [z] Lit. 'hand.' [a] Strictly, 'Hoshea,' meaning 'deliverance:' cf. Num. xiii. 17. [b] Meaning, 'God soweth' (or 'will sow'), ii. 23. [c] Or 'bloodguiltiness:' it is the plural, expressive of 'bloodshed;' and so in chap. xii. 14. [d] Meaning, 'not having obtained mercy.' [e] Or 'for I will utterly take them away.' [f] Meaning, 'not my people.' [g] Or 'not be yours.'

sea which cannot be measured or numbered; and it shall come to pass, [that] in the place where it was said unto them, Ye are not my people, it shall be said unto them, Sons of the living God.
11 And the children of Judah and the children of Israel shall be gathered together, and they shall appoint themselves one head, and shall go up out of the land: for great is the day of Jizreel.

* 2 Say unto your brethren Ammi;[h] and to your sisters, Ruhamah.[h]
2 Plead with your mother, plead; for she is not my wife, neither am I her husband: and let her put away her whoredoms from her face, and her adulteries from be-
3 tween her breasts; lest I strip her naked, and set her as in the day that she was born, and make her as a wilderness, and set her as a dry land, and slay her with thirst.
4 And I will not have mercy upon her children; for they are the
5 children of whoredoms. For their mother hath played the harlot; she that conceived them hath done shamefully: for she said, I will go after my lovers, that give [me] my bread and my water, my wool and my flax, mine oil and my
6 drink. Therefore behold, I will hedge up thy way with thorns; and I will fence [her] in with a wall,[i] that she shall not find her
7 paths. And she shall pursue after her lovers, and shall not overtake them; and she shall seek them, and shall not find them: and she shall say, I will go and return to my first husband, for then was it
8 better with me than now. And she did not know that I had given her the corn and the new wine and the oil, and had multiplied to her the silver and gold, which they
9 employed for Baal.[k] Therefore will I return, and take away my corn in the time thereof, and my new wine in its season, and will withdraw my wool and my flax which should have covered her
10 nakedness. And now will I discover her impiety[l] in the sight of her lovers, and none shall deliver
11 her out of my hand. And I will cause all her mirth to cease: her feasts, her new moons, and her sabbaths, and all her solemnities.
12 And I will make desolate her vine and her fig-tree, whereof she hath said, These are my rewards which my lovers have given me; and I will make them a forest, and the beasts of the field shall eat them.
13 And I will visit upon her the days of the Baals, wherein she burned incense to them, and decked herself with her rings and jewels,[m] and went after her lovers, and forgot me, saith[n] Jehovah.
14 Therefore behold, I will allure her, and bring her into the wilder-
15 ness, and speak to her heart.[o] And I will give her her vineyards from thence, and the valley of Achor for a door of hope; and she shall sing there, as in the days of her youth and as in the day when she came up out of the land of Egypt.
16 And it shall be in that day, saith Jehovah, [that] thou shalt call me, My husband,[p] and shalt call
17 me no more, Baali;[q] for I will take away the names of the Baals out of her mouth, and they shall no more be remembered by their name.
18 And I will make a covenant for them in that day with the beasts of the field, and with the fowl of the heavens, and the creeping things of the ground; and I will break bow and sword and battle out of the land; and I will make
19 them to lie down safely. And I will betroth thee unto me for ever; and I will betroth thee unto me in righteousness, and in judgment,[r] and in loving-kindness,[s] and in
20 mercies; and I will betroth thee unto me in faithfulness: and thou
21 shalt know Jehovah. And it shall come to pass in that day, I will hear, saith Jehovah, I will hear the heavens, and they shall hear
22 the earth; and the earth shall hear the corn, and the new wine, and the oil; and they shall hear
23 Jizreel.[t] And I will sow her unto me in the land; and I will have mercy upon Lo-ruhamah; and I will say to Lo-ammi, Thou art my people; and they shall say, My God.

3 And Jehovah said unto me, Go again, love a woman beloved of a friend,[u] and an adulteress, accord-

[h] Meaning respectively 'My people,' and 'Having obtained mercy.' [i] Cf. Isa. v. 5. [k] Others, 'made into a Baal.' [l] Or 'villainy,' 'folly:' cf. Judg. xix. 23, &c.; Isa. ix. 17. [m] Or 'necklace.' [n] See note to Isa. i. 24. [o] Cf. Isa. xl. 2, &c. [p] Heb. *Ishi*, as vers. 2, 7: cf. Gen. ii. 23. [q] 'My master,' or 'lord,' used also for 'husband,' as in Deut. xxii. 22; so the corresponding verb in Isa. liv. 5. [r] Or 'justice.' [s] Used also for 'piety,' 'goodness:' see vi. 4, 6; x. 12; xii. 6. [t] See chap. i. 4, 11. [u] See Jer. iii. 20.

ing to the love of Jehovah for the children of Israel, though they turn to other gods, and love raisin-
2 cakes. So I bought her to me for fifteen silver [pieces], and for a homer of barley, and a half-
3 homer[v] of barley. And I said unto her, Thou shalt abide for me many days; thou shalt not play the harlot, and thou shalt not be [another] man's, and I will also
4 be for thee. For the children of Israel shall abide many days without king, and without prince, and without sacrifice, and without statue,[w] and without ephod and
5 teraphim. Afterwards shall the children of Israel return, and seek Jehovah their God, and David their king; and shall turn with fear toward Jehovah and toward his goodness, at the end of the days.

* 4 Hear the word of Jehovah, ye children of Israel; for Jehovah hath a controversy with the inhabitants of the land; for there is no truth, nor goodness,[x] nor knowledge of God in the land.
2 Swearing, and lying, and killing, and stealing, and committing adultery,—they break out; and
3 blood toucheth blood. For this shall the land mourn, and every one that dwelleth therein shall languish, with the beasts of the field, and with the fowl of the heavens, yea, the fishes of the sea also shall be taken away.
4 Yet let no man strive, and let no man reprove; for thy people are as they that strive with the
5 priest. And thou shalt stumble by day; and the prophet also shall stumble with thee by night: and I will destroy thy mother.
6 My people are destroyed for lack of knowledge; for thou hast rejected knowledge, and I will reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I also will for-
7 get thy children. As they were multiplied, so they sinned against me: I will change their glory into
8 shame. They eat the sin of my people, and their soul longeth for
9 their iniquity. And it shall be as the people so the priest; and I will visit their ways upon them, and recompense to them their doings;
10 and they shall eat, and not have enough; they shall commit whoredom, and shall not increase: for they have left off taking heed to
11 Jehovah. Fornication, and wine, and new wine take away the heart.
12 My people ask counsel of their stock, and their staff declareth unto them; for the spirit of whoredoms causeth [them] to err, and they have gone a whoring
13 from under their God: they sacrifice upon the tops of the mountains, and burn incense upon the hills, under oak and poplar and terebinth, because the shade thereof is good; therefore your daughters play the harlot and your daughters-in-law[y] commit adul-
14 tery. I will not punish your daughters when they play the harlot, nor your daughters-in-law[y] for their committing adultery; for they themselves go aside with harlots, and they sacrifice with prostitutes: and the people that doth not understand shall come to ruin.
15 Though thou, Israel, play the harlot, let not Judah trespass; and come ye not unto Gilgal, neither go up to Beth-aven,[z] nor
16 swear [As] Jehovah liveth! For Israel is refractory as an untract-
17 able heifer; now will Jehovah feed them as a lamb in a wide [pasture].—Ephraim is joined to
18 idols: leave him alone. Their drink is sour;[a] they give themselves up to whoredom; her great men[b] passionately love [their]
19 shame. The wind hath wrapped her up in its wings, and they shall be ashamed because of their sacrifices.

* 5 Hear this, ye priests; and hearken, ye house of Israel; and give ear, O house of the king: for this judgment is for[c] you; for ye have been a snare at Mizpah, and a net spread upon Tabor.
2 And they have plunged themselves in the corruption of apostasy,[d] but
3 I will be a chastiser of them all. I know Ephraim, and Israel is not hid from me; for now, Ephraim, thou hast committed whoredom;
4 Israel is defiled. Their doings do not allow them to[e] return unto their God; for the spirit of whore-
5 doms is in the midst of them, and they know not Jehovah. And Israel's pride doth testify to his

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[v] Heb. *lethec.* [w] Or 'pillar,' 'column,' as 1 Kings xiv. 23; Isa. xix. 19, &c. [x] Or 'loving-kindness:' see note to chap. ii. 19. [y] Or 'brides.' [z] Meaning, 'House of idols,' or 'of iniquity'—by an irony for '*Beth-El*,' 'House of God' (cf. Amos v. 5). [a] Or 'their orgies are vile.' [b] Heb. 'shields.' [c] Or 'against.' [d] Or '[with] sacrifices do they go far (or deeply) in revolt.' [e] Or 'they do not frame their doings to.'

face; and Israel and Ephraim shall fall by their iniquity: Judah
6 also shall fall with them. They shall go with their flocks and with their herds to seek Jehovah; but they shall not find [him]: he hath withdrawn himself from them.
7 They have dealt treacherously against Jehovah; for they have begotten strange children: now shall the new moon[f] devour them, with their allotted possessions.[g]
8 Blow the horn in Gibeah, the trumpet in Ramah; cry aloud[h] [at] Beth-aven: behind thee, O
9 Benjamin! Ephraim shall be a desolation in the day of rebuke: among the tribes of Israel have I made known that which is sure.
10 The princes of Judah are become like them that remove the land-mark: I will pour out my wrath
11 upon them like water. Ephraim is oppressed, crushed in judgment, because in self-will he walked after
12 the commandment [of man].[i] And I will be unto Ephraim as a moth, and to the house of Judah as rottenness.
13 When Ephraim saw his sickness, and Judah his sore, then went Ephraim to the Assyrian, and sent to king Jareb;[k] but he was unable to heal you, nor hath he removed
14 your sore. For I will be unto Ephraim as a lion,[l] and as a young lion to the house of Judah. I, I will tear and go away; I will carry off, and there shall be none to
15 deliver. I will go away, I will return to my place, till they acknowledge their trespass,[m] and seek my face: in their affliction they will seek me early.[n]

6 Come and let us return unto Jehovah: for he hath torn, and he will heal us; he hath smitten,
2 and he will bind us up. After two days will he revive us; on the third day he will raise us up, and
3 we shall live before his face; and we shall know,—we shall follow on to know Jehovah: his going forth is assured as the morning dawn; and he will come unto us as the rain, as the latter rain which watereth the earth.
4 * What shall I do unto thee, Ephraim? What shall I do unto thee, Judah? For your goodness is as a morning cloud, and as the dew that early passeth away.
5 Therefore have I hewed [them] by the prophets; I have slain them by the words of my mouth: and my judgment goeth forth as the
6 light.[o] For I delight in loving-kindness,[p] and not sacrifice; and the knowledge of God more than
7 burnt-offerings. But they like Adam have transgressed the covenant: there have they dealt treacherously against me.
8 Gilead is a city of them that work iniquity; it is tracked with
9 blood.[q] And as troops of robbers lie in wait for a man, so the company of priests murder in the way of Shechem; yea, they commit
10 lewdness. In the house of Israel have I seen a horrible thing: the whoredom of Ephraim is there;
11 Israel is defiled. Also, for thee, Judah, is a harvest appointed, when I shall turn again the captivity of my people.

7 When I would heal Israel, then the iniquity of Ephraim is discovered, and the wickedness of Samaria: for they practise falsehood; and the thief entereth in, [and] the troop of robbers assaileth
2 without. And they say not in their hearts [that] I remember all their wickedness: now do their own doings encompass them; they
3 are before my face. They make the king glad with their wickedness, and the princes with their
4 lies. They all practise adultery, as an oven heated by the baker: he ceaseth from stirring [the fire] after he hath kneaded the dough,
5 until it be leavened. In the day of our king, the princes made themselves sick with the heat of wine: he stretched out his hand
6 to scorners. For they have applied their heart like an oven to their lying in wait: their baker sleepeth all the night; in the morning it burneth like a flaming fire.
7 They are all hot as an oven, and devour their judges; all their kings are fallen: there is none among them that calleth unto me.
8 Ephraim, he mixeth himself with the peoples; Ephraim is a
9 cake not turned. Strangers have devoured his strength, and he knoweth [it] not; yea, gray hairs are here and there upon him, and
10 he knoweth [it] not. And the pride of Israel testifieth to his face;

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[f] Or 'a month.' [g] Or 'portions.' [h] Or 'sound an alarm,' as Joel ii. 1.
[i] Or '[of the king].' [k] Or 'to a contentious king;' and so in x. 6. [l] Or 'fierce lion,' as Job iv. 10, &c.: and so chap. xiii. 7.
[m] Or 'guilt.' [n] Or 'earnestly.'
[o] Others read 'and thy judgments are [as] a light that goeth forth.' [p] In ver. 4 'goodness:' cf. note to ii. 19.
[q] Or 'full of bloodmarks.'

and they do not return to Jehovah their God, nor seek him for all
11 this. And Ephraim is become like a silly dove without understanding: [r] they call to Egypt, they go
12 to Assyria. When they go, I will spread my net upon them; I will bring them down as the fowl of the heavens; I will chastise them, according as their assembly hath heard.
13 Woe unto them! for they have wandered from me; destruction unto them! for they have transgressed against me. And I would redeem them; but they speak lies
14 against me. And they cried not unto me in their heart, when they howled upon their beds; they assemble themselves for corn and new wine; they have turned aside
15 from me. I have indeed trained, I have strengthened their arms, but they imagine mischief against
16 me. They return, [but] not to the [Most] High: they are like a deceitful bow. Their princes shall fall by the sword for the rage of their tongue: this shall be their derision in the land of Egypt.

*8 Set the trumpet [s] to thy mouth. [He cometh] as an eagle against the house of Jehovah, because they have transgressed my covenant, and rebelled against
2 my law. They shall cry unto me, My God, we know thee; [we],
3 Israel. Israel hath cast off good:
4 the enemy shall pursue him. They have set up kings, but not by me; they have made princes, and I knew it not; of their silver and their gold have they made them idols, that they may be cut off.
5 Thy calf, O Samaria, hath cast [thee] off; mine anger is kindled against them: how long will they
6 be incapable of purity? [t] For from Israel is this also:—a workman made it, and it is no God: for the calf of Samaria shall be [broken
7 in] pieces. For they have sown the wind, and they shall reap the whirlwind: it hath no stalk; should it sprout, it would yield no meal; [v] if so be it yield, strangers shall swallow it up.
8 Israel is swallowed up: now are they become among the nations as a vessel wherein is no pleasure.
9 For they are gone up [to] Assyria [as] a wild ass alone by himself: Ephraim hath hired
10 lovers. Although they hire among the nations, now will I gather them, and they shall begin to be straitened under [w] the burden of the king of princes.
11 Because Ephraim hath multiplied altars to sin, altars shall be
12 unto him to sin. [x] I have prescribed unto him the manifold things of my law: they are count-
13 ed [as] a strange thing. They sacrifice flesh [for] the sacrifices of mine offerings, and eat it; Jehovah hath no delight in them. Now will he remember their iniquity, and visit their sins: they shall
14 return to Egypt. For Israel hath forgotten his Maker, and buildeth temples; [y] and Judah hath multiplied fenced cities: but I will send a fire upon his cities, and it shall devour the palaces thereof.

9 Rejoice not, Israel, exultingly, as the peoples; for thou hast gone a whoring from thy God, thou hast loved harlot's hire upon every
2 corn-floor. The floor and the wine-press shall not feed them, and the
3 new wine shall fail [z] her. They shall not dwell in Jehovah's land; but Ephraim shall return to Egypt, and in Assyria shall they
4 eat that which is unclean. They shall pour out no [offerings of] wine to Jehovah, neither shall their sacrifices be pleasing unto him: they shall be unto them as the bread of mourners; all that eat thereof shall be defiled: for their bread shall be for themselves; [a] it shall not come into the house of Jehovah.
5 What will ye do in the day of assembly, and in the day of the
6 feast of Jehovah? For behold, they are gone away because of destruction: Egypt shall gather them up, Moph [b] shall bury them: their pleasant things of silver, nettles shall possess them; thorns
7 shall be in their tents. The days of visitation are come; the days of recompence are come: Israel shall know [it]: the prophet is a fool, the inspired man is mad, because of the greatness of thine iniquity,
8 and the great enmity. Is Ephraim a watchman with my God? [c] [nay] the prophet is a fowler's snare on all his ways, enmity in the house
9 of his God. They have deeply cor-

[r] Lit. 'heart.' [s] Or 'horn.' as chap. v. 8. [t] Or 'innocence.' [v] There is an assonance in three words of this line: *Kamah—Tsemach—Kemach.* [w] Or 'and they shall be set free a little from.' [x] Or 'for sin;' others 'for sinning.' [y] Or 'palaces.' [z] Lit. 'deceive.' [a] Strictly, 'for their soul' (i.e. appetite). [b] i.e. Noph (Memphis). [c] Or 'Ephraim is on the watch [looking to others] besides my God.'

rupted themselves as in the days of Gibeah. He will remember their iniquity, he will visit their sins.

10 I found Israel as grapes in the wilderness; as first-ripe fruit on the fig-tree, I saw your fathers at the beginning: they went to Baal-Peor, and separated themselves unto that shame, and became abominations like their
11 lover. As for Ephraim, their glory shall fly away as a bird,—no birth, no pregnancy, no conception!
12 For even should they bring up their children, yet will I bereave them, [that] not a man [remain]: for woe also to them when I shall have
13 departed from them! Ephraim, as I saw [him], was a Tyre planted [d] in a beautiful place; [e] but Ephraim shall bring forth his children to the slayer.

14 Give them, Jehovah—what wilt thou give?—give them a miscarrying womb and dry breasts.
15 All their wickedness is in Gilgal; for there I hated them: because of the wickedness of their doings, I will drive them out of my house, I will love them no more: all their princes are rebellious. [f]
16 Ephraim is smitten: their root is dried up, they shall bear no fruit; yea, though they should bring forth, yet will I slay the beloved
17 [fruit] of their womb. My God hath rejected them, because they hearkened not unto him; and they shall be wanderers among the nations.

10 Israel is an unpruned vine, he bringeth forth fruit unto himself: according to the abundance of his fruit he hath multiplied altars; according to the goodness of his land they have made goodly
2 statues. [g] Their heart is divided; now shall they be found guilty: he will break down their altars, he
3 will destroy their statues. [g] For now they will say, We have no king, for we feared not Jehovah; and a king, what can he do for us?
4 They speak [mere] words, swearing falsely in making a covenant; [h] therefore shall judgment spring up as hemlock in the furrows of the
5 fields. The inhabitants of Samaria shall fear because of the calf [i] of Beth-aven; for the people thereof shall mourn over it, and the idolatrous priests [k] thereof shall tremble for it, for its glory, be-
6 cause it is departed from it. Yea, it shall be carried unto Assyria [as] a present for king Jareb: [l] Ephraim shall be seized with shame, and Israel shall be ashamed of his own counsel.
7 As for Samaria her king is cut off as chips [m] upon the face of the
8 waters. And the high places of Aven, the sin of Israel, shall be destroyed: the thorn and the thistle shall come up upon their altars; and they shall say to the mountains, Cover us! and to the hills, Fall on us!
9 From [n] the days of Gibeah hast thou sinned, O Israel: there they stood: the battle in Gibeah against the children of iniquity did
10 not overtake them. At my pleasure will I chastise them; and the peoples shall be assembled against them, when they are bound for
11 their two iniquities. [o] And Ephraim is a trained heifer, that loveth to tread out [the corn]; I have passed over upon her fair neck: I will make Ephraim to draw; Judah shall plough, Jacob shall
12 break his clods. Sow to yourselves in righteousness, reap according to mercy; break up your fallow ground: for it is time to seek Jehovah, till he come and
13 rain righteousness upon you. Ye have ploughed wickedness, reaped iniquity, [p] eaten the fruit of lies; for thou didst confide in thy way, in the multitude of thy mighty
14 men. And a tumult shall arise among thy peoples, and all thy fortresses shall be spoiled, as Shalman spoiled Beth-arbel in the day of battle: the mother was dashed in pieces with the children.
15 So shall Bethel do unto you because of the wickedness of your wickedness: at day-break shall the king of Israel utterly be cut off.

* **11** When Israel was a child, then I loved him, and out of
2 Egypt I called my son. As they called them, so they went from them: they sacrificed unto the Baals, and burned incense to
3 graven images. And I it was that

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[d] Or 'as I see him, as far as Tyre, was planted.' [e] A 'pasturage' or 'habitation.' [f] Or 'refractory,' as iv. 16. [g] See note to chap. iii. 4. [h] Or 'they pronounce words, they swear falsely, they make a covenant.' [i] Or 'the calves.' [k] Heb. *Chemarim*: cf. 2 Kings xxiii. 5. [l] See chap. v. 13. [m] Others 'foam.' [n] Or 'More than in.' [o] According to the *Cheṯiv* it would be 'eyes.' But see LXX, Jerome, &c., going with the *Keri*: Piscator also, and Gesenius *sub voce*. Jer. ii. 13 has been compared with this passage. [p] Elsewhere rendered 'unrighteousness,' or 'wrong.'

taught Ephraim to walk,—He took them upon his arms,—but they
4 knew not that I healed them. I drew them with bands of a man, with cords of love; and I was to them as they that take off the yoke on their jaws, and I gently
5 caused them to eat. He shall not return into the land of Egypt, but the Assyrian shall be his king; for they refused to return [to me];
6 and the sword shall turn about in his cities, and shall consume his bars,[q] and devour [them], because
7 of their own counsels. Yea, my people are bent upon backsliding from me: though they call them to the Most High, none at all exalteth [him].
8 How shall I give thee over, Ephraim?[r] [how] shall I deliver thee up, Israel? how shall I make thee as Admah? [how] shall I set thee as Zeboim? My heart is turned within me, my repentings
9 are kindled together. I will not execute the fierceness of mine anger, I will not again destroy Ephraim; for I am · God, and not man,—the Holy One in the midst of thee: and I will not come in
10 anger.[s] They shall walk after Jehovah; he shall roar like a lion; when he shall roar, then the children shall hasten[t] from the west:[u]
11 they shall hasten[t] as a bird out of Egypt, and as a dove out of the land of Assyria; and I will cause them to dwell in their houses, saith Jehovah.
12 [v]Ephraim encompasseth me about with lies, and the house of Israel with deceit; but Judah yet walketh with · God, and with the holy things of truth.[w]

(12) Ephraim feedeth on wind, and pursueth after the east wind: all day long he multiplieth lies and desolation; and they make a covenant with Assyria, and oil is
2 carried into Egypt. Jehovah hath also a controversy with Judah, and he will punish Jacob according to his ways; according to his doings will he recompense him.
3 He took his brother by the heel in the womb, and in his strength
4 he wrestled with God. Yea, he wrestled with the Angel, and prevailed; he wept, and made supplication unto him: he found him in Bethel, and there he spoke with
5 us,—even Jehovah, the God of hosts,—Jehovah is his memorial.
6 And thou, return unto thy God: keep loving-kindness and judgment, and wait on thy God continually.
7 [He is] a merchant,[x] balances of deceit are in his hand; he loveth
8 to oppress.[y] And Ephraim saith, Nevertheless I am become rich, I have found me out substance; in all my labours they shall find none
9 iniquity in me that were sin. But I [that am] Jehovah thy God from the land of Egypt will again make thee to dwell in tents, as in the days
10 of the solemn feast. And I have spoken to the prophets, and I have multiplied visions, and by means of the prophets have I used simili-
11 tudes. If Gilead is iniquity, surely they are but vanity:[z] they sacrifice bullocks in Gilgal; yea, their altars are as heaps in the furrows
12 of the fields. And Jacob fled into the country[a] of Syria,[b] and Israel served for a wife, and for a wife he
13 kept [sheep]. And by a prophet Jehovah brought Israel out of Egypt, and by a prophet was he
14 preserved.[c] Ephraim provoked [him] to anger most bitterly; and his Lord shall leave his blood upon him, and recompense unto him his reproach.

13 When Ephraim spoke, there was trembling; he exalted himself in Israel: but he trespassed through Baal, and he died.
2 And now they sin more and more,[d] and have made them molten images of their silver, idols according to their own understanding,[e] all of it the work of the craftsmen: they say of them, Let the men that sacrifice kiss the calves.
3 Therefore they shall be as the morning cloud, and as the early dew that passeth away, as the chaff driven with the whirlwind out of the threshing-floor, and as
4 the smoke out of the lattice. Yet I [am] Jehovah thy God from the land of Egypt, and thou hast known no God but me; and there
5 is no saviour besides me. I knew thee in the wilderness, in the land
6 of drought. According to their

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[q] Or 'branches.' [r] Or 'What shall I do with thee, Ephraim?' [s] Some translate 'come into the city.' [t] Or 'come trembling.' [u] Or 'from the sea.' [v] Chap. xii in the Hebrew. [w] According to others 'And Judah is yet unsteadfast as regards God and the true Holy One.' [x] Heb. *Canaan*: cf. Ezek. xvii. 4. [y] Or 'to defraud.' [z] Or 'Is Gilead iniquity? They are altogether vanity.' [a] Or 'fields,' 'open country.' [b] Heb. *Aram*. [c] Or 'kept,' as ver. 12. [d] See note on Judg. x. 6. [e] Or 'skilfulness.'

pasture, they became full; they became full, and their heart was exalted: therefore have they for-
7 gotten me. And I will be unto them as a lion; *f* as a leopard I will lurk for them by the way;
8 I will meet them as a bear bereaved of her [whelps], and will rend the covering of their heart, and there will I devour them like a lioness: the beast of the field shall tear them.
9 It is thy destruction, O Israel, that [thou art] against me, against
10 thy help. Where then is thy king, that he may save thee in all thy cities? and thy judges of whom thou saidst, Give me a king and
11 princes?—I gave thee a king in mine anger, and took him away in my wrath.
12 The iniquity of Ephraim is bound up; his sin is laid by in
13 store. The pangs of a woman in travail shall come upon him: he is a son not wise; for at the time of the breaking forth of children,
14 he was not there. I will ransom them from the power of Sheol. I will redeem them from death: where, O death, are thy *g* plagues? where, O Sheol, is thy *g* destruction? Repentance shall be hid from mine eyes.
15 Though he be fruitful among [his] brethren, an east wind shall come, a wind of Jehovah [that] cometh up from the wilderness, and his spring shall become dry, and his fountain shall be dried up: he shall spoil the treasure of all
16 pleasant vessels. *h* Samaria shall bear her guilt; *i* for she hath rebelled against her God: they shall fall by the sword; their infants shall be dashed in pieces, and their women with child shall be ripped up.

* 14 O Israel, return unto Jehovah thy God; for thou hast
2 fallen by thine iniquity. Take with you words, and turn to Jehovah; say unto him, Forgive all iniquity, and receive [us] graciously; *k* so will we render the
3 calves *l* of our lips. Assyria shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, [Thou art] our God; because in thee the fatherless findeth mercy.
4 I will heal their backsliding, I will love them freely; for mine anger is turned away from him.
5 I will be as the dew unto Israel: he shall blossom as the lily, and cast forth his roots as Lebanon.
6 His shoots shall spread, and his beauty shall be as the olive-tree,
7 and his smell as Lebanon. They shall return and sit under his shadow; they shall revive [as] corn, and blossom as the vine: the renown thereof shall be as the wine of Lebanon.
8 Ephraim [shall say], What have I to do any more with idols? (I answer [him], and I will observe him.) I am like a green fir-tree.—From me is thy fruit found.
9 Who is wise, and he shall understand these things? intelligent, and he shall know them? For the ways of Jehovah are right, and the just shall walk in them; but the transgressors shall fall therein.

JOEL

1 The word of Jehovah that came to Joel the son of Pethuel.
2 Hear this, ye old men, and give ear, all ye inhabitants of the land. Hath this been in your days, or even in the days of your fathers?
3 Tell your children of it, and [let] your children [tell] their children, and their children another genera-
4 tion: that which the palmerworm *m* hath left hath the locust eaten; and that which the locust hath left hath the cankerworm *m* eaten; and that which the cankerworm hath left hath the caterpillar *n* eaten.
5 Awake, ye drunkards, and weep; and howl, all ye drinkers of wine, because of the new wine: for it
6 is cut off from your mouth. For a nation is come up upon my land, strong and without number: his teeth are the teeth of a lion, and he hath the cheek teeth of a

f Or 'fierce lion,' as chap. v. 14. *g* Or 'I will be .... thy.' *h* Chap. xiv. 1 in the Hebrew. *i* Or 'become desolate.' *k* Or 'receive what is good.' *l* Or 'young bullocks,' פרים. Calves in x. 5 is the translation of עגלות. There may be a reference to xiii. 2. *m* Probably different species of locust, or in different stages of growth, as 'grub,' 'creeper,' 'feeder.' (See note to Ps. cv. 34.) *n* Or 'devourer:' cf. Ps. lxxviii. 46; some think the 'locust' in its winged state.

7 lioness. He hath made my vine
a desolation, and barked my fig-
tree; he hath made it clean bare,
and cast it away: its branches
8 are made white. Wail like a virgin
girded with sackcloth for the hus-
9 band of her youth. The oblation
and the drink-offering are cut
off from the house of Jehovah;
the priests, Jehovah's ministers,
10 mourn. The field is laid waste, the
land mourneth; for the corn is
wasted, the new wine is dried up,[o]
the oil languisheth.
11 Be ashamed, ye husbandmen;
howl, ye vinedressers, for the
wheat and for the barley: be-
cause the harvest of the field hath
12 perished. The vine is dried up,[o]
and the fig-tree languisheth; the
pomegranate-tree, the palm also
and the apple-tree; all the trees of
the field are withered, yea, joy is
withered away from the children
of men.
13 Gird yourselves, and lament, ye
priests; howl, ministers of the
altar; come, lie all night in sack-
cloth, ye ministers of my God:
for the oblation and the drink-
offering are withholden from the
14 house of your God. Hallow a fast,
proclaim a solemn assembly,
gather the elders,[p] [and] all the
inhabitants of the land to the
house of Jehovah your God, and
cry unto Jehovah.
15 Alas for the day! for the day of
Jehovah is at hand, and as de-
struction from the Almighty[q] shall
16 it come. Is not the food cut off
before our eyes, joy and gladness
17 from the house of our God? The
seeds are rotten under their clods,
the granaries are laid desolate, the
barns are broken down; for the
18 corn is withered. How do the
beasts groan! The herds of cattle
are bewildered, for they have no
pasture; the flocks of sheep also
19 are in suffering. To thee, Jehovah,
do I cry; for the fire hath devoured
the pastures of the wilderness, and
the flame hath burned up all the
20 trees of the field. The beasts of
the field also cry unto thee; for
the water-courses are dried, and
the fire hath devoured the pas-
tures of the wilderness.

* 2 Blow the trumpet[r] in Zion,
and sound an alarm in my
holy mountain; let all the in-
habitants of the land tremble: for
the day of Jehovah cometh, for
2 it is at hand; a day of darkness
and gloom, a day of clouds and
gross darkness, as the dawn spread
upon the mountains;—a great
people and a strong; there hath
not been ever the like, neither
shall be any more after them, to
the years of generations and
generations.
3 A fire devoureth before them,
and behind them a flame burneth;
the land is as a garden of Eden
before them, and behind them a
desolate wilderness: yea, and
4 nothing escapeth them. The ap-
pearance of them is as the appear-
ance of horses; and as horsemen,
5 so they run. Like the noise of
chariots, on the tops of the moun-
tains, they leap; like the noise
of a flame of fire that devoureth
the stubble, as a strong people set
6 in battle array. Before them the
peoples are in anguish: all faces
7 turn pale. They run like mighty
men; they climb the wall like
men of war; and they march
every one on his ways, and break
8 not their ranks. Neither doth one
press upon another; they march
every one in his path; and fall
amid[s] weapons, but are not
9 wounded.[t] They spread them-
selves over the city; they run upon
the wall; they climb up into the
houses; they enter in by the
10 windows like a thief. The earth
quaketh before them; the heavens
tremble; the sun and the moon
are darkened, and the stars with-
11 draw their shining. And Jehovah
uttereth his voice before his army;
for his camp is very great; for
strong is he that executeth his word:
for the day of Jehovah is great and
very terrible; and who can bear it?
12 Yet even now, saith[u] Jehovah,
turn to me with all your heart, and
with fasting, and with weeping,
13 and with mourning; and rend
your heart, and not your gar-
ments, and turn unto Jehovah
your God: for he is gracious and
merciful, slow to anger, and of
great loving-kindness, and repent-
14 eth him of the evil. Who know-
eth? He might return and repent,
and leave a blessing behind him,
an oblation and a drink-offering
for Jehovah your God?
15 Blow the trumpet[x] in Zion,
hallow a fast, proclaim a solemn
16 assembly; gather the people,
hallow the congregation, assemble

[o] Or 'is ashamed.' [p] Or 'old men,' as ver. 2. [q] See note to Isa. xiii. 6. [r] Or 'horn.' [s] Or 'burst through.' [t] Or 'separated;' or 'they break not off [their course].' [u] נְאֻם: see Isa. i. 24. [x] Or 'horn.'

the elders, gather the children,[y] and those that suck the breasts; let the bridegroom go forth from his chamber, and the bride from
17 her closet. Let the priests, the ministers of Jehovah, weep between the porch and the altar, and let them say, Spare, O Jehovah, thy people, and give not thine inheritance to reproach, that they should be a by-word of the nations.[z] Wherefore should they say among the peoples, Where is their God?
18 Then Jehovah will be jealous for his land, and will have pity on his
19 people. And Jehovah will answer and say unto his people, Behold, I send you corn, and new wine, and oil, and ye shall be satisfied therewith; and I will no more make you a reproach among the nations.
20 And I will remove far off from you him [that cometh] from the north, and will drive him into a land barren and desolate, his face toward the eastern sea, and his rear toward the hinder[a] sea; and his stench shall come up, and his ill odour shall come up, for he hath exalted himself to do great things.
21 —Fear not, O land; be glad and
22 rejoice: for Jehovah doeth great things. Be not afraid, ye beasts of the field: for the pastures of the wilderness do spring; for the tree beareth its fruit; the fig-tree and
23 the vine yield full increase.[b] And ye, children of Zion, be glad and rejoice in Jehovah your God; for he giveth you the early rain in due measure,[c] and he causeth to come down for you the rain, the early rain,[d] and the latter rain at the beginning [of the season].[e]
24 And the floors shall be full of corn, and the vats shall overflow with
25 new wine and oil. And I will restore to you the years that the locust hath eaten, the canker-worm, and the caterpillar, and the palmerworm, my great army which
26 I sent among you. And ye shall eat in plenty, and be satisfied, and praise the name of Jehovah your God, who hath dealt wondrously with you: and my people shall
27 never be ashamed. And ye shall know that I am in the midst of Israel, and that I, Jehovah, [am] your God, and there is none else: and my people shall never be ashamed.
28 [f]And it shall come to pass afterwards [that] I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men
29 shall see visions. Yea, even upon the bondmen and upon the handmaids in those days will I pour
30 out my Spirit. And I will shew[g] wonders in the heavens and on the earth, blood, and fire, and pillars
31 of smoke. The sun shall be changed to darkness, and the moon to blood, before the great and terrible day of Jehovah come.
32 And it shall be that whosoever shall call upon the name of Jehovah shall be saved: for in mount Zion and in Jerusalem shall be deliverance,[h] as Jehovah hath said, and for the residue whom Jehovah shall call.

3 For behold, in those days, and in that time, when I shall turn again the captivity of Judah and
2 Jerusalem, I will also gather all the nations, and will bring them down into the valley of Jehoshaphat,[i] and I will enter into judgment with them there on account of my people and mine inheritance, Israel, whom they have scattered among the nations: and they have
3 parted my land; and they have cast lots for my people, and have given a boy for a harlot, and sold a girl for wine, and have drunk [it].
4 Yea also, what have ye to do with me, O Tyre and Zidon, and all the districts of Philistia? Will ye render me a recompence? But if ye recompense me, swiftly [and] speedily will I bring your recom-
5 pence upon your own head; because ye have taken my silver and my gold, and have carried into your temples my beautiful pleasant things, and the children of
6 Judah and the children of Jerusalem have ye sold unto the children of the Greeks,[k] that ye might remove them far from their
7 border. Behold, I will raise them up out of the place whither ye have sold them, and will bring your recompence upon your own head.
8 And I will sell your sons and your daughters into the hand of the children of Judah, and they shall sell them to the Sabeans, to a nation far off: for Jehovah hath spoken.

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[y] Or 'infants.' [z] Or 'that the nations should rule over them.' [a] Or 'western:' see note to Deut. xi. 24. [b] Lit. 'strength.' [c] Or 'richly.' Lit. 'in righteousness.' [d] See note to Ps. lxxxiv. 6. [e] Or 'in the first [month].' [f] Vers. 28–32 compose chap. iii in the Hebrew. [g] Lit. 'give.' [h] Or 'an escape,' as Jer. xxv. 35. [i] Meaning, 'Jehovah judgeth.' [k] Heb. *Javanim.*

9 Proclaim this among the nations: prepare[l] war, arouse the mighty men, let all the men of war draw near, let them come up.
10 Beat your ploughshares into swords, and your pruning-knives into spears; let the weak say, I am
11 strong. Haste ye[m] and come, all ye nations round about, and gather yourselves together. Thither cause thy mighty ones[n] to come down,
12 O Jehovah. Let the nations rouse themselves, and come up to the valley of Jehoshaphat; for there will I sit to judge all the nations round about.
13 Put in the sickle, for the harvest is ripe: come, get you down, for the press is full, the vats overflow; for their wickedness is great.
14 Multitudes, multitudes in the valley of decision! For the day of Jehovah is at hand in the valley of
15 decision.[o] The sun and the moon shall be darkened, and the stars
16 shall withdraw their shining. And Jehovah will roar from Zion, and utter his voice from Jerusalem; and the heavens and the earth shall shake: and Jehovah will be a shelter for his people, and the refuge[p] of the children of Israel.
17 And ye shall know that I, Jehovah, [am] your God, dwelling in Zion, my holy mountain; and Jerusalem shall be holy, and no strangers shall pass through her any more.
18 And it shall come to pass in that day, that the mountains shall drop down new wine, and the hills shall flow with milk, and all the watercourses[q] of Judah shall flow with waters; and a fountain shall come forth from the house of Jehovah, and shall water the valley of
19 Shittim.[r] Egypt shall be a desolation, and Edom shall be a desolate wilderness, for the violence against the children of Judah, in that they have shed innocent blood in their
20 land. But Judah shall abide for ever, and Jerusalem from generation to generation.
21 And I will purge them from the blood from which I had not purged them: for Jehovah dwelleth in Zion.

AMOS

1 The words of Amos, who was among the herdmen[s] of Tekoa,[t] which he saw concerning Israel in the days of Uzziah king of Judah, and in the days of Jeroboam the son of Joash, king of Israel, two
2 years before the earthquake. And he said, Jehovah roareth from Zion, and uttereth his voice from Jerusalem; and the pastures[v] of the shepherds mourn, and the top of Carmel withereth.
3 Thus saith Jehovah: For three transgressions of Damascus, and for four, I will not revoke [my sentence], because they have threshed Gilead with threshing
4 instruments of iron. And I will send a fire into the house of Hazael, and it shall devour the
5 palaces of Ben-Hadad. And I will break the bar[w] of Damascus, and cut off the inhabitant from the valley[x] of Aven,[y] and him that holdeth the sceptre from Beth-Eden; and the people of Syria shall go into captivity unto Kir, saith Jehovah.
6 Thus saith Jehovah: For three transgressions of Gazah, and for four, I will not revoke its sentence;[a] because they carried away captive the whole captivity, to deliver
7 [them] up to Edom. And I will send a fire on the wall of Gazah, and it shall devour the palaces
8 thereof. And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Ashkelon, and I will turn my hand against Ekron; and the remnant of the Philistines shall perish, saith the Lord Jehovah.[b]
9 Thus saith Jehovah: For three transgressions of Tyre, and for four, I will not revoke its sentence; because they delivered up the whole captivity to Edom, and remembered not the brotherly cove-
10 nant. And I will send a fire on the wall of Tyre, and it shall devour the palaces thereof.

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[l] Lit. 'hallow,' 'sanctify.' [m] Or 'Band together.' [n] Cf. Judg. v. 13. [o] Or 'what is determined:' see Isa. x. 22, &c. [p] Or 'stronghold,' 'fortress:' cf. Jer. xvi. 19. [q] Or 'ravines.' [r] Valley of acacias. [s] Or 'sheep masters.' [t] In Judah. [v] Or 'habitations:' cf. Jer. ix. 10; xxiii. 10; xxv. 37, &c. [w] Compare Deut. iii. 5. [x] Or 'plain:' see note to Josh. xi. 8. [y] Or 'valley of idols.' [z] Meaning 'House of delight.' [a] Lit. 'revoke it:' see ver. 3. [b] *Adonai Jehovah*: see note to Ezek. ii. 4.

11 Thus saith Jehovah: For three transgressions of Edom, and for four, I will not revoke its sentence; because he pursued his brother with the sword, and cast off all pity; and his anger did tear continually, and he kept his wrath
12 for ever. And I will send a fire upon Teman, and it shall devour the palaces of Bozrah.
13 Thus saith Jehovah: For three transgressions of the children of Ammon, and for four, I will not revoke its sentence; because they ripped up the women with child of Gilead, that they might enlarge
14 their border. And I will kindle a fire in the wall of Rabbah, and it shall devour the palaces thereof, with shouting in the day of battle, with a tempest in the day of the
15 whirlwind. And their king shall go into captivity, he and his princes together, saith Jehovah.

2 Thus saith Jehovah: For three transgressions of Moab, and for four, I will not revoke its sentence; because he burned the bones of
2 the king of Edom into lime. And I will send a fire upon Moab, and it shall devour the palaces of Kerijoth; and Moab shall die with tumult, with shouting, [and] with the sound of the trumpet.
3 And I will cut off the judge from the midst thereof, and will slay all the princes thereof with him, saith Jehovah.
4 Thus saith Jehovah: For three transgressions of Judah, and for four, I will not revoke its sentence; because they have despised the law of Jehovah, and have not kept his statutes; and their lies have caused them to err, after which
5 their fathers walked. And I will send a fire upon Judah, and it shall devour the palaces of Jerusalem.
6 Thus saith Jehovah: For three transgressions of Israel, and for four, I will not revoke its sentence; because they have sold the righteous for silver, and the needy for
7 a pair of shoes; panting after[c] the dust of the earth on the head of the poor, and turning aside the way of the meek; and a man and his father will go in unto the [same] maid, to profane my holy name.
8 And they lay [themselves] down by every altar upon clothes taken in pledge, and they drink [in] the house of their God the wine of the
9 condemned.[d] But I destroyed the Amorite before them, whose height was as the height of the cedars, and he was strong as the oaks; but I destroyed his fruit from above, and his roots from
10 beneath. And I brought you up from the land of Egypt, and led you forty years in the wilderness, to possess the land of the Amorite.
11 And I raised up of your sons for prophets, and of your young men for Nazarites. Is it not even thus, ye children of Israel? saith[e]
12 Jehovah. And ye gave the Nazarites wine to drink; and commanded the prophets, saying,
13 Prophesy not. Behold, I will press upon you,[f] as a cart presseth
14 that is full of sheaves. And flight[g] shall perish from the swift, and the strong shall not strengthen his force, neither shall the mighty
15 deliver his soul. Neither shall he stand that handleth the bow; and the swift of foot shall not escape, and he that rideth the horse shall
16 not deliver his soul; and he that is stout-hearted among the mighty shall flee away naked in that day, saith Jehovah.

* 3 Hear this word that Jehovah hath spoken against you, children of Israel, against the whole family that I brought up from the
2 land of Egypt, saying, You only have I known of all the families of the earth; therefore will I visit
3 upon you all your iniquities. Shall two walk together except they be
4 agreed? Will a lion roar in the forest when he hath no prey? Will a young lion cry out of his den if
5 he have taken nothing? Can a bird fall in a snare upon the earth when no gin [is laid] for him? Will the snare spring up from the earth when nothing at all hath
6 been taken? Shall a trumpet be blown in the city, and the people not be afraid? Shall there be evil in a city, and Jehovah not
7 have done [it]?[h] But the Lord Jehovah will do nothing, but he revealeth his secret unto his servants the prophets.
8 The lion hath roared,—who will not fear? The Lord Jehovah hath spoken,—who can but prophesy?
9 Publish in[i] the palaces at Ashdod, and in[i] the palaces in the land of Egypt, and say, Assemble yourselves upon the mountains of

[c] Or 'that pant after.' [d] Or 'those that are amerced.' [e] Cf. note to Isa. i. 24.
[f] Lit. 'in your place.' Others, 'I am pressed under you (i.e. 'your sins') as the cart is loaded with sheaves.' [g] Or 'refuge,' as Jer. xxv. 35. [h] Or 'not have acted.'
[i] Or 'upon.'

Samaria, and behold the great uproar in the midst thereof, and the oppressions that are within
10 her: and they know not to do right, saith Jehovah, who store up violence and plunder in their
11 palaces. Therefore thus saith the Lord Jehovah: An adversary!—even round about the land! And he shall bring down thy strength from thee, and thy palaces shall be
12 pillaged. Thus saith Jehovah: Like as the shepherd rescueth out of the jaw of the lion two legs, or a piece of an ear; so shall the children of Israel be rescued that sit in Samaria in the corner of a couch,[k] and upon the damask of a bed.

13 Hear ye, and testify in[l] the house of Jacob, saith the Lord
14 Jehovah, the God of hosts, that in the day that I shall visit the transgressions of Israel upon him, I will also punish the altars of Bethel; and the horns of the altar shall be cut off, and fall to the
15 ground. And I will smite the winter-house with the summer-house; and the houses of ivory shall perish, and many houses shall have an end, saith Jehovah.

4 Hear this word, ye kine of Bashan, that are in the mountain of Samaria, that oppress the poor, that crush the needy, that say to their lords, Bring, and let us drink:
2 the Lord Jehovah hath sworn by his holiness, that behold, days shall come upon you, when he will take you away with hooks, and your posterity with fish-hooks;
3 and ye shall go out by the breaches, every one straight before her, and ye shall be cast out to Harmon,[m] saith Jehovah.

4 Come to Bethel, and transgress; at Gilgal multiply transgression; and bring your sacrifices in the morning, your tithes every three
5 days,[n] and burn[o] a thank-offering with leaven, and proclaim, publish, voluntary offerings: for this pleaseth you, children of Israel, saith
6 the Lord Jehovah. And I also have given you cleanness of teeth in all your cities, and want of bread in all your places; yet ye have not returned unto me, saith
7 Jehovah. And I also have withholden the rain from you, when there were yet three months to the harvest; and I caused it to rain upon one city, and caused it not to rain upon another city: one piece [of land] was rained upon, and the piece whereupon it rained
8 not withered. And two, three, cities wandered unto one city, to drink water, and were not satisfied: yet have ye not returned
9 unto me, saith Jehovah. I have smitten you with blasting and mildew; the palmerworm hath devoured the multitude of your gardens, and your vineyards, and your fig-trees and your olive-trees: yet have ye not returned unto me,
10 saith Jehovah. I have sent among you the pestilence after the manner of Egypt: your young men have I slain with the sword, taking away captive your horses; and I made the stench of your camps to come up, even into your nostrils: yet have ye not returned unto me,
11 saith Jehovah. I have overthrown among you, like God's overthrow of Sodom and Gomorrah, and ye were as a brand plucked out of the burning; yet have ye not returned
12 unto me, saith Jehovah. Therefore thus will I do unto thee, O Israel: because I will do this unto thee, prepare to meet thy God, O
13 Israel. For behold, he who formeth the mountains, and createth the wind, and declareth unto man what is his thought, who maketh the morning darkness, and treadeth upon the high places of the earth,—Jehovah, the God of hosts, is his name.

* 5 Hear this word, a lamentation, which I take up against
2 you, O house of Israel. The virgin of Israel is fallen; she shall no more arise: she is cast down upon her land; there is none to raise
3 her up. For thus saith the Lord Jehovah: The city that went forth[p] a thousand shall have a hundred left, and that which went forth a hundred shall have ten left, for the house of Israel.

4 For thus saith Jehovah unto the house of Israel: Seek ye me, and
5 ye shall live. And seek not Bethel, neither go to Gilgal, and pass not to Beer-sheba; for Gilgal shall surely go into captivity, and Bethel shall come to nought.[q]

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[k] The best place of the divan in the houses of the rich. [l] Or 'against.' [m] Some translate 'to the mountains;' others, 'to the [enemy's] fortress,' or 'to the palace,' as in i. 4, &c.: the meaning is not ascertained. [n] Perhaps 'years;' 'days' in Hebrew is used for 'years,' but here probably it is in irony. [o] 'Burn as incense:' see on Lev. i. 9. [p] i.e. that contributed a thousand men for war: cf. Judg. xi. 3, and note. [q] The Hebrew for 'nought' is here *aven*, 'vanity,' 'iniquity:' cf. Hos. iv. 15.

6 Seek Jehovah, and ye shall live; lest he break out like fire in the house of Joseph, and devour [it], and there be none to quench [it] 7 in Bethel. Ye who turn judgment to wormwood, and cast down 8 righteousness to the earth, [seek him] that made the Pleiades and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night; that calleth for the waters of the sea, and poureth them out upon the face of the earth: Jehovah is his 9 name. He causeth destruction to break forth suddenly upon the strong, and bringeth destruction upon the fortress.

10 They hate him that reproveth in the gate, and they abhor him 11 that speaketh uprightly. Forasmuch, therefore, as ye trample upon the poor, and take from him presents of wheat: ye have built houses of hewn stone, but ye shall not dwell in them; ye have planted pleasant[r] vineyards, and ye shall not drink the wine of 12 them. For I know how manifold are your transgressions and your sins mighty: they afflict the just, they take a bribe, and they turn aside [the right of] the needy in 13 the gate. Therefore the prudent shall keep silence in this time; for it is an evil time.

14 Seek good, and not evil, that ye may live; and so Jehovah, the God of hosts, shall be with you, as 15 ye say. Hate evil, and love good, and establish judgment in the gate: it may be that Jehovah, the God of hosts, will be gracious unto 16 the remnant of Joseph. Therefore thus saith Jehovah, the God of hosts, the Lord: Wailing shall be in all broadways; and they shall say in all the streets, Alas! alas! And they shall call the husbandman to mourning, and such as are skilful of lamentation to wailing. 17 And in all vineyards shall be wailing; for I will pass through the midst of thee, saith Jehovah.

18 Woe unto you that desire the day of Jehovah! To what end is the day of Jehovah for you? It shall be darkness and not light: 19 as if a man fled from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and a serpent bit him. 20 Shall not the day of Jehovah be darkness, and not light? even very dark, and no brightness in 21 it? I hate, I despise your feasts, and I will not smell [a sweet odour] 22 in your solemn assemblies. For if ye offer up unto me burnt-offerings and your oblations, I will not accept [them]; neither will I regard the peace-offerings of your 23 fatted beasts. Take away from me the noise of thy songs, and I will not hear the melody of thy 24 lutes; but let judgment roll down as waters, and righteousness as 25 an everflowing stream. Did ye bring unto me sacrifices and oblations in the wilderness forty years, 26 O house of Israel? Yea, ye took up the tabernacle of your Moloc,[s] and Chiun[t] your images, the star of your god, which ye had made to 27 yourselves; and I will cause you to go into captivity beyond Damascus, saith Jehovah, whose name is the God of hosts.

* 6 Woe to them that are at ease in Zion and that are secure[u] in the mountain of Samaria, the renowned of the first[v] 2 of the nations, to whom the house of Israel come. Pass unto Calneh, and see; and from thence go to Hamath the great; and go down to Gath of the Philistines: are they better than these kingdoms? or their border greater than your 3 border? Ye that put far away the evil day, and cause the seat of 4 violence to come near; that lie upon beds of ivory, and stretch themselves upon their couches, and eat the lambs out of the flock, and the calves from the 5 midst of the stall; that chant to the sound of the lute, [and] invent them instruments of music, like 6 David; that drink wine in bowls, and anoint themselves with the chief ointments; but are not grieved for the breach[w] of Joseph. 7 Therefore shall they now go captive, with the first that go captive,[x] and the revelry of them that stretched themselves shall pass away.

8 The Lord Jehovah hath sworn by himself,[y] saith Jehovah, the God of hosts, I abhor the pride of Jacob, and hate his palaces; and I will deliver up the city with all 9 that is therein. And it shall come

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[r] Or 'excellent.' [s] i.e. 'Milcom.' Others render it 'your king.' [t] So Aquila. Others understand it as the 'stand of the idol.' The LXX read 'star of your god Raephan.' [u] Or 'careless,' as Isa. xxxii. 9. [v] Or 'named the chief;' but cf. Num. xxiv. 20. [w] Or 'destruction.' [x] Lit. 'at the head of the captives.' [y] Lit. 'his soul.'

to pass, if there remain ten men in one house, that they shall die.
10 And a man's uncle,[z] and he that should burn him, shall take him up to bring out the bones from the house, and shall say unto him that is in the inner parts of the house, Is there yet [any] with thee? and he shall say, None. And he will say, Silence! for we may not make mention of Jehovah's name.
11 For behold, Jehovah commandeth, and he will smite the great house with breaches, and the little house
12 with clefts. Shall horses run upon the rock? will [men] plough [thereon] with oxen? For ye have turned judgment into gall, and the fruit of righteousness into
13 wormwood,—ye that rejoice in a thing of nought, that say, Have we not taken to us power[a] by our
14 own strength? For behold, O house of Israel, saith Jehovah the God of hosts, I will raise up against you a nation; and they shall afflict you from the entering in of Hamath unto the torrent of the Arabah.[b]

* 7 Thus did the Lord Jehovah shew unto me; and behold, he formed locusts[c] in the beginning of the shooting up of the latter growth, and behold, it was the latter growth after the king's
2 mowings. And it came to pass, when they had wholly eaten the grass of the land, that I said, O Lord Jehovah, forgive, I beseech thee! How shall Jacob arise? for
3 he is small. Jehovah repented for this: It shall not be, said Jehovah.
4 Thus did the Lord Jehovah shew unto me; and behold, the Lord Jehovah called to contend by fire; and it devoured the great deep,
5 and ate up the inheritance.[d] Then said I, O Lord Jehovah, cease, I beseech thee! How shall Jacob
6 arise? for he is small. Jehovah repented for this: This also shall not be, said the Lord Jehovah.
7 Thus did he shew unto me; and behold, the Lord stood upon a wall [made] by a plumb-line, with
8 a plumb-line in his hand. And Jehovah said unto me, Amos, what seest thou? And I said, A plumb-line. And the Lord said, Behold, I will set a plumb-line in the midst of my people Israel: I will not again pass by them any
9 more. And the high places of Isaac shall be desolated, and the sanctuaries of Israel shall be laid waste; and I will arise against the house of Jeroboam with the sword.
10 Then Amaziah the priest of Bethel sent to Jeroboam king of Israel, saying, Amos hath conspired against thee in the midst of the house of Israel: the land is not able to bear all his words.
11 For thus Amos saith: Jeroboam shall die by the sword, and Israel shall certainly go into captivity
12 out of his land. And Amaziah said unto Amos, [Thou] seer, go, flee away into the land of Judah, and eat bread there, and prophesy
13 there. But prophesy not again any more at Bethel; for it is the king's sanctuary, and it is the house of the kingdom.
14 And Amos answered and said to Amaziah, I was no prophet, neither was I a prophet's son; but I was a herdman, and a gatherer[e] of
15 sycomore fruit. And Jehovah took me as I followed the flock, and Jehovah said unto me, Go, prophesy unto my people Israel.
16 And now hear thou the word of Jehovah: Thou sayest, Prophesy not against Israel, and utter not [words][f] against the house of
17 Isaac. Therefore thus saith Jehovah: Thy wife shall be a harlot in the city, and thy sons and thy daughters shall fall by the sword, and thy land shall be divided with the line; and thou shalt die in a land that is unclean; and Israel shall certainly go into captivity, out of his land.

* 8 Thus did Jehovah shew unto me; and behold, a basket of
2 summer-fruit. And he said, Amos, what seest thou? And I said, A basket of summer-fruit. And Jehovah said unto me, The end is come upon my people Israel: I will not again pass by them any
3 more. And the songs of the palace[g] shall be howlings in that day, saith the Lord Jehovah. The dead bodies shall be many; in every place they shall be cast forth. Silence![h]
4 Hear this, ye that pant after the needy, even to cause to fail the
5 poor[i] of the land, saying, When will the new moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat? making the ephah small

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[z] Or 'next relation.' [a] Lit. 'horns.' [b] See Deut. i. 1 and 2 Kings xiv. 25. [c] Heb. *gob*: cf. Nahum iii. 17. [d] Lit. 'lot,' 'portion.' [e] Or 'dresser.' [f] Lit. 'drop not:' cf. Mic. ii. 6, 11; Ezek. xx. 46; xxi. 2. [g] According to others, 'temple.' [h] See chap. vi. 10. [i] Lit. 'meek,' or, as the *Keri*, 'afflicted'

and the shekel great, and falsi-
6 fying the balances for deceit: that
we may buy the poor for silver,
and the needy for a pair of shoes;
and that we may sell the refuse
7 of the wheat. Jehovah hath
sworn by the glory of Jacob, Cer-
tainly I will never forget any of
8 their works. Shall not the land
tremble for this, and every one
mourn that dwelleth therein? And
it shall wholly rise up like the
Nile; and it shall surge and sink
down, as the river of Egypt.
9 And it shall come to pass in that
day, saith the Lord Jehovah, that
I will cause the sun to go down at
noon, and I will darken the land *j*
10 in the clear day. And I will turn
your feasts into mourning, and all
your songs into lamentation; and
I will bring up sackcloth upon all
loins, and baldness upon every
head; and I will make it as the
mourning for an only [son], and
the end thereof as a bitter day.
11 Behold, days come, saith the Lord
Jehovah, when I will send a famine
in the land; not a famine of bread,
nor a thirst for water, but of
hearing the words of Jehovah.
12 And they shall wander from sea
to sea, and from the north to the
east; they shall run to and fro to
seek the word of Jehovah, and
13 shall not find it. In that day shall
the fair virgins and the young
14 men faint for thirst; they that
swear by the sin *k* of Samaria, and
say, [As] thy god, O Dan, liveth!
and, [As] the way of Beer-sheba
liveth! even they shall fall, and
never rise up again.

* 9 I saw the Lord standing upon
the altar; and he said, Smite
the chapiter that the thresholds
may shake; and break all of them
in pieces, in the head; and I will
slay the last of them *l* with the
sword: he that fleeth of them shall
not get away by flight, and he that
escapeth of them shall not be
2 delivered. Though they dig into
Sheol, thence shall my hand take
them; and though they climb up
to the heavens, thence will I bring
3 them down; and though they hide
themselves on the top of Carmel,
I will search and take them out
thence; and though they be hid
from my sight in the bottom of
the sea, there will I command the
serpent, and it shall bite them;
4 and though they go into captivity
before their enemies, there will I
command the sword, and it shall
slay them: and I will set mine
eyes upon them for evil, and not
5 for good. And the Lord Jehovah
of hosts is he that toucheth the
land, and it melteth, and all that
dwell therein shall mourn; and
it shall wholly rise up like the Nile,
and sink down as the river of
6 Egypt. It is he that buildeth his
upper chambers in the heavens,
and hath founded his vault upon
the earth; he that calleth for the
waters of the sea, and poureth
them out upon the face of the
earth: Jehovah is his name.
7 Are ye not as children of the
Ethiopians *m* unto me, O children
of Israel? saith Jehovah. Have
not I brought up Israel out of the
land of Egypt? and the Philis-
tines from Caphtor, *n* and the
8 Syrians from Kir? Behold, the
eyes of the Lord Jehovah are upon
the sinful kingdom, and I will
destroy it from off the face of the
earth: only that I will not utterly
9 destroy the house of Jacob, saith
Jehovah. For behold, I com-
mand, and I will shake the house
of Israel to and fro among all the
nations, like as one shaketh [corn]
in a sieve; yet shall not the least
10 grain fall upon the earth. All the
sinners of my people shall die by
the sword, who say, Evil shall not
overtake nor befall us.
11 In that day will I raise up the
tabernacle *o* of David which is
fallen, and close up the breaches
thereof; and I will raise up its
ruins, and I will build it as in the
12 days of old: that they may
possess the remnant of Edom, *p*
and all the nations upon whom
my name is called, saith Jehovah
who doeth this.
13 Behold, the days come, saith
Jehovah, when the ploughman
shall overtake the reaper, and the
treader of grapes him that soweth
seed; and the mountains shall
drop new wine, and all the hills
14 shall melt. And I will turn again
the captivity of my people Israel,
and they shall build the waste
cities, and inhabit them; and

j Or 'the earth.' *k* Elsewhere also 'trespass.' *l* Or 'their posterity.' *m* Heb. 'Cushites.' *n* Cf. Gen. x. 14. *o* Or 'booth,' 'hut:' cf. Ps. lxxvi. 2. *p* The LXX and their followers would seem to have read אדם, 'men,' and hence the application in Acts xv. 17. But MSS. with one voice have אדום, which was accepted by Jerome. The Chaldee Targum has it. There can be no doubt that it is right.

they shall plant vineyards, and drink the wine thereof; and they shall make gardens, and eat the
15 fruit of them. And I will plant them upon their land, and they shall no more be plucked up out of their land which I have given them, saith Jehovah thy God.

OBADIAH

1 The vision of Obadiah.
Thus saith the Lord Jehovah concerning Edom: We have heard a report from Jehovah, and an ambassador is sent among the nations. Arise ye, and let us
2 rise up against her in battle. Behold, I have made thee small among the nations; thou art
3 greatly despised. The pride[q] of thy heart hath deceived thee, thou that dwellest in the clefts of the rock, whose habitation is high;—he that saith in his heart, Who shall bring me down to the ground?
4 Though thou exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith Jehovah.
5 If thieves had come to thee, if robbers by night, (how art thou cut off!) would they not have stolen [till] they had had enough? If grape-gatherers had come to thee, would they not have left
6 some gleanings? How is Esau searched! his hidden things sought out!
7 All the men of thy confederacy have pushed thee to the border; the men that were at peace with thee have deceived thee, they have prevailed against thee; [they that eat] thy bread have laid a snare under thee. There is no under-
8 standing in him. Shall I not in that day, saith Jehovah, destroy the wise men out of Edom, and understanding out of the mount
9 of Esau? And thy mighty men, O Teman, shall be dismayed, to the end that every one may be cut off from the mount of Esau by
10 slaughter. Because of violence against thy brother Jacob, shame shall cover thee, and thou shalt
11 be cut off for ever. In the day that thou stoodest on the other side, in the day that strangers carried away captive his substance,[r] and foreigners entered into his gates, and cast lots upon Jerusalem, even thou wast as one
12 of them. But thou shouldest not have looked on the day of thy brother in the day of his disaster;[s] neither shouldest thou have rejoiced over the children of Judah in the day of their destruction; nor have opened wide thy mouth
13 in the day of distress. Thou shouldest not have entered into the gate of my people in the day of their calamity, nor have looked, even thou, on their affliction in the day of their calamity, neither shouldest thou have laid [hands] on their substance in the day of
14 their calamity; and thou shouldest not have stood on the crossway, to cut off those of his that did escape, nor have delivered up those remaining of him in the day of distress.
15 For the day of Jehovah is near upon all the nations: as thou hast done, it shall be done unto thee: thy recompence shall return upon
16 thine own head. For as ye have drunk upon my holy mountain, so shall all the nations drink continually; yea, they shall drink, and shall swallow down, and they shall be as though they had not
17 been. But upon mount Zion shall there be deliverance,[t] and it shall be holy; and the house of Jacob shall possess their possessions.
18 And the house of Jacob shall be a fire, and the house of Joseph a flame, and the house of Esau for stubble; and they shall kindle in them and devour them; and there shall not be any remaining of the house of Esau: for Jehovah hath
19 spoken [it]. And [they of] the south[u] shall possess the mount of Esau; and they of the lowland[v] the Philistines; yea, they shall possess the field of Ephraim and the field of Samaria; and Ben-
20 jamin [shall possess] Gilead; and the captives[w] of this host of the children of Israel [shall possess]

[q] Or 'presumption.' [r] Or 'forces.' [s] Or 'strange [fate]:' cf. Job xxxi. 3.
[t] Lit. 'escape,' or 'the escaped ones.' [u] *Negeb*; and so in ver. 20: see on Josh. x. 40.
[v] The *Shephelah*: see note to Deut. i. 7. [w] Lit. 'captivity.'

what belonged to the Canaanites, unto Zarephath; and the captives[x] of Jerusalem, who [were] in Sepharad, shall possess the
21 cities of the south. And saviours shall come up on mount Zion, to judge the mount of Esau; and the kingdom shall be Jehovah's.

JONAH

1 And the word of Jehovah came unto Jonah the son of Amittai,
2 saying, Arise, go to Nineveh, the great city, and cry against it; for their wickedness is come up before me.
3 But Jonah rose up to flee unto Tarshish from the presence of Jehovah; and he went down to Joppa,[y] and found a ship going to Tarshish; so he paid the fare thereof, and went down into it, to go with them unto Tarshish, from the presence of Jehovah.
4 But Jehovah sent out a great wind upon the sea, and there was a mighty tempest upon the sea, so that the ship was like to be broken.
5 And the mariners were afraid, and cried every one unto his god; and they cast forth the wares that were in the ship into the sea, to be lightened of them. But Jonah had gone down into the lower part of the ship; and he lay, and was
6 fast asleep. And the shipmaster came to him, and said unto him, What meanest thou, sleeper? arise, call upon thy God; perhaps God will think upon us, that we perish not.
7 And they said each one to his fellow, Come, and let us cast lots, that we may know for whose cause this evil is upon us. And they cast lots, and the lot fell upon
8 Jonah. And they said unto him, Tell us, we pray thee, for whose cause this evil is upon us: what is thine occupation? and whence comest thou? what is thy country?
9 and of what people art thou? And he said unto them, I am a Hebrew, and I fear Jehovah, the God of the heavens, who hath made the
10 sea and the dry [land]. Then were the men exceedingly afraid, and said unto him, What is this thou hast done? For the men knew that he fled from the presence of Jehovah; for he had told
11 them. And they said unto him, What shall we do unto thee, that the sea may be calm unto us? for the sea grew more and more
12 tempestuous. And he said unto them, Take me up, and cast me forth into the sea; so shall the sea be calm unto you: for I know that because of me this great
13 tempest is upon you. But the men rowed hard to regain the land; but they could not; for the sea grew more and more tempestuous
14 against them. And they cried unto Jehovah and said, Ah, Jehovah, we beseech thee, let us not perish for this man's life, and lay not upon us innocent blood: for thou, Jehovah, hast done as it
15 pleased thee. And they took up Jonah, and cast him forth into the sea: and the sea ceased from its raging.
16 And the men feared Jehovah exceedingly, and offered a sacrifice unto Jehovah, and made vows.
17 [z]And Jehovah prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three days and three nights.

(2) And Jonah prayed unto Jehovah his God out of the fish's
2 belly; and he said:
I cried by reason of my distress unto Jehovah, and he answered me;
Out of the belly of Sheol cried I:
Thou heardest my voice.
3 For thou didst cast me into the depth, into the heart of the seas,
And the flood was round about me:
All thy breakers and thy billows are gone over me.
4 And I said, I am cast out from before thine eyes,
Yet will I look again toward thy holy temple.
5 The waters encompassed me, to the soul:
The deep was round about me,
The weeds were wrapped about my head.
6 I went down to the bottoms of the mountains;
The bars of the earth [closed] upon me for ever:
But thou hast brought up my life from the pit, O Jehovah my God.
7 When my soul fainted within me,
I remembered Jehovah;
And my prayer came in unto thee,
Into thy holy temple.

[x] Lit. 'captivity.' [y] Heb. *Japho*. [z] In the Hebrew, chap. ii begins here.

8 They that observe lying vanities [a]
forsake their own mercy.[b]
9 But I will sacrifice unto thee with
the voice of thanksgiving;
I will pay that which I have vowed.
Salvation is of Jehovah.
10 And Jehovah commanded the
fish, and it vomited out Jonah
upon the dry [land].

3 And the word of Jehovah came
unto Jonah the second time, say-
2 ing, Arise, go to Nineveh, the great
city, and preach [c] unto it the
preaching that I shall bid thee.
3 And Jonah arose, and went unto
Nineveh, according to the word of
Jehovah. Now Nineveh was an
exceeding great [d] city of three days'
4 journey. And Jonah began to
enter into the city a day's journey,
and he cried and said, Yet forty
days, and Nineveh shall be over-
thrown!
5 And the men of Nineveh be-
lieved God, and proclaimed a fast,
and put on sackcloth, from the
greatest of them even to the least
6 of them. And the word reached
the king of Nineveh, and he arose
from his throne, and laid his robe
from him, and covered himself
with sackcloth, and sat in ashes.
7 And he caused it to be proclaimed
and published through Nineveh
by the decree of the king and his
nobles, saying, Let neither man
nor beast, herd nor flock, taste
anything: let them not feed, nor
8 drink water; and let man [e] and
beast be covered with sackcloth,
and cry mightily unto God; and
let them turn every one from his
evil way, and from the violence
9 that is in their hands. Who
knoweth but that God will turn
and repent, and will turn away
from his fierce anger, that we
10 perish not? And God saw their
works, that they turned from their
evil way; and God repented of
the evil that he had said he would
do unto them, and he did [it] not.

4 And it displeased Jonah exceed-
ingly, and he was angry.[f] 2 And he
prayed unto Jehovah, and said,
Ah, Jehovah, was not this my
saying when I was yet in my
country? Therefore I was minded
to flee at first [g] unto Tarshish; for
I knew that thou art a gracious
God, and merciful, slow to anger,
and of great loving-kindness, and
3 repentest thee of the evil. And now,
Jehovah, take, I beseech thee, my
life from me, for it is better for me
4 to die than to live. And Jehovah
said, Doest thou well to be angry?
5 And Jonah went out of the city,
and sat on the east side of the city,
and there made him a booth, and
sat under it in the shade, till he
might see what would become of
6 the city. And Jehovah Elohim
prepared a gourd,[h] and made it
to come up over Jonah, that it
might be a shade over his head,
to deliver him from his trouble.
And Jonah was exceeding glad
7 because of the gourd. But God
prepared a worm when the morn-
ing rose the next day, and it smote
8 the gourd, that it withered. And
it came to pass, when the sun
arose, that God prepared a sultry
east wind; and the sun beat upon
the head of Jonah, so that he
fainted; and he requested for
himself that he might die, and
said, It is better for me to die than
9 to live. And God said to Jonah,
Doest thou well to be angry for
the gourd? And he said, I do
10 well to be angry, unto death! And
Jehovah said, Thou hast pity on
the gourd, for which thou hast
not laboured, neither madest it
grow; which came up in a night,
11 and perished in a night: and I,
should not I have pity on Nineveh,
the great city, wherein are more
than a hundred and twenty thou-
sand persons that cannot discern
between their right hand and their
left hand; and also much cattle?

MICAH [i]

1 The word of Jehovah that came
to Micah the Morasthite in the
days of Jotham, Ahaz, [and]
Hezekiah, kings of Judah, which
he saw concerning Samaria and
Jerusalem.
2 Hear, ye peoples, all of you;
hearken, O earth, and all that is

[a] Or 'vain idols.' Cf. Ps. xxxi. 6. [b] חסד, 'grace,' 'favour.' [c] Or 'cry,' as chap. i. 2. [d] Lit. 'great to God.' [e] האדם. [f] Or 'much grieved,' as 1 Sam. xv. 11. [g] Lit. 'I was beforehand in fleeing.' [h] Some think it is the castor oil plant. [i] Meaning, Who is like Jah? cf. vii. 18.

therein: and let the Lord Jehovah
be witness against you, the Lord
3 from his holy temple! For behold,
Jehovah cometh forth out of his
place, and will come down, and
tread upon the high places of the
4 earth. And the mountains shall
be melted under him, and the
valleys shall be cleft, as wax
before the fire, as waters poured
5 down a steep place. For the
transgression of Jacob is all this,
and for the sins of the house of
Israel. Whence is the transgres-
sion of Jacob? is it not [from]
Samaria? And whence are the
high places of Judah? are they
6 not [from] Jerusalem? Therefore
will I make Samaria as a heap of
the field, as plantings of a vine-
yard; and I will pour down the
stones thereof into the valley, and
I will lay bare the foundations
7 thereof. And all her graven
images shall be beaten to pieces,
and all her harlot-gifts shall be
burned with fire, and all her idols
will I make a desolation; for of
the hire of a harlot hath she
gathered [them], and to a harlot's
hire shall they return.
8 For this will I lament, and I
will howl; I will go stripped[j] and
naked: I will make a wailing like
the jackals, and mourning like the
9 ostriches. For her wounds are
incurable; for it is come even unto
Judah, it reacheth unto the gate
of my people, even to Jerusalem.
10 Tell it not in Gath, weep not at all;[k]
at Beth-le-aphrah[l] roll thyself in
11 the dust. Pass away, inhabitress
of Shaphir,[m] in nakedness [and]
shame. The inhabitress of Zaa-
nan[n] is not come forth for the
lamentation of Beth-ezel: [o] he will[p]
12 take from you its shelter.[q] For the
inhabitress of Maroth[r] waited
anxiously for good; but evil hath
come down from Jehovah unto the
13 gate of Jerusalem. Bind the
chariot to the swift steed, O in-
habitress of Lachish: she was the
beginning of sin to the daughter
of Zion; for in thee were found the
14 transgressions of Israel. Therefore
shalt thou give parting-gifts to
Moresheth-Gath:[s] the houses of
Achzib[t] shall be a lie to the kings
15 of Israel. I will yet bring unto
thee an heir,[u] O inhabitress of
Mareshah;[v] the glory of Israel
shall come even unto Adullam.[w]
16 Make thee bald, and poll thee for
the children of thy delights; en-
large thy baldness as the eagle,[x]
for they are gone into captivity
from thee.

2 Woe to them that devise iniquity and work[y] evil upon their
beds! When the morning is light
they practise it, because it is in
2 the power of their hand.[z] And
they covet fields, and take them
by violence; and houses, and take
them away; and they oppress[a]
a man[b] and his house, even a man[c]
3 and his heritage. Therefore thus
saith Jehovah: Behold, against
this family do I devise an evil,
from which ye shall not remove
your necks; neither shall ye walk
haughtily: for it is an evil time.
4 In that day shall they take up a
proverb concerning you, and la-
ment with a doleful lamentation,
[and] say, We are utterly spoiled:
he hath changed the portion of my
people: how hath he removed it
from me! He hath distributed
5 our fields to the rebellious. There-
fore thou shalt have none that
shall cast the measuring line upon
a lot, in the congregation of
Jehovah.
6 Prophesy[d] ye not, they pro-
phesy. If they do not prophesy
to these,[e] the ignominy will not
7 depart. O thou [that art] named
the house of Jacob, Is Jehovah
impatient?[f] are these his doings?
Do not my words do good to[g] him
8 that walketh uprightly? But of
late my people is risen up as an
enemy: ye strip off the mantle
with[h] the garment from them that
pass by securely, that are averse[i]
9 from war. The women of my
people do ye cast out from their
pleasant houses; from their young
children do ye take away my
10 magnificence for ever. Arise ye,

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[j] Or 'barefooted.' [k] Or 'in Acco (i.e. 'weeping') weep not.' [l] House of dust.
[m] Beautiful town. [n] Coming forth. See Josh. xv. 37. [o] Neighbouring house.
[p] Or '. . . . forth; the lamentation of Beth-ezel will.' [q] Or 'stay:' lit. 'standing [ground].' [r] Bitterness. [s] Possession of Gath. [t] Lying. [u] Strictly 'the possessor.' [v] Possession, inheritance. [w] Or 'Even unto Adullam (meaning 'retreat') shall he come,—the glory of Israel.' [x] Or 'vulture.' [y] See note to Ps. v. 5. [z] Or 'because for them their hand is God (*El*).' [a] Or 'defraud.' [b] גבר. [c] איש.
[d] Lit. 'Drop:' so throughout this verse and ver. 11. [e] i.e. 'If the true prophets do not prophesy to the unjust rich men' (see vers. 1, 2): others translate 'They shall not prophesy of such.' [f] Or 'Is the Spirit of Jehovah straitened?' [g] Lit. 'with.'
[h] Lit. 'from off.' [i] Or 'as coming back.'

and depart; for this is not the resting-place, because of defilement that [k] bringeth destruction,
11 even a grievous destruction. If a man walking in wind and falsehood do lie, [saying,] I will prophesy unto thee of wine and of strong drink, he shall be the pro-
12 phet of this people. I will surely assemble, O Jacob, the whole of thee; I will surely gather the remnant of Israel; I will put them together as sheep of Bozrah,[l] as a flock in the midst of their pasture: they shall make great noise by reason of [the multitude of]
13 men. One that breaketh through is gone up before them: they have broken forth, and have passed on to the gate, and are gone out by it; and their king passeth on before them, and Jehovah at the head of them.

* 3 And I said, Hear, I pray you, ye heads of Jacob, and princes of the house of Israel: Is it not
2 for you to know judgment? Ye who hate the good, and love evil; who pluck off their skin from them, and their flesh from off their
3 bones; and who eat the flesh of my people, and flay their skin from off them, and break their bones, and chop them in pieces as for the pot, and as flesh within the
4 cauldron. Then shall they cry unto Jehovah, but he will not answer them; and he will hide his face from them at that time, according as they have wrought evil in their doings.

5 Thus saith Jehovah concerning the prophets that cause my people to err, that bite with their teeth, and cry, Peace! but whoso putteth not into their mouths they pre-
6 pare [m] war against him: therefore ye shall have night without a vision; and it shall be dark unto you, without divination; and the sun shall go down upon the prophets, and the day shall be black
7 over them. And the seers shall be ashamed, and the diviners confounded; and they shall all cover their lips, for there will be no
8 answer of God. But truly I am filled with power by the Spirit of Jehovah, and with judgment and with might, to declare unto Jacob his transgression, and to Israel his
9 sin. Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment,[n] and pervert all
10 equity, that build up Zion with blood, and Jerusalem with un-
11 righteousness. The heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet do they lean upon Jehovah, and say, Is not Jehovah in the midst of us? no evil shall come
12 upon us. Therefore shall Zion for your sake be ploughed [as] a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest.[o]

4 But [p] it shall come to pass in the end of days [that] the mountain of Jehovah's house shall be established on the top of the mountains, and shall be lifted up above the hills; and the peoples
2 shall flow unto it. And many nations shall go and say, Come, and let us go up to the mountain of Jehovah, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths. For out of Zion shall go forth the law, and Jeho-
3 vah's word from Jerusalem. And he shall judge among many [q] peoples, and reprove strong nations, even afar off; and they shall forge their swords into ploughshares, and their spears into pruning-knives: nation shall not lift up sword against nation, neither shall
4 they learn war any more. And they shall sit every one under his vine, and under his fig-tree; and there shall be none to make [them] afraid: for the mouth of Jehovah
5 of hosts hath spoken [it]. For all the peoples will walk every one in the name of his god; but we will walk in the name of Jehovah, our God for ever and ever. In
6 that day, saith Jehovah, will I assemble her that halteth,[r] and I will gather her that is driven out,
7 and her that I have afflicted; and I will make her that halted a remnant, and her that was cast far off a strong nation; and Jehovah shall reign over them in mount Zion, from henceforth even for
8 ever. And thou, O tower of the flock,[s] hill of the daughter of Zion, unto thee shall it come, yea, the first dominion shall come,—the kingdom to the daughter of Jerusalem.

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[k] Or 'because it is defiled, it.' [l] Or 'in a fold.' [m] Lit. 'hallow,' as Jer. li. 27, 28; Joel iii. 9. [n] Or 'justice.' [o] Compare Jer. xxvi. 18. [p] Or 'And:' cf. Isa. ii. 2–4. [q] Or 'great.' [r] Or 'limpeth,' as Gen. xxxii. 31. [s] Or 'Migdal-eder:' Gen. xxxv. 21.

9 Now why dost thou cry out
aloud? Is there no king in thee?
is thy counsellor perished, that
pangs have seized thee as a woman
10 in travail? Be in pain, and labour
to bring forth, O daughter of Zion,
like a woman in travail; for now
shalt thou go forth out of the city,
and thou shalt dwell in the field,
and thou shalt go even to Baby-
lon: there shalt thou be delivered;
there Jehovah will redeem thee
from the hand of thine enemies.
11 And now many nations are as-
sembled against thee, that say,
Let her be profaned, and let our
12 eye look upon Zion. But they
know not the thoughts of Jehovah,
neither understand they his coun-
sel; for he hath gathered them
together as the sheaves into the
13 threshing-floor. Arise and thresh,
daughter of Zion, for I will make
thy horn iron, and I will make thy
hoofs brass;[t] and thou shalt beat
in pieces many peoples; and I will
devote their gain to Jehovah, and
their substance to the Lord of the
whole earth.

5 Now gather thyself in troops,
O daughter of troops; he hath laid
siege against us: they shall smite
the judge of Israel with a rod upon
2 the cheek. [u](And thou, Bethle-
hem Ephratah, little to be[v] among
the thousands of Judah, out of
thee shall he come forth unto me
[who is] to be Ruler in Israel:
whose goings forth are from of old,
3 from the days of eternity.) There-
fore will he give them up, until
the time when she which travaileth
shall have brought forth: and the
residue of his brethren shall return
4 unto the children of Israel. And
he shall stand and feed [his flock]
in the strength of Jehovah, in the
majesty of the name of Jehovah
his God. And they shall abide;
for now shall he be great even unto
5 the ends of the earth.[w] And this
[man] shall be Peace. When the
Assyrian shall come into our land,
and when he shall tread in our
palaces, then shall we raise against
him seven shepherds, and eight
6 princes[x] of men. And they shall
waste[y] the land of Asshur with
the sword, and the land of Nimrod
in the entrances thereof; and he
shall deliver [us] from the As-
syrian, when he cometh into our
land, and when he treadeth within
7 our borders. And the remnant of
Jacob shall be in the midst of
many peoples as dew from Jeho-
vah, as showers upon the grass,
that tarrieth not for man, neither
8 waiteth for the sons of men. And
the remnant of Jacob shall be
among the nations, in the midst
of many peoples, as a lion among
the beasts of the forest, as a young
lion among the flocks of sheep:
who, if he go through, treadeth
down, and teareth in pieces, and
9 there is none to deliver. Thy hand
shall be lifted up upon[z] thine
adversaries, and all thine enemies
shall be cut off.
10 And it shall come to pass in
that day, saith Jehovah, that I
will cut off thy horses out of the
midst of thee, and I will destroy
11 thy chariots. And I will cut off
the cities of thy land, and over-
12 throw all thy strongholds. And I
will cut off sorceries out of thy
hand; and thou shalt have no
13 soothsayers. Thy graven images
also will I cut off, and thy statues
out of the midst of thee; and thou
shalt no more bow down to the
14 work of thy hands. And I will
pluck up thine Asherahs out of the
midst of thee, and I will destroy
15 thy cities. And I will execute
vengeance in anger and in fury
upon the nations, such as they
have not heard of.[a]

* 6 Hear ye now what Jehovah
saith: Arise, contend before
the mountains, and let the hills
2 hear thy voice. Hear, ye moun-
tains, Jehovah's controversy, and
ye, unchanging foundations of the
earth; for Jehovah hath a con-
troversy with his people, and he
3 will plead with Israel. O my
people, what have I done unto
thee? and wherein have I wearied
4 thee? testify against me. For I
brought thee up out of the land
of Egypt, and redeemed thee out
of the house of bondage;[b] and I
sent before thee Moses, Aaron, and
5 Miriam. My people, remember
now what Balak king of Moab
consulted, and what Balaam the
son of Beor answered him, from
Shittim unto Gilgal, that ye may
know the righteousness[c] of Je-
hovah.
6 Wherewith shall I come before
Jehovah, bow myself before the
high God? Shall I come before

[t] Or 'bronze.' [u] Chap. v. 1, in the Hebrew. [v] Or 'though thou be small.'
[w] Or 'land.' [x] As Ps. lxxxiii. 11; Ezek. xxxii. 30; &c.: cf. also 'chiefs,' Josh. xiii. 21.
[y] Or 'feed on,' or 'rule.' [z] Or 'above.' [a] Or 'who have not hearkened.' [b] Lit. 'bondmen.' [c] Lit. 'righteousnesses.'

him with burnt-offerings, with
7 calves of a year old? Will Jehovah take pleasure in thousands of rams, in ten thousands of rivers of oil? Shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?
8 He hath shewn thee, O man, what is good: and what doth Jehovah require of thee, but to do justly, and to love goodness,[d] and to walk humbly with thy God?
9 Jehovah's voice crieth unto the city, and wisdom looketh on thy name. Hear ye the rod, and who
10 hath appointed it. Are there yet treasures of wickedness in the house of the wicked, and the scant measure[e] [which is] abominable?
11 Shall I be pure with the unjust balances, and with the bag of
12 deceitful weights? For her rich men are full of violence, and her inhabitants speak lies, and their tongue is deceitful in their mouth.
13 Therefore also will I make [thee] sick in smiting thee; I will make
14 [thee] desolate because of thy sins. Thou shalt eat, and not be satisfied, and thine emptiness [shall remain] in the midst of thee; and thou shalt take away, and not save; and what thou savest
15 will I give up to the sword. Thou shalt sow, but thou shalt not reap; thou shalt tread the olives, but thou shalt not anoint thee with oil; and new wine, but shalt not
16 drink wine. For the statutes of Omri are kept, and all the works of the house of Ahab; and ye walk in their counsels: that I should make thee a desolation,[f] and the inhabitants thereof a hissing; and ye shall bear the reproach of my people.

7 Woe is me! for I am as when they have gathered the summer-fruits, as the grape-gleanings of the vintage. There is no cluster to eat; there is no early fruit
2 [which] my soul desired.[g] The godly [man][h] hath perished out of the land,[i] and there is none upright among men:[j] they all lie in wait for blood, they hunt every man his brother with a net.[k]
3 Both hands are for evil, to do it well! The prince asketh, and the judge [is there] for a reward; and the great [man] uttereth his soul's greed: and [together] they com-
4 bine[l] it. The best of them is as a briar; the most upright, [worse] than a thorn-fence. The day of thy watchmen, thy visitation is come; now shall be their per-
5 plexity. Believe ye not in a companion, put not confidence in a familiar friend: keep the doors of thy month from her that lieth in
6 thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law: a man's enemies are the men of his own household.
7 But as for me, I will look unto Jehovah; I will wait for the God of my salvation: my God will hear me.
8 Rejoice not against me, O mine enemy:[m] though I fall, I shall arise; when I sit in darkness, Jehovah shall be a light unto me.
9 I will bear the indignation of Jehovah—for I have sinned against him—until he plead my cause, and execute judgment for me: he will bring me forth to the light; I shall behold his righteous-
10 ness. And mine enemy shall see [it], and shame shall cover her which said unto me, Where is Jehovah thy God? Mine eyes shall behold her; now shall she be trodden down, as the mire of the streets.
11 In the day when thy walls shall be built, on that day shall the
12 established limit[n] recede. In that day they shall come to thee from Assyria and the cities of Egypt,[o] and from Egypt[o] to the river,[p] and from sea to sea, and from
13 mountain to mountain. But the land shall be desolate because of them that dwell therein, for the
14 fruit of their doings. Feed thy people with thy rôd, the flock of thine inheritance, dwelling alone in the forest, in the midst of Carmel: let them feed in Bashan and
15 Gilead, as in the days of old.—As in the days of thy coming forth out of the land of Egypt, will I shew them marvellous things.—
16 The nations shall see, and be ashamed for all their might: they shall lay [their] hand upon [their] mouth, their ears shall be deaf.
17 They shall lick dust like the serpent; like crawling things of the

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[d] חסד, 'mercy,' 'loving-kindness.' [e] Lit. 'ephah.' [f] Or 'an astonishment.'
[g] Or 'my soul desired an early fig.' [h] חסיד: see note to 2 Chron. vi. 42. [i] Or earth.' [j] האדם. [k] Or '[as] after one under a ban.' [l] Lit. 'weave,' 'twist.'
[m] Feminine in the Hebrew: see ver. 10. [n] Or 'bound.' [o] Heb. *Matsor*: cf. Isa. xix. 6. [p] i.e. the Euphrates.

earth, they shall come trembling forth from their close[q] places. They shall turn with fear to Jehovah our God, and shall be afraid because of thee.

18 Who is a God like unto thee, that forgiveth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in loving-
19 kindness. He will yet again have compassion on us, he will tread under foot our iniquities: and thou wilt cast all their sins into
20 the depths of the sea. Thou wilt perform truth to Jacob, loving-kindness to Abraham,[r] which thou hast sworn unto our fathers, from the days of old.

NAHUM

1 The burden of Nineveh. The book of the vision of Nahum the Elkoshite.

2 A jealous and avenging God is Jehovah: an avenger is Jehovah, and full of fury: Jehovah taketh vengeance on his adversaries, and he reserveth [wrath] for his enemies.

3 Jehovah is slow to anger, and great in power, and doth not at all clear [the guilty]: Jehovah,—his way is in the whirlwind and in the storm, and the clouds are the dust
4 of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers: Bashan languisheth, and Carmel, and the flower of
5 Lebanon languisheth. The mountains quake before him, and the hills melt, and the earth is upheaved at his presence, and the world, and all that dwell therein.
6 Who shall stand before his indignation? and who shall abide in the fierceness of his anger? His fury is poured out like fire, and the rocks are broken asunder by him.

7 Jehovah is good, a stronghold in the day of trouble;[s] and he knoweth them that trust in him.
8 But with an overrunning flood he will make a full end[t] of the place thereof,[u] and darkness shall pursue
9 his enemies. What do ye imagine against Jehovah? He will make a full end: trouble shall not rise
10 up the second time. Though they be tangled together [as] thorns, and be as drenched from their drink, they shall be devoured as dry stubble, completely. Out of thee is gone forth one that imagineth evil against Jehovah,
12 a wicked counsellor.[v] Thus saith Jehovah: Though they be complete in number, and many as they be, even so shall they be cut down, and he shall pass away; and though I have afflicted thee,[w] I
13 will afflict thee no more. And now will I break his yoke from off thee, and will burst thy bonds asunder.
14 And Jehovah hath given commandment concerning thee,[x] that no more of thy name be sown: out of the house of thy god will I cut off the graven image, and the molten image: I will prepare thy grave; for thou art vile.

15 [v] Behold upon the mountains the feet of him that bringeth glad tidings, that publisheth peace! Celebrate thy feasts, Judah, perform thy vows: for the wicked one[z] shall no more pass through thee; he is utterly cut off.

* 2 He that dasheth in pieces[a] is come up against thy face: keep the fortress, watch the way, make [thy] loins strong, fortify
2 [thy] power mightily. For Jehovah hath brought again[b] the glory of Jacob, as the glory of Israel; [c] for the wasters have wasted them,[d] and marred their vine-branches.
3 The shield of his[e] mighty men is made red, the valiant men are in scarlet: the chariots [glitter] with the sheen[f] of steel, in the day of his preparation, and the spears[g]
4 are brandished. The chariots rush madly in the streets, they justle one against another in the broad ways: the appearance of them is

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[q] Or 'fortified.' [r] Or 'Thou wilt give the truth [promised] to Jacob, the loving-indness [promised] to Abraham.' [s] Or 'distress.' [t] Cf. Zeph. i. 18. [u] i.e. 'of ineveh.' [v] Lit. 'a counsellor of Belial.' [w] i.e. Judah: see ver. 15. [x] i.e. the ssyrian. [y] Chap. ii. 1, in the Hebrew. [z] Heb. 'Belial.' [a] Or 'The maul.' Or 'hath returned to.' [c] Or 'hath turned away the pride of Jacob as the pride of rael.' [d] Or 'the emptiers have emptied them out.' [e] i.e. of Jehovah, who sends em to besiege Nineveh. [f] Lit. 'fire.' [g] Lit. 'cypresses.'

like torches, they run like lightnings. He[h] bethinketh him of his nobles: they stumble in their march; they make haste to the wall thereof, and the shelter[i] is prepared. The gates of the rivers are opened, and the palace melteth away. And it is decreed:[j] she shall be uncovered, she shall be led away, and her maids shall moan as with the voice of doves, drumming upon their breasts.[k] Nineveh hath been like a pool of water, since the day she existed, yet they flee away. . . . Stand! Stand! But none looketh back. Plunder the silver, plunder the gold; for there is no end of the splendid store of all precious vessels. She is empty, and void, and waste; and the heart melteth, and the knees smite together, and writhing pain is in all loins, and all their faces grow pale. Where is [now] the den of the lions, and the feeding-place of the young lions, where the lion, the lioness, [and] the lion's whelp walked, and none made them afraid? The lion tore in pieces enough for his whelps, and strangled for his lionesses, and filled his holes with prey, and his dens with ravin. Behold, I am against thee, saith Jehovah of hosts: and I will burn her chariots into smoke; and the sword shall devour thy young lions, and I will cut off thy prey from the earth; and the voice of thy messengers shall no more be heard.

* 3 Woe to the bloody city! It is all full of lies [and] violence; the prey departeth not. The crack of the whip, and the noise of the rattling of the wheels, and of the prancing horses, and of the bounding chariots! The horseman springing up, and the glitter of the sword, and the flash of the spear, and a multitude of slain, and a mass of carcases, and no end of corpses: they stumble over their corpses.—Because of the multitude of the fornications of the well-favoured harlot, mistress of sorceries, that selleth nations through her fornications, and families through her sorceries, behold, I am against thee, saith Jehovah of hosts; and I will uncover thy skirts upon thy face, and I will shew the nations thy nakedness, and the kingdoms thy shame. And I will cast abominable filth upon thee, and make thee vile, and will set thee as a gazing stock. And it shall come to pass, [that] all they that see thee shall flee from thee, and shall say, Nineveh is laid waste! Who will bemoan her? whence shall I seek comforters for thee?

Art thou better than No-Amon,[l] that was situate among the rivers,[m] [that had] the waters round about her, whose rampart was the sea, [and] of the sea was her wall? Ethiopia[n] was her strength, and Egypt, and it was infinite;[o] Phut and the Libyans were her[p] helpers. She too was carried away, she went into captivity: her infants also were dashed in pieces, at the top of all the streets; and they cast lots for her honourable men, and all her great men were bound with chains. Thou also shalt be drunken: thou shalt be hid;[q] thou also shalt seek a refuge from the enemy. All thy strongholds are [like] fig-trees with the first ripe figs: if they be shaken, they even fall into the mouth of the eater. Behold, thy people in the midst of thee are [as] women: the gates of thy land are set wide open unto thine enemies; the fire devoureth thy bars. Draw thee water for the siege, strengthen thy fortresses; go into the clay, and tread the mortar, make strong the brick-kiln. There shall the fire devour thee; the sword shall cut thee off; it shall devour thee like the cankerworm.[r] Make thyself many as the cankerworm, make thyself many as the locust. Thou hast multiplied thy merchants more than the stars of the heavens; the cankerworm spreadeth himself out and flieth away. Thy chosen men are as the locusts, and thy captains as swarms of grasshoppers,[s] which camp in the hedges in the cold day: when the sun ariseth they flee away, and their place is not known where they are. Thy shepherds slumber, O king of Assyria; thy nobles lie

[h] i.e. the Assyrian, 'the wicked one' of i. 15. [i] Shelter for the besieged. [j] Or 'And Huzzab shall be,' &c.: according to the Targum, Huzzab would be the name of the Assyrian queen. [k] Lit. 'hearts.' [l] i.e. the god Amon of No (Thebes) in Egypt. [m] Or 'canals.' [n] Heb. 'Cush.' [o] Or 'endless.' [p] Lit. 'thy,' but referring here to No-Amon, which is apostrophised. [q] Or 'shalt hide thyself.' [r] See Joel i. 4. [s] Heb. *gob gobai*, lit. 'grasshopper of grasshoppers,'—probably a species of locust which issues from the ground when hatched; not as Exod. x 13.

still; thy people are scattered upon the mountains, and no man
19 gathereth them. There is no healing of thy breach; thy wound is grievous; all that hear the report of thee clap the hands over thee; for upon whom hath not thy wickedness passed continually?

HABAKKUK

1 The burden which Habakkuk the prophet did see.
2 Jehovah, how long shall I cry and thou wilt not hear? I cry out unto thee, Violence! and thou
3 dost not save. Why dost thou cause me to see iniquity, and lookest thou upon grievance? For spoiling and violence are before me; and there is strife, and contention
4 riseth up. Therefore the law is powerless, and justice [t] doth never go forth; for the wicked encompasseth the righteous; therefore judgment goeth forth perverted.
5 See ye among the nations, and behold, and wonder marvellously; for [I] work a work [u] in your days, which ye will not believe, though
6 it be declared [to you]. For behold, I raise up the Chaldeans, that bitter and impetuous nation, which marcheth through the breadth of the earth, to possess dwelling-places that are not theirs.
7 They are terrible and dreadful: their judgment and their dignity
8 proceed from themselves. And their horses are swifter than the leopards, and are more agile than the evening wolves; and their horsemen prance proudly, and their horsemen come from afar: they fly as an eagle that hasteth to
9 devour. They come all of them for violence: the crowd [v] of their faces is forwards, [w] and they gather
10 captives as the sand. Yea, he scoffeth at kings, and princes are a scorn unto him; he derideth every stronghold: for he heapeth up dust, and taketh it.
11 Then will his mind change, and he will pass on, and become guilty: [x] this his power is become his [y] god.
12 —Art thou not from everlasting, Jehovah my God, my Holy One? We shall not die. Jehovah, thou hast ordained him for judgment; and thou, O Rock, hast appointed
13 him for correction. [Thou art] of purer eyes than to behold evil, and canst not look on mischief: wherefore lookest thou upon them that deal treacherously, [and] keepest silence when the wicked swalloweth up a [man] more righteous than
14 he? And thou makest men as the fishes of the sea, as the creeping things, that have no ruler over
15 them. He taketh up all of them with the hook, he catcheth them in his net, and gathereth them into his drag; therefore he re-
16 joiceth and is glad: therefore he sacrificeth unto his net, and burneth incense unto his drag; for by them his portion is become fat, and
17 his meat dainty. [z] Shall he therefore empty his net, and not spare to slay the nations continually?

* 2 I will stand upon my watch, and set me upon the tower, and will look forth to see what he will say unto me, and what I shall answer as to my reproof.
2 And Jehovah answered me and said, Write the vision, and engrave it upon tablets, that he may run
3 that readeth it. For the vision is yet for an appointed time, but it hasteth to the end, and shall not lie: though it tarry, wait for it; for it will surely come, it will not
4 delay. [a] Behold, his soul is puffed up, it is not upright within him: but the just shall live by his faith.
5 And moreover, the wine is treacherous: he is a proud man, [b] and keepeth not at rest, he enlargeth his desire [c] as Sheol, and he is like death and cannot be satisfied; and he assembleth unto him all nations, and gathereth unto him all
6 peoples. Shall not all these take up a proverb about him, and a taunting riddle against him, and say, Woe to him that increaseth that which is not his! how long? —and to him that loadeth himself
7 with pledges! [d] Shall they not rise up suddenly that shall bite thee,

[t] Or 'judgment.' [u] פעל. [v] Or 'the striving,' 'eagerness.' [w] Others 'eastwards.' [x] Or 'Then will he sweep by [as] the wind, and pass on and make himself guilty.' [y] Or 'plenteous.' [z] Or 'be behindhand.' [a] גבר. [b] Or 'appetite;' lit. 'soul:' cf. Isa. v. 14. [c] There is an intentional play on the word, which may also mean 'thick clay.' So in ver. 7 'bite' may mean 'exact usury of:' cf. Jer. viii. 17.

and they awake up that shall vex
thee, and thou shalt be for booties
8 unto them? Because thou hast
plundered many nations, all the rest
of the peoples shall plunder thee;
because of men's blood, and for the
violence [done] to the land, to the
city, and all that dwell therein.
9 Woe to him that getteth iniquitous gain to his house, that he
may set his nest on high, that he
may be delivered from the grasp
10 of evil! Thou hast devised shame
to thy house, by cutting off many
peoples, and hast sinned against[d]
11 thine own soul. For the stone
shall cry out of the wall, and the
beam out of the timber shall
12 answer it. Woe to him that
buildeth a town with blood, and
establisheth a city by unrighteous-
13 ness! Behold, is it not of Jehovah
of hosts that the peoples labour
for the fire, and the nations[e]
14 weary themselves in vain?[f] For
the earth shall be filled with the
knowledge of the glory of Jehovah
15 as the waters cover the sea. Woe
unto him that giveth his neigh-
bour drink,—that pourest out thy
flask,[g] and makest [him] drunken
also, that thou mayest look on
16 their nakedness! Thou art filled
with shame instead of[h] glory;
drink thou also, and let thy fore-
skin[i] be uncovered: the cup of
Jehovah's right hand shall be
turned unto thee, and a shameful
17 spewing shall be on thy glory. For
the violence [done] to Lebanon
shall cover thee, and the destruc-
tion of beasts which made them
afraid; [j] because of men's blood,
and for the violence [done] to the
land, to the city, and all that dwell
18 therein. What profiteth the
graven image that the maker
thereof hath graven it? the molten
image, and the teacher of false-
hood, that the maker of his work
dependeth thereon, to make dumb
19 idols? Woe unto him that saith
to the wood, Awake! to the dumb
stone, Arise! Shall it teach?
Behold it is overlaid with gold and
silver, and there is no breath at
20 all in the midst of it. But Jehovah
is in his holy temple. Let all the
earth keep silence before him!

* 3 A Prayer of Habakkuk the prophet upon Shigionoth.[k]
2 Jehovah, I heard the report
of thee, [and] I feared.
Jehovah, revive thy work in the
midst of the years,
In the midst of the years make [it]
known:
In wrath remember mercy!
3 †God came from Teman,
And the Holy One from mount
Paran. Selah.
His glory covereth the heavens,
And the earth is full[l] of his praise.
4 And [his] brightness was as the
light;
Rays[m] [came forth] from his hand;
And there was the hiding of his
power.
5 Before him went the pestilence,
And a burning flame went forth at
his feet.
6 He stood, and measured the earth;
He beheld, and discomfited the
nations;
And the eternal mountains were
scattered,
The everlasting hills gave way:
His ways are everlasting.[n]
7 ✲ I saw the tents of Cushan
in affliction;
The curtains of the land of Midian
did tremble.
8 Was Jehovah wrathful with the
rivers?
Was thine anger against the rivers?
Was thy rage against the sea,
That thou didst ride upon thy
horses,
Thy chariots of salvation?
9 Thy bow was made naked,
The rods [of discipline] sworn ac-
cording to [thy] word. Selah.
Thou didst cleave the earth with
rivers.
10 The mountains saw thee, they
were in travail:
Torrents of waters passed by;
The deep uttered its voice,
Lifted up its hands on high.
11 The sun [and] moon stood still in
their habitation,
At the light of thine arrows which
shot forth,—
At the shining of thy glittering
spear.
12 Thou didst march through the
land in indignation,
Thou didst thresh the nations in
anger.
13 Thou wentest forth for the salva-
tion of thy people,
For the salvation of thine anointed;
Thou didst smite off the head from
the house of the wicked,
Laying bare the foundation even
to the neck. Selah.

[d] Or 'endangered.' [e] לאמים. [f] Or 'to no purpose:' cf. Jer. li. 58. [g] Or 'thy poison;' others, 'thy fury.' [h] Or 'more than with.' [i] Or 'thine uncircumcision.' [j] Others, 'shall affright thee.' [k] Plural of Shiggaion: see title of Ps. vii. [l] Or 'was full.' [m] Lit. 'horns.' [n] Or 'His are the ways of old.'

14 Thou didst strike through with his
own spears the head of his
leaders:
They came out as a whirlwind to
scatter me,
Whose exulting was as to devour
the afflicted secretly.
15 Thou didst walk through the sea
with thy horses,
The heap of great waters.
16 ✲ I heard, and my belly
trembled;
My lips quivered at the voice;
Rottenness entered into my bones,
and I trembled in my place,
That I might rest in the day of
distress,
When their invader[o] shall come up
against the people.[p]
17 ✲ For though the fig-tree
shall not blossom,
Neither shall fruit be in the vines;
The labour of the olive-tree shall
fail,
And the fields shall yield no food;
The flock shall be cut off from the
fold,
And there shall be no herd in the
stalls:
18 Yet I will rejoice in Jehovah,
I will joy in the God of my salvation.
19 Jehovah, the Lord,[q] is my strength,
And he maketh my feet like hinds'
[feet],
And he will make me to walk upon
my high places.
To the chief Musician. On my
stringed instruments.

ZEPHANIAH

1 The word of Jehovah that came unto Zephaniah the son of Cushi, the son of Gedaliah, the son of Amariah, the son of Hezekiah,[r] in the days of Josiah the son of Amon, king of Judah.
2 I will utterly take away every-
thing from off the face of the
3 ground, saith Jehovah: I will take away man and beast; I will take away the fowl of the heavens and the fishes of the sea, and the stumbling-blocks with the wicked, and I will cut off mankind from off the face of the ground, saith
4 Jehovah. And I will stretch forth my hand upon Judah, and upon all the inhabitants of Jerusalem; and I will cut off the remnant of Baal from this place, the name of the Chemarim[s] with the priests;
5 and them that bow down to the host of the heavens upon the housetops; and them that bow down to Jehovah, that swear by [him], and swear by Malcham;[t]
6 and them that turn back from after Jehovah, and that do not seek Jehovah, nor inquire for him.
7 Be silent at the presence of the Lord Jehovah; for the day of Jehovah is at hand; for Jehovah hath prepared a sacrifice, he hath
8 hallowed[u] his guests. And it shall come to pass in the day of Jehovah's sacrifice, that I will punish the princes, and the king's sons, and all such as are clothed with
9 foreign apparel. And in that day will I punish all those that leap over the threshold, who fill their master's house[v] with violence and
10 deceit. And in that day, saith Jehovah, there shall be the noise of a cry from the fish-gate, and a howling from the second [quarter],[w] and a great crashing from
11 the hills. Howl, ye inhabitants of Maktesh;[x] for all the people of Canaan[y] are cut down, all they that are laden with silver are cut
12 off. And it shall come to pass at that time, [that] I will search Jerusalem with lamps, and punish the men that are settled on their lees, that say in their heart, Jehovah will not do good, neither will
13 he do evil. And their wealth shall become a booty, and their houses a desolation; and they shall build houses, and not inhabit them; and they shall plant vineyards, and not drink the wine thereof.
14 The great day of Jehovah is near, it is near, and hasteth greatly. The voice of the day of Jehovah: the mighty man shall
15 cry there bitterly. That day is a

[o] Or 'his overcomer:' cf. Gen. xlix. 19.
[p] Or 'when he that rusheth in troops upon us shall come up against the people.'
[q] *Jehovah Adonai*: cf. note to Ezek. ii. 4.
[r] Heb., as elsewhere, 'Hizkiah.'
[s] See note to 2 Kings xxiii. 5.
[t] Some regard this as meaning *Milcom*; others that, as being Hebrew for 'their king,' it means *Baal*. Cf. Jer. xlix. 1.
[u] Cf. Isa. xiii. 3.
[v] Or 'masters' houses.'
[w] See 2 Kings xxii. 14.
[x] Meaning 'Mortar:' name, probably, of the lower, basin-like part of Jerusalem.
[y] Or 'merchant people.'

day of wrath, a day of trouble and distress, a day of ruin and desolation, a day of darkness and gloom, a day of clouds and gross dark-
16 ness, a day of the trumpet and alarm, against the fenced cities and
17 against the high battlements. And I will bring distress upon men,[z] and they shall walk like blind men; for they have sinned against Jehovah; and their blood shall be poured out as dust, and their
18 flesh as dung: their silver and their gold shall not be able to deliver them, in the day of Jehovah's wrath; but the whole land shall be devoured by the fire of his jealousy: for a full end,[a] yea, a sudden [end], shall he make of all them that dwell in the land.

2 Collect yourselves and gather together, O nation without
2 shame,[b] before the decree bring forth, [before] the day pass away as chaff, before the fierce anger of Jehovah come upon you, before the day of Jehovah's anger come
3 upon you. Seek Jehovah, all ye meek of the land, who have performed his ordinance; seek righteousness, seek meekness: it may be ye shall be hid in the day of
4 Jehovah's anger. For Gazah shall be forsaken, and Ashkelon shall be a desolation; they shall drive out Ashdod at noon-day, and
5 Ekron shall be rooted up. Woe unto the inhabitants of the sea-coast, the nation of the Cherethites! The word of Jehovah is against you, O Canaan, land of the Philistines: I will destroy thee, that there shall be no in-
6 habitant; and the sea-coast shall be cave-dwellings[c] for shepherds,
7 and folds for flocks. And the coast shall be for the remnant of the house of Judah; they shall feed thereon: in the houses of Ashkelon shall they lie down in the evening: for Jehovah their God shall visit them, and turn again their captivity.
8 I have heard the reproach of Moab, and the revilings of the children of Ammon, wherewith they have reproached my people, and magnified themselves against
9 their border. Therefore, [as] I live, saith Jehovah of hosts, the God of Israel, Moab shall certainly be as Sodom, and the children of Ammon as Gomorrah, a possession of nettles, and salt-pits, and a perpetual desolation; the remnant of my people shall spoil them, and the residue of my nation shall
10 possess them. This shall they have for their pride, because they have reproached and magnified themselves against the people of
11 Jehovah of hosts. Jehovah will be terrible unto them; for he will famish[d] all the gods of the earth; and all the isles of the nations shall worship him, every one from his place.
12 Ye Ethiopians[e] also, ye shall be the slain of my sword.
13 And he will stretch out his hand against the north, and destroy Assyria; and will make Nineveh a desolation, a place of drought
14 like the wilderness. And flocks[f] shall lie down in the midst of her, all the crowd of beasts;[g] both the pelican and the bittern shall lodge in the chapiters thereof; a voice shall sing in the windows; desolation shall be on the thresholds: for he hath laid bare[h] the cedar
15 work. This is the rejoicing city that dwelt in security,[i] that said in her heart, I am, and there is none else beside me: how is she become a desolation, a couching-place for beasts! Every one that passeth by her shall hiss, shall wave his hand.

3 Woe to her that is rebellious and corrupted, to the oppressing city!
2 She hearkened not to the voice; she received not correction; she confided not in Jehovah; she
3 drew not near her God. Her princes in the midst of her are roaring lions; her judges are evening wolves, that leave nothing
4 for the morning. Her prophets are vain-glorious, treacherous persons; her priests profane the sanctuary, they do violence to the
5 law. The righteous Jehovah[k] is in the midst of her: he doeth no wrong. Every morning doth he bring his judgment to light; it[l] faileth not: but the unrighteous
6 knoweth no shame. I have cut off nations: their battlements are desolate; I made their streets waste, that none passeth by; their cities are destroyed, so that there is no man, so that there is no
7 inhabitant. I said, Only fear[m]

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[z] דאגם. [a] Or 'consumption:' cf. Isa. x. 23; Jer. iv. 27, &c.; Ezek. xi. 13. [b] Or 'longing.' [c] Or, as others, 'shall be meadows, shepherds' cisterns.' [d] Others, 'will annihilate.' [e] Or 'Cushites.' [f] Or 'herds.' [g] Or 'numbers of beasts of every kind.' [h] Or 'he hath broken off.' [i] Or 'carelessly.' [k] Or 'Jehovah is righteous.' [l] Or 'he.' [m] Or 'Surely thou wilt fear.'

me, receive correction; so her dwelling shall not be cut off, howsoever I may punish her. But they rose early, they corrupted all their doings.

8 Therefore wait ye for me, saith Jehovah, until the day that I rise up to the prey; for my determination[n] is to assemble the nations, that I may gather the kingdoms together, to pour upon them mine indignation,—all my fierce anger: for all the earth shall be devoured with the fire of my
9 jealousy. For then will I turn to the peoples a pure language,[o] that they may all call upon the name of Jehovah, to serve him with one
10 consent.[p] From beyond the rivers of Cush my suppliants, the daughter of my dispersed, shall bring
11 mine oblation. In that day thou shalt not be ashamed for all thy doings wherein thou hast transgressed against me; for then I will take away out of the midst of thee them that exult in thy pride, and thou shalt no more be haughty because of[q] my holy mountain.
12 And I will leave in the midst of thee an afflicted and poor people, and they shall trust in the name of
13 Jehovah. The remnant of Israel shall not work unrighteousness, nor speak lies; neither shall a deceitful tongue be found in their mouth: but they shall feed and lie down, and none shall make them afraid.

14 Exult, O daughter of Zion; shout, O Israel; rejoice and be glad with all the heart, O daughter
15 of Jerusalem: Jehovah hath taken away thy judgments, he hath cast out thine enemy; the king of Israel, Jehovah, is in the midst of thee; thou shalt not see evil any
16 more. In that day it shall be said to Jerusalem, Fear not; Zion, let
17 not thy hands be slack. Jehovah thy God is in thy midst, a mighty one that will save: he will rejoice over thee with joy; he will rest in his love; he will exult over thee
18 with singing. I will gather them that sorrow for the solemn assemblies,[r] who were of thee: the reproach of it was a burden [unto
19 them]. Behold, at that time I will deal with all them that afflict thee; and I will save her that halted,[s] and gather her that was driven out; and I will make them a praise and a name in all the lands where they have been put to
20 shame.[t] At that time will I bring you, yea, at the time that I gather you; for I will make you a name and a praise, among all the peoples of the earth, when I shall turn again your captivity before your eyes, saith Jehovah.

HAGGAI

1 In the second year of Darius[v] the king, in the sixth month, on the first day of the month, came the word of Jehovah by[w] the prophet Haggai unto Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, saying,

2 Thus speaketh Jehovah of hosts, saying, This people say, The time
3 is not come, the time that Jehovah's house should be built. And
4 the word of Jehovah came by Haggai the prophet, saying, Is it time for you that ye should dwell in your wainscoted[x] houses, while
5 this house lieth waste? And now thus saith Jehovah of hosts: Con-
6 sider[y] your ways. Ye have sown much, and bring in little; ye eat, but are not satisfied; ye drink, but are not filled with drink; ye clothe yourselves, but there is none warm; and he that earneth wages earneth
7 wages for a bag with holes. Thus saith Jehovah of hosts: Consider[y]
8 your ways. Go up to the mountain and bring wood, and build the house, and I will take pleasure in it, and I will be glorified, saith
9 Jehovah. Ye looked for much, and behold it was little; and when ye brought it home, I blew upon it. Wherefore? saith Jehovah of hosts. Because of my house that lieth waste, whilst ye run every
10 man to his own house. Therefore over you[z] the heavens withhold their dew, and the earth with-
11 holdeth its fruit. And I called for

[n] Or 'judgment.' [o] Lit. 'lip.' [p] Lit. 'with one shoulder.' [q] Or 'on.'
[r] Or 'set feast.' [s] See note to Mic. iv. 6. [t] Lit. 'in every land of their shame.'
[v] Darius Hystaspes: cf. Zech. i. 1. [w] Lit. 'by the hand of,' as often. [x] Or 'ceiled.'
[y] Lit. 'Set your heart on;' so ii. 15, 18, 'set your heart.' [z] Or 'for your sake.'

a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon man,[a] and upon cattle, and upon all the labour of the hands.

12 And Zerubbabel the son of Shealtiel, and Joshua the son of Jehozadak, the high priest, and all the remnant of the people, hearkened to the voice of Jehovah their God, and the words of Haggai the prophet, according as Jehovah their God had sent him, and the people feared before Jehovah.

13 Then spoke Haggai, Jehovah's messenger, in Jehovah's message unto the people, saying, I am with

14 you, saith Jehovah. And Jehovah stirred up the spirit of Zerubbabel the son of Shealtiel, governor of Judah, and the spirit of Joshua the son of Jehozadak, the high priest, and the spirit of all the remnant of the people; and they came and worked at the house of

15 Jehovah of hosts, their God, in the four and twentieth day of the sixth month, in the second year of Darius the king.

* 2 In the seventh [month], on the one and twentieth [day] of the month, came the word of Jehovah by the prophet Haggai,

2 saying, Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Jehozadak, the high priest, and to the remnant of the people, saying,

3 Who is left among you that saw this house in its former glory? and how do ye see it now? Is it

4 not as nothing in your eyes? But now be strong, Zerubbabel, saith Jehovah; and be strong, Joshua son of Jehozadak, the high priest; and be strong, all ye people of the land, saith Jehovah, and work: for I am with you, saith Jehovah

5 of hosts. The word that I covenanted with you when ye came out of Egypt, and my Spirit, remain

6 among you: fear ye not. For thus saith Jehovah of hosts: Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry [land];

7 and I will shake all nations, and the desire of all nations shall come; and I will fill this house with glory,

8 saith Jehovah of hosts. The silver is mine, and the gold is mine, saith

9 Jehovah of hosts. The latter glory of this house shall be greater than the former, saith Jehovah of hosts; and in this place will I give peace, saith Jehovah of hosts.

10 On the four and twentieth [day] of the ninth [month], in the second year of Darius, came the word of Jehovah by Haggai the prophet,

11 saying, Thus saith Jehovah of hosts: Ask now the priests [con-

12 cerning] the law, saying, If one bear holy flesh in the skirt of his garment, and with his skirt do touch bread, or pottage, or wine, or oil, or any food—shall it become holy? And the priests

13 answered and said, No. And Haggai said, If one that is unclean by a dead body touch any of these, is it become unclean? And the priests answered and said, It shall

14 be unclean. Then answered Haggai and said, So is this people, and so is this nation before me, saith Jehovah, and so is every work of their hands; and that which they offer[b] there is unclean.

15 And now, I pray you, consider from this day and onward,[c] from before a stone was laid upon a stone in the temple of Jehovah,—

16 before those [days] were, when one came to a heap of twenty [measures], there were but ten; when one came to the vat to draw out fifty press-measures, there

17 were but twenty. I smote you with blasting and with mildew and with hail in all the work of your hands; and ye [turned] not to

18 me, saith Jehovah. Consider, I pray you, from this day and onward, from the four and twentieth day of the ninth [month], from the day that the foundation of Jehovah's temple was laid, con-

19 sider [it]. Is the seed yet in the barn? yea, the vine, and the fig-tree, and the pomegranate, and the olive-tree have not brought forth: from this day will I bless [you].

20 And the word of Jehovah came the second time unto Haggai on

21 the four and twentieth [day] of the month, saying, Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens

22 and the earth; and I will overthrow the throne of kingdoms, and I will destroy the strength of the kingdoms of the nations; and I will overthrow the chariots, and those that ride therein; and the horses and their riders shall come

[a] Or 'mankind;' האדם. [b] Lit. 'they present,' as Lev. i. 2, vii. 12, &c. [c] Lit. 'upward;' and so ver. 18. Some take it as meaning 'backward' in ver. 15.

down, every one by the sword of
23 his brother. In that day, saith Jehovah of hosts, will I take thee, Zerubbabel son of Shealtiel, my servant, saith Jehovah, and will make thee as a signet; for I have chosen thee, saith Jehovah of hosts.

ZECHARIAH

1 In the eighth month, in the second year of Darius,[d] came the word of Jehovah unto Zechariah the prophet, the son of Berechiah,
2 the son of Iddo, saying, Jehovah hath been very wroth with your
3 fathers. And thou shalt say unto them, Thus saith Jehovah of hosts: Return unto me, saith Jehovah of hosts, and I will return unto you, saith Jehovah of hosts.
4 Be ye not as your fathers, unto whom the former prophets cried, saying, Thus saith Jehovah of hosts: Turn ye now from your evil ways, and from your evil doings; but they did not hearken nor attend unto me, saith Jeho-
5 vah. Your fathers, where are they? and the prophets, do they
6 live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not overtake your fathers? And they turned and said, Like as Jehovah of hosts thought[e] to do unto us, according to our ways and according to our doings, so hath he dealt with us.
7 Upon the four and twentieth day of the eleventh month, which is the month Shebat, in the second year of Darius, came the word of Jehovah unto Zechariah the prophet, the son of Berechiah, the
8 son of Iddo, saying, I saw by night, and behold, a man riding upon a red horse, and he stood among the myrtle-trees that were in the low valley; and behind him were
9 red, bay, and white horses. And I said, My lord, what are these? And the angel that talked with me said unto me, I will shew thee
10 what these are. And the man that stood among the myrtle-trees answered and said, These are they whom Jehovah hath sent to walk
11 to and fro through the earth. And they answered the angel of Jehovah that stood among the myrtle-trees, and said, We have walked to and fro through the earth, and behold, all the earth sitteth still
12 and is at rest. And the angel of Jehovah answered and said, Jehovah of hosts, how long wilt thou not have mercy on Jerusalem and on the cities of Judah, against which thou hast had indignation
13 these seventy years? And Jehovah answered the angel that talked with me good words, comforting
14 words. And the angel that talked with me said unto me, Cry, saying, Thus saith Jehovah of hosts: I am jealous for Jerusalem and for
15 Zion with a great jealousy, and I am wroth exceedingly with the nations that are at ease; for I was but a little wroth, and they helped
16 forward the affliction. Therefore thus saith Jehovah: I am returned to Jerusalem with mercies: my house shall be built in it, saith Jehovah of hosts, and the line shall be stretched forth upon
17 Jerusalem. Cry further, saying, Thus saith Jehovah of hosts: My cities shall yet overflow with prosperity, and Jehovah shall yet comfort Zion, and shall yet choose Jerusalem.
18 [f]And I lifted up mine eyes, and
19 saw, and behold four horns. And I said unto the angel that talked with me, What are these? And he said to me, These are the horns
20 which have scattered Judah, Israel, and Jerusalem. And Jehovah shewed me four craftsmen.[g]
21 And I said, What come these to do? And he spoke, saying, Those are the horns which scattered Judah, so that no man lifted up his head; but these are come to affright them, to cast out the horns of the nations, which lifted up the horn against the land of Judah to scatter it.

2 And I lifted up mine eyes, and saw, and behold a man with a
2 measuring line in his hand. And I said, Whither goest thou? And he said unto me, To measure Jerusalem, to see what is the breadth thereof, and what is the
3 length thereof. And behold, the

[d] Darius Hystaspes: cf. Ezra iv. 5, 24, and Hag. i. 1. [e] Or 'devised,' 'purposed.'
[f] Chap. ii begins here in the Hebrew. [g] Or 'smiths,' 'carpenters.'

angel that talked with me went
forth; and another angel went
4 forth to meet him, and said unto
him, Run, speak to this young
man, saying, Jerusalem shall be
inhabited as towns without walls [h]
for the multitude of men and cattle
5 therein; and I, saith Jehovah, I
will be unto her a wall of fire
round about, and will be the glory
6 in the midst of her. Ho, ho! flee
from the land of the north, saith
Jehovah; for I have scattered
you abroad as the four winds of
7 the heavens, saith Jehovah. Ho!
escape Zion, that dwellest with the
8 daughter of Babylon. For thus
saith Jehovah of hosts: After the
glory, hath he sent me unto the
nations that made you a spoil; for
he that toucheth you toucheth the
9 apple of his eye. For behold, I
will shake my hand upon them,
and they shall become a spoil to
those that served them: and ye
shall know that Jehovah of hosts
hath sent me.
10 Sing aloud and rejoice, daughter
of Zion; for behold, I come, and
I will dwell in the midst of thee,
11 saith Jehovah. And many [i] na-
tions shall join themselves to
Jehovah in that day, and shall be
unto me for a people; and I will
dwell in the midst of thee, and
thou shalt know that Jehovah of
12 hosts hath sent me unto thee. And
Jehovah shall inherit Judah [as]
his portion in the holy land, and
13 shall yet choose Jerusalem. Let
all flesh be silent before Jehovah;
for he is risen up [k] out of his holy
habitation.

* 3 And he shewed me Joshua the
high priest standing before the
Angel of Jehovah, and Satan stand-
ing at his right hand to resist him. [l]
2 And Jehovah said unto Satan,
Jehovah rebuke thee, O Satan!
Yea, Jehovah that hath chosen
Jerusalem rebuke thee! Is not
3 this a brand plucked out of the
fire? And Joshua was clothed
with filthy garments, and stood
4 before the Angel. And he spoke
and said unto those that stood
before him, saying, Take away
the filthy garments from off him.
And unto him he said, See, I have
caused thine iniquity to pass from
thee, and I clothe thee with
5 festival-robes. And I said, Let
them set a pure turban [m] upon his
head. And they set the pure
turban upon his head, and clothed
him with garments; and the Angel
of Jehovah stood by.
6 And the Angel of Jehovah pro-
7 tested unto Joshua, saying, Thus
saith Jehovah of hosts: If thou
wilt walk in my ways, and if thou
wilt keep my charge, then thou
shalt also judge my house, and
shalt also keep my courts; and
I will give thee a place to walk [n]
among these that stand by.
8 Hear now, Joshua the high
priest, thou and thy fellows that
sit before thee—for they are men of
portent [o]—for behold, I will bring
forth my servant the Branch. [p]
9 For behold, the stone that I have
laid before Joshua—upon one
stone are seven eyes; behold, I
will engrave the graving thereof,
saith Jehovah of hosts, and I will
remove the iniquity of this land
10 in one day. In that day, saith
Jehovah of hosts, shall ye invite
every man his neighbour under the
vine and under the fig-tree.

* 4 And the angel that talked
with me came again, and
waked me, as a man that is
2 wakened out of his sleep. And he
said unto me, What seest thou?
And I said, I see, and behold, a
lamp-stand all of gold, with a
bowl [q] upon the top of it, and its
seven lamps thereon, seven [lamps]
and seven pipes [r] to the lamps,
which are upon the top thereof;
3 and two olive-trees beside it, one
on the right of the bowl, and the
other on the left of it.
4 And I answered and spoke to
the angel that talked with me,
saying, What are these, my lord?
5 And the angel that talked with me
answered and said unto me,
Knowest thou not what these are?
6 And I said, No, my lord. And he
answered and spoke unto me, say-
ing, This is the word of Jehovah
unto Zerubbabel, saying, Not by
might, [s] nor by power, but by
my Spirit, saith Jehovah of hosts.
7 Who art thou, O great mountain?
before Zerubbabel [thou dost be-
come] a plain; and he shall bring
forth the headstone with shoutings:
Grace, grace unto it!

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[h] Or 'be inhabited as the open country.' [i] Or 'great.' [k] Or 'is awaked.'
[l] Or 'to be his adversary:' the verb is of the same root as 'Satan,' which in this case has the article, and so in ver. 2: cf. note to Ps. cix. 6. [m] Or 'tiara;' or 'diadem,' as Isa. lxii. 3. [n] Lit. 'give thee goings.' [o] Men to be observed as signs, or types.
[p] Strictly 'Sprout,' see vi. 12; and cf. Jer. xxiii. 5. [q] Others 'its bowl.' [r] Or 'seven pipes apiece.' [s] Or 'forces.'

8 And the word of Jehovah came
9 unto me, saying, The hands of Zerubbabel have laid the foundation of this house; and his hands shall finish it: and thou shalt know that Jehovah of hosts hath
10 sent me unto you. For who hath despised the day of small things? Yea, they shall rejoice—[even] those seven—and shall see the plummet in the hand of Zerubbabel: these are the eyes of Jehovah, which run to and fro in the whole earth.
11 And I answered and said unto him, What are these two olive-trees on the right of the lamp-
12 stand and on its left? And I answered the second time and said unto him, What are the two olive-branches which are beside[t] the two golden tubes that empty the
13 gold out of themselves? And he spoke to me, saying, Knowest thou not what these are? And I said,
14 No, my lord. And he said, These are the two sons of oil, that stand before the Lord of the whole earth.

* 5 And I lifted up mine eyes again, and saw, and behold,
2 a flying roll. And he said unto me, What seest thou? And I said, I see a flying roll: the length thereof is twenty cubits, and the
3 breadth thereof ten cubits. And he said unto me, This is the curse that goeth forth over the face of the whole land:[v] for every one that stealeth shall be cut off according to it on this side; and every one that sweareth shall be cut off according to it on that side.
4 I will cause it to go forth, saith Jehovah of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall lodge in the midst of his house, and shall consume it with the timber thereof and the stones thereof.
5 And the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see
6 what is this that goeth forth. And I said, What is it? And he said, This is the ephah that goeth forth. And he said, This is their resem-
7 blance[w] in all the land. And behold, there was lifted up a round plate of lead; and this is a woman
8 that sitteth in the midst of the ephah. And he said, This is Wickedness; and he cast her into the midst of the ephah; and he cast the weight of lead upon the
9 mouth thereof. And I lifted up mine eyes, and saw, and behold, there came out two women, and the wind was in their wings; and they had wings like the wings of a stork; and they lifted up the ephah between the earth and the
10 heavens. And I said to the angel that talked with me, Whither do
11 these carry the ephah? And he said unto me, To build it a house in the land of Shinar; and it shall be established, and set there upon its own base.

* 6 And I lifted up mine eyes again, and saw, and behold, there came four chariots out from between two mountains; and the mountains were mountains of
2 brass. In the first chariot were red horses; and in the second
3 chariot black horses; and in the third chariot white horses; and in the fourth chariot grisled, strong[x]
4 horses. And I spoke and said unto the angel that talked with me,
5 What are these, my lord? And the angel answered and said unto me, These are the four spirits of the heavens, which go forth from standing[y] before the Lord of all
6 the earth. That in which are the black horses goeth forth into the north country; and the white go forth after them; and the grisled go forth towards the south coun-
7 try; and the strong go forth, and seek to go that they may walk to and fro through the earth. And he said, Go, walk to and fro through the earth. And they walked to and fro through the
8 earth. And he cried unto me, and spoke unto me, saying, See, these that go forth towards the north country have quieted my spirit[z] in the north country.
9 And the word of Jehovah came
10 unto me, saying, Take [gifts] of them of the captivity, of Heldai, of Tobijah, and of Jedaiah, and come thou the same day, and enter into the house of Josiah the son of Zephaniah, whither they are come
11 from Babylon; yea, take silver and gold, and make crowns, and set [them] upon the head of Joshua the son of Jehozadak, the high
12 priest; and speak unto him, saying, Thus speaketh Jehovah of

[t] Or 'which, by means of .... tubes, empty.' [v] Or 'earth;' and so in ver. 6.
[w] Or 'look.' Perhaps, according to another reading, 'their iniquity:' so the LXX.
[x] Or 'vigorous;' others, 'red.' [y] Or 'presenting themselves.' [z] Or 'have satisfied mine anger.'

hosts, saying, Behold a man whose name is [the] Branch;[a] and he shall grow up from his own place, and he shall build the temple of
13 Jehovah: even he shall build the temple of Jehovah; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of peace shall be be-
14 tween them both. And the crowns shall be for Helem, and for Tobijah, and for Jedaiah, and for Hen the son of Zephaniah, for a memorial in the temple of Jehovah.
15 And they that are far off shall come and build at the temple of Jehovah: and ye shall know that Jehovah of hosts hath sent me unto you. And [this] shall come to pass, if ye will diligently hearken to the voice of Jehovah your God.

* 7 And it came to pass in the fourth year of king Darius, that the word of Jehovah came unto Zechariah on the fourth [day] of the ninth month, [even] in
2 Chislev, when Bethel[b] had sent Sherezer and Regem-melech, and his men, to supplicate Jehovah,
3 [and] to speak unto the priests that were in the house of Jehovah of hosts, and to the prophets, saying, Should I weep in the fifth month, separating myself, as I have done now so many years?
4 And the word of Jehovah of
5 hosts came unto me, saying, Speak unto all the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and in the seventh [month], even those seventy years, did ye really
6 fast unto me, [even] unto me? And when ye ate, and when ye drank, was it not you that were eating
7 and drinking? Are not these the words that Jehovah cried by the former prophets, when Jerusalem was inhabited and at peace, and her cities round about her, when the south[c] and the lowland[c] were inhabited?
8 And the word of Jehovah came
9 unto Zechariah, saying, Thus speaketh Jehovah of hosts, saying, Execute[d] true judgment, and shew loving-kindness and mercies
10 one to another, and oppress not the widow and the fatherless, the stranger and the afflicted; and let none of you imagine evil against
11 his brother in your heart. But they refused to hearken, and turned a rebellious shoulder, and made their ears heavy, that they
12 should not hear. And they made their heart [as] an adamant, that they should not hear the law, and the words that Jehovah of hosts sent by his Spirit by the hand of the former prophets: therefore was there great wrath from Jeho-
13 vah of hosts. And it came to pass, like as he called, and they would not hear, so they called, and I would not hear, saith Jehovah of
14 hosts; and I scattered them with a whirlwind among all the nations whom they knew not, and the land was desolate after them, so that no one passed through nor returned; and they laid the pleasant land desolate.

8 And the word of Jehovah of hosts came [unto me], saying,
2 Thus saith Jehovah of hosts: I am jealous for Zion with great jealousy, and I am jealous for her
3 with great fury. Thus saith Jehovah: I am returned unto Zion, and will dwell in the midst of Jerusalem; and Jerusalem shall be called The city of truth; and the mountain of Jehovah of hosts
4 The holy mountain. Thus saith Jehovah of hosts: There shall yet old men and old women sit in the streets of Jerusalem, each one with his staff in his hand for multi-
5 tude of days. And the streets of the city shall be full of boys and girls playing in the streets thereof.
6 Thus saith Jehovah of hosts: If it be wonderful[e] in the eyes of the remnant of this people in those days, should it also be wonderful[e] in mine eyes? saith Jehovah of
7 hosts. Thus saith Jehovah of hosts: Behold, I will save my people from the east country and
8 from the west country;[f] and I will bring them, and they shall dwell in the midst of Jerusalem; and they shall be my people, and I will be their God, in truth and in righteousness.
9 Thus saith Jehovah of hosts: Let your hands be strong, ye that hear in these days these words by the mouth of the prophets, that were in the day that the foundation of the house of Jehovah of hosts was laid, that the temple
10 might be built. For before those

[a] Strictly 'Sprout;' the word in the original is from the same root as 'grow up,' in the same verse. [b] i.e. those of Bethel. [c] Heb. *Negeb* .... *Shephelah*. [d] Lit. 'Judge.' [e] Or 'hard,' as Jer. xxxii. 17, 27. [f] Lit., as often, 'from the land of the sun-rising and from the land of the sun-setting.'

days there was no hire for man, nor any hire for beast; and there was no peace for him that went out or that came in, because of the distress: [g] for I let loose all men, every one against his neighbour.
11 But now I will not be unto the remnant of this people as in the former days, saith Jehovah of
12 hosts; for the seed shall be prosperous, the vine shall give its fruit, and the ground shall give its produce, and the heavens shall give their dew; and I will cause the remnant of this people to
13 possess all these [things]. And it shall come to pass, like as ye were a curse among the nations, O house of Judah and house of Israel, so will I save you, and ye shall be a blessing: fear ye not, let your
14 hands be strong. For thus saith Jehovah of hosts: Like as I thought to do you evil when your fathers provoked me to wrath, saith Jehovah of hosts, and I
15 repented not; so again have I thought in these days to do good unto Jerusalem and to the house
16 of Judah: fear ye not. These are the things that ye shall do: Speak truth every one with his neighbour; execute [h] truth and the judgment of peace in your gates;
17 and let none of you imagine evil in your hearts against his neighbour; and love no false oath: for all these are [things] that I hate, saith Jehovah.
18 And the word of Jehovah of
19 hosts came unto me, saying, Thus saith Jehovah of hosts: The fast of the fourth [month] and the fast of the fifth, and the fast of the seventh, and the fast of the tenth, shall be to the house of Judah joy and gladness, and cheerful gatherings. Love ye then truth and
20 peace. Thus saith Jehovah of hosts: Yet again shall there come peoples, and the inhabitants of
21 many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily [i] to supplicate Jehovah, and to seek Jehovah of hosts: I will go also.
22 And many peoples and strong nations shall come to seek Jehovah of hosts in Jerusalem, and to sup-
23 plicate Jehovah. Thus saith Jehovah of hosts: In those days shall ten men take hold, out of all languages of the nations, shall even take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard [that] God is with you.

