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Greek fidelity revision - staging - 9 November 2026

70 books · 1,291 chapters · 34,396 text units
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This edition carries 67 source-checked revisions across 16 books from the Greek fidelity review. The revised text was verified in the published staging chapters. Earlier wording comes from the verified 9 November staging reading snapshot.

Verse labels preserve the staging edition’s Greek-based numbering, including combined and lettered labels and the Old Greek Daniel 5 preface. Chapter headings link to the online reading pages for current source declarations and complete editorial notes.

The targeted revisions compare the project’s Septuagint and critical Greek New Testament reading texts. Independent language and read-aloud review remain pending.

Greek fidelity review and change record

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Genesis

Genesis 1

1:1 In the beginning God made heaven and earth.

1:2 Now the earth was unseen and unformed, and darkness was over the deep; and the Spirit of God was moving over the water.

Note 1: 1. Genesis 1:2 Meaning. Unseen and unformed retain the two Greek descriptions. Spirit is the contextual rendering of pneuma; wind remains a lexical alternative. Moving preserves the continuing action. The capital letter is an editorial choice.

1:3 And God said, “Let there be light.” And there was light.

1:4 And God saw that the light was good, and God divided the light from the darkness.

1:5 And God called the light Day, and the darkness He called Night. And there was evening, and there was morning: one day.

Note 2: 2. Genesis 1:5 Wording. One day retains the cardinal number in the Greek. The following creation days use ordinal numbers. Significant repetitions, including evening and morning, remain in the reading text.

1:6 And God said, “Let there be a firmament in the midst of the water, and let it divide water from water.” And it was so.

Note 3: 3. Genesis 1:6 Meaning. Firmament names the source’s division between waters. No modern astronomical identification is added. The vegetation and tree-and-fruit phrasing in verses 11–12 now follows the supplied Bespoke Saints English guide provisionally. This English choice has not been freshly collated against the Greek. Kind is not a modern taxonomic rank.

1:7 And God made the firmament, and God divided the water beneath the firmament from the water above the firmament.

1:8 And God called the firmament Heaven. And God saw that it was good. And there was evening, and there was morning: a second day.

1:9 And God said, “Let the water beneath heaven be gathered into one place, and let the dry land appear.” And it was so. And the water beneath heaven was gathered into its gathering places, and the dry land appeared.

1:10 And God called the dry land Earth, and the gathered waters He called Seas. And God saw that it was good.

1:11 And God said, “Let the earth bring forth vegetation sowing seed according to its kind and likeness, and fruit-bearing trees upon the earth, each yielding fruit with its seed within it, according to its kind.” And it was so.

1:12 And the earth brought forth vegetation sowing seed according to its kind and likeness, and fruit-bearing trees upon the earth, each yielding fruit with its seed within it, according to its kind. And God saw that it was good.

1:13 And there was evening, and there was morning: a third day.

1:14 And God said, “Let there be lights in the firmament of heaven to give light upon the earth and to divide the day from the night. Let them serve for signs and seasons, for days and years.

1:15 And let them be lights in the firmament of heaven, to shine upon the earth.” And it was so.

1:16 And God made the two great lights: the greater light to rule the day, and the lesser light to rule the night; He made the stars also.

1:17 And God set them in the firmament of heaven to shine upon the earth,

1:18 to rule the day and the night, and to divide the light from the darkness. And God saw that it was good.

1:19 And there was evening, and there was morning: a fourth day.

1:20 And God said, “Let the waters bring forth living creatures that move, and birds that fly above the earth across the firmament of heaven.” And it was so.

Note 4: 4. Genesis 1:20 Meaning. Creeping things here includes aquatic life. Great sea creatures in verse 21 does not specify whales. Livestock in verses 25–28 keeps the wider ancient category and replaces cattle in the earlier Saints English trial, whose modern sense can suggest bovines alone.

1:21 And God made the great sea creatures, and every living creature that moves, which the waters brought forth according to their kinds, and every winged bird according to its kind. And God saw that they were good.

1:22 And God blessed them, saying, “Grow and multiply, and fill the waters in the seas; and let the birds multiply upon the earth.”

1:23 And there was evening, and there was morning: a fifth day.

1:24 And God said, “Let the earth bring forth living creatures according to their kind: four-footed animals, creeping things, and wild beasts of the earth according to their kind.” And it was so.

1:25 And God made the wild beasts of the earth according to their kind, and the cattle according to their kind, and all the creeping things of the earth according to their kinds. And God saw that they were good.

1:26 And God said, “Let Us make man in Our image and likeness; and let them rule over the fish of the sea, the birds of heaven, the cattle, all the earth, and every creeping thing that creeps upon the earth.”

Note 5: 5. Genesis 1:26 Meaning. Man is collective, including male and female in verse 27. The shift from singular man to plural let them have dominion is retained. The repeated according to is restored from the Greek. Capitalized Us and Our do not add an explanation of the divine plural.

1:27 And God made man; in the image of God He made him; male and female He made them.

1:28 And God blessed them, saying, “Grow and multiply, and fill the earth and subdue it. Rule over the fish of the sea, the birds of heaven, all the cattle, all the earth, and every creeping thing that creeps upon the earth.”

1:29 And God said, “Behold, I have given you every plant sowing seed upon all the earth, and every tree that bears fruit containing seed. These shall be yours for food.

1:30 And to every wild beast of the earth, every bird of heaven, and every creeping thing upon the earth that has life within it, I have given every green plant for food.” And it was so.

Note 6: 6. Genesis 1:30 Wording. I have given is understood from verse 29 and repeated to complete the English sentence. The Greek life or soul expression also applies to animals; it is not restricted to human beings.

1:31 And God saw all that He had made, and behold, it was very good. And there was evening, and there was morning: a sixth day.

Genesis 2

2:1 Thus heaven and earth were finished, and all their ordered array.

2:2 And on the sixth day God completed the works He had made, and on the seventh day He rested from all the works He had made.

Note 7: 7. Genesis 2:2 Text. The governing running text places completion on the sixth day and cessation on the seventh. Sixth is retained. This identifies the consulted edition’s reading, not the agreement of every Septuagint witness.

2:3 And God blessed the seventh day and hallowed it, because on it He rested from all the works that God had begun to make.

2:4 This is the book of the origin of heaven and earth, when they came to be, on the day when God made heaven and earth,

2:5 and every green plant of the field before it appeared upon the earth, and every plant of the field before it sprang up. For God had not sent rain upon the earth, and there was no man to till the ground.

2:6 But a spring rose from the earth and watered the whole face of the ground.

2:7 And God formed man from the dust of the earth, and breathed into his face the breath of life; and man became a living soul.

2:8 And the Lord God planted a garden in Eden, toward the east, and there He placed the man whom He had formed.

2:9 And God caused every tree that was beautiful to behold and good for food to spring up from the earth, with the tree of life in the midst of the garden, and the tree of the knowledge of good and evil.

Note 8: 8. Genesis 2:9 Meaning. The unusual tree of knowing what is knowable of good and evil retains the fuller wording here. Verse 17 uses a shorter construction. Garden renders paradeisos throughout Genesis; garden of delight retains the additional noun at 3:23–24.

2:10 And a river flows out of Eden to water the garden, and from there it divides into four branches.

Note 9: 9. Genesis 2:10 Wording. Four branches renders the river’s division into four archai, literally beginnings or heads. The inherited draft’s four beginnings is preserved here in the note. The translation describes the division without supplying a geographical reconstruction.

2:11 The name of the first is Pishon; it flows around the whole land of Havilah, where there is gold.

2:12 And the gold of that land is good; there also are the carbuncle and the green stone.

Note 10: 10. Genesis 2:12 Meaning. Carbuncle and green stone preserve the inherited rendering of the two Greek stone terms. Their precise mineral identification remains uncertain. Ethiopia in verse 13 is the source’s ancient geographical designation; it is not a statement of modern national borders.

2:13 The name of the second river is Gihon; it flows around the whole land of Ethiopia.

2:14 The third river is the Tigris; it flows opposite Assyria. And the fourth river is the Euphrates.

2:15 And the Lord God took the man whom He had formed and placed him in the garden, to tend it and keep it.

2:16 And the Lord God commanded Adam, saying, “You may freely eat from every tree in the garden;

Note 11: 11. Genesis 2:16 Grammar. Verses 16–17 now follow the supplied guide in using you when God addresses people. The earlier draft used thou for the permission in verse 16 and ye for the prohibition and consequence in verse 17, reporting a singular-to-plural distinction even though Adam is the named recipient. That Greek-number claim remains pending selected-source verification and is not erased by the shared English pronoun. Freely eat and surely die are retained; their Greek constructions also remain subject to that review.

2:17 but from the tree of the knowledge of good and evil you shall not eat. For on the day you eat from it, you shall surely die.”

2:18 And the Lord God said, “It is not good for the man to be alone. Let Us make him a helper corresponding to him.”

Note 12: 12. Genesis 2:18 Meaning. Let Us make is plural in the consulted Greek. A helper corresponding to him preserves the relationship expressed; verse 20 separately uses like unto him. Neither expression is expanded into a theological account of rank.

2:19 And God also formed from the earth every wild beast of the field and every bird of heaven, and brought them to Adam to see what he would call them. And whatever Adam called each living creature, that was its name.

2:20 And Adam gave names to all the cattle, all the birds of heaven, and all the wild beasts of the field. But for Adam no helper like himself was found.

2:21 And God cast a deep sleep upon Adam, and he slept. And He took one of his ribs and filled its place with flesh.

Note 13: 13. Genesis 2:21 Meaning. Deep sleep renders ekstasis in this sleeping context. The rib is built into a woman in verse 22, preserving the construction verb. Her husband in verse 23 retains the earlier draft's stated possessive choice; its Greek basis remains subject to the pending source check. Woman and man express the earlier note's naming explanation without manufacturing an English etymology. This, at last in verse 23 is the supplied guide's contextual English rendering, not a claim that a separate Greek word expressly adds at last.

2:22 And the Lord God fashioned the rib He had taken from Adam into a woman, and brought her to Adam.

2:23 And Adam said: This, at last, is bone of my bones and flesh of my flesh. She shall be called Woman, for she was taken from her husband.

2:24 For this reason a man shall leave his father and his mother and cleave to his wife, and the two shall become one flesh.

2:25 And the two were naked, both Adam and his wife, and they were not ashamed.

Genesis 3

3:1 Now the serpent was more cunning than all the wild beasts upon the earth that the Lord God had made. And the serpent said to the woman, "Why has God said, 'You shall not eat from any tree in the garden'?"

Note 14: 14. Genesis 3:1 Grammar. The serpent speaks to the woman with plural forms, referring to the human pair. These remain ye and your through verse 5. The serpent's quoted words are read as a total prohibition, so the verse reads any: in English, not … of every tree can suggest that only some trees are forbidden. The Greek negative with every does not by itself rule out other readings.

3:2 And the woman said to the serpent, "We may eat of the fruit of the trees in the garden.

3:3 But of the fruit of the tree in the midst of the garden, God said, 'You shall not eat of it, nor shall you touch it, lest you die.'"

3:4 And the serpent said to the woman, "You shall surely not die.

3:5 For God knew that on the day you ate of it, your eyes would be opened, and you would be as gods, knowing good and evil."

3:6 And the woman saw that the tree was good for food, pleasing to the eyes, and beautiful to contemplate. And she took of its fruit and ate; she also gave some to her husband with her, and they ate.

3:7 And the eyes of both were opened, and they knew that they were naked. And they sewed fig leaves together and made coverings for themselves.

3:8 And they heard the sound of the Lord God walking in the garden toward evening. And Adam and his wife hid themselves from the face of the Lord God among the trees of the garden.

Note 15: 15. Genesis 3:8 Meaning. Voice can also mean sound. The rendering does not insert footsteps. Toward evening follows the temporal expression. Face is retained as the source image in the hiding scene.

3:9 And the Lord God called to Adam and said to him, "Adam, where are you?"

3:10 And he said to Him, "I heard Thy voice as Thou didst walk in the garden, and I was afraid because I am naked, and I hid myself."

3:11 And He said to him, "Who told you that you are naked? Have you eaten from the tree of which alone I commanded you not to eat?"

3:12 And Adam said, "The woman whom Thou didst give to be with me—she gave me fruit from the tree, and I ate."

3:13 And the Lord God said to the woman, "What is this you have done?" And the woman said, "The serpent deceived me, and I ate."

3:14 And the Lord God said to the serpent: Because you have done this, cursed are you above all cattle and all the wild beasts of the earth. Upon your breast and belly you shall go, and earth you shall eat all the days of your life.

3:15 And I will put enmity between you and the woman, and between your seed and her seed. He shall watch for your head, and you shall watch for his heel.

Note 16: 16. Genesis 3:15 Meaning. Watch against is the earlier trial's provisional contextual rendering of the repeated Greek watching verb. The same verb is retained for both actions. The masculine he remains visible beside seed; lower-case pronouns do not decide its later interpretation. Bruise or crush is not imported from another textual tradition.

3:16 And to the woman He said: I will greatly multiply your sorrows and your groaning; in sorrow you shall bear children. You shall turn toward your husband, and he shall rule over you.

Note 17: 17. Genesis 3:16 Meaning. Turning keeps the noun apostrophe visible. It is not silently replaced by desire or submission. Pains and groaning retain both Greek objects. This passage and 3:15 require independent linguistic review.

3:17 And to Adam He said: Because you listened to the voice of your wife and ate from the tree of which alone I commanded you not to eat, cursed is the earth in your labours; in pain you shall eat of it all the days of your life.

3:18 Thorns and thistles it shall bring forth for you, and you shall eat the plants of the field.

3:19 By the sweat of your face you shall eat your bread, until you return to the earth from which you were taken; for earth you are, and unto earth you shall return.

3:20 And Adam called his wife's name Life, because she was the mother of all the living.

Note 18: 18. Genesis 3:20 Wording. Life translates the name as the Greek explicitly gives it here. The narrative uses Eve at 4:1. This does not authorize replacing ordinary names with conjectured meanings. At 3:24 the Greek also says that Adam was settled opposite the garden; that action is retained.

3:21 And the Lord God made garments of skin for Adam and his wife, and clothed them.

3:22 And God said, "Behold, Adam has become as one of Us, knowing good and evil. And now, lest he stretch forth his hand and take also from the tree of life, and eat, and live for ever—"

3:23 And the Lord God sent him out of the garden of delight to till the earth from which he had been taken.

3:24 And He drove Adam out and settled him opposite the garden of delight. And He stationed the cherubim and the flaming sword that turns about, to guard the way to the tree of life.

Genesis 4

4:1 Now Adam knew Eve his wife, and she conceived and bore Cain, and said, "I have gained a man through God."

4:2 And again she bore his brother Abel. And Abel became a shepherd of sheep, but Cain tilled the earth.

4:3 And after some time Cain brought an offering to the Lord from the fruits of the earth.

4:4 And Abel also brought an offering from the firstborn of his sheep and from their fat. And God looked with favour upon Abel and his gifts,

4:5 but He gave no heed to Cain and his offerings. And Cain was greatly distressed, and his face fell.

4:6 And the Lord God said to Cain, "Why are you so distressed, and why has your face fallen?

4:7 If you offer rightly but do not divide rightly, have you not sinned? Be still. His turning shall be toward you, and you shall rule over him."

Note 19: 19. Genesis 4:7 Meaning. The Greek discusses offering rightly and dividing rightly. His turning and rule over him retain the masculine pronouns without identifying their referent inside the verse. The inherited wording is retained in traditional grammar; the familiar image of sin crouching is not inserted.

4:8 And Cain said to Abel his brother, "Let us go out into the field." And while they were in the field, Cain rose against Abel his brother and slew him.

4:9 And God said to Cain, "Where is Abel your brother?" And he said, "I do not know. Am I my brother's keeper?"

4:10 And God said, "What have you done? The voice of your brother's blood cries unto Me from the earth.

4:11 And now you are cursed from the earth, which opened its mouth to receive your brother's blood from your hand.

4:12 When you till the earth, it shall no longer yield its strength to you. You shall be groaning and trembling upon the earth."

4:13 And Cain said to the Lord, "My guilt is too great for me to be forgiven.

4:14 If Thou dost cast me out this day from the face of the earth, I shall be hidden from Thy face; and I shall be groaning and trembling upon the earth, and whoever finds me shall slay me."

4:15 And the Lord God said to him, "Not so. Whoever slays Cain shall incur sevenfold vengeance." And the Lord God set a mark upon Cain, that no one finding him should slay him.

Note 20: 20. Genesis 4:15 Meaning. Shall suffer sevenfold vengeance is a contextual rendering of a difficult Greek clause; the inherited draft has will discharge seven acts of vengeance. The force of the verb and the sevenfold expression remains open to specialist review. A sign for Cain does not specify its appearance or physical location.

4:16 And Cain went out from the face of God and dwelt in the land of Nod, opposite Eden.

4:17 And Cain knew his wife, and she conceived and bore Enoch. And he was building a city, and named the city after his son Enoch.

4:18 And to Enoch was born Gaidad; and Gaidad begot Maiel; and Maiel begot Methuselah; and Methuselah begot Lamech.

Note 21: 21. Genesis 4:18 Text. Gaidad, Maiel, and Mathousala retain the inherited Greek-facing names in this genealogy. They are not silently replaced by the familiar Hebrew-facing sequence. Harp and lyre in verse 21 retain the two instrument names; their precise construction is not specified.

4:19 And Lamech took two wives. The name of the first was Adah, and the name of the second was Zillah.

4:20 And Adah bore Jabal; he was the father of those who dwell in tents and keep livestock.

4:21 His brother's name was Jubal; he introduced the psaltery and the lyre.

4:22 And Zillah also bore Thobel, a smith who worked bronze and iron with the hammer. And Thobel's sister was Naamah.

4:23 And Lamech said to his wives: Adah and Zillah, hear my voice; wives of Lamech, give ear to my words. For I have slain a man to my own hurt, and a young man to my own bruising.

4:24 For Cain has been avenged sevenfold, but Lamech seventy times seven.

Note 22: 22. Genesis 4:24 Meaning. The difficult vengeance wording is retained as from Cain and from Lamech, with seventy times seven. Verse 23 remains Lamech's speech. The translation does not decide whether its wound and bruise clauses describe retaliation, consequence, or boastful justification.

4:25 And Adam knew Eve his wife, and she conceived and bore a son, and named him Seth, saying, "For God has raised up another seed for me in place of Abel, whom Cain slew."

4:26 And to Seth also a son was born, and he named him Enosh. He hoped to call upon the name of the Lord God.

Note 23: 23. Genesis 4:26 Text. He hoped to call preserves the singular subject and the hope verb. It is not replaced by a statement that people began calling. The preceding verse retains seed for the promised replacement offspring.

Genesis 5

5:1 This is the book of the generations of mankind. On the day when God made Adam, He made him in the image of God.

5:2 Male and female He made them, and He blessed them, and named them Adam on the day when He made them.

5:3 And Adam lived two hundred and thirty years, and begot a son in his own likeness and image, and named him Seth.

Note 24: 24. Genesis 5:3 Text. The ages throughout chapters 5 and 11 follow the consulted Greek running text. Thus Adam is 230 at Seth's birth, Seth 205 at Enosh's birth, and Methuselah 167 at Lamech's birth. These figures are not harmonized with other traditions or used here to construct a chronology.

5:4 And the days of Adam after he begot Seth were seven hundred years, and he begot sons and daughters.

5:5 And all the days that Adam lived were nine hundred and thirty years, and he died.

5:6 And Seth lived two hundred and five years, and begot Enosh.

5:7 And Seth lived seven hundred and seven years after he begot Enosh, and begot sons and daughters.

5:8 And all the days of Seth were nine hundred and twelve years, and he died.

5:9 And Enosh lived one hundred and ninety years, and begot Cainan.

5:10 And Enosh lived seven hundred and fifteen years after he begot Cainan, and begot sons and daughters.

5:11 And all the days of Enosh were nine hundred and five years, and he died.

5:12 And Cainan lived one hundred and seventy years, and begot Mahalalel.

5:13 And Cainan lived seven hundred and forty years after he begot Mahalalel, and begot sons and daughters.

5:14 And all the days of Cainan were nine hundred and ten years, and he died.

5:15 And Mahalalel lived one hundred and sixty-five years, and begot Jared.

5:16 And Mahalalel lived seven hundred and thirty years after he begot Jared, and begot sons and daughters.

5:17 And all the days of Mahalalel were eight hundred and ninety-five years, and he died.

5:18 And Jared lived one hundred and sixty-two years, and begot Enoch.

5:19 And Jared lived eight hundred years after he begot Enoch, and begot sons and daughters.

5:20 And all the days of Jared were nine hundred and sixty-two years, and he died.

5:21 And Enoch lived one hundred and sixty-five years, and begot Methuselah.

5:22 And Enoch pleased God for two hundred years after he begot Methuselah, and begot sons and daughters.

5:23 And all the days of Enoch were three hundred and sixty-five years.

5:24 And Enoch pleased God, and was not found, for God transferred him.

Note 25: 25. Genesis 5:24 Meaning. Pleased God retains the Greek action in verses 22 and 24. Transferred now follows the supplied guide's approved English wording provisionally, replacing taken him away. This update is not an independent verification of the Greek removal verb or a claim of Göttingen collation. The verse does not identify a destination; none is supplied.

5:25 And Methuselah lived one hundred and sixty-seven years, and begot Lamech.

5:26 And Methuselah lived eight hundred and two years after he begot Lamech, and begot sons and daughters.

5:27 And all the days that Methuselah lived were nine hundred and sixty-nine years, and he died.

5:28 And Lamech lived one hundred and eighty-eight years, and begot a son.

5:29 And he named him Noah, saying, "This one shall give us rest from our works and from the toil of our hands, and from the earth which the Lord God has cursed."

5:30 And Lamech lived five hundred and sixty-five years after he begot Noah, and begot sons and daughters.

5:31 And all the days of Lamech were seven hundred and fifty-three years, and he died.

5:32 And Noah was five hundred years old, and Noah begot three sons: Shem, Ham, and Japheth.

Genesis 6

6:1 And it came to pass, when mankind began to increase upon the earth and daughters were born to them,

6:2 that the sons of God saw that the daughters of men were beautiful, and took wives for themselves from all whom they chose.

6:3 And the Lord God said, “My Spirit shall not abide in these men for ever, for they are flesh; and their days shall be a hundred and twenty years.”

Note 26: 26. Genesis 6:3 Meaning. My spirit retains pneuma without adding Holy or deciding every aspect of the spirit and breath imagery. The Greek says abide, not strive. Verses 6–7 distinguish God’s considering and reflecting from the angered wording; a familiar English formula is not substituted for both.

6:4 Now giants were upon the earth in those days, and afterward also, whenever the sons of God went in to the daughters of men and they bore children to them. These were the giants of old, the men of renown.

6:5 And the Lord God saw that the wickedness of mankind had multiplied upon the earth, and that each one continually set his heart upon evil all his days.

6:6 And God took to heart that He had made man upon the earth, and pondered it.

6:7 And God said, “I will blot out from the face of the earth the mankind I have made, together with the cattle, the creeping things, and the birds of heaven; for I am angered that I made them.”

6:8 But Noah found grace before the Lord God.

6:9 These are the generations of Noah. Noah was a righteous man, blameless in his generation; Noah pleased God.

Note 27: 27. Genesis 6:9 Meaning. Blameless renders teleios contextually, replacing the inherited complete. It describes Noah within his generation and is not expanded into a claim of absolute sinlessness. Verses 11 and 13 now provisionally use the supplied guide’s unrighteousness to preserve its English connection with righteous in verse 9. The earlier draft used iniquity for adikia; the Greek lexical choice remains pending source review. Violence has not been introduced as a replacement.

6:10 And Noah begot three sons: Shem, Ham, and Japheth.

6:11 And the earth was corrupt before God, and the earth was filled with unrighteousness.

6:12 And the Lord God looked upon the earth, and it was corrupt, for all flesh had corrupted its way upon the earth.

6:13 And God said to Noah, “The time of all mankind has come before Me, for the earth is filled with unrighteousness because of them; and behold, I am destroying them and the earth.

6:14 “Therefore make yourself an ark of squared timber. Make compartments within the ark, and coat it inside and out with pitch.

Note 28: 28. Genesis 6:14 Meaning. Squared timber follows the Greek description and the Law lexicon decision LAW-GEN-10; no wood species is inferred. Nests preserves the architectural image for compartments. Pitch is an ancient coating material. Cubits remain cubits without an exact modern conversion.

6:15 And this is how you shall make it: the ark shall be three hundred cubits long, fifty cubits wide, and thirty cubits high.

6:16 Make the ark taper toward the top, and finish it to a cubit above. Set the door of the ark in its side, and make it with lower, second, and third storeys.

Note 29: 29. Genesis 6:16 Meaning. By bringing it together preserves the difficult participle in the inherited draft. The narrowing or converging construction is uncertain; neither a window nor a fully reconstructed roof is inserted. Lower, second, and third storeys retain the stated levels. This line remains a priority for architectural and linguistic review.

6:17 “And behold, I am bringing a flood of water upon the earth, to destroy all flesh beneath heaven in which is the breath of life. Everything upon the earth shall die.

6:18 But I will establish My covenant with you. And you shall enter the ark, you and your sons, your wife and your sons’ wives with you.

6:19 “And from all the cattle, all the creeping things, all the wild beasts, and all flesh, you shall bring two of each into the ark, to sustain them with you. They shall be male and female.

6:20 Of all the winged birds according to their kind, all the cattle according to their kind, and all the creeping things upon the earth according to their kinds, two of each shall come to you, male and female, to be sustained with you.

6:21 “And take for yourself every kind of food that is eaten, and gather it to yourself. It shall be food for you and for them.”

Note 30: 30. Genesis 6:21 Grammar. Thou shalt take and unto thyself address Noah in the singular, but ye shall eat preserves the plural future within the same verse. At 8:17 the singular command to bring forth is followed by plural commands to increase and multiply.

6:22 And Noah did all that the Lord God commanded him; so he did.

Genesis 7

7:1 And the Lord God said to Noah, “Enter the ark, you and all your household, for I have seen you righteous before Me in this generation.

7:2 “Of the clean animals, bring in with you by sevens, male and female; and of the unclean animals, by twos, male and female.

Note 31: 31. Genesis 7:2 Wording. Seven by seven and two by two retain the distributive expressions. Verse 3 distinguishes clean and unclean birds as well as animals. The text does not replace the repeated sevens with an unmarked explanatory count.

7:3 Of the clean birds of heaven also, by sevens, male and female; and of the unclean birds, by twos, male and female, to preserve their seed upon all the earth.

7:4 “For in seven days I will bring rain upon the earth for forty days and forty nights, and I will blot out from the face of the earth every living thing that I have made.”

7:5 And Noah did all that the Lord God commanded him.

7:6 Noah was six hundred years old when the flood of water came upon the earth.

7:7 And Noah entered the ark with his sons, his wife, and his sons’ wives, because of the waters of the flood.

7:8 Of the birds, the clean animals, the unclean animals, and all the creeping things upon the earth,

7:9 two by two they entered the ark with Noah, male and female, as God had commanded him.

7:10 And after seven days the waters of the flood came upon the earth.

7:11 In the six hundredth year of Noah’s life, in the second month, on the twenty-seventh day of the month, on that day all the fountains of the deep burst open, and the floodgates of heaven were opened.

Note 32: 32. Genesis 7:11 Text. The twenty-seventh day is retained at 7:11, 8:4, and 8:14. The reference is relative to Noah’s life and the narrative months; no modern calendar date is inferred. Closed the ark from outside, shutting him in, at 7:16 expresses the external closing and keeps the ark as the object of the Greek verb. The English clarification does not describe its mechanism.

7:12 And rain fell upon the earth for forty days and forty nights.

7:13 On that very day Noah entered the ark, with Shem, Ham, and Japheth, the sons of Noah, and Noah’s wife and the three wives of his sons with him.

7:14 And every wild beast according to its kind, all the cattle according to their kind, every creeping thing that moves upon the earth according to its kind, and every bird according to its kind

7:15 entered the ark with Noah, two by two of all flesh in which is the breath of life.

7:16 Those that entered were male and female of all flesh, as God had commanded Noah. And the Lord God closed the ark from the outside.

7:17 And the flood was upon the earth for forty days and forty nights. And the waters increased and lifted the ark, and it rose above the earth.

7:18 And the waters prevailed and increased greatly upon the earth, and the ark floated upon the waters.

7:19 And the waters prevailed exceedingly upon the earth, and covered all the high mountains beneath heaven.

7:20 The waters rose fifteen cubits above them and covered all the high mountains.

7:21 And all flesh that moved upon the earth died: birds, cattle, wild beasts, every creeping thing that moves upon the earth, and all mankind.

7:22 Everything that had the breath of life, everything upon the dry land, died.

7:23 And He blotted out every living thing upon the face of the whole earth: mankind, cattle, creeping things, and the birds of heaven. They were blotted out from the earth, and only Noah remained, and those with him in the ark.

7:24 And the waters remained high upon the earth for one hundred and fifty days.

Genesis 8

8:1 And God remembered Noah, and all the wild beasts, all the cattle, all the birds, and all the creeping things that were with him in the ark. And God brought a wind upon the earth, and the waters subsided.

8:2 And the fountains of the deep and the floodgates of heaven were closed, and the rain from heaven was restrained.

8:3 And the waters steadily withdrew from the earth; after one hundred and fifty days the waters had receded and diminished.

8:4 And in the seventh month, on the twenty-seventh day of the month, the ark rested upon the mountains of Ararat.

8:5 And the waters continued to diminish until the tenth month. In the eleventh month, on the first day of the month, the tops of the mountains appeared.

Note 33: 33. Genesis 8:5 Text. The Greek says until the tenth month, then in the eleventh month for the appearing mountain tops. Both are retained. At 8:7 the raven returned not until the water dried; this is not replaced by a different description of repeated journeys.

8:6 And after forty days Noah opened the window of the ark which he had made.

8:7 And he sent forth the raven to see whether the waters had subsided. It went out and did not return until the waters had dried from the earth.

8:8 And he sent forth the dove after it, to see whether the waters had subsided from the face of the earth.

8:9 But the dove found no resting place for its feet, and returned to him in the ark, for water covered the whole face of the earth. And he stretched forth his hand, took it, and brought it to himself within the ark.

8:10 And he waited another seven days, and again sent forth the dove from the ark.

8:11 And the dove returned to him toward evening, bearing an olive sprig with a leaf in its beak. And Noah knew that the waters had subsided from the earth.

Note 34: 34. Genesis 8:11 Meaning. The inherited olive leaf, a dry piece retains the difficult karphos expression. Dry piece is provisional; the phrase is not silently changed to freshly plucked. The beak renders the bird's mouth in ordinary English. Independent lexical review remains needed.

8:12 And he waited another seven days, and again sent forth the dove; and it returned to him no more.

8:13 And in the six hundred and first year of Noah's life, in the first month, on the first day of the month, the waters had disappeared from the earth. And Noah removed the covering of the ark which he had made, and saw that the waters had disappeared from the face of the earth.

8:14 And in the second month, on the twenty-seventh day of the month, the earth was dry.

8:15 And the Lord God spoke to Noah, saying,

8:16 "Come out of the ark, you and your wife, your sons and your sons' wives with you.

8:17 Bring out with you all the wild beasts that are with you, and all flesh, both birds and cattle, and every creeping thing that moves upon the earth. And grow and multiply upon the earth."

8:18 And Noah came out, with his wife, his sons, and his sons' wives.

8:19 And all the wild beasts, all the cattle, every bird, and every creeping thing that moves upon the earth came out of the ark according to their kinds.

8:20 And Noah built an altar to God. And he took of every kind of clean animal and every kind of clean bird, and offered whole burnt offerings upon the altar.

8:21 And the Lord God smelled the sweet fragrance, and the Lord God considered and said, "I will never again curse the earth because of the deeds of mankind, for the mind of man is bent intently upon evil from his youth. Therefore I will never again strike down all living flesh as I have done.

8:22 All the days of the earth, seedtime and harvest, cold and heat, summer and spring shall not cease by day or night."

Note 35: 35. Genesis 8:22 Text. Summer and spring follow the Greek terms; winter is not substituted. Seedtime renders seed in its seasonal context. By day or by night reads the day-and-night expression adverbially with shall not cease.

Genesis 9

9:1 And God blessed Noah and his sons, and said to them, "Grow and multiply, and fill the earth and subdue it.

9:2 The dread and fear of you shall fall upon every wild beast of the earth, every bird of heaven, everything that moves upon the earth, and every fish of the sea. Into your hands I have given them.

9:3 "Every living thing that moves shall be food for you. As I gave the green plants, so I have given you all things.

9:4 But flesh with its lifeblood you shall not eat.

9:5 "And surely I will require your blood, the blood of your lives. From every beast I will require it, and from the hand of a fellow man I will require the life of man.

Note 36: 36. Genesis 9:5 Meaning. The hand image is restored where the inherited draft compressed it to from the animals and from a human brother. Blood and life remain linked. In verse 6, his own blood shall be shed in recompense clarifies the compressed Greek clause; no human executor is expressly inserted.

9:6 Whoever sheds the blood of man, his own blood shall be shed in return; for in the image of God I made man.

9:7 "But you, grow and multiply, and fill the earth and multiply upon it."

9:8 And God spoke to Noah and to his sons with him, saying,

9:9 "Behold, I establish My covenant with you and with your seed after you,

Note 37: 37. Genesis 9:9 Meaning. Covenant follows Law decision LAW-GEN-11. Seed preserves the offspring image. Living soul in verses 10–16 includes animals. Bow is retained in the cloud as the covenant sign without adding a theory of its symbolism.

9:10 and with every living creature that is with you: the birds, the cattle, and all the wild beasts of the earth with you, all that came out of the ark.

9:11 "And I will establish My covenant with you: never again shall all flesh perish by the waters of a flood, and never again shall there be a flood of water to destroy the whole earth."

9:12 And the Lord God said to Noah, "This is the sign of the covenant which I give between Me and you and every living creature with you, for everlasting generations:

9:13 I set My bow in the cloud, and it shall be a sign of the covenant between Me and the earth.

9:14 “And when I gather clouds over the earth, My bow shall appear in the cloud.

9:15 And I will remember My covenant between Me and you and every living creature of all flesh; and the waters shall never again become a flood to blot out all flesh.

9:16 “My bow shall be in the cloud, and I will look upon it and remember the everlasting covenant between Me and every living creature of all flesh upon the earth.”

9:17 And God said to Noah, “This is the sign of the covenant which I have established between Me and all flesh upon the earth.”

9:18 Now the sons of Noah who came out of the ark were Shem, Ham, and Japheth. And Ham was the father of Canaan.

9:19 These three were the sons of Noah, and from them people were scattered over all the earth.

9:20 And Noah began to till the ground, and planted a vineyard.

9:21 And he drank of the wine and became drunk, and lay uncovered in his house.

9:22 And Ham, the father of Canaan, saw his father’s nakedness, and went out and told his two brothers outside.

9:23 And Shem and Japheth took a garment, laid it across their shoulders, and walked backward to cover their father’s nakedness. Their faces were turned away, and they did not see their father’s nakedness.

9:24 And Noah awoke from his wine and knew what his younger son had done to him.

9:25 And he said: Cursed be Canaan; a household slave shall he be to his brothers.

Note 38: 38. Genesis 9:25 Meaning. Household slave preserves the servile relation rather than replacing it with hired employment. The curse names Canaan. No racial, geographical, or modern social identification is added. At 9:27 let him dwell leaves the pronoun’s disputed referent unresolved, and houses remains plural.

9:26 And he said: Blessed be the Lord, the God of Shem; and Canaan shall be his servant.

9:27 May God enlarge Japheth, and may he dwell in the houses of Shem; and let Canaan be their servant.

9:28 And Noah lived three hundred and fifty years after the flood.

9:29 And all the days of Noah were nine hundred and fifty years, and he died.

Genesis 10

10:1 These are the generations of the sons of Noah: Shem, Ham, and Japheth. And sons were born to them after the flood.

10:2 The sons of Japheth were Gomer, Magog, Madai, Javan, Elishah, Tubal, Meshech, and Tiras.

Note 39: 39. Genesis 10:2 Text. The genealogy retains the consulted Greek’s Elishah in the sons of Japheth, the Rhodians at 10:4, Cainan in 10:22 and 10:24, and the Greek-facing names where the inherited draft uses them. No member is removed to harmonize another genealogy. Established names such as Nimrod, Shinar, and Shelah remain the project’s naming convention.

10:3 And the sons of Gomer were Ashkenaz, Riphath, and Togarmah.

10:4 And the sons of Javan were Elishah and Tarshish, the Kittians and the Rhodians.

10:5 From these the islands of the nations were divided in their lands, each according to its language, by their tribes and their nations.

10:6 And the sons of Ham were Cush, Mizraim, Put, and Canaan.

10:7 And the sons of Cush were Seba, Havilah, Sabtah, Raamah, and Sabteca. And the sons of Raamah were Sheba and Dedan.

10:8 And Cush begot Nimrod. He began to be a giant upon the earth.

10:9 He was a giant hunter before the Lord God; therefore it is said, “Like Nimrod, a giant hunter before the Lord.”

10:10 And the beginning of his kingdom was Babylon, Erech, Akkad, and Calneh, in the land of Shinar.

10:11 From that land Asshur went out and built Nineveh, the city of Rehoboth, and Calah,

10:12 and Dasem between Nineveh and Calah; this is the great city.

10:13 And Mizraim begot the Ludim, the Enemetim, the Lubim, the Naphtuhim,

10:14 the Pathrusim, the Casluhim—from whom the Philistines came—and the Caphtorim.

10:15 And Canaan begot Sidon his firstborn, and the Hittite,

10:16 the Jebusite, the Amorite, the Girgashite,

10:17 the Hivite, the Arkite, the Sinite,

10:18 the Arvadite, the Zemarite, and the Hamathite. And afterward the tribes of the Canaanites were scattered.

10:19 And the borders of the Canaanites extended from Sidon toward Gerar and Gaza, and toward Sodom, Gomorrah, Admah, and Zeboiim, as far as Lasha.

10:20 These were the sons of Ham, according to their tribes and languages, in their lands and their nations.

10:21 And to Shem also children were born. He was the father of all the sons of Eber, and the brother of Japheth the elder.

Note 40: 40. Genesis 10:21 Meaning. The reading follows brother of Japheth the elder. The relationship of the comparative adjective has been disputed; the English choice is an editorial interpretation, not an apparatus judgment.

10:22 The sons of Shem were Elam, Asshur, Arphaxad, Lud, Aram, and Cainan.

10:23 And the sons of Aram were Uz, Hul, Gether, and Meshech.

10:24 And Arphaxad begot Cainan, and Cainan begot Shelah, and Shelah begot Eber.

10:25 And to Eber two sons were born. The name of the first was Peleg, for in his days the earth was divided; and his brother's name was Joktan.

10:26 And Joktan begot Almodad, Sheleph, Hazarmaveth, Jerah,

10:27 Hadoram, Uzal, Diklah,

10:28 Abimael, Sheba,

10:29 Ophir, Havilah, and Jobab. All these were the sons of Joktan.

10:30 And their dwelling extended from Mesha toward Sephar, the mountain of the east.

10:31 These were the sons of Shem, according to their tribes and languages, in their lands and their nations.

10:32 These were the tribes of the sons of Noah, according to their generations and their nations. And from these the islands of the nations were dispersed over the earth after the flood.

Genesis 11

11:1 And the whole earth had one language, and all shared one speech.

Note 41: 41. Genesis 11:1 Meaning. One lip restores the source image beside one voice; the sense concerns shared speech. Lips, tongue, and voice are retained where they occur in verses 6–9. Head of the tower retains the image of its top. Understand in verse 7 gives the contextual force of hearing another's speech.

11:2 And as they journeyed from the east, they found a plain in the land of Shinar and settled there.

11:3 And each said to his neighbour, "Come, let us make bricks and burn them in the fire." And they used brick for stone, and pitch for mortar.

11:4 And they said, "Come, let us build ourselves a city and a tower whose summit shall reach unto heaven, and let us make a name for ourselves before we are scattered over the face of the whole earth."

11:5 And the Lord came down to see the city and the tower which the children of men had built.

11:6 And the Lord said, "Behold, they are one people, and all have one language; and this they have begun to do. And now nothing that they purpose to do shall fail them.

11:7 "Come, let Us go down and confound their language there, so that they may no longer understand one another's speech."

11:8 And the Lord scattered them from there over the face of the whole earth, and they ceased building the city and the tower.

11:9 Therefore its name was called Confusion, because there the Lord confounded the languages of the whole earth, and from there the Lord God scattered them over the face of the whole earth.

Note 42: 42. Genesis 11:9 Wording. Confusion translates the naming formula in the Greek, as Life does at 3:20. The familiar identification is Babel. The explanation remains in the verse; the familiar name is supplied here in the note.

11:10 These are the generations of Shem. Shem was one hundred years old when he begot Arphaxad, in the second year after the flood.

11:11 And Shem lived five hundred years after he begot Arphaxad, and begot sons and daughters, and died.

11:12 And Arphaxad lived one hundred and thirty-five years, and begot Cainan.

11:13 And Arphaxad lived four hundred and thirty years after he begot Cainan, and begot sons and daughters, and died. And Cainan lived one hundred and thirty years, and begot Shelah. And Cainan lived three hundred and thirty years after he begot Shelah, and begot sons and daughters, and died.

Note 43: 43. Genesis 11:13 Text. Cainan's begetting and subsequent years occur within the publisher's verse 13. They are kept together under 11:13, with no invented verse number. Arphaxad's 135 and 430 years and Cainan's 130 and 330 years follow that displayed text.

11:14 And Shelah lived one hundred and thirty years, and begot Eber.

11:15 And Shelah lived three hundred and thirty years after he begot Eber, and begot sons and daughters, and died.

11:16 And Eber lived one hundred and thirty-four years, and begot Peleg.

11:17 And Eber lived three hundred and seventy years after he begot Peleg, and begot sons and daughters, and died.

11:18 And Peleg lived one hundred and thirty years, and begot Reu.

11:19 And Peleg lived two hundred and nine years after he begot Reu, and begot sons and daughters, and died.

11:20 And Reu lived one hundred and thirty-two years, and begot Serug.

11:21 And Reu lived two hundred and seven years after he begot Serug, and begot sons and daughters, and died.

11:22 And Serug lived one hundred and thirty years, and begot Nahor.

11:23 And Serug lived two hundred years after he begot Nahor, and begot sons and daughters, and died.

11:24 And Nahor lived seventy-nine years, and begot Terah.

11:25 And Nahor lived one hundred and twenty-nine years after he begot Terah, and begot sons and daughters, and died.

11:26 And Terah lived seventy years, and begot Abram, Nahor, and Haran.

11:27 These are the generations of Terah. Terah begot Abram, Nahor, and Haran; and Haran begot Lot.

11:28 And Haran died in the presence of Terah his father, in the land of his birth, in the country of the Chaldeans.

Note 44: 44. Genesis 11:28 Meaning. In the presence of his father clarifies the contextual sense of before his father, as the inherited draft makes explicit. Country of the Chaldeans follows the Greek; Ur is not inserted. Sarai follows the established project name at this stage of the narrative, while the Greek display writes Sara.

11:29 And Abram and Nahor took wives for themselves. The name of Abram’s wife was Sara, and the name of Nahor’s wife was Milcah, the daughter of Haran, who was the father of Milcah and Iscah.

11:30 And Sara was barren, and bore no children.

11:31 And Terah took Abram his son, Lot the son of Haran, his grandson, and Sara his daughter-in-law, the wife of Abram his son. And he led them out of the country of the Chaldeans to go into the land of Canaan. But he came as far as Harran and settled there.

11:32 And the days of Terah in Harran were two hundred and five years, and Terah died in Harran.

Genesis 12

12:1 And the Lord said to Abram, “Go out from your land, and from your kindred, and from your father’s house, to the land that I will show you.

12:2 And I will make you a great nation, and I will bless you and make your name great; and you shall be blessed.

Note 45: 45. Genesis 12:2–3 Blessed and tribes retain the Greek predicates and collective noun; a blessing and families are not silently imported. In thee remains the stated connection without adding a mechanism of blessing.

12:3 And I will bless those who bless you, and those who curse you I will curse; and in you all the tribes of the earth shall be blessed.”

12:4 And Abram went as the Lord had spoken to him, and Lot went with him. Now Abram was seventy-five years old when he went out from Harran.

12:5 And Abram took Sara his wife, and Lot his brother’s son, and all the possessions they had acquired, and every soul they had acquired in Harran; and they set out for the land of Canaan, and came into the land of Canaan.

Note 46: 46. Genesis 12:5,13 Soul renders psyche where the source counts persons and speaks of Abram’s life. Explain the contextual senses person and life; neither occurrence adds a doctrine about a separable soul. The acquired persons remain a historical social reality, not modern hired staff.

12:6 And Abram passed through the length of the land, to the place of Shechem, to the high oak. Now the Canaanites lived in the land at that time.

Note 47: 47. Genesis 12:6,9,16 The high oak, wilderness, calves, and mules follow the consulted Greek. Do not replace wilderness with the familiar south or Negev, or harmonize its animal list with another tradition.

12:7 And the Lord appeared to Abram and said to him, “To your seed I will give this land.” And there Abram built an altar to the Lord, who had appeared to him.

12:8 And he departed from there to the mountain east of Bethel, and pitched his tent there, with Bethel toward the sea and Ai toward the east. And there he built an altar to the Lord and called upon the name of the Lord.

12:9 And Abram departed, and journeyed, and camped in the wilderness.

12:10 And there was a famine in the land; and Abram went down into Egypt to stay there, for the famine had become severe in the land.

12:11 And when Abram drew near to enter Egypt, Abram said to Sara his wife, “I know that you are a woman with a beautiful face.

12:12 When the Egyptians see you, they will say, ‘This is his wife’; and they will kill me, but they will keep you alive.

12:13 So say, ‘I am his sister,’ that it may be well with me for your sake, and my soul shall live because of you.”

12:14 And when Abram entered Egypt, the Egyptians saw that the woman was very beautiful.

12:15 And Pharaoh’s rulers saw her and praised her to Pharaoh; and they brought her into Pharaoh’s house.

12:16 And they treated Abram well for her sake; and he had sheep, and calves, and donkeys, male slaves and female slaves, mules and camels.

12:17 And God afflicted Pharaoh and his house with great and grievous afflictions because of Sara, Abram’s wife.

12:18 And Pharaoh called Abram and said, “What is this you have done to me? Why did you not tell me that she is your wife?

12:19 Why did you say, ‘She is my sister,’ so that I took her as my wife? And now, look, your wife is before you; take her and hurry away.”

12:20 And Pharaoh commanded men to escort Abram away, with his wife and all that he had, and Lot with him.

Genesis 13

13:1 And Abram went up out of Egypt into the wilderness, he and his wife, and all that he had, and Lot with him.

13:2 Now Abram was very rich in livestock, and in silver, and in gold.

13:3 And he went back the way he had come, into the wilderness as far as Bethel, to the place where his tent had been before, between Bethel and Ai,

13:4 to the place of the altar, where he had made it at first. And there Abram called upon the name of the Lord.

Note 48: 48. Genesis 13:4 Made it at the first supplies it for the altar in the preceding clause; the inherited where he had made a beginning records the more literal construction. This is an English clarification of the referent.

13:5 And Lot also, who journeyed with Abram, had sheep, and cattle, and tents.

Note 50: 50. Genesis 13:5,8;14:14,16 Cattle is appropriate for boes, a bovine term, although livestock remains preferable for the wider category ktene. Brother and brethren can describe kinship, including Abram and his nephew Lot; literal kin terms do not change their genealogy.

13:6 And the land could not hold them while they lived together, for their possessions were many; and they could not live together.

13:7 And there was strife between the herdsmen of Abram’s livestock and the herdsmen of Lot’s livestock. Now the Canaanites and the Perizzites lived in the land at that time.

13:8 And Abram said to Lot, “Let there be no strife between me and you, nor between my herdsmen and your herdsmen; for we are brothers.

13:9 Look, is not all the land before you? Separate yourself from me. If you go to the left, I will go to the right; and if you go to the right, I will go to the left.”

13:10 And Lot lifted up his eyes and saw all the country around the Jordan, that it was all well watered, before God overthrew Sodom and Gomorrah, like the garden of God and like the land of Egypt, as far as Zoar.

Note 49: 49. Genesis 13:10–16 Garden maintains the rendering of paradeisos established in chapters 1–11. From the east, toward the sea, and sand retain the consulted Greek’s directions and image. The sea here indicates the western direction; the image remains in the verse.

13:11 And Lot chose for himself all the country around the Jordan; and Lot departed from the east, and they separated, each from his brother.

13:12 And Abram lived in the land of Canaan; but Lot lived in a city of the surrounding country, and pitched his tent in Sodom.

13:13 Now the men of Sodom were exceedingly wicked and sinful before God.

13:14 And God said to Abram, after Lot had separated himself from him, “Lift up your eyes and look from the place where you now are, toward the north, and the south, and the east, and the sea.

13:15 For all the land that you see I will give to you and to your seed for ever.

13:16 And I will make your seed like the sand of the earth. If anyone can count the sand of the earth, then your seed too shall be counted.

13:17 Rise, pass through the length and breadth of the land; for I will give it to you.”

13:18 And Abram moved his tent, and came and lived beside the oak of Mamre, which was in Hebron; and there he built an altar to the Lord.

Genesis 14

14:1 And in the reign of Amraphel king of Shinar, Arioch king of Ellasar, and Chedorlaomer king of Elam, and Thargal king of nations

Note 51: 51. Genesis 14:1–2 The Greek places the event in Amraphel’s reign and then names the other kings as subjects of made war. The following battle list includes all four. The sentence retains this construction rather than smoothing away the difference.

14:2 made war with Balla king of Sodom, and Barsa king of Gomorrah, and Sennaar king of Admah, and Symobor king of Zeboiim, and the king of Balak, which is Zoar.

14:3 All these joined together at the salt ravine, which is the Salt Sea.

14:4 For twelve years they served Chedorlaomer, but in the thirteenth year they rebelled.

14:5 And in the fourteenth year Chedorlaomer came with the kings who were with him, and struck the giants in Ashteroth-karnaim, and strong nations with them, and the Ommaeans in the city of Shaveh,

14:6 and the Horites in the mountains of Seir, as far as the terebinth of Paran, which is in the wilderness.

14:7 And they turned back and came to the Spring of Judgment, which is Kadesh; and they struck all the rulers of Amalek, and the Amorites who lived in Hazezon-tamar.

14:8 And the king of Sodom, and the king of Gomorrah, and the king of Admah, and the king of Zeboiim, and the king of Balak, which is Zoar, went out and drew up their battle lines in the salt valley

14:9 against Chedorlaomer king of Elam, and Thargal king of nations, and Amraphel king of Shinar, and Arioch king of Ellasar: four kings against five.

14:10 Now the salt valley was full of bitumen pits. And the king of Sodom and the king of Gomorrah fled and fell into them; and those who remained fled to the hill country.

14:11 And they took all the horses of Sodom and Gomorrah, and all their food, and departed.

Note 52: 52. Genesis 14:11,16,21 Horses follows hippos in the consulted Greek, even where another textual tradition has goods or possessions. Historical unfamiliarity is not grounds for changing the noun.

14:12 And they also took Lot, Abram's brother's son, and his baggage, and departed; for he lived in Sodom.

14:13 And one of those who escaped came and told Abram, the man from beyond. Now he lived beside the oak of Mamre the Amorite, the brother of Eshcol and the brother of Aunan; and these were sworn allies of Abram.

Note 53: 53. Genesis 14:13 The man from beyond renders perates; the familiar identification is Abram the Hebrew. Man is supplied for clear English. The explanation belongs in the note and does not turn the epithet into a conjectured migration route.

14:14 And when Abram heard that Lot his brother had been taken captive, he counted his own slaves born in his house, three hundred and eighteen, and pursued them as far as Dan.

14:15 And he fell upon them by night, he and his servants, and struck them; and he pursued them as far as Hobah, which is to the left of Damascus.

14:16 And he brought back all the horses of Sodom; and he brought back Lot his brother, and his possessions, and the women, and the people.

14:17 And the king of Sodom went out to meet him, after his return from the defeat of Chedorlaomer and the kings with him, at the valley of Shaveh, which was the King's Plain.

14:18 And Melchizedek king of Salem brought out loaves and wine; and he was priest of God Most High.

14:19 And he blessed Abram and said, "Blessed be Abram by God Most High, who created the heaven and the earth;

Note 54: 54. Genesis 14:19–24 Created retains the creation verb; the divine title is God Most High. The oath has a conditional form with an unspoken penalty; neither a curse formula nor a penalty is invented. They shall take a portion retains the closing future.

14:20 and blessed be God Most High, who has delivered your enemies into your power." And he gave him a tenth of all.

14:21 And the king of Sodom said to Abram, "Give me the men, and take the horses for yourself."

14:22 And Abram said to the king of Sodom, "I will stretch out my hand to God Most High, who created the heaven and the earth,

14:23 that I will take neither a thread nor a sandal fastening of anything that is yours, so that you may not say, 'I have made Abram rich,'

14:24 except what the young men have eaten, and the portion of the men who went with me: Eshcol, Aunan, and Mamre. They shall take a portion."

Genesis 15

15:1 After these things the word of the Lord came to Abram in a vision, saying, "Do not fear, Abram; I shield you. Your reward shall be exceedingly great."

15:2 And Abram said, "Master, what wilt Thou give me? I depart childless; and the son of Masek, the slave woman born in my house, is this Damascus Eliezer."

Note 55: 55. Genesis 15:2–3 Masek and Damascus Eliezer retain the difficult names and construction of the consulted Greek. The household-born terms in both verses are read as denoting slave status, with strong lexical and narrative support; slave woman and slave make this explicit. The clarification is adopted with moderate confidence. Born in my house, with a status note, remained a serious alternative.

15:3 And Abram said, "Since Thou hast given me no seed, a slave born in my house shall inherit from me."

15:4 And immediately the voice of the Lord came to him, saying, "This man shall not inherit from you; but the one who will come from you, he shall inherit from you."

15:5 And He brought him outside and said to him, "Look now toward heaven, and count the stars, if you can count them." And He said, "So shall your seed be."

15:6 And Abram believed God, and it was reckoned to him as righteousness.

Note 56: 56. Genesis 15:6 Believed God and was reckoned unto him as righteousness preserve the action and the passive construction. The verse is not expanded with a later theological explanation of justification or merit.

15:7 And He said to him, "I am God, who brought you out from the country of the Chaldeans, to give you this land to inherit."

15:8 And he said, “Master Lord, how shall I know that I shall inherit it?”

15:9 And He said to him, “Take for Me a heifer three years old, and a female goat three years old, and a ram three years old, and a turtledove, and a pigeon.”

15:10 And he took all these for Him, and divided them down the middle, and laid the pieces opposite one another; but he did not divide the birds.

15:11 And birds came down upon the bodies, upon their divided pieces; and Abram sat down with them.

Note 57: 57. Genesis 15:11–17 Abram sat down with them follows the Greek verb; drove the birds away is not substituted. Trance renders ekstasis here, where the verse does not explicitly add falling asleep as 2:21 does. A smoking furnace and plural torches of fire retain the Greek scene. The exact character of the trance remains an interpretive question.

15:12 And about sunset a trance fell upon Abram; and behold, a great dark fear fell upon him.

15:13 And it was said to Abram, “Know for certain that your seed shall live as strangers in a land not their own; and they shall enslave them, and afflict them, and humble them for four hundred years.

15:14 But I will judge the nation they serve; and afterward they shall come out here with much baggage.

15:15 But you shall depart to your fathers in peace, buried at a good old age.

15:16 And in the fourth generation they shall return here; for the sins of the Amorites are not yet filled up.”

15:17 And as the sun was setting, a flame appeared; and behold, a smoking furnace, and torches of fire which passed between these divided pieces.

15:18 On that day the Lord made a covenant with Abram, saying, “To your seed I will give this land, from the river of Egypt to the great river, the river Euphrates:

15:19 the Kenites, and the Kenizzites, and the Kadmonites,

15:20 and the Hittites, and the Perizzites, and the Rephaim,

15:21 and the Amorites, and the Canaanites, and the Hivites, and the Girgashites, and the Jebusites.”

Genesis 16

16:1 Now Sara, Abram’s wife, bore him no children; and she had an Egyptian slave woman whose name was Hagar.

16:2 And Sara said to Abram, “Look, the Lord has kept me from bearing children. So go in to my slave woman, that you may have children through her.” And Abram listened to the voice of Sara.

Note 58: 58. Genesis 16:2,5 Thou mayest have children addresses Abram in the singular. Verse 5 retains Sarai’s first-person seeing, unlike renderings that make Hagar the subject of that participle. The accusation remains Sarai’s speech, not an editorial verdict.

16:3 And Sara, Abram’s wife, took Hagar the Egyptian, her slave woman, after Abram had lived ten years in the land of Canaan, and gave her to Abram her husband to be his wife.

16:4 And he went in to Hagar, and she conceived; and she saw that she was with child, and her mistress was dishonoured in her sight.

16:5 And Sara said to Abram, “I am wronged by you. I gave my slave woman into your bosom; but when I saw that she was with child, I was dishonoured in her sight. May God judge between me and you.”

16:6 And Abram said to Sara, “Look, your slave woman is in your hands; do with her as you please.” And Sara afflicted her, and she fled from her face.

16:7 And an angel of the Lord found her by the spring of water in the wilderness, by the spring on the way to Shur.

16:8 And the angel of the Lord said to her, “Hagar, Sara’s slave woman, where have you come from, and where are you going?” And she said, “I am fleeing from the face of Sara my mistress.”

16:9 And the angel of the Lord said to her, “Return to your mistress, and humble yourself under her hands.”

Note 59: 59. Genesis 16:9–14 The commands and the mistreatment are translated as narrated, with no added moral endorsement. Wild man renders agroikos in context; wild donkey is not inserted. The seeing clauses and the well’s translated name preserve the Greek’s own naming act. Their compressed syntax remains open to further review.

16:10 And the angel of the Lord said to her, “I will greatly multiply your seed, and it shall be too numerous to count.”

16:11 And the angel of the Lord said to her, “Behold, you are with child, and shall bear a son, and shall call his name Ishmael, for the Lord has heard your affliction.

16:12 He shall be a wild man; his hands shall be against all, and the hands of all against him; and he shall live opposite all his brothers.”

16:13 And Hagar called the name of the Lord who spoke to her, “Thou art God who has looked upon me”; for she said, “For I also saw before me Him who appeared to me.”

16:14 Therefore she called the well, “The Well Where I Saw Before Me.” Behold, it is between Kadesh and Bered.

16:15 And Hagar bore Abram a son; and Abram called the name of his son, whom Hagar bore to him, Ishmael.

16:16 Now Abram was eighty-six years old when Hagar bore Ishmael to Abram.

Genesis 17

17:1 And when Abram was ninety-nine years old, the Lord appeared to Abram and said to him, “I am your God; be pleasing before Me, and be blameless.

Note 60: 60. Genesis 17:1,10–14 I am thy God and be pleasing follow the Greek rather than importing Almighty and walk. The address shifts between singular thou/thy and plural ye/your, even within verses 10, 12, and 13. The eighth-day qualification in verse 14 is retained. Broken renders the contextual force of scattered or dispersed in the covenant clause; this does not authorize replacing that verb elsewhere.

17:2 And I will set My covenant between Me and you, and will multiply you exceedingly.”

17:3 And Abram fell upon his face; and God spoke to him, saying,

17:4 “As for Me, behold, My covenant is with you, and you shall be a father of a multitude of nations.

17:5 And your name shall no longer be called Abram, but your name shall be Abraham; for I have made you a father of many nations.

17:6 And I will increase you exceedingly, exceedingly, and will make nations of you; and kings shall come from you.

17:7 And I will establish My covenant between Me and you and your seed after you throughout their generations, as an everlasting covenant, to be your God and the God of your seed after you.

17:8 And I will give to you, and to your seed after you, the land where you live as a stranger, all the land of Canaan, as an everlasting possession; and I will be their God.”

17:9 And God said to Abraham, “And you shall keep My covenant, you and your seed after you throughout their generations.

17:10 And this is the covenant that you shall keep, between Me and you, and your seed after you throughout their generations: every male among you shall be circumcised.

17:11 And you shall be circumcised in the flesh of your foreskin; and it shall be a sign of the covenant between Me and you.

17:12 And every male child among you, eight days old, shall be circumcised throughout your generations, the slave born in your house, and the slave bought with silver from any foreigner who is not of your seed.

17:13 The slave born in your house, and the slave bought with silver, shall surely be circumcised; and My covenant shall be upon your flesh as an everlasting covenant.

17:14 And the uncircumcised male who is not circumcised in the flesh of his foreskin on the eighth day, that soul shall be destroyed from his kindred; for he has broken My covenant.”

17:15 And God said to Abraham, “Sara your wife shall no longer be called Sara, but Sarah shall be her name.

Note 61: 61. Genesis 17:15–20 Sarai and Sarah are the established project spellings for the Greek Sara and Sarra. Verse 16 changes from her to him after the promised child; the masculine pronouns are retained. Verse 20 has twelve nations, not an imported list of twelve princes. Everlasting is the adopted covenant expression without an added theory of temporal duration.

17:16 And I will bless her, and will give you a child by her; and I will bless him, and he shall become nations, and kings of nations shall come from him.”

17:17 And Abraham fell upon his face and laughed, and said in his mind, “Shall a child be born to a man a hundred years old? And shall Sarah, who is ninety years old, bear a child?”

17:18 And Abraham said to God, “Let this Ishmael live before Thee.”

17:19 And God said to Abraham, “Yes; behold, Sarah your wife shall bear you a son, and you shall call his name Isaac. And I will establish My covenant with him as an everlasting covenant, and with his seed after him.

17:20 And concerning Ishmael, behold, I have heard you. Behold, I have blessed him, and I will increase him and multiply him exceedingly; he shall beget twelve nations, and I will make him a great nation.

17:21 But I will establish My covenant with Isaac, whom Sarah shall bear to you at this season next year.”

17:22 And He finished speaking with him; and God went up from Abraham.

17:23 And Abraham took Ishmael his son, and all the slaves born in his house, and all the slaves bought with silver, every male among the men of Abraham’s house; and he circumcised their foreskins on that very day, as God had spoken to him.

17:24 Now Abraham was ninety-nine years old when he circumcised the flesh of his foreskin.

17:25 And Ishmael his son was thirteen years old when he was circumcised in the flesh of his foreskin.

17:26 On that very day Abraham and Ishmael his son were circumcised.

17:27 And all the men of his house, both the slaves born in his house and the slaves bought with silver from foreign nations, he circumcised.

Genesis 18

18:1 And God appeared to him beside the oak of Mamre, as he sat at the door of his tent at noon.

18:2 And he lifted up his eyes and looked, and behold, three men stood over him. And when he saw them, he ran from the door of his tent to meet them and bowed to the earth,

18:3 and said, “Lord, if indeed I have found grace before you, do not pass by your servant.

Note 62: 62. Genesis 18:3–15 Singular thee in verse 3 changes to plural your and ye in verses 4–5. Lower-case guest pronouns do not settle the identification of the three men. The narrator expressly names the Lord in verse 13. Curds in verse 8 is the adopted contextual dairy rendering of boutyron; butter remains a historical lexical alternative. Verse 12 preserves Sarah’s different Greek wording rather than importing pleasure.

18:4 Let water now be brought, and let them wash your feet; and refresh yourselves under the tree.

18:5 And I will bring bread, and you shall eat; and afterward you shall go on your way, since you have turned aside to your servant.” And they said, “Do as you have said.”

18:6 And Abraham hurried to the tent, to Sarah, and said to her, “Hurry, knead three measures of fine flour, and make cakes baked in the embers.”

18:7 And Abraham ran to the cattle, and took a tender and good calf, and gave it to the servant; and he hurried to prepare it.

18:8 And he took curds, and milk, and the calf he had prepared, and set them before them; and they ate. And he stood beside them under the tree.

18:9 And he said to him, “Where is Sarah your wife?” And he answered and said, “There, in the tent.”

18:10 And he said, “I will surely return to you at this season, when the time comes round; and Sarah your wife shall have a son.” And Sarah heard at the door of the tent, being behind him.

18:11 Now Abraham and Sarah were old, advanced in days; and the way of women had ceased with Sarah.

18:12 And Sarah laughed within herself, saying, “It has not happened to me until now, and my lord is old.”

18:13 And the Lord said to Abraham, “Why did Sarah laugh within herself, saying, ‘Shall I indeed bear a child, though I have grown old?’

18:14 Is any word impossible with God? At this season I will return to you, when the time comes round; and Sarah shall have a son.”

18:15 And Sarah denied it, saying, “I did not laugh”; for she was afraid. And He said, “No, but you did laugh.”

18:16 And the men rose from there and looked down toward Sodom and Gomorrah; and Abraham went with them to escort them on their way.

18:17 And the Lord said, “Shall I hide from Abraham My servant what I am doing?

18:18 Abraham shall surely become a great and numerous nation, and all the nations of the earth shall be blessed in him.

18:19 For I knew that he would command his sons and his household after him; and they shall keep the ways of the Lord, to do righteousness and judgment, that the Lord may bring upon Abraham all that He has spoken to him.”

18:20 And the Lord said, “The cry of Sodom and Gomorrah has increased, and their sins are exceedingly great.

18:21 So I will go down and see whether they are being brought to an end according to their cry which comes to Me; and if not, that I may know.”

Note 63: 63. Genesis 18:21 Are being brought to an end retains a passive reading of syntelountai from the inherited translation. The force of the middle/passive verb and its relation to the outcry remain difficult; this is provisional, not a claim that the familiar have done altogether is impossible. Independent review is required.

18:22 And the men turned from there and came to Sodom; but Abraham stood before the Lord.

18:23 And Abraham drew near and said, “Wilt Thou destroy the righteous with the ungodly, and shall the righteous be as the ungodly?

18:24 If there are fifty righteous in the city, wilt Thou destroy them? Wilt Thou not spare the whole place for the sake of the fifty righteous, if they are there?

18:25 By no means shalt Thou do such a thing, to kill the righteous with the ungodly, so that the righteous shall be as the ungodly. By no means! Thou who judgest all the earth, wilt Thou not do justice?”

Note 64: 64. Genesis 18:25–32 The judge question remains direct second-person address: Thou who judgest. Earth and ashes preserve the Greek nouns. Spare renders the contextual force of aphiemi for the place in verses 24 and 26. The brief intercessions preserve the changing numbers and the repeated emphatic denial; no divine anger is inserted into the elliptical petitions.

18:26 And the Lord said, “If I find in Sodom fifty righteous within the city, I will spare the whole place for their sake.”

18:27 And Abraham answered and said, “Now I have begun to speak to the Lord, though I am earth and ashes.

18:28 If the fifty righteous lack five, wilt Thou destroy the whole city for the five?” And He said, “I will surely not destroy it if I find forty-five there.”

18:29 And he spoke to Him yet again and said, “What if forty are found there?” And He said, “I will surely not destroy it for the sake of the forty.”

18:30 And he said, “I pray Thee, Lord, allow me to speak: what if thirty are found there?” And He said, “I will surely not destroy it if I find thirty there.”

18:31 And he said, “Since I may speak to the Lord, what if twenty are found there?” And He said, “I will surely not destroy it for the sake of the twenty.”

18:32 And he said, “I pray Thee, Lord, allow me to speak once more: what if ten are found there?” And He said, “I will surely not destroy it for the sake of the ten.”

18:33 And the Lord departed when He had finished speaking to Abraham; and Abraham returned to his place.

Genesis 19

19:1 And the two angels came to Sodom at evening; and Lot sat beside the gate of Sodom. And when Lot saw them, he rose up to meet them, and bowed his face to the earth,

19:2 and said, “Behold, my lords, turn aside into your servant’s house, and lodge there, and wash your feet; and you shall rise early and go on your way.” And they said, “No; but we will lodge in the square.”

19:3 And he urged them greatly; and they turned aside to him, and entered into his house. And he made them a feast with drink, and baked unleavened bread for them; and they ate.

Note 65: 65. Genesis 19:3–16 Feast with drink preserves the drinking-feast noun. Lie with them in verse 5 expresses the sexual sense of synginomai in the coercive setting; known a man in verse 8 uses a different Greek verb. Lot’s proposal remains his speech, without an added endorsement. Sons-in-law who had taken his daughters and plural they were troubled retain the Greek construction; they are not harmonized with another account of betrothal or delay.

19:4 Before they lay down, the men of the city, the Sodomites, surrounded the house, from young to old, all the people together.

19:5 And they called Lot out, and said to him, “Where are the men who came to you tonight? Bring them out to us, that we may lie with them.”

19:6 And Lot went out to them at the entrance, and shut the door behind him.

19:7 And he said to them, “By no means, brothers; do not act wickedly.

19:8 I have two daughters who have not known a man; I will bring them out to you, and do with them as you please. Only do nothing unjust to these men, for they have come under the shelter of my roof beams.”

19:9 And they said, “Stand back there. You came alone to live as a stranger; will you also pass judgment? So now we will afflict you more than them.” And they pressed hard upon the man, Lot, and drew near to break the door.

19:10 But the men stretched out their hands, and drew Lot to them into the house, and shut the door of the house.

19:11 And they struck the men who were at the door of the house with blindness, from small to great; and they became helpless in seeking the door.

19:12 And the men said to Lot, “Do you have anyone here, sons-in-law, or sons, or daughters? Or if you have anyone else in the city, bring them out of this place.

19:13 For we will destroy this place, because their cry has risen before the Lord; and the Lord has sent us to blot it out.”