* 9 The burden of the word of Jehovah, in the land of Hadrach, and [on] Damascus shall it rest; [k] (for Jehovah hath an eye upon men, and upon all the
2 tribes of Israel; [l]) and also [on] Hamath [which] bordereth thereon; on Tyre and Zidon, though
3 she be very wise. And Tyre hath built herself a stronghold, and hath heaped up silver as the dust, and fine gold as the mire of the
4 streets. Behold, the Lord will take possession of her, and he will smite her power in the sea; and she shall be devoured with fire.
5 Ashkelon shall see [it], and fear; Gazah also, and she shall be greatly pained; Ekron also, for her expectation shall be put to shame: and the king shall perish from Gazah, and Ashkelon shall
6 not be inhabited. And a bastard [m] shall dwell in Ashdod, and I will cut off the pride of the Philistines;
7 and I will take away his blood out of his mouth, and his abominations from between his teeth; but he that remaineth, he also shall belong to our God, and shall be as a leader [n] in Judah, and Ekron as
8 a Jebusite. And I will encamp about my house because of the army, because of those that pass by and that return; and the exactor shall not pass through them any more: for now have I seen [it] with mine eyes.
9 Rejoice greatly, daughter of Zion; shout, daughter of Jerusalem! Behold, thy King cometh to thee: he is just, and having salvation; [o] lowly and riding upon an ass, even upon a colt the foal of
10 an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem; and the battle-bow shall be cut off. And he shall speak peace unto the nations; and his dominion shall be from sea to sea, and from the river [p] to the ends of the earth. [q]
11 As for thee also, by the blood of thy covenant, I will send forth thy prisoners out of the pit where-
12 in is no water. Turn again to the stronghold, prisoners of hope!

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[g] Or 'oppressor.' [h] As chap. vii. 9. [i] Or 'diligently.' [k] Or 'and Damascus shall be its resting-place.' [l] Or 'when the eyes of men and of all the tribes of Israel are upon Jehovah.' [m] Or 'a foreign race.' [n] Or 'governor;' and so in xii. 5, 6. [o] The *Niphal* would have a certain reflexive force here,—'having' or 'bringing salvation by himself:' cf. Heb. i. 3. [p] i.e. the Euphrates. [q] Or 'land;' but cf. Ps. ii. 8.

even to-day do I declare I will
13 render double unto thee. For I
have bent Judah for me, I have
filled the bow with Ephraim; and
I will raise up thy sons, O Zion,
against thy sons, O Greece,[r] and
make thee like the sword of a
14 mighty man. And Jehovah shall
be seen over them, and his arrow
shall go forth as the lightning; and
the Lord Jehovah will blow the
trumpet, and will march with
15 whirlwinds of the south. Jehovah
of hosts will defend them; and
they shall devour, and shall tread
down the sling-stones; and they
shall drink, [and] make a noise as
from wine; and they shall be filled
like a bowl,[s] like the corners of
16 the altar. And Jehovah their God
shall save them in that day as the
flock of his people; for [they shall
be as] the stones of a crown, lifted
17 up[t] upon his land. For how great
is his goodness, and how great is
his beauty! Corn shall make the
young men flourish, and new wine
the maidens.

* **10** Ask of Jehovah rain in the time of the latter rain; Jehovah will make lightnings, and he will give them[v] showers of rain, to every one grass in the field.
2 For the teraphim have spoken
vanity, and the diviners have seen
a lie, and have told false dreams:
they comfort in vain. Therefore
they have gone away as a flock,
they are in distress,[w] because there
3 is no shepherd. Mine anger is
kindled against the shepherds, and
I will punish the he-goats; for
Jehovah of hosts visiteth his
flock, the house of Judah, and
maketh them as his majestic horse
4 in the battle. From him shall come
forth the corner-stone, from him
the nail, from him the battle bow,
from him every exactor[x] together.
5 And they shall be as mighty men,
treading down the mire of the
streets in the battle; and they
shall fight, for Jehovah is with
them, and the riders on horses
6 shall be put to shame. And I will
strengthen the house of Judah,
and I will save the house of Joseph,
and I will bring them back again;[y]
for I will have mercy upon them;
and they shall be as though I had
not cast them off: for I am Jeho-
vah their God, and I will answer
7 them. And [they of] Ephraim
shall be like a mighty man, and
their hearts shall rejoice as through
wine; and their children shall see
[it], and rejoice; their heart shall
8 be joyful in Jehovah. I will hiss
for them, and gather them; for
I have redeemed them: and they
shall multiply as they used to
9 multiply. And I will sow them
among the peoples, and they shall
remember me in far countries;
and they shall live with their chil-
10 dren and return. And I will bring
them again out of the land of
Egypt, and gather them out of
Assyria; and I will bring them
into the land of Gilead and Le-
banon; and [place] shall not be
11 found for them. And he shall pass
through the sea of affliction,[z] and
shall smite the billows in the sea,
and all the depths of the Nile shall
dry up; and the pride of Assyria
shall be brought down, and the
sceptre of Egypt shall depart
12 away. And I will strengthen
them in Jehovah; and they shall
walk in his name, saith Jehovah.

* **11** Open thy doors, O Lebanon, that the fire may devour
2 thy cedars. Howl, cypress, for
the cedar is fallen; because the
noble[a] ones are spoiled. Howl,
ye oaks of Bashan; for the strong[b]
3 forest is come down. A voice of
howling of the shepherds; for
their glory is spoiled: a voice of
roaring of young lions; for the
pride of Jordan is spoiled.
4 Thus saith Jehovah my God:
5 Feed the flock of slaughter, whose
possessors slay them without being
held guilty;[c] and they that sell
them say, Blessed be Jehovah! for
I am become rich; and their own
6 shepherds pity them not. For I
will no more pity the inhabitants
of the land, saith Jehovah, and
behold, I will deliver men,[d] every
one into his neighbour's hand,
and into the hand of his king;
and they shall smite the land,
and I will not deliver out of their
hand.
7 So I fed the flock of slaughter,
truly the poor[e] of the flock. And
I took unto me two staves; the
one I called Beauty, and the other
I called Bands; and I fed the
8 flock. And I destroyed three
shepherds in one month; and my

[r] Heb. *Javan.* [s] As in 1 Kings vii. 40: it was for receiving the blood of sprinkling. [t] Or 'sparkling,' 'glittering.' [v] i.e. to those who ask. [w] Or 'they are afflicted:' see xi. 7, and note. [x] Or 'ruler.' [y] Or 'cause them to dwell.' [z] Or 'with affliction.' [a] Cf. Jer. xxv. 34–36, xxx. 21, note. [b] Or 'inaccessible.' [c] Or 'and do not suffer for it.' [d] האדם, mankind. [e] Or 'afflicted.'

soul was vexed[f] with them, and
9 their soul also loathed me. And
I said, I will not feed you: that
which dieth, let it die; and that
which perisheth let it perish; and
let them which are left eat every
10 one the flesh of another. And I
took my staff, Beauty, and cut it
asunder, that I might break my
covenant which I had made with
11 all the peoples.[g] And it was
broken in that day; and so the
poor of the flock that gave heed to
me knew that it was the word of
12 Jehovah. And I said unto them,
If ye think good, give [me] my
hire; and if not, forbear. And
they weighed for my hire thirty
13 silver-pieces. And Jehovah said
unto me, Cast it unto the potter:
a goodly price that I was prized
at by them. And I took the thirty
silver-pieces, and cast them to
the potter in the house of Jehovah.
14 And I cut asunder mine other
staff, Bands, to break the brother-
hood between Judah and Israel.
15 And Jehovah said unto me,
Take unto thee yet the instru-
16 ments of a foolish shepherd. For-
behold, I will raise up a shepherd
in the land, who shall not visit
those that are about to perish,
neither shall seek that which is
strayed away,[h] nor heal that
which is wounded, nor feed that
which is sound; but he will eat
the flesh of the fat, and tear their
17 hoofs in pieces. Woe to the
worthless shepherd that leaveth
the flock! The sword shall be
upon his arm, and upon his right
eye; his arm shall be clean dried
up, and his right eye utterly
darkened.

* 12 The burden of the word of
Jehovah concerning Israel.
[Thus] saith Jehovah, who stretch-
eth out the heavens, and layeth
the foundation of the earth, and
formeth the spirit of man within
2 him: Behold, I will make Jeru-
salem a cup of bewilderment unto
all the peoples round about, and
also against Judah shall it be in
3 the siege against Jerusalem. And
it shall come to pass in that day
[that] I will make Jerusalem a
burdensome stone unto all peoples:
all that burden themselves with
it shall certainly be wounded,[i] and
all the nations of the earth shall
be assembled together against it.
4 In that day, saith Jehovah, I will
smite every horse with astonish-
ment, and his rider with madness;
but I will open mine eyes upon
the house of Judah, and will
smite every horse of the peoples
5 with blindness. And the leaders
of Judah shall say in their heart,
The inhabitants of Jerusalem shall
be my strength through Jehovah
of hosts their God.
6 In that day will I make the
leaders of Judah like a hearth of
fire among wood, and like a torch
of fire in a sheaf; and they shall
devour all the peoples round
about, on the right hand and on
the left; and Jerusalem shall dwell[k]
again in her own place, in Jeru-
7 salem. And Jehovah shall save
the tents of Judah first, that the
glory of the house of David and
the glory of the inhabitants of
Jerusalem be not magnified over
Judah.
8 In that day will Jehovah defend
the inhabitants of Jerusalem; and
he that stumbleth[l] among them
at that day shall be as David; and
the house of David as God, as the
Angel of Jehovah before them.
9 And it shall come to pass in that
day, [that] I will seek to destroy
all the nations that come against
10 Jerusalem. And I will pour upon
the house of David and upon the
inhabitants of Jerusalem the spirit
of grace and of supplications; and
they shall look on me whom they
pierced, and they shall mourn
for him, as one mourneth for an
only [son], and shall be in bitter-
ness for him, as one that is in
11 bitterness for [his] firstborn. In
that day shall there be a great
mourning in Jerusalem, as the
mourning of Hadad-rimmon in the
12 valley[m] of Megiddon. And the
land shall mourn, every family
apart: the family of the house of
David apart, and their wives
apart; the family of the house of
Nathan apart, and their wives
13 apart; the family of the house of
Levi apart, and their wives apart;
the family of Shimei[n] apart, and
14 their wives apart; all the families
that remain, every family apart,
and their wives apart.

13 In that day there shall be a
fountain opened to the house
of David and to the inhabitants
of Jerusalem for sin and for un-
2 cleanness. And it shall come to
pass in that day, saith Jehovah

[f] Or 'grieved:' cf. Judg. x. 16. [g] Cf. Deut. xxxiii. 3. [h] Or 'is dispersed.'
[i] Or 'shall be sore wounded.' [k] Or 'be inhabited.' [l] Or 'tottereth.' [m] Or 'plain:' see note to Josh. xi. 8. [n] Or 'of the Shimites:' see Num. iii. 18, 21.

of hosts, [that] I will cut off the names of the idols out of the land, and they shall no more be remembered; and also I will cause the prophets and the unclean spirit to
3 pass out of the land. And it shall come to pass, if any shall yet prophesy, that his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of Jehovah; and his father and his mother that begat him shall thrust him through when he prophesieth.
4 And it shall come to pass in that day, [that] the prophets shall be ashamed every one of his vision, when he prophesieth; neither shall they wear a hairy mantle to
5 deceive. And he shall say, I am no prophet, I am a tiller of the ground; for man acquired me [as
6 bondman] from my youth. And one shall say unto him, What are those wounds in thy hands? And he will say, Those with which I
7 was wounded in the house of my friends. Awake, O sword, against my shepherd, even against the man[o] [that is] my fellow, saith Jehovah of hosts: smite the shepherd, and the sheep shall be scattered, and I will turn my hand
8 upon the little ones. And it shall come to pass in all the land, saith Jehovah, two parts therein shall be cut off [and] die; but the third
9 shall be left therein. And I will bring the third part into the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will answer them: I will say, It is my people; and they shall say, Jehovah is my God.

14 Behold, the day cometh for Jehovah, and thy spoil shall be
2 divided in the midst of thee. And I will assemble all the nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity; and the rest of the people shall not be cut off from the city.
3 And Jehovah will go forth and fight with those nations, as when he fought in the day of battle.
4 And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem toward the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west,—a very great valley; and half of the mountain shall remove toward the north, and half of it toward
5 the south. And ye shall flee [by][p] the valley of my mountains; for the valley of the mountains shall reach unto Azal: ye shall even flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah. And Jehovah my God shall come, [and] all the holy ones with thee.
6 And it shall come to pass in that day, [that] there shall not be light; the shining[q] shall be ob-
7 scured.[r] And it shall be one day which is known to Jehovah, not day, and not night; and it shall come to pass, at eventide it shall be light.
8 And it shall come to pass in that day [that] living waters shall go out from Jerusalem; half of them toward the eastern sea, and half of them toward the hinder[s] sea: in summer and in winter
9 shall it be. And Jehovah shall be king over all the earth: in that day shall there be one Jehovah
10 and his name one. All the land from Geba to Rimmon south of Jerusalem shall be turned as the Arabah;[t] and [Jerusalem] shall be lifted up, and shall dwell[v] in her own place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hananeel unto
11 the king's winepresses. And [men] shall dwell in it, and there shall be no more utter destruction;[w] and Jerusalem shall dwell safely.
12 And this shall be the plague wherewith Jehovah will smite all the peoples that have warred against Jerusalem: their[x] flesh shall consume away while they stand upon their feet, and their eyes shall consume away in their holes, and their tongue shall con-
13 sume away in their mouth. And it shall come to pass in that day [that] a great panic from Jehovah shall be among them; and they shall lay hold every one on the hand of his neighbour, and his hand shall rise up against the
14 hand of his neighbour. And Judah also shall fight at[y] Jerusalem; and the wealth of all the nations round about shall be gathered together—

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[o] גבר. [p] Or '[into].' [q] Or 'the shining ones' (luminaries). [r] Or 'the light shall not be brightness and gloom.' [s] See note to Joel ii. 20. [t] Or 'plain.' [v] As chap. xii. 6. [w] Or 'curse:' cf. Mal. iv. 6. [x] Lit. 'his,' and so throughout this passage. [y] According to some 'against.'

gold, and silver, and garments, in
15 great abundance. And so shall
be the plague of the horse, of the
mule, of the camel, and of the ass,
and of all the beasts that shall
be in those camps, as this plague.
16 And it shall come to pass, that all
that are left of all the nations
which came against Jerusalem
shall go up from year to year to
worship the King, Jehovah of
hosts, and to celebrate the feast
17 of tabernacles. And it shall be,
that whoso goeth not up of the
families of the earth unto Jeru-
salem to worship the King, Jeho-
vah of hosts, upon them shall be
18 no rain. And if the family of
Egypt go not up, and come not,
neither [shall it be] upon them;
[there] shall be [z] the plague, where-
with Jehovah will smite the na-
tions that go not up to celebrate
19 the feast of tabernacles. This
shall be the punishment [a] of Egypt,
and the punishment [a] of all the
nations that go not up to celebrate
20 the feast of tabernacles. In that
day shall there be upon the bells
of the horses, HOLINESS UNTO
JEHOVAH; and the pots in Jeho-
vah's house shall be like the bowls [b]
21 before the altar. And every pot
in Jerusalem and in Judah shall
be holiness unto Jehovah of hosts;
and all they that sacrifice shall
come and take of them, and seethe
therein. And in that day there
shall be no more a Canaanite [c] in
the house of Jehovah of hosts.

MALACHI

1 The burden of the word of Jeho-
vah to Israel by Malachi.
2 I have loved you, saith Jeho-
vah; but ye say, Wherein hast
thou loved us? Was not Esau
Jacob's brother? saith Jehovah,
and I loved Jacob, and I hated
3 Esau; and made his mountains
a desolation, and [gave] his in-
heritance to the jackals of the
4 wilderness. If Edom say, We are
broken down, but we will build
again the ruined places,—thus
saith Jehovah of hosts: They
shall build, but I will throw down;
and [men] shall call them the
territory of wickedness, and the
people against whom Jehovah
5 hath indignation for ever. And
your eyes shall see [it], and ye shall
say, Jehovah is magnified beyond
the border of Israel.
6 A son honoureth [his] father,
and a servant his master: if then
I be a father, where is mine honour?
and if I be a master, where is my
fear? saith Jehovah of hosts unto
you, priests, that despise my name.
But ye say, Wherein have we de-
7 spised thy name? Ye offer [d] pol-
luted bread upon mine altar; and
ye say, Wherein have we polluted
thee? In that ye say, The table
8 of Jehovah is contemptible. And
if ye offer the blind for sacrifice,
is it not evil? And if ye offer the
lame and sick, is it not evil?
Present it now unto thy governor:
will he be pleased with thee? or
will he accept thy person? saith
9 Jehovah of hosts. And now, I
pray you, beseech [e] God that he
will be gracious unto us. This
hath been of your hand: will he
accept any of your persons? saith
10 Jehovah of hosts. Who is there
among you that would even shut
the doors? and ye would not
kindle [fire] on mine altar for
nothing. I have no delight in you,
saith Jehovah of hosts, neither
will I accept [e] an oblation at your
hand.
11 For from the rising of the sun
even unto its setting my name
shall be great among the nations;
and in every place incense shall
be offered unto my name, and a
pure oblation: for my name shall
be great among the nations, saith
12 Jehovah of hosts. But ye profane
it, in that ye say, The table of the

[z] Or '[this] shall be;' or, according to others, '.... and come not, shall there not be upon them ...?' [a] For this meaning of נְדָת, 'sin,' cf. Prov. x. 16. 'Punishment' (as Kimchi gives it) may be alluded to as what represents and marks the sin (cf. Lam. iii. 39, iv. 6), bearing the sin on himself in punishment, something like the sense of sin-offering. No doubt it must be so taken here; but so as to charge the measure and character of sin, not merely the fact of punishment. It is governmentally putting the sin upon him instead of taking it off (cf. Lam. iv. 22). [b] As chap. ix. 15. [c] Or 'merchant,' 'trafficker.' [d] Strictly 'bring near,' as Lev. ii. 8. So in vers. 8, 11; chap. ii. 12, iii. 3. Cf. 1 Sam. xiii. 9. [e] Or 'be pleased with,' as ver. 8.

Lord[f] is polluted; and the fruit thereof, his food, is contemptible.
13 And ye say, Behold, what a weariness! And ye have puffed at it, saith Jehovah of hosts, and ye bring [that which was] torn,[g] and the lame, and the sick; thus ye bring the oblation: should I accept this of your hand? saith
14 Jehovah. Yea, cursed be the deceiver, who hath in his flock a male, and voweth and sacrificeth unto the Lord a corrupt thing; for I am a great King, saith Jehovah of hosts, and my name is terrible[h] among the nations.

2 And now, ye priests, this commandment is for you.
2 If ye do not hear, and if ye do not lay [it] to heart, to give glory unto my name, saith Jehovah of hosts, I will even send the curse among you, and I will curse your blessings: yea, I have already cursed them, because ye do not
3 lay [it] to heart. Behold, I will rebuke your seed, and spread dung upon your faces, the dung of your feasts; and they shall take
4 you away with[i] it. And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi,
5 saith Jehovah of hosts. My covenant with him was of life and peace, and I gave them to him that he might fear; and he feared me, and trembled before my name.
6 The law of truth was in his mouth, and unrighteousness was not found in his lips: he walked with me in peace and uprightness, and he turned many from iniquity.
7 For the priest's lips should keep knowledge, and at his mouth they seek the law; for he is the mes-
8 senger of Jehovah of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith Jehovah
9 of hosts. And I also have made you contemptible and base before all the people, because ye have not kept my ways, but have respect of persons in [administer-
10 ing] the law. Have we not all one father? Hath not one God created us? Why do we deal unfaithfully every man against his brother, by profaning the covenant of our fathers?
11 Judah hath dealt unfaithfully, and an abomination is committed in Israel and in Jerusalem; for Judah hath profaned the sanctuary of Jehovah which he loved, and hath married the daughter of
12 a strange god. Jehovah will cut off from the tents of Jacob the man that doeth this, him that calleth[k] and him that answereth; and him that offereth an oblation
13 unto Jehovah of hosts. And further[l] ye do this: ye cover the altar of Jehovah with tears, with weeping, and with sighing, insomuch that he regardeth not the oblation any more, nor receiveth [it] with satisfaction at your hand.
14 Yet ye say, Wherefore? Because Jehovah hath been a witness between thee and the wife of thy youth, against whom thou hast dealt unfaithfully: yet is she thy companion, and the wife of thy
15 covenant. And did not one make [them]?[m] and the remnant of the Spirit was his. And wherefore the one?[n] He sought a seed of God. Take heed then to your spirit, and let none deal unfaithfully against the wife of his youth,
16 (for I hate putting away, saith Jehovah the God of Israel;) and he covereth with violence his garment, saith Jehovah of hosts: take heed then to your spirit, that
17 ye deal not unfaithfully. Ye have wearied Jehovah with your words, and ye say, Wherein have we wearied [him]? In that ye say, Every one that doeth evil is good in the sight of Jehovah, and he delighteth in them; or, Where is the God of judgment?

* 3 Behold, I send my messenger,[o] and he shall prepare the way before me; and the Lord whom ye seek will suddenly come to his temple, and the Angel of the covenant,[p] whom ye delight
2 in: behold, he cometh, saith Jehovah of hosts. But who shall endure[q] the day of his coming? and who shall stand when he appeareth? For he will be like a refiner's
3 fire, and like fullers' lye. And he shall sit [as] a refiner and purifier of silver; and he will purify the

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[f] The ordinary printed editions read 'Jehovah' here; but see Baer, and the Masorites' list. [g] Or 'violently taken away.' [h] Or 'to be revered.' [i] Or 'to.' [k] Lit. 'that waketh:' so De Wette, as also the margin of the common English Bible. It is one of the Hebrew circumlocutions for 'all.' [l] Or 'secondly.' [m] Or 'did he not make [them] one thing?' [n] Or 'one thing.' The application of this passage to Abraham, which some insist on, is not to be admitted. [o] Or 'angel,' as in the next sentence.
[p] Cf. Ex. xxxii. 34. [q] Or 'be fit for.'

children of Levi, and purge them as gold and silver; and they shall offer unto Jehovah an oblation in
4 righteousness. Then shall the oblation of Judah and Jerusalem be pleasant unto Jehovah, as in the days of old, and as in former
5 years. And I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against the false swearers, and against those that oppress[r] the hired servant in [his] wages, the widow and the fatherless, and that turn aside the stranger [from his right],[s] and fear not me,
6 saith Jehovah of hosts. For I Jehovah change not, and ye, sons
7 of Jacob, are not consumed. Since the days of your fathers have ye departed from my statutes, and have not kept them. Return unto me, and I will return unto you, saith Jehovah of hosts. But ye say, Wherein shall we return?
8 Will a man rob God? But ye rob me. And ye say, Wherein do we rob thee? [In] tithes and
9 heave-offerings. Ye are cursed with a curse; and me ye rob,
10 [even] this whole nation. Bring the whole tithe into the treasure-house, that there may be food in my house, and prove me now herewith, saith Jehovah of hosts, if I open not to you the windows of the heavens, and pour you out a blessing, till there be no place
11 for it.[t] And I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine
12 cast its fruit before the time in the field, saith Jehovah of hosts. And all nations shall call you blessed; for ye shall be a delightsome land, saith Jehovah of hosts.
13 Your words have been stout against me, saith Jehovah; but
14 ye say, What have we been speaking against thee? Ye say, It is vain to serve God; and what profit is it that we keep his charge, and that we walk mournfully
15 before Jehovah of hosts? And now we hold the proud for happy; yea, they that work wickedness are built up; yea, they tempt
16 God, and they escape. Then they that feared Jehovah spoke often one to another; and Jehovah observed [it], and heard, and a book of remembrance was written before him for them that feared Jehovah, and that thought upon
17 his name. And they shall be unto me a peculiar treasure,[v] saith Jehovah of hosts, in the day that I prepare; and I will spare them as a man spareth his own son that
18 serveth him. And ye shall return and discern[w] between the righteous and the wicked, between him that serveth God and him that serveth him not.

4 For behold, the day cometh, burning as a furnace; and all the proud and all that work wickedness shall be stubble; and the day that cometh shall burn them up, saith Jehovah of hosts, so that it shall leave them neither root
2 nor branch. And unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth
3 and leap like fatted calves. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I prepare, saith Jehovah of hosts.
4 Remember the law of Moses my servant, which I commanded unto him in Horeb for all Israel, the
5 statutes and ordinances. Behold, I send unto you Elijah the prophet, before the coming of the great and terrible day of Jehovah.
6 And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth[x] with a curse.[y]

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[r] Or 'defraud.' [s] Or 'wrest the judgment of the stranger.' [t] Or 'a blessing, to superabundance.' [v] Or 'my own possession.' [w] Or 'shall again discern.'
[x] Or 'the land.' [y] Or 'ban,' as Isa. xxxiv. 5; xliii. 28; or 'utter destruction,' as Zech. xiv. 11.

THE

GOSPELS, ACTS, EPISTLES

AND

BOOK OF REVELATION

COMMONLY CALLED

THE NEW TESTAMENT

A NEW TRANSLATION

FROM

A Revised Text of the Greek Original

NEW EDITION, REVISED

LONDON
G. MORRISH, 20 PATERNOSTER SQUARE, E.C.

NOTE

To reduce the New Testament to its present size the critical notes are omitted, except that R in the foot-notes indicates where the Greek text known as the 'Textus Receptus' (the commonly received text, with which the Authorised Version nearly always agrees) is departed from, except in the Revelation, which the translator did not give.

Thick brackets, [ ], in the text denote a variation in the principal Greek manuscripts.

Thin brackets, [ ], mark the addition of words necessary to complete the sense in English.

Words in *italic* in the text are emphatic.

The next pages give the following guidance:

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Where to find help 6

Guidance in life 7

What the Bible says 8

THE

NAMES AND ORDER

OF ALL THE

BOOKS OF THE NEW TESTAMENT,

WITH THE NUMBER OF THEIR CHAPTERS.

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Luke	866	24
John	899	21
The Acts	923	28
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1 Corinthians	967	16
2 Corinthians	979	13
Galatians	987	6
Ephesians	991	6
Philippians	996	4
Colossians	999	4
1 Thessalonians	1002	5
2 Thessalonians	1004	3
1 Timothy	1006	6
2 Timothy	1009	4
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Philemon	1013	1
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Epistle of James	1023	5
1 Peter	1026	5
2 Peter	1029	3
1 John	1032	5
2 John	1035	1
3 John	1035	1
Jude	1036	1
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Where to find help when:

	Reference
Afraid or Fearful	Matthew 10 : 26-31 Philippians 4 : 4-7
Anxious or Worried	Matthew 6 : 25-34 John 14 : 1-4
Bereaved	I Corinthians 4 : 51-57 I Thessalonians 4 : 13-18
Bitter or Critical	Matthew 18 : 21, 22 Romans 2 : 1-4
Choosing a Career	I Thessalonians 4 : 11, 12 James 4 : 13-15
Conscious of Sin	Luke 7 : 36-50 I John 1 : 8-10
Contemplating Marriage	Matthew 19 : 4-6 Epesians 5 : 22-33
Dedicating your Life	Matthew 16 : 24-26 Romans 12 : 1, 2
Depressed or Discouraged	Romans 8 : 28-39 I Peter 5 : 7
Doubting	Mark 9 : 23, 24 John 20 : 24-29
Failure Comes	Hebrews 4 : 14-16 Jude 24, 25
Faith is Weak	Luke 12 : 22-31 Hebrews 11
Far from God	Luke 15 : 11-24 Acts 17 : 22-30
Feeling Inadequate	II Corinthians 12 : 9, 10 Philippians 4 : 12, 13
Friends Fail	Luke 17 : 3, 4 II Timothy 4 : 16-18
Ill or in Pain	Luke 7 : 1-10 II Corinthians 12 : 9, 10
In Danger	Mark 4 : 37-41 Hebrews 13 : 6
Lonely	John 14 : 15-21 Matthews 28 : 20
Needing Assurance	John 15 : 9-17 I John 3 : 19-24

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Needing Guidance	John 16 : 12, 13 James 1 : 5, 6
Needing Peace	Romans 5 : 1-5 Philippians 4 : 4-7
Praying	Luke 11 : 1-13 John 14 : 12-14
Sad	II Corinthians 1 : 3-11 Revelation 21 : 1-5
Tempted	I Corinthians 10 : 12, 13 James 1 : 12-15
Wanting Courage	Acts 4: 13-31 Ephesians 6 : 10-20
Weary	Matthew 11 : 28-30 II Corinthians 4 : 16-18

Guidance in life

	Reference
Anger	Ephesians 4 : 25-32 James 3 : 1-18
Conceit	Luke 18 : 9-14 Philippians 2 : 3-11
Crime	Matthew 15 : 19, 20 I Corinthians 6 : 9, 10
Death	John 11 : 17-44 I Thessalonians 4 : 13-18
Friendship	John 15 : 9-17 I Corinthians 15 : 33
Good Character	Galatians 5 : 22, 23 Philippians 4 : 8, 9
Greed	Luke 12 : 13-21 I Timothy 6 : 6-10
Hatred	Matthew 5 : 43-48 John 15 : 18-25
Hope	I Peter 1 : 3-9 I John 3 : 1-3
Humility	Romans 12 : 3-9 I Peter 5 : 6
Love	I Corinthians 13 : 1-13 I John 4 : 7-21

	Reference
Marriage	Mark 10 : 1-12 Ephesians 5 : 21-33
Obedience	Romans 13 : 1-7 James 1 : 22-25
Parents	Matthew 15 : 3-9 Ephesians 6 : 1-3
Patience	Hebrews 10 : 36-39 James 5 : 7-11
Permissiveness	Romans 1 : 18-32 I Cotinthian 6 : 12-20
Purity	II Timothy 2 : 22 Titus 1 : 15, 16
Revenge	Matthew 5 : 38-42 Romans 12 : 17-21
Riches	Matthew 6 : 19-24 Mark 10 : 17-31
Self-control	James 1 : 19-21 II Peter 1 : 5-9
Thankfulness	Luke 17 : 11-19 I Thessaloninans 5 : 16-18
Thoughts	Romans 8 : 5-8 Philippians 4 : 8
Truthfulness	Ephesians 4 : 25 Colossians 3 : 8-10

What the Bible says about:

	Reference
Bible	II Timothy 3 : 16
Christ –	
His birth	Matthew 1 : 21
His mission	Luke 4 : 16-21
His death	John 19 : 16-37
His resurrection	I Corinthians 15 : 3, 4
His person	Colossians 1 : 15-20
His position	Hebrews 1 : 1-13
His return	I Thessalonians 4 : 16, 17

	Reference
Death	Hebrews 9 : 27
Devil	I Peter 5 : 8, 9
Eternal life	John 10 : 28
Faith	Hebrews 11 : 1
Forgiveness	I John 1 : 9
God	II Peter 3 : 9
God's love	Romans 5 : 8
Heaven	I Peter 1 : 3, 4
Hell	II Thessalonians 1 : 8, 9
Holy Spirit	John 14 : 16-18
Human nature	II Timothy 3 : 1-5
Judgment	Revelation 20 : 11-15
Life	John 10 : 10
Man	John 2 : 25
Mercy	Luke 6 : 27-36
Prayer	I John 5 : 14, 15
Repentance	Luke 18 : 13, 14
Resurrection	I Corinthians 15
Salvation	Romans 10 : 8, 9
Sin	Romans 3 : 10, 23
Wisdom	James 1 : 5
You	John 20 : 30, 31

REVISED PREFACE TO SECOND EDITION (1871)

THE original edition, in which each of the several books was published by itself (or two epistles together if there were two to the same assembly), and the reprints of several, which seem to have attracted more attention than others, being exhausted, I publish a new edition of this translation of the New Testament, as a whole, in a more convenient form.

It has been in no way my object to produce a learned work; but, as I had access to books, and various sources of information, to which of course the great mass of readers, to whom the word of God was equally precious, had not, I desired to furnish them as far as I was able with the fruit of my own study, and of all I could gather from those sources, that they might have the word of God in English, in as perfect a representation of it in that language as possible.

In the first edition I had made use of a German work professing to give the Textus Receptus, with a collection of the various readings adopted by all or any of the editors of most repute, Griesbach, Lachmann, Scholz, Tischendorf, and some others. But the Textus Receptus was itself often changed in the text of the work, and I found that several of these changes had escaped my notice. My plan was, where the chief editors agreed, to adopt their reading, not to attempt to make a text of my own. My object was a more correct *translation*: only there was no use in translating what all intelligent critics held to be a mistake in the copy. For, as is known, the Textus Receptus had no real authority, nor was indeed the English Version taken from it,—it was an earlier work by some years. With some variations, which critics have more or less carefully counted, the Textus Receptus was a reprint of earlier editions. Of these Stephanus 1550 is the one of most note: there were besides this Erasmus and Beza. Erasmus was the first published; the Complutensian Polyglott the first printed: then Stephanus; and then Beza. The Elzevirs were not till the next century; and the expression in their preface of *textus ab omnibus receptus* led to the expression of 'textus receptus', or received text. The Authorised Version was mainly taken from Stephanus, or Beza. The reader who is curious as to these things may see a full account in Scrivener's *Introduction* or other similar Introductions. After this came, beginning with Fell at Oxford, various critical editions: Mill, Bengel, Wetstein (who greatly enlarged the field of criticism), then Griesbach, Matthæi (the last giving the Russian Codices, which are Constantinopolitan so called), Lachmann, Scholz, Tischendorf, and quite recently Tregelles. I name only those of critical celebrity. We possess besides, in connection with commentaries, Meyer, De Wette, and Alford.

In my first edition my translation was formed on the concurrent voice of Griesbach, Lachmann, Scholz, and Tischendorf: the first of soberer judgment and critical acumen and discernment; the next with a narrower system of taking only the very earliest MSS., so that sometimes he might have only one or two; the third excessively carelessly printed, but taking the mass of Constantinopolitan MSS. as a rule; the last of first-rate competency and diligence of research, at first somewhat rash in changing, but in subsequent editions returning more soberly to what he had despised. Still, if they agreed, one might be pretty sure that what they all rejected was a mere mistake in copying. Scholz, in a lecture in England, gave up his system, and stated that in another edition he should adopt the Alexandrian readings he had rejected. That is the general tendency since: Tregelles laying it down strictly as a fixed rule.

Meanwhile, since my first edition, founded on the concurrent judgment of the four great modern editors, following the received text unchanged where the true reading was a disputed point among them, the Sinaitic MS. has been discovered; the Vatican published; Porphyry's of Acts and Paul's Epistles and most of the Catholic Epistles and the Apocalypse, and others, in the *Monumenta Sacra Inedita* of Tischendorf, as well as his seventh edition. These, with Alford and Meyer's (not yet consulted for the text), and De Wette, furnished a mass of new materials. Tregelles' too was published as a whole since my present edition was finished, though not printed.

All this called for further labour. I had to leave Scholz pretty much aside; (his work cannot be called a careful one, and he had left himself aside;) and take in Tischendorf's 7th ed., Alford, Meyer, De Wette. I have further, in every questioned reading, compared the Sinaitic, Vatican, Dublin, Alexandrian, Codex Bezæ, Codex Ephraemi, St. Gall, Claromontanus, Hearne's Laud in the Acts, Porphyry in great part, the Vulgate, the old Latin in Sabatier and Bianchini. The Syriac I had from others; it was only as to words and passages left out or inserted I used the book itself; not being a Syriac scholar, I could not use it for myself. The Zacynthius of Luke I have consulted; with occasional reference to the fathers; Stephanus, Beza, Erasmus. The labour involved in such a work those only know who have gone through it by personal reference to the copies themselves.

In the translation itself there is little changed. A few passages made clearer; small inaccuracies corrected, which had crept in by human infirmity; occasional uniformity in words and phrases produced where the Greek was just the same. In the translation I could feel delight—it gave me the word and mind of God more accurately: in the critical details there is much labour and little food. I can only trust that the Christian may find the fruit of it in increased accuracy.

As the editors I have named had not the Sinaitic nor Porphyrian MSS., I have occasionally had to judge for myself where these authorities affected the question much, or have occasionally put the matter as questionable in a note, where I could not decide for myself.

I will now say a few words as to these authorities. As to the general certainty of the text, all these researches have only proved it. The meddling of ecclesiastics has been one chief source of questionable readings; partly wilful, partly innocently: the attempt to assimilate the Gospels, which was wilful; and then, more innocently, arising from the passages read in ecclesiastical services, such changes as 'Jesus' put for 'He' where it was needed, as in these services 'He' at the beginning referred to nothing; and 'Jesus' was then introduced by copyists into the text. The attempt to make the Lord's prayer in Luke like that in Matthew is another instance; so, if we are to believe Alford and most other editors, the leaving out 'first-born' in the Sinaitic and Vatican and some others, (which I note because it affects the oldest MSS.,) because it looked as if the mother of our Lord had other children; and such like instances. But these do not make any very great difficulty. Other MSS. and versions (which are earlier than all MSS.), with a little care, make the real state of the case plain; but no MSS. are early enough to escape these handlings. So that the system which takes merely the oldest MSS. as authorities in themselves, without adequate comparison and weighing internal evidence, necessarily fails in result. Conjectures are not to be trusted, but weighing the evidence as to facts is not conjecture.

The three greatest questions are 1 Timothy iii. 16, the beginning of John viii, and the last verses of Mark xvi. In the first I pronounce no judgment, as full dissertations have been written on it by many critics. As to John viii, I do not doubt its genuineness. Augustine tells us it was left out in some untrustworthy MSS. because it was thought injurious to morality: and not only so, but in my examination of the text I found that in one of the best MSS. of the old Latin, two pages had been torn out because it was there, carrying away part of the text preceding and following. As to the end of Mark and its apparently independent form, I would remark that we have two distinct closes to the Lord's life in the Gospels: his appearance to his disciples in Galilee, related in Matthew without any account of his ascension, which indeed answers to the whole character of that Gospel; and at Bethany, where his ascension took place, which is the part related in Luke, answering to the character of his Gospel: one, with the remnant of the Jews owned, and sending the message out on earth to Gentiles, the other from heaven to all the world, beginning with Jerusalem itself; one Messianic, so to speak, the other heavenly. Now Mark, up to the end of verse eight, gives the Matthew close; from verse nine a summary of the Bethany and ascension scene, and facts related in Luke and John. It is a distinct part, a kind of appendix, so to speak.

I have always stated the Textus Receptus in the margin where it is departed from, except in the Revelation, Erasmus having translated that from one poor and imperfect MS., which being accompanied by a commentary had to be separated by a transcriber; and even so Erasmus corrected

what he had from the Vulgate, or guessed what he had not.[1] There was not much use in quoting this.

But it does not seem to me that any critics have really accounted for the phenomena of MSS. We have now a vast mass of them, some few very old, and a great many more comparatively modern. But it seems to me the oldest, as Sinaitic and Vatican, bear the marks of having been in ecclesiastical hands. I do not mean that the result is seriously affected by it, for their work is pretty easily detected and corrected, and thus is not of any great consequence; but, as it is easily detected, proved to be there. After all research, it cannot be denied, I think, that there are two great schools of readings. The same MS. may vary as to the school it follows in different parts. Thus Griesbach says A was Constantinopolitan in the Gospels and Alexandrian in the Epistles, to use conventional names. So Porphyrius (marked P), which I found in six or eight chapters of Acts so uniformly to go with the Textus Receptus, that I consulted it scarcely at all afterwards, does not do so in Paul's Epistles. Still there are the two schools. Of the one, Sinaitic, Vatican, and Dublin (ℵ B Z) are the most perfect examples. For that in the main they are of this school, though with individual peculiarities, cannot, it seems to me, be questioned a moment. Of these, Dublin, marked Z, is by far the most correct copy: I remarked but one blunder in copying. The Vatican, as a copy, is far superior to Sinaiticus, which is by no means a correct one, in the Revelation quite the contrary, however valuable as giving us the whole New Testament and being the oldest copy perhaps we have. But we must remember that we have none until after the empire was Christian, and that Diocletian had destroyed all the copies he could get at. This Alexandrian text, so called, is the oldest we have in existing Greek MSS. The Alexandrian MS. (marked A) is not uniformly Alexandrian in text. But, if Scrivener is to be trusted, the Peschito Syriac agrees much more with A than with B; yet it is the oldest version that exists, nearly two hundred years older than any MS. we have, made at the end of the first or the beginning of the second century. This is not the case with the old Latin. It cannot be said to be Alexandrian, but approaches nearer to it. But then even here is a singular phenomenon: one ancient MS. of it, Brixianus, is uniformly the Textus Receptus. I think I only found one exception. Where did this come from? The Vulgate is a good deal corrected from the Alexandrian text, though not always following it. Thus we may class them: ℵ, B, Z, L, which last follows B very constantly; then we have A and a long list of uncials going with it, not so ancient or much thought of; so that in Alford you will find 'A, &c.' There is another class of about the sixth century, to which date Z also is attributed, C which is independent, and P which in the epistles chiefly follows the Alexandrian but not unfrequently tends to T. R. and A. In the Acts it is, as far as I have examined it, T. R. A, or St. Gall, is often T. R., though in many respects an independent witness. If in the Gospels A and B go together, we may be tolerably confident of the reading, of course weighing other testimony. D, it is known, is peculiar, though characteristically Alexandrian. The result to me is that, while about the text as a whole there is nothing uncertain at all, though in *very* few instances questions may be raised, the history of it is not really ascertained. I avow my arriving at no conclusion, and I think I can say no one can give that history: the phenomena are unsolved.

I have said thus much on the criticism of the text, and the MSS., that persons not versed in the matter may not hazard themselves in forming conclusions without any real knowledge of the questions. Such a book as Tischendorf's English Testament I think mischievous. You have the English Version questioned continually, and ℵ, B, A, given at the bottom of the page, for persons who know nothing about them to doubt about the text, and that is all. Thus, to say no more, the readings of A in the Epistles have a totally different degree of importance from that of its readings in the Gospels. And all becomes uncertain. In most of these cases the true reading is not doubted a moment by Tischendorf himself, yet it only makes people doubt about all. I have followed a collation of the best authorities, but where, though for trifling differences, you have ℵ, B, L, or B, L, on

[1] It was what is called Reuchlin's MS. and is noted (1). A full account of it may be seen in *Handschriftliche Funde*, by Franz Delitzsch, who found it in a German library.

one side, and A, &c., on the other, I confess I have no entire certainty that B, L, are right.

In the next place the reader has not a revision of the Authorised Version, but a translation from the best Greek text I could attain to any certain knowledge of. I do not doubt a moment that numbers of phrases of the Authorised Version will be found in the translation. Filled as the mind is with it from constant use, it suggested itself naturally to the mind. I had no wish to reject it. But a revision of the Authorised Version, if desirable for ecclesiastical use, is not (I think) in itself a wise attempt. I rather doubt the justness of the taste which attempts to revise the Authorised Version. The new bit does not suit the old, and is the more distasteful from its juxtaposition. Imitation is seldom good taste, seldom undetected; it wants nature, and in these things nature is good taste, and attracts.

I have freely used every help I could. I do not mention Grammars and Dictionaries, as they are applicable to all books, and known; but I have used Meyer, whose continuators are very inferior, and from whom a large part of Alford is taken; but I have consulted Alford too, and De Wette. Ellicott is excellent in what he has done; Kypke most useful in what he affords. I have used them for the exegesis of the text as Greek, not for any doctrine in any case. Fritzsche, who is grammatically very full; Bleck, who very much exhausts learning in his book on the Hebrews. Delitzsch and others I have occasionally referred to; there is Kuinoel on the historical books; but I did not find many of them of very great value, Calvin of less than I should have supposed. There are Bengel, Hammond, Elsley; Wolff and other German writers; and Stanley, Jowett, Eadie, &c. But I confess reference to the latter to try did not lead me to repeat it much. What I sought was the thorough study of the text; opinions were of little moment. Poole's Synopsis and Bloomfield have been at hand for older commentators.

Of translations, Diodati's Italian is the best of the old ones, then the Dutch, then the English. Bengel's German is a very good one, and there is, though tainted by their doctrine occasionally, a very literal one called Berleburger. Other translations are Kistemaker, Gossner, Van Ess, which are Roman Catholic; a corrected one of Luther by Meyer; the Swiss one by Piscator, far better than Luther's. These, though I referred to them in a translation made into German, I used comparatively little now or not at all. Of the French, Diodati's is literal, but hardly French; Martin and Ostervald, little to be trusted; and Arnaud's, I may say, not at all. Luther's is the most inaccurate I know. Besides this, there are in Latin the Vulgate and Beza. De Wette's German is elegant, but from excessive leaving out the auxiliary verbs, which is allowed in German, affected; and in the Old Testament, though a good Hebraist, not to be trusted, from rationalistic principles. His Isaiah is Gesenius's.

I have used all helps I could, but the translation is borrowed in no way from any; it is my own translation, but I have used every check I could to secure exactness. I believe the scriptures to be the inspired word of God, received by the Holy Ghost and communicated by His power, though, thank God, through mortal men: what is divine made withal thoroughly human, as the blessed Lord Himself whom it reveals, though never ceasing to be divine. And this is its unspeakable value: thoroughly and entirely divine, 'words which the Holy Ghost teacheth', yet perfectly and divinely adapted to man as being by man. My endeavour has been to present to the merely English reader the original as closely as possible. Those who make a version for public use must of course adapt their course to the public. Such has not been my object or thought, but to give the student of scripture, who cannot read the original, as close a translation as possible.

There are some remarks I would desire to make on the English Authorised Version, which would debar me from attempting to correct it, which indeed would be a more ambitious task. Its value and beauty are known, and I need not dilate upon. I have lived upon it, though of course studying the Greek myself; I have no wish to underrate it. But now that everything is inquired and searched into, there are some points to be remarked which make it desirable that the English reader should have something more exact.—There is one principle which the translators avow themselves, which is a very great and serious mistake. Where a word occurs in Greek several times in the same passage or even sentence, they render it, as far as they possibly can, by different words in English. In some cases the effect is very serious; in all the connection is lost. Thus in John v we have

'judgment' committed to the Son; shall not come into 'condemnation;' the resurrection of 'damnation.' The word is the same in Greek, and every one can see that 'not coming into judgment' is a very different thing from 'not coming into condemnation.' The whole force of the passage depends on this word, and its contrast with life. Here the sense is wholly changed. In another the connexion is lost—Romans xv. 12, 13: 'In him shall the Gentiles trust;' 'now the God of hope.' 'Trust' is the same word as 'hope,' only a verb. 'The Gentiles hope;' 'the God of hope.' I only mention these as examples.

In some cases, as 'elders,' 'the Lord's coming,' 'the law,' theological views have biassed the translators. Thus in Acts i we have 'ordained' put in where there is no word at all. All there is in Greek is 'must one be a witness.' So in Acts xiv. 23, 'They ordained them elders:' it is simply 'they chose elders for them,' χειροτονέω. I am well aware that in ecclesiastical Greek, borrowed from this passage doubtless, and their new ideas attached to it, the word came to mean this ecclesiastically. But it is not its own meaning. It is 'to choose,' as 2 Corinthians viii. 19; Acts x. 41.—As to the Lord's coming, Acts iii. 19, there is no excuse for translating ὅπως ἄν 'when.' It is an attempt to give it a sense. Again, in 2 Thessalonians ii. 2, 'as that the day of Christ is at hand:' the word translated 'is at hand' is 'present' or 'come.' It is twice used (once in Romans viii. 38 and once in 1 Corinthians iii. 22) for 'present' in contrast with 'to come.' It alters evidently the whole sense, and the true meaning gives the key to the whole passage. Their imagination being wrought on by these false teachers, they thought that the day was come in the tribulation in which they were suffering; whereas the Lord's coming would be rest to them and trouble to their persecutors.

But a more serious mistake is in the words in 1 John iii. 4, 'Sin is the transgression of the law.' A definition of sin is a serious thing, but this is not what is said. The word used is that which adverbially is employed in Romans ii for 'sinning without law,' and is so translated in contrast with 'sinning under law.' If sin were the transgression of the law, it could not be said 'until the law sin was in the world;' it could not be said 'sin by the commandment became exceeding sinful,' for there would have been no sin till the commandment came. But it is not so. It is 'sin is lawlessness.' It is the wicked will of man; if law comes, then it transgresses it; but it is sin without it, because I ought to have no will of my own, but be in obedience. Hence the reasoning of the apostle: 'Death reigned from Adam to Moses over those who had not sinned after the similitude of Adam's transgression.' This is a quotation from Hosea vi. 7: 'They, like Adam, have transgressed the covenant.' Adam had a law, Israel had one; they transgressed alike: but death reigned over those from Adam to Moses, over those who had not: sin was there, for death was there. I have enlarged a little more on this because the definition of sin is a serious thing, and theology will not hear of such an alteration. Let God be true and every man a liar. It is so translated where doctrine was not in question, not only in Romans ii but in 1 Timothy i. 9—'lawless and disobedient.' It is never translated 'transgression of the law' but here, generally 'iniquity:' ἄνομος is twice translated 'transgressor;' but it is never said, in any form of the word, to be 'transgression of the law' but here.

As regards details of translation I have a few remarks to make. I have sought in some instances to render the particles more distinctly; but, rich as English is, no care will make the shades and colourings of thought in one language answer to another. It is oftener more a question of metaphysics, or metaphysical philology, than of grammar, and grammarians do not always command my assent in these matters, though I am glad to learn from them. In our own tongue few remark these shades of meaning, though they exist, as 'indeed,' 'truly,' 'surely,' 'forsooth.' Custom and individual habit form the mind in such cases. See the use of εὐθέως in Mark. In St. John's writings I have to remark that the personal pronoun, generally emphatic where inserted, is used so constantly that it can hardly be considered such. I had marked each instance in the first edition, but it arrested the eye inconveniently for the general sense. This the printer has sought to remedy by another and slighter mark. The same character of style is seen in his constant use of ἐκεῖνος. Another peculiarity is to be noticed in John, the constant use of ἵνα for ὅτι. In Luke we have καί for ὅτι.

REVISED PREFACE TO SECOND EDITION

I have further to remark on the aorist, as to which a great fuss has been made lately, that English is not Greek. The large use of auxiliary verbs in English, and very sparing use of them in Greek, modifies the whole bearing of tenses in the two languages. The past participle with a present auxiliary is not a simple Greek perfect, not actual continuance in effect of a past action; a past action morally estimated as present, or in force at present, is just as often its force. The real practical question in English is: is it an historical statement or a fact viewed as such morally, i. e. without reference to time? 'Christ died for us:' that is historical. 'Christ has died for us:' that is a moral fact always true. The question which to use is often a very nice one, and we have to notice the difference of our point of view and that of the time of the passage. The only simple tenses in English are both aorist; one signifying accomplishing an act, the other an accomplished act.[1] And as the latter becomes historic, the use of it in many cases for the Greek aorist falsifies the sense. Thus—a case in which no one, I believe, denies it—ἔγραψα. If I say 'I wrote', it is in another letter (unless specified otherwise): 'I have written to you' is a past act made present by 'have,' and it is (unless specified to be in a letter gone but not received) the letter he is occupied with. And the mere doctrine of the aorist in Greek in no way meets the case. 'I wrote to you not to do it' is a past letter supposed to be received. 'I have written to you:' he has done it, but it is supposed to be not yet received. 'I have written to you in the letter' is the present one. Now what is true of ἔγραψα is true of many others. When I want to give the present, not an accomplishing aorist, I say, not 'I write,' but 'am writing;' because 'writing' is the act, 'am,' absolutely present; but on the other hand I say, 'I write five letters every day in the year.' 'I wrote a long letter to him' is an historical fact; 'I have written a long letter to him' is a moral assertion to which I attach present value. 'Have,' with the past participle, is used however for the perfect. But to aorize in English all the Greek aorists is, I judge, simply a blunder. When the aorist is historic, the simple preterite tense may well answer to it in English. I cannot say I have always succeeded in rightly distinguishing the cases: there are cases as to which I have myself doubted.

I have occasionally left old forms where they are more reverential, as 'saith' for 'says,' 'unto' for 'to,' &c. I have left 'ye' for the nominative of 'you.' It is the Dutch *gij* and *u*, which last in familiar spoken Dutch is used for *gij*, and is now become usual in English. Both languages have the Platt-Deutsch for their origin. To these things I attach no great importance; to reverence I do.

And this leads me to the use of the words 'do homage' instead of 'worship,' which I do only for the sake of other people's minds not used to such questions. I have not a doubt of the justness of the change, and just because in *modern* English 'worship' is used for what is rendered to God only: when the English translation was made it was not, and the use of it now falsifies the sense in three-quarters of the passages it is used in. It is quite certain that in the vast majority of instances of persons coming to the Lord they had not the least idea of owning Him as God. And it falsifies the sense in a material point to use the word now. That we worship Christ who do know He is God is another matter. In the English Bible it is, or at least was, all right, because worship did not mean what it does now. The man when he is married says, 'With my body I thee worship.' It is said in 1 Chronicles xxix. 20, They 'worshipped Jehovah and the king,' which is simple blasphemy, if it be used in the modern sense. If the reader is curious, he may look at Wetstein, Matthew ii. 2; Minucius Felix, end of chapter ii; and compare Job xxxi. 27; and Herodotus i. 134 for the customs of Persia. It would not have been worth mentioning but for simple souls.

The use of a large or small 's' is of extreme difficulty in the case of the word Spirit; not in giving it when the Holy Spirit is simply spoken of personally. There it is simple enough. But as dwelling in us, our state by it, and the Holy Spirit itself, are so blended as to make it then very difficult; because it is spoken of as our state, and then as the Holy Ghost. If it be put large, we lose the first; if small, the Spirit personally. I can only leave it with this warning, calling the attention of the reader to it. It is a

[1] For this reason there are only two tenses in English at all; the future, so called, is the present intention; for an accomplishing or accomplished act is not future.

blessed thought that it is so blended in power that our state is so spoken of; but if we lose the divine Person, that blessing itself is lost. The reader may see, not the difficulty, for it does not exist there, but the blending of the effect and the person in Romans viii. 27.

All the instances in which the article is wanting before κύριος are not marked by brackets; but I give here all the passages in which Κύριος, which the LXX employ for Jehovah, thence transferred to the New Testament, is used as a proper name; that is, has the sense of 'Jehovah.' It is also used in the New Testament for a title of Christ, who as man has the place of Lordship over all things. 'God,' says Peter, 'hath made him, whom ye have crucified, both Lord and Christ.' I have put a mark of interrogation after those that are doubtful.

Matt. i. 20, 22, 24; ii. 13, 15, 19; iii. 3; iv. 7, 10; v. 33; xxi. 3 (?), 9, 42; xxii. 37, 44; xxiii. 39; xxvii. 10; xxviii. 2.

Mark i. 3; xi. 3 (?), 9; xii. 11, 29 *bis*, 30, 36; xiii. 20; xvi. 20 (?).

Luke i. 6, 9, 11, 15, 16, 17, 25, 28, 32, 38, 45, 46, 58, 66, 68, 76; ii. 9 *bis*, 15, 22, 23 *bis*, 24, 26, 38, 39; iii. 4; iv. 8, 12, 18, 19; v. 17; x. 27; xiii. 35; xix. 31 (?), 38; xx. 37, 42.

John i. 23; xii. 13, 38 *bis*.

Acts i. 24 (?); ii. 20, 21, 25, 34, 39, 47 (?); iii. 19, 22; iv. 26, 29 (?); v. 9, 19; vii. 31, 33, 37, 49; viii. 25 (?), 26, 39 (?); ix. 31 (?); x. 4 (?), 14 (?); xi. 8 (?); xii. 7, 11 (?), 17 (?), 23; xv. 17 *bis*.

Rom. iv. 8; ix. 28, 29; x. 9, 12, 13, 16; xi. 3, 34; xii. 19; xiv. 11; xv. 11.

1 Cor. i. 31; ii. 16; iii. 20; x. 26; xiv. 21.

2 Cor. iii. 17, 18 (peculiar character); vi. 17, 18; x. 17.

Heb. i. 10; vii. 21; viii. 2, 8, 9, 10, 11; x. 16, 30 *bis*; xii. 5, 6; xiii. 6.

James iv. 10; v. 4, 10, 11 *bis*.

1 Peter i. 25; iii. 12 *bis*, 15. 2 Peter ii. 9 (?), 11; iii. 8, 9, 10.

Jude 5, 9.

Rev. iv. 8; xi. 15, 17; xv. 3, 4; xvi. 7; xviii. 8; xix. 6; xxi. 22; xxii. 5, 6.

In the Acts the word is used in an absolute and general way, and applied to Christ. It is usually the same in the Epistles; see 1 Cor. viii. 5, 6.

It may perhaps be useful to some of my readers to give the chronological order of the Epistles: and first those that are certain: 1 and 2 Thessalonians; 1 and 2 Corinthians; Romans, Ephesians, Colossians, Philippians, and Philemon; the last four Paul wrote when a prisoner. Galatians was written from fourteen to twenty years after the apostle was first called, and after he had laboured for some time in Asia Minor, perhaps while he was at Ephesus, as it was not a very long time after their conversion: 1 Timothy, on occasion of the apostle's leaving Ephesus,—when exactly is not clear. 2 Timothy was written at the close of his life when about to be martyred. It is questioned if Paul ever got out of prison: if he did, 2 Timothy was written when he was seized the second time. Titus refers to a journey of Paul's to Crete; it is not said when; perhaps, it has been thought, when he resided so long at Ephesus. It is morally synchronous with 1 Timothy. It has not been the purpose of God to give us chronological dates for them, and in divine wisdom. The moral order is clear. The way in which 2 Timothy refers to the ruin of what 1 Timothy builds the order of, is plain enough. Hebrews was written late, in view of the approaching judgment of Jerusalem, and calls on christian Jews to separate themselves from what God was about to judge. The Epistle of James was written when this separation had in no way taken place. Jewish Christians are still seen as forming part of the Israel not yet finally cast out, only owning Jesus to be the Lord of glory. But, as all the Catholic Epistles, it was written toward the close of the apostolic history, when Christianity had been widely received by the tribes of Israel, and the Jewish history was now closing in judgment. In 1 Peter we see that the gospel had widely spread among the Jews: it was written to the christian Jews of the dispersion. The second of course is later, at the close when he was about to put off his tabernacle and would leave them in writing the warnings apostolic care would soon no longer furnish. Hence, like Jude, it contemplates grievous departure from the path of godliness on the part of those who had received the faith, and a mocking of the testimony that the Lord was coming. 1 John insists on its being 'the last time.' Apostates were already manifested, apostates from the truth of Christianity denying the Father and the Son, as well as with Jewish unbelief denying that Jesus

was the Christ. Jude comes morally before John. These false brethren had crept in unawares, but the evil is pursued to the final rebellion and judgment. It differs from 2 Peter in viewing the evil not simply as wickedness, but departure from first estate. Revelation completes this picture by shewing Christ judging in the midst of the candlesticks; the first having left its first love, and threatened, if it did not repent and return to its original estate, to have the candlestick removed: the final judgment being in Thyatira, and in Laodicea; and then it shews the judgment of the world and the return of the Lord, the kingdom and heavenly city and eternal state. This general character of departure and failure, stamped on all the last books from Hebrews to Revelation, is very striking: Paul's epistles, save 2 Timothy, which gives individual direction in the midst of ruin, though prophesying of this state of things, express the labour and the care of the wise master-builder. The interest of their date is in connection with his history in the Acts; but Hebrews, and the Catholic Epistles, and Revelation, all shew predicted departure already set in, (for even 1 Peter, which is least so, tells us the time was come for judgment to begin at the house of God,) and so the judgment of the professing church, and then prophetically of the world risen up against God. This closing character of the Catholic Epistles is very striking and instructive.

The contents of the books of the New Testament must be sought elsewhere: I can only give here some very general thoughts upon them. It will be remarked at once that the character of the first three Gospels is different from that of John. The principle of this difference is this: the first three present Christ, though in different characters, to man to be received, and shew His rejection by man. John begins with this as the starting-point of his Gospel, being the display of the divine nature, and what man and the Jew was in presence of. He was in the world, and the world was made by Him, and the world knew Him not. He came to His own, and His own received Him not. Hence we have sovereign grace, election; man must be born again, wholly anew; and the Jews are all through treated as reprobate; the divine and incarnate Person of the Lord as the foundation of all blessing, and a work of atonement which is the basis even of the sinless condition of the new heavens and the new earth wherein dwelleth righteousness, together with, at the close, the gift of the Comforter, form the subject of the Gospel, in contrast with Judaism. Instead of tracing the Lord to the Abrahams and Davids, the roots of promise, or to Adam, to bring in as Son of man blessing to man, or giving the account of His service in ministry as the great Prophet that was to come, it brings a divine Person, the Word made flesh, into the world. What I have just said stamps their character on the four Gospels. Matthew is the fulfilment of promise and prophecy, Emmanuel among the Jews, rejected by them, stumbling thus on the stone of stumbling, and shewn to be really a sower; fruit-seeking was in vain; and then the Church and the Kingdom substituted for Israel blessed by promises, which they refused in His Person; but after judgment, when they owned Him, to be owned under mercy. The ascension is not found in Matthew, I believe, for this very reason: Galilee in Matthew, not Jerusalem, is the scene of His interview with the disciples after His resurrection. He is with the poor of the flock, who owned the word of the Lord, where the light had sprung up to the people sitting in darkness. The commission to baptise goes forth hence and applies to Gentiles. Mark gives the servant-prophet, Son of God: Luke, the Son of man, the first two chapters affording a lovely picture of the remnant in Israel: John, a divine Person come into the world, the foundation (redemption being accomplished) of the new creation; the object and pattern of faith, revealing the Father; with the promise of the Comforter while away. Paul and John reveal our being in a wholly new place in Christ. But John is mainly occupied with revealing the Father in the Son to us, and thus life by the Son in us: Paul with presenting us to God, and His counsels in grace. If we confine ourselves to the Epistles, the latter only speaks of the Church, save 1 Peter ii, the building of living stones, but Paul only speaks of the Body. The Acts shew the founding of the Church by the Holy Ghost come down from heaven, and then the Jerusalem or Palestinian labours of the apostles, and other free labourers, especially the work of Peter, and then that of Paul. With the history of the rejection of his Gospel by the Jews of the dispersion the history of scripture closes.

MATTHEW

1 Book of the generation of Jesus Christ, Son of David, Son of Abraham.
2 Abraham begat Isaac; and Isaac begat Jacob, and Jacob
3 begat Juda and his brethren; and Juda begat Phares and Zara of Thamar; and Phares begat Es-
4 rom, and Esrom begat Aram, and Aram begat Aminadab and Amina-
dab begat Naasson, and Naasson
5 begat Salmon, and Salmon begat Booz of Rachab; and Booz begat Obed of Ruth; and Obed begat
6 Jesse, and Jesse begat David the king. And David[a] begat Solo-
mon, of her [that had been the
7 wife] of Urias; and Solomon be-
gat Roboam, and Roboam begat
8 Abia, and Abia begat Asa, and Asa begat Josaphat, and Josaphat begat Joram, and Joram begat
9 Ozias, and Ozias begat Joatham, and Joatham begat Achaz, and
10 Achaz begat Ezekias, and Ezekias begat Manasses, and Manasses begat Amon, and Amon be-
11 gat Josias, and Josias begat Jechonias and his brethren, at the time of the carrying away of Baby-
12 lon. And after the carrying away of Babylon, Jechonias begat Salathiel, and Salathiel begat Zoro-
13 babel, and Zorobabel begat Abiud, and Abiud begat Eliakim, and
14 Eliakim begat Azor, and Azor begat Sadoc, and Sadoc begat Achim, and Achim begat Eliud,
15 and Eliud begat Eliazar, and Eliazar begat Matthan, and Matthan
16 begat Jacob, and Jacob begat Joseph, the husband of Mary, of whom was born Jesus, who is
17 called Christ All the generations, therefore, from Abraham to David [were] fourteen generations; and from David until the carrying away of Babylon, fourteen generations; and from the carrying away of Babylon unto the Christ, fourteen generations.
18 Now the birth of Jesus Christ was thus: His mother, Mary, that is, having been betrothed to Joseph, before they came to-
gether, she was found to be with
19 child of [the] Holy Ghost. But Joseph, her husband, being [a] righteous [man], and unwilling to expose her publicly, purposed to
20 have put her away secretly; but while he pondered on these things, behold, an angel of [the] Lord[b] appeared to him in a dream, saying, Joseph, son of David, fear not to take to [thee] Mary, thy wife, for that which is begotten in her is of
21 [the] Holy Ghost. And she shall bring forth a son, and thou shalt call his name Jesus, for *he* shall save his people from their sins.
22 Now all this came to pass that that might be fulfilled which was spoken by [the] Lord, through the
23 prophet, saying, Behold, the virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which is, being interpreted, 'God with us.'
24 But Joseph, having awoke up from his sleep, did as the angel of
25 [the] Lord had enjoined him, and took to [him] his wife, and knew her not until she had brought forth her firstborn son: and he called his name Jesus.

2 Now Jesus having been born in Bethlehem of Judæa, in the days of Herod the king, behold magi from the east arrived at Jerusalem,
2 saying, Where is the king of the Jews that has been born? for we have seen his star in the east, and have come to do him homage.
3 But Herod the king having heard [of it], was troubled, and
4 all Jerusalem with him; and, assembling all the chief priests and scribes of the people, he inquired of them where the Christ should
5 be born. And they said to him, In Bethlehem of Judæa; for thus it is written through the prophet:
6 And thou Bethlehem, land of Juda, art in no wise the least among the governors of Juda; for out of thee shall go forth a leader who shall shepherd my people Israel.
7 Then Herod, having secretly called the magi, inquired[c] of them accurately the time of the
8 star that was appearing; and having sent them to Bethlehem,

[a] *R.* adds 'the king.' [b] 'Lord' without the article, signifying, as very often, 'Jehovah.' [c] Or 'learned.'

said, Go, search out accurately concerning the child, and when ye shall have found [him] bring me back word, so that I also may
9 come and do him homage. And they having heard the king went their way; and lo, the star which they had seen in the east went before them until it came and stood over the place where the
10 little child was. And when they saw the star they rejoiced with
11 exceeding great joy. And having come into the house they saw[d] the little child with Mary his mother, and falling down did him homage. And having opened their treasures, they offered to him gifts, gold, and frankincense,
12 and myrrh. And being divinely instructed in a dream not to return to Herod, they departed into their own country another way.
13 Now, they having departed, behold, an angel of [the] Lord appears in a dream to Joseph, saying, Arise, take to [thee] the little child and his mother, and flee into Egypt, and be there until I shall tell thee; for Herod will seek the
14 little child to destroy it. And, having arisen, he took to [him] the little child and his mother by night, and departed into Egypt.
15 And he was there until the death of Herod, that that might be fulfilled which was spoken by [the] Lord, through the prophet, saying, Out of Egypt have I called my
16 son. Then Herod, seeing that he had been mocked by the magi, was greatly enraged; and sent and slew all the boys which [were] in Bethlehem, and in all its borders, from two years and under, according to the time which he had accurately inquired[e] from the
17 magi. Then was fulfilled that which was spoken through[f] Jere-
18 mias the prophet, saying, A voice has been heard in Rama,[g] weeping, and great lamentation: Rachel weeping [for] her children, and would not be comforted, because they are not.
19 But Herod having died, behold, an angel of [the] Lord appears in
20 a dream to Joseph in Egypt, saying, Arise, take to [thee] the little child and its mother, and go into the land of Israel: for they who sought the life of the little child are
21 dead. And he arose and took to [him] the little child and its mother, and came into the land
22 of Israel; but having heard that 'Archelaus reigns over Judæa, instead of Herod his father,' he was afraid to go there; and having been divinely instructed in a dream, he went away into the
23 parts of Galilee, and came and dwelt in a town called Nazareth; so that that should be fulfilled which was spoken through the prophets, He shall be called a Nazaræan.

3 Now in those days comes John
the baptist, preaching in the wil-
2 derness of Judæa, and saying, Repent, for the kingdom of the
3 heavens has drawn nigh. For this is he who has been spoken of through[f] Esaias the prophet, saying, Voice of him that crieth in the wilderness: prepare ye the way of [the] Lord, make straight his
4 paths. And John himself had his garment of camel's hair, and a leathern girdle about his loins, and his nourishment was locusts and wild honey.
5 Then went out to him Jerusalem, and all Judæa, and all the
6 country round the Jordan, and were baptised by him in the Jordan, confessing their sins.
7 But seeing many of the Pharisees and Sadducees coming to his baptism, he said to them, Offspring of vipers, who has forewarned[h] you to flee from the
8 coming wrath? Produce therefore fruit[i] worthy of repentance.
9 And do not think to say within yourselves, We have Abraham for [our] father; for I say unto you, that God is able of these stones to raise up children to Abraham.
10 And already[j] the axe is applied to the root of the trees; every tree therefore not producing good fruit is cut down and cast into the fire.
11 *I* indeed baptise you with water to repentance, but he that comes after me is mightier than I, whose sandals I am not fit to bear; *he* shall baptise you with[k] [the]
12 Holy Spirit and fire; whose winnowing fan [is] in his hand, and he shall thoroughly purge his threshing-floor, and shall gather his wheat into the garner, but the chaff he will burn with fire unquenchable.
13 Then comes Jesus from Galilee to the Jordan to John, to be
14 baptised of him; but John urgently forbad him, saying, *I* have need to be baptised of thee; and
15 comest *thou* to me? But Jesus

[d] *R.* reads 'found.' [e] Or 'learned.' [f] *R.* reads 'of' or 'by.' [g] *R.* adds 'wailing and.'
[h] Or 'pointed out.' [i] *R.* reads 'fruits.' [j] *R.* reads 'also.' [k] *Or* 'in the power of.'

answering said to him, Suffer [it] now; for thus it becometh us to fulfil all righteousness. Then he
16 suffers him. And Jesus, having been baptised, went up straightway from the water, and lo, the heavens were opened to him, and he saw the Spirit of God descending as a dove, and coming upon
17 him: and behold, a voice out of the heavens saying, This is my beloved Son, in whom I have found my delight.

4 Then Jesus was carried up into the wilderness by the Spirit to be
2 tempted of the devil: and having fasted forty days and forty nights,
3 afterwards he hungered. And the tempter coming up to him said, If thou be Son of God, speak, that these stones may become loaves
4 of bread. But he answering said, It is written, Man shall not live by bread alone, but by every word which goes out through God's mouth.

5 Then the devil takes him to the holy city, and sets him upon the
6 edge of the temple,[l] and says to him, If thou be Son of God cast thyself down; for it is written, He shall give charge to his angels concerning thee, and on [their] hands shall they bear thee, lest in anywise thou strike thy foot
7 against a stone. Jesus said to him, It is again written, Thou shalt not tempt [the] Lord thy God.

8 Again the devil takes him to a very high mountain, and shews him all the kingdoms of the world,
9 and their glory, and says to him, All these things will I give thee if, falling down, thou wilt do me
10 homage. Then says Jesus to him, Get thee away, Satan, for it is written, Thou shalt do homage to [the] Lord thy God, and him alone shalt thou serve.

11 Then the devil leaves him, and behold, angels came and ministered to him.

12 But[m] having heard that John was delivered up, he departed
13 into Galilee: and having left Nazareth, he went and dwelt at Capernaum, which is on the seaside in the borders of Zabulon and
14 Nepthalim, that that might be fulfilled which was spoken through
15 Esaias the prophet, saying, Land of Zabulon and land of Nepthalim, way of [the] sea beyond the Jor-
16 dan, Galilee of the nations:—the people sitting in darkness has seen a great light, and to those sitting in [the] country and shadow of death, to them has light
17 sprung up. From that time began Jesus to preach and to say, Repent, for the kingdom of the heavens has drawn nigh.

18 And[m] walking by the sea of Galilee, he saw two brothers, Simon called Peter, and Andrew his brother, casting a net into the sea,
19 for they were fishers; and he says to them, Come after me, and I will
20 make you fishers of men. And they, having left their trawl nets,
21 immediately followed him. And going on thence he saw other two brothers, James the [son] of Zebedee and John his brother, in the ship with Zebedee their father, mending their trawl nets, and he
22 called them; and they, having left the ship and their father, immediately followed him.

23 And [Jesus] went round the whole [of] Galilee, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and every bodily weakness among the
24 people. And his fame went out into the whole [of] Syria, and they brought to him all that were ill, suffering under various diseases and pains, and those possessed by demons, and lunatics, and para-
25 lytics; and he healed them. And great crowds followed him from Galilee, and Decapolis, and Jerusalem, and Judæa, and beyond the Jordan.

5 But seeing the crowds, he went up into the mountain, and having sat down, his disciples came to
2 him; and, having opened his mouth, he taught them, saying,
3 Blessed [are] the poor in spirit, for *theirs* is the kingdom of the
4 heavens. Blessed they that mourn, for *they* shall be comforted.
5 Blessed the meek, for *they* shall
6 inherit the earth.[n] Blessed they who hunger and thirst after righteousness, for *they* shall be filled.
7 Blessed the merciful, for *they* shall
8 find mercy. Blessed the pure in heart, for *they* shall see God.
9 Blessed the peace-makers, for *they* shall be called sons of God.
10 Blessed they who are persecuted on account of righteousness, for *theirs* is the kingdom of the hea-
11 vens. Blessed are ye when they may reproach and persecute you, and say every wicked thing against
12 you, lying, for my sake. Rejoice

[l] The buildings at large. [m] *R.* adds 'Jesus.' [n] *Or* 'land.'

and exult, for your reward is great in the heavens; for thus have they persecuted the prophets who were before you.

13 *Ye* are the salt of the earth;[o] but if the salt have become insipid, wherewith shall it be salted? It is no longer fit for anything but to be cast out and to be trodden 14 under foot by men. *Ye* are the light of the world: a city situated on the top of a mountain cannot 15 be hid. Nor do [men] light a lamp and put it under the bushel, but upon the lamp-stand, and it shines 16 for all who are in the house. Let your light thus shine before men, so that they may see your upright works, and glorify your Father who is in the heavens.

17 Think not that I am come to make void the law or the prophets; I am not come to make void, but 18 to fulfil.[p] For verily I say unto you, Until the heaven and the earth pass away, one iota or one tittle shall in no wise pass from 19 the law till all come to pass. Whosoever then shall do away with one of these least commandments, and shall teach men so, shall be called least in the kingdom of the heavens; but whosoever shall practise and teach [them], he shall be called great in the kingdom of 20 the heavens. For I say unto you, that unless your righteousness surpass[q] [that] of the scribes and Pharisees, ye shall in no wise enter into the kingdom of the heavens.

21 Ye have heard that it was said to the ancients, Thou shalt not kill; but whosoever shall kill shall 22 be subject to the judgment. But *I* say unto you, that every one that is lightly angry with his brother shall be subject to the judgment; but whosoever shall say to his brother, Raca, shall be subject to [be called before] the sanhedrim; but whosoever shall say, Fool, shall be subject to the penalty of the 23 hell[r] of fire. If therefore thou shouldest offer thy gift at the altar, and there shouldest remember that thy brother has something 24 against thee, leave there thy gift before the altar, and first go, be reconciled to thy brother, and then 25 come and offer thy gift. Make friends with thine adverse party quickly, whilst thou art in the way with him; lest some time[s] the adverse party deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast 26 into prison. Verily I say to thee, Thou shalt in no wise come out thence till thou hast paid the last farthing.

27 Ye have heard that it has been said,[t] Thou shalt not commit 28 adultery. But *I* say unto you, that every one who looks upon a woman to lust after her has already committed adultery with 29 her in his heart. But if thy right eye be a snare to thee, pluck it out and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy 30 whole body be cast into hell.[r] And if thy right hand be a snare to thee, cut it off and cast it from thee: for it is profitable for thee that one of thy members perish, and not thy whole body be cast into hell.[r]

31 It has been said too, Whosoever shall put away his wife, let him give her a letter of divorce. 32 But *I* say unto you, that whosoever shall put away his wife except for cause of fornication makes her commit adultery, and whosoever marries one that is put away commits adultery.

33 Again, ye have heard that it has been said to the ancients, Thou shalt not forswear thyself, but shalt render to the Lord what thou 34 hast sworn. But *I* say unto you, Do not swear at all; neither by the heaven, because it is [the] 35 throne of God; nor by the earth, because it is [the] footstool of his feet; nor by Jerusalem, because it is [the] city of the great King. 36 Neither shalt thou swear by thy head, because thou canst not make 37 one hair white or black. But let your word be Yea, yea; Nay, nay; but what is more than these is from evil.[u]

38 Ye have heard that it has been said, Eye for eye and tooth for 39 tooth. But *I* say unto you, not to resist evil; but whoever shall strike thee on thy right cheek, 40 turn to him also the other; and to him that would go to law with thee and take thy body coat, leave 41 him thy cloak also. And whoever will compel thee to go one mile, go 42 with him two. To him that asks of thee give, and from him that desires to borrow of thee turn not away.

43 Ye have heard that it has been said, Thou shalt love thy neigh-

[o] Or 'land.' [p] Or 'give the fulness of.' [q] Or 'excel.' [r] Gehenna.
[s] Or 'lest it may be.' [t] *R.* adds 'to the ancients.' [u] Or 'the evil one.'

44 bour and hate thine enemy. But
I say unto you, Love your enemies,
[bless those who curse you, do
good to those who hate you,] and
pray for those who [insult you
45 and] persecute you, that ye may
be [the] sons of your Father who
is in [the] heavens; for he makes
his sun rise on evil and good, and
sends rain on just and unjust.
46 For if ye should love those who
love you, what reward have ye?
Do not also the tax-gatherers the
47 same? And if ye should salute
your brethren only, what do ye
extraordinary? Do not also the
48 Gentiles[v] the same?[w] Be *ye*
therefore perfect as your heavenly
Father[x] is perfect.

6 Take heed not to do your alms[y]
before men to be seen of them,
otherwise ye have no reward with
your Father who is in the heavens.
2 When therefore thou doest alms,
sound not a trumpet before thee,
as the hypocrites do in the syna-
gogues and in the streets, so that
they may have glory from men.
Verily I say unto you, They have
3 their reward. But thou, when
thou doest alms, let not thy left
hand know what thy right hand
4 does; so that thine alms may be
in secret, and thy Father who sees
in secret will render [it] to thee.[z]
5 And when thou prayest, thou
shalt not be as the hypocrites;
for they love to pray standing in
the synagogues and in the corners
of the streets so that they should
appear to men. Verily I say unto
you, They have their reward.
6 But thou, when thou prayest, enter
into thy chamber, and having shut
thy door, pray to thy Father who
is in secret, and thy Father who
sees in secret will render [it] to
7 thee.[z] But when ye pray, use not
vain repetitions, as those who are
of the nations: for they think
they shall be heard through their
8 much speaking. Be not ye there-
fore like them, for your Father
knows of what things ye have need
before ye beg [anything] of him.
9 Thus therefore pray ye: Our
Father who art in the heavens, let
10 thy name be sanctified, let thy
kingdom come, let thy will be
done as in heaven so upon the
11 earth; give us to-day our needed
12 bread, and forgive us our debts, as
13 we also forgive our debtors, and
lead us not into temptation, but
14 save us from evil.[a] For if ye
forgive men their offences, your
heavenly Father also will forgivo
15 you [yours], but if ye do not for-
give men their offences, neither will
your Father forgive your offences.
16 And when ye fast, be not as the
hypocrites, downcast in coun-
tenance; for they disfigure their
faces so that they may appear
fasting to men: verily I say unto
17 you, They have their reward. But
thou, [when] fasting, anoint thy
18 head and wash thy face, so that
thou mayest not appear fasting
unto men, but to thy Father who
is in secret; and thy Father who
sees in secret shall render [it] to
thee.[z]
19 Lay not up for yourselves
treasures upon the earth, where
moth and rust spoils, and where
thieves dig through and steal;
20 but lay up for yourselves treasures
in heaven, where neither moth nor
21 rust spoils, and where thieves do
not dig through nor steal; for
where thy[b] treasure is, there will
22 be also thy[b] heart. The lamp of
the body is the eye; if therefore
thine eye be single, thy whole
23 body will be light: but if thine
eye be wicked, thy whole body will
be dark. If therefore the light
that is in thee be darkness, how
24 great the darkness! No one can
serve two masters; for either he
will hate the one and will love the
other, or he will hold to the one
and despise the other. Ye cannot
25 serve God and mammon. For this
cause I say unto you, Do not be
careful about your life, what ye
should eat and what ye should
drink; nor for your body what ye
should put on. Is not the life
more than food, and the body than
26 raiment? Look at the birds of the
heaven, that they sow not, nor
reap, nor gather into granaries,
and your heavenly Father nour-
ishes them. Are *ye* not much more
27 excellent than they? But which
of you by carefulness can add to
28 his growth[c] one cubit? And why
are ye careful about clothing?
Observe with attention the lilies
of the field how they grow: they
toil not, neither do they spin;
29 but I say unto you, that not even

[v] *R.* reads 'tax-gatherers.' [w] *R.* reads 'thus.' [x] *R.* reads 'Father who is in the heavens.' [y] Many read, probably rightly, 'your righteousness,' i. e. in general. [z] *R.* adds 'openly.' [a] Or 'the evil one.' *R.* adds 'For thine is the kingdom, and the power, and the glory, for ever. Amen.' as Luke xix. 3. [b] *R.* reads 'your.' [c] Or 'stature,'

Solomon in all his glory was
30 clothed as one of these. But if
God so clothe the herbage of the
field, which is to-day, and to-
morrow is cast into [the] oven, will
he not much rather you, O [ye]
31 of little faith? Be not therefore
careful, saying, What shall we
eat? or What shall we drink? or
32 What shall we put on? for all
these things the nations seek after;
for your heavenly Father knows
that ye have need of all these
33 things. But seek ye first the
kingdom of God and his righteous-
ness, and all these things shall be
34 added unto you. Be not careful
therefore for the morrow, for the
morrow shall be careful about
itself.[d] Sufficient to the day [is]
its own evil.

7 Judge not, that ye may not be
judged; 2 for with what judgment
ye judge, ye shall be judged; and
with what measure ye mete, it
3 shall be measured to you.[e] But
why lookest thou on the mote that
is in the eye of thy brother, but
observest not the beam that is in
4 thine eye? Or how wilt thou say
to thy brother, Allow [me], I will
cast out the mote from thine eye;
and behold, the beam is in thine
5 eye? Hypocrite, cast out first
the beam out of thine eye, and
then thou wilt see clearly to cast
out the mote out of the eye of thy
brother.
6 Give not that which is holy to
the dogs, or cast your pearls
before the swine, lest they trample
them with their feet, and turning
round rend you.
7 Ask, and it shall be given to
you. Seek, and ye shall find.
Knock, and it shall be opened to
8 you. For every one that asks
receives; and he that seeks finds;
and to him that knocks it shall be
9 opened. Or what man is there of
you who, if his son shall ask of
him a loaf of bread, will give him
10 a stone; and if he ask a fish, will
11 give him a serpent? If therefore
ye, being wicked, know [how] to
give good gifts to your children,
how much rather shall your
Father who is in the heavens give
good things to them that ask of
12 him? Therefore all things what-
ever ye desire that men should do
to you, thus do ye also do to them;
for this is the law and the pro-
phets.
13 Enter in through the narrow
gate, for wide the gate and broad
the way that leads to destruction,
and many are they who enter in
14 through it. For narrow the gate
and straitened the way that
leads to life, and they are few
who find it.
15 But beware of false prophets,
which come to you in sheep's
clothing, but within are ravening
16 wolves. By their fruits ye shall
know them. Do [men] gather a
bunch of grapes from thorns, or
17 from thistles figs? So every good
tree produces good fruits, but the
worthless tree produces bad fruits.
18 A good tree cannot produce bad
fruits, nor a worthless tree produce
19 good fruits. Every tree not pro-
ducing good fruit is cut down and
20 cast into the fire. By their fruits
then surely ye shall know them.
21 Not every one who says to me,
Lord, Lord, shall enter into the
kingdom of the heavens, but he
that does the will of my Father
22 who is in the heavens. Many shall
say to me in that day, Lord, Lord,
have we not prophesied through
thy name, and through *thy* name
cast out demons, and through *thy*
name done many works of power?
23 and then will I avow unto them,
I never knew you, Depart from
me, workers of lawlessness.
24 Whoever therefore hears these
my words and does them, I will
liken him to a prudent man, who
25 built his house upon the rock; and
the rain came down, and the
streams came, and the winds blew
and fell upon that house, and it
did not fall, for it had been founded
26 upon the rock. And every one
who hears these my words and
does not do them, he shall be
likened to a foolish man, who built
27 his house upon the sand; and the
rain came down, and the streams
came, and the winds blew and
beat upon that house, and it fell,
and its fall was great.
28 And it came to pass, when Jesus
had finished these words, the
crowds were astonished at his
29 doctrine, for he taught them as
having authority, and not as
their[f] scribes.

8 And when he had come down
from the mountain, great crowds
2 followed him. And behold, a leper
came up to [him] and did him
homage, saying, Lord, if thou wilt,
3 thou art able to cleanse me. And
he[g] stretched out his hand and

[d] *R.* reads 'its own things.' [e] Jesus.' [e] *R.* adds 'again.' [f] *R.* reads 'the.' [g] *R.* reads

touched him, saying, I will; be cleansed. And immediately his
4 leprosy was cleansed. And Jesus says to him, See thou tell no man, but go, shew thyself to the priest, and offer the gift which Moses ordained, for a testimony to them.
5 And when he[h] had entered into Capernaum, a centurion came to
6 him, beseeching him, and saying, Lord, my servant lies paralytic in the house, suffering grievously.
7 And Jesus says to him, *I* will come
8 and heal him. And the centurion answered and said, Lord, I am not fit that thou shouldest enter under my roof; but only speak a word, and my servant shall be
9 healed. For *I* also am a man under authority, having under me soldiers, and I say to this [one], Go, and he goes; and to another, Come, and he comes; and to my bondman, Do this, and he does it.
10 And when Jesus heard it, he wondered, and said to those who followed, Verily I say unto you, Not even in Israel have I found so
11 great faith. But I say unto you, that many shall come from [the] rising and setting [sun], and shall lie down at table with Abraham, and Isaac, and Jacob in the king-
12 dom of the heavens; but the sons of the kingdom shall be cast out into the outer darkness: there shall be the weeping and the
13 gnashing of teeth. And Jesus said to the centurion, Go, and as thou hast believed, be it to thee. And his servant was healed in that hour.
14 And when Jesus had come to Peter's house, he saw his mother-in-law laid down and in a fever;
15 and he touched her hand, and the fever left her, and she arose and served him.[i]
16 And when the evening was come, they brought to him many possessed by demons, and he cast out the spirits with a word, and
17 healed all that were ill; so that that should be fulfilled which was spoken through Esaias the prophet, saying, Himself took our infirmities and bore our diseases.
18 And Jesus, seeing great crowds around him, commanded to depart
19 to the other side. And a scribe came up and said to him, Teacher, I will follow thee whithersoever
20 thou mayest go. And Jesus says to him, The foxes have holes, and the birds of the heaven roosting-
21 places; but the Son of man has not where he may lay his head. But another of his disciples said
22 to him, Lord, suffer me first to go away and bury my father. But Jesus said to him, Follow me, and leave the dead to bury their own
23 dead. And he went on board ship and his disciples followed him;
24 and behold, [the water] became very agitated on the sea, so that the ship was covered by the waves; but *he* slept. And the[j] disciples
25 came and awoke him, saying, Lord save: we perish. And he
26 says to them, Why are ye fearful, O ye of little faith? Then, having arisen, he rebuked the winds and the sea, and there was a great
27 calm. But the men were astonished, saying, What sort [of man] is this, that even the winds and
28 the sea obey him? And there met him, when he came to the other side, to the country of the Gergesenes, two possessed by demons, coming out of the tombs, exceeding dangerous, so that no one was
29 able to pass by that way. And behold, they cried out, saying, What have we to do with thee,[k] Son of God? hast thou come here before the time to torment us?
30 Now there was, a great way off from them, a herd of many swine
31 feeding; and the demons besought him, saying, If thou cast us out, send us[l] away into the herd of
32 swine. And he said to them, Go. And they, going out, departed into the herd of swine; and lo, the whole herd [of swine] rushed down the steep slope into the sea, and
33 died in the waters. But they that fed them fled, and went away into the city and related everything, and what had happened as to
34 those possessed by demons. And behold, the whole city went out to meet Jesus, and when they saw him, they begged [him] to go away out of their coasts.

(9) And going on board the ship,[m] he passed over and came to his
2 own city. And behold, they brought to him a paralytic, laid upon a bed; and Jesus, seeing their faith, said to the paralytic, Be of good courage, child; thy
3 sins are forgiven.[n] And behold, certain of the scribes said to themselves, This [man] blasphemes.
4 And Jesus, seeing their thoughts, said, Why do *ye* think evil things
5 in your hearts? For which is

[h] *R.* reads 'Jesus.' [i] *R.* reads 'them.' [j] *R.* reads 'his.' [k] *R.* adds 'Jesus.' [l] *R.* reads 'suffer us to go.' [m] Or 'on board ship.' [n] *R.* adds 'thee.'

easier: to say, Thy sins are forgiven;[o] or to say, Rise up and
6 walk? But that ye may know that the Son of man has power on earth to forgive sins, (then he says to the paralytic,) Rise up, take up
7 thy bed and go to thy house. And he rose up and went to his house.
8 But the crowds seeing [it], were in fear,[p] and glorified God who gave such power to men.
9 And Jesus, passing on thence, saw a man sitting at the tax-office, called Matthew, and says to him, Follow me. And he rose
10 up and followed him. And it came to pass, as he lay at table in the house, that behold, many tax-gatherers and sinners came and lay at table with Jesus and
11 his disciples. And the Pharisees seeing [it], said to his disciples, Why does your teacher eat with
12 tax-gatherers and sinners? But [Jesus] hearing it, said,[q] They that are strong have not need of a physician, but those that are ill.
13 But go and learn what [that] is—I will have mercy and not sacrifice; for I have not come to call righteous [men] but sinners.[r]
14 Then come to him the disciples of John, saying, Why do we and the Pharisees often fast, but thy
15 disciples fast not? And Jesus said to them, Can the sons of the bridechamber mourn so long as the bridegroom is with them? But days will come when the bridegroom will have been taken away from them, and then they will
16 fast. But no one puts a patch of new[s] cloth on an old garment, for its filling up takes from the garment and a worse rent takes place.
17 Nor do men put new wine into old skins, otherwise the skins burst and the wine is poured out, and the skins will be destroyed; but they put new wine into new skins, and both are preserved together.
18 As he spoke these things to them, behold, a ruler coming in did homage to him, saying, My daughter has by this died; but come and lay thy hand upon her
19 and she shall live. And Jesus rose up and followed him, and his
20 disciples. And behold, a woman, who had had a bloody flux [for] twelve years, came behind and touched the hem of his garment;
21 for she said within herself, If I should only touch his garment I
22 shall be healed. But Jesus turning and seeing her, said, Be of good courage, daughter; thy faith has healed thee. And the woman was healed from that hour.
23 And when Jesus was come to the house of the ruler, and saw the flute-players and the crowd
24 making a tumult, he said,[t] Withdraw, for the damsel is not dead but sleeps. And they derided him.
25 But when the crowd had been put out, he went in and took her hand;
26 and the damsel rose up. And the fame of it went out into all that land.
27 And as Jesus passed on thence, two blind [men] followed him, crying and saying, Have mercy
28 on us, Son of David. And when he was come to the house, the blind [men] came to him. And Jesus says to them, Do ye believe that I am able to do this? They
29 say to him, Yea, Lord. Then he touched their eyes, saying, According to your faith, be it unto
30 you. And their eyes were opened; and Jesus charged them sharply, saying, See let no man know it.
31 But they, when they were gone out, spread his name abroad in all that land.
32 But as these were going out, behold, they brought to him a dumb man possessed by a demon.
33 And the demon having been cast out, the dumb spake. And the crowds were astonished, saying, It has never been seen thus in
34 Israel. But the Pharisees said, He casts out the demons through the prince of the demons.
35 And Jesus went round all the cities and the villages, teaching in their synagogues, and preaching the glad tidings of the kingdom, and healing every disease and
36 every bodily weakness.[u] But when he saw the crowds he was moved with compassion for them, because they were harassed,[v] and cast away as sheep not having a shepherd.
37 Then saith he to his disciples, The harvest [is] great and the
38 workmen [are] few; supplicate therefore the Lord of the harvest, that he send forth workmen unto his harvest.

10 And having called to [him] his twelve disciples, he gave them power[w] over unclean spirits, so

[o] *R.* reads 'the sins are forgiven thee.' [p] *R.* reads 'marvelled.' [q] *R.* adds 'to them.' [r] *R.* adds 'to repentance.' [s] Lit. 'unfulled, unmilled.' [t] *R.* reads 'says to them.' [u] *R.* adds 'among the people.' [v] *R.* reads 'tired.' [w] Or 'authority.' More than authority, but not simply power, as it includes the right to exercise this.

that they should cast them out, and heal every disease and every bodily weakness.

2 Now the names of the twelve apostles are these: first, Simon, who was called Peter, and Andrew his brother; James the [son] of Zebedee, and John his brother;
3 Philip and Bartholomew; Thomas, and Matthew the tax-gatherer; James the [son] of Alphæus, and Lebbæus, who was surnamed
4 Thaddæus; Simon the Cananæan, and Judas the Iscariote, who also delivered him up.
5 These twelve Jesus sent out when he had charged them, saying, Go not off into [the] way of [the] nations, and into a city of Samari-
6 tans enter ye not; but go rather to the lost sheep of the house of
7 Israel. And as ye go, preach, saying, The kingdom of the hea-
8 vens has drawn nigh. Heal [the] infirm, [raise the dead], cleanse lepers,[x] cast out demons: ye have received gratuitously, give gratuit-
9 ously. Do not provide yourselves with gold, or silver, or brass, for
10 your belts, nor scrip for the way, nor two body coats, nor sandals, nor a staff: for the workman is
11 worthy of his nourishment. But into whatsoever city or village ye enter, inquire who in it is worthy, and there remain till ye go forth.
12 And as ye enter into a house salute
13 it. And if the house indeed be worthy, let your peace come upon it; but if it be not worthy, let your
14 peace return to you. And whosoever shall not receive you, nor hear your words, as ye go forth, out of that house or city, shake
15 off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in judgment-day than for that city.
16 Behold, *I* send you as sheep in the midst of wolves; be therefore prudent as the serpents and guile-
17 less as the doves. But beware of men; for they will deliver you up to sanhedrims, and scourge you
18 in their synagogues; and ye shall be brought before rulers and kings for my sake, for a testimony to
19 them and to the nations. But when they deliver you up, be not careful how or what ye shall speak; for it shall be given to you in that hour what ye shall speak.
20 For ye are not the speakers, but the Spirit of your Father which speaks in you.
21 But brother shall deliver up brother to death, and father child; and children shall rise up against parents and shall put them to
22 death; and ye shall be hated of all on account of my name. But he that has endured to [the] end, *he* shall be saved.
23 But when they persecute you in this city, flee to the other; for verily I say to you, Ye shall not have completed the cities of Israel
24 until the Son of man be come. The disciple is not above his teacher, nor the bondman above his lord.
25 [It is] sufficient for the disciple that he should become as his teacher, and the bondman as his lord. If they have called the master of the house Beelzebub, how much more those of his house-
26 hold? Fear them not therefore; for there is nothing covered which shall not be revealed, and secret
27 which shall not be known. What I say to you in darkness speak in the light, and what ye hear in the ear preach upon the houses.
28 And be not afraid of those who kill the body, but cannot kill the soul; but fear rather him who is able to destroy both soul and body
29 in hell.[y] Are not two sparrows sold for a farthing? and one of them shall not fall to the ground
30 without your Father; but of you
31 even the hairs of the head are all numbered. Fear not therefore; *ye* are better than many sparrows.
32 Every one therefore who shall confess me before men, *I* also will confess him before my Father who
33 is in [the] heavens. But whosoever shall deny me before men, him will *I* also deny before my Father who is in [the] heavens.
34 Do not think that I have come to send peace upon the earth: I have not come to send peace, but
35 a sword. For I have come to set a man at variance with his father, and the daughter with her mother, and the daughter-in-law with her
36 mother-in-law; and they of his household [shall be] a man's
37 enemies. He who loves father or mother above me is not worthy of me; and he who loves son or daughter above me is not worthy
38 of me. And he who does not take up his cross and follow after me
39 is not worthy of me. He that finds his life shall lose it, and he who has lost his life for my sake
40 shall find it. He that receives you receives me, and he that receives

[x] *R.* puts 'cleanse lepers, raise the dead.' [y] Gehenna.

me receives him that sent me.
41 He that receives a prophet in the name of a prophet, shall receive a prophet's reward; and he that receives a righteous man in the name of a righteous man, shall receive a righteous man's reward.
42 And whosoever shall give to drink to one of these little ones a cup of cold [water] only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

11 And it came to pass when Jesus had finished commanding his twelve disciples, he departed thence to teach and preach in their cities.
2 But John, having heard in the prison the works of the [z] Christ,
3 sent by [a] his disciples, and said to him, Art *thou* the coming [one]? or are we to wait for another?
4 And Jesus answering said to them, Go, report to John what ye hear
5 and see. Blind [men] see and lame walk; lepers are cleansed, and deaf hear; and [b] dead are raised, and poor have glad tidings
6 preached to them: and blessed is whosoever shall not be offended in
7 me. But as they went [away], Jesus began to say to the crowds concerning John, What went ye out into the wilderness to see? a reed moved about by the wind?
8 But what went ye out to see? a man clothed in delicate raiment? behold, those who wear delicate things are in the houses of kings.
9 But what went ye out to see? a prophet? Yea, I say to you, and
10 more than a prophet: [c] this is he of whom it is written, Behold, *I* send my messenger before thy face, who shall prepare thy way
11 before thee. Verily I say to you, that there is not arisen among [the] born of women a greater than John the baptist. But he who is a little one [d] in the kingdom of the heavens is greater than he.
12 But from the days of John the baptist until now, the kingdom of the heavens is taken by violence,
13 and [the] violent seize on it. For all the prophets and the law have
14 prophesied unto John. And if ye will receive it, this is Elias, who
15 is to come. He that has ears to
16 hear, let him hear. But to whom shall I liken this generation? It is like children [e] sitting in the markets, which, calling to their
17 companions, say, We have piped to you, and ye have not danced: we have mourned to you, and ye
18 have not wailed. For John has come neither eating nor drinking, and they say, He has a demon.
19 The Son of man has come eating and drinking, and they say, Behold, a man [that is] eating and wine-drinking, a friend of tax-gatherers, and of sinners:—and wisdom has been justified by her children.
20 Then began he to reproach the cities in which most of his works of power had taken place, because
21 they had not repented. Woe to thee, Chorazin! woe to thee Bethsaida! for if the works of power which have taken place in you, had taken place in Tyre and Sidon, they had long ago repented
22 in sackcloth and ashes. But I say to you, that it shall be more tolerable for Tyre and Sidon in
23 judgment-day than for you. And thou, Capernaum, who hast been raised up to heaven, shalt be brought down even to hades. For if the works of power which have taken place in thee, had taken place in Sodom, it had remained
24 until this day. But I say to you, that it shall be more tolerable for [the] land of Sodom in judgment-
25 day than for thee. At that time, Jesus answering said, I praise thee, Father, Lord of the heaven and of the earth, that thou hast hid these things from the wise and prudent, and hast revealed them
26 to babes. Yea, Father, for thus has it been well-pleasing in thy
27 sight. All things have been delivered to me by my Father, and no one knows [f] the Son but the Father, nor does any one know [f] the Father, but the Son, and he to whom the Son may be pleased to
28 reveal [him]. Come to me, all ye who labour and are burdened, and
29 *I* will give you rest. Take my yoke upon you, and learn from me; for I am meek and lowly in heart; and ye shall find rest to
30 your souls; for my yoke is easy, and my burden is light.

12 At that time Jesus went on the sabbath through the corn-fields; and his disciples were hungry, and began to pluck the
2 ears and to eat. But the Pharisees, seeing [it], said to him, Behold, thy disciples are doing what is not lawful to do on sabbath.

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[z] Or 'of Christ.' [a] *R.* reads 'two of.' [b] *R.* omits 'and.' [c] *R.* adds 'for.' [d] Or 'the least.' [e] *R.* reads 'little children.' [f] A real knowledge, not a mere objective acquaintance with a person.

3 But he said to them, Have ye not
read what David did when he was
hungry,[g] and they that were with
4 him? How he entered into the
house of God, and ate the shew-
bread, which it was not lawful for
him to eat, nor for those with him,
5 but for the priests only? Or have
ye not read in the law that on the
sabbaths the priests in the temple
profane the sabbath, and are
6 blameless? But I say unto you,
that there is here what is greater[h]
7 than the temple. But if ye had
known what is: I will [have]
mercy and not sacrifice, ye would
not have condemned the guiltless.
8 For the Son of man is Lord[i] of the
sabbath.
9 And, going away from thence,
he came into their synagogue.
10 And behold, there was a man
having his hand withered. And
they asked him, saying, Is it law-
ful to heal on the sabbath? that
11 they might accuse him. But he
said to them, What man shall
there be of you who has one sheep,
and if this fall into a pit on the
sabbath, will not lay hold of it
12 and raise [it] up? How much
better then is a man than a sheep!
So that it is lawful to do well on
13 the sabbath. Then he says to the
man, Stretch out thy hand. And
he stretched [it] out, and it was
14 restored sound as the other. But
the Pharisees, having gone out,
took counsel against him how they
15 might destroy him. But Jesus
knowing [it], withdrew thence,
and great crowds followed him;
16 and he healed them all: and
charged them strictly that they
should not make him publicly
17 known: that[j] that might be ful-
filled which was spoken through
18 Esaias the prophet, saying, Be-
hold my servant, whom I have
chosen, my beloved, in whom my
soul has found its delight. I will
put my Spirit upon him, and he
shall shew forth judgment to the
19 nations. He shall not strive or
cry out, nor shall any one hear
20 his voice in the streets; a bruised
reed shall he not break, and
smoking flax shall he not quench,
until he bring forth judgment unto
21 victory; and on[k] his name shall
[the] nations hope.
22 Then was brought to him one
possessed by a demon, blind and
dumb, and he healed him, so that
the dumb [man] spake and saw.
23 And all the crowds were amazed
and said, Is this [man] the Son of
24 David? But the Pharisees, hav-
ing heard [it], said, This [man]
does not cast out demons, but by
25 Beelzebub, prince of demons. But
he,[l] knowing their thoughts, said
to them, Every kingdom divided
against itself is brought to desola-
tion, and every city or house
divided against itself will not sub-
26 sist. And if Satan casts out Satan,
he is divided against himself; how
then shall his kingdom subsist?
27 And if *I* cast out demons by Beel-
zebub, your sons, by whom do
they cast [them] out? For this
reason *they* shall be your judges.
28 But if *I* by [the] Spirit of God cast
out demons, then indeed the
kingdom of God is come upon you.
29 Or how can any one enter into
the house of the strong [man] and
plunder his goods, unless first he
bind the strong [man]? and then
30 he will plunder his house. He that
is not with me is against me, and
he that gathers not with me
31 scatters. For this reason I say
unto you, Every sin and injurious
speaking shall be forgiven to men,
but speaking injuriously of the
Spirit shall not be forgiven to men.
32 And whosoever shall have spoken
a word against the Son of man, it
shall be forgiven him; but who-
soever shall speak against the
Holy Spirit, it shall not be for-
given him, neither in this age nor
33 in the coming [one]. Either make
the tree good, and its fruit good;
or make the tree corrupt, and its
fruit corrupt. For from the fruit
34 the tree is known. Offspring of
vipers! how can ye speak good
things, being wicked? For of the
abundance of the heart the mouth
35 speaks. The good man out of the
good treasure[m] brings forth good
things; and the wicked man out
of the wicked treasure brings forth
36 wicked things. But I say unto
you, that every idle word which[n]
men shall say, they shall render
an account of it in judgment-day:
37 for by thy words thou shalt be
justified, and by thy words thou
shalt be condemned.
38 Then answered him[o] some of
the scribes and Pharisees, saying,
Teacher, we desire to see a sign
39 from thee. But he, answering,
said to them, A wicked and adul-

[g] *R.* adds 'himself.' [h] *R.* reads 'a greater.' [i] *R.* adds 'even.' [j] *R.* reads 'so that.' [k] *R.* reads 'in.' [l] *R.* reads 'Jesus.' [m] *R.* adds 'of the heart.' [n] *R.* reads 'whatsoever.' [o] *R.* omits 'him.'

terous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas the
40 prophet. For even as Jonas was in the belly of the great fish three days and three nights, thus shall the Son of man be in the heart of the earth three days and three
41 nights. Ninevites shall stand up in the judgment with this generation, and shall condemn it: for they repented at the preaching of Jonas; and behold, more than
42 Jonas [is] here. A queen of [the] south shall rise up in the judgment with this generation, and shall condemn it; for she came from the ends of the earth to hear the wisdom of Solomon: and behold, more than Solomon [is] here.
43 But when the unclean spirit has gone out of the man, he goes through dry places, seeking rest,
44 and does not find [it]. Then he says, I will return to my house whence I came out; and having come, he finds [it] unoccupied,
45 swept, and adorned. Then he goes and takes with himself seven other spirits worse than himself, and entering in, they dwell there; and the last condition of that man becomes worse than the first. Thus shall it be to this wicked generation also.
46 But while he was yet speaking to the crowds, behold, his mother and his brethren stood without
47 seeking to speak to him. Then one said unto him, Behold, thy mother and thy brethren are standing without, seeking to speak
48 to thee. But he answering said to him that spoke to him, Who is my mother, and who are my
49 brethren? And, stretching out his hand to his disciples, he said, Behold my mother and my breth-
50 ren; for whosoever shall do the will of my Father who is in [the] heavens, he is my brother, and sister, and mother.

13 And that [same] day Jesus went out from the house and
2 sat down by the sea. And great crowds were gathered together to him, so that going on board ship himself he sat down, and the whole crowd stood on the shore.
3 And he spoke to them many things in parables, saying, Behold, the
4 sower went out to sow: and as he sowed, some [grains] fell along the way, and the birds came and de-
5 voured them; and others fell upon the rocky places where they had not much earth, and immediately they sprang up out of [the ground] because of not having [any] depth
6 of earth, but when the sun rose they were burned up, and because of not having [any] root were
7 dried up; and others fell upon the thorns, and the thorns grew up
8 and choked them; and others fell upon the good ground, and produced fruit, one a hundred, one
9 sixty, and one thirty. He that has ears,[p] let him hear.
10 And the disciples came up and said to him, Why speakest thou
11 to them in parables? And he answering said to them, Because to you it is given to know the mysteries of the kingdom of the heavens, but to them it is not
12 given; for whoever has, to him shall be given, and he shall be caused to be in abundance; but he who has not, even what he has shall be taken away from him.
13 For this cause I speak to them in parables, because seeing they do not see, and hearing they do not
14 hear nor understand; and in them is filled up the prophecy of Esaias, which says, Hearing ye shall hear and shall not understand, and beholding ye shall behold and not
15 see; for the heart of this people has grown fat, and they have heard heavily with their ears, and they have closed their eyes as asleep, lest they should see with the eyes, and hear with the ears, and understand with the heart, and should be converted, and I
16 should heal them. But blessed are *your* eyes because they see, and
17 your ears because they hear; for verily I say unto you, that many prophets and righteous [men] have desired to see the things which ye behold and did not see [them], and to hear the things which ye hear
18 and did not hear [them]. Ye, therefore, hear the parable of the
19 sower. From every one who hears the word of the kingdom and does not understand [it], the wicked one comes and catches away what was sown in his heart: this is he
20 that is sown by the wayside. But he that is sown on the rocky places —this is he who hears the word and immediately receives it with
21 joy, but has no root in himself, but is for a time only; and when tribulation or persecution happens on account of the word, he is
22 immediately offended. And he that is sown among the thorns—

[p] *R.* adds 'to hear.'

this is he who hears the word, and the anxious care of this life and the deceit of riches choke the word and he[q] becomes unfruitful.
23 But he that is sown upon the good ground—this is he who hears and understands the word, who bears fruit also, and produces, one a hundred, one sixty, and one thirty.
24 Another parable set he before them, saying, The kingdom of the heavens has become like a man sowing good seed in his field;
25 but while men slept, his enemy came and sowed darnel[r] amongst
26 the wheat, and went away. But when the blade shot up and produced fruit, then appeared the
27 darnel also. And the bondmen of the householder came up and said to him, Sir, hast thou not sown good seed in thy field? whence
28 then has it[s] darnel? And he said to them, A man [that is] an enemy has done this. And the bondmen said to him, Wilt thou then that we should go and gather it [up]?
29 But he said, No; lest [in] gathering the darnel ye should root up
30 the wheat with it. Suffer both to grow together unto the harvest, and in[s] time of the harvest I will say to the harvestmen, Gather first the darnel, and bind it into bundles to burn it; but the wheat bring together into my granary.
31 Another parable set he before them, saying, The kingdom of the heavens is like a grain of mustard [seed] which a man took
32 and sowed in his field, which is less indeed than all seeds, but when it is grown is greater than herbs, and becomes a tree, so that the birds of heaven come and roost in its branches.
33 He spoke another parable to them: The kingdom of the heavens is like leaven, which a woman took and hid in three measures of meal until it had been all leavened.
34 All these things Jesus spoke to the crowds in parables, and without a parable he did not speak to
35 them, so that that should be fulfilled which was spoken through the prophet, saying, I will open my mouth in parables; I will utter things hidden from [the] world's foundation.
36 Then, having dismissed the crowds, he[t] went into the house; and his disciples came to him, saying, Expound to us the parable
37 of the darnel of the field. But he answering said, He that sows the
38 good seed is the Son of man, and the field is the world; and the good seed, these are the sons of the kingdom, but the darnel are
39 the sons of the evil [one]; and the enemy who has sowed it is the devil; and the harvest is [the] completion of [the] age, and the
40 harvestmen are angels. As then the darnel is gathered and is burned in the fire, thus it shall be
41 in the completion of the[u] age. The Son of man shall send his angels, and they shall gather out of his kingdom all offences,[v] and those
42 that practise lawlessness; and they shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth.
43 Then the righteous shall shine forth as the sun in the kingdom of their Father. He that has ears,[w] let him hear.
44 [x] The kingdom of the heavens is like a treasure hid in the field, which a man having found has hid, and for the joy of it[v] goes and sells all whatever he has, and buys that field.
45 Again, the kingdom of the heavens is like a merchant seeking
46 beautiful pearls; and[z] having found one pearl of great value, he went and sold all whatever he had and bought it.
47 Again, the kingdom of the heavens is like a seyne which has been cast into the sea, and which has gathered together of every kind,
48 which, when it has been filled, having drawn up on the shore and sat down, they gathered the good into vessels and cast the worthless
49 out. Thus shall it be in the completion of the age: the angels shall go forth and sever the wicked
50 from the midst of the just, and shall cast them into the furnace of fire; there shall be the weeping and the gnashing of teeth.
51 Jesus says to them, Have ye understood all these things? They
52 say to him, Yea, [Lord]. And he said to them, For this reason every scribe discipled to[a] the kingdom of the heavens is like a man [that is] a householder who brings out of his treasure things new and old.
53 And it came to pass when Jesus had finished these parables he

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[q] Or 'it.' [r] A useless weed resembling wheat. [s] *R.* adds 'the.' [t] *R.* reads 'Jesus.' [u] *R.* reads 'this.' [v] See note to ver. 57. [w] *R.* adds 'to hear.' [x] *R.* adds 'again.' [y] Or 'because of his joy.' [z] *R.* reads 'who.' [a] *R.* reads 'into.'

54 withdrew thence. And having come into his own country, he taught them in their synagogue, so that they were astonished, and said, Whence has this [man] this wisdom and these works of power?
55 Is not this the son of the carpenter? Is not his mother called Mary, and his brethren James, and Joseph,[b] and Simon, and Judas?
56 And his sisters, are they not all with us? Whence then has this
57 [man] all these things? And they were offended[c] in him And Jesus said to them, A prophet is not without honour, unless in his
58 country and in his house. And he did not there many works of power, because of their unbelief.

14 At that time Herod the tetrarch heard of the fame of
2 Jesus, and said to his servants, This is John the baptist: *he* is risen from the dead, and because of this these[d] works of power dis-
3 play their force in him. For Herod had seized John, and had bound him and put him in prison on account of Herodias the wife of
4 Philip his brother. For John said to him, It is not lawful for thee to
5 have her. And [while] desiring to kill him, he feared the crowd, because they held him for a pro-
6 phet. But when Herod's birthday was celebrated, the daughter of Herodias danced before them, and
7 pleased Herod; whereupon he promised with oath to give her
8 whatsoever she should ask. But she, being set on by her mother, says, Give me here upon a dish the
9 head of John the baptist. And the king was grieved; but on account of the oaths, and those lying at table with [him], he
10 commanded [it] to be given. And he sent and beheaded John in the
11 prison; and his head was brought upon a dish, and was given to the damsel, and she carried [it] to her
12 mother. And his disciples came and took the body and buried it, and came and brought word to
13 Jesus. And Jesus, having heard it, went away thence by ship to a desert place apart.

And the crowds having heard [of it] followed him on foot from
14 the cities. And going out he[e] saw a great crowd, and was moved with compassion about[f] them,
15 and healed their infirm. But when even was come, his disciples came to him saying, The place is desert, and [much of] the [day] time already gone by; dismiss the crowds, that they may go into the villages
16 and buy food for themselves. But Jesus said to them, They have no need to go: give *ye* them to eat.
17 But they say to him, We have not here save five loaves and two
18 fishes. And he said, Bring them
19 here to me. And having commanded the crowds to recline upon the grass,[g] having taken the five loaves and the two fishes, he looked up to heaven, and blessed: and having broken the loaves, he gave [them] to the disciples, and the disciples [gave them] to the
20 crowds. And all ate and were filled, and they took up what was over and above of fragments
21 twelve hand-baskets full. But those that had eaten were about five thousand men, besides women
22 and children. And immediately he[e] compelled the[h] disciples to go on board ship, and to go on before him to the other side, until he should have dismissed the
23 crowds. And having dismissed the crowds, he went up into the mountain apart to pray. And when even was come, he was alone
24 there, but the ship was already in the middle of the sea tossed by the waves, for the wind was con-
25 trary. But in the fourth watch of the night he[e] went off to them,
26 walking on the sea. And the disciples, seeing him walking on the sea, were troubled, saying, It is an apparition. And they cried
27 out through fear. But Jesus immediately spoke to them, saying, Take courage; It is I: be not
28 afraid. And Peter answering him said, Lord, if it be thou, command me to come to thee upon the
29 waters. And he said, Come. And Peter, having descended from the ship, walked upon the waters to go
30 to Jesus. But seeing the wind strong he was afraid; and beginning to sink he cried out,
31 saying, Lord, save me. And immediately Jesus stretched out his hand and caught hold of him, and says to him, O thou of little faith,
32 why didst thou doubt? And when they had gone up[i] into the ship,
33 the wind fell. But those in the ship came and did homage to him, saying, Truly thou art God's Son.
34 And having crossed over they came
35 to the land of Gennesaret. And when the men of that place recog-

[b] *R* reads 'Joses.' [c] Or 'stumbled at him.' [d] Lit. 'the.' [e] *R.* reads 'Jesus.' [f] *R.* reads 'for.' [g] *R.* adds 'and.' [h] *R.* reads 'his.' [i] *R.* omits 'up.'

nised him, they sent to that whole country around, and they brought
36 to him all that were ill, and besought him that they might only touch the hem of his garment; and as many as touched were made thoroughly well.

15 Then the scribes and Pharisees from Jerusalem come up to
2 Jesus, saying, Why do thy disciples transgress what has been delivered by the ancients?[j] for they do not wash their hands when they eat
3 bread. But he answering said to them, Why do *ye* also transgress the commandment of God on account of your traditional teach-
4 ing? For God commanded saying, Honour[k] father and mother; and, He that speaks ill[l] of father or mother, let him die the death.
5 But *ye* say, Whosoever shall say to his father or mother, It is a gift, whatsoever [it be] by which [received] from me thou wouldest be
6 profited:[m] and he shall[n] in no wise honour his father or his mother; and ye have made void the commandment of God on account of
7 your traditional teaching. Hypocrites! well has Esaias prophesied
8 about you, saying, This people[o] honour me with the lips, but their
9 heart is far away from me; but in vain do they worship me, teaching [as] teachings commandments of
10 men. And having called to [him] the crowd, he said to them, Hear
11 and understand: Not what enters into the mouth defiles the man; but what goes forth out of the
12 mouth, this defiles the man. Then his disciples, coming up, said to him, Dost thou know that the Pharisees, having heard this word,
13 have been offended?[p] But he answering said, Every plant which my heavenly Father has not
14 planted shall be rooted up. Leave them alone; they are blind leaders of blind: but if blind lead blind,
15 both will fall into a ditch. And Peter answering said to him, Ex-
16 pound to us this parable. But he[q] said, Are ye also still without
17 intelligence? Do ye not yet apprehend, that everything that enters into the mouth finds its way into the belly, and is cast forth into
18 the draught? but the things which go forth out of the mouth come out of the heart, and those
19 defile man.[r] For out of the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false witnessings, blasphemies;
20 these are the things which defile man;[r] but the eating with unwashen hands does not defile man.[r]
21 And Jesus, going forth from thence, went away into the parts
22 of Tyre and Sidon; and lo, a Canaanitish woman, coming out from those borders, cried [to him] saying, Have pity on me, Lord, Son of David; my daughter is miserably possessed by a demon.
23 But he did not answer her a word. And his disciples came to [him] and asked him, saying, Dismiss
24 her, for she cries after us. But he answering said, I have not been sent save to the lost sheep of
25 Israel's house. But she came and did him homage, saying, Lord,
26 help me. But he answering said, It is not well to take the bread of the children and cast it to the
27 dogs. But she said, Yea, Lord; for even the dogs eat of the crumbs which fall from the table of their
28 masters. Then Jesus answering said to her, O woman, thy faith [is] great. Be it to thee as thou desirest. And her daughter was healed from that hour.
29 And Jesus, going away from thence, came towards the sea of Galilee, and he went up into the
30 mountain and sat down there; and great crowds came to him, having with them lame, blind, dumb, crippled, and many others, and they cast them at his feet,[s] and he
31 healed them: so that the crowds wondered, seeing dumb speaking, crippled sound, lame walking, and blind seeing; and they glorified
32 the God of Israel. But Jesus, having called his disciples to [him], said, I have compassion on the crowd, because they have stayed with me already three days and they have not anything they can eat, and I would not send them away fasting lest they should
33 faint on the way. And his disciples say to him, Whence should we have so many loaves in [the] wilderness as to satisfy so great
34 a crowd? And Jesus says to them, How many loaves have ye? But they said, Seven, and a few
35 small fishes. And he commanded

[j] Or 'the tradition of the elders.' [k] *R.* adds 'thy.' [l] Or 'abuses, curses.' [m] Or 'it is a gift, whatever [thou shouldest have received] from me thou wilt have been profited.' [n] *R.* omits 'he shall.' [o] *R.* adds 'draw near to me with their mouth and.' [p] *See* chap. xiii. 57: *and so wherever the word* offend *occurs.* [q] *R.* reads 'Jesus.' [r] Or 'the man.' [s] *R.* reads 'the feet of Jesus.'

the crowds to lie down on the
36 ground; and having taken the seven loaves and the fishes, having given thanks, he broke [them] and gave [them] to his disciples, and
37 the disciples to the crowd. And all ate and were filled; and they took up what was over and above of the fragments seven baskets full;
38 but they that ate were four thousand men, besides women and
39 children. And, having dismissed the crowds, he went on board ship and came to the borders of Magadan.[t]

16 And the Pharisees and Sadducees, coming to [him], asked him, tempting [him], to shew
2 them a sign out of heaven. But he answering said to them, When evening is come, ye say, Fine
3 weather, for the sky is red; and in the morning, A storm to-day, for the sky is red [and] lowering; [u] ye know [how] to discern the face of the sky, but ye cannot the signs
4 of the times. A wicked and adulterous generation seeks after a sign, and a sign shall not be given to it save the sign of Jonas. And he left them and went away.

5 And when his disciples were come to the other side, they had
6 forgotten to take bread. And Jesus said to them, See and beware of the leaven of the Pharisees
7 and Sadducees. And they reasoned among themselves, saying, Because we have taken no bread.
8 And Jesus knowing [it], said,[v] Why reason ye among yourselves, O ye of little faith, because ye
9 have taken no bread? Do ye not yet understand nor remember the five loaves of the five thousand, and how many hand-baskets ye
10 took [up]? nor the seven loaves of the four thousand, and how
11 many baskets ye took [up]? How do ye not understand that [it was] not concerning bread I said to you, Beware of the leaven of the
12 Pharisees and Sadducees? Then they comprehended that he did not speak of being beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees.

13 But when Jesus was come into the parts of Cæsarea-Philippi, he demanded of his disciples, saying, Who do men say that I the Son of
14 man am? And they said, Some, John the baptist; and others, Elias; and others again, Jeremias
15 or one of the prophets. He says to them, But ye, who do ye say
16 that I am? And Simon Peter answering said, Thou art the Christ, the Son of the living God.
17 And Jesus answering said to him, Blessed art thou, Simon Barjona,[w] for flesh and blood has not revealed [it] to thee, but my Father
18 who is in the heavens. And *I* also, I say unto thee that thou art Peter,[x] and on this rock I will build my assembly, and hades' gates shall not prevail against it.
19 And I will give to thee the keys of the kingdom of the heavens; and whatsoever thou mayest bind upon the earth shall be bound in the heavens; and whatsoever thou mayest loose on the earth shall be
20 loosed in the heavens. Then he enjoined on his disciples that they should say to no man that *he* was [y] the Christ.

21 From that time Jesus began to shew to his disciples that he must go away to Jerusalem, and suffer many things from the elders and chief priests and scribes, and be killed, and the third day be raised.
22 And Peter taking him to [him] began to rebuke him, saying, [God] be favourable to thee, Lord; this shall in no wise be unto
23 thee. But turning round, he said to Peter, Get away behind me, Satan; thou art an offence to me, for thy mind is not on the things that are of God, but on the things
24 that are of men. Then Jesus said to his disciples, If any one desires to come after me, let him deny himself and take up his cross and
25 follow me. For whosoever shall desire to save his life [z] shall lose it; but whosoever shall lose his
26 life for my sake shall find it. For what does a man profit, if he should gain the whole world and suffer the loss of his soul? [z] or what shall a man give in exchange
27 for his soul? For the Son of man is about to come in the glory of his Father with his angels, and then he will render to each accord-
28 ing to his doings. Verily I say unto you, There are some of those standing here that shall not taste of death at all until they shall have seen the Son of man coming in his kingdom.

17 And after six days Jesus takes with [him] Peter, and James, and John his brother, and brings

[t] *R.* reads 'Magdala.' [u] *R.* adds 'hypocrites.' [v] *R.* adds 'to them.' [w] Or 'son of Jonas.' [x] Or 'a stone.' [y] *R.* adds 'Jesus.' [z] *The word signifies both* life *and* soul.

them up into a high mountain
2 apart. And he was transfigured
before them. And his face shone
as the sun, and his garments be-
3 came white as the light; and lo,
Moses and Elias appeared to them
4 talking with him. And Peter
answering said to Jesus, Lord, it is
good we should be here. If thou
wilt, let us make here three taber-
nacles: for thee one, and for
Moses one, and one for Elias.
5 While he was still speaking, be-
hold, a bright cloud overshadowed
them, and lo, a voice out of the
cloud, saying, This is my beloved
Son, in whom I have found my
6 delight: hear him. And the dis-
ciples hearing [it] fell upon their
faces and were greatly terrified.
7 And Jesus coming to [them]
touched them, and said, Rise up,
8 and be not terrified. And lifting
up their eyes, they saw no one but
9 Jesus alone. And as they de-
scended from the mountain, Jesus
charged them, saying, Tell the
vision to no one until the Son of
man be risen up from among [the]
10 dead. And [his] disciples de-
manded of him saying, Why then
say the scribes that Elias must
11 first have come? And he[a] an-
swering said to them, Elias indeed
comes first and will restore all
12 things. But I say unto you that
Elias has already come, and they
have not known him, but have
done unto him whatever they
would. Thus also the Son of man
is about to suffer from them.
13 Then the disciples understood
that he spoke to them of John the
baptist.
14 And when they came to the
crowd, a man came to him, falling
on his knees before him, and say-
15 ing, Lord, have mercy on my son,
for he is lunatic, and suffers sorely;
for often he falls into the fire and
16 often into the water. And I
brought him to thy disciples and
they were not able to heal him.
17 And Jesus answering said, O un-
believing and perverted genera-
tion, how long shall I be with you?
how long shall I bear with you?
18 Bring him here to me. And Jesus
rebuked him, and the demon went
out from him, and the boy was
19 healed from that hour. Then the
disciples, coming to Jesus apart,
said [to him], Why were not we
20 able to cast him out? And he says[b]
to them, Because of your un-
belief; for verily I say unto you,
If ye have faith as a grain of
mustard [seed], ye shall say to
this mountain, Be transported
hence there, and it shall transport
itself; and nothing shall be im-
21 possible to you. But this kind
does not go out but by prayer
and fasting.
22 And while they abode in Galilee,
Jesus said to them, The Son of
man is about to be delivered up
23 into [the] hands of men, and they
shall kill him; and the third day
he shall be raised up. And they
24 were greatly grieved. And when
they came to Capernaum, those
who received the didrachmas
came to Peter and said, Does your
teacher not pay the didrachmas?
25 He says, Yes. And when he came
into the house, Jesus anticipated
him, saying, What dost thou
think, Simon? the kings of the
earth, from whom do they receive
custom or tribute? from their
26 own sons or from strangers? Peter
says to him, From strangers. Jesus
said to him, Then are the sons free.
27 But that we may not be an offence
to them, go to the sea and cast
a hook, and take the first fish that
comes up, and when thou hast
opened its mouth thou wilt find
a stater; take that and give it to
them for me and thee.

18 In that hour the disciples
came to Jesus saying, Who
then is greatest in the kingdom of
2 the heavens? And Jesus having
called a little child to [him], set
3 it in their midst, and said, Verily
I say to you, Unless ye are con-
verted and become as little chil-
dren, ye will not at all[c] enter into
4 the kingdom of the heavens. Who-
ever therefore shall humble him-
self as this little child, he is the
greatest in the kingdom of the
5 heavens; and whosoever shall
receive one such little child in my
6 name, receives me. But whoso-
ever shall offend[d] one of these
little ones who believe in me, it
were profitable for him that a great
millstone had been hanged upon
his neck and he be sunk in the
7 depths of the sea. Woe to the
world because of offences! For it
must needs be that offences come;
yet woe to that man by whom the
8 offence comes! And if thy hand
or thy foot offend[d] thee, cut it[e]
off and cast [it] from thee; it is
good for thee to enter into life

[a] *R.* reads 'Jesus.' [b] *R.* reads 'Jesus said.' [c] Or 'in no wise.' [d] Or 'be a snare to.' [e] *R.* reads 'them.'

lame or maimed, [rather] than having two hands or two feet to
9 be cast into eternal fire. And if thine eye offend[f] thee, pluck it out and cast [it] from thee; it is good for thee to enter into life one-eyed, [rather] than having two eyes to be cast into the hell[g]
10 of fire. See that ye do not despise one of these little ones; for I say unto you that their angels in [the] heavens continually behold the face of my Father who is in [the]
11 heavens. For the Son of man has come to save that which was lost.
12 What think ye? If a certain man should have a hundred sheep, and one of them be gone astray, does he not, leaving the ninety and nine on the mountains, go and seek the one that has gone astray?
13 And if it should come to pass that he find it, verily I say unto you, he rejoices more because of it than because of the ninety and nine not
14 gone astray. So it is not the will of your Father who is in [the] heavens that one of these little ones should perish.
15 But if thy brother sin against thee, go,[h] reprove him between thee and him alone. If he hear thee, thou hast gained thy bro-
16 ther. But if he do not hear [thee], take with thee one or two besides, that every matter may stand upon the word of two witnesses or of
17 three. But if he will not listen to them, tell it to the assembly; and if also he will not listen to the assembly, let him be to thee as one of the nations and a tax-
18 gatherer. Verily I say to you, Whatsoever ye shall bind on the earth shall be bound in heaven, and whatsoever ye shall loose on the earth shall be loosed in heaven.
19 Again I say to you, that if two of you shall agree on the earth concerning any matter, whatsoever it may be that they shall ask, it shall come to them from my Father who is in [the] heavens.
20 For where two or three are gathered together unto my name, there am I in the midst of them.
21 Then Peter came to him and said, Lord, how often shall my brother sin against me and I forgive him? until seven times?
22 Jesus says to him, I say not to thee until seven times, but until
23 seventy times seven. For this cause the kingdom of the heavens has become like a king who would
24 reckon with his bondmen. And having begun to reckon, one debtor of ten thousand talents was
25 brought to him. But he not having anything to pay, [his] lord commanded him to be sold, and his wife, and his children, and everything that he had, and that
26 payment should be made. The bondman therefore falling down did him homage, saying, Lord, have patience with me and I will
27 pay thee all. And the lord of that bondman, being moved with compassion, loosed him and forgave
28 him the loan. But that bondman having gone out, found one of his fellow-bondmen who owed him a hundred denarii. And having seized him, he throttled him, saying, Pay [me] if thou owest any-
29 thing. His fellow-bondman therefore, having fallen down [at his feet], besought him, saying, Have patience with me, and I will pay
30 thee.[i] But he would not, but went away and cast him into prison, until he should pay what
31 was owing. But his fellow-bondmen, having seen what had taken place, were greatly grieved, and went and recounted to their lord
32 all that had taken place. Then his lord, having called him to [him], says to him, Wicked bondman! I forgave thee all that debt because thou besoughtest me;
33 shouldest not thou also have had compassion on thy fellow-bondman, as I also had compassion on
34 thee? And his lord being angry delivered him to the tormentors till he paid all that was owing
35 to him. Thus also my heavenly Father shall do to you if ye forgive not from your hearts every one his brother.[j]

19 And it came to pass, when Jesus had finished these words, he withdrew from Galilee, and came to the coasts of Judæa be-
2 yond the Jordan; and great crowds followed him, and he healed them there.
3 And the Pharisees came to him tempting him, and saying,[k] Is it lawful for a man to put away his
4 wife for every cause? But he answering said [to them], Have ye not read that he who made [them], from the beginning made them
5 male and female, and said, On account of this a man shall leave father and mother, and shall be united to his wife, and the two

[f] Or 'be a snare to.' [g] Gehenna. [h] *R.* adds 'and.' [i] *R.* adds 'all.'
[j] *R.* adds 'their offences.' [k] *R.* adds 'to him.'

6 shall be one flesh; so that they
are no longer two, but one flesh?
What therefore God has joined
together, let not man separate.
7 They say to him, Why then did
Moses command to give a letter
of divorce and to send [her] away?
8 He says to them, Moses, in view
of your hardheartedness, allowed
you to put away your wives; but
from the beginning it was not
9 thus. But I say unto you, that
whosoever shall put away his wife,
not[l] for fornication, and shall
marry another, commits adultery;
and he who marries one put away
10 commits adultery. His disciples
say to him, If the case of the man
be so with his wife, it is not good
11 to marry. And he said to them,
All cannot receive this word, but
those to whom it has been given;
12 for there are eunuchs which have
been born thus from [their]
mother's womb; and there are
eunuchs who have been made
eunuchs of men; and there are
eunuchs who have made eunuchs
of themselves for the sake of the
kingdom of the heavens. He that
is able to receive [it], let him
receive [it].
13 Then there were brought to him
little children that he might lay
his hands on them and pray; but
14 the disciples rebuked them. But
Jesus said, Suffer little children,
and do not hinder[m] them from
coming to me; for the kingdom
15 of the heavens is of such: and
having laid his hands upon them,
he departed thence.
16 And lo, one coming up said to
him,[n] Teacher, what good thing
shall I do that I may have life
17 eternal? And he said to him,
What askest thou me concerning
goodness? one is good.[o] But if
thou wouldest enter into life, keep
18 the commandments. He says to
him, Which? And Jesus said,
Thou shalt not kill, Thou shalt
not commit adultery, Thou shalt
not steal, Thou shalt not bear
19 false witness, Honour thy father
and thy mother, and Thou shalt
20 love thy neighbour as thyself. The
young man says to him, All these
have I kept;[p] what lack I yet?
21 Jesus said to him, If thou wouldest
be perfect, go, sell what thou hast
and give to [the] poor, and thou
shalt have treasure in heaven;
22 and come, follow me. But the
young man, having heard the
word, went away grieved, for he
23 had large possessions. And Jesus
said to his disciples, Verily I say
unto you, A rich man shall with
difficulty enter into the kingdom
24 of the heavens; and again I say
unto you, It is easier for a camel
to enter a needle's eye than a rich
man[q] into the kingdom of God.
25 And when the[r] disciples heard [it]
they were exceedingly astonished,
saying, Who then can be saved?
26 But Jesus, looking on [them], said
to them, With men this is im-
possible; but with God all things
27 are possible. Then Peter answer-
ing said to him, Behold, *we* have
left all things and have followed
thee; what then shall happen to
28 us? And Jesus said to them,
Verily I say unto you, That ye
who have followed me, in the
regeneration when the Son of
man shall sit down upon his throne
of glory, *ye* also shall sit on twelve
thrones, judging the twelve tribes
29 of Israel. And every one who has
left houses, or brethren, or sisters,
or father, or mother, or wife, or
children, or lands, for my name's
sake, shall receive a hundredfold,
30 and shall inherit life eternal. But
many first shall be last, and last
first.

(20) For the kingdom of the hea-
vens is like a householder
who went out with the early morn
to hire workmen for his vineyard.
2 And having agreed with the work-
men for a denarius the day, he
3 sent them into his vineyard. And
having gone out about [the] third
hour, he saw others standing in
4 the market-place idle; and to
them he said, Go also ye into the
vineyard, and whatsoever may be
just I will give you. And they
5 went their way. Again, having
gone out about the sixth and ninth
6 hour, he did likewise. But about
the eleventh [hour], having gone
out, he found others standing,[s]
and says to them, Why stand ye
7 here all the day idle? They say
to him, Because no man has hired
us. He says to them, Go also ye
into the vineyard [and whatsoever
8 may be just ye shall receive]. But
when the evening was come, the
lord of the vineyard says to his
steward, Call the workmen and
pay [them] their wages, beginning
9 from the last even to the first. And

[l] *R.* reads 'unless.' [m] Or 'forbid not.' [n] *R.* adds 'good.' [o] *R.* reads 'why callest thou me good? no one is good save God alone.' [p] *R.* adds 'from my youth.' [q] *R.* adds 'to enter.' [r] *R.* reads 'his.' [s] *R.* adds 'idle.'

when they [who came to work] about the eleventh hour came, they received each a denarius.
10 And when the first came, they supposed that they would receive more, and they received also
11 themselves each a denarius. And on receiving it they murmured against the master of the house,
12 saying, These last have worked one hour, and thou hast made them equal to us who have borne the burden of the day and the heat.
13 But he answering said to one of them, [My] friend, I do not wrong thee. Didst thou not agree with
14 me for a denarius? Take what is thine and go. But it is my will to give to this last even as to thee:
15 is it not lawful for me to do what I will in my own affairs? Is thine eye evil because *I* am good?
16 Thus shall the last be first, and the first last; for many are called ones, but few chosen ones.
17 And Jesus, going up to Jerusalem, took the twelve disciples with [him] apart in the way, and
18 said to them, Behold we go up to Jerusalem, and the Son of man will be delivered up to the chief priests and scribes, and they will
19 condemn him to death; and they will deliver him up to the nations to mock and to scourge and to crucify, and the third day he shall rise again.
20 Then came to him the mother of the sons of Zebedee, with her sons, doing homage, and asking
21 something of him. And he said to her, What wilt thou? She says to him, Speak [the word] that these my two sons may sit, one on thy right hand and one on thy[t]
22 left in thy kingdom. And Jesus answering said, Ye know not what ye ask. Can ye drink the cup which *I* am about to drink?[u] They say to him, We are able.
23 [And] he says to them, Ye shall drink indeed my cup,[u] but to sit on my right hand and on [my] left is not mine to give but to those for whom it is prepared of my Father.
24 And the ten, having heard [of it], were indignant about the two
25 brothers. But Jesus having called them to [him], said, Ye know that the rulers of the nations exercise lordship over them, and the great
26 exercise authority over them. [v] It shall not be thus amongst you, but whosoever will be great among
27 you, shall be[w] your servant; and whosoever will be first among
28 you, let him be your bondman; as indeed the Son of man did not come to be served, but to serve, and to give his life a ransom for many.
29 And as they went out from Jericho a great crowd followed
30 him. And lo, two blind men, sitting by the wayside, having heard that Jesus was passing by, cried out saying, Have mercy on
31 us, Lord, Son of David. But the crowd rebuked them, that they might be silent. But they cried out the more, saying, Have mercy
32 on us, Lord, Son of David. And Jesus, having stopped, called them and said, What will ye that
33 I shall do to you? They say to him, Lord, that our eyes may be
34 opened. And Jesus, moved with compassion, touched their eyes; and immediately their eyes had sight restored to them, and they followed him.

21 And when they drew near to Jerusalem and came to Beth-
2 phage, at the mount of Olives, then Jesus sent two disciples, saying to them, Go into the village over against you, and immediately ye will find an ass tied, and a colt with it; loose [them] and lead
3 [them] to me. And if any one say anything to you, ye shall say, The Lord has need of them, and straightway he will send them.
4 But all this came to pass, that that might be fulfilled which was spoken through the prophet, say-
5 ing, Say to the daughter of Zion, Behold thy king cometh to thee, meek, and mounted upon an ass, and upon[x] a colt the foal of an
6 ass. But the disciples, having gone and done as Jesus had
7 ordered them, brought the ass and the colt and put their garments upon them, and he sat on them.[y]
8 But a very great crowd strewed their own garments on the way, and others kept cutting down branches from the trees and
9 strewing them on the way. And the crowds who went before him[z] and who followed cried, saying, Hosanna to the Son of David; blessed [be] he who comes in the name of [the] Lord; hosanna in
10 the highest. And as he entered into Jerusalem, the whole city was moved, saying, Who is this?

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[t] *R.* omits 'thy.' [u] *R.* adds 'and be baptised with the baptism that I am baptised with?' [v] *R.* adds 'But.' [w] *R.* reads 'let him be.' [x] *R.* omits 'upon.' [y] *R.* reads 'they set [him] on them.' [z] *R.* omits 'him.'

11 And the crowds said, This is Jesus the prophet who is from Nazareth of Galilee.
12 And Jesus entered into the temple [a] [of God], and cast out all that sold and bought in the temple,[a] and overthrew the tables of the money-changers and the seats of those that sold the doves.
13 And he says to them, It is written, My house shall be called a house of prayer, but *ye* have made it
14 a den of robbers. And blind and lame came to him in the temple,[a]
15 and he healed them. And when the chief priests and the scribes saw the wonders which he wrought, and the children crying in the temple [a] and saying, Hosanna to the Son of David,
16 they were indignant, and said to him, Hearest thou what these say? And Jesus says to them, Yes; have ye never read, Out of the mouth of babes and sucklings thou hast
17 perfected praise? And leaving them he went forth out of the city to Bethany, and there he passed the night.
18 But early in the morning, as he came back into the city, he
19 hungered. And seeing one fig-tree in the way, he came to it and found on it nothing but leaves only. And he says to it, Let there be never more fruit of thee for ever. And the fig-tree was im-
20 mediately dried up. And when the disciples saw [it], they wondered, saying, How immediately
21 is the fig-tree dried up! And Jesus answering said to them, Verily I say unto you, If ye have faith, and do not doubt, not only shall ye do what [is done] to the fig-tree, but even if ye should say to this mountain, Be thou taken away and be thou cast into the
22 sea, it shall come to pass. And all things whatsoever ye shall ask in prayer, believing, ye shall receive.
23 And when he came into the temple, the chief priests and the elders of the people came to him [as he was] teaching, saying, By what authority doest thou these things? and who gave thee this
24 authority? And Jesus answering said to them, *I* also will ask you one thing, which if ye tell me, *I* also will tell you by what authority
25 I do these things: The baptism of John, whence was it? of heaven or of men? And they reasoned among themselves, saying, If we should say, Of heaven, he will say to us, Why then have ye not
26 believed him? but if we should say, Of men, we fear the crowd, for all hold John for a prophet.
27 And answering Jesus they said, We do not know. *He* also said to them, Neither do *I* tell you by what authority I do these things.
28 But what think ye? A man had two children, and coming to the first he said, Child, go to-day, work
29 in [my] vineyard. And he answering said, I will not; but afterwards repenting himself he went.
30 And coming to the second he said likewise; and he answering said,
31 I [go], sir, and went not. Which of the two did the will of the father? They say [to him], The first. Jesus says to them, Verily I say unto you that the tax-gatherers and the harlots go into the kingdom of God before you.
32 For John came to you in the way of righteousness, and ye believed him not; but the tax-gatherers and the harlots believed him; but ye when ye saw [it] repented not yourselves afterwards to believe him.
33 Hear another parable: There was [b] a householder who planted a vineyard, and made a fence round it, and dug a winepress in it, and built a tower, and let it out to husbandmen, and left
34 the country. But when the time of fruit drew near, he sent his bondmen to the husbandmen to
35 receive his fruits. And the husbandmen took his bondmen, and beat one, killed another, and stoned
36 another. Again he sent other bondmen more than the first, and they did to them in like manner.
37 And at last he sent to them his son, saying, They will have respect
38 for my son. But the husbandmen, seeing the son, said among themselves, This is the heir; come, let us kill him and possess his inherit-
39 ance. And they took him, and cast him forth out of the vineyard,
40 and killed him. When therefore the lord of the vineyard comes, what shall he do to those husband-
41 men? They say to him, He will miserably destroy those evil [men], and let out the vineyard to other husbandmen, who shall render him the fruits in their seasons.
42 Jesus says to them, Have ye never read in the scriptures, The stone which they that builded rejected, this has become the corner-stone:

[a] The general buildings. [b] *R.* reads 'a certain man a householder.'

this is of [the] Lord, and it is
43 wonderful in our eyes? Therefore
I say to you, that the kingdom of
God shall be taken from you and
shall be given to a nation pro-
44 ducing the fruits of it. And he
that falls on this stone shall be
broken, but on whomsoever it
shall fall, it shall grind him to
45 powder. And the chief priests and
the Pharisees, having heard his
parables, knew that he spoke
46 about them. And seeking to lay
hold of him, they were afraid of
the crowds, because they held him
for a prophet.

22 And Jesus answering spoke
to them again in parables,
2 saying, The kingdom of the hea-
vens has become like a king who
made a wedding feast for his son,
3 and sent his bondmen to call the
persons invited to the wedding
feast, and they would not come.
4 Again he sent other bondmen,
saying, Say to the persons invited,
Behold, I have prepared my din-
ner; my oxen and my fatted
beasts are killed, and all things
ready; come to the wedding
5 feast. But they made light of it,
and went, one to his own land, and
6 another to his commerce. And
the rest, laying hold of his bond-
men, ill-treated and slew [them].
7 And [when] the king [heard of
it he] was wroth, and having sent
his forces, destroyed those mur-
derers and burned their city.
8 Then he says to his bondmen,
The wedding feast is ready, but
those invited were not worthy;
9 go therefore into the thorough-
fares of the highways, and as
many as ye shall find invite to the
10 wedding feast. And those bond-
men went out into the highways,
and brought together all as many
as they found, both evil and good;
and the wedding feast was fur-
11 nished with guests. And the king,
having gone in to see the guests,
beheld there a man not clothed
12 with a wedding garment. And he
says to him, [My] friend, how
camest thou in here not having
on a wedding garment? But he
13 was speechless. Then said the
king to the servants, Bind him
feet and hands, and take him
away, and cast him out into the
outer darkness: there shall be the
weeping and the gnashing of teeth.
14 For many are called ones, but
few chosen ones.
15 Then went the Pharisees and
held a council how they might
16 ensnare him in speaking. And
they send out to him their dis-
ciples with the Herodians, saying,
Teacher, we know that thou art
true and teachest the way of God
in truth, and carest not for any
one, for thou regardest not men's
17 person; tell us therefore what thou
thinkest: Is it lawful to give tri-
18 bute to Cæsar or not? But Jesus,
knowing their wickedness, said,
Why tempt ye me, hypocrites?
19 Shew me the money of the tribute.
And they presented to him a
20 denarius. And he says to them,
Whose [is] this image and super-
21 scription? They say to him,
Cæsar's. Then he says to them,
Pay then what is Cæsar's to Cæsar,
22 and what is God's to God. And
when they heard [him], they
wondered, and left him, and went
away.
23 On that day came to him Sad-
ducees, who say there is no resur-
rection; and they demanded of
24 him, saying, Teacher, Moses said,
If any one die, not having chil-
dren, his brother shall marry his
wife and shall raise up seed to his
25 brother. Now there were with us
seven brethren; and the first
having married died, and not
having seed, left his wife to his
26 brother. In like manner also the
second and the third, unto the
27 seven. And last of all the woman
28 also died. In the resurrection
therefore of which of the seven
shall she be wife, for all had her?
29 And Jesus answering said to them,
Ye err, not knowing the scriptures
30 nor the power of God. For in the
resurrection they neither marry
nor are given in marriage, but
are as angels of God in heaven.
31 But concerning the resurrection
of the dead, have ye not read what
was spoken to you by God, saying,
32 *I* am the God of Abraham, and
the God of Isaac, and the God
of Jacob? God is not God of [the]
33 dead, but of [the] living. And
when the crowds heard [it] they
were astonished at his doctrine.
34 But the Pharisees, having heard
that he had put the Sadducees to
silence, were gathered together.
35 And one of them, a lawyer, de-
manded, tempting him, and say-
36 ing, Teacher, which is the great
37 commandment in the law? And
he[c] said to him, Thou shalt love
[the] Lord thy God with all thy
heart, and with all thy soul, and

[c] *R.* reads 'Jesus.'

38 with all thy understanding. This
is [the] great and first [d] command-
39 ment. And [the] second is like
it, Thou shalt love thy neighbour
40 as thyself. On these two com-
mandments the whole law and the
prophets hang.
41 And the Pharisees being gath-
ered together, Jesus demanded of
42 them, saying, What think ye con-
cerning the Christ? whose son is
he? They say to him, David's.
43 He says to them, How then does
David in Spirit call him Lord,
44 saying, The Lord said to my Lord,
Sit on my right hand until I put
thine enemies under [e] thy feet?
45 If therefore David call him Lord,
46 how is he his son? And no one
was able to answer him a word,
nor did any one dare from that
day to question him any more.

(23) Then Jesus spoke to the
crowds and to his disciples,
2 saying, The scribes and the Phari-
sees have set themselves down in
3 Moses' seat: all things therefore,
whatever they may tell you, do
and keep. [f] But do not after their
works, for they say and do not,
4 but bind burdens heavy and hard
to bear, and lay them on the
shoulders of men, but will not
move them with their finger.
5 And all their works they do to be
seen of men: for [g] they make
broad their phylacteries and en-
large the borders [of their gar-
6 ments], and love the chief place
in feasts and the first seats in the
7 synagogues, and salutations in the
market-places, and to be called
8 of men, Rabbi, Rabbi. But ye,
be not ye called Rabbi; for one
is your instructor, [h] and all ye are
9 brethren. And call not [any one]
your father upon the earth; for
one is your Father, he who is in
10 the heavens. Neither be called
instructors, [i] for one is your in-
11 structor, the Christ. But the
greatest of you shall be your ser-
12 vant. And whoever shall exalt
himself shall be humbled, and
whoever shall humble himself shall
be exalted.
13 But woe unto you, scribes and
Pharisees, hypocrites, for ye shut
up the kingdom of the heavens
before men; for *ye* do not enter,
nor do ye suffer those that are
15 entering to go in. [j] Woe to you,
scribes and Pharisees, hypocrites,
for ye compass the sea and the
dry [land] to make one proselyte,
and when he is become [such], ye
make him twofold more [the] son
16 of hell [k] than yourselves. Woe to
you, blind guides, who say, Who-
soever shall swear by the temple, [l]
it is nothing; but whosoever shall
swear by the gold of the temple, [l]
17 he is a debtor. Fools and blind,
for which is greater, the gold, or
the temple [l] which sanctifies the
18 gold? And, Whosoever shall
swear by the altar, it is nothing;
but whosoever shall swear by the
gift that is upon it is a debtor.
19 [Fools and] blind ones, for which
is greater, the gift, or the altar
20 which sanctifies the gift? He
therefore that swears by the altar
swears by it and by all things
21 that are upon it. And he that
swears by the temple [l] swears by
it and by him that dwells [m] in it.
22 And he that swears by heaven
swears by the throne of God and
23 by him that sits upon it. Woe to
you, scribes and Pharisees, hypo-
crites, for ye pay tithes of mint
and anise and cummin, and ye
have left aside the weightier
matters of the law, judgment and
mercy and faith: these ye ought
to have done and not have left
24 those aside. Blind guides, who
strain out the gnat, but drink
25 down the camel. Woe to you,
scribes and Pharisees, hypocrites,
for ye make clean the outside of
the cup and of the dish, but within
they are full of rapine and intem-
26 perance. [n] Blind Pharisee, make
clean first the inside of the cup
and of the dish, that their out-
27 side also may become clean. Woe
to you, scribes and Pharisees,
hypocrites, for ye are like whited
sepulchres, which appear beauti-
ful outwardly, but within are full
of dead men's bones and all un-
28 cleanness. Thus also ye, out-
wardly ye appear righteous to
men, but within are full of hypo-
29 crisy and lawlessness. Woe to
you, scribes and Pharisees, hypo-
crites, for ye build the sepulchres
of the prophets and adorn the
30 tombs of the just, and ye say,
If we had been in the days of our

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[d] *R.* reads 'first and great.' [e] *R.* reads 'as footstool of.' [f] *R.* reads 'to keep, keep and do.' [g] *R.* reads 'but' or 'and.' [h] Or 'guide,' *R.* adds 'the Christ.' [i] Or 'guides.' [j] *R.* adds 'Woe to you, scribes and Pharisees, hypocrites, for ye devour the houses of widows, and as a pretext make long prayers. For this reason ye shall receive a severer judgment' (ver. 14). [k] Gehenna. [l] The house, properly speaking. [m] Or 'has dwelt.' [n] Or 'self-indulgence.'

fathers we would not have been partakers with them in the blood
31 of the prophets. So that ye bear witness of yourselves that ye are sons of those who slew the pro-
32 phets: and ye, fill ye up the
33 measure of your fathers. Serpents, offspring of vipers, how should ye escape the judgment of hell?[o]
34 Therefore, behold, *I* send unto you prophets, and wise men, and scribes; and [some] of them ye will kill and crucify, and [some] of them ye will scourge in your synagogues, and will persecute
35 from city to city; so that all righteous blood shed upon the earth should come upon you, from the blood of righteous Abel to the blood of Zacharias son of Barachias, whom ye slew between the
36 temple[p] and the altar. Verily I say unto you, All these things shall come upon this generation.
37 Jerusalem, Jerusalem, [the city] that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children as a hen gathers her chickens under her wings, and ye
38 would not! Behold, your house
39 is left unto you desolate; for I say unto you, Ye shall in no wise see me henceforth until ye say, Blessed [be] he that comes in the name of [the] Lord.

24 And Jesus went forth and went away from the temple,[q] and his disciples came to [him] to point out to him the buildings of
2 the temple.[q] And he answering said[r] to them, Do ye not see all these things? Verily I say to you, Not a stone shall be left here upon a stone which shall not be thrown
3 down. And as he was sitting upon the mount of Olives the disciples came to him privately, saying, Tell us, when shall these things be, and what is the sign of thy coming and [the] completion of
4 the age? And Jesus answering said to them, See that no one mis-
5 lead you. For many shall come in my name, saying, *I* am the Christ, and they shall mislead
6 many. But ye will hear of wars and rumours of wars. See that ye be not disturbed; for all [these things] must take place, but it is
7 not yet the end. For nation shall rise up against nation, and kingdom against kingdom; and there shall be famines and pestilences, and earthquakes in divers places.
8 But all these [are the] beginning
9 of throes. Then shall they deliver you up to tribulation, and shall kill you; and ye will be hated of all the nations for my name's
10 sake. And then will many be offended, and will deliver one another up, and hate one another;
11 and many false prophets shall arise and shall mislead many;
12 and because lawlessness shall prevail,[s] the love of the most shall
13 grow cold; but he that has endured to the end, he shall be saved.
14 And these glad tidings of the kingdom shall be preached in the whole habitable earth for a witness to all the nations, and then shall
15 come the end. When therefore ye shall see the abomination of desolation, which is spoken of through Daniel the prophet, standing in [what is a] holy place, (he that reads let him understand,[t])
16 then let those who are in Judæa
17 flee to the mountains; let not him that is on the house come down to take the things[u] out of his
18 house; and let not him that is in the field turn back to take his
19 garment.[v] But woe to those that are with child, and those that give
20 suck in those days. But pray that your flight may not be in winter
21 time nor on sabbath: for then shall there be great tribulation such as has not been from [the] beginning of [the] world, until
22 now, nor ever shall be; and if those days had not been cut short, no flesh had been saved; but on account of the elect those days
23 shall be cut short. Then if any one say to you, Behold, here is the Christ, or here, believe [it] not.
24 For there shall arise false Christs and false prophets, and shall give great signs and wonders so as to mislead, if possible, even the elect.
25 Behold, I have told you before-
26 hand. If therefore they say to you, Behold, he is in the desert, go not forth; behold, [he is] in the inner chambers, do not believe
27 [it]. For as the lightning goes forth from the east and shines to the west, so[w] shall be the coming
28 of the Son of man. [For] wherever the carcase is, there will be gath-
29 ered the eagles. But immediately after the tribulation of those days

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[o] Gehenna. [p] The house, properly speaking. [q] The whole system of buildings. [r] *R.* reads 'And Jesus said.' [s] Or 'has been multiplied.' [t] Or 'consider [it]': see Mark xiii. 14. [u] *R.* reads 'anything.' [v] *R.* reads 'garments.' [w] *R.* adds 'also.'

the sun shall be darkened, and
the moon not give her light, and
the stars shall fall from heaven,
and the powers of the heavens
30 shall be shaken. And then shall
appear the sign of the Son of man
in heaven; and then shall all the
tribes of the land lament, and they
shall see the Son of man coming on
the clouds of heaven with power
31 and great glory. And he shall
send his angels with a great sound
of trumpet, and they shall gather
together his elect from the four
winds, from [the one] extremity
of [the] heavens to [the other]
32 extremity of them. But learn the
parable from the fig-tree: When
already its branch becomes tender
and produces leaves, ye know that
33 the summer is near. Thus also
ye, when ye see all these things,
know that it is near, at the doors.
34 Verily I say to you, This genera-
tion will not[x] have passed away
until all these things shall have
35 taken place. The heaven and the
earth shall pass away, but my
words shall in no wise pass away.
36 But of that day and[y] hour no one
knows, not even the angels of the
heavens, but [my] Father alone.
37 But as the days of Noe, so also shall
be the coming of the Son of man.
38 For as they were in the days which
were before the flood, eating and
drinking, marrying and giving in
marriage, until the day on which
39 Noe entered into the ark, and they
knew not till the flood came and
took all away; thus also shall be
the coming of the Son of man.
40 Then two shall be in the field, [z]one
41 is taken and [z]one is left; two
[women] grinding at the mill, one
42 is taken and one is left. Watch
therefore, for ye know not in what
43 hour your Lord comes. But know
this, that if the master of the house
had known in what watch the
thief was coming, he would have
watched and not have suffered his
house to be dug through [into].
44 Wherefore ye also, be ye ready,
for in that hour that ye think not
45 the Son of man comes. Who then
is the faithful and prudent bond-
man whom his lord has set over
his household, to give them food
46 in season? Blessed is that bond-
man whom his lord on coming shall
47 find doing thus. Verily I say unto
you, that he will set him over all
48 his substance. But if that evil
bondman should say in his heart,
49 My lord delays to come, and begin
to beat his [z] fellow-bondmen, and
eat and drink with the drunken,
50 the lord of that bondman shall
come in a day when he does not
expect it, and in an hour he knows
51 not of, and shall cut him in two
and appoint his portion with the
hypocrites: there shall be the
weeping and the gnashing of teeth.

25 Then shall the kingdom of the
heavens be made like to ten
virgins that having taken their
torches, went forth to meet the
2 bridegroom. And five of them
were prudent and five foolish.
3 They that were foolish took their
torches and did not take oil with
4 them; but the prudent took oil
in their vessels with their torches.
5 Now the bridegroom tarrying, they
6 all grew heavy and slept. But in
[the] middle of [the] night there
was a cry, Behold, the bride-
groom; [a] go forth to meet him.
7 Then all those virgins arose and
8 trimmed their torches. And the
foolish said to the prudent, Give
us of your oil, for our torches are
9 going out. But the prudent an-
swered saying, [We cannot,] lest
it might not suffice for us and for
you. [b] Go rather to those that
10 sell, and buy for yourselves. But
as they went away to buy, the
bridegroom came, and the [ones
that were] ready went in with him
to the wedding feast, and the door
11 was shut. Afterwards come also
the rest of the virgins, saying,
12 Lord, Lord, open to us; but he
answering said, Verily I say unto
13 you, I do not know you. Watch
therefore, for ye know not the day
nor the hour.[c]
14 For [it is] as [if] a man going
away out of a country called his
own bondmen and delivered to
15 them his substance. And to one
he gave five talents, to another
two, and to another one, to each
according to his particular ability,
and immediately went away out
16 of the country. And he that had
received the five talents went and
trafficked with them, and made
17 five other talents. In like manner
also he that [had received] the
two, [he also] gained two others.
18 But he that had received the one
went and dug in the earth and hid
19 the money of his lord. And after
a long time the lord of those bond-
men comes and reckons with them.
20 And he that had received the five

[x] Or 'in no wise.' [y] R. adds 'the.' [z] R. reads 'the.' [a] R. adds 'is coming.' [b] R. adds 'But,' [c] R. adds 'in which the Son of man comes.'

talents came to [him] and brought five other talents, saying, [My] lord, thou deliveredst me five talents; behold, I have gained five other talents besides them.
21 [d] His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter into
22 the joy of thy lord. And he also that had received the two talents came to [him] and said, [My] lord, thou deliveredst me two talents; behold, I have gained two other
23 talents besides them. His lord said to him, Well, good and faithful bondman, thou wast faithful over a few things, I will set thee over many things: enter thou
24 into the joy of thy lord. And he also that had received the one talent coming to [him] said, [My] lord, I knew thee that thou art a hard man, reaping where thou hadst not sowed, and gathering from where thou hadst not scat-
25 tered, and being afraid I went away and hid thy talent in the earth; behold, thou hast that which is
26 thine. And his lord answering said to him, Wicked and slothful bondman, thou knewest that I reap where I had not sowed, and gather from where I had not
27 scattered; thou oughtest then to have put my money to the money-changers, and when I came I should have got what is mine with
28 interest. Take therefore the talent from him, and give it to
29 him that has the ten talents: for to every one that has shall be given, and he shall be in abundance; but from him that has not, that even which he has shall
30 be taken from him. And cast out the useless bondman into the outer darkness; there shall be the weeping and the gnashing of teeth.
31 But when the Son of man comes [e] in his glory, and all the [f] angels with him, then shall he sit down upon his throne of glory,
32 and all the nations shall be gathered before him; and he shall separate them from one another, as the shepherd separates the
33 sheep from the goats; and he will set the sheep on his right hand,
34 and the goats on [his] left. Then shall the King say to those on his right hand, Come, blessed of my Father, inherit the kingdom prepared for you from [the] world's
35 foundation: for I hungered, and ye gave me to eat; I thirsted, and ye gave me to drink; I was a stranger, and ye took me in;
36 naked, and ye clothed me; I was ill, and ye visited me; I was in
37 prison, and ye came to me. Then shall the righteous answer him saying, Lord, when saw we thee hungering, and nourished thee; or thirsting, and gave thee to drink?
38 and when saw we thee a stranger, and took thee in; or naked, and
39 clothed thee? and when saw we thee ill or in prison, and came to
40 thee? And the King answering shall say to them, Verily, I say to you, Inasmuch as ye have done it to one of the least of these my brethren, ye have done it to me.
41 Then shall he say also to those on the left, Go from me, cursed, into eternal fire, prepared for the devil
42 and his angels: for I hungered, and ye gave me not to eat; I thirsted, and ye gave me not to
43 drink; I was a stranger, and ye took me not in; naked, and ye did not clothe me; ill and in prison, and ye did not visit me.
44 Then shall *they* also answer [g] saying, Lord, when saw we thee hungering, or thirsting, or a stranger, or naked, or ill, or in prison, and have not ministered
45 to thee? Then shall he answer them saying, Verily I say to you, Inasmuch as ye have not done it to one of these least, neither have
46 ye done it to me. And these shall go away into eternal punishment, and the righteous into life eternal.

26 And it came to pass when Jesus had finished all these sayings, he said to his disciples,
2 Ye know that after two days the passover takes place, and the Son of man is delivered up to be
3 crucified. Then the chief priests [h] and the elders of the people were gathered together to the palace of the high priest who was called
4 Caiaphas, and took counsel together in order that they might seize Jesus by subtlety and kill
5 him; but they said, Not in the feast, that there be not a tumult among the people.
6 But Jesus being in Bethany, in
7 Simon the leper's house, a woman, having an alabaster flask of very precious ointment, came to him and poured it out upon his head
8 as he lay at table. But the [i] disciples seeing it became indignant, saying, To what end [was]

[d] *R.* adds 'And.' [e] Or 'shall have come.' [f] *R.* adds 'holy.' [g] *R.* adds 'him.' [h] *R.* adds 'and the scribes.' [i] *R.* 'his.'

9 this waste? for this [j] might have
been sold for much and been given
10 to the poor. But Jesus knowing
[it] said to them, Why do ye
trouble the woman? for she has
wrought a good work toward me.
11 For ye have the poor always with
you, but me ye have not always.
12 For in pouring out this ointment
on my body, she has done it for
13 my burying. Verily I say to you,
Wheresoever these glad tidings
may be preached in the whole
world, that also which this
[woman] has done shall be spoken
of for a memorial of her.
14 Then one of the twelve, he who
was called Judas Iscariote, went
15 to the chief priests and said, What
are ye willing to give me, and *I*
will deliver him up to you? And
they appointed [k] to him thirty
16 pieces of silver. And from that
time he sought a good opportunity
that he might deliver him up.
17 Now on the first [day] of [the
feast of] unleavened bread, the
disciples came to Jesus, saying, [l]
Where wilt thou that we prepare
18 for thee to eat the passover? And
he said, Go into the city unto such
a one, and say to him, The Teacher
says, My time is near, I will keep [m]
the passover in thy house with my
19 disciples. And the disciples did as
Jesus had directed them, and they
20 prepared the passover. And when
the evening was come he lay down
21 at table with the twelve. And as
they were eating he said, Verily
I say to you, that one of you shall
22 deliver me up. And being ex-
ceedingly grieved they began to
say to him, each of them, Is it I,
23 Lord? But he answering said,
He that dips his hand with me in
the dish, he it is who shall deliver
24 me up. The Son of man goes
indeed according as it is written
concerning him, but woe to that
man by whom the Son of man is
delivered up; it were good for
that man if he had not been born.
25 And Judas, who delivered him up,
answering said, Is it I, Rabbi?
He says to him, Thou hast said.
26 And as they were eating, Jesus,
having taken [the] bread and
blessed, broke [it] and gave [it]
to the disciples, and said, Take,
27 eat: this is my body. And having
taken [the] cup and given thanks,
he gave [it] to them, saying, Drink
28 ye all of it. For this is my blood,
that of the [new] covenant, that
shed for many for remission of
29 sins. But I say to you, that I will
not at all [n] drink henceforth of this
fruit of the vine, until that day
when I drink it new [o] with you in
30 the kingdom of my Father. And
having sung a hymn, they went
31 out to the mount of Olives. Then
saith Jesus to them, All ye shall
be offended [p] in me during this
night. For it is written, I will
smite the shepherd, and the sheep
of the flock shall be scattered
32 abroad; but after that I shall be
risen, I will go before you to
33 Galilee. And Peter answering
said to him, If [q] all shall be offend-
ed in thee, *I* will never be offended.
34 Jesus said to him, Verily I say to
thee, that during this night, before
[the] cock shall crow, thou shalt
35 deny me thrice. Peter says to
him, If I should needs die with
thee, I will in no wise deny thee.
Likewise said all the disciples also.
36 Then Jesus comes with them to
a place called Gethsemane, and
says to the disciples, Sit here until
37 I go away and pray yonder. And
taking with [him] Peter and the
two sons of Zebedee, he began to
be sorrowful and deeply depressed.
38 Then he says to them, My soul is
very sorrowful even unto death;
remain here and watch with me.
39 And going forward a little he fell
upon his face, praying and saying,
My Father, if it be possible let
this cup pass from me; but not
40 as *I* will, but as thou [wilt]. And
he comes to the disciples and finds
them sleeping, and says to Peter,
Thus ye have not been able to
41 watch one hour with me? Watch
and pray, that ye enter not into
temptation: the spirit indeed [is]
42 ready, but the flesh weak. Again
going away a second time he
prayed saying, My Father, if this [r]
cannot pass [from me] unless I
43 drink it, thy will be done. And
coming he found [s] them again
sleeping, for their eyes were heavy.
44 And leaving them, he went away
again and prayed the third time,
45 saying the same thing. Then he
comes to the [t] disciples and says to
them, Sleep on now and take your
rest; behold, the hour has drawn
nigh, and the Son of man is de-
livered up into the hands of sinners.
46 Arise, let us go; behold, he that
delivers me up has drawn nigh.

[j] *R.* adds 'ointment.' [k] Or 'weighed.' [l] *R.* adds 'to him.' [m] Or 'I keep.'
[n] Or 'in no wise.' [o] In a different manner. [p] Or 'find an occasion of stumbling.'
[q] *R.* adds 'even.' [r] *R.* adds 'cup.' [s] *R.* reads 'finds.' [t] *R.* reads 'his.'

47 And while he was yet speaking, behold, Judas, one of the twelve, came, and with him a great crowd with swords and sticks from the chief priests and elders of the
48 people. Now he that delivered him up had given them a sign, saying, Whomsoever I shall kiss,
49 he it is: seize him. And immediately coming up to Jesus he said, *Hail, Rabbi,* and covered
50 him with kisses.[u] But Jesus said to him, [My] friend, for what purpose art thou come? Then coming up they laid hands upon Jesus
51 and seized him. And behold, one of those with Jesus stretched out his hand and drew his sword, and smiting the bondman of the high
52 priest took off his ear. Then saith Jesus to him, Return thy sword to its place; for all who take the sword shall perish by the sword.
53 Or thinkest thou that I cannot now call upon my Father and he will furnish me more than twelve
54 legions of angels? How then should the scriptures be fulfilled
55 that thus it must be? In that hour Jesus said to the crowds, Are ye come out as against a robber with swords and sticks to take me? I sat daily [with you] teaching in the temple,[v] and ye did not
56 seize me. But all this is come to pass that the scriptures of the prophets may be fulfilled. Then all the disciples left him and fled.
57 Now they that had seized Jesus led [him] away to Caiaphas the high priest, where the scribes and
58 the elders were assembled. And Peter followed him at a distance, even to the palace of the high priest, and entering in sat with the
59 officers to see the end. And the chief priests and the elders and the whole sanhedrim sought false witness against Jesus, so that they
60 might put him to death. And they found none, [w]though many false witnesses came forward.[x] But at the last two false witnesses
61 came forward and said, He said, I am able to destroy the temple of God, and in three days build it.
62 And the high priest standing up said to him, Answerest thou nothing? What do these witness
63 against thee? But Jesus was silent. And the high priest answering said to him, I adjure thee by the living God that thou tell us if *thou* art the Christ the Son of
64 God. Jesus says to him, Thou hast said. Moreover, I say to you, From henceforth ye shall see the Son of man sitting at the right hand of power, and coming on the
65 clouds of heaven. Then the high priest rent his clothes, saying, He has blasphemed: what need have we any more of witnesses? behold, now ye have heard the[y] blas-
66 phemy. What think ye? And they answering said, He is liable
67 to the penalty of death. Then they spit in his face, and buffeted him, and some struck him with
68 the palms of their hand, saying, Prophesy to us, Christ, Who is it who struck thee?
69 But Peter sat without in the palace-court; and a maid came to him, saying, And thou wast
70 with Jesus the Galilæan. But he denied before all, saying, I do not
71 know what thou sayest. And when he had gone out into the entrance, an other [maid] saw him, and says to those there, This [man] also was with Jesus the
72 Nazaræan. And again he denied with an oath: I do not know the
73 man. And after a little, those who stood [there], coming to [him], said to Peter, Truly thou too art of them, for also thy speech
74 makes thee manifest. Then he began to curse and to swear, I know not the man. And immedi-
75 ately [the] cock crew. And Peter remembered the word of Jesus, who had said [to him], Before [the] cock crow thou shalt deny me thrice. And he went forth without, and wept bitterly.

27 And when it was morning all the chief priests and the elders of the people took counsel against
2 Jesus so that they might put him to death. And having bound him they led him away, and delivered him up to Pontius Pilate, the governor.
3 Then Judas, who delivered him up, seeing that he had been condemned, filled with remorse, returned the thirty pieces of silver to the chief priests and the elders,
4 saying, I have sinned [in] having delivered up guiltless blood. But they said, What is that to us?
5 see thou [to that]. And having cast down the pieces of silver in the temple,[z] he left the place, and went away and hanged himself.
6 And the chief priests took the pieces of silver and said, It is not lawful to cast them into the

[u] Or 'kissed him caressingly.' [v] The whole edifice. [w] *R.* adds 'and.'
[x] *R.* adds 'they found none.' [y] *R.* reads 'his.' [z] The house itself.

Corban,[a] since it is [the] price of
7 blood. And having taken counsel,
they bought with them the field
of the potter for a burying-ground
8 for strangers. Wherefore that
field has been called Blood-field
9 unto this day. Then was fulfilled
that which was spoken through
Jeremias the prophet, saying, And
I took[b] the thirty pieces of silver,
the price of him that was set a
price on, whom [they who were]
of the sons of Israel had set a price
10 on, and they gave them for the
field of the potter, according as
[the] Lord commanded me.
11 But Jesus stood before the
governor. And the governor
questioned him, saying, Art *thou*
the King of the Jews? And Jesus
12 said to him, Thou sayest. And
when he was accused of the chief
priests and the elders, he answered
13 nothing. Then says Pilate to him,
Hearest thou not how many things
14 they witness against thee? And
he answered him not so much as
one word, so that the governor
15 wondered exceedingly. Now at
[the] feast the governor was
accustomed to release one prisoner
to the crowd, whom they would.
16 And they had then a notable
17 prisoner, named Barabbas. They
therefore being gathered together,
Pilate said to them, Whom will ye
that I release to you, Barabbas,
or Jesus who is called Christ?
18 For he knew that they had de-
livered him up through envy.
19 But, as he was sitting on the judg-
ment-seat, his wife sent to him,
saying, Have thou nothing to do
with that righteous man; for I
have suffered to-day many things
20 in a dream because of him. But
the chief priests and the elders
persuaded the crowds that they
should beg for Barabbas and de-
21 stroy Jesus. And the governor
answering said to them, Which of
the two will ye that I release unto
you? And they said, Barabbas.
22 Pilate says to them, What then
shall I do with Jesus, who is called
Christ? They all say,[c] Let him
23 be crucified. And the governor
said, What evil then has he done?
But they cried more than ever,
24 saying, Let him be crucified. And
Pilate, seeing that it availed
nothing, but that rather a tumult
was arising, having taken water,
washed his hands before the
crowd, saying, I am guiltless of
the blood of this righteous one:
25 see *ye* [to it]. And all the people
answering said, His blood [be] on
26 us and on our children. Then he
released to them Barabbas; but
Jesus, having scourged [him], he
delivered up that he might be
crucified.
27 Then the soldiers of the gover-
nor, having taken Jesus with
[them] to the prætorium, gathered
28 against him the whole band, and
having taken off his garment, put
29 on him a scarlet cloak, and having
woven a crown out of thorns, they
put it on his head, and a reed in
his right hand; and, bowing the
knee before him, they mocked
him, saying, Hail, King of the
30 Jews! And having spit upon
him, they took the reed and beat
31 [him] on his head. And when they
had mocked him, they took the
cloak off him, and put his own
clothes on him, and led him away
to crucify.
32 And as they went forth they
found a man of Cyrene, Simon by
name; him they compelled to go
[with them] that he might bear
33 his cross. And having come to
a place called Golgotha, which
34 means Place of a skull, they gave
to him to drink vinegar mingled
with gall; and having tasted [it],
35 he would not drink. And having
crucified him, they parted his
clothes amongst [themselves],
36 casting lots.[d] And sitting down,
they kept guard over him there.
37 And they set up over his head his
accusation written: This is Jesus
38 the King of the Jews. Then are
crucified with him two robbers,
one on the right hand and one on
39 the left. But the passers-by re-
40 viled him, shaking their heads and
saying, Thou that destroyest the
temple[e] and buildest it in three
days, save thyself. If thou art
Son of God, descend from the
41 cross. [And] in like manner the
chief priests also, mocking, with
42 the scribes and elders, said, He
saved others, himself he cannot
save. He is[f] King of Israel: let
him descend now from the cross,
43 and we will believe on[g] him. He
trusted upon God; let him save
him now if he will [have] him. For
44 he said, I am Son of God. And

[a] The treasury of the temple: cf. Mark vii. 11. [b] Or 'they took.' [c] *R.* adds 'to him.' [d] *R.* adds 'that that might be fulfilled which was spoken through the prophet, They parted my garments among them and on my vesture they cast lots.' [e] The house itself. [f] *R.* reads 'If he be.' [g] *R.* omits 'on.'

the robbers also who had been crucified with him cast the same reproaches on him.
45 Now from [the] sixth hour there was darkness over the whole land [h]
46 until [the] ninth hour; but about the ninth hour Jesus cried out with a loud voice, saying, Eli, Eli, lama sabachthani? that is, My God, my God, why hast thou for-
47 saken me? And some of those who stood there, when they heard [it], said, This [man] calls for
48 Elias. And immediately one of them running and getting a sponge, having filled [it] with vinegar and fixed [it] on a reed, gave him to
49 drink. But the rest said, Let be; let us see if Elias comes to save
50 him. And Jesus, having again cried with a loud voice, gave up
51 the ghost. And lo, the veil of the temple [i] was rent in two from the top to the bottom, and the earth was shaken, and the rocks were
52 rent, and the tombs were opened; and many bodies of the saints
53 fallen asleep arose, and going out of the tombs after his arising, entered into the holy city and
54 appeared unto many. But the centurion, and they who were with him on guard over Jesus, seeing the earthquake and the things that took place, feared greatly, saying, Truly this [man] was Son of God.
55 And there were there many women beholding from afar off, who had followed Jesus from
56 Galilee ministering to him, among whom was Mary of Magdala, and Mary the mother of James and Joses, and the mother of the sons of Zebedee.
57 Now when even was come there came a rich man of Arimathæa, his name Joseph, who also himself
58 was a disciple to Jesus. He, going to Pilate, begged the body of Jesus. Then Pilate commanded
59 the body to be given up. And Joseph having got the body, wrapped it in a clean linen cloth,
60 and laid it in his new tomb which he had hewn in the rock; and having rolled a great stone to the door of the tomb, went away.
61 But Mary of Magdala was there, and the other Mary, sitting opposite the sepulchre.
62 Now on the morrow, which is after the preparation, the chief priests and the Pharisees came
63 together to Pilate, saying, Sir, we have called to mind that that deceiver said when he was still alive, After three days I arise.
64 Command therefore that the sepulchre be secured until the third day, lest his disciples should come [j] and steal him away, and say to the people, He is risen from the dead; and the last error shall
65 be worse than the first. And Pilate said to them, Ye have a watch: go, secure it as well ye know how.
66 And they went and secured the sepulchre, having sealed the stone, with the watch [besides].

28 Now late on sabbath, as it was the dusk of the next day after sabbath, [k] came Mary of Magdala and the other Mary to look at the sepulchre.
2 And behold, there was a great earthquake; for an angel of [the] Lord, descending out of heaven, came and rolled away the stone [l]
3 and sat upon it. And his look was as lightning, and his clothing
4 white as snow. And for fear of him the guards trembled and be-
5 came as dead men. And the angel answering said to the women, Fear not *ye*, for I know that ye seek
6 Jesus the crucified one. He is not here, for he is risen, as he said. Come see the place where the
7 Lord lay. And go quickly and say to his disciples that he is risen from the dead; and behold, he goes before you into Galilee, there shall ye see him. Behold, I have
8 told you. And going out quickly from the tomb with fear and great joy, they ran to bring his disciples
9 word. And as they went to bring his disciples word, behold also, Jesus met them, saying, Hail! And they coming up took him by the feet and did him homage.
10 Then Jesus says to them, Fear not; go, bring word to my brethren that they go into Galilee, and there they shall see me.
11 And as they went, behold, some of the watch went into the city, and brought word to the chief priests of all that had taken place.
12 And having assembled with the elders, and having taken counsel, they gave a large sum of money to
13 the soldiers, saying, Say that his disciples coming by night stole him [while] we [were] sleeping.
14 And if this should come to the hearing of the governor, *we* will persuade him and save *you* from
15 all anxiety. And they took the

[h] Or 'earth.' [i] The house itself. [j] *R.* adds 'by night.' [k] Or 'the first day of the week,' as Mark xvi. 2. [l] *R.* adds 'from the door.'

money and did as they had been taught. And this report is current among the Jews until this day.
16 But the eleven disciples went into Galilee to the mountain which
17 Jesus had appointed them. And when they saw him, they did homage to him: but some
18 doubted. And Jesus coming up spoke to them, saying, All power has been given me in heaven and
19 upon earth. Go [therefore] and make disciples of all the nations, baptising them to the name of the Father, and of the Son, and of the
20 Holy Spirit; teaching them to observe all things whatsoever I have enjoined you. And behold, *I* am with you all the days, until the completion of the age.[m]

GOSPEL ACCORDING TO

MARK

1 Beginning of the glad tidings of Jesus Christ, Son of God; 2 as it is written in [Isaiah] the prophet,[a] Behold, *I* send my messenger before thy face, who shall prepare
3 thy way.[b] Voice of one crying in the wilderness, Prepare the way of [the] Lord, make his paths straight.
4 There came John baptising in the wilderness, and preaching [the] baptism of repentance for remis-
5 sion of sins. And there went out to him all the district of Judæa, and all[c] they of Jerusalem, and were baptised by him in the river Jordan, confessing their sins.
6 And John was clothed in camel's hair, and a leathern girdle about his loins, and ate locusts and wild
7 honey. And he preached, saying, There comes he that is mightier than I after me, the thong of whose sandals I am not fit to
8 stoop down and unloose. *I* indeed have baptised you with water, but he shall baptise you with [the] Holy Ghost.
9 And it came to pass in those days [that] Jesus came from Nazareth of Galilee, and was baptised by John at the Jordan.
10 And straightway going up from the water, he saw the heavens parting asunder, and the Spirit, as a dove, descending upon him.
11 And there came a voice out of the heavens: Thou art my beloved Son, in thee[d] I have found my delight.
12 And immediately the Spirit drives him out into the wilderness.
13 And he was[e] in the wilderness forty days tempted by Satan, and was with the wild beasts; and the angels ministered to him.
14 But after John was delivered up, Jesus came into Galilee preaching the glad tidings of the
15 kingdom of God, and saying, The time is fulfilled and the kingdom of God has drawn nigh; repent and believe in the glad tidings.
16 And walking by the sea of Galilee, he saw Simon, and Andrew, [Simon's[f]] brother, casting out a net in the sea, for they were fishers.
17 And Jesus said to them, Come after me, and I will make you
18 become fishers of men; and straightway leaving their trawl-
19 nets they followed him. And going on thence a little, he saw James the [son] of Zebedee, and John his brother, and these [were] in the
20 ship repairing the trawl-nets; and straightway he called them; and leaving their father Zebedee in the ship with the hired servants, they went away after him.
21 And they go into Capernaum. And straightway on the sabbath he entered into the synagogue and
22 taught. And they were astonished at his doctrine, for he taught them as having authority, and not as
23 the scribes. And there was in their synagogue a man [possessed] by an unclean spirit, and he cried
24 out saying, Eh! what have we to do with thee, Jesus, Nazarene?[g] Art thou come to destroy us? I know thee who thou art, the holy
25 one of God. And Jesus rebuked him, saying, Hold thy peace and
26 come out of him. And the unclean spirit, having torn him, and uttered a cry with a loud voice,
27 came out of him. And all were amazed, so that they questioned together among themselves, saying, What is this? what new

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[m] *R.* adds 'Amen.' [a] *R.* reads 'in the prophets.' [b] *R.* adds 'before thee.'
[c] *R.* connects this 'all' with 'baptised.' [d] *R.* reads 'whom.' [e] *R.* adds 'there.'
[f] *R.* reads 'his.' [g] *i. e.*, of Nazareth.

doctrine is this? for with authority he commands even the unclean
28 spirits and they obey him. And his fame went out straightway into the whole region of Galilee around.
29 And straightway going out of the synagogue they came with James and John into the house of Simon
30 and Andrew. And the mother-in-law of Simon lay in a fever. And straightway they speak to
31 him about her. And he went up to [her] and raised her up, having taken her by the[h] hand, and straightway the fever left her, and
32 she served them. But evening being come, when the sun had gone down, they brought to him all that were suffering, and those possessed
33 by demons; and the whole city was gathered together at the door.
34 And he healed many suffering from various diseases; and he cast out many demons, and did not suffer the demons to speak because they
35 knew him. And rising in the morning long before day, he went out and went away into a desert
36 place, and there prayed. And Simon and those with him went
37 after him: and having found him, they say to him, All seek thee.
38 And he says to them, Let us go elsewhere[i] into the neighbouring country towns, that I may preach there also, for for this purpose am
39 I come forth. And he was preaching in their synagogues in the whole of Galilee, and casting out demons.
40 And there comes to him a leper, beseeching him, and falling on his knees to him, and saying to him, If thou wilt thou canst cleanse me.
41 But Jesus, moved with compassion, having stretched out his hand, touched[j] him, and says to
42 him, I will, be thou cleansed. And as he spoke straightway the leprosy left him, and he was
43 cleansed. And having sharply charged him, he straightway sent
44 him away, and says to him, See thou say nothing to any one, but go, shew thyself to the priest, and offer for thy cleansing what Moses ordained, for a testimony to them.
45 But he, having gone forth, began to proclaim [it] much, and to spread the matter abroad, so that he could no longer enter openly into the city, but was without in desert places, and they came to him from every side.

2 And he entered again into Capernaum after [several] days, and it was reported that he was
2 at [the] house;[k] and straightway many were gathered together so that there was no longer any room, not even at the door; and he spoke
3 the word to them. And there come to him [men] bringing a
4 paralytic borne by four; and, not being able to get near to him on account of the crowd, they uncovered the roof where he was, and having dug [it] up they let down the couch on which the
5 paralytic lay. But Jesus, seeing their faith, says to the paralytic, Child, thy sins are forgiven [thee].
6 But certain of the scribes were there sitting, and reasoning in
7 their hearts, Why does this [man] thus speak? he blasphemes.[l] Who is able to forgive sins except
8 God alone? And straightway Jesus, knowing in his spirit that they are reasoning thus within themselves, said to them, Why reason ye these things in your
9 hearts? Which is easier, to say to the paralytic, [Thy] sins are forgiven [thee]; or to say, Arise, and take up thy couch and walk?
10 But that ye may know that the Son of man has power[m] on earth to forgive sins, he says to the
11 paralytic, To thee I say, Arise,[n] take up thy couch and go to thine
12 house. And he rose up straightway, and, having taken up his couch, went out before [them] all, so that all were amazed, and glorified God, saying, We never saw it thus.
13 And he went out again by the sea, and all the crowd came to him,
14 and he taught them. And passing by, he saw Levi the [son] of Alphæus sitting at the tax-office, and says to him, Follow me. And he
15 rose up and followed him. And it came to pass as he lay at table in his house, that many tax-gatherers and sinners lay at table with Jesus and his disciples; for they were
16 many, and they followed him. And the scribes and the Pharisees, seeing him eating with sinners and tax-gatherers,[o] said to his disciples Why [is it] that he eats and drinks with tax-gatherers and sinners?
17 And Jesus having heard [it] says to them, They that are strong have not need of a physician, but those who are ill. I have not

[h] *R.* reads 'her.' [i] *R.* omits 'elsewhere.' [j] Or 'touched freely.' [k] Or 'at home.' [l] *R.* reads 'Why does he thus speak blasphemies?' [m] Or 'authority.' [n] *R.* adds 'and.' [o] *R.* reads 'the tax-gatherers and sinners.'

come to call righteous [men], but sinners.[p]
18 And the disciples of John and[q] the Pharisees were fasting; and they come and say to him, Why do the disciples of John and [the disciples] of the Pharisees fast, but thy disciples fast not?
19 And Jesus said to them, Can the sons of the bridechamber fast while the bridegroom is with them? As long as they have the bridegroom with them they can-
20 not fast. But days will come when the bridegroom shall have been taken away from them, and then shall they fast in that day.[r]
21 No one sews a patch of new[s] cloth on an old garment: otherwise its new filling-up takes from the old [stuff], and there is a worse rent.
22 And no one puts new wine into old skins; otherwise the[t] wine bursts the skins, and the wine is poured out, and the skins will be destroyed; but new wine is to be put into new skins.
23 And it came to pass that he went on the sabbath through the cornfields; and his disciples began to walk on, plucking the ears.
24 And the Pharisees said to him, Behold, why do they on the sab-
25 bath what is not lawful? And he said to them, Have ye never read what David did when he had need and hungered, he and those with
26 him, how he entered into the house of God, in [the section of] Abiathar [the] high priest, and ate the shew-bread, which it is not lawful unless for the priests to eat, and gave even to those that were
27 with him? And he said to them, The sabbath was made on account of man, not man on account of the
28 sabbath; so that the Son of man is lord of the sabbath also.

3 And he entered again into the synagogue; and there was there a man having his hand dried up.
2 And they watched him if he would heal him on the sabbath, that they
3 might accuse him. And he says to the man who had his hand dried up, Rise up [and come] into
4 the midst. And he says to them, Is it lawful on the sabbath to do good or to do evil, to save life or to
5 kill? But they were silent. And looking round upon them with anger, distressed at the hardening of their heart, he says to the man, Stretch out thy hand. And he stretched [it] out, and his hand
6 was restored.[u] And the Pharisees going out straightway with the Herodians took counsel against him, how they might destroy him.
7 And Jesus withdrew with his disciples to the sea; and a great multitude from Galilee followed
8 him, and from Judæa, and from Jerusalem, and from Idumæa and beyond the Jordan; and they of around Tyre and Sidon, a great multitude, having heard what
9 things he did, came to him. And he spoke to his disciples, in order that a little ship should wait upon him on account of the crowd, that they might not press upon him.
10 For he healed many, so that they beset him that they might touch
11 him, as many as had plagues. And the unclean spirits, when they beheld him, fell down before him, and cried saying, Thou art
12 the Son of God. And he rebuked them much, that they might not make him manifest.
13 And he goes up into the mountain, and calls whom he himself would. And they went to him,
14 and he appointed twelve that they might be with him, and that he
15 might send them to preach, and to have power[v] [to heal diseases,
16 and] to cast out demons. And he gave to Simon the surname of
17 Peter; and James the [son] of Zebedee, and John the brother of James, and he gave them the surname of Boanerges, that is,
18 Sons of thunder; and Andrew, and Philip, and Bartholomew, and Matthew, and Thomas, and James the [son] of Alphæus, and Thaddæus, and Simon the Cananæan,[w]
19 and Judas Iscariote, who also delivered him up.

And they come to [the] house.
20 And again a crowd comes together,
so that they cannot even eat
21 bread. And his relatives having heard [of it] went out to lay hold on him, for they said, He is out of
22 his mind. And the scribes who had come down from Jerusalem said, He has Beelzebub, and, By the prince of the demons he casts
23 out demons. And having called them to [him], he said to them in parables, How can Satan cast out
24 Satan? And if a kingdom has become divided against itself, that
25 kingdom cannot subsist. And if a house has become divided

[p] *R.* adds 'to repentance.' [q] *R.* adds 'those of.' [r] *R.* reads 'those days.'
[s] See note to Matt. ix. 16. [t] *R.* adds 'new.' [u] *R.* adds 'sound as the other.'
[v] Or 'authority.' [w] Or 'Zealot.'

against itself, that house cannot
26 subsist. And if Satan rise up against himself, and is divided, he cannot subsist, but has an end.
27 But[x] no one can, having entered into his house, plunder the goods of the strong [man] unless he first bind the strong [man], and then he will plunder his house.
28 Verily I say unto you, that all sins shall be forgiven to the sons of men, and all the[y] injurious speeches [with] which they may speak in-
29 juriously; but whosoever shall speak injuriously against the Holy Spirit, to eternity has no forgiveness; but lies under the guilt of
30 an everlasting sin;[z]—because they said He has an unclean spirit.
31 [a] And his brethren and his mother come, and standing without sent
32 to him calling him. And a crowd sat around him. And they said to him, Behold, thy mother and thy
33 brethren seek thee without. And he answered them, saying, Who is my mother or my brethren?
34 And looking around in a circuit at those that were sitting around him, he says, Behold my mother
35 and my brethren: for whosoever shall do the will of God, he is my brother, and[b] sister, and mother.

4 And again he began to teach by the sea. And a great crowd was gathered together to him, so that going on board ship he sat in the sea, and all the crowd were
2 close to the sea on the land. And he taught them many things in parables. And he said to them in
3 his doctrine, Hearken: Behold,
4 the sower went forth to sow. And it came to pass as he sowed, one fell by the wayside, and the birds[c]
5 came and devoured it. And another fell on the rocky ground, where it had not much earth, and immediately it sprung up out [of the ground] because it had no
6 depth of earth; and when the sun arose[d] it was burnt up, and because of its not having any root it
7 withered. And another fell among the thorns, and the thorns grew up and choked it, and it yielded
8 no fruit. And another fell into the good ground, and yielded fruit, growing up and increasing; and bore, one thirty, and one sixty,
9 and one a hundred. And he said,[e] He that has ears to hear, let him
10 hear. And when he was alone, those about him with the twelve asked him [as to] the parables.[f]
11 And he said to them, To you is given [to know] the mystery of the kingdom of God; but to them who are without, all things are done in
12 parables, that beholding they may behold and not see, and hearing they may hear and not understand, lest it may be, they should be converted and they should be for-
13 given.[g] And he says to them, Do ye not know this parable? and how will ye be acquainted with
14 all the parables? The sower sows
15 the word: and these are they by the wayside where the word is sown, and when they hear, immediately Satan comes and takes away the word that was sown in
16 them.[h] And these are they in like manner who are sown upon the rocky places, who when they hear the word, immediately receive it
17 with joy, and they have no root in themselves, but are for a time: then, tribulation arising, or persecution on account of the word, immediately they are offended.
18 And others[i] are they who are sown among the thorns: these are they
19 who have heard[j] the word, and the cares of[k] life, and the deceitfulness of riches, and the lusts of other things, entering in choke the word, and it becomes unfruitful.
20 And these are they who have been sown on the good ground, such as hear the word and receive it, and bear fruit; one thirty, and one sixty, and one a hundred [fold].
21 And he said to them, Does the lamp come that it should be put under the bushel or under the couch? [Is it] not that it should
22 be set upon the lampstand? For there is nothing hidden which shall not be made manifest; nor does any secret thing take place but
23 that it should come to light. If any one have ears to hear, let
24 him hear. And he said to them, Take heed what ye hear; with what measure ye mete, it shall be meted to you; and there shall be
25 [more] added to you.[l] For whosoever has, to him shall be given; and he who has not, even what he has shall be taken from him.
26 And he said, Thus is the kingdom of God, as if a man should

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[x] *R.* omits 'But.' [y] *R.* omits 'the.' [z] *R.* reads 'but is subject to eternal judgment.' [a] *R.* reads 'Then.' [b] *R.* adds 'my.' [c] *R.* adds 'of the heaven.' [d] *R.* reads 'the sun having arisen.' [e] *R.* adds 'to them.' [f] *R.* reads 'parable.' [g] *R.* adds 'their sins.' [h] *R.* reads 'in their hearts.' [i] *R.* reads 'these.' [j] *R.* reads 'who hear.' [k] *R.* adds 'this.' [l] *R.* adds 'that hear.'

27 cast the seed upon the earth, and
should sleep and rise up night and
day, and the seed should sprout
and grow *he* does not know how.
28 [m] The earth bears fruit of itself,
first [the] blade, then an ear, then
29 full corn in the ear. But when the
fruit is produced, immediately he
sends the sickle, for the harvest
is come.
30 And he said, How [n] should we
liken the kingdom of God, or with
what comparison should we com-
31 pare it? As to a grain of mustard
[seed], which, when it is sown upon
the earth, is less than all seeds
32 which are upon the earth, and
when it has been sown, mounts
up and becomes greater than all
herbs, and produces great branches,
so that the birds of heaven can
33 roost under its shadow. And with
many such parables he spoke the
word to them, as they were able to
34 hear, but without a parable spoke
he not to them; and in private he
explained all things to his disciples.
35 And on that day, when evening
was come, he says to them, Let
36 us go over to the other side: and
having sent away the crowd, they
take him with [them] as he was
in the ship. But other [o] ships also
37 were with him. And there comes
a violent gust of wind, and the
waves beat into [p] the ship, so that
38 it already filled. And *he* was in [q]
the stern sleeping on the cushion.
And they awake him up and say
to him, Teacher, dost thou not
39 care that we are perishing? And
awaking up he rebuked the wind,
and said to the sea, Silence; be
mute. And the wind fell, and there
40 was a great calm. And he said
to them, Why are ye [thus] fear-
ful? how [is it] ye have not faith?
41 And they feared [with] great fear,
and said one to another, Who then
is this that even the wind and the
sea obey him?

5 And they came to the other side
of the sea, to the country of the
2 Gadarenes. And immediately on
his going out of the ship there met
him out of the tombs a man
possessed by an unclean spirit,
3 who had his dwelling in the tombs,
and no one was able to bind him,
4 not even with chains; because he
had been often bound with fetters
and chains, and the chains had
been torn asunder by him, and
the fetters were shattered; and
no one was able to subdue him.
5 And continually night and day, in
the tombs and in the mountains, [r]
he was crying and cutting himself
6 with stones. But seeing Jesus
from afar off, he ran and did him
7 homage, and crying with a loud
voice he says, [s] What have I to
do with thee, Jesus, Son of the
Most High God? I adjure thee
8 by God, torment me not. For he
said to him, Come forth, unclean
9 spirit, out of the man. And he
asked him, What is thy name?
And he says to him, [t] Legion is my
10 name, because we are many. And
he besought him much that he
would not send them away out of
11 the country. Now there was there
just at the mountain [u] a great herd
12 of swine feeding; and they [v] be-
sought him, saying, Send us into
the swine that we may enter into
13 them. And Jesus immediately
allowed them. And the unclean
spirits going out entered into the
swine, and the herd rushed down
the steep slope, into the sea
([w] about two thousand), and were
14 choked in the sea. And those
that were feeding them [x] fled and
reported [y] it in the city and in the
country. And they went out to
see what it was that had taken
15 place. And they come to Jesus,
and they see the possessed of de-
mons sitting [and] clothed and
sensible, [him] that had had the
legion: and they were afraid.
16 And they that had seen [it] related
to them how it had happened to
the [man] possessed by demons,
17 and concerning the swine. And
they began to beg him to depart
18 from their coasts. And as he
went [z] on board ship, [a] the man
that had been possessed by demons
besought him that he might be
19 with him. And he [b] suffered him
not, but says to him, Go to thine
home to thine own people, and
tell them how great things the
Lord has done for thee, and has
20 had mercy on thee. And he went
away and began to proclaim in the
Decapolis how great things Jesus
had done for him; and all
wondered.

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[m] *R.* adds 'For.' [n] *R.* reads 'To what.' [o] *R.* reads 'little ships.' [p] Or 'on.'
[q] *R.* reads 'on.' [r] *R.* reads 'in the mountains and in the tombs.' [s] *R.* reads
'said.' [t] *R.* reads 'answered saying.' [u] *R.* reads 'mountains.' [v] *R.* reads
'all the demons.' [w] *R.* adds 'now they were.' [x] *R.* reads 'the swine.' [y] *R.* reads
'told it.' [z] *R.* reads 'when he had gone.' [a] Or 'the ship.' [b] *R.* reads 'But
Jesus.'

21 And Jesus having passed over
in the ship again to the other side,
a great crowd gathered to him;
22 and he was by the sea. And
[behold] there comes one of the
rulers of the synagogue, by name
Jairus, and seeing him, falls down
23 at his feet; and he besought him
much, saying, My little daughter
is at extremity; [I pray] that thou
shouldest come and lay thy hands
upon her so that she may be
24 healed, and may live.[c] And he
went with him, and a large crowd
followed him and pressed on him.
25 And a certain woman who had
had a flux of blood twelve years,
26 and had suffered much under
many physicians, and had spent
everything she had and had found
no advantage from it, but had
27 rather got worse, having heard
concerning Jesus, came in the
crowd behind and touched his
28 clothes; for she said, If I shall
touch but his clothes I shall be
29 healed. And immediately her
fountain of blood was dried up,
and she knew in her body that
she was cured from the scourge.
30 And immediately Jesus, knowing
in himself the power that had gone
out of him, turning round in the
crowd said, Who has touched my
31 clothes? And his disciples said
to him, Thou seest the crowd
pressing on thee, and sayest thou,
32 Who touched me? And he looked
round about to see her who had
33 done this. But the woman,
frightened and trembling, know-
ing what had taken place in her,
came and fell down before him,
34 and told him all the truth. And
he said to her, Daughter, thy faith
has healed thee; go in peace, and
35 be well of thy scourge. While he
was yet speaking, they come from
the ruler of the synagogue's [house],
saying, Thy daughter has died, why
troublest thou the teacher any
36 further? But Jesus [immediately],
having heard the word spoken,
says to the ruler of the synagogue,
37 Fear not; only believe. And he
suffered no one to accompany him
save Peter and James, and John
38 the brother of James. And he[d]
comes to the house of the ruler
of the synagogue, and sees the
tumult and people weeping and
39 wailing greatly. And entering in
he says to them, Why do ye make
a tumult and weep? the child has
40 not died, but sleeps. And they
derided him. But he, having put
[them] all out, takes with [him]
the father of the child, and the
mother, and those that were with
him, and enters in where the child
41 was lying. And having laid hold
of the hand of the child, he says
to her, Talitha koumi, which is,
interpreted, Damsel, I say to thee,
42 Arise. And immediately the
damsel arose and walked, for she
was twelve years old. And they
were astonished with great aston-
43 ishment. And he charged them
much that no one should know
this; and he desired that [some-
thing] should be given her to eat.

6 And he went out thence and
came to his own country, and his
2 disciples follow him. And when
sabbath was come he began to
teach in the synagogue, and many
hearing were amazed, saying,
Whence [has] this [man] these
things? and what [is] the wisdom
that is given to him, and[e] such
works of power are done by his
3 hands? Is not this the carpenter,
the son of Mary, and brother of
James and Joses and Judas and
Simon? and are not his sisters
here with us? And they were
4 offended in him. But Jesus said
to them, A prophet is not despised
save in his own country, and among
[his] kinsmen, and in his own
5 house. And he could not do any
work of power there, save that
laying his hands on a few infirm
6 persons he healed [them]. And
he wondered because of their un-
belief. And he went round the
villages in a circuit, teaching.
7 And he calls the twelve to [him];
and he began to send them out
two [and] two, and gave to them
power[f] over the unclean spirits;
8 and he commanded them that
they should take nothing for the
way, save a staff only; no scrip,
no bread, no money in their belt;
9 but be shod with sandals, and put
10 not on two body coats. And he
said to them, Wheresoever ye shall
enter into a house, there remain
11 till ye shall go thence. And what-
soever place[g] shall not receive you
nor hear you, departing thence,
shake off the dust which is under
your feet for a testimony to them.[h]
12 And they went forth and preached
13 that they should repent; and
they cast out many demons, and

[c] *R.* reads 'and she shall live.' [d] Or 'they come.' [e] *R.* reads 'that even.'
[f] See Matt. x. 1. [g] *R.* reads 'as many as.' [h] *R.* adds 'Verily I say unto you, It shall be more tolerable for Sodom or Gomorrah in judgment day than for that city.'

anointed with oil many infirm, and healed them.
14 And Herod the king heard [of him] (for his name had become public), and said, John the baptist is risen from among [the] dead, and on this account works of
15 power are wrought by him.[i] And [j] others said, It is Elias; and others said, It is a prophet, [k] as one of the
16 prophets. But Herod when he heard [it] said. John whom *I* beheaded, he it is; *he* is risen [from
17 among the dead]. For the same Herod had sent and seized John, and had bound him in [l] prison on account of Herodias, the wife of Philip his brother, because he had
18 married her. For John said to Herod, It is not lawful for thee to have the wife of thy brother.
19 But Herodias kept it [in her mind] against him, and wished to kill
20 him, and could not: for Herod feared John knowing that he was a just and holy man, and kept him safe; [m] and having heard him, did many things, and heard him
21 gladly. And a holiday [n] being come, when Herod, on his birthday, made a supper to his grandees, and to the chiliarchs, and
22 the chief [men] of Galilee; and the daughter of the same Herodias having come in, and danced, pleased [o] Herod and those that were with [him] at table; and the [o] king said to the damsel, Ask of me whatsoever thou wilt and I will
23 give it thee. And he swore to her, Whatsoever thou shalt ask me I will give thee, to half of my king-
24 dom. And she went out, and said to her mother, What should [p] I ask? And she said, The head of
25 John the baptist. And immediately going in with haste to the king, she asked, saying, I desire that thou give me directly upon a dish the head of John the bap-
26 tist. And the king, [while] made very sorry, on account of the oaths and those lying at table with [him] would not break his word
27 with her. And immediately the king, having sent one of the guard, ordered his head to be brought. And he went out and beheaded
28 him in the prison, and brought his head upon a dish, and gave it to the damsel, and the damsel gave
29 it to her mother. And his disciples having heard [it], came and took up his body, and laid it in a tomb.
30 And the apostles are gathered together to Jesus. And they related to him all things, [both] what they had done and what
31 they had taught. And he said to them, Come ye yourselves apart into a desert place and rest a little. For those coming and those going were many, and they had not
32 leisure even to eat. And they went away apart into a desert
33 place by ship. And many saw them going, and recognised them, [q] and ran together there on foot, out of all the cities, and got [there]
34 before them. [r] And on leaving [the ship] [Jesus] saw a great crowd, and he was moved with compassion for them, because they were as sheep not having a shepherd. And he began to teach them
35 many things. And when it was already late in the day, his disciples coming to him say, The place is desert, and it is already
36 late in the day; send them away that they may go into the country and villages around, and buy themselves bread, for they have
37 not anything they can eat. And he answering said to them, Give *ye* them to eat. And they say to him, Shall we go and buy two hundred denarii worth of bread
38 and give them to eat? And he says to them, How many loaves have ye? Go [and] see. And when they knew they say, Five,
39 and two fishes. And he ordered them to make them all sit down by companies on the green grass.
40 And they sat down in ranks by
41 hundreds and by fifties. And having taken the five loaves and the two fishes, looking up to heaven, he blessed, and broke the loaves, and gave [them] to his disciples that they might set [them] before them. And the two
42 fishes he divided among all. And they all ate and were satisfied.
43 And they took up of fragments the fillings of twelve hand-baskets,
44 and of the fishes. And those that ate of the loaves were [s] five thou-
45 sand men. And immediately he compelled his disciples to go on board ship, [t] and to go on before to the other side to Bethsaida, while *he* sends [u] the crowd away.

[i] Or 'display their force in:' see Matt. xiv. 2. [j] *R.* omits 'and.' [k] *R.* adds 'or.' [l] *R.* adds 'the.' [m] Or 'observed him diligently.' [n] Or 'convenient day.' [o] *R.* reads 'and having pleased . . . the.' [p] *R.* reads 'shall.' [q] *R.* reads 'And the crowds saw them going, and many recognised him.' [r] *R.* adds 'and came together to him.' [s] *R.* adds 'about.' [t] Or 'the ship.' [u] *R.* reads 'should send.'

46 And, having dismissed[v] them, he departed into the mountain to
47 pray. And when evening was come, the ship was in the midst of the sea, and he alone upon the
48 land. And seeing[w] them labouring in rowing, for the wind was contrary to them,[x] about the fourth watch of the night he comes to them walking on the sea, and
49 would have passed them by. But they, seeing him walking on the sea, thought that it was an appari-
50 tion, and cried out. For all saw him and were troubled. And immediately he spoke with them, and says to them, Be of good courage: it is I; be not afraid.
51 And he went up to them into the ship, and the wind fell. And they were exceedingly beyond measure astonished in themselves and
52 wondered; for they understood not through the loaves: for their
53 heart was hardened. And having passed over, they came to the land of Gennesaret and made the shore.
54 And on their coming out of the ship, immediately recognising him,
55 they ran through that whole country around, and began to carry about those that were ill on couches, where they heard that
56 he was. And wherever he entered into villages, or cities, or the country, they laid the sick in the market-places, and besought him that they might touch if it were only the hem of his garment; and as many as touched him were healed.

7 And the Pharisees and some of the scribes coming from Jerusalem
2 are gathered together to him, and seeing some of his disciples eat bread with defiled, that is, un-
3 washed, hands,[y] (for the Pharisees and all the Jews, unless they wash their hands diligently, do not eat, holding what has been delivered
4 by the ancients;[z] and [on coming] from the market-place, unless they are washed, they do not eat; and there are many other things which they have received to hold, the washing of cups and vessels, and brazen utensils, and couches),
5 then the Pharisees and the scribes ask him, Why do thy disciples not walk according to what has been delivered by the ancients,[z] but eat the bread with defiled[a] hands?
6 But he answering said to them, Well did Esaias prophesy concerning you hypocrites, as it is written, This people honour me with their lips, but their heart is
7 far away from me. But in vain do they worship me, teaching [as their] teachings commandments of
8 men. [For], leaving the commandment of God, ye hold what is delivered by men [to keep]—washings of vessels and cups, and many other such like things ye do.
9 And he said to them, Well do ye set aside the commandment of God that ye may observe what is delivered by yourselves[b] [to keep].
10 For Moses said, Honour thy father and thy mother; and, he who speaks ill of[c] father or mother, let
11 him surely die. But ye say, If a man say to his father or his mother, [It is] corban (that is, gift), whatsoever thou mightest
12 have profit from me by . . . And ye no longer suffer him to do anything for his father or his mother,
13 making void the word of God by your traditional teaching which ye have delivered; and many such
14 like things ye do. And having called again[d] the crowd, he said to them, Hear me, all [of you],
15 and understand: There is nothing from outside a man entering into him which can defile him; but the things which go out from him, those it is which defile the man.
16 If any one have ears to hear, let
17 him hear. And when he went indoors from the crowd, his disciples asked him concerning the
18 parable. And he says to them, Are ye also thus unintelligent? Do ye not perceive that all that is outside entering into the man
19 cannot defile him, because it does not enter into his heart but into his belly, and goes out into the
20 draught, purging all meats? And he said, That which goes forth out of the man, that defiles the man.
21 For from within, out of the heart of men, go forth evil thoughts, adulteries, fornications, murders,
22 thefts, covetousness, wickednesses, deceit, licentiousness, a wicked eye, injurious language, haughti-
23 ness, folly; all these wicked things go forth from within and defile the man.
24 And he rose up and went away thence into the borders of Tyre and Sidon; and having entered into a[e] house he would not have

[v] Same word as 'bid adieu,' Luke ix. 61.
[w] *R.* reads 'he saw.'
[x] *R.* adds 'and.'
[y] *R.* adds 'they found fault.'
[z] Or 'the tradition of the elders.'
[a] *R.* reads 'unwashed.'
[b] Or 'your tradition.'
[c] Or 'abuses, curses.'
[d] *R.* reads 'all.'
[e] *R.* reads 'the.'

any one know [it], and he could
25 not be hid. But immediately[f] a
woman, whose little daughter had
an unclean spirit, having heard of
26 him, came and fell at his feet (and
the woman was a Greek, Syro-
phenician by race), and asked him
that he would cast the demon out
27 of her daughter. But [Jesus] said
to her, Suffer the children to be
first filled; for it is not right to
take the children's bread and cast
28 it to the dogs. But she answered
and says to him, Yea, Lord; for
even the dogs under the table eat
29 of the children's crumbs. And he
said to her, Because of this word,
go thy way, the demon is gone out
30 of thy daughter. And having gone
away to her house she found the
demon gone out, and her daughter
lying on the bed.
31 And again having left the
borders of Tyre and Sidon, he
came to the sea of Galilee, through
the midst of the coasts of Deca-
32 polis. And they bring to him
a deaf [man] who could not speak
right, and they beseech him that
he might lay his hand on him.
33 And having taken him away from
the crowd apart, he put his fingers
to his ears; and having spit, he
34 touched his tongue; and looking
up to heaven he groaned, and says
to him, Ephphatha, that is, Be
35 opened. And immediately his
ears were opened, and the band
of his tongue was loosed and he
36 spoke right. And he charged them
that they should speak to no one
[of it]. But so much the more *he*
charged them, so much the more
abundantly *they*[g] proclaimed it;
37 and they were astonished above
measure, saying, He does[h] all
things well; he makes both the
deaf to hear, and the speechless
to speak.

8 In those days, there being again
a great[i] crowd, and they having
nothing that they could eat,[j]
having called his disciples to
2 [him], he says to them, I have
compassion on the crowd, because
they have stayed with me already
three days and they have not
3 anything they can eat, and if I
should dismiss them to their home
fasting, they will faint on the way;
for some of them are come from
4 far. And his disciples answered
him, Whence shall one be able to
satisfy these with bread here in
5 a desert place? And he asked
them, How many loaves have ye?
6 And they said, Seven. And he
commanded the crowd to sit down
on the ground. And having taken
the seven loaves, he gave thanks,
and broke [them] and gave [them]
to his disciples, that they might
set [them] before [them]; and
they set [them] before the crowd.
7 And they had a few small fishes,
and having blessed them, he
desired these also to be set before
8 [them]. And they ate and were
satisfied. And they took up of
fragments that remained seven
9 baskets. And they [that had
eaten] were about four thousand;
and he sent them away.
10 And immediately going on
board ship[k] with his disciples, he
came into the parts of Dalmanutha.
11 And the Pharisees went out and
began to dispute against him,
seeking from him a sign from
12 heaven, tempting him. And
groaning[l] in his spirit, he says,
Why does this generation seek
a sign? Verily I say unto you,
A sign shall in no wise be given
13 to this generation. And he left
them, and going again on board
ship,[k] went away to the other side.
14 And they forgot to take bread,
and save one loaf, they had not
15 [any] with them in the ship. And
he charged them, saying, Take
heed, beware of the leaven of the
Pharisees and [of] the leaven of
16 Herod. And they reasoned with
one another, [saying], [It is] be-
17 cause we have no bread. And
Jesus knowing [it], says to them,
Why reason ye because ye have
no bread? Do ye not yet per-
ceive nor understand? Have ye
18 your heart [yet] hardened? Hav-
ing eyes, see ye not? and having
ears, hear ye not? and do ye not
19 remember? When I broke the
five loaves for the five thousand,
how many hand-baskets full of
fragments took ye up? They say
20 to him, Twelve. And when the
seven for the four thousand, the
filling of how many baskets of
fragments took ye up? And they
21 said, Seven. And he said to them,
How do ye not yet[m] understand?
22 And he comes to Bethsaida; and
they bring him a blind man, and
beseech him that he might touch
23 him. And taking hold of the hand
of the blind man he led him forth

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[f] *R.* reads 'For a woman.' [g] *R.* omits 'they.' [h] Or 'has done.' [i] *R.* reads 'being a very great.' [j] *R.* adds 'Jesus.' [k] Or 'the ship.' [l] Or 'groaning deeply.' [m] *R.* omits 'yet.'

out of the village, and having spit upon his eyes, he laid his hands upon him, and asked him if he
24 beheld anything. And having looked up, he said, I behold men, for I see [them],[n] as trees, walking.
25 Then he laid his hands again upon his eyes, and he saw distinctly,[o] and was restored and saw all
26 things[p] clearly. And he sent him to his house, saying, Neither enter into the village, nor tell [it] to any one in the village.
27 And Jesus went forth and his disciples, into the villages of Cæsarea-Philippi. And by the way he asked his disciples, saying unto them, Who do men say that
28 I am? And they answered him, saying,[q] John the baptist; and others, Elias; but others, One of
29 the prophets. And he asked[r] them, But ye, who do ye say that I am? And Peter answering says
30 to him, Thou art the Christ. And he charged them straitly,[s] in order that they should tell no man about
31 him. And he began to teach them that the Son of man must suffer many things, and be rejected of the elders and of the[t] chief priests and of the[t] scribes, and be killed, and after three days rise [again].
32 And he spoke the thing[u] openly. And Peter, taking him to [him],
33 began to rebuke him. But he, turning round and seeing his disciples, rebuked Peter, saying, Get away behind me, Satan, for thy mind is not on the things that are of God, but on the things that
34 are of men. And having called the crowd with his disciples, he said to them, Whoever desires to come after me, let him deny himself, and take up his cross and fol-
35 low me. For whosoever shall desire to save his life shall lose it, but whosoever shall lose his life for my sake and the gospel's[v] shall
36 save it. For what shall it profit a man if he gain the whole world and suffer the loss of his soul?
37 for what should[w] a man give in
38 exchange for his soul? For whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him shall the Son of man also be ashamed when he shall come in the glory of his Father with the holy angels.

(9) And he said to them, Verily I say unto you, There are some of those standing here that shall not[x] taste death until they shall have seen the kingdom of God come in power.
2 And after six days Jesus takes with [him] Peter and James and John, and takes them up on a high mountain by themselves apart. And he was transfigured before
3 them: and his garments became shining, exceeding white [as snow,] such as fuller on earth could not
4 whiten [them]. And there appeared to them Elias with Moses, and they were talking with Jesus.
5 And Peter answering says to Jesus, Rabbi, it is good that we should be here; and let us make three tabernacles, for thee one, and for Moses one, and for Elias one.
6 For he knew not what he should say, for they were filled with fear.
7 And there came a cloud overshadowing them, and there came a voice out of the cloud,[y] This is
8 my beloved Son: hear him. And suddenly having looked around, they no longer saw any one, but
9 Jesus alone with themselves. And as they descended from the mountain, he charged them that they should relate to no one what they had seen, unless when the Son of man should be risen from among
10 [the] dead. And they kept that saying, questioning among themselves, what[z] rising from among
11 [the] dead was. And they asked him saying, Why do the scribes say that Elias must first have
12 come? And he answering said to them, Elias indeed, having first come, restores all things; and how is it written of the Son of man that he must suffer much,
13 and be set at nought: but I say unto you that Elias also is come, and they have done to him whatever they would, as it is written of him.
14 And when he came to the disciples he saw a great crowd around them, and scribes disputing against
15 them. And immediately all the crowd seeing him were amazed, and running to [him], saluted him.
16 And he asked them,[a] What do ye
17 question with them about? And one out of the crowd answered him,[b] Teacher, I brought to thee

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[n] *R.* reads 'men as.' [o] *R.* reads 'made him look up.' [p] *R.* reads 'all men.' [q] *R.* omits 'him saying.' [r] *R.* reads 'says to them.' [s] Or 'strictly.' [t] *R.* omits 'the.' [u] Or 'matter.' [v] *R.* adds 'he.' [w] *R.* reads 'shall.' [x] Or 'in no wise.' [y] *R.* adds 'saying.' [z] Or 'the rising.' [a] *R.* reads 'the scribes.' [b] *R.* reads 'answering said.'

my son, who has a dumb spirit;
18 and wheresoever it seizes him it
tears him, and he foams and
gnashes his teeth, and he is
withering away. And I spoke to
thy disciples, that they might cast
19 him out, and they could not. But
he answering them[c] says, O un-
believing generation! how long
shall I be with you? how long
shall I bear with you? bring him
20 to me. And they brought him
to him. And seeing him the spirit
immediately tore him; and falling
upon the earth he rolled foaming.
21 And he asked his father, How long
a time is it that it has been like
this with him? And he said,
22 From childhood; and often it has
cast him both into fire and into
waters that it might destroy him:
but if thou couldst [do] anything,
be moved with pity on us, and
23 help us. And Jesus said to him,
The 'if thou couldst' is [if thou
couldst] believe: all things are
24 possible to him that believes. And
immediately the father of the
young child crying out said [with
tears], I believe,[d] help mine un-
25 belief. But Jesus, seeing that [the]
crowd was running up together,
rebuked the unclean spirit, saying
to him, Thou dumb and deaf spirit,
I command thee, come out of him
26 and enter no more into him. And
having cried out and torn [him]
much, he came out; and he be-
came as if dead, so that the most[e]
27 said, He is dead. But Jesus,
having taken hold of him by the
hand, lifted him up, and he arose.
28 And when he was entered into
the house, his disciples asked him
privately, Wherefore could not *we*
29 cast him out? And he said to
them, This kind can go out by
nothing but by prayer and fasting.
30 And going forth from thence
they went through Galilee; and
31 he would not that any one knew
it; for he taught his disciples and
said to them, The Son of man is
delivered into men's hands, and
they shall kill him; and having been
killed, after three days[f] he shall rise
32 again. But they understood not
the saying, and feared to ask him.
33 And he came to Capernaum, and
being in the house, he asked them,
Of what were ye reasoning[g] by
34 the way? And they remained
silent, for by the way they had
been reasoning with one another
35 who [was] greatest. And sitting
down he called the twelve; and
he says to them, If any one would
be first, he shall be last of all, and
36 minister of all. And taking a
little child he set it in their midst,
and having taken it in his arms
37 he said to them, Whosoever shall
receive one of such little children
in my name, receives me; and
whosoever shall receive me, does
not receive me, but him who sent
38 me. And John answered him
saying, Teacher, we saw some one
casting out demons in thy name,
who does not follow us, and we
forbad him, because he does not
39 follow us. But Jesus said, Forbid
him not; for there is no one who
shall do a miracle in my name,
and be able soon [after] to speak
40 ill of me; for he who is not against
41 us is for us. For whosoever shall
give you a cup of water to drink
in [my] name, because ye are
Christ's, verily I say unto you, he
shall in no wise lose his reward.
42 And whosoever shall be a snare[h]
to one of the little ones who be-
lieve [in me], it were better for
him if a millstone were hung about
his neck, and he cast into the sea.
43 And if thy hand serve as a snare[h]
to thee, cut it off: it is better
for thee to enter into life maimed,
than having thy two hands to go
away into hell,[i] into the fire un-
44 quenchable; [where their worm
dies not, and the fire is not
45 quenched]. And if thy foot serve
as a snare to thee, cut it off: it is
better for thee to enter into life
lame, than having thy two feet
to be cast into hell,[i] into the fire
46 unquenchable; [where their worm
dies not, and the fire is not
47 quenched]. And if thine eye
serve as a snare to thee, cast it
out: it is better for thee to enter
into the kingdom of God with one
eye, rather than having two eyes
to be cast into the hell[i] of fire,
48 where their worm dies not, and
49 the fire is not quenched. For
every one shall be salted with fire,
and every sacrifice shall be salted
50 with salt. Salt [is] good, but if
the salt is become saltless, where-
with will ye season it? Have salt
in yourselves, and be at peace with
one another.

10 And rising up thence he comes into the coasts of Judæa, and[j] the other side of the Jordan.

[c] *R.* reads 'him.' [d] *R.* adds 'Lord.' [e] *R.* reads 'many.' [f] *R.* reads 'on the third day.' [g] *R.* adds 'among yourselves.' [h] See note to Matthew xviii. 6. [i] Gehenna. [j] *R.* reads 'by' or 'through.'

And again crowds come together to him, and, as he was accustomed,
2 again he taught them. And [k]Pharisees coming to [him] asked him, Is it lawful for a man to put away [his] wife? (tempting
3 him). But he answering said to them, What did Moses command
4 you? And they said, Moses allowed to write a bill of divorce,
5 and to put away. And Jesus answering said to them, In view of your hard-heartedness he wrote
6 this commandment for you; but from [the] beginning of [the] creation God made them male and
7 female. For this cause a man shall leave his father and mother and shall be united to his wife,
8 and the two shall be[l] one flesh: so that they are no longer two but
9 one flesh. What therefore God has joined together, let not man
10 separate. And again in the house the [m]disciples asked him concern-
11 ing this.[n] And he says to them, Whosoever shall put away his wife and shall marry another, commits adultery against her.
12 And if a woman put away her husband and shall marry another, she commits adultery.

13 And they brought little children to him that he might touch them. But the disciples rebuked those
14 that brought [them]. But Jesus seeing [it], was indignant, and said to them, Suffer the little children to come to me; [o]forbid them not; for of such is the king-
15 dom of God. Verily I say to you, Whosoever shall not receive the kingdom of God as a little child,
16 shall in no wise enter into it. And having taken them in his arms, having laid his hands on them, he blessed them.

17 And as he went forth into the way, a person ran up to [him], and kneeling to him asked him, Good Teacher, what shall I do that I may inherit eternal life?
18 But Jesus said to him, Why callest thou me good? no one is good
19 but one, [that is] God. Thou knowest the commandments: Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Do not defraud, Honour
20 thy father and mother. And he answering said to him, Teacher, all these things have I kept from
21 my youth. And Jesus looking upon him loved him, and said to him, One thing lackest thou: go, sell whatever thou hast and give to the poor, and thou shalt have treasure in heaven; and come, follow me, [taking up the cross].
22 But he, sad at the word, went away grieved, for he had large
23 possessions. And Jesus looking around says to his disciples, How difficultly shall they that have riches enter into the kingdom of
24 God! And the disciples were amazed at his words. And Jesus again answering says to them, Children, how difficult it is that those who trust in riches should enter into the kingdom of God!
25 It is easier for a camel to go through the eye of a needle than for a rich man to enter into the
26 kingdom of God. And they were exceedingly astonished, saying to one another, And who can be
27 saved? But Jesus looking on them says, With men it is impossible, but not with God; for all things are possible with God.
28 [o]Peter began to say to him, Behold, *we* have left all things and
29 have followed thee. [p]Jesus answering said, Verily I say to you, There is no one who has left house, or brethren, or sisters, or father, or mother, [or wife], or children, or lands, for my sake and for the
30 sake of[q] the gospel, that shall not receive a hundredfold now in this time: houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the coming age life eternal.
31 But many first shall be last, and the last first.

32 And they were in the way going up to Jerusalem, and Jesus was going on before them; and they were amazed and were afraid as they followed. And taking the twelve again to [him], he began to tell them what was going to
33 happen to him: Behold, we go up to Jerusalem, and the Son of man shall be delivered up to the chief priests and to the scribes, and they shall condemn him to death, and shall deliver him up to the nations:
34 and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him; and after three days[r] he shall rise
35 again. And there come to him James and John, the sons of Zebedee, saying [to him], Teacher, we would that whatsoever we may

[k] *R.* adds 'the.' [l] Lit. 'to' or 'for.' [m] *R.* reads 'his.' [n] *R.* reads 'the same thing.' [o] *R.* adds 'and.' [p] *R.* adds 'But.' [q] *R.* omits 'for the sake of.' [r] *R.* reads 'the third day.'

ask thee,[s] thou wouldst do it for
36 us. And he said to them, What
would ye that I should do for you?
37 And they said to him, Give to us
that we may sit, one on thy right
hand, and one on thy left hand, in
38 thy glory. And Jesus said to them,
Ye do not know what ye ask. Are
ye able to drink the cup which *I*
drink, or[t] be baptised with the
baptism that *I* am baptised with?
39 And they said to him, We are able.
And Jesus said to them, The cup
that *I* drink ye will[u] drink and
with the baptism that *I* am
baptised with ye will be baptised,
40 but to sit on my right hand or[t]
on my left is not mine to give, but
for those for whom it is prepared.
41 And the ten having heard [of it],
began to be indignant about James
42 and John. But Jesus having called
them to [him], says to them, Ye
know that those who are esteemed
to rule over the nations exercise
lordship over them; and their
great men exercise authority over
43 them; but it is[v] not thus among
you; but whosoever would be
great among you, shall be your
44 minister; and whosoever would
be first of you shall be bondman
45 of all. For also the Son of man
did not come to be ministered to,
but to minister, and give his life
a ransom for many.
46 And they come to Jericho, and
as he was going out from Jericho,
and his disciples and a large
crowd, the[w] son of Timæus, Barti-
mæus, the blind [man], sat by the
47 wayside begging. And having
heard that it was Jesus the
Nazaræan, he began to cry out
and to say, O Son of David, Jesus,
48 have mercy on me. And many
rebuked him, that he might be
silent; but he cried so much the
more, Son of David, have mercy
49 on me. And Jesus, standing still,
desired him to be called. And
they call the blind [man], saying
to him, Be of good courage, rise
50 up, he calls thee. And, throwing
away his garment, he started up[x]
51 and came to Jesus. And Jesus
answering says to him, What w[i]lt
thou that I shall do to thee? And
the blind [man] said to him,
52 Rabboni, that I may see. And
Jesus said to him, Go, thy faith
has healed thee. And he saw
immediately, and followed him[y]
in the way.

11 And when they draw near to
Jerusalem, to Bethphage and
Bethany, at the mount of Olives,
2 he sends two of his disciples, and
says to them, Go into the village
which is over against you, and
immediately on entering into it
ye will find a colt tied, upon
which no [child] of man has ever
sat: loose it and lead it [here].
3 And if any one say to you, Why
do ye this? say, The Lord has
need of it; and straightway he
4 sends[z] it hither. And they de-
parted, and found a[a] colt bound
to the door without at the cross-
5 way,[b] and they loose him. And
some of those who stood there
said to them, What are ye doing,
6 loosing the colt? And they said
to them as Jesus had commanded.
7 And they let them [do it]. And
they led the colt to Jesus, and
cast their clothes upon it, and he
8 sat on it; and many strewed their
clothes on the way, and others
cut down branches from the trees
[and went on strewing them on
9 the way]. And those going on
before and those following cried
out,[c] Hosanna! blessed [be] he
that comes in [the] Lord's name.
10 Blessed [be] the coming kingdom[d]
of our father David. Hosanna in
11 the highest! And he[e] entered into
Jerusalem and into the temple;
and having looked round on all
things, the hour being already
late, he went out to Bethany with
the twelve.
12 And on the morrow, when they
were gone out of Bethany, he
13 hungered. And seeing from[f] afar
off a fig-tree which had leaves, he
came, if perhaps he might find
something on it. And having
come up to it he found nothing
but leaves, for it was not the time
14 of figs. And answering he[e] said
to it, Let no one eat fruit of thee
any more for ever. And his dis-
15 ciples heard [it]. And they come
to Jerusalem, and[g] entering into
the temple, he began to cast out
those who sold and who bought
in the temple, and he overthrew
the tables of the moneychangers
and the seats of the dove-sellers,
16 and suffered not that any one
should carry any package[h] through

[s] *R.* omits 'thee.' [t] *R.* reads 'and.' [u] *R.* adds 'indeed.' [v] *R.* reads 'shall not be.' [w] *R.* omits 'the.' [x] *R.* reads 'rose up.' [y] *R.* reads 'Jesus.' [z] *R.* reads 'will send.' [a] *R.* reads 'the.' [b] Leading round the house, not the main street.
[c] *R.* adds 'saying.' [d] *R.* adds 'in the name of the Lord.' [e] *R.* reads 'Jesus.'
[f] *R.* omits 'from.' [g] *R.* adds 'Jesus.' [h] Or 'vessel.'

17 the temple. And he taught saying to them, Is it not written, My house shall be called a house of prayer for all the nations? but *ye* have made it a den of robbers.
18 And the chief priests and the scribes[i] heard [it], and they sought how they might destroy him; for they feared him, because all the crowd were astonished at
19 his doctrine. And when it was evening he went forth without the
20 city. And passing by early in the morning they saw the fig-tree
21 dried up from the roots. And Peter, remembering [what Jesus had said], says to him, Rabbi, see, the fig-tree which thou cursedst
22 is dried up. And Jesus answering says to them, Have faith in God.
23 [s]Verily I say to you, that whosoever shall say to this mountain, Be thou taken away and cast into the sea, and shall not doubt in his heart, but believe that what he says takes place, whatever he shall say shall come to pass for him.
24 For this reason I say to you, All things whatsoever ye pray for and ask, believe that ye receive it, and it shall come to pass for you.
25 And when ye stand praying, forgive if ye have anything against any one, that your Father also who is in the heavens may forgive
26 you your offences. But if *ye* do not forgive, neither will your Father who is in the heavens for-
27 give your offences. And they come again to Jerusalem. And as he walked about in the temple, the chief priests and the scribes and the
28 elders come to him, and they say to him, By what authority doest thou these things? and who gave thee this authority, that thou
29 shouldest do these things? And Jesus answering said to them, *I* also will ask you one thing, and answer me, and I will tell you by what authority I do these things:
30 The baptism of John, was it of heaven or of men? answer me.
31 And they reasoned with themselves, saying, If we should say, Of heaven, he will say, Why [then]
32 have ye not believed him? but[k] should we say, Of men—They feared the people; for all held of John that he was truly a prophet.
33 And they answering say to Jesus, We do not know. And Jesus [answering] says to them, Neither do *I* tell you by what authority I do these things.

12 And he began to say to them in parables, A man planted a vineyard, and made a fence round [it] and dug a wine-vat, and built a tower, and let it out to husband-
2 men, and left the country. And he sent a bondman to the husbandmen at the season, that he might receive from the husband-
3 men of the fruit of the vineyard. But they took him, and beat [him],
4 and sent [him] away empty. And again he sent to them another bondman; and [at] him they [threw stones, and] struck [him] on the head, and sent [him] away
5 with insult. And [again] he sent another, and him they killed; and many others, beating some and
6 killing some. Having yet therefore one beloved son,[t] he sent also him to them the last, saying, They will have respect for my son.
7 But those husbandmen said to one another, This is the heir: come, let us kill him and the inheritance
8 will be ours. And they took him and killed him, and cast him forth
9 out of the vineyard. What therefore shall the lord of the vineyard do? He will come and destroy the husbandmen, and will give the
10 vineyard to others. Have ye not even read this scripture, The stone which they that builded rejected, this has become the corner-stone:
11 this is of [the] Lord, and it is
12 wonderful in our eyes? And they sought to lay hold of him, and they feared the crowd; for they knew that he had spoken the parable of[m] them. And they left him and went away.
13 And they send to him certain of the Pharisees and of the Herodians, that they might catch
14 him in speaking. And they come and say to him, Teacher, we know that thou art true, and carest not for any one; for thou regardest not men's person, but teachest the way of God with truth: Is it lawful to give tribute to Cæsar or
15 not? Should we give or should we not give? But he knowing their hypocrisy said unto them, Why tempt ye me? Bring me a
16 denarius that I may see [it]. And they brought [it]. And he says to them, Whose [is] this image and superscription? And they said to
17 him, Cæsar's. And Jesus answering said to them, Pay what is Cæsar's to Cæsar, and what is God's to God. And they wondered at him.

[i] *R.* reads 'scribes and chief priests.' [j] *R.* adds 'For.' [k] *R.* reads 'if we.'
[t] *R.* reads 'one son, his beloved.' [m] Or 'against.'

18 And Sadducees come to him,
that say there is no resurrection;
and they demanded of him saying,
19 Teacher, Moses wrote to us that
if any one's brother die, and leave
a wife behind, and leave no chil-
dren, that his brother shall take
his wife and raise up seed to his
20 brother. There were seven
brethren; and the first took a
wife, and dying did not leave
21 seed; and the second took her
and died, and neither did he leave
seed; and the third likewise.
22 And the seven [took her and] did
not leave seed. Last of all the
23 woman also died. In the resur-
rection,[n] when they shall rise
again, of which of them shall she
be wife, for the seven had her as
24 wife? And Jesus answering said
to them, Do not ye therefore err,
not knowing the scriptures nor the
25 power of God? For when they
rise from among [the] dead they
neither marry nor are given in
marriage, but are as angels [who
26 are] in the heavens. But con-
cerning the dead that they rise,
have ye not read in the book of
Moses, in the [section of the] bush,
how God spoke to him, saying, I
[am] the God of Abraham, and the
God of Isaac, and the God of
27 Jacob? He[o] is not the God of
[the] dead, but of [the] living.
28 Ye therefore greatly err. And one
of the scribes who had come up,
and had heard them reasoning
together, perceiving that he had
answered them well, demanded of
him, Which is [the] first com-
29 mandment of all? And Jesus
answered him, [The] first com-
mandment of all[p] [is], Hear,
Israel: the Lord our God is one
30 Lord; and thou shalt love the
Lord thy God with all thy heart,
and with all thy soul, and with all
thine understanding, and with all
thy strength. This is [the] first
31 commandment. And a second
like it [is] this: Thou shalt love
thy neighbour as thyself. There
is not another commandment
32 greater than these. And the scribe
said to him, Right, teacher; thou
hast spoken according to [the]
truth. For he[q] is one, and there
33 is none other besides him; and
to love him with all the heart, and
with all the soul, and with all the
strength, and to love one's neigh-
bour as one's self, is more than all
the burnt-offerings and sacrifices.
34 And Jesus, seeing that he had
answered intelligently, said to
him, Thou art not far from the
kingdom of God. And no one
dared question him any more.
35 And Jesus answering said [as he
was] teaching in the temple, How
do the scribes say that the Christ
36 is son of David? [for] David him-
self said [speaking] in the Holy
Spirit, The Lord said to my Lord,
Sit on my right hand until I put
thine enemies [as] footstool of thy
37 feet. David himself [therefore]
calls him Lord, and whence is he
his son? And the mass of the
38 people heard him gladly. And he
said to them in his doctrine, Be-
ware of the scribes, who like to
walk about in long robes, and
salutations in the market-places,
39 and first seats in the synagogues,
40 and first places at suppers; who
devour the houses of widows, and
as a pretext make long prayers.
These shall receive a severer judg-
41 ment. And Jesus, having sat
down opposite the treasury, saw
how the crowd was casting money
into the treasury; and many rich
42 cast in much. And a poor widow
came and cast in two mites, which
43 is a farthing. And having called
his disciples to [him] he said[r] to
them, Verily I say unto you, This
poor widow has cast in more than
all who have cast into the treasury:
44 for all have cast in of that which
they had in abundance, but she
of her destitution has cast in all
that she had, the whole of her
living.

13 And as he was going out of
the temple, one of his disciples
says to him, Teacher, see what
2 stones and what buildings! And
Jesus answering said to him, Seest
thou these great buildings? not
a stone shall be left upon a stone
which shall not be thrown down.
3 And as he sat on the mount of
Olives opposite the temple, Peter
and James and John and Andrew
4 asked him privately, Tell us, when
shall these things be, and what is
the sign when all these things are
5 going to be fulfilled. And Jesus
answering them began to say,
Take heed lest any one mislead
6 you. For many shall come in my
name, saying, It is I, and shall
7 mislead many. But when ye shall

[n] *R.* adds 'therefore.' [o] Or 'God is not [God] of the dead, but God of the living,' as *R.* [p] *R.* reads 'first of all the commandments.' [q] *R.* reads 'God.' [r] *R.* reads 'says.'

hear of wars and rumours of wars, be not disturbed, for [this] must happen, but the end is not yet.
8 For nation shall rise up against nation, and kingdom against kingdom; and there shall be earthquakes in [different] places, and there shall be famines and troubles: these things [are the] beginnings
9 of throes. But ye, take heed to yourselves, for they shall deliver you up to sanhedrims and to synagogues: ye shall be beaten and brought before rulers and kings for my sake, for a testimony
10 to them; and the gospel[s] must first be preached to all the nations.
11 But when they shall lead you away to deliver you up, be not careful beforehand as to what ye shall say, [nor prepare your discourse:] but whatsoever shall be given you in that hour, that speak; for ye are not the speakers, but
12 the Holy Spirit. But brother shall deliver up brother to death, and father child; and children shall rise up against parents and cause
13 them to be put to death. And ye will be hated of all on account of my name; but he that has endured
14 to the end, he shall be saved. But when ye shall see the abomination of desolation[t] standing where it should not, (he that reads let him consider [it]) then let those in
15 Judæa flee to the mountains, and him that is upon the housetop not come down into the house, nor enter [into it] to take away any-
16 thing out of his house; and him that is in the field not return back
17 to take his garment. But woe to those that are with child and to those that give suck in those days!
18 And pray that it[u] may not be in
19 winter time; for those days shall be distress such as there has not been the like since [the] beginning of creation which God created, until now, and never shall be;
20 and if [the] Lord had not cut short those days, no flesh should have been saved; but on account of the elect whom he has chosen,
21 he has cut short those days. And then if any one say to you, Lo, here [is] the Christ, or Lo, there,
22 believe [it] not. For false Christs and false prophets will arise, and give signs and wonders to deceive,
23 if possible, even the elect. But do *ye* take heed: behold, I have told you all things beforehand.
24 But in those days, after that distress, the sun shall be darkened and the moon shall not give its
25 light; and the stars of heaven shall be falling down, and the powers which are in the heavens
26 shall be shaken; and then shall they see the Son of man coming in clouds with great power and glory;
27 and then shall he send his angels and shall gather together his elect from the four winds, from end of
28 earth to end of heaven. But learn the parable from the fig-tree: when its branch already becomes tender and puts forth the leaves, ye know that the summer is near.
29 Thus also ye, when ye see these things happening, know that it is
30 near, at the doors. Verily I say unto you, This generation shall in no wise pass away till all these
31 things take place. The heaven and the earth shall pass away, but my words shall in no wise pass
32 away. But of that day or[v] of that hour no one knows, neither the angels who are in heaven, nor the
33 Son, but the Father. Take heed, watch and pray, for ye do not
34 know when the time is: [it is] as a man gone out of the country, having left his house and given to his bondmen the authority, and to each one his work, and commanded the doorkeeper that he
35 should watch. Watch therefore, for ye do not know when the master of the house comes: evening, or midnight, or cockcrow, or
36 morning; lest coming suddenly he
37 find you sleeping. But what I say to you, I say to all, Watch.

14 Now the passover and the [feast of] unleavened bread was after two days. And the chief priests and the scribes were seeking how they might seize him by
2 subtlety and kill him. For[w] they said, Not in the feast, lest perhaps there be a tumult of the people.
3 And when he was in Bethany, in the house of Simon the leper, as he lay at table, there came a woman having an alabaster flask of ointment of pure nard, very costly; and having broken the alabaster flask, she poured it out
4 upon his head. And there were some indignant in themselves and saying, Why has this waste been
5 made of the ointment? for this ointment[x] could have been sold for more than three hundred

[s] Or 'glad tidings,' as elsewhere.
[t] *R.* adds 'which is spoken of by Daniel the prophet.'
[u] *R.* reads 'your flight.'
[v] *R.* reads 'and.'
[w] *R.* reads 'And' or 'But.'
[x] *R.* omits 'ointment.'

denarii and given to the poor. And they spoke very angrily at
6 her. But Jesus said, Let her alone; why do ye trouble her? she has wrought a good work as
7 to[v] me; for ye have the poor always with you, and whenever ye would ye can do them good; but me ye have not always.
8 What she could she has done. She has beforehand anointed my body
9 for the burial. And[z] verily I say unto you, Wheresoever these glad tidings may be preached in the whole world, what this [woman] has done shall be also spoken of for a memorial of her.
10 And Judas[a] Iscariote, one of the twelve, went away to the chief priests that he might deliver him
11 up to them; and they, when they heard it, rejoiced, and promised him to give money. And he sought how he could opportunely deliver him up.
12 And the first day of unleavened bread, when they slew the passover, his disciples say to him, Where wilt thou that we go and prepare, that thou mayest eat the
13 passover? And he sends two of his disciples, and says to them, Go into the city, and a man shall meet you carrying a pitcher of
14 water; follow him. And wheresoever he enters, say to the master of the house, The Teacher says, Where is my[b] guest-chamber where I may eat the passover with
15 my disciples? and *he* will shew you a large upper room furnished ready. There make ready for us.
16 And his disciples went away and came into the city, and found as he had said to them; and they
17 made ready the passover. And when evening was come, he comes
18 with the twelve. And as they lay at table and were eating, Jesus said, Verily I say to you, One of you shall deliver me up; he who
19 is eating with me. And they began to be grieved, and to say to him, one by one, Is it I? [and
20 another, Is it I?] But he answered and said to them, One of the twelve, he who dips with me in
21 the dish. The Son of man goes indeed as it is written concerning him, but woe to that man by whom the Son of man is delivered up; [it were] good for that man
22 if he had not been born. And as they were eating, Jesus, having taken bread, when he had blessed, broke [it], and gave [it] to them, and said, Take[c] [this]: this is my
23 body. And having taken [the] cup, when he had given thanks, he gave [it] to them, and they all
24 drank out of it. And he said to them, This is my blood, that of the [new] covenant, that shed for
25 many. Verily I say to you, I will no more drink at all of the fruit of the vine, until that day when I drink it new in the kingdom of
26 God. And having sung a hymn, they went out to the mount of
27 Olives. And Jesus says to them, All ye shall be offended,[d] for it is written, I will smite the shepherd, and the sheep shall be scattered
28 abroad. But after I am risen, I will go before you into Galilee.
29 But Peter said to him, Even if all
30 should be offended, yet not I. And Jesus says to him, Verily I say to thee, that thou[e] to-day, in this night, before [the] cock shall crow twice, thou shalt thrice deny me.
31 But he said [so much] exceedingly the more, If I should have to die with thee, I will in no wise deny thee. And likewise said they all too.
32 And they come to a place of which the name [is] Gethsemane, and he says to his disciples, Sit
33 here while I shall pray. And he takes with him Peter and James and John, and he began to be amazed and oppressed in spirit.[f]
34 And he says to them, My soul is full of grief even unto death;
35 abide here and watch. And, going forward a little, he fell upon the earth; and he prayed that if it were possible the hour might pass
36 away from him. And he said, Abba, Father, all things are possible to thee: take away this cup from me; but not what I will,
37 but what thou [wilt]. And he comes and finds them sleeping. And he says to Peter, Simon, dost thou sleep? Hast thou not been
38 able to watch one hour? Watch and pray, that ye enter not into temptation. The spirit indeed [is]
39 willing, but the flesh weak. And going away, he prayed again,
40 saying the same thing. And returning, he found them again sleeping, for their eyes were heavy; and they knew not what they
41 should answer him. And he comes the third time and says to them,

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[v] *R.* reads 'on' or 'toward.' [z] *R.* omits 'And.' [a] *R.* adds 'the.' [b] *R.* reads 'the.' [c] *R.* adds 'eat.' [d] Or 'find an occasion of stumbling.' *R.* adds 'in me this night.' [e] *R.* omits 'thou.' [f] Or 'deeply depressed.'

Sleep on now and take your rest. It is enough; the hour is come; behold, the Son of man is delivered up into the hands of
42 sinners. Arise, let us go; behold, he that delivers me up has drawn nigh.
43 And immediately, while he was yet speaking, Judas comes up, [being] one of the twelve, and with him a great crowd, with swords and sticks, from the chief priests and the scribes and the elders.
44 Now he that delivered him up had given them a sign between them, saying, Whomsoever I shall kiss, that is he; seize him, and lead
45 [him] away safely. And being come, straightway coming up to him, he says, Rabbi, Rabbi; and
46 he covered him with kisses.[g] And they laid their hands upon him
47 and seized him. But a certain one of those who stood by, having drawn his sword, struck the bondman of the high priest, and took
48 off his ear. And Jesus answering said to them, Are ye come out as against a robber, with swords and
49 sticks to take me? I was daily with you teaching in the temple, and ye did not seize me; but [it is] that the scriptures may be ful-
50 filled. And all left him and fled.
51 And a certain young man followed him with a linen cloth cast about his naked [body]; and [the young
52 men] seize him; but he, leaving the linen cloth behind [him], fled from them naked.
53 And they led away Jesus to the high priest. And there come together to him all the chief priests and the elders and the scribes.
54 And Peter followed him at a distance, till [he was] within the court of the high priest's palace; and he was sitting with the officers and warming himself in the light
55 [of the fire]. And the chief priests and the whole sanhedrim sought testimony against Jesus to cause him to be put to death, and did not
56 find [any]. For many bore false witness against him, and their
57 testimony did not agree. And certain persons rose up and bore false witness against him, saying,
58 *We* heard him saying, *I* will destroy the temple[h] which is made with hands, and in the course of three days I will build another not
59 made with hands. And neither
60 thus did their testimony agree. And the high priest, rising up before them all, asked Jesus, saying, Answerest thou nothing? What do these testify against thee?
61 But he was silent, and answered nothing. Again the high priest asked him, and says to him, Thou art the Christ, the Son of the
62 blessed? And Jesus said, I am, and ye shall see the Son of man sitting at the right hand of power, and coming with the clouds of
63 heaven. And the high priest, having rent his clothes, says, What need have we any more of wit-
64 nesses? Ye have heard the blasphemy; what think ye? And they all condemned him to be
65 guilty of death. And some began to spit upon him, and cover up his face, and buffet him, and say to him, Prophesy; and the officers struck him with the palms of their hands.
66 And Peter being below in the palace-court, there comes one of
67 the maids of the high priest, and seeing Peter warming himself, having looked at him, says, And thou wast with the Nazarene,
68 Jesus. But he denied, saying, I know not nor understand what thou sayest. And he went out into the vestibule; and a cock
69 crew. And the maid, seeing him, again began to say to those that stood by, This is [one] of them.
70 And he again denied. And again, after a little, those that stood by said to Peter, Truly thou art [one] of them, for also thou art a Gali-
71 lean.[i] But he began to curse and to swear, I know not this man
72 of whom ye speak. And the second time a cock crew. And Peter remembered the word that Jesus said to him, Before [the] cock crow twice, thou shalt deny me thrice; and when he thought thereon he wept.

15 And immediately in the morning the chief priests, having taken counsel with the elders and scribes and the whole sanhedrim, bound Jesus and carried [him] away, and delivered [him] up to
2 Pilate. And Pilate asked him, Art *thou* the King of the Jews? And he answered and said to him,
3 Thou sayest. And the chief priests
4 accused him urgently. And Pilate asked him again, saying, Answerest thou nothing? See of how many things they bear witness
5 against thee. But Jesus still answered nothing, so that Pilate

[g] Or 'kissed him caressingly.' [h] The house itself. [i] *R.* adds 'and thy speech is like it.'

6 marvelled. But at [the] feast he released to them one prisoner, whomsoever they begged [of him].
7 Now there was the [person] named Barabbas bound with those who had made insurrection with [him], [and] that had committed murder
8 in the insurrection. And the crowd crying out began to beg [that he would do] to them as he
9 had always done. But Pilate answered them saying, Will ye that I release to you the King of
10 the Jews? for he knew that the chief priests had delivered him up
11 through envy. But the chief priests stirred up the crowd that he might rather release Barabbas
12 to them. And Pilate answering said to them again, What will ye then that I do [to him] whom ye
13 call King of the Jews? And they
14 cried out again, Crucify him. And Pilate said to them, What evil then has he done? But they cried out the more[j] urgently, Crucify
15 him. And Pilate, desirous of contenting the crowd, released to them Barabbas, and delivered up Jesus, when he had scourged him,
16 that he might be crucified. And the soldiers led him away into the court which is [called the] prætorium, and they call together the
17 whole band. And they clothe him with purple, and bind round on him a crown of thorns which they
18 had plaited. And they began to salute him, Hail, King of the Jews!
19 And they struck his head with a reed, and spat on him, and, bending the knee, did him homage.
20 And when they had mocked him, they took the purple off him, and put his own clothes on him; and they lead him out that they may
21 crucify him. And they compel to go [with them] a certain passer by, Simon, a Cyrenian, coming from the field, the father of Alexander and Rufus, that he might carry
22 his cross. And they bring him to the[k] place [called] Golgotha, which, being interpreted, is Place
23 of a skull. And they offered him wine [to drink] medicated with myrrh; but he did not take [it].
24 And having crucified him, they part[l] his clothes amongst [themselves], casting lots on them what
25 each one should take. And it was the third hour, and they crucified
26 him. And the superscription of what he was accused of was written up: The King of the Jews.
27 And with him they crucify two robbers, one on his right hand,
28 and one on his left. [And the scripture was fulfilled which says, And he was reckoned with the
29 lawless.] And they that passed by reviled him, shaking their heads, and saying, Aha, thou that destroyest the temple[m] and build-
30 est it in three days, save thyself,
31 and descend from the cross. [n]In like manner the chief priests also, with the scribes, mocking with one another, said, He saved others;
32 himself he cannot save. Let the Christ the King of Israel descend now from the cross, that we may see and may believe. And they that were crucified with him reproached him.
33 And when [the] sixth hour was come, there came darkness over the whole land[o] until [the] ninth
34 hour; and at the ninth hour, Jesus cried with a loud voice, [saying,] Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why
35 hast thou forsaken me? And some of those who stood by, when they heard [it], said, Behold, he
36 calls for Elias. And one, running and filling a sponge with vinegar, fixed it on a reed, and gave him to drink, saying, Let alone, let us see if Elias comes to take him
37 down. And Jesus, having uttered
38 a loud cry, expired. And the veil of the temple[m] was rent in two
39 from the top to the bottom. And the centurion who stood by over against him, when he saw that he had expired having thus cried out, said, Truly this man was Son
40 of God. And there were women also looking on from afar off, among whom were both Mary of Magdala, and Mary the mother of James the less and of Joses, and
41 Salome; who also, when he was in Galilee, followed him and ministered to him; and many others who came up with him to Jerusalem.
42 And when it was already evening, since it was [the] preparation, that is, [the day] before a sabbath,
43 Joseph of Arimathæa, an honourable councillor, who also himself was awaiting the kingdom of God, coming,[p] emboldened himself and went in to Pilate and begged the
44 body of Jesus. And Pilate wondered if he were already dead; and having called to [him] the cen-

[j] *R.* reads 'much more.' [k] *R.* omits 'the.' [l] *R.* reads 'parted.' [m] The house itself. [n] *R.* adds 'And.' [o] Or 'earth.' [p] *R.* reads 'came.'

turion, he inquired of him if he
45 had long died. And when he
knew from the centurion, he
46 granted the body to Joseph. And
having bought fine linen, [and]
having taken him down, he
swathed him in the fine linen, and
laid him in a sepulchre which was
cut out of rock, and rolled a stone
47 to the door of the sepulchre. And
Mary of Magdala and Mary the[q]
[mother] of Joses saw where he
was put.

16 And the sabbath being [now]
past, Mary of Magdala, and
Mary the [mother] of James, and
Salome, bought aromatic spices
that they might come and embalm
2 him. And very early on the first
[day] of the week they come to
the sepulchre, the sun having
3 risen. And they said to one
another, Who shall roll us away
the stone out of the door of the
4 sepulchre? And when they looked,
they see that the stone has been
rolled [away], for it was very
5 great. And entering into the
sepulchre, they saw a young man
sitting on the right, clothed in
a white robe, and they were amazed
6 and alarmed; but he says to
them, Be not alarmed. Ye seek
Jesus, the Nazarene, the crucified
one. He is risen, he is not here;
behold the place where they had
7 put him. But go, tell his disciples
and Peter, he goes before you into
Galilee; there shall ye see him,
8 as he said to you. And they
went out,[r] and fled from the
sepulchre. And trembling and
excessive amazement possessed
them, and they said nothing to
any one, for they were afraid.

9 Now when he had risen very
early, the first [day] of the week,
he appeared first to Mary of
Magdala, out of whom he had
10 cast seven demons. *She* went and
brought word to those that had
been with him, [who were] grieving
11 and weeping. And when these
heard that he was alive and had
been seen of her, they disbelieved
12 [it]. And after these things he
was manifested in another form
to two of them as they walked,
13 going into the country; and *they*
went and brought word to the
rest; neither did they believe
14 them. Afterwards as they lay at
table he was manifested to the
eleven, and reproached [them
with] their unbelief and hardness
of heart, because they had not
believed those who had seen him
15 risen. And he said to them, Go
into all the world, and preach the
glad tidings to all the creation.
16 He that believes and is baptised
shall be saved, and he that dis-
17 believes shall be condemned. And
these signs shall follow those that
have believed: in my name they
shall cast out demons; they shall
18 speak with new tongues; they
shall take up serpents; and if they
should drink any deadly thing it
shall not[s] injure them; they shall
lay hands upon the infirm, and
they shall be well.
19 The Lord therefore, after he
had spoken to them, was taken up
into heaven, and sat at the right
20 hand of God. And they, going
forth, preached everywhere, the
Lord working with [them], and
confirming the word by the signs
following upon [it].[t]

GOSPEL ACCORDING TO
LUKE

1 Forasmuch as many have under-
taken to draw up a relation con-
cerning the matters fully believed
2 among us, as those who from the
beginning were eye-witnesses of
and attendants on the Word have
3 delivered them to us, it has seemed
good to me also, accurately ac-
quainted from the origin with all
things, to write to thee with
method, most excellent Theo-
4 philus, that thou mightest know
the certainty of those things in
which thou hast been instructed.
5 There was in the days of Herod,
the king of Judæa, a certain priest,
by name Zacharias, of the course
of Abia, and his wife of the daugh-
ters of Aaron, and her name Eliza-
6 beth. And they were both just
before God, walking in all the
commandments and ordinances of
7 the Lord blameless. And they
had no child, because Elizabeth

[q] *R.* omits 'the.' [r] *R.* adds 'quickly.' [s] In no wise. [t] *R.* adds 'Amen.'

was barren, and they were both
8 advanced in years. And it came
to pass, as he fulfilled his priestly
service before God in the order
of his course, it fell to him by lot,
9 according to the custom of the
priesthood, to enter into the
temple [a] of the Lord to burn in-
10 cense. And all the multitude of
the people were praying without
11 at the hour of incense. And an
angel of [the] Lord appeared to
him, standing on the right of the
12 altar of incense. And Zacharias
was troubled, seeing [him], and
13 fear fell upon him. But the angel
said to him, Fear not, Zacharias,
because thy supplication has been
heard, and thy wife Elizabeth
shall bear thee a son, and thou
14 shalt call his name John. And
he shall be to thee [b] joy and
rejoicing, and many shall rejoice
15 at his birth. For he shall be great
before [the] Lord, and he shall
drink no wine nor strong drink;
and he shall be filled with [the]
Holy Ghost even from his mother's
16 womb. And many of the sons of
Israel shall he turn to [the] Lord
17 their God. And *he* shall go before
him in [the] spirit and power of
Elias, to turn hearts of fathers to
children, and disobedient ones to
[the] thoughts of just [men], to
make ready for [the] Lord a pre-
18 pared people. And Zacharias said
to the angel, How shall I know
this, for *I* am an old man, and my
19 wife advanced in years? And
the angel answering, said to him,
I am Gabriel, who stand before
God, and I have been sent to speak
to thee, and to bring these glad
20 tidings [c] to thee; and behold, thou
shalt be silent and not able to
speak till the day in which these
things shall take place, because
thou hast not believed my words,
the which shall be fulfilled in their
21 time. And the people were
awaiting Zacharias, and they
wondered at his delaying in the
22 temple. But when he came out
he could not speak to them, and
they recognised that he had seen
a vision in the temple. And *he*
was making signs to them, and
23 continued dumb. And it came
to pass, when the days of his
service were completed, he de-
parted to his house.
24 Now after these days, Elizabeth
his wife conceived, and hid herself
25 five months, saying, Thus has the
Lord done to me in [these] days in
which he looked upon [me] to take
away my reproach among men.
26 But in the sixth month, the
angel Gabriel was sent of God to
a city of Galilee, of which [the]
27 name [was] Nazareth, to a virgin
betrothed to a man whose name
[was] Joseph, of the house of
David; and the virgin's name
28 [was] Mary. And the angel came
in to her, and said, Hail, [thou]
favoured one! the Lord [is] with
thee: [blessed art thou amongst
29 women.] But she, [seeing] [the
angel], was troubled at his word,
and reasoned in her mind what
30 this salutation might be. And
the angel said to her, Fear not,
Mary, for thou hast found favour
31 with God; and behold, thou shalt
conceive in the womb and bear
a son, and thou shalt call his name
32 Jesus. *He* shall be great, and
shall be called Son of [the] High-
est; and [the] Lord [d] God shall
give him the throne of David his
33 father; and he shall reign over
the house of Jacob for the ages,[e]
and of his kingdom there shall not
34 be an end. But Mary said to the
angel, How shall this be, since
35 I know not a man? And the
angel answering said to her, [The]
Holy Spirit shall come upon thee,
and power of [the] Highest over-
shadow thee, wherefore the holy
thing also which shall be born shall
36 be called Son of God. And behold,
Elizabeth, thy kinswoman, she
also has conceived a son in her old
age, and this is the sixth month to
37 her that was called barren: for
nothing shall be impossible with
38 God. And Mary said, Behold the
bondmaid of [the] Lord; be it to
me according to thy word. And
the angel departed from her.
39 And Mary, rising up in those
days, went into the hill country
with haste, to a city of Judah,
40 and entered into the house of
Zacharias, and saluted Elizabeth.
41 And it came to pass, as Elizabeth
heard the salutation of Mary, the
babe leaped in her womb; and
Elizabeth was filled with [the]
42 Holy Spirit, and cried out with a
loud voice and said Blessed [art]
thou amongst women, and blessed
43 the fruit of thy womb. And
whence [is] this to me, that the
mother of my Lord should come
44 to me? For behold, as the voice
of thy salutation sounded in my

[a] The house itself; so verses 21, 22. [b] 'Or thou shalt have.' [c] Or 'to bring the glad tidings of these things.' [d] Jehovah Elohim. [e] Or 'for ever.'

ears, the babe leaped with joy in
45 my womb. And blessed [is] she
that has believed, for there shall
be a fulfilment of the things
spoken to her from [the] Lord.
46 And Mary said, My soul magnifies
47 the Lord, and my spirit has re-
48 joiced in God my Saviour. For
he has looked upon the low estate
of his bondmaid; for behold,
from henceforth all generations
49 shall call me blessed. For the
Mighty one has done to me great
things, and holy [is] his name;
50 and his mercy [is] to generations
and generations[f] to them that
51 fear him. He has wrought
strength with his arm; he has
scattered haughty [ones] in the
52 thought of their heart. He has
put down rulers from thrones, and
53 exalted the lowly. He has filled
the hungry with good things, and
54 sent away the rich empty. He
has helped Israel his servant, in
55 order to remember mercy, (as he
spoke to our fathers,) to Abraham
56 and to his seed for ever. And
Mary abode with her about three
months, and returned to her house.
57 But the time was fulfilled for
Elizabeth that she should bring
forth, and she gave birth to a son.
58 And her neighbours and kinsfolk
heard that [the] Lord had magni-
fied his mercy with her, and they
59 rejoiced with her. And it came
to pass on the eighth day they
came to circumcise the child, and
they called it after the name of his
60 father, Zacharias. And his mo-
ther answering said, No; but he
61 shall be called John. And they
said to her, There is no one among
thy kinsfolk who is called by this
62 name. And they made signs to
his father as to what he might
63 wish it to be called. And having
asked for a writing-table, he
wrote saying, John is his name.
64 And they all wondered. And his
mouth was opened immediately,
and his tongue, and he spake,
65 blessing God. And fear came
upon all who dwelt round about
them; and in the whole hill-
country of Judæa all these things
were the subject of conversation.
66 And all who heard them laid them
up in their heart, saying, What
then will this child be? And [the]
67 Lord's hand was with him. And
Zacharias his father was filled with
[the] Holy Spirit, and prophesied,
68 saying, Blessed be [the] Lord the
God of Israel, because he has
visited and wrought redemption
69 for his people, and raised up a horn
of deliverance for us in the house
70 of David his servant; as he spoke
by [the] mouth of his holy pro-
phets, who have been since the
71 world began; deliverance from
our enemies and out of the hand
72 of all who hate us; to fulfil[g]
mercy with our fathers and re-
73 member his holy covenant, [the]
oath which he swore to Abraham
74 our father, to give us, that, saved
out of the hand of our enemies,
we should serve him without fear
75 in piety and righteousness before
76 him all our days.[h] And thou,
child, shalt be called [the] prophet
of [the] Highest; for thou shalt
go before the face of [the] Lord
77 to make ready his ways; to give
knowledge of deliverance[i] to his
people by [the] remission of their
78 sins on account of [the] bowels of
mercy of our God; wherein [the]
dayspring from on high has visited
79 us, to shine upon them who were
sitting in darkness and in [the]
shadow of death, to guide our feet
80 into [the] way of peace.—And the
child grew and was strengthened
in spirit; and he was in the
deserts until the day of his shewing
to Israel.

2 But it came to pass in those
days that a decree went out from
Cæsar Augustus, that a census
should be made of all the habit-
2 able world. The census itself first
took place when Cyrenius had the
3 government of Syria. And all
went to be inscribed in the census
4 roll, each to his own city: and
Joseph also went up from Galilee
out of the city Nazareth to Judæa,
to David's city,[j] the which is called
Bethlehem, because he was of the
5 house and family of David, to be
inscribed in the census roll with
Mary who was betrothed to him
[as his] wife, she being great with
6 child. And it came to pass, while
they were there, the days of her
giving birth [to her child] were
7 fulfilled, and she brought forth
her first-born son, and wrapped
him up in swaddling-clothes and
laid him in the manger, because
there was no room for them in
the inn.
8 And there were shepherds in
that country abiding without, and
keeping watch by night over their
9 flock. And lo, an angel of [the]

[f] *R.* reads 'generations of generations.' [g] To work *or* accomplish. [h] *R.* reads 'all the days of our life.' [i] Or 'salvation.' [j] Or 'a city of David.'

Lord was there by them, and [the] glory of [the] Lord shone around them, and they feared [with] great
10 fear. And the angel said to them, Fear not, for behold, I announce to you glad tidings of great joy, which shall be to all the people;
11 for to-day a Saviour has been born to you in David's city, who is
12 Christ [the] Lord. And this is the sign to you: ye shall find a babe wrapped in swaddling-clothes, and
13 lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising
14 God and saying, Glory to God in the highest, and on earth peace,
15 good pleasure in men. And it came to pass, as the angels departed from them into heaven, that the shepherds said to one another, Let us make our way then now as far as Bethlehem, and let us see this thing that is come to pass, which the Lord has made
16 known to us. And they came with haste, and found both Mary and Joseph, and the babe lying
17 in the manger; and having seen [it] they made known about the country the thing which had been said to them concerning this child.
18 And all who heard [it] wondered at the things said to them by the
19 shepherds. But Mary kept all these things [in her mind], pondering
20 [them] in her heart. And the shepherds returned, glorifying and praising God for all things which they had heard and seen, as it had been said to them.

21 And when eight days were fulfilled for circumcising him,[k] his name was called Jesus, which was the name given by the angel before he had been conceived in the womb.

22 And when the days were fulfilled for their purifying according to the law of Moses, they brought him to Jerusalem to present [him]
23 to the Lord (as it is written in the law of [the] Lord: Every male that opens the womb shall be
24 called holy to the Lord), and to offer a sacrifice according to what is said in the law of [the] Lord: A pair of turtle doves, or two
25 young pigeons. And behold, there was a man in Jerusalem whose name was Simeon; and this man was just and pious, awaiting the consolation of Israel, and [the]
26 Holy Spirit was upon him. And it was divinely communicated to him by the Holy Spirit, that he should not see death before he should see [the] Lord's Christ.
27 And he came in the Spirit into the temple;[l] and as the parents brought in the child Jesus that they might do for him according
28 to the custom of the law, he[m] received him into his arms, and
29 blessed God, and said, Lord,[n] now thou lettest thy bondman go,
30 according to thy word, in peace;
31 for mine eyes have seen thy salva-
32 tion, which thou hast prepared before the face of all peoples; a light for revelation of [the] Gentiles and [the] glory of thy people
33 Israel. And his father[o] and mother wondered at the things which
34 were said concerning him. And Simeon blessed them, and said to Mary his mother, Lo, this [child] is set for the fall and rising up of many in Israel, and for a sign
35 spoken against; (and even a sword shall go through thine own soul;) so that [the] thoughts may be revealed from many hearts.
36 And there was a prophetess, Anna, daughter of Phanuel, of [the] tribe of Asher, who was far advanced in years, having lived with [her] husband seven years from her
37 virginity, and herself a widow up to[p] eighty-four years; who did not depart from the temple, serving night and day with fastings and
38 prayers; and she coming up the same hour gave praise to the Lord, and spoke of him to all those who waited for redemption in Jeru-
39 salem. And when they had completed all things according to the law of [the] Lord, they returned to Galilee to their own city
40 Nazareth. And the child grew and waxed strong [in spirit[q]], filled with wisdom, and God's grace was upon him.

41 And his parents went yearly to Jerusalem at the feast of the pass-
42 over. And when he was twelve years old, and they went up [to Jerusalem] according to the custom
43 of the feast and had completed the days, as they returned the boy Jesus remained behind in Jerusalem, and his parents[r] knew not
44 [of it]; but, supposing him to be in the company that journeyed together, they went a day's journey, and sought him among their
45 relations and acquaintances: and

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[k] *R.* reads 'the child.' [l] See note to Matt. xxi. 12. [m] Or 'he also.' [n] See note to Acts iv. 24. [o] *R.* reads 'Joseph.' [p] *R.* reads 'about.' [q] *R.* reads 'in spirit.' [r] *R.* reads 'Joseph and his mother.'

not having found him they returned to Jerusalem seeking him.
46 And it came to pass, after three days they found him in the temple, sitting in the midst of the teachers and hearing them and asking them
47 questions. And all who heard him were astonished at his under-
48 standing and answers. And when they saw him they were amazed: and his mother said to him, Child, why hast thou dealt thus with us? behold, thy father and I have
49 sought thee distressed. And he said to them, Why [is it] that ye have sought me? did ye not know that I ought to be [occupied]
50 in my Father's business? And they understood not the thing
51 that he said to them. And he went down with them and came to Nazareth, and he was in subjection to them. And his mother kept
52 all these things in her heart. And Jesus advanced in wisdom and stature, and in favour with God and men.

3 Now in the fifteenth year of the government of Tiberius Cæsar, Pontius Pilate being governor of Judæa, and Herod tetrarch of Galilee, and Philip his brother tetrarch of Ituræa and the region of Trachonitis, and Lysanias
2 tetrarch of Abilene, in the high priesthood of[s] Annas and Caiaphas, [the] word of God came upon John, the son of Zacharias, in the
3 wilderness. And he came into all the district round the Jordan, preaching [the] baptism of repent-
4 ance for [the] remission of sins, as it is written in [the] book of [the] words of Esaias the prophet:[t] Voice of one crying in the wilderness: Prepare ye[u] the way of
5 [the] Lord, make straight his paths. Every gorge shall be filled up, and every mountain and hill shall be brought low, and the crooked [places] shall become a
6 straight [path], and the rough places smooth ways, and all flesh
7 shall see the salvation of God. He said therefore to the crowds which went out to be baptised by him, Offspring of vipers, who has forewarned you to flee from the
8 coming wrath? Produce therefore fruits worthy of repentance; and begin not to say in yourselves, We have Abraham for [our] father, for I say unto you that God is able of these stones to raise up children to Abraham.
9 And already also the axe is applied to the root of the trees; every tree therefore not producing good fruit
10 is cut down and cast into [the] fire. And the crowds asked him
11 saying, What should we do then? And he answering says to them, He that has two body coats, let him give to him that has none; and he that has food, let him do
12 likewise. And tax-gatherers came also to be baptised, and they said
13 to him, Teacher, what should we do? And he said to them, Take
14 no more [money] than what is appointed to you. And persons engaged in military service also asked him saying, And we, what should we do? And he said to them, Oppress no one, nor accuse falsely, and be satisfied with your pay.
15 But as the people were in expectation, and all were reasoning in their hearts concerning John whether *he* might be the Christ,
16 John answered all, saying, *I* indeed baptise you with water, but the mightier than I is coming, the thong of whose sandals I am not fit to unloose; *he* shall baptise you with[v] [the] Holy Spirit and
17 fire; whose winnowing-fan is in his hand, and he will thoroughly purge his threshing-floor, and will gather the wheat into his garner, but the chaff he will burn with
18 fire unquenchable. Exhorting then many other things also he announced [his] glad tidings to the
19 people. But Herod the tetrarch, being reproved by him as to Herodias, the wife of his brother,[w] and as to all the wicked things
20 which Herod had done, added this also to all [the rest], that he shut up John in prison.
21 And it came to pass, all the people having been baptised, and Jesus having been baptised and praying, that the heaven was
22 opened, and the Holy Spirit descended in a bodily form as a dove upon him; and a voice came out of heaven,[x] Thou art my beloved Son, in thee I have found my delight.
23 And Jesus himself was beginning to be about thirty years old; being as was supposed son
24 of Joseph; of Eli, of Matthat, of
25 Levi, of Melchi, of Janna, of Joseph, of Mattathias, of Amos,
26 of Naoum, of Esli, of Naggai, of Maath, of Mattathias, of Semei,

[s] *R.* reads '[being] high priests.' as i. 76. [t] *R.* adds 'saying.' [u] Or 'Make ye ready,' [v] In the power of. [w] *R.* adds 'Philip.' [x] *R.* adds 'saying.'

27 of Joseph, of Juda, of Joannes, of Resa, of Zorobabel, of Salathiel, of
28 Neri, of Melchi, of Addi, of Cosam,
29 of Elmodam, of Er, of Joses, of Eliezer, of Joreim, of Matthat,
30 of Levi, of Simeon, of Juda, of Joseph, of Jonan, of Eliakim,
31 of Meleas, of Menan, of Mattatha,
32 of Nathan, of David, of Jesse, of Obed, of Booz, of Salmon, of
33 Naasson, of Aminadab, of Aram,
34 of Esrom, of Phares, of Juda, of Jacob, of Isaac, of Abraham,
35 of Terah, of Nachor, of Seruch, of Ragau, of Phalck, of Eber, of Sala,
36 of Caïnan, of Arphaxad, of Sem, of
37 Noc, of Lamech, of Methusala, of Enoch, of Jared, of Maleleel, of
38 Caïnan, of Enos, of Seth, of Adam, of God.

4 But Jesus, full of [the] Holy Spirit, returned from the Jordan, and was led by *v* the Spirit in *z*
2 the wilderness forty days, tempted of the devil; and in those days he did not eat anything, and when they were finished *a* he hungered.
3 And the devil said to him, If thou be Son of God, speak to this stone,
4 that it become bread. And Jesus answered unto him saying, It is written, Man shall not live by bread alone, but by every word of God.
5 And [the devil], leading him up into a high mountain, shewed him all the kingdoms of the habitable
6 world in a moment of time. And the devil said to him, I will give thee all this power, and their glory; for it is given up to me, and to
7 whomsoever I will I give it. If therefore thou wilt do homage befor me, all *b* [of it] shall be thine.
8 And Jesus answering him said, *c* It is written, Thou shalt do homage to [the] Lord thy God, and him alone shalt thou serve.
9 And he led him to Jerusalem, and set him on the edge of the temple, and said to him, If thou be *d* Son of God, cast thyself down
10 hence; for it is written, He shall give charge to his angels concern-
11 ing thee to keep thee; and on [their] hands shall they bear thee, lest in any wise thou strike thy
12 foot against a stone. And Jesus answering said to him, It is said, Thou shalt not tempt [the] Lord
13 thy God. And the devil, having completed every temptation, departed from him for a time. *e*
14 And Jesus returned in the power of the Spirit to Galilee; and a rumour went out into the whole surrounding country about him;
15 and *he* taught in their synagogues, being glorified of all.
16 And he came to Nazareth, where he was brought up; and he entered, according to his custom, into the synagogue on the sabbath day, and stood up to read.
17 And [the] book of the prophet Esaias was given to him; and having unrolled the book he found the place where it was written,
18 [The] Spirit of [the] Lord is upon me, because he has anointed me to preach glad tidings to [the] poor; he has sent me *f* to preach to captives deliverance, and to [the] blind sight, to send forth
19 [the] crushed delivered, to preach [the] acceptable year of [the]
20 Lord. And having rolled up the book, when he had delivered it up to the attendant, he sat down; and the eyes of all in the synagogue
21 were fixed upon him. And he began to say to them, To-day this scripture is fulfilled in your ears.
22 And all bore witness to him, and wondered at the words of grace which were coming out of his mouth. And they said, Is not this
23 the son of Joseph? And he said to them, Ye will surely say to me this parable, Physician, heal thyself; whatsoever we have heard has taken place in Capernaum do here also in thine own country.
24 And he said, Verily I say to you, that no prophet is acceptable in
25 his [own] country. But of a truth I say to you, There were many widows in Israel in the days of Elias, when the heaven was shut up for three years and six months, so that a great famine came upon
26 all the land, and to none of them was Elias sent but to Sarepta of Sidonia, *g* to a woman [that was]
27 a widow. And there were many lepers in Israel in the time of Elisha the prophet, and none of them was cleansed but Naaman
28 the Syrian. And they were all filled with rage in the synagogue,
29 hearing these things; and rising up they cast him forth out of the city, and led him up to the brow of the mountain upon which their city was built, so that they might *h* throw him down the precipice;

v In the power of. *z* *R.* reads 'into.' *a* *R.* adds 'afterwards.' *b* *R.* reads 'all things.' *c* *R.* adds 'Get thee behind me, Satan.' *d* *R. adds* 'the.' *e* Or 'till [another] season.' See Acts xiii, 11. *f* *R.* adds 'to heal the broken in heart.' *g* *R.* reads 'of Sidon.' *h* *R.* reads 'in order to.'