19:14 And Lot went out and spoke to his sons-in-law, who had taken his daughters, and said, “Arise, and depart from this place; for the Lord will blot out the city.” But he seemed to his sons-in-law like someone joking.

19:15 And at dawn, the angels urged Lot, saying, “Arise, take your wife and your two daughters whom you have, and depart, so that you do not perish with the lawless deeds of the city.”

19:16 And they were troubled; and the angels took hold of his hand, and the hand of his wife, and the hands of his two daughters, because the Lord spared him.

19:17 And when they had brought them outside, they said, “Save your own life. Do not look behind you or stand anywhere in the surrounding country. Escape to the mountain, so that you are not swept away with them.”

19:18 And Lot said to them, “I beg you, lord,

Note 66: 66. Genesis 19:18–24 Lot speaks unto them but uses singular lord and thee; capitalization does not identify the singular addressee as God. Mercy and righteousness remain distinct nouns in verse 19. Regarded thy face preserves the face idiom while its sense is accepted thy request. Verse 24 repeats the Lord and from the Lord without adding an explanation of the divine agency.

19:19 for your servant has found mercy before you, and you have shown me your great righteousness by preserving my life. Yet I cannot escape to the mountain, for calamities may overtake me, and I may die.

19:20 Behold, this city is near enough for me to flee to, and it is small. There I shall be saved; is it not small? And my soul shall live.”

19:21 And he said to him, “Behold, I have regarded your face in this matter also, that I will not overthrow the city of which you have spoken.

19:22 So hurry and be saved there; for I can do nothing until you enter it.” Therefore he called the name of that city Zoar.

19:23 The sun rose upon the earth, and Lot entered into Zoar.

19:24 And the Lord rained upon Sodom and Gomorrah sulphur and fire from the Lord out of the heaven;

19:25 and He overthrew those cities, and all the surrounding country, and all that lived in the cities, and all that sprang from the earth.

19:26 And his wife looked behind her, and became a pillar of salt.

19:27 And Abraham rose early in the morning, and went to the place where he had stood before the Lord.

19:28 And he looked toward Sodom and Gomorrah, and toward the land of the surrounding country; and he saw, and behold, a flame rose from the earth as the vapour of a furnace.

19:29 And when the Lord blotted out all the cities of the surrounding country, God remembered Abraham, and sent Lot out from the midst of the overthrow, when the Lord overthrew the cities where Lot lived.

19:30 And Lot went up out of Zoar, and lived in the mountain, and his two daughters with him; for he was afraid to live in Zoar. And he lived in the cave, he and his two daughters with him.

19:31 And the older said to the younger, “Our father is old, and there is no man upon the earth to come in to us as is the way of all the earth.

19:32 Come, let us give our father wine to drink, and lie with him, and raise up seed from our father.”

19:33 And they gave their father wine to drink that night; and the older went in and lay with her father that night. And he did not know when she lay down, nor when she arose.

19:34 And the next day the older daughter said to the younger, “Behold, I lay with our father yesterday. Let us give him wine to drink tonight also; and go in and lie with him, and let us raise up seed from our father.”

19:35 And they gave their father wine to drink that night also; and the younger went in and lay with her father. And he did not know when she lay down, nor when she arose.

19:36 And both the daughters of Lot conceived by their father.

19:37 And the older daughter bore a son, and called his name Moab, saying, “From my father.” He is the father of the Moabites to this day.

19:38 And the younger daughter also bore a son, and called his name Amman, “Son of my kindred.” He is the father of the Ammanites to this day.

Genesis 20

20:1 And Abraham journeyed from there to the land toward the south, and lived between Kadesh and Shur, and lived as a stranger in Gerar.

20:2 And Abraham said concerning Sarah his wife, “She is my sister”; for he feared to say, “She is my wife,” lest the men of the city should slay him for her sake. And Abimelech king of Gerar sent and took Sarah.

Note 67: 67. Genesis 20:2,14–18 The fear clause, the thousand didrachms in verse 14, the honour of Sarah’s face, the women with her, and the instruction to speak truth follow the consulted Greek. A didrachm is a Greek two-drachma denomination or reckoning unit in the translation; it is not evidence for a modern coin or a minted currency in Abraham’s own time. No pounds, pennies, or exact modern conversion are substituted.

20:3 And God came to Abimelech in his sleep by night, and said, “Behold, you are to die because of the woman whom you have taken; for she is married to a husband.”

20:4 But Abimelech had not touched her; and he said, “Lord, wilt Thou destroy a nation that is ignorant and righteous?

20:5 Did he not say to me, ‘She is my sister’? And she herself said to me, ‘He is my brother.’ I have done this with a pure heart and with righteousness of hands.”

Note 68: 68. Genesis 20:5,13 Righteousness of hands is Abimelech’s claim. This righteousness is Abraham’s description of the requested act. Preserve the speaker’s own term without making the narrator endorse his self-justification, and without globally changing righteousness to kindness.

20:6 And God said to him in his sleep, “I also knew that you did this with a pure heart; and I spared you, that you would not sin against Me. Therefore I did not allow you to touch her.

20:7 Now therefore return the wife to the man, for he is a prophet; and he shall pray for you, and you shall live. But if you do not return her, know that you shall die, you and all that is yours.”

20:8 And Abimelech rose early in the morning, and called all his servants, and spoke all these words in their ears; and all the men were very afraid.

20:9 And Abimelech called Abraham, and said to him, “What is this that you have done to us? Have we sinned against you, that you have brought upon me and upon my kingdom a great sin? You have done to me a deed which no man would do.”

20:10 And Abimelech said to Abraham, “What did you see, that you did this thing?”

20:11 And Abraham said, “For I said, ‘Surely there is no reverence for God in this place; and they will slay me for my wife’s sake.’

20:12 And indeed she is my sister by my father, but not by my mother; and she became my wife.

20:13 And when God brought me out from my father’s house, I said to her, ‘You shall show me this righteousness: in every place where we come, say of me, “He is my brother.”’”

20:14 And Abimelech took a thousand didrachms, and sheep, and calves, and male slaves, and female slaves, and gave them to Abraham; and he restored to him Sarah his wife.

20:15 And Abimelech said to Abraham, “Behold, my land is before you; live wherever you please.”

20:16 And to Sarah he said, “Behold, I have given your brother a thousand didrachms. These shall be for the honour of your face, and for all the women with you; and in all things speak the truth.”

20:17 And Abraham prayed to God; and God healed Abimelech, and his wife, and his slave women, and they bore children.

20:18 For the Lord had wholly shut every womb from outside in the house of Abimelech, because of Sarah, Abraham’s wife.

Genesis 21

21:1 And the Lord visited Sarah as He had said, and the Lord did to Sarah as He had spoken.

21:2 And Sarah conceived, and bore Abraham a son in his old age, at the season of which the Lord had spoken to him.

21:3 And Abraham called the name of his son who was born to him, whom Sarah bore to him, Isaac.

21:4 And Abraham circumcised Isaac on the eighth day, as God had commanded him.

21:5 Now Abraham was a hundred years old when Isaac his son was born to him.

21:6 And Sarah said, “The Lord has made laughter for me; for whoever hears shall rejoice with me.”

21:7 And she said, “Who shall tell Abraham that Sarah is nursing a child? For I have borne a son in my old age.”

21:8 And the child grew, and was weaned; and Abraham made a great feast on the day that Isaac his son was weaned.

21:9 And Sarah saw the son of Hagar the Egyptian, who was born to Abraham, playing with Isaac her son.

Note 69: 69. Genesis 21:9,14–19 Playing with Isaac, the child’s crying and weeping, and living water retain details of the Greek. The placement upon the shoulder in verse 14 is compressed and may include the child; its ambiguity is recorded rather than silently repaired by an age calculation. Living water here means fresh or spring water; a later theological interpretation is not inserted. Fir is a traditional identification of elate, not a verified modern species.

21:10 And she said to Abraham, “Cast out this slave woman and her son; for the son of this slave woman shall not inherit with my son Isaac.”

21:11 And the saying seemed exceedingly harsh in Abraham’s sight, concerning his son.

21:12 And God said to Abraham, “Do not let the saying be harsh in your sight concerning the child and the slave woman. In all that Sarah says to you, listen to her voice; for in Isaac seed shall be called to you.

21:13 And I will also make the son of this slave woman a great nation, for he is your seed.”

21:14 And Abraham rose in the morning, and took loaves and a skin of water, and gave them to Hagar, and laid them upon her shoulder, and the child also, and sent her away. And she departed, and wandered in the wilderness near the Well of the Oath.

21:15 And the water in the skin ran out; and she cast the child beneath a fir tree.

21:16 And she went and sat opposite him, far off, about a bowshot; for she said, “I will not see the death of my child.” And she sat opposite him; and the child cried aloud and wept.

21:17 And God heard the voice of the child from the place where he was; and an angel of God called to Hagar out of the heaven, and said to her, “What is wrong, Hagar? Do not fear; for God has heard the voice of your child from the place where he is.

21:18 Arise, take the child, and hold him with your hand; for I will make him a great nation.”

21:19 And God opened her eyes, and she saw a well of living water; and she went, and filled the skin with water, and gave the child to drink.

21:20 And God was with the child, and he grew, and lived in the wilderness, and became an archer.

21:21 And he lived in the wilderness of Paran; and his mother took him a wife from the land of Egypt.

21:22 And at that time Abimelech, and Ahuzzath his groomsman, and Phicol the chief commander of his army, spoke to Abraham, saying, “God is with you in all that you do.

Note 70: 70. Genesis 21:22–33 Groomsman retains nymphagogos, a bridal attendant; its precise court function is not established by this title alone. The Greek names Ahuzzath here, has plural wells in verse 25, and says Abraham planted a field in verse 33. Well of the Oath and Well of Swearing translate the source’s naming vocabulary; the familiar identification is Beersheba.

21:23 Now therefore swear to me by God that you will not wrong me, nor my seed, nor my name; but according to the righteousness which I have shown to you, you shall deal with me, and with the land where you have lived as a stranger.”

21:24 And Abraham said, “I will swear.”

21:25 And Abraham reproved Abimelech concerning the wells of water which Abimelech’s servants had taken away.

21:26 And Abimelech said to him, “I did not know who had done this thing; you did not tell me, nor did I hear of it until today.”

21:27 And Abraham took sheep and calves, and gave them to Abimelech; and the two made a covenant.

21:28 And Abraham set seven ewe lambs of the flock apart.

21:29 And Abimelech said to Abraham, “What are these seven ewe lambs which you have set apart?”

21:30 And Abraham said, “You shall take these seven ewe lambs from my hand, that they may be a witness to me that I have dug this well.”

21:31 Therefore he called the name of that place the Well of Swearing, because there they both swore.

21:32 And they made a covenant at the Well of the Oath. And Abimelech rose up, and Ahuzzath his groomsman, and Phicol the chief commander of his army; and they returned to the land of the Philistines.

21:33 And Abraham planted a field at the Well of the Oath, and there called upon the name of the Lord, the Everlasting God.

21:34 And Abraham lived as a stranger in the land of the Philistines many days.

Genesis 22

22:1 And after these things God tested Abraham, and said to him, “Abraham, Abraham.” And he said, “Behold, here am I.”

Note 71: 71. Genesis 22:1–14 Tested avoids the modern implication of enticing to evil in tempted. Beloved, high land, sheep, sabek plant, and The Lord Hath Seen follow the Greek. The female donkey’s sex is explicit in the Greek article and retained. Provide at verse 8 is an idiomatic rendering of see for Himself; the seeing and appearing verbs remain explicit at verse 14. Sabek is an uncertain plant designation, not an asserted species.

22:2 And He said, “Take your son, your beloved, whom you have loved, Isaac, and go to the high land; and offer him there for a whole burnt offering upon one of the mountains which I shall tell you.”

22:3 And Abraham rose in the morning, and saddled his female donkey, and took with him two servants and Isaac his son. And he split wood for the whole burnt offering, and arose and went, and came to the place of which God had spoken to him.

22:4 On the third day Abraham lifted up his eyes, and saw the place far off.

22:5 And Abraham said to his servants, “Stay here with the female donkey; and I and the lad will go over there, and worship, and return to you.”

Note 72: 72. Genesis 22:5–18 Return unto you retains Abraham’s plural statement about himself and the lad. The knife and slaughter remain plain, without added graphic detail. The angel’s my in verse 12 is not capitalized to decide his identity; the quotation expressly introduced as the Lord’s speech in verse 16 uses My. Cities in verse 17 is not replaced by another tradition’s gate.

22:6 And Abraham took the wood of the whole burnt offering, and laid it upon Isaac his son; and he took the fire in his hand, and the knife. And the two went together.

22:7 And Isaac spoke to Abraham his father, and said, “Father.” And he said, “What is it, child?” And he said, “Behold the fire and the wood; but where is the sheep for the whole burnt offering?”

22:8 And Abraham said, “God will provide for Himself a sheep for the whole burnt offering, child.” And the two went together,

22:9 and came to the place of which God had spoken to him. And Abraham built an altar there, and laid the wood upon it, and bound together the feet of Isaac his son, and laid him upon the altar, upon the wood.

22:10 And Abraham stretched out his hand to take the knife, to slaughter his son.

22:11 And an angel of the Lord called to him out of the heaven, and said to him, “Abraham, Abraham.” And he said, “Behold, here am I.”

22:12 And he said, “Do not lay your hand upon the lad or do anything to him; for now I know that you fear God, and have not spared your beloved son for my sake.”

22:13 And Abraham lifted up his eyes and looked, and behold, one ram was caught by its horns in a sabek plant. And Abraham went and took the ram, and offered it for a whole burnt offering instead of Isaac his son.

22:14 And Abraham called the name of that place The Lord Has Seen, that they might say today, “In the mountain the Lord appeared.”

22:15 And an angel of the Lord called to Abraham a second time out of the heaven,

22:16 saying, “By Myself I have sworn, says the Lord: because you have done this thing, and have not spared your beloved son for My sake,

22:17 surely I will bless you, and greatly multiply your seed as the stars of the heaven, and as the sand upon the shore of the sea; and your seed shall inherit the cities of their adversaries.

22:18 And in your seed all the nations of the earth shall be blessed, because you have listened to My voice."

22:19 And Abraham returned to his servants; and they arose and went together to the Well of the Oath. And Abraham lived at the Well of the Oath.

22:20 And after these things Abraham was told, "Behold, Milcah also has borne sons to Nahor your brother:

22:21 Uz the firstborn, and Buz his brother, and Kemuel the father of the Syrians,

22:22 and Chesed, and Azau, and Pildash, and Jidlaph, and Bethuel."

22:23 And Bethuel begot Rebekah. Milcah bore these eight sons to Nahor, Abraham's brother.

22:24 And his concubine, whose name was Reumah, also bore Tabek, and Gaham, and Tochos, and Mocha.

Genesis 23

23:1 And the life of Sarah was a hundred and twenty-seven years.

23:2 And Sarah died in the city of Arbok, which is in the hollow, that is, Hebron, in the land of Canaan; and Abraham came to lament Sarah and to mourn.

23:3 And Abraham rose up from his dead, and spoke to the sons of Heth, saying,

23:4 "I am a resident foreigner and a sojourner among you. So give me a possession for burial among you, that I may bury my dead away from me."

Note 73: 73. Genesis 23:4–20 Resident foreigner and sojourner distinguish the two status terms without implying modern nationality or citizenship law. King from God, double cave, and didrachms retain the Greek particulars; Machpelah is the familiar identification of the burial site. Your will in verse 8 clarifies the idiom literally in your soul. The field, cave, trees, borders, witnesses, and payment remain in the legal account; solemn prose does not justify shortening them.

23:5 And the sons of Heth answered Abraham, saying,

23:6 "No, lord; hear us. You are a king from God among us. Bury your dead in the choicest of our tombs; for none of us shall withhold his tomb from you, that you may bury your dead there."

23:7 And Abraham rose up and bowed himself to the people of the land, the sons of Heth.

23:8 And Abraham spoke to them, saying, "If it is your will that I bury my dead from before my face, hear me, and speak for me to Ephron the son of Zohar,

23:9 that he may give me the double cave which he has, which is in a part of his field. Let him give it to me for its full worth in silver among you for a possession for burial."

23:10 Now Ephron sat among the sons of Heth. And Ephron the Hittite answered Abraham in the hearing of the sons of Heth, and of all that entered into the city, saying,

23:11 "Come to me, lord, and hear me. I give you the field and the cave in it; before all my fellow citizens I have given it to you. Bury your dead."

23:12 And Abraham bowed himself before the people of the land,

23:13 and said to Ephron in the ears of the people of the land, "Since you are on my side, hear me. Take the silver of the field from me, and I will bury my dead there."

23:14 And Ephron answered Abraham, saying,

23:15 "No, lord; I have heard. Land worth four hundred didrachms of silver, what is that between me and you? Bury your dead."

23:16 And Abraham listened to Ephron; and Abraham paid to Ephron the silver which he had named in the ears of the sons of Heth, four hundred didrachms of silver approved by merchants.

23:17 And the field of Ephron at the Double Cave, which is opposite Mamre, the field and the cave in it, and every tree in the field within all its borders all around, was established

23:18 to Abraham for a possession, before the sons of Heth and all that entered into the city.

23:19 Afterward Abraham buried Sarah his wife in the double cave of the field, opposite Mamre, which is Hebron, in the land of Canaan.

23:20 And the field and the cave in it were confirmed to Abraham for a possession for burial, from the sons of Heth.

Genesis 24

24:1 Now Abraham was old, advanced in days; and the Lord had blessed Abraham in all things.

24:2 And Abraham said to his servant, the elder of his house, who ruled over all that he had, "Put your hand under my thigh,

Note 74: 74. Genesis 24:2–8,37–41 The oath beneath the thigh is retained without an invented explanation inside the verse. Conditional release depends on the woman's willingness and, in the retelling, the family's refusal. Curse and oath remain distinct words in verse 41. Repeated accounts are translated separately; their differences are not harmonized or summarized away.

24:3 and I will make you swear by the Lord, the God of the heaven and the God of the earth, that you will not take a wife for my son Isaac from the daughters of the Canaanites, among whom I dwell;

24:4 but you shall go to my land, where I was born, and to my tribe, and take a wife for my son Isaac from there."

24:5 And the servant said to him, "Perhaps the woman will not be willing to follow me to this land; shall I bring your son back to the land from where you came?"

24:6 And Abraham said to him, "Take care not to bring my son back there.

24:7 The Lord, the God of the heaven and the God of the earth, who took me from my father's house and from the land where I was born, who spoke to me and swore to me, saying, 'I will give this land to you, and to your seed,' He shall send His angel before you; and you shall take a wife for my son Isaac from there.

24:8 But if the woman is not willing to come with you to this land, you shall be free from this oath; only do not bring my son back there."

24:9 And the servant put his hand under the thigh of Abraham his master, and swore to him concerning this matter.

24:10 And the servant took ten camels from the camels of his master, and some of all his master's good things with him; and he arose, and went to Mesopotamia, to the city of Nahor.

24:11 And he made the camels lie down outside the city, beside the well of water, toward evening, when the women go forth to draw water.

24:12 And he said, "Lord, God of my master Abraham, grant me success today, and show mercy to my master Abraham.

24:13 Behold, I stand beside the spring of water, and the daughters of those who live in the city come out to draw water.

24:14 And let the virgin to whom I shall say, 'Lower your water jar, that I may drink,' and who shall say to me, 'Drink, and I will water your camels until they cease drinking,' be the one whom Thou hast prepared for Thy servant Isaac. And by this I shall know that Thou hast shown mercy to my master Abraham."

Note 75: 75. Genesis 24:14–16,43–44 Parthenos is rendered virgin in the requested sign and in the explicit statement that no man had known Rebekah. Maiden supplies a natural narrative designation at the first occurrence in verse 16 and in later references. Speaking in his mind appears in both the narrator's account and the servant's retelling; the prayer is not made aloud by editorial punctuation.

24:15 And before he had finished speaking in his mind, behold, Rebekah came out, who was born to Bethuel, the son of Milcah, the wife of Nahor, Abraham's brother, having her water jar upon her shoulder.

24:16 Now the maiden was very beautiful to look at; she was a virgin, and no man had known her. And she went down to the spring, and filled her water jar, and came up.

24:17 And the servant ran to meet her, and said, "Give me a little water to drink from your water jar."

24:18 And she said, "Drink, my lord." And she hurried, and lowered her water jar upon her arm, and gave him to drink,

24:19 until he ceased drinking. And she said, "I will draw water for your camels also, until they have all drunk."

24:20 And she hurried, and emptied her water jar into the trough, and ran again to the well to draw water; and she drew water for all the camels.

24:21 And the man watched her, and remained silent, to know whether the Lord had prospered his journey or not.

24:22 And when all the camels had ceased drinking, the man took golden earrings, each a drachma in weight, and two bracelets for her hands, ten gold pieces in weight.

Note 76: 76. Genesis 24:22,31,55,59–67 Earrings, each weighing a drachma, follow the Greek rather than a nose ring. Ten gold pieces in weight supplies pieces for the compressed ten of gold; the unit must not be silently identified as ten shekels or minted coins. Blessed be the Lord in verse 31, plural brothers in verse 55, possessions in verse 59, cities in the blessing, and mother's house in verse 67 retain the consulted readings. They are not replaced by blessed of the Lord, brother, nurse, gate, or tent from a familiar witness.

24:23 And he asked her, and said, "Whose daughter are you? Tell me, is there room with your father for us to lodge?"

24:24 And she said to him, "I am the daughter of Bethuel, the son of Milcah, whom she bore to Nahor."

24:25 And she said to him, "We have both straw and much fodder, and room to lodge."

24:26 And the man was well pleased, and worshipped the Lord,

24:27 and said, "Blessed be the Lord, the God of my master Abraham, who has not forsaken His righteousness and truth toward my master. The Lord has prospered my way to the house of my master's brother."

Note 77: 77. Genesis 24:27,40,48–60 Mercy, righteousness, and truth retain their distinct Greek words. Before whom I have been pleasing is not replaced by walked. Ask of her own mouth preserves the idiom of asking Rebekah directly, and I will go remains her answer. Become thou and let thy seed inherit retain the blessing's wish and command forms. Meditation in verse 63 is an editorial contextual rendering of adolescheo, without specifying an unmentioned prayer text.

24:28 And the maiden ran and told her mother's house of these things.

24:29 Now Rebekah had a brother, whose name was Laban; and Laban ran to the man outside, beside the spring.

24:30 And when he saw the earrings and the bracelets upon his sister's hands, and when he heard the words of Rebekah his sister, saying, "This is what the man said to me," he came to the man, who stood beside the camels at the spring,

24:31 and said to him, "Come in; blessed be the Lord. Why are you standing outside? For I have prepared the house, and a place for the camels."

24:32 And the man entered into the house, and unloaded the camels. And straw and fodder were given to the camels, and water to wash his feet and the feet of the men with him.

24:33 And loaves were set before them to eat. But he said, "I will not eat until I have spoken my words." And they said, "Speak."

24:34 And he said, "I am Abraham's servant.

24:35 And the Lord has greatly blessed my master, and he is exalted; and He has given him sheep, and calves, silver and gold, male slaves and female slaves, camels and donkeys.

24:36 And Sarah, my master's wife, bore one son to my master after he was old; and he has given him all that he had.

24:37 And my master made me swear, saying, 'You shall not take a wife for my son from the daughters of the Canaanites, in whose land I sojourn;

24:38 but you shall go to my father's house, and to my tribe, and take a wife for my son from there.'

24:39 And I said to my master, 'Perhaps the woman will not come with me.'

24:40 And he said to me, 'The Lord, before whom I have been pleasing, He shall send His angel with you, and prosper your journey; and you shall take a wife for my son from my tribe, and from my father's house.

24:41 Then you shall be free from my curse; for when you come to my tribe, if they do not give her to you, you shall be free from my oath.'

24:42 And I came today to the spring, and said, 'Lord, God of my master Abraham, if Thou wilt prosper the journey I am now making,

24:43 behold, I stand beside the spring of water, and the daughters of the men of the city shall come out to draw water. Let the virgin to whom I shall say, "Give me a little water to drink from your water jar,"

24:44 and who shall say to me, "Drink, and I will draw water for your camels also," be the woman whom the Lord has prepared for His own servant Isaac. And by this I shall know that Thou hast shown mercy to my master Abraham.'

24:45 And before I had finished speaking in my mind, immediately Rebekah came out, having her water jar upon her shoulder; and she went down to the spring, and drew water. And I said to her, 'Give me a drink.'

24:46 And she hurried, and lowered her water jar, and said, 'Drink, and I will water your camels.' And I drank, and she watered my camels.

24:47 And I asked her, and said, 'Whose daughter are you?' And she said, 'I am the daughter of Bethuel, the son of Nahor, whom Milcah bore to him.' And I put the earrings upon her, and the bracelets about her hands.

24:48 And I was well pleased, and worshipped the Lord, and blessed the Lord, the God of my master Abraham, who had prospered my way in the way of truth, to take the daughter of my master's brother for his son.

24:49 Now therefore, if you will show mercy and righteousness to my master, tell me; and if not, tell me, that I may turn to the right hand or to the left."

24:50 And Laban and Bethuel answered and said, "This command has come from the Lord; we cannot therefore oppose you with evil against good.

24:51 Behold, Rebekah is before you; take her and depart, and let her be the wife of your master's son, as the Lord has spoken."

24:52 And when Abraham's servant heard these words, he bowed to the earth before the Lord.

24:53 And the servant brought out articles of silver and gold, and garments, and gave them to Rebekah; and he gave gifts to her brother and her mother.

24:54 And they ate and drank, he and the men with him, and slept. And he rose in the morning, and said, "Send me away, that I may go to my master."

24:55 And her brothers and her mother said, "Let the maiden abide with us about ten days, and afterward she shall go."

24:56 And he said to them, "Do not hinder me, since the Lord has prospered my journey; send me away, that I may go to my master."

24:57 And they said, "Let us call the maiden, and ask of her own mouth."

24:58 And they called Rebekah, and said to her, “Will you go with this man?” And she said, “I will go.”

24:59 And they sent away Rebekah their sister, and her possessions, and Abraham’s servant, and those who were with him.

24:60 And they blessed Rebekah their sister, and said to her, “You are our sister; become thousands of ten thousands, and let your seed inherit the cities of their adversaries.”

24:61 And Rebekah arose, and her maidservants, and they mounted the camels, and went with the man; and the servant took Rebekah and departed.

24:62 Now Isaac was journeying through the wilderness near the Well of the Vision; and he lived in the land toward the south.

24:63 And Isaac went out to meditate in the plain toward evening; and he lifted up his eyes, and saw camels coming.

24:64 And Rebekah lifted up her eyes, and saw Isaac, and leaped down from the camel,

24:65 and said to the servant, “Who is that man walking in the plain to meet us?” And the servant said, “It is my master.” And she took her veil, and covered herself.

24:66 And the servant told Isaac all the things which he had done.

24:67 And Isaac entered into his mother’s house, and took Rebekah, and she became his wife, and he loved her; and Isaac was comforted concerning Sarah his mother.

Genesis 25

25:1 And Abraham took another wife, whose name was Keturah.

25:2 And she bore him Zimran, Jokshan, Medan, Midian, Ishbak, and Shuah.

25:3 And Jokshan begot Sheba, Teman, and Dedan; and the sons of Dedan were Raguel, Nabdeel, Asshurim, Letushim, and Leummim.

Note 78: 78. Genesis 25:3–4,13–15;36:11–43;46:9–24 Genealogical lists retain the consulted Greek’s members and relationships. Familiar English names are used where identification is secure; distinctive forms such as Elraga, Massam, Iduma, Sophar, Asar, Rison, Iamin, Arad, and Jemuel are not silently replaced by another witness’s list. A final name-index review should distinguish spelling conventions from different readings and from distinct bearers of a name.

25:4 And the sons of Midian were Ephah, Epher, Hanoch, Abira, and Elraga. All these were the sons of Keturah.

25:5 And Abraham gave all that he had to Isaac his son.

25:6 But to the sons of his concubines Abraham gave gifts, and while he was still alive he sent them away from Isaac his son, eastward into the land of the east.

25:7 And these were the years of the days of Abraham’s life which he lived: a hundred and seventy-five years.

25:8 And Abraham’s strength failed, and he died in a good old age, an old man and full of days; and he was added to his people.

25:9 And Isaac and Ishmael his sons buried him in the double cave, in the field of Ephron the son of Zohar the Hittite, which is opposite Mamre,

25:10 the field and the cave which Abraham bought from the sons of Heth. There they buried Abraham and Sarah his wife.

25:11 And after Abraham died, God blessed Isaac his son; and Isaac lived by the Well of the Vision.

25:12 And these are the generations of Ishmael, Abraham’s son, whom Hagar the slave woman of Sarah bore to Abraham.

25:13 And these are the names of the sons of Ishmael, by the names of their generations: Ishmael’s firstborn Nebaioth, and Kedar, Nabdeel, and Massam,

25:14 and Mishma, Iduma, and Massa,

25:15 and Choddad, Teman, Jetur, Naphish, and Kedemah.

25:16 These are the sons of Ishmael, and these are their names in their tents and their dwellings: twelve rulers according to their nations.

25:17 And these were the years of Ishmael’s life: a hundred and thirty-seven years. And his strength failed, and he died, and was added to his family.

25:18 And he lived from Havilah to Shur, which is opposite Egypt as one goes toward the Assyrians. He lived opposite all his brothers.

25:19 And these are the generations of Isaac, Abraham’s son: Abraham begot Isaac.

25:20 And Isaac was forty years old when he took Rebekah, the daughter of Bethuel the Syrian from Mesopotamia, the sister of Laban the Syrian, to be his wife.

25:21 And Isaac prayed to the Lord concerning Rebekah his wife, because she was barren; and God heard him, and Rebekah his wife conceived.

25:22 And the children leaped within her; and she said, “If it is to be this way with me, why is this happening to me?” And she went to inquire of the Lord.

25:23 And the Lord said to her, “Two nations are in your womb, and two peoples shall be separated from within you; and one people shall surpass the other, and the greater shall serve the lesser.”

Note 79: 79. Genesis 25:23,27 Greater and lesser retain the comparative terms; the birth context permits older and younger as explanation. Unfeigned renders aplastos provisionally: straightforward or unsophisticated is the intended sense, not a declaration that Jacob never deceived anyone. Dwelling in a house follows the singular Greek house, not a substituted tents. This difficult character description needs independent lexical review.

25:24 And her days to give birth were fulfilled, and behold, there were twins in her womb.

25:25 And the firstborn son came out red, all over like a hairy hide; and he was named Esau.

25:26 And afterward his brother came out, and his hand held Esau’s heel; and he was named Jacob. And Isaac was sixty years old when Rebekah bore them.

25:27 And the young men grew; and Esau was a man skilled in hunting, a man of the countryside, but Jacob was a man without pretence, dwelling in a house.

25:28 And Isaac loved Esau, because his hunting supplied him with food; but Rebekah loved Jacob.

25:29 And Jacob cooked a stew; and Esau came from the field, exhausted.

25:30 And Esau said to Jacob, “Let me taste some of this red stew, for I am exhausted.” Therefore his name was called Edom.

25:31 And Jacob said to Esau, “Sell me your birthright today.”

25:32 And Esau said, “Behold, I am going to die; and what use is this birthright to me?”

25:33 And Jacob said to him, “Swear to me today.” And he swore to him; and Esau sold his birthright to Jacob.

25:34 And Jacob gave Esau bread and lentil stew; and he ate and drank, and rose and went away. Thus Esau despised his birthright.

Genesis 26

26:1 And there was a famine in the land, besides the former famine which was in the time of Abraham; and Isaac went to Abimelech king of the Philistines, to Gerar.

26:2 And the Lord appeared to him and said, “Do not go down into Egypt; live in the land that I shall tell you about.

26:3 “And live as a stranger in this land, and I will be with you and bless you; for to you and to your seed I will give all this land, and I will establish My oath which I swore to Abraham your father.

26:4 “And I will multiply your seed as the stars of heaven, and give to your seed all this land; and in your seed all the nations of the earth shall be blessed,

26:5 “because Abraham your father obeyed My voice, and kept My charges, My commandments, My ordinances, and My statutes.”

26:6 And Isaac lived in Gerar.

26:7 And the men of the place asked concerning Rebekah his wife, and he said, “She is my sister”; for he feared to say, “She is my wife,” lest the men of the place should kill him because of Rebekah, for she was beautiful to behold.

26:8 And he remained there a long time; and Abimelech king of Gerar looked through the window and saw Isaac playing with Rebekah his wife.

Note 80: 80. Genesis 26:8–14,28–35 Playing is retained without specifying an unmentioned act. Unwitting offence expresses agnoia in context. Barley and farmland retain the source’s concrete nouns. An oath with a curse explains ara; safety renders soteria at departure without forcing the theological sense salvation. Verse 32 says We found no water; the negative must not be dropped. Elon is called a Hivite here; the genealogy in chapter 36 must not retroactively change this verse.

26:9 And Abimelech called Isaac and said to him, “Surely she is your wife! Why did you say, ‘She is my sister’?” And Isaac said to him, “For I thought, ‘I may die because of her.’”

26:10 And Abimelech said to him, “What is this that you have done to us? One of my kin might easily have lain with your wife, and you would have brought an unwitting offence upon us.”

26:11 And Abimelech charged all his people, saying, “Whoever touches this man or his wife shall be liable to death.”

26:12 And Isaac sowed in that land, and in that year he reaped barley a hundredfold; and the Lord blessed him.

26:13 And the man was exalted, and continued to grow greater, until he became very great.

26:14 And he had flocks of sheep, herds of cattle, and much farmland; and the Philistines envied him.

26:15 And all the wells which his father’s servants had dug in his father’s time, the Philistines stopped up and filled with earth.

26:16 And Abimelech said to Isaac, “Depart from us, for you have become far mightier than we.”

26:17 And Isaac departed from there, and camped in the valley of Gerar, and lived there.

26:18 And Isaac again dug the wells of water which the servants of Abraham his father had dug, and which the Philistines had stopped up after Abraham his father died; and he called them by the names which Abraham his father had given them.

26:19 And Isaac’s servants dug in the valley of Gerar, and found there a well of living water.

26:20 And the shepherds of Gerar contended with Isaac’s shepherds, saying that the water was theirs; and he called the name of the well Injustice, for they wronged him.

26:21 And Isaac departed from there and dug another well, and they disputed over that also; and he called its name Enmity.

26:22 And he departed from there and dug another well, and they did not contend over it; and he called its name Broad Space, saying, “For now the Lord has made room for us, and has increased us in the land.”

26:23 And he went up from there to the Well of the Oath.

26:24 And the Lord appeared to him that night and said, “I am the God of Abraham your father. Do not fear, for I am with you, and I have blessed you, and will multiply your seed for the sake of Abraham your father.”

26:25 And he built an altar there, and called upon the name of the Lord, and pitched his tent there; and Isaac’s servants dug a well there.

26:26 And Abimelech came to him from Gerar, and Ahuzzath his groomsman, and Phicol the commander of his army.

26:27 And Isaac said to them, “Why have you come to me, when you hated me and sent me away from you?”

26:28 And they said, “We have clearly seen that the Lord was with you, and we said, ‘Let there be an oath with a curse between us and you, and let us make a covenant with you,

26:29 “‘that you shall do us no harm, even as we have not loathed you, and as we have treated you well and sent you away in peace.’ And now you are blessed by the Lord.”

26:30 And he made a feast for them, and they ate and drank.

26:31 And they rose in the morning and swore one to another; and Isaac sent them away, and they departed from him in safety.

26:32 And that same day Isaac’s servants came and told him concerning the well which they had dug, and said, “We found no water.”

26:33 And he called it Oath; therefore the name of the city is Well of the Oath to this day.

26:34 And Esau was forty years old, and took as wives Judith the daughter of Beeri the Hittite, and Basemath the daughter of Elon the Hivite.

26:35 And they contended with Isaac and Rebekah.

Genesis 27

27:1 And when Isaac was old and his eyes were too dim to see, he called Esau his elder son and said to him, “My son.” And he said, “Behold, here am I.”

27:2 And he said, “Behold, I have grown old, and do not know the day of my death.

27:3 “Now therefore take your gear, your quiver and your bow, and go out into the plain, and hunt game for me.

27:4 “And prepare for me savoury food such as I love, and bring it to me, that I may eat, and that my soul may bless you before I die.”

Note 81: 81. Genesis 27:4–29 Savoury food is edible fare, not modern meat restricted to animal flesh. My soul may bless thee retains Isaac’s repeated personal expression. Rulers, thy brother, and thy father’s sons in verse 29 follow the Greek, rather than silently importing another witness’s parallel terms. The retelling in verse 7 adds before the Lord; it remains present there without being inserted into verse 4.

27:5 And Rebekah heard Isaac speaking to Esau his son. And Esau went into the plain to hunt game for his father.

27:6 And Rebekah said to Jacob her younger son, “Behold, I heard your father speaking to Esau your brother, saying,

27:7 “‘Bring me game, and prepare savoury food for me, that I may eat and bless you before the Lord before I die.’

27:8 “Now therefore, my son, listen to me in what I command you.

27:9 “Go to the flock, and bring me from there two tender and good young goats; and I will prepare them as savoury food for your father, as he loves.

27:10 “And you shall bring it to your father, and he shall eat, that your father may bless you before he dies.”

27:11 And Jacob said to Rebekah his mother, “Esau my brother is a hairy man, and I am a smooth man.

27:12 “Perhaps my father will feel me, and I shall be before him as one who treats him with contempt, and shall bring a curse upon myself, and not a blessing.”

27:13 And his mother said to him, “Upon me be your curse, my child; only obey my voice, and go and bring them to me.”

27:14 And he went and took them, and brought them to his mother; and his mother prepared savoury food, as his father loved.

27:15 And Rebekah took the fine clothing of Esau her elder son, which was with her in the house, and clothed Jacob her younger son.

27:16 And she put the skins of the young goats upon his arms, and upon the bare parts of his neck.

27:17 And she gave the savoury food and the loaves which she had prepared into the hands of Jacob her son.

27:18 And he brought them to his father, and said, “Father.” And he said, “Behold, here am I. Who are you, my child?”

27:19 And Jacob said to his father, “I am Esau your firstborn. I have done as you told me. Arise, sit, and eat of my game, that your soul may bless me.”

27:20 And Isaac said to his son, “How is it that you have found it so quickly, my child?” And he said, “Because the Lord your God put it before me.”

27:21 And Isaac said to Jacob, “Draw near to me, that I may feel you, my child, whether you are my son Esau or not.”

27:22 And Jacob drew near to Isaac his father; and he felt him and said, “The voice is Jacob’s voice, but the hands are Esau’s hands.”

27:23 And he did not recognize him, for his hands were hairy as the hands of Esau his brother; and he blessed him.

27:24 And he said, “Are you my son Esau?” And he said, “I am.”

27:25 And he said, “Bring it to me, that I may eat of your game, my child, and that my soul may bless you.” And he brought it to him, and he ate; and he brought him wine, and he drank.

27:26 And Isaac his father said to him, “Draw near to me, and kiss me, my child.”

27:27 And he drew near and kissed him; and he smelled the fragrance of his garments, and blessed him, and said, “Behold, the fragrance of my son is as the fragrance of a full field which the Lord has blessed.

27:28 “And may God give you of the dew of heaven, and of the richness of the earth, and abundance of grain and wine.

27:29 “Let nations serve you, and rulers shall bow down to you. Be lord over your brother, and your father’s sons shall bow down to you. Cursed be the one who curses you, and blessed be the one who blesses you.”

27:30 And when Isaac had finished blessing Jacob his son, and Jacob had gone out from the presence of Isaac his father, Esau his brother came from his hunting.

27:31 And he also prepared savoury food, and brought it to his father, and said to his father, “Let my father arise and eat of his son’s game, that your soul may bless me.”

27:32 And Isaac his father said to him, “Who are you?” And he said, “I am your firstborn son Esau.”

27:33 And Isaac was exceedingly astonished, and said, “Who then hunted game for me and brought it to me? And I ate of all before you came, and blessed him; and let him be blessed.”

Note 82: 82. Genesis 27:33,38–40 Ekstasis in verse 33 describes astonishment, unlike the trance in 15:12. Isaac’s being deeply moved in verse 38 is retained. Of the richness in verse 39 follows the same apo construction used in verse 28; away from is an alternative interpretation that would reverse the sense and requires explicit justification. When thou castest down in verse 40 preserves an elliptical verb without supplying an unstated object. Verses 39–40 remain provisional and require specialist review.

27:34 And when Esau heard the words of Isaac his father, he cried with a great and exceedingly bitter cry, and said, “Bless me also, father!”

27:35 And he said to him, “Your brother came with deceit, and took your blessing.”

27:36 And he said, “He was rightly named Jacob, for he has now supplanted me these two times: he took my birthright, and now he has taken my blessing.” And Esau said to his father, “Have you not reserved a blessing for me, father?”

27:37 And Isaac answered and said to Esau, “If I have made him your lord, and made all his brothers his household slaves, and sustained him with grain and wine, what shall I do for you, my child?”

27:38 And Esau said to his father, “Do you have only one blessing, father? Bless me also, father.” And Isaac was deeply moved; and Esau lifted up his voice and wept.

27:39 And Isaac his father answered and said to him, “Behold, your dwelling shall be of the richness of the earth, and of the dew of heaven from above.

27:40 “And you shall live by your sword, and you shall serve your brother; but when you cast down, you shall loosen his yoke from your neck.”

27:41 And Esau bore a grudge against Jacob because of the blessing with which his father had blessed him; and Esau said in his mind, “Let the days of mourning for my father draw near, that I may kill Jacob my brother.”

27:42 And the words of Esau her elder son were told to Rebekah; and she sent and called Jacob her younger son, and said to him, “Behold, Esau your brother threatens to kill you.

27:43 “Now therefore, my child, obey my voice, and arise and flee into Mesopotamia, to Laban my brother at Harran.

27:44 “And stay with him a few days, until the fury

27:45 “and anger of your brother turn away from you, and he forgets what you have done to him. Then I will send and bring you back from there, lest I be bereaved of you both in one day.”

27:46 And Rebekah said to Isaac, “I am weary of my life because of the daughters of the sons of Heth. If Jacob takes a wife from the daughters of this land, why should I live?”

Genesis 28

28:1 And Isaac called Jacob, and blessed him, and charged him, saying, “You shall not take a wife from the daughters of Canaan.

28:2 “Arise, flee into Mesopotamia, to the house of Bethuel your mother’s father, and take a wife for yourself from there, from the daughters of Laban your mother’s brother.

28:3 “And may my God bless you, and increase you, and multiply you; and you shall become assemblies of nations.

Note 83: 83. Genesis 28:3,11–22 My God is the Greek title; Almighty is not supplied. Ladder renders klimax; stairway is a permissible architectural alternative, not proof of a different text. By his head avoids specifying a stone pillow beyond the expression. Sand, House of God, and Oulamlous preserve the Greek wording. Fearful means inspiring fear or awe, not timid. Safety in verse 21 remains the journey’s safe return.

28:4 “And may He give you the blessing of Abraham my father, to you and to your seed after you, to inherit the land of your sojourning, which God gave to Abraham.”

28:5 And Isaac sent Jacob away, and he went into Mesopotamia, to Laban the son of Bethuel the Syrian, the brother of Rebekah, the mother of Jacob and Esau.

28:6 And Esau saw that Isaac had blessed Jacob, and that he had gone into Mesopotamia of Syria to take a wife for himself from there; and that in blessing him he had charged him, saying, “You shall not take a wife from the daughters of Canaan,”

28:7 and that Jacob had obeyed his father and his mother, and gone into Mesopotamia of Syria.

28:8 And Esau saw that the daughters of Canaan were displeasing in the sight of Isaac his father.

28:9 And Esau went to Ishmael, and took Mahalath, the daughter of Ishmael Abraham’s son, the sister of Nebaioth, to be his wife in addition to his wives.

28:10 And Jacob went out from the Well of the Oath, and went toward Harran.

28:11 And he came upon a place and slept there, for the sun had set; and he took one of the stones of the place, and put it by his head, and slept in that place.

28:12 And he dreamed, and behold, a ladder was set upon the earth, whose top reached to heaven; and the angels of God ascended and descended upon it.

28:13 And the Lord stood firm upon it, and said, “I am the Lord, the God of Abraham your father, and the God of Isaac. Do not fear; the land on which you sleep I will give to you and to your seed.

28:14 “And your seed shall be as the sand of the earth, and shall spread toward the sea, and toward the south, and toward the north, and toward the east; and in you and in your seed all the tribes of the earth shall be blessed.

28:15 “And behold, I am with you, guarding you on every road wherever you go; and I will bring you back into this land, for I will not forsake you until I have done all that I have spoken to you.”

28:16 And Jacob awoke from his sleep and said, “The Lord is in this place, and I did not know it.”

28:17 And he was afraid and said, “How fearful is this place! This is none other than the house of God, and this is the gate of heaven.”

28:18 And Jacob rose in the morning, and took the stone which he had put there by his head, and set it up as a pillar, and poured oil upon its top.

28:19 And Jacob called the name of that place House of God; but the name of the city at first was Oulamlous.

28:20 And Jacob vowed a vow, saying, “If the Lord God is with me, and guards me on this way that I go, and gives me bread to eat and clothing to wear,

28:21 “and brings me back in safety to my father’s house, then the Lord shall be my God.

28:22 “And this stone, which I have set up as a pillar, shall be to me a house of God; and of all that Thou givest me I will surely give a tenth to Thee.”

Genesis 29

29:1 And Jacob lifted up his feet and went into the land of the east, to Laban the son of Bethuel the Syrian, the brother of Rebekah, the mother of Jacob and Esau.

29:2 And he looked, and behold, a well in the plain; and three flocks of sheep lay there beside it, for from that well they watered the flocks. And a great stone lay upon the mouth of the well.

29:3 And all the flocks were gathered there; and they rolled the stone from the mouth of the well, and watered the sheep, and put the stone back in its place upon the mouth of the well.

29:4 And Jacob said to them, “Brothers, where are you from?” And they said, “We are from Harran.”

29:5 And he said to them, “Do you know Laban the son of Nahor?” And they said, “We know him.”

29:6 And he said to them, “Is he well?” And they said, “He is well.” And behold, Rachel his daughter was coming with the sheep.

29:7 And Jacob said, “There is still much of the day left; it is not yet time to gather the livestock. Water the sheep, and go and pasture them.”

29:8 And they said, “We cannot, until all the shepherds are gathered, and they roll the stone from the mouth of the well; then we shall water the sheep.”

29:9 While he was still speaking to them, Rachel the daughter of Laban came with her father’s sheep, for she tended her father’s sheep.

29:10 And when Jacob saw Rachel the daughter of Laban his mother’s brother, and the sheep of Laban his mother’s brother, Jacob drew near and rolled the stone from the mouth of the well, and watered the sheep of Laban his mother’s brother.

29:11 And Jacob kissed Rachel, and lifted up his voice and wept.

29:12 And Jacob told Rachel that he was her father’s kinsman, and that he was Rebekah’s son; and she ran and told her father these things.

Note 84: 84. Genesis 29:12–17,31–35 Kinsman makes the wider sense of adelphos clear for Jacob and Laban without changing their relationship. Weak eyes does not diagnose Leah’s eyesight or declare her unattractive. Hated preserves the strong verb in verses 31 and 33; the preceding comparison of love is retained, without making less loved an automatic replacement for every occurrence of hate. The naming speeches are characters’ stated explanations.

29:13 And when Laban heard the name of Jacob his sister’s son, he ran to meet him, and embraced and kissed him, and brought him into his house. And Jacob told Laban all these things.

29:14 And Laban said to him, “You are of my bones and of my flesh.” And he remained with him a full month.

29:15 And Laban said to Jacob, “Because you are my kinsman, you shall not serve me for nothing. Tell me what your wages shall be.”

29:16 And Laban had two daughters: the name of the elder was Leah, and the name of the younger was Rachel.

29:17 And Leah’s eyes were weak, but Rachel was beautiful in form and fair to behold.

29:18 And Jacob loved Rachel, and said, “I will serve you seven years for Rachel your younger daughter.”

29:19 And Laban said to him, “It is better that I give her to you than that I give her to another man. Stay with me.”

29:20 And Jacob served seven years for Rachel; and they were in his sight as a few days, because he loved her.

29:21 And Jacob said to Laban, “Give me my wife, for my days are fulfilled, that I may go in to her.”

29:22 And Laban gathered all the men of the place, and made a wedding feast.

29:23 And evening came; and Laban took Leah his daughter and brought her to Jacob, and Jacob went in to her.

29:24 And Laban gave Zilpah his slave woman to Leah his daughter, to be her slave woman.

29:25 And morning came, and behold, it was Leah. And Jacob said to Laban, “What is this that you have done to me? Did I not serve you for Rachel? Why have you deceived me?”

29:26 And Laban said, “It is not done this way in our place, to give the younger before the elder.

29:27 “Therefore fulfil this one’s week, and I will give you the other also, for another seven years of service that you shall render to me.”

29:28 And Jacob did so, and fulfilled her week; and Laban gave him Rachel his daughter to be his wife.

29:29 And Laban gave Bilhah his slave woman to Rachel his daughter, to be her slave woman.

29:30 And he went in to Rachel; and he loved Rachel more than Leah, and served him another seven years.

29:31 And the Lord saw that Leah was hated, and opened her womb; but Rachel was barren.

29:32 And Leah conceived and bore Jacob a son; and she called his name Reuben, saying, “For the Lord has seen my humiliation; now my husband will love me.”

29:33 And Leah conceived again and bore Jacob a second son, and said, “For the Lord has heard that I am hated, and has given me this one also.” And she called his name Simeon.

29:34 And she conceived again and bore a son, and said, “Now my husband will be on my side, for I have borne him three sons.” Therefore she called his name Levi.

29:35 And she conceived again and bore a son, and said, “This time I will give thanks to the Lord.” Therefore she called his name Judah; and she ceased bearing.

Genesis 30

30:1 And Rachel saw that she had borne no children to Jacob, and Rachel envied her sister, and said to Jacob, “Give me children, or I shall die.”

30:2 And Jacob was angry with Rachel, and said to her, “Am I in the place of God, who has deprived you of the fruit of the womb?”

30:3 And Rachel said to Jacob, “Behold my slave woman Bilhah. Go in to her, and she shall bear upon my knees, that I also may have children through her.”

Note 85: 85. Genesis 30:3–24 Bear upon my knees preserves the social image without inventing an adoption ceremony in the verse. Rachel’s claims that God judged in her favour and helped her remain her speech. Mandrake fruit avoids the modern implication that the fruit is an ordinary apple. Good fortune, Reward, and the name explanations retain the Greek; the passage does not establish the medicinal efficacy of mandrakes.

30:4 And she gave him Bilhah her slave woman to be his wife; and Jacob went in to her.

30:5 And Bilhah, Rachel’s slave woman, conceived and bore Jacob a son.

30:6 And Rachel said, “God has judged in my favour, and has heard my voice, and has given me a son.” Therefore she called his name Dan.

30:7 And Bilhah, Rachel’s slave woman, conceived again, and bore Jacob a second son.

30:8 And Rachel said, “God has helped me, and I have contended with my sister, and prevailed.” And she called his name Naphtali.

30:9 And Leah saw that she had ceased bearing, and took Zilpah her slave woman, and gave her to Jacob to be his wife.

30:10 And Jacob went in to her; and Zilpah, Leah’s slave woman, conceived and bore Jacob a son.

30:11 And Leah said, “Good fortune!” And she called his name Gad.

30:12 And Zilpah, Leah’s slave woman, conceived and bore Jacob another son, the second.

30:13 And Leah said, “Blessed am I, for women shall call me blessed.” And she called his name Asher.

30:14 And Reuben went out in the days of the wheat harvest, and found mandrake fruit in the field, and brought it to Leah his mother. And Rachel said to Leah, “Give me some of your son’s mandrakes.”

30:15 And Leah said, “Is it not enough for you that you have taken my husband? Will you also take my son’s mandrakes?” And Rachel said, “Not so; let him lie with you tonight in exchange for your son’s mandrakes.”

30:16 And Jacob came from the field in the evening; and Leah went out to meet him, and said, “You shall come in to me today, for I have hired you with my son’s mandrakes.” And he lay with her that night.

30:17 And God heard Leah, and she conceived and bore Jacob a fifth son.

30:18 And Leah said, “God has given me my reward, because I gave my slave woman to my husband.” And she called his name Issachar, which is Reward.

30:19 And Leah conceived again, and bore Jacob a sixth son.

30:20 And Leah said, “God has given me a good gift; now my husband will choose me, for I have borne him six sons.” And she called his name Zebulun.

30:21 And afterward she bore a daughter, and called her name Dinah.

30:22 And God remembered Rachel, and God heard her, and opened her womb.

30:23 And she conceived and bore Jacob a son. And Rachel said, “God has taken away my reproach.”

30:24 And she called his name Joseph, saying, “May God add to me another son.”

30:25 And when Rachel had borne Joseph, Jacob said to Laban, “Send me away, that I may go to my own place and to my own land.

30:26 “Give me my wives and my children, for whom I have served you, that I may depart; for you know the service with which I have served you.”

30:27 And Laban said to him, “If I have found grace in your sight, I would divine by signs; for God has blessed me at your coming.

Note 86: 86. Genesis 30:27–43;31:7–12,41 Divination remains explicit; learned by experience would obscure the verb. The syntax of 30:27 is difficult and the conditional wording is provisional. Grey, white-marked, variously marked, and ash-grey with spots distinguish the source’s animal descriptions. Styrax, walnut, and plane tree preserve Greek plant designations without asserting a modern species. Chapter 30:42 contrasts unmarked and marked animals, not weak and strong animals. Chapter 31:7 and 41 speak of ten lambs and ten ewe lambs, not ten changes of wages. These are textual particulars, not stylistic modernization.

30:28 “Name your wages to me, and I will give them.”

30:29 And Jacob said to him, “You know how I have served you, and how your livestock have fared with me.

30:30 “For you had little before I came, and it has increased to abundance; and the Lord has blessed you wherever I set my foot. And now, when shall I also provide for my own house?”

30:31 And Laban said to him, “What shall I give you?” And Jacob said to him, “You shall give me nothing. If you will do this thing for me, I will again tend and guard your flock.

30:32 “Let all your flock pass through today, and separate from it every grey animal among the lambs, and every white-marked and spotted animal among the goats; these shall be my wages.

30:33 “And my righteousness shall answer for me tomorrow, for my wages are before you. Every goat with me that is not spotted and white-marked, and every lamb that is not grey, shall be counted stolen.”

30:34 And Laban said to him, “Let it be according to your word.”

30:35 And that day he separated the spotted and white-marked male goats, and all the spotted and white-marked female goats, and everything that had white upon it, and every grey animal among the lambs; and he committed them into the hands of his sons.

30:36 And he put a journey of three days between them and Jacob; and Jacob tended Laban’s remaining flock.

30:37 And Jacob took fresh rods of styrax, walnut, and plane tree; and Jacob peeled white strips in them, stripping away the green, so that the white which he had peeled appeared in a varied pattern upon the rods.

30:38 And he set the rods which he had peeled in the channels of the watering troughs, so that, when the sheep came to drink before the rods, when they came to drink,

30:39 the sheep might conceive facing the rods. And the sheep bore young that were white-marked, variously marked, and ash-grey with spots.

30:40 And Jacob separated the lambs, and set before the sheep a white-marked ram and every variously marked animal among the lambs; and he set apart flocks for himself, and did not mix them with Laban’s sheep.

30:41 And at the time when the sheep were mating and conceiving, Jacob set the rods before the sheep in the troughs, that they might mate facing the rods.

30:42 But when the sheep gave birth, he did not set them there. And the unmarked were Laban’s, and the marked were Jacob’s.

30:43 And the man became exceedingly, exceedingly wealthy; and he had much livestock, and oxen, and male and female slaves, and camels and donkeys.

Genesis 31

31:1 And Jacob heard the words of Laban’s sons, saying, “Jacob has taken all that was our father’s, and from that which was our father’s he has made all this glory.”

31:2 And Jacob saw Laban’s face, and behold, it was not toward him as before.

Note 87: 87. Genesis 31:2,5,19–35 As before clarifies literally yesterday and the third day without changing the contrast. Idols renders eidola; no special type of household image is conjectured. The River is not expanded inside the verse. The warning concerns evil speech, and the search proceeds through Leah’s dwelling, Jacob’s, the two slave women’s, and Rachel’s in the Greek order. Rachel’s claim about the customary condition of women means menstruation; it remains her claim. Revision, 29 September 2026. Wording. At 31:31, “What if thou shouldest” expresses the apprehension introduced by Greek mēpote. It replaces an incomplete independent “Lest” clause while retaining singular address, the daughters, and all Jacob’s possessions. Greek source.

31:3 And the Lord said to Jacob, “Return to the land of your father and to your kindred, and I will be with you.”

31:4 And Jacob sent and called Rachel and Leah into the field where the flocks were.

31:5 And he said to them, “I see your father’s face, that it is not toward me as before; but the God of my father has been with me.

31:6 “And you yourselves know that with all my strength I have served your father.

31:7 “And your father has cheated me, and changed my wages of ten lambs; but God has not allowed him to harm me.

31:8 “If he said, ‘The variously marked shall be your wages,’ then all the sheep bore variously marked young; and if he said, ‘The white shall be your wages,’ then all the sheep bore white young.

31:9 “And God has taken away all your father’s livestock, and given them to me.

31:10 “And when the sheep were mating, I saw them with my eyes in a dream; and behold, the male goats and rams mounting the sheep and goats were white-marked, variously marked, and ash-grey with spots.

31:11 “And the angel of God said to me in a dream, ‘Jacob.’ And I said, ‘What is it?’

31:12 “And he said, ‘Lift up your eyes and see the male goats and rams mounting the sheep and goats, white-marked, variously marked, and ash-grey with spots; for I have seen all that Laban does to you.

31:13 “‘I am the God who appeared to you in the place of God, where you anointed a pillar to Me, and vowed a vow to Me. Now therefore arise and go out from this land, and depart to the land of your birth, and I will be with you.’”

31:14 And Rachel and Leah answered and said to him, “Do we still have any portion or inheritance in our father’s house?

31:15 “Are we not counted strangers by him? For he has sold us, and has utterly consumed our money.

31:16 “All the wealth and glory which God has taken from our father shall be ours and our children’s. Now therefore do all that God has said to you.”

31:17 And Jacob rose, and set his wives and his children upon the camels.

31:18 And he led away all his possessions, and all his household goods which he had acquired in Mesopotamia, and all that he had, to go to Isaac his father in the land of Canaan.

31:19 And Laban had gone to shear his sheep; and Rachel stole her father’s idols.

31:20 And Jacob concealed it from Laban the Syrian, by not telling him that he was fleeing.

31:21 And he fled, he and all that he had, and crossed the River, and set out toward the mountain of Gilead.

31:22 And on the third day it was told to Laban the Syrian that Jacob had fled.

31:23 And he took all his kinsmen with him, and pursued him a journey of seven days, and overtook him in the mountain of Gilead.

31:24 And God came to Laban the Syrian in a dream by night, and said to him, “Take care not to speak evil to Jacob.”

31:25 And Laban overtook Jacob. And Jacob had pitched his tent in the mountain; and Laban stationed his kinsmen in the mountain of Gilead.

31:26 And Laban said to Jacob, “What have you done? Why did you flee secretly, and defraud me, and lead away my daughters as captives of the sword?

31:27 “If you had told me, I would have sent you away with gladness and music, with tambourines and lyre.

31:28 “I was not deemed worthy to kiss my children and my daughters. Now you have acted foolishly.

31:29 “And now my hand has power to harm you; but the God of your father said to me yesterday, ‘Take care not to speak evil to Jacob.’

31:30 “Now therefore you have gone, for you greatly longed to depart to your father’s house; but why have you stolen my gods?”

31:31 And Jacob answered and said to Laban, “For I thought, ‘What if you should take your daughters from me, and all that is mine?’

Note 87: 87. Genesis 31:2,5,19–35 As before clarifies literally yesterday and the third day without changing the contrast. Idols renders eidola; no special type of household image is conjectured. The River is not expanded inside the verse. The warning concerns evil speech, and the search proceeds through Leah’s dwelling, Jacob’s, the two slave women’s, and Rachel’s in the Greek order. Rachel’s claim about the customary condition of women means menstruation; it remains her claim. Revision, 29 September 2026. Wording. At 31:31, “What if thou shouldest” expresses the apprehension introduced by Greek mēpote. It replaces an incomplete independent “Lest” clause while retaining singular address, the daughters, and all Jacob’s possessions. Greek source.

31:32 “Identify what is yours among my possessions, and take it.” And he identified nothing with him. And Jacob said to him, “With whomever you find your gods, he shall not live before our kinsmen.” But Jacob did not know that Rachel his wife had stolen them.

31:33 And Laban entered and searched Leah’s dwelling, and found nothing; and he went out from Leah’s dwelling and searched Jacob’s dwelling and the dwelling of the two slave women, and found nothing. And he entered Rachel’s dwelling also.

31:34 And Rachel had taken the idols, and put them in the camel’s saddle gear, and sat upon them.

31:35 And she said to her father, “Do not take it badly, my lord; I cannot rise before you, for the customary condition of women is upon me.” And Laban searched the whole dwelling, and did not find the idols.

31:36 And Jacob was angry, and contended with Laban; and Jacob answered and said to Laban, “What is my offence, and what is my sin, that you have pursued me

31:37 “and searched all my belongings? What have you found of all your household goods? Set it here before my kinsmen and your kinsmen, and let them judge between us two.

31:38 “These twenty years I have been with you; your sheep and your goats have not miscarried, and I have not eaten the rams of your flock.

31:39 “I brought you no animal taken by wild beasts; I myself paid for what was stolen by day and what was stolen by night.

31:40 “By day I was consumed by the heat, and by night by the frost; and sleep departed from my eyes.

31:41 “These twenty years I have been in your house; I served you fourteen years for your two daughters, and six years among your sheep; and you defrauded me of my wages of ten ewe lambs.

31:42 “Unless the God of my father Abraham and the Fear of Isaac had been with me, you would now have sent me away empty. God saw my humiliation and the toil of my hands, and rebuked you yesterday.”

31:43 And Laban answered and said to Jacob, “The daughters are my daughters, and the sons are my sons, and the livestock are my livestock; and all that you see is mine and my daughters’. What shall I do today to these women, or to their children whom they have borne?

31:44 “Now therefore come, let us make a covenant, I and you, and let it be a witness between me and you.” And he said to him, “Behold, no one is with us; see, God is witness between me and you.”

Note 88: 88. Genesis 31:44–54;32:1 The Greek names the heap with translated witness expressions. Its displayed numbering has no separate 31:51; the heap-and-pillar material occurs in 31:48. Laban’s departure is 32:1 here, corresponding to 31:55 in many English Bibles; the following chapter-32 references are consequently offset by one. Preserve the conditional difficulty of 31:50–53 without inventing an oath penalty. Its syntax remains open for review. The skipped label is not an omitted translation verse.

31:45 And Jacob took a stone and set it up as a pillar.

31:46 And Jacob said to his kinsmen, “Gather stones.” And they gathered stones and made a heap, and ate and drank there beside the heap. And Laban said to him, “This heap bears witness between me and you today.”

31:47 And Laban called it Heap of Witness, but Jacob called it Witness Heap.

31:48 And Laban said to Jacob, “Behold this heap and this pillar which I have set between me and you: this heap bears witness, and this pillar bears witness.” Therefore its name was called The Heap Bears Witness,

31:49 and The Watch, because he said, “May God watch between me and you, for we shall be separated one from another.

31:50 “If you mistreat my daughters, if you take wives besides my daughters, see, no one is with us.

31:52 “For if I do not cross over to you, neither shall you cross this heap and this pillar to me for harm,

31:53 “the God of Abraham and the God of Nahor shall judge between us.” And Jacob swore by the Fear of his father Isaac.

31:54 And Jacob offered a sacrifice in the mountain, and called his kinsmen; and they ate and drank, and slept in the mountain.

Genesis 32

32:1 And Laban rose in the morning, and kissed his sons and his daughters, and blessed them; and Laban turned back and departed to his own place.

32:2 And Jacob went on his own way; and he lifted up his eyes and saw the camp of God encamped, and the angels of God met him.

Note 89: 89. Genesis 32:2–13,21–33 Camp and Encampments preserve the naming image; angels and human messengers render angelos according to referent. Verse 11 says the righteousness and truth suffice, not that Jacob is unworthy of mercies. The face idioms in verse 21 mean appeasing and being accepted. The wrestling figure remains a man in verse 25; uncertain pronouns stay lower-case. The thigh becomes numb, rather than being expressly dislocated. Form of God translates the place name; life in verse 31 is the contextual sense of psyche.

32:3 And Jacob said when he saw them, “This is the camp of God.” And he called the name of that place Encampments.

32:4 And Jacob sent messengers before him to Esau his brother, into the land of Seir, into the country of Edom.

32:5 And he charged them, saying, “This is what you shall say to my lord Esau: ‘Thus says your servant Jacob: I have lived as a stranger with Laban, and remained until now.

32:6 “‘And I have oxen and donkeys and sheep, and male and female slaves; and I have sent to tell my lord Esau, that your servant may find grace in your sight.’”

32:7 And the messengers returned to Jacob, saying, “We came to your brother Esau, and behold, he comes to meet you, and four hundred men with him.”

32:8 And Jacob was greatly afraid and perplexed; and he divided the people who were with him, and the oxen and the sheep, into two camps.

32:9 And Jacob said, “If Esau comes to one camp and strikes it down, the second camp shall escape.”

32:10 And Jacob said, “O God of my father Abraham, and God of my father Isaac, O Lord, who didst say to me, ‘Hurry to the land of your birth, and I will do you good,’

32:11 “all the righteousness and all the truth which Thou hast shown to Thy servant suffice for me; for with my staff I crossed this Jordan, and now I have become two camps.

32:12 “Deliver me from the hand of Esau my brother, for I fear him, lest he come and strike me down, mother with children.

32:13 “And Thou didst say, ‘I will surely do you good, and make your seed as the sand of the sea, which cannot be numbered for its multitude.’”

32:14 And he slept there that night; and he took gifts from what he had brought, and sent them to Esau his brother:

32:15 two hundred female goats and twenty male goats, two hundred ewes and twenty rams,

32:16 thirty nursing camels with their young, forty cows and ten bulls, twenty donkeys and ten foals.

32:17 And he committed them into the hands of his servants, each herd apart; and he said to his servants, “Go before me, and leave a space between herd and herd.”

32:18 And he charged the first, saying, “If Esau my brother meets you and asks you, saying, ‘Whose are you, and where are you going, and whose are these before you?’

32:19 “you shall say, ‘They are your servant Jacob’s. He has sent gifts to my lord Esau, and behold, he himself is behind us.’”

32:20 And he charged the first, and the second, and the third, and all who went along behind these flocks, saying, “Speak to Esau in this way when you meet him.

32:21 “And you shall say, ‘Behold, your servant Jacob comes behind us.’” For he said, “I will appease him with the gifts going before him, and afterward I shall see his face; for perhaps he will accept me.”

32:22 And the gifts passed on before him, but he slept that night in the camp.

32:23 And he rose that night, and took his two wives and his two slave women and his eleven children, and crossed the ford of Jabbok.

32:24 And he took them and crossed the torrent, and brought over all that he had.

32:25 And Jacob was left alone; and a man wrestled with him until morning.

32:26 And he saw that he could not prevail against him, and touched the broad part of his thigh; and the broad part of Jacob’s thigh became numb as he wrestled with him.

32:27 And he said to him, “Let me go, for dawn has risen.” And he said, “I will not let you go unless you bless me.”

32:28 And he said to him, “What is your name?” And he said, “Jacob.”

32:29 And he said to him, “Your name shall no longer be called Jacob, but Israel shall be your name, for you have been strong with God, and with men you are mighty.”

32:30 And Jacob asked and said, “Tell me your name.” And he said, “Why do you ask my name?” And he blessed him there.

32:31 And Jacob called the name of that place Form of God, “For I have seen God face to face, and my life has been preserved.”

32:32 And the sun rose upon him as he passed Form of God; and he limped because of his thigh.

32:33 Therefore the sons of Israel do not eat the sinew that became numb, which is upon the broad part of the thigh, to this day; for he touched the broad part of Jacob’s thigh, the sinew, and it became numb.

Genesis 33

33:1 And Jacob lifted up his eyes and saw, and behold, Esau his brother was coming, and four hundred men with him. And Jacob divided the children among Leah and Rachel and the two slave women.

33:2 And he put the two slave women and their sons first, and Leah and her children behind, and Rachel and Joseph last.

33:3 And he himself went before them, and bowed down to the earth seven times, until he drew near to his brother.

33:4 And Esau ran to meet him, and embraced and kissed him, and fell upon his neck; and they both wept.

33:5 And he lifted up his eyes and saw the women and the children, and said, “Who are these with you?” And he said, “The children with whom God has shown mercy to your servant.”

Note 90: 90. Genesis 33:5–20 Mercy, grace, and blessings are not collapsed into one term: blessings in verse 11 denotes the gifts. Bow down describes homage to Esau and does not imply divine worship. Booths translates the naming expression; Salem is treated as a place name in verse 18. A hundred lambs in verse 19 follows the Greek and is not converted to pieces of money. Verse 20 says Jacob called upon the God of Israel; it does not supply a different altar name.

33:6 And the slave women and their children drew near, and bowed down.

33:7 And Leah and her children drew near, and bowed down; and afterward Rachel and Joseph drew near, and bowed down.

33:8 And he said, “What do you mean by all these companies which I met?” And he said, “That your servant may find grace in your sight, my lord.”

33:9 And Esau said, “I have much, brother; let what is yours be yours.”

33:10 And Jacob said, “If I have found grace in your sight, receive the gifts from my hands; for I have seen your face as one might see the face of God, and you will accept me.

33:11 “Take my blessings which I have brought to you, for God has shown mercy to me, and I have all things.” And he urged him, and he took them.

33:12 And he said, “Let us set out and go straight ahead.”

33:13 And he said to him, “My lord knows that the children are tender, and the sheep and cows under my care are nursing; if therefore I drive them hard for one day, all the livestock will die.

33:14 “Let my lord go before his servant; and I will make my way slowly, according to the journey before me and the children’s pace, until I come to my lord in Seir.”

33:15 And Esau said, “Let me leave with you some of the people who are with me.” And he said, “Why this? It is enough that I have found grace in your sight, my lord.”

33:16 And Esau returned that day on his way to Seir.

33:17 And Jacob journeyed to Booths, and made houses for himself there, and made booths for his livestock; therefore he called the name of that place Booths.

33:18 And Jacob came to Salem, a city of Shechem, which is in the land of Canaan, when he came from Mesopotamia of Syria; and he camped before the city.

33:19 And he bought the portion of the field where he had pitched his tent from Hamor the father of Shechem for a hundred lambs.

33:20 And he set up an altar there, and called upon the God of Israel.

Genesis 34

34:1 And Dinah the daughter of Leah, whom she bore to Jacob, went out to see the daughters of the people of the land.

34:2 And Shechem the Horite, son of Hamor and ruler of the land, saw her, and seized her, and lay with her, and violated her.

Note 91: 91. Genesis 34:2–31 Seized, lay with, and violated preserve the violence without euphemistic consent. Maiden at 34:3 renders parthenos after the assault; the word is not evidence that the narrator denies the assault or a global rule that parthenos never means virgin. Horite, the named speakers Simeon and Levi, plural our daughters, and household captives retain Greek particulars. The slain in verse 27 renders traumatias, which in battle narratives regularly denotes the fatally wounded or slain; the city’s men had just been killed (verses 25–26). Wounded remains a wider lexical sense, but here the context favours slain. The speeches do not constitute editorial approval of the massacre.

34:3 And he was attached to the soul of Dinah, Jacob’s daughter, and loved the maiden, and spoke to the maiden according to her heart.

34:4 And Shechem spoke to Hamor his father, saying, “Take this young woman for me to be my wife.”

34:5 And Jacob heard that the son of Hamor had defiled Dinah his daughter; but his sons were with his livestock in the plain, and Jacob kept silence until they came.

34:6 And Hamor the father of Shechem went out to Jacob to speak with him.

34:7 And Jacob’s sons came from the plain; and when they heard, the men were deeply distressed, and were exceedingly grieved, because he had done a disgraceful thing in Israel by lying with Jacob’s daughter; and such a thing must not be.

34:8 And Hamor spoke to them, saying, “Shechem my son has set his soul upon your daughter; therefore give her to him to be his wife.

34:9 “Intermarry with us; give your daughters to us, and take our daughters for your sons.

34:10 “And live among us; behold, the land is broad before you. Live and trade in it, and acquire possessions in it.”

34:11 And Shechem said to her father and to her brothers, “Let me find grace in your sight, and whatever you say, we will give.

34:12 “Make the marriage payment exceedingly great, and I will give according to whatever you say to me; and give me this young woman to be my wife.”

34:13 And Jacob’s sons answered Shechem and Hamor his father with deceit, and spoke to them, because they had defiled Dinah their sister.

34:14 And Simeon and Levi, Dinah’s brothers, the sons of Leah, said to them, “We cannot do this thing, to give our sister to a man who is uncircumcised; for it is a reproach to us.

34:15 “On this condition we will become like you and live among you: if you also become as we are, with every male among you circumcised.

34:16 “And we will give our daughters to you, and take wives for ourselves from your daughters; and we will live among you, and be as one family.

34:17 “But if you will not listen to us to be circumcised, we will take our daughters and depart.”

34:18 And their words pleased Hamor and Shechem the son of Hamor.

34:19 And the young man did not delay to do this thing, for he was intent upon Jacob’s daughter; and he was the most honoured of all in his father’s house.

34:20 And Hamor and Shechem his son came to the gate of their city, and spoke to the men of their city, saying,

34:21 “These men are peaceable with us; let them live in the land and trade in it, for behold, the land is broad before them. We will take their daughters to be our wives, and give our daughters to them.

34:22 “Only on this condition will the men become like us, to live with us and be one people: that every male among us be circumcised, even as they are circumcised.

34:23 “And shall not their livestock, and their possessions, and their four-footed beasts be ours? Only let us become like them, and they will live with us.”

34:24 And all who went out through the gate of their city listened to Hamor and Shechem his son; and they were circumcised in the flesh of their foreskin, every male.

34:25 And on the third day, when they were in pain, two of Jacob’s sons, Simeon and Levi, Dinah’s brothers, each took his sword, and entered the city unopposed, and slew every male.

34:26 And they slew Hamor and Shechem his son with the edge of the sword, and took Dinah from Shechem’s house, and went out.

34:27 And Jacob’s sons came upon the slain, and plundered the city in which they had defiled Dinah their sister.

34:28 And they took their sheep and their oxen and their donkeys, whatever was in the city and whatever was in the plain.

34:29 And they took captive all their people, and all their household goods, and their wives; and they plundered whatever was in the city and whatever was in the houses.

34:30 And Jacob said to Simeon and Levi, “You have made me hated, so that I am offensive to all who live in the land, among the Canaanites and the Perizzites. And I am few in number; and they shall gather against me and cut me down, and I and my household shall be destroyed.”

34:31 And they said, “But should they treat our sister as a prostitute?”

Genesis 35

35:1 And God said to Jacob, “Arise, go up to the place Bethel, and live there; and make an altar there to the God who appeared to you when you were fleeing from the presence of Esau your brother.”

35:2 And Jacob said to his household and to all who were with him, “Put away from among you the foreign gods which are with you, and purify yourselves, and change your garments.

35:3 “And let us arise and go up to Bethel, and make an altar there to the God who heard me in the day of affliction, who was with me and preserved me on the way which I went.”

35:4 And they gave to Jacob the foreign gods which were in their hands, and the earrings which were in their ears; and Jacob hid them under the terebinth in Shechem, and destroyed them to this day.

Note 92: 92. Genesis 35:4–22 Destroyed them unto this day retains a compressed and difficult expression after hiding the images; it needs further review. Verse 8 locates Deborah’s death below Bethel under the oak and does not add a separate burial clause. The tower-of-Gader sentence is within 35:16 in the displayed Greek; there is no separate 35:21. The two movements in verse 16 and the two parts of verse 22 are retained under their displayed verse numbers. Soul departing in verse 18 preserves the death image without adding an explanation of the soul’s nature.

35:5 And Israel departed from Shechem; and the fear of God fell upon the cities around them, and they did not pursue the sons of Israel.

35:6 And Jacob came to Luz, which is in the land of Canaan, which is Bethel, he and all the people who were with him.

35:7 And he built an altar there, and called the name of the place Bethel; for there God appeared to him when he was fleeing from the presence of Esau his brother.

35:8 And Deborah, Rebekah’s nurse, died below Bethel under the oak; and Jacob called its name Oak of Mourning.

35:9 And God appeared to Jacob again in Luz, when he came from Mesopotamia of Syria; and God blessed him.

35:10 And God said to him, “Your name is Jacob; you shall no longer be called Jacob, but Israel shall be your name.”

35:11 And God said to him, “I am your God. Increase and multiply; nations and assemblies of nations shall be from you, and kings shall come from your loins.

35:12 “And the land which I gave to Abraham and Isaac, I have given to you; it shall be yours, and I will give this land to your seed after you.”

35:13 And God went up from him, from the place where He spoke with him.

35:14 And Jacob set up a pillar in the place where He spoke with him, a pillar of stone; and he poured a drink offering upon it, and poured oil upon it.

35:15 And Jacob called the name of the place where God spoke with him Bethel.

35:16 And Jacob departed from Bethel, and pitched his tent beyond the tower of Gader. And when he drew near to Chabratha, to enter the land of Ephrath, Rachel gave birth, and had hard labour in the birth.

35:17 And during her hard labour the midwife said to her, “Take courage, for this also is a son for you.”

35:18 And as her soul was departing, for she was dying, she called his name Son of My Sorrow; but his father called him Benjamin.

35:19 And Rachel died, and was buried on the way to Ephrath, which is Bethlehem.

35:20 And Jacob set up a pillar upon her tomb; this is the pillar of Rachel’s tomb to this day.

35:22 And when Israel lived in that land, Reuben went and lay with Bilhah his father’s concubine; and Israel heard it, and it appeared evil in his sight. And the sons of Jacob were twelve.

35:23 The sons of Leah: Reuben, Jacob’s firstborn, Simeon, Levi, Judah, Issachar, and Zebulun.

35:24 And the sons of Rachel: Joseph and Benjamin.

35:25 And the sons of Bilhah, Rachel’s slave woman: Dan and Naphtali.

35:26 And the sons of Zilpah, Leah’s slave woman: Gad and Asher. These are Jacob’s sons, who were born to him in Mesopotamia of Syria.

35:27 And Jacob came to Isaac his father at Mamre, to the city of the plain, which is Hebron, in the land of Canaan, where Abraham and Isaac lived as strangers.

35:28 And the days of Isaac which he lived were a hundred and eighty years.

35:29 And his strength failed, and he died, and was added to his family, old and full of days; and Esau and Jacob his sons buried him.

Genesis 36

36:1 And these are the generations of Esau, who is Edom.

36:2 And Esau took wives from the daughters of the Canaanites: Adah the daughter of Elon the Hittite, and Oholibamah the daughter of Anah the son of Zibeon the Hivite,

Note 93: 93. Genesis 36:2–43 Chief avoids the later European rank suggested by duke. Repeated names and varying wife lists remain as transmitted; they are not silently harmonized with 26:34 or 28:9. Iamin at 36:24 is left as the Greek’s uncertain designation, not replaced by mules or hot springs. The four sons in verse 27, Arad son of Barad in verse 39, and Matred’s being a son are retained. These readings and the transliterations need final specialist name review.

36:3 and Basemath the daughter of Ishmael, the sister of Nebaioth.

36:4 And Adah bore Eliphaz to Esau, and Basemath bore Reuel.

36:5 And Oholibamah bore Jeush and Jalam and Korah. These are Esau’s sons who were born to him in the land of Canaan.

36:6 And Esau took his wives and his sons and his daughters, and all the persons of his house, and all his possessions and all his livestock, and all that he had acquired and all that he had gained in the land of Canaan; and he went out from the land of Canaan, away from the presence of Jacob his brother.

36:7 For their possessions were too great for them to live together, and the land of their sojourning could not support them because of the multitude of their possessions.

36:8 And Esau lived in the mountain of Seir; Esau is Edom.

36:9 And these are the generations of Esau, the father of Edom, in the mountain of Seir.

36:10 And these are the names of Esau’s sons: Eliphaz the son of Adah, Esau’s wife, and Reuel the son of Basemath, Esau’s wife.

36:11 And the sons of Eliphaz were Teman, Omar, Sophar, Gatam, and Kenaz.

36:12 And Timna was the concubine of Eliphaz, Esau’s son, and bore Amalek to Eliphaz. These are the sons of Adah, Esau’s wife.

36:13 And these are the sons of Reuel: Nahath, Zerah, Shammah, and Mizzah. These were the sons of Basemath, Esau’s wife.

36:14 And these were the sons of Oholibamah, the daughter of Anah the son of Zibeon, Esau’s wife: she bore to Esau Jeush and Jalam and Korah.

36:15 These are the chiefs, the sons of Esau. The sons of Eliphaz, Esau’s firstborn: chief Teman, chief Omar, chief Sophar, chief Kenaz,

36:16 chief Korah, chief Gatam, chief Amalek. These are the chiefs of Eliphaz in the land of Idumea; these are Adah’s sons.

36:17 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 of Basemath, Esau’s wife.

36:18 And these are the sons of Oholibamah, Esau’s wife: chief Jeush, chief Jalam, chief Korah. These are the chiefs of Oholibamah.

36:19 These are Esau’s sons, and these are their chiefs. These are the sons of Edom.

36:20 And these are the sons of Seir the Horite, who lived in the land: Lotan, Shobal, Zibeon, Anah,

36:21 and Dishon, Asar, and Rison. These are the chiefs of the Horite, the son of Seir, in the land of Edom.

36:22 And Lotan’s sons were Hori and Aiman; and Lotan’s sister was Timna.

36:23 And these are Shobal’s sons: Golon, Manahath, Gaibel, Soph, and Oman.

36:24 And these are Zibeon’s sons: Aiah and Onan. This is the Onas who found Iamin in the wilderness when he was tending the beasts of burden of Zibeon his father.

36:25 And these are Anah’s children: Dishon, and Oholibamah the daughter of Anah.

36:26 And these are Dishon’s sons: Amada, Eshban, Ithran, and Cheran.

36:27 And these are Asar’s sons: Balaan, Zoukam, Ioukam, and Oukan.

36:28 And these are Rison’s sons: Uz and Aram.

36:29 These are the chiefs of the Horites: chief Lotan, chief Shobal, chief Zibeon, chief Anah,

36:30 chief Dishon, chief Asar, chief Rison. These are the chiefs of the Horites according to their chiefdoms in the land of Edom.

36:31 And these are the kings who reigned in Edom before a king reigned in Israel.

36:32 And Balak the son of Beor reigned in Edom, and the name of his city was Dennaba.

36:33 And Balak died, and Jobab the son of Zerah from Bozrah reigned in his place.

36:34 And Jobab died, and Asom from the land of the Temanites reigned in his place.

36:35 And Asom died, and Hadad the son of Barad, who struck down Midian in the plain of Moab, reigned in his place; and the name of his city was Geththaim.

36:36 And Hadad died, and Samlah from Masrekah reigned in his place.

36:37 And Samlah died, and Shaul from Rehoboth by the River reigned in his place.

36:38 And Shaul died, and Baal-hanan the son of Achbor reigned in his place.

36:39 And Baal-hanan the son of Achbor died, and Arad the son of Barad reigned in his place; and the name of his city was Phogor, and his wife’s name was Mehetabel, the daughter of Matred the son of Me-zahab.

36:40 These are the names of Esau’s chiefs according to their tribes, according to their place, in their regions and in their nations: chief Timna, chief Gola, chief Jether,

36:41 chief Oholibamah, chief Elah, chief Pinon,

36:42 chief Kenaz, chief Teman, chief Mazar,

36:43 chief Megediel, chief Zaphoim. These are the chiefs of Edom according to their settlements in the land of their possession. This is Esau, the father of Edom.

Genesis 37

37:1 And Jacob lived in the land where his father had lived as a stranger, in the land of Canaan.

37:2 And these are the generations of Jacob. Joseph, being seventeen years old, was tending the sheep with his brothers, a youth among the sons of Bilhah and the sons of Zilpah, his father’s wives; and Joseph brought an evil report to Israel their father.

37:3 And Jacob loved Joseph more than all his sons, for he was to him a son of his old age; and he made him a tunic of many colours.

Note 94: 94. Genesis 37:3,25–36 Tunic of many colours follows the Greek poikilos; it does not decide the sense of the Hebrew garment term in another source. Stacte is an aromatic substance whose exact identification is uncertain. Verse 28 says twenty pieces of gold; silver is not substituted. The agents in the selling sequence are not clarified beyond the source’s pronouns. Hades names the realm of the dead; neither a physical grave nor final punishment is automatically its meaning.

37:4 And his brothers saw that their father loved him above all his sons, and hated him, and could speak nothing peaceable to him.

37:5 And Joseph dreamed a dream, and told it to his brothers.

37:6 And he said to them, “Hear this dream which I have dreamed.

37:7 “I dreamed that we were binding sheaves in the midst of the plain; and my sheaf arose and stood upright, and your sheaves turned about and bowed down to my sheaf.”

37:8 And his brothers said to him, “Shall you indeed reign over us, or shall you indeed have dominion over us?” And they hated him still more because of his dreams and because of his words.

37:9 And he saw another dream, and told it to his father and to his brothers, and said, “Behold, I have dreamed another dream, as though the sun and the moon and eleven stars were bowing down to me.”

37:10 And his father rebuked him, and said to him, “What is this dream which you have dreamed? Shall I and your mother and your brothers indeed come to bow down to you to the earth?”

37:11 And his brothers envied him, but his father kept the saying in mind.

37:12 And his brothers went to pasture their father’s sheep in Shechem.

37:13 And Israel said to Joseph, “Do not your brothers tend the flock in Shechem? Come, I will send you to them.” And he said to him, “Behold, here am I.”

37:14 And Israel said to him, “Go and see whether your brothers and the sheep are well, and tell me.” And he sent him from the valley of Hebron, and he came to Shechem.

37:15 And a man found him wandering in the plain; and the man asked him, saying, “What are you looking for?”

37:16 And he said, “I am looking for my brothers; tell me where they pasture the flock.”

37:17 And the man said to him, “They have departed from here, for I heard them saying, ‘Let us go to Dothan.’” And Joseph went after his brothers, and found them in Dothan.

37:18 And they saw him far off, before he drew near to them, and plotted wickedly to kill him.

37:19 And they said one to another, “Behold, that dreamer comes.

37:20 “Now therefore come, let us kill him and cast him into one of the pits, and we will say, ‘An evil beast has devoured him’; and we shall see what shall become of his dreams.”

37:21 And Reuben heard, and delivered him from their hands, and said, “Let us not take his life.”

37:22 And Reuben said to them, “Shed no blood; cast him into this pit in the wilderness, but lay no hand upon him,” that he might deliver him from their hands and restore him to his father.

37:23 And when Joseph came to his brothers, they stripped Joseph of the tunic of many colours which was upon him.

37:24 And they took him and cast him into the pit; and the pit was empty, having no water.

37:25 And they sat down to eat bread; and they lifted up their eyes and saw, and behold, Ishmaelite travellers were coming from Gilead, and their camels were laden with spices and resin and stacte; and they were going to take them down into Egypt.

37:26 And Judah said to his brothers, “What profit is there if we kill our brother and conceal his blood?

37:27 “Come, let us sell him to these Ishmaelites, and do not let our hands be upon him, for he is our brother and our flesh.” And his brothers listened.

37:28 And Midianite merchants passed by; and they drew Joseph up and brought him out of the pit, and sold Joseph to the Ishmaelites for twenty pieces of gold, and brought Joseph down into Egypt.

37:29 And Reuben returned to the pit, and did not see Joseph in the pit; and he tore his garments.

37:30 And he returned to his brothers and said, “The child is not here; and I, where shall I now go?”

37:31 And they took Joseph’s tunic, and slaughtered a young goat, and stained the tunic with the blood.

37:32 And they sent the tunic of many colours, and brought it to their father, and said, “We have found this. See whether it is your son’s tunic or not.”

37:33 And he recognized it, and said, “It is my son’s tunic; an evil beast has devoured him, a beast has snatched Joseph away.”

37:34 And Jacob tore his garments, and put sackcloth upon his loins, and mourned his son many days.

37:35 And all his sons and daughters gathered and came to comfort him, but he would not be comforted, saying, “I will go down to my son mourning, into Hades.” And his father wept for him.

37:36 And the Midianites sold Joseph in Egypt to Potiphar, Pharaoh’s eunuch, the chief cook.

Note 95: 95. Genesis 37:36;39:1;40:2–4;41:10–12 Eunuch and chief cook retain spadon/eunouchos and archimageiros as lexical renderings of court titles. Their exact administrative and physical implications are not settled by the English labels; official and chief of the guard are contextual alternatives requiring a separate note and evidence. Chief cupbearer avoids the modern household sense of butler. Jailer titles remain prison offices; do not harmonize every title into one rank.

Genesis 38

38:1 And at that time Judah went down from his brothers, and came to a certain Adullamite man whose name was Hirah.

38:2 And Judah saw there a Canaanite man’s daughter named Shua; and he took her, and went in to her.

Note 96: 96. Genesis 38:2–26 The Greek names Judah’s wife Shua, and calls Hirah his shepherd. Perform a brother-in-law’s duty clarifies the marriage verb without importing a later law code. Seed links offspring and emission in verse 9; the object of spilled is supplied for intelligible English. Ring, necklace, and staff retain the pledged items. More in the right renders the comparative justification claim in verse 26, not an unqualified moral verdict on every action. No temple or cultic qualification is added to harlot. Revision, 29 September 2026. Wording. At 38:11, “What if” renders Judah’s apprehensive mēpote clause as intelligible direct speech. His concern remains his own reported thought, not a prediction by the narrator. Greek source.

38:3 And she conceived and bore a son, and called his name Er.

38:4 And she conceived again and bore a son, and called his name Onan.

38:5 And she bore another son, and called his name Shelah. And she was in Chasbi when she bore them.

38:6 And Judah took a wife for Er his firstborn, whose name was Tamar.

38:7 And Er, Judah’s firstborn, was evil before the Lord, and God put him to death.

38:8 And Judah said to Onan, “Go in to your brother’s wife, and perform a brother-in-law’s duty to her, and raise up seed to your brother.”

38:9 And Onan knew that the seed would not be his; and whenever he went in to his brother’s wife, he spilled his seed upon the ground, that he might not give seed to his brother.

38:10 And it appeared evil before God that he did this, and He put him also to death.

38:11 And Judah said to Tamar his daughter-in-law, “Remain a widow in your father’s house until Shelah my son is grown”; for he said, “What if this one also should die, as his brothers?” And Tamar went and lived in her father’s house.

Note 96: 96. Genesis 38:2–26 The Greek names Judah’s wife Shua, and calls Hirah his shepherd. Perform a brother-in-law’s duty clarifies the marriage verb without importing a later law code. Seed links offspring and emission in verse 9; the object of spilled is supplied for intelligible English. Ring, necklace, and staff retain the pledged items. More in the right renders the comparative justification claim in verse 26, not an unqualified moral verdict on every action. No temple or cultic qualification is added to harlot. Revision, 29 September 2026. Wording. At 38:11, “What if” renders Judah’s apprehensive mēpote clause as intelligible direct speech. His concern remains his own reported thought, not a prediction by the narrator. Greek source.

38:12 And many days passed, and Shua, Judah’s wife, died; and Judah was comforted, and went up to those who sheared his sheep, he and Hirah his shepherd, the Adullamite, to Timnah.

38:13 And it was told to Tamar his daughter-in-law, saying, “Behold, your father-in-law goes up to Timnah to shear his sheep.”

38:14 And she took off the garments of her widowhood, and wrapped herself in a veil, and adorned herself, and sat by the gates of Ainan, which is beside the road to Timnah; for she saw that Shelah was grown, but he had not given her to him to be his wife.

38:15 And Judah saw her, and thought her to be a prostitute; for she had covered her face, and he did not recognize her.

38:16 And he turned aside from the way to her, and said to her, “Allow me to come in to you”; for he did not know that she was his daughter-in-law. And she said, “What will you give me if you come in to me?”

38:17 And he said, “I will send you a young goat from the flock.” And she said, “If you will give a pledge until you send it.”

38:18 And he said, “What pledge shall I give you?” And she said, “Your ring, and your necklace, and the staff in your hand.” And he gave them to her, and went in to her, and she conceived by him.

38:19 And she rose and went away, and took off her veil, and put on the garments of her widowhood.

38:20 And Judah sent the young goat by the hand of his shepherd, the Adullamite, to recover the pledge from the woman; and he did not find her.

38:21 And he asked the men of the place, “Where is the prostitute who was in Ainan by the way?” And they said, “There was no prostitute here.”

38:22 And he returned to Judah, and said, “I did not find her; and the men of the place say there is no prostitute here.”

38:23 And Judah said, “Let her keep them, lest we be mocked. I have sent this young goat, but you have not found her.”

38:24 And after three months Judah was told, “Tamar your daughter-in-law has acted as a prostitute, and behold, she is with child through her prostitution.” And Judah said, “Bring her out, and let her be burned.”

38:25 And as she was being brought out, she sent to her father-in-law, saying, “I am with child by the man to whom these belong.” And she said, “See to whom this ring, and this necklace, and this staff belong.”

38:26 And Judah recognized them, and said, “Tamar is more in the right than I, because I did not give her to Shelah my son.” And he knew her no more.

38:27 And when she gave birth, behold, there were twins in her womb.

38:28 And as she was giving birth, one put out his hand; and the midwife took it and bound a scarlet thread upon his hand, saying, “This one shall come out first.”

38:29 But as he drew back his hand, immediately his brother came out; and she said, “Why has a barrier been broken through because of you?” And his name was called Perez.

38:30 And afterward his brother came out, upon whose hand was the scarlet thread; and his name was called Zerah.

Genesis 39

39:1 And Joseph was brought down into Egypt; and Potiphar, Pharaoh’s eunuch, the chief cook, an Egyptian man, bought him from the hands of the Ishmaelites who had brought him down there.

39:2 And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his Egyptian master.

39:3 And his master knew that the Lord was with him, and that whatever he did, the Lord made it prosper in his hands.

39:4 And Joseph found grace before his master, and pleased him; and he set him over his house, and committed all that he had into Joseph’s hand.

39:5 And after he was set over his house and over all that he had, the Lord blessed the Egyptian’s house for Joseph’s sake; and the blessing of the Lord was upon all that he had, in the house and in the field.

39:6 And he committed all that he had into Joseph’s hands, and concerned himself with nothing except the bread which he ate. And Joseph was handsome in form, and very beautiful to look at.

39:7 And after these things his master’s wife cast her eyes upon Joseph, and said, “Lie with me.”

Note 97: 97. Genesis 39:7–23 The woman’s accusations differ from the narrator’s account and from one another; direct-speech quotation boundaries preserve those differences. Mock retains the accusation’s contemptuous force. Outside is clearer than obsolete without. Fortress and prison distinguish the two Greek descriptions. Mercy and grace remain distinct in verse 21, and prosperous describes success in the narrative rather than a promise of wealth to readers.

39:8 But he would not, and said to his master’s wife, “If my master concerns himself with nothing in his house because of me, and has committed all that he has into my hands,

39:9 “and nothing in this house is above me, and nothing has been withheld from me except you, because you are his wife, how shall I do this evil thing, and sin before God?”

39:10 And though she spoke to Joseph day after day, he did not listen to her, to sleep with her and have relations with her.

39:11 And on a certain day Joseph entered the house to do his work, and none of the household was inside.

39:12 And she caught him by his garments, saying, “Lie with me.” And he left his garments in her hands, and fled and went outside.

39:13 And when she saw that he had left his garments in her hands, and had fled and gone outside,

39:14 she called those of the household, and said to them, “See, he has brought us a Hebrew servant to mock us. He came in to me, saying, ‘Lie with me’; and I cried with a loud voice.

39:15 “And when he heard that I lifted up my voice and cried, he left his garments beside me, and fled and went outside.”

39:16 And she kept his garments beside her until his master came to his house.

39:17 And she spoke to him in this way, saying, “The Hebrew servant whom you have brought to us came in to me to mock me, and said to me, ‘I will lie with you.’

39:18 “And when he heard that I lifted up my voice and cried, he left his garments beside me, and fled and went outside.”

39:19 And when his master heard the words of his wife which she spoke to him, saying, “This is what your servant did to me,” his anger was kindled.

39:20 And Joseph’s master took him and cast him into the fortress, into the place where the king’s prisoners were held in the fortress.

39:21 And the Lord was with Joseph, and poured mercy upon him, and gave him grace before the chief jailer.

39:22 And the chief jailer committed the prison into Joseph’s hand, and all those confined in the prison, and all that they did there.

39:23 And the chief jailer concerned himself with nothing because of him; for all was in Joseph’s hand, because the Lord was with him, and whatever he did, the Lord made it prosper in his hands.

Genesis 40

40:1 And after these things the chief cupbearer of the king of Egypt and the chief baker offended their lord, the king of Egypt.

40:2 And Pharaoh was angry with his two eunuchs, with the chief cupbearer and with the chief baker.

40:3 And he put them in custody with the jailer, in the prison, in the place where Joseph had been taken.

40:4 And the chief jailer committed them to Joseph, and he attended them; and they were in custody for some days.

40:5 And both dreamed a dream, each his own dream; in that one night each had the vision of his dream: the chief cupbearer and the chief baker of the king of Egypt, who were in the prison.

40:6 And Joseph came to them in the morning, and saw them, and they were troubled.

40:7 And he asked Pharaoh’s eunuchs who were with him in custody in his master’s house, saying, “Why are your faces downcast today?”

40:8 And they said to him, “We have dreamed a dream, and there is no one to interpret it.” And Joseph said to them, “Does not their explanation come through God? Tell me therefore.”

Note 98: 98. Genesis 40:8–20;41:14–16 Interpretation and explanation are related but distinct contextual terms. In 40:16 the bread term chondrites is provisionally rendered coarse bread; its precise preparation requires lexical review. Tree translates xylon without deciding the structure used for execution. Others shave Joseph and change his garments in 41:14. The difficult negative wording of 41:16 is retained as an answer bringing deliverance; it is not replaced by a quotation from another source tradition.

40:9 And the chief cupbearer told his dream to Joseph, and said, “In my dream there was a vine before me.

40:10 “And upon the vine were three branches; and it was flourishing and had put forth shoots, and its clusters of grapes were ripe.

40:11 “And Pharaoh’s cup was in my hand; and I took the grapes and pressed them into the cup, and gave the cup into Pharaoh’s hands.”

40:12 And Joseph said to him, “This is its interpretation: the three branches are three days.

40:13 “In three more days Pharaoh shall remember your office, and restore you to your office as chief cupbearer; and you shall give Pharaoh’s cup into his hand, according to your former office when you were his cupbearer.

40:14 “But remember me yourself when it goes well with you, and show mercy to me, and make mention of me to Pharaoh, and bring me out of this fortress.

40:15 “For I was indeed stolen from the land of the Hebrews; and here I have done nothing, yet they have cast me into this pit.”

40:16 And the chief baker saw that he had interpreted rightly, and said to Joseph, “I also dreamed a dream, and thought I was carrying three baskets of coarse bread upon my head.

40:17 “And in the uppermost basket were all kinds of food which King Pharaoh eats, the work of a baker; and the birds of heaven ate them from the basket upon my head.”

40:18 And Joseph answered and said to him, “This is its interpretation: the three baskets are three days.

40:19 “In three more days Pharaoh shall take your head from you, and hang you upon a tree; and the birds of heaven shall eat your flesh from you.”

40:20 And on the third day, which was Pharaoh’s birthday, he made a drinking feast for all his servants; and he remembered the office of the chief cupbearer and the office of the chief baker among his servants.

40:21 And he restored the chief cupbearer to his office, and he gave the cup into Pharaoh’s hand.

40:22 But the chief baker he hanged, as Joseph had interpreted to them.

40:23 But the chief cupbearer did not remember Joseph, but forgot him.

Genesis 41

41:1 And after two full years Pharaoh dreamed a dream. He thought he was standing beside the river.

41:2 And behold, as though from the river there came up seven cows, fair in appearance and choice in flesh, and they grazed among the reeds.

Note 99: 99. Genesis 41:2–7,33–57 Cows, ears of grain, grain, and food avoid archaic kine, corn, and meat where those terms would mislead. The wind’s direction is not supplied. Governors collect a fifth, and the stores remain grain. The herald’s actual words are not given; Bow the knee is not inserted. Verse 44 names the hand without adding foot. Psonthomphanech and Heliopolis retain Greek naming; uncertain etymologies belong in notes.

41:3 And seven other cows came up after them from the river, ugly in appearance and lean in flesh, and they grazed beside the cows upon the riverbank.

41:4 And the seven cows which were ugly and lean in flesh devoured the seven cows which were fair in appearance and choice. And Pharaoh awoke.

41:5 And he dreamed a second time, and behold, seven ears of grain came up upon one stalk, choice and good.

41:6 And seven other ears sprouted after them, thin and blighted by the wind.

41:7 And the seven thin ears, blighted by the wind, swallowed the seven choice and full ears. And Pharaoh awoke, and it was a dream.

41:8 And morning came, and his soul was troubled; and he sent and called all the interpreters of Egypt and all its wise men. And Pharaoh told them the dream, and there was none to explain it to Pharaoh.

41:9 And the chief cupbearer spoke to Pharaoh, saying, “I remember my offence today.

41:10 “Pharaoh was angry with his servants, and put us in custody in the house of the chief cook, me and the chief baker.

41:11 “And we dreamed a dream in one night, I and he; each of us saw his own dream.

41:12 “And a young Hebrew servant of the chief cook was with us, and we told him, and he interpreted to us.

41:13 “And as he interpreted to us, so it happened: I was restored to my office, and he was hanged.”

41:14 And Pharaoh sent and called Joseph; and they brought him out of the fortress, and shaved him, and changed his garments; and he came to Pharaoh.

41:15 And Pharaoh said to Joseph, “I have dreamed a dream, and there is none to interpret it; but I have heard it said concerning you, that when you hear dreams, you can interpret them.”

41:16 And Joseph answered Pharaoh, saying, “Without God, no answer bringing deliverance shall be given to Pharaoh.”

41:17 And Pharaoh spoke to Joseph, saying, “In my dream I thought I was standing beside the bank of the river.

41:18 “And as though from the river there came up seven cows, fair in appearance and choice in flesh, and they grazed among the reeds.

41:19 “And behold, seven other cows came up after them from the river, wretched and ugly in appearance and lean in flesh; I have never seen such ugly cows in all the land of Egypt.

41:20 “And the seven ugly and lean cows devoured the first seven cows, which were fair and choice.

41:21 “And they entered into their bellies, yet it could not be perceived that they had entered into their bellies; and their appearance was ugly as at first. And I awoke, and slept again.

41:22 “And I saw again in my dream, and as though seven ears of grain came up upon one stalk, full and good.

41:23 “And seven other ears sprouted beside them, thin and blighted by the wind.

41:24 “And the seven thin ears, blighted by the wind, swallowed the seven good and full ears. I told the interpreters, but there was none to explain it to me.”

41:25 And Joseph said to Pharaoh, “Pharaoh’s dream is one. God has shown to Pharaoh what He is about to do.

41:26 “The seven fair cows are seven years, and the seven good ears are seven years. Pharaoh’s dream is one.

41:27 “And the seven lean cows which came up after them are seven years; and the seven thin ears, blighted by the wind, shall be seven years of famine.

41:28 “And this is the word which I have spoken to Pharaoh: God has shown to Pharaoh what He is about to do.

41:29 “Behold, seven years of great abundance are coming in all the land of Egypt.

41:30 “And seven years of famine shall come after them, and they shall forget the plenty in all the land of Egypt; and the famine shall consume the land.

41:31 “And the abundance shall not be known in the land because of the famine which shall follow, for it shall be exceedingly severe.

41:32 “And as for Pharaoh’s dream being repeated twice, it is because the word from God shall be true, and God shall hasten to do it.

41:33 “Now therefore seek out a prudent and discerning man, and set him over the land of Egypt.

41:34 “And let Pharaoh act, and appoint governors over the land; and let them take a fifth of all the produce of the land of Egypt during the seven years of abundance.

41:35 “And let them gather all the food of these seven good years which are coming; and let the grain be gathered under Pharaoh’s hand, and let food be kept in the cities.

41:36 “And the food shall be kept for the land against the seven years of famine which shall be in the land of Egypt, and the land shall not be destroyed by the famine.”

41:37 And the words pleased Pharaoh and all his servants.

41:38 And Pharaoh said to all his servants, “Shall we find such a man as this, who has the Spirit of God in him?”

41:39 And Pharaoh said to Joseph, “Since God has shown you all these things, there is no man more prudent and discerning than you.

41:40 “You shall be over my house, and all my people shall obey your mouth; only in the throne shall I be above you.”

41:41 And Pharaoh said to Joseph, “Behold, I set you today over all the land of Egypt.”

41:42 And Pharaoh took his ring from his hand and put it upon Joseph’s hand, and clothed him in a robe of fine linen, and put a golden collar about his neck.

41:43 And he made him ride in his second chariot, and a herald proclaimed before him; and he set him over all the land of Egypt.

41:44 And Pharaoh said to Joseph, “I am Pharaoh; without you no one shall lift up his hand in all the land of Egypt.”

41:45 And Pharaoh called Joseph’s name Psonthomphanech; and he gave him Asenath, the daughter of Potiphera, priest of Heliopolis, to be his wife.

41:46 And Joseph was thirty years old when he stood before Pharaoh king of Egypt. And Joseph went out from Pharaoh’s presence, and passed through all the land of Egypt.

41:47 And the land brought forth sheaves during the seven years of abundance.

41:48 And he gathered all the food of the seven years in which there was abundance in the land of Egypt, and laid up the food in the cities; the food from the plains around each city he laid up within it.

41:49 And Joseph gathered grain like the sand of the sea, in great abundance, until they could not count it, for it was beyond counting.

41:50 And to Joseph were born two sons before the seven years of famine came, whom Asenath, the daughter of Potiphera, priest of Heliopolis, bore to him.

41:51 And Joseph called the name of the firstborn Manasseh, “For God has made me forget all my toil, and all the affairs of my father.”

41:52 And the name of the second he called Ephraim, “For God has increased me in the land of my humiliation.”

41:53 And the seven years of abundance which were in the land of Egypt passed away.

41:54 And the seven years of famine began to come, as Joseph had said; and there was famine in all the land, but in all the land of Egypt there was bread.

41:55 And all the land of Egypt hungered, and the people cried to Pharaoh for bread. And Pharaoh said to all the Egyptians, “Go to Joseph; do whatever he says to you.”

41:56 And the famine was upon the face of all the earth; and Joseph opened all the granaries, and sold to all the Egyptians.

41:57 And all the countries came into Egypt to buy from Joseph, for the famine prevailed in all the earth.

Genesis 42

42:1 And Jacob saw that there was grain for sale in Egypt, and said to his sons, “Why are you idle?

42:2 “Behold, I have heard that there is grain in Egypt. Go down there and buy us a little food, that we may live and not die.”

42:3 And Joseph’s ten brothers went down to buy grain from Egypt.

42:4 But he did not send Benjamin, Joseph’s brother, with his brothers; for he said, “What if sickness should befall him?”

Note 100: 100. Genesis 42:4–22,38;44:29 Sickness retains malakia in the feared harm to Benjamin. Tracks of the country is a literal, provisional rendering of ichne: routes or vulnerable approaches may be intended, but nakedness is not its Greek noun. By Pharaoh’s health preserves the oath. Peaceable renders eirenikos without silently replacing it with honest. The brothers’ confession of sin and Reuben’s statement about blood remain their speech. Revision, 29 September 2026. Wording. At 42:4, “What if sickness should befall him?” gives a complete English expression of Jacob’s apprehension. Sickness retains the existing Greek-based choice; no different calamity is substituted. Greek source.

42:5 And the sons of Israel came to buy among those who came, for the famine was in the land of Canaan.

42:6 And Joseph was ruler of the land; he was the one who sold to all the people of the land. And Joseph’s brothers came and bowed down before him, with their faces to the earth.

42:7 And Joseph saw his brothers and recognized them, but made himself a stranger to them, and spoke harshly to them, and said to them, “Where have you come from?” And they said, “From the land of Canaan, to buy food.”

42:8 And Joseph recognized his brothers, but they did not recognize him.

42:9 And Joseph remembered the dreams which he had seen, and said to them, “You are spies; you have come to inspect the tracks of the country.”

42:10 And they said, “No, my lord; your servants have come to buy food.

42:11 “We are all sons of one man; we are peaceable men, and your servants are no spies.”

42:12 And he said to them, “No, but you have come to see the tracks of the land.”

42:13 And they said, “Your servants are twelve brothers in the land of Canaan; and behold, the youngest is with our father today, and the other is no more.”

42:14 And Joseph said to them, “This is what I said to you, saying, ‘You are spies.’

42:15 “By this you shall be revealed: by the health of Pharaoh, you shall not go out from here unless your youngest brother comes here.

42:16 “Send one of you and bring your brother, but you shall be taken into custody until your words are made clear, whether you speak truth or not; and if not, by the health of Pharaoh, surely you are spies.”

42:17 And he put them in custody for three days.

42:18 And on the third day he said to them, “Do this, and you shall live, for I fear God.

42:19 “If you are peaceable men, let one of your brothers be held in custody; but you go, and carry away the grain which you have bought for your provision.

42:20 “And bring your youngest brother to me, and your words shall be believed; but if not, you shall die.” And they did so.

42:21 And they said one to another, “Yes, we are in sin concerning our brother, for we disregarded the affliction of his soul when he begged us, and did not listen to him. Therefore this affliction has come upon us.”

42:22 And Reuben answered and said to them, “Did I not speak to you, saying, ‘Do not wrong the child’? And you did not listen to me; and behold, his blood is required.”

42:23 But they did not know that Joseph understood, for the interpreter was between them.

42:24 And Joseph turned away from them and wept. And he came to them again, and spoke to them, and took Simeon from among them, and bound him before them.

42:25 And Joseph commanded that their vessels be filled with grain, and that each man’s silver be restored to his sack, and that they be given provisions for the way. And thus it was done to them.

42:26 And they loaded the grain upon their donkeys, and departed from there.

42:27 And one opened his sack to give fodder to his donkeys where they lodged, and saw his bundle of silver; and it was at the mouth of the sack.

42:28 And he said to his brothers, “My silver is restored to me, and behold, it is in my sack.” And their hearts were astonished, and they were troubled, saying one to another, “What is this that God has done to us?”

42:29 And they came to Jacob their father in the land of Canaan, and told him all that had befallen them, saying,

42:30 “The man, the lord of the land, spoke harshly to us, and put us in custody as spies of the land.

42:31 “And we said to him, ‘We are peaceable men; we are no spies.

42:32 “‘We are twelve brothers, sons of our father; one is no more, and the youngest is with our father today in the land of Canaan.’

42:33 “And the man, the lord of the land, said to us, ‘By this I shall know that you are peaceable men: leave one brother here with me, and take the grain which you have bought for your household’s provision, and depart.

42:34 “‘And bring your youngest brother to me, and I shall know that you are no spies, but peaceable men; and I will restore your brother to you, and you may trade in the land.’”

42:35 And as they emptied their sacks, each man’s bundle of silver was in his sack; and they and their father saw their bundles of silver, and were afraid.

42:36 And Jacob their father said to them, “You have bereaved me of children. Joseph is no more, and Simeon is no more, and you will take Benjamin. All these things have come upon me.”

42:37 And Reuben said to his father, “Slay my two sons if I do not bring him to you. Give him into my hand, and I will bring him back to you.”

42:38 And he said, “My son shall not go down with you, for his brother is dead, and he alone is left; and if he should fall sick on the way which you go, you shall bring down my old age with sorrow into Hades.”

Genesis 43

43:1 And the famine became severe in the land.

43:2 And when they had finished eating the grain which they brought from Egypt, their father said to them, “Go again and buy us a little food.”

43:3 And Judah said to him, “The man solemnly warned us, saying, ‘You shall not see my face unless your youngest brother is with you.’

43:4 “If therefore you send our brother with us, we will go down and buy you food.

43:5 “But if you do not send our brother with us, we will not go; for the man said to us, ‘You shall not see my face unless your youngest brother is with you.’”

43:6 And Israel said, “Why did you do me harm by telling the man that you had a brother?”

43:7 And they said, “The man questioned us closely concerning ourselves and our kindred, saying, ‘Is your father still living? Do you have a brother?’ And we told him according to this questioning. Could we know that he would say, ‘Bring your brother’?”

43:8 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 you and our households.

43:9 “I will stand as surety for him; require him from my hand. If I do not bring him to you and set him before you, I shall bear the guilt before you all my days.

Note 101: 101. Genesis 43:9–34 Surety means one who assumes responsibility for another; it does not add a modern contract. My God, grace, and the blessing upon the father in verse 28 follow the Greek. Terebinth nuts and nuts retain the two terms without asserting pistachios and almonds as secure botanical identifications. Inward parts in verse 30 represents an embodied emotion, literally the intestines; the sense is deep feeling. Became drunk retains the explicit verb in verse 34 without adding a moral judgment or softening it to merely being merry.

43:10 “For if we had not delayed, we should by now have returned twice.”

43:11 And Israel their father said to them, “If it is so, do this: take some of the fruits of the land in your vessels, and carry down gifts to the man, resin and honey, spices and stacte, terebinth nuts and nuts.

43:12 “And take double the silver in your hands; the silver which was returned in your sacks, take back with you; perhaps it was an oversight.

43:13 “And take your brother, and arise and go down to the man.

43:14 “And may my God give you grace before the man, and may he release your other brother and Benjamin. As for me, as I am bereaved, I am bereaved.”

43:15 And the men took these gifts, and took double the silver in their hands, and Benjamin; and they rose and went down into Egypt, and stood before Joseph.

43:16 And Joseph saw them and Benjamin his brother, born of the same mother, and said to the steward of his house, “Bring the men into the house, and slaughter animals and prepare; for the men shall eat bread with me at noon.”

43:17 And the man did as Joseph said, and brought the men into Joseph’s house.

43:18 And the men saw that they were brought into Joseph’s house, and said, “Because of the silver which was returned in our sacks at first we are brought in, that he may falsely accuse us and fall upon us, and take us for slaves, and our donkeys.”

43:19 And they drew near to the steward of Joseph’s house, and spoke to him in the gateway of the house,

43:20 saying, “We beg you, my lord: we came down at first to buy food.

43:21 “And when we came to the lodging place and opened our sacks, behold, each man’s silver was in his sack. We have now brought back our silver in its full weight in our hands.

43:22 “And we have brought other silver with us to buy food. We do not know who put the silver into our sacks.”

43:23 And he said to them, “May you find favour; do not fear. Your God and the God of your fathers has given you treasures in your sacks; but I have received your good silver in full.” And he brought Simeon out to them,

43:24 and brought water to wash their feet, and gave fodder to their donkeys.

43:25 And they prepared the gifts until Joseph came at noon, for they heard that he was to dine there.

43:26 And Joseph came into the house, and they brought him the gifts which were in their hands into the house, and bowed down before him, with their faces to the earth.

43:27 And he asked them, “How are you?” And he said to them, “Is your aged father, of whom you spoke, well? Is he still living?”

43:28 And they said, “Your servant our father is well; he is still living.” And he said, “Blessed be that man by God.” And they bowed their heads and bowed down before him.

43:29 And Joseph lifted up his eyes and saw Benjamin his brother, born of the same mother, and said, “Is this your youngest brother, whom you said you would bring to me?” And he said, “May God show mercy to you, my child.”

43:30 And Joseph was troubled, for his inward parts were deeply stirred for his brother, and he sought to weep; and he entered his chamber and wept there.

43:31 And he washed his face and went out, and restrained himself, and said, “Set out the bread.”

43:32 And they served him by himself, and them by themselves, and the Egyptians who dined with him by themselves; for the Egyptians could not eat bread with the Hebrews, for it is an abomination to the Egyptians.

43:33 And they sat before him, the firstborn according to his seniority, and the youngest according to his youth; and the men marvelled one at another.

43:34 And portions were brought to them from him; but Benjamin’s portion was five times as great as the portions of them all. And they drank and became drunk with him.

Genesis 44

44:1 And Joseph commanded the steward of his house, saying, “Fill the men’s sacks with food, as much as they can carry, and put each man’s silver at the mouth of his sack.

Note 102: 102. Genesis 44:1–34 Plural commands in verses 1–2 are followed by singular instructions to the steward in verse 4. My silver cup and my lord in verse 5 retain the Greek’s abrupt perspective shift. Divination is part of Joseph’s staged accusation; the narrator does not independently certify a technique. Be justified in verse 16 concerns being cleared of the charge. The servant/slave distinction follows social context. I will care for him in verse 21 is not harmonized into the earlier conversation. Soul hanging upon soul in verse 30 conveys the father’s dependence upon the lad.

44:2 “And put my silver cup into the sack of the youngest, and the price of his grain.” And it was done according to Joseph’s word, as he had said.

44:3 The morning dawned, and the men were sent away, they and their donkeys.

44:4 And when they had gone out of the city, and were not far off, Joseph said to the steward of his house, “Arise, pursue the men, and you shall overtake them, and say to them, ‘Why have you repaid evil for good?

44:5 “‘Why have you stolen my silver cup? Is not this the cup from which my lord drinks? And with it he indeed practises divination. You have done evil in what you have done.’”

44:6 And he found them, and spoke to them these words.

44:7 And they said to him, “Why does my lord speak such words? Far be it from your servants to do such a thing.

44:8 “If we brought back to you from the land of Canaan the silver which we found in our sacks, how should we steal silver or gold from your lord’s house?

44:9 “With whomever of your servants the cup is found, let him die; and we also shall be slaves to our lord.”

44:10 And he said, “Now let it be as you say: the man with whom the cup is found shall be my slave, but you shall be clear of guilt.”

44:11 And they hurried, and each set down his sack upon the ground, and each opened his sack.

44:12 And he searched, beginning with the eldest until he came to the youngest; and he found the cup in Benjamin’s sack.

44:13 And they tore their garments, and each loaded his sack upon his donkey, and they returned to the city.

44:14 And Judah and his brothers came to Joseph while he was still there, and fell before him upon the earth.

44:15 And Joseph said to them, “What is this deed that you have done? Do you not know that a man such as I indeed practises divination?”

44:16 And Judah said, “What shall we answer to my lord, or what shall we speak, or how shall we be justified? God has found out the iniquity of your servants. Behold, we are household slaves to our lord, both we and he with whom the cup was found.”

44:17 And Joseph said, “Far be it from me to do this thing. The man with whom the cup was found shall be my slave; but you go up in safety to your father.”

44:18 And Judah drew near to him and said, “I beg you, my lord, let your servant speak a word before you, and do not be angry with your servant, for you are next to Pharaoh.

44:19 “My lord, you asked your servants, saying, ‘Do you have a father or a brother?’

44:20 “And we said to my lord, ‘We have an aged father, and a young son of his old age; and his brother is dead, and he alone is left of his mother, and his father loves him.’

44:21 “And you said to your servants, ‘Bring him down to me, and I will care for him.’

44:22 “And we said to my lord, ‘The lad cannot leave his father; but if he leaves his father, he will die.’

44:23 “And you said to your servants, ‘Unless your youngest brother comes down with you, you shall see my face no more.’

44:24 “And when we went up to your servant our father, we told him the words of my lord.

44:25 “And our father said to us, ‘Go again, and buy us a little food.’

44:26 “And we said, ‘We cannot go down; but if our youngest brother goes down with us, we will go down. For we cannot see the man’s face unless our youngest brother is with us.’

44:27 “And your servant our father said to us, ‘You know that my wife bore me two sons.

44:28 “‘And one went out from me, and you said, “He has been devoured by a beast”; and I have not seen him again to this day.

44:29 “‘If therefore you take this one also from my presence, and sickness befalls him on the way, you shall bring down my old age with sorrow into Hades.’

44:30 “Now therefore, if I come to your servant our father, and the lad is not with us, since his soul hangs upon the lad’s soul,

44:31 “when he sees that the lad is not with us, he will die; and your servants shall bring down the old age of your servant our father with anguish into Hades.

44:32 “For your servant became surety for the lad to his father, saying, ‘If I do not bring him to you and set him before you, I shall bear the guilt before my father all my days.’

44:33 “Now therefore I will remain with you as a servant in the lad’s place, a household slave to my lord; but let the lad go up with his brothers.

44:34 “For how shall I go up to my father if the lad is not with us? Let me not see the evils which shall befall my father.”

Genesis 45

45:1 And Joseph could no longer bear all those who stood beside him, but said, “Send everyone away from me.” And no one else stood with Joseph when he made himself known to his brothers.

45:2 And he lifted up his voice with weeping; and all the Egyptians heard, and it was heard in Pharaoh’s house.

45:3 And Joseph said to his brothers, “I am Joseph. Is my father still living?” And his brothers could not answer him, for they were troubled.

45:4 And Joseph said to his brothers, “Draw near to me.” And they drew near. And he said, “I am Joseph your brother, whom you sold into Egypt.

45:5 “Now therefore do not be grieved, and do not let it seem hard to you that you sold me here; for God sent me before you to preserve life.

Note 103: 103. Genesis 45:5–24 To preserve life renders the purpose expression literally for life. The remnant language in verse 7 is retained rather than replaced by great deliverance. Goshen of Arabia preserves the geographical qualification while using the familiar spelling for Gesem. Marrow of the land means its choicest produce; it does not identify a new food. Verse 19 shifts from Joseph in the singular to the brothers in the plural; the supplied Take them makes the embedded command readable. Double robes, gold, and female mules retain the source’s particulars. Be not angry is clearer than an unexplained fall not out.

45:6 “For this is the second year of famine upon the land, and there are still five years left in which there shall be neither ploughing nor harvest.

45:7 “For God sent me before you, that a remnant of you might remain upon the earth, and to nourish a great remnant of you.

45:8 “Now therefore it was not you who sent me here, but God; and He has made me as a father to Pharaoh, and lord of all his house, and ruler of all the land of Egypt.

45:9 “So hurry, and go up to my father, and say to him, ‘Thus says your son Joseph: God has made me lord of all the land of Egypt; come down therefore to me, and do not delay.

45:10 “‘And you shall live in the land of Goshen of Arabia, and shall be near to me, you and your sons and your sons’ sons, your sheep and your oxen, and all that you have.

45:11 “‘And I will nourish you there, for there are still five years of famine, lest you be destroyed, you and your sons and all your possessions.’

45:12 “Behold, your eyes see, and the eyes of Benjamin my brother, that it is my mouth which speaks to you.

45:13 “Tell my father therefore of all my glory in Egypt, and of all that you have seen; and hurry and bring my father down here.”

45:14 And he fell upon the neck of Benjamin his brother, and wept over him; and Benjamin wept upon his neck.

45:15 And he kissed all his brothers, and wept over them; and afterward his brothers spoke with him.

45:16 And the report spread into Pharaoh’s house, saying, “Joseph’s brothers have come.” And Pharaoh and his attendants rejoiced.

45:17 And Pharaoh said to Joseph, “Say to your brothers, ‘Do this: load your beasts, and depart to the land of Canaan.

45:18 “‘And take your father and your possessions, and come to me; and I will give you of all the good things of Egypt, and you shall eat the marrow of the land.’

45:19 “And give this command, that they take wagons from the land of Egypt: ‘Take them for your children and your wives, and bring your father, and come.

45:20 “‘And do not let your eyes regret your belongings, for all the good things of Egypt shall be yours.’”

45:21 And the sons of Israel did so; and Joseph gave them wagons according to the words of Pharaoh the king, and gave them provisions for the way.

45:22 And to them all he gave two robes each; but to Benjamin he gave three hundred pieces of gold and five changes of robes.

45:23 And to his father he sent the same, and ten donkeys carrying some of all the good things of Egypt, and ten female mules carrying bread for his father’s journey.

45:24 And he sent his brothers away, and they departed; and he said to them, “Do not be angry on the way.”

45:25 And they went up from Egypt, and came into the land of Canaan to Jacob their father.

45:26 And they told him, saying, “Your son Joseph lives, and he rules all the land of Egypt.” And Jacob’s mind was astonished, for he did not believe them.

45:27 And they spoke to him all the words which Joseph had said to them. And when he saw the wagons which Joseph had sent to carry him, the spirit of Jacob their father was rekindled.

45:28 And Israel said, “It is a great thing to me if Joseph my son still lives. I will go and see him before I die.”

Genesis 46

46:1 And Israel set out, he and all that he had, and came to the Well of the Oath, and offered a sacrifice to the God of his father Isaac.

46:2 And God spoke to Israel in a vision of the night, saying, “Jacob, Jacob.” And he said, “What is it?”

46:3 And He said, “I am the God of your fathers. Do not fear to go down into Egypt, for I will make you a great nation there.

46:4 “And I will go down with you into Egypt, and I will bring you up at last; and Joseph shall lay his hands upon your eyes.”

46:5 And Jacob rose from the Well of the Oath; and the sons of Israel carried their father and their households and their wives upon the wagons which Joseph had sent to carry him.

46:6 And they took their possessions and all that they had acquired in the land of Canaan, and entered into Egypt, Jacob and all his seed with him,

46:7 his sons and his sons’ sons with him, his daughters and his sons’ daughters; and all his seed he brought into Egypt.

46:8 And these are the names of the sons of Israel who entered into Egypt, Jacob and his sons. Jacob’s firstborn was Reuben.

Note 104: 104. Genesis 46:8–30 The genealogy includes later descendants and its own stated totals. Retain sixty-six, nine, and seventy-five, and do not recalculate the text to match another witness. Benjamin’s descendants have a multigenerational structure, not a flat list of ten sons. Heroopolis and Rameses are explicit. At last in verse 4 is an interpretive rendering of eis telos; the phrase is not expanded into a doctrine of resurrection. Now I may die at verse 30 expresses the future’s contextual resignation.

46:9 And Reuben’s sons: Hanoch, Pallu, Hezron, and Carmi.

46:10 And Simeon’s sons: Jemuel, Jamin, Aod, Jachin, Saar, and Shaul the son of the Canaanite woman.

46:11 And Levi’s sons: Gershon, Kohath, and Merari.

46:12 And Judah’s sons: Er, Onan, Shelah, Perez, and Zerah. But Er and Onan died in the land of Canaan. And Perez’s sons were Hezron and Jemuel.

46:13 And Issachar’s sons: Tola, Phua, Jasoub, and Zambram.

46:14 And Zebulun’s sons: Sered, Allon, and Aloel.

46:15 These are Leah’s sons whom she bore to Jacob in Mesopotamia of Syria, and Dinah his daughter. All the souls, sons and daughters, were thirty-three.

46:16 And Gad’s sons: Saphon, Haggis, Saunis, Thasoban, Aedis, Aroedis, and Aroelis.

46:17 And Asher’s sons: Jemna, Jesoua, Jeul, and Baria, and Sara their sister. And Baria’s sons: Chobor and Melchiel.

46:18 These are the sons of Zilpah, whom Laban gave to Leah his daughter; and she bore these to Jacob, sixteen souls.

46:19 And the sons of Rachel, Jacob’s wife: Joseph and Benjamin.

46:20 And to Joseph were born sons in the land of Egypt, whom Asenath, the daughter of Potiphera, priest of Heliopolis, bore to him: Manasseh and Ephraim. And to Manasseh was born a son, whom his Syrian concubine bore to him, Machir; and Machir begot Gilead. And the sons of Ephraim, Manasseh’s brother: Soutalaam and Taam. And the sons of Soutalaam: Edem.

46:21 And Benjamin’s sons: Bala, Chobor, and Ashbel. And Bala’s sons were Gera, Noeman, Anchis, Ros, Mamphin, and Ophimin; and Gera begot Arad.

46:22 These are Rachel’s sons whom she bore to Jacob: all the souls were eighteen.

46:23 And the sons of Dan: Asom.

46:24 And Naphtali’s sons: Asiel, Gouni, Issaar, and Syllem.

46:25 These are the sons of Bilhah, whom Laban gave to Rachel his daughter; and she bore these to Jacob: all the souls were seven.

46:26 And all the souls who entered into Egypt with Jacob, who came from his loins, apart from the wives of Jacob’s sons, were sixty-six souls in all.

46:27 And Joseph’s sons who were born to him in the land of Egypt were nine souls. All the souls of Jacob’s house who entered into Egypt were seventy-five.

46:28 And he sent Judah before him to Joseph, to meet him near Heroopolis in the land of Rameses.

46:29 And Joseph harnessed his chariots, and went up to meet Israel his father near Heroopolis; and he appeared to him, and fell upon his neck, and wept abundantly.

46:30 And Israel said to Joseph, “Now I may die, since I have seen your face, for you are still alive.”

46:31 And Joseph said to his brothers, “I will go up and tell Pharaoh, and say to him, ‘My brothers and my father’s house, who were in the land of Canaan, have come to me.

46:32 “‘And the men are shepherds, for they have been keepers of livestock; and they have brought their livestock and their oxen and all that they have.’

46:33 “If therefore Pharaoh calls you, and says to you, ‘What is your work?’

46:34 “you shall say, ‘Your servants have been keepers of livestock from youth until now, both we and our fathers,’ that you may live in the land of Goshen of Arabia; for every shepherd of sheep is an abomination to the Egyptians.”

Genesis 47

47:1 And Joseph came and told Pharaoh, saying, “My father and my brothers, and their livestock and their oxen and all that they have, have come from the land of Canaan; and behold, they are in the land of Goshen.”

47:2 And he took five men from among his brothers, and set them before Pharaoh.

47:3 And Pharaoh said to Joseph’s brothers, “What is your work?” And they said to Pharaoh, “Your servants are shepherds of sheep, both we and our fathers.”

47:4 And they said to Pharaoh, “We have come to live as strangers in the land; for there is no pasture for your servants’ livestock, because the famine has become severe in the land of Canaan. Now therefore your servants will live in the land of Goshen.”

47:5 And Pharaoh said to Joseph, “Let them live in the land of Goshen; and if you know that there are able men among them, set them over my livestock.” And Jacob and his sons came into Egypt to Joseph; and Pharaoh king of Egypt heard. And Pharaoh spoke to Joseph, saying, “Your father and your brothers have come to you.

Note 105: 105. Genesis 47:5–31 The repeated arrival and speech in verse 5 remain; repetition is not evidence of accidental duplication in this draft. The famine account explicitly says that Joseph enslaved the people in verse 21; moved them to cities is not substituted. The fifth and four remaining parts are retained without a modern economic judgment. The priests are priests, not princes. Verse 31 has staff; verse 48:2 separately has bed. The staff’s possessor remains the pronoun his, without deciding an uncertain referent.

47:6 “Behold, the land of Egypt is before you; settle your father and your brothers in the best of the land.”

47:7 And Joseph brought in Jacob his father, and set him before Pharaoh; and Jacob blessed Pharaoh.

47:8 And Pharaoh said to Jacob, “How many are the years of the days of your life?”

47:9 And Jacob said to Pharaoh, “The days of the years of my life in which I sojourn are a hundred and thirty years. Few and grievous have been the days of the years of my life, and they have not reached the days of the years of the life of my fathers, in the days when they sojourned.”

47:10 And Jacob blessed Pharaoh, and went out from him.

47:11 And Joseph settled his father and his brothers, and gave them a possession in the land of Egypt, in the best of the land, in the land of Rameses, as Pharaoh commanded.

47:12 And Joseph measured out grain to his father and to his brothers and to all his father’s house, according to each person.

47:13 And there was no grain in all the land, for the famine had become exceedingly severe; and the land of Egypt and the land of Canaan languished because of the famine.

47:14 And Joseph gathered all the silver found in the land of Egypt and in the land of Canaan for the grain which they bought, and he measured it out to them; and Joseph brought all the silver into Pharaoh’s house.

47:15 And all the silver in the land of Egypt and in the land of Canaan was spent. And all the Egyptians came to Joseph, saying, “Give us bread; why should we die before you? For our silver is spent.”

47:16 And Joseph said to them, “Bring your livestock, and I will give you bread in exchange for your livestock, if the silver is spent.”

47:17 And they brought their livestock to Joseph; and Joseph gave them bread in exchange for their horses and sheep and oxen and donkeys, and nourished them with bread in exchange for all their livestock that year.

47:18 And that year ended, and they came to him in the second year, and said to him, “Let us not be destroyed before our lord. For if our silver is spent, and our possessions and livestock have passed to you, our lord, there remains nothing to us before our lord except our own bodies and our land.

47:19 “Therefore, lest we die before you and the land become desolate, buy us and our land in exchange for bread, and we and our land shall be Pharaoh’s slaves. Give us seed, that we may sow and live and not die, and the land shall not be desolate.”

47:20 And Joseph bought all the land of the Egyptians for Pharaoh; for the Egyptians sold their land to Pharaoh, because the famine prevailed over them. And the land became Pharaoh’s.

47:21 And he enslaved the people to him as slaves, from one end of the borders of Egypt to the other.

47:22 The land of the priests was the only land Joseph did not buy; for Pharaoh gave an allowance to the priests, and they ate of the allowance which Pharaoh gave them. Therefore they did not sell their land.

47:23 And Joseph said to all the Egyptians, “Behold, I have bought you and your land today for Pharaoh. Take seed for yourselves, and sow the land.

47:24 “And of its produce you shall give a fifth part to Pharaoh; but the four parts shall be yours, for seed for the land, and for food for you and for all who are in your houses.”

47:25 And they said, “You have saved us; we have found grace before our lord, and we shall be Pharaoh’s slaves.”

47:26 And Joseph established this for them as an ordinance concerning the land of Egypt to this day, to give a fifth to Pharaoh, except only the land of the priests, which was not Pharaoh’s.

47:27 And Israel lived in the land of Egypt, in the land of Goshen; and they obtained possessions in it, and increased and multiplied exceedingly.

47:28 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 years.

47:29 And the days drew near when Israel must die; and he called Joseph his son, and said to him, “If I have found grace in your sight, put your hand under my thigh, and show mercy and truth to me: do not bury me in Egypt.

47:30 “But I will sleep with my fathers, and you shall carry me out of Egypt, and bury me in their tomb.” And he said, “I will do according to your word.”

47:31 And he said, “Swear to me.” And he swore to him. And Israel bowed in worship upon the top of his staff.

Genesis 48

48:1 And after these things Joseph was told, “Your father is ailing.” And he took his two sons, Manasseh and Ephraim, and came to Jacob.

48:2 And it was told to Jacob, saying, “Behold, your son Joseph comes to you.” And Israel strengthened himself, and sat upon the bed.

48:3 And Jacob said to Joseph, “My God appeared to me at Luz in the land of Canaan, and blessed me.

Note 106: 106. Genesis 48:3–22 My God, assemblies of nations, and the plural they bowed in verse 12 are retained. Verse 7’s horse-course and Chabratha are difficult: the draft preserves them provisionally rather than silently replacing them with a modern distance; exact syntax and geography require specialist review. God who nourished and angel who delivereth preserve the blessing’s construction without adding a doctrinal identification. In you is plural in verse 20; thee in its quoted blessing is singular. Verse 21 addresses the family plurally, verse 22 Joseph singularly. Shechem is named as the special portion.

48:4 “And He said to me, ‘Behold, I will increase you and multiply you, and make you assemblies of nations; and I will give this land to you and to your seed after you for an everlasting possession.’

48:5 “Now therefore your two sons who were born to you in Egypt before I came to you into Egypt are mine; Ephraim and Manasseh shall be mine, as Reuben and Simeon.

48:6 “But the children whom you beget after them shall be yours; they shall be called by the names of their brothers within their allotments.

48:7 “And when I came from Mesopotamia of Syria, Rachel your mother died in the land of Canaan, as I drew near to the horse-course of Chabratha in the land, on the way to Ephrath; and I buried her on the road of the horse-course, which is Bethlehem.”

48:8 And Israel saw Joseph’s sons, and said, “Who are these with you?”

48:9 And Joseph said to his father, “They are my sons, whom God has given me here.” And Jacob said, “Bring them to me, that I may bless them.”

48:10 And Israel’s eyes were dim with age, and he could not see; and he brought them near to him, and he kissed and embraced them.

48:11 And Israel said to Joseph, “Behold, I have not been deprived of your face; and behold, God has shown me your seed also.”

48:12 And Joseph brought them out from his knees, and they bowed down before him, with their faces to the earth.

48:13 And Joseph took his two sons, Ephraim in his right hand toward Israel’s left, and Manasseh in his left hand toward Israel’s right, and brought them near to him.

48:14 And Israel stretched out his right hand, and laid it upon Ephraim’s head, though he was the younger, and his left hand upon Manasseh’s head, crossing his hands.

48:15 And he blessed them, and said, “The God before whom my fathers Abraham and Isaac were well pleasing, the God who has nourished me from my youth to this day,

48:16 “the angel who delivers me from all evils, bless these children; and my name shall be called upon them, and the name of my fathers Abraham and Isaac; and may they multiply into a great multitude upon the earth.”

48:17 And Joseph saw that his father had laid his right hand upon Ephraim’s head, and it displeased him; and Joseph took hold of his father’s hand, to remove it from Ephraim’s head to Manasseh’s head.

48:18 And Joseph said to his father, “Not so, father; for this is the firstborn. Lay your right hand upon his head.”

48:19 And he would not, but said, “I know, my child, I know. He also shall become a people, and he also shall be exalted; but his younger brother shall be greater than he, and his seed shall become a multitude of nations.”

48:20 And he blessed them that day, saying, “In you shall Israel be blessed, saying, ‘May God make you as Ephraim and as Manasseh.’” And he set Ephraim before Manasseh.

48:21 And Israel said to Joseph, “Behold, I am dying; and God shall be with you, and shall bring you back to the land of your fathers.

48:22 “And I give to you Shechem as a choice portion above your brothers, which I took from the hand of the Amorites with my sword and bow.”

Genesis 49

49:1 And Jacob called his sons, and said, “Gather yourselves, that I may tell you what shall befall you in the latter days.

49:2 “Assemble and hear, you sons of Jacob; listen to Israel your father.

49:3 “Reuben, you are my firstborn, my strength and the beginning of my children, hard to bear and stubbornly self-willed.

Note 107: 107. Genesis 49:3–10 The blessing follows the Greek’s rebuke of Reuben, chosen iniquity of Simeon and Levi, inward parts (literally liver), and hamstrung bull. It does not import another witness’s excellency, instruments, honour, or wall. From a shoot in verse 9 retains blastos and needs interpretive review. The things reserved for him in verse 10 is the consulted neuter-plural reading; neither Shiloh nor he to whom it belongs is substituted. Expectation of nations remains the text; later messianic interpretation belongs in attributed reception.

49:4 “You overflowed in insolence as water; do not boil over. For you went up to your father’s bed; then you defiled the couch where you went up.

49:5 “Simeon and Levi are brothers; they committed iniquity by their own choice.

49:6 “Do not let my soul enter their council, or my inward parts rest upon their conspiracy; for in their wrath they slew men, and in their desire they hamstrung a bull.