30 but he, passing through the midst
31 of them, went his way, and descended to Capernaum, a city of Galilee, and taught them on the
32 sabbaths. And they were astonished at his doctrine, for his word was with authority.
33 And there was in the synagogue a man having a spirit of an unclean demon, and he cried with
34 a loud voice, saying, Eh! what have we to do with thee, Jesus, Nazarene? hast thou come to destroy us? I know thee who thou art, the Holy [One] of God.
35 And Jesus rebuked him, saying, Hold thy peace, and come out from[i] him. And the demon, having thrown him down into the midst, came out from him without
36 doing him any injury. And astonishment came upon all, and they spoke to one another, saying, What word [is] this? for with authority and power he commands the unclean spirits, and they come
37 out. And a rumour went out into every place of the country round
38 concerning him. And rising up out of the synagogue, he entered into the house of Simon. But Simon's mother-in-law was suffering under a bad fever; and they
39 asked him for her. And standing over her, he rebuked the fever, and it left her; and forthwith
40 standing up she served them. And when the sun went down, all, as many as had persons sick with divers diseases, brought them to him, and having laid his hands on every one of them, he healed
41 them; and demons also went out from many, crying out and saying, Thou art[j] the Son of God. And rebuking them, he suffered them not to speak, because they knew him to be the Christ.
42 And when it was day he went out, and went into a desert place, and the crowds sought after[k] him, and came up to him, and [would have] kept him back that he
43 should not go from them. But he said to them, I must needs announce the glad tidings of the kingdom of God to the other cities also, for for this I have been[l]
44 sent forth. And he was preaching in the synagogues of Galilee.

5 And it came to pass, as the crowd pressed on him to hear the word of God, that he was standing
2 by the lake of Gennesaret; and he saw two ships standing by the lake, but the fishermen, having come down from them, were wash-
3 ing their nets. And getting into one of the ships, which was Simon's, he asked him to draw out a little from the land; and he sat down and taught the crowds out
4 of the ship. But when he ceased speaking, he said to Simon, Draw out into the deep [water] and let
5 down your nets for a haul. And Simon answering said to him, Master, having laboured through the whole night we have taken nothing, but at thy word I will
6 let down the net. And having done this, they enclosed a great multitude of fishes. And their
7 net broke. And they beckoned to their partners who were in the other ship to come and help them, and they came, and filled both the ships, so that they were sink-
8 ing. But Simon Peter, seeing it, fell at Jesus' knees, saying, Depart from me, for I am a sinful man,
9 Lord. For astonishment had laid hold on him and on all those who were with him at the haul of
10 fishes which they had taken; and in like manner also on James and John, sons of Zebedee, who were partners with Simon. And Jesus said to Simon, Fear not; henceforth thou shalt be catching men.
11 And having run the ships on shore, leaving all they followed him.
12 And it came to pass as he was in one of the cities, that behold, there was a man full of leprosy, and seeing Jesus, falling upon his face, he besought him saying, Lord, if thou wilt, thou art able
13 to cleanse me. And stretching forth his hand he touched him, saying, I will; be thou cleansed: and immediately the leprosy de-
14 parted from him. And *he* enjoined him to tell no one; but go, shew thyself to the priest, and offer for thy cleansing as Moses ordained, for a testimony to them.
15 But the report concerning him was spread abroad still more, and great crowds came together to hear and to be healed[m] from their
16 infirmities. And *he* withdrew himself, and was about in the desert [places] and praying.
17 And it came to pass on one of the days, that he was teaching, and there were Pharisees and doctors of the law sitting by, who were come out of every village

[i] *R.* reads 'of.' [j] *R.* adds 'the Christ.' [k] *R.* omits 'after.' [l] *R.* reads 'am I.' [m] *R.* adds 'by him.'

of Galilee and Judæa and [out of] Jerusalem; and [the] Lord's power was [there] to heal them.
18 And lo, men bringing upon a couch a man who was paralysed; and they sought to bring him in,
19 and put [him] before him. And not finding[n] what way to bring him in, on account of the crowd, going up on the housetop they let him down through the tiles, with his little couch, into the midst
20 before Jesus. And seeing their faith, he said,[o] Man, thy sins are
21 forgiven thee. And the scribes and the Pharisees began to reason [in their minds], saying, Who is this who speaks blasphemies? Who is able to forgive sins but
22 God alone? But Jesus, knowing their reasoning, answering said to them, Why reason ye in your
23 hearts? which is easier, to say, Thy sins are forgiven thee; or to
24 say, Rise up and walk? But that ye may know that the Son of man has power[p] on earth to forgive sins, he said to the paralysed man, I say to thee, Arise, and take up thy little couch and go to thine
25 house. And immediately standing up before them, having taken up that whereon he was laid, he departed to his house, glorifying
26 God. And astonishment seized all, and they glorified God, and were filled with fear, saying, We have seen strange things to-day.
27 And after these things he went forth and saw a tax-gatherer, Levi by name, sitting at the receipt of taxes, and said to him,
28 Follow me. And having left all,
29 rising up, he followed him. And Levi made a great entertainment for him in his house, and there was a great crowd of tax-gatherers and others who were at table with
30 them. And their scribes and the Pharisees murmured at his disciples, saying, Why do ye eat and drink with tax-gatherers and sin-
31 ners? And Jesus answering said to them, They that are in sound health have not need of a physi-
32 cian, but those that are ill. I am not come to call righteous persons, but sinful ones to repentance.
33 And they said to him, Why do the disciples of John fast often and make supplications, in like manner those also of the Pharisees,
34 but thine eat and drink? And he said to them, Can ye make the sons of the bridechamber fast when the bridegroom is with
35 them? But days will come when also the bridegroom will have been taken away from them; then shall
36 they fast in those days. And he spoke also a parable to them: No one puts a piece of a new garment upon an old garment, otherwise he will both rend[q] the new, and the piece which is from the new will[r] not suit with the old.
37 And no one puts new wine into old skins, otherwise the new wine will burst the skins, and it will be poured out, and the skins will
38 be destroyed; but new wine is to be put into new skins, and both are
39 preserved. And no one having drunk old wine [straightway] wishes for new, for he says, The old is better.

6 And it came to pass on [the] second-first sabbath, that he went through[s] cornfields, and his disciples were plucking the ears and eating [them], rubbing [them]
2 in their hands. But some of the Pharisees said to them, Why do ye what is not lawful to do on the
3 sabbath? And Jesus answering said to them, Have ye not read so much as this, what David did when he hungered, he and those
4 who were with him, how he entered into the house of God and took the shew-bread and ate, and gave to those also who were with him, which it is not lawful that [any]
5 eat, unless the priests alone? And he said to them, The Son of man is Lord of the sabbath also.
6 And it came to pass on another sabbath also that he entered into the synagogue and taught; and there was a man there, and his
7 right hand was withered. And the scribes and the Pharisees were watching[t] if he would heal on the sabbath, that they might find something of which to accuse him.
8 But *he* knew their thoughts, and said to the man who had the withered hand, Get up, and stand in the midst. And having risen
9 up he stood [there]. Jesus therefore said to them, I will ask you if it is[u] lawful on the sabbath to do good or to do evil? to save
10 life or to destroy [it]? And having looked around on them all, he said to him,[v] Stretch out thy hand. And he did [so] and his hand was restored[w] as the

[n] *R.* adds 'by.' [o] *R.* adds 'to him.' [p] Or 'authority.' [q] Or 'cut up:' *R.* reads 'rends.' [r] *R.* reads 'does.' [s] *R.* adds 'the.' [t] *R.* adds 'him.' [u] *R.* reads 'ask you something, Is it.' [v] *R.* reads 'the man.' [w] *R.* adds 'whole.'

11 other. But they were filled with madness, and they spoke together among themselves what they should do to Jesus.
12 And it came to pass in those days that he went out into the mountain to pray, and he spent
13 the night in prayer to God. And when it was day he called his disciples, and having chosen out twelve from them, whom also he
14 named apostles: Simon, to whom also he gave the name of Peter, and Andrew his brother, [and x] James and John, [and x] Philip
15 and Bartholomew, [and x] Matthew and Thomas, James the [son] of Alphæus and Simon who was
16 called Zealot, [and x] Judas [brother] of James, and Judas Iscariote,
17 who was also [his] betrayer; and having descended with them, he stood on a level place, and a crowd of his disciples, and a great multitude of the people from all Judæa and Jerusalem, and the sea coast of Tyre and Sidon, who came to hear him and to be healed
18 of their diseases; and those that were beset by unclean spirits v
19 were healed. And all the crowd sought to touch him, for power went out from him and healed all.
20 And he, lifting up his eyes upon his disciples, said, Blessed [are] ye poor, for yours is the kingdom of
21 God. Blessed ye that hunger now, for ye shall be filled. Blessed ye that weep now, for ye shall laugh.
22 Blessed are ye when men shall hate you, and when they shall separate you [from them], and shall reproach [you], and cast out your name as wicked, for the Son
23 of man's sake: rejoice in that day and leap for joy, for behold, your reward is great in the heaven, for after this manner did their fathers
24 act toward the prophets. But woe to you rich, for ye have received
25 your consolation. Woe to you that are filled, for ye shall hunger. Woe to you who laugh now, for
26 ye shall mourn and weep. Woe, z when all men speak well of you, for after this manner did their
27 fathers to the false prophets. But to you that hear I say, Love your enemies; do good to those that
28 hate you; bless those that curse you; a pray for those who use you
29 despitefully. To him that smites thee on the check, offer also the other; and from him that would take away thy garment, forbid not
30 thy body coat also. a To every one that asks of thee, give; and from him that takes away what is
31 thine, ask it not back; and as ye wish that men should do to you, do ye also to them in like manner.
32 And if ye love those that love you, what thank is it to you? for even sinners love those that love them.
33 And if ye do good to those that do good to you, what thank is it to you? for even sinners do the
34 same. And if ye lend to those from whom ye hope to receive, what thank is it to you? [for] even sinners lend to sinners that
35 they may receive the like. But love your enemies, and do good, and lend, hoping for nothing in return, and your reward shall be great, and ye shall be sons of [the] Highest; for *he* is good to the
36 unthankful and wicked. Be ye therefore merciful, even as your
37 Father also is merciful. And judge not, and ye shall not b be judged; condemn not, and ye shall not b be condemned. Remit, and it shall be remitted to you.
38 Give, and it shall be given to you; good measure, pressed down, and shaken together, and running over, shall be given into your bosom: for with the same measure with which ye mete it shall be measured to you again.
39 And he spoke also c a parable to them: Can a blind [man] lead a blind [man]? shall not both fall
40 into [the] ditch? The disciple is not above his teacher, but every one that is perfected shall be as
41 his teacher. But why lookest thou on the mote which is in the eye of thy brother, but perceivest not the beam which is in thine
42 own eye? or how canst thou say to thy brother, Brother, allow [me], I will cast out the mote that is in thine eye, thyself not seeing the beam that is in thine eye? Hypocrite, cast out first the beam out of thine eye, and then thou shalt see clear to cast out the mote which is in the eye of thy brother.
43 For there is no good tree which produces corrupt fruit, nor a
44 corrupt tree which produces good fruit; for every tree is known by its own fruit, for figs are not gathered from thorns, nor grapes
45 vintaged from a bramble. The good man, out of the good treasure of his heart, brings forth good; and the wicked [man] out of the

x *R.* omits 'and.' v *R.* reads 'and they were.' z *R.* adds 'to you.' a *R.* adds 'and.' b Or 'in no wise.' c *R.* omits 'also.'

wicked,[d] brings forth what is wicked: for out of the abundance of the heart his mouth speaks.
46 And why call ye me, Lord, Lord, and do not the things that I say?
47 Every one that comes to me, and hears my words and does them, I will shew you to whom he is like.
48 He is like a man building a house, who dug and went deep, and laid a foundation on the rock; but a great rain coming, the stream broke upon that house, and could not shake it, for it had been
49 founded on the rock. And he that has heard and not done, is like a man who has built a house on the ground without foundation, on which the stream broke, and immediately it fell, and the breach of that house was great.

7 And when he had completed all his words in the hearing of the people, he entered into Caper-
2 naum. And a certain centurion's bondman who was dear to him
3 was ill and about to die; and having heard of Jesus, he sent to him elders of the Jews, begging him that he might come and save[e]
4 his bondman. But they, being come to Jesus, besought him diligently, saying, He is worthy to whom thou shouldest[f] grant this,
5 for he loves our nation and himself has built the synagogue for us.
6 And Jesus went with them. But already, when he was not far from the house, the centurion sent to him friends, saying to him, Lord, do not trouble thyself, for I am not worthy that thou shouldest
7 enter under my roof. Wherefore neither did I count myself worthy to come to thee. But say by a word and my servant shall be
8 healed. For *I* also am a man placed under authority, having under myself soldiers, and I say to this [one], Go, and he goes; and to another, Come, and he comes; and to my bondman, Do
9 this, and he does [it]. And Jesus hearing this wondered at him, and turning to the crowd following him said, I say to you, Not even in Israel have I found so great
10 faith. And they who had been sent returning to the house found the bondman, who was ill, in good health.
11 And it came to pass afterwards[g] he went into a city called Nain, and many of his disciples and a
12 great crowd went with him. And as he drew near to the gate of the city, behold, a dead man was carried out, the only son of his mother, and she a widow, and a very considerable crowd of the
13 city [was] with her. And the Lord, seeing her, was moved with compassion for her, and said to
14 her, Weep not; and coming up he touched the bier, and the bearers stopped. And he said, Youth, I say to thee, Wake up.
15 And the dead sat up and began to speak; and he gave him to his
16 mother. And fear seized on all, and they glorified God, saying, A great prophet has been raised up[h] amongst us; and God has visited
17 his people. And this report went out in all Judæa concerning him, and in all the surrounding country.
18 And the disciples of John brought him word concerning all
19 these things: and John, having called two of his disciples, sent to Jesus, saying, Art *thou* he that is coming, or are we to wait for
20 another? But the men having come to him said, John the baptist has sent us to thee, saying, Art *thou* he that is coming, or are
21 we to wait for another? In that[i] hour he healed many of diseases and plagues and evil spirits, and to many blind he granted sight.
22 And Jesus answering said to them, Go, bring back word to John of what ye have seen and heard: that blind see, lame walk, lepers are cleansed, deaf hear, dead are
23 raised, poor are evangelised; and blessed is whosoever shall not be
24 offended in me. And the messengers of John having departed, he began to speak to the crowds concerning John: What went ye out into the wilderness to behold?
25 a reed shaken by the wind? But what went ye out to see? a man clothed in delicate garments? Behold, those who are in splendid clothing and live luxuriously are
26 in the courts of kings. But what went ye out to see? a prophet? Yea, I say to you, and [what is] more excellent than a prophet.
27 This is he concerning whom it is written, Behold, I send my messenger before thy face, who shall
28 prepare thy way before thee; for I say unto you, Among them that are born of women a greater [prophet] is no one than John [the

[d] *R.* adds 'treasure of his heart.' [e] Or 'cure.' [f] *R.* reads 'he shall.' [g] Or 'on the following [day].' [h] *R.* reads 'is risen up.' [i] *R.* reads 'And in the same.'

baptist]; but he who is a little one[j] in the kingdom of God is
29 greater than he. (And all the people who heard [it], and the tax-gatherers, justified God, having been baptised with the bap-
30 tism of John; but the Pharisees and the lawyers rendered null as to themselves the counsel of God, not having been baptised by him.)
31 [k]To whom therefore shall I liken the men of this generation, and to
32 whom are they like? They are like children sitting in the market-place, and calling one to another and saying, We have piped to you, and ye have not danced; we have mourned to you, and ye have
33 not wept. For John the baptist has come neither eating bread nor drinking wine, and ye say, He
34 has a demon. The Son of man has come eating and drinking, and ye say, Behold an eater and wine-drinker, a friend of tax-gatherers
35 and sinners; and wisdom has been justified of all her children.
36 But one of the Pharisees begged him that he would eat with him. And entering into the house of the Pharisee he took his place at
37 table; and behold, a woman in the city, who was a sinner, and[l] knew that he was sitting at meat in the house of the Pharisee, having taken an alabaster box of
38 myrrh, and standing at his feet behind [him] weeping, began to wash his feet with tears; and she wiped them with the hairs of her head, and kissed[m] his feet, and anointed [them] with the myrrh.
39 And the Pharisee who had invited him, seeing it, spoke with himself saying, This [person] if he were a prophet would have known who and what the woman is who touches him, for she is a sinner.
40 And Jesus answering said to him, Simon, I have somewhat to say to thee. And he says, Teacher,
41 say [it]. There were two debtors of a certain creditor: one owed five hundred denarii and the other
42 fifty; but as they had nothing to pay, he forgave both of them [their debt]: [say,] which of them
43 therefore will love him most; And Simon answering said, I suppose he to whom he forgave the most. And he said to him, Thou hast
44 rightly judged. And turning to the woman he said to Simon, Seest thou this woman? I entered into thy house; thou gavest me not water on my feet, but she has washed my feet with tears, and
45 wiped them with her hair.[n] Thou gavest me not a kiss, but she from the time I came in has not
46 ceased kissing my feet. My head with oil thou didst not anoint, but she has anointed my feet with
47 myrrh. For which cause I say to thee, Her many sins are forgiven; for she loved much; but he to whom little is forgiven loves
48 little. And he said to her, Thy
49 sins are forgiven. And they that were with [them] at table began to say within themselves, Who is this who forgives also sins?
50 And he said to the woman, Thy faith has saved thee; go in peace.

8 And it came to pass afterwards that he went through [the country] city by city, and village by village, preaching and announcing the glad tidings of the kingdom of God; and the twelve [were] with
2 him, and certain women who had been healed of wicked spirits and infirmities, Mary who was called Magdalene,[o] from whom seven
3 demons had gone out, and Joanna, wife of Chuza, Herod's steward, and Susanna, and many others, who ministered to him of their
4 substance. And a great crowd coming together, and those who were coming to him out of each
5 city, he spoke by parable: The sower went out to sow his seed; and as he sowed, some fell along the way, and it was trodden under foot, and the birds of the heaven
6 devoured it up; and other fell upon the rock, and having sprung up, it was dried up because it had
7 not moisture; and other fell in the midst of the thorns, and the thorns having sprung up with [it]
8 choked it; and other fell into[p] the good ground, and having sprung up bore fruit a hundredfold. As he said these things he cried, He that has ears to hear, let him
9 hear. And his disciples asked him [saying], What may this parable
10 be? And he said, To you it is given to know the mysteries of the kingdom of God, but to the rest in parables, in order that seeing they may not see, and hearing
11 they may not understand. But the parable is this: The seed is
12 the word of God. But those by the wayside are those who hear;

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[j] Or 'the least.' [k] *R.* adds 'And the Lord said.' [l] *R.* omits 'and.' [m] Or 'ardently kissed.' [n] *R.* reads 'the hair of her head.' [o] Or 'of Magdala.' [p] *R.* reads 'upon.'

then comes the devil and takes away the word from their heart that they may not believe and be
13 saved. But those upon the rock, those who when they hear receive the word with joy; and these have no root, who believe for a time, and in time of trial fall away.
14 But that that fell where the thorns were,[q] these are they who having heard go away and are choked under cares and riches and pleasures of life, and bring no
15 fruit to perfection. But that in the good ground, these are they who[r] in an honest and good heart, having heard the word keep it, and bring forth fruit with patience.
16 And no one having lighted a lamp covers it with a vessel or puts it under a couch, but sets it on a lampstand, that they who enter
17 in may see the light. For there is nothing hid which shall not become manifest, nor secret which shall not be known and come to
18 light. Take heed therefore how ye hear; for whosoever has, to him shall be given, and whosoever has not, even what he seems to have shall be taken from him.
19 And his mother and his brethren came to him, and could not get
20 to him because of the crowd. And it was told him [saying,] Thy mother and thy brethren stand
21 without, wishing to see thee. But he answering said to them, My mother and my brethren are those who hear the word of God and do [it].
22 And it came to pass on one of the days, that he entered into a ship, himself and his disciples; and he said to them, Let us pass over to the other side of the lake;
23 and they set off from shore. And as they sailed, he fell asleep; and a sudden squall of wind came down on the lake, and they were filled [with water], and were in danger;
24 and coming to [him] they woke him up, saying, Master, master, we perish. But he, rising up, rebuked the wind and the raging of the water; and they ceased, and there
25 was a calm. And he said to them, Where is your faith? And, being afraid, they were astonished, saying to one another, Who then is this, that he commands even the winds and the water, and they obey him?
26 And they arrived in the country of the Gadarenes, which is over
27 against Galilee. And as he got out [of the ship] on the land, a certain man out of the city met him, who had demons a long time, and put on no clothes, and did not abide in a house, but in the tombs.
28 But seeing Jesus,[s] he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus Son of the Most High God? I beseech thee
29 torment me not. For he had commanded the unclean spirit to go out from the man. For very often[t] it had seized him; and he had been bound, kept with chains and fetters, and breaking the bonds he was driven by the demon into the
30 deserts. And Jesus asked him saying, What is thy name? And he said, Legion: for many demons
31 had entered into him. And they[u] besought him that he would not command them to go away into
32 the bottomless pit. And there was there a herd of many swine feeding on the mountain, and they besought him that he would suffer them to enter into those; and he
33 suffered them. And the demons, going out from the man, entered into the swine, and the herd rushed down the precipice into the lake,
34 and were choked. But they that fed [them], seeing what had happened, fled, and[v] told [it] to
35 the city and to the country. And they went out to see what had happened, and came to Jesus, and found the man from whom the demons had gone out, sitting, clothed and sensible, at the feet of
36 Jesus. And they were afraid. And they also who had seen it told them how the possessed man had
37 been healed. And all the multitude of the surrounding country of the Gadarenes asked him to depart from them, for they were possessed with great fear; and he, entering into the ship, returned.
38 But the man out of whom the demons had gone besought him that he might be with him. But
39 he[w] sent him away, saying, Return to thine house and relate how great things God has done for thee. And he went away through the whole city, publishing how great things Jesus had done for him.
40 And it came to pass when Jesus returned, the crowd received him gladly,[x] for they were

[q] Or 'into the thorns.' [r] Or 'are such as.' [s] *R.* reads 'and crying out he fell.' [t] Or 'of a long time.' [u] Or 'he.' [v] *R.* adds 'departing.' [w] *R.* reads 'Jesus.' [x] Or 'received with welcome.'

41 all expecting him. And behold, a man came, whose name was Jairus, and he was [a] ruler of the synagogue, and falling at the feet of Jesus besought him to come to
42 his house, because he had an only daughter, about twelve years old, and she was dying. And as he went the crowds thronged him.
43 And a woman who had a flux of blood since twelve years, who, having spent all her living on physicians, could not be cured by
44 any one, coming up behind, touched the hem of his garment, and immediately her flux of blood
45 stopped. And Jesus said, Who has touched me? But all denying, Peter and those with him said, Master, the crowds close thee in and press upon thee, and sayest
46 thou, Who has touched me? And Jesus said, Some one has touched me, for *I* have known that power
47 has gone out from me. And the woman, seeing that she was not hid, came trembling, and falling down before him declared *v* before all the people for what cause she had touched him, and how she was
48 immediately healed. And he said to her, [Be of good courage,] daughter; thy faith has healed
49 thee; go in peace. While he was yet speaking, comes some one from the ruler of the synagogue, saying to him, Thy daughter is dead; do not trouble the teacher.
50 But Jesus, hearing it, answered him, saying, Fear not: only believe, and she shall be made well.
51 And when he came to *z* the house he suffered no one to go in but Peter and John and James *a* and the father of the child and the
52 mother. And all were weeping and lamenting her. But he said, Do not weep, for *b* she has not died,
53 but sleeps. And they derided him,
54 knowing that she had died. But he, having turned them all out and taking hold of her hand, cried
55 saying, Child, arise. And her spirit returned, and immediately she rose up; and he commanded [something] to eat to be given to
56 her. And her parents were amazed; but he enjoined them to tell no one what had happened.

9 And having called together the twelve, *c* he gave them power and authority over all demons, and to
2 heal diseases, and sent them to proclaim the kingdom of God and
3 to heal the sick. And he said to them, Take nothing for the way, neither staff, *d* nor scrip, nor bread, nor money; nor to have two body
4 coats apiece. And into whatsoever house ye enter, there abide and
5 thence go forth. And as many as may not receive you, going forth from that city, shake off even the dust from your feet for a witness
6 against them. And going forth they passed through the villages, announcing the glad tidings and
7 healing everywhere. And Herod the tetrarch heard of all the things which were done [by him], and was in perplexity, because it was said by some that John was risen
8 from among [the] dead, and by some that Elias had appeared, and by others that one of the old
9 prophets had risen again. And Herod said, John *I* have beheaded, but who is this of whom I hear such things? and he sought to see him.
10 And the apostles having returned related to him whatever they had done. And he took them and withdrew apart into [a desert place of] a city called Bethsaida.
11 But the crowds knowing [it] followed him; and he received them and spake to them of the kingdom of God, and cured those
12 that had need of healing. But the day began to decline, and the twelve came and said to him, Send away the crowd that they may go *e* into the villages around, and [into] the fields, and lodge and find victuals, for here we are in
13 a desert place. And he said to them, Give *ye* them to eat. And they said, We have not more than five loaves and two fishes, unless *we* should go and buy food for all
14 this people; for they were about five thousand men. And he said to his disciples, Make them sit down in companies by fifties.
15 And they did so, and made them
16 all sit down. And taking the five loaves and the two fishes, looking up to heaven he blessed them, and broke and gave to the disciples
17 to set before the crowd. And they all ate and were filled; and there was taken up of what had remained over and above to them in fragments twelve handbaskets.
18 And it came to pass as he was praying alone, his disciples were with him, and he asked them

v *R.* adds 'to him.' *z* *R.* reads 'entered into.' *a* *R.* reads 'Peter and James and John.' *b* *R.* omits 'for.' *c* *R.* reads 'his twelve disciples.' *d* *R.* reads 'staves.' *e* *R.* reads 'go away.'

saying, Who do the crowds say
19 that I am? But they answering
said, John the baptist; but others,
Elias; and others, that one of the
20 old prophets has risen again. And
he said to them, But ye, who do
ye say that I am? And Peter
answering said, The Christ of God.
21 But, earnestly charging them, he
enjoined [them] to say this to no
22 man, saying, The Son of man must
suffer many things,[f] and be re-
jected of the elders and chief
priests and scribes, and be killed,
and the third day be raised up.
23 And he said to [them] all, If any
one will come after me, let him
deny himself and take up his
24 cross daily and follow me; for
whosoever shall desire to save his
life shall lose it, but whosoever
shall lose his life for my sake, he
25 shall save it. For what shall a
man profit if he shall have gained
the whole world, and have de-
stroyed, or come under the penalty
26 of the loss of himself? For who-
soever shall have been ashamed of
me and of my words, of him will
the Son of man be ashamed when
he shall come in his glory, and
[in that] of the Father, and of the
27 holy angels. But I say unto you
of a truth, There are some of those
standing here who shall not[g] taste
death until they shall have seen
the kingdom of God.
28 And it came to pass after these
words, about eight days, that
taking Peter and John and James
he went up into a mountain
29 to pray. And as he prayed the
fashion of his countenance became
different and his raiment white
30 [and] effulgent. And lo, two men
talked with him, who were Moses
31 and Elias, who, appearing in glory,
spoke of his departure which he
was about to accomplish in Jeru-
32 salem. But Peter and those with
him were oppressed with sleep:
but having fully awoke up they
saw his glory, and the two men
33 who stood with him. And it came
to pass as they departed from him,
Peter said to Jesus, Master, it is
good for us to be here; and let us
make three tabernacles, one for
thee, and one for Moses, and one
for Elias: not knowing what he
34 said. But as he was saying these
things, there came a cloud and
overshadowed them, and they
feared as they[h] entered into the
35 cloud: and there was a voice out
of the cloud saying, This is my
36 beloved Son: hear him. And as
the voice was [heard] Jesus was
found alone: and they kept
silence, and told no one in those
days any of the things they had
seen.
37 And it came to pass on the
following day, when they came
down from the mountain, a great
38 crowd met him. And lo, a man
from the crowd cried out saying,
Teacher, I beseech thee look upon
my son, for he is mine only child:
39 and behold, a spirit takes him, and
suddenly he cries out, and it tears
him with foaming, and with
difficulty departs from him after
40 crushing him. And I besought
thy disciples that they might cast
41 him out, and they could not. And
Jesus answering said, O unbeliev-
ing and perverted generation, how
long shall I be with you and suffer
42 you? Bring hither thy son. But
as he was yet coming, the demon
tore him and dragged him all
together. And Jesus rebuked the
unclean spirit, and healed the
child and gave him back to his
43 father. And all were astonished
at the glorious greatness of God.
And as all wondered at all the
things which [Jesus] did,[i] he said
44 to his disciples, Do ye let these
words sink into your ears. For
the Son of man is about to be
45 delivered into men's hands. But
they understood not this saying,
and it was hid from them that
they should not perceive it. And
they feared to ask him concerning
46 this saying. And a reasoning
came in amongst them, who
should be [the] greatest of them.
47 And Jesus, seeing the reasoning
of their heart, having taken a little
48 child set it by him, and said to
them, Whosoever shall receive
this little child in my name re-
ceives me, and whosoever shall
receive me receives him that sent
me. For he who is the least among
49 you all, *he* is[j] great. And John
answering said, Master, we saw
some one casting out[k] demons in
thy name, and we forbad[l] him,
because he follows not with us.
50 And Jesus said to him, Forbid[m]
[him] not, for he that is not against
you is for you.[n]
51 And it came to pass when the
days of his receiving up were ful-

[f] Or 'suffer much.' [g] Or 'in no wise.' [h] *R.* reads 'those.' [i] *R.* reads 'had done.' [j] *R.* reads 'shall be.' [k] *R.* adds 'the.' [l] Or 'hindered.' [m] Or 'hinder.' [n] *R.* reads 'us is for us.'

filled, that he stedfastly set his
52 face to go to Jerusalem. And he
sent messengers before his face.
And having gone they entered
into a village of the Samaritans
that they might make ready for
53 him. And they did not receive
him, because his face was [turned
54 as] going to Jerusalem. And his
disciples James and John seeing
[it] said, Lord, wilt thou that we
speak [that] fire come down from
heaven and consume them, as also
55 Elias did? But turning he re-
buked them [and said, Ye know
56 not of what spirit ye are[o]. And
they went to another village.
57 And it came to pass as they went
in the way, one said to him, I will
follow thee wheresoever thou
58 goest, Lord. And Jesus said to
him, The foxes have holes and the
birds of the heaven roosting-places,
but the Son of man has not where
59 he may lay his head. And he said
to another, Follow me. But he
said, Lord, allow me to go first
60 and bury my father. But Jesus
said to him, Suffer the dead to
bury their own dead, but do thou
go and announce the kingdom of
61 God. And another also said, I
will follow thee, Lord, but first
allow me to bid adieu to those at
62 my house. But Jesus said to him,
No one having laid his hand on
[the] plough and looking back is
fit for the kingdom of God.

10 Now after these things the
Lord appointed seventy others
also, and sent them two and two
before his face into every city and
place where he himself was about
2 to come. And[p] he said to them,
The harvest indeed [is] great, but
the workmen few; supplicate
therefore the Lord of the harvest
that he may send out workmen
3 into his harvest. Go: behold *I*
send you forth as lambs in the
4 midst of wolves. Carry neither
purse nor scrip nor sandals, and
5 salute no one on the way. And
into whatsoever house ye enter,
first say, Peace to this house.
6 And if[q] a[r] son of peace be there,
your peace shall rest upon it; but
if not it shall turn to you again.
7 And in the same house abide,
eating and drinking such things
as they have;[s] for the workman
is worthy of his hire. Remove not
8 from house to house. And into
whatsoever city ye may enter and
they receive you, eat what is set
9 before you, and heal the sick in it,
and say to them, The kingdom of
10 God is come nigh to you. But
into whatsoever city ye may have
entered[t] and they do not receive
you, go out into its streets and
11 say, Even the dust of your city
which cleaves to us on the feet[u]
do we shake off against you; but
know this, that the kingdom of
12 God is come nigh.[v] [w]I say to you
that it shall be more tolerable for
Sodom in that day than for that
13 city. Woe to thee, Chorazin! woe
to thee, Bethsaida! for if the
works of power which have taken
place in you had taken place in
Tyre and Sidon, they had long
ago repented, sitting in sackcloth
14 and ashes. But it shall be more
tolerable for Tyre and Sidon in
15 the judgment than for you. And
thou Capernaum, who hast been
raised up to heaven, shalt be
16 brought down even to hades. He
that hears you hears me, and he
that rejects you rejects me, and
he that rejects me rejects him
that sent me.
17 And the seventy returned with
joy, saying, Lord, even the demons
are subject to us through thy
18 name. And he said to them, I
beheld Satan as lightning falling
19 out of heaven. Behold, I give
you the power of treading upon
serpents and scorpions and over
all the power of the enemy, and
nothing shall in anywise injure
20 you. Yet in this rejoice not, that
the spirits are subjected to you,
but rejoice[x] that your names are
21 written in the heavens. In the
same hour Jesus rejoiced in spirit
and said, I praise thee, Father,
Lord of the heaven and of the
earth that thou hast hid these
things from wise and prudent, and
hast revealed them to babes: yea,
Father, for thus has it been well-
22 pleasing in thy sight. All things
have been delivered to me by my
Father, and no one knows who
the Son is but the Father, and
who the Father is but the Son,
and he to whomsoever the Son is
23 pleased to reveal [him]. And
having turned to the disciples
privately he said, Blessed are the
eyes which see the things that ye
24 see. For I say to you that many

[o] *R.* adds 'For the Son of man has not come to destroy men's lives, but to save [them].'
[p] *R.* reads 'Therefore.' [q] *R.* adds 'indeed.' [r] *R.* reads 'the.' [s] Or 'as may be [offered you] by them.' [t] *R.* reads 'may enter.' [u] *R.* omits 'on the feet.'
[v] *R.* adds 'to you.' [w] *R.* adds 'But.' [x] *R.* adds 'rather.'

prophets and kings have desired to see the things which ye behold, and did not see [them]; and to hear the things which ye hear, and did not hear [them].

25 And behold, a certain lawyer stood up tempting him, and saying, Teacher, having done what,
26 shall I inherit life eternal? And he said to him, What is written in the law? how readest thou?
27 But he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thine understanding; and thy
28 neighbour as thyself. And he said to him, Thou hast answered right:
29 this do and thou shalt live. But he, desirous of justifying himself, said to Jesus, And who is my
30 neighbour? And Jesus replying said, A certain man descended from Jerusalem to Jericho and fell into [the hands of] robbers, who also, having stripped him and inflicted wounds, went away leav-
31 ing him in a half-dead state. And a certain priest happened to go down that way, and seeing him, passed on on the opposite side;
32 and in like manner also a Levite, being at the spot, came and looked [at him] and passed on on the
33 opposite side. But a certain Samaritan journeying came to him, and seeing [him], was moved
34 with compassion, and came up [to him] and bound up his wounds, pouring in oil and wine; and having put him on his own beast, took him to [the] inn and
35 took care of him. And on the morrow [as he left], taking out two denaria he gave them to the innkeeper, and said to him, Take care of him, and whatsoever thou shalt expend more, *I* will render to
36 thee on my coming back. Which [now] of these three seems to thee to have been neighbour of him who fell into [the hands of] the
37 robbers? And he said, He that shewed him mercy. And Jesus [v] said to him, Go and do thou likewise.

38 And it came to pass as they went that he entered into a certain village; and a certain woman, Martha by name, received him
39 into her house. And she had a sister called Mary, who also, having sat down at the feet of Jesus,
40 was listening to his word. Now Martha was distracted with much serving, and coming up she said, Lord, dost thou not care that my sister has left me to serve alone? Speak to her therefore that she
41 may help me. But Jesus answering said to her, Martha, Martha, thou art careful and troubled
42 about many things; but there is need of one, and Mary has chosen the good part, the which shall not be taken from her.

11 And it came to pass as he was in a certain place praying, when he ceased, one of his disciples said to him, Lord, teach us to pray, even as John also
2 taught his disciples. And he said to them, When ye pray, say, [z] Father,[a] thy name be hallowed;
3 thy kingdom come;[b] give us our
4 needed bread for each day; and remit us our sins, for we also remit to every one indebted to us; and lead us not into temptation.[c]
5 And he said to them, Who among you shall have a friend, and shall go to him at midnight and say to him, Friend, let me have three
6 loaves, since a friend of mine on a journey is come to me and I have nothing to set before him;
7 and he within answering should say, Do not disturb me; the door is already shut, and my children are with me in bed; I cannot rise
8 up to give [it] thee?—I say to you, Although [d] he will not get up and give [them] to him because he is his friend, because of his shamelessness, at any rate, he will rise and give him as many as
9 he wants. And *I* say to you, Ask, and it shall be given to you; seek, and ye shall find; knock, and it
10 shall be opened to you. For every one that asks receives; and he that seeks finds; and to him that
11 knocks it will be opened. But of whom of you that is a father shall a son ask bread, and [the father] shall give him a stone? or [e] also a fish, and instead of a fish shall
12 give him a serpent? or if also
13 he shall ask an egg, shall give him a scorpion? If therefore ye, being evil, know how to give good gifts to your children, how much rather shall the Father who is of heaven give [the] Holy Spirit to them that ask him?

14 And he was casting out a demon, and it was dumb; and it came to pass, the demon being gone

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[v] *R. reads* Jesus therefore. [z] *R.* adds 'Our.' [a] *R.* adds 'who art in the heavens.' [b] *R.* adds 'thy will be done as in heaven also on the earth.' [c] *R.* adds 'but deliver us from evil.' [d] Or 'even though.' [e] *R.* reads 'if.'

out, the dumb [man] spoke. And
15 the crowds wondered. But some
from among them said, By Beelze-
bub the[f] prince of the demons
16 casts he out demons. And others
tempting [him] sought from him
17 a sign out of heaven. But he
knowing their thoughts said to
them, Every kingdom divided
against itself is brought to desola-
tion: and a house set against a
18 house falls; and if also Satan is
divided against himself, how shall
his kingdom subsist? because ye
say that I cast out demons by
19 Beelzebub. But if *I* by Beelzebub
cast out demons, your sons—by
whom do they cast [them] out?
For this reason *they* shall be your
20 judges. But if by the finger of
God I cast out demons, then the
kingdom of God is come upon
21 you. When the strong [man]
armed keeps his own house,[g] his
22 goods are in peace: but when the
stronger than he coming upon
[him] overcomes him, he takes
away his panoply in which he
trusted, and he will divide the
spoil [he has taken] from him.
23 He that is not with me is against
me, and he that gathers not with
24 me scatters. When the unclean
spirit has gone out of the man, he
goes through dry places seeking
rest; and not finding [any] he
says, I will return to my house
25 whence I came out. And having
come, he finds it swept and
26 adorned. Then he goes and takes
seven other spirits worse than
himself, and entering in, they dwell
there; and the last condition of
that man becomes worse than the
27 first. And it came to pass as he
spake these things, a certain
woman, lifting up her voice out
of the crowd, said to him, Blessed
is the womb that has borne thee,
and the paps which thou hast
28 sucked. But he said, Yea rather,
blessed are they who hear the
word of God and keep [it].
29 But as the crowds thronged
together, he began to say, This
generation[h] is a wicked genera-
tion; it seeks [i]a sign, and a sign
shall not be given to it but the
30 sign of Jonas.[j] For as Jonas was[k]
a sign to the Ninevites, thus shall
also the Son of man be to this gen-
31 eration. A queen of the south shall
rise up in the judgment with the
men of this generation and shall
condemn them: for she came
from the ends of the earth to hear
the wisdom of Solomon; and
behold, more than Solomon is
32 here. Men of Nineveh shall stand
up in the judgment with this
generation and shall condemn it:
for they repented at the preaching
of Jonas; and behold, more than
33 Jonas is here. But no one having
lit a lamp sets it in secret, nor
under the corn-measure, but on
the lamp-stand, that they who
34 enter in may see the light. The
lamp of the body is thine[l] eye:
when[m] thine eye is simple, thy
whole body also is light; but when
it is wicked, thy body also is dark.
35 See therefore that the light which
36 is in thee be not darkness. If
therefore thy whole body [is] light,
not having any part dark, it shall
be all light as when the lamp
lights thee with its brightness.
37 But as he spoke, a certain
Pharisee asked him that he would
dine with him: and entering in
38 he placed himself at table. But
the Pharisee seeing [it] wondered
that he had not first washed
39 before dinner. But the Lord said
to him, Now do ye Pharisees
cleanse the outside of the cup and
of the dish, but your inward
[parts] are full of plunder and
40 wickedness. Fools, has not he
who has made the outside made
41 the inside also? But rather give
alms of what ye have, and behold,
42 all things are clean to you. But
woe unto you, Pharisees, for ye
pay tithes of mint and rue and
every herb, and pass by the judg-
ment and the love of God: these
ye ought to have done, and not
43 have left those aside. Woe unto
you, Pharisees, for ye love the
first seat in the synagogues and
salutations in the market-places.
44 Woe unto you,[n] for ye are as
the sepulchres which appear not,
and the men walking over them
45 do not know [it]. And one of
the doctors of the law answering
says to him, Teacher, in saying
these things thou insultest us also.
46 And he said, To you also woe,
doctors of the law, for ye lay upon
men burdens heavy to bear, and
yourselves do not touch the bur-
47 dens with one of your fingers. Woe
unto you, for ye build the sepul-
chres of the prophets, but your
48 fathers killed them. Ye bear wit-

[f] *R.* omits 'the.' [g] Or 'court.' [h] *R.* omits 'generation.' [i] *R.* adds 'after.' [j] *R.* adds 'the prophet.' [k] Or 'became.' [l] *R.* reads 'the.' [m] *R* adds 'therefore.' [n] *R.* adds 'scribes and Pharisees, hypocrites.'

ness then and consent to the works of your fathers; for *they* killed them, and *ye* build [their sepul-
49 chres]. For this reason also the wisdom of God has said, I will send to them prophets and apostles, and of these shall they kill and
50 drive out by persecution, that the blood of all the prophets which has been poured out from the foundation of the world may be required
51 of this generation, from the blood of Abel to the blood of Zacharias, who perished between the altar and the house; yea, I say to you, it shall be required of this genera-
52 tion. Woe unto you, the doctors of the law, for ye have taken away the key of knowledge; yourselves have not entered in, and those who were entering in ye have
53 hindered. And as he said these things to them, the scribes and the Pharisees began to press him urgently, and to make him speak
54 of many things; watching him, [and seeking] to catch something out of his mouth, [that they might accuse him].

12 In those [times], the myriads of the crowd being gathered together, so that they trod one on another, he began to say to his disciples first, Beware of the leaven of the Pharisees, which is hypo-
2 crisy; but there is nothing covered up which shall not be revealed, nor secret that shall not be known;
3 therefore whatever ye have said in the darkness shall be heard in the light, and what ye have spoken in the ear in chambers shall be proclaimed upon the housetops.
4 But I say to you, my friends, Fear not those who kill the body and after this have no more that
5 they can do. But I will shew you whom ye shall fear: Fear him who after he has killed has authority to cast into hell; yea,
6 I say to you, Fear *him*. Are not five sparrows sold for two assaria? and one of them is not forgotten
7 before God. But even the hairs of your head are all numbered. Fear not therefore, ye are better
8 than many sparrows. But I say to you, Whosoever shall confess me before men, the Son of man will confess him also before the
9 angels of God; but he that shall have denied me before men shall be denied before the angels of
10 God; and whoever shall say a word against the Son of man it shall be forgiven him; but to him that speaks injuriously against the Holy Spirit it shall not be for-
11 given. But when they bring you before the synagogues and rulers and the authorities, be not careful how or what ye shall answer, or
12 what ye shall say; for the Holy Spirit shall teach you in the hour itself what should be said.
13 And a person said to him out of the crowd, Teacher, speak to my brother to divide the inherit-
14 ance with me. But he said to him, Man, who established me [as] a judge or a divider over you?
15 And he said to them, Take heed and keep yourselves from all[o] covetousness, for [it is] not because a man is in abundance [that] his
16 life is in his possessions. And he spoke a parable to them, saying, The land of a certain rich man
17 brought forth abundantly. And he reasoned within himself saying, What shall I do? for I have not [a place] where I shall lay up my
18 fruits. And he said, This will I do: I will take away my granaries and build greater, and there I will lay up all my produce and my good
19 things; and I will say to my soul, Soul, thou hast much good things laid by for many years; repose
20 thyself, eat, drink, be merry. But God said to him, Fool, this night thy soul shall be required of thee; and whose shall be what thou hast
21 prepared? Thus is he who lays up treasure for himself, and is not rich toward God.
22 And he said to his disciples, For this cause I say unto you, Be not careful for[p] life, what ye shall
23 eat, nor for the body, what ye shall put on. The life is more than food, and the body than raiment.
24 Consider the ravens, that they[q] sow not nor reap; which have neither storehouse nor granary; and God feeds them. How much better are ye than the birds?
25 But which of you by being careful can add to his stature[r] one cubit?
26 If therefore ye cannot [do] even what is least, why are ye careful
27 about the rest? Consider the lilies how they grow: they neither toil nor spin; but I say unto you, Not even Solomon in all his glory
28 was clothed as one of these. But if God thus clothe the grass, which to-day is in the field and to-morrow is cast into [the] oven, how much rather you, O ye of
29 little faith? And ye, seek not what ye shall eat or what ye shall

[o] *R.* omits 'all.' [p] *R.* adds 'your.' [q] Or 'for they.' [r] Or 'growth.'

30 drink, and be not in anxiety; for
all these things do the nations of
the world seek after, and your
Father knows that ye have need
31 of these things; but seek his[s]
kingdom, and [all] these things
32 shall be added to you. Fear not,
little flock, for it has been the
good pleasure of your Father to
33 give you the kingdom. Sell what
ye possess and give alms; make
to yourselves purses which do not
grow old, a treasure which does not
fail in the heavens, where thief
does not draw near nor moth
34 destroy. For where your treasure
is, there also will your heart be.
35 Let your loins be girded about,
36 and lamps burning; and ye like
men who wait their own lord
whenever he may leave[t] the
wedding, that when he comes and
knocks they may open to him
37 immediately. Blessed are those
bondmen whom the lord [on]
coming shall find watching; verily
I say unto you, that he will gird
himself and make them recline
at table, and coming up will serve
38 them. And if he come in the
second watch, and come in the
third watch, and find [them] thus,
39 blessed are those [bondmen]. But
this know, that if the master of
the house had known in what hour
the thief was coming, he would
have watched, and not have
suffered his house to be dug
40 through. And ye therefore, be
ye ready, for in the hour in which
ye do not think [it] the Son of man
41 comes. And Peter said to him,
Lord, sayest thou this parable to
42 us or also to all? And the Lord
said, Who then is the faithful and
prudent steward, whom his lord
will set over his household, to give
the measure of corn in season?
43 Blessed is that bondman whom
his lord [on] coming shall find
44 doing thus; verily I say unto you,
that he will set him over all that
45 he has. But if that bondman
should say in his heart, My lord
delays to come, and begin to beat
the menservants and the maid-
servants, and to eat and to drink
46 and to be drunken, the lord of
that bondman shall come in a day
when he does not expect it, and
in an hour he knows not of, and
shall cut him in two and appoint
his portion with the unbelievers.
47 But that bondman who knew his
own lord's will, and had not pre-
pared [himself] nor done his will,
shall be beaten with many [stripes];
48 but he who knew [it] not, and did
things worthy of stripes, shall be
beaten with few. And to every
one to whom much has been given,
much shall be required from him;
and to whom [men] have com-
mitted much, they will ask from
49 him the more. I have come to
cast a fire on the earth; and what
will I if already it has been kindled?
50 But I have a baptism to be bap-
tised with, and how am I strait-
ened until it shall have been ac-
51 complished! Think ye that I have
come to give peace in the earth?
Nay, I say to you, but rather
52 division: for from henceforth
there shall be five in one house
divided; three shall be divided
against two, and two against
53 three: father[u] against son, and
son against father; mother against
daughter, and daughter against
mother; a mother-in-law against
her daughter-in-law, and a daugh-
ter-in-law against her mother-in-
law.
54 And he said also to the crowds,
When ye see a[v] cloud rising out
of the west, straightway ye say,
A shower is coming; and so it
55 happens. And when [ye see] the
south wind blow, ye say, There
will be heat; and it happens.
56 Hypocrites, ye know how to judge
of the appearance of the earth and
of the heaven; how [is it then
that] ye do not discern this time?
57 And why even of yourselves judge
58 ye not what is right? For as
thou goest with thine adverse
party before a magistrate, strive
in the way to be reconciled with
him, lest he drag thee away to the
judge, and the judge shall[w] deliver
thee to the officer, and the officer
59 cast thee into prison. I say unto
thee, Thou shalt in no wise come
out thence until thou hast paid
the very last mite.

13 Now at the same time there
were present some who told
him of the Galileans whose blood
Pilate mingled with [that of] their
2 sacrifices. And he[x] answering
said to them, Think ye that these
Galileans were sinners beyond all
the Galileans because they suffered
3 such things? No, I say to you,
but if ye repent not, ye shall all
4 perish in the same manner. Or
those eighteen on whom the tower
in Siloam fell and killed them,

[s] *R.* reads 'kingdom of God.' [t] Or 'return from.' [u] *R.* connects 'shall be divided' with 'father.' [v] *R.* reads 'the.' [w] *R.* omits 'shall.' [x] *R.* reads 'Jesus.'

think ye that *they* were debtors beyond all the [y] men who dwell
5 in Jerusalem? No, I say to you, but if ye repent not, ye shall all
6 perish in like manner. And he spoke this parable: A certain [man] had a fig-tree planted in his vineyard, and he came seeking fruit upon it and did not find [any].
7 And he said to the vinedresser, Behold, [these] three years I come seeking fruit on this fig-tree and find none: cut it down; why does it also render the ground useless?
8 But he answering says to him, Sir, let it alone for this year also, until
9 I shall dig about it and put dung, and if it shall bear fruit—but if not, after that thou shalt cut it down.
10 And he was teaching in one of the synagogues on the sabbath.
11 And lo, [there was] a woman having a spirit of infirmity eighteen years, and she was bent together and wholly unable to lift
12 her head up. And Jesus, seeing her, called to [her], and said to her, Woman, thou art loosed from
13 thine infirmity. And he laid his hands upon her; and immediately she was made straight, and glori-
14 fied God. But the ruler of the synagogue, indignant because Jesus healed on the sabbath, answering said to the crowd, There are six days in which [people] ought to work; in these therefore come and be healed, and
15 not on the sabbath day. The Lord therefore answered him and said, Hypocrites! [z] does not each one of you on the sabbath loose his ox or his ass from the manger and leading [it] away, water [it]?
16 And this [woman], who is a daughter of Abraham, whom Satan has bound, lo, [these] eighteen years, ought she not to be loosed from this bond on the sabbath
17 day? And as he said these things, all who were opposed to him were ashamed; and all the crowd rejoiced at all the glorious things which were being done by him.
18 And he said, To what is the kingdom of God like? and to what
19 shall I liken it? It is like a grain of mustard [seed] which a man took and cast into his garden; and it grew and became a great tree, and the birds of heaven lodged in
20 its branches. And again he said,
21 To what shall I liken the kingdom of God? It is like leaven, which a woman took and hid in three measures of meal until the whole was leavened.
22 And he went through one city and village after another, teaching, and journeying to Jerusalem.
23 And one said to him, Sir, [are] such as are to be saved few in number? But he said unto them,
24 Strive with earnestness to enter in through the narrow door,[a] for many, I say to you, will seek to
25 enter in and will not be able. From the time that the master of the house shall have risen up and shall have shut the door, and ye shall begin to stand without and to knock at the door, saying, Lord,[b] open to us; and he answering shall say to you, I know you not
26 whence ye are: then shall ye begin to say, We have eaten in thy presence and drunk, and thou
27 hast taught in our streets; and he shall say, I tell you, I do not know you whence ye are; depart from me, all [ye] workers of iniquity.
28 There shall be the weeping and the gnashing of teeth, when ye shall see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves cast
29 out. And they shall come from east and west, and from north and south, and shall lie down at table
30 in the kingdom of God. And behold, there are last who shall be first, and there are first who shall be last.
31 The same hour [c] certain Pharisees came up, saying to him, Get out and go hence, for Herod is
32 desirous to kill thee. And he said to them, Go, tell that fox, Behold, I cast out demons and accomplish cures to-day and to-morrow, and the third [day] I am perfected;
33 but I must needs walk to-day and to-morrow and the [day] following, for it must not be that a prophet perish out of Jerusalem.
34 Jerusalem, Jerusalem, the [city] that kills the prophets and stones those that are sent unto her, how often would I have gathered thy children together, as a hen her brood under her wings, and ye
35 would not. Behold, your house is left unto you; [d] and [e] I say unto you, that ye shall not see me until it come that ye say, Blessed [is] he that comes in the name of [the] Lord.

14 And it came to pass, as he went into the house of one of the rulers, [who was] of the

[y] *R.* omits 'the.' [z] *R.* reads 'Hypocrite.' [a] *R.* reads 'gate.' [b] *R.* 'Lord, Lord.' [c] *R.* reads 'day.' [d] *R.* adds 'desolate.' [e] *R.* adds 'verily.'

Pharisees, to eat bread on [the] sabbath, that *they* were watching
2 him. And behold, there was a certain dropsical [man] before
3 him. And Jesus answering spoke unto the doctors of the law and Pharisees, saying, Is it lawful to
4 heal on the sabbath? But they were silent. And taking him he
5 healed him and let him go. And answering he said to them, Of which of you shall an ass or ox fall into a well, that he does not straightway pull him up on the
6 sabbath day? And they were not able to answer him to these things.
7 And he spoke a parable to those that were invited, remarking how they chose out the first places,
8 saying to them, When thou art invited by any one to a wedding, do not lay thyself down in the first place at table, lest perhaps a more honourable than thee be
9 invited by him, and he who invited thee and him come and say to thee, Give place to this [man], and then thou begin with
10 shame to take the last place. But when thou hast been invited, go and put thyself down in the last place, that when he who has invited thee comes, he may say to thee, Friend, go up higher: then shalt thou have honour before all[f] that are lying at table with
11 thee; for every one that exalts himself shall be abased, and he that abases himself shall be exalted.
12 And he said also to him that had invited him, When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsfolk, nor rich neighbours, lest it may be they also should invite thee in return, and
13 a recompense be made thee. But when thou makest a feast, call
14 poor, crippled, lame, blind: and thou shalt be blessed; for they have not [the means] to recompense thee; for it shall be recompensed thee in the resurrection of the just.
15 And one of those that were lying at table with [them], hearing these things, said to him, Blessed [is] he who shall eat bread in the
16 kingdom of God. And he said to him, A certain man made a great
17 supper and invited many. And he sent his bondman at the hour of supper to say to those who were invited, Come, for already all
18 things are ready. And all began, without exception, to excuse themselves. The first said to him, I have bought land, and I must go out and see it; I pray thee hold
19 me for excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee hold me for excused.
20 And another said, I have married a wife, and on this account I can-
21 not come. And the[g] bondman came up and brought back word of these things to his lord. Then the master of the house, in anger, said to his bondman, Go out quickly into the streets and lanes of the city, and bring here the poor and crippled and lame and
22 blind. And the bondman said, Sir, it is done as thou hast commanded, and there is still room.
23 And the lord said to the bondman, Go out into the ways and fences and compel to come in, that my
24 house may be filled; for I say to you, that not one of those men who were invited shall taste of my supper.
25 And great crowds went with him; and, turning round, he said
26 to them, If any man come to me, and shall not hate his own father and mother, and wife, and children, and brothers, and sisters, yea, and his own life too, he can-
27 not be my disciple; and whoever does not carry his cross and come after me cannot be my disciple.
28 For which of you, desirous of building a tower, does not first sit down and count the cost, if he have what [is needed] to complete
29 it; in order that, having laid the foundation of it, and not being able to finish it, all who see it do
30 not begin to mock at him, saying, This man began to build and was
31 not able to finish? Or what king, going on his way to engage in war with another king, does not, sitting down first, take counsel whether he is able with ten thousand to meet him coming against him with twenty thou-
32 sand? and if not, while he is yet far off, having sent an embassy,
33 he asks for terms of peace. Thus then every one of you who forsakes not all that is his own cannot
34 be my disciple. Salt [then[h]] [is] good, but if the salt also[i] has become savourless, wherewith
35 shall it be seasoned? It is proper neither for land nor for dung; it is cast out. He that hath ears to hear, let him hear.

[f] *R.* omits 'all.' [g] *R.* reads 'that.' [h] *R.* omits 'then.' [i] *R.* omits 'also.'

15 And all the tax-gatherers and the sinners were coming near to
2 him to hear him; and the Pharisees and the scribes murmured, saying, This [man] receives sinners and
3 eats with them. And he spoke to
4 them this parable, saying, What man of you having a hundred sheep, and having lost one of them, does not leave the ninety and nine in the wilderness and go after that
5 which is lost, until he find it? and having found it, he lays it upon his
6 own shoulders, rejoicing; and being come to the house, calls together the friends and the neighbours, saying to them, Rejoice with me, for I have found my lost sheep.
7 I say unto you, that thus there shall be joy in heaven for one repenting sinner, [more] than for ninety and nine righteous who *j*
8 have no need of repentance. Or, what woman having ten drachmas, if she lose one drachma, does not light a lamp and sweep the house and seek carefully till she
9 find it? and having found it she calls together the friends and neighbours, saying, Rejoice with me, for I have found the drachma
10 which I had lost. Thus, I say unto you, there is joy before the angels of God for one repenting
11 sinner. And he said, A certain
12 man had two sons; and the younger of them said to his father, Father, give to me the share of the property that falls [to me]. And he divided to them
13 what he was possessed of. And after not many days the younger son gathering all together went away into a country a long way off, and there dissipated his pro-
14 perty, living in debauchery. But when he had spent all there arose a violent famine throughout that country, and he began to be in
15 want. And he went and joined himself to one of the citizens of that country, and he sent him into
16 his fields to feed swine. And he longed to fill his belly with the husks which the swine were eating;
17 and no one gave to him. And coming to himself, he said, How many hired servants of my father's have abundance of bread, and *I* perish here *k* by famine.
18 I will rise up and go to my father, and I will say to him, Father, I have sinned against heaven and
19 before thee; *l* I am no longer worthy to be called thy son: make me as one of thy hired ser-
20 vants. And he rose up and went to his own father. But while he was yet a long way off, his father saw him, and was moved with compassion, and ran, and fell upon his neck, and covered him with
21 kisses. And the son said to him, Father, I have sinned against heaven and before thee; *l* I am no longer worthy to be called thy
22 son. But the father said to his bondmen, Bring out the best robe and clothe him in [it], and put a ring on his hand and sandals on
23 his feet; and bring the fatted calf and kill it, and let us eat and
24 make merry: for this my son was dead and has come to life, *l* was lost and has been found. And
25 they began to make merry. And his elder son was in the field; and as, coming [up], he drew nigh to the house, he heard music and
26 dancing. And having called one of the servants, he inquired what
27 these things might be. And he said to him, Thy brother is come, and thy father has killed the fatted calf because he has received him
28 safe and well. But he became angry and would not go in. And *m* his father went out and besought
29 him. But he answering said to his father, Behold, so many years I serve thee, and never have I transgressed a commandment of thine; and to me hast thou never given a kid that I might make
30 merry with my friends: but when this thy son, who has devoured thy substance with harlots, is come, thou hast killed for him the
31 fatted calf. But he said to him, Child, *thou* art ever with me, and
32 all that is mine is thine. But it was right to make merry and rejoice, because this thy bretker was dead and has come to life again, and was lost and has been found.

16 And he said also to [his] disciples, There was a certain rich man who had a steward, and he was accused to him as wasting his
2 goods. And having called him, he said to him, What [is] this that I hear of thee? give the reckoning of thy stewardship, for thou canst
3 be no longer steward. And the steward said within himself, What shall I do; for my lord is taking the stewardship from me? I am not able to dig; I am ashamed to
4 beg. I know what I will do, that when I shall have been removed from the stewardship I may be

j Or 'such as.' *k* *R.* omits 'here.' *l* *R.* adds 'and.' *m* *R.* reads 'Therefore.'

5 received into their houses. And having called to [him] each one
of the debtors of his own lord, he
said to the first, How much owest
6 thou to my lord? And he said,
A hundred baths of oil. And he
said to him, Take thy writing and
sit down quickly and write fifty.
7 Then he said to another, And thou,
how much dost thou owe? And
he said, A hundred cors of wheat.
And he says to him, Take thy
8 writing and write eighty. And
the lord praised the unrighteous
steward because he had done
prudently. For the sons of this
world are, for their own genera-
tion, more prudent than the sons
9 of light. And *I* say to you, Make
to yourselves friends with the
mammon of unrighteousness, that
when it fails[n] ye may be received
10 into the eternal tabernacles. He
that is faithful in the least is
faithful also in much; and he that
is unrighteous in the least is un-
11 righteous also in much. If there-
fore ye have not been faithful in
the unrighteous mammon, who
shall entrust to you the true?
12 and if ye have not been faithful in
that which is another's, who shall
13 give to you your own? No ser-
vant can serve two masters, for
either he will hate the one and
will love the other, or he will
cleave to the one and despise the
other. Ye cannot serve God and
mammon.

14 And the Pharisees also, who
were covetous, heard all these
15 things, and mocked him. And he
said to them, Ye are they who
justify themselves before men,
but God knows your hearts; for
what amongst men is highly
thought of is an abomination
16 before God. The law and the
prophets [were] until John: from
that time the glad tidings of the
kingdom of God are announced,
and every one forces his way into
17 it. But it is easier that the heaven
and the earth should pass away
than that one tittle of the law
18 should fail. Every one who puts
away his wife and marries another
commits adultery; and every one
that marries one put away from
a husband commits adultery.

19 Now there was a rich man and
he was clothed in purple and fine
linen, making good cheer in
20 splendour every day. And [there
was] a poor man, by name
Lazarus, [who] was laid at his
21 gateway full of sores, and desiring
to be filled with the crumbs which
fell from the table of the rich man;
but the dogs also coming licked
22 his sores. And it came to pass
that the poor man died, and that
he was carried away by the angels
into the bosom of Abraham. And
the rich man also died and was
23 buried. And in hades lifting up
his eyes, being in torments, he
sees Abraham afar off, and
24 Lazarus in his bosom. And he
crying out said, Father Abraham,
have compassion on me, and send
Lazarus that he may dip the tip
of his finger in water and cool
my tongue, for I am suffering in
25 this flame. But Abraham said,
Child, recollect that thou hast
fully received thy good things in
thy lifetime, and likewise Lazarus
evil things. But now he is com-
forted here,[o] and thou art in suffer-
26 ing. And besides all this, between
us and you a great chasm is fixed,
so that those who desire to pass
hence to you cannot, nor do they
who [desire to cross] from there
27 pass over unto us. And he said,
I beseech thee then, father, that
thou wouldest send him to the
28 house of my father, for I have
five brothers, so that he may
earnestly testify to them, that
they also may not come to this
29 place of torment. But[p] Abraham
says to him, They have Moses and
the prophets: let them hear them.
30 But he said, Nay, father Abraham,
but if one from the dead should
go to them, they will repent.
31 And he said to him, If they hear
not Moses and the prophets, not
even if one rise from among [the]
dead will they be persuaded.

17 And he said to his[q] disciples,
It cannot be but that offences
come, but woe [to him] by whom
2 they come! It would be [more]
profitable for him if a millstone[r]
were hanged about his neck and
he cast into the sea, than that he
should be a snare to one of these
3 little ones. Take heed to your-
selves: [s]if thy brother should
sin, [t]rebuke him; and if he should
4 repent, forgive him. And if he
should sin against thee seven
times in the day, and seven times[u]
should return to thee, saying, I
repent, thou shalt forgive him.

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[n] *R.* reads 'ye fail.' [o] *R.* omits 'here.' [p] *R.* omits 'But.' [q] *R.* reads 'the.'
[r] Or 'a great millstone.' [s] *R.* adds 'and.' [t] *R.* adds 'against thee.' [u] *R.* adds 'in the day.'

5 And the apostles said to the
6 Lord, Give more faith to us. But the Lord said, If ye have [v] faith as a grain of mustard [seed], ye had said to this sycamine tree, Be thou rooted up, and be thou planted in the sea, and it would
7 have obeyed you. But which of you [is there] who, having a bondman ploughing or shepherding, when he comes in out of the field, will say, Come and lie down im-
8 mediately [w] to table? But will he not say to him, Prepare what I shall sup on, and gird thyself and serve me that I may eat and drink; and after that *thou* shalt eat and
9 drink? Is he thankful to the [x] bondman because he has done what was ordered? [y] I judge not.
10 Thus ye also, when ye shall have done all things that have been ordered you, say, We are unprofitable bondmen; [z] we have done what it was our duty to do.
11 And it came to pass as he was going up to Jerusalem, that he passed through the midst of
12 Samaria and Galilee. And as he entered into a certain village ten leprous men met him, who stood
13 afar off. And they lifted up [their] voice saying, Jesus, Master, have
14 compassion on us. And seeing [them] he said to them, Go, shew yourselves to the priests. And it came to pass as they were going
15 they were cleansed. And one of them, seeing that he was cured, turned back, glorifying God with
16 a loud voice, and fell on [his] face at his feet giving him thanks: and
17 he was a Samaritan. And Jesus answering said, Were not the ten cleansed? but the nine, where
18 [are they]? There have not been found to return and give glory to
19 God save this stranger. And he said to him, Rise up and go thy way: thy faith has made thee well.
20 And having been asked by the Pharisees, When is the kingdom of God coming? he answered them and said, The kingdom of God does not come with observa-
21 tion; nor shall they say, Lo here, or, Lo there; for behold, the kingdom of God is in the midst of
22 you. And he said to the disciples, Days are coming, [a] when ye shall desire to see one of the days of the Son of man, and shall not
23 see [it]. And they will say to you, Lo here, or Lo there; go not, nor
24 follow [them]. For as the lightning shines which lightens from [one end] under heaven to [the other end] under heaven, thus [b] shall the Son of man be in his day.
25 But first he must suffer many things and be rejected of this
26 generation. And as it took place in the days of Noe, thus also shall it be in the days of the Son of
27 man: they ate, they drank, they married, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed all [of them];
28 and in like manner as took place in the days of Lot: they ate, they drank, they bought, they sold,
29 they planted, they builded; but on the day that Lot went out from Sodom, it rained fire and sulphur from heaven, and destroyed all
30 [of them]: after this [manner] shall it be in the day that the
31 Son of man is revealed. In that day, he who shall be on the housetop, and his stuff in the house, let him not go down to take it away; and he that is in the field, let him
32 likewise not return back. Re-
33 member the wife of Lot. Whosoever shall seek to save his life shall lose it, and whosoever shall
34 lose it shall preserve it. I say to you, In that night there shall be two [men] upon one bed; [c] one shall be seized and the other shall
35 be let go. Two [women] shall be grinding together; the one shall be seized and the other shall be
36 let go. [Two [men] shall be in the field; the one shall be seized
37 and the other let go.] And answering they say to him, Where, Lord? And he said to them, Where the body [is], there the eagles will be gathered together.

(18) And he spoke also a parable to them to the purport that they should always pray and not
2 faint saying, There was a judge in a city, not fearing God and not
3 respecting man: and there was a [d] widow in that city, and she came to him, saying, Avenge me
4 of mine adverse party. And he would not for a time; but afterwards he said within himself, If even I fear not God and respect
5 not man, at any rate because this widow annoys me I will avenge her, that she may not by perpetually coming completely harass

[v] *R.* reads 'had.' [w] Or 'will immediately say [to him], Come and . . .' [x] *R.* reads 'that.' [y] *R.* adds 'him.' [z] *R.* adds 'for.' [a] Or 'will come.' [b] *R.* adds 'also.' [c] *R.* adds 'the.' [d] *R.* adds 'certain.'

6 me. And the Lord said, Hear
7 what the unjust judge says. And
shall not God at all avenge his
elect, who cry to him day and
night, and he bears[e] long as to
8 them? I say unto you that he
will avenge them speedily. But
when the Son of man comes, shall
he indeed find faith on the earth?
9 And he spoke also to some, who
trusted in themselves that they
were righteous and made nothing
of all the rest [of men], this
10 parable: Two men went up into
the temple to pray; the one a
Pharisee, and the other a tax-
11 gatherer. The Pharisee, standing,
prayed thus to himself: God, I
thank thee that I am not as the
rest of men, rapacious, unjust,
adulterers, or even as this tax-
12 gatherer. I fast twice in the week,
13 I tithe everything I gain. And the
tax-gatherer, standing afar off,
would not lift up even his eyes to
heaven, but smote upon his breast,
saying, O God, have compassion
14 on me, the sinner. I say unto you,
This [man] went down to his
house justified rather than that
[other]. For every one who exalts
himself shall be humbled, and he
that humbles himself shall be
exalted.
15 And they brought to him also
infants that he might touch them,
but the disciples when they saw
16 [it] rebuked them. But Jesus
calling them to [him] said, Suffer
little children to come to me, and
do not forbid them, for of such is
17 the kingdom of God. Verily I say
to you, Whosoever shall not re-
ceive the kingdom of God as a
little child shall in no wise enter
therein.
18 And a certain ruler asked him
saying, Good teacher, having done
what, shall I inherit eternal life?
19 But Jesus said to him, Why callest
thou me good? There is none
20 good but one, God. Thou know-
est the commandments: Do not
commit adultery, Do not kill, Do
not steal, Do not bear false wit-
ness, Honour thy father and thy
21 mother. And he said, All these
things have I kept from my youth.
22 And when Jesus had heard this,
he said to him, One thing is lack-
ing to thee yet: Sell all that thou
hast and distribute to the poor,
and thou shalt have treasure in
the heavens,[f] and come, follow
23 me. But when he heard this he
became very sorrowful, for he was
24 very rich. But when Jesus saw
that he became very sorrowful, he
said, How difficultly shall those
who have riches enter into the
25 kingdom of God; for it is easier
for a camel to enter through a
needle's eye than for a rich man
to enter into the kingdom of God.
26 And those who heard it said, And
27 who can be saved? But he said,
The things that are impossible
with men are possible with God.
28 And Peter said, Behold, *we* have
left all things and have followed
29 thee. And he said to them, Verily
I say to you, There is no one who
has left home,[g] or parents, or
brethren, or wife, or children, for
30 the kingdom of God's sake, who
shall not receive manifold more
at this time, and in the coming
age life eternal.
31 And he took the twelve to [him]
and said to them, Behold, we go
up to Jerusalem, and all things
that are written of the Son of
man by the prophets shall be
32 accomplished; for he shall be
delivered up to the nations, and
shall be mocked, and insulted,
33 and spit upon. And when they
have scourged [him] they will kill
him; and on the third day he will
34 rise again. And they understood
nothing of these things. And this
word was hidden from them, and
they did not know what was said.
35 And it came to pass when he
came into the neighbourhood of
Jericho, a certain blind man sat
36 by the wayside begging. And
when he heard the crowd passing,
he inquired what this might be.
37 And they told him that Jesus the
38 Nazaræan was passing by. And
he called out saying, Jesus, Son
39 of David, have mercy on me. And
those that were going before re-
buked him that he might be
silent; but he cried out so much
the more, Son of David, have
40 mercy on me. And Jesus stood
still, and commanded him to be
led to him. And when he drew
41 nigh he asked him [saying], What
wilt thou that I shall do to thee?
And he said, Lord, that I may see.
42 And Jesus said to him, See: thy
43 faith has healed thee. And im-
mediately he saw, and followed
him, glorifying God. And all the
people when they saw [it] gave
praise to God.

19 And he entered and passed
through Jericho. 2 And behold,
[there was] a man by name called

[e] *R.* reads 'although bearing.' [f] *R.* reads 'in heaven.' [g] Or 'house.'

Zacchæus, and he was chief tax-
3 gatherer, and he was rich. And
he sought to see Jesus who he
was: and he could not for the
crowd, because he was little in
4 stature. And running on before,
he got up into a sycamore that he
might see him, for he was going
5 to pass that [way]. And when he
came up to the place, Jesus looked
up and saw him, and said to him,
Zacchæus, make haste and come
down, for to-day I must remain in
6 thy house. And he made haste
and came down, and received him
7 with joy. And all murmured
when they saw [it], saying, He
has turned in to lodge with a sinful
8 man. But Zacchæus stood and
said to the Lord, Behold, Lord,
the half of my goods I give to
the poor, and if I have taken
anything from any man by false
accusation, I return [him] four-
9 fold. And Jesus said to him, To-
day salvation is come to this
house, inasmuch as he also is a
10 son of Abraham; for the Son of
man has come to seek and to save
that which is lost.

11 But as they were listening to
these things, he added and spake
a parable, because he was near to
Jerusalem and they thought that
the kingdom of God was about to
12 be immediately manifested. He
said therefore, A certain high-born
man went to a distant country to
receive for himself a kingdom and
13 return. And having called his
own ten bondmen, he gave to
them ten minas, and said to them,
14 Trade while I am coming. But
his citizens hated him, and sent
an embassy after him, saying,
We will not that this [man] should
15 reign over us. And it came to
pass on his arrival back again,
having received the kingdom, that
he desired these bondmen to whom
he gave the money to be called
to him, in order that he might
know what every one had gained
16 by trading. And the first came
up, saying, [My] Lord, thy mina
17 has produced ten minas. And he
said to him, Well [done], thou good
bondman; because thou hast been
faithful in that which is least, be
thou in authority over ten cities.
18 And the second came, saying, [My]
Lord, thy mina has made five
19 minas. And he said also to this
one, And thou, be over five cities.
20 And another came, saying, [My]
Lord, lo [there is] thy mina, which
I have kept laid up in a towel.
21 For I feared thee because thou art
a harsh man: thou takest up what
thou hast not laid down, and thou
reapest what thou hast not sowed.
22 [h] He says to him, Out of thy mouth
will I judge thee, wicked bond-
man: thou knewest that *I* am
a harsh man, taking up what I
have not laid down and reaping
23 what I have not sowed. And why
didst thou not give my money to
[the] bank; and *I* should have
received it, at my coming with
24 interest? And he said to those
that stood by, Take from him the
mina and give [it] to him who has
25 the ten minas. And they said to
26 him, Lord, he has ten minas. For
I say unto you, that to every one
that has shall be given; but from
him that has not, that even which
he has shall be taken from him.
27 Moreover those mine enemies, who
would not [have] me to reign over
them, bring them here and slay
[them] before me.

28 And having said these things,
he went on before, going up to
29 Jerusalem. And it came to pass
as he drew near to Bethphage and
Bethany at the mountain called
[the mount] of Olives, he sent two
30 of his disciples, saying, Go into the
village over against [you], in
which ye will find, on entering it,
a colt tied up, on which no [child]
of man ever sat at any time: loose
31 it and lead it [here]. And if any
one ask you, Why do ye loose [it]?
thus shall ye say to him, Because
32 the Lord has need of it. And they
that were sent, having gone their
way, found as he had said to
33 them. And as they were loosing
the colt, its masters said to them,
34 Why loose ye the colt? And they
said, Because [i] the Lord has need
35 of it: and they led it to Jesus; and
having cast their own garments on
the colt, they put Jesus on [it].
36 And as he went, they strewed
their clothes in the way.

37 And as he drew near, already
at the descent of the mount of
Olives, all the multitude of the
disciples began, rejoicing, to praise
God with a loud voice for all the
works of power which they had
38 seen, saying, Blessed the king that
comes in the name of [the] Lord:
peace in heaven, and glory in the
39 highest. And some of the Phari-
sees from the crowd said to him,
Teacher, rebuke thy disciples.
40 And he answering said to them,

[h] *R.* adds 'And.' [i] *R.* omits 'Because.'

I say unto you, If these shall be
41 silent, the stones will cry out. And
as he drew near, seeing the city, he
42 wept over it, saying, If thou hadst
known, even thou, even at least
in this thy day, the things that
are for thy peace: but now they
43 are hid from thine eyes; for days
shall come upon thee, that thine
enemies shall make a palisaded
mound about thee, and shall close
thee around, and keep thee in on
44 every side, and shall lay thee even
with the ground, and thy children
in thee; and shall not leave in
thee a stone upon a stone: be-
cause thou knewest not the season
of thy visitation.
45 And entering into the temple,
he began to cast out those that
46 sold and bought in it, saying to
them, It is written, My house is
a house of prayer, but *ye* have made
it a den of robbers.
47 And he was teaching day by
day in the temple: and the chief
priests and the scribes and the
chief of the people sought to de-
48 stroy him, and did not find what
they could do, for all the people
hung on him to hear.

20 And it came to pass on one
of the [j] days, as he was teaching
the people in the temple, and an-
nouncing the glad tidings, the
chief priests and the scribes with
2 the elders came up, and spoke to
him saying, Tell us by what
authority thou doest these things,
or who is it who has given thee
3 this authority? And he answer-
ing said to them, *I* also will ask
4 you [one] thing, and tell me: The
baptism of John, was it of heaven
5 or of men? And they reasoned
among themselves, saying, If we
should say, Of heaven, he will say,
Why [k] have ye not believed him?
6 but if we should say, Of men, the
whole people will stone us, for
they are persuaded that John was
7 a prophet. And they answered,
8 they did not know whence. And
Jesus said to them, Neither do
I tell you by what authority I do
these things.
9 And he began to speak to the
people this parable: A [l] man
planted a vineyard and let it out
to husbandmen, and left the
10 country for a long time. And in
the season he sent to the husband-
men a bondman, that they might
give to him of the fruit of the vine-
yard; but the husbandmen, hav-
ing beaten him, sent [him] away
11 empty. And again he sent another
bondman; but they, having
beaten him also, and cast insult
upon him, sent [him] away empty.
12 And again he sent a third; and
they, having wounded him also,
13 cast [him] out. And the lord of
the vineyard said, What shall I
do? I will send my beloved son:
perhaps when they see him they
14 will respect [him]. But when the
husbandmen saw him, they rea-
soned among themselves, saying,
This is the heir; [come,] let us
kill him, that the inheritance may
15 become ours. And having cast
him forth out of the vineyard,
they killed [him]. What there-
fore shall the lord of the vineyard
16 do to them? He will come and
destroy those husbandmen, and
will give the vineyard to others.
And when they heard it they said,
17 May it never be! But he looking
at them said, What then is this
that is written, The stone which
they that builded rejected, this
has become the corner-stone?
18 Every one falling on this stone
shall be broken, but on whomso-
ever it shall fall, it shall grind him
19 to powder. And the chief priests
and the scribes sought the same
hour to lay hands on him, and
they feared the people; for they
knew that he had spoken this
parable of [m] them.
20 And having watched [him], they
sent out suborned persons, pre-
tending to be just men, that they
might take hold of him in [his]
language, so that they might [n]
deliver him up to the power and
authority of the governor. And
21 they asked him saying, Teacher,
we know that thou sayest and
teachest rightly, and acceptest no
[man's] person, but teachest with
22 truth the way of God: Is it lawful
for us to give tribute to Cæsar,
23 or not? But perceiving their
deceit he said to them, Why do ye
24 tempt me? Shew me a denarius.
Whose image and superscription
has it? And answering they said,
25 Cæsar's. And he said to them,
Pay therefore what is Cæsar's to
Cæsar, and what is God's to God.
26 And they were not able to take
hold of him in [his] expressions
before the people, and, wondering
at his answer, they were silent.
27 And some of the Sadducees,
who deny that there is any resur-

[j] *R.* reads 'those.' [k] *R.* adds 'then.' [l] *R.* adds 'certain.' [m] Or 'against.'
[n] *R.* reads 'in order to.'

28 rection, coming up [to him], demanded of him saying, Teacher,
Moses wrote to us, If any one's
brother, who has a wife, die, and
he die childless, his brother shall
take the wife and raise up seed to
29 his brother. There were then
seven brethren: and the first,
having taken a wife, died child-
30 less; and the second [took the
woman, and *he* died childless];
31 and the third took her: and in
like manner also the seven[o] left
32 no children and died; and last
33 of all the woman also died. In
the resurrection therefore of which
of them does she become wife, for
34 the seven had her as wife? And
Jesus[p] said to them, The sons of
this world[q] marry and are given
35 in marriage, but they who are
counted worthy to have part in
that world,[q] and the resurrection
from among [the] dead, neither
marry nor are given in marriage;
36 for neither can they die any more,
for they are equal to angels, and
are sons of God, being sons of the
37 resurrection. But that the dead
rise, even Moses shewed in the
[section of the] bush, when he
called the Lord the God of Abra-
ham and the God of Isaac and the
38 God of Jacob; but he is not God
of [the] dead but of [the] living;
39 for all live for him. And some
of the scribes answering said,
Teacher, thou hast well spoken.
40 For[r] they did not dare any more
to ask him anything.
41 And he said to them, How do
they say that the Christ is David's
42 son, and David himself says in
the book of Psalms, The Lord said
to my Lord, Sit at my right hand
43 until I put thine enemies [as]
44 footstool of thy feet? David
therefore calls him Lord, and how
is he his son?
45 And, as all the people were
listening, he said to his disciples,
46 Beware of the scribes, who like
to walk about in long robes, and
who love salutations in the market-
places, and first seats in the
synagogues, and first places at
47 suppers;[s] who devour the houses
of widows, and as a pretext make
long prayers. These shall receive
a severer judgment.

21 And he looked up and saw
the rich casting their gifts into
2 the treasury; but he saw also
a certain poor widow casting
3 therein two mites. And he said,
Verily I say unto you, that this
poor widow has cast in more than
4 all; for all these out of their
abundance have cast into the
gifts [of God]; but she out of her
need has cast in all the living
which she had.
5 And as some spoke of the
temple, that it was adorned with
goodly stones and consecrated
6 offerings, he said, [As to] these
things which ye are beholding,
days are coming in which there
shall not be left stone upon stone
which shall not be thrown down.
7 And they asked him saying, Teach-
er, when then shall these things
be; and what [is] the sign when
these things are going to take
8 place? And he said, See that ye
be not led astray, for many shall
come in my name, saying, *I* am
[he], and the time is drawn nigh:
go ye not [therefore] after them.
9 And when ye shall hear of wars
and tumults, be not terrified, for
these things must first take place,
but the end is not immediately.
10 Then he said to them, Nation
shall rise up against nation, and
11 kingdom against kingdom; there
shall be both great earthquakes in
different places, and famines and
pestilences; and there shall be
fearful sights and great signs from
12 heaven. But before all these
things they shall lay their hands
upon you and persecute you,
delivering [you] up to synagogues
and prisons, bringing [you] before
kings and governors on account of
13 my name; but it shall turn out
14 to you for a testimony. Settle
therefore in your hearts not to
meditate beforehand [your] de-
15 fence, for *I* will give you a mouth
and wisdom which all your op-
posers shall not be able to reply
16 to or[t] resist. But ye will be
delivered up even by parents and
brethren and relations and friends,
and they shall put to death [some]
17 from among you, and ye will be
hated of all for my name's sake.
18 And a hair of your head shall in
19 no wise perish. By your patient
20 endurance gain[u] your souls. But
when ye see Jerusalem encom-
passed with armies, then know
that its desolation is drawn nigh.
21 Then let those who are in Judæa
flee to the mountains, and those
who are in the midst of it depart
out, and those who are in the
22 country not enter into it; for

[o] *R.* adds 'and.' [p] *R.* adds 'answering.' [q] Or 'age.' [r] *R.* reads 'And.'
[s] Or 'in feasts.' [t] *R.* reads 'nor.' [u] Or 'possess.'

these are days of avenging, that all the things that are written may
23 be accomplished. But woe to them that are with child and to them who give suck in those days, for there shall be great distress upon the land and wrath upon [v]
24 this people. And they shall fall by the edge of the sword, and be led captive into all the nations; and Jerusalem shall be trodden down of [the] nations until [the] times of [the] nations be fulfilled.
25 And there shall be signs in sun and moon and stars, and upon the earth distress of nations in perplexity [at] the roar of the sea
26 and rolling waves,[w] men ready to die through fear and expectation of what is coming on the habitable earth, for the powers of the heavens
27 shall be shaken. And then shall they see the Son of man coming in a cloud with power and great
28 glory. But when these things begin to come to pass, look up and lift up your heads, because your redemption draws nigh.
29 And he spoke a parable to them: Behold the fig-tree and all the
30 trees; when they already sprout, ye know of your own selves, [on] looking [at them], that already
31 the summer is near. So also ye, when ye see these things take place, know that the kingdom of
32 God is near. Verily I say unto you, that this generation shall in no wise pass away until all come
33 to pass. The heaven and the earth shall pass away, but my words shall in no wise pass away.
34 But take heed to yourselves lest possibly your hearts be laden with surfeiting and drinking and cares of life, and that day come upon
35 you suddenly unawares; for as a snare shall it come upon all them that dwell upon the face of the
36 whole earth. Watch therefore, praying at every season, that ye may be accounted worthy to escape all these things which are about to come to pass, and to stand before the Son of man.
37 And by day he was teaching in the temple, and by night, going out, he remained abroad on the mountain called [the mount] of
38 Olives; and all the people came early in the morning to him in the temple to hear him.

22 Now the feast of unleavened bread, which [is] called the
2 passover, drew nigh, and the chief priests and the scribes sought how they might kill him; for they
3 feared the people. And Satan entered into Judas, who was surnamed Iscariote, being of the
4 number of the twelve. And he went away and spoke with the chief priests and [x] captains as to how he should deliver him up to
5 them. And they were rejoiced, and agreed to give him money.
6 And he came to an agreement to do it, and sought an opportunity to deliver him up to them away from the crowd.
7 And the day of unleavened bread came, in which the passover
8 was to be killed. And he sent Peter and John, saying, Go and prepare the passover for us, that
9 we may eat [it]. But they said to him, Where wilt thou that we
10 prepare [it]? And he said to them, Behold, as ye enter into the city a man will meet you, carrying an earthen pitcher of water; follow him into the house where he goes
11 in; and ye shall say to the master of the house, The teacher says to thee, Where is the guest-chamber where I may eat the passover with
12 my disciples? And *he* will shew you a large upper room furnished;
13 there make ready. And having gone they found it as he had said to them; and they prepared the passover.
14 And when the hour was come, he placed himself at table, and the [twelve] apostles with him.
15 And he said to them, With desire I have desired to eat this passover
16 with you before I suffer. For I say unto you, that I will not eat any more at all of it until it be fulfilled
17 in the kingdom of God. And having received a cup, when he had given thanks he said, Take this and divide it among your-
18 selves. For I say unto you, that I will not drink at all of the fruit of the vine until the kingdom of
19 God come. And having taken a loaf, when he had given thanks, he broke [it], and gave [it] to them, saying, This is my body which is given for you: this do
20 in remembrance of me. In like manner also the cup, after having supped, saying, This cup [is] the new covenant in my blood, which
21 is poured out for you. Moreover, behold, the hand of him that delivers me up [is] with me on the
22 table; and the Son of man indeed

[v] *R.* reads 'among.' [w] *R.* reads 'in perplexity, sea and rolling waves roaring.'
[x] *R.* adds 'the.'

goes as it is determined, but woe
unto that man by whom he is
23 delivered up. And they began to
question together among them-
selves who then it could be of
them who was about to do this.
24 And there was also a strife among
them which of them should be
25 held to be [the] greatest. And he
said to them, The kings of the
nations rule over them, and they
that exercise authority over them
26 are called benefactors. But ye
[shall] not [be] thus; but let the
greater among you be as the
younger, and the leader as he that
27 serves. For which [is] greater, he
that is at table or he that serves?
[Is] not he that is at table? But
I am in the midst of you as the
28 one that serves. But *ye* are they
who have persevered with me in
29 my temptations. And *I* appoint
unto you, as my Father has ap-
pointed unto me, a kingdom,
30 that ye may eat and drink at my
table in my kingdom, and sit on
thrones judging the twelve tribes
of Israel.
31 And the Lord said, Simon,
Simon, behold, Satan has de-
manded to have you, to sift [you]
32 as wheat; but *I* have besought
for thee that thy faith fail not;
and thou, when once thou hast
been restored, confirm thy breth-
33 ren. And he said to him, Lord,
with thee I am ready to go both
34 to prison and to death. And he
said, I tell thee, Peter, [the] cock
shall not crow to-day before that
thou shalt thrice deny that thou
knowest me.
35 And he said to them, When I
sent you without purse and scrip
and sandals, did ye lack anything?
36 And they said, Nothing. He said
therefore to them, But now he that
has a purse let him take [it], in
like manner also a scrip, and he
that has none let him sell his
37 garment and buy a sword; for
I say unto you, that this that is
written must yet be accomplished
in me, And he was reckoned with
[the] lawless: for also the things
38 concerning me have an end. And
they said, Lord, behold here are
two swords. And he said to them,
It is enough.
39 And going forth he went ac-
cording to his custom to the mount
of Olives, and the[v] disciples also
40 followed him. And when he was
at the place he said to them, Pray
that ye enter not into temptation.
41 And he was withdrawn from them
about a stone's throw, and having
42 knelt down he prayed, saying,
Father, if thou wilt remove this
cup from me:—but then, not my
43 will, but thine be done. And an
angel appeared to him from heaven
44 strengthening him. And being in
conflict he prayed more intently.
And his sweat became as great
drops of blood, falling down upon
45 the earth. And rising up from
his prayer, coming to the[v] dis-
ciples, he found them sleeping
46 from grief. And he said to them,
Why sleep ye? rise up and pray
that ye enter not into temptation.
47 [z]As he was yet speaking, be-
hold, a crowd, and he that was
called Judas, one of the twelve,
went on before them, and drew
48 near to Jesus to kiss him. And
Jesus said to him, Judas, deliver-
est thou up the Son of man with
a kiss?
49 And they who were around him,
seeing what was going to follow,
said [to him], Lord, shall we smite
50 with [the] sword? And a certain
one from among them smote the
bondman of the high priest and
51 took off his right ear. And Jesus
answering said, Suffer thus far;
and having touched his ear, he
52 healed him. And Jesus said to
the chief priests and captains of
the temple and elders, who were
come against him, Have ye come
out as against a robber with
53 swords and sticks? When I was
day by day with you in the temple
ye did not stretch out your hands
against me; but this is your hour
and the power of darkness.
54 And having laid hold on him,
they led him [away], and they led
[him] into the house of the high
priest. And Peter followed afar
55 off. And they having lit a fire
in the midst of the court and sat
down together, Peter sat among
56 them. And a certain maid, having
seen him sitting by the light, and
having fixed her eyes upon him,
said, And this [man] was with him.
57 But he denied [him,] saying,
Woman, I do not know him.
58 And after a short time another
seeing him said, And *thou* art of
them. But Peter said, Man, I am
59 not. And after the lapse of about
one hour another stoutly main-
tained it, saying, In truth this
[man] also was with him, for also
60 he is a Galilæan. And Peter said,
Man, I know not what thou sayest.

[v] *R.* reads 'his.' [z] *R.* adds 'But.'

And immediately, while he was yet
61 speaking, [the] cock crew. And the Lord, turning round, looked at Peter; and Peter remembered the word of the Lord, how he said to him, Before [the] cock crow
62 thou shalt deny me thrice. And Peter, going forth without, wept bitterly.

63 And the men who held him[a] mocked him, beating [him]; and
64 covering him up,[b] asked him saying, Prophesy, who is it that
65 struck thee? And they said many other injurious things to him.

66 And when it was day, the elderhood of the people, both [the] chief priests and scribes, were gathered together, and led him
67 into their council, saying, If *thou* art the Christ, tell us. And he said to them, If I tell you, ye
68 will not at all believe; and if I should[c] ask [you], ye would not answer me at all, nor let me go:
69 but[d] henceforth shall the Son of man be sitting on the right hand
70 of the power of God. And they all said, *Thou* then art the Son of God? And he said to them, *Ye*
71 say that I am. And they said, What need have we any more of witness, for we have heard ourselves out of his mouth?

(23) And the whole multitude of them, rising up, led him to Pilate.

2 And they began to accuse him, saying, We have found this [man] perverting our[e] nation, and forbidding to give tribute to Cæsar, saying that he himself is Christ,
3 a king. And Pilate demanded of him saying, Art *thou* the king of the Jews? And he answering
4 him said, Thou sayest. And Pilate said to the chief priests and the crowds, I find no guilt in this
5 man. But they insisted, saying, He stirs up the people, teaching throughout all Judæa, beginning
6 from Galilee even on to here. But Pilate, having heard Galilee [named], demanded if the man
7 were a Galilæan; and having learned that he was of Herod's jurisdiction, remitted him to Herod, who himself also was at
8 Jerusalem in those days. And when Herod saw Jesus he greatly rejoiced, for he had been a long while desirous of seeing him, because of hearing many things concerning him, and he hoped to see
9 some sign done by him; and he questioned him in many words, but he answered him nothing.
10 And the chief priests and the scribes stood and accused him
11 violently. And Herod with his troops having set him at nought and mocked him, having put a splendid robe upon him, sent him
12 back to Pilate. And Pilate and Herod became friends with one another the same day, for they had been at enmity before between themselves.

13 And Pilate, having called together the chief priests and the
14 rulers and the people, said to them, Ye have brought to me this man as turning away the people [to rebellion], and behold, I, having examined him before you, have found nothing criminal in this man as to the things of which ye
15 accuse him; nor Herod either, for I remitted you to him, and behold, nothing worthy of death
16 is done by him. Having chastised him therefore, I will release him.
17 (Now he was obliged to release one
18 for them at [the] feast.) But they cried out in a mass saying, Away with this [man] and release
19 Barabbas to us; who was one who, for a certain tumult which had taken place in the city and [for] murder, had been cast into
20 prison. Pilate therefore, desirous to release Jesus, again addressed
21 [them]. But they cried out in reply saying, Crucify, crucify him.
22 And he said the third time to them, What evil then has this [man] done? I have found no cause of death in him: I will chastise him therefore and release
23 him. But they were urgent with loud voices, begging that he might be crucified. And their voices [and those of the chief priests]
24 prevailed. And Pilate adjudged that what they begged should take
25 place. And he released[f] him who, for tumult and murder, had been cast into[g] prison, whom they begged for, and Jesus he delivered up to their will.

26 And as they led him away, they laid hold on a certain Simon, a Cyrenian, [h] coming from the field, and put the cross upon him to
27 bear it behind Jesus. And a great multitude of the people, and of women who[i] wailed and lamented

[a] *R.* reads 'Jesus.' [b] *R.* adds 'smote his face and.' [c] *R.* adds 'also.'
[d] *R.* omits 'but.' [e] *R.* reads 'the.' [f] *R.* adds 'unto them.' [g] *R.* adds 'the.'
[h] *R.* adds 'who was.' [i] *R.* adds 'also.'

28 him, followed him. And Jesus turning round to them said, Daughters of Jerusalem, do not weep over me, but weep over yourselves and over your children;
29 for behold, days are coming in which they will say, Blessed [are] the barren, and wombs that have not borne, and breasts that have
30 not given suck. Then shall they begin to say to the mountains, Fall upon us; and to the hills,
31 Cover us: for if these things are done in the green tree, what shall
32 take place in the dry? Now two others also, malefactors, were led
33 with him to be put to death. And when they came[j] to the place which is called Skull, there they crucified him, and the malefactors, one on the right hand, the other
34 on the left. And Jesus said, Father, forgive them, for they know not what they do. And, parting out his garments, they
35 cast lots. And the people stood beholding, and the rulers also [with them] sneered, saying, He has saved others; let him save himself if this is the Christ, the
36 chosen one of God. And the soldiers also made game of him, coming up offering him vinegar,
37 and saying, If *thou* be the king of
38 the Jews, save thyself. And there was also an inscription [written] over him in Greek, and Roman, and Hebrew letters: This is the king of the Jews.
39 Now one of the malefactors who had been hanged spoke insultingly to him, saying, Art not *thou*[k] the
40 Christ? save thyself and us. But the other answering rebuked him, saying, Dost thou too not fear God, thou that art under the same
41 judgment? and we indeed justly, for we receive the just recompense of what we have done; but this [man] has done nothing amiss.
42 And he said to Jesus, Remember me, [Lord,] when thou comest in
43 thy kingdom. And Jesus said to him, Verily I say to thee, To-day shalt thou be with me in paradise.
44 And it was about [the] sixth hour, and there came darkness over the whole land[l] until [the]
45 ninth hour. And the sun was darkened, and the veil of the
46 temple rent in the midst. And Jesus, having cried with a loud voice, said, Father, into thy hands I commit[m] my spirit. And having
47 said this, he expired. Now the centurion, seeing what took place, glorified God, saying, In very deed
48 this [man] was just. And all the crowds who had come together to that sight, having seen[n] the things that took place, returned, beating
49 [their] breasts. And all those who knew him stood afar off, the women also who had followed him from Galilee, beholding these things.
50 And behold, a man named Joseph, who was a councillor, a
51 good man and a just (this [man] had not assented to their counsel and deed), of Arimathæa, a city of the Jews, who also waited, [himself also,] for the kingdom of
52 God—he having gone to Pilate
53 begged the body of Jesus; and having taken it down, wrapped it in fine linen and placed him[o] in a tomb hewn in the rock, where no
54 one had ever been laid. And it was preparation day, and [the] sabbath twilight was coming on.
55 And women,[p] who had come along with him out of Galilee, having followed, saw the sepulchre and
56 how his body was placed. And having returned they prepared aromatic spices and ointments, and remained quiet on the sabbath, according to the commandment.

(24) But on the morrow of the sabbath,[q] very early indeed in the morning, they came to the tomb, bringing the aromatic spices
2 which they had prepared.[r] And they found the stone rolled away
3 from the sepulchre. And when they had entered they found not
4 the body of the Lord Jesus. And it came to pass as they were in perplexity about it, that behold, two men suddenly stood by them
5 in shining raiment. And as they were filled with fear and bowed their faces to the ground, they said to them, Why seek ye the
6 living one among the dead? He is not here, but is risen: remember how he spoke to you, being
7 yet in Galilee, saying, The Son of man must be delivered up into the hands of sinners, and be crucified,
8 and rise the third day. And they
9 remembered his words; and, returning from the sepulchre, related all these things to the eleven
10 and to all the rest. Now it was Mary of Magdala, and Johanna,

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[j] *R.* reads 'had gone.' [k] *R.* reads 'If thou art.' [l] Or 'earth.' [m] *R.* reads 'will commit.' [n] *R.* reads 'seeing.' [o] *R.* reads 'it.' [p] *R.* adds 'also.' [q] Or 'on the first [day] of the week.' [r] *R.* adds 'and some others with them.'

and Mary the [s] [mother] of James, and the others with them, who told these things to the apostles.
11 And their words appeared in their eyes as an idle tale, and they dis-
12 believed them. But Peter, rising up, ran to the sepulchre, and stooping down he sees the linen clothes lying there alone, and went away home, wondering at what had happened.
13 And behold, two of them were going on the same day to a village distant sixty stadia [t] from Jeru-
14 salém, called Emmaüs; and they conversed with one another about all these things which had taken
15 place. And it came to pass as they conversed and reasoned, that Jesus himself drawing nigh went
16 with them; but their eyes were
17 holden so as not to know him. And he said to them, What discourses are these which pass between you as ye walk, and are downcast?
18 And one [of them], named Cleopas, answering said to him, Thou sojournest alone in Jerusalem, and dost not know what has taken
19 place in it in these days? And he said to them, What things? And they said to him, The things concerning Jesus the Nazaræan, who was a prophet mighty in deed and word before God and all the peo-
20 ple; and how the chief priests and our rulers delivered him up to [the] judgment of death and crucified
21 him. But *we* had hoped that he was [the one] who is about to redeem Israel. But then, besides all these things, it is now, to-day, the third day since these things
22 took place. And withal, certain women from amongst us astonished us, having been very early
23 at the sepulchre, and, not having found his body, came, saying that they also had seen a vision of angels, who say that he is living.
24 And some of those with us went to the sepulchre, and found it so, as the women also had said, but
25 him they saw not. And he said to them, O senseless and slow of heart to believe in all that the
26 prophets have spoken! Ought not the Christ to have suffered these things and to enter into his glory?
27 And having begun from Moses and from all the prophets, he interpreted to them in all the scriptures the things concerning him-
28 self. And they drew near to the village where they were going, and *he* made as though he would go
29 farther. And they constrained him, saying, Stay with us, for it is toward evening and the day is declining. And he entered in to
30 stay with them. And it came to pass as he was at table with them, having taken the bread, he blessed, and having broken it, gave it to
31 them. And their eyes were opened, and they recognised him. And *he*
32 disappeared from them. And they said to one another, Was not our heart burning in us as he spoke to us on the way, [and] as he opened
33 the scriptures to us? And rising up the same hour, they returned to Jerusalem. And they found the eleven, and those with them
34 gathered together, saying, The Lord is indeed risen and has
35 appeared to Simon. And *they* related what [had happened] on the way, and how he was made known to them in the breaking of bread. [u]
36 And as they were saying these things, he himself stood in their midst, and says to them, Peace
37 [be] unto you. But they, being confounded and being frightened, supposed they beheld a spirit.
38 And he said to them, Why are ye troubled? and why are thoughts
39 rising in your hearts? behold my hands and my feet, that it is I myself. Handle me and see, for a spirit has not flesh and bones as
40 ye see me having. And having said this he shewed them his hands
41 and his feet. But while they yet did not believe for joy, and were wondering, he said to them, Have ye anything here to eat? And
42 they gave him part of a broiled
43 fish and of a honeycomb; and he
44 took it [v] and ate before them. And he said to them, These [are] the words which I spoke to you while I was yet with you, that all that is written concerning me in the law of Moses and prophets and
45 psalms must be fulfilled. Then he opened their understanding to
46 understand the scriptures, and said to them, Thus it is written, and thus it behoved the Christ to suffer, and to rise from among the
47 dead the third day; and that repentance and remission of sins should be preached in his name to all the nations beginning at Jeru-
48 salem. And *ye* are witnesses of
49 these things. And behold, *I* send the promise of my Father upon

[s] *R.* omits 'the.' [t] The length of a *stadium* was about 607 English feet. [u] Or 'the loaf.' [v] Or 'took it before them and ate.'

you; but do ye remain in the city [w] till ye be clothed with power from on high.
50 And he led them out as far as Bethany, and having lifted up his
51 hands, he blessed them. And it came to pass as he was blessing them, he was separated from them and was carried up into
52 heaven. And they, having done him homage, returned to Jerusalem with great joy, and were continually in the temple praising and blessing God.[x]

GOSPEL ACCORDING TO JOHN

1 In [the] beginning was the Word, and the Word was with God, and
2 the Word was God. He was in
3 the beginning with God. All things received being through him, and without him not one [thing] received being which has received being.
4 In him was life, and the life
5 was the light of men. And the light appears in darkness, and the darkness apprehended it not.
6 There was a man sent from God,
7 his name John. He came for witness, that he might witness concerning the light, that all
8 might believe through him. *He* was not the light, but that he might witness concerning the
9 light. The true light was that which, coming into the world,
10 lightens [a] every man. He was in the world, and the world had [its] being through him, and the world
11 knew him not. He came to his own, and his own received him
12 not; but as many as received him, to them gave he [the] right to be children of God, to those that
13 believe on his name; who have been born, not of blood nor of flesh's will nor of man's will, but of God.
14 And the Word became flesh, and dwelt among us (and we have contemplated his glory, a glory as of an only-begotten with a father), full of grace and truth;
15 (John bears witness of him, and he has cried, saying, This was he of whom I said, He that comes after me is preferred before me,
16 for he was before me;) for [b] of his fulness we all have received, and
17 grace upon grace. For the law was given by Moses: grace and truth subsists through Jesus
18 Christ. No one has seen God at any time; the only-begotten Son, who is in the bosom of the Father, *he* hath declared [him].
19 And this is the witness of John, when the Jews sent from Jerusalem priests and Levites that they might ask him, Thou, who
20 art thou? And he acknowledged and denied not, and acknowledged,
21 I am not the Christ. And they asked him, What then? Art thou Elias? And he says, I am not. Art thou the prophet? And he
22 answered, No. They said therefore to him, Who art thou? that we may give an answer to those who sent us. What sayest thou
23 of thyself? He said, I [am] [the] voice of one crying in the wilderness, Make straight the path of [the] Lord, as said Esaias the
24 prophet. And they were sent [c]
25 from among the Pharisees. And they asked him and said to him, Why baptisest thou then, if thou art not the Christ, nor Elias, nor
26 the prophet? John answered them saying, I baptise with water. [d] In the midst of you stands, whom
27 ye do not know, he who comes after me, [e] the thong of whose sandal I am not worthy to unloose.
28 These things took place in Bethany, [f] across the Jordan, where John was baptising.
29 On the morrow he [g] sees Jesus coming to him, and says, Behold the Lamb of God, who takes away
30 the sin of the world. He it is of whom I said, A man comes after me who takes a place before me,
31 because he *was* before me; and I knew him not; but that he might be manifested to Israel, therefore have I come baptising
32 with water. And John bore witness, saying, I beheld the Spirit descending as a dove from heaven,

[w] *R.* adds 'of Jerusalem.' [x] *R.* adds 'Amen.' [a] Or 'is light to every man.'
[b] *R.* reads 'and.' [c] *R.* reads 'those who were sent were.' [d] *R.* adds 'But.'
[e] *R.* adds 'who is preferred before me.' [f] *R.* reads 'Bethabara.' [g] *R.* reads 'John.'

33 and it abode upon him. And I knew him not; but he who sent me to baptise with water, *he* said to me, Upon whom thou shalt see the Spirit descending and abiding on him, he it is who baptises with
34 [the] Holy Spirit. And I have seen and borne witness that this is the Son of God.
35 Again, on the morrow, there stood John and two of his disci-
36 ples. And, looking at Jesus as he walked, he says, Behold the Lamb
37 of God. And the two disciples heard him speaking, and followed
38 Jesus. But Jesus having turned, and seeing them following, says to them, What seek ye? And *they* said to him, Rabbi (which, being interpreted, signifies Teacher),
39 where abidest thou? He says to them, Come and see. They went therefore,[h] and saw where he abode; and they abode with him that day. [i] It was about the tenth
40 hour. Andrew, the brother of Simon Peter, was one of the two who heard [this] from John and
41 followed him. He first finds his own brother Simon, and says to him, We have found the Messias (which being interpreted is [j]Christ).
42 And he led him to Jesus. [k] Jesus looking at him said, Thou art Simon, the son of Jonas; thou shalt be called Cephas (which interpreted is stone[l]).
43 On the morrow he[m] would go forth into Galilee, and Jesus[n] finds Philip, and says to him,
44 Follow me. And Philip was from Bethsaida, of the city of Andrew
45 and Peter. Philip finds Nathanael, and says to him, We have found him of whom Moses wrote in the law, and the prophets, Jesus, the son of Joseph, who is from
46 Nazareth. And Nathanael said to him, Can anything good come out of Nazareth? Philip says to him,
47 Come and see. Jesus saw Nathanael coming to him, and says of him, Behold [one] truly an Israelite, in whom there is no
48 guile. Nathanael says to him, Whence knowest thou me? Jesus answered and said to him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee.
49 Nathanael answered and said to him, Rabbi, thou art the Son of God, thou art the King of Israel.
50 Jesus answered and said to him, Because I said to thee, I saw thee under the fig-tree, believest thou? Thou shalt see greater things than
51 these. And he says to him, Verily, verily, I say to you, Henceforth ye shall see the heaven opened, and the angels of God ascending and descending on the Son of man.

2 And on the third day a mar-
2 riage took place in Cana of Galilee, and the mother of Jesus was there. And Jesus also and
3 his disciples were invited to the marriage. And wine being de-
4 ficient, the mother of Jesus says to him, They have no wine. Jesus says to her, What have I to do with thee, woman? mine hour
5 has not yet come. His mother says to the servants, Whatever he
6 may say to you, do. Now there were standing there six stone water-vessels, according to the purification of the Jews, holding
7 two or three measures each. Jesus says to them, Fill the water-vessels with water. And they
8 filled them up to the brim. And he says to them, Draw out now, and carry [it] to the feast-master.
9 And they carried [it]. But when the feast-master had tasted the water which had been made wine (and knew not whence it was, but the servants knew who drew the water), the feast-master calls the
10 bridegroom, and says to him, Every man sets on first the good wine, and when [men] have well drunk, then the inferior; thou hast kept the good wine till now.
11 This beginning of signs did Jesus in Cana of Galilee, and manifested his glory; and his disciples be-
12 lieved on him. After this he descended to Capernaum, he and his mother and his brethren and his disciples; and there they abode not many days.
13 And the passover of the Jews was near, and Jesus went up to
14 Jerusalem. And he found in the temple the sellers of oxen and sheep and doves, and the money-
15 changers sitting; and, having made a scourge of cords, he cast [them] all out of the temple, both the sheep and the oxen; and he poured out the change of the money-changers, and overturned
16 the tables, and said to the sellers of doves, Take these things hence; make not my Father's house a
17 house of merchandise. [And] his disciples remembered that it is written, The zeal of thy house
18 devours[o] me. The Jews therefore

[h] *R.* omits 'therefore.' [i] *R.* adds 'Now.' [j] *R.* adds 'the.' [k] *R.* adds 'And.'
[l] Or 'Peter.' [m] *R.* reads 'Jesus.' [n] *R.* omits 'Jesus.' [o] *R.* reads 'has devoured.'

answered and said to him, What sign shewest thou to us, that thou
19 doest these things? Jesus answered and said to them, Destroy this temple[p], and in three days
20 I will raise it up. The Jews therefore said, Forty and six years was this temple building, and thou wilt raise it up in three days?
21 But *he* spoke of the temple of his
22 body. When therefore he was raised from among [the] dead, his disciples remembered that he had said this,[q] and believed the scripture and the word which Jesus had spoken.
23 And when he was in Jerusalem, at the passover, at the feast, many believed on his name, beholding
24 his signs which he wrought. But Jesus himself did not trust himself to them, because he knew all
25 [men], and that he had not need that any should testify of man, for himself knew what was in man.

3 But there was a man from among the Pharisees, his name Nicodemus, a ruler of the Jews;
2 he came to him[r] by night, and said to him, Rabbi, we know that thou art come a teacher from God, for none can do these signs that thou doest unless God be with
3 him. Jesus answered and said to him, Verily, verily, I say unto thee, Except any one be born anew he cannot see the kingdom of God.
4 Nicodemus says to him, How can a man be born being old? can he enter a second time into the womb of his mother and be born?
5 Jesus answered, Verily, verily, I say unto thee, Except any one be born of water and of Spirit, he cannot enter into the kingdom of
6 God. That which is born of the flesh is flesh; and that which is
7 born of the Spirit is spirit. Do not wonder that I said to thee, It is needful that *ye* should be born
8 anew. The wind blows where it will, and thou hearest its voice, but knowest not whence it comes and where it goes: thus is every one that is born of the Spirit.
9 Nicodemus answered and said to him, How can these things be?
10 Jesus answered and said to him, Thou art the teacher of Israel and
11 knowest not these things? Verily, verily, I say unto thee, We speak that which we know, and we bear witness of that which we have seen, and ye receive not our witness.
12 If I have said the earthly things to you, and ye believe not, how, if I say the heavenly things to
13 you, will ye believe? And no one has gone up into heaven save he who came down out of heaven, the Son of man who is in heaven.
14 And as Moses lifted up the serpent in the wilderness, thus must the
15 Son of man be lifted up, that every one who believes on him may [not perish, but] have life eternal.
16 For God so loved the world, that he gave his only-begotten Son, that whosoever believes on him may not perish, but have life
17 eternal. For God has not sent his Son into the world that he may judge the world, but that the world may be saved through him.
18 He that believes on him is not judged: but he that believes not has been already judged, because he has not believed on the name of the only-begotten Son of God.
19 And this is the judgment, that light is come into the world, and men have loved darkness rather than light; for their works were
20 evil. For every one that does evil hates the light, and does not come to the light that his works may
21 not be shewn as they are; but he that practises the truth comes to the light, that his works may be manifested that they have been wrought in God.
22 After these things came Jesus and his disciples into the land of Judæa; and there he abode with
23 them and baptised. And John also was baptising in Ænon, near Salim, because there was a great deal of water there; and they came to [him] and were baptised:
24 for John was not yet cast into
25 prison. There was therefore a reasoning of the disciples of John with a Jew[s] about purification.
26 And they came to John and said to him, Rabbi, he who was with thee beyond the Jordan, to whom thou barest witness, behold, he baptises, and all come to him.
27 John answered and said, A man can receive nothing unless it be
28 given him out of heaven. Ye yourselves bear me witness that I said, I am not the Christ, but,
29 that I am sent before him. He that has the bride is the bridegroom; but the friend of the bridegroom, who stands and hears him, rejoices in heart because of the voice of the bridegroom: this
30 my joy then is fulfilled. He must

[p] See note to Matt. xxiii. 16, 21. [q] *R.* adds 'to them.' [r] *R.* reads 'Jesus.'
[s] *R.* reads 'the Jews.'

31 increase, but I must decrease. He
who comes from above is above
all. He who has his origin in the
earth [t] is of the earth, and speaks
[as] of the earth. He who comes
32 out of heaven is above all, [and]
what he has seen and has heard,
this he testifies; and no one
33 receives his testimony. He that
has received [u] his testimony has
set to his seal that God is true;
34 for he whom God has sent speaks
the words of God, for God gives
not the Spirit by measure.
35 The Father loves the Son, and
has given all things [to be] in
36 his hand. He that believes on the
Son has life eternal, and he that
is not subject to [v] the Son shall
not see life, but the wrath of God
abides upon him.

4 When therefore the Lord knew
that the Pharisees had heard that
Jesus makes and baptises more
2 disciples than John (however,
Jesus himself did not baptise, but
3 his disciples), he left Judæa and
went away again unto Galilee.
4 And he must needs pass through
5 Samaria. He comes therefore to
a city of Samaria called Sychar,
near to the land which Jacob gave
6 to his son Joseph. Now a fountain
of Jacob's was there; Jesus there-
fore, being wearied with the way
he had come, sat just as he was at
the fountain. It was about the
7 sixth hour. A woman comes out
of Samaria to draw water. Jesus
8 says to her, Give me to drink (for
his disciples had gone away into
the city that they might buy
9 provisions). The Samaritan wo-
man therefore says to him, How
dost thou, being a Jew, ask to
drink of me who am a Samaritan
woman? for Jews have no inter-
10 course with Samaritans. Jesus
answered and said to her, If thou
knewest the gift of God and who it
is that says to thee, Give me to
drink, thou wouldest have asked
of him, and he would have given
11 thee living water. The woman
says to him, Sir, thou hast nothing
to draw with, and the well is deep:
whence then hast thou the living
12 water? Art thou greater than
our father Jacob, who gave us the
well, and drank of it himself, and
13 his sons, and his cattle? Jesus
answered and said to her, Every
one who drinks of this water shall
14 thirst again; but whosoever drinks
of the water which I shall give
him shall never thirst for ever,
but the water which I shall give
him shall become in him a fountain
of water, springing up into eternal
15 life. The woman says to him, Sir,
give me this water, that I may
not thirst nor come here to draw.
16 Jesus says to her, Go, call thy
17 husband, and come here. The
woman answered and said, I have
not a husband. Jesus says to her,
Thou hast well said, I have not
18 a husband; for thou hast had five
husbands, and he whom now thou
hast is not thy husband: this thou
19 hast spoken truly. The woman
says to him, Sir, I see that thou
20 art a prophet. Our fathers wor-
shipped in this mountain, and ye
say that in Jerusalem is the place
21 where one must worship. Jesus
says to her, Woman, believe me,
[the] hour [w] is coming when ye
shall neither in this mountain nor
in Jerusalem worship the Father.
22 Ye worship ye know not what;
we worship what we know, for
23 salvation is of the Jews. But [the]
hour [w] is coming and now is, when
the true worshippers shall worship
the Father in spirit and truth;
for also the Father seeks such as
24 his worshippers. God [is] a spirit,
and they who worship him must
worship [him] in spirit and truth.
25 The woman says to him, I know
that Messias is coming, who is
called Christ; when *he* comes he
26 will tell us all things. Jesus says
to her, I who speak to thee am
27 [he]. And upon this came his
disciples, and wondered that he
spoke with a woman; yet no one
said, What seekest thou? or,
Why speakest thou with her?
28 The woman then left her waterpot
and went away into the city, and
29 says to the men, Come, see a man
who told me all things I had ever
30 done: is not he the Christ? They
went [x] out of the city and came
to him.
31 But meanwhile the disciples
32 asked him saying, Rabbi, eat. But
he said to them, I have food to
33 eat which ye do not know. The
disciples therefore said to one
another, Has any one brought
34 him [anything] to eat? Jesus says
to them, My food is that I should
do the will of him that has sent
me, and that I should finish his
35 work. Do not ye say, that there
are yet four months and the har-
vest comes? Behold, I say to you,

[t] Or 'is from the earth.' [u] Or 'receives.' [v] Or 'believes not on.' [w] Or 'an hour,' as chap. v. 25, 28. [x] *R.* adds 'therefore.'

Lift up your eyes and behold the fields, for they are already white
36 to harvest. [v]He that reaps receives wages and gathers fruit unto life eternal, that both he that sows and he that reaps may
37 rejoice together. For in this is [verified] the true saying, It is one who sows and another who
38 reaps. I have sent you to reap that on which ye have not laboured; others have laboured, and ye have entered into their labours.
39 But many of the Samaritans of that city believed on him because of the word of the woman who bore witness, He told me all things that I had ever done.
40 When therefore the Samaritans came to him they asked him to abide with them, and he abode
41 there two days. And more a great deal believed on account of
42 his word; and they said to the woman, [It is] no longer on account of thy saying that we believe, for we have heard him ourselves, and we know that this is indeed the Saviour of the world.[z]
43 But after the two days he went forth thence and went away into
44 Galilee, for Jesus himself bore witness that a prophet has no
45 honour in his own country. When therefore he came into Galilee, the Galileans received him, having seen all that he had done in Jerusalem during the feast, for they also went to the feast.
46 He[a] came therefore again to Cana of Galilee, where he made the water wine. And there was a certain courtier in Capernaum
47 whose son was sick. He, having heard that Jesus had come out of Judæa into Galilee, went to him and asked [him] that he would come down and heal his
48 son, for he was about to die. Jesus therefore said to him, Unless ye see signs and wonders ye will not
49 believe. The courtier says to him, Sir, come down ere my child die.
50 Jesus says to him, Go, thy son lives. And the man believed the word which Jesus said to him, and
51 went his way. But already, as he was going down, his servants[b] met him and brought [him] word
52 saying, Thy child lives. He inquired therefore from them the hour at which he got better. And they said to him, Yesterday at the seventh hour the fever left
53 him. The father therefore knew that [it was] in that hour in which Jesus said to him, Thy son lives; and he believed, himself and his
54 whole house. This second sign again did Jesus, being come out of Judæa into Galilee.

5 After these things was a feast of the Jews, and Jesus went up
2 to Jerusalem. Now there is in Jerusalem, at the sheepgate, a pool, which is called in Hebrew, Bethesda, having five porches.
3 In these lay a [c]multitude of sick, blind, lame, withered, [awaiting
4 the moving of the water. For an angel descended at a certain season in the pool and troubled the water. Whoever therefore first went in after the troubling of the water became well, whatever
5 disease he laboured under.] But there was a certain man there who had been suffering under his[d] infirmity thirty and[e] eight years.
6 Jesus seeing this [man] lying [there], and knowing that he was [in that state] now a great length of time, says to him, Wouldest
7 thou become well? The infirm [man] answered him, Sir, I have not a man, in order, when the water has been troubled, to cast me into the pool; but while I am coming another descends before
8 me. Jesus says to him, Arise,
9 take up thy couch and walk. And immediately the man became well, and took up his couch and walked:
10 and on that day was sabbath. The Jews therefore said to the healed [man], It is sabbath, it is not permitted thee to take up thy couch.
11 He answered them, He that made me well, *he* said to me, Take up
12 thy couch and walk. They asked him [therefore], Who is the man who said to thee, Take up thy
13 couch and walk? But he that had been healed knew not who it was, for Jesus had slidden away, there
14 being a crowd in the place. After these things Jesus finds him in the temple, and said to him, Behold, thou art become well: sin no more, that something worse do
15 not happen to thee. The man went away and told the Jews that it was Jesus who had made him
16 well. And for this the Jews persecuted Jesus [and sought to kill him], because he had done these
17 things on sabbath. But Jesus answered them, My Father work-
18 eth hitherto and I work. For this

[v] *R.* adds 'And.' [z] *R.* adds 'the Christ.' [a] *R.* reads 'Jesus.' [b] Or 'bondmen.' [c] *R.* adds 'great.' [d] *R.* omits 'his.' [e] *R.* omits 'and.'

therefore the Jews sought the more to kill him, because he had not only violated the sabbath, but also said that God was his own Father, making himself equal with
19 God. Jesus therefore answered and said to them, Verily, verily, I say to you, The Son can do nothing of himself save whatever he sees the Father doing: for whatever things *he* does, these things also the Son does in like
20 manner. For the Father loves the Son and shews him all things which he himself does; and he will shew him greater works than
21 these, that ye may wonder. For even as the Father raises the dead and quickens [them], thus the Son also quickens whom he will;
22 for neither does the Father judge any one, but has given all judg-
23 ment to the Son; that all may honour the Son, even as they honour the Father. He who honours not the Son, honours not the
24 Father who has sent him. Verily, verily, I say unto you, that he that hears my word, and believes him that has sent me, has life eternal, and does not come into judgment, but is passed out of death into
25 life. Verily, verily, I say unto you, that an hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that have heard shall live.
26 For even as the Father has life in himself, so he has given to the Son also to have life in himself,
27 and has given him authority to execute judgment [also], because
28 he is Son of man. Wonder not at this, for an hour is coming in which all who are in the tombs
29 shall hear his voice, and shall go forth; those that have practised good, to resurrection of life, and those that have done evil, to
30 resurrection of judgment. I cannot do anything of myself; as I hear, I judge, and my judgment is righteous, because I do not seek my will, but the will of him[f]
31 that has sent me. If I bear witness concerning myself, my wit-
32 ness is not true. It is another who bears witness concerning me, and I know that the witness which he
33 bears concerning me is true. Ye have sent unto John, and he has
34 borne witness to the truth. But I do not receive witness from man, but I say this that *ye* might be
35 saved. *He* was the burning and shining lamp, and ye were willing for a season to rejoice in his light.
36 But I have the witness [that is] greater than [that] of John; for the works which the Father has given me that I should complete them, the works themselves which I do, bear witness concerning me
37 that the Father has sent me. And the Father who has sent me himself has borne witness concerning me. Ye have neither heard his voice at any time, nor have
38 seen his shape, and ye have not his word abiding in you; for whom *he* hath sent, him ye do not
39 believe. Ye search[g] the scriptures, for ye think that in them ye have life eternal, and they it is which
40 bear witness[h] concerning me; and ye will not come to me that ye
41 might have life. I do not receive
42 glory from men, but I know you, that ye have not the love of God
43 in you. I am come in my Father's name, and ye receive me not; if another come in his own name,
44 him ye will receive. How can ye believe who receive glory one of another, and seek not the glory which [comes] from God alone?[i]
45 Think not that I will accuse you to the Father: there is [one] who accuses you, Moses, on whom ye
46 trust; for if ye had believed Moses, ye would have believed me, for
47 he wrote of me. But if ye do not believe his writings, how shall ye believe my words?

6 After these things Jesus went away beyond the sea of Galilee,
2 [or] of Tiberias, and a great crowd followed him, because they saw the[j] signs which he wrought upon
3 the sick. And Jesus went up into the mountain,[k] and there sat with
4 his disciples: but the passover, the feast of the Jews, was near.
5 Jesus then, lifting up his eyes and seeing that a great crowd is coming to him, says to Philip, Whence shall we buy loaves that
6 these may eat? But this he said trying him, for he knew what he
7 was going to do. Philip answered him, Loaves for two hundred denarii are not sufficient for them, that each[l] may have some little
8 [portion]. One of his disciples, Andrew, Simon Peter's brother,
9 says to him, There is a little boy here who has five barley loaves and two small fishes; but this,

[f] *R.* reads 'the Father.' [g] Or 'Search.' [h] Or 'are the witness-bearers.'
[i] Or 'from the only God.' [j] *R.* reads 'his.' [k] Or 'the mountain country.' [l] *R.* adds 'of them.'

10 what is it for so many? [And] Jesus said, Make the men sit down. Now there was much grass in the place: the men therefore sat down, in number about five
11 thousand. And Jesus took the loaves, and having given thanks, distributed [them] [m] to those that were set down; and in like manner of the small fishes as much as they
12 would. And when they had been filled, he says to his disciples, Gather together the fragments which are over and above, that
13 nothing may be lost. They gathered [them] therefore together, and filled twelve handbaskets full of fragments of the five barley loaves, which were over and above
14 to those that had eaten. The men therefore, having seen the sign which Jesus had done, said, This is truly the prophet which is
15 coming into the world. Jesus therefore knowing that they were going to come and seize him, that they might make [him] king, departed again to the mountain himself alone.
16 But when evening was come, his disciples went down to
17 the sea, and having gone on board ship, they went over the sea to Capernaum. And it had already become dark, and Jesus had not
18 come to them, and the sea was agitated by a strong wind blowing.
19 Having rowed then about twenty-five or thirty stadia, they see Jesus walking on the sea and coming near the ship; and they were
20 frightened. But he says to them,
21 It is I: be not afraid. They were willing therefore to receive him into the ship; and immediately the ship was at the land to which
22 they went. On the morrow the crowd which stood on the other side of the sea, having seen that there was no other little ship there except that into which his disciples had got, and that Jesus had not gone with his disciples into the ship,[n] but [that] his disciples
23 had gone away alone; (but other little ships out of Tiberias came near to the place where they ate bread after the Lord had given
24 thanks;) when therefore the crowd saw that Jesus was not there, nor his disciples, *they* got[o] into the ships, and came to Capernaum, seeking Jesus. And having
25 found him the other side of the sea, they said to him, Rabbi, when
26 art thou arrived here? Jesus answered them and said, Verily, verily, I say to you, Ye seek me not because ye have seen signs, but because ye have eaten of the
27 loaves and been filled. Work not [for] the food which perishes, but [for] the food which abides unto life eternal, which the Son of man shall give to you; for him has the Father sealed, [even] God.
28 They said therefore to him, What
29 should we do that we may work the works of God? Jesus answered and said to them, This is the work of God, that ye believe
30 on him whom *he* has sent. They said therefore to him, What sign then doest thou that we may see and believe thee? what dost thou
31 work? Our fathers ate the manna in the wilderness, as it is written, He gave them bread out of heaven
32 to eat. Jesus therefore said to them, Verily, verily, I say to you, [It is] not Moses that has given you the bread out of heaven; but my Father gives you the true
33 bread out of heaven. For the bread of God is he who comes down out of heaven and gives life
34 to the world. They said therefore to him, Lord, ever give to us this
35 bread. [And] Jesus said to them, I am the bread of life: he that comes to me shall never hunger, and he that believes on me shall
36 never thirst at any time. But I have said to you, that ye have also
37 seen me and do not believe. All that the Father gives me shall come to me, and him that comes to me I will not at all cast out.
38 For I am come down from[p] heaven, not that I should do *my* will, but the will of him that has
39 sent me. And this is the will of him[q] that has sent me, that of all that he has given me I should lose nothing, but should raise it up in
40 the last day. For[r] this is the will of my Father,[s] that every one who sees[t] the Son, and believes on him, should have life eternal; and I will raise him up at the last
41 day. The Jews therefore murmured about him, because he said,
42 I am the bread which has come down out of heaven. And they said, Is not this Jesus the son of Joseph, whose father and mother we have known? how then does *he* say, I am come down out of
43 heaven? Jesus therefore an-

[m] *R.* adds 'to the disciples, and the disciples.' [n] *R.* reads 'little ship.' [o] *R.* reads 'themselves also got.' [p] *R.* reads 'out of.' [q] *R.* reads 'the Father.' [r] *R.* reads 'And.' [s] *R.* reads 'of him that sent me.' [t] Or 'beholds.'

swered and said to them, Murmur
44 not among yourselves. No one
can come to me except the Father
who has sent me draw him, and
I will raise him up in the last day.
45 It is written in the prophets, And
they shall be all taught of God.
Every one[u] that has heard from
the Father [himself], and has
learned [of him], comes to me;
46 not that any one has seen the
Father, except he who is of God,
47 he has seen the Father. Verily,
verily, I say to you, He that be-
48 lieves [on me] has life eternal. I
49 am the bread of life. Your fa-
thers ate the manna in the wilder-
50 ness and died. This is the bread
which comes down out of heaven,
that one may eat of it and not
51 die. I am the living bread which
has come down out of heaven: if
any one shall have eaten of this
bread he *shall live for ever*; but
the bread withal which I shall give
is my flesh, which I will give for
52 the life of the world. The Jews
therefore contended among them-
selves, saying, How can he give us
53 this flesh[v] to eat? Jesus there-
fore said to them, Verily, verily,
I say unto you, Unless ye shall
have eaten the flesh of the Son
of man, and drunk his blood, ye
54 have no life in yourselves. He
that eats my flesh and drinks my
blood has life eternal, and I will
55 raise him up at the last day: for
my flesh is truly food and my
56 blood is truly drink. He that eats
my flesh and drinks my blood
57 dwells in me and I in him. As
the living Father has sent me and
I live on account of the Father,
he also who eats me shall live also
58 on account of me. This is the
bread which has come down out
of heaven. Not as the[w] fathers
ate[x] and died: he that eats this
59 bread shall live for ever. These
things he said in [the] synagogue,
60 teaching in Capernaum. Many
therefore of his disciples having
heard [it] said, This word is hard;
61 who can hear it? But Jesus,
knowing in himself that his dis-
ciples murmur concerning this,
said to them, Does this offend
62 you? If then ye see the Son of
man ascending up where he was
63 before? It is the Spirit which
quickens, the flesh profits nothing:
the words which I have spoken[y]
unto you are spirit and are life.
64 But there are some of you who
do not believe. For Jesus knew
from the beginning who they were
who did not believe, and who
65 would deliver him up. And he
said, Therefore said I unto you,
that no one can come to me unless
it be given to him from the[z]
66 Father. From that [time] many
of his disciples went away back
and walked no more with him.
67 Jesus therefore said to the twelve,
68 Will ye also go away? Simon
Peter[u] answered him, Lord, to
whom shall we go? thou hast
69 words of life eternal; and we have
believed and known that thou art
70 the holy one of God.[a] Jesus
answered them, Have not I chosen
you the twelve? and of you
71 one is a devil. Now he spoke
of Judas [the son] of Simon, Is-
cariote, for he [it was who] should
deliver him up, being one of the
twelve.

7 And after these things Jesus
walked in Galilee, for he would not
walk in Judæa, because the Jews
2 sought to kill him. Now the
tabernacles, the feast of the Jews,
3 was near. His brethren therefore
said to him, Remove hence and
go into Judæa, that thy disciples
also may see thy works which thou
4 doest; for no one does anything
in secret and himself seeks to be
[known] in public. If thou doest
these things, manifest thyself to
5 the world: for neither did his
6 brethren believe on him. Jesus
therefore says to them, My time
is not yet come, but your time
7 is always ready. The world can-
not hate you, but me it hates,
because I bear witness concerning
8 it that its works are evil. Ye, go
ye up to this feast. I go not up[b]
to this feast, for *my* time is not yet
9 fulfilled.[c] Having said these
things to them he abode in Galilee.
10 But when his brethren had gone
up, then he himself also went up
to the feast, not openly, but as
11 in secret. The Jews therefore
sought him at the feast, and said,
12 Where is he? And there was
much murmuring concerning him
among the crowds. Some said,
He is [a] good [man]; [d]others
said, No; but he deceives the
13 crowd. However, no one spoke
openly concerning him on account
of [their] fear of the Jews.
14 But when it was now the middle

[u] *R.* adds 'therefore.' [v] Or 'give us flesh.' [w] *R.* reads 'your.' [x] *R.* adds 'the manna.' [y] *R.* reads 'speak.' [z] *R.* reads 'my.' [a] *R.* reads 'the Christ, the Son of the living God.' [b] *R.* adds 'yet.' [c] *R.* adds 'And.' [d] *R.* adds 'but.'

of the feast, Jesus went up into
15 the temple and taught. The Jews [e]
therefore wondered, saying, How
knows this [man] letters, having
16 never learned? Jesus therefore [f]
answered them and said, My
doctrine is not mine, but [that] of
17 him that has sent me. If any one
desire to practise his will, he shall
know concerning the doctrine,
whether it is of God, or [that] I
18 speak from myself. He that
speaks from himself seeks his own
glory; but he that seeks the glory
of him that has sent him, he is
true, and unrighteousness is not
19 in him. Has not Moses given you
the law, and no one of you
practises the law? Why do ye
20 seek to kill me? The crowd
answered [and said], Thou hast
a demon: who seeks to kill thee?
21 Jesus answered and said to them,
I have done one work, and ye all
22 wonder. Therefore Moses gave
you circumcision (not that it is
of Moses, but of the fathers), and
ye circumcise a man on sabbath.
23 If a man receives circumcision on
sabbath, that the law of Moses
may not be violated, are ye angry
with me because I have made a
man entirely sound on sabbath?
24 Judge not according to sight, but
25 judge righteous judgment. Some
therefore of those of Jerusalem
said, Is not this he whom they
26 seek to kill? and behold, he
speaks openly, and they say
nothing to him. Have the rulers
then indeed recognised that this
27 is [g] the Christ? But [as to] this
[man] we know whence he is. Now
[as to] the Christ, when he comes,
28 no one knows whence he is. Jesus
therefore cried out in the temple,
teaching and saying, Ye both
know me and ye know whence I
am; and I am not come of myself,
but he that sent me is true, whom
29 ye do not know. [h] I know him,
because I am from him, and *he*
30 has sent me. They sought there-
fore to take him; and no one laid
his hand upon him, because his
31 hour had not yet come. But
many of the crowd believed on
him, and said, Will the Christ,
when he comes, do more signs
than those [i] which this [man] has
32 done? The Pharisees heard the
crowd murmuring these things
concerning him, and the Pharisees
and the chief priests sent officers
33 that they might take him. Jesus
therefore said, [j] Yet a little while
I am with you, and I go to him
34 that has sent me. Ye shall seek
me and shall not find [me], and
35 where I am ye cannot come. The
Jews therefore said to one another,
Where is he about to go that we
shall not find him? Is he about
to go to the dispersion among the
Greeks, and teach the Greeks?
36 What word is this which he said,
Ye shall seek me and shall not
find [me]; and where I am ye
cannot come?
37 In the last, the great day of the
feast, Jesus stood and cried saying,
If any one thirst, let him come to
38 me and drink. He that believes
on me, as the scripture has said,
out of his belly shall flow rivers
39 of living water. But this he said
concerning the Spirit, which they
that believed on him were about
to receive; for [the] [k] Spirit was
not yet, because Jesus had not yet
40 been glorified. [Some [l]] out of the
crowd therefore, having heard
this word, said, This is truly the
41 prophet. Others said, This is the
Christ. [h] Others said, Does then
the Christ come out of Galilee?
42 Has not the scripture said that
the Christ comes of the seed of
David, and from the village of
Bethlehem, where David was?
43 There was a division therefore in
44 the crowd on account of him. But
some of them desired to take him,
but no one laid hands upon him.
45 The officers therefore came to the
chief priests and Pharisees, and
they said to them, Why have ye
46 not brought him? The officers
answered, Never man spoke thus,
47 as this man [speaks]. The Phari-
sees therefore answered them, Are
48 ye also deceived? Has any one of
the rulers believed on him, or of
49 the Pharisees? But this crowd,
which does not know the law, are
50 accursed. Nicodemus says to
them ([m] being one of themselves),
51 Does our law judge a man before
it have first heard from himself,
52 and know what he does? They
answered and said to him, Art
thou also of Galilee? Search and
look, that no prophet arises out
53 of Galilee. And every one went
to his home,

(8) But Jesus went to the mount
of Olives.
2 And early in the morning he

[e] *R.* reads 'And the Jews.' [f] *R.* omits 'therefore.' [g] *R.* adds 'truly.'
[h] *R.* adds 'But.' [i] *R.* reads 'these.' [j] *R.* adds 'to them.' [k] *R.* adds 'Holy.'
[l] *R.* reads 'Many.' [m] *R.* adds 'he that came to him by night.'

came again into the temple, and all the people came to him; and
3 he sat down and taught them. And the scribes and the Pharisees bring [to him] a woman taken in adultery, and having set her in the
4 midst, they say to him, Teacher, this woman has been taken in the very act, committing adultery.
5 Now in the law Moses has commanded us to stone such;[n] thou
6 therefore, what sayest thou? But this they said proving him, that they might have [something] to accuse him [of]. But Jesus, having stooped down, wrote with
7 his finger on the ground. But when they continued asking him, he lifted himself up and said to them, Let him that is without sin among you first cast the stone at
8 her. And again stooping down
9 he wrote on the ground. But they, having heard [that],[o] went out one by one beginning from the elder ones until the last; and Jesus was left alone and the
10 woman standing there. And Jesus, lifting himself up and seeing no one but the woman, said to her, Woman, where are those thine accusers? Has no one condemned
11 thee? And she said, No one, sir. And Jesus said to her, Neither do I condemn thee: go, and sin no
12 more. Again therefore Jesus spoke to them, saying, I am the light of the world; he that follows me shall not walk in darkness, but shall have the light of life.
13 The Pharisees therefore said to him, Thou bearest witness concerning thyself; thy witness is not
14 true. Jesus answered and said to them, Even if I bear witness concerning myself, my witness is true, because I know whence I came and whither I go: but ye know not whence I come and whither I go.
15 Ye judge according to the flesh,
16 I judge no one. And if also I judge, my judgment is true, because I am not alone, but I and
17 the Father who has sent me. And in your law too it is written that the testimony of two men is true:
18 I am [one] who bear witness concerning myself, and the Father who has sent me bears witness
19 concerning me. They said to him therefore, Where is thy Father? Jesus answered, Ye know neither me nor my Father. If ye had known me, ye would have known
20 also my Father. These words spoke he[p] in the treasury, teaching in the temple; and no one took him, for his hour was not yet come.
21 He[p] said therefore again to them, I go away, and ye shall seek me, and shall die in your sin;
22 where I go ye cannot come. The Jews therefore said, Will he kill himself, that he says, Where I go
23 ye cannot come? And he said to them, Ye are from beneath; I am from above. Ye are of this world; I am not of this world.
24 I said therefore to you, that ye shall die in your sins; for unless ye shall believe that I am [he], ye
25 shall die in your sins. They said therefore to him, Who art thou? [And] Jesus said to them, Altogether that which I also say to you.
26 I have many things to say and to judge concerning you, but he that has sent me is true, and I, what I have heard from him, these
27 things I say to the world. They knew not that he spoke to them
28 of the Father. Jesus therefore said to them, When ye shall have lifted up the Son of man, then ye shall know that I am [he], and [that] I do nothing of myself, but as the[q] Father has taught me I
29 speak these things. And he that has sent me is with me; he[r] has not left me alone, because I do always the things that are pleasing
30 to him. As he spoke these things
31 many believed on him. Jesus therefore said to the Jews who believed him, If ye abide in my word, ye are truly my disciples;
32 and ye shall know the truth, and
33 the truth shall set you free. They answered him, We are Abraham's seed, and have never been under bondage to any one; how sayest thou, Ye shall become free?
34 Jesus answered them, Verily, verily, I say to you, Every one that practises sin is the bondman
35 of sin. Now the bondman abides not in the house for ever: the son
36 abides for ever. If therefore the Son shall set you free, ye shall be
37 really free. I know that ye are Abraham's seed; but ye seek to kill me, because my word has no
38 entrance in you. I speak what I have seen with my Father, and ye then do what ye have seen
39 with your father. They answered and said to him, Abraham is our father. Jesus says to them, If ye were Abraham's children, ye would do the works of Abraham;

[n] *R.* reads 'that such should be stoned.' [o] *R.* adds 'and being convicted by their conscience.' [p] *R.* reads 'Jesus.' [q] *R.* reads 'my.' [r] *R.* reads 'the Father.'

40 but now ye seek to kill me, a man who has spoken the truth to you, which I have heard from God: 41 this did not Abraham. Ye do the works of your father. They said [therefore] to him, We are not born of fornication; we have one 42 father, God. Jesus said[s] to them, If God were your father ye would have loved me, for I came forth from God and am come [from him]; for neither am I come of myself, 43 but *he* has sent me. Why do ye not know my speech? Because 44 ye cannot hear my word. Ye are of the devil, as [your] father, and ye desire to do the lusts of your father. He was a murderer from the beginning, and has not stood in the truth, because there is no truth in him. When he speaks falsehood, he speaks of what is his own; for he is a liar and its father: 45 and because I speak the truth, 46 ye do not believe me. Which of you convinces me of sin? [t]If I speak truth, why do ye not believe 47 me? He that is of God hears the words of God: therefore ye hear [them] not, because ye are not of 48 God. The Jews[s] answered and said to him, Say we not well that thou art a Samaritan and hast 49 a demon? Jesus answered, I have not a demon; but I honour my Father, and ye dishonour me. 50 But I do not seek my own glory: there is he that seeks and judges. 51 Verily, verily, I say unto you, If any one shall keep my word, he 52 shall never see death. The Jews therefore said to him, Now we know that thou hast a demon. Abraham has died, and the prophets, and thou sayest, If any one keep my word, he shall never 53 taste death. Art thou greater than our father Abraham, who has died? and the prophets have died: whom makest thou thyself? 54 Jesus answered, If I glorify myself, my glory is nothing: it is my Father who glorifies me, [of] whom ye say, He is our[u] God. 55 And ye know him not; but I know him; and if I said, I know him not, I should be like you, a liar. But I know him, and I 56 keep his word. Your father Abraham exulted in that he should see my day, and he saw and re- 57 joiced. The Jews therefore said to him, Thou hast not yet fifty years, and hast thou seen Abra- 58 ham? Jesus said to them, Verily, verily, I say unto you, Before 59 Abraham was, I am. They took up therefore stones that they might cast [them] at him; but Jesus hid himself and went out of the temple, [going through the midst of them, and thus passed on.]

9 And as he passed on, he saw a man blind from birth. 2 And his disciples asked him, saying, Rabbi, who sinned, this [man] or his parents, that he should be born 3 blind? Jesus answered, Neither has this [man] sinned nor his parents, but that the works of God should be manifested in him. 4 I must work the works of him that has sent me while it is day. [The] night is coming, when no 5 one can work. As long as I am in the world, I am [the] light of the 6 world. Having said these things, he spat on the ground and made mud of the spittle, and put the mud, as ointment, on his eyes,[v] 7 And he said to him, Go, wash in the pool of Siloam, which is interpreted, Sent. He went therefore and washed, and came seeing. 8 The neighbours therefore, and those who used to see him before, that he was a beggar,[w] said, Is not this he that was sitting and 9 begging? Some said, It is he; [x]others said, No, but he is like 10 him: *he* said, It is I. They said therefore to him, How have thine 11 eyes been opened? He answered [and said], A man called Jesus made mud and anointed mine eyes, and said to me, Go to[v] Siloam and wash: and having 12 gone and washed, I saw. They said therefore to him, Where is he? He says, I do not know. 13 They bring him who was before 14 blind to the Pharisees. Now it was sabbath when Jesus made the 15 mud and opened his eyes. The Pharisees therefore also again asked him how he received his sight. And he said to them, He put mud upon mine eyes, and I 16 washed, and I see. Some of the Pharisees therefore said, This man is not of God, for he does not keep the sabbath. Others said, How can a sinful man perform such signs? And there was a division 17 among them. They say therefore[z] again to the blind [man], What dost thou say of him, that he has

[s] *R.* adds 'therefore.' [t] *R.* adds 'But.' [u] *R.* reads 'your.' [v] *R.* reads 'the eyes of the blind [man].' [w] *R.* reads 'was blind.' [x] *R.* adds 'but.' [y] *R.* adds 'the pool of.' [z] *R.* omits 'therefore.'

opened thine eyes? And he said,
18 He is a prophet. The Jews therefore did not believe concerning him that he was blind and had received sight, until they had called the parents of him that had
19 received sight. And they asked them saying, This is your son, of whom ye say that he was born *blind*: *how then does he now* see?
20 His parents answered [them] and said, We know that this is our son, and that he was born blind;
21 but how he now sees we do not know, or who has opened his eyes we do not know. *He* is of age: ask *him*; *he* will speak concerning
22 himself. His parents said these things because they feared the Jews, for the Jews had already agreed that if any one confessed him [to be the] Christ, he should be excommunicated from the
23 synagogue. On this account his parents said, He is of age: ask *him*.
24 They called therefore a second time the man who had been blind, and said to him, Give glory to God: we know that this man is
25 sinful. He answered therefore,[a] If he is sinful I know not. One thing I know, that, being blind
26 [before], now I see. And they said to him again, What did he do to thee? how opened he thine eyes?
27 He answered them, I told you already and ye did not hear: why do ye desire to hear *again*? do ye also wish to become his dis-
28 ciples? They[b] railed at him, and said, Thou art his disciple, but we
29 are disciples of Moses. We know that God spoke to Moses; but [as to] this [man], we know not
30 whence he is. The man answered and said to them, Now in this is a wonderful thing, that *ye* do not know whence he is, and he has
31 opened mine eyes. [But] we know that God does not hear sinners; but if any one be God-fearing and
32 do his will, him he hears. Since time was, it has not been heard that any one opened the eyes of
33 one born blind. If this [man] were not of God he would be able
34 *to do nothing*. They answered and said to him, Thou hast been wholly born in sins, and thou teachest us? And they cast him out.
35 Jesus heard that they had cast him out, and having found him, he said to him, Thou, dost thou
36 believe on the Son of God? He answered and said, And who is he, Lord, that I may believe on him?
37 And Jesus said to him, Thou hast both seen him, and he that speaks
38 with thee is he. And he said, I believe, Lord: and he did him
39 homage. And Jesus said, For judgment am I come into this world, that they which see not may see, and they which see may
40 become blind. And [some] of the Pharisees who were with him heard these things, and they said
41 to him, Are we blind also? Jesus said to them, If ye were blind ye would not have sin; but now ye say, We see, your sin[b] remains.

(10) Verily, verily, I say to you, He that enters not in by the door to the fold of the sheep, but mounts up elsewhere, *he* is a thief
2 and a robber; but he that enters
3 in by the door is [the] shepherd of the sheep. To him the porter opens; and the sheep hear his voice; and he calls his own sheep by name, and leads them out.
4 [c] When he has put forth all his own, he goes before them, and the sheep follow him, because they
5 know his voice. But they will not follow a stranger, but will flee from him, because they know not the
6 voice of strangers. This allegory spoke Jesus to them, but they did not know what it was [of]
7 which he spoke to them. Jesus therefore said *again to them*, Verily, verily, I say to you, I am
8 the door of the sheep. All whoever came before me are thieves and robbers; but the sheep did
9 not hear them. I am the door: if any one enter in by me, he shall be saved, and shall go in and shall go out and shall find pasture.
10 The thief comes not but that he may steal, and kill, and destroy: I am come that they might have life, and might have [it] abundant-
11 ly. I am the good shepherd. The good shepherd lays down his
12 life for the sheep: but he who serves for wages, and who is not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep and flees; and the wolf seizes them and scat-
13 ters the sheep. Now he who serves for wages flees because he serves for wages, and is not himself con-
14 cerned about the sheep. I am the good shepherd; and I know those that are mine, and am known of

[a] *R.* adds 'and said' [b] *R.* adds 'therefore.' [c] *R.* reads 'And when he puts forth his own sheep.'

15 those that are mine, as the Father knows me and I know the Father; and I lay down my life for the
16 sheep. And I have other sheep which are not of this fold: those also I must bring, and they shall hear my voice; and there shall be
17 one flock, one shepherd. On this account the Father loves me, because I lay down my life that I
18 may take it again. No one takes it from me, but I lay it down of myself. I have authority [d] to lay it down and I have authority to take it again. I have received this commandment of my Father.
19 There was a division [e] again among the Jews on account of these
20 words; but many of them said, He has a demon and raves; why
21 do ye hear him? Others said, These sayings are not [those] of one that is possessed by a demon. Can a demon open blind people's eyes?
22 Now the feast of the dedication was celebrating at Jerusalem, and
23 it was winter. And Jesus walked in the temple in the porch of Solo-
24 mon. The Jews therefore surrounded him, and said to him, Until when dost thou hold our soul in suspense? If thou art the
25 Christ, say [so] to us openly. Jesus answered them, I told you, and ye do not believe. The works which I do in my Father's name, these bear witness concerning me:
26 but ye do not believe, for ye are
27 not of my sheep, as I told you. My sheep hear my voice, and I know
28 them, and they follow me; and I give them life eternal; and they shall never perish, and no one shall
29 seize them out of my hand. My Father who has given [them] to me is greater than all, and no one can seize out of the hand of my
30 Father. I and the Father are one.
31 The Jews therefore again took stones that they might stone him.
32 Jesus answered them, Many good works have I shewn you of my Father; for which work of them
33 do ye stone me? The Jews answered him, [f] For a good work we stone thee not, but for blasphemy, and because thou, being
34 a man, makest thyself God. Jesus answered them, Is it not written in your law, I said, Ye are gods?
35 If he called *them* gods to whom the word of God came (and the
36 scripture cannot be broken), do ye say of him whom the Father has sanctified and sent into the world, Thou blasphemest, because
37 I said, I am Son of God? If I do not the works of my Father, be-
38 lieve me not; but if I do, even if ye believe not me, believe the works, that ye may know and believe that the Father is in me
39 and I in him. They sought therefore again to take him, and he went away from out of their hand
40 and departed again beyond the Jordan to the place where John was baptising at the first: and
41 he abode there. And many came to him, and said, John did no sign; but all things which John
42 said of this [man] were true. And many believed on him there.

11 Now there was a certain [man] sick, Lazarus of Bethany, of the village of Mary and Martha
2 her sister. It was [the] Mary who anointed the Lord with ointment and wiped his feet with her hair, whose brother Lazarus was sick.
3 The sisters therefore sent to him, saying, Lord, behold, he whom
4 thou lovest is sick. But when Jesus heard [it], he said, This sickness is not unto death, but for the glory of God, that the Son of
5 God may be glorified by it. Now Jesus loved Martha, and her sister,
6 and Lazarus. When therefore he heard, He is sick, he remained two days then in the place where
7 he was. Then after this he says to his [g] disciples, Let us go into
8 Judæa again. The disciples say to him, Rabbi, [even but] now the Jews sought to stone thee, and
9 goest thou thither again? Jesus answered, Are there not twelve hours in the day? If any one walk in the day, he does not stumble, because he sees the light
10 of this world; but if any one walk in the night, he stumbles, because
11 the light is not in him. These things said he; and after this he says to them, Lazarus, our friend, is fallen asleep, but I go that I
12 may awake him out of sleep. The [h] disciples therefore said to him, [i] Lord, if he be fallen asleep, he
13 will get well. But Jesus spoke of his death, but *they* thought that
14 he spoke of the rest of sleep. Jesus therefore then said to them
15 plainly, Lazarus has died. And I rejoice on your account that I was not there, in order that ye may believe. But let us go to
16 him. Thomas therefore, called

[d] Or 'power.' [e] *R.* adds 'therefore.' [f] *R.* adds 'saying.' [g] *R.* reads 'the.'
[h] *R.* reads 'His.' [i] *R.* omits 'to him.'

Didymus,[j] said to his fellow disciples, Let *us* also go, that we may die with him.

17 Jesus therefore [on] arriving found him to have been four days
18 already in the tomb. Now Bethany was near Jerusalem,
19 about fifteen stadia off, and many of the Jews came to Martha and Mary, that they might console them concerning their brother.
20 Martha then, when she heard Jesus is coming, went to meet him; but Mary sat in the house.
21 Martha therefore said to Jesus, Lord, if thou hadst been here, my
22 brother had not died; but even now I know, that whatsoever thou shalt ask of God, God will give
23 thee. Jesus says to her, Thy
24 brother shall rise again. Martha says to him, I know that he will rise again in the resurrection in
25 the last day. Jesus said to her, I am the resurrection and the life: he that believes on me, though he have died, shall live;
26 and every one who lives and believes on me shall never die. Be-
27 lievest thou this? She says to him, Yea, Lord; I believe that thou art the Christ, the Son of God, who should come into the
28 world. And having said this, she went away and called her sister Mary secretly, saying, The teacher
29 is come and calls thee. She, when she heard [that], rises up quickly
30 and comes to him. Now Jesus had not yet come into the village, but was in the place where Martha
31 came to meet him. The Jews therefore who were with her in the house and consoling her, seeing Mary that she rose up quickly and went out, followed her, saying, She goes to the tomb, that she
32 may weep there. Mary therefore, when she came where Jesus was, seeing him, fell at his feet, saying to him, Lord, if thou hadst been here, my brother had not died.
33 Jesus therefore, when he saw her weeping, and the Jews who came with her weeping, was deeply moved[k] in spirit, and was troubled,[l]
34 and said, Where have ye put him? They say to him, Lord, come and
35 see. Jesus wept. 36 The Jews therefore said, Behold how he
37 loved him! And some of them said, Could not this [man], who has opened the eyes of the blind [man], have caused that this [man] also should not have died?
38 Jesus therefore, again deeply moved[k] in himself, comes to the tomb. Now it was a cave, and
39 a stone lay upon it. Jesus says, Take away the stone. Martha, the sister of the dead, says to him, Lord, he stinks already, for he is
40 four days [there]. Jesus says to her, Did I not say to thee, that if thou shouldest believe, thou shouldest see the glory of God?
41 They took therefore the stone away.[m] And Jesus lifted up his eyes on high and said, Father, I thank thee that thou hast heard
42 me; but I knew that thou always hearest me; but on account of the crowd who stand around I have said [it], that they may believe that thou hast sent me.
43 And having said this, he cried with a loud voice, Lazarus, come
44 forth. And the dead came forth, bound feet and hands with grave-clothes, and his face was bound round with a handkerchief. Jesus says to them, Loose him and let
45 him go. Many therefore of the Jews who came to Mary and saw what he[n] had done, believed on
46 him; but some of them went to the Pharisees and told them what
47 Jesus had done. The chief priests, therefore, and the Pharisees gathered a council, and said, What do we? for this man does many
48 signs. If we let him thus alone, all will believe on him, and the Romans will come and take away both our place and our nation.
49 But a certain one of them, Caiaphas, being high priest that year,
50 said to them, Ye know nothing nor consider that it is profitable for you[o] that one man die for the people, and not that the whole
51 nation perish. But this he did not say of himself; but, being high priest that year, prophesied that Jesus was going to die for the
52 nation; and not for the nation only, but that he should also gather together into one the children of God who were scattered
53 abroad. From that day therefore they took counsel[p] that they
54 might kill him. Jesus therefore walked no longer openly among the Jews, but went away thence into the country near the desert, to a city called Ephraim, and there he sojourned with the[q] disciples.
55 But the passover of the Jews

[j] *i. e.* twin. [k] Or 'groaned.' [l] Or 'shuddered.' [m] *R.* adds 'where the dead was laid.' [n] *R.* reads 'Jesus.' [o] *R.* reads 'us.' [p] *R.* adds 'together.' [q] *R.* reads 'his.'

was near, and many went up to Jerusalem out of the country before the passover, that they
56 might purify themselves. They sought therefore Jesus, and said among themselves, standing in the temple, What do ye think? that he will not come to the feast?
57 Now[r] the chief priests and the Pharisees had given commandment that if any one knew where he was, he should make it known, that they might take him.

12 Jesus therefore, six days before the passover, came to Bethany, where was the dead [man] Lazarus, whom Jesus[s] raised from among [the] dead.
2 There therefore they made him a supper, and Martha served, but Lazarus was one of those at table
3 with him. Mary therefore, having taken a pound of ointment of pure nard of great price, anointed the feet of Jesus, and wiped his feet with her hair, and the house was filled with the odour of the oint-
4 ment. One of his disciples therefore, Judas [son] of Simon, Iscariote, who was about to deliver
5 him up, says, Why was this ointment not sold for three hundred denarii and given to the poor?
6 But he said this, not that he cared for the poor, but because he was a thief and had the bag, and carried what was put into [it].
7 Jesus therefore said, Suffer her to have kept this for the day of my
8 preparation for burial; for ye have the poor always with you, but me
9 ye have not always. A great crowd therefore of the Jews knew that he was there; and they came, not because of Jesus only, but also that they might see Lazarus whom he raised from among [the]
10 dead. But the chief priests took counsel that they might kill
11 Lazarus also, because many of the Jews went away on his account and believed on Jesus.
12 On the morrow a great crowd who came to the feast, having heard that Jesus is coming into
13 Jerusalem, took branches of palms and went out to meet him, and cried, Hosanna, blessed [is] he that comes in the name of [the]
14 Lord, the king of Israel. And Jesus, having found a young ass,
15 sat upon it; as it is written, Fear not, daughter of Zion: behold, thy king cometh, sitting on an
16 ass's colt. [Now] his disciples knew not these things at the first; but when Jesus was glorified, then they remembered that these things were written of him, and that they had done these things
17 to him. The crowd therefore that was with him bore witness because[t] he had called Lazarus out of the tomb, and raised him from
18 among [the] dead. Therefore also the crowd met him because they had heard that he had done this
19 sign. The Pharisees therefore said to one another, Ye see that ye profit nothing: behold, the world is gone after him.
20 And there were certain Greeks among those who came up that they might worship in the feast;
21 these therefore came to Philip, who was of Bethsaida of Galilee, and they asked him saying, Sir,
22 we desire to see Jesus. Philip comes and tells Andrew, [and again] Andrew comes and Philip,
23 and they tell[u] Jesus. But Jesus answered them saying, The hour is come that the Son of man
24 should be glorified. Verily, verily, I say unto you, Except the grain of wheat falling into the ground die, it abides alone; but if it die,
25 it bears much fruit. He that loves his life shall lose it, and he that hates his life in this world shall
26 keep it to life eternal. If any one serve me, let him follow me; and where I am, there also shall be *my* servant. [And] if any one serve me, him shall the Father
27 honour. Now is my soul troubled, and what shall I say? Father, save me from this hour. But on account of this have I come to this
28 hour. Father, glorify thy name. There came therefore a voice out of heaven, I both have glorified
29 and will glorify [it] again. The crowd therefore which stood [there] and heard [it] said that it had thundered. Others said, An angel
30 has spoken to him. Jesus answered and said, Not on my account has this voice come, but
31 on yours. Now is [the] judgment of this world; now shall the prince
32 of this world be cast out: and I, if I be lifted up out of the earth,
33 will draw all to me. But this he said signifying by what death he
34 was about to die. The crowd answered him, We have heard out of the law that the Christ abides for ever; and how sayest thou that the Son of man must be lifted

[r] *R.* adds 'both.' [s] *R.* omits 'Jesus' and reads 'he.' [t] Or 'that.' [u] *R.* reads 'and again Andrew and Philip tell.'

up? Who *is* this, the Son of man?
35 Jesus therefore said to them, Yet
a little while is the light amongst[v]
you. Walk while ye have the
light, that darkness may not over-
take you. And he who walks in
the darkness does not know where
36 he goes. While ye have the light,
believe in the light, that ye may
become sons of light. Jesus said
these things, and going away hid
himself from them.
37 But though he had done so
many signs before them, they be-
38 lieved not on him, that the word
of the prophet Esaias which he
said might be fulfilled, Lord, who
has believed our report? and to
whom has the arm of the Lord
39 been revealed? On this account
they could not believe, because
40 Esaias said again, He has blinded
their eyes and hardened their
heart, that they may not see with
their eyes and understand with
their heart and be converted and
41 I should heal them. These things
said Esaias because[w] he saw his
42 glory and spoke of him. Although
indeed from among the rulers also
many believed on him, but on
account of the Pharisees did not
confess [him], that they might not
43 be put out of the synagogue: for
they loved glory from men rather
than glory from God.
44 But Jesus cried and said, He
that believes on me, believes not
on me, but on him that sent me;
45 and he that beholds me, beholds
46 him that sent me. I am come
into the world [as] light, that
every one that believes on me may
47 not abide in darkness; and if any
one hear my words and do not
keep[x] [them], I judge him not,
for I am not come that I might
judge the world, but that I might
48 save the world. He that rejects
me and does not receive my words,
has him who judges him: the
word which I have spoken, that
shall judge him in the last day.
49 For I have not spoken from myself,
but the Father who sent me has
himself given me commandment
what I should say and what I
50 should speak; and I know that
his commandment is life eternal.
What therefore I speak, as the
Father has said to me, so I
speak.

13 Now before the feast of the
passover, Jesus, knowing that
his hour had come that he should
depart out of this world to the
Father, having loved his own who
were in the world, loved them to
2 the end. And during supper, the
devil having already put it into
the heart of Judas [son] of Simon,
Iscariote, that he should deliver
3 him up, [Jesus,] knowing that
the Father had given him all
things into his hands, and that
he came out from God and was
4 going to God, rises from supper
and lays aside his garments, and
having taken a linen towel he
5 girded himself: then he pours
water into the washhand basin,
and began to wash the feet of the
disciples, and to wipe them with
the linen towel with which he was
6 girded. He comes therefore to
Simon Peter; and *he* says to him,
Lord, dost thou wash *my* feet?
7 Jesus answered and said to him,
What I do thou dost not know
now, but thou shalt know here-
8 after. Peter says to him, Thou
shalt never wash my feet. Jesus
answered him, Unless I wash
thee, thou hast not part with me.
9 Simon Peter says to him, Lord,
not my feet only, but also my
10 hands and my head. Jesus says
to him, He that is washed all over
needs not to wash save his feet,
but is wholly clean; and ye are
11 clean, but not all. For he knew
him that delivered him up: on
account of this he said, Ye are
12 not all clean. When therefore he
had washed their feet and taken
his garments, having sat down
again he said to them, Do ye
know what I have done to you?
13 Ye call me the Teacher and the
Lord, and ye say well, for I am
14 [so]. If I therefore, the Lord and
the Teacher, have washed your
feet, ye also ought to wash one
15 another's feet; for I have given
you an example that, as I have
done to you, ye should do also.
16 Verily, verily, I say to you, The
bondman is not greater than his
lord, nor the sent[v] greater than
17 he who has sent him. If ye know
these things, blessed are ye if ye
18 do them. I speak not of you all.
I know those whom I have chosen;
but that the scripture might be
fulfilled, He that eats bread with
me has lifted up his heel against
19 me. I tell you [it] now[z] before it
happens, that when it happens,
ye may believe that I am [he].
20 Verily, verily, I say to you, He

[v] *R.* reads 'with.' [w] *R.* reads 'when.' [x] *R.* reads 'believe.' [y] Or '[the] apostle.' [z] Or 'from this present time.'

who receives whomsoever I shall send receives me; and he that receives me receives him who has sent me.

21 Having said these things, Jesus was troubled in spirit, and testified and said, Verily, verily, I say to you, that one of you shall
22 deliver me up. The disciples therefore looked one on another,
23 doubting of whom he spoke. Now there was at table one of his disciples in the bosom of Jesus, whom
24 Jesus loved. Simon Peter makes a sign therefore to him to ask who it might be of whom he spoke.
25 But he, leaning on the breast of Jesus, says to him, Lord, who is
26 it? Jesus answers, He it is to whom I, after I have dipped the morsel, give it. And having dipped the morsel, he gives it to Judas
27 [son] of Simon, Iscariote. And, after the morsel, then entered Satan into him. Jesus therefore says to him, What thou doest, do
28 quickly. But none of those at table knew why he said this to
29 him; for some supposed, because Judas had the bag, that Jesus was saying to him, Buy the things of which we have need for the feast; or that he should give something
30 to the poor. Having therefore received the morsel, he went out immediately; and it was night.
31 When therefore he was gone out Jesus says, Now is the Son of man glorified, and God is glorified in
32 him. If God be glorified in him, God also shall glorify him in himself, and shall glorify him im-
33 mediately. Children, yet a little while I am with you. Ye shall seek me; and, as I said to the Jews, Where I go ye cannot come,
34 I say to you also now. A new commandment I give to you, that ye love one another; as I have loved you, that ye also love one
35 another. By this shall all know that ye are disciples of mine, if ye have love amongst yourselves.
36 Simon Peter says to him, Lord, where goest thou? Jesus answered him, Where I go thou canst not follow me now, but thou
37 shalt follow me after. Peter says to him, Lord, why cannot I follow thee now? I will lay down
38 my life for thee. Jesus answers,[a] Thou wilt lay down thy life for me! Verily, verily, I say to thee, The cock shall not crow till thou hast denied me thrice.

14 Let not your heart be troubled; ye believe on God, believe also
2 on me. In my Father's house there are many abodes; were it not so, I had told you: for[b] I go
3 to prepare you a place; and if I go and shall prepare you a place, I am coming again and shall receive you to myself, that where
4 I am ye also may be. And ye know where I go, and ye know the
5 way. Thomas says to him, Lord, we know not where thou goest, and how can we know the way?
6 Jesus says to him, I am the way, and the truth, and the life. No one comes to the Father unless by
7 me. If ye had known me, ye would have known also my Father, and henceforth ye know
8 him and have seen him. Philip says to him, Lord, shew us the
9 Father and it suffices us. Jesus says to him, Am I so long a time with you, and thou hast not known me, Philip? He that has seen me has seen the Father; and how sayest thou, Shew us the Father?
10 Believest thou not that I [am] in the Father, and that the Father is in me? The words which I speak to you I do not speak from myself; but the Father who abides
11 in me, he does the works. Believe *me* that I [am] in the Father and the Father in me; but if not, believe me for the works' sake
12 themselves. Verily, verily, I say to you, He that believes on me, the works which I do shall he do also, and he shall do greater than these, because I go to the[c] Father.
13 And whatsoever ye shall ask in my name, this will I do, that the Father may be glorified in the Son.
14 If ye shall ask anything in my name, I will do it.
15 If ye love me, keep my com-
16 mandments. And I will beg the Father, and he will give you another Comforter, that he may
17 be[d] with you for ever, the Spirit of truth, whom the world cannot receive, because it does not see him nor know him; but ye know him, for he abides with you, and
18 shall be in you. I will not leave you orphans, I am coming to you.
19 Yet a little and the world sees me no longer; but ye see me; because I live ye also shall live.
20 In that day ye shall know that I [am] in my Father, and ye in
21 me, and I in you. He that has my commandments and keeps

[a] *R.* reads 'answered him.' [b] *R.* omits 'for.' [c] *R.* reads 'my.' [d] *R.* reads 'abide.'

them, he it is that loves me; but he that loves me shall be loved by my Father, and I will love him and will manifest myself to him.
22 Judas, not the Iscariote, says to him, Lord, how is it that thou wilt manifest thyself to us and not to
23 the world? Jesus answered and said to him, If any one love me, he will keep my word, and my Father will love him, and we will come to him and make our abode
24 with him. He that loves me not does not keep my words; and the word which ye hear is not mine, but [that] of the Father who has
25 sent me. These things I have said
26 to you, abiding with you; but the Comforter, the Holy Spirit, whom the Father will send in my name, *he* shall teach you all things, and will bring to your remembrance all the things which I have said
27 to you. I leave peace with you; I give *my* peace to you: not as the world gives do I give to you. Let not your heart be troubled,
28 neither let it fear. Ye have heard that I have said unto you, I go away and I am coming to you. If ye loved me ye would rejoice that [e] I go to the Father, for [my]
29 Father is greater than I. And now I have told you before it comes to pass, that when it shall have come to pass ye may believe.
30 I will no longer speak much with you, for the ruler of the [f] world comes, and in me he has nothing;
31 but that the world may know that I love the Father, and as the Father has commanded me, thus I do. Rise up, let us go hence.

15 I am the true vine, and my Father is the husbandman.
2 [As to] every branch in me not bearing fruit, he takes it away; and [as to] every one bearing fruit, he purges it that it may bring
3 forth more fruit. Ye are already clean by reason of the word which
4 I have spoken to you. Abide in me and I in you. As the branch cannot bear fruit of itself unless it abide in the vine, thus neither [can] ye unless ye abide in me.
5 I am the vine, ye [are] the branches. He that abides in me and I in him, *he* bears much fruit; for without me ye can do nothing.
6 Unless any one abide in me he is cast out as the branch, and is dried up; and they gather them and cast them into the [g] fire, and they are burned.
7 If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall come to
8 pass to you. In this is my Father glorified, that ye bear much fruit, and ye shall become disciples of mine.
9 As the Father has loved me I also have loved you: abide in my
10 love. If ye shall keep my commandments, ye shall abide in my love, as I have kept my Father's commandments and abide in his
11 love. I have spoken these things to you that my joy may be [h] in
12 you, and your joy be full. This is my commandment, that ye love one another, as I have loved you.
13 No one has greater love than this, that one should lay down his life
14 for his friends. Ye are my friends if ye practise whatever I com-
15 mand you. I call you no longer bondmen, for the bondman does not know what his master is doing; but I have called you friends, for all things which I have heard of my Father I have made
16 known to you. Ye have not chosen me, but I have chosen you, and have set you that ye should go and [that] ye should bear fruit, and [that] your fruit should abide, that whatsoever ye shall ask the Father in my name he may give
17 you. These things I command you, that ye love one another.
18 If the world hate you, know [i] that
19 it has hated me before you. If ye were of the world, the world would love its own; but because ye are not of the world, but I have chosen you out of the world, on account of this the world hates
20 you. Remember the word which I said unto you, The bondman is not greater than his master. If they have persecuted me, they will also persecute you; if they have kept my word, they will keep
21 also yours. But they will do all these things to you on account of my name, because they have not
22 known him that sent me. If I had not come and spoken to them, they had not had sin; but now they have no excuse for their
23 sin. He that hates me hates also
24 my Father. If I had not done among them the works which no other one has done, they had not had sin; but now they have both seen and hated both me and my
25 Father. But that the word written in their law might be ful-

[e] *R.* adds 'I said.' [f] *R.* reads 'this.' [g] *R.* omits 'the.' [h] *R.* reads 'abide.'
[i] Or 'ye know.'

filled, They hated me without a
26 cause.[j] But when the Comforter
is come, whom I will send to you
from the Father, the Spirit of
truth who goes forth from with the
Father, *he* shall bear witness con-
27 cerning me; and ye too bear wit-
ness, because ye are with me from
[the] beginning.

16 These things I have spoken
unto you that ye may not be
2 offended.[k] They shall put you out
of the synagogues; but the hour
is coming that every one who kills
you will think to render service to
3 God; and these things they will
do[l] because they have not known
4 the Father nor me. But I have
spoken these things to you, that
when their[m] hour shall have come,
ye may remember them, that I
have said [them] unto you. But
I did not say these things unto
you from [the] beginning, because
5 I was with you. But now I go to
him that has sent me, and none of
you demands of me, Where goest
6 thou? But because I have spoken
these things to you, sorrow has
7 filled your heart. But I say the
truth to you, It is profitable for
you that I go away; for if I do not
go away, the Comforter will not
come to you; but if I go I will
8 send him to you. And having
come, he will bring demonstration
to the world, of sin, and of
righteousness, and of judgment:
9 of sin, because they do not believe
10 on me; of righteousness, because
I go away to [my] Father, and ye
11 behold me no longer; of judg-
ment, because the ruler of this
12 world is judged. I have yet many
things to say to you, but ye cannot
13 bear them now. But when *he* is
come, the Spirit of truth, he shall
guide you into all the truth: for
he shall not speak from himself;
but whatsoever he shall hear he
shall speak; and he will announce
14 to you what is coming. He shall
glorify me, for he shall receive of
mine and shall announce [it] to
15 you. All things that the Father
has are mine; on account of this
I have said that he receives[n] of
mine and shall announce [it] to
16 you. A little while and ye do not
behold me; and again a little
while and ye shall see me, [because
17 I go away to the Father]. [Some]
of his disciples therefore said to
one another, What is this he says
to us, A little while and ye do not
behold me; and again a little
while and ye shall see me, and,
Because I go away to the Father?
18 They said therefore, What is this
which he says [of] the little while?
We do not know [of] what he
19 speaks. Jesus knew therefore
that they desired to demand of
him, and said to them, Do ye
inquire of this among yourselves
that I said, A little while and ye
do not behold me; and again a
little while and ye shall see me?
20 Verily, verily, I say to you, that
ye shall weep and lament, ye, but
the world shall rejoice; and ye
will be grieved, but your grief
21 shall be turned to joy. A woman,
when she gives birth to a child,
has grief because her hour has
come; but when the child is born,
she no longer remembers the
trouble, on account of the joy
that a man has been born into
22 the world. And ye now therefore
have grief; but I will see you
again, and your heart shall rejoice,
and your joy no one takes from
23 you. And in that day ye shall
demand nothing of me: verily,
verily, I say to you, Whatsoever
ye shall ask the Father in my
24 name, he will give you.[o] Hitherto
ye have asked nothing in my
name: ask, and ye shall receive,
25 that your joy may be full. These
things I have spoken to you in
allegories; [p]the hour is coming
that I will no longer speak to
you in allegories, but will declare
to you openly concerning the
26 Father. In that day ye shall ask
in my name; and I say not to you
that I will demand of the Father
27 for you, for the Father himself has
affection for you, because ye have
had affection for me, and have
believed that I came out from
28 God. I came out from the Father
and have come into the world;
again I leave the world and go to
29 the Father. His disciples say to
him, Lo, now thou speakest openly
30 and utterest no allegory. Now we
know that thou knowest all things,
and hast not need that any one
should demand of thee. By this
we believe that thou art come
31 from God. Jesus answered them,
32 Do ye now believe? Behold, [the]
hour is coming, and has[q] come,
that ye shall be scattered, each
to his own, and shall leave me

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[j] Or 'gratuitously.' [k] Or 'be stumbled.' [l] *R.* adds 'to you.' [m] *R.* reads 'the.' [n] *R.* reads 'shall receive.' [o] Or 'he will give you in my name.' [p] *R.* adds 'but.' [q] *R.* adds 'now.'

alone; and [yet] I am not alone,
33 for the Father is with me. These
things have I spoken to you that
in me ye might have peace. In
the world ye have[r] tribulation;
but be of good courage: I have
overcome the world.

17 These things Jesus spoke, and
lifted up his eyes to heaven and
said, Father, the hour is come;
glorify thy Son, that thy Son[s] may
2 glorify thee; as thou hast given
him authority over all flesh, that
[as to] all that thou hast given to
3 him, he should give them life
eternal. And this is the eternal
life, that they should know thee,
the only true God, and Jesus
4 Christ whom thou hast sent. I
have glorified *thee* on the earth, I
have completed the work which
thou gavest me that I should do
5 it; and now glorify *me, thou*
Father, along with thyself, with
the glory which I had along with
6 thee before the world was. I have
manifested thy name to the men
whom thou gavest[t] me out of the
world. They were thine, and thou
gavest[t] them me, and they have
7 kept thy word. Now they have
known that all things that thou
8 hast given me are of thee; for the
words which thou hast given me
I have given them, and they have
received [them], and have known
truly that I came out from thee,
and have believed that thou
9 sentest me. I demand concerning
them; I do not demand concern-
ing the world, but concerning
those whom thou hast given me,
10 for they are thine, (and all that is
mine is thine, and [all] that is
thine mine,) and I am glorified in
11 them. And I am no longer in the
world, and these are in the world,
and I come to thee. Holy Father,
keep them in thy name which[u]
thou hast given me, that they may
12 be one as we. When I was with
them[v] I kept them in thy name;
those thou hast given me I have
guarded, and not one of them has
perished, but the son of perdition,
that the scripture might be ful-
13 filled. And now I come to thee.
And these things I speak in the
world, that they may have my
14 joy fulfilled in them. I have given
them thy word, and the world has
hated them, because they are not
of the world, as I am not of the
15 world. I do not demand that thou
shouldest take them out of the
world, but that thou shouldest
16 keep them out of evil. They are
not of the world, as I am not of
17 the world. Sanctify them by the[w]
18 truth: thy word is truth. As
thou hast sent me into the world,
I also have sent them into the
19 world; and I sanctify myself for
them, that they also may be
20 sanctified by truth.[x] And I do
not demand for these only, but
also for those who believe[y] on me
21 through their word; that they
may be all one, as thou, Father,
[art] in me, and I in thee, that
they also may be one in us, that
the world may believe that thou
22 hast sent me. And the glory
which thou hast given me I have
given them, that they may be one,
23 as we are one; I in them and thou
in me, that they may be perfected
into one [and] that the world may
know that thou hast sent me, and
[that] thou hast loved them as
24 thou hast loved me. Father, [as
to] those whom thou hast given
me, I desire that where I am they
also may be with me, that they
may behold my glory which thou
hast given me, for thou lovedst
me before [the] foundation of [the]
25 world. Righteous Father,[z]—and
the world has not known thee, but
I have known thee, and these have
known that thou hast sent me.
26 And I have made known to them
thy name, and will make [it]
known; that the love with which
thou hast loved me may be in
them and I in them.

(18) Jesus, having said these
things, went out with his dis-
ciples beyond the torrent Cedron,
where was a garden, into which he
2 entered, he and his disciples. And
Judas also, who delivered him up,
knew the place, because Jesus was
often there, in company with his
3 disciples. Judas therefore, having
got the band, and officers of the
chief priests and Pharisees, comes
there with lanterns and torches
4 and weapons. Jesus therefore,
knowing all things that were com-
ing upon him, went forth and said
5 to them, Whom seek ye? They
answered him, Jesus the Naza-
rean. Jesus says to them, I am
[he]. And Judas also, who de-
livered him up, stood with them.

[r] *R.* reads 'shall have.' [s] *R.* adds 'also.' [t] *R.* reads 'hast given.' [u] *R.* reads 'keep in thine own name those whom.' [v] *R.* adds 'in the world.' [w] *R.* reads 'thy.' [x] Or 'in truth.' [y] *R.* reads 'shall believe.' [z] Or 'the world, righteous Father!—And, &c.'

6 When therefore he said to them, I am [he], they went away back-
7 ward and fell to the ground. He demanded of them therefore again, Whom seek ye? And they said,
8 Jesus the Nazaræan. Jesus answered, I told you that I am [he]: if therefore ye seek me, let these
9 go away; that the word might be fulfilled which he spoke, [As to] those whom thou hast given me,
10 I have not lost one of them. Simon Peter therefore, having a sword, drew it, and smote the bondman of the high priest and cut off his right ear; and the bondman's
11 name was Malchus. Jesus therefore said to Peter, Put the [a] sword into the sheath; the cup which the Father has given me, shall I not drink it?
12 The band therefore, and the chiliarch, and the officers of the Jews, took Jesus and bound him:
13 and they led him away to Annas first; for he was father-in-law to Caiaphas, who was high priest that
14 year. But it was Caiaphas who counselled the Jews that it was better that one man should perish
15 for the people. Now Simon Peter followed Jesus, and the other disciple. But that disciple was known to the high priest, and went in with Jesus into the palace of the
16 high priest; but Peter stood at the door without. The other disciple therefore, who was known to the high priest, went out and spoke to the porteress and brought
17 in Peter. The maid therefore, who was porteress, says to Peter, Art thou also of the disciples of this
18 man? He says, I am not. But the bondmen and officers, having made a fire of coals (for it was cold), stood and warmed themselves; and Peter was standing with them and warming himself.
19 The high priest therefore demanded of Jesus concerning his disciples
20 and concerning his doctrine. Jesus answered him, I spoke openly to the world; I taught always in [the] synagogue and in the temple, where all the Jews [b] come together, and in secret I have spoken noth-
21 ing. Why demandest thou of me? Demand of those who have heard, what I have spoken to them; behold, they know what I have
22 said. But as he said these things, one of the officers who stood by gave a blow on the face to Jesus, saying, Answerest thou the high
23 priest thus? Jesus answered him, If I have spoken evil, bear witness of the evil; but if well, why
24 smitest thou me? Annas [then] had sent him bound to Caiaphas the high priest.
25 But Simon Peter was standing and warming himself. They said therefore to him, Art thou also of his disciples? He denied, and
26 said, I am not. One of the bondmen of the high priest, who was kinsman of him whose ear Peter cut off, says, Did not I see thee in
27 the garden with him? Peter denied therefore again, and immediately [the] cock crew.
28 They lead therefore Jesus from Caiaphas to the prætorium; and it was early morn. And *they* entered not into the prætorium, that they might not be defiled, but
29 eat the passover. Pilate therefore went out to them and said, What accusation do ye bring against
30 this man? They answered and said to him, If this [man] were not an evildoer, we should not have
31 delivered him up to thee. Pilate therefore said to them, Take him, ye, and judge him according to your law. The Jews therefore said to him, It is not permitted
32 to us to put any one to death; that the word of Jesus might be
33 fulfilled which he spoke, signifying what death he should die. Pilate therefore entered again into the prætorium and called Jesus, and said to him, Thou art the king of
34 the Jews? Jesus answered [him], Dost thou say this of thyself, or have others said it to thee con-
35 cerning me? Pilate answered, Am I a Jew? Thy nation and the chief priests have delivered thee up to me: what hast thou done?
36 Jesus answered, My kingdom is not of this world; if my kingdom were of this world, my servants had fought that I might not be delivered up to the Jews; but now my kingdom is not from
37 hence. Pilate therefore said to him, Thou art then a king? Jesus answered, Thou sayest [it], that I am a king. I have been born for this, and for this I have come into the world, that I might bear witness to the truth. Every one that is of the truth hears my voice.
38 Pilate says to him, What is truth? And having said this he went out again to the Jews, and says to them, I find no fault whatever in
39 him. But ye have a custom that I release [some] one to you at the

[a] *R.* reads 'thy.' [b] *R.* reads 'where the Jews always.'

passover; will ye therefore that
I release unto you the king of the
40 Jews? They cried therefore a-
gain all, saying, Not this [man],
but Barabbas. Now Barabbas was
a robber.

19 Then Pilate therefore took
Jesus and scourged [him].
2 And the soldiers having plaited a
crown of thorns put it on his head,
3 and put a purple robe on him, and
came to him and [c] said, Hail, king
of the Jews! and gave him blows
4 on the face. And Pilate went out
again and says to them, Lo, I
bring him out to you, that ye may
know that I find in him no fault
5 whatever. (Jesus therefore went
forth without, wearing the crown
of thorns and the purple robe.)
And he says to them, Behold the
6 man! When therefore the chief
priests and the officers saw him
they cried out saying, Crucify,
crucify [him]. Pilate says to
them, Take him ye and crucify
[him], for I find no fault in him.
7 The Jews answered him, We have
a law, and according to [our] law
he ought to die, because he made
8 himself Son of God. When Pilate
therefore heard this word, he was
9 the rather afraid, and went into
the prætorium again and says to
Jesus, Whence art thou? But
10 Jesus gave him no answer. Pilate
therefore says to him, Speakest
thou not to *me*? Dost thou not
know that I have authority to
release [d] thee and have authority
11 to crucify thee? Jesus answered,
Thou hadst no authority whatever
against me if it were not given to
thee from above. On this account
he that has delivered me up to
12 thee has [the] greater sin. From
this time Pilate sought to release
him; but the Jews cried out say-
ing, If thou releasest this [man],
thou art not a friend to Cæsar.
Every one making himself a king
13 speaks against Cæsar. Pilate
therefore, having heard these
words, [e] led Jesus out and sat
down upon [the] judgment-seat,
at a place called Pavement, but
14 in Hebrew Gabbatha; (now it
was [the] preparation of the pass-
over; [f] it was about the sixth
hour;) and he says to the Jews,
15 Behold your king! But they cried
out, Take [him] away, take [him]
away, crucify him. Pilate says to
them, Shall I crucify your king?
The chief priests answered, We
16 have no king but Cæsar. Then
therefore he delivered him up to
them, that he might be crucified;
and they took Jesus and led him
away.
17 And he went out, bearing his
cross, to the place called [place]
of a skull, which is called in
18 Hebrew, Golgotha; where they
crucified him, and with him two
others, [one] on this side, and [one]
on that, and Jesus in the mid-
19 dle. And Pilate wrote a title also
and put it on the cross. But
there was written: Jesus the
Nazaræan, the king of the Jews.
20 This title therefore many of the
Jews read, for the place of the
city where Jesus was crucified
was near; and it was written in
21 Hebrew, Greek, Latin. The chief
priests of the Jews therefore said
to Pilate, Do not write, The king
of the Jews, but that *he* said, I am
22 king of the Jews. Pilate answer-
ed, What I have written, I have
23 written. The soldiers therefore,
when they had crucified Jesus,
took his clothes, and made four
parts, to each soldier a part, and
the body coat; but the body coat
was seamless, woven through the
24 whole from the top. They said
therefore to one another, Let us
not rend it, but let us cast lots for
it, whose it shall be; that the
scripture might be fulfilled which
says, They parted my garments
among themselves, and on my
vesture they cast lots. The sol-
diers therefore did these things.
25 And by the cross of Jesus stood
his mother, and the sister of his
mother, Mary the [wife] of Clopas,
26 and Mary of Magdala. Jesus
therefore, seeing his mother, and
the disciple standing by whom he
loved, says to his mother, Woman,
27 behold thy son. Then he says
unto the disciple, Behold thy
mother. And from that hour the
disciple took her to his own home.
28 After this, Jesus, knowing that
all things were now finished, that
the scripture might be fulfilled,
29 says, I thirst. There was a vessel
therefore there full of vinegar, and
having filled a sponge with vine-
gar, and putting hyssop round it,
they put it up to his mouth.
30 When therefore Jesus had received
the vinegar, he said, It is finished;
and having bowed his head, he
31 delivered up his spirit. The Jews
therefore, that the bodies might

[c] *R.* omits 'came to him and.' [d] *R.* transposes 'release' and 'crucify.' [e] *R.* reads 'this word.' [f] *R.* reads 'and.'

not remain on the cross on the sabbath, for it was [the] preparation, (for the day of that sabbath was a great [g] [day],) demanded of Pilate that their legs might be
32 broken and they taken away. The soldiers therefore came and broke the legs of the first and of the other that had been crucified with
33 him; but coming to Jesus, when they saw that he was already dead
34 they did not break his legs, but one of the soldiers pierced his side with a spear, and immediately there came out blood and water.
35 And he who saw it bears witness, and his witness is true, and he knows that he says true that ye
36 also [h] may believe. For these things took place that the scripture might be fulfilled, Not a bone
37 of him shall be broken. And again another scripture says, They shall look on him whom they pierced.
38 And [i] after these things Joseph of Arimathæa, who was a disciple of Jesus, but secretly through fear of the Jews, demanded of Pilate that he might take the body of Jesus: and Pilate allowed it. He came therefore and took away the
39 body of Jesus. And Nicodemus also, who at first came to Jesus by night, came, bringing a mixture of myrrh and aloes, about
40 a hundred pounds [weight]. They took therefore the body of Jesus and bound it up in linen with the spices, as it is the custom with the Jews to prepare for burial.
41 But there was in the place where he had been crucified a garden, and in the garden a new tomb in which no one had ever
42 been laid. There therefore, on account of the preparation of the Jews, because the tomb was near, they laid Jesus.

20 And on the first [day] of the week Mary of Magdala comes in early morn to the tomb, while it was still dark, and sees the stone taken away from the tomb.
2 She runs therefore and comes to Simon Peter, and to the other disciple to whom Jesus was attached, and says to them, They have taken away the Lord out of the tomb, and we know not where
3 they have laid him. Peter therefore went forth and the other disciple, and came to the tomb. And
4 the two ran together, and the other disciple ran forward faster than Peter, and came first to the
5 tomb, and stooping down he sees the linen cloths lying; he did not
6 however go in. Simon Peter therefore comes, following him, and entered into the tomb, and
7 sees the linen cloths lying, and the handkerchief which was upon his head, not lying with the linen cloths, but folded up in a distinct
8 place by itself. Then entered in therefore the other disciple also who came first to the tomb, and
9 he saw and believed; for they had not yet known the scripture, that he must rise from among [the]
10 dead. The disciples therefore went away again to their own
11 home. But Mary stood at the tomb weeping without. As therefore she wept, she stooped down
12 into the tomb, and beholds two angels sitting in white [garments], one at the head and one at the feet, where the body of Jesus had
13 lain. And they say to her, Woman, why dost thou weep? She says to them, Because they have taken away my Lord, and I know not where they have laid
14 him. [j] Having said these things she turned backward and beholds Jesus standing [there], and knew
15 not that it was Jesus. Jesus says to her, Woman, why dost thou weep? Whom seekest thou? She, supposing that it was the gardener, says to him, Sir, if thou hast borne him hence, tell me where thou hast laid him, and I will take him
16 away. Jesus says to her, Mary. She, turning round, says to him in Hebrew, [k] Rabboni, which means
17 Teacher. Jesus says to her, Touch me not, for I have not yet ascended to my Father; but go to my brethren and say to them, I ascend to my Father and your Father, and [to] my God and your
18 God. Mary of Magdala comes bringing word to the disciples that she had seen the Lord, and [that] he had said these things to her.
19 When therefore it was evening on that day, which was the first [day] of the week, and the doors shut where the disciples were [l], through fear of the Jews, Jesus came and stood in the midst, and says to them, Peace [be] to you.
20 And having said this, he shewed to them his hands and his side. The disciples rejoiced therefore,
21 having seen the Lord. [Jesus] said therefore again to them, Peace [be] to you: as the Father

[g] *R.* reads 'for that sabbath day was great.' [h] *R.* omits 'also.' [i] Or 'But.'
[j] *R.* adds 'And.' [k] *R.* omits 'in Hebrew.' [l] *R.* adds 'gathered.'

sent me forth, I also send you.
22 And having said this, he breathed into [them], and says to them,
23 Receive [the] Holy Spirit: whose soever sins ye remit, they are remitted to them; whose soever [sins] ye retain, they are retained.
24 But Thomas, one of the twelve, called Didymus,[m] was not with
25 them when Jesus came. The other disciples therefore said to him, We have seen the Lord. But he said to them, Unless I see in his hands the mark of the nails, and put my finger into the mark of the nails, and put my hand into
26 his side, I will not believe. And eight days after, his disciples were again within, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst
27 and said, Peace [be] to you. Then he says to Thomas, Bring thy finger here and see my hands; and bring thy hand and put it into my side; and be not unbelieving, but
28 believing. [n]Thomas answered and said to him, My Lord and my
29 God. Jesus says to him, Because thou hast seen me[o] thou hast believed: blessed they who have not seen and have believed.
30 Many other signs therefore also Jesus did before his disciples, which are not written in this book;
31 but these are written that ye may believe that Jesus is the Christ, the Son of God, and that believing ye might have life in his name.

21 After these things Jesus manifested himself again to the disciples at the sea of Tiberias. And he manifested [himself] thus.
2 There were together Simon Peter, and Thomas called Didymus, and Nathanael who was of Cana of Galilee, and the [sons] of Zebedee, and two others of his disciples.
3 Simon Peter says to them, I go to fish. They say to him, We also come with thee. They went forth and went on board,[p] and that
4 night took nothing. And early morn already breaking, Jesus stood on the shore; the disciples however did not know that it was
5 Jesus. Jesus therefore says to them, Children, have ye anything to eat? They answered him, No.
6 And he said to them, Cast the net at the right side of the ship and ye will find. They cast therefore, and they could no longer draw it,
7 from the multitude of fishes. That disciple therefore whom Jesus loved says to Peter, It is the Lord. Simon Peter therefore, having heard that it was the Lord, girded his overcoat [on him] (for he was naked), and cast himself into the
8 sea; and the other disciples came in the small boat, for they were not far from the land, but somewhere about two hundred cubits,
9 dragging the net of fishes. When therefore they went out on the land, they see a fire of coals there, and fish laid on it, and bread.
10 Jesus says to them, Bring of the fishes which ye have now taken.
11 Simon Peter went up and drew the net to the land full of great fishes, a hundred and fifty-three; and though there were so many, the
12 net was not rent. Jesus says to them, Come [and] dine. But none of the disciples dared inquire of him, Who art thou? knowing
13 that it was the Lord. Jesus [q]comes and takes the bread and gives it to them, and the fish in
14 like manner. This is already the third time that Jesus had been manifested to the[r] disciples, being risen from among [the] dead.
15 When therefore they had dined, Jesus says to Simon Peter, Simon, [son] of Jonas, lovest thou me more than these? He says to him, Yea, Lord; thou knowest[s] that I am attached to thee. He says
16 to him, Feed my lambs. He says to him again a second time, Simon, [son] of Jonas, lovest thou me? He says to him, Yea, Lord; thou knowest[s] that I am attached to thee. He says to him, Shepherd
17 my sheep. He says to him the third time, Simon, [son] of Jonas, art thou attached to me? Peter was grieved because he said to him the third time, Art thou attached to me? and said to him, Lord, thou knowest[s] all things; thou knowest[t] that I am attached to thee. Jesus says to him, Feed
18 my sheep. Verily, verily, I say to thee, When thou wast young, thou girdedst thyself, and walkedst where thou desiredst; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and bring thee where thou dost not desire.
19 But he said this signifying by what death he should glorify God. And having said this, he says to
20 him, Follow me. [u]Peter turning

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[m] Or 'twin.' [n] *R.* adds 'And.' [o] *R.* adds 'Thomas.' [p] *R.* adds 'immediately.' [q] *R.* adds 'therefore.' [r] *R.* reads 'his.' [s] Conscious knowledge. [t] Objective knowledge. [u] *R.* adds 'But.'

round sees the disciple whom Jesus loved following, who also leaned at supper on his breast, and said, Lord, who is it that delivers
21 thee up? Peter, seeing him, says to Jesus, Lord, and what [of] this
22 [man]? Jesus says to him, If I will that he abide until I come, what [is that] to thee? Follow
23 thou me. This word therefore went out among the brethren, That disciple does not die. And Jesus did not say to him, He does not die; but, If I will that he abide until I come, what [is that] to thee?
24 This is the disciple who bears witness concerning these things, and who has written these things; and we know that his witness is
25 true. And there are also many other things which Jesus did, the which if they were written one by one, I suppose that not even the world itself would contain the books written.[v]

ACTS OF THE APOSTLES

1 I composed the first discourse, O Theophilus, concerning all things which Jesus began both
2 to do and to teach, until that day in which, having by the Holy Spirit charged the apostles whom he had chosen, he was taken up;
3 to whom also he presented himself living, after he had suffered, with many proofs; being seen by them during forty days, and speaking of the things which concern the
4 kingdom of God; and, being assembled with [them], commanded them not to depart from Jerusalem, but to await the promise of the Father, which [said
5 he] ye have heard of me. For John indeed baptised with water, but ye shall be baptised with the Holy Spirit after now not many days.
6 They therefore, being come together, asked him saying, Lord, is it at this time that thou restorest
7 the kingdom to Israel? And he said to them, It is not yours to know times or seasons, which the Father has placed in his own
8 authority; but ye will receive power, the Holy Spirit having come upon you, and ye shall be my[a] witnesses both in Jerusalem and in all Judæa and Samaria,
9 and to the end of the earth.[b] And having said these things he was taken up, they beholding [him], and a cloud received him out of their sight.
10 And as they were gazing into heaven, as he was going, behold, also two men stood by them in
11 white clothing, who also said, Men of Galilee, why do ye stand looking into heaven? This Jesus who has been taken up from you into heaven, shall thus come in the manner in which ye have beheld
12 him going into heaven. Then they returned to Jerusalem from the mount called [the mount] of Olives, which is near Jerusalem, a
13 sabbath day's journey off. And when they were come into [the city], they went up to the upper chamber where were staying both Peter, and John, and James,[c] and Andrew, Philip and Thomas, Bartholomew and Matthew, James [son] of Alphæus and Simon the zealot, and Jude [the brother] of
14 James. These gave themselves all with one accord to continual prayer,[d] with [several] women, and Mary the mother of Jesus, and with his brethren.
15 And in those days Peter, standing up in the midst of the brethren,[e] said, (the crowd of names [who were] together [was] about a hun-
16 dred and twenty,) Brethren, it was necessary that the[f] scripture should have been fulfilled which the Holy Spirit spoke before, by the mouth of David, concerning Judas, who became guide to those
17 who took Jesus; for he was numbered amongst[g] us, and had received a part in this service.
18 (This [man] then indeed got a field with [the] reward of iniquity, and, having fallen down headlong, burst in the midst, and all his
19 bowels gushed out. And it was known to all the inhabitants of Jerusalem, so that that field was called in their own dialect Aceldama; that is, field of blood.)

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[v] *R.* adds 'Amen.' [a] *R.* reads 'to me.' [b] Or 'land.' [c] *R.* reads 'James and John.' [d] *R.* adds 'and supplication.' [e] *R.* reads 'disciples.' [f] *R.* reads 'this.' [g] *R.* reads 'with.'

20 For it is written in [the] book of
Psalms, Let his homestead be-
come desolate, and let there be no
dweller in it; and, Let another
21 take his overseership. It is neces-
sary therefore that of the men who
have assembled with us all [the]
time in which the Lord Jesus
came in and went out among us,
22 beginning from the baptism of
John until the day in which he
was taken up from us, one of these
should be a witness with us of his
resurrection.
23 And they appointed two, Jo-
seph, who was called Barsabas,
who had been surnamed Justus,
24 and Matthias. And they prayed,
and said, Thou Lord, knower of
the hearts of all, shew which one
25 of these two thou hast chosen, to
receive the lot of this service and
apostleship, from which Judas
transgressing fell to go to his own
26 place. And they gave lots on
them,[h] and the lot fell on Matthias,
and he was numbered with the
eleven apostles.

2 And when the day of Pentecost
was now accomplishing, they were
2 all together[i] in one place. And
there came suddenly a sound out
of heaven as of a violent impetuous
blowing, and filled all the house
3 where they were sitting. And
there appeared to them parted
tongues, as of fire, and it sat upon
4 each one of them. And they were
all filled with [the] Holy Spirit,
and began to speak with other
tongues as the Spirit gave to them
to speak forth.
5 Now there were dwelling at
Jerusalem Jews, pious men, from
every nation of those under
6 heaven. But the rumour of this
having spread,[j] the multitude
came together and were confound-
ed, because each one heard them
7 speaking in his own dialect. And
all were amazed and wondered,
saying,[k] Behold, are not all these
8 who are speaking Galilæans? and
how do *we* hear [them] each in our
own dialect in which we have been
9 born, Parthians, and Medes, and
Elamites, and those who inhabit
Mesopotamia, and Judæa, and
Cappadocia, Pontus and Asia,
10 both Phrygia and Pamphylia,
Egypt and the parts of Libya
which adjoin Cyrene, and the
Romans sojourning [here], both
11 Jews and proselytes, Cretans and
Arabians, we hear them speaking
in our own tongues the great
12 things of God? And they were
all amazed and in perplexity, say-
ing one to another, What would
13 this mean? But others mocking
said, They are full of new wine.
14 But Peter, standing up with
the eleven, lifted up his voice and
spoke forth to them, Men of
Judæa, and all ye inhabitants of
Jerusalem, let this be known to
you, and give heed to my words:
15 for these are not full of wine, as
ye suppose, for it is the third hour
16 of the day; but this is that which
was spoken through the prophet
17 Joel, And it shall be in the last
days, saith God, [that] I will pour
out of my Spirit upon all flesh;
and your sons and your daughters
shall prophesy, and your young
men shall see visions, and your
elders shall dream with[l] dreams;
18 yea, even upon my bondmen and
upon my bondwomen in those
days will I pour out of my Spirit,
19 and they shall prophesy. And I
will give wonders in the heaven
above and signs on the earth
below, blood, and fire, and vapour
20 of smoke: the sun shall be
changed to darkness and the
moon to blood before the great and
gloriously appearing day of [the]
21 Lord come. And it shall be that
whosoever shall call upon the
name of [the] Lord shall be saved.
22 Men of Israel, hear these words:
Jesus the Nazarean, a man borne
witness to by God to you by works
of power and wonders and signs,
which God wrought by him in your
23 midst, as yourselves[m] know—him,
given up by the determinate
counsel and foreknowledge of
God, ye, by [the] hand of lawless
[men],[n] have crucified and slain.
24 Whom God has raised up, having
loosed the pains of death, inas-
much as it was not possible that
he should be held by its power;
25 for David says as to him, I fore-
saw the Lord continually before
me, because he is at my right
hand that I may not be moved.
26 Therefore has my heart rejoiced
and my tongue exulted; yea
more, my flesh also shall dwell in
27 hope, for thou wilt not leave my
soul in hades, nor wilt thou give
thy gracious[o] one to see corrup-
28 tion. Thou hast made known to
me [the] paths of life, thou wilt

[h] *R.* reads 'their lots.' [i] *R.* reads 'all with one accord.' [j] Or 'this voice having taken place.' [k] *R.* adds 'to one another.' [l] *R.* omits 'with.' [m] *R.* adds 'also.' [n] *R.* reads 'ye, having taken, with lawless hands.' [o] Or 'holy.'

fill me with joy with thy coun-
29 tenance. Brethren, let it be allowed to speak with freedom to you concerning the patriarch David, that he has both died and been buried, and his monument is
30 amongst us unto this day. Being therefore a prophet, and knowing that God had sworn to him with an oath, of the fruit of his loins *p* to
31 set upon his throne; he, seeing [it] before, spoke concerning the resurrection of the Christ,*q* that neither has he been*r* left in hades nor
32 his flesh seen corruption. This Jesus has God raised up, whereof
33 all *we* are witnesses. Having therefore been exalted by the right hand of God, and having received of the Father the promise of the Holy Spirit, he has poured out this which *ye*[s] behold and hear.
34 For David has not ascended into the heavens, but he says himself, The Lord said unto my Lord, Sit
35 at my right hand until I have put thine enemies [to be] the footstool
36 of thy feet. Let the whole house of Israel therefore know assuredly that God has made him, this Jesus whom ye have crucified, both*t* Lord and Christ.

37 And having heard [it] they were pricked in heart, and said to Peter and the other apostles,
38 What shall we do, brethren? And Peter said to them, Repent, and be baptised, each one of you, in the name of Jesus Christ, for remission of sins, and ye will receive
39 the gift of the Holy Spirit. For to you is the promise and to your children, and to all who [are] afar off, as many as [the] Lord our God
40 may call. And with many other words he testified and exhorted them,*u* saying, Be saved from this
41 perverse generation. Those then who had accepted*v* his word were baptised; and there were added in*w* that day about three thousand souls.

42 And they persevered in the teaching and fellowship of the apostles, *x*in breaking of bread
43 and prayers. And fear was upon every soul, and many wonders and signs took place through the
44 apostles' means. And all that believed were together, and had all
45 things common, and sold their possessions and substance, and distributed them to all, according
46 as any one might have need. And every day, being constantly in the temple with one accord, and breaking bread in [the] house, they received their food with gladness and simplicity of heart,
47 praising God, and having favour with all the people; and the Lord added [to the assembly] daily those that were to be saved.

3 And Peter and John went up together into the temple at the hour of prayer, [which is] the
2 ninth [hour]; and a certain man who was lame from his mother's womb was being carried, whom they placed every day at the gate of the temple called Beautiful, to ask alms of those who were going
3 into the temple; who, seeing Peter and John about to enter into the temple, asked to receive alms.
4 And Peter, looking stedfastly upon him with John, said, Look on us.
5 And he gave heed to them, expecting to receive something from
6 them. But Peter said, Silver and gold I have not; but what I have, this give I to thee: In the name of Jesus Christ the Nazaræan rise
7 up and walk. And having taken hold of him [by] the right hand he raised him up, and immediately his feet and ankle bones were made
8 strong. And leaping up he stood and walked, and entered with them into the temple, walking, and leaping, and praising God.
9 And all the people saw him walk-
10 ing and praising God; and they recognised him, that it was he who sat for alms at the Beautiful gate of the temple; and they were filled with wonder and amazement at
11 what had happened to him. And as he*v* held Peter and John, all the people ran together to them in the portico which is called Solomon's, greatly wondering.

12 And Peter, seeing it, answered the people, Men of Israel, why are ye astonished at this? or why do ye gaze on us as if we had by our own power or piety made him to
13 walk? The God of Abraham and Isaac and Jacob, the God of our fathers, has glorified his servant Jesus, whom *ye* delivered up, and denied him in the presence of Pilate, when *he* had judged that
14 he should be let go. But *ye* denied the holy and righteous one, and asked that a man [that was] a

p *R.* adds 'as concerning the flesh to raise up the Christ.' *q* Or 'of Christ.'
r *R.* reads 'that his soul has not been.' *s* *R.* adds 'now.' *t* *R.* omits 'both.'
u *R.* omits 'them.' *v* *R.* adds 'gladly.' *w* *R.* omits 'in.' *x* *R.* adds 'and.'
v *R.* reads 'as the lame man that had been healed.'

murderer should be granted to
15 you; but the originator of life ye
slew, whom God raised from
among [the] dead, whereof *we* are
16 witnesses. And, by faith in his
name, his name has made this
[man] strong whom ye behold and
know; and the faith which is by
him has given him this complete
soundness in the presence of you
17 all. And now, brethren, I know
that ye did it in ignorance, as also
18 your rulers; but God has thus
fulfilled what he had announced
beforehand by the mouth of all
the [z] prophets, that his [a] Christ
19 should suffer. Repent therefore
and be converted, for the blotting
out of your sins, so that times of
refreshing may come from [the]
20 presence of the Lord, and he may
send Jesus Christ, who was fore-
21 ordained for you,[b] whom heaven
indeed must receive till [the] times
of [the] restoring of all things, of
which God has spoken by the mouth
of [c] his holy prophets since time
22 began. [d] Moses indeed said,[e] A
prophet shall [the] Lord your God
raise up to you out of your breth-
ren like me: him shall ye hear
in everything whatsoever he shall
23 say to you. And it shall be that
whatsoever soul shall not hear
that prophet shall be destroyed
24 from among the people. And
indeed all the prophets from
Samuel and those in succession
after [him], as many as have
spoken, have announced [f] also
25 these days. *Ye* are the [g] sons of
the prophets and of the covenant
which God appointed to our
fathers, saying to Abraham, And
in thy seed shall all the families of
26 the earth be blessed. To you first
God, having raised up his servant,[h]
has sent him, blessing you in turn-
ing each one [of you] from your
wickedness.

4 And as they were speaking to
the people, the priests and captain
of the temple and the Sadducees
2 came upon them, being distressed
on account of their teaching the
people and preaching by Jesus the
resurrection from among [the]
3 dead; and they laid hands on
them, and put them in ward till the
morrow; for it was already evening.
4 But many of those who had
heard the word believed, and the
number of the men had become
[about] five thousand.

5 And it came to pass on the
morrow that their rulers and elders
and scribes were gathered to-
6 gether at Jerusalem, and Annas
the high priest, and Caiaphas, and
John, and Alexander, and as many
as were of [the] high priestly
7 family; and having placed them
in the midst they inquired, In
what power or in what name have
8 *ye* done this? Then Peter, filled
with [the] Holy Spirit, said to
them, Rulers of the people and
9 elders [of Israel], if we this day
are called upon to answer as to
the good deed [done] to the infirm
man, how he has been healed,
10 be it known to you all, and to all
the people of Israel, that in the
name of Jesus Christ the Nazaræan,
whom *ye* have crucified, whom
God has raised from among [the]
dead, by him this [man] stands
here before you sound [in body].
11 He is the stone which has been set
at nought by you the builders,
which is become the corner stone.
12 And salvation is in none other, for
neither is there another name
under heaven which is given among
men by which we must be saved.
13 But seeing the boldness of
Peter and John, and perceiving
that they were unlettered and
uninstructed men, they wondered;
and they recognised them that
14 they were with Jesus. And [i]
beholding the man who had been
healed standing with them, they
15 had nothing to reply; but having
commanded them to go out of the
council they conferred with one
16 another, saying, What shall we
do to these men? for that indeed
an evident sign has come to pass
through their means is manifest to
all that inhabit Jerusalem, and we
17 cannot deny it. But that it be
not further spread among the
people, let us threaten them
severely no longer to speak to any
18 man in this name. And having
called them, they charged [them]
not to speak at all nor teach in
19 the name of Jesus. But Peter and
John answering said to them, If
it be righteous before God to
listen to you rather than to God,
20 judge ye; for as for us we cannot
refrain from speaking of the things
which we have seen and heard.
21 But they, having further threat-
ened them, let them go, finding no
way how they might punish them,

[z] *R.* reads 'his.' [a] *R. reads* 'the.' [b] *R.* reads 'who before was preached to you.' [c] *R.* adds 'all.' [d] *R.* adds 'For.' [e] *R.* adds 'to the fathers.' [f] *R.* reads 'fore-told.' [g] *R.* omits 'the.' [h] *R.* adds 'Jesus.' [i] *R.* reads 'But.'

on account of the people, because all glorified God for what had
22 taken place; for the man on whom this sign of healing had taken place was above forty years old.
23 And having been let go, they came to their own company, and reported all that the chief priests
24 and elders had said to them. And they, having heard [it], lifted up [their] voice with one accord to God, and said, Lord,[j] thou art the God[k] who made the heaven and the earth and the sea, and all that
25 is in them; who hast said by the mouth of thy servant David, Why have [the] nations raged haughtily and [the] peoples meditated vain
26 things? The kings of the earth were there, and the rulers were gathered together against the
27 Lord and against his Christ. For in truth against thy holy servant Jesus, whom thou hadst anointed, both Herod and Pontius Pilate, with [the] nations, and peoples of Israel, have been gathered to-
28 gether in this city[l] to do whatever thy hand and thy counsel had determined before should come to
29 pass. And now, Lord, look upon their threatenings, and give to thy bondmen with all boldness
30 to speak thy word, in that thou stretchest out thy hand to heal, and that signs and wonders take place through the name of thy holy servant Jesus.
31 And when they had prayed, the place in which they were assembled shook, and they were all filled with the[m] Holy Spirit, and spoke the word of God with boldness.
32 And the heart and soul of the multitude of those that had believed were one, and not one said that anything of what he possessed was his own, but all things were
33 common to them; and with great power did the apostles give witness of the resurrection of the Lord Jesus, and great grace was
34 upon them all. For neither was there any one in want among them; for as many as were owners of lands or houses, selling them, brought the price of what was
35 sold and laid it at the feet of the apostles; and distribution was made to each according as any one might have need.
36 And Joseph,[n] who had been surnamed Barnabas by the apostles (which is, being interpreted, Son of consolation), a Levite, Cyprian
37 by birth, being possessed of land, having sold [it], brought the money and laid it at the feet of the apostles.

5 But a certain man, Ananias by name, with Sapphira his wife,
2 sold a possession, and put aside for himself part of the price, [his] wife also being privy to it; and having brought a certain part, laid it at the feet of the apostles.
3 But Peter said, Ananias, why has Satan filled thy heart that thou shouldest lie to the Holy Spirit, and put aside for thyself a part
4 of the price of the estate? While it remained did it not remain to *thee*? and sold, was [it not] in thine own power? Why is it that thou hast purposed this thing in thine heart? Thou hast not lied
5 to men, but to God. And Ananias, hearing these words, fell down and expired. And great fear came
6 upon all who heard [it[o]]. And the young men, rising up, swathed him up for burial, and having carried him out, buried him.
7 And it came to pass about three hours afterwards, that his wife, not knowing what had happened,
8 came in. And Peter answered her, Tell me if ye gave the estate for so much? And she said, Yes, for
9 so much. And Peter said to her, Why [is it] that ye have agreed together to tempt the Spirit of [the] Lord? Lo, the feet of those that have buried thy husband [are] at the door, and they shall
10 carry thee out. And she fell down immediately at his feet and expired. And when the young men came in they found her dead; and, having carried her out, they buried her by her husband.
11 And great fear came upon all the assembly, and upon all who
12 heard these things. And by the hands of the apostles were many signs and wonders done among the people; (and they were all with one accord in Solomon's
13 porch, but of the rest durst no man join them, but the people
14 magnified them; and believers were more than ever added to the Lord, multitudes both of men and
15 women;) so that they brought out the sick into the streets and put [them] on beds and couches, that at least the shadow of Peter, when he came, might overshadow

[j] 'the master, as of a slave,' as in Jude 4 and 2 Peter ii. 1. [k] Or 'thou art God.' [l] *R.* omits 'in this city.' [m] *R.* omits 'the.' [n] *R.* reads 'Joses.' [o] *R.* adds 'these things.'

16 some one of them. And the multitude also of the cities round about came together to Jerusalem, bringing sick persons and persons beset by unclean spirits, who were all healed.
17 And the high priest rising up, and all they that were with him, which is the sect of the Sadducees,
18 were filled with wrath, and laid [p] hands on the apostles and put
19 them in the public prison. But an angel of [the] Lord during the night opened the doors of the prison, and leading them out, said,
20 Go ye and stand and speak in the temple to the people all the words
21 of this life. And when they heard it, they entered very early into the temple and taught. And when the high priest was come, and they that were with him, they called together the council and all the elderhood of the sons of Israel, and sent to the prison to have them
22 brought. And when the officers were come, they did not find them in the prison; and returned and
23 reported saying, We found the prison [q] shut with all security, and the keepers standing at [r] the doors; but when we had opened [them],
24 within we found no one. And when they heard these words, both the priest and the captain of the temple and the chief priests were in perplexity as to them, what
25 this would come to. And some one coming reported to them, [s] Lo, the men whom ye put in the prison are in the temple, standing and
26 teaching the people. Then the captain, having gone with the officers, brought them, not with violence, for they feared the people, lest they should be stoned.
27 And they bring them and set them in the council. And the high
28 priest asked them, saying, We strictly enjoined you [t] not to teach in this name: and lo, ye have filled Jerusalem with your doctrine, and purpose to bring upon
29 us the blood of this man. But Peter answering, and the apostles, said, God must be obeyed rather
30 than men. The God of our fathers has raised up Jesus, whom *ye* have slain, having hanged on a
31 cross. Him has God exalted by his right hand as leader and saviour, to give repentance to
32 Israel and remission of sins. And *we* are [his] witnesses of these things, and the Holy Spirit also, which God has given to those that
33 obey him. But they, when they heard [these things], were cut to the heart, and took counsel to
34 kill them. But a certain [man], a Pharisee, named Gamaliel, a teacher of the law, held in honour of all the people, rose up in the council, and commanded to put the men [u] out for a short while,
35 and said to them, Men of Israel, take heed to yourselves as regards these men what ye are going to
36 do; for before these days Theudas rose up, alleging himself to be somebody, to whom a number of men, about four hundred, were joined; who was slain, and all, as many as obeyed him, were dis-
37 persed and came to nothing. After him rose Judas the Galilean in the days of the census, and drew away [a number of [v]] people after him; and *he* perished, and all, as many as obeyed him, were
38 scattered abroad. And now I say to you, Withdraw from these men and let them alone, for if this counsel or this work have its origin from men, it will be de-
39 stroyed; but if it be from God, ye will not be able to put them [w] down, lest ye be found also fighters
40 against God. And they listened to his advice; and having called the apostles, they beat them, and enjoined them not to speak in the name of Jesus, and dismissed
41 them. They therefore went their way from [the] presence of the council, rejoicing that they were counted worthy to be dishonoured
42 for the [x] name. And every day, in the temple and in the houses, they ceased not teaching and announcing the glad tidings that Jesus [was] the Christ. [y]

6 But in those days, the disciples multiplying in number, there arose a murmuring of the Hellenists against the Hebrews because their widows were overlooked in the
2 daily ministration. And the twelve, having called the multitude of the disciples to [them], said, It is not right that we, leaving the word of God, should
3 serve tables. Look out therefore, brethren, from among yourselves seven men, well reported of, full of [the] [Holy] Spirit and wisdom,

[p] *R.* adds 'their.' [q] *R.* adds 'indeed.' [r] *R.* reads 'without, standing before.' [s] *R.* adds 'saying.' [t] *R.* reads 'Did we not strictly enjoin you?' [u] *R.* reads 'apostles.' [v] *R.* reads 'a considerable people.' [w] *R.* reads 'it.' [x] *R.* reads 'his.' [y] *R.* reads 'of Jesus the Christ.'

whom we will [z] establish over this
4 business: but *we* will give our-
selves up to prayer and the
5 ministry of the word. And the
saying pleased the whole multi-
tude: and they chose Stephen,
a man full of faith and [the] Holy
Spirit, and Philip, and Prochorus,
and Nicanor, and Timon, and
Parmenas, and Nicolas, a prose-
6 lyte of Antioch, whom they set
before the apostles; and, having
prayed, they laid their hands on
7 them. And the word of God in-
creased, and the number of the
disciples in Jerusalem was very
greatly multiplied, and a great
crowd of the priests obeyed the
faith.

8 And Stephen, full of grace [a] and
power, wrought wonders and great
signs [b] among the people.
9 And there arose up certain of
those of the synagogue called of
freedmen, and of Cyrenians, and
of Alexandrians, and of those of
Cilicia and Asia, disputing with
10 Stephen. And they were not able
to resist the wisdom and the Spirit
11 with [c] which he spoke. Then they
suborned men, saying, We have
heard him speaking blasphemous
words against Moses and God.
12 And they roused the people, and
the elders, and the scribes. And
coming upon [him] they seized
him and brought [him] to the
13 council. And they set false wit-
nesses, saying, This man does not
cease speaking [d] words against
14 the [e] holy place and the law; for
we have heard him saying, This
Jesus the Nazaræan shall destroy
this place, and change the customs
15 which Moses taught us. And all
who sat in the council, looking
fixedly on him, saw his face as [the]
face of an angel.

7 And the high priest said, Are
these things then so? 2 And he
said, Brethren and fathers, hearken. The God of glory appeared
to our father Abraham when he
was in Mesopotamia, before he
3 dwelt in Charran, and said to him,
Go out of thy land and out of thy
kindred, and come into the [f] land
4 which I will shew thee. Then
going out of the land of the Chal-
deans he dwelt in Charran, and
thence, after his father died, he
removed him into this land in
5 which *ye* now dwell. And he did
not give him an inheritance in it,
not even what his foot could stand
on; and promised to give it to
him for a possession, and to his
seed after him, when he had no
6 child. And God spoke thus: His
seed shall be a sojourner in a
strange land, and they shall en-
slave them and evil entreat [them]
7 four hundred years; and the
nation to which they shall be in
bondage will *I* judge, said God;
and after these things they shall
come forth and serve me in this
8 place. And he gave to him [the]
covenant of circumcision; and
thus he begat Isaac and circum-
cised him the eighth day; and
Isaac Jacob, and Jacob the twelve
9 patriarchs. And the patriarchs,
envying Joseph, sold him away
into Egypt. And God was with
10 him, and delivered him out of all
his tribulations, and gave him
favour and wisdom in the sight
of Pharaoh king of Egypt, and
he appointed him chief over
11 Egypt and all his house. But a
famine came upon all the land
of Egypt and Canaan, and great
distress, and our fathers found no
12 food. But Jacob, having heard of
there being corn in Egypt, sent
13 out our fathers first; and the
second time Joseph was made
known to his brethren, and the
family of Joseph became known
14 to Pharaoh. And Joseph sent and
called down to him his father
Jacob and all [his] kindred,
15 seventy-five souls. And Jacob
went down into Egypt and died,
16 he and our fathers, and were
carried over to Sychem and placed
in the sepulchre which Abraham
bought for a sum of money of the
sons of Emmor the [father] of
17 Sychem. But as the time of
promise drew near which God had
promised [g] to Abraham, the people
increased and multiplied in Egypt,
18 until another king over Egypt [h]
arose who did not know Joseph.
19 *He* dealt subtilly with our race,
and evil entreated the [i] fathers,
casting out their infants that they
20 might not live. In which time
Moses was born, and was ex-
ceedingly [j] lovely, who was nour-
ished three months in the house
21 of his father. And when he was
cast out, the daughter of Pharaoh
took him up and brought him

[z] *R.* reads 'may.' [a] *R.* reads 'faith.' [b] Or 'great wonders and signs.' [c] Or 'by.' [d] *R.* adds 'blasphemous.' [e] *R.* reads 'this.' [f] *R.* omits 'the.' [g] *R.* reads 'sworn.' [h] *R.* omits 'over Egypt.' [i] *R.* reads 'our.' [j] Lit. 'fair to God.'

up for herself [to be] for a son.
22 And Moses was instructed in all [the] wisdom of the Egyptians, and he was mighty in his [k] words
23 and deeds. And when a period of forty years was fulfilled to him, it came into his heart to look upon his brethren, the sons of Israel;
24 and seeing a certain one wronged, he defended [him], and avenged him that was being oppressed,
25 smiting the Egyptian. For he thought that his brethren would understand that God by his hand was giving them deliverance. But
26 they understood not. And on the morrow he shewed himself to them as they were contending, and compelled them to peace, saying, Ye are brethren, why do ye wrong
27 one another? But he that was wronging his neighbour thrust him away, saying, Who established thee ruler and judge over us?
28 Dost *thou* wish to kill me as thou killedst the Egyptian yesterday?
29 And Moses fled at this saying, and became a sojourner in the land of Madiam, where he begat two
30 sons. And when forty years were fulfilled, an angel [l] appeared to him in the wilderness of mount Sina, in a flame of fire of a bush.
31 And Moses seeing it wondered at the vision; and as he went up to consider it, there was a voice
32 of [the] Lord, [m] I am the God of thy fathers, the God of Abraham, and [n] of Isaac, and [n] of Jacob. And Moses trembled, and durst
33 not consider [it]. And the Lord said to him, Loose the sandal of thy feet, for the place on which
34 thou standest is holy ground. I have surely seen the ill treatment of my people which is in Egypt, and I have heard their groan, and have come down to take them out of it: and now, come, I will send
35 thee to Egypt. This Moses, whom they refused, saying, Who made thee ruler and judge? him did God send [to be] a ruler and deliverer with [o] the hand of the angel who appeared to him in the bush.
36 *He* led them out, having wrought wonders and signs in the land of Egypt, and in the Red sea, and in
37 the wilderness forty years. This is the Moses who said to the sons of Israel, A prophet shall [p] God raise up to you out of your brethren
38 like me [him shall ye hear]. This is he who was in the assembly in the wilderness, with the angel who spoke to him in the mount Sina, and with our fathers; who received living oracles to give to us;
39 to whom our fathers would not be subject, but thrust [him] from them, and in their hearts turned
40 back to Egypt, saying to Aaron, Make us gods who shall go before us; for this Moses, who brought us out of the land of Egypt, we know not what has happened to
41 him. And they made a calf in those days, and offered sacrifice to the idol, and rejoiced in the
42 works of their own hands. But God turned and delivered them up to serve the host of heaven; as it is written in [the] book of the prophets, Have ye offered me victims and sacrifices forty years in the wilderness, O house of
43 Israel? Yea, ye took up the tent of Moloch, and the star of [your] god Remphan, the forms which ye made to do homage to them; and I will transport you beyond Babylon.
44 Our fathers had the tent of the testimony [q] in the wilderness, as he that spoke to Moses commanded to make it according to the model which he had seen;
45 which also our fathers, receiving from their predecessors, brought in with Joshua when they entered into possession of [the lands of] the nations, whom God drove out from [the] face of our fathers until
46 the days of David; who found favour before God, and asked to find a tabernacle for the God of
47 Jacob; but Solomon built him
48 a house. But the Most High dwells not in [places [r]] made with
49 hands; as says the prophet, The heaven [is] my throne and the earth the footstool of my feet: what house will ye build me? saith [the] Lord, or where [is the] place
50 of my rest? has not my hand
51 made all these things? O stiff-necked and uncircumcised in heart and ears, *ye* do always resist the Holy Spirit; as your fathers,
52 ye also. Which of the prophets have not your fathers persecuted? and they have slain those who announced beforehand concerning the coming of the Just One, of whom *ye* have now become de-
53 liverers up and murderers! who have received the law as ordained by [the] ministry of angels, and have not kept [it].

[k] *R.* omits 'his.' [l] *R.* adds 'of the Lord.' [m] *R.* adds 'to him.' [n] *R.* adds 'the God.' [o] *R.* reads 'by.' [p] *R.* adds 'the Lord your.' [q] *R.* reads 'the tent of the testimony was in the midst of our fathers.' [r] *R.* adds 'temples.'

54 And hearing these things they were cut to the heart, and gnashed
55 their teeth against him. But being full of the Holy Spirit, having fixed his eyes on heaven, he saw [the] glory of God, and Jesus standing at the right hand
56 of God, and said, Lo, I behold the heavens opened, and the Son of man standing at the right hand
57 of God. And they cried out with a loud voice, and held their ears, and rushed upon him with one
58 accord; and having cast [him] out of the city, they stoned [him]. And the witnesses laid aside their clothes at the feet of a young man
59 called Saul. And they stoned Stephen, praying, and saying, Lord Jesus, receive my spirit.
60 And kneeling down, he cried with a loud voice, Lord, lay not this sin to their charge. And having said this, he fell asleep.

(8) And Saul was consenting to his being killed.

And on that day there arose a great persecution against the assembly which was in Jerusalem, and all were scattered into the countries of Judæa and Samaria
2 except the apostles. And pious men buried Stephen and made
3 great lamentation over him. But Saul ravaged the assembly, entering into the houses one after another, and dragging off both men and women delivered them up to prison.

4 Those then that had been scattered went through [the countries] announcing the glad
5 tidings of the word. And Philip, going down to a city of Samaria,
6 preached the Christ to them; and the crowds with one accord gave heed to the things spoken by Philip, when they heard [him] and saw the signs which he wrought.
7 For from many who had unclean spirits they went out, crying with a loud voice; and many that were paralysed and lame were healed.
8 And there was great joy in that city.

9 But a certain man, by name Simon, had been before in the city, using magic arts, and astonishing the nation of Samaria, saying that
10 himself was some great one. To whom they had all given heed, from small to great, saying, This is the power of God which is called [s]
11 great. And they gave heed to him, because that for a long time he had astonished them by his
12 magic arts. But when they believed Philip announcing the glad tidings [t] concerning the kingdom of God and the name of Jesus Christ, they were baptised, both
13 men and women. And Simon also himself believed; and, having been baptised, continued constantly with Philip; and, beholding the signs and great works of power which took place, was
14 astonished. And the apostles who were in Jerusalem, having heard that Samaria had received the word of God, sent to them Peter
15 and John; who, having come down, prayed for them that they might receive [the] Holy Spirit;
16 for he was not yet fallen upon any of them, only they were baptised to the name of the Lord Jesus.
17 Then they laid their hands upon them, and they received [the]
18 Holy Spirit. But Simon, having seen that by the laying on of the hands of the apostles the [Holy] Spirit was given, offered them
19 money, saying, Give to me also this power, in order that on whomsoever I may lay hands he may
20 receive [the] Holy Spirit. And Peter said to him, Thy money go with thee to destruction, because thou hast thought that the gift of God can be obtained by money.
21 Thou hast neither part nor lot in this matter, for thy heart is not
22 upright before God. Repent therefore of this thy wickedness, and supplicate the Lord, [u] if indeed the thought of thy heart may be
23 forgiven thee; for I see thee to be in the gall of bitterness, and
24 bond of unrighteousness. And Simon answering said, Supplicate yo for me to the Lord, so that nothing may come upon me of the things of which ye have spoken.

25 They therefore, having testified and spoken the word of the Lord, returned to Jerusalem, and announced the glad tidings to many villages of the Samaritans.

26 But [the] angel of [the] Lord spoke to Philip, saying, Rise up and go southward on the way which goes down from Jerusalem
27 to Gaza: the same is desert. And he rose up and went. And lo, an Ethiopian, a eunuch, a man in power under Candace queen of the Ethiopians, who was over all her treasure, who had come to worship
28 at Jerusalem, was returning and sitting in his chariot: and he was
29 reading the prophet Esaias. And

[s] *R.* omits 'called.' [t] *R.* adds 'of the things.' [u] *R.* reads 'God.'

the Spirit said to Philip, Approach
30 and join this chariot. And Philip,
running up, heard him reading the
prophet Esaias, and said, Dost
thou then know what thou art
31 reading of? And he said, How
should I then be able unless some
one guide me? And he begged
Philip to come up and sit with
32 him. And the passage of the
scripture which he read was this:
He was led as a sheep to slaughter,
and as a lamb is dumb in presence
of him that shears him, thus he
33 opens not his mouth. In his
humiliation his judgment has been
taken away, and who shall declare
his generation? for his life is
34 taken from the earth. And the
eunuch answering Philip said, I
pray thee, concerning whom does
the prophet say this? of himself
35 or of some other? And Philip,
opening his mouth and beginning
from that scripture, announced
the glad tidings of Jesus to him.
36 And as they went along the way
they came upon a certain water,
and the eunuch says, Behold
water; what hinders my being
38 baptised?[v] And he commanded
the chariot to stop. And they
went down both to the water, both
Philip and the eunuch, and he
39 baptised him. But when they
came up out of the water [the]
Spirit of [the] Lord caught away
Philip, and the eunuch saw him
no longer, for he went on his way
40 rejoicing. And Philip was found
at Azotus, and passing through he
announced the glad tidings to all
the cities till he came to Cæsarea.

9 But Saul, still breathing out
threatenings and slaughter against
the disciples of the Lord, came to
2 the high priest and asked of him
letters to Damascus, to the syna-
gogues, so that if he found any
who were of the way, both men
and women, he might bring [them]
3 bound to Jerusalem. But as he
was journeying, it came to pass
that he drew near to Damascus;
and suddenly there shone round
about him a light out of[w] heaven,
4 and falling on the earth he heard
a voice saying to him, Saul, Saul,
5 why dost thou persecute me? And
be said, Who art thou, Lord?
And he [said[x]], *I* am Jesus, whom
6 *thou* persecutest.[y] But[z] rise up
and enter into the city, and it shall
be told thee what thou must do.
7 But the men who were travelling
with him stood speechless, hearing
the voice[a] but beholding no one.
8 And Saul rose up from the earth,
and his eyes being opened he saw
no one. But leading [him] by the
hand they brought him into
9 Damascus. And he was three
days without seeing, and neither
10 ate nor drank. And there was a
certain disciple in Damascus by
name Ananias. And the Lord
said to him in a vision, Ananias.
And he said, Behold, [here am]
11 I, Lord. And the Lord [said] to
him, Rise up and go into the street
which is called Straight, and seek
in the house of Judas one by name
Saul, [he is] of Tarsus: for, behold,
12 he is praying, and has seen [in
a vision] a man by name Ananias
coming in and putting his hand on
13 him, so that he should see. And
Ananias answered, Lord, I have
heard from many concerning this
man how much evil he has done
14 to thy saints at Jerusalem; and
here he has authority from the
chief priests to bind all who call
15 upon thy name. And the Lord
said to him, Go, for this [man] is
an elect vessel to me, to bear my
name before both[b] nations and
kings and [the] sons of Israel:
16 for *I* will shew to him how much
17 he must suffer for my name. And
Ananias went and entered into the
house; and laying his hands upon
him he said, Saul, brother, the
Lord has sent me, Jesus that
appeared to thee in the way in
which thou camest, that thou
mightest see, and be filled with
18 [the] Holy Spirit. And straight-
way there fell from his eyes as it
were scales, and he saw[c], and
19 rising up was baptised; and,
having received food, got strength.
And he[d] was with the disciples
who [were] in Damascus certain
20 days. And straightway in the
synagogues he preached Jesus[e]
21 that he is the Son of God. And all
who heard were astonished and
said, Is not this he who destroyed
in Jerusalem those who called on

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[v] *R.* adds (ver. 37), 'And Philip said, If thou believest with all thy heart, it is lawful. And answering he said, I believe that Jesus Christ is the Son of God.' [w] *R.* reads 'from.' [x] *R.* reads 'the Lord said.' [y] *R.* adds '[It is] hard for thee to kick against [the] pricks. (6) And trembling and astonished he said, Lord, what wilt thou that I do? And the Lord [said] to him.' [z] *R.* omits 'But.' [a] Or 'sound.'
[b] *R.* omits 'both.' [c] *R.* adds 'immediately.' [d] *R.* reads 'Saul.' [e] *R.* reads 'Christ.'

this name, and here was come for this purpose, that he might bring them bound to the chief priests?
22 But Saul increased the more in power, and confounded the Jews who dwelt in Damascus, proving
23 that this is the Christ. Now when many days were fulfilled, the Jews consulted together to
24 kill him. But their plot became known to Saul. And they watched also[f] the gates both day and night, that they might kill him;
25 but the disciples took him by night and let him down through[g] the wall, lowering him in a basket.
26 And[h] having arrived at Jerusalem he essayed to join himself to the disciples, and all were afraid of him, not believing that he was
27 a disciple. But Barnabas took him and brought him to the apostles, and related to them how he had seen the Lord in the way, and that he had spoken to him, and how in Damascus he had spoken boldly in the name of
28 Jesus. And he was with them coming in and going out at Jeru-
29 salem, and speaking boldly in the name of the Lord.[i] And he spoke and discussed with the Hellenists;
30 but they sought to kill him. And the brethren knowing it, brought him down to Cæsarea and sent
31 him away to Tarsus. The assemblies then throughout the whole of Judæa and Galilee and Samaria had peace, being edified and walking in the fear of the Lord, and were increased through the comfort of the Holy Ghost.
32 Now it came to pass that Peter, passing through all [quarters], descended also to the saints who
33 inhabited Lydda. And he found there a certain man, Æneas by name, who had been lying for eight years upon a couch, who was
34 paralysed. And Peter said to him, Æneas, Jesus, the Christ, heals thee: rise up, and make thy couch for thyself. And straight-
35 way he rose up. And all who inhabited Lydda and the Saron saw him, who turned to the Lord.
36 And in Joppa there was a certain female disciple, by name Tabitha, which being interpreted means Dorcas.[j] She was full of good works and alms-deeds which
37 she did. And it came to pass in those days that she grew sick and died; and, having washed her, they put her in the upper room.
38 But Lydda being near to Joppa, the disciples having heard that Peter was there, sent two men to him, beseeching him, Thou must
39 not delay coming to us.[k] And Peter rising up went with them, whom, when arrived, they brought up into the upper chamber; and all the widows stood by him weeping and shewing him the body-coats and garments which Dorcas had made while she was with them.
40 But Peter, putting them all out, and[l] kneeling down, prayed. And, turning to the body, he said, Tabitha, arise. And she opened her
41 eyes, and, seeing Peter, sat up. And having given her [his] hand, he raised her up, and having called the saints and the widows, presented
42 her living. And it became known throughout the whole of Joppa, and
43 many believed on the Lord. And it came to pass that he remained many days in Joppa with a certain Simon, a tanner.

10 But[m] a certain man in Cæsarea,—by name Cornelius, a centurion of the band called Italic,
2 pious, and fearing God with all his house, [both] giving much alms to the people, and supplicating
3 God continually,—saw plainly in a vision, about the ninth hour of the day, an angel of God coming unto him, and saying to him,
4 Cornelius. But he, having fixed his eyes upon him, and become full of fear, said, What is it, Lord? And he said to him, Thy prayers and thine alms have gone up for
5 a memorial before God. And now send men to Joppa and fetch Simon, who is surnamed Peter.
6 He lodges with a certain Simon, a tanner, whose house is by the
7 sea.[n] And when the angel who was speaking to him[o] had departed, having called two of his household and a pious soldier of those who were constantly with
8 him, and related all things to
9 them, he sent them to Joppa. And on the morrow, as these were journeying and drawing near to the city, Peter went up on the house to pray, about the sixth
10 hour. And he became hungry and desired to eat. But as they were making ready an ecstasy
11 came[p] upon him: and he beholds

[f] *R.* omits 'also.' [g] Or 'by.' [h] *R.* adds 'Saul.' [i] *R.* adds 'Jesus.' [j] A gazelle. [k] *R.* reads 'not to delay coming to them.' [l] *R.* omits 'and,' [m] *R.* adds 'there was.' [n] *R.* adds 'he shall tell thee what thou must do.' [o] *R.* reads 'Cornelius.' [p] *R.* reads 'fell.'

the heaven opened, and a certain vessel descending,[q] as a great sheet, [bound] by [the] four corners [and] let down to the
12 earth; in which were all the quadrupeds[r] and creeping things of the earth, and the fowls of the
13 heaven. And there was a voice to him, Rise, Peter, slay and eat.
14 And Peter said, In no wise, Lord; for I have never eaten anything
15 common or unclean. And [there was] a voice again the second time to him, What God has cleansed,
16 do not *thou* make common. And this took place thrice, and the vessel was straightway[s] taken up
17 into heaven. And as Peter doubted in himself what the vision which he had seen might mean, behold also the men who were sent by Cornelius, having sought out the house of Simon, stood at
18 the gate, and having called [some one], they inquired if Simon who was surnamed Peter was lodged
19 there. But as Peter continued pondering over the vision, the Spirit said to him, Behold, three
20 men seek thee; but rise up, go down, and go with them, nothing doubting, because *I* have sent
21 them. And Peter going down to the men[t] said, Behold, I am he whom ye seek: what is the cause
22 for which ye come? And they said, Cornelius, a centurion, a righteous man, and fearing God, and borne witness to by the whole nation of the Jews, has been divinely instructed by a holy angel to send for thee to his house, and
23 hear words from thee. Having therefore invited them in, he lodged them. And on the morrow, rising up[u] he[v] went away with them, and certain of the brethren
24 from Joppa went with him. And on the morrow they came to Cæsarea. But Cornelius was looking for them, having called together his kinsmen and [his]
25 intimate friends. And when Peter was now coming in, Cornelius met him, and falling down did [him]
26 homage. But Peter made him rise, saying, Rise up: I myself
27 also am a man. And he went in, talking with him, and found many
28 gathered together. And he said to them, *Ye* know how it is unlawful for a Jew to be joined or come to one of a strange race, and to me God has shewn to call no
29 man common or unclean. Wherefore also, having been sent for, I came without saying anything against it. I inquire therefore for
30 what reason ye have sent for me. And Cornelius said, Four days ago I had been [fasting] unto this hour, and the ninth[w] [I was] praying in my house, and lo, a
31 man stood before me in bright clothing, and said, Cornelius, thy prayer has been heard, and thy
32 alms have come in remembrance before God. Send therefore to Joppa and fetch Simon, who is surnamed Peter; he lodges in the house of Simon, a tanner, by the sea [who when he is come will
33 speak to thee]. Immediately therefore I sent to thee, and thou hast well done in coming. Now therefore we are all present before God to hear all things that are
34 commanded thee of God. And Peter opening his mouth said, Of a truth I perceive that God is no
35 respecter of persons, but in every nation he that fears him and works righteousness is acceptable to him.
36 The word which he sent to the sons of Israel, preaching peace by Jesus Christ, (he is Lord of all
37 things,[x]) *ye* know; the testimony which has spread through the whole of Judæa, beginning from Galilee after the baptism which
38 John preached—Jesus who [was] of Nazareth: how God anointed him with [the] Holy Spirit and with power; who went through [all quarters] doing good, and healing all that were under the power of the devil, because God
39 was with him. We also [are] witnesses of all things which he did both in the country of the Jews and in Jerusalem; whom they also[y] slew, having hanged him on
40 a cross. This [man] God raised up the third day and gave him to
41 be openly seen, not of all the people, but of witnesses who were chosen before of God, *us* who have eaten and drunk with him after he arose from among [the] dead.
42 And he commanded us to preach to the people, and to testify that he it is who was determinately appointed of God [to be] judge of
43 living and dead. To him all the prophets bear witness that every one that believes on him will receive through his name remission of sins.

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[q] *R.* adds 'upon him.' [r] *R.* adds 'and the wild beasts.' [s] *R.* reads 'again.' [t] *R.* adds 'who were sent to him from Cornelius.' [u] *R.* omits 'rising up.' [v] *R.* reads 'Peter.' [w] *R.* adds 'hour.' [x] Or 'of all.' [y] *R.* omits 'also.'

44 While Peter was yet speaking these words the Holy Spirit fell upon all those who were hearing
45 the word. And the faithful of the circumcision were astonished, as many as came with Peter, that upon the nations also the gift of the Holy Spirit was poured out:
46 for they heard them speaking with tongues and magnifying God.
47 Then Peter answered, Can any one forbid water that these should not be baptised, who have received the Holy Spirit as we also
48 [did]? And he commanded them to be baptised in the name of the Lord. Then they begged him to stay some days.

11 And the apostles and the brethren who were in Judæa heard that the nations also had
2 received the word of God; and when Peter went up to Jerusalem, they of the circumcision contended
3 with him, saying, Thou wentest in to men uncircumcised and hast
4 eaten with them. But Peter began and set forth [the matter] to them
5 in order, saying, I was in the city of Joppa praying, and in an ecstasy I saw a vision, a certain vessel descending like a great sheet, let down by four corners out of heaven, and it came even to me:
6 on which having fixed mine eyes, I considered, and saw the quadrupeds of the earth, and the wild beasts, and the creeping things,
7 and the fowls of the heaven. And I heard also [v] a voice saying to me,
8 Rise up, Peter, slay and eat. And I said, In no wise, Lord, for [z] common or unclean has never
9 entered into my mouth. And a voice answered [a] the second time out of heaven, What God has cleansed, do not *thou* make com-
10 mon. And this took place thrice, and again all was drawn up into
11 heaven; and lo, immediately three men were at the house in which I was, sent to me from
12 Cæsarea. And the Spirit said to me to go with them, nothing doubting. And there went with me these six brethren also, and we entered into the house of the man,
13 and he related to us how he had seen the angel in his house, standing and saying [to him], Send [men] to Joppa and fetch Simon,
14 who is surnamed Peter, who shall speak words to thee whereby thou shalt be saved, thou and all thy
15 house. And as I began to speak, the Holy Spirit fell upon them even as upon us also at the be-
16 ginning. And I remembered the word of the Lord, how he said, John baptised with water, but *ye* shall be baptised with [the] Holy
17 Spirit. If then God has given them the same gift as also to us when we had believed on the Lord Jesus Christ, who indeed was I
18 to be able to forbid God? And when they heard these things they held their peace, and glorified God, saying, Then indeed God has to the nations also granted repentance to life.
19 They then who had been scattered abroad through the tribulation that took place on the occasion of Stephen, passed through [the country] to Phœnicia and Cyprus and Antioch, speaking the word to no one but to Jews alone.
20 But there were certain of them, Cyprians and Cyrenians, who entering into Antioch spoke to the Greeks [b] also, [v] announcing the glad tidings of the Lord Jesus.
21 And [the] Lord's hand was with them, and a great number believed and turned to the Lord.
22 And the report concerning them reached the ears of the assembly which was in Jerusalem, and they sent out Barnabas to go through
23 as far as Antioch: who, having arrived and seeing the grace of God, rejoiced, and exhorted all with purpose of heart to abide
24 with the Lord; for he was a good man and full of [the] Holy Spirit and of faith; and a large crowd [of people] were added to the
25 Lord. And he [c] went away to
26 Tarsus to seek out Saul. And having found [him], he brought him to Antioch. And so it was with them that for a whole year they were gathered together in the assembly and taught a large crowd: and the disciples were first called Christians in Antioch.
27 Now in these days prophets went down from Jerusalem to
28 Antioch; and one from among them, by name Agabus, rose up and signified by the Spirit that there was going to be a great famine over all the inhabited earth, which also came to pass
29 under Claudius. [d] And they determined, according as any one of the disciples was well off, each of them to send to the brethren who dwelt in Judæa, to minister [to

[v] *R.* omits 'also.' [z] *R.* adds 'anything.' [a] *R.* adds 'me.' [b] *R.* reads 'Hellenists.' [c] *R.* reads 'Barnabas.' [d] *R.* adds 'Cæsar.'

30 them]; which also they did, sending it to the elders by the hand of Barnabas and Saul.

12 At that time Herod the king laid his hands on some of those of the assembly to do them hurt, 2 and slew James, the brother of 3 John, with the sword. And seeing that it was pleasing to the Jews, he went on to take Peter also: (and they were the [e] days of unleavened 4 bread:) whom having seized he put in prison, having delivered him to four quaternions of soldiers to keep, purposing after the passover to bring him out to the people. 5 Peter therefore was kept in the prison; but unceasing prayer was made by the assembly to God con- 6 cerning him. And when Herod was going to bring him forth, that night Peter was sleeping between two soldiers, bound with two chains, and guards before the door 7 kept the prison. And lo, an angel of [the] Lord came there, and a light shone in the prison: and having smitten the side of Peter, he roused him up, saying, Rise up quickly. And his chains fell off 8 his hands. And the angel said to him, Gird thyself and bind on thy sandals. And he did so. And he says to him, Cast thine upper garment about thee and follow me. 9 And going forth he followed [him] and did not know that what was happening by means of the angel was real, but supposed he saw a 10 vision. And having passed through a first and second guard, they came to the iron gate which leads into the city, which opened to them of itself; and going forth they went down one street, and immediately the angel left him. 11 And Peter, being come to himself, said, Now I know certainly that [the] Lord has sent forth his angel and has taken me out of the hand of Herod and all the expectation 12 of the people of the Jews. And having become clearly conscious [in himself], he came to the house of Mary, the mother of John who was surnamed Mark, where were many gathered together and pray- 13 ing. And when he had knocked [f] at the door of the entry, a maid came to listen, by name Rhoda; 14 and having recognised the voice of Peter, through joy did not open the entry, but running in, reported that Peter was standing before 15 the entry. And they said to her, Thou art mad. But she maintained that it was so. And they said, 16 It is his angel. But Peter continued knocking: and having opened, they saw him and were 17 astonished. And having made a sign to them with his hand to be silent, he related [to them] how the Lord had brought him out of prison; and he said, Report these things to James and to the brethren. And he went out and 18 went to another place. And when it was day there was no small disturbance among the soldiers, what 19 then was become of Peter. And Herod having sought him and not found him, having examined the guards, commanded [them] to be executed. And he went down from Judæa to Cæsarea and stayed 20 [there]. And he [g] was in bitter hostility with [the] Tyrians and Sidonians; but they came to him with one accord, and, having gained Blastus the king's chamberlain, sought peace, because their country was nourished by the 21 king's. And on a set day, clothed in royal apparel and sitting on the elevated seat [of honour], Herod made a public oration to them. 22 And the people cried out, A god's 23 voice and not a man's. And immediately an angel of [the] Lord smote him, because he did not give the glory to God, and he expired, 24 eaten of worms. But the word of God grew and spread itself. 25 And Barnabas and Saul returned from Jerusalem, having fulfilled the service [entrusted to them], taking also with them John, surnamed Mark.

13 Now there were in Antioch, in the assembly which was [there], [h] prophets and teachers: Barnabas, and Simeon who was called Niger, [i] and Lucius the Cyrenian, and Manaen, foster-brother of Herod the tetrarch, and 2 Saul. And as they were ministering to the Lord and fasting, the Holy Spirit said, Separate me now [j] Barnabas and Saul for the work to which I have called them. 3 Then, having fasted and prayed, and having laid [their] hands on 4 them, they let [them] go. They [k] therefore, having been sent forth by the Holy Spirit, went down to Seleucia, and thence sailed away 5 to Cyprus. And being in Salamis, they announced the word of God in the synagogues of the Jews.

[e] *R.* omits 'the.' [f] *R.* reads 'Peter having knocked.' [g] *R.* reads 'Herod.'
[h] *R.* adds 'certain.' [i] Or 'black.' [j] *R.* adds 'both.' [k] *R.* reads 'These.'

And they had John also as [their]
6 attendant. And having passed
through the whole[l] island as far
as Paphos, they found a certain
man[m] a magician, a false prophet,
a Jew, whose name was Barjesus,
7 who was with the proconsul
Sergius Paulus, an intelligent man.
He, having called Barnabas and
Saul to [him], desired to hear
8 the word of God. But Elymas
the magician (for so his name is
by interpretation) opposed them,
seeking to turn away the pro-
9 consul from the faith. But Saul,
who also [is] Paul, filled with [the]
Holy Spirit,[n] fixing his eyes upon
10 him, said, O full of all deceit and
all craft: son of [the] devil, enemy
of all righteousness; wilt thou not
cease perverting the right paths
11 of [the] Lord? And now behold,
[the] Lord's hand [is] upon thee,
and thou shalt be blind, not seeing
the sun for a season. And im-
mediately there fell upon him a
mist and darkness; and going
about he sought persons who
12 should lead him by the hand. Then
the proconsul, seeing what had
happened, believed, being amazed
at the teaching of the Lord.
13 And having sailed from Paphos,
Paul and his company came to
Perga of Pamphylia; and John
separated from them and returned
14 to Jerusalem. But they, passing
through from Perga, came to
Antioch of Pisidia; and entering
into the synagogue on the sabbath
15 day they sat down. And after the
reading of the law and the pro-
phets, the rulers of the synagogue
sent to them, saying, Brethren, if
ye have any[o] word of exhortation
16 to the people, speak. And Paul,
rising up and making a sign with
the hand, said, Israelites, and ye
17 that fear God, hearken. The God
of this people Israel chose our
fathers, and exalted the people in
their sojourn in [the] land of
Egypt, and with a high arm
18 brought them out of it, and for
a time of about forty years he
19 nursed[p] them in the desert. And
having destroyed seven nations
in the land of Canaan, he gave
them their land as an inheritance.[q]
20 And after these things he gave
[them] judges till Samuel the
prophet, [to the end of] about four
21 hundred and fifty years. And
then they asked for a king, and
God gave to them Saul, son of Kis,
a man of the tribe of Benjamin,
22 during forty years. And having
removed him he raised up to them
David for king, of whom also
bearing witness he said, I have
found David, the son of Jesse, a
man after my heart, who shall do
23 all my will. Of this man's seed
according to promise has God
brought[r] to Israel a Saviour,
24 Jesus; John having proclaimed
before the face of his entry [among
the people] [the] baptism of re-
pentance to all the people of Israel.
25 And as John was fulfilling his
course he said, Whom do ye sup-
pose that I am? I am not [he].
But behold, there comes one after
me, the sandal of whose feet I am
26 not worthy to loose. Brethren,
sons of Abraham's race, and those
who among you fear God, to you
has the word of this salvation
27 been sent: for those who dwell
in Jerusalem, and their rulers, not
having known him, have fulfilled
also the voices of the prophets
which are read on every sabbath,
28 [by] judging [him]. And having
found no cause of death [in him],
they begged of Pilate that he
29 might be slain. And when they
had fulfilled all things written con-
cerning him, they took him down
from the cross and put him in
30 a sepulchre; but God raised him
31 from among [the] dead, who ap-
peared for many days to those who
had come up with him from
Galilee to Jerusalem, who are
now[s] his witnesses to the people.
32 And *we* declare unto you the glad
tidings of the promise made to
33 the fathers, that God has fulfilled
this to us their children, having
raised up Jesus; as it is also
written in the second psalm, Thou
art my Son: this day have *I* be-
34 gotten thee. But that he raised
him from among [the] dead, no
more to return to corruption, he
spoke thus: I will give to you
the faithful mercies of David.
35 Wherefore also he says in another,
Thou wilt not suffer thy gracious
36 one to see corruption. For David
indeed, having in his own genera-
tion ministered to the will of God,[t]
fell asleep, and was added to his
37 fathers and saw corruption. But
he whom God raised up did not

[l] *R.* omits 'whole.' [m] *R.* omits 'man.' [n] *R.* adds 'and.' [o] *R.* omits 'any.'
[p] *R.* reads 'he bore their manners.' [q] *R.* reads 'gave them their land by lot.'
[r] *R.* reads 'raised up.' [s] *R.* omits 'now.' [t] Or 'having served his own generation by the will of God.'

38 see corruption. Be it known unto
you, therefore, brethren, that
through this man remission of
39 sins is preached to you, and from
all things from which ye could not
be justified in the law of Moses,
in him every one that believes is
40 justified. See therefore that that
which is spoken in the prophets
41 do not come upon [you], Behold,
ye despisers, and wonder and
perish; for *I* work a work in your
days, a work which ye will in no
wise believe if one declare it to
42 you. And as they went out they
begged[u] that these words might
be spoken to them the ensuing
43 sabbath. And the congregation of
the synagogue having broken up,
many of the Jews and of the
worshipping proselytes followed
Paul and Barnabas, who speaking
to them persuaded them to con-
44 tinue in the grace of God. And
on the coming sabbath almost all
the city was gathered together to
45 hear the word of God. But the
Jews, seeing the crowds, were
filled with envy, and contradicted
the things said by Paul, [con-
tradicting and] speaking injur-
46 iously. And Paul and Barnabas
spoke boldly and said, It was
necessary that the word of God
should be first spoken to you:
but, since ye thrust it from you,
and judge yourselves unworthy of
eternal life, lo, we turn to the
47 nations; for thus has the Lord
enjoined us: I have set thee for
a light of the nations, that thou
shouldest be for salvation to the
48 end of the earth. And [those of]
the nations, hearing it, rejoiced,
and glorified the word of the Lord,
and believed, as many as were
49 ordained to eternal life. And the
word of the Lord was carried
50 through the whole country. But
the Jews excited the women of
the upper classes[v] who were wor-
shippers, and the first people of
the city, and raised a persecution
against Paul and Barnabas, and
cast them out of their coasts.
51 But they, having shaken off the
dust of their feet against them,
52 came to Iconium. And the dis-
ciples were filled with joy and
[the] Holy Spirit.

14 And it came to pass in
Iconium that they entered to-
gether into the synagogue of the
Jews, and so spake that a great
multitude of both Jews and Greeks
2 believed. But the Jews who did
not believe stirred up the minds
of [those of] the nations and made
[them] evil-affected against the
3 brethren. They stayed therefore
a good while, speaking boldly,
[confiding] in the Lord, who gave
witness to the word of his grace,
[v]giving signs and wonders to be
4 done by their hands. And the
multitude of the city was divided
and some were with the Jews
5 and some with the apostles. And
when an assault was making, both
of [those of] the nations and [the]
Jews with their rulers, to use
6 [them] ill and stone them, they,
being aware of it, fled to the cities
of Lycaonia, Lystra and Derbe,
7 and the surrounding country, and
there they were announcing the
glad tidings.
8 And a certain man in Lystra,
impotent in his feet, sat, [being]
lame from his mother's womb,
9 who had never walked. This
[man] heard Paul speaking, who,
fixing his eyes on him and seeing
that he had faith to be healed,
10 said with a loud voice, Rise up
straight upon thy feet: and he
11 sprang up and walked. But the
crowds, who saw what Paul had
done, lifted up their voices in
Lycaonian, saying, The gods,
having made themselves like men,
12 are come down to us. And they
called Barnabas Jupiter, and Paul
Mercury, because he took the lead
13 in speaking. And the priest of
Jupiter who was before the[w] city,
having brought bulls and garlands
to the gates, would have done
sacrifice along with the crowds.
14 But the apostles Barnabas and
Paul, having heard [it], rent their
garments, and rushed out[x] to the
15 crowd, crying and saying, Men,
why do ye these things? We also
are men of like passions with you,
preaching to you to turn from
these vanities to the living God,
who made the heaven, and the
earth, and the sea, and all things
16 in them; who in the past genera-
tions suffered all the nations to
17 go in their own ways, though in-
deed he did not leave himself
without witness, doing good, and
giving to you[y] from heaven rain
and fruitful seasons, filling your[z]
hearts with food and gladness.
18 And saying these things, they

[u] *R.* reads 'And as the Jews went out of the synagogue the Gentiles begged.'
[v] *R.* adds 'and.' [w] *R.* reads 'their.' [x] *R.* reads 'rushed in.' [y] *R.* reads 'us.'
[z] *R.* reads 'our.'

with difficulty kept the crowds
19 from sacrificing to them. But
there came Jews from Antioch and
Iconium, and having persuaded
the crowds and stoned Paul, drew
him out of the city, supposing him
20 to have died. But while the dis-
ciples encircled him, he rose up
and entered into the city. And on
the morrow he went away with
21 Barnabas to Derbe. And having
announced the glad tidings to that
city, and having made many dis-
ciples, they returned to Lystra,
22 and Iconium, and Antioch, estab-
lishing the souls of the disciples,
exhorting them to abide in the
faith, and that through many
tribulations we must enter into
23 the kingdom of God. And having
chosen them elders in each as-
sembly, having prayed with
fastings, they committed them to
the Lord, on whom they had
24 believed. And having passed
through Pisidia they came to
25 Pamphylia, and having spoken
the word in Perga, they came
26 down to Attalia; and thence they
sailed away to Antioch, whence
they had been committed to the
grace of God for the work which
27 they had fulfilled. And having
arrived, and having brought to-
gether the assembly, they related
to them all that God had done
with them, and that he had opened
a door of faith to the nations.
28 And they stayed[a] no little time
with the disciples.

15 And certain persons, having
come down from Judæa, taught
the brethren, If ye shall not have
been[b] circumcised according to
the custom of Moses, ye cannot be
2 saved. A commotion therefore
having taken place, and no small
discussion on the part of Paul and
Barnabas against them, they ar-
ranged that Paul and Barnabas,
and certain others from amongst
them, should go up to Jerusalem
to the apostles and elders about
3 this question. They therefore,
having been set on their way by
the assembly, passed through
Phœnicia and Samaria, relating
the conversion of [those of] the
nations. And they caused great
4 joy to all the brethren. And being
arrived at Jerusalem, they were
received[c] by the assembly, and
the apostles, and the elders, and
related all that God had wrought
5 with them. And some of those
who were of the sect of the
Pharisees, who believed, rose up
from among [them], saying that
they ought to circumcise them and
enjoin them to keep the law of
6 Moses. And the apostles and the
elders were gathered together to
7 see about this matter. And much
discussion having taken place,
Peter, standing up, said to them,
Brethren, *ye* know that from the
earliest days God amongst you[d]
chose that the nations by my
mouth should hear the word of the
8 glad tidings and believe. And the
heart-knowing God bore them
witness, giving [them] the Holy
9 Spirit as to us also, and put no
difference between us and them,
having purified their hearts by
10 faith. Now therefore why tempt
ye God, by putting a yoke upon
the neck of the disciples, which
neither our fathers nor we have
11 been able to bear? But we be-
lieve that we shall be saved by
the grace of the Lord Jesus,[e] in the
12 same manner as they also. And
all the multitude kept silence and
listened to Barnabas and Paul
relating all the signs and wonders
which God had wrought among
13 the nations by them. And after
they had held their peace, James
answered, saying, Brethren, listen
14 to me: Simon has related how
God first visited to take out of
[the] nations a people for his
15 name. And with this agree the
words of the prophets; as it is
16 written: After these things I
will return, and will rebuild the
tabernacle of David which is fallen,
and will rebuild its ruins, and will
17 set it up, so that the residue of
men may seek out the Lord, and
all the nations on whom my name
is invoked, saith [the] Lord who
18 does these things known from
19 eternity.[f] Wherefore *I* judge, not
to trouble those who from the
20 nations turn to God; but to write
to them to abstain from pollutions
of idols, and from fornication, and
from what is strangled, and from
21 blood. For Moses, from genera-
tions of old, has in every city
those who preach him, being read
in the synagogues every sabbath.
22 Then it seemed good to the
apostles and to the elders, with
the whole assembly, to send
chosen men from among them

[a] *R.* adds 'there.' [b] *R.* reads 'If ye are not.' [c] Or 'received gladly.' [d] *R.* reads 'us.' [e] *R.* reads '[the] Lord Jesus Christ.' [f] *R.* reads 'all these things. Known unto God from eternity are all his works.'

with Paul and Barnabas to Antioch, Judas called[g] Barsabbas and Silas, leading men among the
23 brethren, having by their hand written [thus]: The apostles, and the elder[s, and the] brethren, to the brethren who are from among [the] nations at Antioch, and [in]
24 Syria and Cilicia, greeting: Inasmuch as we have heard that some who went out from amongst us have troubled you by words, upsetting your souls, [saying that ye must be circumcised and keep the law]; to whom we gave no
25 commandment; it seemed good to us, having arrived at a common judgment, to send chosen men to you with our beloved Barnabas
26 and Paul, men who have given up their lives for the name of our
27 Lord Jesus Christ. We have therefore sent Judas and Silas, who themselves also will tell you by word [of mouth] the same
28 things. For it has seemed good to the Holy Spirit and to us to lay upon you no greater burden than
29 these necessary things: to abstain from things sacrificed to idols, and from blood, and from what is strangled, and from fornication; keeping yourselves from which ye
30 will do well. Farewell. They therefore, being let go, came[h] to Antioch, and having gathered the multitude delivered to [them] the
31 epistle. And having read it, they
32 rejoiced at the consolation. And Judas and Silas, being themselves also prophets, exhorted the brethren with much discourse, and
33 strengthened them. And having passed some time [there], they were let go in peace from the brethren to those who sent them.[i]
35 [j] And Paul and Barnabas stayed in Antioch, teaching and announcing the glad tidings, with many others also, of the word of the Lord.
36 But after certain days Paul said to Barnabas, Let us return now and visit the[k] brethren in every city where we have announced the word of the Lord, [and see] how
37 they are getting on. And Barnabas proposed to take with [them]
38 John also,[l] called Mark; but Paul thought it not well to take with them him who had abandoned them, [going back] from Pamphylia, and had not gone with
39 them to the work. There arose therefore very warm feeling, so that they separated from one another; and Barnabas taking Mark sailed away to Cyprus;
40 but Paul having chosen Silas went forth, committed by the brethren
41 to the grace of God. And he passed through Syria and Cilicia, confirming the assemblies.

16 And he came to Derbe and Lystra: and behold, a certain disciple was there, by name Timotheus, son of a[m] Jewish believing woman, but [the] father
2 a Greek, who had a [good] testimony of the brethren in Lystra
3 and Iconium. Him would Paul have go forth with him, and took [him and] circumcised him on account of the Jews who were in those places, for they all knew his
4 father that he was a Greek. And as they passed through the cities they instructed them to observe the decrees[n] determined on by the apostles and[o] elders who were
5 in Jerusalem. The assemblies therefore were confirmed in the faith, and increased in number every day.
6 And having passed through Phrygia and the Galatian country, having been forbidden by the Holy Spirit to speak the word in Asia, having come down to Mysia,
7 they attempted to go to Bithynia, and the Spirit of Jesus[p] did not
8 allow them; and having passed by Mysia they descended to Troas.
9 And a vision appeared to Paul in the night: There was a certain Macedonian man, standing and[q] beseeching him, and saying, Pass over into Macedonia and help us.
10 And when he had seen the vision, immediately we sought to go forth to Macedonia, concluding that the Lord had called us to announce
11 to them the glad tidings. Having sailed therefore away from Troas, we went in a straight course to Samothracia, and on the morrow
12 to Neapolis, and thence to Philippi, which is [the] first city of that part of Macedonia, a colony. And we were staying in that city
13 certain days. And on the sabbath day we went outside the gate[r] by the river, where it was the custom for prayer to be, and we sat down and spoke to the women who had
14 assembled. And a certain woman,

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[g] *R.* reads 'surnamed.' [h] Or 'came down.' [i] *R.* reads 'to the apostles.'
[j] *R.* adds ver. 34, 'but it seemed good to Silas to abide there.' [k] *R.* reads 'our.'
[l] *R.* omits 'also.' [m] *R.* adds 'certain.' [n] Or 'delivered to them the decrees to keep.'
[o] *R.* adds 'the.' [p] *R.* omits 'of Jesus.' [q] *R.* omits 'and.' [r] *R.* reads 'city.'

by name Lydia, a seller of purple, of the city of Thyatira, who worshipped God, heard; whose heart
15 the Lord opened to attend to the things spoken by Paul. And when she had been baptised and her house, she besought [us], saying, If ye have judged me to be faithful to the Lord, come into my house and abide [there]. And she con-
16 strained us. And it came to pass as we were going to prayer that a certain female slave, having a spirit of Python, met us, who brought much profit to her masters
17 by prophesying. She, having followed Paul and us, cried saying, These men are bondmen of the Most High God, who announce to you[s] [the] way of salvation.
18 And this she did many days. And Paul, being distressed, turned, and said to the spirit, I enjoin thee in the name of Jesus Christ to come out of her. And it came out
19 the same hour. And her masters, seeing that the hope of their gains was gone,[t] having seized Paul and Silas, dragged [them] into the market before the magistrates;
20 and having brought them up to the pretors, said, These men
21 utterly trouble our city, being Jews, and announce customs which it is not lawful for us to receive nor practise, being Ro-
22 mans. And the crowd rose up too[u] against them; and the pretors, having torn off their clothes, commanded to scourge
23 [them]. And having laid many stripes upon them they cast [them] into prison, charging the
24 jailor to keep them safely: who, having received such a charge, cast them into the inner prison, and scoured their feet to the stocks.
25 And at midnight Paul and Silas, in praying, were praising God with singing, and the prisoners
26 listened to them. And suddenly there was a great earthquake, so that the foundations of the prison shook, and all the doors were immediately opened, and the
27 bonds of all loosed. And the jailor being awakened out of his sleep, and seeing the doors of the prison opened, having drawn a sword was going to kill himself, thinking the prisoners had fled.
28 But Paul called out with a loud voice, saying, Do thyself no harm,
29 for we are all here. And having asked for lights, he rushed in, and, trembling, fell down before Paul
30 and Silas. And leading them out said, Sirs, what must I do that
31 I may be saved? And they said, Believe on the Lord Jesus[v] and thou shalt be saved, thou and thy
32 house. And they spoke to him the word of the Lord, with[w] all
33 that were in his house. And he took them the same hour of the night and washed [them] from their stripes; and was baptised,
34 he and all his straightway. And having brought them into his house he laid the table [for them], and rejoiced with all his house,
35 having believed in God. And when it was day, the pretors sent the lictors, saying, Let those men
36 go. And the jailor reported these words to Paul: The pretors have sent that ye may be let go. Now therefore go out and depart in
37 peace. But Paul said to them, Having beaten us publicly uncondemned, us who are Romans, they have cast us into prison, and now they thrust us out secretly? no, indeed, but let them come themselves and bring us out.
38 And the lictors reported these words to the pretors. And they were afraid when they heard they
39 were Romans. And they came and besought them, and having brought them out, asked them
40 to go out of the city. And having gone out of the prison, they came to Lydia; and having seen the brethren they exhorted them and went away.

17 And having journeyed through Amphipolis and Apollonia, they came to Thessalonica, where was
2 the synagogue of the Jews. And according to Paul's custom he went in among them, and on three sabbaths reasoned with
3 them from the scriptures, opening and laying down that the Christ must have suffered and risen up from among the dead, and that this is the Christ, Jesus whom I
4 announce to you. And some of them believed, and joined themselves to Paul and Silas, and of the Greeks who worshipped, a great multitude, and of the chief women
5 not a few. But the[x] Jews having been stirred up to jealousy, and taken to [themselves] certain wicked men of the lowest rabble, and having got a crowd together, set the city in confusion; and having beset the house of Jason

[s] *R.* reads 'us.' [t] Or 'gone out.' [u] Or 'together.' [v] *R.* adds 'Christ.'
[w] *R.* reads 'and to.' [x] *R.* adds 'unbelieving.'

sought to bring them out to the
6 people; and not having found them, dragged Jason and certain brethren before the politarchs, crying out, These [men] that have set the world in tumult, are come
7 here also, whom Jason has received; and these all do contrary to the decrees of Cæsar, saying, that there is another king, Jesus.
8 And they troubled the crowd and the politarchs when they heard
9 these things. And having taken security of Jason and the rest,
10 they let them go. But the brethren immediately sent away, in the night, Paul and Silas to Berœa; who, being arrived, went away into the synagogue of the Jews.
11 And these were more noble than those in Thessalonica, receiving the word with all readiness of mind, daily searching the scriptures if these things were so.
12 Therefore many from among them believed, and of Grecian women of the upper classes and men not
13 a few. But when the Jews from Thessalonica knew that the word of God was announced in Berœa also by Paul, they came there also,
14 stirring up the crowds. And then immediately the brethren sent away Paul to go as to the sea; but Silas and Timotheus abode there.
15 But they that conducted Paul brought him as far as Athens; and, having received a commandment to Silas and Timotheus, that they should come to him as quick as possible, they departed.
16 But in Athens, while Paul was waiting for them, his spirit was painfully excited in him seeing the
17 city given up to idolatry. He reasoned therefore in the synagogue with the Jews, and those who worshipped, and in the market-place every day with those
18 he met with. But some also [v] of the Epicurean and Stoic philosophers attacked him. And some said, What would this chatterer say? and some, He seems to be an announcer of foreign demons, because he announced the glad tidings of Jesus and the resurrec-
19 tion [to them]. And having taken hold on him they brought [him] to Areopagus,[z] saying, Might we know what this new doctrine
20 which is spoken by thee [is]? For thou bringest certain strange things to our ears. We wish therefore to know what these
21 things may mean. Now all [the] Athenians and the strangers sojourning there spent their time in nothing else than to tell and to
22 hear the news. And Paul standing in the midst of Areopagus [z] said, Athenians, in every way I see you
23 given up to demon worship: for, passing through and beholding your shrines, I found also an altar on which was inscribed, To the unknown God. Whom therefore ye reverence, not knowing [him],
24 him *I* announce to you. The God who has made the world and all things which are in it, he, being Lord of heaven and earth, does not dwell in temples made with
25 hands, nor is served by men's hands as needing something, himself giving to all life and breath and
26 all things; and has made of one blood every nation of men to dwell upon the whole face of the earth, having determined ordained [a] times and the boundaries
27 of their dwelling, that they may seek God;[b] if indeed they might feel after him and find him, although he is not far from each one
28 of us: for in him we live and move and exist; as also some of the poets amongst you have said, For
29 we are also his offspring. Being therefore [the] offspring of God, we ought not to think that which is divine to be like gold or silver or stone, [the] graven form of
30 man's art and imagination. God therefore, having overlooked the times of ignorance, now enjoins men that they shall all everywhere
31 repent, because he has set a day in which he is going to judge the habitable earth in righteousness by [the] man whom he has appointed, giving the proof [of it] to all [in] having raised him from
32 among [the] dead. And when they heard [of the] resurrection of the dead, some mocked, and some said, We will hear thee again
33 also concerning this. [c] Thus Paul
34 went out of their midst. But some men joining themselves to him believed; among whom also was Dionysius the Areopagite, and a woman by name Damaris, and others with them.

18 And after these things, having left Athens, he [d] came to
2 Corinth; and finding a certain Jew by name Aquila, of Pontus by race, just come from Italy, and Priscilla his wife, (because Claudius

[v] *R.* omits 'also.' [z] Or 'the hill of Mars.' [a] *R.* reads 'fore-arranged.' [b] *R.* reads 'the Lord.' [c] *R.* adds 'And.' [d] *R.* reads 'Paul.'

had ordered all the Jews to leave
3 Rome,) came to them, and because
they were of the same trade abode
with them, and wrought. For
they were tent-makers by trade.
4 And he reasoned in the synagogue
every sabbath, and persuaded
5 Jews and Greeks. And when both
Silas and Timotheus came down
from Macedonia, Paul was pressed
in respect of [e] the word, [f] testifying
to the Jews that Jesus was the
6 Christ. But as they opposed and
spoke injuriously, he shook his
clothes, and said to them, Your
blood be upon your own head: I
[am] pure; [g] from henceforth I
7 will go to the nations. And de-
parting thence he came to the
house of a certain [man], by name
Justus, who worshipped God,
whose house adjoined the syna-
8 gogue. But Crispus the ruler of
the synagogue believed in the
Lord with all his house; and
many of the Corinthians hearing,
9 believed, and were baptised. And
the Lord said by vision in [the]
night to Paul, Fear not, but speak
10 and be not silent; because I am
with thee, and no one shall set
upon thee to injure thee; because
I have much people in this city.
11 And he remained [there] a year
and six months, teaching among
12 them the word of God. But when
Gallio was proconsul of Achaia,
the Jews with one consent rose
against Paul and led him to the
13 judgment seat, saying, This [man]
persuades men to worship God
14 contrary to the law. But as Paul
was going to open his mouth,
Gallio said to the Jews, If indeed
it was some wrong or wicked
criminality, O Jews, of reason
I should have borne with you;
15 but if it be questions [h] about words,
and names, and the law that ye
have, see to it yourselves; [for]
I do not intend to be judge of
16 these things. And he drove them
17 from the judgment seat. And [i]
having all laid hold on Sosthenes
the ruler of the synagogue, they
beat him before the judgment
seat. And Gallio troubled himself
18 about none of these things. And
Paul, having yet stayed [there]
many days, took leave of the
brethren and sailed thence to
Syria, and with him Priscilla and
Aquila, having shorn his head in
19 Cenchrea, for he had a vow; and
he arrived at Ephesus, and left
them there. But entering himself
into the synagogue he reasoned
20 with the Jews. And when they
asked him that he would remain
for a longer time [with them] he
21 did not accede, but bade them
farewell, saying, [I must by all
means keep the coming feast at
Jerusalem]; [j] I will return to
you again, if God will: and he
22 sailed away from Ephesus. And
landing at Cæsarea, and having
gone up and saluted the assembly,
23 he went down to Antioch. And
having stayed [there] some time,
he went forth, passing in order
through the country of Galatia
and Phrygia, establishing all the
disciples.

24 But a certain Jew, Apollos by
name, an Alexandrian by race, an
eloquent man, who was mighty in
the scriptures, arrived at Ephesus.
25 He was instructed in the way of
the Lord, and being fervent in his
spirit, he spoke and taught exactly
the things concerning Jesus, [k]
knowing only the baptism of John.
26 And he began to speak boldly in
the synagogue. And Aquila and
Priscilla, having heard him, took
him to [them] and unfolded to
him the way of God more exactly.
27 And when he purposed to go into
Achaia, the brethren wrote to the
disciples engaging them to receive
him, who, being come, contributed
much to those who believed
28 through grace. For he with great
force convinced the Jews publicly,
shewing by the scriptures that
Jesus was the Christ.