49:7 “Cursed be their wrath, for it is self-willed, and their anger, for it is hardened. I will divide them in Jacob, and scatter them in Israel.

49:8 “Judah, may your brothers praise you; your hands shall be upon the backs of your enemies, and your father’s sons shall bow down to you.

49:9 “Judah is a lion’s cub. From a shoot, my son, you have gone up. You reclined and slept as a lion, and as a cub; who shall rouse him?

49:10 “A ruler shall not fail from Judah, nor a leader from his thighs, until the things reserved for him come; and he shall be the expectation of nations.

49:11 “Binding his foal to the vine, and his donkey’s colt to the tendril, he shall wash his robe in wine, and his mantle in the blood of the grape.

Note 108: 108. Genesis 49:11–22 Blood of the grape is preserved as an image. Joyful eyes is a provisional choice for charopos; bright or gleaming is an alternative requiring lexical review. Issachar’s desire, allotments, and farming differ from the familiar donkey and tribute wording. Naphtali is a spreading tree here, not a hind. Joseph is a son grown great, not a fruitful bough. Envied is provisional for zelotos, which may also suggest admired; the context must decide. Do not add images from a literary model to make the blessing more familiar.

49:12 “His eyes are joyful from wine, and his teeth whiter than milk.

49:13 “Zebulun shall dwell by the sea, and beside a haven of ships, and shall extend to Sidon.

49:14 “Issachar desired that which is good, resting between the allotments.

49:15 “And he saw that rest was good, and the land rich; and he bent his shoulder to toil, and became a tiller of the earth.

49:16 “Dan shall judge his own people, as one tribe in Israel.

49:17 “And let Dan become a serpent by the way, lying in wait upon the path, biting the horse’s heel; and the rider shall fall backward.

49:18 “I wait for the salvation of the Lord.

49:19 “Gad, a raiding band shall raid him, but he shall raid at their heels.

49:20 “Asher, his bread shall be rich, and he shall give delicacies to rulers.

49:21 “Naphtali is a spreading tree, yielding beauty in its fruit.

49:22 “Joseph is a son grown great, a son grown great, envied; my youngest son, return to me.

49:23 “They plotted against him and reviled him; and the masters of arrows bore him a grudge.

Note 109: 109. Genesis 49:23–27 Their bows are shattered, not Joseph’s bow remaining firm. The hand of the Mighty One and the source’s compressed continuation are retained. Verses 24–26 are especially difficult: agency, the singular it, the earth holding all things, the blessing of both father and mother, enduring mountains, everlasting dunes, and the final crown clause all require specialist syntactic review. The crown of the brethren whom he led preserves one literal construal; an interpretation referring to Joseph as leader must be argued, not silently substituted. Benjamin distributes food, not an imported spoil. These verses are a provisional draft, not an approved resolution.

49:24 “And their bows were mightily shattered, and the sinews of their arms grew slack, by the hand of the Mighty One of Jacob; from there is He who strengthened Israel,

49:25 “from the God of your father; and my God helped you, and blessed you with the blessing of heaven above, and the blessing of the earth which holds all things, because of the blessing of breasts and womb,

49:26 “the blessing of your father and your mother. It prevailed over the blessings of enduring mountains and the blessings of everlasting dunes. They shall be upon Joseph’s head, and upon the crown of the brothers whom he led.

49:27 “Benjamin is a ravening wolf; in the morning he shall yet eat, and toward evening he shall distribute food.”

49:28 All these are Jacob’s twelve sons; and these things their father spoke to them, and blessed them. He blessed them, each according to his blessing.

49:29 And he said to them, “I am being added to my people. Bury me with my fathers in the cave which is in the field of Ephron the Hittite,

49:30 “in the double cave opposite Mamre in the land of Canaan, the cave which Abraham bought from Ephron the Hittite for a burial possession.

49:31 “There they buried Abraham and Sarah his wife; there they buried Isaac and Rebekah his wife; and there I buried Leah,

49:32 “in the possession of the field and the cave within it, acquired from the sons of Heth.”

49:33 And Jacob ceased charging his sons; and he drew up his feet upon the bed, and died, and was added to his people.

Genesis 50

50:1 And Joseph fell upon his father’s face, and wept over him, and kissed him.

50:2 And Joseph commanded his servants the embalmers to prepare his father for burial; and the embalmers prepared Israel for burial.

Note 110: 110. Genesis 50:2–26 Prepare for burial and burial rites distinguish the funeral actions without making the final coffin sentence an additional burial in the ground. The forty and seventy days remain separate stated periods; their overlap is not calculated. Verses 12–13 retain the repeated burial statements. Pardon in verse 17 is the contextual force of receive the iniquity. Verse 19 says I belong unto God, not Am I in the place of God? Verse 20 speaks of feeding many people. Born upon Joseph's thighs preserves the image without inventing a ceremony. Visit and visitation in verses 24–25 mean God's effective intervention, not merely a social call. Revision, 29 September 2026. Wording. At 50:15, "What if Joseph should" expresses the brothers' apprehension introduced by Greek mēpote. The question is English punctuation; it does not change their fear into a statement of Joseph's actual intention. Greek source.

50:3 And they fulfilled forty days for him, for this is how the days of burial preparation are reckoned; and Egypt mourned him seventy days.

50:4 And when the days of mourning had passed, Joseph spoke to Pharaoh's rulers, saying, "If I have found grace in your sight, speak concerning me in Pharaoh's ears, saying,

50:5 "'My father made me swear, saying, "In the tomb which I dug for myself in the land of Canaan, there you shall bury me." Now therefore I will go up and bury my father, and return.'"

50:6 And Pharaoh said, "Go up and bury your father, as he made you swear."

50:7 And Joseph went up to bury his father; and with him went up all Pharaoh's servants, and the elders of his house, and all the elders of the land of Egypt,

50:8 and all Joseph's household, and his brothers, and all his father's house; but they left their kindred and their sheep and their oxen in the land of Goshen.

50:9 And chariots and horsemen also went up with him, and the company was exceedingly great.

50:10 And they came to the threshing floor of Atad, which is beyond the Jordan; and they lamented him with a great and exceedingly grievous lamentation, and he mourned his father seven days.

50:11 And the inhabitants of the land of Canaan saw the mourning at the threshing floor of Atad, and said, "This is a great mourning for the Egyptians." Therefore its name was called Mourning of Egypt, which is beyond the Jordan.

50:12 And his sons did thus to him, and buried him there.

50:13 And his sons carried him up into the land of Canaan, and buried him in the double cave, the cave which Abraham bought for a burial possession from Ephron the Hittite, opposite Mamre.

50:14 And Joseph returned into Egypt, he and his brothers and those who had gone up to bury his father.

50:15 And Joseph's brothers saw that their father was dead, and said, "What if Joseph should bear a grudge against us, and fully repay us all the evils which we did to him?"

Note 110: 110. Genesis 50:2–26 Prepare for burial and burial rites distinguish the funeral actions without making the final coffin sentence an additional burial in the ground. The forty and seventy days remain separate stated periods; their overlap is not calculated. Verses 12–13 retain the repeated burial statements. Pardon in verse 17 is the contextual force of receive the iniquity. Verse 19 says I belong unto God, not Am I in the place of God? Verse 20 speaks of feeding many people. Born upon Joseph's thighs preserves the image without inventing a ceremony. Visit and visitation in verses 24–25 mean God's effective intervention, not merely a social call. Revision, 29 September 2026. Wording. At 50:15, "What if Joseph should" expresses the brothers' apprehension introduced by Greek mēpote. The question is English punctuation; it does not change their fear into a statement of Joseph's actual intention. Greek source.

50:16 And they came to Joseph, saying, "Your father gave a charge by oath before he died, saying,

50:17 "'This is what you shall say to Joseph: "Forgive them their iniquity and their sin, for they did evil to you."' And now, pardon the iniquity of the servants of your father's God." And Joseph wept as they spoke to him.

50:18 And they came to him, and said, "Behold, we are your household slaves."

50:19 And Joseph said to them, "Do not fear, for I belong to God.

50:20 "You planned evil against me, but God planned good concerning me, that it might come to pass as it is today, that many people might be fed."

50:21 And he said to them, "Do not fear; I will nourish you and your households." And he comforted them, and spoke to their hearts.

50:22 And Joseph lived in Egypt, he and his brothers and all his father's household; and Joseph lived a hundred and ten years.

50:23 And Joseph saw Ephraim's children to the third generation; and the sons of Machir, Manasseh's son, were born upon Joseph's thighs.

50:24 And Joseph spoke to his brothers, saying, "I am dying; but God shall surely visit you, and bring you up from this land to the land which God swore to our fathers Abraham and Isaac and Jacob."

50:25 And Joseph made the sons of Israel swear, saying, "In the visitation with which God shall visit you, you shall carry up my bones from here with you."

50:26 And Joseph died, being a hundred and ten years old; and they performed his burial rites, and laid him in a coffin in Egypt.

Exodus

Exodus 1

1:1 These are the names of the sons of Israel who entered Egypt with Jacob their father; each came with his whole household:

1:2 Reuben, Simeon, Levi, and Judah;

1:3 Issachar, Zebulun, and Benjamin;

1:4 Dan and Naphtali, Gad and Asher.

1:5 Now Joseph was in Egypt; and all the souls descended from Jacob were seventy-five.

1:6 And Joseph died, and all his brothers, and all that generation.

1:7 And the sons of Israel increased and multiplied, and became numerous and exceedingly, exceedingly strong; and the land multiplied them.

1:8 And another king arose over Egypt, who did not know Joseph.

1:9 And he said to his nation, “Behold, the people of the sons of Israel are a great multitude, and are stronger than we are.

1:10 Come, therefore, let us deal craftily with them, lest they multiply; and when war befalls us, they also join our adversaries, wage war against us, and leave the land.”

1:11 He set overseers of labour over them to afflict them with their work. They built fortified cities for Pharaoh: Pithom, Rameses, and On, which is the City of the Sun.

1:12 But the more they humbled them, the more they multiplied and grew exceedingly, exceedingly strong; and the Egyptians loathed the sons of Israel.

1:13 The Egyptians oppressed the sons of Israel by force.

1:14 They made their lives painful with hard labour in clay and brickmaking, and with all the work in the plains, in every task in which they enslaved them by force.

1:15 The king of the Egyptians spoke to the midwives of the Hebrews, one named Sepphora and the other Puah.

1:16 And he said, “When you attend the Hebrew women in childbirth, and they are about to give birth, if the child is male, kill him; but if the child is female, preserve her.”

1:17 But the midwives feared God. They did not do as the king of Egypt had commanded them, and they kept the boys alive.

1:18 And the king of Egypt called the midwives and said to them, “Why have you done this thing, and kept the male children alive?”

1:19 The midwives said to Pharaoh, “The Hebrew women are not like the Egyptian women, for they give birth before the midwives come to them.” And they bore children.

1:20 God dealt well with the midwives, and the people multiplied and became very strong.

1:21 And because the midwives feared God, they made houses for themselves.

1:22 And Pharaoh commanded all his people, saying, “Cast every male child born to the Hebrews into the river, but keep every female child alive.”

Exodus 2

2:1 Now there was a man of the tribe of Levi, who took one of the daughters of Levi and had her as his wife.

2:2 She conceived and bore a male child. Seeing that he was beautiful, they hid him for three months.

2:3 When they could no longer hide him, his mother took a basket for him and coated it with bitumen-pitch. She put the child in it and placed it in the marsh beside the river.

2:4 His sister watched from a distance to learn what would happen to him.

2:5 Pharaoh’s daughter came down to bathe at the river while her attendants walked beside it. She saw the basket in the marsh, sent her attendant, and had it brought to her.

2:6 And she opened it, and saw a child weeping in the basket; and Pharaoh’s daughter had compassion on him, and said, “This is one of the Hebrew children.”

2:7 And his sister said to Pharaoh’s daughter, “Do you want me to call a nursing woman from among the Hebrews, that she may nurse the child for you?”

2:8 Pharaoh’s daughter said to her, “Go.” The young woman went and called the child’s mother.

2:9 And Pharaoh’s daughter said to her, “Keep this child for me, and nurse him for me, and I will give you your wages.” And the woman took the child and nursed him.

2:10 When the child grew, she brought him to Pharaoh’s daughter, and he became her son. She named him Moses, saying, “I took him up out of the water.”

2:11 During those many days, when Moses had grown, he went out to his brothers, the sons of Israel. Seeing their suffering, he saw an Egyptian man striking a Hebrew, one of his own brothers, the sons of Israel.

2:12 He looked this way and that, and, seeing no one, struck down the Egyptian and hid him in the sand.

2:13 And he went out on the second day, and saw two Hebrew men fighting; and he said to the one who did wrong, “Why do you strike your neighbour?”

2:14 But he said, “Who made you a ruler and judge over us? Do you want to kill me, as you killed the Egyptian yesterday?” And Moses was afraid, and said, “Has this matter become so plainly known?”

2:15 Pharaoh heard about this and sought to kill Moses. Moses withdrew from Pharaoh’s presence and settled in the land of Midian. Having come to the land of Midian, he sat down by the well.

2:16 The priest of Midian had seven daughters who tended the sheep of their father Jethro. They came and drew water until they filled the troughs to water the sheep of their father Jethro.

2:17 The shepherds came and drove them away, but Moses rose and rescued them, drew water for them, and watered their sheep.

2:18 And they came to Reuel their father, and he said to them, “Why have you returned so quickly today?”

2:19 They said, “An Egyptian man rescued us from the shepherds. He drew water for us and watered our sheep.”

2:20 And he said to his daughters, “And where is he? Why have you left the man behind? Call him, therefore, that he may eat bread.”

2:21 Moses settled with the man, who gave him his daughter Zipporah as his wife.

2:22 And the woman conceived and bore a son; and Moses called his name Gershom, saying, “I am a sojourner in a foreign land.”

2:23 After those many days the king of Egypt died. The sons of Israel groaned deeply because of their labour and cried out, and their cry because of their labour rose to God.

2:24 God heard their groaning, and God remembered His covenant with Abraham, Isaac, and Jacob.

2:25 God looked upon the sons of Israel, and He became known to them.

Exodus 3

3:1 Moses was tending the sheep of Jethro his father-in-law, the priest of Midian. He led the sheep toward the wilderness and came to Mount Horeb.

3:2 An angel of the Lord appeared to him in a flame of fire from the bush. He saw that the bush was burning with fire, yet it was not consumed.

3:3 And Moses said, “I will turn aside and see this great sight, why the bush is not consumed.”

3:4 When the Lord saw that he was approaching to look, the Lord called to him from the bush, “Moses, Moses!” He replied, “What is it?”

3:5 And He said, “Do not come near here. Untie the footwear from your feet; for the place where you stand is holy ground.”

3:6 And He said to him, “I am the God of your father, the God of Abraham, and the God of Isaac, and the God of Jacob.” And Moses turned his face away, for he feared to look before God.

3:7 And the Lord said to Moses, “I have surely seen the affliction of My people in Egypt, and have heard their cry because of their taskmasters; for I know their pain.

3:8 I have come down to rescue them from the hand of the Egyptians and bring them out of that land into a good and spacious land, a land flowing with milk and honey, to the place of the Canaanites, Hittites, Amorites, Perizzites, Girgashites, Hivites, and Jebusites.

3:9 And now, behold, the cry of the sons of Israel has come to Me; and I have seen the oppression with which the Egyptians oppress them.

3:10 Come now, and I will send you to Pharaoh king of Egypt; and you shall bring My people, the sons of Israel, out of the land of Egypt.”

3:11 Moses said to God, “Who am I, that I should go to Pharaoh, king of Egypt, and bring the sons of Israel out of the land of Egypt?”

3:12 And God said to Moses, “I will be with you; and this shall be the sign to you that I send you: when you have brought My people out of Egypt, you shall serve God upon this mountain.”

3:13 And Moses said to God, “Behold, I shall go to the sons of Israel and say to them, ‘The God of your fathers has sent me to you’; and they shall ask me, ‘What is His name?’ What shall I say to them?”

3:14 And God said to Moses, “I am the One Who Is.” And He said, “This is what you shall say to the sons of Israel: ‘The One Who Is has sent me to you.’”

3:15 And God said again to Moses, “This is what you shall say to the sons of Israel: ‘The Lord, the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob, has sent me to you.’ This is My everlasting name, and My memorial from generation to generation.

3:16 Go, therefore, gather the council of elders of the sons of Israel, and say to them, ‘The Lord, the God of your fathers, the God of Abraham, and the God of Isaac, and the God of Jacob, has appeared to me, saying, “I have surely visited you, and seen all that has befallen you in Egypt.

3:17 And I have said, I will bring you up out of the affliction of the Egyptians, into the land of the Canaanites, and Hittites, and Amorites, and Perizzites, and Girgashites, and Hivites, and Jebusites, into a land flowing with milk and honey.”’

3:18 And they shall listen to your voice; and you and the council of elders of Israel shall go in to Pharaoh king of Egypt, and you shall say to him, ‘The God of the Hebrews has called us. Let us therefore go a journey of three days into the wilderness, that we may sacrifice to our God.’

3:19 I know that Pharaoh, king of Egypt, will not let you go unless by a strong hand.

3:20 I will stretch out My hand and strike the Egyptians with all My wonders that I will perform among them. Afterward he will send you away.

3:21 And I will give this people favour before the Egyptians; and when you depart, you shall not go empty-handed.

3:22 Every woman shall ask of her neighbour and of her fellow lodger articles of silver and gold, and clothing; and you shall put them upon your sons and upon your daughters, and you shall plunder the Egyptians.”

Exodus 4

4:1 And Moses answered and said, “If they do not believe me or listen to my voice, for they will say, ‘God has not appeared to you,’ what shall I say to them?”

4:2 And the Lord said to him, “What is this in your hand?” And he said, “A staff.”

4:3 He said, “Throw it on the ground.” He threw it on the ground, and it became a serpent; Moses fled from it.

4:4 And the Lord said to Moses, “Stretch out your hand, and take it by the tail.” And he stretched out his hand, and took it by the tail; and it became a staff in his hand.

4:5 “That they may believe you, that the Lord, the God of their fathers, the God of Abraham, and the God of Isaac, and the God of Jacob, has appeared to you.”

4:6 And the Lord said again to him, “Put your hand into your bosom.” And he put his hand into his bosom, and brought his hand out of his bosom; and his hand became as snow.

4:7 And He said, “Put your hand again into your bosom.” And he put his hand into his bosom, and brought it out of his bosom; and it was restored again to the colour of his flesh.

4:8 “And if they do not believe you or listen to the voice of the first sign, they shall believe you through the voice of the latter sign.

4:9 And if they do not believe you through these two signs or listen to your voice, you shall take some water from the river and pour it upon the dry ground; and the water which you take from the river shall become blood upon the dry ground.”

4:10 And Moses said to the Lord, “I beseech Thee, Lord, I have not been capable—not yesterday, nor the day before, nor since Thou didst begin to speak to Thy servant; for I am weak of voice and slow of tongue.”

4:11 The Lord said to Moses, “Who gave a human being a mouth? Who made one hard of hearing or deaf, seeing or blind? Is it not I, God?

4:12 Now therefore go, and I will open your mouth, and teach you what you are to speak.”

4:13 And Moses said, “I beseech Thee, Lord, appoint another who is able, whom Thou wilt send.”

4:14 And the Lord was kindled with anger against Moses, and said, “Behold, is Aaron the Levite not your brother? I know that he will surely speak to you; and behold, he shall come forth to meet you, and when he sees you, he shall rejoice within himself.

4:15 And you shall speak to him, and put My words in his mouth; and I will open your mouth and his mouth, and teach you what you shall do.

4:16 And he shall speak for you to the people, and he shall be your mouth; but you shall be for him in matters pertaining to God.

4:17 And you shall take in your hand this staff which was turned into a serpent, with which you shall perform the signs.”

4:18 Moses went back to Jethro his father-in-law and said, “I will return to my brothers in Egypt to see whether they are still alive.” Jethro said to Moses, “Go in health.”

4:19 And after those many days the king of Egypt died. And the Lord said to Moses in Midian, “Go, depart into Egypt; for all who sought your life are dead.”

4:20 Moses took his wife and children, set them on the beasts of burden, and returned toward Egypt. Moses took the staff he had from God in his hand.

4:21 And the Lord said to Moses, “As you go and return to Egypt, see that you perform before Pharaoh all the wonders which I have put in your hands. But I will harden his heart, and he shall by no means let the people go.

4:22 And you shall say to Pharaoh, ‘Thus says the Lord: Israel is My firstborn son.

4:23 And I said to you, “Let My people go, that they may serve Me.” If therefore you will not let them go, behold, I will kill your firstborn son.’”

4:24 On the way, at the lodging place, an angel of the Lord met him and sought to kill him.

4:25 And Zipporah took a stone, and circumcised the foreskin of her son, and fell at the feet, and said, “The blood of my child’s circumcision has ceased.”

4:26 And he departed from him, because she said, “The blood of my child’s circumcision has ceased.”

4:27 The Lord said to Aaron, “Go into the wilderness to meet Moses.” He went and met him at the mountain of God, and they kissed each other.

4:28 Moses told Aaron all the words of the Lord with which He had sent him, and all the signs He had commanded him.

4:29 Moses and Aaron went and gathered the council of elders of the sons of Israel.

4:30 Aaron spoke all these words God had spoken to Moses and performed the signs before the people.

4:31 And the people believed and rejoiced, because God had visited the sons of Israel, and because He had seen their affliction; and the people bowed down and worshipped.

Exodus 5

5:1 Afterward Moses and Aaron went in to Pharaoh and said, “Thus says the Lord, the God of Israel: ‘Let My people go so that they may hold a feast for Me in the wilderness.’”

5:2 Pharaoh said, “Who is He, that I should obey His voice and let the sons of Israel go? I do not know the Lord, and I will not let Israel go.”

5:3 They said to him, “The God of the Hebrews has called us. We will go a three days’ journey into the wilderness to sacrifice to our God, lest death or slaughter meet us.”

5:4 And the king of Egypt said to them, “Moses and Aaron, why do you turn my people from their works? Each of you, go back to your work.”

5:5 And Pharaoh said, “Behold, the people are now numerous; let us not therefore give them rest from their works.”

5:6 Pharaoh commanded the people’s taskmasters and scribes:

5:7 “The people shall no longer be given straw for making bricks as before. Let them go and gather straw for themselves.

5:8 And you shall lay upon them the appointed number of bricks which they make each day; you shall not reduce it at all. For they are idle; therefore they cry out, saying, ‘Let us go and sacrifice to our God.’

5:9 Let these men’s tasks be heavier. Let them attend to them and pay no attention to empty words.”

5:10 The taskmasters and scribes pressed them and said to the people, “Thus says Pharaoh: ‘I will no longer give you straw.

5:11 Go yourselves, and gather straw for yourselves wherever you may find it; for your appointed number shall not be reduced.’”

5:12 The people scattered throughout the land of Egypt to gather stubble for straw.

5:13 The taskmasters pressed them, saying, “Complete the work due each day, as when straw was provided for you.”

5:14 And the scribes of the people of the sons of Israel, whom Pharaoh’s overseers had set over them, were scourged, and asked, “Why have you not completed your appointed number of bricks, as before, including that of today?”

5:15 And the scribes of the sons of Israel came in and cried to Pharaoh, saying, “Why do you treat your household slaves this way?

5:16 Straw is not given to your household slaves, yet they tell us to make bricks; and behold, your servants have been scourged. In this way you will wrong your own people.”

5:17 And he said to them, “You are idle; you are idlers! Therefore you say, ‘Let us go and sacrifice to our God.’

5:18 Now therefore go and work; for straw shall not be given to you, yet you shall deliver the appointed number of bricks.”

5:19 And the scribes of the sons of Israel saw themselves in trouble, saying, “You shall not reduce the number of bricks due each day.”

5:20 As they came out from Pharaoh, they met Moses and Aaron, who were coming to meet them.

5:21 And they said to them, “May God look upon you and judge, for you have made our smell loathsome before Pharaoh and before his attendants, putting a sword into his hands to kill us.”

5:22 And Moses returned to the Lord and said, “Lord, why hast Thou afflicted this people? And why hast Thou sent me?

5:23 For since I went to Pharaoh to speak in Thy name, he has afflicted this people; and Thou hast not delivered Thy people.”

Exodus 6

6:1 And the Lord said to Moses, “Now you shall see what I will do to Pharaoh; for with a mighty hand he shall let them go, and with an uplifted arm he shall drive them out of his land.”

6:2 God spoke to Moses and said to him, “I am the Lord.

6:3 I appeared to Abraham, Isaac, and Jacob as their God, but I did not reveal My name Lord to them.

6:4 I established My covenant with them, to give them the land of the Canaanites, the land where they sojourned and lived as foreigners.

6:5 I have heard the groaning of the sons of Israel, whom the Egyptians enslave, and I have remembered your covenant.

6:6 Go, say to the sons of Israel: ‘I am the Lord. I will bring you out from the Egyptians’ domination and deliver you from slavery. I will ransom you with an uplifted arm and with great judgment.

6:7 And I will take you to Myself for a people, and I will be your God; and you shall know that I am the Lord your God, who brought you out from the oppression of the Egyptians.

6:8 I will bring you into the land concerning which I stretched out My hand to give it to Abraham, Isaac, and Jacob. I will give it to you as an inheritance. I am the Lord.’”

6:9 Moses spoke thus to the sons of Israel, but they did not listen to him because of their discouragement and hard labour.

6:10 The Lord spoke to Moses, saying,

6:11 “Go in and speak to Pharaoh, king of Egypt, so that he will let the sons of Israel leave his land.”

6:12 And Moses spoke before the Lord, saying, “Behold, the sons of Israel have not listened to me; how then shall Pharaoh listen to me? And I am without eloquence.”

6:13 The Lord spoke to Moses and Aaron and charged them concerning Pharaoh, king of Egypt, so that the sons of Israel would be sent out of the land of Egypt.

6:14 These are the heads of their ancestral houses. The sons of Reuben, Israel’s firstborn: Hanoch, Pallu, Hezron, and Carmi. This is the kindred of Reuben.

6:15 The sons of Simeon: Jemuel, Jamin, Ohad, Jachin, Zohar, and Shaul, the son of a Phoenician woman. These are the families of the sons of Simeon.

6:16 These are the names of the sons of Levi according to their kindreds: Gershon, Kohath, and Merari. Levi lived one hundred and thirty-seven years.

6:17 These are the sons of Gershon: Libni and Shimei, the houses of their family.

6:18 The sons of Kohath: Amram, Izhar, Hebron, and Uzziel. Kohath lived one hundred and thirty years.

6:19 The sons of Merari: Mahli and Mushi. These are the ancestral houses of Levi according to their kindreds.

6:20 Amram took Jochebed, the daughter of his father’s brother, as his wife, and she bore him Aaron, Moses, and their sister Miriam. Amram lived one hundred and thirty-two years.

6:21 The sons of Izhar: Korah, Nepheg, and Zichri.

6:22 The sons of Uzziel: Elzaphan and Sithri.

6:23 Aaron took Elisheba, daughter of Amminadab and sister of Nahshon, as his wife. She bore him Nadab, Abihu, Eleazar, and Ithamar.

6:24 The sons of Korah: Assir, Elkanah, and Abiasaph. These are the generations of Korah.

6:25 Eleazar son of Aaron took one of Putiel’s daughters as his wife, and she bore him Phinehas. These are the heads of the Levites’ family according to their generations.

6:26 These are Aaron and Moses whom God told to bring the sons of Israel out of the land of Egypt with their forces.

6:27 They were the ones who spoke to Pharaoh, king of Egypt, and brought the sons of Israel out of the land of Egypt: Aaron himself and Moses.

6:28 On the day when the Lord spoke to Moses in the land of Egypt,

6:29 the Lord spoke to Moses, saying, “I am the Lord. Speak to Pharaoh king of Egypt all that I say to you.”

6:30 And Moses said before the Lord, “Behold, I am weak of voice; how then shall Pharaoh listen to me?”

Exodus 7

7:1 And the Lord said to Moses, “Behold, I have made you a god to Pharaoh; and Aaron your brother shall be your prophet.

7:2 You shall speak to him all that I command you; and Aaron your brother shall speak to Pharaoh, that he may let the sons of Israel go out of his land.

7:3 I will harden Pharaoh’s heart and multiply My signs and My wonders in the land of Egypt.

7:4 Pharaoh will not listen to you. I will lay My hand on Egypt and bring out My people, the sons of Israel, from the land of Egypt with My power and great vengeance.

7:5 All the Egyptians shall know that I am the Lord when I stretch out My hand over Egypt and bring the sons of Israel out from among them.”

7:6 Moses and Aaron did as the Lord commanded them; so they did.

7:7 Moses was eighty years old and his brother Aaron eighty-three when he spoke to Pharaoh.

7:8 The Lord spoke to Moses and Aaron, saying,

7:9 “If Pharaoh speaks to you, saying, ‘Give us a sign or a wonder,’ you shall say to Aaron your brother, ‘Take the staff, and cast it upon the ground before Pharaoh and before his attendants, and it shall become a dragon.’”

7:10 Moses and Aaron went before Pharaoh and his attendants and did as the Lord commanded. Aaron threw his staff before Pharaoh and his attendants, and it became a dragon.

7:11 Pharaoh summoned the wise men of Egypt and the sorcerers. The Egyptian enchanters did the same by their sorceries.

7:12 Each threw down his staff, and they became dragons. But Aaron’s staff swallowed their staffs.

7:13 Pharaoh’s heart grew strong, and he did not listen to them, as the Lord had said to them.

7:14 The Lord said to Moses, “Pharaoh’s heart has become heavy, so that he will not let the people go.

7:15 Go to Pharaoh in the morning; behold, he goes out to the water. And you shall stand to meet him upon the bank of the river, and take in your hand the staff which was turned into a serpent.

7:16 And you shall say to him, ‘The Lord, the God of the Hebrews, has sent me to you, saying, “Let My people go, that they may serve Me in the wilderness.” And behold, until now you have not listened.

7:17 Thus says the Lord: “By this you shall know that I am the Lord: behold, I strike with the staff in My hand upon the water in the river, and it shall be turned to blood.

7:18 The fish in the river will die, the river will stink, and the Egyptians will be unable to drink its water.”’”

7:19 And the Lord said to Moses, “Say to Aaron your brother, ‘Take your staff, and stretch out your hand over the waters of Egypt, over their rivers, and over their canals, and over their marshes, and over all their standing water, and it shall become blood.’” And there was blood throughout all the land of Egypt, both in wood and in stone.

7:20 Moses and Aaron did as the Lord commanded. He raised his staff and struck the river’s water before Pharaoh and his attendants, and all the water in the river turned to blood.

7:21 The fish in the river died, and the river stank. The Egyptians could not drink its water, and there was blood throughout the land of Egypt.

7:22 The Egyptian enchanters did the same by their sorceries. Pharaoh’s heart grew hard, and he did not listen to them, as the Lord had said.

7:23 Pharaoh turned and went into his house and did not set his mind even on this.

7:24 All the Egyptians dug around the river to drink water, and they could not drink water from the river.

7:25 Seven days passed after the Lord struck the river.

7:26 And the Lord said to Moses, “Go in to Pharaoh, and you shall say to him, ‘Thus says the Lord: Let My people go, that they may serve Me.

7:27 But if you will not let them go, behold, I will strike all your borders with frogs.

7:28 And the river shall pour forth frogs; and they shall come up into your houses, and into your bedchambers, and upon your beds, and into the houses of your attendants and your people, and into your dough and your ovens.

7:29 And the frogs shall come up upon you, and upon your attendants, and upon your people.’”

Exodus 8

8:1 And the Lord said to Moses, “Say to Aaron your brother, ‘Stretch out the staff in your hand over the rivers, and over the canals, and over the marshes, and bring up the frogs.’”

8:2 Aaron stretched out his hand over Egypt’s waters and brought up the frogs. The frogs were brought up and covered the land of Egypt.

8:3 The Egyptian enchanters did the same by their sorceries and brought frogs up over the land of Egypt.

8:4 Pharaoh called Moses and Aaron and said, “Pray to the Lord for me, and let Him remove the frogs from me and my people. I will let them go so that they may sacrifice to the Lord.”

8:5 And Moses said to Pharaoh, “Appoint a time for me to pray for you, and for your attendants, and for your people, to destroy the frogs from you and from your people and from your houses; only in the river shall they remain.”

8:6 And he said, “Tomorrow.” And he answered, “According to your word; that you may know that there is no other except the Lord.

8:7 And the frogs shall be removed from you, and from your houses, and from the farmsteads, and from your attendants, and from your people; only in the river shall they remain.”

8:8 Moses and Aaron went out from Pharaoh. Moses cried to the Lord concerning the appointed limit for the frogs, as Pharaoh had set it.

8:9 The Lord did as Moses said. The frogs died in the houses, farmsteads, and fields.

8:10 They gathered them in heaps upon heaps, and the land stank.

8:11 When Pharaoh saw that there was relief, his heart became heavy and he did not listen to them, as the Lord had said.

8:12 And the Lord said to Moses, “Say to Aaron, ‘Stretch out the staff in your hand, and strike the dust of the earth; and there shall be gnats upon men and upon four-footed animals, and throughout all the land of Egypt.’”

8:13 Aaron stretched out the staff in his hand and struck the earth’s dust, and gnats came upon people and four-footed animals. Gnats appeared in all the earth’s dust throughout the land of Egypt.

8:14 The enchanters tried by their sorceries to bring forth gnats, but they could not. The gnats were on people and four-footed animals.

8:15 The enchanters said to Pharaoh, “This is the finger of God.” But Pharaoh’s heart was hardened, and he did not listen to them, as the Lord had said.

8:16 And the Lord said to Moses, “Rise early in the morning, and stand before Pharaoh; and behold, he shall go out to the water. And you shall say to him, ‘Thus says the Lord: Let My people go, that they may serve Me in the wilderness.

8:17 But if you will not let My people go, behold, I will send dog-flies upon you, and upon your attendants, and upon your people, and upon your houses; and the houses of the Egyptians shall be filled with dog-flies, and also the ground on which they stand.

8:18 And in that day I will marvellously distinguish the land of Goshen, in which My people dwell, so that no dog-flies shall be there; that you may know that I am the Lord, the Lord of all the earth.

8:19 And I will put a distinction between My people and your people; tomorrow this sign shall be upon the land.’”

8:20 The Lord did so. A multitude of dog-flies came into Pharaoh’s houses, his attendants’ houses, and all the land of Egypt. The land was ruined by the dog-flies.

8:21 Pharaoh called Moses and Aaron and said, “Go, sacrifice to your God within the land.”

8:22 Moses said, “This cannot be done, for we would sacrifice to the Lord our God what the Egyptians regard as abominations. If we sacrifice these before their eyes, we shall be stoned.

8:23 We will go a three days’ journey into the wilderness and sacrifice to the Lord our God, as He told us.”

8:24 And Pharaoh said, “I will let you go, and you shall sacrifice to the Lord your God in the wilderness; only you shall not go far away. Pray therefore to the Lord for me.”

8:25 And Moses said, “Behold, I will go out from you and pray to God; and tomorrow the dog-flies shall depart from you, and from your attendants, and from your people. Only do not deceive again, Pharaoh, by refusing to let the people go to sacrifice to the Lord.”

8:26 Moses went out from Pharaoh and prayed to God.

8:27 The Lord did as Moses said and removed the dog-flies from Pharaoh, his attendants, and his people. Not one remained.

8:28 Pharaoh made his heart heavy this time also and was unwilling to let the people go.

Exodus 9

9:1 And the Lord said to Moses, “Go in to Pharaoh, and you shall say to him, ‘Thus says the Lord, the God of the Hebrews: Let My people go, that they may serve Me.

9:2 But if you will not let My people go, and still hold them,

9:3 behold, the hand of the Lord shall be upon your livestock in the plains, upon the horses, and upon the beasts of burden, and upon the camels, and upon the cattle, and upon the sheep: an exceedingly great death.

9:4 At that time I will make a marvellous distinction between the Egyptians’ livestock and the sons of Israel’s livestock. Nothing belonging to the sons of Israel shall die.’”

9:5 God appointed a time, saying, “Tomorrow the Lord will do this in the land.”

9:6 The Lord did this the next day. All the Egyptians’ livestock died, but none of the sons of Israel’s livestock died.

9:7 Pharaoh saw that none of the sons of Israel’s livestock had died. Yet Pharaoh’s heart became heavy, and he did not let the people go.

9:8 The Lord said to Moses and Aaron, “Take handfuls of soot from a furnace, and let Moses scatter it toward heaven before Pharaoh and his attendants.

9:9 Let it become fine dust over all the land of Egypt. Boils, with blisters breaking out, shall come upon people and four-footed animals, on people and four-footed animals throughout Egypt.”

9:10 He took soot from the furnace before Pharaoh. Moses scattered it toward heaven, and boils with blisters broke out on people and four-footed animals.

9:11 The sorcerers could not stand before Moses because of the boils, for the boils were on the sorcerers and throughout the land of Egypt.

9:12 The Lord hardened Pharaoh’s heart, and he did not listen to them, as the Lord had commanded.

9:13 And the Lord said to Moses, “Rise early in the morning, and stand before Pharaoh, and you shall say to him, ‘Thus says the Lord, the God of the Hebrews: Let My people go, that they may serve Me.

9:14 For at this time I will send all My blows upon your heart, and upon your attendants and your people, that you may know that there is none other like Me in all the earth.

9:15 For now I will stretch out My hand and strike you and your people with death, and you shall be blotted out from the earth.

9:16 And for this reason you were preserved, that I might show My strength in you, and that My name might be proclaimed throughout all the earth.

9:17 Do you still act against My people, refusing to let them go?

9:18 At this time tomorrow I will rain down very abundant hail, such as has never been in Egypt from the day it was created until today.

9:19 Now therefore hurry to gather your livestock, and all that you have in the plain; for all the men and livestock found in the plain, who have not entered a house, shall die when the hail falls upon them.’”

9:20 He among Pharaoh’s attendants who feared the word of the Lord gathered his livestock into the houses.

9:21 But he who gave no heed in his mind to the word of the Lord left the livestock in the plains.

9:22 And the Lord said to Moses, “Stretch out your hand toward heaven, and there shall be hail throughout all the land of Egypt, upon men, and upon livestock, and upon every plant upon the earth.”

9:23 Moses stretched out his hand toward heaven. The Lord sent thunder and hail, and fire ran over the earth. The Lord rained hail upon all the land of Egypt.

9:24 There was hail, with fire flaming amid the hail. The hail was very, very abundant, such as had never been in Egypt since a nation came to be there.

9:25 Throughout Egypt the hail struck people and livestock. It struck every plant in the plains and shattered all the trees there.

9:26 Only in the land of Goshen, where the sons of Israel were, was there no hail.

9:27 Pharaoh sent for Moses and Aaron and said to them, “This time I have sinned. The Lord is righteous, and I and my people are ungodly.

9:28 Pray therefore to the Lord for me, and let the thunder of God, and the hail, and the fire cease; and I will let you go, and you shall remain no longer.”

9:29 And Moses said to him, “When I go out of the city, I will spread out my hands to the Lord; and the thunder shall cease, and there shall be no more hail or rain, that you may know that the earth is the Lord’s.

9:30 But as for you and your attendants, I know that you have not yet feared the Lord.”

9:31 The flax and barley were struck down, for the barley was standing ready and the flax was setting seed.

9:32 The wheat and spelt were not struck down, for they were late crops.

9:33 Moses left Pharaoh and went out of the city. He spread out his hands to the Lord, and the thunder and hail ceased. Rain no longer fell upon the earth.

9:34 When Pharaoh saw that the rain, hail, and thunder had ceased, he sinned again and made his heart and his attendants’ hearts heavy.

9:35 Pharaoh’s heart was hardened, and he did not let the sons of Israel go, as the Lord had spoken to Moses.

Exodus 10

10:1 The Lord said to Moses, “Go to Pharaoh, for I have hardened his heart and his attendants’ hearts, so that these signs may come upon them in succession,

10:2 that you may tell in the ears of your children, and of your children’s children, how I have mocked the Egyptians, and My signs which I have performed among them; and you shall know that I am the Lord.”

10:3 And Moses and Aaron went in before Pharaoh, and said to him, “Thus says the Lord, the God of the Hebrews: How long will you refuse to reverence Me? Let My people go, that they may serve Me.

10:4 But if you will not let My people go, behold, at this hour tomorrow I will bring many locusts upon all your borders.

10:5 And they shall cover the face of the land, and you shall not be able to see the land; and they shall devour all that remains of the land which the hail left to you, and every tree growing for you upon the land.

10:6 And your houses shall be filled, and the houses of your attendants, and all the houses throughout the land of the Egyptians, as neither your fathers nor their forefathers have ever seen, from the day they came upon the earth to this day." And Moses turned and went out from Pharaoh.

10:7 And Pharaoh's attendants said to him, "How long shall this be a hindrance to us? Let the men go, that they may serve their God. Or do you want to know that Egypt is destroyed?"

10:8 Moses and Aaron were brought back to Pharaoh. He said to them, "Go, serve your God. But who are those who will go?"

10:9 Moses said, "We will go with our young men and our elders, with our sons and our daughters, and with our sheep and our cattle, for it is a feast of the Lord our God."

10:10 And he said to them, "So be it, the Lord be with you! When I let you go, shall I also let your households go? Behold, evil lies before you.

10:11 Not so; let the men go, and serve God, for this is what you seek." And they drove them out from Pharaoh's presence.

10:12 And the Lord said to Moses, "Stretch out your hand over the land of Egypt, and let locusts come up upon the land; and they shall devour every plant of the land, and all the fruit of the trees which the hail has left."

10:13 Moses raised his staff toward heaven, and the Lord brought a south wind upon the land all that day and all that night. When morning came, the south wind carried up the locusts.

10:14 It brought them up over all the land of Egypt, and they settled throughout Egypt's territory in immense numbers. There had never been such locusts before, nor would there be afterward.

10:15 They covered the surface of the land, and the land was ruined. They devoured all the vegetation of the land and all the fruit of the trees that the hail had left. Nothing green remained on the trees or among the vegetation of the field throughout the land of Egypt.

10:16 Pharaoh hurried to call Moses and Aaron and said, "I have sinned before the Lord your God and against you.

10:17 Forgive my sin this once more, and pray to the Lord your God to remove this death from me."

10:18 Moses went out from Pharaoh and prayed to God.

10:19 The Lord turned a very strong wind from the sea. It lifted the locusts and cast them into the Red Sea. Not one locust remained in all Egypt's territory.

10:20 The Lord hardened Pharaoh's heart, and he did not let the sons of Israel go.

10:21 And the Lord said to Moses, "Stretch out your hand toward heaven, and let there be darkness upon the land of Egypt, darkness that may be felt."

10:22 Moses stretched out his hand toward heaven, and there was darkness, gloom, and a tempest throughout the land of Egypt for three days.

10:23 No one saw his brother for three days, and no one rose from his bed for three days. But all the sons of Israel had light everywhere they lived.

10:24 Pharaoh called Moses and Aaron and said, "Go, serve the Lord your God. Only leave your sheep and your cattle behind. Let your household go with you."

10:25 And Moses said, "You shall also give us whole burnt offerings and sacrifices, which we shall offer to the Lord our God.

10:26 Our livestock must also go with us. We will not leave a hoof behind, for we must take some of them to serve the Lord our God. We will not know with what we must serve the Lord our God until we arrive there."

10:27 The Lord hardened Pharaoh's heart, and he was unwilling to let them go.

10:28 And Pharaoh said, "Depart from me! Take care not to see my face again; for on the day you appear before me, you shall die."

10:29 And Moses said, "You have spoken; I will appear before your face no more."

Exodus 11

11:1 The Lord said to Moses, "I will bring one more plague upon Pharaoh and Egypt. Afterward he will let you go from here. When he lets you go, he will drive you out altogether, with everything.

11:2 Therefore speak secretly in the people's hearing, and let each man ask his neighbour and each woman her neighbour for articles of silver and gold and for clothing."

11:3 The Lord gave His people favour in the Egyptians' sight, and they lent to them. The man Moses became very great in the sight of the Egyptians, Pharaoh, and all his attendants.

11:4 Moses said, "Thus says the Lord: About midnight I will enter the midst of Egypt.

11:5 And every firstborn in the land of Egypt shall die, from the firstborn of Pharaoh who sits upon the throne, to the firstborn of the female slave beside the mill, and to the firstborn of every beast.

11:6 There shall be a great cry throughout the land of Egypt, such as there has never been and never will be again.

11:7 But among all the sons of Israel, from man to beast, not a dog shall growl with its tongue; that you may know how marvellously the Lord distinguishes between the Egyptians and Israel.

11:8 And all these servants of yours shall come down to me, and bow before me, saying, ‘Go out, you and all your people whom you lead.’ And after this I will go out.” And Moses departed from Pharaoh in anger.

11:9 The Lord said to Moses, “Pharaoh will not listen to you, so that I may greatly multiply My signs and wonders in the land of Egypt.”

11:10 Moses and Aaron performed all these signs and wonders in the land of Egypt before Pharaoh. The Lord hardened Pharaoh’s heart, and he was unwilling to send the sons of Israel out of the land of Egypt.

Exodus 12

12:1 The Lord spoke to Moses and Aaron in the land of Egypt, saying,

12:2 “This month shall be the beginning of months for you; it shall be the first month of the year for you.

12:3 Speak to the whole congregation of the sons of Israel, saying: On the tenth day of this month, each shall take a sheep for the ancestral households, one sheep for each household.

12:4 If those in the house are too few to be sufficient for a sheep, he shall join with his nearest neighbour. According to the number of persons, each person’s sufficient portion shall be reckoned for the sheep.

12:5 Your sheep shall be without blemish, a male a year old; you shall take it from the lambs and from the young goats.

12:6 And you shall keep it until the fourteenth day of this month; and the whole multitude of the congregation of the sons of Israel shall slaughter it toward evening.

12:7 They shall take some of the blood and put it on the two doorposts and the lintel of the houses in which they eat them.

12:8 They shall eat the meat that night, roasted over fire, and eat unleavened bread with bitter herbs.

12:9 You shall eat none of it raw, nor boiled in water, but roasted with fire, its head together with its feet and inward parts.

12:10 You shall leave none of it until morning, and you shall not break a bone of it. Whatever remains until morning you shall burn with fire.

12:11 And this is how you shall eat it: your loins girded, your sandals upon your feet, and your staffs in your hands; and you shall eat it in haste. It is a Passover to the Lord.

12:12 I will go through the land of Egypt that night and strike every firstborn in the land of Egypt, both human and animal. Against all the Egyptians’ gods I will execute vengeance. I am the Lord.

12:13 And the blood shall be a sign to you upon the houses in which you are; and I will see the blood, and shelter you; and no plague of destruction shall be among you when I strike the land of Egypt.

12:14 This day shall be a memorial for you. You shall celebrate it as a feast to the Lord throughout all your generations; you shall celebrate it as a perpetual statute.

12:15 For seven days you shall eat unleavened bread, and from the first day you shall remove leaven out of your houses; whoever eats leaven, from the first day to the seventh day, that soul shall be destroyed from Israel.

12:16 The first day shall be called holy, and the seventh day shall be a holy appointed day for you. You shall do no servile work on them, except what must be done for each person; that alone may be done for you.

12:17 You shall keep this commandment, for on this day I will bring your host out of the land of Egypt. You shall observe this day throughout your generations as a perpetual statute.

12:18 Beginning on the fourteenth day of the first month, from evening until the evening of the twenty-first day of the month, you shall eat unleavened bread.

12:19 For seven days no leaven shall be found in your houses; whoever eats anything leavened, that soul shall be destroyed from the congregation of Israel, whether a resident foreigner or a native of the land.

12:20 You shall eat nothing leavened. In all your dwellings you shall eat unleavened bread.”

12:21 Moses called the whole council of elders of the sons of Israel and said to them, “Go and take a sheep for your families, and slaughter the Passover.

12:22 Take a bunch of hyssop, dip it in the blood beside the door, and touch the lintel and both doorposts with the blood beside the door. None of you shall go out of the door of his house until morning.

12:23 The Lord will pass through to strike the Egyptians. He will see the blood on the lintel and both doorposts, and the Lord will pass by the doorway. He will not allow the destroyer to enter your houses to strike.

12:24 And you shall keep this word as a statute for yourself and for your sons for ever.

12:25 And when you enter into the land which the Lord shall give to you, as He has spoken, you shall keep this service.

12:26 When your sons say to you, ‘What is this service?’

12:27 you shall say to them, ‘This Passover is a sacrifice to the Lord, because He sheltered the houses of the sons of Israel in Egypt when He struck the Egyptians and delivered our houses.’” The people bowed down and worshipped.

12:28 The sons of Israel went and did so. As the Lord had commanded Moses and Aaron, so they did.

12:29 At midnight the Lord struck every firstborn in the land of Egypt, from the firstborn of Pharaoh who sat on the throne to the firstborn of the captive woman in the pit, and the firstborn of every animal of the livestock.

12:30 Pharaoh rose during the night, with all his attendants and all the Egyptians. There was a great cry throughout the land of Egypt, for there was no house without someone dead.

12:31 And Pharaoh called Moses and Aaron by night, and said to them, “Rise and depart from among my people, both you and the sons of Israel; go, serve the Lord your God, as you say.

12:32 Take your sheep and your cattle, and go. Bless me also.”

12:33 The Egyptians pressed the people hard to drive them quickly out of the land, for they said, “We are all dying!”

12:34 The people took their dough before it was leavened, with their kneaded batches wrapped in their garments on their shoulders.

12:35 The sons of Israel did as Moses had instructed them. They asked the Egyptians for articles of silver and gold and for clothing.

12:36 The Lord gave His people favour in the Egyptians’ sight, and they lent to them. Thus they plundered the Egyptians.

12:37 The sons of Israel departed from Rameses for Succoth, about six hundred thousand men on foot, apart from the household company.

12:38 A great mixed multitude also went up with them, together with sheep and cattle and livestock in great abundance.

12:39 They baked the dough they had brought from Egypt into unleavened hearth-cakes, because it was not leavened. The Egyptians had driven them out, and they could not stay; nor had they prepared provisions for the journey.

12:40 The time the sons of Israel lived in the land of Egypt and in the land of Canaan was four hundred and thirty years.

12:41 After the four hundred and thirty years, all the Lord’s host went out from the land of Egypt.

12:42 It is a night vigil for the Lord, to bring them out of the land of Egypt. This same night is a vigil for the Lord for all the sons of Israel throughout their generations.

12:43 The Lord said to Moses and Aaron, “This is the law of the Passover: no foreigner shall eat of it.

12:44 And every man’s household slave, or one bought with silver, you shall circumcise; and then he shall eat of it.

12:45 A sojourner or a hired worker shall not eat of it.

12:46 It shall be eaten in one house. You shall not take any of the meat outside the house, and you shall not break a bone of it.

12:47 The whole congregation of the sons of Israel shall observe it.

12:48 But if a resident foreigner comes to you to keep the Passover to the Lord, you shall circumcise every male belonging to him; and then he shall draw near to keep it, and shall be as the native of the land. No uncircumcised person shall eat of it.

12:49 There shall be one law for the native, and for the resident foreigner who has come among you.”

12:50 The sons of Israel did so. As the Lord had commanded Moses and Aaron concerning them, so they did.

12:51 On that day the Lord brought the sons of Israel out of the land of Egypt with their host.

Exodus 13

13:1 The Lord spoke to Moses, saying,

13:2 “Consecrate to Me every firstborn, the first offspring opening every womb among the sons of Israel, both human and animal. It is Mine.”

13:3 And Moses said to the people, “Remember this day, in which you came out of the land of Egypt, out of the house of bondage; for with a mighty hand the Lord brought you out from here; and no leaven shall be eaten.

13:4 For today you go out, in the month of new grain.

13:5 And when the Lord your God brings you into the land of the Canaanites, and Hittites, and Hivites, and Girgashites, and Amorites, and Perizzites, and Jebusites, which He swore to your fathers to give you, a land flowing with milk and honey, you shall keep this service in this month.

13:6 You shall eat unleavened bread for six days, and on the seventh day there shall be a feast of the Lord.

13:7 For seven days you shall eat unleavened bread; no leavened thing shall be seen with you, neither shall there be leaven with you within all your borders.

13:8 And you shall declare to your son in that day, saying, ‘It is because of this that the Lord God acted for me when I came out of Egypt.’

13:9 And it shall be to you a sign upon your hand, and a memorial before your eyes, that the law of the Lord may be in your mouth; for with a mighty hand the Lord God brought you out of Egypt.

13:10 You shall keep this law at the appointed times of the seasons, from year to year.

13:11 And when the Lord your God brings you into the land of the Canaanites, as He swore to your fathers, and gives it to you,

13:12 you shall set apart to the Lord all that opens the womb, the males; every male that opens the womb among the herds or among your livestock, whatever shall be born to you, you shall consecrate to the Lord.

13:13 Every donkey that opens the womb you shall exchange for a sheep; and if you do not exchange it, you shall redeem it. Every firstborn of man among your sons you shall redeem.

13:14 And if your son asks you later, saying, ‘What is this?’ you shall say to him, ‘With a mighty hand the Lord brought us out of the land of Egypt, out of the house of bondage.

13:15 When Pharaoh stubbornly refused to let us go, He killed every firstborn in the land of Egypt, both human firstborn and firstborn of the livestock. Therefore I sacrifice to the Lord every male that opens the womb, and every firstborn of my sons I will redeem.’

13:16 And it shall be a sign upon your hand, and a fixed reminder before your eyes; for with a mighty hand the Lord brought you out of Egypt.”

13:17 When Pharaoh let the people go, God did not guide them by the road through the land of the Philistines, because it was near. For God said, “The people may change their minds when they see war and return to Egypt.”

13:18 God led the people around by the road into the wilderness toward the Red Sea. The sons of Israel went up from the land of Egypt in the fifth generation.

13:19 Moses took Joseph’s bones with him, for Joseph had made the sons of Israel swear an oath, saying, “The Lord will surely visit you, and you shall carry my bones up from here with you.”

13:20 The sons of Israel departed from Succoth and camped at Etham, beside the wilderness.

13:21 God led them by day in a pillar of cloud to show them the way, and by night in a pillar of fire.

13:22 The pillar of cloud by day and the pillar of fire by night did not cease before all the people.

Exodus 14

14:1 The Lord spoke to Moses, saying,

14:2 “Speak to the sons of Israel, that they turn back and encamp opposite the settlement, between Migdol and the sea, opposite Baal-zephon; before them you shall encamp by the sea.

14:3 Pharaoh will say to his people, ‘These sons of Israel are wandering in the land, for the wilderness has shut them in.’

14:4 I will harden Pharaoh’s heart, and he will pursue them. I will be glorified through Pharaoh and all his army, and all the Egyptians will know that I am the Lord.” They did so.

14:5 The king of the Egyptians was told that the people had fled. Pharaoh and his attendants had a change of heart toward the people and said, “What have we done, sending the sons of Israel away so that they no longer serve us?”

14:6 Pharaoh harnessed his chariots and took all his people with him.

14:7 He took six hundred chosen chariots, all the Egyptians’ horse force, and officers over all.

14:8 The Lord hardened the heart of Pharaoh king of Egypt and of his attendants, and he pursued the sons of Israel. The sons of Israel were going out with a high hand.

14:9 The Egyptians pursued them and found them camped by the sea. All Pharaoh’s horse force and chariots, his horsemen, and his army were opposite the settlement, opposite Baal-zephon.

14:10 Pharaoh drew near. The sons of Israel looked up and saw the Egyptians camped behind them. They were very afraid, and the sons of Israel cried out to the Lord.

14:11 And they said to Moses, “Was it because there were no tombs in the land of Egypt that you brought us out to put us to death in the wilderness? What is this that you have done to us, bringing us out of Egypt?

14:12 Was this not the word which we spoke to you in Egypt, saying, ‘Leave us, that we may serve the Egyptians’? For it is better for us to serve the Egyptians than to die in this wilderness.”

14:13 And Moses said to the people, “Take courage; stand, and behold the salvation from God, which He shall accomplish for us today. For as you have seen the Egyptians today, you shall see them no more for ever.

14:14 The Lord shall fight for you, and you shall keep silence.”

14:15 And the Lord said to Moses, “Why do you cry to Me? Speak to the sons of Israel, that they set forth.

14:16 And lift up with your staff, and stretch out your hand over the sea, and divide it; and let the sons of Israel enter into the midst of the sea upon dry ground.

14:17 Behold, I will harden the heart of Pharaoh and of all the Egyptians, and they will enter after them. I will be glorified through Pharaoh and all his army, his chariots, and his horses.

14:18 All the Egyptians will know that I am the Lord when I am glorified through Pharaoh, his chariots, and his horses.”

14:19 The angel of God, who went before the camp of the sons of Israel, moved and went behind them. The pillar of cloud also moved from before them and stood behind them.

14:20 It came between the Egyptians’ camp and Israel’s camp and stood there. There were darkness and gloom, and the night passed. They did not mingle with one another all night.

14:21 Moses stretched out his hand over the sea. The Lord drove the sea back with a violent south wind all night and made the sea dry. The water was split.

14:22 The sons of Israel entered the midst of the sea on dry ground, and the water was a wall for them on the right and a wall on the left.

14:23 The Egyptians pursued them, and all Pharaoh’s horses, the chariots, and the riders entered after them into the midst of the sea.

14:24 During the morning watch, the Lord looked on the Egyptians’ camp in a pillar of fire and cloud and threw the Egyptians’ camp into confusion.

14:25 He bound the axles of their chariots and drove them with force. The Egyptians said, “Let us flee from Israel, for the Lord is fighting for them against the Egyptians.”

14:26 And the Lord said to Moses, “Stretch out your hand over the sea, and let the water return and cover the Egyptians, both their chariots and their riders.”

14:27 Moses stretched out his hand over the sea, and toward daybreak the water returned to its place. The Egyptians fled beneath the water, and the Lord shook the Egyptians into the midst of the sea.

14:28 The water returned and covered the chariots, the riders, and all Pharaoh’s force that had entered the sea after them. Not one of them remained.

14:29 But the sons of Israel walked on dry ground in the midst of the sea, and the water was a wall for them on the right and a wall on the left.

14:30 The Lord rescued Israel that day from the Egyptians’ hand, and Israel saw the Egyptians dead on the seashore.

14:31 Israel saw the great hand in what the Lord had done to the Egyptians. The people feared the Lord and trusted God and His attendant Moses.

Exodus 15

15:1 Then Moses and the sons of Israel sang this song to God, saying: “Let us sing to the Lord, for He has been gloriously glorified; horse and rider He has cast into the sea.

15:2 He has become a helper and a shelter to me for salvation; He is my God, and I will glorify Him; the God of my father, and I will exalt Him.

15:3 The Lord shatters wars; the Lord is His name.

15:4 Pharaoh’s chariots and his host He has cast into the sea; chosen riders, officers, He has drowned in the Red Sea.

15:5 With the sea He covered them; they sank into the deep as a stone.

15:6 Thy right hand, O Lord, has been glorified in strength; Thy right hand, O Lord, has shattered enemies.

15:7 And in the abundance of Thy glory Thou didst shatter Thine adversaries; Thou didst send forth Thy wrath, and it devoured them as stubble.

15:8 And by the breath of Thy wrath the water parted; the waters stood fast as a wall; the waves stood fast in the midst of the sea.

15:9 The enemy said, ‘I will pursue and overtake; I will divide the spoil; I will fill my soul; I will slay with my sword; my hand shall have dominion.’

15:10 Thou didst send forth Thy wind, and the sea covered them; they sank as lead in mighty waters.

15:11 Who is like Thee among the gods, O Lord? Who is like Thee, glorified among the holy ones, marvellous in glories, working wonders?

15:12 Thou didst stretch forth Thy right hand; the earth swallowed them.

15:13 In Thy righteousness Thou didst guide this people of Thine whom Thou didst redeem; in Thy strength Thou didst comfort them to Thy holy dwelling.

15:14 The nations heard and were angry; pangs took hold of the inhabitants of Philistia.

15:15 Then the leaders of Edom hastened; and trembling seized the rulers of Moab; all the inhabitants of Canaan melted away.

15:16 May fear and trembling fall upon them; by the greatness of Thine arm let them become as stone, until Thy people pass over, O Lord, until this people of Thine whom Thou hast purchased pass over.

15:17 Bring them in, and plant them in the mountain of Thine inheritance, in Thy prepared dwelling which Thou hast wrought, O Lord; the sanctuary, O Lord, which Thy hands have made ready.

15:18 The Lord reigns for ever and ever, and beyond."

15:19 For Pharaoh's horses entered the sea with chariots and riders, and the Lord brought the water of the sea over them. But the sons of Israel walked on dry ground in the midst of the sea.

15:20 Miriam the prophetess, Aaron's sister, took a timbrel in her hand, and all the women went out after her with timbrels and dances.

15:21 And Miriam led them in song, saying, "Let us sing to the Lord, for He has been gloriously glorified; horse and rider He has cast into the sea."

15:22 Moses led the sons of Israel onward from the Red Sea and brought them into the wilderness of Shur. They travelled three days in the wilderness without finding water to drink.

15:23 They came to Marah but could not drink its water because it was bitter. Therefore that place was named Bitterness.

15:24 The people murmured against Moses, saying, "What shall we drink?"

15:25 And Moses cried to the Lord; and the Lord showed him a piece of wood, and he cast it into the water, and the water was made sweet. There He appointed ordinances and judgments for him, and there He tested him,

15:26 and said, "If you diligently listen to the voice of the Lord your God, and do what is pleasing before Him, and give ear to His commandments, and keep all His ordinances, I will bring upon you none of the diseases which I brought upon the Egyptians; for I am the Lord who heals you."

15:27 They came to Elim, where there were twelve springs of water and seventy palm trunks, and they camped there beside the water.

Exodus 16

16:1 They journeyed from Elim, and the whole congregation of the sons of Israel came to the wilderness of Sin, between Elim and Sinai, on the fifteenth day of the second month after leaving the land of Egypt.

16:2 The whole congregation of the sons of Israel murmured against Moses and Aaron.

16:3 The sons of Israel said to them, "If only we had died, struck by the Lord in the land of Egypt, when we sat by the meat pots and ate our fill of bread! You have brought us into this wilderness to kill this whole congregation with hunger."

16:4 The Lord said to Moses, "Behold, I am raining bread from heaven for you. The people shall go out and gather each day's portion, so that I may test whether they will walk in My law or not.

16:5 On the sixth day they shall prepare what they bring in, and it shall be twice what they gather each day."

16:6 Moses and Aaron said to the whole congregation of the sons of Israel, "In the evening you shall know that the Lord brought you out of the land of Egypt,

16:7 and in the morning you shall see the glory of the Lord, when He hears your murmuring against God. And what are we, that you murmur against us?"

16:8 And Moses said, "When the Lord gives you meat to eat in the evening, and bread in the morning until you are full, it is because the Lord has heard your murmuring with which you murmur against us. And what are we? For your murmuring is not against us, but against God."

16:9 Moses said to Aaron, "Tell the whole congregation of the sons of Israel, 'Come near before God, for He has heard your murmuring.'"

16:10 As Aaron spoke to the whole congregation of the sons of Israel, they turned toward the wilderness, and the Lord's glory appeared in a cloud.

16:11 The Lord spoke to Moses, saying,

16:12 "I have heard the sons of Israel's murmuring. Tell them: Toward evening you shall eat meat, and in the morning you shall have your fill of bread. You shall know that I am the Lord your God."

16:13 Evening came, and quail came up and covered the camp. In the morning, as the dew around the camp was subsiding,

16:14 there on the surface of the wilderness was something fine, like white coriander, like frost on the ground.

16:15 When the sons of Israel saw it, they said to one another, “What is this?” For they did not know what it was. Moses said to them, “This is the bread the Lord has given you to eat.

16:16 This is what the Lord commanded: Gather from it, each for those belonging to him, an omer per person according to your number. Each of you shall gather with your tent companions.”

16:17 The sons of Israel did so and gathered, some much and some little.

16:18 They measured it by the omer. The one with much had no excess, and the one with little had no lack. Each gathered for those belonging to his household.

16:19 Moses said to them, “Let no one leave any of it until morning.”

16:20 They did not listen to Moses. Some left part of it until morning, and it swarmed with worms and stank. Moses was embittered against them.

16:21 They gathered it morning by morning, each what he needed. When the sun grew hot, it melted.

16:22 On the sixth day they gathered twice what was needed, two omers per person. All the congregation’s leaders came in and reported it to Moses.

16:23 And Moses said to them, “This is the word which the Lord has spoken: Tomorrow is a Sabbath, a holy rest to the Lord. What you would bake, bake; and what you would boil, boil; and all that remains, lay up to keep until morning.”

16:24 They left some of it until morning, as Moses instructed them. It did not stink, and no worm was in it.

16:25 Moses said, “Eat today, for today is a Sabbath to the Lord. It will not be found in the field.

16:26 You shall gather for six days, but the seventh day is a Sabbath; there will be none on it.”

16:27 On the seventh day some of the people went out to gather, but they found none.

16:28 And the Lord said to Moses, “How long will you refuse to listen to My commandments and My law?

16:29 Behold, the Lord has given you this day, the Sabbath. Therefore on the sixth day He gave you bread for two days. Each of you shall stay in your houses; no one shall go out from his place on the seventh day.”

16:30 The people kept Sabbath on the seventh day.

16:31 The sons of Israel called it Man. It was like coriander seed, white, and tasted like a cake with honey.

16:32 And Moses said, “This is the word which the Lord has commanded: Fill an omer with manna to keep throughout your generations, that they may see the bread which you ate in the wilderness, when the Lord brought you out of the land of Egypt.”

16:33 Moses said to Aaron, “Take one golden jar, put an omerful of manna in it, and set it before God to keep throughout your generations.”

16:34 As the Lord instructed Moses, Aaron set it before the Testimony to keep.

16:35 The sons of Israel ate manna for forty years, until they came to the inhabited land. They ate manna until they reached the region of Phoenicia.

16:36 An omer was one-tenth of the three measures.

Exodus 17

17:1 The whole congregation of the sons of Israel set out from the wilderness of Sin by their encampments, at the Lord’s word, and camped at Rephidim. There was no water for the people to drink.

17:2 And the people reviled Moses, saying, “Give us water, that we may drink.” And Moses said to them, “Why do you revile me? And why do you test the Lord?”

17:3 And the people thirsted there for water, and murmured against Moses, saying, “Why have you brought us up out of Egypt, to kill us and our children and our livestock with thirst?”

17:4 Moses cried out to the Lord, “What shall I do with this people? A little more, and they will stone me to death!”

17:5 And the Lord said to Moses, “Go before this people, and take with you some of the elders of the people; and take in your hand the staff with which you struck the river, and go.

17:6 Behold, I stand before you there upon the rock in Horeb; and you shall strike the rock, and water shall come forth from it, and My people shall drink.” And Moses did so before the sons of Israel.

17:7 He named that place Testing and Reviling because the sons of Israel reviled and tested the Lord, saying, “Is the Lord among us or not?”

17:8 Amalek came and fought with Israel at Rephidim.

17:9 And Moses said to Joshua, “Choose for yourself able men, and go out and draw up for battle against Amalek tomorrow; and behold, I shall stand upon the summit of the hill, with the staff of God in my hand.”

17:10 Joshua did as Moses had told him and went out to take his stand against Amalek. Moses, Aaron, and Hur went up to the top of the hill.

17:11 Whenever Moses raised his hands, Israel prevailed; whenever he lowered his hands, Amalek prevailed.

17:12 Moses' hands were heavy. They took a stone, put it beneath him, and he sat on it. Aaron and Hur steadied his hands, one on each side, so that Moses' hands remained supported until sunset.

17:13 Joshua routed Amalek and all his people with the slaughter of the sword.

17:14 The Lord said to Moses, "Write this as a memorial in a book and deliver it in Joshua's hearing: I will utterly blot out Amalek's remembrance from under heaven."

17:15 Moses built an altar to the Lord and named it The Lord Is My Refuge.

17:16 For with a hidden hand the Lord fights against Amalek from generation to generation.

Exodus 18

18:1 Jethro, the priest of Midian and Moses' father-in-law, heard all that the Lord had done for Israel His own people, for the Lord had brought Israel out of Egypt.

18:2 Jethro, Moses' father-in-law, took Zipporah, Moses' wife, after she had been sent away,

18:3 and his two sons. One of them was named Gershom, for Moses had said, "I was a sojourner in a foreign land."

18:4 The second was named Eliezer, for he had said, "My father's God was my helper and delivered me from Pharaoh's hand."

18:5 Jethro, Moses' father-in-law, went out with the sons and the wife to Moses in the wilderness, where he camped at God's mountain.

18:6 Moses was told, "Behold, your father-in-law Jethro comes to you, and your wife and your two sons with him."

18:7 Moses went out to meet his father-in-law, bowed before him, and kissed him. They greeted one another, and he brought him into the tent.

18:8 Moses told his father-in-law everything the Lord had done to Pharaoh and the Egyptians for Israel's sake, all the hardship they had met on the journey, and how the Lord had delivered them from Pharaoh's hand and the Egyptians' hand.

18:9 Jethro was amazed at all the good the Lord had done for them in delivering them from the Egyptians' hand and Pharaoh's hand.

18:10 Jethro said, "Blessed be the Lord, for He delivered His people from the Egyptians' hand and Pharaoh's hand.

18:11 Now I know that the Lord is greater than all gods, because of this, because they attacked them."

18:12 Jethro, Moses' father-in-law, took whole burnt offerings and sacrifices for God. Aaron and all Israel's elders came to eat bread with Moses' father-in-law before God.

18:13 After the next day Moses sat to judge the people, and all the people stood before Moses from morning until evening.