19 And it came to pass, while
Apollos was at Corinth, Paul,
having passed through the upper
districts, came to Ephesus, and
2 finding certain disciples, he said
to them, Did ye receive [the] Holy
Spirit when ye had believed? And
they [said] to him, We did not
even hear if [the] Holy Spirit was
3 [come]. And he said, [l] To what
then were ye baptised? And they
4 said, to the baptism of John. And
Paul said, John indeed baptised
[with] the baptism of repentance,
saying to the people that they
should believe on him that was
coming after him, that is, on [m]
5 Jesus. And when they heard that,
they were baptised to the name

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[e] Or 'was earnestly occupied with.' [f] *R.* reads 'pressed in spirit.' [g] Or 'I pure [from it] from henceforth, will go to the nations.' [h] *R.* reads 'a question' [i] *R.* adds 'the Greeks.' [j] *R.* adds 'but.' [k] *R.* reads 'the Lord.' [l] *R.* adds to them.' [m] *R.* adds 'the Christ.'

of the Lord Jesus. And Paul having laid [his] hands on them, the Holy Spirit came upon them, and they spoke with tongues and prophesied. And all the men were about twelve. And entering into the synagogue, he spoke boldly during three months, reasoning and persuading [the things] concerning the kingdom of God. But when some were hardened and disbelieved, speaking evil of the way before the multitude, he left them and separated the disciples, reasoning daily in the school of [n] Tyrannus. And this took place for two years, so that all that inhabited Asia heard the word of the Lord,[o] both Jews and Greeks. And God wrought no ordinary miracles by the hands of Paul, so that even napkins or aprons were brought from his body [and put] upon the sick, and the diseases left them, and the wicked spirits went out.[p] And certain of the Jewish exorcists also, who went about, took in hand to call upon those who had wicked spirits the name of the Lord Jesus, saying, I[q] adjure you by Jesus, whom Paul preaches. And there were certain [men], seven sons of Sceva, Jewish high priest, who were doing this. But the wicked spirit answering said to them,[r] Jesus I know, and Paul I am acquainted with; but ye, who are ye? And the man in whom the wicked spirit was leaped upon them, and having mastered both,[s] prevailed against them, so that they fled out of that house naked and wounded. And this became known to all, both Jews and Greeks, who inhabited Ephesus, and fear fell upon all of them, and the name of the Lord Jesus was magnified. And many of those that believed came confessing and declaring their deeds. And many of those that practised curious arts brought their books [of charms] and burnt them before all. And they reckoned up the prices of them, and found it fifty thousand pieces of silver. Thus with might the word of the Lord increased and prevailed.

And when these things were fulfilled, Paul purposed in his spirit to go to Jerusalem, passing through Macedonia and Achaia, saying, After I have been there I must see Rome also. And having sent into Macedonia two of those ministering to him, Timotheus and Erastus, he remained himself awhile in Asia. And there took place at that time no small disturbance about the way. For a certain [man] by name Demetrius, a silver beater, making silver temples of Artemis,[t] brought no small gain to the artisans; whom having brought together, and those who wrought in such things, he said, Men, ye know that our well-living arises from this work, and ye see and hear that this Paul has persuaded and turned away a great crowd, not only of Ephesus, but almost of all Asia, saying that they are no gods which are made with hands. Now not only there is danger for us that our business come into discredit, but also that the temple of the great goddess Artemis be counted for nothing, and that her greatness should be destroyed whom the whole of Asia and the world reveres. And having heard [this], and being filled with rage, they cried out, saying, Great [is] Artemis of the Ephesians. And the [whole] city was filled with confusion, and they rushed with one accord to the theatre, having seized and carried off with [them] Gaius and Aristarchus, Macedonians, fellow-travellers of Paul. But Paul intending to go in to the people, the disciples suffered him not; and some of the Asiarchs also, who were his friends, sent to him and urged him not to throw himself into the theatre. Different persons therefore cried out some different thing; for the assembly was tumultuous, and the most did not know for what cause they had come together. But from among the crowd they put forward Alexander, the Jews pushing him forward. And Alexander, beckoning with his hand, would have made a defence to the people. But, recognising that he was a Jew, there was one cry from all, shouting for about two hours, Great [is] Artemis of the Ephesians. And the townclerk, having quieted the crowd, said, Ephesians, what man is there then who does not know that the city of the Ephesians is temple-keeper of Artemis the great,[u] and of the

[n] *R.* adds 'a certain.' [o] *R.* adds 'Jesus.' [p] *R.* adds 'from them.' [q] *R.* reads 'we.' [r] *R.* omits 'to them.' [s] *R.* reads 'them.' [t] Or 'Diana.' [u] *R.* reads 'the great goddess Artemis.'

[image] which fell down from
36 heaven? [v] These things therefore
being undeniable, it is necessary
that ye should be calm and do
37 nothing headlong. For ye have
brought these men, [who are]
neither temple-plunderers, nor
speak injuriously of your goddess.
38 If therefore Demetrius and the
artisans who [are] with him have
a matter against any one, the
courts are being held, and there
are proconsuls: let them accuse
39 one another. But if ye inquire
anything concerning other mat-
ters, it will be settled in the
40 regular assembly. For also we are
in danger to be put in accusation
for sedition for this [affair] of
to-day, no cause existing in refer-
ence to which we shall be able to
give a reason for this concourse.
41 And having said these things, he
dismissed the assembly.

20 But after the tumult had
ceased, Paul having called the
disciples to [him] and embraced
[them], went away to go to
2 Macedonia. And having passed
through those parts, and having
exhorted them with much dis-
3 course, he came to Greece. And
having spent three months [there],
a treacherous plot against him
having been set on foot by the
Jews as he was going to sail to
Syria, [the] resolution was adopted
of returning through Macedonia.
4 And there accompanied him as
far as Asia, Sopater [son] of
Pyrrhus,[w] a Berœan; and of
Thessalonians Aristarchus and
Secundus, and Gaius and Timo-
theus of Derbe, and of Asia
5 Tychicus and Trophimus. These
going before waited for us in
6 Troas; but we sailed away from
Philippi after the days of un-
leavened bread, and we came to
them to Troas in five days, where
7 we spent seven days. And the
first day of the week, we [x] being
assembled to break bread, Paul
discoursed to them, about to
depart on the morrow. And he
prolonged the discourse till mid-
8 night. And there were many
lights in the upper room where we [y]
9 were assembled. And a certain
youth, by name Eutychus, sitting
at the window-opening, over-
powered by deep sleep while Paul
discoursed very much at length,
having been overpowered by the
sleep, fell from the third story
down to the bottom, and was
10 taken up dead. But Paul de-
scending fell upon him, and en-
folding [him] [in his arms], said,
Be not troubled, for his life [z] is in
11 him. And having gone up, and
having broken the [a] bread, and
eaten, and having long spoken [b]
until daybreak, so he went away.
12 And they brought [away] the boy
alive, and were no little com-
13 forted. And we, having gone
before on board ship, sailed off
to Assos, going to take in Paul
there; for so he had directed, he
himself being about to go on foot.
14 And when he met with us at Assos,
having taken him on board we
15 came to Mitylene; and having
sailed thence, on the morrow
arrived opposite Chios, and the
next day put in at Samos; and
having stayed at Trogyllium, the
next day we came to Miletus:
16 for Paul thought it desirable to
sail by Ephesus, so that he might
not be made to spend time in
Asia; for he hastened, if it was
possible for him, to be the day of
17 Pentecost at Jerusalem. But
from Miletus having sent to
Ephesus, he called over [to him]
18 the elders of the assembly. And
when they were come to him, he
said to them, *Ye* know how I was
with you all the time from the
first day that I arrived in Asia,
19 serving the Lord with all lowliness,
and [c] tears, and temptations,
which happened to me through
20 the plots of the Jews; how I held
back nothing of what is profitable,
so as not to announce [it] to you,
and to teach you publicly and in
21 every house, testifying to both
Jews and Greeks repentance to-
wards God and faith towards our
22 Lord Jesus Christ. And now, be-
hold, bound in my spirit I go to
Jerusalem, not knowing what
things shall happen to me in it;
23 only that the Holy Spirit testifies
to me [d] in every city, saying that
bonds and tribulations await me.
24 But I make no account of [e] [my]
life [as] dear to myself, so that
I finish my course,[f] and the
ministry which I have received
of the Lord Jesus to testify the
glad tidings of the grace of God.
25 And now, behold, I know that ye
all, among whom I have gone
about preaching the kingdom [of

[v] Or 'Jupiter.' [w] *R.* omits 'son of Pyrrhus.' [x] *R.* reads 'the disciples.'
[y] *R.* reads 'they.' [z] Or 'soul.' [a] *R.* omits 'the.' [b] Or 'conversed.' [c] *R.* adds
'many.' [d] *R.* omits 'to me.' [e] *R.* adds 'nor hold my.' [f] *R.* adds 'with joy.'

God], shall see my face no more.
26 Wherefore I witness to you this
day, that I am clean from the
27 blood of all, for I have not shrunk
from announcing to you all the
28 counsel of God. Take heed there-
fore to yourselves and to all the
flock, wherein the Holy Spirit has
set you as overseers, to shepherd
the assembly of God, which he has
purchased with the blood of his
29 own. [For] *I* know [this,] that
there will come in amongst you
after my departure grievous wolves,
30 not sparing the flock; and from
among your own selves shall rise
up men speaking perverted things
to draw away the disciples after
31 them. Wherefore watch, remem-
bering that for three years, night
and day, I ceased not admonishing
each one [of you] with tears.
32 And now I commit you[g] to God,
and to the word of his grace,
which is able to build [you] up and
give [to you] an inheritance among
33 all the sanctified. I have coveted
[the] silver or gold or clothing of
34 no one. [h]Yourselves know that
these hands have ministered to
my wants and to those who were
35 with me. I have shewed you all
things, that thus labouring [we]
ought to come in aid of the weak,
and to remember the words of the
Lord Jesus, that he himself said,
It is more blessed to give than to
receive.
36 And having said these things
he knelt down and prayed with
37 them all. And they all wept sore;
and falling upon the neck of Paul
38 they ardently kissed him, specially
pained by the word which he had
said, that they would no more see
his face. And they went down
with him to the ship.

21 And when, having got away
from them, we at last sailed
away, we came by a direct course
to Cos, and on the morrow to
Rhodes, and thence to Patara.
2 And having found a ship passing
over into Phœnicia, we went on
3 board and sailed; and having
sighted Cyprus, and left it on the
left hand, we sailed to Syria, and
made the land at Tyre, for there
the ship was to discharge her
4 cargo. And having found out the
disciples, we remained there seven
days; who said to Paul by the
Spirit not to go up to Jerusalem.
5 But when we had completed the
days, we set out and took our
journey, all of them accompanying
us, with wives and children, till
[we were] out of the city. And
kneeling down upon the shore we
6 prayed. And having embraced
one another, we went on board
ship, and they returned home.
7 And we, having completed the
voyage, arrived from Tyre at
Ptolemais, and having saluted the
brethren we remained one day with
8 them. And leaving on the mor-
row,[i] we came to Cæsarea; and
entering into the house of Philip
the evangelist, who was of the
9 seven, we abode with him. Now
this man had four virgin daugh-
10 ters who prophesied. And as we
stayed there many days, a certain
man, by name Agabus, a prophet,
11 came down from Judæa, and
coming to us and taking the girdle
of Paul, and having bound his own
hands and feet, said, Thus saith
the Holy Spirit, The man whose
this girdle is shall the Jews thus
bind in Jerusalem, and deliver
him up into the hands of [the]
12 Gentiles. And when we heard
these things, both we and those
of the place besought [him] not
13 to go up to Jerusalem. But Paul
answered, What do ye, weeping
and breaking my heart? for *I* am
ready not only to be bound but
also to die at Jerusalem for the
14 name of the Lord Jesus. And
when he would not be persuaded,
we were silent, saying, The will of
15 the Lord be done. And after these
days, having got our effects ready,
16 we went up to Jerusalem. And
[some] of the disciples from
Cæsarea went with us, bringing
[with them] a certain Mnason, a
Cyprian, an old disciple, with
17 whom we were to lodge. And
when we arrived at Jerusalem the
18 brethren gladly received us. And
on the morrow Paul went in with
us to James, and all the elders
19 came there. And having saluted
them, he related one by one the
things which God had wrought
among the nations by his ministry.
20 And they having heard [it] glori-
fied God,[j] and said to him, Thou
seest, brother, how many myriads
there are of the Jews who have
believed, and all are zealous of the
21 law. And they have been informed
concerning thee that thou teachest
all the Jews among the nations
apostasy from Moses, saying that
they should not circumcise their

[g] *R.* adds 'brethren.' [h] *R.* adds 'but.' [i] *R.* adds 'Paul, and we that were with him.' [j] *R.* reads 'the Lord.'

children, nor walk in the customs.
22 What is it then? a multitude must
necessarily come together, for they
will hear that thou art come.
23 This do therefore that we say to
thee: We have four men who
24 have a vow on them; take these
and be purified with them, and
pay their expenses, that they may
have their heads shaved; and all
will [k] know that [of those things]
of which they have been informed
about thee nothing is [true]; but
that thou thyself also walkest
25 orderly, keeping the law. But
concerning [those of] the nations
who have believed, we have
written, deciding that they should
[observe no such thing, only to]
keep themselves both from things
offered to idols, and from blood,
and from things strangled, and
26 from fornication. Then Paul,
taking the men, on the next day,
having been purified, entered with
them [l] into the temple, signifying
the time the days of the purifica-
tion would be fulfilled, until the
offering was offered for every one
27 of them. And when the seven
days were nearly completed, the
Jews from Asia, having seen him
in the temple, set all the crowd in
a tumult, and laid hands upon
28 him, crying, Israelites, help! this
is the man who teaches all every-
where against the people, and the
law, and this place, and has
brought Greeks too into the tem-
ple, and profaned this holy place.
29 For they had before seen Trophi-
mus the Ephesian with him in the
city, whom they supposed that
Paul had brought into the temple.
30 And the whole city was moved,
and there was a concourse of the
people; and having laid hold on
Paul they drew him out of the
temple, and immediately the doors
31 were shut. And as they were
seeking to kill him, a representa-
tion came to the chiliarch of the
band that the whole of Jerusalem
32 was in a tumult; who, taking
with him immediately soldiers and
centurions, ran down upon them.
But they, seeing the chiliarch
and the soldiers, ceased beating
33 Paul. Then the chiliarch came
up and laid hold upon him, and
commanded [him] to be bound
with two chains, and inquired
who he might be, and what he
34 had done. And different persons
cried some different thing in the
crowd. But he, not being able
to know the certainty on account
of the uproar, commanded him to
35 be brought into the fortress. But
when he got upon the stairs it was
so that he was borne by the sol-
diers on account of the violence of
36 the crowd. For the multitude of
the people followed, crying, Away
37 with him. But as he was about
to be led into the fortress, Paul
says to the chiliarch, Is it allowed
me to say something to thee? And
he said, Dost thou know Greek?
38 Thou art not then that Egyptian
who before these days raised a
sedition and led out into the
wilderness the four thousand men
39 of the assassins? But Paul said,
I am a Jew of Tarsus, citizen of
no insignificant city of Cilicia, and
I beseech of thee, allow me to
40 speak to the people. And when
he had allowed him, Paul, stand-
ing on the stairs, beckoned with
his hand to the people; and a
great silence having been made,
he addressed them in the Hebrew
tongue, saying,

(22) Brethren and fathers, hear
my defence which I now make
2 to you. And hearing that he
addressed them in the Hebrew
tongue, they kept the more quiet;
3 and he says, *I* am a Jew, born in
Tarsus of Cilicia, but brought up
in this city, at the feet of Gamaliel,
educated according to [the] exact-
ness of the law of [our] fathers,
being zealous for God, as ye are
4 all this day; who have persecuted
this way unto death, binding and
delivering up to prisons both men
5 and women; as also the high priest
bears me witness, and all the
elderhood: from whom also,
having received letters to the
brethren, I went to Damascus
to bring those also who were
there, bound, to Jerusalem, to be
6 punished. And it came to pass,
as I was journeying and drawing
near to Damascus, that, about
mid-day, there suddenly shone out
of heaven a great light round
7 about me. And I fell to the
ground, and heard a voice saying
to me, Saul, Saul, why persecutest
8 thou me? And I answered, Who
art thou, Lord? And he said to
me, *I* am Jesus the Nazaræan,
9 whom thou persecutest. But they
that were with me beheld the
light, [and were filled with fear],
but heard not the voice of him
10 that was speaking to me. And I
said, What shall I do, Lord? And

[k] *R.* reads 'may.' [l] Or 'purified with them, entered.'

the Lord said to me, Rise up, and go to Damascus, and there it shall be told thee of all things which it 11 is appointed thee to do. And as I could not see, through the glory of that light, being led by the hand of those who were with me, I came 12 to Damascus. And a certain Ananias, a pious man according to the law, borne witness to by all the Jews who dwelt [there], 13 coming to me and standing by me, said to me, Brother Saul, receive thy sight. And *I*, in the same hour, received my sight and 14 saw him. And he said, The God of our fathers has chosen thee beforehand to know his will, and to see the just one, and to hear 15 a voice out of his mouth; for thou shalt be a witness for him to all men of what thou hast seen and 16 heard. And now why lingerest thou? Arise and get baptised, and have thy sins washed away, 17 calling on his name.[m] And it came to pass when I had returned to Jerusalem, and as I was praying in the temple, that I became in 18 ecstasy, and saw him saying to me, Make haste and go quickly out of Jerusalem, for they will not receive thy testimony concerning me. 19 And *I* said, Lord, they themselves know that I was imprisoning and beating in every synagogue those 20 that believe on thee; and when the blood of thy witness Stephen was shed, I also myself was standing by and consenting,[n] and kept the clothes of them who killed 21 him. And he said to me, Go, for *I* will send thee to the nations afar 22 off. And they heard him until this word, and lifted up their voice, saying, Away with such a one as that from the earth, for 23 it was not fit he should live. And as they were crying, and throwing away their clothes, and casting 24 dust into the air, the chiliarch commanded him to be brought into the fortress, saying that he should be examined by scourging, that he might ascertain for what cause they cried thus against him. 25 But as they[o] stretched him forward with the thongs, Paul said to the centurion who stood [by], Is it lawful for you to scourge a man [who is] a Roman and uncon- 26 demned? And the centurion, having heard it, went and reported it to the chiliarch, saying, What art thou[p] going to do? for this 27 man is a Roman. And the chiliarch coming up said to him, Tell me, Art *thou*[q] a Roman? 28 And he said, Yes. And the chiliarch answered, *I*, for a great sum, bought this citizenship. And Paul said, But *I* was also 29 [free] born. Immediately therefore those who were going to examine him left him, and the chiliarch also was afraid when he ascertained that he was a Roman, and because he had bound him. 30 And on the morrow, desirous to know the certainty [of the matter] why he was accused of the Jews, he loosed him,[r] and commanded the chief priests and all the[s] council to meet,[t] and having brought Paul down set him before them.

23 And Paul, fixing his eyes on the council, said, Brethren, I have walked in all good conscience 2 with God unto this day. But the high priest Ananias ordered those standing by him to smite his mouth. 3 Then Paul said to him, God will smite thee, whited wall. And thou, dost thou sit judging me according to the law, and breaking the law commandest me to be smitten? 4 And those that stood by said, Dost thou rail against the high 5 priest of God? And Paul said, I was not conscious, brethren, that he was high priest; for it is written, Thou shalt not speak evilly 6 of the ruler of thy people. But Paul, knowing that the one part [of them] were of the Sadducees and the other of the Pharisees, cried out in the council, Brethren, *I* am a Pharisee, son of Pharisees:[u] *I* am judged concerning the hope and resurrection of [the] dead. 7 And when he had spoken this, there was a tumult of the Pharisees and the Sadducees, and the 8 multitude was divided. For Sadducees say there is no resurrection, nor angel, nor spirit; but Phari- 9 sees confess both of them. And there was a great clamour, and the scribes of the Pharisees' part rising up contended, saying, We find nothing evil in this man; and if a spirit has spoken to him, or 10 an angel[v]. . . . And a great tumult having arisen, the chiliarch, fearing lest Paul should have been

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[m] *R.* reads 'on the name of the Lord.' [n] *R.* adds 'to his being killed.' [o] *R.* reads 'he.' [p] *R.* reads 'look to what thou art.' [q] *R.* reads 'if thou art.' [r] *R.* adds 'from the bonds.' [s] *R.* reads 'their whole.' [t] *R.* reads 'to come.' [u] *R.* reads 'a Pharisee.' [v] *R.* adds 'let us not fight with God.'

torn in pieces by them, commanded the troop to come down and take him by force from the midst of them, and to bring [him] into
11 the fortress. But the following night the Lord stood by him, and said, Be of good courage[w]; for as thou hast testified the things concerning me at Jerusalem, so thou must bear witness at Rome
12 also. And when it was day, [x]the Jews, having banded together, put themselves under a curse, saying that they would neither eat nor drink till they should kill
13 Paul. And they were more than forty who had joined together in
14 this oath; and they went to the chief priests and elders, and said, We have cursed ourselves with a curse to taste nothing until we
15 kill Paul. Now therefore do ye with the council make a representation to the chiliarch so that he may bring him down[y] to you, as about to determine more precisely what concerns him, and we, before he draws near, are ready to
16 kill him. But Paul's sister's son, having heard of the lying in wait, came and entered into the fortress
17 and reported [it] to Paul. And Paul, having called one of the centurions, said, Take this youth to the chiliarch, for he has some-
18 thing to report to him. He therefore, having taken him with [him], led him to the chiliarch, and says, The prisoner Paul called me to [him] and asked me to lead this youth to thee, who has something
19 to say to thee. And the chiliarch having taken him by the hand, and having gone apart in private, inquired, What is it that thou hast
20 to report to me? And he said, The Jews have agreed together to make a request to thee, that thou mayest bring Paul down tomorrow into the council, as about to[z] inquire something more pre-
21 cise concerning him. Do not thou then be persuaded by them, for there lie in wait for him of them more than forty men, who have put themselves under a curse neither to eat nor drink till they kill him; and now they are ready waiting the promise from thee.
22 The chiliarch then dismissed the youth, commanding [him], Utter to no one that thou hast repre-
23 sented these things to me. And having called to [him] certain two of the centurions, he said, Prepare two hundred soldiers that they may go as far as Cæsarea, and seventy horsemen, and two hundred light-armed footmen, for the
24 third hour of the night. And [he ordered them] to provide beasts, that they might set Paul on them and carry [him] safe through to
25 Felix the governor, having written a letter, couched in this form:
26 Claudius Lysias to the most excellent governor Felix, greeting.
27 This man, having been taken by the Jews, and being about to be killed by them, I came up with the military and took[a] out [of their hands], having learned that
28 he was a Roman. And desiring to know the charge on which they accused him, I brought him down
29 to their council; whom I found to be accused of questions of their law, but to have no charge laid against him [making him] worthy
30 of death or of bonds. But having received information of a plot about to be put in execution against the man [by the Jews], I have immediately sent him to thee, commanding also his accusers to say before thee the things that
31 are against him. [Farewell.] The soldiers therefore, according to what was ordered them, took Paul and brought him by night
32 to Antipatris, and on the morrow, having left the horsemen to go with him, returned to the fortress.
33 And these, having entered into Cæsarea, and given up the letter to the governor, presented Paul
34 also to him. And[b] having read [it], and asked of what eparchy he was, and learned that [he was]
35 of Cilicia, he said, I will hear thee fully when thine accusers also are arrived. And he commanded him to be kept in Herod's prætorium.

24 And after five days came down the high priest Ananias, with the elders, and a certain orator called Tertullus, and laid their informations against Paul
2 before the governor. And he having been called, Tertullus began to accuse, saying, Seeing we enjoy great peace through thee, and that excellent measures are executed for this nation by thy
3 forethought, we receive [it] always and everywhere, most excellent
4 Felix, with all thankfulness. But that I may not too much intrude on thy time, I beseech thee to hear us briefly in thy kindness.

[w] *R.* adds 'Paul.' [x] *R.* adds 'certain of.' [y] *R.* adds 'to-morrow.' [z] *R.* reads 'as though they would.' [a] *R.* adds 'him.' [b] *R.* adds 'the governor.'

5 For finding this man a pest, and moving sedition among all the Jews throughout the world, and a leader of the sect of the Naza-
6 ræans; who also attempted to profane the temple; whom we also had seized, [and would have
7 judged according to our law; but Lysias, the chiliarch, coming up, took [him] away with great force
8 out of our hands, having commanded his accusers to come to thee;] of whom thou canst thyself, in examining [him], know the certainty of all these things of
9 which we accuse him. And the Jews also joined [c] in pressing the matter against [Paul], saying that
10 these things were so. But Paul, the governor having beckoned to him to speak, answered, Knowing that for many years thou hast been judge to this nation, I answer [d] readily as to the things
11 which concern myself. As thou mayest know that there are not more than twelve days since I went up to worship at Jerusalem,
12 and neither in the temple did they find me discoursing to any one, or making any tumultuous gathering together of the crowd, nor in the synagogues, nor in the city;
13 neither can they make good the things of which they now accuse
14 me. But this I avow to thee, that in the way which they call sect, so I serve my fathers' God, believing all things which are written throughout the law, and in the
15 prophets; having hope towards God, which they themselves also receive, that there is to be a resurrection [e] both of just and
16 unjust. For this cause I also exercise [myself] to have in everything a conscience without offence
17 towards God and men. And after a lapse of many years I arrived, bringing alms to my nation, and
18 offerings. Whereupon they found me purified in the temple, with neither crowd nor tumult. But [f] it was certain Jews from Asia,
19 who ought to appear before thee and accuse, if they have anything
20 against me; or let these themselves say what wrong they found [g] in me when I stood before the council,
21 [other] than concerning this one voice which I cried standing amongst them: I am judged this day by you touching [the] resur-
22 rection of [the] dead. And Felix, [h] knowing accurately the things concerning the way, adjourned them, saying, When Lysias the chiliarch is come down I will
23 determine your affair; [i] ordering the centurion to keep him, [j] and that he should have freedom, and to hinder none of his friends to minister [k] to him.
24 And after certain days, Felix having arrived with Drusilla his wife, who was a Jewess, he sent for Paul and heard him concerning
25 the faith in Christ. And as he reasoned concerning righteousness, and temperance, and the judgment about to come, Felix, being filled with fear, answered, Go for the present, and when I get an opportunity I will send for
26 thee; hoping [l] at the same time that money would be given him by Paul: [m] wherefore also he sent for him the oftener and communed
27 with him. But when two years were completed, Felix was relieved by Porcius Festus as his successor; and Felix, desirous to oblige the Jews, to acquire their favour, left Paul bound.

25 Festus therefore, being come into the eparchy, after three days went up to Jerusalem from
2 Cæsarea. And the chief priests [n] and the chief of the Jews laid informations before him against
3 Paul, and besought him, asking as a grace against him that he would send for him to Jerusalem, laying people in wait to kill him on the
4 way. Festus therefore answered that Paul should be kept at Cæsarea, and that he himself was
5 about to set out shortly. Let therefore the persons of authority among you, says he, going down too, if there be anything in this
6 man, accuse him. And having remained among them not more than eight or [o] ten days, he went down to Cæsarea; and on the next day, having sat down on the judgment-seat, commanded Paul
7 to be brought. And when he was come, the Jews who were come down from Jerusalem stood round, bringing many and grievous charges [p] which they were not able
8 to prove: Paul [q] answering for himself, Neither against the law

[c] *R.* reads 'assented.' [d] *R.* adds 'the more.' [e] *R.* adds 'of the dead.'
[f] *R.* omits 'But.' [g] *R.* reads 'if they found any wrong.' [h] *R.* adds 'having heard these things.' [i] *R.* adds 'and.' [j] *R.* reads 'Paul.' [k] *R.* adds 'or to come.'
[l] *R.* adds 'also.' [m] *R.* adds 'that he might let him go.' [n] *R.* reads 'the high priest.'
[o] *R.* omits 'not' and 'eight or.' [p] *R.* adds 'against Paul.' [q] *R.* reads 'he.'

of the Jews, nor against the temple, nor against Cæsar, have
9 I offended [in] anything. But Festus, desirous of obliging the Jews, to acquire their favour, answering Paul, said, Art thou willing to go up to Jerusalem, there to be judged before me con-
10 cerning these things? But Paul said, I am standing before the judgment-seat of Cæsar, where I ought to be judged. To the Jews have I done no wrong, as *thou* also
11 very well knowest. If then[r] I have done any wrong and committed anything worthy of death, I do not deprecate dying; but if there is nothing of those things of which they accuse me, no man can give me up to them. I appeal
12 to Cæsar. Then Festus, having conferred with the council, answered, Thou hast appealed to Cæsar? To Cæsar shalt thou go.
13 And when certain days had elapsed, Agrippa the king and Bernice arrived at Cæsarea to
14 salute Festus. And when they had spent many days there, Festus laid before the king the matters relating to Paul, saying, There is a certain man left
15 prisoner by Felix, concerning whom, when I was at Jerusalem, the chief priests and the elders of the Jews laid informations, requiring judgment against him:
16 to whom I answered, It is not [the] custom of the Romans to give up any man[s] before that the accused have the accusers face to face, and he have got opportunity of defence touching the charge.
17 When therefore they had come together here, without putting it off, I sat the next day on the judgment-seat and commanded the
18 man to be brought: concerning whom the accusers, standing up, brought no such accusation of
19 guilt as *I* supposed; but had against him certain questions of their own system of worship, and concerning a certain Jesus who is dead, whom Paul affirmed to be
20 living. And as I myself was at a loss as to an inquiry into these things,[t] I said, Was he willing to go to Jerusalem and there to be judged concerning these things?
21 But Paul having appealed to be kept for the cognisance of Augustus, I commanded him to be kept till I shall send him to Cæsar.
22 And Agrippa [said] to Festus, I myself also would desire to hear the man. To-morrow, said he,[u] thou shalt hear him.
23 On the morrow therefore, Agrippa being come, and Bernice, with great pomp, and having entered into the hall of audience, with the chiliarchs and the men of distinction of the city, and Festus having given command, Paul was
24 brought. And Festus said, King Agrippa, and all men who are here present with us, ye see this person, concerning whom all the multitude of the Jews applied to me both in Jerusalem and here, crying out against [him] that he
25 ought not to live any longer. But I, having found that he had done nothing worthy of death, and this [man] himself having appealed to Augustus, I have decided to send
26 him; concerning whom I have nothing certain to write to my lord. Wherefore I have brought him before you, and specially before thee, king Agrippa, so that an examination having been gone into I may have something to
27 write: for it seems to me senseless, sending a prisoner, not also to signify the charges against him.

26 And Agrippa said to Paul, It is permitted thee to speak for thyself. Then Paul stretching out his hand answered in his defence:
2 I count myself happy, king Agrippa, in having to answer to-day before thee concerning all of which I am accused by the Jews,
3 especially because thou art acquainted with all the customs and questions which are among the Jews; wherefore I beseech thee
4 to hear me patiently. My manner of life then from my youth, which from its commencement was passed among my nation in Jerusalem,
5 know all the Jews, who knew me before from the outset [of my life], if they would bear witness, that according to the strictest sect of our religion I lived a Pharisee.
6 And now I stand to be judged
7 because of the hope of the promise made by God to our[v] fathers, to which our whole twelve tribes serving incessantly day and night hope to arrive; about which hope, O king,[w] I am accused of [the]
8 Jews. Why should it be judged a thing incredible in your sight if
9 God raises the dead? I indeed myself thought that I ought to do much against the name of Jesus

[r] *R.* reads 'For if.' [s] *R.* adds 'to destruction.' [t] *R.* reads 'into this.'
[u] *R.* reads 'And he said, To-morrow.' [v] *R.* reads 'the.' [w] *R.* adds 'Agrippa.'

10 the Nazaræan. Which also I did
in Jerusalem, and myself shut up
in prisons many of the saints,
having received the authority from
the chief priests; and when they
were put to death I gave my vote.
11 And often punishing them in all
the synagogues, I compelled them
to blaspheme. And, being ex-
ceedingly furious against them,
I persecuted them even to cities
12 out [of our own land]. And when,
[engaged] in this, I was journeying
to Damascus, with authority and
13 power from the chief priests, at
mid-day, on the way, I saw, O
king, a light above the brightness
of the sun shining from heaven
round about me and those who
14 were journeying with me. And,
when we were all fallen to the
ground, I heard a voice saying to
me[x] in the Hebrew tongue, Saul,
Saul, why persecutest thou me?
[it is] hard for thee to kick against
15 goads. And I said, Who art thou,
Lord? And the Lord[y] said, *I* am
Jesus whom thou persecutest:
16 but rise up and stand on thy feet;
for for this purpose have I ap-
peared to thee, to appoint thee
to be a servant[z] and a witness
both of what thou hast seen, and
of what I shall appear to thee in,
17 taking thee out from among the
people, and the nations, to whom[a]
18 *I* send thee, to open their eyes,
that they may turn from darkness
to light, and from the power of
Satan to God, that they may
receive remission of sins and in-
heritance among them that are
19 sanctified by faith in me. Where-
upon, king Agrippa, I was not
disobedient to the heavenly vision;
20 but have, first to those both in
Damascus and Jerusalem, and to
all the region of Judæa, and to
the nations, announced that they
should repent and turn to God,
doing works worthy of repentance.
21 On account of these things the
Jews, having seized me in the
temple, attempted to lay hands on
22 and destroy me. Having there-
fore met with [the] help which is
from God, I have stood firm unto
this day, witnessing both to small
and great, saying nothing else
than those things which both the
prophets and Moses have said
23 should happen, [namely,] whether
Christ should suffer; whether he
first, through resurrection of [the]
dead, should announce light both[b]
to the people and to the nations.
24 And as he answered for his defence
with these things, Festus says[c]
with a loud voice, Thou art mad,
Paul; much learning turns thee
25 to madness. But Paul[d] said, I am
not mad, most excellent Festus,
but utter words of truth and
26 soberness; for the king is informed
about these things, to whom also
I speak with all freedom. For I
am persuaded that of these things
nothing is hidden from him; for
this was not done in a corner.
27 King Agrippa, believest thou the
prophets? I know that thou be-
28 lievest. And Agrippa [said] to
Paul, In a little thou persuadest
29 me to become a christian. And
Paul [said], I would to God, both
in little and in much, that not
only thou, but all who have heard
me this day, should become such
as I also am, except these bonds.
30 And[e] the king stood up, and the
governor and Bernice, and those
31 who sat with them, and having
gone apart, they spoke to one
another saying, This man does
nothing worthy of death or of
32 bonds. And Agrippa said to
Festus, This man might have been
let go if he had not appealed to
Cæsar.

27 But when it had been deter-
mined that we should sail to
Italy, they delivered up Paul and
certain other prisoners to a cen-
turion, by name Julius, of Augus-
2 tus' company. And going on
board a ship of Adramyttium about
to navigate[f] by the places along
Asia, we set sail, Aristarchus, a
Macedonian of Thessalonica, being
3 with us. And the next day we
arrived at Sidon. And Julius
treated Paul kindly and suffered
him to go to his friends and refresh
4 himself. And setting sail thence
we sailed under the lee of Cyprus,
because the winds were contrary.
5 And having sailed over the waters
of Cilicia and Pamphylia we came
6 to Myra in Lycia: and there the
centurion having found a ship of
Alexandria sailing to Italy, he
7 made us go on board her. And
sailing slowly for many days, and
having with difficulty got abreast
of Cnidus, the wind not suffering
us, we sailed under the lee of Crete

[x] *R.* reads 'speaking to me and saying.' [y] *R.* reads 'he said.' [z] An official servant. [a] *R.* adds 'now.' [b] *R.* omits 'both.' [c] *R.* reads 'said.' [d] *R.* reads 'he.' [e] *R.* adds 'when he had said this.' [f] *R.* connects 'about to navigate' with 'we.'

8 abreast of Salmone; and coasting
it with difficulty we came to a
certain place called Fair Havens,
near to which was [the] city of
9 Lasæa. And much time having
now been spent, and navigation
being already dangerous, because
the fast was already past, Paul
10 counselled them, saying, Men, I
perceive that the navigation will
be with disaster and much loss,
not only of the cargo and the ship,
11 but also of our lives. But the
centurion believed rather the
helmsman and the shipowner than
12 what was said by Paul. And the
harbour being ill adapted to
winter in, the most counselled to
set sail thence, if perhaps they
might reach Phœnice to winter in,
a port of Crete looking north-east
13 and south-east. And [the] south
wind blowing gently, supposing
that they had gained their object,
having weighed anchor they sailed
14 close in shore along Crete. But
not long after there came down
it a hurricane called Euroclydon.
15 And the ship being caught and
driven, and not able to bring her
head to the wind, letting her go
16 we were driven [before it]. But
running under the lee of a certain
island called Clauda, we were
with difficulty able to make our-
17 selves masters of the boat; which
having hoisted up, they used
helps, frapping the ship; and
fearing lest they should run into
Syrtis and run aground, and
having lowered the gear they were
18 so driven. But the storm being
extremely violent on us, on the
next day they threw cargo over-
19 board, and on the third day with
their own hands they [g] cast away
20 the ship furniture. And neither
sun nor stars appearing for many
days, and no small storm lying
on us, in the end all hope of our
21 being saved was taken away. And
when they had been a long while
without taking food, Paul then
standing up in the midst of them
said, Ye ought, O men, to have
hearkened to me and not have
made sail from Crete and have
22 gained this disaster and loss. And
now I exhort you to be of good
courage, for there shall be no loss
at all of life of [any] of you, only of
23 the ship. For an angel of the God
whose I am and whom I serve
24 stood by me this night, saying,
Fear not, Paul; thou must stand
before Cæsar; and behold, God
has granted to thee all those that
25 sail with thee. Wherefore be of
good courage, men, for I believe
God that thus it shall be, as it has
26 been said to me. But we must be
cast ashore on a certain island.
27 And when the fourteenth night
was come, we being driven about
in Adria, towards the middle of
the night the sailors supposed that
28 some land neared them, and hav-
ing sounded found twenty fathoms,
and having gone a little farther
and having again sounded they
29 found fifteen fathoms; and fear-
ing lest we [h] should be cast on
rocky places, casting four anchors
out of the stern, they wished that
day were come.
30 But the sailors wishing to flee
out of the ship, and having let
down the boat into the sea under
pretext of being about to carry
31 out anchors from the prow, Paul
said to the centurion and the
soldiers, Unless these abide in the
32 ship *ye* cannot be saved. Then
the soldiers cut away the ropes
33 of the boat and let her fall. And
while it was drawing on to day-
light, Paul exhorted them all to
partake of food, saying, Ye have
passed the fourteenth day watch-
ing in expectation without taking
34 food. Wherefore I exhort you to
partake of food, for this has to do
with your safety; for not a hair
from the head of any one of you
35 shall perish.[i] And, having said
these things and taken a loaf, he
gave thanks to God before all, and
having broken it began to eat.
36 And all taking courage, themselves
37 also took food. And we were in
the ship, all the souls, two hundred
38 and seventy-six. And having
satisfied themselves with food,
they lightened the ship, casting
39 out the wheat into the sea. And
when it was day they did not
recognise the land; but they
perceived a certain bay having
a strand, on which they were
minded, if they should be able, to
40 run the ship ashore; and, having
cast off the anchors, they left
[them] in the sea, at the same
time loosening the lashings of the
rudders, and hoisting the foresail
to the wind, they made for the
41 strand. And falling into a place
where two seas met they ran the
ship aground, and the prow having
stuck itself fast remained un-
moved, but the stern was broken
42 by the force of the waves. And

[g] *R.* reads 'with our own hands we.' [h] *R.* reads 'they.' [i] *R.* reads 'fall.'

[the] counsel of the soldiers was that they should kill the prisoners lest any one should swim off and
43 escape. But the centurion, desirous of saving Paul, hindered them of their purpose, and commanded those who were able to swim, casting themselves first [into the
44 sea], to get out on land; and the rest, some on boards, some on some of the things [that came] from the ship; and thus it came to pass that all got safe to land.

28 And when we[j] got safe [to land] we[j] then knew that the
2 island was called Melita. But the barbarians shewed us no common kindness; for, having kindled a fire, they took us all in because of the rain that was falling and
3 because of the cold. And Paul having gathered a [certain[k]] quantity of sticks together in a bundle and laid [it] on the fire, a viper coming out from the heat
4 seized his hand. And when the barbarians saw the beast hanging from his hand, they said to one another, This man is certainly a murderer, whom, [though] saved out of the sea, Nemesis has not
5 allowed to live. *He* however, having shaken off the beast into
6 the fire, felt no harm. But *they* expected that he would have swollen or fallen down suddenly dead. But when they had expected a long time and saw nothing unusual happen to him, changing their opinion, they said he was a god.

7 Now in the country surrounding that place were the lands belonging to the chief man of the island, by name Publius, who received us and gave [us] hospitality three
8 days in a very friendly way. And it happened that the father of Publius lay ill of fever and dysentery; to whom Paul entered in, and having prayed and laid
9 his hands on him cured him. But this[l] having taken place, the rest also who had sicknesses in the
10 island came and were healed: who also honoured us with many honours, and on our leaving they made presents to us of what should minister to our wants.

11 And after three months we sailed in a ship which had wintered in the island, an Alexandrian, with [the] Dioscuri for its ensign.
12 And having come to Syracuse we
13 remained three days. Whence, going in a circuitous course, we arrived at Rhegium; and after one day, the wind having changed to south, on the second day we
14 came to Puteoli, where, having found brethren, we were begged to stay with them seven days. And
15 thus we went to Rome. And thence the brethren, having heard about us, came to meet us as far as Appii Forum and Tres Tabernæ, whom when Paul saw, he thanked God and took courage.

16 And when we came to Rome, [the centurion delivered up the prisoners to the pretorian prefect, but] Paul was allowed to remain by himself with the soldier who
17 kept him. And it came to pass after three days, that he[m] called together those who were the chief of the Jews; and when they had come together he said to them, Brethren, I having done nothing against the people or the customs of our forefathers, have been delivered a prisoner from Jerusalem into the hands of the Romans,
18 who having examined me were minded to let me go, because there was nothing worthy of death
19 in me. But the Jews speaking against it, I was compelled to appeal to Cæsar, not as having anything to accuse my nation of.
20 For this cause therefore I have called you to [me] to see and to speak to you; for on account of the hope of Israel I have this
21 chain about me. And they said to him, For our part, we have neither received letters from Judæa concerning thee, nor has any one of the brethren who has arrived reported or said anything
22 evil concerning thee. But we beg[n] to hear of thee what thou thinkest, for as concerning this sect it is known to us that it is
23 everywhere spoken against. And having appointed him a day many came to him to the lodging, to whom he expounded, testifying of the kingdom of God, and persuading them [o]concerning Jesus, both from the law of Moses and the prophets, from early morning
24 to evening. And some were persuaded of the things which were said, but some disbelieved.
25 And being disagreed among themselves they left; Paul having spoken one word, Well spoke the Holy Ghost through Esaias the
26 prophet to our fathers, saying, Go to this people, and say, Hear-

[j] *R.* reads 'they.' [k] *R.* omits 'certain.' [l] *R.* reads 'This then.' [m] *R.* reads 'Paul.' [n] Or 'we should think well.' [o] *R.* adds 'the things.'

ing ye shall hear and not understand, and seeing ye shall see and
27 not perceive. For the heart of this people has become fat, and they hear heavily with their ears, and they have closed their eyes; lest they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should
28 heal them. Be it known to you therefore, that this [p] salvation of God has been sent to the nations;
29 they also will hear [it]. [And he having said this, the Jews went away, having great reasoning
30 among themselves.] And he [q] remained two whole years in his own hired lodging, and received
31 all who came to him, preaching the kingdom of God, and teaching the things concerning the Lord Jesus Christ, with all freedom unhinderedly.

EPISTLE TO THE
ROMANS

1 Paul, bondman of Jesus Christ, [a] called apostle, separated to
2 God's glad tidings, (which he had before promised by his prophets
3 in holy writings,) concerning his Son (come of David's seed accord-
4 ing to flesh, marked out Son of God in power, according to [the] Spirit of holiness, by resurrection of [the] dead) Jesus Christ our
5 Lord; by whom we have received grace and apostleship in behalf of his name, for obedience of faith
6 among all the nations, among whom are ye also [the] called of
7 Jesus Christ: to all that are in Rome, beloved of God, called saints: Grace to you and peace from God our Father and [our] Lord Jesus Christ.

8 First, I thank my God through Jesus Christ for you all, that your faith is proclaimed in the whole
9 world. For God is my witness, whom I serve in my spirit in the glad tidings of his Son, how unceasingly I make mention of you,
10 always besecching at my prayers, if any way now at least I may be prospered by the will of God to
11 come to you. For I greatly desire to see you, that I may impart to you some spiritual gift to establish
12 you; that is, to have mutual comfort among you, each by the faith [which is] in the other, both
13 yours and mine. But I do not wish you to be ignorant, brethren, that I often proposed to come to you, (and have been hindered until the present time,) that I might have some fruit among you too, even as among the other
14 nations also. I am a debtor both to Grecks and barbarians, both to
15 wise and unintelligent: so, as far as depends on me, am I ready to announce the glad tidings to you also who [are] in Rome.

16 For I am not ashamed of the glad tidings; [a] for it is God's power to salvation, to every one that believes, both to Jew first
17 and to Greek: for righteousness of God is revealed therein, on the principle of faith, to faith: according as it is written, But the just shall live by faith.

18 For there is revealed wrath of God from heaven upon all impiety, and unrighteousness of men holding the truth in unrighteousness.

19 Because what is [b] known of God is manifest among them, for God
20 has manifested [it] to them,—for from [the] world's creation the invisible things of him are perceived, being apprehended by the mind through the things that are made, both his eternal power and divinity,—so as to render them inexcusable.

21 Because, knowing God, they glorified [him] not as God, neither were thankful; but fell into folly in their thoughts, and their heart without understanding was dark-
22 ened: professing themselves to be
23 wise, they became fools, and changed the glory of the incorruptible God into [the] likeness of an image of corruptible man and of birds and quadrupeds and
24 reptiles. Wherefore God gave them up [also] in the lusts of their hearts to uncleanness, to dishonour their bodies between themselves:

[p] *R.* reads 'the.' [q] *R.* reads 'Paul.' [a] *R.* adds 'of Christ.' [b] *Or* 'may be.'

25 who changed the truth of God into falsehood, and honoured and served the creature more than him who had created [it], who is blessed
26 for ever. Amen. For this reason God gave them up to vile lusts; for both their females changed the natural use into that contrary to
27 nature; and in like manner the males also, leaving the natural use of the female, were inflamed in their lust towards one another; males with males working shame, and receiving in themselves the recompense of their error which
28 was fit. And according as they did not think good to have God in [their] knowledge, God gave them up to a reprobate mind to
29 practise unseemly things; being filled with all unrighteousness, [c] wickedness, covetousness, malice; full of envy, murder, strife, deceit, evil dispositions; whisperers,
30 backbiters, hateful to God, insolent, proud, boasters, inventors of evil things, disobedient to parents,
31 void of understanding, faithless, without natural affection,[d] un-
32 merciful; who knowing the righteous judgment of God, that they who do such things are worthy of death, not only practise them, but have fellow delight in those who do [them].

2 Therefore thou art inexcusable, O man, every one who judgest, for in that in which thou judgest another, thou condemnest thyself; for thou that judgest doest the
2 same things. But we know that the judgment of God is according to truth upon those who do such
3 things. And thinkest thou this, O man, who judgest those that do such things, and practisest them [thyself], that *thou* shalt
4 escape the judgment of God? or despisest thou the riches of his goodness and forbearance and long-suffering, not knowing that the goodness of God leads thee to
5 repentance? but, according to thy hardness and impenitent heart, treasurest up to thyself wrath, in [the] day of wrath and revelation of [the] righteous judgment of
6 God, who shall render to each ac-
7 cording to his works: to them who, in patient continuance of good works, seek for glory and honour and incorruptibility, life
8 eternal. But to those that are contentious, and are disobedient to the truth, but obey unrighteousness, [there shall be] wrath and
9 indignation,[e] tribulation and distress, on every soul of man that works evil, both of Jew first, and
10 of Greek; but glory and honour and peace to every one that works good, both to Jew first and to
11 Greek: for there is no acceptance
12 of persons with God. For as many as have sinned without law shall perish also without law; and as many as have sinned under law
13 shall be judged by law, (for not the hearers of the law [are] just before God, but the doers of the
14 law shall be justified. For when [those of the] nations, which have no law, practise by nature the things of the law, these, having no law, are a law to themselves;
15 who shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts accusing or else excusing themselves between them-
16 selves;) in [the] day when God shall judge the secrets of men, according to my glad tidings, by Jesus Christ.
17 But if[f] *thou* art named a Jew, and restest in the law, and makest
18 thy boast in God, and knowest the will, and discerningly approvest the things that are more excellent, being instructed out of
19 the law; and hast confidence that thou thyself art a leader of the blind, a light of those who [are]
20 in darkness, an instructor of the foolish, a teacher of babes, having the form of knowledge and of
21 truth in the law: thou then that teachest another, dost thou not teach thyself? thou that preachest not to steal, dost thou steal?
22 thou that sayest [man should] not commit adultery, dost thou commit adultery? thou that abhorrest idols, dost thou commit
23 sacrilege? thou who boastest in law, dost thou by transgression of
24 the law dishonour God? For the name of God is blasphemed on your account among the nations,
25 according as it is written. For circumcision indeed profits if thou keep [the] law; but if thou be a law-transgressor, thy circumcision is become uncircumcision.
26 If therefore the uncircumcision keep the requirements of the law, shall not his uncircumcision be
27 reckoned for circumcision, and uncircumcision by nature, fulfilling the law, judge thee, who,

[c] *R.* adds 'fornication.' [d] *R.* adds 'implacable.' [e] *R.* reads 'indignation and wrath' [f] *R.* reads 'Behold.'

with letter and circumcision, [art]
28 a law-transgressor? For he is not
a Jew who [is] one outwardly,
neither that circumcision which
29 is outward in flesh; but he [is] a
Jew [who is so] inwardly; and
circumcision, of the heart, in
spirit, not in letter; whose praise
[is] not of men, but of God.

3 What then [is] the superiority
of the Jew? or what the profit
2 of circumcision? Much every
way: and first, indeed, that to
them were entrusted the oracles
3 of God. For what? if some have
not believed, shall their unbelief
make the faith of God of none
4 effect? Far be the thought: but
let God be true, and every man
false; according as it is written,
So that thou shouldest be justified
in thy words, and shouldest over-
come when thou art in judgment.
5 But if our unrighteousness com-
mend God's righteousness, what
shall we say? Is God unrighteous
who inflicts wrath? I speak ac-
6 cording to man. Far be the
thought: since how shall God
7 judge the world? For if the truth
of God in my lie has more abound-
ed *g* to his glory, why yet am I also
8 judged as a sinner? and not,
according as we are injuriously
charged, and according as some
affirm that we say, Let us practise
evil things, that good ones may
come? whose judgment is just.
9 What then? are we better?
No, in no wise: for we have before
charged both Jews and Greeks
10 with being all under sin: accord-
ing as it is written, There is not
a righteous [man], not even one;
11 there is not the [man] that under-
stands, there is not one that seeks
12 after God. All have gone out of
the way, they have together be-
come unprofitable; there is not
one that practises goodness, there
13 is not so much as one: their throat
is an open sepulchre; with their
tongues they have used deceit;
asps' poison [is] under their lips:
14 whose mouth is full of cursing and
15 bitterness; swift their feet to shed
16 blood; ruin and misery [are] in
17 their ways, and way of peace they
18 have not known: there is no fear
19 of God before their eyes. Now we
know that whatever the things
the law says, it speaks to those
under the law, that every mouth
may be stopped, and all the world
20 be under judgment to God. Where-
fore by works of law no flesh shall
be justified before him; for by
law [is] knowledge of sin.
21 But now without law righteous-
ness of God is manifested, borne
witness to by the law and the
22 prophets; righteousness of God
by faith of Jesus Christ towards
all, and upon all those who believe:
23 for there is no difference; for all
have sinned, and come short of
24 the glory of God; being justified
freely by his grace through the
redemption which [is] in Christ
25 Jesus; whom God has set forth
a mercy-seat, through faith in
his blood, for [the] shewing forth
of his righteousness, in respect of
the passing by the sins that had
taken place before, through the
26 forbearance of God; for [the]
shewing forth of his righteousness
in the present time, so that he
should be just, and justify him
that is of [the] faith of Jesus.
27 Where then [is] boasting? It has
been excluded. By what law? of
works? Nay, but by law of faith;
28 for *h* we reckon that a man is
justified by faith, without works
29 of law. Is [God] the God of Jews
only? is he not of [the] nations
30 also? Yea, of nations also: since
indeed [it is] one God who shall
justify [the] circumcision on the
principle of faith, and uncircum-
31 cision by faith. Do we then make
void law by faith? Far be the
thought: [no,] but we establish law.

4 What shall we say then that
Abraham our father according to
2 flesh has found? For if Abraham
has been justified on the principle
of works, he has whereof to boast:
3 but not before God; for what
does the scripture say? And
Abraham believed God, and it was
reckoned to him as righteousness.
4 Now to him that works the reward
is not reckoned as of grace, but
5 of debt: but to him who does not
work, but believes on him who
justifies the ungodly, his faith is
6 reckoned as righteousness. Even
as David also declares the blessed-
ness of the man to whom God
reckons righteousness without
7 works: Blessed [they] whose law-
lessnesses have been forgiven, and
whose sins have been covered:
8 blessed [the] man to whom [the]
Lord shall not at all reckon sin.
9 [Does] this blessedness then
[rest] on the circumcision, or also
on the uncircumcision? For we
say that faith has been reckoned
to Abraham as righteousness.

g Or 'has more abounded by my lie.' *h* *R.* reads 'Therefore.'

10 How then has it been reckoned? when he was in circumcision, or in uncircumcision? Not in circumcision, but in uncircumcision.
11 And he received [the] sign of circumcision [as] seal of the righteousness of faith which [he had] being in uncircumcision, that he might be [the] father of all them that believe being in uncircumcision, that righteousness might
12 be reckoned to them also; and father of circumcision, not only to those who are of [the] circumcision, but to those also who walk in the steps of the faith, during uncircumcision, of our father Abraham.
13 For [it was] not by law that the promise was to Abraham, or to his seed, that he should be heir of [the] world, but by righteous-
14 ness of faith. For if they which [are] of law be heirs, faith is made vain, and the promise made of no
15 effect. For law[i] works wrath; but[j] where no law is neither [is
16 there] transgression. Therefore [it is] on the principle of faith, that [it might be] according to grace, in order to the promise being sure to all the seed, not to that only which [is] of the law, but to that also which [is] of Abraham's faith, who is father of us all,
17 (according as it is written, I have made thee father of many nations,) before the God whom he believed, who quickens the dead, and calls the things which be not as being;
18 who against hope believed in[k] hope to his becoming father of many nations, according to that which was spoken, So shall thy
19 seed be: and not being weak in faith, he considered not his own body already become dead, being about a hundred years old, and the deadening of Sarah's womb,
20 and hesitated not at the promise of God through unbelief; but found strength in faith, giving
21 glory to God; and being fully persuaded that what he has promised he is able also to do;
22 wherefore also it was reckoned to
23 him as righteousness. Now it was not written on his account alone
24 that it was reckoned to him, but on ours also, to whom, believing on him who has raised from among
25 [the] dead Jesus our Lord, who has been delivered for our offences and has been raised for our justification, it will be reckoned.

5 Therefore having been justified on the principle of faith, we have peace towards God through our
2 Lord Jesus Christ; by whom we have also access by faith into this favour in which we stand, and we boast in hope of the glory of God.
3 And not only [that], but we also boast in tribulations, knowing that tribulation works endurance;
4 and endurance, experience; and
5 experience, hope; and hope does not make ashamed, because the love of God is shed abroad in our hearts by [the] Holy Spirit which
6 has been given to us: for we being still without strength, in [the] due time Christ has died for [the] un-
7 godly. For scarcely for [the] just [man] will one die, for perhaps for [the] good [man] some one might
8 also dare to die; but God commends *his* love to us, in that, we being still sinners, Christ has died
9 for us. Much rather therefore, having been now justified in [the power of][l] his blood, we shall be
10 saved by him from wrath. For if, being enemies, we have been reconciled to God through the death of his Son, much rather, having been reconciled, we shall be saved in [the power of][l] his life.
11 And not only [that], but [we are] making our boast in God, through our Lord Jesus Christ, through whom now we have received the reconciliation.
12 For this [cause], even as by one man sin entered into the world, and by sin death; and thus death passed upon all men,
13 for that all have sinned: (for until law sin was in [the] world; but
14 sin is not put to account when there is no law; but death reigned[m] from Adam until Moses, even upon those who had not sinned in[n] the likeness of Adam's transgression, who is [the] figure of him
15 to come. But [shall] not the act of favour [be] as the offence?[o] For if by the offence of one the many have died, much rather has the grace of God, and the free gift in grace, which [is] by the one man Jesus Christ, abounded unto the
16 many. And [shall] not as by one that has sinned [be] the gift?[p] For the judgment [was] of one to condemnation, but the act of favour, of many offences unto

[i] Or 'the law.' [j] *R.* reads 'for.' [k] Or 'with.' [l] Or 'by his blood,' or 'by his life.' [m] Or 'has reigned.' [n] Or 'according to. [o] Or 'not as the offence [is] the act of favour.' [p] Or 'And not as by one that sinned [is] the gift.'

17 justification.[q] For if by the offence of the one death reigned by the one, much rather shall those who receive the abundance of grace, and of the free gift of righteousness, reign in life by the
18 one Jesus Christ:) [r] so then as [it was] by one offence towards all men to condemnation, so by one righteousness towards all men for
19 justification of life. For as indeed by the disobedience of the one man the many have been constituted sinners, so also by the obedience of the one the many will be con-
20 stituted righteous. But law came in, in order that the offence might abound; but where sin abounded
21 grace has overabounded, in order that, even as sin has reigned in [the power of] death, so also grace might reign through righteousness to eternal life through Jesus Christ our Lord.

6 What then shall we say? Should[s] we continue in sin that
2 grace may abound? Far be the thought. We who have died to sin, how shall we still live in it?
3 Are you ignorant that we, as many as have been baptised unto Christ Jesus, have been baptised
4 unto his death? We have been buried therefore with him by baptism unto death, in order that, even as Christ has been raised up from among [the] dead by the glory of the Father, so we also should walk in newness of life.
5 For if we are become identified with [him] in the likeness of his death, so also we shall be of [his]
6 resurrection; knowing this, that our old man has been crucified with [him], that the body of sin might be annulled, that we should
7 no longer serve sin. For he that has died is justified from sin.
8 Now if we have died with Christ, we believe that we shall also live
9 with him, knowing that Christ having been raised up from among [the] dead dies no more: death has dominion over him no more.
10 For in that he has died, he has died to sin once for all; but in that he lives, he lives to God.
11 So also ye, reckon yourselves[t] dead to sin and alive to God in
12 Christ Jesus.[u] Let not sin therefore reign in your mortal body to
13 obey[v] its lusts. Neither yield your members instruments of unrighteousness to sin, but yield yourselves to God as alive from among [the] dead, and your members instruments of righteousness
14 to God. For sin shall not have dominion over you, for ye are not under law but under grace.
15 What then? should[w] we sin because we are not under law but under grace? Far be the thought.
16 Know ye not that to whom ye yield yourselves bondmen for obedience, ye are bondmen to him whom ye obey, whether of sin unto death, or of obedience unto
17 righteousness? But thanks [be] to God, that ye were bondmen of sin, but have obeyed from the heart the form of teaching into
18 which ye were instructed. Now, having got your freedom from sin, ye have become bondmen to
19 righteousness. I speak humanly on account of the weakness of your flesh. For even as ye have yielded your members in bondage to uncleanness and to lawlessness unto lawlessness, so now yield your members in bondage to
20 righteousness unto holiness. For when ye were bondmen of sin ye were free from righteousness.
21 What fruit therefore had ye *then* in the things of which ye are *now* ashamed? for the end of *them* [is]
22 death. But *now*, having got your freedom from sin, and having become bondmen to God, ye have your fruit unto holiness, and the
23 end eternal life. For the wages of sin [is] death; but the act of favour of God, eternal life in Christ Jesus our Lord.

7 Are ye ignorant, brethren, (for I speak to those knowing law,) that law[x] rules over a man as long
2 as he lives? For the married woman is bound by law to her husband so long as he is alive; but if the husband should die, she is clear from the law of the hus-
3 band: so then, the husband being alive, she shall be called an adulteress if she be to another man; but if the husband should die, she is free from the law, so as not to be an adulteress, though she be to
4 another man. So that, my brethren, ye also have been made dead to the law by the body of the Christ, to be to another, who has been raised up from among [the] dead, in order that we might bear fruit to God.
5 For when we were in the flesh

[q] Or 'judicial righteousness.' [r] Verses 13 to 17 are a parenthesis. [s] *R.* reads 'Shall.' [t] *R.* adds 'to be.' [u] *R.* adds 'our Lord.' [v] *R.* adds 'it in.' [w] *R.* reads 'shall.' [x] Or 'the law.'

the passions of sins, which [were] by the law, wrought in our members to bring forth fruit to death;
6 but now we are clear from the law, having died in that [y] in which we were held, so that we should serve in newness of spirit, and not in oldness of letter.
7 What shall wo say then? [is] the law sin? [z] Far be the thought. But I had not known sin, unless by law: for I had not had conscience also of lust unless the law had said, Thou shalt not lust;
8 but sin, getting a point of attack by the commandment, wrought in me every lust; for without law
9 sin [was] dead. But *I* was alive without law once; but the commandment having come, sin re-
10 vived, but I died. And the commandment, which [was] for life, was found, [as] to me, itself [to
11 be] unto death: for sin, getting a point of attack by the commandment, deceived me, and by
12 it slew [me]. So that the law indeed [is] holy, and the commandment holy, and just, and
13 good. Did then that which is good become death to me? Far be the thought. But sin, that it might appear sin, working [a] death to me by that which is good; in order that sin by the commandment might become exceeding
14 sinful. For we know that the law is spiritual: but *I* am fleshly, sold
15 under sin. For that which I do, I do not own: for not what I will, this I do; but what I hate, this
16 I practise. But if what I do not will, this I practise, I consent to
17 the law that [it is] right. Now then [it is] no longer *I* [that] do it, but the sin that dwells in me.
18 For I know that in me, that is, in my flesh, good does not dwell: for to will is there with me, but to do
19 right [I find] not. For I do not practise the good that I will; but the evil I do not will, that I do.
20 But if what *I* do not will, this I practise, [it is] no longer *I* [that] do it, but the sin that dwells in
21 me. I find then the law upon *me* who wills to practise what is right, that with *me* evil is there.
22 For I delight in the law of God
23 according to the inward man: but I see another law in my members, warring in opposition to the law of my mind, and bringing me into captivity to the law of sin which exists in my members.
24 O wretched man that I [am]! who shall deliver me out of this body
25 of death? I thank God, through Jesus Christ our Lord. So then I myself with the mind serve God's law; but with the flesh sin's law.

8 [There is] then now no condemnation to those in Christ
2 Jesus.[b] For the law of the Spirit of life in Christ Jesus has set me free from the law of sin and of
3 death. For what the law could not do, in that it was weak through the flesh, God, having sent his own Son, in likeness of flesh of sin, and for sin, has con-
4 demned sin in the flesh, in order that the righteous requirement of the law should be fulfilled in us, who do not walk according to
5 flesh but according to Spirit. For they that are according to flesh mind the things of the flesh; and they that are according to Spirit,
6 the things of the Spirit. For the mind of the flesh [is] death; but the mind of the Spirit life and
7 peace. Because the mind of the flesh is enmity against God: for it is not subject to the law of God;
8 for neither indeed can it be: and
9 they that are in flesh cannot please God. But *ye* are not in flesh but in Spirit, if indeed God's Spirit dwell in you; but if any one has not [the] Spirit of Christ *he* is not
10 of him: but if Christ be in you, the body is dead on account of sin, but the Spirit life on account of
11 righteousness. But if the Spirit of him that has raised up Jesus from among [the] dead dwell in you, he that has raised up Christ from among [the] dead shall quicken your mortal bodies also on account of [c] his Spirit which dwells in you.
12 So then, brethren, we are debtors, not to the flesh, to live according
13 to flesh; for if ye live according to flesh, ye are about to die; but if, by the Spirit, ye put to death the deeds of the body, ye shall
14 live: for as many as are led by [the] Spirit of God, these are sons
15 of God. For ye have not received a spirit of bondage again for fear, but ye have received a spirit of adoption, whereby we cry, Abba,
16 Father. The Spirit itself bears witness with our spirit, that we are
17 children of God. And if children, heirs also: heirs of God, and Christ's joint heirs; if indeed we

[y] *R.* reads 'that being dead.' [z] Or 'the law [is] sin.' [a] Or 'working out.'
[b] *R.* adds 'who walk not after the flesh, but after the Spirit.' [c] *R.* reads 'also by' or 'through.'

suffer with [him], that we may also be glorified with [him].
18 For I reckon that the sufferings of this present time are not worthy [to be compared] with the coming
19 glory to be revealed to us. For the anxious[d] looking out of the creature expects the revelation
20 of the sons of God: for the creature has been made subject to vanity, not of its will, but by reason of him who has subjected
21 [the same], in hope that the creature itself also shall be set free from the bondage of corruption into the liberty of the glory
22 of the children of God. For we know that the whole creation groans together and travails in
23 pain together until now. And not only [that], but even we ourselves, who have the firstfruits of the Spirit, we also ourselves groan in ourselves, awaiting adoption, [that is] the redemption of our
24 body. For we have been saved in hope; but hope seen is not hope; for what any one sees, why does
25 he also hope? But if what we see not we hope, we expect in
26 patience. And in like manner the Spirit joins also its help to our weakness;[e] for we do not know what we should pray for as is fitting, but the Spirit itself makes intercession[f] with groanings which
27 cannot be uttered. But he who searches the hearts knows what [is] the mind of the Spirit, because he intercedes for saints according
28 to God. But we *do*[g] know that all things work together for good to those who love God, to those who are called according to pur-
29 pose. Because whom he has foreknown, he has also predestinated [to be] conformed to the image of his Son, so that he should be [the] firstborn among many brethren.
30 But whom he has predestinated, these also he has called; and whom he has called, these also he has justified; but whom he has justified, these also he has glorified.
31 What shall we then say to these things? If God [be] for us, who
32 against us? He who, yea, has not spared his own Son, but delivered him up for us all, how shall he not also with him grant us all
33 things? Who shall bring an accusation against God's elect?
34 [It is] God who justifies: who is he that condemns? [It is] Christ who has died, but rather has been [also] raised up; who is also at the right hand of God; who also
35 intercedes for us. Who shall separate us from the love of Christ? tribulation, or distress, or persecution, or famine, or nakedness, or danger, or sword?
36 According as it is written, For thy sake we are put to death all the day long; we have been reckoned as sheep for slaughter.
37 But in all these things we more than conquer through him that has
38 loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor things present, nor things to come,
39 nor powers,[h] nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which [is] in Christ Jesus our Lord.

9 I say [the] truth in Christ, I lie not, my conscience bearing witness with me in [the] Holy Spirit,
2 that I have great grief and un-
3 interrupted pain in my heart, for I have wished, I myself, to be a curse from the Christ for my brethren, my kinsmen, according
4 to flesh; who are Israelites; whose [is] the adoption, and the glory, and the covenants, and the lawgiving, and the service, and the
5 promises; whose [are] the fathers; and of whom, as according to flesh, [is] the Christ, who is over all, God blessed for ever. Amen.
6 Not however as though the word of God had failed; for not all [are] Israel which [are] of
7 Israel; nor because they are seed of Abraham [are] all children: but, In Isaac shall a seed be called to
8 thee. That is, [they that are] the children of the flesh, these [are] not the children of God; but the children of the promise are reckon-
9 ed as seed. For this word [is] of promise, According to this time I will come, and there shall be
10 a son to Sarah. And not only [that], but Rebecca having conceived by one, Isaac our father,
11 [the children] indeed being not yet born, or having done anything good or worthless[i] (that the purpose of God according to election might abide, not of works, but
12 of him that calls), it was said to her, The greater shall serve the
13 less: according as it is written, I have loved Jacob, and I have hated Esau.
14 What shall we say then? [Is

[d] Or 'constant.' [e] Or 'infirmities.' *R.* reads 'weaknesses.' [f] *R.* adds 'for us.'
[g] Refers to verse 26. [h] *R.* places 'powers' before 'things present.' [i] *R.* reads 'evil.'

there] unrighteousness with God?
15 Far be the thought. For he says
to Moses, I will shew mercy to
whom I will shew mercy, and I
will feel compassion for whom I
16 will feel compassion. So then [it
is] not of him that wills, nor of
him that runs, but of God that
17 shews mercy. For the scripture
says to Pharaoh, For this very
thing I have raised thee up from
amongst [men], that I might thus
shew in thee my power, and so
that my name should be declared
18 in all the earth. So then, to whom
he will he shews mercy, and whom
he will he hardens.
19 Thou wilt say to me then, Why
does he yet find fault? for who
20 resists his purpose? Aye, but
thou, O man, who art thou that
answerest again to God? Shall
the thing formed say to him that
has formed it, Why hast thou
21 made me thus? Or has not the
potter authority over the clay,
out of the same lump to make one
vessel to honour, and another to
22 dishonour? And if God, minded
to shew his wrath and to make
his power known, endured with
much long-suffering vessels of
23 wrath fitted for destruction; and
that he might make known the
riches of his glory upon vessels of
mercy, which he had before pre-
24 pared for glory, us, whom he has
also called, not only from amongst
[the] Jews, but also from amongst
25 [the] nations? As he says also
in Hosea, I will call not-my-
people My people; and the-not-
26 beloved Beloved. And it shall be,
in the place where it was said to
them, *Ye* [are] not my people,
there shall they be called Sons
27 of [the] living God. But Esaias
cries concerning Israel, Should the
number of the children of Israel
be as the sand of the sea, the
28 remnant shall be saved: for [he]
is bringing the matter to an end,
and [cutting [it] short in righteous-
ness; because] a cutting short of
the matter will [the] Lord accom-
29 plish upon the earth. And ac-
cording as Esaias said before,
Unless [the] Lord of Hosts had
left us a seed, we had been as
Sodom, and made like even as
Gomorrha.
30 What then shall we say? That
[they of the] nations, who did not
follow after righteousness, have
attained righteousness, but [the]
righteousness that is on the
31 principle of faith. But Israel,
pursuing after a law of righteous-
ness, has not attained to [that]
32 law.[j] Wherefore? Because [it
was] not on the principle of faith,
but as of works.[k] [l]They have
stumbled at the stumblingstone,
33 according as it is written, Behold,
I place in Sion a stone of stumbling
and rock of offence: and he[m] that
believes on him shall not be
ashamed.

10 Brethren, the delight of my
own heart and my supplication
which [I address] to God for them[n]
2 is for salvation. For I bear them
witness that they have zeal for
God, but not according to know-
3 ledge. For they, being ignorant
of God's righteousness, and seek-
ing to establish their own [right-
eousness], have not submitted to
4 the righteousness of God. For
Christ is [the] end of law for
righteousness to every one that
believes.
5 For Moses lays down in writing
the righteousness which is of the
law, The man who has practised
those things shall live by them.
6 But the righteousness of faith
speaks thus: Do not say in thine
heart, Who shall ascend to the
heavens? that is, to bring Christ
7 down; or, Who shall descend into
the abyss? that is, to bring up
Christ from among [the] dead.
8 But what says it? The word is
near thee, in thy mouth and in
thy heart: that is, the word of
9 faith, which we preach: that if
thou shalt confess with thy mouth
Jesus as Lord, and shalt believe
in thine heart that God has raised
him from among [the] dead, thou
10 shalt be saved. For with [the]
heart is believed[o] to righteous-
ness; and with [the] mouth con-
11 fession made to salvation. For
the scripture says, No one be-
lieving on him shall be ashamed.
12 For there is no difference of Jew
and Greek; for the same Lord
of all [is] rich towards all that
13 call upon him. For every one
whosoever, who shall call on the
name of the Lord, shall be saved.
14 How then shall they call upon him
in whom they have not believed?
and how shall they believe on him
of whom they have not heard? and
how shall they hear without one
15 who preaches? and how shall they
preach unless they have been

[j] *R.* reads 'a law of righteousness.' [k] *R.* adds 'of law.' [l] *R.* adds 'For.'
[m] *R.* reads 'every one.' [n] *R.* reads 'Israel.' [o] Or 'man believes.'

sent? according as it is written,
How beautiful the feet of them
that announce glad tidings of
peace, of them that announce glad
16 tidings of good things! But they
have not all obeyed the glad
tidings. For Esaias says, Lord,
17 who has believed our report? So
faith then [is] by a report, but
18 the report by God's word. But
I say, Have they not heard? Yea,
surely, Their voice has gone out
into all the earth, and their words
to the extremities of the habitable
19 world. But I say, Has not Israel
known? First, Moses says, I will
provoke you to jealousy through
[them that are] not a nation:
through a nation without under-
20 standing I will anger you. But
Esaias is very bold, and says, I
have been found by those not
seeking me; I have become mani-
fest to those not inquiring after
21 me. But unto Israel he says, All
the day long I have stretched out
my hands unto a people disobey-
ing and opposing.[p]

11 I say then, Has God cast away
his people? Far be the thought.
For *I* also am an Israelite, of
[the] seed of Abraham, of [the]
2 tribe of Benjamin. God has not
cast away his people whom he
foreknew. Know ye not what the
scripture says in [the history of]
Elias, how he pleads with God
3 against Israel?[q] Lord, they have
killed thy prophets, [r]they have
dug down thine altars; and I have
been left alone, and they seek my
4 life. But what says the divine
answer to him? I have left to
myself seven thousand men, who
have not bowed knee to Baal.
5 Thus, then, in the present time
also there has been a remnant
according to election of grace.
6 But if by grace, no longer of works:
since [otherwise] grace is no more
grace.[s]

7 What [is it] then? What Israel
seeks for, that he has not obtained;
but the election has obtained, and
8 the rest have been blinded,[t] ac-
cording as it is written, God has
given to them a spirit of slumber,
eyes not to see, and ears not to
9 hear, unto this day. And David
says, Let their table be for a snare,
and for a gin, and for a fall-trap,
10 and for a recompense to them: let
their eyes be darkened not to see,
and bow down their back alway.

11 I say then, Have they stumbled
in order that they might fall? Far
be the thought: but by their fall
[there is] salvation to the nations
12 to provoke them to jealousy. But
if their fall [be the] world's wealth,
and their loss [the] wealth of [the]
nations, how much rather their
13 fulness? For I speak to you, the
nations, inasmuch as *I* am apostle
of nations, I glorify my ministry;
14 if by any means I shall provoke
to jealousy [them which are] my
flesh, and shall save some from
15 among them. For if their casting
away [be the] world's reconcilia-
tion, what [their] reception but
life from among [the] dead?
16 Now if the firstfruit [be] holy,
the lump also; and if the root
17 [be] holy, the branches also. Now
if some of the branches have been
broken out, and thou, being a
wild olive tree, hast been graffed
in amongst them, and hast become
a fellow-partaker of the root and
of the fatness of the olive tree,
18 boast not against the branches;
but if thou boast, [it is] not thou
bearest the root, but the root thee.
19 Thou wilt say then, The branches
have been broken out in order that
20 *I* might be graffed in. Right:
they have been broken out through
unbelief, and thou standest through
faith. Be not high-minded, but
21 fear: if God indeed has not spared
the natural branches; lest it
might be he spare not thee either.
22 Behold then [the] goodness and
severity of God: upon them who
have fallen, severity; upon thee
goodness of God,[u] if thou shalt
abide in goodness, since [otherwise]
23 thou also wilt be cut away. And
they too, if they abide not in un-
belief, shall be graffed in; for God
24 is able again to graff them in. For
if thou hast been cut out of the
olive tree wild by nature, and,
contrary to nature, hast been
graffed into the good olive tree,
how much rather shall they who
are according to nature be graffed
25 into their own olive tree? For
I do not wish you to be ignorant,
brethren, of this mystery, that ye
may not be wise in your own con-
ceits, that blindness[v] in part is
happened to Israel, until the ful-
26 ness of the nations be come in; and
so all Israel shall be saved. Ac-
cording as it is written, The de-
liverer shall come out of Sion;

[p] Or 'contradicting.' [q] *R.* adds 'saying.' [r] *R.* adds 'and.' [s] *R.* adds 'but if of works, it is no longer grace: otherwise work is no more work.' [t] Or 'hardened, made obdurate in heart.' [u] *R.* omits 'of God.' [v] Or 'obdurateness.'

w he shall turn away ungodliness
27 from Jacob. And this is the
covenant from me to them, when
I shall have taken away their sins.
28 As regards the glad tidings, [they
are] enemies on your account; but
as regards election, beloved on
29 account of the fathers. For the
gifts and the calling of God [are]
30 not subject to repentance. For
as indeed ye [also] once have not
believed in God, but now have
been objects of mercy through the
31 unbelief of these; so these also
have now not believed in your
mercy, in order that they also
32 may be objects of mercy. For
God hath shut up together all in
unbelief, in order that he might
33 shew mercy to all. O depth of
riches both of [the] wisdom and
knowledge of God! x how un-
searchable his judgments, and
34 untraceable his ways! For who
has known [the] mind of [the]
Lord, or who has been his coun-
35 sellor? or who has first given to
him, and it shall be rendered to
36 him? For of him, and through
him, and for him [are] all things:
to him be glory for ever. Amen.

12 I beseech you therefore, brethren, by the compassion of God, to present your bodies a living sacrifice, holy, acceptable to God, [which is] your intelligent
2 service. And be not conformed to this world, but be transformed by the renewing of [your] mind, that ye may prove y what [is] the good and acceptable and perfect
3 will of God. For I say, through the grace which has been given to me, to every one that is among you, not to have high thoughts above what he should think; but to think so as to be wise, as God has dealt to each a measure of
4 faith. For, as in one body we have many members, but all the members have not the same
5 office; thus we, [being] many, are one body in Christ, and each one
6 members one of the other. But having different gifts, according to the grace which has been given to us, whether [it be] prophecy, [let us prophesy] according to the
7 proportion of faith; or service, [let us occupy ourselves] in ser-
vice; or he that teaches, in
8 teaching; or he that exhorts, in exhortation; he that gives, in simplicity; z he that leads, with diligence; he that shews mercy,
9 with cheerfulness. Let love be unfeigned; abhorring evil; cleaving
10 to good: as to brotherly love, kindly affectioned towards one another: as to honour, each taking the lead in paying it to the other:
11 as to diligent zealousness, not slothful; in spirit fervent; serv-
12 ing the Lord. As regards hope, rejoicing: as regards tribulation, enduring: as regards prayer, per-
13 severing: distributing to the necessities of the saints; given to
14 hospitality. Bless them that persecute you; bless, and curse not.
15 Rejoice with those that rejoice, w weep with those that weep.
16 Have the same respect one for another, not minding high things, but going along with the lowly: a be not wise in your own eyes:
17 recompensing to no one evil for evil: providing things honest
18 before all men: if possible, as far as depends on you, living in peace
19 with all men; not avenging yourselves, beloved, but give place to wrath; for it is written, Vengeance [belongs] to me, I will recompense,
20 saith the Lord. If therefore thine enemy should hunger, feed him; if he should thirst, give him drink; for, so doing, thou shalt heap coals
21 of fire upon his head. Be not overcome by evil, but overcome evil with good.

13 Let every soul be subject b to the authorities that are above [him]. For there is no authority except from God; and those c that
2 exist are set up by God. So that he that sets himself in opposition to the authority resists the ordinance of God; and they who [thus] resist shall bring sentence of guilt
3 on themselves. For rulers are not a terror to a good work, but to an evil [one]. d Dost thou desire then not to be afraid of the authority? practise [what is] good, and thou
4 shalt have praise from it; for it is God's minister to thee for good. But if thou practisest evil, fear; for it bears not the sword in vain; for it is God's minister, an avenger for wrath to him that does evil.
5 Wherefore it is necessary to be subject, not only on account of wrath, but also on account of
6 conscience. For on this account ye pay tribute also; for they are

w *R.* adds 'and.'
x Or 'O depth of God's riches, and wisdom, and knowledge.'
y Or 'to the proving.'
z Or 'with liberality.'
a Or 'with what is lowly.'
b Or 'subject itself.'
c *R.* reads 'the authorities.'
d *R.* reads 'good works, but to evil.'

God's officers, attending con-
7 tinually on this very thing. Render[e] to all their dues: to whom tribute [is due], tribute; to whom custom, custom; to whom fear, fear; to whom honour, honour.
8 Owe no one anything, unless to love one another: for he that loves another has fulfilled[f] the
9 law. For, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal,[g] Thou shalt not lust; and if there be any other commandment, it is summed up in this word, namely, Thou shalt love thy neighbour as thyself.
10 Love works no ill to its neighbour: love therefore [is the] whole law.
11 This also, knowing the time, that it is already time that *we* should be aroused out of sleep; for now [is] our salvation nearer
12 than when we believed. The night is far spent, and the day is near; let us cast away therefore the works of darkness, and let us put
13 on the armour of light. As in the day, let us walk becomingly; not in rioting and drunkenness, not in chambering and lasciviousness,
14 nor in strife and emulation. But put on the Lord Jesus Christ, and do not take forethought for the flesh to [fulfil its] lusts.

14 Now him that is weak in the faith receive, not to [the] determining of questions of reason-
2 ing.[h] One man is assured that he may eat all things; but the weak
3 eats herbs. Let not him that eats make little of him that eats not; and let not him that eats not judge him that eats: for God has re-
4 ceived him. Who art *thou* that judgest the servant of another? to his own master he stands or falls. And he shall be made to stand; for the Lord[i] is able to
5 make him stand. One man esteems day more than day; another esteems every day [alike]. Let each be fully persuaded in his own
6 mind. He that regards the day, regards it to [the] Lord.[j] And[k] he that eats, eats to [the] Lord, for he gives God thanks; and he that does not eat, [it is] to [the] Lord he does not eat, and gives
7 God thanks. For none of us lives to himself, and none dies to him-
8 self. For both if we should live, [it is] to the Lord we live; and if we should die, [it is] to the Lord we die: both if we should live then, and if we should die, we are
9 the Lord's. For to this [end] Christ has[l] died[m] and lived [again], that he might rule over both dead
10 and living. But thou, why judgest thou thy brother? or again, thou, why dost thou make little of thy brother? for we shall all be placed before the judgment-seat of God.[n]
11 For it is written, *I* live, saith [the] Lord, that to me shall bow every knee, and every tongue shall con-
12 fess to God. So then each of us shall give an account concerning
13 himself to God. Let us no longer therefore judge one another; but judge ye this rather, not to put a stumblingblock or a fall-trap
14 before his brother. I know, and am persuaded in the Lord Jesus, that nothing is unclean of itself; except to him who reckons anything to be unclean, to that man
15 [it is] unclean. For[o] if on account of meat thy brother is grieved, thou walkest no longer according to love. Destroy not *him* with thy meat for whom Christ has
16 died. Let not then your good be
17 evil spoken of; for the kingdom of God is not eating and drinking; but righteousness, and peace, and
18 joy in [the] Holy Spirit. For he that in this[p] serves the Christ [is] acceptable to God and approved of men.
19 So then let us pursue the things which tend to peace, and things whereby one shall build up
20 another. For the sake of meat do not destroy the work of God. All things indeed [are] pure; but [it is] evil to that man who eats
21 while stumbling [in doing so]. [It is] right not to eat meat, nor drink wine, nor [do anything] in which thy brother stumbles, or is
22 offended, or is weak. Hast *thou* faith? have [it] to thyself before God. Blessed [is] he who does not judge himself in what he
23 allows. But he that doubts, if he eat, is condemned; because [it is] not of faith; but whatever [is] not of faith is sin.

15 But we ought, we that are strong, to bear the infirmities of the weak, and not to please
2 ourselves. [q]Let each one of us please his neighbour with a view

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[e] *R.* adds 'therefore.' [f] Or 'fulfils.' [g] *R.* adds 'Thou shalt not bear false witness.' [h] Or 'disputes in reasoning.' [i] *R.* reads 'God.' [j] *R.* adds 'and he that regards not the day to [the] Lord he does not regard it.' [k] *R.* omits 'And.' [l] *R.* adds 'both.' [m] *R.* adds 'and rose.' [n] *R.* reads 'Christ.' [o] *R.* reads 'But.' [p] *R.* reads 'these [things].' [q] *R.* adds 'For.'

to what is good, to edification.
3 For the Christ also did not please
himself; but according as it is
written, The reproaches of them
that reproach thee have fallen
4 upon me. For as many things as
have been written [r] for our instruction,
that through endurance and
through [s] encouragement of the
scriptures we might have hope.
5 Now the God of endurance and of
encouragement give to you to be
like-minded one toward another,
6 according to Christ Jesus; that
ye may with one accord, with
one mouth, glorify the God and
Father of our Lord Jesus Christ.
7 Wherefore receive ye one another,
according as the Christ also has
received you [t] to [the] glory of
God.
8 For [u] I say that Jesus Christ
became a minister of [the] circumcision
for [the] truth of God,
to confirm the promises of the
9 fathers; and that the nations
should glorify God for mercy;
according as it is written, For this
cause I will confess to thee among
[the] nations, and will sing to thy
10 name. And again he says, Rejoice,
11 nations, with his people. And
again, Praise the Lord, all [ye]
nations, and let all the peoples
12 laud him. And again, Esaias
says, There shall be the root of
Jesse, and one that arises, to
rule over [the] nations: in him
13 shall [the] nations hope. Now
the God of hope fill you with all
joy and peace in believing, so that
ye should abound in hope by [the]
power of [the] Holy Spirit.
14 But I am persuaded, my brethren, I myself also, concerning you,
that yourselves also are full of
goodness, filled with all knowledge,
able also to admonish one another.
15 But I have written to you the
more boldly, [brethren,] in part,
as putting you in mind, because
of the grace given to me by God,
16 for me to be minister of Christ
Jesus [v] to the nations, carrying on
as a sacrificial service the message
of glad tidings of God, in order that
the offering up of the nations
might be acceptable, sanctified
17 by [the] Holy Spirit. I have
therefore [whereof to] boast in
Christ Jesus in the things which
pertain to God.
18 For I will not dare to speak
anything of the things which
Christ has not wrought by me, for
[the] obedience of [the] nations,
19 by word and deed, in [the] power
of signs and wonders, in [the]
power of [the] Spirit of God; so
that I, from Jerusalem, and in a
circuit round to Illyricum, have
fully preached the glad tidings of
20 the Christ; and so aiming to
announce the glad tidings, not
where Christ has been named,
that I might not build upon
21 another's foundation; but according as it is written, To whom
there was nothing told concerning
him, they shall see; and they that
have not heard shall understand.
22 Wherefore also I have been often
23 hindered from coming to you. But
now, having no longer place in
these regions, and having great
desire to come to you these many
24 years, whenever I should go to
Spain; [w] (for I hope to see you
as I go through, and by you to be
set forward thither, if first I shall
have been in part filled with your
25 company;) but now I go to Jerusalem, ministering to the saints;
26 for Macedonia and Achaia have
been well pleased to make a certain contribution for the poor of
the saints who [are] in Jerusalem.
27 They have been well pleased indeed, and they are their debtors;
for if the nations have participated
in their spiritual things, they ought
also in fleshly to minister to them.
28 Having finished this therefore, and
having sealed to them this fruit,
I will set off by you into Spain.
29 But I know that, coming to you,
I shall come in [the] fulness of [the]
30 blessing of [x] Christ. But I beseech you, brethren, by our Lord
Jesus Christ, and by the love of
the Spirit, that ye strive together
with me in prayers for me to God;
31 that I may be saved from those
that do not believe in Judæa; and
that my ministry which [I have]
for Jerusalem may be acceptable
32 to the saints; in order that I
may come to you in joy by God's
will, and that I may be refreshed
33 with you. And the God of peace
be with you all. Amen.

16 But I commend to you Phœbe,
our sister, who is minister of
the assembly which is in Cenchrea;
2 that ye may receive her in [the]
Lord worthily of saints, and that
ye may assist her in whatever

[r] *R.* adds 'before.' [s] *R.* omits 'through.' [t] *R.* reads 'us.' [u] *R.* reads 'Now' or 'But.' [v] *R.* reads 'Jesus Christ.' [w] *R.* adds 'I will come to you.' [x] *R.* adds 'the gospel of the.'

matter she has need of you; for she also has been a helper of many,
3 and of myself. Salute Prisca[v] and Aquila, my fellow-workmen in
4 Christ Jesus, (who for my life staked[z] their own neck; to whom not I only am thankful, but also all the assemblies of the nations,)
5 and the assembly at their house. Salute Epænetus, my beloved, who is [the] firstfruits of Asia[a]
6 for Christ. Salute Maria, who
7 laboured much for you.[b] Salute Andronicus and Junias, my kinsmen and fellow-captives, who are of note among the apostles; who were also in Christ before me.
8 Salute Amplias, my beloved in
9 the Lord. Salute Urbanus, our fellow-workman in Christ, and
10 Stachys, my beloved. Salute Apelles, approved in Christ. Salute those who belong to Aristobulus.
11 Salute Herodion, my kinsman. Salute those who belong to Narcissus, who are in [the] Lord.
12 Salute Tryphæna and Tryphosa, who labour in [the] Lord. Salute Persis, the beloved, who has laboured much in [the] Lord.
13 Salute Rufus, chosen in [the] Lord; and his mother and
14 mine. Salute Asyncritus, Phlegon, Hermes, Patrobas, Hermas,[c] and
15 the brethren with them. Salute Philologus, and Julia, Nereus, and his sister, and Olympas, and all
16 the saints with them. Salute one another with a holy kiss. All[d] the assemblies of Christ salute you.
17 But I beseech you, brethren, to consider those who create divisions and occasions of falling, contrary to the doctrine which ye have learnt, and turn away from
18 them. For such serve not our Lord[e] Christ, but their own belly, and by good words and fair speeches deceive the hearts of the
19 unsuspecting. For your obedience has reached to all. I rejoice therefore as it regards you; but I wish you to be wise [as] to that which is good, and simple [as]
20 to evil. But the God of peace shall bruise Satan under your feet shortly. The grace of our Lord Jesus Christ [be] with you.[f]
21 Timotheus, my fellow-workman, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
22 I Tertius, who have written this epistle, salute you in [the]
23 Lord. Gaius, my host and of the whole assembly, salutes you. Erastus, the steward of the city, salutes you, and the brother
24 Quartus. The grace of our Lord Jesus Christ [be] with you all. Amen.
25 Now to him that is able to establish you, according to my glad tidings and the preaching of Jesus Christ, according to [the] revelation of [the] mystery, as to which silence has been kept in [the]
26 times of the ages, but [which] has now been made manifest, and by prophetic scriptures, according to commandment of the eternal God, made known for obedience of faith to all the nations—[the] only
27 wise God, through Jesus Christ, to whom be glory for ever. Amen.

FIRST EPISTLE TO THE CORINTHIANS

1 Paul, [a] called apostle of Jesus Christ, by God's will, and Sos-
2 thenes the brother, to the assembly of God which is in Corinth, to [those] sanctified in Christ Jesus, called saints,[a] with all that in every place call on the name of our Lord Jesus Christ, both theirs
3 and ours: Grace to you and peace from God our Father, and [the] Lord Jesus Christ.
4 I thank my God always about you, in respect of the grace of God given to you in Christ Jesus;
5 that in everything ye have been enriched in him, in all word [of
6 doctrine], and all knowledge, (according as the testimony of the Christ has been confirmed in you,)
7 so that ye come short in no gift, awaiting the revelation of our
8 Lord Jesus Christ; who shall also confirm you to [the] end, unimpeachable in the day of our Lord
9 Jesus Christ. God [is] faithful, by whom ye have been called into [the] fellowship of his Son Jesus Christ our Lord.

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v *R* reads 'Priscilla.' *z* Or 'risked.' *a* *R.* reads 'Achaia.' *b* *R.* reads 'us.'
c *R.* transposes 'Hermes' and 'Hermas.' *d* *R.* omits 'All.' *e* *R.* adds 'Jesus'
f *R.* adds 'Amen.' *a* Saints by [divine] calling.

10 Now I exhort[b] you, brethren, by the name of our Lord Jesus Christ, that ye all say the same thing, and that there be not among you divisions; but that ye be perfectly united in the same mind and in the same opinion.
11 For it has been shewn to me concerning you, my brethren, by those of [the house of] Chlöe, that
12 there are strifes among you. But I speak of this, that each of you says, I am of Paul, and I of Apollos, and I of Cephas, and I of
13 Christ. Is the Christ divided? has Paul been crucified for you? or have ye been baptised unto the
14 name of Paul? I thank God that I have baptised none of you, un-
15 less Crispus and Gaius, that no one may say that I have baptised
16 unto my own name. Yes, I baptised also the house of Stephanas; for the rest I know not
17 if I have baptised any other. For Christ has not sent me to baptise, but to preach glad tidings; not in wisdom of word, that the cross of the Christ may not be made
18 vain. For the word of the cross[c] is to them that perish foolishness, but to us that are saved it is
19 God's power. For it is written, I will destroy the wisdom of the wise, and set aside the understanding of the understanding
20 ones. Where [is the] wise? where scribe? where disputer of this world? has not God made foolish
21 the wisdom of the[d] world? For since, in the wisdom of God, the world by wisdom has not known God, God has been pleased by the foolishness of the preaching to
22 save those that believe. Since Jews indeed ask for signs,[e] and
23 Greeks seek wisdom; but *we* preach Christ crucified, to Jews an offence, and to nations[f] foolish-
24 ness; but to those that [are] called, both Jews and Greeks, Christ God's power and God's
25 wisdom. Because the foolishness of God is wiser than men, and the weakness of God is stronger than
26 men. For consider your calling, brethren, that [there are] not many wise according to flesh, not many powerful, not many high-
27 born. But God has chosen the foolish things of the world, that he may put to shame the wise; and God has chosen the weak things of the world, that he may put to
28 shame the strong things; and the ignoble things of the world, and the despised, has God chosen, [and] things that are not, that he may annul the things that are;
29 so that no flesh should boast
30 before God.[g] But of him are *ye* in Christ Jesus, who has been made to us wisdom from God, and righteousness, and holiness,[h] and re-
31 demption; that according as it is written, He that boasts, let him boast in [the] Lord.

2 And I, when I came to you, brethren, came not in excellency of word, or wisdom, announcing to you the testimony of God.
2 For I did not judge [it well] to know anything among you save Jesus Christ, and *him* crucified.
3 And *I* was with you in weakness and in fear and in much trembling;
4 and my word and my preaching, not in persuasive words of [i] wisdom, but in demonstration of [the]
5 Spirit and of power; that your faith might not stand in men's wisdom, but in God's power.
6 But we speak wisdom among the perfect; but wisdom not of this world, nor of the rulers of this world, who come to nought.
7 But we speak God's wisdom in [a] mystery, that hidden [wisdom] which God had predetermined before the ages[j] for our glory:
8 which none of the princes of this age[k] knew, (for had they known, they would not have crucified the
9 Lord of glory;) but according as it is written, Things which eye has not seen, and ear not heard, and which have not come into man's heart, which God has prepared for
10 them that love him, but God has revealed to us by [his] Spirit; for the Spirit searches all things, even
11 the depths of God. For who of men hath known the things of a man except the spirit of the man which is in him? thus also the things of God knows no one
12 except the Spirit of God. But *we* have received, not the spirit of the world, but the Spirit which [is] of God, that we may know the things which have been freely
13 given to us of God: which also we speak, not in words taught by human wisdom, but in those taught by the[l] Spirit, communicating[m] spiritual [things] by

[b] Or 'beseech.' [c] Or 'the word which [speaks] of the cross.' [d] *R.* reads 'this.'
[e] *R.* reads 'a sign.' [f] *R.* reads 'Greeks.' [g] *R.* reads 'him.' [h] Or 'sanctification.'
[i] *R.* adds 'human.' [j] Or 'worlds.' [k] Or 'world.' [l] *R* adds 'Holy.'
[m] Or 'expounding.'

14 spiritual [means]. But [the] natural man does not receive the things of the Spirit of God, for they are folly to him; and he cannot know [them] because they
15 are spiritually discerned; but the spiritual discerns all things, and
16 *he* is discerned of no one. For who has known the mind of [the] Lord, who shall instruct him? But *we* have the mind of Christ.

3 And I, brethren, have not been able to speak to you as to spiritual, but as to fleshly; as to babes in
2 Christ. I have given you milk to drink,[n] not meat, for ye have not yet been able, nor indeed are ye
3 yet able; for ye are yet carnal. For whereas [there are] among you emulation and strife,[o] are ye not carnal, and walk according to
4 man? For when one says, *I* am of Paul, and another, *I* of Apollos,
5 are ye not men?[p] Who then is Apollos, and who Paul?[q] Ministering servants, through whom ye have believed, and as the Lord has
6 given to each. *I* have planted; Apollos watered; but God has
7 given the increase. So that neither the planter is anything, nor the waterer; but God the
8 giver of the increase. But the planter and the waterer are one; but each shall receive his own reward according to his own
9 labour. For we are God's fellow-workmen; ye are God's husband-
10 ry, God's building. According to the grace of God which has been given to me, as a wise architect, I have laid the foundation, but another builds upon it. But let each see how he builds
11 upon it. For other foundation can no man lay besides that which [is]
12 laid, which is Jesus[r] Christ. Now if any one build upon [this] foundation, gold, silver, precious stones,
13 wood, grass, straw, the work of each shall be made manifest; for the day shall declare [it], because it is revealed in fire; and the fire shall try the work of each what
14 it is. If the work of any one which he has built upon [the foundation] shall abide, he shall
15 receive a reward. If the work of any one shall be consumed, he shall suffer loss, but *he* shall be saved, but so as through [the]
16 fire. Do ye not know that ye are [the] temple of God, and [that] the Spirit of God dwells in you?
17 If any one corrupts[s] the temple of God, *him* shall God destroy;[s] for the temple of God is holy, and
18 such are ye. Let no one deceive himself: if any one thinks himself to be wise among you in this world, let him become foolish,
19 that he may be wise. For the wisdom of this world is foolishness with God; for it is written, He who takes the wise in their
20 craftiness. And again, [The] Lord knows the reasonings of the
21 wise that they are vain. So that let no one boast in men; for all
22 things are yours. Whether Paul, or Apollos, or Cephas, or [the] world, or life, or death, or things present, or things coming, all are
23 yours; and ye [are] Christ's, and Christ [is] God's.

4 Let a man so account of us as servants of Christ, and stewards
2 of [the] mysteries of God. Here,[t] further, it is sought in stewards that a man be found faithful.
3 But for me it is the very smallest matter that I be examined of you or of man's day. Nor do I even
4 examine myself. For I am conscious of nothing in myself; but I am not justified by this: but he that examines me is the Lord.
5 So that do not judge anything before [the] time, until the Lord shall come, who shall also both bring to light the hidden things of darkness, and shall make manifest the counsels of hearts; and then shall each have [his] praise from God.
6 Now these things, brethren, I have transferred, in their application, to myself and Apollos, for your sakes, that ye may learn in us the [lesson of] not [letting your thoughts go] above what is written, that ye may not be puffed up one for [such a] one against
7 another. For who makes thee to differ? and what hast thou which thou hast not received? but if also thou hast received, why boastest thou as not receiving?
8 Already ye are filled; already ye have been enriched; ye have reigned without us; and I would that ye reigned, that *we* also
9 might reign with you. For I think that God has set us the apostles for the last, as appointed to death. For we have become a spectacle to the world, both to angels and
10 men. *We* [are] fools for Christ's

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[n] *R.* adds 'and.' [o] *R.* adds 'and dissensions.' [p] *R.* reads 'carnal.' [q] *R.* transposes 'Paul' and 'Apollos' and adds 'but.' [r] *R.* adds 'the.' [s] The word for 'destroy' and 'corrupt' is the same in Greek. [t] *R.* omits 'Here.'

sake, but *ye* prudent in Christ: *we* weak, but *ye* strong: *ye* glorious,
11 but *we* in dishonour. To the present hour we both hunger and thirst,
and are in nakedness, and buf-
12 feted, and wander without a home,
and labour, working with our own
hands. Railed at, we bless; per-
13 secuted, we suffer [it]; insulted,[u]
we entreat: we are become as
[the] offscouring of the world, [the]
14 refuse of all, until now. Not [as]
chiding do I write these things to
you, but as my beloved children
15 I admonish [you]. For if ye
should have ten thousand in-
structors in Christ, yet not many
fathers; for in Christ Jesus *I* have
begotten you through the glad
16 tidings. I entreat[v] you therefore,
be my imitators.
17 For this reason I have sent
to you Timotheus, who is my
beloved and faithful child in [the]
Lord, who shall put you in mind
of my ways [as] they [are] in
Christ, according as I teach every-
18 where in every assembly. But
some have been puffed up, as if
19 I were not coming to you; but
I will come quickly to you, if the
Lord will; and I will know, not
the word of those that are puffed
20 up, but the power. For the king-
dom of God [is] not in word but
21 in power. What will ye? that
I come to you with a rod; or in
love, and [in] a spirit of meek-
ness?

5 It is universally reported [that
there is] fornication among you,
and such fornication as [is] not
even[w] among the nations, so that
one should have his father's wife.
2 And *ye* are puffed up, and ye have
not rather mourned, in order that
he that has done this deed might
be taken away out of the midst
3 of you. For *I*, [as] absent in body
but present in spirit, have already
4 judged as present, [to deliver,] in
the name of our Lord Jesus Christ
(ye and my spirit being gathered
together, with the power of our
Lord Jesus Christ), him that has
5 so wrought this: to deliver him,
[I say,] [being] such, to Satan for
destruction of the flesh, that the
spirit may be saved in the day of
6 the Lord Jesus. Your boasting
[is] not good. Do ye not know
that a little leaven leavens the
7 whole lump? Purge out[x] the old
leaven, that ye may be a new
lump, according as ye are un-
leavened. For also our passover,
8 Christ, has been sacrificed;[y] so
that let us celebrate the feast, not
with old leaven, nor with leaven
of malice and wickedness, but
with unleavened [bread] of sin-
cerity and truth.
9 I have written to you in the
epistle not to mix with fornicators;
10 [z]not altogether with the fornica-
tors of this world, or with the
avaricious and[a] rapacious, or
idolaters, since [then] ye should
11 go out of the world. But now
I have written to you, if any one
called brother be fornicator, or
avaricious, or idolater, or abusive,
or a drunkard, or rapacious, not to
mix with [him]; with such a one
12 not even to eat. For what have
I [to do] with judging those out-
side also? ye, do not ye judge
13 them that are within? But those
without God judges. [b]Remove
the wicked person from amongst
yourselves.

6 Dare any one of you, having
[a] matter against another, prose-
cute his suit before the unjust,
2 and not before the saints? Do ye
not then know that the saints
shall judge the world? and if the
world is judged by you, are ye
unworthy of [the] smallest judg-
3 ments? Do ye not know that we
shall judge angels? and not then
4 matters of this life? If then ye
have judgments as to things of
this life, set those [to judge] who
are little esteemed in the assembly.
5 I speak to you [to put you] to
shame. Thus there is not a wise
person among you, not even one,
who shall be able to decide be-
6 tween his brethren! But brother
prosecutes his suit with brother,
7 and that before unbelievers. Al-
ready indeed then it is altogether
a fault in[c] you that ye have suits
between yourselves. Why do ye
not rather suffer wrong? why are
8 ye not rather defrauded? But
ye do wrong, and defraud, and
9 this[d] [your] brethren. Do ye not
know that unrighteous [persons]
shall not inherit [the] kingdom of
God? Do not err: neither fornica-
tors, nor idolaters, nor adulterers,
nor those who make women of
themselves, nor who abuse them-
10 selves with men, nor thieves, nor
covetous, nor drunkards, nor
abusive persons, nor [the] rapa-

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[u] Or 'spoken to injuriously.' [v] Or 'exhort.' [w] *R.* adds 'named.' [x] *R.* adds 'therefore.' [y] *R.* adds 'for us' 'And.' [z] *R.* adds 'and.' [a] *R.* reads 'or.' [b] *R.* adds [c] *R.* reads 'among.' [d] *R.* reads 'these [things] to.'

cious, shall inherit [the] kingdom
11 of God. And these things were
some of you; but ye have been
washed, but ye have been sanctified, but ye have been justified in
the name of the Lord Jesus, and
by the Spirit of our God.
12 All things are lawful to me, but
all things do not profit; all things
are lawful to me, but *I* will not
be brought under the power of
13 any. Meats for the belly, and the
belly for meats; but God will
bring to nothing both it and them:
but the body [is] not for fornication, but for the Lord, and the
14 Lord for the body. And God has
both raised up the Lord, and will
raise us up from among [the dead]
15 by his power. Do ye not know
that your bodies are members of
Christ? Shall I then, taking the
members of the Christ, make
[them] members of a harlot? Far
16 be the thought. Do ye not know
that he [that is] joined to the
harlot is one body? for the two,
17 he says, shall be one flesh. But
he that [is] joined to the Lord is
18 one Spirit. Flee fornication.
Every sin which a man may
practise is without the body, but
he that commits fornication sins
19 against his own body. Do ye not
know that your body is [the]
temple of the Holy Spirit which
[is] in you, which ye have of
God; and ye are not your own?
20 for ye have been bought with a
price: glorify now then God in
your body.[e]

7 But concerning the things of
which ye have written [to me]:
[It is] good for a man not to touch
2 a woman; but on account of
fornications, let each have his own
wife, and each [woman] have her
3 own husband. Let the husband
render her due[f] to the wife, and
in like manner the wife to the
4 husband. The wife has not
authority over her own body, but
the husband: in like manner also
the husband has not authority
over his own body, but the wife.
5 Defraud not one another, unless,
it may be, by consent for a time,
that ye may devote yourselves to[g]
prayer, and again be[h] together,
that Satan tempt you not because
6 of your incontinency. But this
I say, as consenting [to],[i] not as
7 commanding [it]. [j]Now I wish
all men to be even as myself:
but every one has his own gift of
God: one man thus, and another
8 thus. But I say to the unmarried
and to the widows, It is good for
them that they remain even as I.
9 But if they have not control over
themselves, let them marry; for
it is better to marry than to burn.
10 But to the married I enjoin, not
I, but the Lord, Let not wife be
11 separated from husband; (but if
also she shall have been separated,
let her remain unmarried, or be
reconciled to her husband;) and
12 let not husband leave wife. But
as to the rest, *I* say, not the Lord,
If any brother have an unbelieving
wife, and she consent to dwell with
13 him, let him not leave her. And
a woman who has an unbelieving
husband, and he consents to dwell
with her, let her not leave [her]
14 husband. For the unbelieving
husband is sanctified in the wife,
and the unbelieving wife is sanctified in the brother;[k] since [otherwise] indeed your children are
unclean, but now they are holy.
15 But if the unbeliever go away, let
them go away; a brother or a
sister is not bound in such [cases],
but God has called us in peace.
16 For what knowest thou, O wife,
if thou shalt save thy husband?
or what knowest thou, O husband,
17 if thou shalt save thy wife? However, as the Lord has divided to
each, as God[l] has called each, so
let him walk; and thus I ordain
18 in all the assemblies. Has any one
been called circumcised? let him
not become uncircumcised: has
any one been called in uncircumcision? let him not be circum-
19 cised. Circumcision is nothing,
and uncircumcision is nothing;
but keeping God's commandments.
20 Let each abide in that calling in
21 which he has been called. Hast
thou been called [being] a bondman, let it not concern thee; but
and if thou canst become free, use
22 [it] rather. For the bondman that
is called in [the] Lord is the Lord's
freedman; in like manner [also]
the freeman being called is Christ's
23 bondman. Ye have been bought
with a price; do not be the bond-
24 men of men. Let each, wherein
he is called, brethren, therein
abide with God.
25 But concerning virgins, I have
no commandment of [the] Lord;
but I give my opinion, as having

[e] *R.* adds 'and in your spirit, which are God's.' [f] *R.* adds 'benevolence.' [g] *R.* adds 'fasting and.' [h] *R.* reads 'come together.' [i] Or 'allowing.' [j] *R.* reads 'For.' [k] *R.* reads 'husband.' [l] *R.* transposes 'the Lord' and 'God.'

received mercy of [the] Lord to be faithful.
26 I think then that this is good, on account of the present necessity, that [it is] good for a man
27 to remain so as he is. Art thou bound to a wife? seek not to be loosed; art thou free from a wife?
28 do not seek a wife. But if thou shouldest also marry, thou hast not sinned; and if the virgin marry, they have not sinned: but such shall have tribulation in the
29 flesh; but I spare you. But this I say, brethren, the time is straitened. For the rest, that they who have wives, be as not having
30 [any]: and they that weep, as not weeping; and they that rejoice, as not rejoicing; and they that buy,
31 as not possessing; and they that use the [m] world, as not disposing of it as their own; for the fashion
32 of this world passes. But I wish you to be without care. The unmarried cares for the things of the Lord, how he shall please the
33 Lord; but he that has married cares for the things of the world,
34 how he shall please his wife. There is a difference between the wife and the virgin. The unmarried cares for the things of the Lord, that she may be holy both in body and spirit; but she that has married cares for the things of the world, how she shall please her
35 husband. But I say this for your own profit; not that I may set a snare before you, but for what [is] seemly, and waiting on the
36 Lord without distraction. But if any one think that he behaves unseemly to his virginity, if he be beyond the flower of his age, and so it must be, let him do what he will, he does not sin: let them
37 marry. But he who stands firm in his heart, having no need, but has authority over his own will, and has judged this in his heart to keep his own virginity, he does
38 well. So that he that marries himself does well; and [n] he that
39 does not marry does better. A wife is bound [o] for whatever time her husband lives; but if the [p] husband be fallen asleep, she is free to be married to whom she
40 will, only in [the] Lord. But she is happier if she so remain, according to my judgment; but I think that *I* also have God's Spirit.

8 But concerning things sacrificed to idols, we know, (for we all have knowledge: knowledge puffs up,
2 but love edifies. [q] If any one think he knows anything, he knows nothing yet as he ought to know
3 [it]. But if any one love God, he
4 is known of him):—concerning then the eating of things sacrificed to idols, we know that an idol [is] nothing in [the] world, and that there [is] no other God save one.
5 For and if indeed there are [those] called gods, whether in heaven or on [r] earth, (as there are gods many,
6 and lords many,) yet to us [there is] one God, the Father, of whom all things, and we for him; and one Lord, Jesus Christ, by whom [are] all things, and we by him.
7 But knowledge [is] not in all: but some, with conscience of the idol, until now eat as of a thing sacrificed to idols; and their conscience,
8 being weak, is defiled. But meat does not commend us to God; [s] neither if we should not eat do we come short; nor if we should eat
9 have we an advantage. But see lest anywise this your right [t] [to eat] itself be a stumblingblock
10 to the weak. For if any one see thee, who hast knowledge, sitting at table in an idol-house, shall not his conscience, he being weak, be emboldened to eat the things
11 sacrificed to the idol? and the weak [one], the brother for whose sake Christ died, will perish
12 through thy knowledge. Now, thus sinning against the brethren, and wounding their weak conscience, ye sin against Christ.
13 Wherefore if meat be a fall-trap to my brother, I will eat no flesh for ever, that I may not be a fall-trap to my brother.

9 Am I not free? [u] am I not an apostle? have I not seen Jesus [v] our Lord? are not *ye* my work in
2 [the] Lord? If I am not an apostle to others, yet at any rate I am to you: for the seal of mine apostle-
3 ship are ye in [the] Lord. My defence to those who examine me
4 is this: Have we not a right to eat
5 and to drink? have we not a right to take round a sister [as] wife, as also the other apostles, and the brethren of the Lord, and Cephas?
6 Or *I* alone and Barnabas, have we
7 not a right not to work? Who ever carries on war at his own

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[m] *R.* reads 'this.' [n] *R.* reads 'but.' [o] *R.* adds 'by law.' [p] *R.* reads 'her.'
[q] *R.* adds 'But.' [r] *R.* adds 'the.' [s] *R.* adds 'for,' and puts the affirmative phrase first. [t] Or 'liberty.' [u] *R.* inverts the order of the first two phrases.
[v] *R.* adds 'Christ.'

charges? who plants a vineyard and does not eat of its fruit? or who herds a flock and does not
8 eat of the milk of the flock? Do I speak these things as a man, or does not the law also say these
9 things? For in the law of Moses it is written, Thou shalt not muzzle the ox that is treading out corn. Is God occupied about the
10 oxen, or does he say [it] altogether for our sakes? For for our sakes it has been written, that the plougher should plough in[w] hope, and he that treads out corn, in
11 hope of partaking of [it].[x] If we have sown to you spiritual things, [is it a] great [thing] if we
12 shall reap your carnal things? If others partake of this right over you, should not rather we? But we have not used this right, but we bear all things, that we may put no hindrance in the way of the glad tidings of the Christ.
13 Do ye not know that they who labour [at] sacred things[y] eat of the [offerings offered in the] temple; [z] they that attend at the
14 altar partake with the altar? So also the Lord has ordained to those that announce the glad tidings to live of the glad tidings.
15 But *I* have used none of these things. Now I have not written these things that it should be thus in my case; for [it were] good for me rather to die than that any one should make vain my boast.
16 For if I announce the glad tidings, I have nothing to boast of; for a necessity is laid upon me; for[a] it is woe to me if I should not
17 announce the glad tidings. For if I do this voluntarily, I have a reward; but if not of my own will, I am entrusted with an adminis-
18 tration. What is the reward then that I have? That in announcing the glad tidings I make the glad tidings[b] costless [to others], so as not to have made use, as belonging to me, of my right in [announcing]
19 the glad tidings. For being free from all, I have made myself bondman to all, that I might gain the
20 most [possible]. And I became to the Jews as a Jew, in order that I might gain the Jews: to those under law, as under law, not being myself under law,[c] in order that
21 I might gain those under law: to those without law, as without law, (not as without law to God, but as legitimately subject to Christ,) in order that I might gain [those]
22 without law. I became to the weak, [as] weak, in order that I might gain the weak. To all I have become all things, in order that at all events[d] I might save
23 some. And I do all things[e] for the sake of the glad tidings, that I may be fellow-partaker with them.
24 Know ye not that they who run in [the] race-course run all, but one receives the prize? Thus run
25 in order that ye may obtain. But every one that contends [for a prize] is temperate in all things: they then indeed that they may receive a corruptible crown, but
26 we an incorruptible. *I* therefore thus run, as not uncertainly; so I combat, as not beating the air.
27 But I buffet my body, and lead it captive, lest [after] having preached to others I should be myself rejected.

10 For[f] I would not have you ignorant, brethren, that all our fathers were under the cloud, and
2 all passed through the sea; and all were baptised unto Moses in
3 the cloud and in the sea; and all
4 ate the same spiritual food, and all drank the same spiritual drink, for they drank of a spiritual rock which followed [them]: (now the
5 rock was the Christ;) yet God was not pleased with the most of them, for they were strewed in the
6 desert. But these things happened [as] types of us, that we should not be lusters after evil things, as
7 they also lusted. Neither be ye idolaters, as some of them; as it is written, The people sat down to eat and to drink, and rose up to
8 play. Neither let us commit fornication, as some of them committed fornication, and fell in one day three and twenty thousand.
9 Neither let us tempt the Christ, as[g] some of them tempted, and
10 perished by serpents. Neither murmur ye, as some of them[g] murmured, and perished by the
11 destroyer. Now all these things happened to them [as] types, and have been written for our admonition, upon whom the ends of
12 the ages are come. So that let him that thinks that he stands
13 take heed lest he fall. No temptation has taken you but such as is

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[w] Or 'with.' [x] *R.* adds 'of his hope.' [y] Or 'perform the sacred rites.'
[z] Or 'of what is sacred.' [a] *R.* reads 'but.' [b] *R.* adds 'of the Christ.' [c] *R.* omits 'not being myself under law.' [d] Or 'by all means.' [e] *R.* reads 'this I do.'
[f] *R.* reads 'Now.' [g] *R.* adds 'also.'

according to man's nature; and God is faithful, who will not suffer you to be tempted above what ye are able [to bear], but will with the temptation make the issue also, so that [ye] should be able to bear [it]. Wherefore, my be- loved, flee from idolatry. I speak as to intelligent [persons]: do ye judge what I say. The cup of blessing which we bless, is it not [the] communion of the blood of the Christ? The bread which we break, is it not [the] communion of the body of the Christ? Because we, [being] many, are one loaf,[h] one body; for we all partake of that one loaf.[h] See Israel according to flesh: are not they who eat the sacrifices in communion with the altar? What then do I say? that what is sacrificed to an idol is anything, or that an idol is anything?[i] But that what [the nations] sacrifice they sacrifice to demons, and not to God. Now I do not wish you to be in communion with demons. Ye cannot drink [the] Lord's cup, and [the] cup of demons: ye cannot partake of [the] Lord's table, and of [the] table of demons. Do we provoke the Lord to jealousy? are we stronger than he?

All things are lawful,[j] but all are not profitable; all things are lawful,[j] but all do not edify. Let no one seek his own [advantage], but[k] that of the other. Everything sold in the shambles eat, making no inquiry for conscience sake. For the earth [is] the Lord's and its fulness. But if any one of the unbelievers invite you, and ye are minded to go, all that is set before you eat, making no inquiry for conscience sake. But if any one say to you, This is offered to holy purposes,[l] do not eat, for his sake that pointed it out, and conscience sake;[m] but conscience, I mean, not thine own, but that of the other: for why is my liberty judged by another conscience? [n]If *I* partake with thanksgiving, why am I spoken evil of for what *I* give thanks for? Whether therefore ye eat, or drink, or whatever ye do, do all things to God's glory. Give no occasion to stumbling, whether to Jews, or Greeks, or the assembly of God. Even as I also please all in all things; not seeking my own profit, but that of the many, that they may be saved.

11 Be my imitators, even as I also [am] of Christ.

Now I praise you,[o] that in all things ye are mindful of me; and that as I have directed you, ye keep the directions. But I wish you to know that the Christ is the head of every man, but woman's head [is] the man, and the[p] Christ's head God. Every man praying or prophesying, having [anything] on his head, puts his head to shame. But every woman praying or prophesying with her head uncovered puts her own head to shame; for it is one and the same as a shaved [woman]. For if a woman be not covered, let her hair also be cut off. But if [it be] shameful to a woman to have her hair cut off or to be shaved, let her be covered. For man indeed ought not to have his head covered,[q] being God's image and glory; but woman is man's glory. For man is not of woman, but woman of man. For also man was not created for the sake of the woman, but woman for the sake of the man. Therefore ought the woman to have authority on her head, on account of the angels. However, neither [is] woman without man, nor man without woman,[r] in [the] Lord. For as the woman [is] of the man, so also [is] the man by the woman, but all things of God. Judge in yourselves: is it comely that a woman should pray to God uncovered? Does not even nature itself teach you, that man, if he have long hair, it is a dishonour to him? But woman, if she have long hair, [it is] glory to her; for the long hair is given [to her] in lieu of a veil. But if any one think to be contentious, *we* have no such custom, nor the assemblies of God.

But [in] prescribing [to you on] this [which I now enter on], I do not praise,[s] [namely,] that[t] ye come together, not for the better, but for the worse. For first, when ye come together in[u] assembly, I hear there exist divisions among you, and I partly give credit [to it]. For there must also be sects

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[h] Or 'bread.' [i] *R.* reverses the order of the questions. [j] *R.* adds 'for me.' [k] *R.* adds 'every one.' [l] Or 'to a god,' *R.* reads 'to an idol.' [m] *R.* adds 'for the earth [is] the Lord's and its fulness.' [n] *R.* adds 'But.' [o] *R.* adds 'brethren.' [p] *R.* omits 'the.' [q] Or 'to cover his head.' [r] *R.* here inverts the order of the words. [s] See ver. 2. [t] Or 'because.' [u] *R.* adds 'the.'

among you, that the approved may become manifest among you.
20 When ye come therefore together into one place, it is not to eat
21 [the] Lord's supper. For each one in eating takes his *own* supper before [others], and one is hungry and another drinks to excess.
22 Have ye not then houses for eating and drinking? or do ye despise the assembly of God, and put to shame them who have not? What shall I say to you? shall I praise you? In this [point] I do not
23 praise. For *I* received from the Lord, that which I also delivered to you, that the Lord Jesus, in the night in which he was delivered
24 up, took bread, and having given thanks broke [it], and said,[v] This is my body, which [is][w] for you: this do in remembrance of me.
25 In like manner also the cup, after having supped, saying, This cup is the new covenant in my blood: this do, as often as ye shall drink
26 [it], in remembrance of me. For as often as ye shall eat this bread, and drink the[x] cup, ye announce the death of the Lord, until he
27 come. So that whosoever shall eat the[x] bread, or drink the cup of the Lord, unworthily, shall be guilty in respect of the body and
28 of the blood of the Lord. But let a man prove himself, and thus cat of the bread, and drink of the
29 cup. For [the] eater and drinker[y] eats and drinks judgment to himself, not distinguishing the body.[z]
30 On this account many among you [are] weak and infirm, and a good
31 many are fallen asleep. But[a] if we judged ourselves, so were we
32 not judged. But being judged, we are disciplined of [the] Lord, that we may not be condemned with
33 the world. So that, my brethren, when ye come together to eat,
34 wait for one another. [b]If any one be hungry, let him eat at home, that ye may not come together for judgment. But the other things, whenever I come, I will set in order.

12 But concerning spiritual [manifestations], brethren, I do not
2 wish you to be ignorant. Ye know that when[c] ye were [of the] nations [ye were] led away to dumb idols, in whatever way ye
3 might be led. I give you therefore to know, that no one, speaking in [the power of the] Spirit of God, says, Curse [on] Jesus; and no one can say, Lord Jesus, unless in [the power of the] Holy Spirit.
4 But there are distinctions of gifts,
5 but the same Spirit; and there are distinctions of services, and
6 the same Lord; and there are distinctions of operations, but[d] the same God who operates all
7 things in all. But to each the manifestation of the Spirit is given
8 for profit. For to one, by the Spirit, is given [the] word of wisdom; and to another [the] word of knowledge, according to the
9 same Spirit; and to a different one faith, in [the power of] the same Spirit; and to another gifts of healing in [the power of] the
10 same Spirit; and to another operations of miracles; and to another prophecy; and to another discerning of spirits; and to a different one kinds of tongues; and to another interpretation of
11 tongues. But all these things operates the one and the same Spirit, dividing to each in parti-
12 cular according as he pleases. For even as the body is one and has many members, but all the members of the[e] body, being many, are one body, so also [is] the
13 Christ. For also in [the power of][f] one Spirit we have all been baptised into one body, whether Jews or Greeks, whether bondmen or free, and have all been given to
14 drink of[g] one Spirit. For also the body is not one member but many.
15 If the foot say, Because I am not a hand I am not of the body, is it on account of this not indeed of
16 the body?[h] And if the ear say, Because I am not an eye I am not of the body, is it on account of
17 this not indeed of the body?[h] If the whole body [were] an eye, where the hearing? if all hearing,
18 where the smelling? But now God has set the members, each one of them in the body, according
19 as it has pleased [him]. But if all were one member, where the
20 body? But now the members [are] many, and the body one.
21 [i]The eye cannot say to the hand, I have not need of thee; or again, the head to the feet, I have not
22 need of you. But much rather, the members of the body which

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[v] *R.* adds 'Take, eat.' [w] *R.* adds 'broken.' [x] *R.* reads 'this.' [y] *R.* reads 'he that eats and drinks unworthily.' [z] *R.* adds 'of the Lord.' [a] *R.* reads 'For.'
[b] *R.* adds 'But.' [c] *R.* omits 'when.' [d] *R.* adds 'it is.' [e] *R.* adds 'one.'
[f] Or 'For by.' [g] *R.* reads 'into.' [h] Or 'it is not, on account of this, not of the body.' [i] *R.* adds 'And.'

seem to be weaker are necessary;
23 and those [parts] of the body
which we esteem to be the more
void of honour, these we clothe
with more abundant honour; and
our uncomely [parts] have more
24 abundant comeliness; but our
comely [parts] have not need.
But God has tempered the body
together, having given more
abundant honour to [the part]
25 that lacked; that there might be
no division in the body, but that
the members might have the same
26 concern one for another. And if
one member suffer, all the mem-
bers suffer with [it]; and if one
member be glorified, all the mem-
27 bers rejoice with [it]. Now ye are
Christ's body, and members in
28 particular. And God has set cer-
tain in the assembly: first,
apostles; secondly, prophets;
thirdly, teachers; then miraculous
powers; then gifts of healings;
helps; governments; kinds of
29 tongues. [Are] all apostles? [are]
all prophets? [are] all teachers?
[are] all [in possession of] miracu-
30 lous powers? have all gifts of
healings? do all speak with
31 tongues? do all interpret? But
desire earnestly the greater[j] gifts,
and yet shew I unto you a way of
more surpassing excellence.

13 If I speak with the tongues
of men and of angels, but have
not love, I am become sounding
2 brass or a clanging cymbal. And
if I have prophecy, and know all
mysteries and all knowledge, and
if I have all faith, so as to remove
mountains, but have not love, I
3 am nothing. And if I shall dole
out all my goods in food, and if I
deliver up my body that I may be
burned, but have not love, I
4 profit nothing. Love has long
patience, is kind; love is not
emulous [of others]; love is not
insolent and rash,[k] is not puffed
5 up, does not behave in an un-
seemly manner, does not seek
what is its own, is not quickly
provoked, does not impute evil,
6 does not rejoice at iniquity but
7 rejoices with the truth, bears[l] all
things, believes all things, hopes
all things, endures all things.
8 Love never fails; but whether
prophecies, they shall be done
away; or tongues, they shall
cease; or knowledge, it shall be
9 done away. For we know in part,
10 and we prophesy in part: but
when that which is perfect has
come, that which is in part shall
11 be done away. When I was a
child, I spoke as a child, I felt as
a child, I reasoned as a child;
[m] when I became a man, I had
done with what belonged to the
12 child. For we see now through
a dim window obscurely, but then
face to face; now I know partially,
but then I shall know according as
13 I also have been known. And
now abide faith, hope, love; these
three things; and the greater of
these [is] love.

14 Follow after love, and be
emulous of spiritual [mani-
festations], but rather that ye may
2 prophesy. For he that speaks
with a tongue does not speak to
men but to God: for no one hears;
but in spirit he speaks mysteries.
3 But he that prophesies speaks to
men [in] edification, and encour-
4 agement, and consolation. He
that speaks with a tongue edifies
himself; but he that prophesies
5 edifies [the] assembly. Now I
desire that ye should all speak
with tongues, but rather that ye
should prophesy. But[n] greater is
he that prophesies than he that
speaks with tongues, unless he
interpret, that the assembly may
6 receive edification. And now,
brethren, if I come to you speak-
ing with tongues, what shall I
profit you, unless I shall speak to
you either in revelation, or in
knowledge, or in prophecy, or in
7 teaching? Even lifeless things
giving a sound, whether pipe or
harp, if they give not distinction
to the sounds, how shall it be
known what is piped or harped?
8 For also, if the trumpet give an
uncertain sound, who shall pre-
9 pare himself for war? Thus also
ye with the tongue, unless ye give
a distinct speech, how shall it be
known what is spoken? for ye
10 will be speaking to the air. There
are, it may be, so many kinds of
voices in the world, and none of
11 undistinguishable sound. If there-
fore I do not know the power of
the sound, I shall be to him that
speaks a barbarian, and he that
12 speaks a barbarian for me. Thus
ye also, since ye are desirous of
spirits, seek that ye may abound
for the edification of the assembly.
13 Wherefore let him that speaks
with a tongue pray that he may
14 interpret. For if I pray with a

[j] *R.* reads 'better.' [k] Or 'vain-glorious.' [l] Or 'covers.' [m] *R.* adds 'but.'
[n] *R.* reads 'For.'

tongue, my spirit prays, but my
15 understanding is unfruitful. What
is it then? I will pray with the
spirit, but I will pray also with the
understanding; I will sing with
the spirit, but I will sing also with
16 the understanding. Since other-
wise, if thou blessest with [the]
spirit, how shall he who fills the
place of the simple [christian] say
Amen, at thy giving of thanks,
since he does not know what thou
17 sayest? For thou indeed givest
thanks well, but the other is not
18 edified. I thank [o] God I speak in
a tongue [p] more than all of you:
19 but in [the] assembly I desire to
speak five words with my under-
standing, that I may instruct
others also, [rather] than ten
thousand words in a tongue.
20 Brethren, be not children in [your]
minds, but in malice be babes;
but in [your] minds be grown men.
21 It is written in the law, By people
of other tongues, and by strange
lips, will I speak to this people;
and neither thus will they hear
22 me, saith the Lord. So that
tongues are for a sign, not to those
who believe, but to unbelievers;
but prophecy, not to unbelievers,
23 but to those who believe. If
therefore the whole assembly
come together in one place, and
all speak with tongues, and simple
[persons] enter in, or unbelievers,
will not they say ye are mad?
24 But if all prophesy, and some un-
believer or simple [person] come
in, he is convicted of all, he is
25 judged of all; [q] the secrets of his
heart are manifested; and thus,
falling upon [his] face, he will do
homage to God, reporting that
God is indeed amongst you.
26 What is it then, brethren?
whenever ye come together, each
[of you] has a psalm, has a teach-
ing, has a tongue, has a revelation,
has an interpretation. Let all
27 things be done to edification. If
any one speak with a tongue, [let
it be] two, or at the most three,
and separately, and let one inter-
28 pret; but if there be no inter-
preter, let him be silent in [the]
assembly, and let him speak to
29 himself and to God. And let two
or three prophets speak, and let
30 the others judge. But if there be
a revelation to another sitting
31 [there], let the first be silent. For
ye can all prophesy one by one,
that all may learn and all be
32 encouraged. And spirits of pro-
phets are subject to prophets.
33 For God is not [a God] of disorder
but of peace, as in all the assemblies
of the saints.
34 Let [your] women be silent in
the assemblies, for it is not per-
mitted to them to speak; but to
be in subjection, as the law also
35 says. But if they wish to learn
anything, let them ask their own
husbands at home; for it is a
shame for a woman [r] to speak in
36 assembly. Did the word of God
go out from you, or did it come
37 to you only? If any one thinks
himself to be a prophet or spiritual,
let him recognise the things that
I write to you, that it is [the]
38 Lord's commandment.[s] But if
any be ignorant, let him be
39 ignorant. So that, brethren, de-
sire to prophesy, and do not forbid
40 the speaking with tongues. But [t]
let all things be done comelily and
with order.

15 But I make known to you,
brethren, the glad tidings
which I announced to you, which
also ye received, in which also ye
2 stand, by which also ye are saved,
(if ye hold fast the word which I
announced to you as the glad
tidings,) unless indeed ye have
3 believed in vain. For I delivered
to you, in the first place, what also
I had received, that Christ died
for our sins, according to the scrip-
4 tures; and that he was buried; and
that he was raised the third day,
5 according to the scriptures; and
that he appeared to Cephas, then
6 to the twelve. Then he appeared
to above five hundred brethren
at once, of whom the most remain
until now, but some also have
7 fallen asleep. Then he appeared
to James; then to all the apostles;
8 and last of all, as to an abortion,
9 he appeared to me also. For *I*
am the least of the apostles, who
am not fit to be called apostle,
because I have persecuted the
10 assembly of God. But by God's
grace I am what I am; and his
grace, which [was] towards me,
has not been vain; but I have
laboured more abundantly than
they all, but not *I*, but the grace
of God which [was] with me.
11 Whether, therefore, I or they,
thus we preach, and thus ye have
12 believed. Now if Christ is preached
that he is raised from among [the]
dead, how say some among you

[o] *R.* adds 'my.' [p] *R.* reads 'in tongues.' [q] *R.* adds 'and thus.' [r] *R.* reads 'women.' [s] *R.* reads 'they are the Lord's commandments.' [t] *R.* omits 'But.'

that there is not a resurrection of
13 [those that are] dead? But if
there is not a resurrection of
[those that are] dead, neither is
14 Christ raised: but if Christ is not
raised, then, indeed, vain also[u]
[is] our preaching, and vain also
15 your faith. And we are found also
false witnesses of God; for we
have witnessed concerning God
that he raised the Christ, whom
he has not raised if indeed [those
that are] dead are not raised.
16 For if [those that are] dead are
not raised, neither is Christ raised;
17 but if Christ be not raised, your
faith [is] vain; ye are yet in your
18 sins. Then indeed also those who
have fallen asleep in Christ have
19 perished. If in this life only we
have hope in Christ, we are [the]
most miserable of all men.
20 (But now Christ is raised from
among [the] dead, [v] first-fruits of
21 those fallen asleep. For since by
man [came] death, by man also
resurrection of [those that are]
22 dead. For as in the Adam all die,
thus also in the Christ all shall be
23 made alive. But each in his own
rank: [the] first-fruits, Christ;
then those [that are] the[w] Christ's
24 at his coming. Then the end,
when he gives up the kingdom to
him [who is] God and Father;
when he shall have annulled all
rule and all authority and power.
25 For he must reign until he put all
26 enemies under his feet. [The] last
enemy [that] is annulled [is] death.
27 For he has put all things in sub-
jection under his feet. But when
he says that all things are put in
subjection, [it is] evident that [it
is] except him who put all things
28 in subjection to him. But when
all things shall have been brought
into subjection to him, then the
Son also himself shall be placed
in subjection to him who put all
things in subjection to him, that
God may be all in all.)
29 Since what shall the baptised
for[x] the dead do if [those that are]
dead rise not at all? why also are
30 they baptised for them?[y] Why
do we also endanger ourselves
31 every hour? Daily I die, by your
boasting which I have in Christ
32 Jesus our Lord. If, [to speak]
after the manner of man, I have
fought with beasts in Ephesus,
what is the profit to me if [those
that are] dead do not rise? let
us eat and drink; for to-morrow
33 we die. Be not deceived: evil
communications corrupt good
34 manners. Awake up righteously,
and sin not; for some are ignorant
of God: I speak to you as a matter
of shame.
35 But some one will say, How are
the dead raised? and with what
36 body do they come? Fool; what
thou sowest is not quickened unless
37 it die. And what thou sowest,
thou sowest not the body that
shall be, but a bare grain: it may
be of wheat, or some one of the
38 rest: and God gives to it a body
as he has pleased, and to each of
39 the seeds its own body. Every
flesh [is] not the same flesh, but
one [is][z] of men, and another
flesh of beasts, and another [flesh]
of birds,[a] and another of fishes.
40 And [there are] heavenly bodies,
and earthly bodies: but different
is the glory of the heavenly,
41 different that of the earthly; one
[the] sun's glory, and another [the]
moon's glory, and another [the]
stars' glory; for star differs from
42 star in glory. Thus also [is] the
resurrection of the dead. It is
sown in corruption, it is raised in
43 incorruptibility. It is sown in
dishonour, it is raised in glory.
44 It is sown in weakness, it is raised
in power. It is sown a natural
body, it is raised a spiritual body:
if[b] there is a natural body, there
45 is also a spiritual [one].[c] Thus
also it is written, The first man
Adam became a living soul; the
last Adam a quickening spirit.
46 But that which is spiritual [was]
not first, but that which is natural,
47 then that which is spiritual: the
first man out of [the] earth, made
of dust; the second man,[d] out of
48 heaven. Such as he made of dust,
such also those made of dust; and
such as the heavenly [one], such
49 also the heavenly [ones]. And as
we have borne the image of the
[one] made of dust, we shall bear
also the image of the heavenly
50 [one]. But this I say, brethren,
that flesh and blood cannot inherit
God's kingdom, nor does corrup-
tion inherit incorruptibility.
51 Behold, I tell you a mystery:
We shall not all fall asleep, but
52 we shall all be changed, in an
instant, in [the] twinkling of an
eye, at the last trumpet; for the
trumpet shall sound, and the

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[u] *R.* omits 'also.' [v] *R.* adds 'he is become.' [w] *R.* omits 'the.' [x] Or 'over.'
[y] *R.* reads 'the dead.' [z] *R.* adds '[the] flesh.' [a] *R.* transposes 'fishes' and 'birds.' [b] *R.* omits 'if.' [c] *R.* adds 'body.' [d] *R.* adds 'the Lord.'

dead shall be raised incorruptible,
53 and we shall be changed. For this
corruptible must needs put on in-
corruptibility, and this mortal put
54 on immortality. But when this
corruptible shall have put on in-
corruptibility, and this mortal
shall have put on immortality,
then shall come to pass the word
written: Death has been swal-
55 lowed up in victory. Where, O
death, [is] thy sting? where, O
56 death,[e] thy victory? Now the
sting of death [is] sin, and the
57 power of sin the law; but thanks
to God, who gives us the victory
58 by our Lord Jesus Christ. So
then, my beloved brethren, be
firm, immovable, abounding al-
ways in the work of the Lord,
knowing that your toil is not in
vain in [the] Lord.