18:14 And when Jethro saw all that he did to the people, he said, "What is this that you do to the people? Why do you sit alone, while all the people stand before you from morning until evening?"

18:15 Moses said to his father-in-law, "The people come to me to seek judgment from God.

18:16 When they have a dispute and come to me, I judge each case and instruct them in God's ordinances and His law."

18:17 And Moses' father-in-law said to him, "You are not doing this rightly.

18:18 You shall be worn out with unbearable exhaustion, both you and all this people who are with you; this matter is heavy for you, and you cannot do it alone.

18:19 Now therefore listen to me, and I will counsel you, and God shall be with you. Represent the people in matters pertaining to God, and bring their words to God.

18:20 And you shall solemnly instruct them in the ordinances of God and His law, and show them the ways in which they shall walk, and the works which they shall do.

18:21 And choose for yourself from all the people able men who fear God, righteous men who hate arrogance; and you shall set them over the people as rulers of thousands, and rulers of hundreds, and rulers of fifties, and rulers of tens.

18:22 And they shall judge the people at all times; the weighty matter they shall bring to you, but the lesser judgments they shall judge themselves; and they shall lighten your burden, and bear it with you.

18:23 If you do this thing, God shall strengthen you, and you shall be able to stand; and all this people shall come to their own place in peace."

18:24 Moses listened to his father-in-law and did all that he said.

18:25 Moses chose capable men from all Israel and appointed them over the people as leaders of thousands, hundreds, fifties, and tens.

18:26 They judged the people at all times. They brought every weighty matter to Moses, but judged every light matter themselves.

18:27 Moses sent his father-in-law on his way, and he went to his own land.

Exodus 19

19:1 In the third month after the sons of Israel left the land of Egypt, on that day they came to the wilderness of Sinai.

19:2 They journeyed from Rephidim and came to the wilderness of Sinai. Israel camped there opposite the mountain.

19:3 And Moses went up to the mountain of God; and God called to him from the mountain, saying, “This is what you shall say to the house of Jacob, and declare to the sons of Israel:

19:4 ‘You yourselves have seen all that I have done to the Egyptians, and I bore you as upon eagles’ wings, and brought you to Myself.

19:5 Now therefore, if you diligently listen to My voice, and keep My covenant, you shall be to Me a treasured people from among all the nations; for all the earth is Mine.

19:6 And you shall be to Me a royal priesthood and a holy nation.’ These are the words which you shall speak to the sons of Israel.”

19:7 Moses came, called the people’s elders, and set before them all these words which God had commanded him.

19:8 All the people answered with one accord, “We will do everything God has said, and we will obey.” Moses brought the people’s words to God.

19:9 And the Lord said to Moses, “Behold, I come to you in a pillar of cloud, that the people may hear Me speaking to you, and believe you for ever.” And Moses declared the words of the people to the Lord.

19:10 The Lord said to Moses, “Go down, solemnly warn the people, and purify them today and tomorrow. Let them wash their garments

19:11 and be ready for the third day, for on the third day the Lord will come down on Mount Sinai in the sight of all the people.

19:12 And you shall set bounds for the people all around, saying, ‘Take care not to go up the mountain or touch any part of it; whoever touches the mountain shall surely die.

19:13 No hand shall touch him; for he shall surely be stoned, or shot through with a dart; whether beast or man, he shall not live. When the sounds and the trumpets and the cloud depart from the mountain, they shall go up upon the mountain.’”

19:14 Moses went down from the mountain to the people and consecrated them, and they washed their garments.

19:15 He said to the people, “Be ready for three days. Do not approach a woman.”

19:16 Toward dawn on the third day there were thunder and lightning and a dark cloud over Mount Sinai. The trumpet sounded loudly, and all the people in the camp were terrified.

19:17 Moses brought the people out of the camp to meet God, and they stood beneath the mountain.

19:18 Mount Sinai was entirely covered with smoke because God had descended on it in fire. The smoke rose like the smoke of a furnace, and all the people were greatly astonished.

19:19 The trumpet’s sounds grew much stronger. Moses spoke, and God answered him with a voice.

19:20 The Lord descended on Mount Sinai, to the top of the mountain. The Lord called Moses to the top of the mountain, and Moses went up.

19:21 God said to Moses, “Go down and solemnly warn the people, lest they come near God to gaze and a multitude of them fall.

19:22 Let the priests who approach the Lord God consecrate themselves, lest the Lord depart from them.”

19:23 And Moses said to God, “The people cannot come up to Mount Sinai; for Thou hast solemnly warned us, saying, ‘Set bounds about the mountain, and consecrate it.’”

19:24 And the Lord said to him, “Go, descend, and come up, you and Aaron with you; but do not let the priests and the people force their way up to God, lest the Lord destroy some of them.”

19:25 Moses went down to the people and spoke to them.

Exodus 20

20:1 The Lord spoke all these words, saying,

20:2 “I am the Lord your God, who brought you out of the land of Egypt, out of the house of bondage.

20:3 You shall have no other gods except Me.

20:4 You shall not make for yourself an idol, nor any likeness of things in heaven above, or in the earth beneath, or in the waters under the earth.

20:5 You shall not bow down to them, neither shall you serve them; for I am the Lord your God, a jealous God, repaying the sins of fathers upon children to the third and fourth generation of those who hate Me,

20:6 and showing mercy to thousands, to those who love Me and keep My ordinances.

20:7 You shall not take the name of the Lord your God in vain; for the Lord shall by no means hold him guiltless who takes His name in vain.

20:8 Remember the Sabbath day, to keep it holy.

20:9 For six days you shall labour and do all your works;

20:10 but the seventh day is a Sabbath to the Lord your God. You shall do no work on it: you, and your son, and your daughter, your male slave, and your female slave, your ox, and your beast of burden, and all your livestock, and the resident foreigner who dwells with you.

20:11 For in six days the Lord made heaven and earth and the sea and everything in them, and rested on the seventh day. Therefore the Lord blessed the seventh day and made it holy.

20:12 Honour your father and your mother, that it may be well with you, and that your days may be long upon the good land which the Lord your God gives you.

20:13 You shall not commit adultery.

20:14 You shall not steal.

20:15 You shall not murder.

20:16 You shall not bear false witness against your neighbour.

20:17 You shall not covet your neighbour's wife. You shall not covet your neighbour's house, nor his field, nor his male slave, nor his female slave, nor his ox, nor his beast of burden, nor any of his livestock, nor anything that is your neighbour's."

20:18 All the people saw the sound, the flashes, the trumpet's sound, and the smoking mountain. All the people were afraid and stood far away.

20:19 And they said to Moses, "Speak to us yourself, and do not let God speak to us, lest we die."

20:20 And Moses said to them, "Take courage; for God has come to you to test you, that His fear may be in you, so that you do not sin."

20:21 The people stood far away, while Moses entered the thick darkness where God was.

20:22 And the Lord said to Moses, "This is what you shall say to the house of Jacob, and declare to the sons of Israel: 'You have seen that I have spoken to you from heaven.

20:23 You shall not make gods of silver for yourselves, nor shall you make gods of gold for yourselves.

20:24 You shall make an altar of earth to Me and sacrifice on it your whole burnt offerings and your sacrifices of deliverance, your sheep and your calves, in every place where I name My name; and I will come to you and bless you.

20:25 But if you make Me an altar of stones, you shall not build with hewn stones; for you have laid your blade upon them, and they are defiled.

20:26 You shall not go up by steps to My altar, lest you uncover your nakedness on it.'"

Exodus 21

21:1 "And these are the ordinances which you shall set before them.

21:2 If you acquire a Hebrew slave, he shall serve you for six years; and in the seventh year he shall go out free, without payment.

21:3 If he comes in alone, he shall go out alone; but if a wife comes in with him, his wife shall also go out with him.

21:4 But if his master gives him a wife, and she bears him sons or daughters, the wife and the children shall be his master's, and he shall go out alone.

21:5 But if the slave answers and says, 'I love my master, and my wife, and my children; I will not go out free,'

21:6 his master shall bring him before God's tribunal, and then bring him to the door, to the doorpost. His master shall pierce his ear with an awl, and he shall serve him for ever.

21:7 And if a man sells his own daughter as a household slave, she shall not go out as the female slaves go out.

21:8 If she does not please her master, who pledged her to himself, he shall redeem her; he has no right to sell her to a foreign nation, because he has broken faith with her.

21:9 But if he pledges her to his son, he shall deal with her according to the ordinance for daughters.

21:10 And if he takes another wife to himself, he shall not deprive her of her necessities, her clothing, or her conjugal companionship.

21:11 But if he does not do these three things for her, she shall go out freely, without silver.

21:12 And if a man strikes another, and he dies, the one who struck him shall surely be put to death.

21:13 But if he did not act willingly, and God delivered him into his hands, I will give you a place where the slayer shall flee.

21:14 But if a man attacks his neighbour to kill him by deceit, and flees for refuge, you shall take him from My altar to put him to death.

21:15 He who strikes his father or his mother shall surely be put to death.

21:16 He who reviles his father or his mother shall surely die.

21:17 And if a man steals one of the sons of Israel, and overpowers him and sells him, and he is found with him, he shall surely die.

21:18 And if two men quarrel, and one strikes his neighbour with a stone or with his fist, and he does not die, but lies on his bed,

21:19 if the man rises and walks outside with a staff, the one who struck him shall be guiltless; only he shall pay for his lost labour and his healing.

21:20 And if a man strikes his male slave or his female slave with a rod, and the slave dies under his hands, he shall surely be avenged by judgment.

21:21 But if the slave survives a day or two, he shall not be avenged; for he is his silver.

21:22 And if two men fight and strike a woman with child, and her child comes out not fully formed, he shall surely be fined; as the woman's husband shall impose on him, he shall pay according to an assessment.

21:23 But if it was fully formed, he shall give life for life,

21:24 eye for eye, tooth for tooth, hand for hand, foot for foot,

21:25 burn for burn, wound for wound, bruise for bruise.

21:26 And if a man strikes the eye of his household slave or of his female slave, and blinds it, he shall set them free for their eye.

21:27 And if he knocks out the tooth of his household slave or of his female slave, he shall set them free for their tooth.

21:28 And if a bull gores a man or a woman, and the person dies, the bull shall surely be stoned, and its flesh shall not be eaten; but the owner of the bull shall be guiltless.

21:29 But if the bull was in the habit of goring before, and its owner has been warned, and he does not remove it, and it kills a man or a woman, the bull shall be stoned, and its owner also shall die.

21:30 But if a ransom is imposed on him, he shall give for the ransom of his life all that they impose on him.

21:31 Whether it gores a son or a daughter, they shall deal with him according to this ordinance.

21:32 And if the bull gores a male slave or a female slave, he shall give thirty didrachmas of silver to their master, and the bull shall be stoned.

21:33 And if a man opens a pit, or hews out a pit, and does not cover it, and a calf or donkey falls in it,

21:34 the owner of the pit shall make restitution. He shall give silver to the animal's owner, and the dead animal shall be his.

21:35 And if a man's bull gores his neighbour's bull, and it dies, they shall sell the living bull and divide its silver; and they shall also divide the dead bull.

21:36 But if the bull is known to have been in the habit of goring before, and its owner has been warned, and he does not remove it, he shall repay bull for bull; and the dead bull shall be his.

21:37 And if a man steals a calf or a sheep, and slaughters it or sells it, he shall repay five calves for the calf, and four sheep for the sheep."

Exodus 22

22:1 "And if the thief is found breaking in, and is struck and dies, there is no murder in his case.

22:2 But if the sun has risen upon him, he is guilty; he shall die in return. And if he has nothing, let him be sold for the theft.

22:3 But if he is caught, and the stolen thing is found alive in his hand, from donkey to sheep, he shall repay them double.

22:4 And if a man grazes a field or a vineyard, and lets his beast graze another field, he shall repay from his own field according to its yield; but if it grazes the whole field, he shall repay the best of his field and the best of his vineyard.

22:5 And if fire breaks out and catches thorns, and burns a threshing floor, or standing grain, or a plain, he who kindled the fire shall make restitution.

22:6 And if a man gives his neighbour silver or goods to keep, and they are stolen from the man's house, if the thief is found, he shall repay double.

22:7 But if the thief is not found, the master of the house shall come before God and swear that he has not dealt wickedly with any of his neighbour's deposit.

22:8 In every alleged wrong concerning a calf, beast of burden, sheep, garment, or any disputed loss, whatever it may be, the case of both parties shall come before God. Whoever is convicted through God shall repay his neighbour double.

22:9 And if a man gives his neighbour a beast of burden, or a calf, or a sheep, or any beast to keep, and it is injured, or dies, or is taken captive, and no one knows,

22:10 an oath by God shall be between them that he has not acted dishonestly concerning any of his neighbour's deposit. The owner shall accept it, and he shall not make restitution.

22:11 But if it was stolen from him, he shall make restitution to its owner.

22:12 If it was taken by a wild animal, he shall bring the owner to the prey, and he shall not make restitution.

22:13 And if a man borrows from his neighbour, and it is injured, or dies, or is taken captive, and its owner is not with it, he shall make restitution.

22:14 But if its owner is with it, he shall not make restitution; and if it is hired, it shall be reckoned against its hire.

22:15 And if a man deceives a virgin who is not betrothed, and lies with her, he shall surely give the marriage payment for her to be his wife.

22:16 But if her father firmly refuses, and is unwilling to give her to him as a wife, he shall pay silver to the father according to the marriage payment for virgins.

22:17 You shall not preserve sorcerers alive.

22:18 Everyone who lies with a beast, you shall surely put to death.

22:19 He who sacrifices to gods, except to the Lord alone, shall surely be destroyed.

22:20 And you shall not ill-treat a resident foreigner, neither shall you afflict him; for you were resident foreigners in the land of Egypt.

22:21 You shall not mistreat any widow or orphan.

22:22 But if you afflict them, and they cry aloud to Me, I will surely listen to their voice,

22:23 I will be angry with wrath and kill you with the sword. Your wives will become widows and your children orphans.

22:24 And if you lend silver to your poor brother beside you, you shall not press him hard, neither shall you lay interest upon him.

22:25 And if you take your neighbour's garment in pledge, you shall restore it to him before the setting of the sun;

22:26 for this is his covering, his only garment for his nakedness; What shall he sleep in? If therefore he cries to Me, I will listen to him; for I am merciful.

22:27 You shall not revile gods, neither shall you speak evil of the rulers of your people.

22:28 You shall not delay the firstfruits of your threshing floor and your winepress; you shall give Me the firstborn of your sons.

22:29 You shall do the same with your calf, and your sheep, and your beast of burden; it shall be under its mother for seven days, and on the eighth day you shall give it to Me.

22:30 You shall be holy people to Me. You shall not eat flesh taken by wild animals; throw it to the dog."

Exodus 23

23:1 "You shall not receive an empty report. You shall not agree with the unrighteous to become an unrighteous witness.

23:2 You shall not join the many in evil; neither shall you join a multitude in turning aside with the many, to turn aside judgment.

23:3 Neither shall you favour a poor man in judgment.

23:4 And if you meet your enemy's ox or his beast of burden wandering, you shall surely turn it back and restore it to him.

23:5 And if you see your enemy's beast of burden fallen beneath its load, you shall not pass it by; but you shall raise it up together with him.

23:6 You shall not pervert the judgment of a poor man in his cause.

23:7 You shall keep far away from every unrighteous charge; the innocent and the righteous you shall not kill, neither shall you justify the ungodly for gifts.

23:8 And you shall receive no gifts; for gifts blind the eyes of those who see, and corrupt righteous words.

23:9 And you shall not afflict a resident foreigner; for you know the soul of the resident foreigner, since you yourselves were resident foreigners in the land of Egypt.

23:10 For six years you shall sow your land, and gather its produce;

23:11 but in the seventh you shall grant it release, and leave it; and the poor of your nation shall eat, and what they leave the wild beasts shall eat. You shall do the same with your vineyard and your olive grove.

23:12 For six days you shall do your works, but on the seventh day there shall be rest, that your ox and your beast of burden may rest, and that the son of your female slave and the resident foreigner may be refreshed.

23:13 Keep everything I have said to you. Do not call to mind the name of other gods or let it be heard from your mouth.

23:14 Three times a year you shall keep a feast to Me.

23:15 Keep the feast of unleavened bread; for seven days you shall eat unleavened bread, as I commanded you, at the appointed time in the month of new grain; for in it you came out of Egypt. You shall not appear before Me empty-handed.

23:16 And you shall keep the feast of harvest, of the firstfruits of your labours which you sow in your field; and the feast of completion as the year goes out, when you gather your labours out of your field.

23:17 Every male of yours shall appear three times in the year before the Lord your God.

23:18 For when I cast out nations before you, and enlarge your borders, you shall not sacrifice the blood of My offering with leaven, neither shall the fat of My feast remain until morning.

23:19 You shall bring the firstfruits of the first produce of your land into the house of the Lord your God. You shall not boil a lamb in its mother's milk.

23:20 And behold, I send My angel before your face, to keep you in the way, that he may bring you into the land which I have prepared for you.

23:21 Take care, and listen to him, and do not disobey him; for he shall not yield before you, for My name is upon him.

23:22 If you diligently listen to My voice, and you do all that I command you, and you keep My covenant, you shall be to Me a treasured people from among all the nations; for all the earth is Mine, and you shall be to Me a royal priesthood and a holy nation. You shall say these words to the sons of Israel: 'If you diligently listen to My voice, and you do all that I say to you, I will be an enemy to your enemies, and oppose those who oppose you.'

23:23 For My angel shall go before you, and bring you to the Amorite, and Hittite, and Perizzite, and Canaanite, and Girgashite, and Hivite, and Jebusite; and I will destroy them.

23:24 You shall not bow down to their gods, neither shall you serve them, nor do according to their works; but you shall utterly overthrow them, and utterly shatter their pillars.

23:25 And you shall serve the Lord your God, and I will bless your bread, and your wine, and your water; and I will turn sickness away from you.

23:26 None shall be unfruitful or barren in your land; I will fulfil the number of your days.

23:27 And I will send fear before you, and confound all the nations among whom you come; and I will make all your adversaries fugitives.

23:28 And I will send hornets before you, and they shall drive out the Amorites, and Hivites, and Canaanites, and Hittites from before you.

23:29 I will not drive them out in one year, lest the land become desolate, and the beasts of the land multiply against you;

23:30 little by little I will drive them out from before you, until you increase and inherit the land.

23:31 And I will set your borders from the Red Sea to the sea of the Philistines, and from the wilderness to the great river Euphrates; and I will deliver the inhabitants of the land into your hands, and cast them out from before you.

23:32 You shall make no covenant with them, nor with their gods;

23:33 neither shall they dwell in your land, lest they cause you to sin against Me; for if you serve their gods, these shall be a stumbling block to you."

Exodus 24

24:1 And He said to Moses, "Come up to the Lord, you and Aaron, and Nadab and Abihu, and seventy of the elders of Israel; and they shall bow down to the Lord from afar.

24:2 Moses alone shall approach God. They shall not approach, and the people shall not come up with them."

24:3 Moses came in and related to the people all God's words and ordinances. All the people answered with one voice, "We will do and obey everything the Lord has spoken."

24:4 Moses wrote down all the Lord's words. Moses rose early in the morning and built an altar at the foot of the mountain and twelve stones for Israel's twelve tribes.

24:5 And he sent the young men of the sons of Israel, and they offered whole burnt offerings, and sacrificed calves as a sacrifice of deliverance to God.

24:6 Moses took half the blood and poured it into bowls; the other half he poured against the altar.

24:7 He took the book of the covenant and read it in the hearing of the people. They said, "We will do and obey everything the Lord has spoken."

24:8 Moses took the blood and sprinkled it over the people, saying, "Behold, the blood of the covenant the Lord has made with you concerning all these words."

24:9 Moses, Aaron, Nadab, Abihu, and seventy of Israel's council of elders went up,

24:10 and they saw the place where the God of Israel stood. What was beneath His feet was like sapphire brickwork, like the appearance of the firmament of heaven in its clarity.

24:11 Not one of Israel's chosen men was missing. They appeared in the place of God, and ate and drank.

24:12 And the Lord said to Moses, “Come up to Me into the mountain, and remain there; and I will give you the tablets of stone, the law and the commandments which I have written to give them as law.”

24:13 Moses rose with Joshua, who attended him, and they went up the mountain of God.

24:14 They said to the elders, “Remain here until we return to you. Aaron and Hur are with you. If anyone has a dispute, let them approach them.”

24:15 Moses and Joshua went up the mountain, and the cloud covered the mountain.

24:16 God’s glory descended on Mount Sinai, and the cloud covered it for six days. On the seventh day the Lord called Moses from within the cloud.

24:17 The appearance of the Lord’s glory was like a blazing fire on the mountain’s summit before the sons of Israel.

24:18 Moses entered the cloud and went up the mountain. He remained there on the mountain forty days and forty nights.

Exodus 25

25:1 The Lord spoke to Moses, saying,

25:2 “Speak to the sons of Israel, and receive firstfruits for Me from everyone whose heart is willing. You shall receive My firstfruits.

25:3 This is the firstfruit offering you shall receive from them: gold, silver, and bronze;

25:4 blue, purple, double scarlet, spun fine linen, and goats’ hair;

25:5 rams’ skins dyed red, blue skins, and decay-resistant wood;

25:7 sardius stones and stones for engraving, for the shoulder-piece and full-length robe.

25:8 And you shall make Me a sanctuary, and I will appear among you.

25:9 And you shall make it for Me according to all that I show you upon the mountain, the pattern of the tabernacle, and the pattern of all its vessels; this is how you shall make it.

25:10 You shall make an ark of testimony of decay-resistant wood, two and a half cubits long, a cubit and a half wide, and a cubit and a half high.

25:11 You shall overlay it with pure gold, outside and inside, and make twisted gold mouldings around it.

25:12 You shall fashion four gold rings for it and place them on its four sides, two rings on one side and two on the other.

25:13 You shall make carrying poles of decay-resistant wood and overlay them with gold.

25:14 You shall put the poles through the rings on the ark’s sides to carry the ark with them.

25:15 The carrying poles shall remain fixed in the ark’s rings.

25:16 And you shall put into the ark the testimonies which I shall give you.

25:17 You shall make a propitiatory cover of pure gold, two and a half cubits long and a cubit and a half wide.

25:18 You shall make two cherubim of worked gold and place them at the two sides of the propitiatory cover.

25:19 One cherub shall be made at this side and one at the other side of the propitiatory cover. You shall make the two cherubim at its two sides.

25:20 The cherubim shall spread their wings above, overshadowing the propitiatory cover with their wings. Their faces shall be toward one another, facing the propitiatory cover.

25:21 You shall place the propitiatory cover on top of the ark, and put into the ark the testimonies I will give you.

25:22 And I will be made known to you from there, and speak to you from above the propitiatory cover, from between the two cherubim upon the ark of the testimony, concerning all that I command you for the sons of Israel.

25:23 You shall make a table of pure gold, two cubits long, a cubit wide, and a cubit and a half high.

25:24 You shall make twisted gold mouldings around it.

25:25 You shall make a rim a handbreadth wide around it, and a twisted moulding around the rim.

25:26 You shall make four gold rings and put them at the four parts of its legs

25:27 beneath the rim; and the rings shall be holders for the carrying poles, that the table may be borne with them.

25:28 You shall make the carrying poles of decay-resistant wood and overlay them with pure gold, and the table shall be carried with them.

25:29 You shall make its dishes, incense cups, libation vessels, and cups for pouring libations. You shall make them of pure gold.

25:30 You shall place the bread of the Presence on the table before Me continually.

25:31 You shall make a lampstand of pure gold, of worked metal. Its stem, branches, bowls, knobs, and lilies shall be made from it.

25:32 Six branches shall extend from its sides, three from one side of the lampstand and three from the other.

25:33 There shall be three bowls shaped like little nuts, with a knob and lily on one branch. So it shall be for the six branches extending from the lampstand.

25:34 On the lampstand there shall be four bowls shaped like little nuts; on one branch shall be its knobs and lilies.

25:35 There shall be a knob under the two branches extending from it, and a knob under the four branches extending from it; so it shall be for the six branches extending from the lampstand.

25:36 Its knobs and branches shall be made from it, the whole worked from one piece of pure gold.

25:37 You shall make its seven lamps and set them on it, and they shall shine from one face.

25:38 You shall make its snuffer and supports of pure gold.

25:39 All these utensils shall be a talent of pure gold.

25:40 See that you make them according to the pattern shown to you on the mountain.”

Exodus 26

26:1 “You shall make the tabernacle with ten curtains of spun fine linen, blue, purple, and spun scarlet yarn. You shall make them with cherubim, the work of a weaver.

26:2 Each curtain shall be twenty-eight cubits long and four cubits wide. All the curtains shall have the same measure.

26:3 Five curtains shall be joined to one another, and the other five joined to one another.

26:4 You shall make blue loops along the edge of one curtain at the joining side, and do the same along the edge of the outer curtain at the second joining.

26:5 You shall make fifty loops on the one curtain and fifty along the edge of the curtain in the second set, with the loops opposite one another.

26:6 You shall make fifty clasps of gold, and join the curtains one to another with the clasps; and the tabernacle shall be one.

26:7 You shall make hair curtains as a covering over the tabernacle. You shall make eleven curtains.

26:8 Each curtain shall be thirty cubits long and four cubits wide. The eleven curtains shall have the same measure.

26:9 You shall join five hair curtains by themselves and six by themselves, and double over the sixth curtain at the front of the tabernacle.

26:10 You shall make fifty loops along the edge of the middle hair curtain at the joining, and fifty along the edge of the curtain joining the second set.

26:11 You shall make fifty clasps of bronze, and fasten the clasps into the loops, and join the hair curtains; and they shall be one.

26:12 You shall tuck under the surplus in the tabernacle’s hair curtains. You shall cover over the remaining half curtain; you shall cover over the surplus of the tabernacle’s hair curtains behind the tabernacle.

26:13 A cubit on this side and a cubit on that side, from the excess length of the tabernacle’s hair curtains, shall cover the tabernacle’s sides on either side.

26:14 You shall make a covering for the tabernacle of rams’ skins dyed red, with coverings of blue skins above it.

26:15 You shall make posts of decay-resistant wood for the tabernacle.

26:16 You shall make each post ten cubits long, and the breadth of each post shall be a cubit and a half.

26:17 Each post shall have two tenons fitted opposite each other. You shall make all the tabernacle’s posts this way.

26:18 You shall make twenty posts for the tabernacle’s north side.

26:19 You shall make forty silver bases for the twenty posts, two bases for one post at its two parts, and two bases for another post at its two parts.

26:20 For the second side, to the south, there shall be twenty posts,

26:21 with their forty silver bases, two bases for one post at its two parts, and two bases for another post at its two parts.

26:22 For the rear of the tabernacle, toward the sea, you shall make six posts.

26:23 You shall make two posts for the corners at the rear of the tabernacle.

26:24 They shall be equal below, and likewise equal at their tops, at one joining. You shall make both this way for the two corners.

26:25 There shall be eight posts with sixteen silver bases, two for each post at its two parts, and two for each post.

26:26 You shall make bars of decay-resistant wood, five for the post on one side of the tabernacle,

26:27 five for the post on the second side, and five for the rear post on the side toward the sea.

26:28 The middle bar shall pass through the middle of the posts from one side to the other.

26:29 You shall overlay the posts with gold and make gold rings into which you shall insert the bars. You shall overlay the bars with gold.

26:30 You shall erect the tabernacle according to the plan shown to you on the mountain.

26:31 You shall make a veil of blue, purple, and spun scarlet yarn and spun fine linen, with cherubim, the work of a weaver.

26:32 You shall place it on four posts of decay-resistant wood overlaid with gold, with gold capitals and four silver bases.

26:33 And you shall set the veil upon the posts, and bring in there, within the veil, the ark of the testimony; and the veil shall divide for you between the Holy Place and the Holy of Holies.

26:34 You shall screen the ark of the testimony with the veil in the Holy of Holies.

26:35 You shall place the table outside the veil and the lampstand opposite it on the tabernacle's south side; the table shall be on the north side.

26:36 You shall make a screen of blue, purple, and spun scarlet yarn and spun fine linen, the work of an embroiderer.

26:37 You shall make five posts for the curtain and overlay them with gold, with gold capitals, and cast five bronze bases for them."

Exodus 27

27:1 "You shall make an altar of decay-resistant wood, five cubits long and five cubits wide. The altar shall be square and three cubits high.

27:2 You shall make horns on its four corners, of one piece with it, and cover them with bronze.

27:3 You shall make a rim for the altar, its cover, bowls, meat forks, and firepan. You shall make all its utensils of bronze.

27:4 You shall make a bronze grating of network for it, with four bronze rings on its four sides.

27:5 You shall place them beneath the altar's grating, and the grating shall reach halfway up the altar.

27:6 You shall make carrying poles of decay-resistant wood for the altar and overlay them with bronze.

27:7 You shall put the carrying poles through the rings, and they shall lie along the altar's sides when it is carried.

27:8 You shall make it hollow, of boards; as it was shown to you upon the mountain, so you shall make it.

27:9 You shall make a court for the tabernacle. On the side toward the southwest there shall be court hangings of spun fine linen a hundred cubits long on that side,

27:10 with twenty posts and twenty bronze bases, and silver rings and braces.

27:11 Likewise, on the side toward the east there shall be hangings a hundred cubits long, with twenty posts and twenty bronze bases; the rings, the posts' braces, and their bases shall be silver-plated.

27:12 On the side toward the sea, across the court's width, there shall be hangings fifty cubits long, with ten posts and ten bases.

27:13 Across the court's width on the south side there shall be hangings fifty cubits long, with ten posts and ten bases.

27:14 The hangings on one side shall be fifteen cubits high, with three posts and three bases.

27:15 On the second side the hangings shall be fifteen cubits high, with three posts and three bases.

27:16 For the court's gate there shall be a covering twenty cubits high, of blue, purple, and spun scarlet yarn and spun fine linen, embroidered needlework, with four posts and four bases.

27:17 All the posts around the court shall be silver-plated, with silver capitals and bronze bases.

27:18 The court's length shall be a hundred by a hundred, its width fifty by fifty, and its height five cubits, with spun fine linen and bronze bases.

27:19 All the equipment, all the tools, and the court's pegs shall be bronze.

27:20 You shall command the sons of Israel to bring you pure beaten olive oil, free of sediment, for the light, so that a lamp may burn continually

27:21 in the Tent of Testimony, outside the veil over the covenant. Aaron and his sons shall burn it from evening to morning before the Lord, a perpetual statute throughout your generations on behalf of the sons of Israel."

Exodus 28

28:1 "And bring to yourself Aaron your brother and his sons from among the sons of Israel, to serve Me as priests: Aaron, and Nadab, and Abihu, and Eleazar, and Ithamar, the sons of Aaron.

28:2 You shall make a holy robe for Aaron your brother, for honour and glory.

28:3 Speak to everyone skilled in understanding whom I have filled with a spirit of perception. They shall make Aaron's holy robe for the sanctuary, in which he shall serve Me as priest.

28:4 These are the robes they shall make: a breastpiece, a shoulder-piece, a full-length robe, a tasselled tunic, a turban, and a sash. They shall make holy robes for Aaron and his sons to serve Me as priests.

28:5 They shall take gold, blue, purple, scarlet yarn, and fine linen.

28:6 They shall make the shoulder-piece of spun fine linen, the work of a skilled weaving embroiderer.

28:7 It shall have two shoulder-pieces joined to one another, fitted at the two sides.

28:8 The woven work of the shoulder-pieces upon it shall be made as one piece with it, of the same workmanship: gold, blue, purple, spun scarlet yarn, and spun fine linen.

28:9 You shall take two emerald stones and engrave the names of the sons of Israel on them,

28:10 six names on one stone and the six remaining names on the other, according to their generations.

28:11 With a stoneworker’s craftsmanship, like a seal engraving, you shall engrave the two stones with the names of the sons of Israel.

28:12 You shall place the two stones on the shoulders of the shoulder-piece. They are memorial stones for the sons of Israel, and Aaron shall bear the names of the sons of Israel on his two shoulders before the Lord as a memorial concerning them.

28:13 You shall make small rosettes of pure gold,

28:14 you shall make two braided ornaments of pure gold, intertwined with flowers, and place the braided work on the rosettes along their shoulder-pieces in front.

28:15 You shall make an oracle-piece of judgments, embroidered work, according to the pattern of the shoulder-piece, of gold, blue, purple, spun scarlet yarn, and spun fine linen.

28:16 It shall be square and doubled, a span long and a span wide.

28:17 You shall weave into it a fabric set with four rows of stones. The first row shall be a sardius, topaz, and emerald;

28:18 the second row a carbuncle, sapphire, and jasper;

28:19 the third row a ligure, agate, and amethyst;

28:20 the fourth row a chrysolite, beryl, and onyx. They shall be enclosed in gold and bound in gold according to their rows.

28:21 The stones shall bear the names of the sons of Israel, twelve according to their names, each engraved like a seal with the name of one of the twelve tribes.

28:22 You shall make braided chains of pure gold for the oracle-piece.

28:29 And Aaron shall bear the names of the sons of Israel upon the oracle-piece of judgment, upon his breast, when he enters into the sanctuary, as a memorial before God.

28:29a And you shall set the braided ornaments upon the oracle-piece of judgment; you shall set the chains upon both sides of the oracle-piece, and the two rosettes upon both shoulders of the shoulder-piece in front.

28:30 And you shall set Manifestation and Truth upon the oracle-piece of judgment; and it shall be upon Aaron’s breast when he enters into the sanctuary before the Lord. And Aaron shall bear the judgments of the sons of Israel upon his breast before the Lord continually.

28:31 You shall make a full-length under-robe entirely blue.

28:32 And its neck opening shall be in the midst of it, with a border around the opening, the work of a weaver, its joining woven as one with it, so that it is not torn.

28:33 Around the under-robe’s lower hem you shall make little pomegranates like those of a flowering pomegranate tree, of blue, purple, spun scarlet yarn, and spun fine linen; likewise gold pomegranates, with bells between them all around.

28:34 Beside a gold pomegranate there shall be a bell and a floral ornament around the under-robe’s hem.

28:35 And Aaron’s sound shall be heard when he ministers, as he enters into the sanctuary before the Lord and as he goes out, so that he does not die.

28:36 You shall make a plate of pure gold and stamp on it like a seal: ‘The Lord’s consecrated thing.’

28:37 You shall fasten it to spun blue material so that it may rest on the headband, at the front of the headband.

28:38 It shall be on Aaron’s forehead, and Aaron shall remove the sins of the holy things the sons of Israel consecrate, of every holy gift. It shall be on Aaron’s forehead continually, acceptable for them before the Lord.

28:39 The tunics’ tassels shall be of fine linen. You shall make a fine-linen turban and an embroidered sash.

28:40 You shall make tunics, sashes, and turbans for Aaron’s sons, for honour and glory.

28:41 You shall clothe Aaron your brother and his sons with these garments, anoint them, fill their hands, and consecrate them to serve Me as priests.

28:42 You shall make linen undergarments for them to cover the nakedness of their flesh, reaching from the waist to the thighs.

28:43 And Aaron and his sons shall wear them when they enter into the Tent of Testimony, or draw near to minister at the altar of the sanctuary; and they shall not bring sin upon themselves, lest they die. It shall be an everlasting statute for him and for his seed after him.”

Exodus 29

29:1 “This is what you shall do for them: consecrate them to serve Me as priests. Take one calf from the herd and two rams without blemish,

29:2 unleavened loaves mixed with oil and unleavened wafers spread with oil. Make them from fine wheat flour.

29:3 Put them on one basket and present them on the basket, together with the calf and the two rams.

29:4 Bring Aaron and his sons to the doors of the Tent of Testimony and wash them with water.

29:5 Take the robes and clothe Aaron your brother with the full-length tunic, the shoulder-piece, and the oracle-piece. Fasten the oracle-piece to the shoulder-piece for him.

29:6 Put the headband on his head and the holy plate on the headband.

29:7 Take the anointing oil, pour it on his head, and anoint him.

29:8 Bring his sons and clothe them with tunics.

29:9 Gird them with sashes and put turbans on them. The priesthood shall be theirs for Me for ever. You shall consecrate Aaron’s hands and the hands of his sons.

29:10 Bring the calf to the doors of the Tent of Testimony. Aaron and his sons shall lay their hands on the calf’s head before the Lord, at the doors of the Tent of Testimony.

29:11 Slaughter the calf before the Lord at the doors of the Tent of Testimony.

29:12 Take some of the calf’s blood and put it on the altar’s horns with your finger. Pour all the remaining blood at the altar’s base.

29:13 Take all the fat on the belly, the liver’s lobe, the two kidneys, and the fat on them, and place them on the altar.

29:14 Burn the calf’s flesh, skin, and dung with fire outside the camp, for it is a sin offering.

29:15 Take one ram, and Aaron and his sons shall lay their hands on its head.

29:16 Slaughter it, take the blood, and pour it against the altar on every side.

29:17 Divide the ram limb by limb, wash the entrails and feet with water, and place them on the pieces with the head.

29:18 Offer the whole ram on the altar as a whole burnt offering to the Lord, a fragrant aroma; it is a sacrifice to the Lord.

29:19 Take the other ram, and Aaron and his sons shall lay their hands on its head.

29:20 And you shall slaughter it, and take of its blood, and put it upon the lobe of Aaron’s right ear, and upon the extremity of his right hand and of his right foot, and upon the lobes of his sons’ right ears, and upon the extremities of their right hands and of their right feet.

29:21 Take some blood from the altar and some anointing oil, and sprinkle it on Aaron and his robe, and on his sons and their robes. He and his robe, and his sons and their robes, shall be holy. Pour the ram’s blood against the altar on every side.

29:22 Take the ram’s fat, the fat covering its belly, the liver’s lobe, the two kidneys and their fat, and the right foreleg, for this is a consecration;

29:23 also take one loaf made with oil and one wafer from the basket of unleavened bread set before the Lord.

29:24 Put all these on the hands of Aaron and his sons and set them apart as a dedicated portion before the Lord.

29:25 Receive them from their hands and offer them on the altar of whole burnt offering as a fragrant aroma before the Lord, an offering to the Lord.

29:26 Take the breast from Aaron’s ram of consecration and set it apart as a dedicated portion before the Lord. It shall be your portion.

29:27 Consecrate the breast set apart and the foreleg of the contribution, which were set apart and taken from the ram of consecration for Aaron and his sons.

29:28 And it shall belong to Aaron and to his sons by an everlasting statute from the sons of Israel; for it is a contribution, and shall be a contribution from the sons of Israel, from their sacrifices of deliverance, a contribution to the Lord.

29:29 Aaron’s holy robe shall belong to his sons after him, to be anointed in the garments and have their hands consecrated.

29:30 The priest who succeeds him from among his sons shall wear them for seven days; he shall enter the Tent of Testimony to minister in the holy places.

29:31 Take the ram of consecration and boil its flesh in a holy place.

29:32 Aaron and his sons shall eat the ram's flesh and the bread in the basket at the doors of the Tent of Testimony.

29:33 They shall eat the things by which they were sanctified, to consecrate their hands and sanctify them. An outsider shall not eat them, because they are holy.

29:34 And if any of the flesh of the consecration sacrifice, or of the bread, remains until morning, you shall burn the remainder with fire; it shall not be eaten, for it is a holy thing.

29:35 Do this for Aaron and his sons according to everything I commanded you. Consecrate their hands for seven days.

29:36 And you shall offer the calf for sin on the day of purification, and purify the altar when you perform consecration upon it, and anoint it to consecrate it.

29:37 For seven days you shall purify the altar and consecrate it; and the altar shall be most holy; everyone who touches the altar shall be sanctified.

29:38 This is what you shall offer on the altar: two year-old lambs without blemish each day continually, a continual offering.

29:39 Offer one lamb in the morning and the second in the evening.

29:40 With one lamb offer a tenth measure of fine flour mixed with a quarter hin of beaten oil, and a quarter hin of wine as a libation.

29:41 Offer the second lamb in the evening, with the same sacrifice and libation as in the morning, as a fragrant aroma, an offering to the Lord,

29:42 as a continual sacrifice throughout your generations, at the doors of the Tent of Testimony before the Lord, where I will be made known to you, to speak to you.

29:43 There I will appoint Myself for the sons of Israel, and I will be sanctified in My glory.

29:44 I will consecrate the Tent of Testimony and the altar. I will also consecrate Aaron and his sons to serve Me as priests.

29:45 I will be called upon among the sons of Israel and be their God.

29:46 They shall know that I am the Lord their God, who brought them out of the land of Egypt to be called upon among them and to be their God."

Exodus 30

30:1 You shall make an incense altar of decay-resistant wood.

30:2 It shall be square, a cubit long and a cubit wide, and two cubits high, with horns of one piece with it.

30:3 You shall overlay its grating, all its walls, and its horns with pure gold, and make a twisted gold rim around it.

30:4 You shall make two rings of pure gold beneath its twisted rim, on its two flanks, on the two sides, as holders for the poles used to carry it.

30:5 You shall make the poles of decay-resistant wood and overlay them with gold.

30:6 You shall put it opposite the veil over the ark of the testimonies, where I will make Myself known to you.

30:7 Aaron shall burn finely ground compounded incense upon it morning by morning, when he tends the lamps.

30:8 When Aaron lights the lamps in the evening, he shall burn incense upon it, a continual incense before the Lord throughout their generations.

30:9 You shall not offer other incense, an offering, or a sacrifice on it; you shall not pour a libation on it.

30:10 Once a year Aaron shall make expiation for it on its horns. With the blood of purification for sins, for expiation, once a year he shall purify it throughout their generations. It is most holy to the Lord.

30:11 The Lord spoke to Moses, saying,

30:12 "When you number the sons of Israel in their visitation, each shall give the Lord a ransom for his soul, and no downfall shall come among them in their visitation.

30:13 This is what all who pass into the numbering shall give: half a didrachma, according to the holy didrachma. Twenty obols make the didrachma, and half a didrachma shall be the contribution to the Lord.

30:14 Everyone counted, from twenty years old and upward, shall give the contribution to the Lord.

30:15 The rich shall give no more and the poor no less than half a didrachma when giving the contribution to the Lord to make propitiation for your lives.

30:16 Receive the contribution silver from the sons of Israel and assign it to the work of the Tent of Testimony. It shall be a memorial for the sons of Israel before the Lord, to make propitiation for your lives."

30:17 The Lord spoke to Moses, saying,

30:18 "Make a bronze basin with a bronze base for washing. Put it between the Tent of Testimony and the altar, and pour water into it.

30:19 Aaron and his sons shall wash their hands and feet with water from it.

30:20 When they enter the Tent of Testimony, they shall wash with water so that they do not die. When they approach the altar to minister and offer whole burnt offerings to the Lord,

30:21 they shall wash their hands and feet with water. When they enter the Tent of Testimony, they shall wash with water so that they do not die. This shall be a perpetual statute for him and his generations after him.”

30:22 The Lord spoke to Moses, saying,

30:23 “Take spices: five hundred shekels of the choicest myrrh, half as much fragrant cinnamon, two hundred and fifty, and two hundred and fifty of fragrant cane,

30:24 five hundred sanctuary shekels of iris, and a hin of olive oil.

30:25 Make these into holy anointing oil, a compound prepared by a perfumer’s skill. It shall be holy anointing oil.

30:26 With it anoint the Tent of Testimony and the ark of the testimony,

30:27 the lampstand and all its utensils, and the incense altar,

30:28 the altar of whole burnt offerings and all its utensils, the table and all its utensils, and the basin and its base.

30:29 Consecrate them, and they shall be most holy. Everyone who touches them shall be sanctified.

30:30 Anoint Aaron and his sons and consecrate them to serve Me as priests.

30:31 Tell the sons of Israel: ‘This shall be holy anointing oil for you throughout your generations.

30:32 It shall not be applied to human flesh, and you shall not make anything like it for yourselves according to this composition. It is holy and shall be a holy thing to you.

30:33 Whoever makes anything like it, or gives any of it to an outsider, shall be destroyed from among his people.’”

30:34 The Lord said to Moses, “Take to yourself spices: stacte, onycha, fragrant galbanum, and clear frankincense, in equal portions.

30:35 They shall make them into incense, a perfumer’s compound, blended, a pure and holy work.

30:36 Grind some of it fine and place it before the testimonies in the Tent of Testimony, where I will make Myself known to you. It shall be most holy to you.

30:37 You shall not make incense for yourselves according to this composition. It shall be a holy thing to you for the Lord.

30:38 Whoever makes anything like it to enjoy its fragrance shall perish from among his people.”

Exodus 31

31:1 The Lord spoke to Moses, saying,

31:2 “Behold, I have called by name Bezalel son of Uri, son of Hur, of the tribe of Judah.

31:3 I have filled him with a divine Spirit of wisdom, understanding, and knowledge in every kind of work,

31:4 to plan and design, to work in gold, silver, bronze, blue, purple, spun scarlet yarn, and spun fine linen,

31:5 to work in stone and the woodworking crafts, and to perform every kind of work.

31:6 I have appointed him and Eliab son of Ahisamach, of the tribe of Dan. I have given understanding to everyone discerning in heart, and they shall make everything I commanded you:

31:7 the Tent of Testimony, the ark of the covenant, the propitiatory cover upon it, and the tent’s furnishings,

31:8 the altars, the table and all its utensils, and the pure lampstand and all its utensils,

31:9 the basin and its base,

31:10 Aaron’s ministering robes and his sons’ robes for priestly service to Me,

31:11 the anointing oil and the compounded incense for the sanctuary. They shall make them according to everything I commanded you.”

31:12 The Lord spoke to Moses, saying,

31:13 “Command the sons of Israel, saying, ‘See that you keep My Sabbaths, for they are a sign with Me and among you throughout your generations, that you may know that I am the Lord who sanctifies you.

31:14 You shall keep the Sabbaths, for this is holy to the Lord for you. Whoever profanes it shall surely be put to death. Whoever does work on it, that soul shall be destroyed from among his people.

31:15 For six days you shall do your work, but the seventh day is a Sabbath, a holy rest to the Lord. Whoever does work on the seventh day shall surely be put to death.

31:16 The sons of Israel shall keep the Sabbaths, observing them throughout their generations: an everlasting covenant.

31:17 It is an everlasting sign between Me and the sons of Israel, for in six days the Lord made heaven and earth, and on the seventh day He ceased and rested.’”

31:18 When He finished speaking with Moses on Mount Sinai, He gave him the two tablets of the testimony, stone tablets written with the finger of God.

Exodus 32

32:1 When the people saw that Moses delayed coming down from the mountain, they gathered against Aaron and said, “Arise, and make us gods to go before us. As for this Moses, the man who led us out of Egypt, we do not know what has happened to him.”

32:2 Aaron said to them, “Take off the gold earrings from the ears of your wives and daughters, and bring them to me.”

32:3 All the people took off the gold earrings from their ears and brought them to Aaron.

32:4 He received them from their hands, fashioned them with an engraving tool, and made them into a cast calf. He said, “These are your gods, Israel, who brought you up from the land of Egypt.”

32:5 When Aaron saw it, he built an altar opposite it and proclaimed, “Tomorrow is a feast of the Lord.”

32:6 He rose early the next day, offered whole burnt offerings, and brought a sacrifice of deliverance. The people sat down to eat and drink and rose up to play.

32:7 The Lord spoke to Moses, saying, “Go quickly from here and come down, for your people, whom you led out of the land of Egypt, have acted lawlessly.

32:8 They have quickly transgressed the way you commanded them. They have made themselves a calf, bowed down to it, sacrificed to it, and said, ‘These are your gods, Israel, who brought you up from the land of Egypt.’

32:10 Now leave Me alone, and in the heat of My wrath against them I will destroy them. I will make you into a great nation.”

32:11 Moses entreated the Lord God and said, “Why, O Lord, art Thou angry with Thy people, whom Thou didst lead out of the land of Egypt with great strength and Thine uplifted arm?

32:12 Let not the Egyptians say, ‘He led them out with evil intent, to kill them in the mountains and consume them from the earth.’ Cease from Thy fierce anger and be merciful concerning Thy people’s evil,

32:13 remembering Abraham, Isaac, and Jacob, Thy servants, to whom Thou didst swear by Thyself and speak, saying, ‘I will greatly multiply your seed as the stars of heaven in multitude’; and all this land which Thou didst say Thou wouldest give to their seed, they shall possess for ever.”

32:14 The Lord was appeased concerning the calamity He had said He would bring upon His people.

32:15 Moses turned and came down the mountain with the two tablets of the testimony in his hands, stone tablets written on both sides, on the one side and the other.

32:16 The tablets were God’s work, and the writing was God’s writing, engraved on the tablets.

32:17 When Joshua heard the people shouting, he said to Moses, “There is a sound of war in the camp!”

32:18 He said, “It is not the sound of those leading a song of victory or of defeat; it is the sound of those leading a wine-song that I hear.”

32:19 As he approached the camp, he saw the calf and the dancing. In his anger Moses threw the two tablets from his hands and shattered them at the mountain’s foot.

32:20 He took the calf they had made, burned it in the fire, ground it fine, scattered it on the water, and made the sons of Israel drink it.

32:21 Moses said to Aaron, “What did this people do to you, that you brought so great a sin upon them?”

32:22 Aaron said to Moses, “Do not be angry, my lord. You know this people’s impulse.

32:23 They said to me, ‘Make us gods to go before us. As for this Moses, the man who led us out of Egypt, we do not know what has happened to him.’

32:24 So I told them, ‘Whoever has gold ornaments, take them off.’ They gave them to me, I threw them into the fire, and this calf came out.”

32:25 Moses saw that the people were scattered, for Aaron had scattered them, to the delight of their enemies.

32:26 Moses stood at the camp’s gate and said, “Whoever is for the Lord, come to me!” All the sons of Levi gathered to him.

32:27 He said to them, “Thus says the Lord, the God of Israel: ‘Each of you put his sword at his thigh. Go back and forth through the camp from gate to gate, and kill, each his brother, each his neighbour, and each the one nearest to him.’”

32:28 The sons of Levi did as Moses told them. As many as three thousand men of the people fell that day.

32:29 Moses said to them, “You have filled your hands today to the Lord, each at the cost of his son or brother, that a blessing may be given to you.”

32:30 After the next day Moses said to the people, “You have committed a great sin. Now I will go up to God, that I may make propitiation for your sin.”

32:31 Moses returned to the Lord and said, “I beseech Thee, O Lord: this people has committed a great sin and made themselves gods of gold.

32:32 Now, if Thou wilt forgive their sin, forgive it; but if not, blot me out of Thy book which Thou hast written.”

32:33 The Lord said to Moses, “If anyone has sinned before Me, I will blot him out of My book.

32:34 Now go down and lead this people to the place I told you. Behold, My angel goes before your face. On the day I visit, I will bring their sin upon them.”

32:35 The Lord struck the people because of the making of the calf Aaron made.

Exodus 33

33:1 The Lord said to Moses, “Go up from here, you and your people whom you led out of the land of Egypt, to the land I swore to Abraham, Isaac, and Jacob, saying, ‘I will give it to your seed.’

33:2 I will send My angel with you, before your face, and he shall drive out the Amorites, Hittites, Perizzites, Girgashites, Hivites, and Jebusites.

33:3 I will bring you into a land flowing with milk and honey. But I will not go up with you, lest I consume you on the way, for you are a stiff-necked people.”

33:4 When the people heard this grievous word, they mourned in mourning clothes.

33:5 The Lord said to the sons of Israel, “You are a stiff-necked people. Beware lest I bring another blow upon you and consume you. Now remove your splendid robes and ornaments, and I will show you what I will do to you.”

33:6 The sons of Israel removed their ornaments and splendid clothing from Mount Horeb onward.

33:7 Moses took his tent and pitched it outside the camp, far from the camp, and it was called the Tent of Testimony. Everyone seeking the Lord would go out to the tent outside the camp.

33:8 Whenever Moses went to the tent outside the camp, all the people stood watching, each at his own tent’s doors. They watched Moses go until he entered the tent.

33:9 When Moses entered the tent, the pillar of cloud descended and stood at the tent’s door, and He spoke with Moses.

33:10 All the people saw the pillar of cloud standing at the tent’s entrance. They rose and bowed down, each at his own tent’s entrance.

33:11 The Lord spoke to Moses face to face, as a man speaks to his friend. Then Moses returned to the camp, but his young attendant Joshua son of Nun did not leave the tent.

33:12 Moses said to the Lord, “Behold, Thou sayest to me, ‘Bring up this people,’ but Thou hast not shown me whom Thou wilt send with me. Thou hast said, ‘I know you above all, and you have grace with Me.’

33:13 If then I have found grace before Thee, reveal Thyself to me, that I may see Thee with understanding and find grace before Thee, and know that this great nation is Thy people.”

33:14 He said, “I Myself will go before you, and I will give you rest.”

33:15 Moses said to Him, “If Thou Thyself dost not go, do not bring me up from here.

33:16 How shall it truly be known that I and Thy people have found grace with Thee, unless Thou goest with us? Then I and Thy people shall be glorified above all the nations upon the earth.”

33:17 The Lord said to Moses, “I will also do this thing which you have asked, for you have found grace before Me, and I know you above all.”

33:18 Moses said, “Show me Thy glory.”

33:19 He said, “I will pass before you in My glory and proclaim My name, Lord, before you. I will have mercy on whom I will have mercy, and compassion on whom I will have compassion.”

33:20 He said, “You cannot see My face, for no man shall see My face and live.”

33:21 The Lord said, “Behold, there is a place beside Me; you shall stand upon the rock.

33:22 When My glory passes by, I will put you in a cleft of the rock and cover you with My hand until I have passed.

33:23 Then I will remove My hand, and you shall see what is behind Me, but My face shall not appear to you.”

Exodus 34

34:1 The Lord said to Moses, “Hew for yourself two tablets of stone like the first, and come up to Me on the mountain. I will write upon the tablets the words that were upon the first tablets, which you shattered.

34:2 Be ready in the morning, come up to Mount Sinai, and stand before Me there on the mountain’s summit.

34:3 Let no one come up with you or be seen anywhere on the mountain. Neither sheep nor cattle shall graze near that mountain.”

34:4 Moses cut two stone tablets like the first. He rose early and went up Mount Sinai as the Lord commanded him, taking the two stone tablets.

34:5 The Lord descended in a cloud, stood beside him there, and called upon the name of the Lord.

34:6 The Lord passed before him and proclaimed, “The Lord God, compassionate and merciful, slow to anger, abundant in mercy and true,

34:7 preserving righteousness and showing mercy to thousands, taking away lawlessness, injustice, and sins, yet not cleansing the guilty, bringing the fathers’ lawlessness upon children and children’s children to the third and fourth generation.”

34:8 Moses quickly bowed to the ground and worshipped.

34:9 He said, “If I have found grace before Thee, let my Lord go with us, for this is a stiff-necked people. Thou shalt take away our sins and our lawlessness, and we shall be Thine.”

34:10 The Lord said to Moses, “Behold, I establish a covenant with you. Before all your people I will do glorious things never done in all the earth or among any nation. All the people among whom you are shall see the works of the Lord, for what I will do to you is marvellous.

34:11 Observe all that I command you. Behold, I am driving out before you the Amorites, Canaanites, Hittites, Perizzites, Hivites, Girgashites, and Jebusites.

34:12 Take care, lest you make a covenant with the inhabitants of the land you are entering, lest it become a stumbling block to you among you.

34:13 Tear down their altars, break their pillars, cut down their sacred groves, and burn their gods’ carved images with fire.

34:14 You shall not bow down to another god, for the Lord God, whose name is Jealous, is a jealous God.

34:15 Make no covenant with the foreign inhabitants of the land, lest they prostitute themselves to their gods, sacrifice to their gods, invite you, and you eat of their sacrifices,

34:16 and take their daughters for your sons and give your daughters to their sons, and your daughters prostitute themselves to their gods and lead your sons to prostitute themselves to their gods.

34:17 You shall not make cast gods for yourself.

34:18 Keep the Feast of Unleavened Bread. For seven days you shall eat unleavened bread, as I commanded you, at the appointed time in the month of new grain, for in the month of new grain you came out of Egypt.

34:19 Every male that opens the womb is Mine, every firstborn calf and firstborn sheep.

34:20 You shall redeem a firstborn beast of burden with a sheep; if you do not redeem it, you shall give its value. You shall redeem every firstborn of your sons. You shall not appear before Me empty-handed.

34:21 For six days you shall work, but on the seventh you shall rest; at sowing time and harvest you shall rest.

34:22 Keep the Feast of Weeks for Me, at the beginning of the wheat harvest, and the Feast of Ingathering at the middle of the year.

34:23 Three times in the year all your males shall appear before the Lord, the God of Israel.

34:24 When I drive nations out before your face and enlarge your borders, no one shall desire your land when you go up to appear before the Lord your God three times in the year.

34:25 You shall not offer the blood of My offerings with leaven, nor shall the sacrifices of the Passover feast remain until morning.

34:26 Bring the first produce of your land into the house of the Lord your God. You shall not offer a lamb in its mother’s milk.”

34:27 The Lord said to Moses, “Write these words for yourself, for according to these words I have made a covenant with you and Israel.”

34:28 Moses was there before the Lord forty days and forty nights, eating no bread and drinking no water. He wrote these words on the covenant tablets, the Ten Words.

34:29 As Moses came down from the mountain with the two tablets in his hands, he did not know that the appearance of the skin of his face had been glorified through speaking with Him.

34:30 Aaron and all Israel’s elders saw that the appearance of the skin of Moses’ face had been glorified, and they were afraid to approach him.

34:31 Moses called to them, and Aaron and all the assembly’s leaders returned to him. Moses spoke with them.

34:32 Afterward all the sons of Israel approached him, and he commanded them everything the Lord had spoken to him on Mount Sinai.

34:33 When Moses finished speaking with them, he put a veil over his face.

34:34 Whenever Moses entered before the Lord to speak with Him, he removed the veil until he came out. Then he told all the sons of Israel what the Lord had commanded him.

34:35 The sons of Israel saw that Moses’ face had been glorified. Moses replaced the veil over his face until he entered to converse with Him.

Exodus 35

35:1 Moses assembled the whole congregation of the sons of Israel and said to them, “These are the things the Lord has said should be done.

35:2 For six days you shall do work, but on the seventh day there shall be rest, a holy Sabbath, a rest to the Lord. Everyone who does work on it shall die.

35:3 You shall not kindle a fire in any of your dwellings on the Sabbath day. I am the Lord.”

35:4 Moses said to the whole congregation of the sons of Israel, “This is what the Lord has appointed, saying,

35:5 ‘Take from among yourselves an offering to the Lord. Everyone who welcomes it in his heart shall bring the Lord’s firstfruits: gold, silver, and bronze;

35:6 blue, purple, double-spun scarlet, spun fine linen, and goats’ hair;

35:7 rams’ skins dyed red, skins dyed blue, and decay-resistant wood;

35:9 sardius stones and stones for engraving for the shoulder-piece and the full-length robe.

35:10 Let everyone wise in heart among you come and make everything the Lord has appointed:

35:11 the tent, its side curtains, its coverings and its stretching cords, its bars and its pillars;

35:12 the ark of the testimony and its carrying poles, the propitiatory cover, and the veil;

35:12a the hangings of the court and its pillars, the emerald stones, the incense, and the anointing oil;

35:13 the table and all its utensils;

35:14 the lampstand for the light and all its utensils;

35:16 the altar and all its utensils;

35:19 the holy robes of Aaron the priest and the robes in which they shall minister; the priestly tunics for Aaron’s sons, the anointing oil, and the compounded incense.’”

35:20 Then the whole congregation of the sons of Israel departed from Moses’ presence.

35:21 Everyone whose heart prompted him and whose soul was willing brought an offering to the Lord for all the work of the Tent of Testimony, for all its service, and for all the holy robes.

35:22 The men brought from the women, everyone whose heart approved: seals, earrings, rings, chains, bracelets, and every gold object—all who brought gold offerings to the Lord.

35:23 Everyone who had fine linen, skins dyed blue, or rams’ skins dyed red brought them.

35:24 Everyone contributing silver or bronze brought offerings to the Lord, and those who had decay-resistant wood for all the work of preparation brought it.

35:25 Every woman wise in heart spun with her hands and brought spun blue, purple, scarlet, and fine linen.

35:26 All the women whose hearts stirred them with skill spun the goats’ hair.

35:27 The leaders brought the emerald stones and the stones for setting in the shoulder-piece and the oracle-piece,

35:28 and the compounds, the anointing oil, and the compounded incense.

35:29 Every man and woman whose mind inclined them to come and do all the work the Lord had commanded through Moses—the sons of Israel brought an offering to the Lord.

35:30 Moses said to the sons of Israel, “Behold, God has called by name Bezalel son of Uri, son of Hur, of the tribe of Judah.

35:31 He has filled him with the divine Spirit of wisdom, understanding, and knowledge of all things,

35:32 to design in every craft, working gold, silver, and bronze,

35:33 to work stone and shape wood, and to carry out every work of skill.

35:34 He has put it in his mind to teach—both him and Eliab son of Ahisamach, of the tribe of Dan.

35:35 He has filled them with wisdom and understanding of mind to comprehend and do all the work of the sanctuary: weaving and embroidering in scarlet and fine linen, carrying out every work of design and embroidery.”

Exodus 36

36:1 Bezalel, Eliab, and every person wise in understanding, who had been given wisdom and knowledge to understand how to do all the work for the holy service, worked according to all that the Lord had commanded.

36:2 Moses called Bezalel, Eliab, and all who possessed wisdom, to whom God had given knowledge in their hearts, and all who willingly came forward to the work to complete it.

36:3 They received from Moses all the contributions the sons of Israel had brought for all the work of the sanctuary, to carry it out. They continued receiving gifts from those who brought them, morning after morning.

36:4 All the skilled workers who were doing the work of the sanctuary came, each according to the work he was doing,

36:5 and they said to Moses, “The people are bringing more than is needed for the work the Lord commanded to be done.”

36:6 Moses gave a command and proclaimed in the camp, “Let neither man nor woman work any longer for the firstfruits of the sanctuary.” The people were restrained from bringing any more.

36:7 The work supplied was sufficient for the construction, with some left over.

36:8 Every skilled worker among the craftsmen made the holy robes for Aaron the priest, as the Lord commanded Moses.

36:9 They made the shoulder-piece of gold, blue, purple, spun scarlet, and spun fine linen.

36:10 The gold plates were cut into threads to be woven with the blue, purple, spun scarlet, and spun fine linen, a woven work.

36:11 They made joined shoulder sections for it on both sides,

36:12 a woven work intertwined together. They made it by itself from the same material, according to its workmanship: gold, blue, purple, spun scarlet, and spun fine linen, as the Lord commanded Moses.

36:13 They made the two emerald stones, clasped and set in gold, engraved like seals with the names of the sons of Israel.

36:14 He put them on the shoulders of the shoulder-piece as memorial stones for the sons of Israel, as the Lord commanded Moses.

36:15 They made the oracle-piece with woven embroidery, like the workmanship of the shoulder-piece, of gold, blue, purple, spun scarlet, and spun fine linen.

36:16 They made the oracle-piece square and doubled, a span long and a span wide when doubled.

36:17 A fabric set with four rows of stones was woven into it. The first row was a sardius, topaz, and emerald;

36:18 the second row a carbuncle, sapphire, and jasper;

36:19 the third row a ligure, agate, and amethyst;

36:20 the fourth row was a chrysolite, beryl, and onyx, enclosed in gold and bound in gold.

36:21 There were twelve stones bearing the names of the sons of Israel, each engraved like a seal with the name of one of the twelve tribes.

36:22 They made braided chains of pure gold for the oracle-piece.

36:23 They made two gold rosettes and two gold rings, and put the two gold rings at the two ends of the oracle-piece.

36:24 They put the gold braids into the rings on both sides of the oracle-piece,

36:25 and the two braids into the two joinings. They put them on the two rosettes and on the shoulders of the shoulder-piece, facing forward.

36:26 They made two gold rings and put them at the two ends of the oracle-piece, on its edge toward the rear, on the inner side of the shoulder-piece.

36:27 They made two gold rings and put them on both shoulders of the shoulder-piece, below it at the front, by the joining above the shoulder-piece’s interwoven fabric.

36:28 He fastened the oracle-piece by its rings to the rings of the shoulder-piece with blue cord, interwoven into the shoulder-piece’s fabric so that the oracle-piece would not come loose from it, as the Lord commanded Moses.

36:29 They made the robe beneath the shoulder-piece of woven work, entirely blue.

36:30 The opening of the robe was in its middle, woven and joined together, with a border around the opening so that it would not tear.

36:31 They made pomegranates at the lower hem of the robe, of blue, purple, spun scarlet, and spun fine linen, like a pomegranate tree in bloom.

36:32 They made gold bells and placed the bells at the hem of the robe, all around between the pomegranates,

36:33 a gold bell and a pomegranate at the hem of the robe all around, for ministry, as the Lord commanded Moses.

36:34 They made woven tunics of fine linen for Aaron and his sons,

36:35 the turbans of fine linen, the headband of fine linen, and the linen undergarments of spun fine linen.

36:36 They made their sashes of fine linen, blue, purple, and spun scarlet, the work of an embroiderer, as the Lord commanded Moses.

36:37 They made the gold plate, the holy consecration emblem, of pure gold. He wrote upon it letters engraved as on a seal: “A holy thing to the Lord.”

36:38 They put a blue band on it, to fasten it on the headband above, as the Lord commanded Moses.

Exodus 37

37:1 They made ten curtains for the tent.

37:2 Each curtain was twenty-eight cubits long; all were alike. Each curtain was four cubits wide.

37:3 They made the veil of blue, purple, spun scarlet, and spun fine linen, with woven cherubim.

37:4 They placed it on four pillars of decay-resistant wood overlaid with gold. Their capitals were gold, and their four bases were silver.

37:5 They made the entrance veil of the Tent of Testimony of blue, purple, spun scarlet, and spun fine linen, with woven cherubim.

37:6 They made its five pillars and their rings, overlaid their capitals and their bands with gold, and made their five bases of bronze.

37:7 They made the court, with its southwest hangings of spun fine linen, a hundred by a hundred.

37:8 There were twenty pillars and twenty bases.

37:9 The north side was a hundred by a hundred, with twenty pillars and twenty bases.

37:10 On the side toward the sea were curtains of fifty cubits, with ten pillars and ten bases.

37:11 On the east side were fifty cubits.

37:12 On the flank were hangings of fifteen cubits, with three pillars and three bases.

37:13 On the second flank, on either side by the gate of the court, were curtains of fifteen cubits, with three pillars and three bases.

37:14 All the curtains of the court were of spun fine linen.

37:15 Their pillars' bases were bronze, their hooks silver, their capitals overlaid with silver, and all the court's pillars overlaid with silver.

37:16 The veil for the court's gate was embroidered in blue, purple, spun scarlet, and spun fine linen. It was twenty cubits long, with its height and breadth five cubits, matching the court's hangings.

37:17 Its pillars were four, and its four bases were bronze; its hooks were silver, and its capitals were overlaid with silver;

37:18 and the pillars themselves were overlaid with silver. All the pegs around the court were bronze.

37:19 This is the arrangement of the Tent of Testimony, as appointed for Moses, with the service belonging to the Levites through Ithamar son of Aaron the priest.

37:20 Bezalel son of Uri, of the tribe of Judah, did as the Lord commanded Moses.

37:21 Eliab son of Ahisamach, of the tribe of Dan, directed the woven, needleworked, and embroidered work, weaving in scarlet and fine linen.

Exodus 38

38:1 Bezalel made the ark.

38:2 He overlaid it with pure gold inside and outside.

38:3 He cast four gold rings for it, two on one side and two on the other.

38:4 The rings were wide enough for the carrying poles, so that the ark could be carried with them.

38:5 He made the propitiatory cover above the ark of gold.

38:6 He made the two gold cherubim,

38:7 one cherub at one end of the propitiatory cover and one cherub at its other end,

38:8 sheltering the propitiatory cover with their wings.

38:9 He made the table of presentation of pure gold.

38:10 He cast four rings for it, two on one side and two on the other, wide enough for the poles with which it would be carried.

38:11 He made the carrying poles of the ark and of the table, and overlaid them with gold.

38:12 He made the table's utensils of gold: its dishes, incense vessels, ladles, and libation vessels with which to pour drink offerings.

38:13 He made the gold lampstand that gives light, with a solid shaft,

38:14 and its branches on both sides.

38:15 Shoots extended from its branches, three on this side and three on that side, corresponding to one another.

38:16 The lamp supports at their ends were nut-shaped and formed from them, as were the fittings on which the lamps would stand. The seventh fitting was at the end of the lamp support, at the top above; it was wholly solid gold.

38:17 He made seven gold lamps on it, its gold tongs, and its gold trays.

38:18 He overlaid the pillars with silver, cast gold rings for the pillar, and overlaid the bars with gold. He overlaid the pillars of the veil with gold and made gold hooks.

38:19 He also made the rings of the tent of gold, and the rings of the court and the rings for stretching the covering overhead of bronze.

38:20 He cast the silver capitals of the tent and the bronze capitals of the tent doorway and the gate of the court. He made silver hooks for the pillars; he silvered them.

38:21 He made the pegs of the tent and the pegs of the court of bronze.

38:22 He made the bronze altar from the bronze censers belonging to the men who had rebelled with the assembly of Korah.

38:23 He made all the altar's utensils: its firepan, its base, its bowls, and its bronze meat forks.

38:24 He made a grating for the altar, a work of network beneath its firepan, below it as far as its middle. He put four bronze rings on the four sides of the altar's grating, wide enough for the bars with which the altar would be carried.

38:25 He made the holy anointing oil and the compounded incense, the pure work of a perfumer.

38:26 He made the bronze basin and its bronze base from the mirrors of the women who fasted, who fasted at the doors of the Tent of Testimony on the day he set it up.

38:27 He made the basin so that Moses, Aaron, and his sons might wash their hands and feet from it. When they entered the Tent of Testimony, or approached the altar to minister, they washed from it, as the Lord commanded Moses.

Exodus 39

39:1 All the gold worked into the objects, for all the work of the holy things, was the gold of the firstfruits: twenty-nine talents and seven hundred and twenty shekels, by the holy shekel.

39:2 The silver contribution from the enrolled men of the congregation was a hundred talents and one thousand seven hundred and seventy-five shekels,

39:3 one drachma per head, half a shekel by the holy shekel, for everyone passing into the enrolment from twenty years old upward: six hundred and three thousand five hundred and fifty.

39:4 The hundred talents of silver were used to cast the hundred capitals of the tent and the capitals of the veil: a hundred capitals for the hundred talents, a talent per capital.

39:5 They used the one thousand seven hundred and seventy-five shekels for the pillars' hooks; he gilded their capitals and adorned them.

39:6 The bronze of the contribution was seventy talents and one thousand five hundred shekels.

39:7 From it he made the bases of the entrance of the Tent of Testimony,

39:8 the bases of the court all around, the bases of the court's gate, the pegs of the tent, and the pegs of the surrounding court,

39:9 and the bronze grating of the altar, all the altar's utensils, and all the equipment of the Tent of Testimony.

39:10 The sons of Israel did as the Lord commanded Moses; so they did.

39:11 From the gold remaining from the contribution they made utensils for ministering before the Lord.

39:12 From the remaining blue, purple, and scarlet they made Aaron's robes for ministry, to minister in the sanctuary.

39:13 They brought to Moses the robes, the tent and its utensils, its bases, its bars, and its pillars;

39:14 the ark of the covenant and its carrying poles;

39:15 the altar and all its utensils, the anointing oil, and the compounded incense;

39:16 the pure lampstand and its lamps, the lamps for burning, and the oil for the light;

39:17 the table of presentation and all its utensils, and the bread of the Presence;

39:18 Aaron's robes for the sanctuary and his sons' robes for priestly service;

39:19 the hangings of the court and the pillars, the veil for the entrance of the tent and for the gate of the court, all the utensils of the tent, and all its equipment;

39:20 the leather coverings of rams' skins dyed red, the coverings of blue skins, and the coverings for the remaining things;

39:21 the pegs, and all the equipment for the work of the Tent of Testimony.

39:22 The sons of Israel made all the equipment as the Lord commanded Moses.

39:23 Moses saw all the work, and they had done it in the way the Lord commanded Moses; so they had done it. Moses blessed them.

Exodus 40

40:1 The Lord spoke to Moses, saying,

40:2 "On the first day of the first month, at the new moon, you shall erect the Tent of Testimony.

40:3 You shall place the ark of the testimony and screen the ark with the veil.

40:4 Bring in the table and set out its presentation. Bring in the lampstand and put its lamps on it.

40:5 Place the gold altar for burning incense before the ark, and put a screening veil over the doorway of the Tent of Testimony.

40:6 Place the altar of offerings by the doors of the Tent of Testimony.

40:8 Set the tent about, and sanctify everything belonging to it all around.

40:9 Take the anointing oil and anoint the tent and everything in it. Sanctify it and all its utensils, and it shall be holy.

40:10 Anoint the altar of offerings and all its utensils. Sanctify the altar, and it shall be most holy.

40:12 Bring Aaron and his sons to the doors of the Tent of Testimony and wash them with water.

40:13 Clothe Aaron in the holy robes, anoint him, and sanctify him, and he shall serve Me as priest.

40:14 Bring his sons and clothe them in tunics.

40:15 Anoint them as you anointed their father, and they shall serve Me as priests. They shall have an anointing for priesthood for ever, throughout their generations.”

40:16 Moses did everything the Lord had commanded him; so he did.

40:17 In the first month of the second year after they came out of Egypt, at the new moon, the tent was erected.

40:18 Moses erected the tent, placed its capitals, inserted its bars, and erected its pillars.

40:19 He spread the curtains over the tent and placed the tent covering above it, as the Lord commanded Moses.

40:20 He took the testimonies and put them into the ark, and placed the carrying poles beneath the ark.

40:21 He brought the ark into the tent, put up the screening veil, and screened the ark of the testimony, as the Lord commanded Moses.

40:22 He placed the table in the Tent of Testimony, on its north side, outside the tent’s veil.

40:23 He set the bread of the Presence upon it before the Lord, as the Lord commanded Moses.

40:24 He placed the lampstand in the Tent of Testimony, on the south side of the tent.

40:25 He put its lamps in place before the Lord, as the Lord commanded Moses.

40:26 He placed the gold altar in the Tent of Testimony opposite the veil,

40:27 and burned the compounded incense on it, as the Lord commanded Moses.

40:29 He placed the altar of offerings by the doors of the tent.

40:33 He erected the court around the tent and the altar. Moses completed all the work.

40:34 The cloud covered the Tent of Testimony, and the tent was filled with the glory of the Lord.

40:35 Moses could not enter the Tent of Testimony because the cloud overshadowed it and the tent was filled with the glory of the Lord.

40:36 Whenever the cloud rose from the tent, the sons of Israel set out with their belongings.

40:37 If the cloud did not rise, they did not set out until the day it rose.

40:38 For a cloud was over the tent by day, and fire was over it by night, in the sight of all Israel throughout all their journeys.

Leviticus

Leviticus 1

1:1 And He called unto Moses, and the Lord spoke unto him from the Tent of Testimony, saying,

1:2 Speak unto the sons of Israel, and you shall say unto them: If a man among you brings gifts unto the Lord, you shall bring your gifts from the livestock, from the cattle and from the flock.

1:3 If his gift is a whole burnt offering from the cattle, he shall bring an unblemished male; he shall bring it unto the door of the Tent of Testimony, acceptable before the Lord.

1:4 And he shall lay his hand upon the head of the offering, acceptable for him, to make atonement for him.

1:5 And they shall slaughter the calf before the Lord; and the sons of Aaron, the priests, shall bring the blood, and pour the blood round about upon the altar which is at the doors of the Tent of Testimony.

1:6 And when they have skinned the whole burnt offering, they shall divide it limb by limb.

1:7 And the sons of Aaron, the priests, shall put fire upon the altar, and pile wood upon the fire.

1:8 And the sons of Aaron, the priests, shall pile the divided parts, and the head, and the fat upon the wood upon the fire which is upon the altar.

1:9 But they shall wash the entrails and the feet with water; and the priests shall place all upon the altar. It is an offering, a sacrifice, a sweet savour unto the Lord.

1:10 And if his gift unto the Lord is from the flock, from lambs and young goats, for a whole burnt offering, he shall bring an unblemished male, and lay his hand upon its head.

1:11 And they shall slaughter it at the north side of the altar before the Lord; and the sons of Aaron, the priests, shall pour its blood round about upon the altar.

1:12 And they shall divide it limb by limb, with the head and the fat; and the priests shall pile them upon the wood upon the fire which is upon the altar.

1:13 And they shall wash the entrails and the feet with water; and the priest shall bring all, and place it upon the altar. It is an offering, a sacrifice, a sweet savour unto the Lord.

1:14 And if you bring an offering of birds as a gift unto the Lord, he shall bring his gift from the turtledoves or the pigeons.

1:15 And the priest shall bring it unto the altar, and pinch off the head; and the priest shall place it upon the altar, and drain the blood at the base of the altar.

1:16 And he shall remove the crop with the feathers, and cast it beside the altar toward the east, into the place of the ashes.

1:17 And he shall break it open by its wings, but shall not divide it; and the priest shall place it upon the altar, upon the wood upon the fire. It is an offering, a sacrifice, a sweet savour unto the Lord.

Leviticus 2

2:1 And if a soul brings a gift as a sacrifice unto the Lord, his gift shall be fine flour; and he shall pour oil upon it, and put frankincense upon it. It is a sacrifice.

2:2 And he shall bring it unto the sons of Aaron, the priests; and when he has taken from it a full handful of the fine flour with the oil and all its frankincense, the priest shall place its memorial portion upon the altar: a sacrifice, a sweet savour unto the Lord.

2:3 And what remains of the sacrifice shall be Aaron’s and his sons’; it is most holy among the sacrifices of the Lord.

2:4 And if he brings a gift as a sacrifice baked in an oven, a gift unto the Lord from fine flour, it shall be unleavened loaves mixed with oil, and unleavened wafers spread with oil.

2:5 And if your gift is a sacrifice from a griddle, it shall be fine flour mixed with oil, unleavened.

2:6 And you shall break them into pieces, and pour oil upon them. It is a sacrifice unto the Lord.

2:7 And if your gift is a sacrifice from a hearth, it shall be made of fine flour with oil.

2:8 And he shall bring the sacrifice which he makes from these things unto the Lord; and he shall bring it unto the priest; and when he has drawn near unto the altar,

2:9 the priest shall take its memorial portion from the sacrifice, and the priest shall place it upon the altar: an offering, a sweet savour unto the Lord.

2:10 But what is left of the sacrifice shall be Aaron’s and his sons’; these are most holy things among the offerings of the Lord.

2:11 You shall not make with leaven any sacrifice which you bring unto the Lord; for you shall bring neither any leaven nor any honey from it as an offering unto the Lord.

2:12 As a gift of firstfruits you shall bring them unto the Lord; but it shall not be brought up upon the altar for a sweet savour unto the Lord.

2:13 And every gift of your sacrifice shall be seasoned with salt. You shall not let the salt of the covenant of the Lord cease from your sacrifices; with every gift of yours you shall bring salt unto the Lord your God.

2:14 And if you bring a sacrifice of first produce unto the Lord, new roasted and crushed groats unto the Lord, you shall bring the sacrifice of the first produce,

2:15 and pour oil upon it, and put frankincense upon it. It is a sacrifice.

2:16 And the priest shall offer up its memorial portion, some of the groats with the oil and all its frankincense. It is an offering unto the Lord.

Leviticus 3

3:1 And if his gift unto the Lord is a sacrifice of deliverance, if he brings it from his cattle, whether male or female, he shall bring it unblemished before the Lord.

3:2 And he shall lay his hands upon the head of the gift, and slaughter it beside the doors of the Tent of Testimony; and the sons of Aaron, the priests, shall pour the blood round about upon the altar of whole burnt offerings.

3:3 And from the sacrifice of deliverance they shall bring an offering unto the Lord: the fat which covers the belly, and all the fat upon the belly,

3:4 and the two kidneys, and the fat upon them which is by the thighs, and the lobe upon the liver, which he shall remove with the kidneys.

3:5 And the sons of Aaron, the priests, shall offer them up upon the altar, upon the whole burnt offerings, upon the wood upon the fire upon the altar: an offering, a sweet savour unto the Lord.

3:6 And if his gift is from the flock, as a sacrifice of deliverance unto the Lord, whether male or female, he shall bring it unblemished.

3:7 If he brings a lamb as his gift, he shall bring it before the Lord,

3:8 and lay his hands upon the head of his gift, and slaughter it beside the doors of the Tent of Testimony; and the sons of Aaron, the priests, shall pour the blood round about upon the altar.

3:9 And from the sacrifice of deliverance he shall bring an offering unto God: the fat and the unblemished loin, which he shall remove with the muscles of the lower back, and the fat of the belly,

3:10 and both kidneys, and the fat upon them which is by the thighs, and the lobe upon the liver, removing it with the kidneys;

3:11 the priest shall offer it up upon the altar: a sweet savour, an offering unto the Lord.

3:12 And if his gift is from the goats, he shall bring it before the Lord,

3:13 and lay his hands upon its head; and they shall slaughter it before the Lord beside the doors of the Tent of Testimony; and the sons of Aaron, the priests, shall pour the blood round about upon the altar.

3:14 And from it he shall offer up an offering unto the Lord: the fat which covers the belly, and all the fat upon the belly,

3:15 and both kidneys, and all the fat upon them which is by the thighs, and the lobe of the liver, which he shall remove with the kidneys.

3:16 And the priest shall offer it up upon the altar: an offering, a sweet savour unto the Lord. All the fat is the Lord’s.

3:17 It is an everlasting statute throughout your generations, in every dwelling place of yours: you shall eat neither any fat nor any blood.

Leviticus 4

4:1 And the Lord spoke unto Moses, saying,

4:2 Speak unto the sons of Israel, saying: If a soul sins unintentionally before the Lord against the ordinances of the Lord concerning things which must not be done, and does any one of them:

4:3 if the anointed high priest sins so that the people sin, he shall bring, for his sin which he has committed, an unblemished calf from the cattle unto the Lord, for his sin.

4:4 And he shall bring the calf beside the door of the Tent of Testimony before the Lord, and lay his hand upon the calf’s head before the Lord, and slaughter the calf in the presence of the Lord.

4:5 And the anointed priest whose hands have been consecrated shall take some of the calf’s blood, and bring it into the Tent of Testimony.

4:6 And the priest shall dip his finger in the blood, and sprinkle some of the blood seven times before the Lord, toward the holy veil.

4:7 And the priest shall put some of the calf’s blood upon the horns of the altar of compounded incense before the Lord, which is in the Tent of Testimony; and he shall pour out all the calf’s blood beside the base of the altar of whole burnt offerings, which is beside the doors of the Tent of Testimony.

4:8 And he shall remove all the fat from the calf of the sin offering: the fat which covers the inward parts, and all the fat upon the inward parts,

4:9 and the two kidneys, and the fat upon them which is by the thighs, and the lobe upon the liver, which he shall remove with the kidneys,

4:10 as it is taken from the calf of the sacrifice of deliverance; and the priest shall offer it up upon the altar of offering.

4:11 But the calf's hide, and all its flesh, with the head and the extremities, and the belly and the dung:

4:12 they shall carry the whole calf outside the camp unto a clean place, where they pour out the ashes, and burn it upon wood with fire; it shall be burned upon the place where the ashes are poured out.

4:13 And if the whole congregation of Israel is unintentionally ignorant, and a matter escapes the eyes of the congregation, and they do any of the things which the commandments of the Lord forbid, and commit an offence,

4:14 and the sin which they have committed becomes known unto them, the congregation shall bring an unblemished calf from the cattle for sin, and bring it beside the doors of the Tent of Testimony.

4:15 And the elders of the congregation shall lay their hands upon the calf's head before the Lord, and they shall slaughter the calf before the Lord.

4:16 And the anointed priest shall bring some of the calf's blood into the Tent of Testimony.

4:17 And the priest shall dip his finger in some of the calf's blood, and sprinkle it seven times before the Lord, in front of the holy veil.

4:18 And the priest shall put some of the blood upon the horns of the altar of compounded incense, which is before the Lord, which is in the Tent of Testimony; and he shall pour out all the blood at the base of the altar of offerings beside the door of the Tent of Testimony.

4:19 And he shall remove all the fat from it, and offer it up upon the altar.

4:20 And he shall do with the calf as he did with the calf of the sin offering; thus it shall be done. And the priest shall make atonement for them, and their sin shall be forgiven them.

4:21 And they shall carry the whole calf outside the camp, and burn the calf as they burned the former calf. It is the sin offering of the congregation.

4:22 And if the ruler sins, and unintentionally does any of the things which the commandments of the Lord their God forbid, and sins and commits an offence,

4:23 and the sin which he has committed becomes known unto him, he shall bring as his gift an unblemished male young goat from the goats.

4:24 And he shall lay his hand upon the young goat's head; and they shall slaughter it in the place where they slaughter the whole burnt offerings before the Lord. It is a sin offering.

4:25 And the priest shall put some of the blood of the sin offering with his finger upon the horns of the altar of whole burnt offerings; and he shall pour out all its blood beside the base of the altar of whole burnt offerings.

4:26 And he shall offer up all its fat upon the altar, as the fat of a sacrifice of deliverance. And the priest shall make atonement for him from his sin, and he shall be forgiven.

4:27 And if one soul from the people of the land sins unintentionally, by doing any of the things which the commandments of the Lord forbid, and commits an offence,

4:28 and the sin which he has committed becomes known unto him, he shall bring an unblemished female young goat from the goats; he shall bring it for the sin which he has committed.

4:29 And he shall lay his hand upon the head of his sin offering; and they shall slaughter the female young goat of the sin offering in the place where they slaughter the whole burnt offerings.

4:30 And the priest shall take some of its blood with his finger, and put it upon the horns of the altar of whole burnt offerings; and he shall pour out all its blood beside the base of the altar.

4:31 And he shall remove all the fat, as fat is removed from a sacrifice of deliverance; and the priest shall offer it up upon the altar for a sweet savour unto the Lord. And the priest shall make atonement for him, and he shall be forgiven.

4:32 And if he brings a sheep as his gift for a sin offering, he shall bring an unblemished female.

4:33 And he shall lay his hand upon the head of the sin offering; and they shall slaughter it in the place where they slaughter the whole burnt offerings.

4:34 And the priest shall take some of the blood of the sin offering with his finger, and put it upon the horns of the altar of whole burning; and he shall pour out all its blood beside the base of the altar of whole burning.

4:35 And he shall remove all its fat, as the fat of a sheep is removed from the sacrifice of deliverance; and the priest shall place it upon the altar, upon the whole burnt offering of the Lord. And the priest shall make atonement for him for the sin which he has committed, and he shall be forgiven.

Leviticus 5

5:1 And if a soul sins, and hears the voice of a solemn adjuration, and he is a witness, whether he has seen or has knowledge of the matter, if he does not declare it, he shall bear the sin.

5:2 Or if a soul touches any unclean thing, whether a dead thing, or an unclean thing torn by wild beasts, or one of the dead things, or one of the unclean abominations, or a carcass of unclean livestock,

5:3 or touches human uncleanness, any uncleanness of a man by touching which he is defiled, and it escapes his notice, but afterward he knows it and incurs guilt;

5:4 or if a soul swears, declaring with his lips to do evil or to do good, whatsoever a man declares with an oath, and it escapes his notice, and he knows it and sins in any one of these matters,

5:5 he shall confess the sin concerning that wherein he has sinned.

5:6 And he shall bring unto the Lord, for the offence and the sin which he has committed, a female from the flock, a ewe lamb or a female young goat from the goats, for sin. And the priest shall make atonement for him for the sin which he has committed, and his sin shall be forgiven him.

5:7 And if his hand cannot provide enough for a sheep, he shall bring unto the Lord for the sin which he has committed two turtledoves or two young pigeons, one for sin and one for a whole burnt offering.

5:8 And he shall bring them unto the priest, and the priest shall bring the one for sin first; and the priest shall pinch its head at the neck joint, but shall not divide it.

5:9 And he shall sprinkle some of the blood of the offering for sin upon the wall of the altar; but the remaining blood he shall drain at the base of the altar, for it is for sin.

5:10 And he shall prepare the second as a whole burnt offering, as is fitting. And the priest shall make atonement for the sin which he has committed, and he shall be forgiven.

5:11 And if his hand cannot obtain a pair of turtledoves or two young pigeons, he shall bring his gift for the sin which he has committed: a tenth of an oiphi of fine flour for sin. He shall pour no oil upon it, neither shall he put frankincense upon it, for it is for sin.

5:12 And he shall bring it unto the priest; and the priest shall take from it a full handful, and place its memorial portion upon the altar of whole burnt offerings unto the Lord. It is a sin offering.

5:13 And the priest shall make atonement for him for the sin which he has committed in any one of these matters, and he shall be forgiven. But what remains shall be the priest’s, as the sacrifice of fine flour.

5:14 And the Lord spoke unto Moses, saying,

5:15 If a soul is overtaken by forgetfulness, and sins unintentionally concerning the holy things of the Lord, he shall bring unto the Lord for his offence an unblemished ram from the flock, valued in silver shekels according to the sanctuary shekel, for the offence which he has committed.

5:16 And he shall repay that wherein he has sinned against the holy things, and add a fifth part unto it, and give it unto the priest; and the priest shall make atonement for him with the ram of the guilt offering, and he shall be forgiven.

5:17 And if a soul sins, and does any of the things which the commandments of the Lord forbid, though he did not know it, and incurs guilt and bears the sin,

5:18 he shall bring unto the priest an unblemished ram from the flock, valued in silver, for a guilt offering; and the priest shall make atonement for him for his ignorance, wherein he acted ignorantly and did not know it, and he shall be forgiven.

5:19 For he has indeed committed an offence before the Lord.

5:20 And the Lord spoke unto Moses, saying,

5:21 If a soul sins, and utterly disregards the commandments of the Lord, and deals falsely with his neighbour concerning a deposit, or a partnership, or robbery, or any wrong which he has done unto his neighbour,

5:22 or finds a lost thing and deals falsely concerning it, and swears unjustly concerning any of all the things which a man may do so as to sin therein,

5:23 then it shall be, when he has sinned and incurred guilt, that he shall return the plunder which he seized, or that which he obtained by wrong, or the deposit which was entrusted unto him, or the lost thing which he found,

5:24 concerning every matter about which he swore unjustly. And he shall repay the principal, and add a fifth part unto it; he shall repay it unto the one to whom it belongs, on the day when he is convicted.

5:25 And for his offence he shall bring unto the Lord an unblemished ram from the flock, of a value corresponding to the offence which he has committed against Him.

5:26 And the priest shall make atonement for him before the Lord, and he shall be forgiven concerning any of all the things which he has done and wherein he has offended Him.

Leviticus 6

6:1 And the Lord spoke unto Moses, saying,

6:2 Command Aaron and his sons, saying: This is the law of whole burning. The whole burnt offering shall remain upon its burning place upon the altar all night until morning; and the fire of the altar shall burn upon it, and shall not be quenched.

6:3 And the priest shall put on a linen tunic, and he shall put linen undergarments about his body; and he shall remove from the altar the burnt remains of the whole burning which the fire has consumed, and place them beside the altar.

6:4 And he shall take off his robe, and put on another robe, and carry the burnt remains outside the camp unto a clean place.

6:5 And the fire upon the altar shall burn from it, and shall not be quenched; and the priest shall burn wood upon it in the morning, and pile the whole burnt offering upon it, and place upon it the fat of the offering of deliverance.

6:6 And a fire shall burn continually upon the altar; it shall not be quenched.

6:7 This is the law of the sacrifice which the sons of Aaron shall bring before the Lord, opposite the altar.

6:8 And he shall take a handful from the fine flour of the sacrifice, with its oil and the frankincense upon the sacrifice, and offer it up upon the altar as an offering: a sweet savour, its memorial portion unto the Lord.

6:9 But Aaron and his sons shall eat what remains of it. It shall be eaten unleavened in a holy place; they shall eat it in the court of the Tent of Testimony.

6:10 It shall not be baked with leaven. I have given it unto them as a portion from the offerings of the Lord; it is most holy, as the offering for sin and the guilt offering.

6:11 Every male among the priests shall eat it; it is an everlasting statute throughout your generations, from the offerings of the Lord. Whosoever touches them shall be sanctified.

6:12 And the Lord spoke unto Moses, saying,

6:13 This is the gift of Aaron and his sons which they shall bring unto the Lord on the day when you anoint him: a tenth of an oiphi of fine flour as a continual sacrifice, half in the morning and half in the evening.

6:14 It shall be made upon a griddle with oil; he shall bring it mixed, in rolled pieces, a sacrifice of fragments, a sacrifice for a sweet savour unto the Lord.

6:15 The priest from among his sons who is anointed in his stead shall prepare it. It is an everlasting law; it shall all be fully performed.

6:16 And every sacrifice of a priest shall be wholly burned, and shall not be eaten.

6:17 And the Lord spoke unto Moses, saying,

6:18 Speak unto Aaron and his sons, saying: This is the law of the sin offering. In the place where they slaughter the whole burnt offering, they shall slaughter the offerings for sin before the Lord; they are most holy.

6:19 The priest who offers it up shall eat it. It shall be eaten in a holy place, in the court of the Tent of Testimony.

6:20 Whosoever touches its flesh shall be sanctified; and if any of its blood is sprinkled upon a garment, what it was sprinkled upon shall be washed in a holy place.

6:21 And the earthenware vessel in which it is boiled shall be broken; but if it is boiled in a bronze vessel, he shall scour it and rinse it with water.

6:22 Every male among the priests shall eat them; they are most holy unto the Lord.

6:23 And none of the offerings for sin whose blood is brought into the Tent of Testimony to make atonement in the holy place shall be eaten; they shall be burned with fire.

Leviticus 7

7:1 And this is the law of the ram for the guilt offering; it is most holy.

7:2 In the place where they slaughter the whole burnt offering, they shall slaughter the ram of the guilt offering before the Lord; and he shall pour the blood round about upon the base of the altar.

7:3 And he shall bring all its fat from it: the loin, and all the fat which covers the inward parts, and all the fat upon the inward parts,

7:4 and the two kidneys, and the fat upon them which is by the thighs, and the lobe upon the liver; these he shall remove with the kidneys.

7:5 And the priest shall offer them up upon the altar as an offering unto the Lord. It is for guilt.

7:6 Every male among the priests shall eat them; they shall eat them in a holy place. They are most holy.

7:7 As the offering for sin, so also the guilt offering: one law is theirs. It shall belong unto the priest who makes atonement with it.

7:8 And the priest who brings a man’s whole burnt offering shall have the hide of the whole burnt offering which he brings.

7:9 And every sacrifice made in an oven, and every sacrifice made upon a hearth or upon a griddle, shall belong unto the priest who brings it.

7:10 And every sacrifice prepared with oil, or not so prepared, shall belong unto all the sons of Aaron, unto each an equal share.

7:11 This is the law of the sacrifice of deliverance which they shall bring unto the Lord.

7:12 If he brings it for praise, he shall bring with the sacrifice of praise loaves of fine flour prepared with oil, unleavened wafers spread with oil, and fine flour mixed with oil.

7:13 He shall bring his gifts with leavened loaves, with a sacrifice of praise and deliverance.

7:14 And he shall bring one of all his gifts as a portion set apart unto the Lord; it shall belong unto the priest who pours the blood of the offering of deliverance.

7:15 And the flesh of the sacrifice of praise and deliverance shall be his, and shall be eaten on the day when it is given; they shall leave none of it until morning.

7:16 And if he sacrifices his gift as a vow or a freewill offering, it shall be eaten on the day when he brings his sacrifice, and on the morrow.

7:17 And what remains of the flesh of the sacrifice until the third day shall be burned with fire.

7:18 But if he eats any of the flesh on the third day, it shall not be accepted for him who brings it, neither shall it be reckoned unto him; it is a defilement. And the soul that eats of it shall bear the sin.

7:19 And flesh which touches any unclean thing shall not be eaten; it shall be burned with fire. Whosoever is clean shall eat flesh.

7:20 But the soul that eats of the flesh of the sacrifice of deliverance which is the Lord’s, while his uncleanness is upon him, that soul shall perish from among his people.

7:21 And if a soul touches any unclean thing, human uncleanness, or unclean four-footed beasts, or any unclean abomination, and eats of the flesh of the sacrifice of deliverance which is the Lord’s, that soul shall perish from among his people.

7:22 And the Lord spoke unto Moses, saying,

7:23 Speak unto the sons of Israel, saying: You shall eat no fat of cattle, or sheep, or goats.

7:24 And fat from animals that have died, or from those torn by wild beasts, may be used for any work; but it shall in no wise be eaten as food.

7:25 Whosoever eats fat from the livestock from which an offering is brought unto the Lord, that soul shall perish from among his people.

7:26 You shall eat no blood in any dwelling place of yours, whether of birds or of livestock.

7:27 Every soul that eats blood, that soul shall perish from among his people.

7:28 And the Lord spoke unto Moses, saying,

7:29 And you shall speak unto the sons of Israel, saying: He who brings a sacrifice of deliverance unto the Lord shall bring his gift unto the Lord from the sacrifice of deliverance.

7:30 His hands shall bring the offerings unto the Lord: the fat upon the breast and the lobe of the liver; he shall bring them to place them as a gift before the Lord.

7:31 And the priest shall offer up the fat upon the altar; and the breast shall be Aaron’s and his sons’.

7:32 And the right foreleg you shall give as a portion set apart unto the priest from your sacrifices of deliverance.

7:33 He among the sons of Aaron who brings the blood of the offering of deliverance and the fat shall have the right foreleg as his portion.

7:34 For the breast of the presentation and the foreleg of the portion set apart have I taken from the sons of Israel, from your sacrifices of deliverance; and I have given them unto Aaron the priest and unto his sons as an everlasting statute from the sons of Israel.

7:35 This is Aaron’s anointing and the anointing of his sons from the offerings of the Lord, on the day when he brought them forward to serve as priests unto the Lord,

7:36 as the Lord commanded to be given them from the sons of Israel on the day when he anointed them: an everlasting statute throughout their generations.

7:37 This is the law of the whole burnt offerings, and the sacrifice, and the offering for sin, and the guilt offering, and the consecration, and the sacrifice of deliverance,

7:38 as the Lord commanded Moses on Mount Sinai on the day when He commanded the sons of Israel to bring their gifts before the Lord in the wilderness of Sinai.

Leviticus 8

8:1 And the Lord spoke unto Moses, saying:

8:2 Take Aaron and his sons, his robes, the anointing oil, the calf for the sin offering, the two rams, and the basket of unleavened bread.

8:3 And assemble the whole congregation at the entrance of the Tent of Testimony.

8:4 And Moses did as the Lord directed him, and he assembled the congregation at the door of the Tent of Testimony.

8:5 And Moses said unto the congregation: This is the word which the Lord commanded to be done.

8:6 And Moses brought Aaron and his sons forward and washed them with water.

8:7 And he clothed him with the tunic, girded him with the belt, clothed him with the under-robe, and put the shoulder-piece on him. He girded him according to the shoulder-piece's workmanship and fastened him securely in it.

8:8 And he placed the oracle-piece on it and put Manifestation and Truth upon the oracle-piece.

8:9 And he put the turban on his head and placed on its front the gold plate, the consecrated holy object, as the Lord directed Moses.

8:10 And Moses took some of the anointing oil,

8:11 and sprinkled some of it on the altar seven times. He anointed the altar and consecrated it, and all its utensils, the basin and its stand, and consecrated them. He anointed the tent and everything in it and consecrated it.

8:12 And Moses poured some of the anointing oil on Aaron's head, anointed him, and consecrated him.

8:13 And Moses brought Aaron's sons forward, clothed them with tunics, girded them with belts, and put turbans on them, as the Lord directed Moses.

8:14 And Moses brought the calf for the sin offering forward, and Aaron and his sons laid their hands on the head of the calf of the sin offering.

8:15 And he slaughtered it, and Moses took some of the blood and put it with his finger all around on the altar's horns, cleansing the altar. He poured out the blood at the altar's base and consecrated it, to make atonement upon it.

8:16 And Moses took all the fat on the inward parts, the lobe on the liver, both kidneys and the fat on them, and Moses offered them up on the altar.

8:17 And he burned up the calf, its hide, its flesh, and its dung with fire outside the camp, as the Lord directed Moses.

8:18 And Moses brought the ram for the whole burnt offering forward, and Aaron and his sons laid their hands on the ram's head.

8:19 And Moses slaughtered the ram, and Moses poured the blood all around against the altar.

8:20 And he divided the ram limb by limb, and Moses offered up the head, the limbs, and the fat.

8:21 And he washed the belly and feet with water, and Moses offered up the whole ram on the altar: a whole burnt offering for a sweet savour, an offering unto the Lord, as the Lord commanded Moses.

8:22 And Moses brought the second ram forward, a ram of consecration, and Aaron and his sons laid their hands on the ram's head.

8:23 And he slaughtered it, and Moses took some of its blood and put it upon Aaron's right earlobe, the extremity of his right hand, and the extremity of his right foot.

8:24 And Moses brought Aaron's sons forward, and Moses put some of the blood on their right earlobes, the extremities of their right hands, and the extremities of their right feet. Moses poured the blood all around against the altar.

8:25 And he took the fat, the loin, the fat on the belly, the lobe of the liver, the two kidneys and the fat on them, and the right foreleg.

8:26 And from the basket of consecration before the Lord he took one unleavened loaf, one loaf with oil, and one wafer, and placed them on the fat and the right foreleg.

8:27 And he put everything on Aaron's hands and his sons' hands and offered them up as a portion set apart before the Lord.

8:28 And Moses took them from their hands, and Moses offered them up on the altar upon the whole burnt offering of consecration, which is a sweet savour, an offering unto the Lord.

8:29 And Moses took the breast and removed it as a presentation before the Lord from the ram of consecration. It became Moses' portion, as the Lord commanded Moses.

8:30 And Moses took some of the anointing oil and some of the blood on the altar and sprinkled Aaron and his garments, and his sons and their garments with him. He consecrated Aaron and his garments, and his sons and their garments with him.

8:31 And Moses said unto Aaron and his sons: Boil the flesh in the court of the Tent of Testimony, in a holy place, and there you shall eat it, and the loaves in the basket of consecration, as I have been directed, saying: Aaron and his sons shall eat them.

8:32 And what remains of the flesh and loaves shall be burned up with fire.

8:33 And you shall not go out from the door of the Tent of Testimony for seven days, until the day is fulfilled, the day of your consecration; for he shall consecrate your hands for seven days.

8:34 As he has done this day, the Lord commanded it to be done, to make atonement for you.

8:35 And you shall remain at the door of the Tent of Testimony seven days, day and night; you shall keep the charges of the Lord, so that you do not die, for thus the Lord God commanded me.

8:36 And Aaron and his sons did all the things the Lord directed Moses.

Leviticus 9

9:1 And it came to pass on the eighth day that Moses called Aaron and his sons and the council of elders of Israel.

9:2 And Moses said unto Aaron: Take unto yourself a calf from the cattle for sin, and a ram for a whole burnt offering, unblemished, and present them before the Lord.

9:3 And speak unto the council of elders of Israel, saying: Take one male young goat from the goats for sin, and a calf and a year-old lamb, unblemished, for a whole offering,

9:4 and a calf and a ram for a sacrifice of deliverance before the Lord, and fine flour mixed with oil, for today the Lord will appear among you.

9:5 And they brought what Moses commanded opposite the Tent of Testimony, and the whole congregation drew near and stood before the Lord.

9:6 And Moses said: Do this thing which the Lord said, and the glory of the Lord shall appear among you.

9:7 And Moses said unto Aaron: Draw near unto the altar, and prepare your offering for sin and your whole burnt offering, and make atonement for yourself and your house; and prepare the gifts of the people, and make atonement for them, as the Lord commanded Moses.

9:8 And Aaron drew near unto the altar and slaughtered the calf for the sin offering.

9:9 And Aaron’s sons brought the blood to him. He dipped his finger in the blood, put it on the altar’s horns, and poured the blood at the altar’s base.

9:10 And he offered up the fat, the kidneys, and the lobe of the liver of the sin offering on the altar, as the Lord commanded Moses.

9:11 And he burned up the flesh and hide with fire outside the camp.

9:12 And he slaughtered the whole burnt offering. Aaron’s sons brought him the blood, and he poured it all around against the altar.

9:13 And they brought him the whole burnt offering limb by limb, the parts and the head, and he placed them on the altar.

9:14 And he washed the belly and feet with water and placed them upon the whole burnt offering on the altar.

9:15 And they presented the gift of the people; and he took the male young goat for the sin offering of the people, and slaughtered it as the first.

9:16 And he presented the whole burnt offering and prepared it as was fitting.

9:17 And he presented the sacrifice, filled his hands with some of it, and placed it on the altar, apart from the morning whole burnt offering.

9:18 And he slaughtered the calf and ram of the people’s sacrifice of deliverance. Aaron’s sons brought him the blood, and he poured it all around against the altar.

9:19 And as for the fat from the calf and ram—the loin, the fat covering the belly, the two kidneys and the fat on them, and the lobe on the liver—

9:20 he placed the fat upon the breasts; and they offered up the fat upon the altar.

9:21 And Aaron removed the breast and the right foreleg as a portion set apart before the Lord, as the Lord directed Moses.

9:22 And Aaron lifted his hands over the people and blessed them. He came down after preparing the offering for sin, the whole burnt offerings, and the deliverance offerings.

9:23 And Moses and Aaron entered the Tent of Testimony. They came out and blessed all the people, and the Lord’s glory appeared to all the people.

9:24 And fire came out from the Lord and consumed what was on the altar, both the whole burnt offerings and the fat. All the people saw, were astonished, and fell on their faces.

Leviticus 10

10:1 And the two sons of Aaron, Nadab and Abihu, each took his firepan, and put fire upon it, and placed incense upon it, and presented strange fire before the Lord, which the Lord had not commanded them.

10:2 And fire came out from the Lord and consumed them, and they died before the Lord.

10:3 And Moses said unto Aaron: This is what the Lord said, saying: Among those who draw near unto Me I will be sanctified, and in the whole congregation I will be glorified. And Aaron was deeply stricken.

10:4 And Moses called Misadai and Elzaphan, sons of Uzziel, sons of the brother of Aaron’s father, and said unto them: Draw near, and carry your brethren away from before the holy things, outside the camp.

10:5 And they came near and carried them in their tunics outside the camp, as Moses had said.

10:6 And Moses said unto Aaron, and unto Eleazar and Ithamar his remaining sons: You shall not remove your turbans, neither shall you rend your garments, lest you die and wrath come upon the whole congregation. Your brethren, the whole house of Israel, shall weep over the burning by which they were burned by the Lord.

10:7 And you shall not go out from the door of the Tent of Testimony, lest you die; for the anointing oil from the Lord is upon you. And they did according to the word of Moses.

10:8 And the Lord spoke unto Aaron, saying:

10:9 You shall drink no wine or strong drink, you and your sons with you, when you enter the Tent of Testimony, or when you approach the altar, so that you do not die: an everlasting statute throughout your generations,

10:10 to distinguish between the holy and the profane, and between the unclean and the clean.

10:11 And you shall instruct the sons of Israel in all the statutes which the Lord spoke unto them by the hand of Moses.

10:12 And Moses said unto Aaron, and unto Eleazar and Ithamar, the remaining sons of Aaron: Take the sacrifice which remains from the offerings of the Lord, and eat it unleavened beside the altar; it is most holy.

10:13 And you shall eat it in a holy place; for this is your prescribed portion and the prescribed portion of your sons from the offerings of the Lord, for thus I have been commanded.

10:14 And you shall eat the breast of the separated portion and the foreleg of the portion set apart in a holy place, you and your sons and your house with you; for it was given as your prescribed portion and the prescribed portion of your sons from the sacrifices of deliverance of the sons of Israel.

10:15 They shall bring the foreleg of the portion set apart and the breast of the separated portion with the offerings of fat, to set apart a separated portion before the Lord; and it shall be an everlasting prescribed portion for you, and for your sons and your daughters with you, as the Lord directed Moses.

10:16 And Moses diligently sought the male young goat for the sin offering, and, behold, it had been burned. And Moses was angry with Eleazar and Ithamar, the remaining sons of Aaron, saying:

10:17 Why did you not eat the offering for sin in a holy place? For it is most holy; He gave it unto you to eat, that you might take away the sin of the congregation and make atonement for them before the Lord.

10:18 For none of its blood was brought into the holy place. You shall eat it in front, within, in a holy place, as the Lord directed me.

10:19 And Aaron spoke unto Moses, saying: If this day they have presented their offerings for sin and their whole burnt offerings before the Lord, and these things have befallen me, shall I eat the offerings for sin this day? Would it be acceptable unto the Lord?

10:20 And Moses heard, and it pleased him.

Leviticus 11

11:1 And the Lord spoke unto Moses and Aaron, saying:

11:2 Speak to the sons of Israel, saying: These are the animals you may eat among all the animals on the earth.

11:3 Every animal among the livestock that divides the hoof, and cleaves its claws into two hoofs, and brings up the cud: these you may eat.

11:4 Nevertheless, of these you shall not eat: among those that bring up the cud and those that divide the hoof and cleave the claws, the camel, because it brings up the cud, but does not divide the hoof; it is unclean unto you;

11:5 and the hare, because it brings up the cud but does not divide the hoof; it is unclean for you;

11:6 and the choirogryllios, because it brings up the cud but does not divide the hoof; it is unclean for you;

11:7 and the pig, because it divides the hoof and has cleft hoof-claws but does not bring up the cud; it is unclean for you.

11:8 You shall not eat their flesh or touch their carcasses; they are unclean for you.

11:9 And these you may eat among all that are in the waters: whatever has fins and scales in the waters, in the seas and streams, you may eat.

11:10 And whatever has neither fins nor scales in the water, in the seas and streams, among all that the waters bring forth and every living creature in the water, is an abomination.

11:11 And they shall be abominations for you. You shall not eat their flesh, and you shall abhor their carcasses.

11:12 And whatever among the things in the water has no fins and scales is an abomination for you.

11:13 And these you shall abhor among the birds; they shall not be eaten, for they are an abomination: the eagle, the gryps, and the sea-eagle;

11:14 and the vulture, the kite, and those like it;

11:15 and the raven and those like it;

11:16 and the ostrich, the owl, the gull and those like it, and the hawk and those like it;

11:17 and the night-raven, the diving bird, and the ibis;

11:18 and the purple waterbird, the pelican, and the swan;

11:19 and the owl, the heron, the plover and those like it, the hoopoe, and the bat.

11:20 And every winged creeping thing that walks on four is an abomination for you.

11:21 But among the winged creeping things that walk on four, you may eat those that have legs above their feet for leaping on the earth.

11:22 And these among them you may eat: the brouchos and those like it, the attakes and those like it, the locust and those like it, and the snake-fighter and those like it.

11:23 Every winged creeping thing that has four feet is an abomination for you.

11:24 And by these you shall become defiled: everyone who touches their carcasses shall be unclean until evening,

11:25 and whosoever carries any of their carcasses shall wash his garments and be unclean until evening.

11:26 Every animal that divides the hoof and has cleft claws but does not chew the cud shall be unclean for you. Whosoever touches their carcasses shall be unclean until evening.

11:27 And among all wild animals that walk on four, whatever walks on its hands shall be unclean for you. Whosoever touches their carcasses shall be unclean until evening.

11:28 And whosoever carries their carcasses shall wash his garments and be unclean until evening. They are unclean for you.

11:29 And these are unclean for you among the creeping things that creep on the earth: the weasel, the mouse, and the land crocodile;

11:30 the shrew, the chameleon, the spotted lizard, the lizard, and the mole.

11:31 These are unclean for you among all the creeping things on the earth. Whosoever touches them when they are dead shall be unclean until evening.

11:32 And anything on which one of them falls when dead shall become unclean: any wooden utensil, garment, skin, or sack, any article used for work. It shall be dipped in water and remain unclean until evening; then it shall be clean.

11:33 And if one of them falls inside any earthenware vessel, everything in it shall become unclean, and the vessel shall be shattered.

11:34 And any food that may be eaten, on which water comes, shall become unclean, and any drink that may be drunk in any vessel shall become unclean.

11:35 And anything on which any of their carcasses falls shall become unclean. Ovens and pot-stands shall be demolished; these are unclean and shall be unclean for you.

11:36 But springs of water, a cistern, and a gathering of water shall remain clean; whosoever touches their carcasses shall be unclean.

11:37 If any of their carcasses falls on seed intended for sowing, it remains clean.

11:38 But if water is poured on any seed and any of their carcasses falls on it, it is unclean for you.

11:39 If an animal that you may eat dies, whosoever touches its carcass shall be unclean until evening.

11:40 And whosoever eats from these carcasses shall wash his garments and be unclean until evening. Whosoever carries any of their carcasses shall wash his garments, bathe in water, and be unclean until evening.

11:41 And every creeping thing that creeps upon the earth shall be an abomination for you; it shall not be eaten.

11:42 And whatever moves on its belly, whatever walks on four continually, whatever has many feet among all the creeping things that creep upon the earth, you shall not eat, for it is an abomination for you.

11:43 And you shall in no wise make your souls abominable through any creeping things that creep upon the earth; neither shall you be defiled through them, nor shall you be unclean through them;

11:44 for I am the Lord your God; and you shall be sanctified and you shall be holy, for I am holy, the Lord your God. And you shall not defile your souls through any creeping things that move upon the earth;

11:45 for I am the Lord who brought you up out of the land of Egypt to be your God; and you shall be holy, for I am holy, the Lord.

11:46 This is the law concerning animals, birds, every creature that moves in the water, and every creature that creeps upon the earth,

11:47 to distinguish between the unclean and the clean, and between the living creatures that are eaten and the living creatures that are not eaten.

Leviticus 12

12:1 And the Lord spoke unto Moses, saying:

12:2 Speak unto the sons of Israel, and you shall say unto them: If a woman receives seed and bears a male, she shall be unclean seven days; she shall be unclean as in the days of separation for her menstrual discharge.

12:3 And on the eighth day he shall circumcise the flesh of his foreskin.

12:4 And she shall remain thirty-three days in her unclean blood. She shall touch nothing holy and shall not enter the sanctuary until the days of her purification are completed.

12:5 But if she bears a female, she shall be unclean twice seven days according to her menstrual discharge; and she shall remain sixty-six days in her unclean blood.

12:6 And when the days of her purification for a son or daughter are completed, she shall bring unto the priest at the door of the Tent of Testimony an unblemished year-old lamb for a whole burnt offering and a young pigeon or turtledove for sin.

12:7 And the priest shall present it before the Lord, and make atonement for her, and cleanse her from the fountain of her blood. This is the law for her that bears a male or a female.

12:8 If her hand cannot provide enough for a lamb, she shall take two turtledoves or two young pigeons, one for a whole burnt offering and one for sin. The priest shall make atonement for her, and she shall be cleansed.

Leviticus 13

13:1 And the Lord spoke unto Moses and Aaron, saying:

13:2 If anyone has on the skin of his body a bright scar-like mark, and it becomes a lesion of leprosy on his skin, he shall be brought unto Aaron the priest or to one of his sons, the priests.

13:3 And the priest shall examine the lesion on the skin of his body. If the hair in the lesion has turned white and the lesion appears lower than the skin of his body, it is a lesion of leprosy. The priest shall examine him and declare him unclean.

13:4 If the bright spot on his skin is white but does not appear lower than the skin, and its hair has not turned white, but it is faint, the priest shall isolate the lesion for seven days.

13:5 And the priest shall examine the lesion on the seventh day; and, behold, if the lesion remains before him, and the lesion has not shifted in the skin, the priest shall isolate him for a second seven days.

13:6 And the priest shall examine him on the seventh day a second time; and, behold, if the lesion is faint, and the lesion has not shifted in the skin, the priest shall declare him clean, for it is a mark; and having washed his garments, he shall be clean.

13:7 But if the mark changes and shifts in the skin after the priest has examined him for cleansing, he shall appear before the priest a second time,

13:8 and the priest shall examine him; and, behold, if the mark has shifted in the skin, the priest shall declare him unclean; it is leprosy.

13:9 And when a lesion of leprosy occurs in anyone, he shall come unto the priest.

13:10 And the priest shall examine him; and, behold, if there is a white scar in the skin, and it has turned the hair white, and there is some sound living flesh in the scar,

13:11 it is longstanding leprosy on the skin of his body. The priest shall declare him unclean and isolate him, for he is unclean.

13:12 But if the leprosy breaks out abundantly in the skin, and the leprosy covers all the skin of the lesion from head to foot, throughout the whole view of the priest,

13:13 the priest shall examine him; and, behold, if the leprosy has covered all the skin of his body, the priest shall declare him clean as to the lesion, because it has all turned white; it is clean.

13:14 And on whatever day living skin appears on him, he shall be defiled.

13:15 And the priest shall examine the sound skin, and the sound skin shall make him unclean, because it is unclean; it is leprosy.

13:16 But if the sound skin is restored and turns white, he shall come unto the priest,

13:17 and the priest shall examine him; and, behold, if the lesion has turned white, the priest shall declare the lesion clean; he is clean.

13:18 And if an ulcer occurs on the skin of the body and heals,

13:19 and a white scar or a whitish or fiery-red bright spot appears in the place of the ulcer, he shall appear before the priest.

13:20 And the priest shall examine it; and, behold, if its appearance is lower than the skin, and its hair has turned white, the priest shall declare him unclean; it is leprosy which has blossomed in the ulcer.

13:21 But if the priest examines it, and, behold, there is no white hair in it, and it is not lower than the skin of the body, but is faint, the priest shall isolate him seven days.

13:22 If it spreads in the skin, the priest shall declare him unclean; it is a lesion of leprosy that has blossomed in the ulcer.

13:23 But if the bright spot stays in its place and does not spread, it is the scar of the ulcer; the priest shall declare him clean.

13:24 And if the skin of the body has a burn from fire, and the healed area of the burn on his skin becomes a shining, bright, whitish-red or completely white spot,

13:25 the priest shall examine him; and, behold, if the hair in the shining spot has turned white, and its appearance is lower than the skin, it is leprosy which has blossomed in the burn; and the priest shall declare him unclean; it is a lesion of leprosy.

13:26 But if the priest examines it, and, behold, there is no white hair in the shining spot, and it is not lower than the skin, but is faint, the priest shall isolate him seven days.

13:27 And the priest shall examine him on the seventh day; but if it has indeed spread in the skin, the priest shall declare him unclean; it is a lesion of leprosy which has blossomed in the ulcer.

13:28 But if the shining spot stays in its place, has not spread in the skin, and is faint, it is the scar of the burn. The priest shall declare him clean, for it is the mark of the burn.

13:29 And if a man or woman has a lesion of leprosy on the head or beard,

13:30 the priest shall examine the lesion; and, behold, if its appearance is more hollow than the skin, and there is fine yellowish hair in it, the priest shall declare him unclean; it is a broken patch, leprosy of the head or leprosy of the beard.

13:31 And if the priest examines the lesion of the broken patch, and, behold, its appearance is not more hollow than the skin, and there is no yellowish hair in it, the priest shall isolate the lesion of the broken patch seven days.

13:32 And the priest shall examine the lesion on the seventh day; and, behold, if the broken patch has not spread, and there is no yellowish hair in it, and the appearance of the broken patch is not hollow below the skin,

13:33 then the skin shall be shaved, but the broken patch shall not be shaved. The priest shall isolate the broken patch for a second seven days.

13:34 And the priest shall examine the broken patch on the seventh day; and, behold, if the broken patch has not spread in the skin after he was shaved, and its appearance is not hollow below the skin, the priest shall declare him clean; and having washed his garments, he shall be clean.

13:35 But if the broken patch has indeed spread in the skin after he has been cleansed,

13:36 the priest shall examine him; and, behold, if the broken patch has spread in the skin, the priest shall not inspect for yellow hair, for he is unclean.

13:37 But if before him the broken patch has remained in place and black hair has grown in it, the broken patch has healed. He is clean, and the priest shall declare him clean.

13:38 And if a man or woman has shining, whitish patches on the skin of the body,

13:39 the priest shall examine him; and, behold, if there are shining, whitish patches on the skin of his body, it is a white eruption; he is clean. It blossoms in the skin of his body; he is clean.

13:40 If anyone loses the hair of his head, he is bald; he is clean.

13:41 If he loses the hair at the front of his head, he is bald at the forehead; he is clean.

13:42 But if there is a white or fiery-red lesion on his bald head or bald forehead, it is leprosy on his bald head or bald forehead.

13:43 And the priest shall examine him; and, behold, if the appearance of the lesion on his bald head or his bald forehead is white tinged with red, like the appearance of leprosy on the skin of his body,

13:44 he is a man with leprosy; the priest shall surely declare him unclean; his lesion is upon his head.

13:45 And he that has leprosy, in whom the lesion is, shall have his garments loosened and his head uncovered, and shall put a covering about his mouth, and shall be called unclean;

13:46 all the days in which the lesion is upon him, being unclean, he shall be unclean; he shall dwell apart; his dwelling shall be outside the camp.

13:47 And if a garment has a lesion of leprosy, whether a woollen garment or a garment of coarse flax,

13:48 or in warp or weft, or in linen or wool, or in leather or any worked leather,

13:49 and the lesion in the leather, garment, warp, weft, or any worked leather article is greenish or fiery red, it is a lesion of leprosy, and he shall show it unto the priest.

13:50 And the priest shall examine the lesion, and the priest shall isolate the lesion for seven days.

13:51 And on the seventh day the priest shall examine the lesion. If it has spread in the garment, warp, weft, or leather, in whatever use is made of leather, the lesion is persistent leprosy; it is unclean.

13:52 He shall burn up the garment, the warp or weft in wool or linen, or any leather article that has the lesion, for it is persistent leprosy; it shall be burned up with fire.

13:53 But if the priest examines it and the lesion has not spread in the garment, warp, weft, or any leather article,

13:54 then the priest shall give instructions, and he shall wash the article with the lesion; the priest shall isolate the lesion for a second seven days.

13:55 And after it has been washed, the priest shall examine the lesion. If it has not changed its appearance and has not spread, it is unclean; it shall be burned up with fire. It has become established in the garment, warp, or weft.

13:56 And if the priest examines it and the lesion is faint after washing, he shall tear it out of the garment, leather, warp, or weft.

13:57 If it appears again in the garment, warp, weft, or any leather article, it is blossoming leprosy; the affected article shall be burned up with fire.

13:58 And a garment, warp, weft, or any leather article that is washed, from which the lesion departs, shall be washed a second time and be clean.

13:59 This is the law of a lesion of leprosy in a garment of wool or coarse flax, or in warp or weft, or in any leather article, for declaring it clean or unclean.

Leviticus 14

14:1 And the Lord spoke unto Moses, saying:

14:2 This is the law of the person with leprosy on the day he is cleansed: he shall be brought unto the priest,

14:3 and the priest shall go outside the camp, and the priest shall examine him; and, behold, if the lesion of leprosy has healed in him that had leprosy,

14:4 then the priest shall give orders, and they shall take two living clean birds, cedarwood, spun scarlet thread, and hyssop for the person who has been cleansed.

14:5 And the priest shall give orders, and they shall slaughter one bird into an earthenware vessel over living water.

14:6 And he shall take the living bird, cedarwood, spun scarlet thread, and hyssop, and dip them and the living bird in the blood of the bird slaughtered over the living water.

14:7 And he shall sprinkle the person cleansed from leprosy seven times, and he shall be clean. He shall release the living bird into the plain.

14:8 And the person who has been cleansed shall wash his garments, shave off all his hair, bathe in water, and be clean. Afterward he shall enter the camp, but he shall remain outside his house for seven days.

14:9 And on the seventh day he shall shave off all his hair: his head, his beard, and his eyebrows; he shall shave off all his hair. He shall wash his garments, bathe his body in water, and be clean.

14:10 And on the eighth day he shall take two unblemished year-old lambs, one unblemished year-old sheep, three tenths of fine flour mixed with oil for a sacrifice, and one kotyle of oil,

14:11 and the priest who performs the cleansing shall present the person being cleansed and these things before the Lord at the entrance of the Tent of Testimony.

14:12 And the priest shall take one lamb and present it for the guilt offering, with the kotyle of oil, and separate it as a separated portion before the Lord.

14:13 And they shall slaughter the lamb in a holy place where they slaughter the whole burnt offerings and offerings for sin. The offering for sin is like the guilt offering: it belongs unto the priest; it is most holy.

14:14 And the priest shall take some of the guilt offering’s blood and put it on the right earlobe of the person being cleansed, the extremity of his right hand, and the extremity of his right foot.

14:15 And the priest shall take some of the kotyle of oil and pour it upon the priest’s left hand,

14:16 and dip his right finger into the oil on his left hand and sprinkle with his finger seven times before the Lord.

14:17 The priest shall put the oil remaining in his hand on the right earlobe of the person being cleansed, the extremity of his right hand, and the extremity of his right foot, upon the place of the blood of the guilt offering.

14:18 The priest shall put the remaining oil in his hand on the head of the person who has been cleansed. The priest shall make atonement for him before the Lord.

14:19 And the priest shall prepare the offering for sin and make atonement for the unclean person being cleansed from his sin. Afterward the priest shall slaughter the whole burnt offering.

14:20 And the priest shall offer up the whole burnt offering and sacrifice on the altar before the Lord. The priest shall make atonement for him, and he shall be cleansed.

14:21 If he is poor and his hand cannot provide, he shall take one lamb for his offence as a portion set apart, to make atonement for him, a tenth of fine flour mixed with oil for a sacrifice, and one kotyle of oil,

14:22 and two turtledoves or two young pigeons, whichever his hand can provide, one for sin and one for a whole burnt offering.

14:23 And on the eighth day he shall bring them for his cleansing unto the priest, at the entrance of the Tent of Testimony before the Lord.

14:24 And the priest shall take the lamb of the guilt offering and the kotyle of oil, and place them as a presentation before the Lord.

14:25 And he shall slaughter the lamb of the guilt offering. The priest shall take some of its blood and put it on the right earlobe of the person being cleansed, the extremity of his right hand, and the extremity of his right foot.

14:26 And the priest shall pour some of the oil upon the priest’s left hand,

14:27 and with his right finger the priest shall sprinkle some of the oil in his left hand seven times before the Lord.

14:28 And the priest shall put some of the oil on his hand on the right earlobe of the person being cleansed, the extremity of his right hand, and the extremity of his right foot, on the place of the guilt offering’s blood.

14:29 He shall put the remaining oil in the priest’s hand on the head of the person who has been cleansed, and the priest shall make atonement for him before the Lord.

14:30 And he shall prepare one of the turtledoves or young pigeons, as his hand can provide,

14:31 one for sin and one for a whole burnt offering, together with the sacrifice. The priest shall make atonement before the Lord for the person being cleansed.

14:32 This is the law for the one with a lesion of leprosy and for the one whose hand cannot provide for his cleansing.

14:33 And the Lord spoke unto Moses and Aaron, saying:

14:34 When you enter the land of the Canaanites, which I give unto you for a possession, and I put a lesion of leprosy in the houses of the land of your possession,

14:35 then the owner of the house shall come and tell the priest, saying: Something like a lesion has appeared to me in the house.

14:36 And the priest shall command that the house be emptied before he enters to examine the lesion, so that nothing in the house becomes unclean. Afterward the priest shall enter to examine the house.

14:37 And he shall examine the lesion in the walls of the house, greenish or fiery-red hollows whose appearance is lower than the walls,

14:38 and the priest shall leave the house, go to its door, and isolate the house for seven days.

14:39 And the priest shall return on the seventh day, and examine the house; and, behold, if the lesion has not spread in the walls of the house,

14:40 then the priest shall command them to remove the stones that have the lesion and throw them outside the city into an unclean place.

14:41 And they shall scrape the house all around inside and pour the dust outside the city into an unclean place.

14:42 And they shall take other scraped stones and put them in place of those stones. They shall take other earth and plaster the house.

14:43 If a lesion comes again and springs up in the house after the stones have been removed and the house scraped and plastered,

14:44 then the priest shall enter and examine it. If the lesion has spread in the house, it is persistent leprosy in the house; it is unclean.

14:45 And they shall demolish the house, and carry its timbers, its stones, and all its dust outside the city into an unclean place.

14:46 And whosoever enters the house during any of the days it is isolated shall be unclean until evening.

14:47 And whosoever sleeps in the house shall wash his garments and be unclean until evening, and whosoever eats in the house shall wash his garments and be unclean until evening.

14:48 But if the priest comes and enters and examines it, and, behold, the lesion has not spread at all in the house after the house was plastered, the priest shall declare the house clean, for the lesion has healed.

14:49 And to purify the house he shall take two living clean birds, cedarwood, spun scarlet thread, and hyssop.

14:50 And he shall slaughter one bird into an earthenware vessel over living water,

14:51 and take the cedarwood, spun scarlet thread, hyssop, and living bird, dip it in the blood of the bird slaughtered over living water, and sprinkle the house with them seven times,

14:52 and he shall purify the house with the bird’s blood, the living water, the living bird, the cedarwood, the hyssop, and the spun scarlet thread.

14:53 And he shall release the living bird outside the city into the plain, make atonement for the house, and it shall be clean.

14:54 This is the law concerning every lesion of leprosy and every broken patch,

14:55 and for leprosy of a garment or house,

14:56 and for a scar, a mark, or a shining spot,

14:57 and to explain on what day it is unclean and on what day it shall be cleansed. This is the law of leprosy.

Leviticus 15

15:1 And the Lord spoke unto Moses and Aaron, saying:

15:2 Speak unto the sons of Israel, and you shall say unto them: If any man has a flow from his body, his flow is unclean.

15:3 And this is the law of his uncleanness: discharging seed from his body through the flow by which his body has become stopped up, this is his uncleanness in him; all the days of the flow of his body, in which his body has become stopped up through the flow, are his uncleanness.

15:4 Every bed on which the man with a seminal discharge lies is unclean, and every article on which the man with a seminal discharge sits shall be unclean.

15:5 And whosoever touches his bed shall wash his garments, bathe in water, and be unclean until evening.

15:6 And whosoever sits on an article on which the man with a seminal discharge has sat shall wash his garments, bathe in water, and be unclean until evening.

15:7 And whosoever touches the skin of the man with a seminal discharge shall wash his garments, bathe in water, and be unclean until evening.

15:8 If the man with a seminal discharge spits on someone clean, that person shall wash his garments, bathe in water, and be unclean until evening.

15:9 And any donkey saddle on which the man with a seminal discharge mounts shall be unclean until evening.

15:10 And whosoever touches anything that was under him shall be unclean until evening. Whosoever carries those things shall wash his garments, bathe in water, and be unclean until evening.

15:11 And anyone whom the man with a seminal discharge touches when he has not washed his hands shall wash his garments, bathe his body in water, and be unclean until evening.

15:12 And an earthenware vessel touched by the man with a seminal discharge shall be shattered, and a wooden vessel shall be washed with water and be clean.

15:13 When the man with a seminal discharge is cleansed from his flow, he shall count seven days for his cleansing, wash his garments, bathe his body in water, and be clean.

15:14 And on the eighth day he shall take two turtledoves or two young pigeons, bring them before the Lord to the doors of the Tent of Testimony, and give them unto the priest.

15:15 And the priest shall prepare them, one for sin and one for a whole burnt offering. The priest shall make atonement for him before the Lord for his flow.

15:16 And if a man has an emission of semen, he shall bathe his whole body in water and be unclean until evening.

15:17 And every garment and every skin on which there is semen shall be washed with water and be unclean until evening.

15:18 And if a man lies with a woman with an emission of semen, they shall bathe in water and be unclean until evening.

15:19 And if a woman has a flow of blood, her flow shall be in her body; she shall remain in her menstrual discharge for seven days. Whosoever touches her shall be unclean until evening,

15:20 and everything on which she lies during her menstrual discharge shall be unclean, and everything on which she sits shall be unclean.

15:21 And whosoever touches her bed shall wash his garments, bathe his body in water, and be unclean until evening.

15:22 And whosoever touches any article on which she sits shall wash his garments, bathe in water, and be unclean until evening.

15:23 If, while she is on her bed or on the article on which she sits, he touches her, he shall be unclean until evening.

15:24 If anyone lies with her and her uncleanness comes upon him, he shall be unclean for seven days, and every bed on which he lies shall be unclean.

15:25 And if a woman has a flow of blood for many days outside the time of her menstrual discharge, or if she also has a flow after her menstrual discharge, all the days of her unclean flow shall be like the days of her menstrual discharge; she shall be unclean.

15:26 And every bed on which she lies during all the days of her flow shall be like the bed of her menstrual discharge, and every article on which she sits shall be unclean, as in the uncleanness of her menstrual discharge.

15:27 Whosoever touches her shall be unclean. He shall wash his garments, bathe his body in water, and be unclean until evening.

15:28 When she is cleansed from her flow, she shall count seven days, and afterward she shall be cleansed.

15:29 And on the eighth day she shall take two turtledoves or two young pigeons and bring them unto the priest at the entrance of the Tent of Testimony.

15:30 And the priest shall prepare one for sin and one for a whole burnt offering. The priest shall make atonement for her before the Lord for her unclean flow.

15:31 And you shall make the sons of Israel wary of their uncleannesses, so that they do not die because of their uncleanness in defiling My tent which is among them.

15:32 This is the law for the man with a seminal discharge and for anyone who has an emission of semen and becomes defiled through it,

15:33 and for the woman bleeding in her menstrual discharge, for the one with a seminal discharge in his flow, male or female, and for the man who lies with a woman in menstrual separation.

Leviticus 16

16:1 And the Lord spoke unto Moses after Aaron’s two sons died when they presented strange fire before the Lord and died.

16:2 And the Lord said unto Moses: Speak unto Aaron your brother, and let him not enter at all times into the holy place within the veil, before the propitiatory cover which is upon the ark of testimony, so that he does not die; for I will appear in a cloud above the propitiatory cover.

16:3 In this way Aaron shall enter the holy place: with a calf from the cattle for sin and a ram for a whole burnt offering.

16:4 And he shall put on a consecrated linen tunic, with linen undergarments against his skin, gird himself with a linen belt, and put on a linen turban. These are holy garments. He shall bathe his whole body in water and put them on.

16:5 And from the congregation of the sons of Israel he shall take two male young goats from the goats for sin and one ram for a whole burnt offering.

16:6 And Aaron shall present the calf for his sin offering and make atonement for himself and his house.

16:7 And he shall take the two male young goats and present them before the Lord beside the door of the Tent of Testimony.

16:8 And Aaron shall place upon the two male young goats one lot for the Lord and one lot for the one sent away.

16:9 And Aaron shall present the male young goat on which the lot for the Lord fell and offer it for sin.

16:10 And he shall present alive before the Lord the male young goat on which the lot of the one sent away fell, to make atonement over it, so as to send it away for removal. He shall release it into the wilderness.

16:11 And Aaron shall present the calf for the sin offering of himself and his house alone, make atonement for himself and his house, and slaughter the calf for his own sin offering.

16:12 And he shall take the firepan full of burning coals from the altar opposite the Lord, fill his hands with finely compounded incense, and bring them within the veil,

16:13 and put the incense on the fire before the Lord. The vapour of incense shall cover the propitiatory cover above the testimonies, and he shall not die.

16:14 And he shall take some of the calf’s blood and sprinkle it with his finger on the propitiatory cover toward the east; before the propitiatory cover he shall sprinkle some of the blood with his finger seven times.

16:15 And he shall slaughter the male young goat for the people’s sin offering before the Lord and bring some of its blood within the veil. He shall do with its blood as he did with the calf’s blood, sprinkling its blood on the propitiatory cover, before the propitiatory cover,

16:16 and make atonement for the holy place from the sons of Israel’s uncleannesses and their wrongdoings, concerning all their sins. He shall do the same for the Tent of Testimony established among them amid their uncleanness.

16:17 And no one shall be in the Tent of Testimony when he enters to make atonement in the holy place until he comes out. He shall make atonement for himself, his house, and the whole congregation of the sons of Israel.

16:18 And he shall go out unto the altar opposite the Lord and make atonement upon it. He shall take some of the calf's blood and some of the male young goat's blood and put it all around on the altar's horns,

16:19 and he shall sprinkle some of the blood on it with his finger seven times, cleanse it, and consecrate it from the sons of Israel's uncleannesses.

16:20 And he shall finish making atonement for the holy place, the Tent of Testimony, and the altar, and perform cleansing for the priests. He shall present the living male young goat.

16:21 And Aaron shall lay his hands on the living male young goat's head and confess over it all the sons of Israel's lawless deeds, all their injustices, and all their sins. He shall put them on the living male young goat's head and send it into the wilderness by the hand of a prepared man.

16:22 And the male young goat shall take upon itself their injustices to an inaccessible land, and he shall release the male young goat into the wilderness.

16:23 And Aaron shall enter the Tent of Testimony, take off the linen robe he wore when entering the holy place, and lay it aside there.

16:24 And he shall bathe his body in water in a holy place and put on his robe. He shall go out, prepare his whole offering and the people's whole offering, and make atonement for himself, his house, and the people, as for the priests.

16:25 And he shall offer up the fat of the offerings for sins on the altar.

16:26 And the one who sends away the male young goat designated for release shall wash his garments and bathe his body in water. Afterward he shall enter the camp.

16:27 And they shall carry outside the camp the calf and male young goat for the sin offering whose blood was brought in to make atonement in the holy place. They shall burn them up with fire, their hides, flesh, and dung.

16:28 The one who burns them shall wash his garments and bathe his body in water. Afterward he may enter the camp.

16:29 And this shall be an everlasting statute unto you: in the seventh month, on the tenth day of the month, humble your souls, and you shall do no work, neither the native nor the resident foreigner who is attached unto you.

16:30 For on this day he shall make atonement for you, to cleanse you from all your sins before the Lord; and you shall be cleansed.

16:31 It shall be a Sabbath of Sabbaths, a rest unto you; and you shall humble your souls: an everlasting statute.

16:32 The priest whom they anoint and whose hands they consecrate to serve as priest after his father shall make atonement. He shall put on the linen robe, a holy robe,

16:33 and he shall make atonement for the Holy of Holies, and for the Tent of Testimony and the altar shall he make atonement; and for the priests and for the whole congregation shall he make atonement.

16:34 And this shall be an everlasting statute unto you, to make atonement for the sons of Israel from all their sins; it shall be done once in the year, as the Lord directed Moses.

Leviticus 17

17:1 And the Lord spoke unto Moses, saying:

17:2 Speak unto Aaron and unto his sons and unto all the sons of Israel, and you shall say unto them: This is the word which the Lord commanded, saying:

17:3 Any person of the sons of Israel or of the resident foreigners attached to you who slaughters a calf, sheep, or goat in the camp, or slaughters it outside the camp,

17:4 and does not bring it unto the door of the Tent of Testimony, to prepare it as a whole burnt offering or an offering of deliverance acceptable unto the Lord for a sweet savour; and whosoever slaughters outside, and does not bring it unto the door of the Tent of Testimony, so as not to present a gift unto the Lord before the tent of the Lord: blood shall be reckoned unto that man; he has poured out blood; that soul shall be destroyed from among his people.

17:5 This is so that the sons of Israel may bring up their sacrifices, which they themselves slaughter in the plains; they shall bring them unto the Lord, to the doors of the Tent of Testimony, unto the priest, and sacrifice them as a sacrifice of deliverance unto the Lord.