16 Now concerning the collection
for the saints, as I directed the
assemblies of Galatia, so do ye do
2 also. On [the] first of [the] week
let each of you put by at home,
laying up [in] whatever [degree]
he may have prospered, that there
may be no collections when I
3 come. And when I am arrived,
whomsoever ye shall approve,
these I will send with letters to
carry your bounty to Jerusalem:
4 and if it be suitable that I also
should go, they shall go with me.
5 But I will come to you when I
shall have gone through Mace-
6 donia; for I do go through Mace-
donia. But perhaps I will stay
with you, or even winter with you,
that ye may set me forward
7 wheresoever I may go. For I will
not see you now in passing, for[f]
I hope to remain a certain time
8 with you, if the Lord permit. But
I remain in Ephesus until Pente-
9 cost. For a great door is opened
to me and an effectual [one], and
[the] adversaries many.
10 Now if Timotheus come, see
that he may be with you without
fear; for he works the work of
11 the Lord, even as I. Let not
therefore any one despise him;
but set him forward in peace, that
he may come to me; for I expect
12 him with the brethren. Now con-
cerning the brother Apollos, I
begged him much that he would go
to you with the brethren; but it
was not at all [his] will to go now;
but he will come when he shall have
13 good opportunity. Be vigilant;
stand fast in the faith; quit your-
14 selves like men; be strong. Let
all things ye do be done in love.
15 But I beseech you, brethren,
(ye know the house of Stephanas,
that it is the first-fruits of Achaia,
and they have devoted themselves
16 to the saints for service,) that ye
should also be subject to such, and
to every one joined in the work
17 and labouring. But I rejoice in
the coming of Stephanas and For-
tunatus and Achaicus; because
they have supplied what was
18 lacking on your part. For they
have refreshed my spirit and yours:
19 own therefore such. The assem-
blies of Asia salute you. Aquila
and Priscilla,[g] with the assembly
in their house, salute you much
20 in [the] Lord. All the brethren
salute you. Salute one another
with a holy kiss.
21 The salutation of [me] Paul
22 with my own hand. If any one
love not the Lord [Jesus Christ]
let him be Anathema Maranatha.
23 The grace of the Lord Jesus Christ
24 [be] with you. My love [be] with
you all in Christ Jesus. Amen.

SECOND EPISTLE TO THE
CORINTHIANS

1 Paul, apostle of Jesus Christ by
God's will, and the brother Timo-
theus, to the assembly of God
which is in Corinth, with all the
saints who are in the whole of
2 Achaia. Grace to you, and peace
from God our Father, and [the]
Lord Jesus Christ.
3 Blessed [be] the God and Father
of our Lord Jesus Christ, the
Father of compassions, and God
4 of all encouragement; who en-
courages us in all our tribulation,
that we may be able to encourage
those who are in any tribulation
whatever, through the encourage-
ment with which we ourselves
5 are encouraged of God. Because,
even as the sufferings of the Christ
abound towards us, so through

[e] *R.* reads 'hades.' [f] *R.* reads 'but.' [g] Or 'Prisca.'

the[a] Christ does our encourage-
6 ment also abound. But whether we are in tribulation, [it is] for your encouragement and salvation, wrought in the endurance of the same sufferings which we
7 also suffer, (and our hope for you [is] sure;)[b] or whether we are encouraged, [it is] for your encouragement and salvation: knowing that as ye are partakers of the sufferings, so also of the en-
8 couragement. For we do not wish you to be ignorant, brethren, as to our tribulation which happened [to us] in Asia, that we were excessively pressed beyond [our] power, so as to despair even of
9 living. But we ourselves had the sentence of death in ourselves, that we should not have our trust in ourselves, but in God who raises
10 the dead; who has delivered us from so great a death, and does deliver; in whom we confide that
11 he will also yet deliver; ye also labouring together by supplication for us that the gift towards us, through means of many persons, may be the subject of the thanks-
12 giving of many for us. For our boasting is this, the testimony of our conscience, that in simplicity and sincerity before God, (not in fleshly wisdom but in God's grace,) we have had our conversation in the world, and more abundantly
13 towards you. For we do not write other things to you but what ye well know and recognise; and I hope that ye will[c] recognise to
14 the end, even as also ye have recognised us in part, that we are your boast, even as ye [are] ours in the day of the Lord Jesus.
15 And with this confidence I purposed to come to you previously, that ye might have a second
16 favour; and to pass through to Macedonia by you, and again from Macedonia to come to you, and to be set forward by you to Judæa.
17 Having therefore this purpose, did I then use the lightness? Or what I purpose, do I purpose according to flesh, that there should be with
18 me yea yea, and nay nay? Now God [is] faithful, that our word
19 to you is[d] not yea and nay. For the Son of God, Jesus Christ, he who has been preached by us among you (by me and Silvanus and Timotheus), did not become yea and nay, but yea *is* in him.
20 For whatever promises of God [there are], in him is the yea, and in him the amen, for glory to God
21 by us. Now he that establishes us with you in Christ, and has
22 anointed us, [is] God, who also has sealed us, and given the earnest of the Spirit in our hearts.
23 But I call God to witness upon my soul that to spare you I have
24 not yet come to Corinth. Not that we rule over your faith, but are fellow-workmen of your joy: for by faith ye stand.

2 But I have judged this with myself, not to come back to you in
2 grief. For if *I* grieve you, who also [is] it that gladdens me if not he that is grieved through me?
3 And I have written this very [letter] [to you], that coming I may not have grief from those from whom I ought to have joy; trusting in you all that my joy
4 is [that] of you all. For out of much tribulation and distress of heart I wrote to you, with many tears; not that ye may be grieved, but that ye may know the love which I have very abundantly
5 towards you. But if any one has grieved, he has grieved, not me, but in part (that I may not over-
6 charge [you]) all of you. Sufficient to such a one [is] this rebuke which [has been inflicted] by the
7 many; so that on the contrary ye should rather shew grace[e] and encourage, lest perhaps such a one should be swallowed up with
8 excessive grief. Wherefore I exhort you to assure him of [your]
9 love. For to this end also I have written, that I might know, by putting you to the test, if as to
10 everything ye are obedient. But to whom ye forgive anything, I also; for I also, what I have forgiven, if I have forgiven anything, [it is] for your sakes in [the] person
11 of Christ; that we might not have Satan get an advantage against us, for we are not ignorant of *his* thoughts.
12 Now when I came to Troas for the [publication of the] glad tidings of the Christ, a door also being opened to me in [the] Lord,
13 I had no rest in my spirit at not finding Titus my brother; but bidding them adieu, I came away
14 to Macedonia. But thanks [be] to God, who always leads us in triumph in the Christ, and makes manifest the odour of his knowledge through us in every place.

[a] *R.* omits 'the.' [b] *R.* has the words within the parentheses before the word 'knowing.' [c] *R.* adds 'also.' [d] *R.* reads 'was.' [e] Or 'forgive,' as in verse 10.

15 For we are a sweet odour of Christ
to God in the saved and in those
16 that perish: to the one an odour
from[f] death unto death, but to
the others an odour from[f] life
unto life; and who [is] sufficient
17 for these things? For we do not,
as the many, make a trade of[g]
the word of God; but as of sin-
cerity, but as of God, before God,
we speak in Christ.

3 Do we begin again to commend
ourselves? or[h] do we need, as
some, commendatory letters to
you, or [commendatory] from you?
2 *Ye* are our letter, written in our
hearts, known and read of all men,
3 being manifested to be Christ's
epistle ministered by us, written,
not with ink, but [the] Spirit of
[the] living God; not on stone
tables, but on fleshy tables of [the]
4 heart. And such confidence have
we through the Christ towards
5 God: not that we are competent
of ourselves to think anything as
of ourselves, but our competency
6 [is] of God; who has also made us
competent, [as] ministers of [the]
new covenant; not of letter, but
of spirit. For the letter kills, but
7 the Spirit quickens. (But if the
ministry of death, in letters,
graven in stones, began with glory,
so that the children of Israel could
not fix their eyes on the face of
Moses, on account of the glory of
his face, [a glory] which is annulled;
8 how shall not rather the ministry
of the Spirit subsist in glory?
9 For if the ministry of condemna-
tion [be] glory, much rather the
ministry of righteousness abounds
10 in glory. For also that [which
was] glorified is not glorified[i] in
this respect, on account of the
11 surpassing glory. For if that
annulled [was introduced] with
glory, much rather that which
12 abides [subsists] in glory. Having
therefore such hope, we use much
13 boldness: and not according as
Moses put a veil on his own face,
so that the children of Israel should
not fix their eyes on the end of
14 that annulled. But their thoughts
have been darkened, for unto this
day the same veil remains in
reading the old covenant, unre-
moved, which in Christ is annulled.
15 But unto this day, when Moses is
read, the veil lies upon their heart.
16 But when it shall turn to [the]
Lord, the veil is taken away.)[j]
17 Now the Lord is the Spirit, but
where the Spirit of [the] Lord [is,
18 there is] liberty. But we all,
looking on the glory of the Lord
with unveiled face, are transformed
according to the same image from
glory to glory, even as by [the]
Lord [the] Spirit.[k]

4 Therefore, having this ministry,
as we have had mercy shewn us,
2 we faint not. But we have re-
jected the hidden things of shame,
not walking in deceit, nor falsify-
ing the word of God, but by mani-
festation of the truth commending
ourselves to every conscience of
3 men before God. But if also our
gospel is veiled, it is veiled in
4 those that are lost;[l] in whom the
god of this world has blinded the
thoughts of the unbelieving, so
that the radiancy of the glad
tidings of the glory of the Christ,
who is [the] image of God, should
5 not shine forth [for them]. For
we do not preach ourselves, but
Christ Jesus Lord, and ourselves
your bondmen for Jesus' sake.
6 Because [it is] the God[m] who
spoke that out of darkness light
should shine who has shone in our
hearts for the shining forth[n] of
the knowledge of the glory of God
in [the] face of [Jesus] Christ.
7 But we have this treasure in
earthen vessels, that the surpass-
ingness of the power may be of
8 God, and not from us: every way
afflicted, but not straitened; see-
ing no apparent issue, but our way
9 not entirely shut up; persecuted,
but not abandoned; cast down,
10 but not destroyed; always bear-
ing about in the body the dying of
[o] Jesus, that the life also of Jesus
may be manifested in our body;
11 for we who live are always de-
livered unto death on account of
Jesus, that the life also of Jesus
may be manifested in our mortal
12 flesh; so that death works in us,
13 but life in you. And having the
same spirit of faith, according to
what is written, I have believed,
therefore have I spoken; we also
believe, therefore also we speak;
14 knowing that he who has raised
the Lord Jesus shall raise us also
with Jesus, and shall present [us]
15 with you. For all things [are] for
your sakes, that the grace abound-
ing through the many may cause

[f] *R.* reads 'of.' [g] Or 'adulterate.' [h] *R.* reads 'unless we need.' [i] *R.* reads 'for neither also is that glorified which was glorified.' [j] The parenthesis begins at verse 7. [k] See verses 6, 17. [l] Or 'that perish,' as ii. 15. [m] Or '[it is] God.' [n] Or 'radiancy.' [o] *R.* adds 'the Lord.'

thanksgiving to abound to the
16 glory of God. Wherefore we faint
not; but if indeed our outward
man is consumed, yet the inward
17 is renewed day by day. For our
momentary [and] light affliction
works for us in surpassing measure
18 an eternal weight of glory; while
we look not at the things that are
seen, but at the things that are not
seen; for the things that are seen
[are] for a time, but those that are
not seen eternal.

5 For we know that if our earthly
tabernacle house be destroyed, we
have a building from God, a house
not made with hands, eternal in
2 the heavens. For indeed in this
we groan, ardently desiring to have
put on our house which [is] from
3 heaven; if indeed being also
clothed we shall not be found
4 naked. For indeed we who are
in the tabernacle groan, being
burdened; while yet we do not
wish to be unclothed, but clothed,
that [what is] mortal may be
5 swallowed up by life. Now he
that has wrought us for this very
thing [is] God, who also has given
to us the earnest of the Spirit.
6 Therefore [we are] always con-
fident, and know that while pre-
sent in the body we are absent from
7 the Lord, (for we walk by faith,
8 not by sight;) we are confident,
I say, and pleased rather to be
absent from the body and present
9 with the Lord. Wherefore also
we are zealous, whether present
or absent, to be agreeable to him.
10 For we must all be manifested
before the judgment-seat of the
Christ, that each may receive the
things [done] in the body, accord-
ing to those he has done, whether
11 [it be] good or evil. Knowing
therefore the terror of the Lord we
persuade men, but have been
manifested to God, and I hope
also that we have been manifested
12 in your consciences. [For] we do
not again commend ourselves to
you, but [we are] giving to you
occasion of boast in our behalf,
that ye may have [such] with
those boasting in countenance,
13 and not in heart. For whether
we are beside ourselves, [it is] to
God; or are sober, [it is] for you.
14 For the love of the Christ con-
strains us, having judged this:
that one died for all, then all
15 have died; and he died for all,
that they who live should no
longer live to themselves, but to
him who died for them and has
16 been raised. So that we hence-
forth know no one according to
flesh; but if even we have known
Christ according to flesh, yet now
we know [him thus] no longer.
17 So if any one [be] in Christ, [there
is] a new creation; the old things
have passed away; behold all
18 things have become new: and all
things [are] of the God who has
reconciled us to himself by [Jesus]
Christ, and given to us the minis-
19 try of that reconciliation: how
that God was in Christ, reconciling
the world to himself, not reckoning
to them their offences; and put-
ting in us the word of that
20 reconciliation. We are ambas-
sadors therefore for Christ, God
as [it were] beseeching by us, we
entreat for Christ, Be reconciled
21 to God. Him who knew not sin
he has made sin for us, that we
might become God's righteousness
in him.

6 But [as] fellow-workmen, we
also beseech that ye receive not
2 the grace of God in vain: (for
he says, I have listened to thee in
an accepted time, and I have
helped thee in a day of salvation:
behold, now [is the] well-accepted
time; behold, now [the] day of
3 salvation:) giving no manner of
offence in anything, that the
4 ministry be not blamed; but in
everything commending ourselves
as God's ministers, in much en-
durance, in afflictions, in neces-
5 sities, in straits, in stripes, in
prisons, in riots, in labours, in
6 watchings, in fastings, in pureness,
in knowledge, in longsuffering, in
kindness, in [the] Holy Spirit, in
7 love unfeigned, in [the] word of
truth, in [the] power of God;
through the arms of righteousness
8 on the right hand and left, through
glory and dishonour, through evil
report and good report: as de-
9 ceivers, and true; as unknown,
and well known; as dying, and
behold, we live; as disciplined,
10 and not put to death; as grieved,
but always rejoicing; as poor, but
enriching many; as having noth-
ing, and possessing all things.
11 Our mouth is opened to you,
Corinthians, our heart is expanded.
12 Ye are not straitened in us, but
ye are straitened in your affec-

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p Or 'for.' q *R.* adds 'if.' r Or 'had died.' s Or 'of God.' t Or 'of reconciliation.' u *R.* adds 'For.' v See 1 Corinthians iii. 9. w Or 'patience.' x Or 'recognised.' y Or 'sorrowful.'

13 tions; but for an answering recompense, (I speak as to children,) let your heart also expand itself.
14 Be not diversely yoked with unbelievers; for what participation [is there] between righteousness and lawlessness? or [z] what fellow-
15 ship of light with darkness? and what consent of Christ with Beliar, or what part for a believer along
16 with an unbeliever? and what agreement of God's temple [a] with idols? for *ye* are [the] living God's temple; [a] according as God has said, I will dwell among them, and walk among [them]; and I will be their God, and they shall be to
17 me a people. Wherefore come out from the midst of them, and be separated, saith [the] Lord, and touch not [what is] unclean, and
18 *I* will receive you; and I will be to you for a Father, and ye shall be to me for sons and daughters, saith [the] Lord Almighty.

7 Having therefore these promises, beloved, let us purify ourselves from every pollution of flesh and spirit, perfecting holiness in God's fear.
2 Receive us: we have injured no one, we have ruined no one, we
3 have made gain of no one. I do not speak for condemnation, for I have already said that ye are in our hearts, to die together, and
4 live together. Great [is] my boldness towards you, great my exulting in respect of you; I am filled with encouragement; I overabound in joy under all our affliction.
5 For indeed, when we came into Macedonia, our flesh had no rest, but [we were] afflicted in every way; without combats,
6 within fears. But he who encourages those that are [brought] low, [even] God, encouraged us by the
7 coming of Titus; and not by his coming only, but also through the encouragement with which he was encouraged as to you; relating to us your ardent desire, your mourning, your zeal for me; so
8 that I the more rejoiced. For if also I grieved you in the letter, I do not regret [it], if even I have regretted it; for I see that that letter, if even [it were] only for
9 a time, grieved you. Now I rejoice, not that ye have been grieved, but that ye have been grieved to repentance; for ye have been grieved according to God, that in nothing ye might be injured
10 by us. For grief according to God works repentance to salvation, never to be regretted; but the grief of the world works death.
11 For, behold, this same thing, your being grieved according to God, how much [b] diligence it wrought in *you*, but [what] excusing [of yourselves], but [what] indignation, but [what] fear, but [what] ardent desire, but [what] zeal, but [what] vengeance: in every way ye have proved yourselves to be
12 pure in the matter. So then, if also I wrote to you, [it was] not for the sake of him that injured, nor for the sake of him that was injured, but for the sake of our diligent zeal for you being mani-
13 fested to you before God. For this reason we have been encouraged.[c] And we the rather rejoiced in[d] our encouragement[e] more abundantly by reason of the joy of Titus, because his spirit has
14 been refreshed by you all. Because if I boasted to him anything about you, I have not been put to shame; but as we have spoken to you all things in truth, so also our boasting to Titus has been [the]
15 truth; and his affections are more abundantly towards you, calling to mind the obedience of you all, how with fear and trembling ye
16 received him. I rejoice[f] that in everything I am confident as to you.

8 But we make known to you, brethren, the grace of God bestowed in the assemblies of Mace-
2 donia; that in a great trial of affliction the abundance of their joy and their deep poverty has abounded to the riches of their
3 free-hearted liberality. For according to [their] power, I bear witness, and beyond [their] power, [they were] willing of their own
4 accord, begging of us with much entreaty [to give effect to] the grace and fellowship of the service which [was to be rendered] to the
5 saints. And not according as we hoped, but they gave themselves first to the Lord, and to us by
6 God's will. So that we begged Titus that, according as he had before begun, so he would also complete as to you this grace also;
7 but even as ye abound in every way, in faith, and word, and knowledge, and all diligence, and in love from you to us, that ye may abound in this grace also.

[z] *R.* reads 'and.' [a] See 1 Corinthians iii. 16. [b] Or 'what.' [c] Or 'comforted.' [d] Or 'besides.' [e] 'Or 'in our comfort.' [f] *R.* adds 'therefore.'

8 I do not speak as commanding [it], but through the zeal of others, and proving the genuineness of
9 your[g] love. For ye know the grace of our Lord Jesus Christ, that for your sakes he being rich became poor, in order that ye by *his* poverty might be enriched.
10 And I give [my] opinion in this, for this is profitable for you who began before, not only to do, but also to be willing, a year ago.
11 But now also complete the doing of it; so that as [there was] the readiness to be willing, so also to complete out of what ye have.
12 For if the readiness be there, [a man is] accepted[h] according to what he[i] may have, not according
13 to what he has not. For [it is] not in order that there may be ease for others, and for you dis-
14 tress, but [on the principle] of equality; in the present time your abundance for their lack, that their abundance may be for your lack, so that there should be
15 equality. According as it is written, He who [gathered] much had no excess, and he who [gathered] little was nothing short.
16 But thanks [be] to God, who gives the same diligent zeal for
17 you in the heart of Titus. For he received indeed the entreaty, but, being full of zeal, he went of his
18 own accord to you; but we have sent with him the brother whose praise [is] in the glad tidings
19 through all the assemblies; and not only [so], but [is] also chosen by the assemblies as our fellow-traveller with this grace, ministered by us to the glory of the Lord himself, and [a witness of]
20 our[j] readiness; avoiding this, that any one should blame us in this abundance [which is] ad-
21 ministered by us; for[k] we provide[l] for things honest, not only before [the] Lord, but also before men.
22 And we have sent with them our brother whom we have often proved to be of diligent zeal in many things, and now more diligently zealous through the great confidence [he has] as to you.
23 Whether as regards Titus, [he is] my companion and fellow-labourer in your behalf; or our brethren, [they are] deputed messengers of
24 assemblies, Christ's glory. Shew therefore to them, [m] before the assemblies, the proof of your love, and of our boasting about you.

9 For concerning the ministration which [is] for the saints, it is
2 superfluous my writing to you. For I know your readiness, which I boast of as respects you to Macedonians, that Achaia is prepared since a year ago, and the zeal [reported] of you has stimulated the mass [of the brethren].
3 But I have sent the brethren, in order that our boasting about you may not be made void in this respect, in order that, as I have
4 said, ye may be prepared; lest haply, if Macedonians come with me and find you unprepared, *we*, that we say not ye, may be put to
5 shame in this confidence.[n] I thought it necessary therefore to beg the brethren that they would come to you, and complete beforehand your fore-announced blessing, that this may be ready thus as blessing, and not as got out of
6 you.[o] But this [is true], he that sows sparingly shall reap also sparingly; and he that sows in [the spirit of] blessing shall reap
7 also in blessing: each according as he is purposed in his heart; not grievingly,[p] or of necessity; for
8 God loves a cheerful giver. But God is able to make every gracious gift abound towards you, that, having in every way always all-sufficiency, ye may abound to
9 every good work: according as it is written, He has scattered abroad, he has given to the poor, his righteousness remains for ever.
10 Now he that supplies seed to the sower and bread for eating shall[q] supply and make abundant your sowing, and increase the fruits of
11 your righteousness: enriched in every way unto all free-hearted liberality, which works through us
12 thanksgiving to God. Because the ministration of this service is not only filling up the measure of what is lacking to the saints, but also abounding by many thanksgiv-
13 ings to God; they glorifying God through the proof of this ministration, by reason of your subjection, by profession, to the glad tidings of the Christ, and your free-hearted liberality in communicating to-
14 wards them and towards all; and in their supplication for you, full of ardent desire for you, on account

[g] *R.* reads 'our.' [h] Or 'it is accepted.' [i] *R.* reads 'any one.' [j] *R.* reads 'your.' [k] *R.* omits 'for.' [l] *R.* reads 'providing.' [m] *R.* adds 'and.' [n] *R.* adds 'of boasting.' [o] Or 'as covetousness.' [p] Or 'not as grieving [to do it].' [q] *R.* omits 'shall.'

of the exceeding grace of God
15 [which is] upon you. [r] Thanks [be]
to God for his unspeakable free
gift.

10 But I myself, Paul, entreat
you by the meekness and
gentleness of the Christ, who, as to
appearance, [when present] [am]
mean among you, but absent am
2 bold towards you; but I beseech
that present I may not be bold
with the confidence with which I
think to be daring towards some
who think of us as walking accord-
3 ing to flesh. For walking in flesh,
we do not war according to flesh.
4 For the arms of our warfare [are]
not fleshly, but powerful according
to God to [the] overthrow of
5 strongholds; overthrowing reason-
ings and every high thing that
lifts itself up against the know-
ledge of God, and leading captive
every thought into the obedience
6 of the Christ; [s] and having in
readiness to avenge all disobedi-
ence when your obedience shall
7 have been fulfilled. Do ye look
at what concerns appearance? [t]
If any one has confidence in him-
self that he is of Christ, let him
think this again in himself, that
even as he [is] of Christ, so also
8 [are] we. [u] For and if I should
boast even somewhat more abun-
dantly of our authority, which the
Lord has given [to us] for building
up and not for your overthrowing,
9 I shall not be put to shame; that
I may not seem as if I was fright-
10 ening you by letters: because his
letters, he says, [are] weighty and
strong, but his presence in the
body weak, and his speech naught.
11 Let such a one think this, that
such as we are in word by letters
[when] absent, such also present
12 in deed. For we dare not class
ourselves or compare ourselves
with some who commend them-
selves; but these, measuring
themselves by themselves, and
comparing themselves with them-
13 selves, are not intelligent. Now
we will not boast out of measure,
but according to the measure of
the rule which the God of measure
has apportioned to us, to reach to
14 you also. For we do not, as not
reaching to you, overstretch our-
selves, (for we have come to you
also in the glad tidings of the
15 Christ;) not boasting out of
measure in other people's labours,
but having hope, your faith in-
creasing, to be enlarged amongst
you, according to our rule, yet
16 more abundantly to announce the
glad tidings to that [which is] be-
yond you, not to be boasting in an-
other's rule of things made ready to
17 hand. But he that boasts, let him
18 boast in the Lord. For not he that
commends himself is approved, but
whom the Lord commends.

11 Would that ye would bear
with me [in] a little folly; but
2 indeed bear with me. For I am
jealous as to you with a jealousy
[which is] of God; for I have
espoused you unto one man, to
present [you] a chaste virgin to
3 Christ. But I fear lest by any
means, as the serpent deceived
Eve by his craft, [so] your
thoughts should be corrupted from
4 simplicity as to the Christ. For
if indeed he that comes preaches
another Jesus whom we have not
preached, or ye get a different
Spirit which ye have not got, or a
different glad tidings which ye
have not received, ye might well
5 bear with [it]. For I reckon that
in nothing I am behind those who
are in surpassing degree apostles.
6 But if [I am] a simple person in
speech, yet not in knowledge, but
in everything making [the truth]
manifest [v] in all things to you. [w]
7 Have I committed sin, abasing
myself in order that ye might be
exalted, because I gratuitously
announced to you the glad tidings
8 of God? I spoiled other assem-
blies, receiving hire for ministry
9 towards you. And being present
with you and lacking, I did not
lazily burden any one, (for the
brethren who came from Mace-
donia supplied what I lacked,) and
in everything I kept myself from
being a burden to you, and will
10 keep myself. [The] truth of
Christ is in me that this boasting
shall not be stopped as to me in
11 the regions of Achaia. Why?
because I do not love you? God
12 knows. But what I do, I will also
do, that I may cut off the oppor-
tunity of those wishing [for] an
opportunity, that wherein they
boast they may be found even as
13 we. For such [are] false apostles,
deceitful workers, transforming
themselves into apostles of Christ.
14 And [it is] not wonderful, for
Satan himself transforms himself
15 into an angel of light. It is no
great thing therefore if his min-

[r] *R.* adds 'Now.' [s] Or 'of Christ.'
[t] See verse 1. [u] *R.* adds 'of Christ.'
[v] *R.* reads 'in every way made manifest.' [w] Or 'before you.'

isters also transform themselves as ministers of righteousness; whose end shall be according to their works.

16 Again I say, Let not any one think me to be a fool; but if otherwise, receive me then even as a fool, that *I* also may boast
17 myself some little. What I speak I do not speak according to [the] Lord, but as in folly, in this con-
18 fidence of boasting. Since many boast according to flesh, *I* also
19 will boast. For ye bear fools
20 readily, being wise. For ye bear if any one bring you into bondage, if any one devour [you], if any one get [your money], if any one exalt himself, if any one beat you on
21 the face. I speak as to dishonour, as though *we* had been weak; but wherein any one is daring, (I speak in folly,) *I* also am daring.
22 Are they Hebrews? I also. Are they Israelites? I also. Are they
23 seed of Abraham? I also. Are they ministers of Christ? (I speak as being beside myself) I above measure [so]; in labours exceedingly abundant, in stripes to excess, in prisons exceedingly abun-
24 dant, in deaths oft. From the
25 Jews five times have I received forty [stripes], save one. Thrice have I been scourged, once I have been stoned, three times I have suffered shipwreck, a night and
26 day I passed in the deep: in journeyings often, in perils of rivers, in perils of robbers, in perils from [my own] race, in perils from [the] nations, in perils in [the] city, in perils in [the] desert, in perils on [the] sea, in
27 perils among false brethren; in labour and toil, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness.
28 Besides those things that are without, the crowd [of cares] pressing on me daily, the burden
29 of all the assemblies. Who is weak, and I am not weak? Who
30 is stumbled, and I burn not? If it is needful to boast, I will boast in the things which concern my
31 infirmity. The God and Father of the Lord Jesus knows—he who is blessed for ever—that I do not
32 lie. In Damascus the ethnarch of Aretas the king kept the city of the Damascenes shut up, wishing
33 to take me; and through a window in a basket I was let down by the wall, and escaped his hands.

12 Well, it is not of profit to me to boast, for I will come to visions and revelations of [the]
2 Lord. I know a man in Christ, fourteen years ago, (whether in [the] body I know not, or out of the body I know not, God knows;) such [a one] caught up to [the]
3 third heaven. And I know such a man, (whether in [the] body or out of the body I know not, God
4 knows;) that he was caught up into Paradise, and heard unspeakable things said which it is
5 not allowed to man to utter. Of such [a one] I will boast, but of myself I will not boast, unless in
6 my weaknesses. For if I shall desire to boast, I shall not be a fool; for I will say [the] truth; but I forbear, lest any one should think as to me above what he sees me [to be], or whatever he may
7 hear of me. And that I might not be exalted by the exceeding greatness of the revelations, there was given to me a thorn for the flesh, a messenger of Satan that he might buffet me, that I might not be
8 exalted. For this I thrice besought the Lord that it might
9 depart from me. And he said to me, My grace suffices thee; for [my] power is perfected in weakness. Most gladly therefore will I rather boast in my weaknesses, that the power of the Christ[a] may
10 dwell upon me. Wherefore I take pleasure in weaknesses, in insults, in necessities, in persecutions, in straits, for Christ: for when I am weak, then I am powerful.
11 I have become a fool;[y] ye have compelled me; for *I* ought to have been commended by you; for I have been nothing behind those who were in surpassing degree apostles, if also I am
12 nothing. The signs indeed of the apostle were wrought among you in all endurance, [z]signs, and wonders, and works of power.
13 For in what is it that ye have been inferior to the other assemblies, unless that I myself have not been in laziness a charge upon you?
14 Forgive me this injury. Behold, this[a] third time I am ready to come to you, and I will not be in laziness a charge;[b] for I do not seek yours, but you; for the children ought not to lay up for the parents, but the parents for
15 the children. Now *I* shall most gladly spend and be utterly spent

[a] Or 'of Christ.' [y] *R.* adds 'in boasting.' [z] *R.* adds 'in.' [a] *R.* reads 'the.' [b] *R.* adds 'upon you.'

for your souls, if even in abundantly loving you I should be less loved.
16 But be it so. *I* did not burden you, but being crafty I took you
17 by guile. Did I make gain of you by any of those whom I have sent
18 to you? I begged Titus, and sent the brother with [him]: did Titus at all make gain of you? have we not walked in the same spirit? [have we] not in the same steps?
19 Ye have long been supposing[c] that we excuse ourselves to you: we speak before God in Christ; and all things, beloved, for your
20 building up. For I fear lest perhaps coming I find you not such as I wish, and that *I* be found by you such as ye do not wish: lest [there might be] strifes, jealousies, augers, contentions, evil speakings, whisperings, puffings up,
21 disturbances; lest my God should humble me as to[d] you when I come again, and that I shall grieve over many of those who have sinned before, and have not repented as to the uncleanness and fornication and licentiousness which they have practised.

13 This third time I am coming to you. In the mouth of two or three witnesses shall every
2 matter be established. I have declared beforehand, and I say beforehand as present the second time, and now absent,[e] to those that have sinned before, and to all the rest, that if I come again I
3 will not spare. Since ye seek a proof of Christ speaking in me, (who is not weak towards you,
4 but is powerful among you, for if indeed he has been crucified in weakness, yet he lives by God's power; for indeed we[f] are weak in him, but we shall live with him by God's power towards you,)
5 examine your own selves if ye be in the faith; prove your own selves: do ye not recognise yourselves, that Jesus Christ is in you, unless indeed ye be reprobates?
6 Now I hope that ye will know that
7 *we* are not reprobates. But we[g] pray to God that ye may do nothing evil; not that *we* may appear approved, but that *ye* may do what is right, and *we* be as repro-
8 bates. For we can do nothing against the truth, but for the
9 truth. For we rejoice when we may be weak and ye may be powerful. But this also we pray
10 for, your perfecting. On this account I write these things being absent, that being present I may not use severity according to the authority[h] which the Lord has given me for building up, and not for overthrowing.
11 For the rest, brethren, rejoice;[i] be perfected; be encouraged; be of one mind; be at peace; and the God of love and peace shall be
12 with you. Salute one another
13 with a holy kiss. All the saints
14 salute you. The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Spirit, [be] with you all.[j]

EPISTLE TO THE GALATIANS

1 Paul, apostle, not from men nor through man, but through Jesus Christ, and God [the] Father who raised him from among [the] dead,
2 and all the brethren with me, to
3 the assemblies of Galatia. Grace to you, and peace, from God [the] Father, and our Lord Jesus Christ,
4 who gave himself for our sins, so that he should deliver us out of the present evil world,[a] according to the will of our God and Father;
5 to whom [be] glory to the ages of ages. Amen.
6 I wonder that ye thus quickly change, from him that called you in Christ's grace, to a different
7 gospel,[b] which is not another [one]; but there are some that trouble you, and desire to pervert the
8 glad tidings of the Christ. But if even we or an angel out of heaven announce as glad tidings to you [anything] besides what we have announced as glad tidings
9 to you, let him be accursed. As we have said before, now also again I say, If any one announce to you as glad tidings [anything] besides what ye have received, let

[c] *R.* reads 'Again, do ye suppose.' [d] Or 'amongst.' [e] *R.* adds 'I write.' [f] *R.* adds 'also.' [g] *R.* reads 'I.' [h] Or 'power.' [i] Or 'farewell.' [j] *R.* adds 'Amen.' [a] Or 'age, course of this world.' [b] Or 'glad tidings.'

10 him be accursed. For do I now
seek to satisfy men or God? or
do I seek to please men? [c]If I
were yet pleasing men, I were
11 not Christ's bondman. But I let
you know, brethren, [as to] the
glad tidings which were announced
by me, that they are not according
12 to man. For neither did I receive
them from man, neither was I
taught [them], but by revelation
13 of Jesus Christ. For ye have
heard [what was] my conversa-
tion formerly in Judaism, that I
excessively persecuted the assem-
14 bly of God, and ravaged it; and
advanced in Judaism beyond
many [my] contemporaries in my
nation, being exceedingly zealous
of the doctrines[d] of my fathers.
15 But when God,[e] who set me apart
[even] from my mother's womb,
16 and called [me] by his grace, was
pleased to reveal his Son in me,
that I may announce him as glad
tidings among the nations, im-
mediately I took not counsel with
17 flesh and blood, nor went I up
to Jerusalem to those [who were]
apostles before me; but I went
to Arabia, and again returned to
18 Damascus. Then after three years
I went up to Jerusalem to make
acquaintance with Peter, and I
remained with him fifteen days;
19 but I saw none other of the
apostles, but James the brother
20 of the Lord. Now what I write
to you, behold, before God, I do
21 not lie. Then I came into the
22 regions of Syria and Cilicia. But
I was unknown personally to the
assemblies of Judæa which [are]
23 in Christ; only they were hearing
that he who persecuted us former-
ly now announces the glad tidings
of the faith which formerly he
24 ravaged: and they glorified God
in me.

2 Then after a lapse of fourteen
years I went up again to Jerusalem
with Barnabas, taking Titus also
2 with [me]; and I went up accord-
ing to revelation, and I laid before
them the glad tidings which I
preach among the nations, but
privately to those conspicuous
[among them], lest in any way
3 I run or had run in vain; (but
neither was Titus, who was with
me, being a Greek, compelled to be
4 circumcised;) and [it was] on
account of the false brethren
brought in surreptitiously, who
came in surreptitiously to spy out
our liberty which we have in
Christ Jesus, that they might
5 bring us into bondage; to whom
we yielded in subjection not even
for an hour, that the truth of the
glad tidings might remain with
6 you. But from those who were
conspicuous as being somewhat—
whatsoever they were, it makes no
difference to me: God does not
accept man's person; for to me
those who were conspicuous com-
7 municated nothing; but, on the
contrary, seeing that the glad
tidings of the uncircumcision were
confided to me, even as to Peter
8 that of the circumcision, (for he
that wrought in Peter for [the]
apostleship of the circumcision
wrought also in me towards the
9 Gentiles,) and recognising the
grace given to me, James and
Cephas and John, who were con-
spicuous as being pillars, gave to
me and Barnabas [the] right hands
of fellowship, that we [should go]
to the nations, and they to the
10 circumcision; only that we should
remember the poor, which same
thing also I was diligent to do.
11 But when Peter came to Antioch,
I withstood him to [the] face, be-
cause he was to be condemned:[f]
12 for before that certain came from
James, he ate with [those of] the
nations; but when they came, he
drew back and separated himself,
fearing those of [the] circumcision;
13 and the rest of the Jews also
played the same dissembling part
with him; so that even Barnabas
was carried away too by their
14 dissimulation. But when I saw
that they do not walk straight-
forwardly, according to the truth
of the glad tidings, I said to Peter
before all, If thou, being a Jew,
livest as the nations and not as
the Jews, how[g] dost thou compel
15 the nations to Judaise? We,
Jews by nature, and not sinners
16 of [the] nations, but[h] knowing
that a man is not justified on the
principle of works of law [nor] but
by the faith of Jesus Christ, *we*
also have believed on Christ Jesus,
that we might be justified on the
principle of [the] faith of Christ;
and not of works of law; because
on the principle of works of law
17 no flesh shall be justified. Now if
in seeking to be justified in Christ
we also have been found sinners,
then [is] Christ minister of sin.
18 Far be the thought. For if the

[c] *R.* adds 'For.' [d] Or 'traditions.' [e] Or 'the God who.' [f] Or 'convicted of evil.' [g] *R.* reads 'why.' [h] *R.* omits 'but.'

things I have thrown down, these I build again, I constitute myself
19 a transgressor. For *I*, through law, have died to law, that I may
20 live to God. I am crucified with Christ, and no longer live, I,[i] but Christ lives in me; but [in] that I now live in flesh, I live by faith, the [faith] of the Son of God, who has loved me and given himself
21 for me. I do not set aside the grace of God; for if righteousness [is] by law, then Christ has died for nothing.

3 O senseless Galatians, who has bewitched you;[j] to whom, as before your very eyes, Jesus Christ has been portrayed, crucified
2 [among you]? This only I wish to learn of you, Have ye received the Spirit on the principle of works of law, or of [the] report of faith?
3 Are ye so senseless? having begun in Spirit, are ye going to be made
4 perfect in flesh? Have ye suffered so many things in vain, if indeed
5 also in vain? He therefore who ministers to you the Spirit, and works miracles among you, [is it] on the principle of works of law,
6 or of [the] report of faith? Even as Abraham believed God, and it was reckoned to him as righteous-
7 ness. Know then that they that are on the principle of faith, these
8 are Abraham's sons; and the scripture, foreseeing that God would justify the nations on the principle of faith, announced beforehand the glad tidings to Abraham: In thee all the nations
9 shall be blessed. So that they who are on the principle of faith are blessed with believing Abraham.
10 For as many as are on the principle of works of law are under curse. For it is written, Cursed is every one who does not continue in all things which [are] written in the
11 book of the law to do them; but that by law no one is justified with God [is] evident, because The just shall live on the principle
12 of faith; but the law is not on the principle of faith; but, He[k] that shall have done these things
13 shall live by them. Christ has redeemed us out of the curse of the law, having become a curse for us, (for it is written, Cursed [is] every one hanged upon a tree,)
14 that the blessing of Abraham might come to the nations in Christ Jesus, that we might receive the promise of the Spirit through faith.
15 Brethren, (I speak according to man,) even man's confirmed covenant no one sets aside, or adds
16 other dispositions to. But to Abraham were the promises addressed, and to his seed: he does not say, And to seeds, as of many; but as of one, And to thy seed;
17 which is Christ. Now I say this, A covenant confirmed beforehand by God,[l] the law, which took place four hundred and thirty years after, does not annul, so as to make the promise of no effect.
18 For if the inheritance [be] on the principle of law, [it is] no longer on the principle of promise; but God gave it in grace to Abraham
19 by promise. Why then the law? It was added for the sake of transgressions, until the seed came to whom the promise was made, ordained through angels in [the]
20 hand of a mediator. But a[m] mediator is not of one, but God is one.
21 [Is] then the law against the promises of God? Far be the thought. For if a law had been given able to quicken, then indeed righteousness were on the principle
22 of law; but the scripture has shut up all things under sin, that the promise, on the principle of faith of Jesus Christ, should be given to
23 those that believe. But before faith came, we were guarded under law, shut up to faith[n] [which was]
24 about to be revealed. So that the law has been our tutor up to[o] Christ, that we might be justified
25 on the principle of faith. But, faith having come, we are no
26 longer under a tutor; for ye are all God's sons by faith in Christ
27 Jesus. For ye, as many as have been baptised unto Christ, have
28 put on Christ. There is no Jew nor Greek; there is no bondman nor freeman; there is no male and female; for ye are all one in Christ
29 Jesus: but if *ye* [are] of Christ, then ye are Abraham's seed,[p] heirs according to promise.

4 Now I say, As long as the heir is a child, he differs nothing from
2 a bondman, though he be lord of all; but he is under guardians and stewards until the period fixed by
3 the father. So we also, when we were children, were held in bondage under the principles of the

[i] Or 'but I live, no longer I.' [j] *R.* adds 'that ye should not obey the truth.'
[k] *R.* reads 'The man.' [l] *R.* adds 'to Christ.' [m] Or 'the.' [n] Or 'the faith.'
[o] See Eph. i. 14. [p] *R.* adds 'and.'

4 world; but when the fulness of
the time was come, God sent forth
his Son, come[q] of woman, come
5 under law, that he might redeem
those under law, that we might
6 receive sonship.[r] But because ye
are sons, God has sent out the
Spirit of his Son into our[s] hearts,
7 crying, Abba, Father. So thou
art no longer bondman, but son;
but if son, heir also through God.[t]
8 But then indeed, not knowing
God, ye were in bondage to those
9 who by nature are not gods; but
now, knowing God, but rather
being known by God, how do ye
turn again to the weak and
beggarly principles to which ye
desire to be again anew in bond-
10 age? Ye observe days and months
11 and times and years. I am afraid
of you, lest indeed I have laboured
in vain as to you.
12 Be as I [am], for *I* also [am]
as ye, brethren, I beseech you:
ye have not at all wronged me.
13 But ye know that in weakness of
the flesh I announced the glad
14 tidings to you at the first; and
my temptation, which [was] in
my flesh, ye did not slight nor
reject with contempt; but ye
received me as an angel of God,
15 as Christ Jesus. What then [was]
your blessedness? for I bear you
witness that, if possible, plucking
out your own eyes ye would have
16 given [them] to me. So I have
become your enemy in speaking
17 the truth to you? They are not
rightly zealous after you, but
desire to shut you[u] out [from us],
that ye may be zealous after
18 them. But [it is] right to be
zealous at all times in what is
right, and not only when I am
19 present with you—my children,
of whom I again travail in birth
until Christ shall have been formed
20 in you: and I should wish to be
present with you now, and change
my voice, for I am perplexed as
21 to you. Tell me, ye who are
desirous of being under law, do
22 ye not listen to the law? For it
is written that Abraham had two
sons; one of the maid servant,[v]
23 and one of the free woman. But
he [that was] of the maid servant
was born according to flesh, and
he [that was] of the free woman
24 through the promise. Which
things have an allegorical sense;
for these are[w] two covenants: one
from mount Sina, gendering to
25 bondage, which is Hagar. For
Hagar is mount Sina in Arabia,
and corresponds to Jerusalem
which [is] now, for[x] she is in bond-
26 age with her children; but the
Jerusalem above is free, which is
our[y] mother.
27 For it is written, Rejoice, thou
barren that bearest not; break
out and cry, thou that travailest
not; because the children of the
desolate are more numerous than
[those] of her that has a husband.
28 But *ye*, brethren, after the
pattern of Isaac, are children of
29 promise. But as then he that was
born according to flesh persecuted
him [that was born] according to
30 Spirit, so also [it is] now. But
what says the scripture? Cast
out the maid servant[v] and her
son; for the son of the maid ser-
vant[v] shall not[z] inherit with the
31 son of the free woman. So then,
brethren, we are not maid ser-
vant's[a] children, but [children] of
the free woman.

5 Christ has set us free in freedom;
stand fast therefore,[b] and be not
held again in a yoke of bondage.
2 Behold, I, Paul, say to you, that
if ye are circumcised, Christ shall
3 profit you nothing. And I wit-
ness again to every man [who is]
circumcised, that he is debtor to
4 do the whole law. Ye are de-
prived of all profit from the Christ
as separated [from him], as many
as are justified by law; ye have
5 fallen from grace. For we, by
[the] Spirit, on the principle of
faith, await the hope of right-
6 cousness. For in Christ Jesus
neither circumcision has any force,
nor uncircumcision; but faith
7 working through love. Ye ran
well; who has stopped[c] you that
ye should not obey the truth?
8 The persuasibleness [is] not of him
9 that calls you. A little leaven
10 leavens the whole lump. I have
confidence as to you in [the] Lord,
that ye will have no other mind;
and he that is troubling you shall
bear the guilt [of it], whosoever he
may be.
11 But I, brethren, if I yet preach
circumcision, why am I yet per-
secuted? Then the scandal of the

[q] Or 'born.' [r] Or 'adoption.' [s] *R.* reads 'your.' [t] *R.* reads 'of God through Christ.' [u] *R.* reads 'us.' [v] Or 'bondmaid.' [w] *R.* adds 'the.' [x] *R.* reads 'and.' [y] *R.* reads 'of us all.' [z] Or 'in no wise.' [a] Or 'bondmaid's.' [b] *R.* reads 'Stand fast therefore in the freedom wherewith Christ has freed us.' [c] *R.* reads 'hindered.'

12 cross has been done away. I
would that they would even cut
themselves off who throw you into
13 confusion. For *ye* have been called
to liberty, brethren; only [do] not
[turn] liberty into an opportunity
to the flesh, but by love serve one
14 another. For the whole law is
fulfilled in one word, in Thou shalt
love thy neighbour as thyself;
15 but if ye bite and devour one
another, see that ye are not con-
sumed one of another.
16 But I say, Walk in [a] [the] Spirit,
and ye shall no way fulfil flesh's
17 lust. For the flesh lusts against
the Spirit, and the Spirit against
the flesh: and these things are
opposed one to the other, that ye
should not do those things which
18 ye desire; but if ye are led by the
19 Spirit, ye are not under law. Now
the works of the flesh are mani-
fest, which are [b] fornication, un-
20 cleanness, licentiousness, idolatry,
sorcery, hatred, strifes, jealousies,
angers, contentions, disputes,
21 schools of opinion, envyings, mur-
ders, drunkennesses, revels, and
things like these; as to which I
tell you beforehand, even as I
also have said before, that they
who do such things shall not in-
22 herit God's kingdom. But the
fruit of the Spirit is love, joy,
peace, long-suffering, kindness,
23 goodness, fidelity, meekness, self-
control: against such things there
24 is no law. But they that [are] of
the Christ have crucified the flesh
with the passions and the lusts.
25 If we live by the Spirit, let us walk
26 also by the Spirit. Let us not
become vain glorious, provoking
one another, envying one another.

6 Brethren, if even a man be
taken in some fault, ye who are
spiritual restore such a one in a
spirit of meekness, considering
thyself lest thou also be tempted.
2 Bear one another's burdens, and
thus fulfil the law of the [c] Christ.
3 For if any man reputes himself
to be something, being nothing,
4 he deceives himself; but let each
prove his own work, and then he
will have his boast in what belongs
to [d] himself alone, and not in what
5 belongs to another. For each shall
bear his own burden.
6 Let him that is taught in the
word communicate to him that
teaches in all good things.
7 Be not deceived: God is not
mocked; for whatever a man shall
8 sow, that also shall he reap. For
he that sows to his own flesh, shall
reap corruption from the flesh;
but he that sows to the Spirit, from
the Spirit shall reap eternal life:
9 but let us not lose heart in doing
good; for in due time, if we do not
10 faint, we shall reap. So then, as
we have occasion, let us do good
towards all, and specially towards
those of the household of faith.
11 See how long a letter [e] I have
written to you with my own hand.
12 As many as desire to have a fair
appearance in [the] flesh, these
compel you to be circumcised, only
that they may not be persecuted
because of [f] the cross of Christ.
13 For neither do they that are cir-
cumcised themselves keep the law;
but they wish you to be circum-
cised, that they may boast in
14 your flesh. But far be it from me
to boast save in the cross of our
Lord Jesus Christ, through whom [g]
[the] world is crucified to me, and
15 I to the world. For [in Christ
Jesus] neither is [h] circumcision
anything, nor uncircumcision; but
16 new creation. And as many as
shall walk by this rule, peace upon
them and mercy, and upon the
Israel of God.
17 For the rest let no one trouble
me, for *I* bear in my body the
18 brands of the Lord Jesus. The
grace of our Lord Jesus Christ
[be] with your spirit, brethren.
Amen.

EPISTLE TO THE
EPHESIANS

1 Paul, apostle of Jesus Christ
by God's will, to the saints and
faithful in Christ Jesus who are
2 at Ephesus. Grace to you and
peace from God our Father, and
[the] Lord Jesus Christ.
3 Blessed [be] the God and Father
of our Lord Jesus Christ, who has

[a] Or 'by.' [b] *R.* adds 'adultery.' [c] Or 'of Christ.' [d] Or 'in respect to' [e] Or perhaps 'in what large letters.' [f] Or 'through.' [g] Or 'which.' [h] *R.* reads 'avails.'

blessed us with every spiritual blessing in the heavenlies in
4 Christ; according as he has chosen us in him before [the] world's foundation, that we should be holy and blameless before him
5 in love; having marked us out beforehand for adoption through Jesus Christ to himself, according to the good pleasure of his will,
6 to [the] praise of [the] glory of his grace, wherein he has taken us into favour in the Beloved:
7 in whom we have redemption through his blood, the forgiveness of offences, according to the riches
8 of his grace; which he has caused to abound towards us in all wisdom
9 and intelligence, having made known to us the mystery of his will, according to his good pleasure which he purposed in himself
10 for [the] administration of the fulness of times; to head up all things in the Christ, [l] the things in the heavens and the things upon
11 the earth; in him, in whom we have also obtained an inheritance, being marked out beforehand according to the purpose of him who works all things according to the
12 counsel of his own will, that we should be to [the] praise of his glory who have pre-trusted in the
13 Christ: in whom ye also [have trusted], having heard the word of the truth, the glad tidings of your salvation; in whom also, having believed, ye have been sealed with the Holy Spirit of
14 promise, who is [the] earnest of our inheritance to the redemption of the acquired possession to [the] praise of his glory.
15 Wherefore I also, having heard of the faith in the Lord Jesus which [is] in you, and the love which [ye have] towards all the
16 saints, do not cease giving thanks for you, making mention [of you]
17 at my prayers, that the God of our Lord Jesus Christ, the Father of glory, would give you [the] spirit of wisdom and revelation in
18 the full knowledge of him, being enlightened in the eyes of your heart,[m] so that ye should know what is the hope of his calling, [and] what the riches of the glory of his inheritance in the saints,
19 and what the surpassing greatness of his power towards us who believe, according to the working of
20 the might of his strength, [in] which he wrought in the Christ [in] raising him from among [the] dead, and he set him down at his right
21 hand in the heavenlies, above every principality, and authority, and power, and dominion, and every name named, not only in this age, but also in that to come;
22 and has put all things under his feet, and gave him [to be] head over all things to the assembly,
23 which is his body, the fulness of him who fills all in all:

(2) And *you*, being dead in your[n] offences and sins—2 in which ye
once walked according to the age of this world, according to the ruler of the authority of the air, the spirit who now works in the
3 sons of disobedience: among whom *we* also all once had our conversation in the lusts of our flesh, doing what the flesh and the thoughts willed to do, and were children, by nature, of wrath, even
4 as the rest: but God, being rich in mercy, because of his great love
5 wherewith he loved us, (we too being dead in offences,) has quickened us with the Christ, (ye are
6 saved by grace,) and has raised [us] up together, and has made [us] sit down together in the
7 heavenlies in Christ Jesus, that he might display in the coming ages the surpassing riches of his grace in kindness towards us in Christ
8 Jesus. For ye are saved by grace, through faith; and this not of
9 yourselves; it is God's gift: not on the principle of works, that no
10 one might boast. For we are his workmanship, having been created in Christ Jesus for good works, which God has before prepared that we should walk in them.
11 Wherefore remember that ye, once nations in [the] flesh, who [are] called uncircumcision by that called circumcision in [the]
12 flesh done with the hand; that ye were at that time without Christ, aliens from the commonwealth of Israel, and strangers to the covenants of promise, having no hope, and without God[o] in the
13 world: but now in Christ Jesus ye who once were afar off are become nigh by the blood of the
14 Christ. For he is our peace, who has made both one, and has broken down the middle wall of enclosure,
15 having annulled the enmity in his flesh, the law of commandments in ordinances, that he might form the two in himself into one new
16 man, making peace; and might reconcile both in one body to God

[l] *R.* adds 'both.' [m] *R.* reads 'mind.' [n] *R.* omits 'your.' [o] Or 'atheists.'

by the cross, having by it slain
17 the enmity; and, coming, he has
preached the glad tidings of peace
to you who [were] afar off, and
[the glad tidings of] peace[p] to
18 those [who were] nigh. For
through him we have both access
19 by one Spirit to the Father. So
then ye are no longer strangers
and foreigners, but ye are[q] fellow-
citizens of the saints, and of the
20 household of God, being built
upon the foundation of the
apostles and prophets, Jesus
Christ himself being the corner-
21 stone, in whom all the building
fitted together increases to a holy
22 temple in the Lord; in whom ye
also are built together for a
habitation of God in [the] Spirit.

3 For this reason I Paul, prisoner
of the Christ Jesus[r] for you
2 nations, (if indeed ye have heard
of the administration of the grace
of God which has been given to
3 me towards you, that by revelation
the mystery has been made known
to me,[s] (according as I have
4 written before briefly, by which,
in reading it, ye can understand
my intelligence in the mystery
5 of the Christ,) which in other
generations has not been made
known to the sons of men, as it
has now been revealed to his holy
apostles and prophets in [the
6 power of the] Spirit, that [they
who are of] the nations should be
joint heirs, and a joint body, and
joint partakers of [his] promise in
Christ Jesus[t] by the glad tidings;
7 of which I am become minister
according to the gift of the grace
of God given to me, according to
8 the working of his power. To me,
less than the least of all[u] saints,
has this grace been given, to an-
nounce among the nations the
glad tidings of the unsearchable
9 riches of the Christ, and to en-
lighten all [with the knowledge
of] what is the administration[v] of
the mystery hidden throughout
the ages[w] in God, who has created
10 all things,[x] in order that now to
the principalities and authorities
in the heavenlies might be made
known through the assembly the
11 all-various wisdom of God, ac-
cording to [the] purpose of the
ages,[y] which he purposed in Christ
12 Jesus our Lord, in whom we have
boldness and access in confidence
13 by the faith of him. Wherefore
I beseech [you] not to faint through
my tribulations for you, which is
14 your glory. For this reason I bow
my knees to the Father [of our
15 Lord Jesus Christ], of whom every
family in [the] heavens and on
16 earth is named, in order that he
may give you according to the
riches of his glory, to be strength-
ened with power by his Spirit in
17 the inner man; that the Christ
may dwell, through faith, in your
hearts, being rooted and founded
18 in love, in order that ye may be
fully able to apprehend with all
the saints what [is] the breadth
and length and depth and height;
19 and to know the love of the Christ
which surpasses knowledge; that
ye may be filled [even] to all the
20 fulness of God. But to him that
is able to do far exceedingly above
all which we ask or think, according
to the power which works in us,
21 to him be glory in the assembly in
Christ Jesus unto all generations
of the age of ages. Amen).

4 I, the prisoner in [the] Lord,
exhort you therefore to walk
worthy of the calling wherewith[z]
2 ye have been called, with all
lowliness and meekness, with long-
suffering, bearing with one another
3 in love; using diligence to keep
the unity of the Spirit in the
4 uniting bond of peace. [There is]
one body and one Spirit, as ye
have been also called in one hope
5 of your calling; one Lord, one
6 faith, one baptism; one God and
Father of all, who is over all, and
7 through all, and in us[a] all. But
to each one of us has been given
grace according to the measure of
8 the gift of the Christ. Wherefore
he says, Having ascended up on
high, he has led captivity captive,
9 and has given gifts to men. But
that he ascended, what is it but
that he also descended[b] into the
10 lower parts of the earth? He that
descended is the same who has
also ascended up above all the
heavens, that he might fill all
11 things; and he has given some
apostles, and some prophets, and
some evangelists, and some shep-
12 herds and teachers, for the per-
fecting of the saints; with a view
to [the] work of [the] ministry,

[p] *R.* omits 'peace.' [q] *R.* omits 'ye are.' [r] Or 'of Jesus Christ.' [s] *R.* reads 'he made known to me the mystery.' [t] *R.* reads 'the Christ.' [u] *R.* adds 'the.' [v] *R.* reads 'fellowship.' [w] Or 'from eternity.' [x] *R.* adds 'by Jesus Christ.' [y] Or 'eternal purpose.' [z] Or 'according to which.' [a] *R.* reads 'you.' [b] *R.* adds 'first.'

with a view to the edifying of the
13 body of Christ;[c] until we all
arrive at the unity of the faith
and of the knowledge of the Son
of God, at [the] full-grown man,
at [the] measure of the stature of
14 the fulness of the Christ; in order
that we may be no longer babes,
tossed and carried about by every
wind of that teaching [which is]
in the sleight of men, in un-
principled cunning with a view to
15 systematised error; but, holding
the truth in love, we may grow
up to him in all things, who is the
16 head, the Christ: from whom the
whole body, fitted together, and
connected by every joint of supply,
according to [the] working in [its]
measure of each one part, works
for itself the increase of the body
to its self-building up in love.
17 This I say therefore, and testify
in [the] Lord, that ye should no
longer walk as [the rest of] the
nations walk in [the] vanity of
18 their mind, being darkened in
understanding, estranged from the
life of God by reason of the
ignorance which is in them, by
reason of the hardness of their
19 hearts, who having cast off all
feeling, have given themselves up
to lasciviousness, to work all un-
cleanness with greedy unsatisfied
20 lust. But *ye* have not thus learnt
21 the Christ, if ye have heard him
and been instructed in him accord-
ing as [the] truth is in Jesus;
22 [namely] your having put off ac-
cording to the former conversa-
tion the old man which corrupts
itself according to the deceitful
23 lusts; and being renewed in the
24 spirit of your mind; and [your]
having put on the new man, which
according to God is created in
truthful righteousness and holi-
25 ness.[d] Wherefore, having put off
falsehood, speak truth every one
with his neighbour, because we
26 are members one of another. Be
angry, and do not sin; let not the
27 sun set upon your wrath, neither
28 give room for[e] the devil. Let the
stealer steal no more, but rather
let him toil, working what is
honest with [his] hands, that he
may have to distribute to him
29 that has need. Let no corrupt
word go out of your mouth, but
if [there be] any good one for
needful edification, that it may
give grace to those that hear [it].
30 And do not grieve the Holy Spirit
of God, with which ye have been
sealed for [the] day of redemption.
31 Let all bitterness, and heat of
passion, and wrath, and clamour,
and injurious language, be re-
moved from you, with all malice;
32 and be to one another kind, com-
passionate, forgiving[f] one another,
so as God also in Christ has for-
given[f] you.

5 Be ye therefore imitators of
God, as beloved children, 2 and
walk in love, even as the Christ
loved us, and delivered himself
up for us, an offering and sacrifice
to God for a sweet-smelling
3 savour. But fornication and all
uncleanness or unbridled lust, let
it not be even named among you,
4 as it becomes saints; and filthi-
ness and foolish talking, or jesting,
which are not convenient; but
5 rather thanksgiving. For this ye
are [well] informed of, knowing
that no fornicator, or unclean
person, or person of unbridled
lust,[g] who is an idolater, has in-
heritance in the kingdom of the
6 Christ and God. Let no one de-
ceive you with vain words, for on
account of these things the wrath
of God comes upon the sons of
7 disobedience. Be not ye therefore
8 fellow-partakers with them; for
ye were once darkness, but now
light in [the] Lord; walk as
9 children of light, (for the fruit
of the light[h] [is] in all goodness
and righteousness and truth,)
10 proving what is agreeable to the
11 Lord; and do not have fellowship
with the unfruitful works of dark-
ness, but rather also reprove[i]
12 [them], for the things that are
done by them in secret it is shame-
13 ful even to say. But all things[j]
having their true character ex-
posed[k] by the light are made
manifest; for that which makes
everything manifest is light.
14 Wherefore he says, Wake up,
[thou] that sleepest, and arise up
from among the dead, and the
15 Christ shall shine upon thee. See
therefore how ye walk carefully,
16 not as unwise but as wise, redeem-
ing the time, because the days are
17 evil. For this reason be not fool-
ish, but understanding what [is]
18 the will of the Lord. And be not
drunk with wine, in which is de-
bauchery; but be filled with the
19 Spirit, speaking to yourselves in

[c] Or 'of the Christ.' [d] *Or* 'righteousness and holiness of the truth.' [e] Or 'give way to.' [f] Or 'shewing grace to.' [g] Or 'covetous person.' [h] *R*, reads 'Spirit.' [i] Or 'expose.' [j] Or 'all of them.' [k] See verse 11 and note.

psalms and hymns and spiritual songs, singing and chanting with
20 your heart to the Lord; giving thanks at all times for all things to him [who is] God and [the] Father in the name of our Lord
21 Jesus Christ, submitting yourselves to one another in [the] fear of Christ.[t]
22 Wives, [submit yourselves] to your own husbands, as to the
23 Lord, for a[m] husband is head of the wife,[n] as also the Christ [is] head of the assembly.[o] *He* [is]
24 Saviour of the body. But even as the assembly is subjected to the Christ, so also wives to their own husbands in everything.
25 Husbands, love your own wives, even as the Christ also loved the assembly, and has delivered him-
26 self up for it, in order that he might sanctify it, purifying [it] by the washing of water by [the]
27 word, that *he* might present the assembly to himself glorious,[p] having no spot, or wrinkle, or any of such things; but that it might be
28 holy and blameless. So ought men also[q] to love their own wives as their own bodies: he that loves
29 his own wife loves himself. For no one has ever hated his own flesh, but nourishes and cherishes it, even as also the Christ[r] the
30 assembly: for we are members of his body; [we are of his flesh, and
31 of his bones.] Because of this a man shall leave his father and mother, and shall be united to his wife, and the two shall be
32 one flesh. This mystery is great, but *I* speak as to Christ, and as
33 to the assembly. But ye also, every one of you, let each so love his own wife as himself; but as to the wife [I speak] that she may fear the husband.

6 Children, obey your parents in [the] Lord, for this is just.
2 Honour thy father and thy mother, which is the first commandment
3 with a promise, that it may be well with thee, and that thou mayest be longlived on the earth.
4 And [ye] fathers, do not provoke your children to anger, but bring them up in [the] discipline and admonition of [the] Lord.
5 Bondmen, obey masters according to flesh, with fear and trembling, in simplicity of your heart
6 as to the Christ; not with eye service as men-pleasers; but as bondmen of [s]Christ, doing the
7 will of God from [the] soul, serving with good will as to the Lord, and
8 not to men; knowing that whatever good each shall do, this he shall receive of [the] Lord,
9 whether bond or free. And, masters, do the same things towards them, giving up threatening, knowing that both their and your[t] Master is in heaven, and there is no acceptance of persons with him.
10 For the rest,[u] brethren, be strong in [the] Lord, and in the might of
11 his strength. Put on the panoply of God, that ye may be able to stand against the artifices of the
12 devil: because our struggle is not against blood and flesh, but against principalities, against authorities, against the universal lords of this darkness,[v] against spiritual [power[w]] of wickedness in the
13 heavenlies. For this reason take [to you] the panoply of God, that ye may be able to withstand in the evil day, and, having accom-
14 plished all things, to stand. Stand therefore, having girt about your loins with truth, and having put on the breastplate of righteous-
15 ness, and shod your feet with [the] preparation of the glad tidings of
16 peace: besides all [these] having taken the shield of faith with which ye will be able to quench all the inflamed[x] darts of the wicked
17 one. Have[y] also the helmet of salvation, and the sword of the
18 Spirit, which is God's word; praying at all seasons, with all prayer and supplication in [the] Spirit, and watching unto this very thing with all perseverance and supplica-
19 tion for all the saints; and for me in order that utterance may be given to me in [the] opening of my mouth to make known with boldness the mystery of the glad
20 tidings, for which I am an ambassador [bound] with a chain, that I may be bold in it as I ought to speak.
21 But in order that ye also may know what concerns me, how I am getting on, Tychicus, the beloved brother and faithful minister[z] in [the] Lord, shall make all things
22 known to you; whom I have sent

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[t] *R.* reads 'God.' [m] *R.* reads 'the.' [n] Or 'woman.' [o] *R.* adds 'and.'
[p] Or 'present it to himself glorious, [even] the assembly.' [q] *R.* omits 'also.'
[r] *R.* reads 'the Lord.' [s] *R.* adds 'the.' [t] *R.* reads 'that your own Master also.'
[u] *R.* adds 'my.' [v] *R.* reads 'of the darkness of this world.' [w] Or 'powers.'
[x] Or 'burning.' [y] Or 'receive.' [z] Or 'servant.'

to you for this very thing, that ye may know of our affairs and that he may encourage your hearts.
23 Peace to the brethren, and love with faith, from God [the] Father and [the] Lord Jesus Christ.
24 Grace with all them that love our Lord Jesus Christ in incorruption.[a]

EPISTLE TO THE PHILIPPIANS

1 Paul and Timotheus, bondmen of Jesus Christ, to all the saints in Christ Jesus who are in Philippi, with [the] overseers and ministers;[b]
2 grace to you, and peace from God our Father and [the] Lord Jesus Christ.
3 I thank my God for my whole
4 remembrance of you, constantly in my every supplication, making the supplication for you all with
5 joy, because of your fellowship with the gospel, from the first day
6 until now; having confidence of this very thing, that he who has begun in you a good work will complete it unto Jesus Christ's
7 day: as it is righteous for me to think this as to you all, because ye have *me* in your hearts, and that both in my bonds and in the defence and confirmation of the glad tidings ye are all participators
8 in my grace. For God is my witness how I long after you all in [the] bowels of Christ Jesus.[c]
9 And this I pray, that your love may abound yet more and more in full knowledge and all intelli-
10 gence, that ye may judge of and approve the things that are more excellent, in order that ye may be pure and without offence for
11 Christ's day, being complete as regards the fruit[d] of righteousness, which [is] by Jesus Christ, to God's glory and praise.
12 But I would have you know, brethren, that the circumstances in which I am have turned out rather to the furtherance of the
13 glad tidings, so that my bonds have become manifest [as being] in Christ in all the prætorium and
14 to all others;[e] and that the most of the brethren, trusting in [the] Lord through my bonds,[f] dare more abundantly to speak the
15 word of God[g] fearlessly. Some indeed also for envy and strife, but some also for good will, preach
16 the Christ. These indeed out of love, knowing that I am set for the defence of the glad tidings;
17 but those out of contention, announce the Christ, not purely, supposing to arouse tribulation for
18 my bonds.[h] What is it then? at any rate, in every way, whether in pretext or in truth, Christ is announced; and in this I rejoice,
19 yea, also I will rejoice; for I know that this shall turn out for me to salvation, through your supplication and [the] supply of the Spirit
20 of Jesus Christ; according to my earnest[i] expectation and hope, that in nothing I shall be ashamed, but in all boldness, as always, now also Christ shall be magnified in my body whether by life or by
21 death. For for me to live [is]
22 Christ, and to die gain; but if to live in flesh [is my lot], this is for me worth the while:[j] and what I shall choose I cannot tell.
23 But[k] I am pressed by both, having the desire for departure and being with Christ, [for] [it is] very much
24 better, but remaining in the flesh [is] more necessary for your sakes;
25 and having confidence of this, I know that I shall remain and abide along with you all, for your
26 progress and joy in faith; that your boasting may abound in Christ Jesus through me[l] by my
27 presence again with you. Only conduct yourselves worthily of the glad tidings of the Christ, in order that whether coming and seeing you, or absent, I may hear of what concerns you, that ye stand firm in one spirit, with one soul, labouring together in the same conflict with the faith of the glad
28 tidings; and not frightened in anything by the opposers, which is to them a demonstration of destruction, but of your salvation,
29 and that from God; because to you has been given, as regards[m]

[a] *R.* adds 'Amen.' [b] Or 'deacons.' [c] *R.* reads 'Jesus Christ.' [d] *R.* reads 'fruits.' [e] Or 'in all other [places].' [f] Or 'trusting through [the] Lord in my bonds.' [g] *R.* omits 'of God.' [h] *R.* transposes verses 16 and 17. [i] Or 'constant.' [j] Or 'the fruit of labour.' [k] *R.* reads 'For.' [l] Or 'as to me.' [m] Or 'in behalf of.'

Christ, not only the believing on him but the suffering for him also,
30 having the same conflict which ye have seen in me, and now hear of in me.

2 If then [there be] any comfort in Christ, if any consolation of love, if any fellowship of [the] Spirit, if any bowels and com-
2 passions, fulfil my joy, that ye may think the same thing, having the same love, joined in soul,
3 thinking one tning; [let] nothing [be] in the spirit of strife or vain glory, but, in lowliness of mind, each esteeming the other as more
4 excellent than themselves; regarding not each his own [qualities[n]], but each those of others
5 also. For let this mind be in you which [was] also in Christ Jesus;
6 who, subsisting in the form of God, did not esteem it an object of rapine to be on an equality with
7 God; but emptied himself, taking a bondman's form, taking his place in [the] likeness of men;
8 and having been found in figure as a man, humbled himself, becoming obedient even unto death, and [that the] death of [the] cross.
9 Wherefore also God highly exalted him, and granted him a name, that
10 which is above every name, that at the name of Jesus every knee should bow, of heavenly and
11 earthly and infernal [beings], and every tongue confess that Jesus Christ [is] Lord to God [the] Father's glory.
12 So that, my beloved, even as ye have always obeyed, not as in my presence only, but now much rather in my absence, work out your own salvation with fear and
13 trembling, for it is God who works in you both the willing and the working according to [his] good
14 pleasure. Do all things without
15 murmurings and reasonings, that ye may be harmless and simple, irreproachable children of God in the midst of a crooked and perverted generation;[o] among whom ye appear as lights in [the] world,
16 holding forth [the] word of life, so as to be a boast for me in Christ's day, that I have not run
17 in vain nor laboured in vain. But if also I am poured out as a libation on the sacrifice and ministration of your faith, I rejoice, and rejoice in common with you all.
18 In like manner do ye also rejoice,
19 and rejoice with me. But I hope in [the] Lord Jesus to send Timotheus to you shortly, that I also may be refreshed, knowing
20 how ye get on. For I have no one like-minded who will care with genuine feeling how ye get on.
21 For all seek their own things, not the things of Jesus Christ.
22 But ye know the proof of him, that, as a child a father, he has served with me in the work of the
23 glad tidings. Him therefore I hope to send immediately, as soon as I shall see how it goes with me;
24 but I trust in [the] Lord that I
25 myself also shall soon come; but I have thought it necessary to send to you Epaphroditus, my brother and fellow-workman and fellow-soldier, but your messenger
26 and minister to my need, since he had a longing desire after you all, and was distressed because ye
27 had heard that he was sick; for he was also sick close to death, but God had mercy on him, and not indeed on him alone, but also on me, that I might not have
28 sorrow upon sorrow. I have sent him therefore the more diligently, that seeing him ye might again rejoice,[p] and that *I* might be the
29 less sorrowful. Receive him therefore in [the] Lord with all joy,
30 and hold such in honour; because for the sake of the work[q] he drew near even to death, venturing[r] his life that he might fill up what lacked in your ministration toward me.

3 For the rest, my brethren, rejoice in [the] Lord: to write the same things to you, to me [is]
2 not irksome, and for you safe. See to dogs, see to evil workmen, see
3 to the concision. For *we* are the circumcision, who worship by [the] Spirit of God,[s] and boast in Christ Jesus, and do not trust in flesh.
4 Though I have [my] trust even in flesh; if any other think to trust in flesh, I rather: as to cir-
5 cumcision, [I received it] the eighth day; of [the] race of Israel, of [the] tribe of Benjamin, Hebrew of Hebrews; as to [the] law, a
6 Pharisee; as to zeal, persecuting the assembly; as to righteousness which [is] in [the] law, found
7 blameless; but what things were gain to me these I counted, on
8 account of Christ, loss. And surely I count also all things to be

[n] Or 'advantages.' [o] Deut. xxxii. 5. [p] Or 'seeing him again ye might rejoice.' [q] *R.* adds 'of Christ.' [r] *R.* reads 'not consulting.' [s] *R.* reads 'God in Spirit.'

loss on account of the excellency of the knowledge of Christ Jesus my Lord, on account of whom I have suffered the loss of all and count them to be filth, that I may
9 gain Christ; [t] and that I may be found in him, not having my righteousness, which [would be] [u] on the principle of law, but that which is by faith of Christ, the righteousness which [is] of God
10 through faith, to know him and the power of his resurrection, and the fellowship of his sufferings, being conformed to his death, if
11 any way I arrive at the resurrection from among [the] dead. Not
12 that I have already obtained [the prize], or am already perfected; but I pursue, if also I may get possession [of it], seeing that also I have been taken possession of by
13 Christ [Jesus]. Brethren, *I* do not count to have got possession myself; but one thing—forgetting the things behind, and stretching
14 out to the things before, I pursue, [looking] towards [the] goal, for the prize of the calling on high
15 of God in Christ Jesus. As many therefore as [are] perfect, let us be thus minded; and if ye are any otherwise minded, this also
16 God shall reveal to you. But whereto we have attained, [let
17 us] walk in the same steps. [v] Be imitators [all] together of me, brethren, and fix your eyes on those walking thus as you have
18 us for a model; (for many walk of whom I have told you often, and now tell you even weeping, that they [are] the enemies of the
19 cross of Christ: whose end [is] destruction, whose God [is] the belly, and [their] glory in their shame, who mind earthly things:)
20 for *our* commonwealth has its existence in [the] heavens, from which also we await the Lord
21 Jesus Christ [as] Saviour, who shall transform our body of humiliation into conformity [w] to his body of glory, according to the working of [the] power which he has even to subdue all things to himself.

4 So that, my brethren, beloved and longed for, my joy and crown, thus stand fast in [the] Lord, be-
2 loved. I exhort Euodia, and exhort Syntyche, to be of the
3 same mind in [the] Lord; yea, [x] I ask thee also, true yokefellow, assist them, who have contended along with me in the glad tidings, with Clement also, and my other fellow-labourers, whose names [are] in [the] book of life.
4 Rejoice in [the] Lord always:
5 again I will say, Rejoice. Let your gentleness [y] be known of all
6 men. The Lord [is] near. Be careful about nothing; but in everything, by prayer and supplication with thanksgiving, let your requests be made known to
7 God; and the peace of God, which surpasses every understanding, shall guard your hearts and your
8 thoughts by Christ Jesus. For the rest, brethren, whatsoever things [are] true, whatsoever things [are] noble, [z] whatsoever things [are] just, whatsoever things [are] pure, whatsoever things [are] amiable, whatsoever things [are] of good report; if [there be] any virtue and if any praise, think on
9 these things. What ye have both learned, and received, and heard, and seen in me, these things do; and the God of peace shall be
10 with you. But I rejoiced in [the] Lord greatly, that now however at length ye have revived your thinking of me, though surely ye did also think [of me], but lacked
11 opportunity. Not that I speak as regards privation, for as to me I have learnt in those circumstances
12 in which I am, to be satisfied in myself. I know both how to be abased and I know how to abound. In everything and in all things I am initiated both to be full and to be hungry, both to abound
13 and to suffer privation. I have strength for all things in him [a] that
14 gives me power. But ye have done well in taking part in my affliction.
15 And know also ye, O Philippians, that in [the] beginning of the gospel, when I came out of Macedonia, no assembly communicated [anything] to me in [the] way of giving and receiving save ye alone;
16 for [b] also in Thessalonica once and even twice ye sent to me for my
17 need. Not that I seek gift, but I seek fruit abounding to your
18 account. But I have all things in full supply and abound; I am full, having received of Epaphroditus the things [sent] from you, an odour of sweet savour, an acceptable sacrifice, agreeable to God.
19 But my God shall abundantly sup-

[t] Or 'have Christ for my gain.' [u] Or 'that which is.' [v] *R.* adds 'and be of the same mind.' [w] *R.* reads 'that it might be conformed.' [x] *R.* reads 'and.' [y] Or 'moderation.' [z] Or 'venerable.' [a] *R.* reads 'in Christ.' [b] Or 'that.'

ply all your need according to his
20 riches in glory in Christ Jesus. But to our God and Father [be] glory to the ages of ages. Amen.
21 Salute every saint in Christ Jesus. The brethren who [are]
22 with me salute you. All the saints salute you, and specially those of the household of Cæsar.
23 The grace of the[c] Lord Jesus Christ [be] with your spirit.[d] Amen.

EPISTLE TO THE COLOSSIANS

1 Paul, apostle of Christ Jesus,[e] by God's will, and Timotheus the
2 brother, to the holy and faithful brethren in Christ which [are] in Colasse.[f] Grace to you and peace from God our Father [and Lord Jesus Christ].
3 We give thanks to the God and Father of our Lord Jesus Christ continually [when] praying for
4 you, having heard of your faith in Christ Jesus, and the love which ye have towards all the saints,
5 on account of the hope which [is] laid up for you in the heavens; of which ye heard before in the word of the truth of the glad
6 tidings, which are come to you, as [they are] in all the world, [and] are bearing fruit and growing,[g] even as also among you, from the day ye heard [them] and knew indeed the grace of God in truth:
7 even as ye learned[h] from Epaphras our beloved fellow-bondman, who is a faithful minister[i] of
8 Christ for you, who has also manifested to us your love in [the] Spirit.
9 For this reason we also, from the day we heard [of your faith and love], do not cease praying and asking for you, to the end that ye may be filled with the full knowledge of his will, in all wisdom
10 and spiritual understanding, [so as][j] to walk worthily of the Lord unto all well-pleasing, bearing fruit in every good work, and growing by[k] the true knowledge[l]
11 of God; strengthened with all power according to the might of his glory unto all endurance and
12 longsuffering with joy; giving thanks to the Father, who has made us fit for sharing the portion
13 of the saints in light, who has delivered us from the authority of darkness, and translated [us]
14 into the kingdom of the Son of his love: in whom we have redemption,[m] the forgiveness of sins;
15 who is image of the invisible God,
16 firstborn of all creation; because by him were created all things, the things in the heavens and the things upon the earth, the visible and the invisible, whether thrones, or lordships, or principalities, or authorities: all things have been
17 created by him and for him. And he is before all, and all things
18 subsist together by him. And he is the head of the body, the assembly; who is [the] beginning, firstborn from among the dead, that he might have the first place
19 in all things: for in him all the fulness [of the Godhead] was
20 pleased to dwell, and by him to reconcile all things to itself, having made peace by the blood of his cross—by him, whether the things on the earth or the things in the
21 heavens. And you, who once were alienated and enemies in mind by wicked works, yet now
22 has it reconciled in the body of his flesh through death; to present you holy and unblamable
23 and irreproachable before it, if indeed ye abide in the[n] faith founded and firm, and not moved away from the hope of the glad tidings, which ye have heard, which have been proclaimed in the whole creation which [is] under heaven, of which I Paul became minister.
24 Now, I rejoice in[o] sufferings for you, and I fill up that which is behind of the tribulations of Christ in my flesh, for his body, which is
25 the assembly; of which *I* became minister, according to the dispensation of God which [is] given me towards you to complete the
26 word of God, the mystery which

[c] *R.* reads 'our.' [d] *R.* reads 'with you all.' [e] *R.* reads 'Jesus Christ.' [f] *R.* reads 'Colosse.' [g] *R.* omits 'and growing.' [h] *R.* adds 'also.' [i] Or 'servant.' [j] *R.* adds 'for you.' [k] *R.* reads 'into.' [l] Or 'full knowledge.' [m] *R.* adds 'by his blood.' [n] Or 'in faith.' [o] *R.* adds 'my.'

[has been] hidden from ages and from generations, but has now been made manifest to his saints;
27 to whom God would make known what are the riches of the glory of this mystery among the nations, which is Christ in you the hope
28 of glory: whom we announce, admonishing every man, and teaching every man, in all wisdom, to the end that we may present every man perfect in Christ.[p]
29 Whereunto also I toil, combating according to his working, which works in me in power.

2 For I would have you know what combat I have for you, and those in Laodicea, and as many as have not seen my face in flesh;
2 to the end that their hearts may be encouraged, being united together in love, and unto all riches of the full assurance of understanding, to [the] full knowledge
3 of the mystery of God;[q] in which are hid all the treasures of
4 wisdom and of knowledge. And I say this to the end that no one[r] may delude you by persuasive
5 speech. For if indeed in the flesh I am absent, yet I am with you in spirit, rejoicing and seeing your order, and the firmness of your
6 faith in Christ. As therefore ye have received the Christ, Jesus
7 the Lord, walk in him, rooted and built up in him, and assured[s] in the faith, even as ye have been taught, abounding in it with
8 thanksgiving. See that there be no one who shall lead *you* away as a prey through philosophy and vain deceit, according to the teaching of men, according to the elements of the world, and not
9 according to Christ. For in him dwells all the fulness of the God-
10 head bodily; and ye are complete[t] in him, who is the head of all
11 principality and authority, in whom also ye have been circumcised with circumcision not done by hand, in the putting off of the body[u] of the flesh, in the circum-
12 cision of the Christ; buried with him in baptism, in which[v] ye have been also raised with [him] through faith of the working of God who raised him from among the dead.
13 And you, being dead in offences and in the uncircumcision of your flesh, he has quickened together with him, having forgiven us[w] all
14 the offences; having effaced the handwriting in ordinances which [stood out] against us, which was contrary to us, he has taken it also out of the way, having nailed it
15 to the cross; having spoiled principalities and authorities, he made a show of them publicly, leading them in triumph by[x] it.[y]
16 Let none therefore judge you in meat or in drink, or in matter of feast, or new moon, or sabbaths,
17 which are a shadow of things to come; but the body [is] of Christ.
18 Let no one fraudulently deprive you of your prize, doing his own will in humility and worship of angels, entering into things which he has not seen, vainly puffed up by
19 the mind of his flesh, and not holding fast the head, from whom all the body, ministered to and united together by the joints and bands, increases with the increase of God.
20 If[z] ye have died with[a] Christ from the elements of the world, why as [if] alive in [the] world do ye subject yourselves to ordi-
21 nances? Do not handle, do not
22 taste, do not touch, (things which are all for destruction in the using [of them]:) according to the injunctions and teachings of men,
23 (which have indeed an appearance of wisdom in voluntary worship, and humility, and harsh treatment of the body, not in a certain honour,) to [the] satisfaction of the flesh.

3 If therefore ye have been raised with the Christ, seek the things [which are] above, where the Christ is sitting at [the] right hand
2 of God: have your mind on the things [that are] above, not on the things [that are] on the earth;
3 for ye have died, and your life is
4 hid with the Christ in God. When the Christ is manifested who [is] our life, then shall ye also be manifested with him in glory.
5 Put to death therefore your members which [are] upon the earth, fornication, uncleanness, vile passions, evil lust, and unbridled desire,[b] which is idolatry.
6 On account of which things the wrath of God comes upon the sons
7 of disobedience. In which ye also once walked when ye lived in
8 these things.[c] But now, put off, ye also, all [these] things, wrath, anger, malice, blasphemy, vile

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[p] *R.* adds 'Jesus.' [q] *R.* adds 'and of the Father and of Christ.' [r] *R.* reads 'lest any one.' [s] Or 'confirmed.' [t] Or 'filled full.' [u] *R.* adds 'of the sins.' [v] Or 'in whom.' [w] *R.* reads 'you.' [x] Or 'in.' [y] Or 'him.' [z] *R.* adds 'then.' [a] *R.* adds 'the.' [b] Or 'covetousness.' [c] *R.* reads 'them.'

language out of your mouth.
9 Do not lie to one another, having
put off the old man with his deeds,
10 and having put on the new, re-
newed into full knowledge accord-
ing to [the] image of him that has
11 created him; wherein there is not
Greek and Jew, circumcision and
uncircumcision, barbarian, Scyth-
ian, bondman, freeman; but
Christ [is] everything, and in all.
12 Put on therefore, as [the] elect
of God, holy and beloved, bowels
of compassion, kindness, lowliness,
13 meekness, long-suffering; for-
bearing one another, and forgiving
one another, if any should have a
complaint against any; even as
the Christ has forgiven you, so
14 also [do] ye. And to all these
[add] love, which is the bond of
15 perfectness. And let the peace of
Christ[d] preside in your hearts, to
which also ye have been called in
one body, and be thankful.
16 Let the word of the Christ
dwell in you richly, in all wisdom
teaching and admonishing one
another, in psalms,[e] hymns,[e]
spiritual songs, singing with grace
17 in your hearts to God.[f] And
everything, whatever ye may do
in word or in deed, [do] all things
in [the] name of [the] Lord Jesus,
giving thanks to God[e] the Father
by him.
18 Wives, be subject to [your[g]]
husbands, as is fitting in [the]
19 Lord. Husbands, love your wives,
and be not bitter against them.
20 Children, obey your parents in all
things, for this is well-pleasing in[h]
21 [the] Lord. Fathers, do not vex
your children, to the end that
22 they be not disheartened. Bond-
men, obey in all things your
masters according to flesh; not
with eye services, as men-pleasers,
but in simplicity of heart, fearing
23 the Lord.[d] Whatsoever[i] ye do,
labour at it heartily, as [doing it]
to the Lord, and not to men;
24 knowing that of [the] Lord ye shall
receive the recompense of the in-
heritance;[j] ye serve the Lord
25 Christ. For[k] he that does a wrong
shall receive the wrong he has done,
and there is no respect of persons.
(4) Masters, give to bondmen what
is just and fair, knowing that ye
also have a Master in [the] heavens.

2 Persevere in prayer, watching
3 in it with thanksgiving; praying
at the same time for us also, that
God may open to us a door of the
word to speak the mystery of
Christ, on account of which also
4 I am bound, to the end that I
may make it manifest as I ought
to speak.
5 Walk in wisdom towards those
without, redeeming opportunities.[l]
6 [Let] your word [be] always with
grace, seasoned with salt, [so as]
to know how ye ought to answer
each one.
7 Tychicus, the beloved brother
and faithful minister and fellow-
bondman in [the] Lord, will make
known to you all that concerns
8 me; whom I have sent to you
for this very purpose, that he
might know your state, and that
he might encourage your hearts:
9 with Onesimus, the faithful and
beloved brother, who is [one] of
you. They shall make known to
you everything here.
10 Aristarchus my fellow-captive
salutes you, and Mark, Barnabas's
cousin, concerning whom ye have
received orders, (if he come to you,
11 receive him,) and Jesus called
Justus, who are of the circum-
cision. These [are the] only
fellow-workers for the kingdom of
God who have been a consolation
12 to me. Epaphras, who is [one] of
you, [the] bondman of Christ
Jesus,[m] salutes you, always com-
bating earnestly for you in prayers,
to the end that ye may stand per-
fect and complete in all [the] will
13 of God. For I bear him witness
that he labours[n] much for you,
and them in Laodicea, and them
14 in Hierapolis. Luke, the beloved
physician, salutes you, and Demas.
15 Salute the brethren in Laodicea,
and Nymphas, and the assembly
16 which [is] in his house. And when
the letter has been read among
you, cause that it be read also in
the assembly of Laodiceans, and
that ye also read that from
17 Laodicea. And say to Archippus,
Take heed to the ministry which
thou hast received in [the] Lord,
to the end that thou fulfil it.
18 The salutation by the hand of me
Paul. Remember my bonds.
Grace [be] with you.[o]

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[d] *R.* reads 'God.' [e] *R.* adds 'and.' [f] *R.* reads 'in your heart to the Lord.'
[g] *R.* adds 'own.' [h] *R.* reads 'to.' [i] *R.* reads 'And all, whatever.' [j] *R.* adds 'for.' [k] *R.* reads 'But.' [l] See Ephesians v. 16. [m] *R.* omits 'Jesus.'
[n] *R.* reads 'has much zeal.' [o] *R.* adds 'Amen.'

FIRST EPISTLE TO THE
THESSALONIANS

1 Paul and Silvanus and Timotheus to the assembly of Thessalonians in God [the] Father and [the] Lord Jesus Christ. Grace to you and peace.
2 We give thanks to God always for you all, making mention of you
3 at our prayers, remembering unceasingly your work of faith, and labour of love, and enduring constancy of hope of our Lord Jesus Christ, before our God and Father;
4 knowing, brethren beloved by
5 God, your election. For our glad tidings were not with you in word only, but also in power, and in [the] Holy Spirit, and in much assurance; even as ye know what we were among you for your sakes:
6 and ye became our imitators and of the Lord, having accepted the word in much tribulation with
7 joy of [the] Holy Spirit, so that ye became models to all that believe in Macedonia and in Achaia:
8 for the word of the Lord sounded out from you, not only in Macedonia and Achaia, but[a] in every place your faith which [is] towards God has gone abroad, so that we have no need to say any-
9 thing; for they themselves relate concerning us what entering in we had to you, and how ye turned to God from idols to serve a living
10 and true God, and to await his Son from the heavens, whom he raised from among the dead, Jesus, our deliverer from the coming wrath.

2 For ye know yourselves, brethren, our entering in which [we had] to you, that it has not been
2 in vain; but, having[a] suffered before and been insulted, even as ye know, in Philippi, we were bold in our God to speak unto you the glad tidings of God with much
3 earnest striving. For our exhortation [was] not of deceit, nor of
4 uncleanness, nor in guile; but even as we have been approved of God to have the glad tidings entrusted to us, so we speak; not as pleasing men, but God, who
5 proves our hearts. For we have not at any time been [among you] with flattering discourse, even as ye know, nor with a pretext for covetousness, God [is] witness;
6 nor seeking glory from men, neither from you nor from others, when we might have been a charge
7 as Christ's apostles; but have been gentle in the midst of you, as a nurse would cherish her own
8 children. Thus, yearning over you, we had found our delight in having imparted to you not only the glad tidings of God, but our own lives also, because ye had
9 become beloved of us. For ye remember, brethren, our labour and toil: [b]working night and day, not to be chargeable to any one of you, we have preached to you
10 the glad tidings of God. *Ye* [are] witnesses, and God, how piously and righteously and blamelessly we have conducted ourselves with
11 you that believe: as ye know how, as a father his own children, we used to exhort each one of you, and comfort and testify,
12 that ye should walk worthy of God, who calls you to his own
13 kingdom and glory. And[c] for this cause we also give thanks to God unceasingly that, having received [the] word of [the] report of God by us, ye accepted, not men's word, but, even as it is truly, God's word, which also
14 works in you who believe. For ye, brethren, have become imitators of the assemblies of God which are in Judæa in Christ Jesus; for ye also have suffered the same things of your own countrymen
15 as also they of the Jews, who have both slain the Lord Jesus and the[d] prophets, and have driven us out by persecution, and do not please God, and [are] against all
16 men, forbidding us to speak to the nations that they may be saved, that they may fill up their sins always: but wrath has come upon them to the uttermost.
17 But we, brethren, having been bereaved of you and separated for a little moment in person, not in heart, have used more abundant diligence to see your face with
18 much desire; wherefore we have desired to come to you, even I Paul, both once and twice, and
19 Satan has hindered us. For what

[a] *R.* adds 'also.' [b] *R.* adds 'for.' [c] *R.* omits 'and.' [d] *R.* reads 'their own.'

[is] our hope, or joy, or crown of boasting? [are] not ye also [e] before 20 our Lord Jesus [f] at his coming? for ye are our glory and joy.

3 Wherefore, being no longer able to refrain ourselves, we thought good to be left alone in Athens, 2 and sent Timotheus, our brother and fellow-workman under God in the glad tidings of Christ, to confirm you and encourage [you] con- 3 cerning your faith, that no one might be moved by these afflictions. (For yourselves know that 4 we are set for this; for also, when we were with you, we told you beforehand we are about to be in tribulation, even as also it 5 came to pass, and ye know.) For this reason I also, no longer able to refrain myself, sent to know your faith, lest perhaps the tempter had tempted you and our labour should be come to nothing. 6 But Timotheus having just come to us from you, and brought to us the glad tidings of your faith and love, and that ye have always good remembrance of us, desiring much to see us, even as we also 7 you: for this reason we have been comforted in you, brethren, in all our distress and tribulation, [g] 8 through your faith, because now we live if ye stand firm in [the] 9 Lord. For what thanksgiving can we render to God for you, for all the joy wherewith we rejoice on account of you before our God, 10 night and day beseeching exceedingly to the end that we may see your face, and perfect what is 11 lacking in your faith? But our God and Father himself and our Lord Jesus [f] direct our way to 12 you. But you may the Lord make to exceed and abound in love toward one another, and toward all, even as we also towards you, 13 in order to the confirming of your hearts unblamable in holiness before our God and Father at the coming of our Lord Jesus [f] with all his saints.

4 For the rest, then, brethren, we beg you and exhort you in [the] Lord Jesus, even as ye have received from us how ye ought to walk and please God, even as ye also do walk, [h] that ye would 2 abound still more. For ye know what charges we gave you through 3 the Lord Jesus. For this is [the] will of God, [even] your sanctification, that ye should abstain from 4 fornication; that each of you know how to possess his own vessel 5 in sanctification and honour, (not in passionate desire, even as the 6 nations who know not God,) not overstepping the rights of and wronging his brother in the matter, because the Lord [is] the avenger of all these things, even as we also told you before, and 7 have fully testified. For God has not called us to uncleanness, but 8 in sanctification. [i] He therefore that [in this] disregards [his brother], disregards, not man, but God, who has given also his Holy Spirit to you. [j]

9 Now concerning brotherly love ye have no need that we should write to you, for ye yourselves are taught of God to love one another. 10 For also ye do this towards all the brethren in the whole of Macedonia; but we exhort you, breth- 11 ren, to abound still more, and to seek earnestly to be quiet and mind your own affairs, and work with your [own] hands, even as 12 we charged you, that ye may walk reputably towards those without, and may have need of no one. [k]

13 But we [l] do not wish you to be ignorant, brethren, concerning them that are fallen asleep, to the end that ye be not grieved even as also the rest who have no hope. 14 For if we believe that Jesus has died and has risen again, so also God will bring with him those who have fallen asleep through 15 Jesus. (For this we say to you in [the] word of [the] Lord, that we, the living, who remain to the coming of the Lord, are in no way to anticipate those who have 16 fallen asleep; for the Lord himself, with an assembling shout, with archangel's voice and with trump of God, shall descend from heaven; and the dead in Christ shall rise 17 first; then we, the living who remain, shall be caught up together with them in [the] clouds, to meet the Lord in [the] air; and thus we shall be always with 18 [the] Lord. So encourage one another with these words.)

5 But concerning the times and the seasons, brethren, ye have no need that ye should be written to, 2 for ye know perfectly well yourselves, that the day of [the] Lord so comes as a thief by night.

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[e] Or 'is it not even ye?' [f] *R.* adds 'Christ.' [g] *R.* reads 'tribulation and distress.' [h] *R.* omits 'even as ye also do walk.' [i] Or 'holiness,' as in Rom. vi. 19, 22. [j] *R.* reads 'us.' [k] Or 'of nothing.' [l] *R.* reads 'I'

3 [m] When they may say, Peace and safety, then sudden destruction comes upon them, as travail upon her that is with child; and they 4 shall in no wise escape. But ye, brethren, are not in darkness, that the day should overtake you as 5 a thief: for[n] all ye are sons of light and sons of day; we are not of night nor of darkness. 6 So then do not let us sleep as[o] the rest do, but let us watch and 7 be sober; for they that sleep sleep by night, and they that drink 8 drink by night; but we being of [the] day, let us be sober, putting on [the] breastplate of faith and love, and as helmet [the] hope of 9 salvation; because God has not set us for wrath, but for obtaining salvation through our Lord Jesus 10 Christ, who has died for us, that whether we may be watching or sleep, we may live together with 11 him. Wherefore encourage one another, and build up each one the other, even as also ye do.

12 But we beg you, brethren, to know those who labour among you, and take the lead among you in [the] Lord, and admonish 13 you, and to regard them exceedingly in love on account of their work. Be in peace among your-14 selves. But we exhort you, brethren, admonish the disorderly, comfort the faint-hearted, sustain the weak, be patient towards all. 15 See that no one render to any evil for evil, but pursue always what is good[p] towards one another 16 and towards all; rejoice always; 17 pray unceasingly; 18 in everything give thanks, for this is [the] will of God in Christ Jesus to-19 wards you; quench not the Spirit; 20 do not lightly esteem prophecies; 21 but[q] prove all things, hold fast the 22 right; hold aloof from every form 23 of wickedness. Now the God of peace himself sanctify you wholly; and your whole spirit, and soul, and body be preserved blameless at the coming of our Lord Jesus 24 Christ. He [is] faithful who calls you, who will also perform [it]. 25 Brethren, pray for us. 26 Greet all the brethren with a holy kiss. 27 I adjure you by the Lord that the letter be read to all the [holy] 28 brethren. The grace of our Lord Jesus Christ [be] with you.[r]

SECOND EPISTLE TO THE THESSALONIANS

1 Paul and Silvanus and Timotheus to the assembly of Thessalonians in God our Father and 2 [the] Lord Jesus Christ. Grace to you, and peace from God our Father, and [the] Lord Jesus Christ.

3 We ought to thank God always for you, brethren, even as it is meet, because your faith increases exceedingly, and the love of each one of you all towards one another 4 abounds; so that we ourselves make our boast in you in the assemblies of God for your endurance and faith in all your persecutions and tribulations, which ye 5 are sustaining; a manifest token of the righteous judgment of God, to the end that ye should be counted worthy of the kingdom of God, for the sake of which ye 6 also suffer; if at least [it is a] righteous thing with God to render 7 tribulation to those that trouble you, and to you that are troubled repose with us, at the revelation of the Lord Jesus from heaven, 8 with [the] angels of his power, in flaming fire taking vengeance on those who know not God, and those who do not obey the glad tidings of our Lord Jesus Christ; 9 who shall pay the penalty [of] everlasting destruction from [the] presence of the Lord, and from 10 the glory of his might, when he shall have come to be glorified in his saints, and wondered at in all that have believed,[a] (for our testimony to you has been be-11 lieved,) in that day. To which end we also pray always for you, that our God may count you worthy of the calling, and fulfil all [the] good pleasure of [his] goodness and [the] work of faith 12 with power, so that the name of our Lord Jesus [Christ] may be glorified in you and ye in him, according to the grace of our God, and of [the] Lord Jesus Christ.

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[m] *R.* adds 'For.' [n] *R.* omits 'for.' [o] *R.* adds 'also.' [p] *R.* adds 'both.'
[q] *R.* omits 'but.' [r] *R.* adds 'Amen.' [a] *R.* reads 'that believe.'

2 Now we beg you, brethren, by the coming of our Lord Jesus Christ and our gathering together
2 to him, that ye be not soon shaken in mind, nor troubled, neither by spirit, nor by word, nor by letter, as [if it were] by us, as that the
3 day of the Lord[b] is present. Let not any one deceive you in any manner, because [it will not be] unless the apostasy have first come, and the man of sin have been revealed, the son of perdition;
4 who opposes and exalts himself on high against[c] all called God, or object of veneration; so that he himself[d] sits down in the temple of God, shewing himself that he
5 is God. Do ye not remember that, being yet with you, I said these
6 things to you? And now ye know that which restrains, that he should be revealed in his own
7 time. For the mystery of lawlessness already works; only [there is] he who restrains now until he
8 be gone, and then the lawless one shall be revealed, whom the Lord Jesus[e] shall consume with the breath[f] of his mouth, and shall annul by the appearing of his
9 coming; whose coming is according to the working of Satan in all[g] power and signs and wonders of
10 falsehood, and in all deceit of unrighteousness to[h] them that perish, because they have not received the love of the truth that
11 they might be saved. And for this reason God sends[i] to them a working of error, that they should
12 believe what is false, that all might be judged who have not believed the truth, but have found pleasure
13 in unrighteousness. But we ought to give thanks to God always for you, brethren beloved of [the] Lord, that God has chosen you from [the] beginning to salvation in sanctification of [the] Spirit and
14 belief of [the] truth: whereto he has called you by our glad tidings, to [the] obtaining of [the] glory
15 of our Lord Jesus Christ. So then, brethren, stand firm, and hold fast the instructions which ye have been taught, whether by word or
16 by our letter. But our Lord Jesus Christ himself, and our God and Father, who has loved us, and
17 given [us] eternal consolation and good hope by grace, encourage your hearts, and establish you[j] in every good work and word.[k]

3 For the rest, brethren, pray for us, that the word of the Lord may run and be glorified, even as also
2 with you; and that we may be delivered from bad and evil men, for faith [is] not [the portion] of
3 all. But the Lord is faithful, who shall establish you and keep
4 [you] from evil. But we trust in the Lord as to you, that the things which we enjoin,[l] ye both
5 do and will do. But the Lord direct your hearts into the love of God, and into the patience of the Christ.
6 Now we enjoin you, brethren, in the name of our Lord Jesus Christ, that ye withdraw[m] from every brother walking disorderly and not according to the instruction which he received from us.
7 For ye know yourselves how ye ought to imitate us, because we have not walked disorderly among
8 you; nor have we eaten bread from any one without cost; but in toil and hardship working night and day not to be chargeable to
9 any one of you: not that we have not the right, but that we might give ourselves as an example to you, in order to your imitating us.
10 For also when we were with you we enjoined you this, that if any man does not like to work, neither
11 let him eat. For we hear that [there are] some walking among you disorderly, not working at all,
12 but busybodies. Now such we enjoin and exhort in [the][n] Lord Jesus Christ, that working quietly
13 they eat their own bread. But ye, brethren, do not faint in well-
14 doing. But if any one obey not our word by the letter, mark that man, and do not keep company with him, that he may be ashamed
15 of himself; and do not esteem him as an enemy, but admonish
16 [him] as a brother. But the Lord of peace himself give you peace continually in every way. The Lord [be] with you all.
17 The salutation by the hand of me Paul, which is [the] mark
18 in every letter; so I write. The grace of our Lord Jesus Christ [be] with you all.[o]

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[b] *R.* reads 'Christ.' [c] Or 'above.' See John xiii. 18; Matt. x. 21. [d] *R.* adds 'as God.' [e] *R.* omits 'Jesus.' [f] Or 'spirit.' [g] Every kind or form of. [h] *R.* reads 'in.' [i] *R.* reads 'shall send.' [j] Or 'establish [them].' [k] *R.* reads 'word and work.' [l] *R.* adds 'you.' [m] Or 'shrink.' [n] *R.* reads 'by our.' [o] *R.* adds 'Amen.'

FIRST EPISTLE TO
TIMOTHY

1 Paul, apostle of Jesus Christ,[a] according to [the] command of God our Saviour, and of Christ
2 Jesus[b] our hope, to Timotheus, [my] true child in faith: grace, mercy, peace, from God our Father
3 and Christ Jesus our Lord. Even as I begged thee to remain in Ephesus, [when I was] going to Macedonia, that thou mightest enjoin some not to teach other
4 doctrines, nor to turn their minds to fables and interminable genealogies, which bring questionings rather than [further] God's dispensation,[c] which [is] in faith.
5 But the end of what is enjoined is love out of a pure heart and a good conscience and unfeigned
6 faith; which [things] some having missed, have turned aside to vain
7 discourse, desiring to be law-teachers, not understanding either what they say or concerning what
8 they [so] strenuously affirm. Now we know that the law [is] good
9 if any one uses it lawfully, knowing this, that law has not its application to a righteous person, but to [the] lawless and insubordinate, to [the] impious and sinful, to [the] unholy and profane, to smiters of fathers and smiters of
10 mothers; to murderers, fornicators, sodomites, kidnappers, liars, perjurers; and if any other thing is opposed to sound teaching,
11 according to the glad tidings of the glory of the blessed God, with which I have been entrusted.
12 [And] I thank Christ Jesus our Lord, who has given me power, that he has counted me faithful,
13 appointing to ministry him who before was a blasphemer and persecutor, and an insolent overbearing [man]: but mercy was shewn me because I did it ignor-
14 antly, in unbelief. But the grace of our Lord surpassingly overabounded with faith and love,
15 which [is] in Christ Jesus. Faithful [is] the word, and worthy of all acceptation, that Christ Jesus came into the world to save sin-
16 ners, of whom *I* am [the] first. But for this reason mercy was shewn me, that in me, [the] first, Jesus Christ might display the whole long-suffering, for a delineation of those about to believe on him
17 to life eternal. Now to the King of the ages, [the] incorruptible, invisible, only[d] God, honour and glory to the ages of ages. Amen.
18 This charge, [my] child Timotheus, I commit to thee, according to the prophecies as to thee preceding, in order that thou mightest war by them the good warfare,
19 maintaining[e] faith and a good conscience; which [last] some, having put away, have made ship-
20 wreck as to faith; of whom is Hymenæus and Alexander, whom I have delivered to Satan, that they may be taught by discipline not to blaspheme.

2 I exhort therefore, first of all, that supplications, prayers, intercessions, thanksgivings be made
2 for all men; for kings and all that are in dignity, that we may lead a quiet and tranquil life in all piety
3 and gravity; for this is good and acceptable before our Saviour
4 God, who desires that all men should be saved and come to [the]
5 knowledge of [the] truth. For God is one, and [the] mediator of God and men one, [the] man
6 Christ Jesus, who gave himself a ransom for all, the testimony [to be rendered] in its own times;
7 to which *I* have been appointed a herald and apostle, (I speak [the] truth,[f] I do not lie,) a teacher of [the] nations in faith and truth.
8 I will therefore that the men pray in every place, lifting up pious hands, without wrath or
9 reasoning. In like manner also that the women in decent deportment and dress adorn themselves with modesty and discretion, not with plaited [hair] and[g] gold, or
10 pearls, or costly clothing, but, what becomes women making profession of the fear of God, by
11 good works. Let a woman learn in quietness in all subjection;
12 but I do not suffer a woman to teach nor to exercise authority over[h] man, but to be in quietness;
13 for Adam was formed first, then

[a] Or 'Christ Jesus.' [b] *R.* reads '[the] Christ.' [c] *R.* reads 'godly edification.' [d] *R.* adds 'wise.' [e] Or 'holding.' [f] *R.* adds 'in Christ.' [g] *R.* reads 'or.' [h] Or 'a man.'

14 Eve: and Adam was not de-
ceived; but the woman, having
been deceived, was in transgres-
15 sion. But she shall be preserved
in childbearing, if they continue
in faith and love and holiness with
discretion.

3 The word [is] faithful: if any
one aspires to exercise oversight,
2 he desires a good work. The over-
seer then must be irreproachable,
husband of one wife, sober, dis-
creet, decorous, hospitable, apt
3 to teach; not given to excesses
from wine, not a striker,[i] but
mild, not addicted to contention,
4 not fond of money, conducting
his own house well, having [his]
children in subjection with all
5 gravity; (but if one does not
know how to conduct his own
house, how shall he take care
6 of the assembly of God?) not a
novice, that he may not, being
inflated, fall into [the] fault of the
7 devil. But it is necessary that he
should have also a good testimony
from those without, that he may
fall not into reproach and [the]
8 snare of the devil. Ministers,[j] in
like manner, grave, not double-
tongued, not given to much wine,
not seeking gain by base means,
9 holding the mystery of the faith
10 in a pure conscience. And let
these be first proved, then let
them minister,[k] being without
11 charge [against them]. [The]
women in like manner grave, not
slanderers, sober, faithful in all
12 things. Let [the] ministers[j] be
husbands of one wife, conducting
[their] children and their own
13 houses well: for those who shall
have ministered well obtain for
themselves a good degree, and
much boldness in faith which [is]
14 in Christ Jesus. These things I
write to thee, hoping to come to
15 thee more quickly; but if I delay,
in order that thou mayest know
how one ought to conduct oneself
in God's house, which is [the]
assembly of [the] living God, [the]
16 pillar and base of the truth. And
confessedly the mystery of piety
is great. God has been manifested
in flesh, has been justified in [the]
Spirit, has appeared to angels, has
been preached among [the] na-
tions, has been believed on in [the]
world, has been received up in
glory.

4 But the Spirit speaks expressly,
that in latter times some shall
apostatise from the faith, giving
their mind to deceiving spirits and
2 teachings of demons speaking lies
in hypocrisy, cauterised as to their
3 own conscience, forbidding to
marry, [bidding] to abstain from
meats, which God has created for
receiving with thanksgiving for
them who are faithful and know[l]
4 the truth. For every creature of
God [is] good, and nothing [is]
to be rejected, being received with
5 thanksgiving; for it is sanctified
by God's word and freely address-
6 ing [him]. Laying these things
before the brethren, thou wilt be
a good minister[m] of Christ Jesus,[n]
nourished with the words of the
faith and of the good teaching
which thou hast fully followed
7 up.[o] But profane and old wives'
fables avoid, but exercise thyself
8 unto piety; for bodily exercise is
profitable for a little, but piety
is profitable for everything, having
promise of life, of the present one,
9 and of that to come. The word
[is] faithful and worthy of all
10 acceptation; for, for this we
[p]labour and suffer reproach, be-
cause we hope in a living God, who
is preserver of all men, specially
11 of those that believe. Enjoin
12 and teach these things. Let no
one despise thy youth, but be a
model of the believers, in word, in
conduct, in love,[q] in faith, in
13 purity. Till I come, give thyself
to reading, to exhortation, to
14 teaching. Be not negligent of the
gift [that is] in thee, which has
been given to thee through pro-
phecy, with imposition of the
15 hands of the elderhood. Occupy
thyself with these things; be
wholly in them, that thy progress
16 may be manifest to[r] all. Give
heed to thyself and to the teaching;
continue in them; for, doing this,
thou shalt save both thyself and
those that hear thee.

5 Rebuke not an elder sharply,
but exhort [him] as a father,
2 younger [men] as brethren, elder
women as mothers, younger
women as sisters, with all purity.
3 Honour widows who are really
4 widows; but if any widow have
children or descendants, let them
learn first to be pious as regards
their own house, and to render

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[i] *R.* adds 'not seeking gain by base means.' [j] Or 'servants' or 'deacons.'
[k] Or 'serve,' as servants or deacons. [l] Or 'acknowledge.' [m] Or 'servant.'
[n] *R.* reads 'Jesus Christ.' [o] Or 'been thoroughly acquainted with.' See Luke i. 3.
[p] *R.* adds 'both.' [q] *R.* adds 'in [the] Spirit.' [r] *R.* reads 'amongst.'

a return on their side to [their] parents; for this is[s] acceptable
5 in the sight of God. Now she who [is] a widow indeed, and is left alone, has put [her] hope in God, and continues in supplications and prayers night and day.
6 But she that lives in habits of self-indulgence is dead [while]
7 living. And these things enjoin, that they may be irreproachable.
8 But if any one does not provide for his own, and specially for those of [his] house, he has denied the faith, and is worse than the
9 unbeliever. Let a widow be put upon the list, being of not less than sixty years, [having been]
10 wife of one man, borne witness to in good works, if she have brought up children, if she have exercised hospitality, if she have washed saints' feet, if she have imparted relief to the distressed, if she have diligently followed every
11 good work. But younger widows decline; for when they grow wanton against Christ, they desire
12 to marry, being guilty, because they have cast off their first faith.
13 And, at the same time, they learn also [to be] idle, going about to people's houses; and not only idle, but also gossipers and meddlers, speaking things not becom-
14 ing. I will therefore that the younger marry, bear children, rule the house, give no occasion to the adversary in respect of
15 reproach. For already some have
16 turned aside after Satan. If any believing man or woman have widows, let them impart relief to them, and let not the assembly be charged, that it may impart relief to those [that are] widows indeed.
17 Let the elders who take the lead [among the saints] well be esteemed worthy of double honour, specially those labouring in word
18 and teaching; for the scripture says, Thou shalt not muzzle an ox that treadeth out corn, and, The workman [is] worthy of his
19 hire. Against an elder receive not an accusation unless where there
20 are two or three witnesses. Those that sin convict[t] before all, that
21 the rest also may have fear. I testify before God and Christ Jesus[u] and the elect angels, that thou keep these things without prejudice, doing nothing by favour.
22 Lay hands quickly on no man, nor partake in others' sins. Keep
23 thyself pure. Drink no longer only water, but use a little wine on account of thy stomach and
24 thy frequent illnesses. Of some men the sins are manifest beforehand, going before to judgment, and some also they follow after.
25 In like manner good works also are manifest beforehand, and those that are otherwise cannot be hid.

6 Let as many bondmen as are under yoke count their own masters worthy of all honour, that the name of God and the teaching
2 be not blasphemed. And they that have believing masters, let them not despise [them] because they are brethren; but let them the rather serve them with subjection, because they are faithful[v] and beloved, who profit by the good and ready service [rendered]. These things teach and exhort.
3 If any one teach differently, and do not accede to sound words, those of our Lord Jesus Christ, and the teaching which [is] accord-
4 ing to piety, he is puffed up, knowing nothing, but sick about questions and disputes of words, out of which arise envy, strife, injurious words, evil suspicions,
5 constant quarrellings[w] of men corrupted in mind and destitute of the truth, holding gain to be
6 [the end of] piety.[x] But piety with contentment *is* great gain.
7 For we have brought nothing into the world: [it is] [manifest] that
8 neither can we carry anything out. But having sustenance and covering, we will be content[v] with
9 these. But those who desire to be rich fall into temptation and a snare, and many unwise and hurtful lusts, which plunge men
10 into destruction and ruin. For the love of money is [the] root of every evil; which some having aspired after, have wandered from the faith, and pierced them-
11 selves with many sorrows. But thou, O man of God, flee these things, and pursue righteousness, piety, faith, love, endurance,
12 meekness of spirit.[z] Strive earnestly [in] the good conflict[a] of faith.[b] Lay hold of eternal life, to which[c] thou hast been called, and hast confessed the good con-

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[s] *R.* adds 'good and.' [t] Or 'reprove.' [u] *R.* reads '[the] Lord Jesus Christ.' [v] Or 'believing.' [w] *R.* reads 'vain argumentations.' [x] *R.* adds 'Withdraw from such.' [y] Or 'let us be satisfied.' [z] *R.* reads simply 'meekness.' [a] Or 'combat.' [b] Or 'of the faith.' [c] *R.* adds 'also.'

fession before many witnesses.
13 I enjoin thee before God who preserves all things in life,[d] and Christ
Jesus who witnessed before Pontius
14 Pilate the good confession, that thou keep the commandment spotless, irreproachable, until the appearing of our Lord Jesus
15 Christ; which in its own time the blessed and only Ruler shall shew, the King of those that reign, and Lord of those that exercise lord-
16 ship; who only has immortality, dwelling in unapproachable light; whom no man has seen, nor is able to see; to whom [be] honour and eternal might. Amen.
17 Enjoin on those rich in the present age not to be high-minded, nor to trust on the uncertainty of riches; but in the[e] God who affords us all things richly for [our] enjoy-
18 ment; to do good, to be rich in good works, to be liberal in distributing, disposed to communi-
19 cate [of their substance], laying by for themselves a good foundation for the future, that they may lay hold of [what is] really life.[f]
20 O Timotheus, keep the entrusted deposit, avoiding profane, vain babblings, and oppositions of
21 false-named knowledge, of which some having made profession, have missed the faith. Grace [be] with thee.[g]

SECOND EPISTLE TO
TIMOTHY

1 Paul, apostle of Jesus Christ[a] by God's will, according to promise of life, the [life] which [is] in
2 Christ Jesus, to Timotheus, [my] beloved child: grace, mercy, peace, from God [the] Father, and Christ Jesus our Lord.
3 I am thankful to God, whom I serve from [my] forefathers with pure conscience, how unceasingly I have the remembrance of thee in my supplications night and day,
4 earnestly desiring to see thee, remembering thy tears, that I may
5 be filled with joy; calling to mind the unfeigned faith which [has been] in thee, which dwelt first in thy grandmother Loïs, and in thy mother Eunice, and I am
6 persuaded that in thee also. For which cause I put thee in mind to rekindle the gift of God which is in thee by the putting on of my
7 hands. For God has not given us a spirit of cowardice, but of power, and of love, and of wise discretion.
8 Be not therefore ashamed of the testimony of our Lord, nor of me his prisoner; but suffer evil along with the glad tidings, according
9 to the power of God; who has saved us, and has called us with a holy calling, not according to our works, but according to [his] own purpose and grace, which [was] given to us in Christ Jesus
10 before [the] ages of time, but has been made manifest now by the appearing of our Saviour Jesus Christ, who has annulled death, and brought to light life and incorruptibility by the glad tidings;
11 to which *I* have been appointed a herald and apostle and teacher
12 of [the] nations. For which cause also I suffer these things; but I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep for that day the deposit I have
13 entrusted to him. Have[b] an outline of sound words, which [words] thou hast heard of me, in faith and love which [are] in Christ
14 Jesus. Keep, by the Holy Spirit which dwells in us, the good
15 deposit entrusted. Thou knowest this, that all who [are] in Asia, of whom is Phygellus and Hermogenes, have turned away from
16 me. The Lord grant mercy to the house of Onesiphorus, for he has often refreshed me, and has not
17 been ashamed of my chain; but being in Rome sought me out very
18 diligently, and found [me]—the Lord grant to him to find mercy from [the] Lord in that day—and how much service he rendered in Ephesus thou knowest best.

2 Thou therefore, my child, be strong in the grace which [is] in
2 Christ Jesus. And the things thou hast heard of me in the presence of many witnesses, these entrust to faithful men, such as shall be competent to instruct
3 others also. Take thy share in

[d] *R.* reads 'quickens all things.' [e] *R.* adds 'living.' [f] *R.* reads 'of eternal life.'
[g] *R.* adds 'Amen.' [a] Or 'Christ Jesus.' [b] Or 'hold fast.'

suffering[c] as a good soldier of
4 Jesus Christ.[d] No one going[e] as
a soldier entangles himself with
the affairs of life, that he may
please him who has enlisted him
5 as a soldier. And if also any one
contend [in the games], he is not
crowned unless he contend law-
6 fully. The husbandman must
labour before partaking of the
fruits.
7 Think of what[f] I say, for the
Lord will give[g] thee understanding
8 in all things. Remember Jesus
Christ raised from among [the]
dead, of [the] seed of David, ac-
9 cording to my glad tidings, in
which I suffer even unto bonds
as an evildoer: but the word of
10 God is not bound. For this cause
I endure all things for the sake
of the elect, that they also may
obtain the salvation which [is] in
Christ Jesus with eternal glory.
11 The word [is] faithful; for if we
have died together with [him], we
12 shall also live together; if we
endure, we shall also reign to-
gether; if we deny *he* also will
13 deny us; if we are unfaithful, *he*
abides faithful, for[h] he cannot
deny himself.
14 Of these things put in remem-
brance, testifying earnestly before
the Lord not to have disputes of
words, profitable for nothing, to
the subversion of the hearers.
15 Strive diligently to present thy-
self approved to God, a workman
that has not to be ashamed, cut-
ting in a straight line the word of
16 truth. But profane, vain bab-
blings shun, for they will advance
17 to greater impiety, and their word
will spread as a gangrene; of
whom is Hymenæus and Philetus;
18 [men] who as to the truth have
gone astray,[i] saying that the
resurrection has taken place al-
ready; and overthrow the faith
19 of some. Yet the firm foundation
of God stands, having this seal,
[The] Lord knows those that are
his; and, Let every one who names
the name of [the] Lord[j] withdraw
20 from iniquity. But in a great
house there are not only gold and
silver vessels, but also wooden and
earthen; and some to honour, and
21 some to dishonour. If therefore
one shall have purified himself
from these in separating himself
from them, he shall be a vessel to
honour, sanctified,[k] serviceable to
the Master, prepared for every
22 good work. But youthful lusts
flee, and pursue righteousness,
faith, love, peace, with those that
call upon the Lord out of a pure
23 heart. But foolish and senseless
questionings avoid, knowing that
24 they beget contentions. And a
bondman of [the] Lord ought not
to contend, but be gentle towards
25 all; apt to teach; forbearing; in
meekness setting right those who
oppose, if God perhaps may some-
time give them repentance to
acknowledgment of [the] truth,
26 and that they may awake up
out of the snare of the devil, [who
are] taken by him, for *his* will.

3 But this know, that in [the]
last days difficult times shall be
2 there; for men shall be lovers of
self, lovers of money, boastful,
arrogant, evilspeakers, disobedient
to parents, ungrateful,[l] profane,
3 without natural affection, im-
placable, slanderers, of unsubdued
passions, savage, having no love
4 for what is good, traitors, head-
long, of vain pretensions, lovers
of pleasure rather than lovers of
5 God; having a form of piety but
denying the power of it: and from
6 these turn away. For of these are
they who are getting into houses,
and leading captive silly women,
laden with sins, led by various
7 lusts, always learning, and never
able to come to [the] knowledge
8 of [the] truth. Now in the same
manner in which Jannes and
Jambres withstood Moses, thus
these also withstand the truth;
men corrupted in mind, found
worthless as regards the faith.[m]
9 But they shall not advance
farther; for their folly shall be
completely manifest to all, as that
10 of those also became. But thou
hast been thoroughly acquainted
with[n] my teaching, conduct, pur-
pose, faith, longsuffering, love,
11 endurance, persecutions, suffer-
ings: what [sufferings] happened
to me in Antioch, in Iconium, in
Lystra; what persecutions I en-
dured; and the Lord delivered
12 me out of all. And all indeed who
desire to live piously in Christ
13 Jesus will be persecuted. But
wicked men and juggling impos-
tors shall advance in evil, leading
14 and being led astray. But thou

[c] See chap. i. 8. [d] Or 'Christ Jesus.' [e] Or 'serving.' [f] *R.* reads 'of the things which.' [g] *R.* reads 'may the Lord give.' [h] *R.* omits 'for.' [i] Or 'missed the mark.' [j] *R.* reads 'Christ.' [k] *R.* adds 'and.' [l] Or 'ungracious.' See Luke vi. 35. [m] Or 'as regards faith.' [n] Or 'hast followed up.'

abide in those things which thou
hast learned, and [of which] thou
hast been fully persuaded, know-
ing of whom thou hast learned
15 [them]; and that from a child
thou hast known the sacred
letters, which are able to make
thee wise unto salvation, through
faith which [is] in Christ Jesus.
16 Every scripture [is] divinely in-
spired, and profitable for teaching,
for conviction, for correction, for
17 instruction in righteousness; that
the man of God may be complete,
fully fitted to every good work.

4 I testify[o] before God and Christ
Jesus,[p] who is about to judge
living and dead, and by his ap-
2 pearing and his kingdom, pro-
claim the word; be urgent in sea-
son [and] out of season, convict,[q]
rebuke, encourage, with all long-
3 suffering and doctrine. For the
time shall be when they will not
bear sound teaching; but accord-
ing to their own lusts will heap
up to themselves teachers, having
4 an itching ear; and they will
turn away their ear from the
truth, and will have turned aside
5 to fables. But thou, be sober in
all things, bear evils, do [the]
work of an evangelist, fill up the
6 full measure of thy ministry. For
I am already being poured out,
and the time of my release is come.
7 I have combated the good combat,
I have finished the race, I have
8 kept the faith. Henceforth the
crown of righteousness is laid up
for me, which the Lord, the
righteous Judge, will render to
me in that day; but not only to
me, but also to all who love his
9 appearing. Use diligence to come
10 to me quickly; for Demas has
forsaken me, having loved the
present age, and is gone to Thes-
salonica; Cresces to Galatia,
11 Titus to Dalmatia. Luke alone
is with me. Take Mark, and bring
[him] with thyself, for he is
serviceable to me for ministry.
12 But Tychicus I have sent to
13 Ephesus. The cloak which I left
behind [me] in Troas at Carpus's,
bring when thou comest, and the
books, especially the parchments.
14 Alexander the smith did many
evil things against me. The Lord
will render[r] to him according to
15 his works. Against whom be thou
also on thy guard, for he has
16 greatly withstood our words. At
my first defence no man stood
with me, but all deserted me.
May it not be imputed to them.
17 But the Lord stood with [me], and
gave me power, that through me
the proclamation might be fully
made, and all [those of] the
nations should hear; and I was
delivered out of the lion's mouth.
18 [s]The Lord shall deliver me from
every wicked work, and shall
preserve [me] for his heavenly
kingdom; to whom [be] glory for
the ages of ages. Amen.
19 Salute Prisca and Aquila, and
20 the house of Onesiphorus. Erastus
remained in Corinth, but Troph-
mus I left behind in Miletus sick.
21 Use diligence to come before
winter. Eubulus salutes thee,
and Poudes, and Linus, and
Claudia, and the brethren all.
22 The Lord Jesus Christ [be] with
your spirit. Grace [be] with you.[t]

EPISTLE TO
TITUS

1 Paul, bondman of God, and
apostle of Jesus Christ according
to [the] faith of God's elect, and
knowledge of [the] truth which [is]
2 according to piety; in [the] hope
of eternal life, which God, who
cannot lie, promised before the
3 ages of time, but has manifested
in its own due season his word in
[the] proclamation with which *I*
have been entrusted according to
[the] commandment of our Saviour
4 God; to Titus, my own child
according to [the] faith common
[to us]: Grace[a] and peace from
God [the] Father, and Christ
Jesus[b] our Saviour.
5 For this cause I left thee in
Crete, that thou mightest go on
to set right what remained [un-
ordered], and establish elders in
each city, as I had ordered thee:
6 if any one be free from all charge
[against him], husband of one wife,

[o] *R.* adds 'therefore.' [p] *R.* reads 'the Lord Jesus Christ.' [q] Or 'reprove.' See 1 Tim. v. 20. [r] *R.* reads 'The Lord render.' [s] *R.* adds 'And.' [t] *R.* adds 'Amen.' [a] *R.* adds 'mercy,' omitting 'and.' [b] *R.* reads 'and Lord Jesus Christ.'

having believing children not
7 accused of excess or unruly. For
the overseer must be free from
all charge [against him] as God's
steward; not headstrong, not
passionate, not disorderly through
wine, not a striker, not seeking
8 gain by base means; but hospit-
able, a lover of goodness, discreet,
9 just, pious, temperate, clinging to
the faithful word according to the
doctrine taught, that he may be
able both to encourage with sound
teaching and refute gainsayers.
10 For there are many and disorderly
vain speakers and deceivers of
people's minds, specially those of
11 [the] circumcision, who must have
their mouths stopped, who sub-
vert whole houses, teaching things
which ought not [to be taught] for
12 the sake of base gain. One of
themselves, a prophet of their
own, has said, Cretans are always
liars, evil wild beasts, lazy gluttons.
13 This testimony is true; for which
cause rebuke them severely, that
they may be sound in the faith,
14 not turning [their] minds to Jewish
fables and commandments of men
turning away from the truth.
15 All things [are] pure to the pure;
but to the defiled and unbelieving
nothing [is] pure; but both their
mind and their conscience are
16 defiled. They profess to know
God, but in works deny [him],
being abominable, and disobedient,
and found worthless as to every
good work.

(2) But do thou speak the things
that become sound teaching;
2 that the older men be sober, grave,
discreet, sound in faith, in love, in
3 patience;[e] that the elder women
in like manner be in deportment
as becoming those who have to
say to sacred things, not slanderers,
not enslaved to much wine,
4 teachers of what is right; that
they may admonish the young
women to be attached to [their]
husbands, to be attached to [their]
5 children, discreet, chaste, diligent
in home work,[d] good, subject to
their own husbands, that the
word of God may not be evil
6 spoken of. The younger men in
like manner exhort to be discreet:
7 in all things affording thyself as
a pattern of good works; in
teaching uncorruptedness, grav-
8 ity,[e] a sound word, not to be
condemned; that he who is
opposed may be ashamed, having
no evil thing to say about us:[f]
9 bondmen to be subject to their
own masters, to make themselves
acceptable in everything; not
10 gainsaying;[g] not robbing [their
masters], but shewing all good
fidelity, that they may adorn the
teaching which [is] of our Saviour
11 God in all things. For the grace
of God which carries with it
salvation for all men has ap-
12 peared, teaching us that, having
denied impiety and worldly lusts,
we should live soberly, and justly,
and piously in the present course
13 of things, awaiting the blessed
hope and appearing of the glory
of our great God and Saviour
14 Jesus Christ; who gave himself
for us, that he might redeem us
from all lawlessness, and purify
to himself a peculiar people,
15 zealous for good works. These
things speak, and exhort, and
rebuke with all authority. Let
no one despise thee.

3 Put them in mind to be subject
to rulers,[h] to authorities, to be
obedient to rule, to be ready to
2 do every good work, to speak evil
of no one, not to be contentious,
[to be] mild, shewing all meekness
3 towards all men. For we were
once ourselves also without in-
telligence, disobedient, wandering
in error, serving various lusts and
pleasures, living in malice and
envy, hateful, [and] hating one
4 another. But when the kindness
and love to man of our Saviour
5 God appeared, not on the principle
of works which [have been done]
in righteousness which *we* had
done, but according to his own
mercy he saved us through [the]
washing of regeneration and re-
6 newal of [the] Holy Spirit, which
he poured out on us richly through
7 Jesus Christ our Saviour; that,
having been justified by *his* grace,
we should become heirs according
8 to [the] hope of eternal life. The
word [is] faithful, and I desire that
thou insist strenuously on these
things, that they who have be-
lieved God may take care to pay
diligent attention to good works.
These things are good and profit-
9 able to men. But foolish ques-
tions, and genealogies, and strifes,
and contentions about the law,
shun; for they are unprofitable
10 and vain. An heretical man after

[e] Or 'endurance,' but comp. 2 Thess. iii. 5; Rev. i. 9.
[d] *R.* reads 'keepers at home.'
[e] *R.* adds 'sincerity.'
[f] *R.* reads 'you.'
[g] Or 'contradictory.'
[h] *R.* adds 'and.'

a first and second admonition have
11 done with, knowing that such a one is perverted, and sins, being self-condemned.
12 When I shall send Artemas to thee, or Tychicus, use diligence to come to me to Nicopolis; for I have decided to winter there.
13 Zenas the lawyer and Apollos set forward diligently on their way, that nothing may be lacking to
14 them; and let ours also learn to apply themselves to good works for necessary wants, that they
15 may not be unfruitful. All with me salute thee. Salute those who love us in [the] faith. Grace [be] with you all.[i]

EPISTLE TO PHILEMON

1 Paul, prisoner of Christ Jesus, and Timotheus the brother, to Philemon the beloved and our
2 fellow-workman,[j] and to the sister[k] Apphia and to Archippus our fellow-soldier, and to the assembly which [is] in thine house.
3 Grace to you and peace from God our Father, and [the] Lord Jesus Christ.
4 I thank my God, always making mention of thee at my prayers,
5 hearing of thy love and the faith which thou hast towards the Lord Jesus, and towards all the saints,
6 in such sort that thy participation in the faith should become operative in the acknowledgment of every good thing which is in us[l]
7 towards Christ [Jesus]. For we have great thankfulness[m] and encouragement through thy love, because the bowels of the saints are refreshed by thee, brother.
8 Wherefore having much boldness in Christ to enjoin thee what
9 is fitting, for love's sake I rather exhort, being such a one as Paul the aged, and now also prisoner
10 of Jesus Christ. I exhort thee for *my* child, whom I have begotten
11 in [my] bonds, Onesimus, once unserviceable to thee, but now serviceable to thee and to me:
12 whom I have sent back to thee: [but do thou receive] him, that
13 is, *my* bowels: whom *I* was desirous of keeping with myself, that for thee[n] he might minister to me in the bonds of the glad
14 tidings; but I have wished to do nothing without thy mind, that thy good might not be as of
15 necessity but of willingness: for perhaps for this reason he has been separated [from thee] for a time, that thou mightest possess
16 him fully for ever; not any longer as a bondman, but above a bondman, a beloved brother, specially to me, and how much rather to thee, both in [the] flesh and in
17 [the] Lord? If therefore thou holdest me to be a partner [with
18 thee], receive him as me; but if he have wronged thee anything or owe anything [to thee], put
19 this to my account. I Paul have written [it] with mine own hand; *I* will repay [it]: that I say not to thee that thou owest even thine
20 own self also to me. Yea, brother, *I* would have profit[o] of *thee* in [the] Lord: refresh my bowels in
21 Christ.[p] Being confident of thine obedience, I have written to thee, knowing that thou wilt do even
22 more than I say. But withal prepare me also a lodging; for I hope that I shall be granted to
23 you through your prayers. Epaphras salutes thee, my fellow-prisoner
24 in Christ Jesus; Mark, Aristarchus, Demas, Luke, my fellow-
25 workmen. The grace of our Lord Jesus Christ [be] with your spirit.[q]

EPISTLE TO THE HEBREWS

1 God having spoken in many parts and in many ways formerly[a] to the fathers in the prophets,
2 at the end of these days has spoken to us in [the person of the[b]] Son, whom he has established heir of all things, by whom also he made
3 the worlds; who being [the]

[i] *R.* adds 'Amen.' [j] Or 'our beloved and fellow-workman.' [k] *R.* reads 'the beloved.' [l] *R.* reads 'you.' [m] *R.* reads 'joy.' [n] Or 'instead of thee.' [o] Or 'would profit of thee.' [p] *R.* reads '[the] Lord.' [q] *R.* adds 'Amen.' [a] Or 'of old.' [b] Lit. 'in Son.'

effulgence of his glory and [the] expression of his substance,[c] and upholding all things by the word of his[d] power, having made [by himself] the purification of[e] sins, set himself down on the right hand of the greatness on high,
4 taking a place by so much better than the angels, as he inherits a name more excellent than they.
5 For to which of the angels said he ever, Thou art my Son: this day have *I* begotten thee? and again, *I* will be to him for father, and *he* shall be to me for son?
6 and again, when he brings in the first-born into the habitable world, he says, And let all God's angels worship him.
7 And as to the angels he says, Who makes his angels spirits and his ministers a flame of fire;
8 but as to the Son, Thy throne, O God, [is] to the age of the age, and[f] a sceptre of uprightness [is] the sceptre of thy kingdom.
9 Thou hast loved righteousness and hast hated lawlessness; therefore God, thy God, has anointed thee with oil of gladness above thy companions.
10 And, Thou in the beginning, Lord, hast founded the earth, and works of thy hands are the heavens.
11 They shall perish, but thou continuest still; and they all shall grow old
12 as a garment, and as a covering shalt thou roll them up, and they shall be changed; but thou art the same, and thy years shall not fail.
13 But as to which of the angels said he ever, Sit at my right hand until I put thine enemies [as] footstool of thy feet?
14 Are they not all ministering spirits, sent out for service on account of those who shall inherit salvation?

2 For this reason we should give heed more abundantly to the things [we have] heard, lest in any
2 way we should slip away. For if the word which was spoken by angels was firm, and every transgression and disobedience received
3 just retribution, how shall *we* escape if we have been negligent of so great salvation, which, having had its commencement in being spoken [of] by the Lord, has been confirmed to us by those who have
4 heard; God bearing, besides, witness with [them] to [it], both by signs and wonders, and various acts of power, and distributions of [the] Holy Spirit, according to his will?
5 For he has not subjected to angels the habitable world which is to come, of which we speak;
6 but one has testified somewhere, saying, What is man, that thou rememberest him, or son of man
7 that thou visitest him? Thou hast made him some little inferior to the angels; thou hast crowned him with glory and honour, [and hast set him over the works of
8 thy hands;] thou hast subjected all things under his feet. For in subjecting all things to him, he has left nothing unsubject to him. But now we see not yet all things
9 subjected to *him*, but we see Jesus, who [was] made some little inferior to angels[g] on account of the suffering of death, crowned with glory and honour; so that by the grace of God he should taste death for
10 every thing.[h] For it became him, for whom [are] all things, and by whom [are] all things, in bringing many sons to glory, to make perfect the leader of their salvation through sufferings.
11 For both he that sanctifies and those sanctified [are] all of one; for which cause he is not ashamed
12 to call them brethren, saying, I will declare thy name to my brethren; in [the] midst of [the] assembly will I sing thy praises.[i]
13 And again, I will trust in him. And again, Behold, I and the children which God has given me.
14 Since therefore the children partake of blood and flesh,[j] he also, in like manner, took part in the same, that through death he might annul him who has the might of
15 death, that is, the devil; and might set free all those who through fear of death through the whole of their life were subject to bondage.
16 For he does not indeed take hold of angels [by the hand], but he takes hold of the seed of
17 Abraham. Wherefore it behoved him in all things to be made like to [his] brethren, that he might be a merciful and faithful high priest in things relating to God, to make propitiation for the sins
18 of the people; for, in that himself has suffered, being tempted, he is able to help those that are being tempted.