17:6 And the priest shall pour the blood all around against the altar before the Lord beside the doors of the Tent of Testimony and offer up the fat for a sweet savour unto the Lord.

17:7 And they shall no longer sacrifice their sacrifices to the vain things after which they prostitute themselves. This shall be an everlasting ordinance for you throughout your generations.

17:8 And you shall say unto them: Any man of the sons of Israel, or of the sons of the resident foreigners attached unto you, who prepares a whole burnt offering or a sacrifice,

17:9 and does not bring it to the door of the Tent of Testimony to offer it unto the Lord, that person shall be destroyed from among his people.

17:10 And any man of the sons of Israel, or of the resident foreigners attached unto you, who eats any blood: I will set My face against the soul that eats the blood, and destroy him from among his people.

17:11 For the life of all flesh is its blood, and I have given it unto you upon the altar to make atonement for your lives; for its blood shall make atonement in place of the life.

17:12 Therefore I have said unto the sons of Israel: No soul among you shall eat blood; and the resident foreigner attached unto you shall not eat blood.

17:13 And any person of the sons of Israel or of the resident foreigners attached to you who hunts a wild animal or bird that may be eaten shall pour out the blood and cover it with earth.

17:14 For the life of all flesh is its blood; and I said unto the sons of Israel: You shall eat no blood of any flesh, for the life of all flesh is its blood; whosoever eats it shall be destroyed.

17:15 And every soul, whether among the natives or among the resident foreigners, that eats an animal which has died or has been taken by wild beasts, shall wash his garments and bathe in water, and be unclean until evening, and shall be clean.

17:16 But if he does not wash his garments and does not bathe his body in water, he shall bear his lawless deed.

Leviticus 18

18:1 And the Lord said unto Moses, saying,

18:2 Speak unto the sons of Israel, and you shall say unto them: I am the Lord your God.

18:3 You shall not follow the practices of the land of Egypt, where you dwelt; and you shall not follow the practices of the land of Canaan, where I am bringing you; neither shall you walk in their statutes.

18:4 You shall do My judgments, and keep My ordinances, to walk in them; I am the Lord your God.

18:5 And you shall keep all My ordinances and all My judgments, and do them; the man who does them shall live by them; I am the Lord your God.

18:6 No person shall approach any relative of his flesh to uncover nakedness. I am the Lord.

18:7 You shall not uncover your father's nakedness or your mother's nakedness. She is your mother; you shall not uncover her nakedness.

18:8 You shall not uncover the nakedness of your father's wife; it is your father's nakedness.

18:9 The nakedness of your sister, from your father or from your mother, born at home or born outside: you shall not uncover her nakedness.

18:10 The nakedness of your son's daughter or your daughter's daughter, you shall not uncover their nakedness, for it is your nakedness.

18:11 You shall not uncover the nakedness of your father's wife's daughter. She is your sister by the same father; you shall not uncover her nakedness.

18:12 You shall not uncover the nakedness of your father's sister; she is your father's close relative.

18:13 You shall not uncover the nakedness of your mother's sister; she is your mother's close relative.

18:14 You shall not uncover the nakedness of your father's brother, and you shall not go in to his wife. She is your relative.

18:15 You shall not uncover your daughter-in-law's nakedness. She is your son's wife; you shall not uncover her nakedness.

18:16 You shall not uncover the nakedness of your brother's wife; it is your brother's nakedness.

18:17 You shall not uncover the nakedness of a woman and her daughter. You shall not take her son's daughter or her daughter's daughter to uncover their nakedness; they are your relatives. It is an act of impiety.

18:18 You shall not take a woman in addition to her sister as a rival, to uncover her nakedness alongside her while she is alive.

18:19 And you shall not approach a woman in separation for her uncleanness to uncover her nakedness.

18:20 And you shall not lie with your neighbour's wife to emit semen and become defiled through her.

18:21 And you shall not give any of your seed to serve a ruler, neither shall you profane the holy name; I am the Lord.

18:22 And you shall not lie with a male as one lies with a woman; it is an abomination.

18:23 And you shall not lie with any four-footed animal for insemination and become defiled through it. A woman shall not stand before any four-footed animal to be mounted; it is detestable.

18:24 Do not defile yourselves in any of these things; for in all these things the nations whom I drive out before your face were defiled,

18:25 and the land became defiled, and I repaid them for wrongdoing because of it, and the land became indignant with those settled upon it.

18:26 And you shall keep all My statutes and all My commands, and do none of these abominations, neither the native nor the resident foreigner who has joined himself among you—

18:27 for the people of the land who were before you did all these abominations, and the land became defiled—

18:28 so that the land is not indignant with you when you defile it, as it was indignant with the nations before you.

18:29 For whosoever does any of all these abominations, the souls that do them shall be destroyed from among their people.

18:30 And you shall keep My ordinances, that you do none of all the abominable practices which were before you; and you shall not be defiled in them, for I am the Lord your God.

Leviticus 19

19:1 And the Lord spoke unto Moses, saying:

19:2 Speak unto the congregation of the sons of Israel, and you shall say unto them: You shall be holy, for I am holy, the Lord your God.

19:3 Each shall revere his father and his mother, and you shall keep My Sabbaths. I am the Lord your God.

19:4 You shall not follow idols, neither shall you make cast gods for yourselves; I am the Lord your God.

19:5 And if you sacrifice a sacrifice of deliverance unto the Lord, you shall sacrifice it so that it is acceptable for you.

19:6 It shall be eaten on the day when you sacrifice it and on the morrow; and if any remains until the third day, it shall be burned with fire.

19:7 If it is eaten at all on the third day, it is unfit for sacrifice; it shall not be accepted.

19:8 But he that eats it shall bear sin, for he has profaned the holy things of the Lord; and the souls that eat shall be destroyed from among their people.

19:9 And when you reap the harvest of your land, you shall not wholly reap the harvest of your field; and you shall not gather what falls from your harvest,

19:10 neither shall you glean your vineyard again, nor gather the grapes of your vineyard; you shall leave them for the poor and the resident foreigner; I am the Lord your God.

19:11 You shall not steal. You shall not lie. No one shall defraud his neighbour.

19:12 And you shall not swear by My name for an unjust cause, and you shall not profane the name of your God. I am the Lord your God.

19:13 You shall not wrong your neighbour, neither shall you rob; and the wages of the hired worker shall in no wise remain with you overnight until morning.

19:14 You shall not speak evil of the deaf, neither shall you put a stumbling block before the blind; and you shall fear the Lord your God; I am the Lord your God.

19:15 You shall do no injustice in judgment; you shall not favour the person of the poor, neither shall you admire the person of the mighty; you shall judge your neighbour in righteousness.

19:16 You shall not go about deceitfully among your nation; you shall not conspire against the blood of your neighbour; I am the Lord your God.

19:17 You shall not hate your brother in your mind; you shall surely reprove your neighbour, and you shall not bear sin because of him.

19:18 And your hand shall not take vengeance, neither shall you remain angry with the sons of your people; and you shall love your neighbour as yourself; I am the Lord.

19:19 You shall keep My law; you shall not mate your livestock with a different stock, neither shall you sow your vineyard with a different kind, nor put upon yourself a spurious garment woven of two materials.

19:20 And if anyone lies with a woman with an emission of semen, and she is a household slave reserved for a man but has not been ransomed or given freedom, there shall be an inquiry concerning them. They shall not die, because she has not been freed.

19:21 And he shall bring his guilt offering unto the Lord beside the door of the Tent of Testimony, a ram for a guilt offering.

19:22 And the priest shall make atonement for him with the ram of the guilt offering before the Lord for the sin he has committed, and the sin he has committed shall be forgiven him.

19:23 But when you enter the land which the Lord your God gives unto you, and plant any tree for food, you shall purge its uncleanness; its fruit shall be unpurged unto you three years; it shall not be eaten.

19:24 And in the fourth year all its fruit shall be holy, praiseworthy unto the Lord.

19:25 But in the fifth year you shall eat the fruit; its produce shall be an increase unto you; I am the Lord your God.

19:26 You shall not eat on the mountains. You shall not divine by omens or observe birds for divination.

19:27 You shall not make a sisoe from the hair of your head or spoil the appearance of your beards.

19:28 And you shall make no incisions in your body for a dead person, neither shall you put tattooed letters upon yourselves; I am the Lord your God.

19:29 You shall not profane your daughter by making her a prostitute, lest the land prostitute itself and the land be filled with lawlessness.

19:30 You shall keep My Sabbaths and revere My holy things. I am the Lord.

19:31 You shall not follow spirit mediums, neither shall you attach yourselves unto enchanters, to be defiled by them; I am the Lord your God.

19:32 You shall rise before the face of the grey-haired, and honour the person of an elder, and fear your God; I am the Lord your God.

19:33 If a resident foreigner comes to you in your land, you shall not oppress him.

19:34 The resident foreigner who approaches you shall be as the native among you; and you shall love him as yourself, for you were resident foreigners in the land of Egypt; I am the Lord your God.

19:35 You shall do no injustice in judgment, in measures, weights, or scales.

19:36 You shall have just scales, just weights, and a just chous. I am the Lord your God, who brought you out of the land of Egypt.

19:37 And you shall keep all My law and all My ordinances, and do them; I am the Lord your God.

Leviticus 20

20:1 And the Lord spoke unto Moses, saying:

20:2 And you shall speak unto the sons of Israel: If any of the sons of Israel, or of the resident foreigners who have joined Israel, gives any of his seed unto a ruler, let him surely be put to death; the nation upon the land shall stone him with stones.

20:3 And I will set My face against that man and destroy him from among his people, because he gave some of his seed to a ruler, defiling My holy things and profaning the name of those consecrated to Me.

20:4 But if the natives of the land utterly overlook that man with their eyes, when he gives any of his seed unto a ruler, so as not to put him to death,

20:5 then I will set My face against that man and his kin. I will destroy him from among their people, together with all who agree with him so that he prostitutes himself after rulers.

20:6 And the soul that follows spirit mediums or enchanters, to prostitute himself after them: I will set My face against that soul and destroy him from among his people.

20:7 And you shall be holy, for I, the Lord your God, am holy.

20:8 And you shall keep My ordinances, and do them; I am the Lord who sanctifies you.

20:9 Any man who speaks evil of his father or his mother shall surely be put to death. He has spoken evil of his father or his mother; he shall be guilty.

20:10 If a man commits adultery with a man’s wife, or commits adultery with his neighbour’s wife, both the adulterer and the adulteress shall surely be put to death.

20:11 If anyone lies with his father’s wife, he has uncovered his father’s nakedness. Both shall surely be put to death; they are guilty.

20:12 And if anyone lies with his daughter-in-law, both shall surely be put to death, for they have acted impiously; they are guilty.

20:13 And if anyone lies with a male as one lies with a woman, both have committed an abomination. They shall be put to death; they are guilty.

20:14 If anyone takes a woman and her mother, it is a lawless deed. They shall burn him and them with fire, so that there may be no lawlessness among you.

20:15 And if anyone has intercourse with a four-footed animal, he shall surely be put to death, and you shall kill the animal.

20:16 And if a woman approaches any animal to be mounted by it, you shall kill the woman and the animal. They shall surely be put to death; they are guilty.

20:17 If anyone takes his sister, his father’s daughter or his mother’s daughter, and sees her nakedness, and she sees his nakedness, it is a reproach. They shall be destroyed before the sons of their people. He has uncovered his sister’s nakedness; they shall bear their sin.

20:18 And if a man lies with a woman during her menstrual separation and uncovers her nakedness, he has exposed her fountain, and she has uncovered the flow of her blood. Both shall be destroyed from among their kin.

20:19 And you shall not uncover the nakedness of your father’s sister or your mother’s sister; for he has uncovered his own kinship; they shall bear sin.

20:20 If anyone lies with his female relative, he has uncovered the nakedness of his kinship. They shall die childless.

20:21 If anyone takes his brother's wife, it is an uncleanness. He has uncovered his brother's nakedness; they shall die childless.

20:22 And keep all My ordinances and My judgments, and you shall do them; and the land into which I bring you to dwell therein shall in no wise be indignant with you.

20:23 And you shall not walk in the laws of the nations that I am driving away from you, for they did all these things, and I abhorred them.

20:24 And I said to you: Inherit their land, and I will give it to you as a possession, a land flowing with milk and honey. I am the Lord your God, who separated you from all the nations.

20:25 And you shall distinguish them, between the clean livestock and the unclean livestock, and between the clean birds and the unclean; and you shall not make your souls abominable through livestock, or birds, or any creeping things of the earth which I have set apart unto you as unclean.

20:26 And you shall be holy to Me, for I am holy, the Lord your God. I separated you from all the nations to be Mine.

20:27 And if a man or a woman becomes a spirit-medium or an enchanter, both shall surely be put to death. You shall stone them with stones; they are guilty.

Leviticus 21

21:1 And the Lord said unto Moses, saying: Speak unto the priests, the sons of Aaron, and you shall say unto them: They shall not be defiled for dead persons among their nation,

21:2 except for their nearest household kin: father, mother, sons, daughters, and brother;

21:3 and for a virgin sister near to him who has not been given to a man—for these he may defile himself.

21:4 He shall not suddenly defile himself among his people, so as to profane himself.

21:5 And you shall not shave a bald patch on your head for a dead person. They shall not shave the face of their beard or cut incisions in their flesh.

21:6 They shall be holy to their God and not profane the name of their God, for they present the Lord's sacrifices, the gifts of their God; therefore they shall be holy.

21:7 They shall not take a woman who is a prostitute or profaned, nor a woman expelled by her husband, for the priest is holy unto the Lord his God.

21:8 And he shall sanctify him; this man presents the gifts of the Lord your God. He shall be holy, for I am holy, the Lord who sanctifies them.

21:9 And if a priest's daughter is profaned by prostituting herself, she profanes her father's name. She shall be burned with fire.

21:10 And the high priest among his brethren, upon whose head the anointing oil has been poured, and who has been consecrated to put on the garments, shall not remove his turban, neither shall he rend his garments;

21:11 and he shall not enter where there is any dead person; he shall not make himself unclean even for his father or mother.

21:12 And he shall not leave the holy precincts or profane what is consecrated to his God, for the holy anointing oil of God is upon him. I am the Lord.

21:13 He shall take a virgin wife from his own kin.

21:14 A widow, an expelled woman, a profaned woman, or a prostitute—these he shall not take. He shall take as his wife only a virgin from his own kin.

21:15 And he shall not profane his seed among his people, for I am the Lord who sanctifies him.

21:16 And the Lord spoke unto Moses, saying:

21:17 Say unto Aaron: A man from your kin throughout your generations, in whom there is a blemish, shall not draw near to present the gifts of his God.

21:18 No man who has a blemish shall approach: a lame man, a blind man, one with a mutilated nose, or one with a cut-off ear;

21:19 or a man with a broken hand or a broken foot;

21:20 or a hunchback, one with a skin spot, one with diseased eyelids, a man with a severe scab or skin eruption, or one with a single testicle.

21:21 No one of the seed of Aaron the priest, in whom there is a blemish, shall draw near to present the sacrifices unto your God; because a blemish is in him, he shall not draw near to present the gifts of God.

21:22 He may eat the gifts of God, both the most holy things and portions of the holy things.

21:23 But he shall not approach the veil or come near the altar, because he has a blemish. He shall not profane the holy place of his God, for I am the Lord who sanctifies them.

21:24 And Moses spoke unto Aaron, to his sons, and to all the sons of Israel.

Leviticus 22

22:1 And the Lord spoke unto Moses, saying:

22:2 Tell Aaron and his sons to exercise care concerning the holy things of the sons of Israel, which they consecrate to Me, and not profane My holy name. I am the Lord.

22:3 Say unto them: Throughout your generations, any man of all your seed who draws near unto the holy things which the sons of Israel consecrate unto the Lord, while his uncleanness is upon him, that soul shall be destroyed from before Me; I am the Lord your God.

22:4 And any man among the seed of Aaron the priest who has leprosy or a seminal discharge shall not eat the holy things until he is cleansed. Nor shall one who touches any uncleanness of a person, or a man from whom an emission of semen goes out,

22:5 or anyone who touches any unclean creeping creature that defiles him, or a human being who defiles him through any uncleanness of his.

22:6 The soul that touches them shall be unclean until evening; he shall not eat of the holy things unless he has bathed his body in water;

22:7 and when the sun sets, he shall be clean; afterward he may eat the holy things, for they are his bread.

22:8 He shall not eat an animal found dead or torn by beasts, becoming unclean through them. I am the Lord.

22:9 And they shall keep My requirements, so that they do not incur sin through them and die through them if they profane them. I am the Lord God who sanctifies them.

22:10 And no outsider shall eat holy things. A priest’s lodger or hired worker shall not eat holy things.

22:11 But if a priest acquires a slave purchased with silver, he may eat of his bread; and those born in his house, they also may eat of his bread.

22:12 And if a priest’s daughter marries an outsider, she shall not eat the first portions of the holy things.

22:13 And if a priest’s daughter becomes a widow or is expelled, and has no seed, she shall return to her father’s house as in her youth and may eat her father’s bread. But no outsider shall eat of it.

22:14 And if a man eats holy things in ignorance, he shall add a fifth to it and give the holy thing unto the priest.

22:15 And they shall not profane the holy things of the sons of Israel that they set aside for the Lord,

22:16 and so bring upon themselves the lawlessness of an offence by eating their holy things, for I am the Lord who sanctifies them.

22:17 And the Lord spoke unto Moses, saying:

22:18 Speak unto Aaron and unto his sons and unto all the congregation of Israel, and you shall say unto them: Any man of the sons of Israel, or of the sons of the resident foreigners attached unto them in Israel, who presents his gifts according to any of their pledges or any of their freewill offerings, which they present unto God for a whole burnt offering,

22:19 to be acceptable for you, they shall be males without blemish, from the cattle, the sheep, or the goats.

22:20 They shall not bring anything with a blemish unto the Lord, for it will not be acceptable for you.

22:21 And if a man presents a sacrifice of deliverance unto the Lord, specifying a vow by voluntary choice or at your feasts, from the cattle or the sheep, it shall be unblemished to be accepted; there shall be no blemish in it.

22:22 They shall not bring unto the Lord an animal that is blind, crushed, has its tongue cut, has warts, a severe scab, or skin eruptions. You shall not place any of these on the altar as an offering unto the Lord.

22:23 And you may slaughter for yourself a calf or a sheep with a cut-off ear or a shortened tail; but for your vow it shall not be accepted.

22:24 You shall not bring unto the Lord an animal castrated by crushing, or by squeezing out, or by cutting out, or by tearing away; and in your land you shall not do this.

22:25 And you shall not present any of these as the gifts of your God from the hand of a foreigner, for there are corruptions in them; they have a blemish. These will not be accepted for you.

22:26 And the Lord spoke unto Moses, saying:

22:27 When a calf, sheep, or goat is born, it shall remain under its mother for seven days. On the eighth day and afterward it may be accepted among the gifts, as an offering unto the Lord.

22:28 And you shall not slaughter a cow or a sheep together with her young on one day.

22:29 But if you sacrifice a sacrifice, a vow of rejoicing, unto the Lord, you shall sacrifice it so that it is acceptable for you.

22:30 It shall be eaten that same day. You shall leave none of the flesh until morning. I am the Lord.

22:31 And you shall keep My commandments, and do them.

22:32 And you shall not profane the name of the Holy One, and I will be sanctified among the sons of Israel. I am the Lord who sanctifies you,

22:33 who brought you out of the land of Egypt to be your God. I am the Lord.

Leviticus 23

23:1 And the Lord said unto Moses, saying:

23:2 Speak unto the sons of Israel, and you shall say unto them: The feasts of the Lord, which you shall proclaim as holy convocations, these are My feasts.

23:3 You shall do work for six days; but on the seventh day is a Sabbath, a rest, a holy convocation unto the Lord; you shall do no work; it is a Sabbath unto the Lord in every dwelling of yours.

23:4 These are the feasts for the Lord, holy convocations, which you shall proclaim at their proper times.

23:5 In the first month, on the fourteenth day of the month, between the evenings, is the Lord’s Passover.

23:6 And on the fifteenth day of this month is the Feast of Unleavened Bread unto the Lord. You shall eat unleavened bread for seven days.

23:7 And on the first day you shall have a holy convocation. You shall do no laborious work.

23:8 And you shall bring whole burnt offerings unto the Lord for seven days. The seventh day shall be a holy convocation for you; you shall do no laborious work.

23:9 And the Lord spoke unto Moses, saying:

23:10 Say unto the sons of Israel, and you shall say unto them: When you enter the land which I give unto you, and reap its harvest, you shall bring a sheaf as the first portion of your harvest unto the priest;

23:11 and he shall offer up the sheaf before the Lord, acceptable for you; the priest shall offer it up on the morrow after the first day.

23:12 And on the day you bring the sheaf, you shall offer an unblemished year-old sheep as a whole burnt offering unto the Lord.

23:13 And its sacrifice shall be two tenths of fine flour kneaded with oil, a sacrifice unto the Lord, a sweet savour unto the Lord. Its drink offering shall be a quarter of a hin of wine.

23:14 And you shall eat neither bread nor roasted fresh grain until that very day, until you bring the gifts to your God. This is an everlasting ordinance throughout your generations in every dwelling of yours.

23:15 And you shall count from the day after the Sabbath, from the day you bring the sheaf of the presentation, seven complete weeks.

23:16 Until the day after the last week you shall count fifty days, and then present a new sacrifice unto the Lord.

23:17 From your dwelling you shall bring bread as a presentation, two loaves. They shall be made from two tenths of fine flour and baked leavened, as firstfruits unto the Lord.

23:18 And with the loaves you shall bring seven unblemished year-old lambs, one calf from the herd, and two unblemished rams. They shall be a whole burnt offering unto the Lord, with their sacrifices and drink offerings, a sacrifice, a sweet savour unto the Lord.

23:19 And they shall offer one male young goat from the goats for sin and two year-old lambs as a sacrifice of deliverance with the firstfruits loaves.

23:20 And the priest shall present them with the firstfruits loaves as a presentation before the Lord, with the two lambs. They shall be holy unto the Lord; they shall belong unto the priest who presents them.

23:21 And you shall proclaim this day a convocation; it shall be holy for you. You shall do no laborious work on it. This is an everlasting ordinance throughout your generations in every dwelling of yours.

23:22 And when you reap the harvest of your land, you shall not finish the remainder of the harvest of your field when you reap; neither shall you gather what falls from your harvest; you shall leave them for the poor and for the resident foreigner; I am the Lord your God.

23:23 And the Lord spoke unto Moses, saying:

23:24 Speak to the sons of Israel, saying: In the seventh month, on the first day of the month, you shall have a rest, a memorial of trumpets; it shall be a holy convocation for you.

23:25 You shall do no laborious work, and you shall bring a whole burnt offering unto the Lord.

23:26 And the Lord spoke unto Moses, saying:

23:27 And on the tenth day of this seventh month is the Day of Atonement; it shall be a holy convocation unto you, and you shall humble your souls and bring a whole burnt offering unto the Lord.

23:28 You shall do no work on that very day, for this is a Day of Atonement for you, to make atonement for you before the Lord your God.

23:29 Every soul that shall not be humbled on that very day shall be destroyed from among his people.

23:30 And every soul that does work on that very day, that soul shall perish from among his people.

23:31 You shall do no work. This is an everlasting ordinance throughout your generations in all your dwellings.

23:32 It shall be a Sabbath of Sabbaths unto you, and you shall humble your souls; from the ninth day of the month, from evening unto evening, you shall keep your Sabbath.

23:33 And the Lord spoke unto Moses, saying:

23:34 Speak to the sons of Israel, saying: On the fifteenth day of this seventh month is the Feast of Tents unto the Lord for seven days.

23:35 And on the first day there shall be a holy convocation. You shall do no laborious work.

23:36 For seven days you shall bring whole burnt offerings unto the Lord. The eighth day shall be a holy convocation for you, and you shall bring whole burnt offerings unto the Lord. It is a closing observance; you shall do no laborious work.

23:37 These are the feasts for the Lord, which you shall proclaim as holy convocations, to present offerings unto the Lord: whole burnt offerings and their sacrifices and their drink offerings, each day's requirement on its day,

23:38 besides the Lord's Sabbaths, besides your gifts, besides all your vows, and besides your freewill offerings that you give unto the Lord.

23:39 And on the fifteenth day of this seventh month, when you finish gathering the produce of the land, you shall celebrate unto the Lord for seven days. On the first day there shall be rest, and on the eighth day there shall be rest.

23:40 And on the first day you shall take beautiful fruit of a tree, and palm fronds, and dense branches of a tree, and willows, and branches of the chaste tree from a stream, to rejoice before the Lord your God seven days

23:41 of the year. This is an everlasting ordinance throughout your generations; you shall celebrate it in the seventh month.

23:42 You shall dwell in tents seven days; every native in Israel shall dwell in tents,

23:43 so that your generations may see that I made the sons of Israel dwell in tents when I brought them out of the land of Egypt. I am the Lord your God.

23:44 And Moses declared the Lord's feasts to the sons of Israel.

Leviticus 24

24:1 And the Lord spoke unto Moses, saying:

24:2 Command the sons of Israel to bring Me pure beaten olive oil for light, to burn a lamp continually.

24:3 Outside the veil, in the Tent of Testimony, Aaron and his sons shall burn it from evening to morning before the Lord continually. This is an everlasting ordinance throughout your generations.

24:4 You shall burn the lamps upon the pure lampstand before the Lord until morning.

24:5 And you shall take fine flour and make twelve loaves from it. Each loaf shall contain two tenths.

24:6 And you shall place them in two arrangements, six in each arrangement, on the pure table before the Lord.

24:7 And you shall put pure frankincense and salt upon the arrangement. They shall be set before the Lord as a memorial for the loaves.

24:8 On the Sabbath day he shall set it before the Lord continually, before the sons of Israel as an everlasting covenant.

24:9 And it shall belong unto Aaron and his sons, and they shall eat these things in a holy place, for this is most holy for him from the things sacrificed unto the Lord, an everlasting ordinance.

24:10 And the son of an Israelite woman, whose father was an Egyptian man, went out among the sons of Israel. The Israelite woman's son and an Israelite man fought in the camp.

24:11 And the Israelite woman's son pronounced the Name and cursed, and they brought him unto Moses. His mother's name was Shelomith daughter of Dibri, of the tribe of Dan.

24:12 And they placed him in custody, to judge him by the Lord's command.

24:13 And the Lord spoke unto Moses, saying:

24:14 Bring the one who cursed outside the camp. All who heard him shall lay their hands on his head, and the whole congregation shall stone him.

24:15 And speak unto the sons of Israel, and you shall say unto them: A man who curses God shall bear sin.

24:16 Let one who names the Lord's name surely be put to death. Let the whole congregation of Israel stone him with stones. Whether resident foreigner or native-born, when he names the Lord's name, let him die.

24:17 And if a man strikes a human being and the person dies, he shall surely be put to death.

24:18 And one who strikes an animal and it dies shall repay life for life.

24:19 And if anyone causes an injury unto his neighbour, as he has done unto him, so shall it be done unto him in return:

24:20 fracture for fracture, eye for eye, tooth for tooth; as he has caused an injury unto a man, so shall it be inflicted upon him.

24:21 One who strikes a human being and the person dies shall surely be put to death.

24:22 There shall be one judgment for the resident foreigner and the local inhabitant, for I am the Lord your God.

24:23 And Moses spoke to the sons of Israel. They brought the one who cursed outside the camp and stoned him with stones. The sons of Israel did as the Lord commanded Moses.

Leviticus 25

25:1 And the Lord spoke unto Moses on Mount Sinai, saying:

25:2 Speak unto the sons of Israel, and you shall say unto them: When you enter the land which I give unto you, the land which I give unto you shall rest, a Sabbath unto the Lord.

25:3 For six years you shall sow your field, and for six years you shall prune your vine and gather its fruit.

25:4 But in the seventh year the land shall have a Sabbath, a rest, a Sabbath unto the Lord. You shall not sow your field or prune your vine.

25:5 And you shall not reap the things growing of themselves in your field or gather the grapes of your consecration. It shall be a year of rest for the land.

25:6 And the land's Sabbath produce shall be food for you, your male slave, your female slave, your hired worker, and the lodger attached to you.

25:7 And all its produce shall also be food for your livestock and the wild animals in your land.

25:8 And you shall count unto yourself seven rests of years, seven years seven times; and the seven weeks of years shall be unto you forty-nine years.

25:9 And you shall make proclamation with a trumpet sound throughout your land in the seventh month, on the tenth day of the month. On the Day of Atonement you shall make proclamation with a trumpet throughout your land.

25:10 And you shall consecrate the fiftieth year, and proclaim release throughout the land unto all who dwell therein; this shall be a year of release, a signal unto you; and each one shall depart unto his possession, and each of you shall depart unto his ancestral homeland.

25:11 This is a signal of release: the fiftieth year shall be a year for you. You shall not sow, reap what grows of itself, or gather its consecrated produce.

25:12 For it is a signal of release; it shall be holy to you. You shall eat its produce from the fields.

25:13 In the year of release, at its signal, each shall return to his possession.

25:14 But if one sells property unto your neighbour, or you acquire it from your neighbour, let no man oppress his neighbour.

25:15 According to the number of years after the signal you shall acquire from your neighbour; according to the number of harvest years he shall sell to you.

25:16 As the years increase, you shall increase its purchase price; as the years decrease, you shall decrease its purchase price, for he is selling you a number of harvests.

25:17 Let no man oppress his neighbour, and you shall fear the Lord your God; I am the Lord your God.

25:18 And you shall do all My statutes and all My judgments, keep them, and do them; then you shall dwell confidently on the land.

25:19 And the land shall yield its produce, and you shall eat to fullness and dwell confidently upon it.

25:20 But if you say, "What shall we eat in this seventh year, if we neither sow nor gather our produce?"

25:21 then I will send My blessing to you in the sixth year, and it shall produce its harvest for the three years.

25:22 And you shall sow in the eighth year and eat old produce. Until the ninth year, until its produce comes in, you shall eat old stores from the old.

25:23 And the land shall not be sold in perpetuity, for the land is Mine; for you are resident foreigners and lodgers before Me;

25:24 and throughout all the land of your possession, you shall provide redemption for the land.

25:25 But if your brother who is with you becomes poor, and sells some of his possession, and his nearest kinsman comes, he shall redeem that which his brother sold.

25:26 If someone has no kinsman but prospers by his hand and enough is found for his redemption,

25:27 then he shall calculate the years of his sale and repay the excess to the man to whom he sold himself; then he shall depart to his possession.

25:28 If his hand does not prosper enough to repay him, the sale shall remain with the one who acquired it until the sixth year of release. It shall go out at the release, and he shall depart to his possession.

25:29 But if anyone sells a dwelling house in a walled city, its redemption shall be possible until a year of days is fulfilled; that shall be its redemption period.

25:30 If it is not redeemed before its whole year is complete, the house in the city that has a wall shall be confirmed permanently to its buyer throughout his generations. It shall not go out at the release.

25:31 But houses in settlements that have no surrounding wall shall be reckoned with the field of the land. They shall always be redeemable and shall go out at the release.

25:32 And the cities of the Levites—the houses in their cities of possession—shall always be redeemable by the Levites.

25:33 And whosoever redeems from the Levites, the sale of their houses in the city of their possession shall go out at the release; for the houses in the cities of the Levites are their possession among the sons of Israel.

25:34 And the fields set apart for their cities shall not be sold, for this is their everlasting possession.

25:35 If your brother becomes poor and grows weak in his hands beside you, you shall support him as a resident foreigner and a lodger, and your brother shall live with you.

25:36 You shall take no interest or increase from him, and you shall fear your God; I am the Lord; and your brother shall live with you.

25:37 You shall not give him your silver at interest or give your food for an increase.

25:38 I am the Lord your God, who brought you out of the land of Egypt to give you the land of Canaan and to be your God.

25:39 If your brother is brought low beside you and is sold to you, he shall not serve you with the service of a household slave.

25:40 He shall be with you as a hired worker or a lodger; he shall work beside you until the year of release.

25:41 And he shall go out at the release, and his children with him. He shall depart to his kin and return to his ancestral possession.

25:42 For these are My household slaves, whom I brought out of the land of Egypt; one shall not be sold with the sale of a household slave.

25:43 You shall not wear him down with toil, but you shall fear the Lord your God.

25:44 And your male slave and your female slave, as many as you have from the nations which are round about you: from them you may acquire a male slave and a female slave.

25:45 And you may also acquire from the sons of the lodgers among you and from their relatives who come to be in your land; they shall become your possession.

25:46 And you shall distribute them to your children after you, and they shall be held by you permanently. But among your brethren, the sons of Israel, no one shall wear down his brother with toils.

25:47 If the hand of the resident foreigner or lodger beside you gains means, and your brother becomes needy and is sold to the resident foreigner or lodger beside you, a foreigner by birth,

25:48 after he is sold to him, he shall have a right of redemption. One of his brethren may redeem him,

25:49 his father’s brother or the son of his father’s brother may redeem him, or one of his close kin from his tribe may redeem him; but if, having prospered by his hands, he redeems himself,

25:50 then he shall calculate with the one who acquired him from the year he sold himself to him until the year of release. His sale price shall be like a hired worker’s pay; he shall be with him year by year.

25:51 If many years remain for someone, he shall repay his redemption from his sale money in proportion to them.

25:52 If few years remain until the year of release, he shall calculate with him according to his years and repay his redemption.

25:53 He shall be with him as a hired worker year by year; you shall not wear him down with toil before you.

25:54 If he is not redeemed by these means, he shall go out in the year of release, he and his children with him.

25:55 For the sons of Israel are household slaves to Me; these are My servants, whom I brought out of the land of Egypt. I am the Lord your God.

Leviticus 26

26:1 You shall not make for yourselves images made by hand, neither carved images, nor shall you set up a pillar for yourselves, nor place a conspicuous stone in your land to bow down unto it; I am the Lord your God.

26:2 You shall keep My Sabbaths and revere My holy things. I am the Lord.

26:3 If you walk in My ordinances, keep My commandments, and do them,

26:4 then I will give you rain in its season. The land shall yield its produce, and the trees of the fields shall yield their fruit.

26:5 And your threshing shall reach the grape harvest, and the grape harvest shall reach the sowing. You shall eat your bread to satisfaction and dwell securely in your land.

26:6 And war shall not pass through your land. I will give peace in your land. You shall lie down, with no one to frighten you, and I will destroy harmful animals from your land.

26:7 And you shall pursue your enemies, and they shall fall before you in slaughter.

26:8 And five of you shall pursue a hundred, and a hundred of you shall pursue tens of thousands; and your enemies shall fall before you by the sword.

26:9 And I will look upon you, increase you, multiply you, and establish My covenant with you.

26:10 And you shall eat old stores and old stores of old stores, and clear out the old before the new.

26:11 And I will place My covenant among you, and My soul shall not abhor you;

26:12 and I will walk among you and be your God, and you shall be My people.

26:13 I am the Lord your God, who brought you out of the land of Egypt while you were slaves. I shattered the bond of your yoke and led you with boldness.

26:14 But if you do not obey Me and do not do these ordinances of Mine,

26:15 but disobey them, and your soul is indignant at My judgments, so that you do not do all My commandments, so as to dissolve My covenant,

26:16 then I will do this to you: I will bring distress upon you, scab and jaundice that waste your eyes and melt away your life. You shall sow your seeds in vain, and your adversaries shall eat them.

26:17 And I will set My face against you, and you shall fall before your enemies. Those who hate you shall pursue you, and you shall flee when no one pursues you.

26:18 And if up to this point you do not obey Me, I will discipline you seven times more for your sins.

26:19 And I will shatter the arrogance of your pride, and make your heaven iron, and your land as bronze;

26:20 and your strength shall be in vain. Your land shall not yield its seed, and the tree of your field shall not yield its fruit.

26:21 And if after these things you walk crookedly and will not obey Me, I will add seven blows upon you according to your sins.

26:22 And I will send the wild animals of the land against you. They shall devour you, consume your livestock, and make you few, so that your roads become desolate.

26:23 And if by these things you are not disciplined, but walk crookedly toward Me,

26:24 then I too will walk with you in contrary anger, and I too will strike you seven times in return for your sins.

26:25 And I will bring upon you a sword exacting the penalty of the covenant. You shall flee into your cities, and I will send death among you; you shall be handed into enemies' hands.

26:26 When I afflict you with a scarcity of bread, ten women shall bake your bread in one oven and give back your bread by weight. You shall eat and in no wise be filled.

26:27 If after these things you do not obey Me, but walk crookedly toward Me,

26:28 then I Myself will walk with you in contrary anger, and I will discipline you seven times according to your sins.

26:29 And you shall eat the flesh of your sons, and the flesh of your daughters you shall eat.

26:30 And I will lay waste your pillars, and destroy your wooden images made by hand, and place your limbs upon the limbs of your idols; and My soul shall be indignant with you;

26:31 and I will make your cities desolate, and lay waste your holy places; and I will in no wise smell the savour of your sacrifices;

26:32 and I Myself will desolate your land, and your enemies who dwell in it shall marvel at it.

26:33 And I will scatter you among the nations, and the advancing sword shall consume you. Your land shall become desolate, and your cities shall be desolate.

26:34 Then the land shall welcome its Sabbaths and all the days of its desolation, and you shall be in your enemies' land. Then the land shall keep Sabbath and welcome its Sabbaths.

26:35 All the days of its desolation it shall keep Sabbath for the Sabbaths it did not keep during your Sabbaths when you inhabited it.

26:36 And upon those who remain of you I will bring cowardice into their heart in the land of their enemies; and the sound of a leaf borne along shall pursue them; and they shall flee as those fleeing from war, and fall when none pursues;

26:37 and brother shall disregard brother as in war, though no one runs after them. You shall not be able to withstand your enemies.

26:38 And you shall perish among the nations, and your enemies' land shall devour you.

26:39 And those who remain of you shall be ruined because of your sins; they shall waste away in the land of their enemies.

26:40 And they shall confess their sins and their fathers' sins, because they transgressed and disregarded Me, and because they walked crookedly before Me.

26:41 And I too walked with them in contrary anger, and I will destroy them in their enemies' land. Then their uncircumcised heart will feel shame, and then they will accept their sins.

26:42 And I will remember the covenant of Jacob and the covenant of Isaac, and the covenant of Abraham I will remember; and I will remember the land.

26:43 And the land shall be abandoned by them. Then the land shall receive its Sabbaths when it is desolated because of them, and they shall accept their lawless deeds, because they disregarded My judgments and were indignant at My ordinances in their soul.

26:44 And yet even so, while they were in their enemies' land, I did not disregard them or become indignant with them so as to consume them and dissolve My covenant with them, for I am the Lord their God.

26:45 And I will remember for them the former covenant, when I brought them out of the land of Egypt, out of a house of slavery, before the nations to be their God. I am the Lord.

26:46 These are the judgments and the ordinances and the law which the Lord gave between Himself and the sons of Israel on Mount Sinai by the hand of Moses.

Leviticus 27

27:1 And the Lord spoke unto Moses, saying:

27:2 Speak unto the sons of Israel, and you shall say unto them: Whosoever vows a vow for the valuation of his soul unto the Lord,

27:3 the valuation of a male from twenty to sixty years old shall be fifty didrachmas of silver, by the sacred weight.

27:4 For a female the assessed value shall be thirty didrachmas.

27:5 From five to twenty years old, the valuation shall be twenty didrachmas for a male and ten didrachmas for a female.

27:6 From one month to five years old, the valuation shall be five didrachmas of silver for a male and three didrachmas for a female.

27:7 From sixty years old and upward, the valuation shall be fifteen didrachmas of silver for a male and ten didrachmas for a female.

27:8 But if he is too poor for the valuation, he shall stand before the priest, and the priest shall value him; the priest shall value him according to the strength of the hand of the one who vowed.

27:9 If it concerns livestock of a kind presented as a gift unto the Lord, whatever one gives from these unto the Lord shall be holy.

27:10 He shall not exchange it, good for bad or bad for good. If he does exchange it, animal for animal, both it and its substitute shall be holy.

27:11 If it concerns any unclean livestock of a kind not presented as a gift unto the Lord, he shall set the animal before the priest.

27:12 And the priest shall value it, between good and bad. As the priest values it, so it shall stand.

27:13 If he does redeem it, he shall add a fifth to its valuation.

27:14 And if a man consecrates his house as holy unto the Lord, the priest shall value it, between good and bad. As the priest values it, so it shall stand.

27:15 If the one who consecrated it redeems his house, he shall add a fifth of the silver of the valuation to it, and it shall be his.

27:16 If a man consecrates unto the Lord part of the field of his possession, the valuation shall be according to its seed: fifty didrachmas of silver for a kor of barley.

27:17 If he consecrates his field from the year of release, it shall stand according to its valuation.

27:18 If he consecrates his field later, after the release, the priest shall calculate the silver for him according to the years remaining until the year of release, and a deduction shall be made from its assessment.

27:19 If the one who consecrated the field redeems it, he shall add a fifth of the silver to its valuation, and it shall be his.

27:20 If he does not redeem the field and sells the field to another man, he shall no longer redeem it.

27:21 When the release has passed, the field shall be holy unto the Lord like land set apart. It shall become the priest's possession.

27:22 If he consecrates unto the Lord part of a field he acquired, which is not part of the field of his inherited possession,

27:23 the priest shall calculate for him the total valuation from the year of release, and he shall repay the valuation on that day as holy unto the Lord.

27:24 And in the year of release the field shall be returned to the man from whom he acquired it, whose possession the land was.

27:25 And every valuation shall be by sacred weights; the didrachma shall be twenty obols.

27:26 And every firstborn which is born among your livestock shall belong unto the Lord, and none shall consecrate it; whether calf or sheep, it is the Lord’s.

27:27 If it is one of the unclean four-footed animals, he shall exchange it according to its valuation and add a fifth to it, and it shall be his. If he does not redeem it, it shall be sold according to its assessed value.

27:28 But every devoted thing which a man dedicates unto the Lord, of all that he has, from man unto livestock, and from the field of his possession, he shall neither sell nor redeem; every devoted thing shall be most holy unto the Lord.

27:29 And whatsoever is devoted from among men shall not be redeemed, but shall surely be put to death.

27:30 Every tithe of the land, from the seed of the land and the fruit of trees, belongs unto the Lord; it is holy unto the Lord.

27:31 But if a man indeed redeems his tithe, he shall add a fifth part unto it, and it shall be his.

27:32 And every tithe of cattle and sheep, and everything that comes under the staff in the count—the tenth shall be holy unto the Lord.

27:33 You shall not exchange a good one for a bad one; but if you do indeed exchange it, its substitute also shall be holy; it shall not be redeemed.

27:34 These are the commandments that the Lord commanded Moses for the sons of Israel on Mount Sinai.

Numbers

Numbers 1

1:1 And the Lord spoke unto Moses in the wilderness of Sinai, in the Tent of Testimony, on the first day of the second month of the second year after they came out of the land of Egypt, saying:

1:2 Take the sum of the whole congregation of the sons of Israel, by their families, by their ancestral houses, according to the number of their names, head by head, every male

Note 1: 1. Numbers 1:2 • Wording. Retain “take the sum” for the census, but use “head by head” instead of “by their polls.” In this context polls are heads, not votes. The language still counts males, with the military age stated in the next verse.

1:3 from twenty years old and upward, every one who goes out in Israel’s army: register them with their army; you and Aaron shall register them.

1:4 And one of the rulers from each tribe shall be with you; they shall be according to their ancestral houses.

1:5 And these are the names of the men who shall stand with you. For Reuben: Elizur son of Shedeur.

1:6 For Simeon: Shelumiel son of Zurishaddai.

1:7 For Judah: Nahshon son of Amminadab.

1:8 For Issachar: Nethanel son of Zuar.

1:9 For Zebulun: Eliab son of Helon.

1:10 For the sons of Joseph: for Ephraim, Elishama son of Ammihud; for Manasseh, Gamaliel son of Pedahzur.

1:11 For Benjamin: Abidan son of Gideoni.

1:12 For Dan: Ahiezer son of Ammishaddai.

1:13 For Asher: Pagiel son of Ocran.

1:14 For Gad: Eliasaph son of Reuel.

1:15 For Naphtali: Ahira son of Enan.

1:16 These are the men called from the congregation, rulers of the tribes by ancestral houses; they are commanders of Israel’s thousands.

1:17 And Moses and Aaron took these men who had been called by name.

1:18 And they assembled the whole congregation on the first day of the month of the second year and registered them by their descent and ancestral houses, counting their names, from twenty years old and upward, every male, head by head.

1:19 As the Lord instructed Moses, they were registered in the wilderness of Sinai.

1:20 And the sons of Reuben, Israel’s firstborn, were reckoned by their families, by their divisions, by their ancestral houses, by the number of their names, head by head, every male from twenty years old and upward, every one who goes out in the army:

1:21 The enrolment from the tribe of Reuben was forty-six thousand five hundred.

1:22 For the sons of Simeon: by their families, divisions, and ancestral houses, by the number of their names, head by head, every male from twenty years old and upward, everyone who goes out in the army:

1:23 The enrolment from the tribe of Simeon was fifty-nine thousand three hundred.

1:24 For the sons of Judah: by their families, divisions, and ancestral houses, by the number of their names, head by head, every male from twenty years old and upward, everyone who goes out in the army:

1:25 The enrolment from the tribe of Judah was seventy-four thousand six hundred.

1:26 For the sons of Issachar: by their families, divisions, and ancestral houses, by the number of their names, head by head, every male from twenty years old and upward, everyone who goes out in the army:

1:27 The enrolment from the tribe of Issachar was fifty-four thousand four hundred.

1:28 For the sons of Zebulun: by their families, divisions, and ancestral houses, by the number of their names, head by head, every male from twenty years old and upward, everyone who goes out in the army:

1:29 The enrolment from the tribe of Zebulun was fifty-seven thousand four hundred.

1:30 For the sons of Joseph, the sons of Ephraim: by their families, divisions, and ancestral houses, by the number of their names, head by head, every male from twenty years old and upward, everyone who goes out in the army:

1:31 The enrolment from the tribe of Ephraim was forty thousand five hundred.

1:32 For the sons of Manasseh: by their families, divisions, and ancestral houses, by the number of their names, head by head, every male from twenty years old and upward, everyone who goes out in the army:

1:33 The enrolment from the tribe of Manasseh was thirty-two thousand two hundred.

1:34 For the sons of Benjamin: by their families, divisions, and ancestral houses, by the number of their names, head by head, every male from twenty years old and upward, everyone who goes out in the army:

1:35 The enrolment from the tribe of Benjamin was thirty-five thousand four hundred.

1:36 For the sons of Gad: by their families, divisions, and ancestral houses, by the number of their names, head by head, every male from twenty years old and upward, everyone who goes out in the army:

1:37 The enrolment from the tribe of Gad was forty-five thousand six hundred fifty.

1:38 For the sons of Dan: by their families, divisions, and ancestral houses, by the number of their names, head by head, every male from twenty years old and upward, everyone who goes out in the army:

1:39 The enrolment from the tribe of Dan was sixty-two thousand seven hundred.

1:40 For the sons of Asher: by their families, divisions, and ancestral houses, by the number of their names, head by head, every male from twenty years old and upward, everyone who goes out in the army:

1:41 The enrolment from the tribe of Asher was forty-one thousand five hundred.

1:42 For the sons of Naphtali: by their families, divisions, and ancestral houses, by the number of their names, head by head, every male from twenty years old and upward, everyone who goes out in the army:

1:43 The enrolment from the tribe of Naphtali was fifty-three thousand four hundred.

1:44 This was the enrolment made by Moses, Aaron, and the rulers of Israel, twelve men, one man for each tribe, according to the tribe of their ancestral houses.

1:45 And the whole enrolment of the sons of Israel with their army, from twenty years old and upward, every one who goes out to battle in Israel,

1:46 was six hundred three thousand five hundred fifty.

1:47 But the Levites, from their ancestral tribe, were not registered among the sons of Israel.

1:48 And the Lord spoke unto Moses, saying:

1:49 See that you do not register the tribe of Levi together with them, neither shall you take their number among the sons of Israel.

1:50 And you shall appoint the Levites over the Tent of Testimony, and over all its furnishings, and over all that is therein. They shall carry the Tent and all its furnishings, and they shall minister therein, and shall camp round about the Tent.

1:51 And when the Tent sets out, the Levites shall take it down; when it camps, they shall erect it. Let an outsider who approaches die.

1:52 And the sons of Israel shall camp, each in his own formation and each according to his own command, with their army.

1:53 But let the Levites camp before the Lord round about the Tent of Testimony, and there shall be no offence among the sons of Israel. And the Levites themselves shall keep the charge of the Tent of Testimony.

Note 2: 2. Numbers 1:53 • Text. The Greek speaks of an offence or sin, whereas KJV and Douay–Rheims speak of wrath or indignation. This is a source difference, not a reason to archaize wrath into the draft.

1:54 And the sons of Israel did everything that the Lord commanded Moses and Aaron; so they did.

Numbers 2

2:1 And the Lord spoke unto Moses and Aaron, saying:

2:2 Let the sons of Israel camp, each beside his neighbour, by formation and by the signs of their ancestral houses. The sons of Israel shall camp opposite, around the Tent of Testimony.

2:3 And those camping first toward the east shall be the formation of Judah’s camp, with their army. The ruler of the sons of Judah is Nahshon son of Amminadab.

2:4 His army, those registered, numbered seventy-four thousand six hundred.

2:5 And those camping next shall be the tribe of Issachar; the ruler of the sons of Issachar is Nethanel son of Zuar.

2:6 His army, those registered, numbered fifty-four thousand four hundred.

2:7 And those camping next shall be the tribe of Zebulun; the ruler of the sons of Zebulun is Eliab son of Helon.

2:8 His army, those registered, numbered fifty-seven thousand four hundred.

2:9 All those registered in the camp of Judah, with their army, numbered one hundred eighty-six thousand four hundred. They shall set out first.

2:10 The formation of the camp of Reuben, with their army, shall be toward the southwest. The ruler of the sons of Reuben is Elizur son of Shedeur.

Note 3: 3. Numbers 2:10 • Meaning. Keep the Greek directional term “toward the southwest.” Traditional versions often use south. These camp directions describe an ancient arrangement; they are not modern survey bearings.

2:11 His army, those registered, numbered forty-six thousand five hundred.

2:12 And those camping next shall be the tribe of Simeon; the ruler of the sons of Simeon is Shelumiel son of Zurishaddai.

2:13 His army, those registered, numbered fifty-nine thousand three hundred.

2:14 And those camping next shall be the tribe of Gad; the ruler of the sons of Gad is Eliasaph son of Reuel.

2:15 His army, those registered, numbered forty-five thousand six hundred fifty.

2:16 All those registered in the camp of Reuben, with their army, numbered one hundred fifty-one thousand four hundred fifty. They shall set out second.

2:17 And the Tent of Testimony and the camp of the Levites shall be raised in the middle of the camps. As they camp, so they shall set out, each beside his neighbour according to command.

2:18 The formation of the camp of Ephraim, with their army, shall be toward the sea. The ruler of the sons of Ephraim is Elishama son of Ammihud.

2:19 His army, those registered, numbered forty thousand five hundred.

2:20 And those camping next shall be the tribe of Manasseh; the ruler of the sons of Manasseh is Gamaliel son of Pedahzur.

2:21 His army, those registered, numbered thirty-two thousand two hundred.

2:22 And those camping next shall be the tribe of Benjamin; the ruler of the sons of Benjamin is Abidan son of Gideoni.

2:23 His army, those registered, numbered thirty-five thousand four hundred.

2:24 All those registered in the camp of Ephraim, with their army, numbered one hundred eight thousand one hundred. They shall set out third.

2:25 The formation of the camp of Dan, with their army, shall be toward the north. The ruler of the sons of Dan is Ahiezer son of Ammishaddai.

2:26 His army, those registered, numbered sixty-two thousand seven hundred.

2:27 And those camping next shall be the tribe of Asher; the ruler of the sons of Asher is Pagiel son of Ocran.

2:28 His army, those registered, numbered forty-one thousand five hundred.

2:29 And those camping next shall be the tribe of Naphtali; the ruler of the sons of Naphtali is Ahira son of Enan.

2:30 His army, those registered, numbered fifty-three thousand four hundred.

2:31 All those registered in the camp of Dan numbered one hundred fifty-seven thousand six hundred. They shall set out last, by their formation.

2:32 This is the enrolment of the sons of Israel by their ancestral houses. The whole enrolment of the camps, with their armies, was six hundred three thousand five hundred fifty.

2:33 But the Levites were not registered together with them, as the Lord commanded Moses.

2:34 And the sons of Israel did everything that the Lord instructed Moses. So they camped by their formations, and so they set out, each beside his neighbour, by their divisions and ancestral houses.

Numbers 3

3:1 And these are the generations of Aaron and Moses on the day when the Lord spoke with Moses on Mount Sinai.

3:2 And these are the names of Aaron’s sons: Nadab the firstborn, Abihu, Eleazar, and Ithamar.

3:3 These are the names of Aaron’s sons, the anointed priests whose hands were consecrated for priestly service.

3:4 And Nadab and Abihu died before the Lord when they offered strange fire before the Lord in the wilderness of Sinai, and they had no children. And Eleazar and Ithamar served as priests with Aaron their father.

3:5 And the Lord spoke unto Moses, saying:

3:6 Take the tribe of Levi, and you shall set them before Aaron the priest, and they shall minister unto him;

3:7 And they shall keep his charges and the charges of the sons of Israel before the Tent of Testimony, performing the work of the Tent.

3:8 And they shall keep all the furnishings of the Tent of Testimony and the charges of the sons of Israel, according to all the work of the Tent.

3:9 And you shall give the Levites unto Aaron and unto his sons, the priests. These are given unto Me as a gift from the sons of Israel.

Note 4: 4. Numbers 3:9 • Text. Retain the Greek “given unto Me.” KJV and Douay–Rheims refer to their being given to Aaron. Changing Me to him would harmonize the Greek with another textual tradition.

3:10 And you shall appoint Aaron and his sons over the Tent of Testimony, and they shall keep their priesthood, and all that concerns the altar and is within the veil. And the outsider who touches shall die.

3:11 And the Lord spoke unto Moses, saying:

3:12 And I, behold, I have taken the Levites from among the sons of Israel in place of every firstborn who opens the womb among the sons of Israel. They shall be their ransom, and the Levites shall be Mine.

3:13 For every firstborn is Mine. On the day when I struck every firstborn in the land of Egypt, I consecrated unto Myself every firstborn in Israel, from man unto livestock. They shall be Mine; I am the Lord.

3:14 And the Lord spoke unto Moses in the wilderness of Sinai, saying:

3:15 Register the sons of Levi by their ancestral houses, by their divisions, by their families. You shall register every male from one month old and upward.

3:16 And Moses and Aaron registered them by the voice of the Lord, as the Lord instructed them.

3:17 And these were the sons of Levi by their names: Gershon, Kohath, and Merari.

3:18 And these are the names of Gershon’s sons by their divisions: Libni and Shimei.

3:19 And the sons of Kohath by their divisions: Amram, Izhar, Hebron, and Uzziel.

3:20 And the sons of Merari by their divisions: Mahli and Mushi. These are the divisions of the Levites by their ancestral houses.

3:21 To Gershon belonged the division of Libni and the division of Shimei. These are the divisions of Gershon.

3:22 Those registered, counting every male from one month old and upward, numbered seven thousand five hundred.

3:23 And the sons of Gershon shall camp behind the Tent, toward the sea.

3:24 And the ruler of the ancestral house of the division of Gershon is Eliasaph son of Lael.

3:25 And the charge of the sons of Gershon in the Tent of Testimony is the Tent, the covering, and the covering at the door of the Tent of Testimony,

3:26 and the hangings of the court, the curtain at the gate of the court by the Tent, and the remaining things for all its work.

3:27 To Kohath belonged the Amramite, Izharite, Hebronite, and Uzzielite divisions. These are the divisions of Kohath.

3:28 Counting every male from one month old and upward, there were eight thousand six hundred, keeping charge of the holy things.

3:29 The divisions of the sons of Kohath shall camp beside the Tent toward the southwest.

3:30 And the ruler of the ancestral house of the divisions of Kohath is Elizaphan son of Uzziel.

3:31 And their charge is the ark, the table, the lampstand, the altars, the holy utensils with which they minister, the covering, and all their work.

3:32 And the ruler over the rulers of the Levites is Eleazar son of Aaron the priest, appointed to keep charge of the holy things.

3:33 To Merari belonged the division of Mahli and the division of Mushi. These are the divisions of Merari.

3:34 Those registered, counting every male from one month old and upward, numbered six thousand fifty.

Note 5: 5. Numbers 3:34 • Text. The selected Greek text and Brenton give six thousand fifty. KJV and Douay–Rheims give six thousand two hundred. Preserve the edition’s number and identify it openly; do not adjust it to improve arithmetic.

3:35 And the ruler of the ancestral house of the division of Merari is Zuriel son of Abihail. They shall camp beside the Tent toward the north.

3:36 The appointed charge of the sons of Merari is the capitals of the Tent, its bars, pillars, and bases, all their furnishings, and their work,

3:37 and the pillars around the court, their bases, pegs, and cords.

3:38 And those camping before the Tent of Testimony on the east are Moses and Aaron and his sons, keeping the charge of the sanctuary for the charges of the sons of Israel. And the outsider who touches shall die.

3:39 All those registered among the Levites, whom Moses and Aaron registered by the voice of the Lord by their divisions, every male from one month old and upward, were twenty-two thousand.

Note 6: 6. Numbers 3:39 • Text. The total remains twenty-two thousand. In the selected Greek text, 7,500 plus 8,600 plus 6,050 equals 22,150. The draft preserves both the stated subtotals and stated total rather than inventing a reconciliation.

3:40 And the Lord said unto Moses, saying: Register every firstborn male among the sons of Israel from one month old and upward, and take their number by name.

3:41 And you shall take the Levites for Me, I am the Lord, in place of all the firstborn of the sons of Israel, and the livestock of the Levites in place of all the firstborn among the livestock of the sons of Israel.

3:42 And Moses registered every firstborn among the sons of Israel, as the Lord commanded.

3:43 And all the firstborn males, counted by name from one month old and upward, numbered twenty-two thousand two hundred seventy-three.

3:44 And the Lord spoke unto Moses, saying:

3:45 Take the Levites in place of every firstborn among the sons of Israel, and the Levites' livestock in place of their livestock. The Levites shall be Mine. I am the Lord.

3:46 And for the ransom of the two hundred seventy-three firstborn sons of Israel who exceed the number of Levites,

3:47 you shall take five shekels head by head; you shall take them according to the sacred didrachma, twenty obols to the shekel.

Note 7: 7. Numbers 3:47 • Meaning. Preserve the Greek monetary terms and its stated relation of twenty obols to the shekel. Modern currency equivalents would obscure the source and suggest a precision the passage does not supply.

3:48 And you shall give the silver unto Aaron and unto his sons, as the ransom of those who exceed their number.

3:49 And Moses took the silver, the ransom of those in excess, for the redemption of the Levites.

3:50 From the firstborn of the sons of Israel he took the silver: one thousand three hundred sixty-five sanctuary shekels.

3:51 And Moses gave the ransom of those in excess unto Aaron and his sons by the voice of the Lord, as the Lord instructed Moses.

Numbers 4

4:1 And the Lord spoke unto Moses and Aaron, saying:

4:2 Take the sum of the sons of Kohath from among the sons of Levi, by their divisions, by their ancestral houses,

4:3 from twenty-five years old and upward, up to fifty years old, everyone entering to minister and do all the work in the Tent of Testimony.

Note 8: 8. Numbers 4:3 • Text. The Greek starts service at twenty-five, while KJV and Douay–Rheims give thirty. The same Greek age recurs through this chapter. Do not harmonize either age with the other tradition.

4:4 And this is the work of the sons of Kohath in the Tent of Testimony: the most holy things.

4:5 And when the camp sets out, Aaron and his sons shall enter, and take down the overshadowing veil, and cover the ark of testimony with it.

4:6 And they shall put over it a covering of blue skin, lay a cloth entirely of blue above it, and insert the carrying poles.

Note 9: 9. Numbers 4:6 • Text. Use "blue skin covering" for the Greek. KJV's badgers and Douay–Rheims' violet skins reflect different choices. Neither a modern zoological identification nor an unstated animal belongs in the draft.

4:7 And over the table set forth they shall spread a cloth entirely of purple, and the dishes, and the incense vessels, and the cups, and the vessels wherein he pours the drink offerings; and the continual loaves shall be upon it.

4:8 And they shall spread a scarlet cloth over it, cover it with a covering of blue leather, and insert its carrying poles through it.

4:9 And they shall take a blue cloth and cover the illuminating lampstand, its lamps, tongs, snuffers, and all the oil vessels used in ministering with them.

4:10 And they shall put it and all its furnishings into a covering of blue leather and place it on carrying poles.

4:11 And over the golden altar they shall spread a blue cloth, cover it with a covering of blue leather, and insert its carrying poles.

4:12 And they shall take all the ministering utensils used in the holy place, put them in a blue cloth, cover them with a covering of blue leather, and place them on carrying poles.

4:13 And he shall put the cover upon the altar, and they shall spread a cloth entirely of purple over it.

Note 10: 10. Numbers 4:13 • Text. The Greek directs him to put a covering on the altar. The KJV's removal of ashes is not an archaic synonym for this action; it represents a different reading.

4:14 And they shall put on it all the utensils used in its ministry: the firepans, meat forks, bowls, the cover, and all the altar utensils. They shall spread a covering of blue leather over it and insert its carrying poles. They shall take a purple cloth, cover the basin and its stand together, put them into a covering of blue leather, and place them on carrying poles.

4:15 And when the camp sets out, Aaron and his sons shall finish covering the holy things and all the holy utensils. Afterward the sons of Kohath shall enter to carry them, and they shall not touch the holy things, so that they do not die. These are what the sons of Kohath shall carry in the Tent of Testimony.

4:16 Eleazar son of Aaron the priest is overseer of the oil for light, the compounded incense, the daily sacrifice, and the anointing oil: oversight of the whole Tent and everything in it, in the holy place, in all the work.

4:17 And the Lord spoke unto Moses and Aaron, saying:

4:18 Do not destroy the division of Kohath's tribe from among the Levites.

4:19 Do this for them, and they shall live and shall in no wise die when they approach the most holy things: let Aaron and his sons approach, and they shall appoint each man according to his burden.

4:20 And they shall in no wise enter to behold the holy things suddenly, lest they die.

4:21 And the Lord spoke unto Moses, saying:

4:22 Take the sum of the sons of Gershon also, by their ancestral houses, by their divisions.

4:23 Register them from twenty-five years old and upward, up to fifty years old, everyone entering to minister and perform his work in the Tent of Testimony.

4:24 This is the ministry of the division of Gershon, in ministering and carrying:

4:25 And it shall carry the skin curtains of the Tent, the Tent of Testimony, its covering, the blue covering above it, and the covering at the door of the Tent of Testimony,

4:26 And the court hangings by the Tent of Testimony, the remaining things, and all the ministering utensils used with them. They shall do the work.

4:27 The ministry of the sons of Gershon shall be at the mouth of Aaron and his sons, in all their ministries and all that they carry. And you shall register them by name, with all that they carry.

4:28 This is the ministry of the sons of Gershon in the Tent of Testimony. Their charge is under the hand of Ithamar son of Aaron the priest.

4:29 You shall register the sons of Merari by their divisions, by their ancestral houses.

4:30 You shall register them from twenty-five years old and upward unto fifty years old, every one who enters to minister in the work of the Tent of Testimony.

4:31 And these are the things entrusted to their carrying for all their work in the Tent of Testimony: the capitals of the Tent, its bars, pillars, and bases, the covering, their bases and pillars, and the covering at the door of the Tent,

4:32 And the pillars around the court and their bases, the pillars of the curtain at the court gate and their bases, their pegs and cords, all their utensils, and all their ministries. Register them by name, with all the utensils entrusted to their carrying.

4:33 This is the ministry of the division of the sons of Merari, all their work in the Tent of Testimony, under the hand of Ithamar son of Aaron the priest.

4:34 And Moses, Aaron, and the rulers of Israel registered the sons of Kohath by their divisions and ancestral houses,

4:35 From twenty-five years old and upward, up to fifty years old, everyone entering to minister and work in the Tent of Testimony.

4:36 And their enrolment by their divisions was two thousand seven hundred fifty.

Note 11: 11. Numbers 4:36 • Text. The Greek, like the Hebrew, gives 2,750 here (δισχίλιοι ἑπτακόσιοι πεντήκοντα). The three Levite subtotals (2,750 + 2,630 + 3,200) therefore add up to the 8,580 stated in 4:48.

4:37 This is the enrolment of the division of Kohath, everyone ministering in the Tent of Testimony, whom Moses and Aaron registered by the voice of the Lord through Moses.

4:38 And the sons of Gershon were registered by their divisions and ancestral houses,

4:39 From twenty-five years old and upward, up to fifty years old, everyone entering to minister and do the work in the Tent of Testimony.

4:40 And their enrolment by their divisions and ancestral houses was two thousand six hundred thirty.

4:41 This is the enrolment of the division of the sons of Gershon, everyone ministering in the Tent of Testimony, whom Moses and Aaron registered by the voice of the Lord through Moses.

4:42 The division of the sons of Merari was also registered by their divisions and ancestral houses,

4:43 From twenty-five years old and upward, up to fifty years old, everyone entering to minister in the work of the Tent of Testimony.

4:44 And their enrolment by their divisions and ancestral houses was three thousand two hundred.

4:45 This is the enrolment of the division of the sons of Merari, whom Moses and Aaron registered by the voice of the Lord through Moses.

4:46 All those registered among the Levites by Moses, Aaron, and the rulers of Israel, by their divisions and ancestral houses,

4:47 From twenty-five years old and upward, up to fifty years old, everyone entering for the work of service and the work of carrying in the Tent of Testimony,

4:48 And those registered numbered eight thousand five hundred eighty.

4:49 By the voice of the Lord, through Moses, each man was appointed to his work and what he carried. They were registered as the Lord instructed Moses.

Numbers 5

5:1 And the Lord spoke unto Moses, saying:

5:2 Command the sons of Israel to send out of the camp everyone with leprosy, everyone with a seminal discharge, and everyone unclean through a dead person.

5:3 From male unto female, send them outside the camp, and they shall in no wise defile their camps, wherein I dwell among them.

5:4 And the sons of Israel did so and sent them outside the camp. As the Lord spoke unto Moses, so the sons of Israel did.

5:5 And the Lord spoke unto Moses, saying:

5:6 Speak unto the sons of Israel, saying: If a man or woman commits any of the sins of men, and acts with utter disregard, and that soul incurs guilt,

5:7 that person shall confess the sin committed, and repay the principal of the offence, and add a fifth part thereto, and give it unto the one who was wronged.

5:8 But if the man has no next of kin to receive repayment for the offence, the repayment made unto the Lord shall be the priest’s, besides the ram of atonement, wherewith he shall make atonement for him.

5:9 And every first portion from all the things consecrated among the sons of Israel that they bring unto the Lord, unto the priest, shall belong to him.

5:10 And each man’s consecrated things shall be his; whatsoever a man gives unto the priest shall be his.

5:11 And the Lord spoke unto Moses, saying:

5:12 Speak unto the sons of Israel, and you shall say unto them: If any man’s wife transgresses and utterly disregards him,

5:13 and anyone lies with her with an emission of semen, and it escapes the eyes of her husband, and she conceals it, though she is defiled, and there is no witness concerning her, and she is not caught,

5:14 and a spirit of jealousy comes upon him, and he is jealous of his wife, and she is defiled; or a spirit of jealousy comes upon him, and he is jealous of his wife, and she is not defiled:

5:15 then the man shall bring his wife unto the priest, and shall present the gift on her behalf, a tenth of an oiphi of barley flour. He shall pour no oil upon it, neither shall he put frankincense upon it; for it is a sacrifice of jealousy, a memorial sacrifice bringing sin to remembrance.

Note 12: 12. Numbers 5:15 • Wording. “Barley flour” makes the material clear. Retain oiphi as the Greek measure, with its one-tenth fraction. Historical “meal” can mean flour, but present-day readers may hear a prepared meal.

5:16 And the priest shall bring her near and stand her before the Lord.

5:17 And the priest shall take clean, living water in an earthenware vessel. He shall take some earth from the floor of the Tent of Testimony and put it into the water.

5:18 And the priest shall stand the woman before the Lord, uncover her head, and put the memorial sacrifice—the sacrifice of jealousy—on her hands. In the priest’s hand shall be this curse-bringing water of testing.

Note 13: 13. Numbers 5:18 • Text. “Water of testing” follows the Greek’s scrutiny or conviction language. KJV and Douay–Rheims call it bitter water. Preserve the curse language without importing bitterness into this Greek phrase.

5:19 And the priest shall put her under oath, and say unto the woman: If no one has lain with you, and you have not transgressed into defilement while under your own husband, be unharmed by this curse-bringing water of testing.

5:20 But if you have transgressed while under a husband, or have become defiled, and someone other than your husband has lain with you:

5:21 then the priest shall put the woman under the oaths of this curse, and the priest shall say unto the woman: The Lord make you a curse and an oath among your people, when the Lord makes your thigh collapse and your belly swell;

Note 14: 14. Numbers 5:21 • Meaning. Keep the thigh and belly images. The bodily effect is difficult; the translation should not silently replace it with a diagnosis, a modern reproductive procedure, or a claim about miscarriage. This requires an explanatory note.

5:22 and this curse-bringing water shall enter your belly, to make your belly swell and your thigh collapse. And the woman shall say: So be it, so be it.