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[c] 'essential being,' not 'person.' [d] His own, the Son's. [e] *R.* adds 'our.' [f] *R.* omits 'and.' [g] Or 'him who was made some little inferior to angels, [even] Jesus.' [h] Or 'every one.' [i] Or 'praise thee with singing.' [j] *R.* reads 'flesh and blood.'

3 Wherefore, holy brethren, partakers of [the] heavenly calling, consider the Apostle and High Priest of our confession, [k] Jesus, 2 who is faithful to him that has constituted him, as Moses also 3 in all his house. For he has been counted worthy of greater glory than Moses, by how much he that has built it has more honour than 4 the house. For every house is built by some one; but he who 5 has built all things [is] God. And Moses indeed [was] faithful in all his house, as a ministering servant, for a testimony of the things 6 to be spoken after; but Christ, as Son over his house, whose house are *we*, if indeed we hold fast the boldness and the boast of hope firm to the end.

7 Wherefore, even as says the Holy Spirit, To-day if ye will hear 8 his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness; 9 where your fathers tempted [me], by proving [me], and saw my 10 works forty years. Wherefore I was wroth with this [l] generation, and said, They always err in heart; and they have not known my 11 ways; so I swore in my wrath, If 12 they shall enter into my rest. See, brethren, lest there be in any one of you a wicked heart of unbelief, in turning away from [the] living 13 God. But encourage yourselves [m] each day, as long as it is called To-day, that none of you be hardened by the deceitfulness of 14 sin. For we are become companions of the Christ if indeed we hold the beginning of the assur- 15 ance firm to the end; in that it is said, To-day if ye will hear his voice, do not harden your hearts, 16 as in the provocation; (for who was it, who, having heard, provoked? but [was it] not [n] all who came out of Egypt by Moses? 17 And with whom was he wroth forty years? [Was it] not with those who had sinned, whose carcases fell in 18 the wilderness? And to whom sware he that they should not enter into his rest, but to those who 19 had not hearkened to the word? And we see that they could not enter in on account of unbelief;)

(4) Let us therefore fear, lest, a promise being left of entering into his rest, any one of you might 2 seem to have failed [of it]. For indeed we have had glad tidings presented to us, even as they also; but the word of the report did not profit *them*, not being mixed with faith in those who heard. 3 For we enter into the rest who have believed; as he said, As I have sworn in my wrath, If they shall enter into my rest; although the works had been completed from [the] foundation of [the] 4 world. For he has said somewhere of the seventh [day] thus, And God rested on the seventh day 5 from all his works: and in this again, If they shall enter into my 6 rest. Seeing therefore it remains that some enter into it, and those who first received the glad tidings did not enter in on account of not 7 hearkening to the word, again he determines a certain day, saying, in David, 'To-day,' after so long a time; (according as it has been said before [o]), To-day, if ye will 8 hear his voice, harden not your hearts. For if Jesus [p] had brought them into rest, he would not have spoken afterwards about another 9 day. There remains then a sabbatism to the people of God. 10 For he that has entered into his rest, he also has rested from his works, as God did from his own. 11 Let us therefore use diligence to enter into that rest, that no one may fall after the same example of 12 not hearkening to the word. For the word of God [is] living and operative, and sharper than any two-edged sword, and penetrating to [the] division [q] of soul and spirit, both of joints and marrow, and a discerner of the thoughts and 13 intents of [the] heart. And there is not a creature unapparent before him; but all things [are] naked and laid bare to his eyes, with whom we have to do.

14 Having therefore a great high priest who has passed through the heavens, Jesus the Son of God, let 15 us hold fast the confession. For we have not a high priest not able to sympathise with our infirmities, but tempted in all things in like 16 manner, [r] sin apart. Let us approach therefore with boldness to the throne of grace, that we may receive mercy, and find grace for seasonable help.

5 For every high priest taken from amongst men is established for men in things relating to God,

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[k] *R.* adds 'Christ.' [l] *R.* reads 'that.' [m] Or 'exhort one another.' [n] Or 'was it not indeed.' [o] *R.* omits 'before.' [p] Greek form for 'Joshua.' [q] *R.* adds 'both.' [r] Or 'according to [our] likeness.'

that he may offer both gifts and
2 sacrifices for sins; being able to
exercise forbearance towards the
ignorant and erring, since he him-
self also is clothed with infirmity;
3 and, on account of this [infirmity],
he ought, even as for the people,
so also for himself, to offer for
4 sins. And no one takes the honour
to himself but [as] called[s] by
5 God, even as Aaron also. Thus
the Christ also has not glorified
himself to be made a high priest;
but he who had said to him, Thou
art my Son, I have to-day be-
6 gotten thee. Even as also in
another [place] he says, Thou [art]
a priest for ever according to the
7 order of Melchisedec. Who in the
days of his flesh, having offered up
both supplications and entreaties
to him who was able to save him
out of death, with strong crying
and tears; (and having been
heard because of his piety;[t])
8 though he were Son,[u] he learned
obedience from the things which
9 he suffered; and having been per-
fected, became to all them that
obey him, author of eternal salva-
10 tion; addressed by[v] God [as] high
priest according to the order of
11 Melchisedec. Concerning whom
we have much to say, and hard
to be interpreted in speaking [of
it], since ye are become dull in
12 hearing. For when for the time
ye ought to be teachers, ye have
again need that [one] should teach
you what [are] the elements of
the beginning of the oracles of
God, and are become such as have
need of milk, [and] not of solid
13 food. For every one that partakes
of milk [is] unskilled in the word
of righteousness, for he is a babe;
14 but solid food belongs to full-
grown men, who, on account of
habit, have their senses exercised
for distinguishing both good and
evil.

6 Wherefore, leaving the word[w] of the beginning of the Christ, let us go on [to what belongs] to full growth, not laying again a foundation of repentance from dead
2 works and faith in God, of [the]
doctrine of washings, and of im-
position of hands, and of resur-
rection of [the] dead, and of eternal
3 judgment; and this will we do if
4 God permit. For it is impossible
to renew again to repentance
those once enlightened, and who
have tasted of the heavenly gift,
and have been made partakers
5 of [the] Holy Spirit, and have
tasted the good word of God, and
[the] works of power of [the] age
6 to come, and have fallen away,
crucifying for themselves [as they
do] the Son of God, and making
7 a show of [him]. For ground
which drinks the rain which comes
often upon it, and produces useful
herbs for those for whose sakes
also it is tilled, partakes of blessing
8 from God; but bringing forth
thorns and briars it is found
worthless and nigh to a curse,
9 whose end [is] to be burned. But
we are persuaded concerning you,
beloved, better things, and con-
nected with salvation, even if we
10 speak thus. For God [is] not
unrighteous to forget your work,
and[x] the love which ye have
shewn to his name, having
ministered to the saints, and [still]
11 ministering. But we desire earn-
estly that each one of you shew
the same diligence to the full
assurance of hope unto the end;
12 that ye be not sluggish, but
imitators of those who through
faith and patience[y] have been
inheritors of the promises.
13 For God, having promised to
Abraham, since he had no greater
to swear by, swore by himself,
14 saying, Surely blessing I will bless
thee, and multiplying I will multi-
15 ply thee; and thus having had
long patience he got the promise.
16 For men indeed swear by a greater,
and with them the oath is a term
to all dispute, as making matters
17 sure. Wherein God, willing to
shew more abundantly to the
heirs of the promise the unchange-
ableness of his purpose, intervened
18 by an oath, that by two unchange-
able things, in which [it was] im-
possible that God should lie, we
might have a strong encourage-
ment who have fled for refuge to
lay hold on the hope set before us,
19 which we have as anchor of the
soul, both secure and firm, and
entering into that within the veil,
20 where Jesus is entered as fore-
runner for us, become for ever
a high priest according to the
order of Melchisedec.

7 For this Melchisedec, King of Salem, priest of the most high God, who met Abraham returning from smiting the kings, and blessed

[s] *R.* reads 'he who is called of God.' [t] Or 'in that he feared.' [u] Alluding to the citation of Ps. ii just above. [v] Or 'saluted of.' [w] Or 'discourse.' [x] *R.* adds 'labour of.' [y] Or 'longsuffering;' cf. Jas. v. 7–10.

2 him; to whom Abraham gave also
the tenth portion of all; first being
interpreted King of righteousness,
and then also King of Salem,
3 which is King of peace; without
father, without mother, without
genealogy; having neither begin-
ning of days nor end of life, but
assimilated to the Son of God,
4 abides a priest continually. Now
consider how great this [personage]
was, to whom [even] the patriarch
Abraham gave a tenth out of the
5 spoils. And they indeed from
among the sons of Levi, who
receive the priesthood, have com-
mandment to take tithes from the
people according to the law, that
is from their brethren, though
these are come out of the loins
6 of Abraham: but he who has no
genealogy from them has tithed
Abraham, and blessed him who
7 had the promises. But beyond all
gainsaying, the inferior is blessed
8 by the better. And here dying
men receive tithes; but there
[one] of whom the witness is that
9 he lives; and, so to speak, through
Abraham, Levi also, who received
tithes, has been made to pay
10 tithes. For he was yet in the loins
of his father when Melchisedec
11 met him. If indeed then perfec-
tion were by the Levitical priest-
hood, for the people had their law
given to them in connexion with
it,[z] what need [was there] still that
a different priest should arise
according to the order of Melchise-
dec, and not be named after the
12 order of Aaron? For, the priest-
hood being changed, there takes
place of necessity a change of law
13 also. For he, of whom these
things are said, belongs to a
different tribe, of which no one
has [ever] been attached to[a] the
14 service of the altar. For it is clear
that our Lord has sprung[b] out
of Juda, as to which tribe Moses
15 spake nothing as to priests.[c] And
it is yet more abundantly evident,
since a different priest arises ac-
cording to the similitude of Mel-
16 chisedec, who has been constituted
not according to law of fleshly
commandment, but according to
17 power of indissoluble life. For it
is borne witness,[d] Thou art a priest
for ever according to the order of
18 Melchisedec. For there is a set-
ting aside of the commandment
going before for its weakness and
19 unprofitableness, (for the law per-
fected nothing,) and the intro-
duction of a better hope by which
20 we draw nigh to God. And by
how much [it was] not without
21 the swearing of an oath; (for they
are become priests without the
swearing of an oath, but he with
the swearing of an oath, by him
who said, as to him,[e] The Lord
has sworn, and will not repent
[of it], Thou [art] priest for ever
[according to the order of Mel-
22 chisedec];) by so much Jesus
became surety of a better cove-
23 nant. And they have been many
priests, on account of being
hindered from continuing by
24 death; but he, because of his
continuing for ever, has the priest-
25 hood unchangeable.[f] Whence also
he is able to save completely those
who approach by him to God,
always living to intercede for
26 them. For such a high priest
became us, holy,[g] harmless,[h] un-
defiled, separated from sinners,
and become higher than the
27 heavens: who has not day by day
need, as the high priests, first to
offer up sacrifices for his own sins,
then [for] those of the people;
for this he did once for all [in]
28 having offered up himself. For
the law constitutes men high
priests, having infirmity; but the
word of the swearing of the oath
which [is] after the law, a Son
perfected for ever.

8 Now a summary[i] of the things
of which we are speaking [is], We
have such a one high priest[j] who
has sat down[k] on [the] right hand
of the throne of the greatness in
2 the heavens; minister of the holy
places and of the true tabernacle,
which the Lord has pitched, [and]
not man.
3 For every high priest is con-
stituted for the offering both of
gifts and sacrifices; whence it is
needful that this one also should
have something which he may
4 offer. If then[l] indeed he were
upon earth, he would not even
be a priest, there being those[m]
who offer the gifts according to
5 the law, (who serve the repre-
sentation and shadow of heavenly
things, according as Moses was

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[z] Or 'based upon it.' [a] Or 'been occupied with.' [b] Or 'arisen.' [c] *R.* reads 'priesthood.' [d] Or 'he is testified of.' [e] Or 'said to him.' [f] Or 'intransmissible.' [g] Or 'pious' [h] Or 'guileless.' [i] Or 'the chief point.' [j] Or 'such a high priest.' [k] Or 'set himself down,' as i. 3. [l] *R.* reads 'For if indeed.' [m] *It.* adds 'priests.'

oracularly told [when] about to make the tabernacle; for See, saith He, that thou make all things according to the pattern which has been shewn to thee in the moun-
6 tain.) But now he has got a more excellent ministry, by so much as he is mediator of a better covenant, which is established on the footing
7 of better promises. For if that first was faultless, place had not
8 been sought for a second. For finding fault, he says to them, Behold, days come, saith the Lord, and I will consummate a new covenant as regards the house of Israel, and as regards the house of
9 Juda; not according to the covenant which I made to their fathers in [the] day of my taking their hand to lead them out of the land of Egypt; because *they* did not continue in my covenant, and *I* did not regard them, saith [the]
10 Lord. Because this [is] the covenant that I will covenant to the house of Israel after those days, saith the Lord: Giving my laws into their mind, I will write them also upon their hearts; and I will be to them for God, and they shall
11 be to me for people. And they shall not teach each his fellow-citizen,[n] and each his brother, saying, Know the Lord; because all shall know me in themselves, from [the] little one [among them] unto [the] great among them.
12 Because I will be merciful to their unrighteousnesses, and their sins and their lawlessnesses I will never
13 remember any more. In that he says New, he has made the first old; but that which grows old and aged [is] near disappearing.

9 The first[o] therefore also indeed had ordinances of service, and the
2 sanctuary, a worldly one. For a tabernacle was set up; the first, in which [were] both the candlestick and the table and the exposition of the loaves, which is called
3 Holy; but after the second veil a tabernacle which is called Holy
4 of holies, having a golden censer, and the ark of the covenant, covered round in every part with gold, in which [were] the golden pot that had the manna, and the rod of Aaron that had sprouted, and the tables of the covenant;
5 and above over it the cherubim of glory shadowing the mercy-seat; concerning which it is not now [the time] to speak in detail.

6 Now these things being thus ordered, into the first tabernacle the priests enter at all times,
7 accomplishing the services; but into the second, the high priest only, once a year, not without blood, which he offers for himself and for the errors[p] of the people:
8 the Holy Spirit shewing this, that the way of the [holy of] holies has not yet been made manifest while as yet the first tabernacle has [its]
9 standing; the which [is] an image for the present time, according to which both gifts and sacrifices, unable to perfect as to conscience
10 him that worshipped, are offered, [consisting] only of meats and drinks and divers washings,[q] ordinances of flesh, imposed until [the]
11 time of setting things right. But Christ being come high priest of the good things to come, by the better and more perfect tabernacle not made with hand, (that is, not
12 of this creation,) nor by blood of goats and calves, but by his own blood, has entered in once for all into the [holy of] holies, having found an eternal redemption.
13 For if the blood of goats and bulls,[r] and a heifer's ashes sprinkling the defiled, sanctifies for the purity
14 of the flesh, how much rather shall the blood of the Christ, who by the eternal Spirit offered himself spotless to God, purify your conscience from dead works to
15 worship [the] living God? And for this reason he is mediator of a new covenant, so that, death having taken place for redemption of the transgressions under the first covenant, the called might receive the promise of the eternal
16 inheritance. (For where [there is] a testament, the death of the
17 testator must needs come in. For a testament [is] of force when men are dead, since it is in no way of force while the testator
18 is alive.) Whence neither the first was inaugurated without blood.
19 For every commandment having been spoken according to [the] law by Moses to all the people; having taken the blood of calves and goats, with water and scarlet wool and hyssop, he sprinkled both the book itself and all the
20 people, saying, This [is] the blood of the covenant which God has
21 enjoined to you. And the tabernacle too and all the vessels of service he sprinkled in like manner

[n] *R.* reads 'neighbour.' [o] *R.* adds 'tabernacle.' [p] i. e., 'sins of ignorance.'
[q] *R.* adds 'and.' [r] *R.* reads 'bulls and goats.'

22 with blood; and almost all things
are purified with blood according
to the law, and without blood-
shedding there is no remission.
23 [It was] necessary then that the
figurative representations of the
things in the heavens should be
purified with these; but the
heavenly things themselves with
24 sacrifices better than these. For
the Christ is not entered into holy
places made with hand, figures of
the true, but into heaven itself,
now to appear before the face of
25 God for us: nor in order that he
should offer himself often, as the
high priest enters into the holy
places every year with blood not
26 his own; since he had [then] been
obliged often to suffer from the
foundation of the world. But now
once in the consummation of the
ages he has been manifested for
[the] putting away of sin by his
27 sacrifice. And forasmuch as it is
the portion of men once to die,
28 and after this judgment; thus
the Christ also,[s] having been once
offered to bear the sins of many,
shall appear to those that look
for him the second time without[t]
sin for salvation.

10 For the law, having a shadow
of the coming good things, not
the image itself of the things, can
never, by the same sacrifices which
they offer continually yearly, per-
2 fect those who approach. Since,
would they not indeed have ceased
being offered, on account of the
worshippers once purged having
no longer any conscience of sins?
3 But in these [there is] a calling
4 to mind of sins yearly. For blood
of bulls and goats [is] incapable
5 of taking away sins. Wherefore
coming into the world he says,
Sacrifice and offering thou willedst
not; but thou hast prepared me
6 a body. Thou tookest no pleasure
in burnt-offerings and sacrifices
7 for sin. Then I said, Lo, I come
(in [the] roll of the book it is
written of me) to do, O God, thy
8 will. Above, saying Sacrifices and
offerings[u] and burnt-offerings and
sacrifices for sin thou willedst not,
neither tookest pleasure in (which
are offered according to the law);
9 then he said, Lo, I come to do[v]
thy will. He takes away the first
that he may establish the second;
10 by which will we have been sancti-
fied through the offering of the
body of Jesus Christ once for all.
11 And every priest stands daily
ministering, and offering often the
same sacrifices, which can never
12 take away sins. But *he*, having
offered one sacrifice for sins, sat
down[w] in perpetuity at [the] right
13 hand of God, waiting from hence-
forth until his enemies be set [for
14 the] footstool of his feet. For by
one offering he has perfected in
15 perpetuity the sanctified. And
the Holy Spirit also bears us
witness [of it]; for after what was
16 said:[x] This [is] the covenant
which I will establish towards
them after those days, saith [the]
Lord: Giving my laws into their
hearts, I will write them also in
17 their understandings;[y] and their
sins and their lawlessnesses I will
18 never remember any more. But
where there [is] remission of
these, [there is] no longer a sacri-
fice for sin.
19 Having therefore, brethren,
boldness for entering into the
[holy of] holies by the blood of
20 Jesus, the new and living way
which he has dedicated for us
through the veil, that is, his flesh,
21 and [having] a great priest over
22 the house of God, let us approach
with a true heart, in full assurance
of faith, sprinkled as to our hearts
from a wicked conscience, and
washed as to our body with pure
23 water. Let us hold fast the con-
fession of the hope unwavering,
(for he [is] faithful who has
24 promised;) and let us consider
one another for provoking to love
25 and good works; not forsaking
the assembling of ourselves to-
gether, as the custom [is] with
some; but encouraging [one
another], and by so much the
more as ye see the day drawing
26 near. For where we sin wilfully
after receiving the knowledge of
the truth, there no longer remains
27 any sacrifice for sins, but a certain
fearful expectation of judgment,
and heat of fire about to devour
28 the adversaries. Any one that
has disregarded Moses' law dies
without mercy on [the testimony
29 of] two or three witnesses: of
how much worse punishment,
think ye, shall he be judged worthy
who has trodden under foot the
Son of God, and esteemed the
blood of the covenant, whereby he
has been sanctified, common,[z] and

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[s] *R.* omits 'also.' [t] Or 'apart from.' [u] *R.* reads 'sacrifice and offering.'
[v] *R.* adds 'O God.' [w] Or 'set himself down,' as i. 3. [x] *R.* adds 'before.'
[y] Or 'minds:' cf. viii. 10. [z] Or 'unclean.'

has insulted the Spirit of grace?
30 For we know him that said, To me [belongs] vengeance; *I* will recompense, saith the Lord: and again, The Lord shall judge his
31 people. [It is] a fearful thing falling into [the] hands of [the] living God.
32 But call to mind the earlier days in which, having been enlightened, ye endured much con-
33 flict of sufferings; on the one hand, when ye were made a spectacle both in reproaches and afflictions; and on the other, when ye became partakers with those who were passing through
34 them. For ye both sympathised with prisoners[a] and accepted with joy the plunder of your goods, knowing that ye have for[b] yourselves a better substance,[c] and an
35 abiding one. Cast not away therefore your confidence, which has
36 great recompense. For ye have need of endurance in order that, having done the will of God, ye
37 may receive the promise. For yet a very little while he that comes will come, and will not delay.
38 But the just shall live by faith; and, if he[d] draw back, my soul does not take pleasure in him.
39 But *we* are not drawers back to perdition, but of faith to saving [the] soul.

11 Now faith is [the] substantiating[e] of things hoped for, [the] conviction of things not seen.
2 For in [the power of] this the elders have obtained testimony.
3 By faith we apprehend that the worlds were framed by [the] word of God, so that that which is[f] seen should not take its origin
4 from things which appear. By faith Abel offered to God a more excellent sacrifice than Cain, by which he obtained testimony of being righteous, God bearing testimony to his gifts, and by it,
5 having died, he yet speaks. By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before [his] translation he has the testimony
6 that he had pleased God. But without faith [it is] impossible to please [him]. For he that draws near to God must believe that he is, and [that] he is a rewarder of
7 them who seek him out. By faith, Noe, oracularly warned concerning things not yet seen, moved with fear, prepared an ark for the saving of his house; by which he condemned the world, and became heir of the righteousness which [is] according to faith.
8 By faith Abraham, being called, obeyed to go out into the place which he was to receive for an inheritance, and went out, not
9 knowing where he was going. By faith he sojourned as a stranger in the land of promise as a foreign country, having dwelt in tents with Isaac and Jacob, the heirs with [him] of the same promise;
10 for he waited for the city which has foundations, of which God is [the] artificer and constructor.
11 By faith also Sarah herself received strength for [the] conception of seed, and [that][g] beyond a seasonable age; since she counted him faithful who promised.
12 Wherefore also there have been born of one, and that of one become dead, even as the stars of heaven in multitude, and as the countless sand which [is] by the sea shore.
13 All these died in[h] faith, not having received the promises, but having seen them from afar off[i] and embraced [them], and confessed that they were strangers
14 and sojourners on the earth.[j] For they who say such things shew
15 clearly that they seek [their] country. And if they had called to mind that from whence they went[k] out, they had had oppor-
16 tunity to have returned; but now they seek a better, that is, a heavenly; wherefore God is not ashamed of them, to be called their God; for he has prepared for them a city.
17 By faith Abraham, [when] tried, offered up Isaac, and he who had received to himself the promises offered up his only begotten [son],
18 as to whom it had been said, In
19 Isaac shall thy seed be called: counting that God [was] able to raise [him] even from among [the] dead, whence also he received
20 him in a figure. By faith Isaac blessed Jacob and Esau concern-
21 ing things to come. By faith Jacob [when] dying blessed each of the sons of Joseph, and worshipped on the top of his staff.

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[a] *R.* reads 'my bonds.' [b] *R.* reads 'in.' [c] *R.* adds 'in the heavens.' [d] Or 'any one.' [e] Or 'assurance.' [f] *R.* reads 'those things which are.' [g] *R.* adds 'gave birth to a child.' [h] Or 'according to.' [i] *R.* adds 'and been persuaded of them.' [j] Or 'land.' [k] *R.* reads 'came.'

22 By faith Joseph [when] dying called to mind the going forth of the sons of Israel, and gave commandment concerning his bones.
23 By faith Moses, being born, was hid three months by his parents, because they saw the child beautiful; and they did not fear the
24 injunction of the king. By faith Moses, when he had become great, refused to be called son of Pha-
25 raoh's daughter; choosing rather to suffer affliction along with the people of God than to have [the]
26 temporary pleasure of sin; esteeming the reproach of the Christ greater riches than the treasures of Egypt, for he had respect to
27 the recompense. By faith he left Egypt, not fearing the wrath of the king; for he persevered, as
28 seeing him who is invisible. By faith he celebrated the passover and the sprinkling of the blood, that the destroyer of the firstborn might not touch them.
29 By faith they passed through the Red sea as through dry land; [l] of which the Egyptians having made trial were swallowed up.
30 By faith the walls of Jericho fell, having been encircled for seven days.
31 By faith Rahab the harlot did not perish along with the unbelieving, having received the spies in peace.
32 And what more do I say? For the time would fail me telling of Gedeon, and Barak, and Sampson, and Jephthae, and David and
33 Samuel, and of the prophets: who by faith overcame kingdoms, wrought righteousness, obtained promises, stopped lions' mouths,
34 quenched [the] power of fire, escaped [the] edge of the sword, became strong out of weakness, became mighty in war, made [the] armies of strangers give way.
35 Women received their dead again by resurrection; and others were tortured, not having accepted deliverance, that they might get
36 a better resurrection; and others underwent trial of mockings and scourgings, yea, and of bonds and
37 imprisonment. They were stoned, were sawn asunder, were tempted, died by the death of the sword; they went about in sheepskins, in goatskins, destitute, afflicted, evil
38 treated, (of whom the world was not worthy,) wandering in deserts and mountains, and [in] dens and caverns of the earth.
39 And these all, having obtained witness through faith, did not
40 receive the promise, God having foreseen some better thing for us, that they should not be made perfect without us.

12 Let us also therefore, having so great a cloud of witnesses surrounding us, laying aside every weight, and sin [m] which so easily entangles [n] us, run with endurance
2 the race that lies before us, looking stedfastly on Jesus the leader and completer of faith: who, in view of the joy lying before him, endured [the] cross, having despised [the] shame, and is set down at the right hand of the throne of
3 God. For consider well him who endured so great contradiction from sinners against himself, that ye be not weary, fainting in your
4 minds. Ye have not yet resisted unto blood, wrestling against sin.
5 And ye have quite forgotten the exhortation which speaks to you as to sons: My son, despise not [the] chastening of [the] Lord, nor faint [when] reproved by him;
6 for whom [the] Lord loves he chastens, and scourges every son
7 whom he receives. [o] Ye endure for [p] chastening, God conducts himself towards you as towards sons; for who is the son that the
8 father chastens not? But if ye are without chastening, of which all have been made partakers, then are ye bastards, and not sons.
9 Moreover we have had the fathers of our flesh as chasteners, and we reverenced [them]; shall we not much rather be in subjection to the Father of spirits, and live?
10 For they indeed chastened for a few days, as seemed good to them; but he for profit, in order to the partaking of his holiness.
11 But no chastening at the time seems to be [matter] of joy, but of grief; but afterwards yields [the] peaceful fruit of righteousness to those exercised by it.
12 Wherefore lift up the hands that hang down, and the failing
13 knees; and make straight paths for your feet, that that which is lame be not turned aside; but that rather it may be healed.
14 Pursue peace with all, and holiness, without which no one shall
15 see the Lord: watching lest [there be] any one who lacks the grace

[l] *R.* omits 'land.' [m] Or 'the sin.' [n] Or 'besets.' [o] *R.* adds 'If.' [p] Or 'as chastening.'

of God; lest any root of bitterness springing up trouble [you], and
16 many be defiled by it; lest [there be] any fornicator, or profane person, as Esau, who for one
17 meal sold his birthright; for ye know that also afterwards, desiring to inherit the blessing, he was rejected, (for he found no place for repentance) although he sought it[q] earnestly with tears.
18 For ye have not come to [the mount] that might be touched and was all on fire, and to obscurity,
19 and darkness, and tempest, and trumpet's sound, and voice of words; which they that heard, excusing themselves, declined[r] [the] word being addressed to
20 them any more: (for they were not able to bear what was enjoined: And if a beast should touch the mountain, it shall be
21 stoned;[s] and, so fearful was the sight, Moses said, I am exceedingly afraid and full of trembling;)
22 but ye have come to mount Zion; and to [the] city of [the] living God, heavenly Jerusalem; and to
23 myriads of angels, the universal gathering; and to [the] assembly of the firstborn [who are] enregistered in heaven; and to God, judge of all; and to [the] spirits
24 of just [men] made perfect; and to Jesus, mediator of a new covenant; and to [the] blood of sprinkling, speaking better[t] than
25 Abel. See that ye refuse not him that speaks. For if those did not escape who had refused him who uttered the oracles on earth, much more we who turn away from him
26 [who does so] from heaven: whose voice then shook the earth; but now he has promised, saying, Yet
27 once will I shake[u] not only the earth, but also the heaven. But this Yet once, signifies the removing of what is shaken, as being made, that what is not shaken
28 may remain. Wherefore let us, receiving a kingdom not to be shaken, have grace,[v] by which let us serve God acceptably with
29 reverence[w] and fear.[x] For also our God [is] a consuming fire.

13 Let brotherly love abide. 2 Be not forgetful of hospitality; for by it some have unawares entertained angels.
3 Remember prisoners, as bound with [them]; those that are evil-treated, as being yourselves also in [the] body.
4 [Let] marriage [be held] every way in honour,[y] and the bed [be] undefiled; for fornicators and
5 adulterers will God judge. [Let your] conversation [be] without love of money, satisfied with [your] present circumstances; for *he* has said, I will not leave thee, neither
6 will I forsake thee. So that, taking courage, we may say, The Lord [is] my helper, and I will not be afraid: what will man do unto me?
7 Remember your leaders who have spoken to you the word of God; and considering the issue of their conversation,[z] imitate
8 their faith. Jesus Christ [is] the same yesterday, and to-day, and
9 to the ages [to come]. Be not carried away[a] with various and strange doctrines; for [it is] good that the heart be confirmed with grace, not meats; those who have walked in which have not been
10 profited by [them]. We have an altar of which they have no right to eat who serve the tabernacle;
11 for of those beasts whose blood is carried [as sacrifices for sin] into the [holy of] holies by the high priest, of these the bodies are
12 burned outside the camp. Wherefore also Jesus, that he might sanctify the people by his own blood, suffered without the gate:
13 therefore let us go forth to him without the camp, bearing his
14 reproach: for we have not here an abiding city, but we seek the
15 coming one. By him therefore let us offer [the] sacrifice of praise continually to God, that is, [the] fruit of [the] lips confessing his
16 name. But of doing good and communicating [of your substance] be not forgetful, for with such sacrifices God is well pleased.
17 Obey your leaders, and be submissive; for they watch over your souls as those that shall give account; that they may do this with joy, and not groaning, for this [would be] unprofitable for you.
18 Pray for us: for we persuade ourselves[b] that we have a good conscience, in all things desirous
19 to walk rightly. But I much more beseech [you] to do this, that I

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[q] i. e., 'the blessing.' [r] Comp. Luke xiv. 18 and ver. 25. [s] *R.* adds 'or shot through with a dart.' [t] *R.* reads 'things.' [u] *R.* reads 'I shake.' [v] Or 'let us be thankful.' [w] Or 'godly fear:' see note to chap. v. 7. [x] *R.* reads 'with respect and reverence.' [y] Or 'marriage is honourable in all.' [z] i. e., 'conduct.' [a] *R.* reads 'carried about.' [b] *R.* reads 'are persuaded'

may the more quickly be restored to you.
20 But the God of peace, who brought again from among [the] dead our Lord Jesus, the great shepherd of the sheep, in [the power[c] of the] blood of [the]
21 eternal covenant,[d] perfect you in every good work to the doing of his will, doing[e] in you what is pleasing before him through Jesus Christ; to whom [be] glory for
22 the ages of ages. Amen. But I beseech you, brethren, bear the word of exhortation, for it is but in few words that I have written to you.
23 Know that our[f] brother Timotheus is set at liberty; with whom, if he should come soon, I will see
24 you. Salute all your leaders, and all the saints. They from Italy
25 salute you. Grace [be] with you all. Amen.

EPISTLE OF
JAMES

1 James, bondman of God and of [the] Lord Jesus Christ, to the twelve tribes which [are] in the
2 dispersion, greeting. Count it all joy, my brethren, when ye fall
3 into various temptations, knowing that the proving of your faith
4 works endurance. But let endurance have [its] perfect work, that ye may be perfect and com-
5 plete, lacking in nothing. But if any one of you lack wisdom, let him ask of God, who gives to all freely and reproaches not, and it
6 shall be given to him: but let him ask in faith, nothing doubting. For he that doubts is like a wave of the sea driven by the wind and tossed
7 about; for let not that man think that he shall receive anything from
8 the Lord; [he is] a double-minded man, unstable in all his ways.
9 But let the brother of low
10 degree glory in his elevation, and the rich in his humiliation, because as [the] grass's flower he will
11 pass away. For the sun has risen with its burning heat, and has withered the grass, and its flower has fallen, and the comeliness of its look has perished: thus the rich also shall wither in his goings.
12 Blessed [is the] man who endures temptation; for, having been proved, he shall receive the crown of life, which He[g] has promised to them that love him.
13 Let no man, being tempted, say, I am tempted of God. For God cannot be tempted by evil things, and himself tempts no one.
14 But every one is tempted, drawn away, and enticed by his own
15 lust; then lust, having conceived, gives birth to sin; but sin fully completed brings forth death.
16 Do not err, my beloved breth-
17 ren. Every good gift and every perfect gift comes down from above, from the Father of lights, with whom is no variation nor
18 shadow of turning. According to his own will begat he us by the word of truth, that we should be a certain first-fruits of *his* creatures.
19 So that, my beloved brethren, let every man be swift to hear,
20 slow to speak, slow to wrath; for man's wrath does not work God's
21 righteousness. Wherefore, laying aside all filthiness and abounding of wickedness, accept with meekness the implanted word, which
22 is able to save your souls. But be ye doers of [the] word and not hearers only, beguiling yourselves.
23 For if any man be a hearer of [the] word and not a doer, he is like to a man considering his natural face
24 in a mirror: for he has considered himself and is gone away, and straightway he has forgotten what
25 he was like. But he that fixes his view on [the] perfect law, that of liberty, and abides in [it], being not[h] a forgetful hearer but a doer of [the] work, he shall be
26 blessed in his doing. If any one[i] think himself[j] to be religious, not bridling his tongue, but deceiving his heart, this man's religion is
27 vain. Pure and undefiled religion before God and the Father is this: to visit orphans and widows in their affliction, to keep oneself unspotted from the world.

[c] Or 'in virtue.' [d] See Ezek. xxxvii. 26. [e] Or 'producing.' [f] *R.* reads 'the.' [g] *R.* reads 'the Lord.' [h] *R.* reads 'he not being.' [i] *R.* adds 'among you.' [j] Or 'seem.'

2 My brethren, do not have the faith of our Lord Jesus Christ, [Lord] of glory, with respect of
2 persons: for if there come unto your synagogue a man with a gold ring in splendid apparel, and a poor man also come in in vile
3 apparel, and ye look upon him who wears the splendid apparel, and say,[k] Do thou sit here well, and say to the poor, Do thou stand there, or sit here under my
4 footstool: have ye not[l] made a difference among yourselves, and become judges having evil
5 thoughts? Hear, my beloved brethren: Has not God chosen the poor as to the[m] world, rich in faith, and heirs of the kingdom, which he has promised to them that love
6 him? But ye have despised the poor [man]. Do not the rich oppress you, and [do not] *they* drag you before [the] tribunals?
7 And [do not] *they* blaspheme the excellent name which has been
8 called upon you? If indeed ye keep [the] royal law according to the scripture, Thou shalt love thy neighbour as thyself, ye do well.
9 But if ye have respect of persons, ye commit sin, being convicted
10 by the law as transgressors. For whoever shall keep the whole law and shall offend in one [point], he has come under the guilt of [break-
11 ing] all. For he who said, Thou shalt not commit adultery, said also, Thou shalt not kill. Now if thou dost not commit adultery, but killest, thou art become trans-
12 gressor of [the] law. So speak ye, and so act, as those that are to be judged by [the] law of liberty; for
13 judgment [will be] without mercy to him that has shewn no mercy. [n]Mercy glories over judgment.
14 What [is] the profit, my brethren, if any one say he have faith, but have not works? can faith
15 save him? Now if a brother or a sister is naked and destitute of
16 daily food, and one from amongst you say to them, Go in peace, be warmed and filled; but give not to them the needful things for the
17 body, what [is] the profit? So also faith, if it have not works, is
18 dead by itself. But some one will say, Thou hast faith and I have works. Shew me thy faith without[o] works, and I from my works
19 will shew thee my faith. Thou believest that God is one. Thou doest well. The demons even
20 believe, and tremble. But wilt thou know, O vain man, that faith
21 without works is dead? Was not Abraham our father justified by works when he had offered Isaac
22 his son upon the altar? Thou seest that faith wrought with his works, and that by works faith
23 was perfected. And the scripture was fulfilled which says, Abraham believed God, and it was reckoned to him as righteousness, and he
24 was called Friend of God. Ye see[p] that a man is justified on the principle of[q] works, and not on
25 the principle of[q] faith only. But was not in like manner also Rahab the harlot justified on the principle of[q] works, when she had received the messengers and put [them] forth by another way?
26 For as the body without a spirit is dead, so also faith without works is dead.

3 Be not many teachers, my brethren, knowing that we shall
2 receive greater judgment. For we all often offend. If any one offend not in word, he [is] a perfect man, able to bridle the whole body
3 too. Behold, we put the bits in the mouths of the horses, that they may obey us, and we turn
4 round their whole bodies. Behold also the ships, which are so great, and driven by violent winds, are turned about by a very small rudder, wherever the pleasure of
5 the helmsman will. Thus also the tongue is a little member, and boasts great things. See how little a fire, how large a wood it kindles!
6 and the tongue [is] fire, the world of unrighteousness; [r]the tongue is set in our members, the defiler of the whole body, and which sets fire to the course of nature, and
7 is set on fire of hell. For every species both of beasts and of birds, both of creeping things and of sea animals, is tamed and has been
8 tamed by the human species; but the tongue can no one among men tame; [it is] an unsettled[s] evil, full of death-bringing poison.
9 Therewith bless we the Lord and Father, and therewith curse we men made after [the] likeness of
10 God. Out of the same mouth goes forth blessing and cursing. It is not right, my brethren, that these
11 things should be thus. Does the fountain, out of the same opening,

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[k] *R.* adds 'to him.' [l] *R.* adds 'also' [m] *R.* reads 'this.' [n] *R.* adds 'And.'
[o] *R.* reads 'from thy.' [p] *R.* reads 'see ye then.' [q] Or 'by.' [r] *R.* adds 'thus.'
[s] *R.* reads 'unrestrainable.'

12 pour forth sweet and bitter? Can, my brethren, a fig produce olives, or a vine figs? Neither [can] salt [water] make sweet water.[t]
13 Who [is] wise and understanding among you; let him shew out of a good conversation[u] his works
14 in meekness of wisdom; but if ye have bitter emulation and strife in your hearts, do not boast and
15 lie against the truth. This is not the wisdom which comes down from above, but earthly, natural,
16 devilish. For where emulation and strife [are], there [is] disorder
17 and every evil thing. But the wisdom from above first is pure, then peaceful, gentle, yielding, full of mercy and good fruits, un-
18 questioning,[v] [w]unfeigned. But [the] fruit of righteousness in peace is sown[x] for them that make peace.

(4) Whence [come] wars and whence[y] fightings among you? [Is it] not thence,—from your pleasures, which war in your mem-
2 bers? Ye lust and have not: ye kill and are full of envy, and cannot obtain; ye fight and war; [z]ye have
3 not because ye ask not. Ye ask and receive not, because ye ask evilly, that ye may consume [it] in your
4 pleasures. [a]Adulteresses, know ye not that friendship with the world is enmity with God? Whoever therefore is minded to be [the] friend of the world is con-
5 stituted enemy of God. Think ye that the scripture speaks in vain? Does the Spirit which has taken his abode in us desire
6 enviously? But he gives more grace. Wherefore he says, God sets himself against [the] proud, but gives grace to [the] lowly.
7 Subject yourselves therefore to God. Resist the devil, and he
8 will flee from you. Draw near to God, and he will draw near to you. Cleanse [your] hands, sinners, and purify [your] hearts, ye
9 double-minded. Be wretched, and mourn, and weep: let your laughter be turned to mourning, and [your] joy to heaviness.
10 Humble yourselves before [the] Lord, and he shall exalt you.
11 Speak not against one another, brethren. He that speaks against [his] brother, or[b] judges his brother, speaks against [the] law and judges [the] law. But if thou judgest [the] law, thou art not doer
12 of [the] law, but judge. One is the lawgiver and judge,[c] who is able to save and to destroy: but[d] who art thou who judgest thy neighbour?[e]
13 Go to now, ye who say, To-day or to-morrow will we go into such a city and spend a year there, and
14 traffic and make gain, ye who do not know what will be on the morrow, ([for] what [is] your life? It is even a vapour, appearing for a little while, and then disappear-
15 ing,) instead of your saying, If the Lord should [so] will and we should live, we will also do this
16 or that. But now ye glory in your vauntings: all such glorying
17 is evil. To him therefore who knows how to do good, and does it not, to him it is sin.

5 Go to now, ye rich, weep, howling over your miseries that [are]
2 coming upon [you]. Your wealth is become rotten, and your gar-
3 ments moth-eaten. Your gold and silver is eaten away, and their canker shall be for a witness against you, and shall eat your flesh as fire Ye have heaped up treasure in
4 [the] last days. Behold, the wages of your labourers, who have harvested your fields, wrongfully kept back by you, cry, and the cries of those that have reaped are entered into the ears of [the] Lord
5 of sabaoth.[f] Ye have lived luxuriously on the earth and indulged yourselves; ye have nourished your hearts [as] in a day
6 of slaughter; ye have condemned, ye have killed the just; he does not resist you.
7 Have patience, therefore, brethren, till the coming of the Lord. Behold, the labourer awaits the precious fruit of the earth, having patience for it until it receive [the]
8 early and [the] latter rain. Ye also have patience: stablish your hearts, for the coming of the Lord
9 is drawn nigh. Complain not one against another, brethren, that ye be not judged.[g] Behold, the judge
10 stands before the door. Take [as] an example, [h]brethren, of suffering and having patience, the prophets, who have spoken in the name
11 of [the] Lord. Behold, we call them blessed who have endured.[i]

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[t] *R.* reads 'Thus no fountain [can] produce salt and sweet water.' [u] Or 'conduct.' [v] Or 'uncontentious.' [w] *R.* adds 'and.' [x] Or 'is sown in peace.' [y] *R.* omits 'whence.' [z] *R.* adds 'yet.' [a] *R.* adds 'Adulterers and.' [b] *R.* reads 'and.' [c] *R.* omits 'and judge.' [d] *R.* omits 'but.' [e] *R.* reads 'judgest another.' [f] i. e., 'Jehovah of hosts.' [g] *R.* reads 'condemned.' [h] *R.* adds 'my.' [i] *R.* reads 'who endure.'

Ye have heard of the endurance of Job, and seen the end of the Lord; that the Lord is full of tender compassion and pitiful.
12 But before all things, my brethren, swear not, neither by heaven, nor by the earth, nor by any other oath; but let your yea be yea, and your nay, nay, that ye do not fall under judgment.
13 Does any one among you suffer evil? let him pray. Is any happy?
14 let him sing psalms. Is any sick among you? let him call to [him] the elders of the assembly, and let them pray over him, anointing him with oil in the name of [the]
15 Lord; and the prayer of faith shall heal the sick, and the Lord shall raise him up; and if he be one who has committed sins, it
16 shall be forgiven him. Confess therefore[j] your offences to one another, and pray for one another, that ye may be healed. [The] fervent[k] supplication of the righteous [man] has much power.
17 Elias was a man of like passions to us, and he prayed with prayer that it should not rain; and it did not rain upon the earth three
18 years and six months; and again he prayed, and the heaven gave rain, and the earth caused its fruit to spring forth.
19 My[l] brethren, if any one among you err from the truth, and one
20 bring him back, let him know that he that brings back a sinner from [the] error of his way shall save a soul from death and shall cover a multitude of sins.

FIRST EPISTLE OF PETER

1 Peter, apostle of Jesus Christ, to [the] sojourners of [the] dispersion of Pontus, Galatia, Cappa-
2 docia, Asia, and Bithynia, elect according to [the] foreknowledge of God [the] Father, by sanctification of [the] Spirit, unto [the] obedience and sprinkling of [the] blood of Jesus Christ: Grace to you and peace be multiplied.
3 Blessed [be] the God and Father of our Lord Jesus Christ, who, according to his great mercy, has begotten us again to a living hope through [the] resurrection of Jesus Christ from among [the] dead,
4 to an incorruptible and undefiled and unfading inheritance, reserved in [the] heavens for you,[a]
5 who are kept guarded by [the] power of God through faith for salvation ready to be revealed in
6 [the] last time. Wherein[b] ye exult, for a little while at present, if needed, put to grief by various
7 trials,[c] that the proving of your faith, much more precious than of gold which perishes, though it be proved by fire, be found to praise and glory and honour[d] in [the] revelation of Jesus Christ:
8 whom, having not seen, ye love; on whom [though] not now looking but believing ye exult with joy unspeakable and filled with the
9 glory, receiving the end of your faith, [the] salvation of [your]
10 souls. Concerning which salvation prophets, who have prophesied of the grace towards you, sought out
11 and searched out; searching what, or what manner, of time, the Spirit of Christ which [was] in them pointed out, testifying before of the sufferings which [belonged] to Christ, and the glories after
12 these. To whom it was revealed, that not to themselves but to you[e] they ministered those things, which have now been announced to you by those who have declared to you the glad tidings by[f] [the] Holy Spirit, sent from heaven, which angels desire to
13 look into. Wherefore, having girded up the loins of your mind, [be] sober [and] hope with perfect stedfastness in the grace [which will be] brought to you at [the]
14 revelation of Jesus Christ; as children of obedience, not conformed to [your] former lusts in
15 your ignorance; but as he who has called you is holy, be ye also holy
16 in all [your] conversation; because it is written, Be ye holy, for
17 I am holy. And if ye invoke as Father him who, without regard of persons, judges according to the work of each, pass your time

[j] *R.* omits 'therefore.' [k] Or 'operative.' [l] *R.* omits 'my.' [a] *R.* reads 'us.'
[b] Or 'in which [time].' [c] Or 'temptations.' [d] *R.* reads 'honour and glory.'
[e] *R.* reads 'us.' [f] Or 'in the power of.'

18 of sojourn in fear, knowing that
ye have been redeemed, not by cor-
ruptible [things, as] silver or gold,
from your vain conversation
handed down from [your] fathers,
19 but by precious blood, as of a
lamb without blemish and without
20 spot, [the blood] of Christ, fore-
known indeed before [the] founda-
tion of [the] world, but who has
been manifested at the end of *g*
21 times for your sakes, who by him
do believe on God, who has raised
him from among [the] dead and
given him glory, that your faith
and hope should be in God.*h*
22 Having purified your souls by
obedience to the truth *i* to un-
feigned brotherly love, love one
another out of a pure heart fer-
23 vently. Being born again, not of
corruptible seed, but of incor-
ruptible, by [the] living and
24 abiding *j* word of God. Because
all flesh [is] as grass, and all its
glory *k* as [the] flower of grass.
The grass has withered and [its]
25 flower has fallen; but the word
of [the] Lord abides for eternity.
But this is the word which in the
glad tidings [is] preached to you.

2 Laying aside therefore all malice
and all guile and hypocrisies and
envyings and all evil speakings,
2 as newborn babes desire earnestly
the pure mental milk of the word,
that by it ye may grow up to salva-
3 tion,*l* if indeed ye have tasted
4 that the Lord [is] good. To whom
coming, a living stone, cast away
indeed as worthless by men, but
5 with God chosen, precious, your-
selves also, as living stones, are
being built up a spiritual house,
a holy priesthood, to offer spiritual
sacrifices acceptable to God by
6 Jesus Christ. Because *m* it is con-
tained in the scripture: Behold, I
lay in Zion a corner stone, elect,
precious: and he that believes on
him *n* shall not be put to shame.
7 To you therefore who believe [is]
the preciousness; but to the dis-
obedient, the stone which the
builders cast away as worthless,
this is become head of [the]
8 corner,*o* and a stone of stumbling
and rock of offence; [who]
stumble at the word, being dis-
obedient, to which also they have
9 been appointed. But *ye* [are]
a chosen race, a kingly priesthood,
a holy nation, a people for a
possession, that ye might set forth
the excellences of him who has
called you out of darkness to his
10 wonderful light; who once [were]
not a people, but now God's
people; who were not enjoying
mercy, but now have found mercy.
11 Beloved, I exhort [you], as
strangers and sojourners, to ab-
stain from fleshly lusts, which
12 war against the soul; having your
conversation honest among the
Gentiles, that [as to that] in which
they speak against you as evil-
doers, they may through [your]
good works, [themselves] wit-
nessing [them], glorify God in [the]
day of visitation.
13 Be in subjection [therefore] to
every human institution for the
Lord's sake; whether to [the]
14 king as supreme, or to rulers as
sent by him, for vengeance on
evildoers, and praise to them that
15 do well. Because so is the will of
God, that by well-doing ye put to
silence the ignorance of senseless
16 men; as free, and not as having
liberty as a cloak of malice, but
17 as God's bondmen. Shew honour
to all, love the brotherhood, fear
18 God, honour the king. Servants,*p*
[be] subject with all fear to your
masters, not only to the good and
gentle, but also to the ill-tempered.
19 For this [is] acceptable, if one, for
conscience sake towards God,
endure griefs, suffering unjustly.
20 For what glory [is it], if sinning
and being buffeted ye shall bear
[it]? but if, doing good and suffer-
ing, ye shall bear [it], this is
21 acceptable with God. For to this
have ye been called; for Christ
also has suffered for you,*q* leaving
you *q* a model that ye should follow
22 in his steps: who did no sin,
neither was guile found in his
23 mouth; who, [when] reviled,
reviled not again; [when] suffer-
ing, threatened not; but gave
[himself] over into the hands of
24 him who judges righteously; who
himself bore our sins in his body
on the tree, in order that, being
dead to sins, we may live to
righteousness: by whose stripes *r*
25 ye have been healed. For ye were
going astray as sheep, but have
now returned to the shepherd and
overseer of your souls.

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g *R.* reads 'at the last.'
h Or 'so that your faith and hope are in God.'
i *R.* adds 'through [the] Spirit.'
j *R.* adds 'for ever.'
k *R.* reads 'the glory of man.'
l *R.* omits 'to salvation.'
m *R.* reads 'Wherefore also.'
n Or 'trusts in it.'
o Or 'chief corner stone.'
p i. e., 'household servants.'
q *R.* (*St.*) reads 'us.'
r Or 'bruise.'

3 Likewise, wives, [be] subject to your own husbands, that, even if any are disobedient to the word, they may be gained without [the] word by the conversation of the
2 wives, having witnessed your pure conversation [carried out] in fear;
3 whose adorning let it not be that outward one of tressing of hair, and wearing gold, or putting on
4 apparel; but the hidden man of the heart, in the incorruptible [ornament] of a meek and quiet spirit, which in the sight of God
5 is of great price. For thus also the holy women who have hoped in God heretofore adorned themselves, being subject to their own
6 husbands; as Sarah obeyed Abraham, calling him lord; whose children ye have become, doing good, and not fearing with any
7 kind of consternation. [Ye] husbands likewise, dwell with [them] according to knowledge, as with a weaker, [even] the female, vessel, giving [them] honour, as also fellow-heirs of [the] grace of life, that your prayers be not hindered.
8 Finally, [be] all of one mind, sympathizing, full of brotherly love, tender hearted, humble
9 minded;[s] not rendering evil for evil, or railing for railing; but on the contrary, blessing [others], because[t] ye have been called to this, that ye should inherit bless-
10 ing. For he that will love life and see good days, let him cause his tongue to cease from evil and his lips that they speak no guile.
11 And[u] let him avoid evil, and do good; let him seek peace and
12 pursue it; because [the] eyes of [the] Lord [are] on [the] righteous, and his ears towards their supplications; but [the] face of [the] Lord [is] against them that do
13 evil. And who shall injure you if ye have become imitators of
14 that which [is] good?[v] But if also ye should suffer for righteousness sake, blessed [are ye]; but be not afraid of their fear, neither
15 be troubled; but sanctify [the] Lord the Christ[w] in your hearts, and [be] always prepared to [give] an answer [to] every one that asks you to give an account of[x] the hope that [is] in you, but[y] with
16 meekness and fear; having a good conscience, that [as to that] in which they speak[z] against you as evildoers, they may be ashamed who calumniate your good con-
17 versation in Christ. For [it is] better, if the will of God should will it,[a] to suffer [as] well-doers
18 than [as] evildoers; for Christ indeed has once suffered for sins, [the] just for [the] unjust, that he might bring us to God; being put to death in flesh, but made alive
19 in [the][b] Spirit, in which also going
20 he preached to the spirits [which are] in prison, heretofore disobedient,[c] when[d] the longsuffering of God waited in [the] days of Noe while [the] ark was preparing, into which few, that is, eight souls,
21 were saved through water: which figure also now saves you,[e] [even] baptism, not a putting away of [the] filth of flesh, but [the] demand[f] as before God of a good conscience, by [the] resurrection
22 of Jesus Christ, who is at [the] right hand of God, gone into heaven, angels and authorities and powers being subjected to him.

4 Christ, then, having suffered for us in [the] flesh, do ye also arm yourselves with the same mind; for[g] he that has suffered in [the]
2 flesh has done with sin, no longer to live the rest of [his] time in [the] flesh to men's lusts, but to
3 God's will. For the time past[h] [is] sufficient [for us] to have wrought the will of the Gentiles, walking in lasciviousness, lusts, wine-drinking, revels, drinkings,
4 and unhallowed idolatries. Wherein they think it strange that ye run not with [them] to the same sink of corruption,[i] speaking in-
5 juriously [of you]; who shall render account to him who is ready to judge [the] living and [the]
6 dead. For to this [end] were the glad tidings preached to [the] dead also, that they might be judged, as regards men, after [the] flesh, but live, as regards God, after [the]
7 Spirit. But the end of all things is drawn nigh: be sober therefore, and be watchful unto prayers;
8 but before all things having fervent love among yourselves, because love covers[j] a multitude of sins;
9 hospitable one to another, without

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[s] *R.* reads 'courteous.' [t] *R.* reads 'knowing that.' [u] *R.* omits 'And.' [v] Or 'of the good one.' [w] *R.* reads 'the Lord God.' [x] Or 'a reason for.' [y] *R.* omits 'but.' [z] *R.* reads 'may speak.' [a] *R.* reads 'wills it.' [b] *R.* reads 'by the Spirit.' [c] Or 'disbelieving.' [d] *R.* adds 'once.' [e] *R.* reads 'us.' [f] Or 'engagement,' or 'testimony.' [g] Or 'that.' [h] *R.* adds 'of life.' [i] Or 'dissolution.' [j] *R.* reads 'shall cover.'

10 murmuring;[k] each according as
he has received a gift, ministering
it to one another, as good stewards
11 of [the] various grace of God. If
any one speak—as oracles of
God; if any one minister—as of
strength which God supplies;
that God in all things may be
glorified through Jesus Christ, to
whom is the glory and the might
for the ages of ages. Amen.
12 Beloved, take not [as] strange
the fire [of persecution] which has
taken place amongst you for [your]
trial, as if a strange thing was
13 happening to you; but as ye have
share in the sufferings of Christ,
rejoice, that in the revelation of
his glory also ye may rejoice with
14 exultation. If ye are reproached
in [the] name of Christ, blessed
[are ye]; for the [Spirit] of glory
and the Spirit of God[l] rests upon
you: [on their part he is blas-
phemed, but on your part he is
15 glorified.] Let none of you suffer
indeed as murderer, or thief, or
evildoer, or as overseer of other
16 people's matters; but if as a
christian, let him not be ashamed,
but glorify God in this name.[m]
17 For the time of having the judg-
ment begin from the house of
God [is come]; but if first from
us, what [shall be] the end of
those who obey[n] not the glad
18 tidings of God? And if the
righteous is difficultly saved,
where shall the impious and [the]
sinner appear?
19 Wherefore also let them who
suffer according to the will of God
commit their souls in well-doing[o]
to a faithful Creator.

5 The elders which [are] among
you I exhort, who [am their]
fellow-elder and witness of the
sufferings of the Christ, who also
[am] partaker of the glory about
2 to be revealed: shepherd the
flock of God which [is] among you,
exercising oversight, not by neces-
sity, but willingly; not for base
3 gain, but readily; not as lording
it over your possessions, but being
4 models for the flock. And when
the chief shepherd is manifested
ye shall receive the unfading[p]
crown of glory.
5 Likewise [ye] younger, be sub-
ject to [the] elder, and all of you
bind on humility towards one
another;[q] for God sets himself
against [the] proud, but to [the]
6 humble gives grace. Humble
yourselves therefore under the
mighty hand of God, that he may
7 exalt you in [the due] time; having
cast all your care upon him, for he
cares about you.
8 Be vigilant, watch. [r]Your ad-
versary [the] devil as a roaring
lion walks about seeking whom he
9 may devour. Whom resist, sted-
fast in faith,[s] knowing that the
selfsame sufferings are accom-
plished in your brotherhood which
10 [is] in [the] world. But the God
of all grace who has called you[t] to
his eternal glory in Christ Jesus,
when ye have suffered for a little
while, himself shall make[u] perfect,
11 stablish, strengthen, ground: to
him [be] the glory and the might
for the ages of the ages. Amen.
12 By Sylvanus, the faithful
brother, as I suppose, I have
written to you briefly; exhorting
and testifying that this is [the]
true grace of God in which ye
13 stand. She that is elected with
[you] in Babylon salutes you, and
14 Marcus my son. Salute one
another with a kiss of love. Peace
be with you all who [are] in
Christ.[v]

SECOND EPISTLE OF
PETER

1 Simon Peter, bondman and
apostle of Jesus Christ, to them
that have received like precious
faith with us through [the]
righteousness of our God and
2 Saviour Jesus Christ: Grace and
peace be multiplied to you in [the]
knowledge of God and of Jesus
3 our Lord. As his divine power
has given to us all things which
relate to life and godliness, through
the knowledge of him that has

[k] *R.* reads 'murmurings.' [l] Or 'the Spirit of glory and of God.' [m] *R.* reads 'behalf.' [n] Or 'believe not.' [o] *R.* adds 'as.' [p] Or 'amaranthine.' [q] *R.* reads 'and all of you [be] subject one to another and bind on humility.' [r] *R.* adds 'because.' [s] Or 'the faith.' [t] *R.* reads 'us.' [u] *R.* reads 'himself make you.' [v] *R.* adds 'Jesus. Amen.'

called us by glory and virtue,
4 through which he has given[a] to us the greatest and precious promises, that through these ye may become partakers of [the] divine nature, having escaped the corruption that is in the world through lust.
5 But for this very reason also, using therewith all diligence, in your faith have also virtue, in
6 virtue knowledge, in knowledge temperance, in temperance endurance, in endurance godliness,
7 in godliness brotherly love, in
8 brotherly love love: for these things existing and abounding in you make [you] to be neither idle nor unfruitful as regards the knowledge of our Lord Jesus
9 Christ; for he with whom these things are not present is blind, shortsighted, and has forgotten the purging of his former sins.
10 Wherefore the rather, brethren, use diligence to make your calling and election sure, for doing these
11 things ye will never fall; for thus shall the entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ be richly furnished unto you.
12 Wherefore I will be careful[b] to put you always in mind of these things, although knowing [them] and established in the present
13 truth. But I account it right, as long as I am in this tabernacle, to stir you up by putting [you]
14 in remembrance, knowing that the putting off of my tabernacle is speedily [to take place], as also our Lord Jesus Christ has mani-
15 fested to me; but I will use diligence, that after my departure ye should have also, at any time, [in your power] to call to mind
16 these things. For we have not made known to you the power and coming of our Lord Jesus Christ, following cleverly imagined fables, but having been eyewitnesses of
17 his majesty. For he received from God [the] Father honour and glory, such a voice being uttered to him by the excellent glory: This is my beloved Son, in whom
18 *I* have found my delight; and this voice *we* heard uttered from heaven, being with him on the
19 holy mountain. And we have the prophetic word [made] surer, to which ye do well taking heed (as to a lamp shining in an obscure place) until [the] day dawn and [the] morning star arise in your
20 hearts; knowing this first, that [the scope of] no prophecy of scripture is had from its own
21 particular interpretation, for prophecy was not ever[c] uttered by [the] will of man, but[d] holy men of God spake under the power of [the] Holy Spirit.

2 But there were false prophets also among the people, as there shall be also among you false teachers, who shall bring in by the bye destructive heresies, and deny the master that bought them, bringing upon themselves swift
2 destruction; and many shall follow their dissolute[e] ways, through whom the way of the truth
3 shall be blasphemed. And through covetousness, with well-turned[f] words, will they make merchandise of you: for whom judgment of old is not idle, and their destruc-
4 tion slumbers not. For if God spared not [the] angels who had sinned, but having cast them down to the deepest pit of gloom has delivered them to chains of darkness [to be] kept for judgment;
5 and spared not [the] old world, but preserved Noe, [the] eighth,[g] a preacher of righteousness, having brought in [the] flood upon [the]
6 world of [the] ungodly; and having reduced [the] cities of Sodom and Gomorrha to ashes, condemned [them] with an overthrow, setting [them as] an example to those that should [afterwards] live an
7 ungodly life; and saved righteous Lot, distressed with the abandoned
8 conversation of the godless, (for the righteous man through seeing and hearing, dwelling among them, tormented [his] righteous soul day after day with [their]
9 lawless works,) [the] Lord knows [how] to deliver the godly out of trial, and to keep [the] unjust to [the] day of judgment [to be]
10 punished; and specially those who walk after the flesh in [the] lust of uncleanness, and despise lordship. Bold [are they], self-willed; they do not fear speaking
11 injuriously of dignities: when angels, who are greater in might and power, do not bring against them, before the Lord, an injurious
12 charge. But these, as natural animals without reason, made to be caught and destroyed,[h] speak-

[a] Or 'have been given.' [b] Or 'use diligence.' [c] Or 'heretofore.' [d] *R.* adds 'the.' [e] *R.* reads 'destructive.' [f] Or 'false.' [g] i.e., 'one of eight.' [h] Or 'to be captured and perish.'

ing injuriously in things they are ignorant of, shall also[i] perish in
13 their own corruption, receiving [the] reward of unrighteousness; accounting ephemeral[j] indulgence pleasure; spots and blemishes, rioting in their own deceits, feast-
14 ing with you; having eyes full of adultery, and that cease not from sin, alluring unestablished souls; having a heart practised in covetousness,[k] children of
15 curse; having left [the] straight way they have gone astray, having followed in the path of Balaam [the son] of Bosor, who loved [the]
16 reward of unrighteousness; but had reproof of his own wickedness —[the] dumb ass speaking with man's voice forbad the folly of
17 the prophet. These are springs without water, and mists[l] driven by storm, to whom the gloom of darkness is reserved [for ever].
18 For [while] speaking great high-flown words of vanity, they allure with [the] lusts of [the] flesh, by dissoluteness, those who have just[m] fled those who walk in error,
19 promising them liberty, while they themselves are slaves of corruption; for by whom a man is subdued, by[n] him is he also brought
20 into slavery. For if after having escaped the pollutions of the world through [the] knowledge of the Lord and Saviour Jesus Christ, again entangled, they are subdued by these, their last state
21 is worse than the first. For it were better for them not to have known the way of righteousness, than having known [it] to turn back from the holy commandment
22 delivered to them. But that [word] of the true proverb has happened to them: [The] dog [has] turned back to his own vomit; and, [The] washed sow to [her] rolling in mud.

3 This, a second letter, beloved, I already write to you, in [both] which I stir up, in the way of putting you in remembrance,
2 your pure mind, to be mindful of the words spoken before by the holy prophets, and of the commandment of the Lord and
3 Saviour by your[o] apostles; knowing this first, that there shall come at [the] close of the days mockers with mocking,[p] walking accord-
4 ing to their own lusts, and saying, Where is the promise of his coming? for from the time the fathers fell asleep all things remain thus[q] from [the] beginning
5 of [the] creation. For this is hidden from them through their own wilfulness, that heavens were of old, and an earth, having its subsistence out of water and in water,
6 by the word of God, through which [waters] the then world, deluged with water, perished.
7 But the present heavens and the earth by his[r] word are laid up in store, kept for fire unto a day of judgment and destruction of un-
8 godly men. But let not this one thing be hidden from you, beloved, that one day with [the] Lord [is] as a thousand years, and a thou-
9 sand years as one day. [The] Lord does not delay his promise, as some account of delay, but is longsuffering towards you,[s] not willing that any should perish, but that all should come to repentance.
10 But the day of [the] Lord will come as a thief,[t] in which the heavens will pass away with a rushing noise, and [the] elements, burning with heat, shall be dissolved, and [the] earth and the works in it shall be burnt up.
11 All these things then being to be dissolved, what ought ye to be in holy conversation and godli-
12 ness, waiting for and hastening the coming of the day of God, by reason of which [the] heavens, being on fire, shall be dissolved, and [the] elements, burning with
13 heat, shall melt? But, according to his promise, we wait for new heavens and a new earth, wherein
14 dwells righteousness. Wherefore, beloved, as ye wait for these things, be diligent to be found of him in peace, without spot and
15 blameless; and account the long-suffering of our Lord [to be] salvation; according as our beloved brother Paul also has written
16 to you according to the wisdom given to him, as also in all [his] epistles, speaking in them of these things; among which some things are hard to be understood, which the untaught and ill-established wrest, as also the other scriptures, to their own destruction.
17 Ye therefore, beloved, knowing [these] things before, take care

[i] *R.* reads 'utterly.' [j] Or 'by day.' [k] Or 'seduction.' [l] *R.* reads 'clouds.'
[m] *R.* reads 'really.' [n] Or 'to him.' [o] *R.* reads 'of us the.' [p] *R.* omits 'with mocking.' [q] Or 'as they were.' [r] *R.* reads 'by the same.' [s] *R.* reads 'us.'
[t] *R.* adds 'in [the] night.'

lest, being led away along with the error of the wicked, ye should fall from your own stedfastness:
18 but grow in grace, and in [the] knowledge of our Lord and Saviour Jesus Christ. To him [be] glory both now and to [the] day of eternity. Amen.

FIRST EPISTLE OF JOHN

1 That which was from [the] beginning, that which we have heard, which we have seen with our eyes; that which we contemplated, and our hands handled, concerning the
2 word of life; (and the life has been manifested, and we have seen, and bear witness, and report to you the eternal life, which was with the Father, and has been
3 manifested to us:) that which we have seen and heard we report to you, that ye also may have fellowship with us; and our fellowship [is] indeed with the Father, and with his Son Jesus
4 Christ. And these things write we to you that your joy may be full.
5 And this is the message which we have heard from him, and declare to you, that God is light, and in him is no darkness at all.
6 If we say that we have fellowship with him, and walk in darkness, we lie, and do not practise the truth.
7 But if we walk in the light as he is in the light, we have fellowship with one another, and the blood of Jesus Christ his Son cleanses us from all [a] sin.
8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.
9 If we confess our sins, he is faithful and righteous to forgive us [our] sins, and cleanse us from all [a] unrighteousness.
10 If we say that we have not sinned, we make him a liar, and his word is not in us.

2 My children, these things I write to you in order that ye may not sin; and if any one sin, we have a patron [b] with the Father,
2 Jesus Christ [the] righteous; and he is the propitiation for our sins; but not for ours alone, but also for the whole world.
3 And hereby we know that we know him, if we keep his com-
4 mandments. He that says, I know him, and does not keep his commandments, is a liar, and the
5 truth is not in him; but whoever keeps his word, in him verily the love of God is perfected. Hereby
6 we know that we are in him. He that says he abides in him ought, even as *he* walked, himself also [so] to walk.
7 Beloved,[c] I write no new commandment to you, but an old commandment, which ye have had from the beginning. The old commandment is the word which
8 ye heard.[d] Again, I write a new commandment to you, which thing is true in him and in you, because the darkness is passing and the true light already shines.
9 He who says he is in the light, and hates his brother, is in the
10 darkness until now. He that loves his brother abides in light, and there is no occasion of stumbling
11 in him. But he that hates his brother is in the darkness, and walks in the darkness, and knows not where he goes, because the darkness has blinded his eyes.
12 I write to you, children, because [your] sins are forgiven you for his name's sake.
13 I write to you, fathers, because ye have known him [that is] from the beginning. I write to you, young men, because ye have overcome the wicked [one]. I write to you, little children, because ye have known the Father.
14 I have written to you, fathers, because ye have known him [that is] from the beginning.
I have written to you, young men, because ye are strong, and the word of God abides in you, and ye have overcome the wicked
15 [one]. Love not the world, nor the things in the world. If any one love the world, the love of the
16 Father is not in him; because all that [is] in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the

[a] Or 'every.' [b] The same word translated 'Comforter,' John xiv., etc. [c] *R.* reads 'brethren.' [d] *R.* adds 'from the beginning.'

17 Father, but is of the world. And
the world is passing, and its lust,
but he that does the will of God
abides for eternity.
18 Little children, it is [the] last
hour, and, according as ye have
heard that [e] antichrist comes, even
now there have come many anti-
christs, whence we know that it
19 is [the] last hour. They went out
from among us, but they were not
of us; for if they had been of us,
they would have surely remained
with us, but that they might be
made manifest that none are of
20 us. And ye have [the] unction
from the holy [one], and ye know
21 all things. I have not written
to you because ye do not know the
truth, but because ye know it, and
22 that no lie is of the truth. Who
is the liar but he who denies that
Jesus is the Christ? He is the
antichrist who denies the Father
23 and the Son. Whoever denies the
Son has not the Father either; he
who confesses the Son has the
24 Father also.[f] As for you[g] let that
which ye have heard from the
beginning abide in you: if what
ye have heard from the beginning
abides in you, ye also shall abide
in the Son and in the Father.
25 And this is the promise which *he*
has promised us, life eternal.
26 These things have I written to
you concerning those who lead you
27 astray: and yourselves, the unc-
tion which ye have received from
him abides in you, and ye have
not need that any one should teach
you; but as the same unction
teaches you as to all things, and
is true and is not a lie, and even as
it has taught you, ye shall abide
in him.
28 And now, children, abide in
him, that if[h] he be manifested
we may have boldness, and not be
put to shame from before him at
his coming.
29 If ye know that he is righteous,
know[i] that every one who
practises righteousness is begotten
of him.

(3) See what love the Father has
given to us, that we should be
called [the] children of God. For
this reason the world knows us
not, because it knew him not.
2 Beloved, now are we children of
God, and what we shall be has
not yet been manifested; [j] we
know that if it[k] is manifested we
shall be like him, for we shall see
3 him as he is. And every one that
has this hope in him purifies him-
self, even as he is pure.
4 Every one that practises sin
practises also lawlessness; and sin
5 is lawlessness. And ye know that
he has been manifested that he
might take away our sins; and
6 in him sin is not. Whoever abides
in him does not sin: whoever sins
has not seen him or known him.
7 Children, let no man lead you
astray; he that practises right-
eousness is righteous, even as he
8 is righteous. He that practises
sin is of the devil; for from [the]
beginning the devil sins. To this
end the Son of God has been mani-
fested, that he might undo the
9 works of the devil. Whoever[l] has
been begotten[m] of God does not
practise sin, because his seed
abides in him, and he cannot sin,
because he has been begotten of
10 God. In this are manifest the
children of God and the children
of the devil. Whoever does not
practise righteousness is not of
God, and he who does not love
11 his brother. For this is the
message which ye have heard from
the beginning, that we should love
12 one another: not as Cain was of
the wicked one, and slew his
brother; and on account of what
slew he him? because his works
were wicked, and those of his
brother righteous.
13 Do not wonder,[n] brethren, if
14 the world hate you. *We* know that
we have passed from death to life,
because we love the brethren. He
who does not love [his] brother
15 abides in death. Every one that
hates his brother is a murderer,
and ye know that no murderer
has eternal life abiding in him.
16 Hereby we have known love,
because he has laid down his life
for us; and *we* ought for the
brethren to lay down [our] lives.
17 But whoso may have the world's
substance, and see his brother
having need, and shut up his
bowels from him, how abides the
love of God in him?
18 [o] Children, let us not love with
word, nor with tongue, but in
19 deed and in truth. And hereby
we shall know[p] that we are of
the truth, and shall persuade our

[e] *R.* adds 'the.' [f] *R.* omits 'he who confesses the Son has the Father also.'
[g] *R.* adds 'therefore.' [h] *R.* reads 'when.' [i] Or 'ye know.' [j] *R.* adds 'but.'
[k] Or 'he.' [l] Or 'no one that has been begotten of God practises.' [m] Or 'is born.'
[n] *R.* adds 'my.' [o] *R.* adds 'My.' [p] *R.* reads 'we know.'

20 hearts before him—that if our heart condemn us, God is greater than our heart and knows all
21 things. Beloved, if our heart condemn us not, we have boldness
22 towards God, and whatsoever we ask we receive from him, because we keep his commandments, and practise the things which are
23 pleasing in his sight. And this is his commandment, that we believe on the name of his Son Jesus Christ, and that we love one another, even as he has given us
24 commandment. And he that keeps his commandments abides in him, and he in him. And hereby we know that he abides in us, by the Spirit which he has given to us.

4 Beloved, believe not every spirit, but prove the spirits, if they are of God; because many false prophets are gone out into the
2 world. Hereby ye know the Spirit of God: every spirit which confesses Jesus Christ come in flesh
3 is of God; and every spirit which does not confess Jesus Christ come in flesh is not of God: and this is that [power] of the antichrist, [of] which ye have heard that it comes, and now it is already in
4 the world. Ye are of God, children, and have overcome them, because greater is he that [is] in you than he that [is] in the world.
5 *They* are of the world; for this reason they speak [as] of the world, and the world hears them.
6 *We* are of God; he that knows God hears us; he who is not of God does not hear us. From this we know the spirit of truth and the spirit of error.
7 Beloved, let us love one another; because love is of God, and every one that loves has been begotten[q]
8 of God, and knows God. He that loves not has not known God; for
9 God is love. Herein as to us has been manifested the love of God, that God has sent his only begotten Son into the world, that
10 we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son a propitiation for our sins.
11 Beloved, if God has so loved us, we also ought to love one
12 another. No one has seen God at any time: if we love one another, God abides in us, and
13 his love is perfected in us. Hereby we know that we abide in him and he in us, that he has given to
14 us of his Spirit. And *we* have seen, and testify, that the Father has sent the Son [as] Saviour of the world.
15 Whosoever shall confess that Jesus is the Son of God, God abides in him, and he in God.
16 And *we* have known and have believed the love which God has to us. God is love, and he that abides in love abides in God, and
17 God in him. Herein has love been perfected with us that we may have boldness in the day of judgment, that even as he is, we also
18 are in this world. There is no fear in love, but perfect love casts out fear; for fear has torment, and he that fears has not been made
19 perfect in love. *We* love[r] because *he* has first loved us.
20 If any one say, I love God, and hate his brother, he is a liar: for he that loves not his brother whom he has seen, how can he love God whom he has not seen?
21 And this commandment have we from him, That he that loves God love also his brother.

(5) Every one that believes that Jesus is the Christ is begotten[q] of God; and every one that loves him that has begotten loves also him that is begotten[q] of him.
2 Hereby know we that we love the children of God, when we love God and keep his commandments.
3 For this is the love of God, that we keep his commandments; and his commandments are not grie-
4 ous. For all that has been begotten[q] of God gets the victory over the world; and this is the victory which has gotten the victory over the world, our faith.
5 Who is he that gets the victory over the world, but he that believes that Jesus is the Son of God?
6 This is he that came by water and blood, Jesus [the] Christ; not by water only, but by water and blood. And it is the Spirit that bears witness, for the Spirit is the[s]
7 truth. For they that bear witness
8 are three:[t] the Spirit, and the water, and the blood; and the
9 three agree in one. If we receive the witness of men, the witness of God is greater. For this is the witness of God [which] he has witnessed concerning his Son.
10 He that believes on the Son of God has the witness in himself; he that does not believe God has

[q] Or 'is born,' as iii. 9; so v. 18. [r] *R.* adds 'him.' [s] Or 'is truth.' [t] *R.* adds 'in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth.'

made him a liar, because he has not believed in the witness which God has witnessed concerning his
11 Son. And this is the witness, that God has given to us eternal life;
12 and this life is in his Son. He that has the Son has life: he that has not the Son of God has not life.
13 These things have I written to you[u] that ye may know[v] that ye have eternal life who believe[w] on the name of the Son of God.
14 And this is the boldness which we have towards him, that if we ask him anything according to his
15 will he hears us. And if we know that he hears us, whatsoever we ask, we know that we have the petitions which we have asked of him.
16 If any one see his brother sinning a sin not unto death, he shall ask, and he shall give him life, for those that do not sin unto death. There is a sin to death: I do not say of that that he should
17 make a request. Every unrighteousness is sin; and there is a sin
18 not to death. We know that every one begotten of God does not sin, but he that has been begotten of God keeps himself, and the wicked
19 one does not touch him. We know that we are of God, and the whole world lies in the wicked[x] [one].
20 And we know that the Son of God has come, and has given us an understanding that we should know him that [is] true; and we are in him that [is] true, in his Son Jesus Christ. He is the true God and[v] eternal life.
21 Children, keep yourselves from idols.[z]

SECOND EPISTLE OF

JOHN

1 The elder to [the] elect lady and her children, whom I love in truth, and not I only but also all who
2 have known the truth, for the truth's sake which abides in us and
3 shall be with us to eternity. Grace shall be with you, mercy, peace from God [the] Father, and from [the] Lord Jesus Christ, the Son of the Father, in truth and love.
4 I rejoiced greatly that I have found of thy children walking in truth, as we have received com-
5 mandment from the Father. And now I beseech thee, lady, not as writing to thee a new commandment, but that which we have had from [the] beginning, that we
6 should love one another. And this is love, that we should walk according to his commandments. This is the commandment, according as ye have heard from the beginning, that ye might walk in
7 it. For many deceivers have gone out[a] into the world, they who do not confess Jesus Christ coming in flesh—this is the deceiver and
8 the antichrist. See to yourselves, that we may not lose what we have wrought, but may receive
9 full wages. Whosoever goes forward[b] and abides not in the doctrine of the Christ has not God. He that abides in the doctrine,[b] he has both the Father and the
10 Son. If any one come to you and bring not this doctrine, do not receive him into [the] house, and
11 greet him not; for he who greets him partakes in his wicked works.
12 Having many things to write to you, I would not with paper and ink; but hope to come to you, and to speak mouth to mouth, that our joy may be full.
13 The children of thine elect sister greet thee.[c]

THIRD EPISTLE OF

JOHN

1 The elder to the beloved Gaius, whom I love in truth.
2 Beloved, I desire that in all things thou shouldest prosper and be in health, even as thy soul
3 prospers. For I rejoiced exceedingly when [the] brethren came and bore testimony to thy [holding fast

[u] *R.* adds 'who believe on the name of the Son of God.' [v] i. e., 'have the consciousness.' [w] *R.* reads 'and that ye may believe.' [x] Or 'in wickedness.' [y] *R.* adds 'the.' [z] *R.* adds 'Amen.' [a] *R.* reads 'entered.' [b] *R.* reads 'transgresses.' [c] *R.* adds 'of the Christ.'

the] truth, even as *thou* walkest in
4 truth. I have no greater joy than
these things that I hear of my
children walking in the[a] truth.
5 Beloved, thou doest faithfully [in]
whatever thou mayest have
wrought towards the brethren and
6 that[b] strangers, (who have wit-
nessed of thy love before [the]
assembly,) in setting forward
whom on their journey worthily
7 of God, thou wilt do well; for
for the[c] name have they gone
forth, taking nothing of those of
8 the nations. We therefore ought
to receive such, that we may be
fellow-workers with the truth.
9 I wrote something[d] to the
assembly; but Diotrephes, who
loves to have the first place among
10 them, receives us not. For this
reason, if I come, I will bring to
remembrance his works which he
does, babbling against us with
wicked words; and not content
with these, neither does he himself
receive the brethren; and those
who would he prevents, and casts
11 [them] out of the assembly. Be-
loved, do not imitate what is evil,
but what is good. He that does
good is of God. [e]He that does
12 evil has not seen God. Demetrius
has witness borne to him by all,
and by the truth itself; and we
also bear witness, and thou know-
est[f] that our witness is true.
13 I had many things to write to
thee,[g] but I will not with ink and
14 pen write to thee; but I hope soon
to see thee, and we will speak
mouth to mouth. Peace [be] to
thee. The friends greet thee.
Greet the friends by name.

EPISTLE OF
JUDE

1 Jude, bondman of Jesus Christ,
and brother of James, to the called
ones beloved[h] in God [the] Father
and preserved in Jesus Christ:
2 Mercy to you, and peace, and love
be multiplied.
3 Beloved, using all diligence to
write to you of our[i] common salva-
tion, I have been obliged to write
to you exhorting [you] to contend
earnestly for the faith once de-
4 livered to the saints. For certain
men have got in unnoticed, they
who of old were marked out be-
forehand to this sentence, ungodly
[persons], turning the grace of our
God into dissoluteness, and deny-
ing our only Master[j] and Lord
Jesus Christ.
5 But I would put you in remem-
brance, you who once knew all
things,[k] that the Lord, having
saved a people out of [the] land
of Egypt, in the second place
destroyed those who had not be-
6 lieved. And angels who had not
kept their own original state, but
had abandoned their own dwelling,
he keeps in eternal chains under
gloomy darkness, to [the] judg-
7 ment of [the] great day; as Sodom
and Gomorrha, and the cities
around them, committing greedily
fornication, in like manner with
them, and going after other flesh,
lie there as an example, under-
going the judgment of eternal fire.
8 Yet in like manner these dreamers
also defile [the] flesh, and despise
lordship, and speak railingly
9 against dignities. But Michael
the archangel, when disputing with
the devil he reasoned about the
body of Moses, did not dare to
bring a railing judgment against
[him], but said, [The] Lord rebuke
10 thee. But these, whatever things
they know not, they speak railing-
ly against; but what even, as the
irrational animals, they under-
stand by mere nature, in these
things they corrupt[l] themselves.
11 Woe to them! because they have
gone in the way of Cain, and
given themselves up to the error
of Balaam for reward, and per-
ished in the gainsaying of Core.
12 These are spots in your love-feasts,
feasting together [with you] with-
out fear, pasturing themselves;
clouds without water, carried
along[m] by [the] winds; autumnal
trees, without fruit, twice dead,
13 rooted up; raging waves of the
sea, foaming out their own
shames;[n] wandering stars, to

[a] *R.* reads 'in truth.' [b] *R.* reads 'and towards.' [c] *R.* reads 'his.' [d] *R.* omits 'something.' [e] *R.* adds 'But.' [f] *R.* reads 'ye know.' [g] *R.* omits 'to thee.' [h] *R.* reads 'sanctified.' [i] *R.* reads 'the.' [j] *R.* adds 'God.' [k] *R.* reads 'this.' [l] Or 'destroy.' [m] *R.* reads 'about.' [n] i. e., 'not the shame they feel, but the things that are a shame to them.'

whom has been reserved the gloom
14 of darkness for eternity. And
Enoch, [the] seventh from Adam,
prophesied also as to these, saying,
Behold, [the] Lord has come
15 amidst[o] his holy myriads, to
execute judgment against all; and
to convict all the ungodly of them
of all their works of ungodliness,
which they have wrought un-
godlily, and of all the hard [things]
which ungodly sinners have spoken
16 against him. These are murmur-
ers, complainers, walking after
their lusts; and their mouth
speaks swelling words, admiring
17 persons for the sake of profit. But
ye, beloved, remember the words
spoken before by the apostles of
18 our Lord Jesus Christ, that they
said to you, that at [the] end of
the time[p] there should be mockers,
walking after their own lusts of
19 ungodlinesses. These are they
who set [themselves] apart, natural
[men], not having [the] Spirit.
20 But ye, beloved, building your-
selves up on your most holy faith,
21 praying in the Holy Spirit, keep
yourselves in the love of God,
awaiting the mercy of our Lord
Jesus Christ unto eternal life.
22 And of some have compassion,
23 making a difference, but others
save with fear, snatching [them]
out of the fire; hating even the
garment spotted by the flesh.
24 But to him that is able to keep
you without stumbling, and to
set [you] with exultation blame-
25 less before his glory, to the only[q]
God our Saviour, through Jesus
Christ our Lord,[r] [be] glory,[s]
majesty, might, and authority,
from before the whole age,[t] and
now, and to all the ages. Amen.

THE REVELATION

1 Revelation of Jesus Christ,
which God gave to him, to shew
to his bondmen what must shortly
take place; and he signified [it],
sending by his angel, to his bond-
2 man John, who testified the word
of God and the testimony of Jesus
Christ, all things that he saw.
3 Blessed [is] he that reads, and they
that hear the words of the pro-
phecy, and keep the things written
in it; for the time [is] near.
4 John to the seven assemblies
which [are] in Asia: Grace to you
and peace from [him] who is, and
who was, and who is to come;
and from the seven Spirits which
5 [are] before his throne; and from
Jesus Christ, the faithful witness,
the firstborn from the dead, and
the prince of the kings of the earth.
To him who loves us, and has
washed us from our sins in his
6 blood, and made us a kingdom,
priests to his God and Father: to
him [be] the glory and the might
to the ages of ages. Amen.
7 Behold, he comes with the
clouds, and every eye shall see
him, and they which have pierced
him, and all the tribes of the land[a]
shall wail because of him. Yea,
amen.
8 I am the Alpha and the Omega,
saith [the] Lord God, he who is,
and who was, and who is to come,
the Almighty.
9 I John, your brother and fellow-
partaker in the tribulation and
kingdom and patience,[b] in Jesus,
was in the island called Patmos,
for the word of God and for the
10 testimony of Jesus. I became in
[the] Spirit on the Lord's day, and
I heard behind me a great voice
11 as of a trumpet, saying, What thou
seest write in a book, and send to
the seven assemblies: to Ephesus,
and to Smyrna, and to Pergamos,
and to Thyatira, and to Sardis,
and to Philadelphia, and to
Laodicea.
12 And I turned back to see the
voice which spoke with me; and
having turned, I saw seven golden
13 lamps,[c] and in the midst of the
[seven] lamps [one] like [the[d]] Son
of man, clothed with a garment
reaching to the feet, and girt about
at the breasts with a golden
14 girdle: his head and hair white
like white wool, as snow; and his
15 eyes as a flame of fire; and his
feet like fine brass, as burning in
a furnace; and his voice as the
16 voice of many waters; and having

[o] Or 'with.' [p] *R.* reads 'in the last time.' [q] *R.* adds 'wise.' [r] *R.* omits 'through Jesus Christ our Lord.' [s] *R.* adds 'and.' [t] Or 'course [of time].' *R.* omits 'from before the whole age.' [a] Or 'earth' [b] Or 'endurance': so ii. 2, 3, 19; xiii. 10; xiv. 12. [c] Or 'lamp-stands.' [d] Or 'a Son of man.' Comp. Dan. vii. 13.

in his right hand seven stars; and out of his mouth a sharp two-edged sword going forth; and his countenance as the sun shines in its power.
17 And when I saw him I fell at his feet as dead; and he laid his right hand upon me, saying, Fear not; I am the first and the last,
18 and the living one: and I became dead, and behold, I am living to the ages of ages, and have the
19 keys of death and of hades. Write therefore what thou hast seen, and the things that are, and the things that are about to be after these.
20 The mystery of the seven stars which thou hast seen on my right hand, and the seven golden lamps. —The seven stars are angels of the seven assemblies; and the seven lamps are seven assemblies.

2 To the angel of the assembly in Ephesus write: These things says he that holds the seven stars in his right hand, who walks in the midst of the seven golden lamps:
2 I know thy works and [thy] labour, and thine endurance, and that thou canst not bear evil [men]; and thou hast tried them who say that themselves [are] apostles and are not, and hast
3 found them liars; and endurest, and hast borne for my name's
4 sake, and hast not wearied: but I have against thee that thou hast
5 left thy first love. Remember therefore whence thou art fallen, and repent, and do the first works: but if not, I am coming to thee, and I will remove thy lamp out of its place, except thou shalt repent.
6 But this thou hast, that thou hatest the works of the Nicolaitanes, which I also hate.
7 He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, I will give to him to eat of the tree of life which is in the paradise of God.
8 And to the angel of the assembly in Smyrna write: These things says the first and the last, who became dead, and lived:
9 I know thy tribulation and thy poverty; but thou art rich; and the railing of those who say that they themselves are Jews, and are not, but a synagogue of Satan.
10 Fear nothing [of] what thou art about to suffer. Behold, the devil is about to cast of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give to thee the crown of life.
11 He that has an ear, let him hear what the Spirit says to the assemblies. He that overcomes shall in no wise be injured of the second death.
12 And to the angel of the assembly in Pergamos write: These things says he that has the sharp two-edged sword:
13 I know where thou dwellest, where the throne of Satan [is]; and thou holdest fast my name, and hast not denied my faith, even in the days in which Antipas my faithful witness [was], who was slain among you, where Satan
14 dwells. But I have a few things against thee: that thou hast there those who hold the doctrine of Balaam, who taught Balak to cast a snare before the sons of Israel, to eat [of] idol sacrifices and com-
15 mit fornication. So thou also hast those who hold the doctrine of Nicolaitanes in like manner.
16 Repent therefore: but if not, I come to thee quickly, and I will make war with them with the sword of my mouth.
17 He that has an ear, let him hear what the Spirit says to the assemblies. To him that overcomes, to him will I give of the hidden manna; and I will give to him a white stone, and on the stone a new name written, which no one knows but he that receives [it].
18 And to the angel of the assembly in Thyatira write: These things says the Son of God, he that has his eyes as a flame of fire, and his feet [are] like fine brass:
19 I know thy works, and love, and faith, and service, and thine endurance, and thy last works
20 [to be] more than the first. But I have against thee that thou permittest the woman Jezebel, she who calls herself prophetess, and she teaches and leads astray my servants to commit fornication
21 and eat of idol sacrifices. And I gave her time that she should repent, and she will not repent
22 of her fornication. Behold, I cast her into a bed, and those that commit adultery with her into great tribulation, unless they
23 repent of her works, and her children will I kill with death; and all the assemblies shall know that I am he that searches [the] reins and [the] hearts; and I will give to you each according to your
24 works. But to you I say, the rest who [are] in Thyatira, as many as

have not this doctrine, who have not known the depths of Satan, as they say, I do not cast upon
25 you any other burden, but what ye have hold fast till I shall come.
26 And he that overcomes, and he that keeps unto the end my works, to him will I give authority over
27 the nations, and he shall shepherd them with an iron rod; as vessels of pottery are they broken in pieces, as I also have received
28 from my Father; and I will give to him the morning star.
29 He that has an ear, let him hear what the Spirit says to the assemblies.

3 And to the angel of the assembly in Sardis write: These things saith he that has the seven Spirits of God and the seven stars:
I know thy works, that thou hast a name that thou livest, and
2 art dead. Be watchful, and strengthen the things that remain, which are about to die, for I have not found thy works complete
3 before my God. Remember therefore how thou hast received and heard, and keep [it] and repent. If therefore thou shalt not watch, I will come [upon thee] as a thief, and thou shalt not know at what
4 hour I shall come upon thee. But thou hast a few names in Sardis which have not defiled their garments, and they shall walk with me in white, because they are worthy.
5 He that overcomes, he shall be clothed in white garments, and I will not blot his name out of the book of life, and will confess his name before my Father and before his angels.
6 He that has an ear, let him hear what the Spirit says to the assemblies.
7 And to the angel of the assembly in Philadelphia write: These things saith the holy, the true; he that has the key of David, he who opens and no one shall shut, and shuts and no one shall open:
8 I know thy works: behold, I have set before thee an opened door, which no one can shut, because thou hast a little power, and hast kept my word, and hast
9 not denied my name. Behold, I make them of the synagogue of Satan who say that they are Jews, and are not, but lie; behold, I will cause that they shall come and shall do homage before thy feet, and shall know that I have loved
10 thee. Because thou hast kept the word of my patience, *I* also will keep thee out of the hour of trial which is about to come upon the whole habitable world to try them that dwell upon the earth.
11 I come quickly: hold fast what thou hast, that no one take thy crown.
12 He that overcomes, him will I make a pillar in the temple of my God, and he shall go no more at all out; and I will write upon him the name of my God, and the name of the city of my God, the new Jerusalem, which comes down out of heaven, from my God, and my new name.
13 He that has an ear, let him hear what the Spirit says to the assemblies.
14 And to the angel of the assembly in Laodicea write: These things says the Amen, the faithful and true witness, the beginning of the creation of God:
15 I know thy works, that thou art neither cold nor hot; I would
16 thou wert cold or hot. Thus because thou art lukewarm, and neither cold nor hot, I am about to spue thee out of my mouth.
17 Because thou sayest, I am rich, and am grown rich, and have need of nothing, and knowest not that *thou* art the wretched and the miserable, and poor, and blind,
18 and naked; I counsel thee to buy of me gold purified by fire, that thou mayest be rich; and white garments, that thou mayest be clothed, and that the shame of thy nakedness may not be made manifest; and eye-salve to anoint thine eyes, that thou mayest see.
19 *I* rebuke and discipline as many as I love; be zealous therefore and
20 repent. Behold, I stand at the door and am knocking; if any one hear my voice and open the door, I will come in unto him and sup with him, and he with me.
21 He that overcomes, to him will I give to sit with me in my throne; as I also have overcome, and have sat down with my Father in his throne.
22 He that has an ear, let him hear what the Spirit says to the assemblies.

4 After these things I saw, and behold, a door opened in heaven, and the first voice which I heard as of a trumpet speaking with me, saying, Come up here, and I will shew thee the things which must take place after these things.
2 Immediately I became in [the] Spirit; and behold, a throne stood in the heaven, and upon the

3 throne one sitting, and he [that was] sitting like in appearance to a stone [of] jasper and a sardius, and a rainbow round the throne like in appearance to an emerald.
4 And round the throne twenty-four thrones, and on the thrones twenty-four elders sitting, clothed with white garments; and on their
5 heads golden crowns. And out of the throne go forth lightnings, and voices, and thunders; and seven lamps of fire, burning before the throne, which are the seven
6 Spirits of God; and before the throne, as a glass sea, like crystal. And in the midst of the throne, and around the throne, four living creatures, full of eyes, before and
7 behind; and the first living creature like a lion, and the second living creature like a calf, and the third living creature having the face as of a man, and the fourth living creature like a flying eagle.
8 And the four living creatures, each one of them having respectively six wings; round and within they are full of eyes; and they cease not day and night saying, Holy, holy, holy, Lord God Almighty, who was, and who is, and
9 who is to come. And when the living creatures shall give glory and honour and thanksgiving to him that sits upon the throne, who
10 lives to the ages of ages, the twenty-four elders shall fall before him that sits upon the throne, and do homage to him that lives to the ages of ages; and shall cast their crowns before the
11 throne, saying, Thou art worthy, O our Lord and [our] God, to receive glory and honour and power; for thou hast created all things, and for thy will they were and they have been created.

5 And I saw on the right hand of him that sat upon the throne a book, written within and on the
2 back, sealed with seven seals. And I saw a strong angel proclaiming with a loud voice, Who [is] worthy to open the book, and to
3 break its seals? And no one was able in the heaven, or upon the earth, or underneath the earth, to open the book, or to regard it.
4 And *I* wept much because no one had been found worthy to open
5 the book nor to regard it. And one of the elders says to me, Do not weep. Behold, the lion which [is] of the tribe of Juda, the root of David, has overcome [so as] to open the book, and its seven seals.
6 And I saw in the midst of the throne and of the four living creatures, and in the midst of the elders, a Lamb standing, as slain, having seven horns and seven eyes, which are the seven Spirits of God [which are] sent into all the earth:
7 and it came and took [it] out of the right hand of him that sat[f] upon
8 the throne. And when it took the book, the four living creatures and the twenty-four elders fell before the Lamb, having each a harp and golden bowls full of incenses, which are the prayers
9 of the saints. And they sing a new song, saying, Thou art worthy to take the book, and to open its seals; because thou hast been slain, and hast redeemed[g] to God, by thy blood, out of every tribe, and tongue, and people, and
10 nation, and made them to our God kings and priests; and they shall reign over the earth.
11 And I saw, and I heard [the] voice of many angels around the throne and the living creatures and the elders; and their number was ten thousands of ten thousands and thousands of thousands;
12 saying with a loud voice, Worthy is the Lamb that has been slain, to receive power, and riches, and wisdom, and strength, and honour,
13 and glory, and blessing. And every creature which is in the heaven and upon the earth and under the earth, and [those that are] upon the sea, and all things in them, heard I saying, To him that sits upon the throne, and to the Lamb, blessing, and honour, and glory, and might, to the ages
14 of ages. And the four living creatures said, Amen; and the elders fell down and did homage.

6 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures saying, as a voice of
2 thunder, Come [and see]. And I saw: and behold, a white horse, and he that sat upon it having a bow; and a crown was[h] given to him, and he went forth conquering and that he might conquer.
3 And when it opened the second seal, I heard the second living creature saying, Come [and see].
4 And another, a red horse, went forth; and to him that sat upon it, to him it was given to take peace from the earth, and that

[f] Or 'that sits.' [g] Or 'bought.' [h] Or 'had been.'

they should slay one another; and there was given to him a great sword.
5 And when it opened the third seal, I heard the third living creature saying, Come [and see]. And I saw: and behold, a black horse, and he that sat upon it having a balance in his hand.
6 And I heard as a voice in the midst of the four living creatures saying, A chœnix of wheat for a denarius, and three chœnixes of barley for a denarius: and do not injure the oil and the wine.
7 And when it opened the fourth seal, I heard [the voice of] the fourth living creature saying,
8 Come [and see]. And I saw: and behold, a pale horse, and he that sat upon it, his name [was] Death, and hades followed with him; and authority was given to him over the fourth of the earth to slay with sword, and with hunger, and with death, and by the beasts of the earth.
9 And when it opened the fifth seal, I saw underneath the altar the souls of them that had been slain for the word of God, and for the testimony which they held;
10 and they cried with a loud voice, saying, How long, O sovereign ruler, holy and true, dost thou not judge and avenge our blood on them that dwell upon the earth?
11 And there was given to them, to each one a white robe; and it was said to them that they should rest yet a little while until both their fellow-bondmen and their brethren, who were about to be killed as they, should be fulfilled.
12 And I saw when it opened the sixth seal, and there was a great earthquake; and the sun became black as hair sackcloth, and the whole moon became as blood,
13 and the stars of heaven fell upon the earth, as a fig tree, shaken by a great wind, casts its unseason-
14 able figs. And the heaven was removed as a book rolled up, and every mountain and island were
15 removed out of their places. And the kings of the earth, and the great, and the chiliarchs, and the rich, and the strong, and every bondman and freeman, hid themselves in the caves and in the
16 rocks of the mountains; and they say to the mountains and to the rocks, Fall on us, and have us hidden from [the] face of him that sits upon the throne, and from
17 the wrath of the Lamb; because the great day of his wrath is come, and who is able to stand?

7 And after this I saw four angels standing upon the four corners of the earth, holding fast the four winds of the earth, that no wind might blow upon the earth, nor upon the sea, nor
2 upon any tree. And I saw another angel ascending from [the] sunrising, having [the] seal of [the] living God; and he cried with a loud voice to the four angels to whom it had been given to hurt
3 the earth and the sea, saying, Hurt not the earth, nor the sea, nor the trees, until we shall have sealed the bondmen of our God
4 upon their foreheads. And I heard the number of the sealed, a hundred [and] forty-four thousand, sealed out of every tribe of
5 [the] sons of Israel: out of [the] tribe of Juda, twelve thousand sealed; out of [the] tribe of Reuben, twelve thousand; out of [the] tribe of Gad, twelve
6 thousand; out of [the] tribe of Aser, twelve thousand; out of [the] tribe of Nepthalim, twelve thousand; out of [the] tribe of
7 Manasseh, twelve thousand; out of [the] tribe of Simeon, twelve thousand; out of [the] tribe of Levi, twelve thousand; out of [the] tribe of Issachar, twelve thou-
8 sand; out of [the] tribe of Zabulon, twelve thousand; out of [the] tribe of Joseph, twelve thousand; out of [the] tribe of Benjamin, twelve thousand sealed.
9 After these things I saw, and lo, a great crowd, which no one could number, out of every nation and tribes and peoples and tongues, standing before the throne and before the Lamb, clothed with white robes, and palm branches in
10 their hands. And they cry with a loud voice, saying, Salvation to our God who sits upon the throne,
11 and to the Lamb. And all the angels stood around the throne and the elders and the four living creatures, and fell before the throne upon their faces and wor-
12 shipped[i] God, saying, Amen: Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and strength, to our God, to the ages of ages. Amen.
13 And one of the elders answered, saying to me, These who are clothed with white robes, who are they, and whence came they?

[i] Translated elsewhere 'did homage.'

14 And I said to him, My lord, thou knowest. And he said to me, These are they who come out of the great tribulation, and have washed their robes, and have made them white in the blood of
15 the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple, and he that sits upon the throne shall spread his tabernacle
16 over them. They shall not hunger any more, neither shall they thirst any more, nor shall the sun at all fall on them, nor any burning
17 heat; because the Lamb which is in the midst of the throne shall shepherd them, and shall lead them to fountains of waters of life, and God shall wipe away every tear from their eyes.

8 And when it opened the seventh seal, there was silence in the
2 heaven about half an hour. And I saw the seven angels who stand before God, and seven trumpets
3 were given to them. And another angel came and stood at the altar, having a golden censer; and much incense was given to him, that he might give [efficacy] to the prayers of all saints at the golden altar which [was] before the
4 throne. And the smoke of the incense went up with the prayers of the saints, out of the hand of
5 the angel before God. And the angel took the censer, and filled it from the fire of the altar, and cast [it] on[j] the earth: and there were voices, and thunders and lightnings, and an earthquake.
6 And the seven angels who had the seven trumpets prepared themselves that they might sound with [their] trumpets.
7 And the first sounded [his] trumpet: and there was hail and fire, mingled with blood, and they were[k] cast upon the earth; and the third part of the earth was burnt up, and the third part of the trees was burnt up, and all green grass was burnt up.
8 And the second angel sounded [his] trumpet: and as a great mountain burning with fire was cast into the sea, and the third part
9 of the sea became blood; and the third part of the creatures which were in the sea which had life died; and the third part of the ships were destroyed.
10 And the third angel sounded [his] trumpet: and there fell out of the heaven a great star, burning as a torch, and it fell upon the third part of the rivers, and upon
11 the fountains of waters. And the name of the star is called Wormwood; and the third part of the waters became wormwood, and many of the men died of the waters because they were made bitter.
12 And the fourth angel sounded [his] trumpet: and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars; so that the third part of them should be darkened, and that the day should not appear [for] the third part of it, and the night the same.
13 And I saw, and I heard an eagle flying in mid-heaven, saying with a loud voice, Woe, woe, woe, to them that dwell upon the earth, for the remaining voices of the trumpet of the three angels who are about to sound.

9 And the fifth angel sounded [his] trumpet: and I saw a star out of the heaven fallen to the earth; and there was given to it the key of the pit of the abyss.
2 And it[l] opened the pit of the abyss; and there went up smoke out of the pit as [the] smoke of a great furnace; and the sun and the air were darkened with the
3 smoke of the pit. And out of the smoke came forth locusts on the earth, and power was given to them as the scorpions of the earth
4 have power; and it was said to them, that they should not injure the grass of the earth, nor any green thing, nor any tree, but the men who have not the seal of God
5 on their foreheads: and it was given to them that they should not kill them, but that they should be tormented five months; and their torment [was] as [the] torment of a scorpion when it strikes
6 a man. And in those days shall men seek death, and shall in no way find it; and shall desire to die, and death flees from them.
7 And the likenesses of the locusts [were] like to horses prepared for war; and upon their heads as crowns like gold, and their faces
8 as faces of men; and they had hair as women's hair, and their
9 teeth were as of lions, and they had breastplates as breastplates of iron, and the sound of their wings [was] as the sound of chariots of many horses running
10 to war; and they have tails like scorpions, and stings; and their

[j] Or 'to.' [k] Or 'it was.' [l] i. e., 'the star.'

power [m] [was] in their tails to hurt
11 men five months. They have a king over them, the angel of the abyss: his name in Hebrew Abaddon,[n] and in Greek he has [for] name Apollyon.[o]
12 The first woe has past. Behold, there come yet two woes after these things.
13 And the sixth angel sounded [his] trumpet: and I heard a voice from the four horns of the golden altar which [is] before
14 God, saying to the sixth angel that had the trumpet, Loose the four angels which are bound at the
15 great river Euphrates. And the four angels were loosed, who are prepared for the hour and day and month and year, that they might slay the third part of men;
16 and the number of the hosts of horse [was] twice ten thousand times ten thousand. I heard their number.
17 And thus I saw the horses in the vision, and those that sat upon them, having breastplates of fire and jacinth and brimstone; and the heads of the horses [were] as heads of lions, and out of their mouths goes out fire and smoke
18 and brimstone. By these three plagues were the third part of men[p] killed, by the fire and the smoke and the brimstone which
19 goes out of their mouths. For the power of the horses is in their mouth and in their tails: for their tails [are] like serpents, having heads, and with them they injure.
20 And the rest of men who were not killed with these plagues repented not of the works of their hands, that they should not worship demons, and the golden and silver and brazen and stone and wooden idols, which can neither see nor
21 hear nor walk. And they repented not of their murders, nor of their witchcrafts, nor of their fornication, nor of their thefts.

10 And I saw another strong angel coming down out of the heaven, clothed with a cloud, and the rainbow upon his head, and his countenance as the sun, and
2 his feet as pillars of fire, and having in his hand a little opened book. And he set his right foot on the sea, and the left upon the
3 earth, and cried with a loud voice as a lion roars. And when he cried, the seven thunders uttered their
4 own voices. And when the seven thunders spoke, I was about to write: and I heard a voice out of the heaven saying, Seal the things which the seven thunders have spoken, and write them not.
5 And the angel whom I saw stand on the sea and on the earth lifted
6 up his right hand to the heaven, and swore by him that lives to the ages of ages, who created the heaven and the things that are in it, and the earth and the things that are in it, and the sea and the things that are in it, that there
7 should be no longer delay; but in the days of the voice of the seventh angel, when he is about to sound the trumpet, the mystery of God also shall be completed, as he has made known the glad tidings to his own bondmen the prophets.
8 And the voice which I heard out of the heaven [was] again speaking with me, and saying, Go, take the little book which is opened in the hand of the angel who is standing on the sea and on the earth.
9 And I went to the angel, saying to him to give me the little book. And he says to me, Take and eat it up: and it shall make thy belly bitter, but in thy mouth it shall
10 be sweet as honey. And I took the little book out of the hand of the angel, and ate it up; and it was in my mouth as honey, sweet; and when I had eaten it
11 my belly was made bitter. And it was said to me, Thou must prophesy again as to peoples and nations and tongues and many kings.

11 And there was given to me a reed like a staff,[q] saying, Rise, and measure the temple of God, and the altar, and them that
2 worship in it. And the court which [is] without the temple cast out, and measure it not; because it has been given [up] to the nations, and the holy city shall they tread under foot forty-two
3 months. And I will give [power] to my two witnesses, and they shall prophesy a thousand two hundred [and] sixty days, clothed
4 in sackcloth. These are the two olive trees and the two lamps which stand before the Lord of the earth;
5 and if any one wills to injure them, fire goes out of their mouth, and devours their enemies. And if any one wills to injure them,
6 thus must he be killed. These have power to shut the heaven

[m] Or 'authority.' [n] i. e., 'Destruction'; cf. Job xxvi. 6; xxviii. 22. [o] i. e., 'Destroyer.' [p] Or 'of the men.' [q] Or 'rod.'

that no rain may fall during the days of their prophecy; and they have power over the waters to turn them into blood, and to smite the earth as often as they
7 will with every plague. And when they shall have completed their testimony, the beast who comes up out of the abyss shall make war with them, and shall conquer
8 them, and shall kill them: and their body [shall be] on the street of the great city, which is called spiritually Sodom and Egypt, where also their Lord was cruci-
9 fied. And [men] of the peoples and tribes and tongues and nations see their body three days and a half, and they do not suffer their bodies to be put into a sepulchre.
10 And they that dwell upon the earth rejoice over them, and are full of delight, and shall send gifts one to another, because these, the two prophets, tormented them
11 that dwell upon the earth. And after the three days and a half [the] spirit[r] of life from God came into them, and they stood upon their feet; and great fear fell upon
12 those beholding them. And I heard a great voice out of the heaven saying to them, Come up here; and they went up to the heaven in the cloud, and their
13 enemies beheld them. And in that hour there was a great earthquake, and the tenth of the city fell, and seven thousand names of men were slain in the earthquake. And the remnant were filled with fear, and gave glory to the God of the heaven.
14 The second woe has past; behold, the third woe comes quickly.
15 And the seventh angel sounded [his] trumpet: and there were great voices in the heaven, saying, The kingdom of the world of our Lord and of his Christ is come, and he shall reign to the ages of
16 ages. And the twenty-four elders, who sit on their thrones before God, fell upon their faces, and
17 worshipped[s] God, saying, We give thee thanks, Lord God Almighty, [He] who is, and who was, that thou hast taken thy great power and hast reigned.
18 And the nations have been full of wrath, and thy wrath is come, and the time of the dead to be judged, and to give the recompense to thy servants the prophets, and to the saints, and to those who fear thy name, small and great; and to destroy those that destroy the earth.
19 And the temple of God in the heaven was opened,[t] and the ark of his covenant was seen in his temple: and there were lightnings, and voices, and thunders, and an earthquake, and great hail.

12 And a great sign was seen in the heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a
2 crown of twelve stars; and being with child she cried, [being] in travail, and in pain to bring forth.
3 And another sign was seen in the heaven: and behold, a great red dragon, having seven heads and ten horns, and on his heads
4 seven diadems; and his tail draws the third part of the stars of the heaven; and he cast them to the earth. And the dragon stood before the woman who was about to bring forth, in order that when she brought forth he might devour
5 her child. And she brought forth a male son, who shall shepherd all the nations with an iron rod; and her child was caught up to
6 God and to his throne. And the woman fled into the wilderness, where she has there a place prepared of God, that they should nourish her there a thousand two hundred [and] sixty days.
7 And there was war in the heaven: Michael and his angels went to war with the dragon. And the dragon fought, and his angels;
8 and he prevailed not, nor was their place found any more in the
9 heaven. And the great dragon was cast out, the ancient serpent, he who is called Devil and Satan, he who deceives the whole habitable world, he was cast out into the earth, and his angels were cast out with him.
10 And I heard a great voice in the heaven saying, Now is come the salvation and the power and the kingdom of our God, and the authority of his Christ; for the accuser of our brethren has been cast out, who accused them before
11 our God day and night: and *they* have overcome him by reason of the blood of the Lamb, and by reason of the word of their testimony, and have not loved
12 their life even unto death. Therefore be full of delight, ye heavens, and ye that dwell in them. Woe to the earth and to the sea, because

[r] Or 'breath.' [s] Or 'did homage to.' [t] Or 'was opened in the heaven.'

the devil has come down to you, having great rage, knowing he has a short time.
13 And when the dragon saw that he had been cast out into [u] the earth, he persecuted the woman
14 which bore the male [child]. And there were given to the woman the two wings of the great eagle, that she might fly into the desert into her place, where she is nourished there a time, and times, and half a time, from [the] face of
15 the serpent. And the serpent cast out of his mouth behind the woman water as a river, that he might make her be [as] one carried away
16 by a river. And the earth helped the woman, and the earth opened its mouth and swallowed the river which the dragon cast out of his
17 mouth. And the dragon was angry with the woman, and went to make war with the remnant of her seed, who keep the commandments of God, and have the testimony of Jesus.
18 And I stood upon the sand of the sea;

(13) And I saw a beast rising out of the sea, having ten horns and seven heads, and upon its horns ten diadems, and upon its heads
2 names of blasphemy. And the beast which I saw was like to a leopardess, and its feet as of a bear, and its mouth as a lion's mouth; and the dragon gave to it his power, and his throne, and
3 great authority; and one of his heads [was] as slain to death, and his wound of death had been healed: and the whole earth
4 wondered after the beast. And they did homage to [v] the dragon, because he gave the authority to the beast; and they did homage to [v] the beast, saying, Who [is] like to the beast? and who can
5 make war with it? And there was given to it a mouth, speaking great things and blasphemies; and there was given to it authority to pursue its career [w] forty-two
6 months. And it opened its mouth for blasphemies against God, to blaspheme his name and his tabernacle, and those who have their
7 tabernacle [x] in the heaven. And there was given to it to make war with the saints, and to overcome them; and there was given to it authority over every tribe, and people, and tongue, and nation;
8 and all that dwell on the earth shall do it homage, [every one] whose name had not been written from [the] founding of [the] world in the book of life of the
9 slain Lamb. If any one has an
10 ear, let him hear. If any one [leads] into captivity, he goes into captivity. If any one shall kill with [the] sword, he must with [the] sword be killed. Here is the endurance and the faith of the saints.
11 And I saw another beast rising out of the earth; and it had two horns like to a lamb, and spake as
12 a dragon; and it exercises all the authority of the first beast before it, and causes the earth and those that dwell in it to do homage to the first beast, whose wound of
13 death was healed. And it works great signs, that it should cause even fire to come down from heaven to the earth before men.
14 And it deceives those that dwell upon the earth by reason of the signs which it was given to it to work before the beast, saying to those that dwell upon the earth to make an image to the beast, which has the wound of the sword,
15 and lived. And it was given to it to give breath to the image of the beast, that the image of the beast should also speak, and should cause that as many as should not do homage to the image of the
16 beast should be killed. And it causes all, the small and the great, and the rich and the poor, and the free and the bondmen, that they should give them a mark upon their right hand or upon
17 their forehead; and that no one should be able to buy or sell save he that had the mark, the name of the beast, or the number of its
18 name. Here is wisdom. He that has understanding let him count the number of the beast: for it is a man's number; and its number [is] six hundred [and] sixty-six.

14 And I saw, and behold, the Lamb standing upon mount Zion, and with him a hundred [and] forty-four thousand, having his name and the name of his Father written upon their fore-
2 heads. And I heard a voice out of the heaven as a voice of many waters, and as a voice of great thunder. And the voice which I heard [was] as of harp-singers
3 harping with their harps; and they sing a new song before the

[u] Or 'unto.' [v] Or 'worshipped.' [w] Or 'to work,' or 'act.' [x] Or 'his dwelling, and those who dwell.'

throne, and before the four living creatures and the elders. And no one could learn that song save the hundred [and] forty-four thousand who were bought from
4 the earth. These are they who have not been defiled with women, for they are virgins: these are they who follow the Lamb wheresoever it goes. These have been bought from men [as] first-fruits
5 to God and to the Lamb: and in their mouths was no lie found; [for] they are blameless.
6 And I saw another angel flying in mid-heaven, having [the] everlasting glad tidings to announce to those settled on the earth, and to every nation and tribe and
7 tongue and people, saying with a loud voice, Fear God and give him glory, for the hour of his judgment has come; and do homage to him who has made the heaven and the earth and the sea and fountains of waters.
8 And another, a second, angel followed, saying, Great Babylon has fallen, has fallen, which of the wine of the fury of her fornication has made all nations drink.
9 And another, a third, angel followed them, saying with a loud voice, If any one do homage to [y] the beast and its image, and receive a mark upon his forehead or upon
10 his hand, he also shall drink of the wine of the fury of God prepared unmixed in the cup of his wrath, and he shall be tormented in fire and brimstone before the holy
11 angels and before the Lamb. And the smoke of their torment goes up to ages of ages, and they have no respite day and night who do homage to the beast and to its image, and if any one receive the
12 mark of its name. Here is the endurance of the saints, who keep the commandments of God and the faith of Jesus.
13 And I heard a voice out of the heaven saying, Write, Blessed the dead who die in [the] Lord from henceforth. Yea, saith the Spirit, that they may rest from their labours; for their works follow with them.
14 And I saw, and behold, a white cloud, and on the cloud one sitting like [the] Son of man, having upon his head a golden crown, and in
15 his hand a sharp sickle. And another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Send thy sickle and reap; for the hour of reaping is come, for the harvest
16 of the earth is dried. And he that sat on the cloud put his sickle on the earth, and the earth was reaped.
17 And another angel came out of the temple which [is] in the heaven, he also having a sharp
18 sickle. And another angel came out of the altar, having power over fire, and called with a loud cry to him that had the sharp sickle, saying, Send thy sharp sickle, and gather the bunches of the vine of the earth; for her
19 grapes are fully ripened. And the angel put his sickle to the earth, and gathered the vine of the earth, and cast [the bunches] into the great winepress of the fury of
20 God; and the winepress was trodden without the city, and blood went out of the winepress to the bits of the horses for a thousand six hundred stadia.

15 And I saw another sign in the heaven, great and wonderful: seven angels having seven plagues, the last; for in them the fury of God is completed.
2 And I saw as a glass sea, mingled with fire, and those that had gained the victory over the beast, and over its image, and over the number of its name, standing upon the glass sea, hav-
3 ing harps of God. And they sing the song of Moses bondman of God, and the song of the Lamb, saying, Great and wonderful [are] thy works, Lord God Almighty; righteous and true [are] thy ways,
4 O King of nations. Who shall not fear [thee], O Lord, and glorify thy name? for [thou] only [art] holy; for all nations shall come and do homage before thee; for thy righteousnesses have been made manifest.
5 And after these things I saw, and the temple [z] of the tabernacle of witness in the heaven was
6 opened; and the seven angels who had the seven plagues came out of the temple, clothed in pure bright linen, and girded about the
7 breasts with golden girdles. And one of the four living creatures gave to the seven angels seven golden bowls, full of the fury of God, who lives to the ages of
8 ages. And the temple was filled with smoke from the glory of God and from his power: and no one could enter into the temple

[y] Or 'worship.' [z] The house itself, and everywhere in the Revelation.

until the seven plagues of the seven angels were completed.

16 And I heard a great voice out of the temple, saying to the seven angels, Go and pour out the seven bowls of the fury of God upon the earth.

2 And the first went and poured out his bowl on the earth; and there came an evil and grievous sore upon the men that had the mark of the beast, and those who worshipped[a] its image.

3 And the second poured out his bowl on the sea; and it became blood, as of a dead man; and every living soul died in the sea.

4 And the third poured out his bowl on the rivers, and [on] the fountains of waters; and they
5 became[b] blood. And I heard the angel of the waters saying, Thou art righteous, who art and wast, the holy one, that thou hast
6 judged so; for they have poured out the blood of saints and prophets, and thou hast given them blood to drink; they are
7 worthy. And I heard the altar saying, Yea, Lord God Almighty, true and righteous [are] thy judgments.

8 And the fourth poured out his bowl on the sun; and it was given
9 to it to burn men with fire. And the men were burnt with great heat, and blasphemed the name of God, who had authority over these plagues, and did not repent to give him glory.

10 And the fifth poured out his bowl on the throne of the beast; and its kingdom became darkened; and they gnawed their tongues
11 with distress, and blasphemed the God of the heaven for their distresses and their sores, and did not repent of their works.

12 And the sixth poured out his bowl on the great river Euphrates; and its water was dried up, that the way of the kings from the rising of the sun might be pre-
13 pared. And I saw out of the mouth of the dragon, and out of the mouth of the beast, and out of the mouth of the false prophet, three unclean spirits, as frogs;
14 for they are [the] spirits of demons, doing signs; which go out to the kings of the whole habitable world to gather them together to the war of [that] great day of God the
15 Almighty. (Behold, I come as a thief. Blessed [is] he that watches and keeps his garments, that he may not walk naked, and that they [may not] see his shame.)
16 And he gathered them together to the place called in Hebrew, Armagedon.

17 And the seventh poured out his bowl on the air; and there came out a great voice from the temple of the heaven, from the
18 throne, saying, It is done.[c] And there were lightnings, and voices, and thunders; and there was a great earthquake, such as was not since men were upon the earth, such an earthquake, so great.
19 And the great city was [divided] into three parts; and the cities of the nations fell: and great Babylon was remembered before God to give her the cup of the wine of the fury of his wrath.
20 And every island fled, and moun-
21 tains were not found; and a great hail, as of a talent weight, comes down out of the heaven upon men; and men blasphemed God because of the plague of hail, for the plague of it is exceeding great.

17 And one of the seven angels, which had the seven bowls, came and spoke with me, saying, Come here, I will shew thee the sentence of the great harlot who
2 sits upon the many waters; with whom the kings of the earth have committed fornication; and they that dwell on the earth have been made drunk with the wine of her
3 fornication. And he carried me away in spirit to a desert; and I saw a woman sitting upon a scarlet beast, full of names of blasphemy, having seven heads
4 and ten horns. And the woman was clothed in purple and scarlet, and had ornaments of gold and precious stones and pearls, having a golden cup in her hand full of abominations and the unclean
5 things of her fornication; and upon her forehead a name written, Mystery, great Babylon, the mother of the harlots, and of the
6 abominations of the earth. And I saw the woman drunk with the blood of the saints, and with the blood of the witnesses of Jesus. And I wondered, seeing her, with
7 great wonder. And the angel said to me, Why hast thou wondered? I will tell thee the mystery of the woman, and of the beast which carries her, which has the seven
8 heads and the ten horns. The beast which thou sawest was, and is not, and is about to come up

[a] Or 'did homage to.' [b] Or 'there was blood.' [c] Or 'it is over, past.'

out of the abyss and go into destruction: and they who dwell on the earth, whose names are not written from the founding of the world in the book of life, shall wonder, seeing the beast, that it was, and is not, and shall be
9 present.[d] Here is the mind that has wisdom: The seven heads are seven mountains, whereon the
10 woman sits. And there are seven kings:[e] five have fallen, one is, the other has not yet come; and when he comes he must remain
11 [only] a little while. And the beast that was and is not, he also is an eighth, and is of the seven,
12 and goes into destruction. And the ten horns which thou sawest are ten kings, which have not yet received a kingdom, but receive authority as kings one hour with
13 the beast. These have one mind, and give their power and authority
14 to the beast. These shall make war with the Lamb, and the Lamb shall overcome them; for he is Lord of lords and King of kings: and they [that are] with him called, and chosen, and faithful.
15 And he says to me, The waters which thou sawest, where the harlot sits, are peoples and multitudes and nations and tongues.
16 And the ten horns which thou sawest, and the beast, these shall hate the harlot, and shall make her desolate and naked, and shall eat her flesh, and shall burn her
17 with fire; for God has given to their hearts to do his mind, and to act with one mind, and to give their kingdom to the beast until the words of God shall be fulfilled.
18 And the woman which thou sawest is the great city, which has kingship over the kings of the earth.

18 After these things I saw another angel descending out of the heaven, having great authority: and the earth was
2 lightened with his glory. And he cried with a strong voice, saying, Great Babylon has fallen, has fallen, and has become the habitation of demons, and a hold[f] of every unclean spirit, and a hold[f] of every unclean and hated bird;
3 because all the nations have drunk of the wine of the fury of her fornication; and the kings of the earth have committed fornication with her, and the merchants of the earth have been enriched through the might of her luxury.
4 And I heard another voice out of the heaven saying, Come out of her, my people, that ye have not fellowship in her sins, and that ye do not receive of her plagues:
5 for her sins have been heaped on one another up to the heaven, and God has remembered her un-
6 righteousnesses. Recompense her even as she has recompensed; and double [to her] double, according to her works. In the cup which she has mixed, mix to her double.
7 So much as she has glorified herself and lived luxuriously, so much torment and grief give to her. Because she says in her heart, I sit a queen, and I am not a widow; and I shall in no wise see grief:
8 for this reason in one day shall her plagues come, death and grief and famine, and she shall be burnt with fire; for strong [is the] Lord
9 God who has judged her. And the kings of the earth, who have committed fornication, and lived luxuriously with her, shall weep and wail over her, when they see
10 the smoke of her burning, standing afar off, through fear of her torment, saying, Woe, woe, the great city, Babylon, the strong city! for in one hour thy judgment is
11 come. And the merchants of the earth weep and grieve over her, because no one buys their lading[g]
12 any more; lading of gold, and silver, and precious stones, and pearl, and fine linen, and purple, and silk, and scarlet dye, and all thyine wood, and every article in ivory, and every article in most precious wood, and in brass, and
13 in iron, and in marble, and cinnamon, and amomum,[h] and incense, and unguent, and frankincense, and wine, and oil, and fine flour, and wheat, and cattle, and sheep, and of horses, and of chariots, and of bodies, and souls
14 of men. And the ripe fruits which were the lust of thy soul have departed from thee, and all fair and splendid things have perished from thee, and they shall not find
15 them any more at all. The merchants of these things, who had been enriched through her, shall stand afar off through fear of her torment, weeping and grieving,
16 saying, Woe, woe, the great city, which [was] clothed with fine linen and purple and scarlet, and had ornaments of gold and
17 precious stones and pearls! for

[d] Or 'shall come.' [e] Or '. . . sits, and are seven kings.' [f] Or 'prison.'
[g] Or 'merchandise.' [h] i. e., 'a spice-plant.'

in one hour so great riches has been made desolate. And every steersman, and every one who sailed to any place, and sailors, and all who exercise their calling
18 on the sea, stood afar off, and cried, seeing the smoke of her burning, saying, What [city] is
19 like to the great city? and cast dust upon their heads, and cried, weeping and grieving, saying, Woe, woe, the great city, in which all that had ships in the sea were enriched through her costliness! for in one hour she has been made desolate.
20 Rejoice over her, heaven, and [ye] saints and apostles and prophets; for God has judged your judgment[i] upon her.
21 And a strong angel took up a stone, as a great millstone, and cast [it] into the sea, saying, Thus with violence shall Babylon the great city be cast down, and shall
22 be found no more at all; and voice of harp-singers and musicians and flute-players and trumpeters shall not be heard any more at all in thee, and no artificer of any art shall be found any more at all in thee, and voice of millstone shall be heard no more at all
23 in thee, and light of lamp shall shine no more at all in thee, and voice of bridegroom and bride shall be heard no more at all in thee; for thy merchants were the great ones of the earth; for by thy sorcery have all the nations
24 been deceived. And in her was found [the] blood of prophets and saints, and of all the slain upon the earth.

19 After these things I heard as a loud voice of a great multitude in the heaven, saying, Hallelujah: the salvation and the glory and the power of our God:
2 for true and righteous [are] his judgments; for he has judged the great harlot which corrupted the earth with her fornication, and has avenged the blood of his
3 bondmen at her hand. And a second time they said, Hallelujah. And her smoke goes up to the ages
4 of ages. And the twenty-four elders and the four living creatures fell down and did homage to God who sits upon the throne, saying,
5 Amen, Hallelujah. And a voice came out of the throne, saying, Praise our God, all ye his bondmen, [and] ye that fear him, small and great.
6 And I heard as a voice of a great crowd, and as a voice of many waters, and as a voice of strong thunders, saying, Hallelujah, for [the] Lord our God the Almighty has taken to himself kingly power.
7 Let us rejoice and exult, and give him glory; for the marriage of the Lamb is come, and his wife
8 has made herself ready. And it was given to her that she should be clothed in fine linen, bright [and] pure; for the fine linen is the righteousnesses of the saints.
9 And he says to me, Write, Blessed [are] they who are called to the supper of the marriage of the Lamb. And he says to me, These
10 are the true words of God. And I fell before his feet to do him homage. And he says to me, See [thou do it] not. I am thy fellow-bondman, and [the fellow-bondman] of thy brethren who have the testimony of Jesus. Do homage to[j] God. For the spirit of prophecy is the testimony of Jesus.
11 And I saw the heaven opened, and behold, a white horse, and one sitting on it, [called] Faithful and True, and he judges and makes
12 war in righteousness. And his eyes are a flame of fire, and upon his head many diadems, having a name written which no one
13 knows but himself; and [he is] clothed with a garment dipped in blood; and his name is called
14 The Word of God. And the armies which [are] in the heaven followed him upon white horses, clad in
15 white, pure, fine linen. And out of his mouth goes a sharp [two-edged] sword, that with it he might smite the nations; and he shall shepherd them with an iron rod; and he treads the winepress of the fury of the wrath of God the
16 Almighty. And he has upon his garment, and upon his thigh, a name written, King of kings, and Lord of lords.
17 And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the birds that fly in mid-heaven, Come, gather yourselves to the great
18 supper of God, that ye may eat flesh of kings, and flesh of chiliarchs, and flesh of strong men, and flesh of horses and of those that sit upon them, and flesh of all, both free and bond, and small and great.
19 And I saw the beast and the kings of the earth and their armies

[i] See Isaiah xxxiv. 8. [j] Or 'worship.'

gathered together to make war against him that sat upon the
20 horse, and against his army. And the beast was taken, and the false prophet that [was] with him, who wrought the signs before him by which he deceived them that received the mark of the beast, and those that worship [k] his image. Alive were both cast into the lake of fire which burns with brimstone;
21 and the rest were slain with the sword of him that sat upon the horse, which goes out of his mouth; and all the birds were filled with their flesh.

20 And I saw an angel descending from the heaven, having the key of the abyss, and a great
2 chain in his hand. And he laid hold of the dragon, the ancient serpent who is [the] devil and Satan, and bound him a thousand
3 years, and cast him into the abyss, and shut [it] and sealed [it] over him, that he should not any more deceive the nations until the thousand years were completed; after these things he must be loosed for a little time.
4 And I saw thrones; and they sat upon them, and judgment was given to them; and the souls of those beheaded on account of the testimony of Jesus, and on account of the word of God; and those who had not done homage to the beast nor to his image, and had not received the mark on their forehead and hand; [l] and they lived and reigned with the Christ a
5 thousand years: the rest of the dead did not live till the thousand years had been completed. This
6 [is] the first resurrection. Blessed and holy he who has part in the first resurrection: over these the second death has no power; but they shall be priests of God and of the Christ, and shall reign with him a thousand years.
7 And when the thousand years have been completed, Satan shall
8 be loosed from his prison, and shall go out to deceive the nations which [are] on the four corners of the earth, Gog and Magog, to gather them together to the war, [m] whose number [is] as the sand of
9 the sea. And they went up on the breadth of the earth, and surrounded the camp of the saints and the beloved city: and fire came down [from God] out of the
10 heaven and devoured them. And the devil who deceived them was cast into the lake of fire and brimstone, where [are] both the beast and the false prophet; and they shall be tormented day and night for the ages of ages.
11 And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled, and place was not found for them.
12 And I saw the dead, great and small, standing before the throne, and books were opened; and another book was opened, which is [that] of life. And the dead were judged out of the things written in the books according to
13 their works. And the sea gave up the dead which [were] in it, and death and hades gave up the dead which [were] in them; and they were judged each according to
14 their works: and death and hades were cast into the lake of fire. This is the second death, [even]
15 the lake of fire. [n] And if any one was not found written in the book of life, he was cast into the lake of fire.

21 And I saw a new heaven and a new earth; for the first heaven and the first earth had passed away, and the sea exists no more.
2 And I saw the holy city, new Jerusalem, coming down out of the heaven from God, prepared as a bride adorned for her husband.
3 And I heard a loud voice out of the heaven, saying, Behold, the tabernacle of God [is] with men, and he shall tabernacle with them, and they shall be his people, and God himself shall be with them,
4 their God. And he shall wipe away every tear from their eyes; and death shall not exist any more, nor grief, nor cry, nor distress shall exist any more, for the former
5 things have passed away. And he that sat on the throne said, Behold, I make all things new. And he says [to me], Write, for these
6 words are true and faithful. And he said to me, It is done. *I* am the Alpha and the Omega, the beginning and the end. I will give to him that thirsts of the fountain
7 of the water of life freely. He that overcomes shall inherit these things, and I will be to him God,
8 and he shall be to me son. But to the fearful and unbelieving, [and sinners], and those who make themselves abominable, and mur-

[k] Or 'do homage to.' [l] Or 'on the forehead, and on their hand.' [m] Or 'to war.'
[n] Or 'This second death is the lake of fire.'

derers, and fornicators, and sorcerers, and idolaters, and all liars, their part [is] in the lake which burns with fire and brimstone; which is the second death.

9 And there came one of the seven angels which had had the seven bowls full of the seven last plagues, and spoke with me, saying, Come here, I will shew thee
10 the bride, the Lamb's wife. And he carried me away in [the] Spirit, [and set me] on a great and high mountain, and shewed me the holy city, Jerusalem, coming down
11 out of the heaven from God, having the glory of God. Her shining [was] like a most precious stone, as a crystal-like jasper stone;
12 having a great and high wall; having twelve gates, and at the gates twelve angels, and names inscribed, which are those of the twelve tribes of [the] sons of
13 Israel. On [the] east three gates; and on [the] north three gates; and on [the] south three gates; and on
14 [the] west three gates. And the wall of the city had twelve foundations, and on them twelve names of the twelve apostles of the Lamb.

15 And he that spoke with me had a golden reed [as] a measure, that he might measure the city, and
16 its gates, and its wall. And the city lies four-square, and its length [is] as much as the breadth. And he measured the city with the reed—twelve thousand stadia: the length and the breadth and height
17 of it are equal. And he measured its wall, a hundred [and] forty-four cubits, [a] man's measure, that is, [the] angel's.

18 And the building of its wall [was] jasper; and the city pure
19 gold, like pure glass: the foundations of the wall of the city [were] adorned with every precious stone: the first foundation, jasper; the second, sapphire; the third, chalcedony; the fourth, emerald;
20 the fifth, sardonyx; the sixth, sardius; the seventh, chrysolite; the eighth, beryl; the ninth, topaz; the tenth, chrysoprasus; the eleventh, jacinth; the twelfth,
21 amethyst. And the twelve gates, twelve pearls; each one of the gates, respectively, was of one pearl; and the street of the city pure gold, as transparent glass.
22 And I saw no temple in it; for the Lord God Almighty is its
23 temple, and the Lamb. And the city has no need of the sun nor of the moon, that they should shine for it; for the glory of God has enlightened it, and the lamp
24 thereof [is] the Lamb. And the nations shall walk by its light; and the kings of the earth bring
25 their glory to it. And its gates shall not be shut at all by day,
26 for night shall not be there. And they shall bring the glory and the honour of the nations to it.
27 And nothing common, nor that maketh an abomination and a lie, shall at all enter into it; but those only who [are] written in the book of life of the Lamb.

22 And he shewed me a river of water of life, bright as crystal, going out of the throne of God
2 and of the Lamb. In the midst of its street, and of the river, on this side and on that side, [the] tree of life, producing twelve fruits, in each month yielding its fruit; and the leaves of the tree
3 for healing of the nations. And no curse shall be any more; and the throne of God and of the Lamb shall be in it; and his servants
4 shall serve him, and they shall see his face; and his name [is] on
5 their foreheads. And night shall not be any more, and no need of a lamp, and light of [the] sun; for [the] Lord God [o] shall shine upon them, and they shall reign to the ages of ages.

6 And he said to me, These words [are] faithful and true; and [the] Lord God of the spirits of the prophets has sent his angel to shew to his bondmen the things which must soon come to pass.
7 And behold, I come quickly. Blessed [is] he who keeps the words of the prophecy of this book.

8 And I, John, [was] he who heard and saw these things. And when I heard and saw, I fell down to do homage before the feet of the angel who shewed me these things.
9 And he says to me, See [thou do it] not. I am thy fellow-bondman, and [the fellow-bondman] of thy brethren the prophets, and of those who keep the words of this book. Do homage to [p] God.

10 And he says to me, Seal not the words of the prophecy of this
11 book. The time is near. Let him that does unrighteously do unrighteously still; and let the filthy make himself filthy still; and let him that is righteous practise righteousness still; and

[o] 'Jehovah Elohim.' [p] Or 'worship.'

he that is holy, let him be sanctified still. Behold, I come quickly, and my reward with me, to render to every one as his work shall be. I [am] the Alpha and the Omega, [the] first and [the] last, the beginning and the end. Blessed [are] they that wash their robes, that they may have right to the tree of life, and that they should go in by the gates into the city. Without [are] the dogs, and the sorcerers, and the fornicators, and the murderers, and the idolaters, and every one that loves and makes a lie. I Jesus have sent mine angel to testify these things to you in the assemblies. I am the root and offspring of David, the bright [and] morning star. And the Spirit and the bride say, Come. And let him that hears say, Come. And let him that is athirst come; he that will, let him take [the] water of life freely. I testify to every one who hears the words of the prophecy of this book, If any one shall add to these things, God shall add to him the plagues which are written in this book. And if any one take from the words of the book of this prophecy, God shall take away his part from the tree of life, and out of the holy city,[a] which are written in this book. He that testifies these things says, Yea, I come quickly. Amen; come, Lord Jesus. The grace of the Lord Jesus Christ [be] with all the saints.

[a] Or 'out of the things which.'