Note 15: 15. Numbers 5:22 • Wording. “So be it, so be it” preserves both the assent and its repetition. “Amen, amen” is also intelligible traditional English, but this Greek wording translates the assent rather than transliterating amen.

5:23 And the priest shall write these curses in a scroll and wipe them off into the curse-bringing water of testing.

5:24 And he shall make the woman drink the curse-bringing water of testing, and the curse-bringing water of testing shall enter her.

5:25 And the priest shall take the sacrifice of jealousy from the woman’s hand, place the sacrifice before the Lord, and bring it near the altar.

5:26 And the priest shall take a handful from the sacrifice as its memorial portion and offer it up on the altar. Afterward he shall make the woman drink the water.

5:27 And it shall be, if she is defiled and has concealed it from her husband, that the curse-bringing water of testing shall enter her, and her belly shall swell, and her thigh shall collapse, and the woman shall become a curse among her people.

5:28 But if the woman is not defiled, and is clean, she shall be unharmed, and shall bring forth seed.

5:29 This is the law of jealousy, when a wife transgresses while under a husband and becomes defiled,

5:30 or when a spirit of jealousy comes upon a man and he is jealous of his wife. He shall set his wife before the Lord, and the priest shall perform all this law for her.

5:31 And the man shall be free from sin, and that woman shall bear her sin.

Numbers 6

6:1 And the Lord spoke unto Moses, saying:

6:2 Speak unto the sons of Israel, and you shall say unto them: If a man or woman solemnly vows a vow of consecration unto the Lord, to be set apart

Note 16: 16. Numbers 6:2 • Meaning. Use consecration language for the vow. Nazirite is useful in a note identifying the institution; the Greek verse itself describes the vow without supplying that transliterated noun.

6:3 from wine and strong drink, he shall be purified from wine. He shall drink neither vinegar of wine, nor vinegar of strong drink, nor anything prepared from grapes; and he shall eat neither fresh grapes nor raisins.

6:4 All the days of his vow he shall consume nothing made from the vine: wine, from pressed grape skins unto the seed.

6:5 All the days of the vow of purification no razor shall come upon his head. Until the days which he vowed unto the Lord are fulfilled, he shall be holy, letting the hair of his head grow long.

6:6 All the days of his vow unto the Lord he shall not enter where any dead person is.

6:7 For his father, or his mother, or his brother, or his sister, he shall not defile himself when they die; for the vow of his God is upon him, upon his head.

6:8 All the days of his vow he shall be holy unto the Lord.

6:9 But if anyone dies suddenly beside him, the head of his vow shall be defiled forthwith. He shall shave his head on the day when he is cleansed; on the seventh day it shall be shaved.

6:10 And on the eighth day he shall bring two turtledoves or two young pigeons unto the priest, at the doors of the Tent of Testimony.

6:11 And the priest shall prepare one for sin and one for a whole burnt offering. And the priest shall make atonement for him concerning his sin in connection with the dead person, and shall consecrate his head on that day,

6:12 whereon he was consecrated unto the Lord for the days of the vow. And he shall bring a year-old lamb for a guilt offering; and the former days shall not be reckoned, for the head of his vow was defiled.

6:13 And this is the law of him who has vowed: on the day when he fulfils the days of his vow, he shall present his offering at the doors of the Tent of Testimony,

6:14 and he shall bring his gift unto the Lord: one unblemished year-old male lamb for whole burning, and one unblemished year-old ewe lamb for sin, and one unblemished ram for deliverance,

6:15 and a basket of unleavened bread of fine flour, loaves prepared with oil, and unleavened wafers spread with oil, and their sacrifice and their drink offering.

6:16 And the priest shall present them before the Lord, and prepare his offering for sin and his whole burnt offering.

6:17 And he shall prepare the ram as a sacrifice of deliverance unto the Lord, with the basket of unleavened bread; and the priest shall prepare its sacrifice and its drink offering.

6:18 And he who has vowed shall shave the head of his vow at the doors of the Tent of Testimony, and put the hair upon the fire which is under the sacrifice of deliverance.

6:19 And the priest shall take the boiled foreleg from the ram, and one unleavened loaf from the basket, and one unleavened wafer, and put them upon the hands of him who has vowed, after he has shaved the hair of his vow.

6:20 And the priest shall bring them as a presentation before the Lord. It shall be holy unto the priest, with the breast of presentation and the foreleg of the portion set apart; and afterward he who has vowed shall drink wine.

6:21 This is the law of him who vows unto the Lord, his gift unto the Lord concerning the vow, apart from whatever his hand may find, according to the extent of his vow which he vows under the law of consecration.

6:22 And the Lord spoke unto Moses, saying:

6:23 Speak unto Aaron and unto his sons, saying: Thus you shall bless the sons of Israel, saying unto them (and they shall put My name upon the sons of Israel, and I, the Lord, will bless them):

Note 17: 17. Numbers 6:23 • Text. Restore the naming clause missing from the earlier Saints reading draft. This Greek edition places it parenthetically before the threefold blessing. The comparison versions place the corresponding clause at 6:27; the draft therefore has 26 verse units in chapter 6.

6:24 The Lord bless you and keep you;

Note 18: 18. Numbers 6:24 • Wording. Retain “The Lord bless thee and keep thee.” These are wishes of blessing, not present indicatives; “blesseth” would alter the grammar. Singular thee addresses the recipient distributively within the blessing upon Israel.

6:25 the Lord make His face shine upon you, and have mercy upon you;

Note 19: 19. Numbers 6:25 • Meaning. “Have mercy upon thee” expresses the Greek verb directly and agrees closely with Brenton and Douay–Rheims. KJV’s “be gracious” is not wrong English, but it does not carry the same explicit mercy wording.

6:26 the Lord lift up His face upon you, and give you peace.

Note 20: 20. Numbers 6:26 • Wording. Retain the lifting of the face and the gift of peace. “Face” is clear modern English; “countenance” supplies traditional cadence but is not needed to recover the image.

Numbers 7

7:1 And it came to pass, on the day when Moses finished setting up the Tent, that he anointed it and sanctified it and all its vessels, and the altar and all its vessels; and he anointed them and sanctified them,

7:2 and the rulers of Israel presented offerings, twelve rulers of their ancestral houses; these are the rulers of the tribes, these are they who stood over the enrolment.

7:3 And they brought their gifts before the Lord: six covered wagons and twelve oxen, a wagon from every two rulers and a calf from each. They presented them before the Tent.

Note 21: 21. Numbers 7:3 • Wording. “Covered wagons” is an intelligible traditional expression. Keep six wagons and twelve oxen, and preserve the distribution of one wagon for two rulers and one calf from each.

7:4 And the Lord said unto Moses, saying:

7:5 Take them from them, and they shall be for the works of ministry of the Tent of Testimony; and you shall give them unto the Levites, unto each according to his ministry.

7:6 And Moses took the wagons and oxen and gave them to the Levites.

7:7 He gave two wagons and four oxen to the sons of Gershon, according to their ministries.

7:8 And he gave four wagons and eight oxen to the sons of Merari, according to their ministries, through Ithamar son of Aaron the priest.

7:9 And unto the sons of Kohath he gave none, for they have the ministries of the sanctuary; they shall bear them upon their shoulders.

7:10 And the rulers presented gifts for the dedication of the altar on the day he anointed it. The rulers presented their gifts before the altar.

7:11 And the Lord said unto Moses: One ruler each day, a ruler each day, shall present their gifts for the dedication of the altar.

7:12 And the one presenting his gift on the first day was Nahshon son of Amminadab, ruler of the tribe of Judah.

7:13 And he presented his gift: one silver dish weighing one hundred thirty shekels and one silver bowl of seventy sanctuary shekels, both full of fine flour prepared with oil for a sacrifice;

7:14 one incense vessel of ten gold units, full of incense;

7:15 one calf, one ram, and one year-old male lamb for a whole burnt offering;

7:16 and one male goat from the goats for sin;

7:17 and for a sacrifice of deliverance: two heifers, five rams, five male goats, and five year-old ewe lambs. This was the gift of Nahshon son of Amminadab.

Note 22: 22. Numbers 7:17 • Text. Retain the Greek heifers and ewe lambs. The sex distinctions differ from the more general oxen and lambs of the other traditions. Repeated offerings in this chapter remain fully written out.

7:18 On the second day Nethanel son of Zuar, ruler of the tribe of Issachar, presented his gift.

7:19 And he presented his gift: one silver dish weighing one hundred thirty shekels and one silver bowl of seventy sanctuary shekels, both full of fine flour prepared with oil for a sacrifice;

7:20 one incense vessel of ten gold units, full of incense;

7:21 one calf, one ram, and one year-old male lamb for a whole burnt offering;

7:22 and one male goat from the goats for sin;

7:23 and for a sacrifice of deliverance: two heifers, five rams, five male goats, and five year-old ewe lambs. This was the gift of Nethanel son of Zuar.

7:24 On the third day: Eliab son of Helon, ruler of the sons of Zebulun.

7:25 His gift was one silver dish weighing one hundred thirty shekels and one silver bowl of seventy sanctuary shekels, both full of fine flour prepared with oil for a sacrifice;

7:26 one incense vessel of ten gold units, full of incense;

7:27 one calf, one ram, and one year-old male lamb for a whole burnt offering;

7:28 and one male goat from the goats for sin;

7:29 and for a sacrifice of deliverance: two heifers, five rams, five male goats, and five year-old ewe lambs. This was the gift of Eliab son of Helon.

7:30 On the fourth day: Elizur son of Shedeur, ruler of the sons of Reuben.

7:31 His gift was one silver dish weighing one hundred thirty shekels and one silver bowl of seventy sanctuary shekels, both full of fine flour prepared with oil for a sacrifice;

7:32 one incense vessel of ten gold units, full of incense;

7:33 one calf, one ram, and one year-old male lamb for a whole burnt offering;

7:34 and one male goat from the goats for sin;

7:35 and for a sacrifice of deliverance: two heifers, five rams, five male goats, and five year-old ewe lambs. This was the gift of Elizur son of Shedeur.

7:36 On the fifth day: Shelumiel son of Zurishaddai, ruler of the sons of Simeon.

7:37 His gift was one silver dish weighing one hundred thirty shekels and one silver bowl of seventy sanctuary shekels, both full of fine flour prepared with oil for a sacrifice;

7:38 one incense vessel of ten gold units, full of incense;

7:39 one calf, one ram, and one year-old male lamb for a whole burnt offering;

7:40 and one male goat from the goats for sin;

7:41 and for a sacrifice of deliverance: two heifers, five rams, five male goats, and five year-old ewe lambs. This was the gift of Shelumiel son of Zurishaddai.

7:42 On the sixth day: Eliasaph son of Reuel, ruler of the sons of Gad.

7:43 His gift was one silver dish weighing one hundred thirty shekels and one silver bowl of seventy sanctuary shekels, both full of fine flour prepared with oil for a sacrifice;

7:44 one incense vessel of ten gold units, full of incense;

7:45 one calf, one ram, and one year-old male lamb for a whole burnt offering;

7:46 and one male goat from the goats for sin;

7:47 and for a sacrifice of deliverance: two heifers, five rams, five male goats, and five year-old ewe lambs. This was the gift of Eliasaph son of Reuel.

7:48 On the seventh day: Elishama son of Ammihud, ruler of the sons of Ephraim.

7:49 His gift was one silver dish weighing one hundred thirty shekels and one silver bowl of seventy sanctuary shekels, both full of fine flour prepared with oil for a sacrifice;

7:50 one incense vessel of ten gold units, full of incense;

7:51 one calf, one ram, and one year-old male lamb for a whole burnt offering;

7:52 and one male goat from the goats for sin;

7:53 and for a sacrifice of deliverance: two heifers, five rams, five male goats, and five year-old ewe lambs. This was the gift of Elishama son of Ammihud.

7:54 On the eighth day: Gamaliel son of Pedahzur, ruler of the sons of Manasseh.

7:55 His gift was one silver dish weighing one hundred thirty shekels and one silver bowl of seventy sanctuary shekels, both full of fine flour prepared with oil for a sacrifice;

7:56 one incense vessel of ten gold units, full of incense;

7:57 one calf, one ram, and one year-old male lamb for a whole burnt offering;

7:58 and one male goat from the goats for sin;

7:59 and for a sacrifice of deliverance: two heifers, five rams, five male goats, and five year-old ewe lambs. This was the gift of Gamaliel son of Pedahzur.

7:60 On the ninth day: Abidan son of Gideoni, ruler of the sons of Benjamin.

7:61 His gift was one silver dish weighing one hundred thirty shekels and one silver bowl of seventy sanctuary shekels, both full of fine flour prepared with oil for a sacrifice;

7:62 one incense vessel of ten gold units, full of incense;

7:63 one calf, one ram, and one year-old male lamb for a whole burnt offering;

7:64 and one male goat from the goats for sin;

7:65 and for a sacrifice of deliverance: two heifers, five rams, five male goats, and five year-old ewe lambs. This was the gift of Abidan son of Gideoni.

7:66 On the tenth day: Ahiezer son of Ammishaddai, ruler of the sons of Dan.

7:67 His gift was one silver dish weighing one hundred thirty shekels and one silver bowl of seventy sanctuary shekels, both full of fine flour prepared with oil for a sacrifice;

7:68 one incense vessel of ten gold units, full of incense;

7:69 one calf, one ram, and one year-old male lamb for a whole burnt offering;

7:70 and one male goat from the goats for sin;

7:71 and for a sacrifice of deliverance: two heifers, five rams, five male goats, and five year-old ewe lambs. This was the gift of Ahiezer son of Ammishaddai.

7:72 On the eleventh day: Pagiel son of Ocran, ruler of the sons of Asher.

7:73 His gift was one silver dish weighing one hundred thirty shekels and one silver bowl of seventy sanctuary shekels, both full of fine flour prepared with oil for a sacrifice;

7:74 one incense vessel of ten gold units, full of incense;

7:75 one calf, one ram, and one year-old male lamb for a whole burnt offering;

7:76 and one male goat from the goats for sin;

7:77 and for a sacrifice of deliverance: two heifers, five rams, five male goats, and five year-old ewe lambs. This was the gift of Pagiel son of Ocran.

7:78 On the twelfth day: Ahira son of Enan, ruler of the sons of Naphtali.

7:79 His gift was one silver dish weighing one hundred thirty shekels and one silver bowl of seventy sanctuary shekels, both full of fine flour prepared with oil for a sacrifice;

7:80 one incense vessel of ten gold units, full of incense;

7:81 one calf, one ram, and one year-old male lamb for a whole burnt offering;

7:82 and one male goat from the goats for sin;

7:83 and for a sacrifice of deliverance: two heifers, five rams, five male goats, and five year-old ewe lambs. This was the gift of Ahira son of Enan.

7:84 This was the dedication of the altar from the rulers of the sons of Israel on the day he anointed it: twelve silver dishes, twelve silver bowls, and twelve gold incense vessels.

7:85 Each dish weighed one hundred thirty shekels and each bowl seventy shekels. All the silver of the vessels was two thousand four hundred sanctuary shekels.

7:86 The twelve gold incense vessels were full of incense. All the gold of the incense vessels was one hundred twenty gold units.

7:87 All the cattle for whole burning were twelve calves, with twelve rams and twelve year-old male lambs, and their sacrifices and drink offerings; also twelve male goats from the goats for sin.

7:88 All the cattle for the sacrifice of deliverance were twenty-four heifers, with sixty rams, sixty male goats, and sixty unblemished year-old ewe lambs. This was the dedication of the altar after the filling of his hands and after anointing him.

Note 23: 23. Numbers 7:88 • Text. The Greek adds the filling of his hands, a consecration idiom, and then anointing him. The referent in this wording is awkward. Preserve it and explain the idiom rather than silently replacing it with the other versions' altar-only wording.

7:89 When Moses entered the Tent of Testimony to speak with Him, he heard the voice of the Lord speaking to him from above the propitiatory cover on the ark of Testimony, between the two cherubim. He spoke to him.

Note 24: 24. Numbers 7:89 • Meaning. Use "propitiatory cover" consistently for the ark's cover. Brenton and KJV use mercy seat, while Douay–Rheims has propitiatory. The note identifies the traditional term without suggesting that the object is an ordinary chair.

Numbers 8

8:1 And the Lord spoke unto Moses, saying:

8:2 Speak unto Aaron, and you shall say unto him: When you set the lamps in place, the seven lamps shall shine from one side toward the front of the lampstand.

8:3 And Aaron did so. He lit its lamps from the one side toward the front of the lampstand, as the Lord instructed Moses.

8:4 And this was the construction of the lampstand: solid gold, its stem and its lilies, entirely solid. According to the form the Lord showed Moses, so he made the lampstand.

8:5 And the Lord spoke unto Moses, saying:

8:6 Take the Levites from among the sons of Israel, and you shall purify them.

8:7 And you shall do thus unto them for their purification: you shall sprinkle them with water of purification, and a razor shall pass over their whole body, and they shall wash their garments and be clean.

Note 25: 25. Numbers 8:7 • Meaning. "Water of purification" describes ritual cleansing. KJV's "water of purifying" remains understandable, but the noun purification fits the Saints terminology and avoids a cumbersome gerund phrase.

8:8 And they shall take one calf from the cattle, and its sacrifice of fine flour prepared with oil; and you shall take a year-old calf from the cattle for sin.

8:9 And you shall bring the Levites before the Tent of Testimony, and shall gather the whole congregation of the sons of Israel.

8:10 And you shall bring the Levites before the Lord, and the sons of Israel shall lay their hands upon the Levites.

8:11 And Aaron shall set the Levites apart as a gift before the Lord from the sons of Israel, so that they may perform the works of the Lord.

8:12 But the Levites shall lay their hands upon the heads of the calves; and he shall offer the one for sin and the other for a whole burnt offering unto the Lord, to make atonement for them.

8:13 And you shall set the Levites before the Lord, and before Aaron, and before his sons, and shall give them as a gift before the Lord.

8:14 And you shall separate the Levites from among the sons of Israel, and they shall be Mine.

8:15 And after these things the Levites shall enter to perform the works of the Tent of Testimony; and you shall cleanse them, and shall give them before the Lord.

8:16 For they are given to Me as a gift from among the sons of Israel. In place of those opening every womb, all the firstborn among the sons of Israel, I have taken them for Myself.

8:17 For every firstborn among the sons of Israel is Mine, human and livestock alike. On the day I struck down every firstborn in the land of Egypt, I consecrated them to Myself.

8:18 And I took the Levites in place of every firstborn among the sons of Israel.

8:19 And I gave the Levites as a gift unto Aaron and his sons from among the sons of Israel, to perform the works of the sons of Israel in the Tent of Testimony and make atonement for the sons of Israel, and there shall be no one among the sons of Israel approaching the holy things.

Note 26: 26. Numbers 8:19 • Text. The Greek concludes that no one among the sons of Israel shall approach the holy things. The plague clause in KJV and Douay–Rheims should not be inserted as though it were merely smoother English.

8:20 And Moses, Aaron, and the whole congregation of the sons of Israel did for the Levites everything that the Lord commanded Moses concerning the Levites. So the sons of Israel did for them.

8:21 And the Levites purified themselves and washed their clothes. Aaron gave them as a gift before the Lord, and Aaron made atonement for them to purify them.

8:22 And afterward the Levites entered to minister their ministry in the Tent of Testimony before Aaron and his sons. As the Lord instructed Moses concerning the Levites, so they did for them.

8:23 And the Lord spoke unto Moses, saying:

8:24 This concerns the Levites: from twenty-five years old and upward, they shall enter to work in the Tent of Testimony.

8:25 And from fifty years old he shall withdraw from the ministry, and shall work no longer.

8:26 And his brother shall minister in the Tent of Testimony, to keep the charges; but he shall perform no work. Thus you shall deal with the Levites in their charges.

Note 27: 27. Numbers 8:26 • Text. The Greek says “his brother shall minister,” following a singular retiring Levite in 8:25. KJV and Douay–Rheims describe assisting brethren. Preserve the Greek shift and flag the unclear practical relationship.

Numbers 9

9:1 And the Lord spoke unto Moses in the wilderness of Sinai, in the second year after they came out of the land of Egypt, in the first month, saying:

9:2 Tell the sons of Israel to observe the Passover at its appointed time.

9:3 On the fourteenth day of the first month, toward evening, you shall observe it at the appointed times; you shall observe it according to its law and according to its prescribed determination.

9:4 And Moses told the sons of Israel to observe the Passover.

9:5 At the beginning, on the fourteenth day of the month in the wilderness of Sinai, the sons of Israel did as the Lord instructed Moses.

9:6 And men arrived who were unclean through a dead person and could not observe the Passover that day. They approached Moses and Aaron that day.

9:7 And those men said to him: We are unclean through a dead person. Must we therefore fail to present the gift unto the Lord at its appointed time among the sons of Israel?

9:8 And Moses said unto them: Stand here, and I will hear what the Lord will command concerning you.

9:9 And the Lord spoke unto Moses, saying:

9:10 Speak unto the sons of Israel, saying: If any man among you, or among your generations, is unclean through a dead person, or is on a distant journey, he shall observe the Passover unto the Lord.

9:11 In the second month, on the fourteenth day, toward evening, they shall observe it. They shall eat it with unleavened bread and bitter herbs.

9:12 They shall leave none of it until morning and shall break no bone of it. They shall observe it according to the law of the Passover.

9:13 And if a man is clean, and is not on a distant journey, and fails to observe the Passover, that soul shall be destroyed from his people; because he did not present the gift unto the Lord at its appointed time, that man shall bear his sin.

9:14 But if a sojourner comes unto you in your land, and observes the Passover unto the Lord, he shall observe it according to the law of the Passover and according to its prescribed order. You shall have one law, both for the sojourner and for the native of the land.

Note 28: 28. Numbers 9:14 • Meaning. “One law” is direct and solemn. Sojourner means an outsider residing among the people; it should not be reduced to a tourist or equated without qualification with a modern citizenship category.

9:15 And on the day the Tent was erected, the cloud covered the Tent, the House of Testimony. In the evening there was over the Tent an appearance like fire until morning.

9:16 So it was continually: the cloud covered it by day, and an appearance of fire by night.

9:17 And whenever the cloud rose from the Tent, afterward the sons of Israel set out. Where the cloud stood, there the sons of Israel camped.

9:18 By the command of the Lord the sons of Israel shall camp, and by the command of the Lord they shall set out; all the days in which the cloud overshadows the Tent, the sons of Israel shall camp.

9:19 And when the cloud remains over the Tent for many days, the sons of Israel shall keep the charge of God, and shall in no wise set out.

9:20 And it shall be, when the cloud covers the Tent for a number of days, that by the voice of the Lord they shall camp, and by the command of the Lord they shall set out.

9:21 And it shall be, when the cloud remains from evening until morning, and the cloud rises in the morning, that they shall set out by day or by night.

9:22 For the days of a month, while the cloud continues overshadowing it, the sons of Israel shall camp, and shall in no wise set out.

Note 29: 29. Numbers 9:22 • Text. Retain the Greek reference to the days of a month. KJV and Douay–Rheims give a fuller range of durations. The web Brenton paragraph is numbered differently, so the parallel is matched by content.

9:23 For by the command of the Lord they shall set out. They kept the Lord’s charge, by the command of the Lord through Moses.

Numbers 10

10:1 And the Lord spoke unto Moses, saying:

10:2 Make two silver trumpets for yourself; you shall make them of hammered work; and they shall be for you to summon the congregation and to set the camps in motion.

10:3 And you shall blow them, and the whole congregation shall gather at the door of the Tent of Testimony.

10:4 But if they blow one, all the rulers, the leaders of Israel, shall come unto you.

10:5 And you shall blow a signal, and the camps encamped toward the east shall set out.

10:6 And you shall blow a second signal, and the camps encamped toward the southwest shall set out; and you shall blow a third signal, and the camps encamped toward the sea shall set out; and you shall blow a fourth signal, and the camps encamped toward the north shall set out. They shall blow a signal at their departure.

Note 30: 30. Numbers 10:6 • Text. The Greek includes third and fourth signals for the seaward and northern camps. KJV and Douay–Rheims do not give that full sequence here. Preserve the repeated instructions.

10:7 And when you gather the congregation, you shall blow, but not with a signal.

10:8 And Aaron’s sons, the priests, shall blow the trumpets. This shall be an everlasting statute for you throughout your generations.

10:9 But if you go out to war in your land against the adversaries who resist you, you shall give a signal with the trumpets; and you shall be remembered before the Lord, and shall be delivered from your enemies.

10:10 And in the days of your gladness, and at your feasts, and at your new moons, you shall blow the trumpets over your whole burnt offerings and over your sacrifices of deliverance; and it shall be a remembrance for you before your God. I am the Lord your God.

10:11 And in the second year, in the second month, on the twentieth day of the month, the cloud rose from the Tent of Testimony.

10:12 And the sons of Israel set out with their equipment in the wilderness of Sinai, and the cloud stood in the wilderness of Paran.

10:13 And they set out first by the voice of the Lord through Moses.

10:14 And the formation of the camp of the sons of Judah set out first, with their army. Nahshon son of Amminadab was over their army.

10:15 And Nethanel son of Zuar was over the army of the tribe of the sons of Issachar.

10:16 And Eliab son of Helon was over the army of the tribe of the sons of Zebulun.

10:17 And they shall take down the Tent, and the sons of Gershon and Merari shall set out carrying the Tent.

10:18 And the formation of Reuben’s camp set out, with their army. Elizur son of Shedeur was over their army.

10:19 And Shelumiel son of Zurishaddai was over the army of the tribe of the sons of Simeon.

10:20 And Eliasaph son of Reuel was over the army of the tribe of the sons of Gad.

10:21 And the sons of Kohath shall set out carrying the holy things; they shall erect the Tent before they arrive.

10:22 And the formation of Ephraim’s camp shall set out, with their army. Elishama son of Ammihud was over their army.

10:23 And Gamaliel son of Pedahzur was over the army of the tribe of the sons of Manasseh.

10:24 And Abidan son of Gideoni was over the army of the tribe of the sons of Benjamin.

10:25 And the formation of the camp of the sons of Dan shall set out last of all the camps, with their army. Ahiezer son of Ammishaddai was over their army.

10:26 And Pagiel son of Ocran was over the army of the tribe of the sons of Asher.

10:27 And Ahira son of Enan was over the army of the tribe of the sons of Naphtali.

10:28 These were the armies of the sons of Israel, and they set out with their force.

10:29 And Moses said unto Hobab son of Reuel the Midianite, Moses’ kinsman by marriage: We are setting out for the place of which the Lord said: I will give this unto you. Come with us, and we will do you good; for the Lord has spoken good concerning Israel.

10:30 And he said unto him: I will not go, but will go unto my own land and unto my kindred.

10:31 And he said: Do not leave us, for you were with us in the wilderness, and you shall be an elder among us.

Note 31: 31. Numbers 10:31 • Text. Use “an elder among us.” KJV’s “instead of eyes” and Douay–Rheims’ guide make sense in their texts, but they should not displace the Greek noun.

10:32 And it shall be, if you go with us, that whatever good things the Lord may do unto us, we will do you good.

10:33 And they set out from the mountain of the Lord for a journey of three days. The ark of the Lord’s covenant went ahead of them for a journey of three days, to scout a resting place for them.

10:34 And it came to pass, when the ark set out, that Moses said: Arise, O Lord; let Thine enemies be scattered; let all them that hate Thee flee.

Note 32: 32. Numbers 10:34 • Wording. “Arise, O Lord” preserves the force and cadence of the invocation. The Greek places this prayer at 10:34; its parallel is KJV and Douay–Rheims 10:35. The cloud verse follows the prayers in this Greek edition.

10:35 And when it rested, he said: Turn back, O Lord, the thousands and myriads in Israel.

10:36 And the cloud was overshadowing them by day when they set out from the camp.

Numbers 11

11:1 And the people were grumbling evil things before the Lord. The Lord heard and was stirred to anger; fire from the Lord blazed among them and consumed a part of the camp.

11:2 And the people cried out unto Moses. Moses prayed unto the Lord, and the fire died down.

11:3 And that place was named Burning, because fire from the Lord had blazed among them.

11:4 And the mixed company among them craved intensely, and the sons of Israel also sat down and wept, saying: Who will feed us meat?

Note 33: 33. Numbers 11:4 • Wording. “Craved intensely” conveys the emphatic repetition naturally. Historical lust here means intense desire for food, not specifically sexual desire. The title Graves of Craving makes the same distinction clear.

11:5 We remember the fish we ate in Egypt for nothing, the cucumbers, melons, leeks, onions, and garlic.

11:6 But now our life is parched; our eyes see nothing except the manna.

11:7 The manna is like coriander seed, and its appearance is like crystal.

Note 34: 34. Numbers 11:7 • Text. The Greek κρύσταλλος can evoke crystal or ice; Brenton chooses hoarfrost. KJV and Douay–Rheims have bdellium. The draft retains crystal as the visual comparison, with the icy sense noted as an alternative; it does not identify manna’s material.

11:8 And the people went about and gathered it, ground it in the mill, crushed it in the mortar, boiled it in the pot, and made cakes baked in ashes. Its pleasant taste was like a cake made with oil.

11:9 And when the dew fell on the camp at night, the manna fell upon it.

11:10 And Moses heard them weeping by their groups, each at his doorway. The Lord was stirred to great anger, and it was evil in Moses’ sight.

11:11 And Moses said unto the Lord: Why hast Thou afflicted Thy servant? And why have I not found favour before Thee, that Thou shouldest lay the onrush of this people upon me?

11:12 Did I conceive all this people, or did I give birth unto them, that Thou sayest unto me, Carry them in your bosom, as a nurse carries a nursing child, unto the land which Thou didst swear unto their fathers?

11:13 Where can I get meat to give all this people? For they weep before me, saying: Give us meat to eat!

11:14 I shall not be able to carry this people alone, because this matter is too heavy for me.

11:15 But if Thou do thus unto me, slay me outright, if I have found mercy with Thee, that I may not see my misery.

11:16 And the Lord said unto Moses: Gather unto Me seventy men from the elders of Israel, whom you yourself know to be elders of the people and their scribes; and you shall bring them unto the Tent of Testimony, and they shall stand there with you.

11:17 And I will come down and speak there with you, and will take of the Spirit that is upon you and put it upon them; and they shall help you bear the onrush of the people, and you shall not bear them alone.

11:18 And you shall say unto the people: Purify yourselves for tomorrow, and you shall eat meat; for you wept before the Lord, saying: Who will feed us meat? For it is well with us in Egypt. And the Lord will give you meat to eat, and you shall eat meat.

11:19 You shall eat not for one day, nor for two, nor for five days, nor for ten days, nor for twenty days;

11:20 for a whole month you shall eat, until it comes out of your nostrils, and it shall be unto you a bilious sickness; because you disobeyed the Lord, who is among you, and wept before Him, saying: Why did we come out of Egypt?

Note 35: 35. Numbers 11:20 • Meaning. “Bilious sickness” retains the ancient bodily sense without claiming a diagnosis of modern cholera. Brenton has nausea, while KJV and Douay–Rheims emphasize loathing. Nausea is a clearer possible alternative; bilious sickness preserves the more specific ancient idiom provisionally.

11:21 And Moses said: The people among whom I am are six hundred thousand on foot; and Thou hast said: I will give them meat to eat, and they shall eat for a whole month.

11:22 Could sheep and cattle be slaughtered for them and be enough? Could all the food of the sea be gathered for them and be enough?

11:23 And the Lord said unto Moses: Shall the hand of the Lord not suffice? Now you shall know whether My word shall overtake you or not.

11:24 And Moses went out and told the people the Lord’s words. He gathered seventy men from the elders of the people and stationed them around the tent.

11:25 And the Lord came down in a cloud and spoke to him. He took some of the Spirit that was upon him and put it upon the seventy men, the elders. When the Spirit rested upon them, they prophesied, and did not do so again.

Note 36: 36. Numbers 11:25 • Meaning. “Did not do so again” reflects the Greek’s cessation of further prophesying. KJV’s “did not cease” and Douay–Rheims’ continuation say something materially different. This is not a stylistic modernization.

11:26 And two men were left in the camp: one was named Eldad and the other Medad. The Spirit rested upon them. They were among those enrolled, but had not come to the tent; they prophesied in the camp.

11:27 And the young man ran up and reported unto Moses, saying: Eldad and Medad are prophesying in the camp!

11:28 And Joshua son of Nun, the chosen attendant of Moses, answered: My lord Moses, prevent them!

11:29 And Moses said unto him: Are you jealous for me? Would that all the people of the Lord were prophets, when the Lord gives His Spirit upon them!

Note 37: 37. Numbers 11:29 • Meaning. Render the idiom as a wish: “Would that all the people of the Lord were prophets.” A mechanical “Who would make” can sound like a request to identify someone. Keep the following Greek when-clause about the Spirit.

11:30 And Moses returned to the camp, he and the elders of Israel.

11:31 And a wind went out from the Lord and carried quail across from the sea. It cast them upon the camp, a day’s journey on this side and a day’s journey on that side, around the camp, about two cubits above the ground.

11:32 And the people rose all that day, all night, and all the following day and gathered quail. Whoever gathered least gathered ten kors, and they cooled them for themselves in cooling places around the camp.

11:33 The meat was still between their teeth, before it was gone, when the Lord grew angry against the people and struck the people with a very great plague.

11:34 And that place was named Graves of Craving, because there they buried the people who had craved.

11:35 From Graves of Craving the people set out for Hazeroth, and the people were at Hazeroth.

Numbers 12

12:1 And Miriam and Aaron spoke against Moses because of the Ethiopian woman Moses had married, for he had married an Ethiopian woman.

12:2 And they said: Has the Lord spoken only unto Moses? Has He not spoken unto us also? And the Lord heard.

12:3 And the man Moses was very meek, beyond all the men upon the earth.

Note 38: 38. Numbers 12:3 • Wording. Restore “very meek.” Here meek conveys gentleness and humility, not weakness or inability to lead. Both traditional cadence and the Greek sense support retaining it.

12:4 And immediately the Lord said unto Moses, Miriam, and Aaron: Come out, all three of you, to the Tent of Testimony. And the three came out to the Tent of Testimony.

12:5 And the Lord came down in a pillar of cloud and stood at the entrance of the Tent of Testimony. Aaron and Miriam were called, and both came forward.

12:6 And He said unto them: Hear My words: If there is a prophet among you unto the Lord, I will make Myself known unto him in a vision, and I will speak unto him in sleep.

12:7 Not so My servant Moses; he is faithful in all My house.

12:8 I will speak unto him mouth to mouth, in visible appearance, and not through riddles; and he saw the glory of the Lord. And why were you not afraid to speak against My servant Moses?

Note 39: 39. Numbers 12:8 • Text. Retain “he saw the glory of the Lord,” including its past tense. KJV’s similitude and Douay–Rheims’ seeing the Lord plainly should not be blended into the Greek. “Visible appearance” also avoids Brenton’s now misleading apparently.

12:9 And the Lord’s fierce anger was upon them, and He departed.

12:10 And the cloud withdrew from the tent, and behold, Miriam was leprous as snow. Aaron looked at Miriam, and behold, she was leprous.

12:11 And Aaron said unto Moses: I beseech you, my lord, do not lay sin upon us, for we acted ignorantly in that we sinned.

12:12 Let her not be as one equal to death, as a miscarried child coming out of a mother’s womb; and it consumes half her flesh.

Note 40: 40. Numbers 12:12 • Meaning. “Miscarried child” is clearer today than Brenton’s older use of abortion. The Greek’s final pronoun and the consuming clause are difficult; the draft preserves the difficulty without presenting a settled medical explanation.

12:13 And Moses cried unto the Lord, saying: O God, I beseech Thee, heal her.

12:14 And the Lord said unto Moses: If her father had spat in her face, would she not be ashamed for seven days? Let her be set apart outside the camp for seven days; afterward she shall enter.

12:15 And Miriam was set apart outside the camp for seven days, and the people did not set out until Miriam was cleansed.

12:16 And afterward the people set out from Hazeroth and camped in the wilderness of Paran.

Numbers 13

13:1 And the Lord spoke unto Moses, saying:

13:2 Send men for yourself, and let them search out the land of the Canaanites, which I give unto the sons of Israel for a possession. You shall send one man from each tribe, according to the groups of their ancestral families, each a leader among them.

13:3 And Moses sent them from the wilderness of Paran through the Lord’s voice. All these men were leaders of the sons of Israel.

13:4 And these were their names: from the tribe of Reuben, Salamiel son of Zaccur;

13:5 from the tribe of Simeon, Shaphat son of Souri;

13:6 from the tribe of Judah, Caleb son of Jephunneh;

13:7 from the tribe of Issachar, Igal son of Joseph;

13:8 from the tribe of Ephraim, Hoshea son of Nun;

13:9 from the tribe of Benjamin, Palti son of Raphu;

13:10 from the tribe of Zebulun, Gaddiel son of Sodi;

13:11 from the tribe of Joseph, of the sons of Manasseh, Gaddi son of Susi;

13:12 from the tribe of Dan, Ammiel son of Gemalli;

13:13 from the tribe of Asher, Sethur son of Michael;

13:14 from the tribe of Naphtali, Nahbi son of Iabi;

13:15 from the tribe of Gad, Gaddiel son of Machi.

13:16 These were the names of the men Moses sent to explore the land. Moses named Hoshea son of Nun Joshua.

13:17 And Moses sent them to search out the land of Canaan, and said unto them: Go up by this wilderness, and you shall go up into the hill country;

13:18 and you shall see the land, what it is, and the people settled upon it, whether they are stronger or weak, whether they are few or many;

13:19 And is the land on which they are settled good or bad? What are the towns in which they live—walled or unwalled?

13:20 And what is the land like—rich or neglected? Are there trees therein or not? And persevere, and you shall take of the fruits of the land. And the days were days of spring, forerunners of the grape harvest.

Note 41: 41. Numbers 13:20 • Text. The Greek explicitly says days of spring, forerunners of the grape harvest. Preserve that wording even though KJV and Douay–Rheims emphasize the first ripe grapes. The apparent seasonal difficulty needs a note, not silent repair.

13:21 And they went up and inspected the land from the wilderness of Sin to Raab, as one enters Ephaath.

13:22 And they went up through the wilderness and came as far as Hebron, where Ahiman, Sheshai, and Talmai, families of Anak, were. Hebron had been built seven years before Tanis in Egypt.

13:23 And they came as far as the Ravine of the Cluster and inspected it. They cut from there a branch with one cluster of grapes upon it and carried it on carrying poles, with some pomegranates and figs.

13:24 They named that place Ravine of the Cluster because of the cluster the sons of Israel cut from there.

13:25 And they returned from there after inspecting the land for forty days.

13:26 And they came unto Moses, Aaron, and the whole congregation of the sons of Israel in the wilderness of Paran, Kadesh. They gave a report to them and the whole congregation and showed the land’s fruit.

13:27 And they told him, and said: We came unto the land to which you sent us, a land flowing with milk and honey; and this is its fruit.

13:28 But the nation living on it is bold, and the cities are strongly fortified with walls and very large. We saw the family of Anak there.

13:29 And Amalek dwells in the land toward the south; and the Hittite, and the Hivite, and the Jebusite, and the Amorite dwell in the hill country; and the Canaanite dwells beside the sea and beside the river Jordan.

13:30 And Caleb quieted the people before Moses and said to him: No! We shall certainly go up and inherit it, for we shall surely prevail against them.

13:31 And the men who had gone up with him said: We are not going up, for we shall certainly not be able to go up against the nation, because it is much stronger than we are.

13:32 And they brought dismay concerning the land which they had searched out unto the sons of Israel, saying: The land through which we passed to search it out is a land that devours its inhabitants; all the people whom we saw therein are men of exceeding height;

13:33 And there we saw the giants. We were like grasshoppers before them, and indeed so we were before them.

Note 42: 42. Numbers 13:33 • Text. The Greek repeats “before them.” KJV distinguishes our own sight from theirs. Keep the source’s repetition and the scouts’ reported comparison to grasshoppers without turning their report into a separate biological claim.

Numbers 14

14:1 And the whole congregation raised its voice, and the people wept all that night.

14:2 And all the sons of Israel grumbled against Moses and Aaron. The whole congregation said to them: If only we had died in the land of Egypt! Or if only we had died in this wilderness!

14:3 And why is the Lord bringing us into this land to fall in war? Our wives and children will become plunder. So now it is better for us to return to Egypt.

14:4 And they said to one another, Let us appoint a leader and return to Egypt.

14:5 And Moses and Aaron fell on their faces before the whole congregation of the sons of Israel.

14:6 Joshua son of Nun and Caleb son of Jephunneh, among those who had explored the land, tore their garments.

14:7 And they said to the whole congregation of the sons of Israel: The land we inspected is exceedingly, exceedingly good.

14:8 If the Lord chooses us, He will bring us into this land and give it to us, a land flowing with milk and honey.

14:9 Only do not become deserters from the Lord. Do not fear the people of the land, for they are food for us. Their season has passed away from them, but the Lord is among us. Do not fear them.

Note 43: 43. Numbers 14:9 • Text. “Their season hath passed away” follows the Greek. KJV’s defence and Douay–Rheims’ aid are different readings or interpretations. Food for us remains an image within the speakers’ speech.

14:10 And the whole congregation said to stone them with stones. Then the Lord’s glory appeared in a cloud over the Tent of Testimony among all the sons of Israel.

14:11 And the Lord said unto Moses: How long will this people provoke Me? How long will they refuse to believe Me, despite all the signs I have done among them?

14:12 I will strike them with death and destroy them, and I will make you and your father’s house into a nation greater and much more numerous than this one.

14:13 And Moses said unto the Lord: Egypt will hear that by Thy strength Thou didst bring this people up from among them.

14:14 Indeed, all those living in this land have heard that Thou, the Lord, art among this people, that Thou appearest eye to eye, O Lord, and that Thy cloud stands over them, and Thou goest before them in a pillar of cloud by day and a pillar of fire by night.

14:15 And if Thou wipe out this people as one man, the nations who have heard Thy name will say,

14:16 Because the Lord was unable to bring this people into the land He swore to them, He laid them low in the wilderness.

14:17 And now let Thy strength be exalted, O Lord, as Thou hast spoken, saying:

14:18 The Lord is long-suffering, and abundant in mercy, and true, taking away lawlessness and wrongdoing and sins; yet He will in no wise cleanse the guilty, repaying the sins of fathers upon children unto the third and fourth generations.

Note 44: 44. Numbers 14:18 • Wording. Retain “long-suffering” and gloss it as slow to anger. The Greek also includes true, lawlessness, wrongdoing, and sins. Preserve these terms and its refusal to cleanse the guilty rather than shortening the description.

14:19 Forgive this people’s sin according to Thy great mercy, as Thou hast been gracious to them from Egypt until now.

14:20 And the Lord said unto Moses: I am gracious to them according to your word.

14:21 But as I live, and as My name lives, the glory of the Lord shall fill all the earth;

14:22 all the men who have seen My glory and the signs I did in Egypt and this wilderness, and have tested Me this tenth time and have not listened to My voice,

14:23 shall certainly not see the land I swore to their fathers. But their children who are here with Me, who do not know good or evil, every inexperienced young person—to these I will give the land. None of those who provoke Me shall see it.

Note 45: 45. Numbers 14:23 • Text. The selected Greek text and Brenton include a substantial clause granting the land to the inexperienced children who do not know good or evil. KJV and Douay–Rheims lack this wording here. Keep the whole clause in the draft.

14:24 But My servant Caleb, because a different spirit was in him and he followed Me, I will bring into the land he entered, and his seed shall inherit it.

14:25 Amalek and the Canaanites live in the valley. Tomorrow turn and depart for the wilderness by the way of the Red Sea.

14:26 And the Lord spoke unto Moses and Aaron, saying:

14:27 How long with this evil congregation? They grumble before Me; I have heard the sons of Israel’s grumbling that they have directed against you.

14:28 Say to them, I live, says the Lord: I will certainly do to you just as you have spoken into My ears.

14:29 In this wilderness your bodies shall fall, with your entire registration and those of you counted from twenty years old and upward who grumbled against Me.

Note 46: 46. Numbers 14:29 • Meaning. Use “your bodies” in this context. Mechanical “your limbs” can imply dismemberment; historical “carcases” is needlessly unfamiliar. The same decision applies at 14:32–33.

14:30 You shall certainly not enter the land over which I stretched out My hand to settle you upon it, except Caleb son of Jephunneh and Joshua son of Nun.

14:31 And I will bring into the land the children whom you said would become plunder, and they shall inherit the land from which you turned away.

14:32 And your bodies shall fall in this wilderness.

14:33 But your sons shall live as herders in the wilderness for forty years and bear your whoredom, until your bodies are consumed in the wilderness.

14:34 According to the number of days you searched out the land—forty days, a day for a year—you shall bear your sins for forty years, and you shall know the fury of My anger.

Note 47: 47. Numbers 14:34 • Text. The Greek ends with knowing the fury of divine anger. KJV’s “breach of promise” and Douay–Rheims’ revenge represent different formulations. Do not treat breach as an old synonym for anger.

14:35 I, the Lord, have spoken. I will certainly do this to this evil congregation that has banded together against Me. In this wilderness they shall be consumed, and there they shall die.

14:36 And the men Moses had sent to inspect the land came back and grumbled against it before the congregation, bringing out evil words about the land.

14:37 And those men who spoke evil against the land died in the plague before the Lord.

14:38 And Joshua son of Nun and Caleb son of Jephunneh lived, out of those men who had gone to explore the land.

14:39 And Moses spoke these words to all the sons of Israel, and the people mourned greatly.

14:40 And they rose early in the morning and went up to the top of the mountain, saying: Here we are! We will go up to the place the Lord has spoken of, for we have sinned.

14:41 And Moses said: Why do you transgress the Lord’s word? Things will not go well for you.

14:42 Do not go up, for the Lord is not with you, and you shall fall before your enemies.

14:43 Amalek and the Canaanites are there before you, and you shall fall by the sword. Because you turned away in disobedience unto the Lord, the Lord will not be among you.

14:44 And they forced their way up to the top of the mountain. The ark of the Lord’s covenant and Moses did not move from the camp.

14:45 And Amalek and the Canaanites who lived on that mountain came down, routed them, and cut them down as far as Erman. Then they returned to the camp.

Numbers 15

15:1 And the Lord spoke unto Moses, saying:

15:2 Speak unto the sons of Israel, and you shall say unto them: When you enter the land of your dwelling, which I give unto you,

15:3 and you make whole burnt offerings unto the Lord, a whole offering or a sacrifice, to honour a vow, or willingly, or at your feasts, to make a sweet savour unto the Lord, whether from the cattle or from the sheep,

Note 48: 48. Numbers 15:3 • Meaning. Keep the two Greek offering terms distinct: whole burnt offerings and a whole offering. Use honour for the vow, and sweet savour for the ritual phrase; do not impose meat as the modern meaning of a flour offering.

15:4 And the one presenting a gift unto the Lord shall bring a sacrifice of one tenth of an oiphi of fine flour mixed with one quarter of a hin of oil.

15:5 And you shall prepare wine for a drink offering, a fourth of a hin, with the whole burning or with the sacrifice; you shall prepare this much for each lamb, an offering of sweet savour unto the Lord.

15:6 And for a ram, when you prepare it for a whole burnt offering or for a sacrifice, you shall prepare a sacrifice of two tenths of fine flour mixed with oil, a third of a hin.

15:7 And you shall present wine for a drink offering, a third of a hin, for a sweet savour unto the Lord.

15:8 But if you prepare an animal from the cattle for a whole burnt offering or for a sacrifice to honour a vow, or for a sacrifice of deliverance unto the Lord,

15:9 he shall present with the calf a sacrifice of three tenths of fine flour mixed with oil, half a hin,

15:10 and half a hin of wine as a drink offering, an offering of sweet savour unto the Lord.

15:11 Thus you shall do for each calf, or each ram, or each lamb from the sheep or from the goats.

15:12 According to the number that you prepare, thus you shall do for each one according to their number.

15:13 Every native-born person shall do such things in this way when presenting offerings of sweet savour unto the Lord.

15:14 But if a sojourner who joins you in your land, or whosoever is among you throughout your generations, makes an offering of sweet savour unto the Lord, as you do, so shall the congregation do unto the Lord.

15:15 You shall have one law, both you and the sojourners joined unto you, an everlasting law throughout your generations. As you are, so shall the sojourner be before the Lord.

15:16 One law and one ordinance shall apply to you and the sojourner attached to you.

15:17 And the Lord spoke unto Moses, saying:

15:18 Speak unto the sons of Israel, and you shall say unto them: When you enter the land whither I bring you,

15:19 then it shall be, when you eat of the loaves of the land, that you shall take a portion, a gift set apart unto the Lord.

15:20 As the firstfruits of your dough, you shall set apart a loaf for a portion set apart; as a portion from the threshing floor, so you shall take it,

15:21 the firstfruits of your dough; and you shall give unto the Lord a portion set apart throughout your generations.

15:22 But when you err, and do not carry out all these commandments which the Lord spoke unto Moses,

15:23 as the Lord commanded you through Moses, from the day the Lord gave command to you and onward throughout your generations,

15:24 And if it happened unintentionally, out of the congregation’s sight, the whole congregation shall prepare one unblemished calf from the cattle as a whole burnt offering of sweet savour unto the Lord, with its sacrifice and drink offering according to the ordinance, and one male goat for sin.

15:25 And the priest shall make atonement for the whole congregation of the sons of Israel, and they shall be forgiven, because it was unintentional. They have brought their gift, an offering unto the Lord for their sin, before the Lord for their unintentional acts.

15:26 And forgiveness shall extend throughout the whole congregation of the sons of Israel and to the sojourner attached to you, because it was unintentional for the whole people.

15:27 But if one soul sins unintentionally, he shall present one year-old female goat for sin.

15:28 And the priest shall make atonement before the Lord for the person who acted unintentionally and sinned unintentionally, making atonement for that person.

15:29 For the native among the sons of Israel, and for the sojourner joined unto them, they shall have one law for whosoever acts unintentionally.

15:30 And the soul that acts with a presumptuous hand, whether of the natives or of the sojourners, provokes God; that soul shall be destroyed from his people,

Note 49: 49. Numbers 15:30 • Wording. “With a presumptuous hand” keeps the hand image and the deliberate defiance. It contrasts with the preceding unintentional acts, so an ordinary mistake is not the offence described here.

15:31 because he treated the word of the Lord as worthless, and scattered His commandments. That soul shall surely be wiped out; his sin is upon him.

15:32 And while the sons of Israel were in the wilderness, they found a man gathering wood on the Sabbath day.

15:33 And those who found him gathering wood on the Sabbath day brought him unto Moses, Aaron, and the whole congregation of the sons of Israel.

15:34 And they placed him in custody, because they had not determined what they should do to him.

15:35 And the Lord spoke unto Moses, saying: The man must certainly be put to death. Stone him with stones, all the congregation.

15:36 And the whole congregation brought him outside the camp, and the whole congregation stoned him with stones outside the camp, as the Lord had commanded Moses.

15:37 And the Lord said unto Moses, saying:

15:38 Speak unto the sons of Israel, and you shall say unto them: Let them make for themselves fringes upon the corners of their garments throughout their generations; and you shall put a blue thread upon the fringes of the corners.

Note 50: 50. Numbers 15:38 • Wording. Use fringes and a blue thread. KJV's "ribband" and Douay–Rheims' older ribbon spelling are less useful today. Preserve the garment corners and the command's shift from Moses to the plural people.

15:39 And it shall be among your fringes; and you shall see them, and remember all the commandments of the Lord, and do them; and you shall not turn aside after your thoughts and after your eyes, after which you go a whoring,

15:40 that you may remember and do all My commandments, and be holy unto your God.

15:41 I am the Lord your God, who brought you out of the land of Egypt to be your God. I am the Lord your God.

Numbers 16

16:1 And Korah son of Izhar, son of Kohath, son of Levi, spoke, with Dathan and Abiram, sons of Eliab, and On son of Peleth, son of Reuben.

16:2 And they rose up before Moses, with two hundred fifty men of the sons of Israel, leaders of the congregation, members summoned to the council, men of renown.

16:3 They banded together against Moses and Aaron and said: Enough for you! The whole congregation, all of them, is holy, and the Lord is among them. Why do you rise up against the Lord's congregation?

16:4 And when Moses heard, he fell on his face.

16:5 And he said to Korah and all his congregation, God has looked upon and known those who are His and those who are holy, and has brought them near to Himself. Those He chose for Himself He brought near to Himself.

Note 51: 51. Numbers 16:5 • Text. The Greek declares that God hath looked upon and known those who are His. KJV and Douay–Rheims put the disclosure in the morning. Preserve the tense and wording of the selected Greek text.

16:6 Do this: take fire pans for yourselves, Korah and all his congregation.

16:7 And put fire on them and place incense on them before the Lord tomorrow. The man the Lord chooses shall be holy. Let that suffice for you, sons of Levi!

16:8 And Moses said to Korah: Listen to me, sons of Levi.

16:9 Is this too little for you, that the God of Israel distinguished you from Israel's congregation and brought you near to Himself to perform the ministries of the Lord's tent and stand before the congregation to serve them?

16:10 And He brought you near, and all your brethren, the sons of Levi, with you. Do you seek to serve as priests?

16:11 Thus you and all your congregation have gathered against God. As for Aaron, who is he, that you grumble against him?

16:12 And Moses sent to summon Dathan and Abiram, sons of Eliab, but they said: We will not come up.

16:13 Is it too little that you brought us up from a land flowing with milk and honey to kill us in the wilderness, that you rule over us as a ruler?

16:14 Even if you had brought us into a land flowing with milk and honey and given us an allotment of land and vineyards, you would have gouged out those men's eyes. We will not come up!

Note 52: 52. Numbers 16:14 • Text. The Greek gives a counterfactual "even if" accusation about land and gouging out eyes. The other traditions frame this differently. Retain the difficult speech as an accusation by the rebels, with no invented explanation of its imagery.

16:15 And Moses was deeply distressed and said unto the Lord: Do not attend to their sacrifice. I have taken no desirable possession from any of them, nor have I harmed any of them.

Note 53: 53. Numbers 16:15 • Text. The Greek speaks of taking no desirable possession. KJV specifically says one ass, and Douay–Rheims a young ass. Do not add a donkey to the Greek sentence; Brenton's desire of anyone is less clear English for a valued possession.

16:16 And Moses said to Korah: Consecrate your congregation, and be ready before the Lord tomorrow, you, they, and Aaron.

16:17 And each of you shall take his fire pan and place incense on it; each shall present his fire pan before the Lord, two hundred fifty fire pans. You and Aaron shall each bring his fire pan.

16:18 And each took his fire pan, put fire on it, and placed incense on it. Moses and Aaron stood beside the entrances of the Tent of Testimony.

16:19 And Korah gathered all his congregation against them beside the entrance of the Tent of Testimony, and the Lord's glory appeared to the whole congregation.

16:20 And the Lord spoke unto Moses and Aaron, saying:

16:21 Separate yourselves from the midst of this congregation, and I will consume them all at once.

16:22 And they fell on their faces and said: O God, God of the spirits and of all flesh, if one man sinned, will the Lord's anger be against the whole congregation?

16:23 And the Lord spoke unto Moses, saying:

16:24 Speak to the congregation, saying: Withdraw all around from Korah's congregation.

16:25 And Moses rose and went to Dathan and Abiram, and all the elders of Israel went with him.

16:26 And he said to the congregation: Separate yourselves from the tents of these stubborn men. Touch none of their possessions, lest you perish with them in all their sin.

16:27 And they withdrew from around Korah's tent. Dathan and Abiram came out and stood beside the entrances of their tents, with their wives, their children, and their baggage.

16:28 And Moses said: By this you shall know that the Lord sent me to do all these deeds, and that they did not come from myself.

16:29 If these men die the death of all people, and a visitation comes upon them according to the visitation of all people, then the Lord has not sent me.

16:30 But if the Lord displays a portent, and the earth opens its mouth and swallows them, their households, their tents, and everything that belongs to them, and they go down alive to Hades, then you shall know that these men have provoked the Lord.

Note 54: 54. Numbers 16:30 • Meaning. Retain Hades as the Greek name for the realm of the dead. KJV's pit and Douay–Rheims' hell have different modern associations; neither should silently settle the meaning of the Greek term here.

16:31 As he finished speaking all these words, the ground beneath them split apart.

16:32 And the earth opened and swallowed them, their households, all the people who were with Korah, and their livestock.

16:33 And they and all that belonged to them went down alive to Hades; the earth covered them, and they perished from the midst of the congregation.

16:34 And all Israel around them fled at their cry, saying: Lest the earth swallow us!

16:35 And fire went out from the Lord and consumed the two hundred fifty men presenting the incense.

Numbers 17

17:1 And the Lord said unto Moses

17:2 and to Eleazar son of Aaron the priest: Take up the bronze fire pans from among those burned up, and scatter this strange fire there, for they have consecrated

Note 55: 55. Numbers 17:2 • Text. Retain "this strange fire" and the bronze fire pans. The Greek begins this section in chapter 17, corresponding to chapter 16 in the comparison versions. Strange describes unauthorized sacred fire in this context.

17:3 the fire pans of these sinners at the cost of their lives. Make them into hammered plates as a covering for the altar, because they were presented before the Lord and were made holy, and became a sign to the sons of Israel.

17:4 And Eleazar son of Aaron the priest took the bronze fire pans presented by those who had been burned, and they applied them as a covering for the altar,

17:5 as a reminder to the sons of Israel that no outsider who is not a descendant of Aaron should approach to place incense before the Lord, so that he will not become like Korah and his faction, as the Lord had spoken through Moses.

17:6 And the next day the sons of Israel grumbled against Moses and Aaron, saying: You have killed the Lord's people!

17:7 And when the congregation banded together against Moses and Aaron, they rushed toward the Tent of Testimony. The cloud covered it, and the Lord's glory appeared.

17:8 And Moses and Aaron came into the area before the Tent of Testimony.

17:9 And the Lord spoke unto Moses and Aaron, saying:

17:10 Withdraw from the midst of this congregation, and I will consume them all at once. They fell on their faces.

17:11 And Moses said unto Aaron: Take the fire pan, put fire from the altar on it, and place incense on it. Carry it quickly into the camp and make atonement for them, for wrath has gone out from before the Lord; it has begun to strike the people.

17:12 And Aaron took it just as Moses had told him and ran into the congregation. The outbreak had already begun among the people. He placed the incense and made atonement for the people,

17:13 and stood between the dead and the living, and the outbreak subsided.

Note 56: 56. Numbers 17:13 • Wording. Retain “between the dead and the living.” Its force needs no modernization. Outbreak provides a clear rendering of the destructive plague term, with the same event continued through the surrounding verses.

17:14 And those who died in the outbreak numbered fourteen thousand seven hundred, apart from those who died because of Korah.

17:15 And Aaron returned unto Moses at the entrance of the Tent of Testimony, and the outbreak subsided.

17:16 And the Lord spoke unto Moses, saying:

17:17 Speak to the sons of Israel and take from them one staff for each ancestral house, from all their leaders according to their ancestral houses—twelve staffs. Write each man’s name on his staff.

17:18 And write Aaron’s name on Levi’s staff, for they shall give one staff for each tribe of their ancestral houses.

17:19 And you shall place them in the Tent of Testimony, opposite the testimony, where I will make Myself known unto you.

17:20 And the staff of the man I choose shall sprout. I will remove from Myself the sons of Israel’s grumbling, which they direct against you.

17:21 And Moses spoke to the sons of Israel, and all their leaders gave him staffs, one staff for each leader according to their ancestral houses—twelve staffs. Aaron’s staff was among their staffs.

17:22 And Moses placed the staffs before the Lord in the Tent of Testimony.

17:23 And the next day Moses and Aaron entered the Tent of Testimony, and there Aaron’s staff for the house of Levi had sprouted: it brought forth a shoot, flowered with blossoms, and produced nuts.

Note 57: 57. Numbers 17:23 • Meaning. The Greek says nuts, whereas KJV and Douay–Rheims specify almonds. Preserve the general Greek noun and the repeated stages of sprouting and flowering. Almonds may be mentioned as the parallel tradition’s identification.

17:24 And Moses brought all the staffs out from before the Lord to all the sons of Israel. They looked, and each man took his staff.

17:25 And the Lord said unto Moses: Put Aaron’s staff before the testimonies, to be kept as a sign for the sons of the disobedient. Let their grumbling against Me cease, and they shall certainly not die.

17:26 And Moses and Aaron did so. Just as the Lord commanded Moses, so they did.

17:27 And the sons of Israel said unto Moses: Behold, we are consumed! We are lost! We are utterly spent!

17:28 Everyone who touches the Lord’s tent dies. Must we die to the very end?

Numbers 18

18:1 And the Lord said unto Aaron, saying: You and your sons and your father’s house shall bear the sins concerning the holy things; and you and your sons shall bear the sins concerning your priesthood.

18:2 And bring your brethren, the tribe of Levi, your father’s clan, near unto you; and let them join you and minister unto you; and you and your sons with you shall be before the Tent of Testimony.

18:3 And they shall keep your charges and the charges of the Tent; only they shall not approach the holy vessels and the altar, that neither they nor you may die.

18:4 And they shall join you, and shall keep the charges of the Tent of Testimony according to all the ministries of the Tent; and the outsider shall not approach you.

18:5 And you shall keep the charges of the holy things and the charges of the altar, and there shall be no wrath among the sons of Israel.

18:6 And I have taken your brothers the Levites from among the sons of Israel, a gift given unto the Lord, to perform the ministries of the Tent of Testimony.

18:7 And you and your sons with you shall keep your priesthood in every matter of the altar and within the veil; and you shall perform the ministries, a gift of your priesthood; and the outsider who approaches shall die.

18:8 And the Lord spoke unto Aaron: And I, behold, have given you charge of the firstfruits; from all things sanctified unto Me by the sons of Israel, I have given them unto you for a share of honour, and unto your sons after you, an everlasting ordinance.

18:9 And this shall be yours from the consecrated holy offerings: from all their gifts, and from all their sacrifices, and from every guilt offering of theirs, and from all their sin offerings which they render unto Me; from all the holy things it shall be yours and your sons’.

18:10 You shall eat them in the most holy place; every male shall eat them, you and your sons; they shall be holy unto you.

18:11 And this shall be yours, the firstfruits of their gifts: from all the presentations of the sons of Israel, I have given them unto you, and unto your sons and unto your daughters with you, an everlasting ordinance. Everyone clean in your house shall eat them.

18:12 Every firstfruit of oil, and every firstfruit of wine and grain, their firstfruits which they give unto the Lord, I have given them unto you.

Note 58: 58. Numbers 18:12 • Wording. Use grain rather than corn. In older British Bible English corn means cereal grain generally; many present readers understand maize. Firstfruits remains a useful sacred term.

18:13 All the first produce in their land, which they bring unto the Lord, shall be yours; everyone clean in your house shall eat it.

18:14 Everything devoted among the sons of Israel shall be yours.

18:15 And everything that opens the womb of all flesh, which they present unto the Lord, from man unto livestock, shall be yours; but the firstborn of men shall surely be redeemed, and you shall redeem the firstborn of unclean livestock.

18:16 And its redemption shall be from one month old; the valuation is five shekels by the holy shekel, which is twenty obols.

18:17 But you shall not redeem the firstborn of calves, and the firstborn of sheep, and the firstborn of goats; they are holy. And you shall pour their blood against the altar, and you shall offer up the fat as an offering of sweet savour unto the Lord.

18:18 And their flesh shall be yours; as the breast of the presentation and the right foreleg, it shall be yours.

18:19 Every portion of the holy things which the sons of Israel set apart unto the Lord I have given unto you, and unto your sons and unto your daughters with you, an everlasting ordinance; it is a covenant of everlasting salt before the Lord for you and for your seed after you.

Note 59: 59. Numbers 18:19 • Meaning. Keep “a covenant of everlasting salt.” Explain it as a covenant image, without substituting a modern contract formula or inserting a complete theory of the symbolism into the verse.

18:20 And the Lord spoke unto Aaron: You shall not inherit in their land, neither shall you have a portion among them; for I am your portion and your inheritance among the sons of Israel.

Note 60: 60. Numbers 18:20 • Wording. “I am thy portion and thine inheritance” is clear, memorable traditional English. Preserve the singular address to Aaron and the distinction between land inheritance and the Lord as his portion.

18:21 And to the sons of Levi, look, I have given every tithe in Israel as an allotment in return for their ministries, the service they perform in the Tent of Testimony.

18:22 And the sons of Israel shall no longer approach the Tent of Testimony, incurring a death-bringing sin.

18:23 And the Levite himself shall perform the ministry of the Tent of Testimony, and they shall bear their offences. It is an everlasting ordinance throughout their generations. Among the sons of Israel they shall receive no inheritance.

18:24 For the tithes of the sons of Israel that they set apart for the Lord as a portion set apart I have given to the Levites as an allotment. Therefore I have said to them: Among the sons of Israel they shall receive no allotment.

18:25 And the Lord spoke unto Moses, saying:

18:26 And you shall speak unto the Levites, and shall say unto them: When you receive from the sons of Israel the tithe which I have given you from them for an allotment, you shall take from it a portion set apart unto the Lord, a tithe of the tithe.

18:27 And your portions set apart shall be reckoned to you as grain from the threshing floor and as a portion set apart from the winepress.

18:28 Thus you shall also take of the portions set apart unto the Lord, from all your tithes which you receive from the sons of Israel; and from them you shall give a portion set apart unto the Lord unto Aaron the priest.

18:29 From all your gifts you shall take a portion set apart unto the Lord, or from all the firstfruits the consecrated portion thereof.

18:30 And you shall say unto them: When you take the firstfruits from it, it shall be reckoned unto the Levites as produce from the threshing floor and as produce from the winepress.

18:31 And you shall eat it in every place, you and your households, for it is your wage in return for your ministries in the Tent of Testimony.

18:32 And you shall incur no sin through it, when you take the firstfruits from it; and you shall not profane the holy things of the sons of Israel, lest you die.

Numbers 19

19:1 And the Lord spoke unto Moses and Aaron, saying:

19:2 This is the provision of the law which the Lord commanded, saying: Speak unto the sons of Israel, and let them bring unto you a red heifer without blemish, wherein is no defect, and upon which no yoke has been laid.

Note 61: 61. Numbers 19:2 • Meaning. Retain red heifer, without blemish, with no yoke laid upon it. These are the stated qualifications; the verse does not identify a modern breed or supply a precise numerical age.

19:3 And you shall give it unto Eleazar the priest, and they shall bring it outside the camp unto a clean place, and shall slaughter it before him.

19:4 And Eleazar shall take some of its blood and sprinkle some of its blood seven times toward the front of the Tent of Testimony.

19:5 And they shall burn it before him; its skin, flesh, and blood, together with its dung, shall be burned.

19:6 And the priest shall take cedar wood, hyssop, and scarlet material, and they shall throw them into the burning heifer.

19:7 And the priest shall wash his clothes and bathe his body in water. Afterward he may enter the camp, but the priest shall be unclean until evening.

19:8 And the one who burns it shall wash his clothes and bathe his body, and he shall be unclean until evening.

19:9 And a clean person shall gather the heifer's ashes and deposit them outside the camp in a clean place. They shall be kept for the congregation of the sons of Israel as water of sprinkling; it is a means of purification.

Note 62: 62. Numbers 19:9 • Meaning. Retain "water of sprinkling." KJV's water of separation is less transparent today, and the Greek names sprinkling explicitly. Purification here concerns ritual status, not a modern claim about disinfection.

19:10 And the one who gathers the heifer's ashes shall wash his clothes and be unclean until evening. This shall be an everlasting ordinance for the sons of Israel and the attached sojourners.

19:11 Whosoever touches a dead person, any human being who has died, shall be unclean for seven days.

19:12 That person shall be purified on the third day and on the seventh day, and he shall be clean. If he is not purified on the third day and on the seventh day, he shall not be clean.

19:13 Whosoever touches the dead body of any human being who has died, and is not purified, has defiled the Tent of the Lord; that soul shall be wiped out from Israel. Because water of sprinkling was not sprinkled upon him, he is unclean; his uncleanness is still in him.

19:14 And this is the law: If a person dies in a house, everyone who enters the house and everything in the house shall be unclean for seven days.

19:15 And every open vessel without a fastening tied upon it is unclean.

19:16 And anyone who touches, on the open plain, one slain, a dead person, a human bone, or a tomb shall be unclean for seven days.

19:17 And for the unclean person they shall take some ashes from what was burned for purification, and they shall pour living water over them into a vessel.

Note 63: 63. Numbers 19:17 • Meaning. Keep "living water" as the source image, with a note explaining fresh or running water for this rite. KJV's running water explains the idiom directly; the Greek does not turn the phrase into a new spiritual teaching within this law.

19:18 And a clean man shall take hyssop, dip it in the water, and sprinkle it around the house, the vessels, and the people who were there, and on whoever touched the human bone, the slain person, the dead person, or the tomb.

19:19 And the clean person shall sprinkle the unclean person on the third day and on the seventh day. He shall be purified on the seventh day, wash his clothes, and bathe in water, and he shall be unclean until evening.

Note 64: 64. Numbers 19:19 • Text. The selected Greek text, Brenton, and Douay–Rheims say unclean until evening. KJV says clean at even. These describe closely related timing but use different wording; the draft retains the Greek formulation.

19:20 And if a man is defiled, and is not purified, that soul shall be destroyed from the midst of the congregation, because he has defiled the holy things of the Lord; because water of sprinkling was not sprinkled upon him, he is unclean.

19:21 And this shall be an everlasting ordinance for you. The one who sprinkles the water of sprinkling shall wash his clothes, and whosoever touches the water of sprinkling shall be unclean until evening.

19:22 And whatever the unclean person touches shall be unclean, and the person who touches it shall be unclean until evening.

Numbers 20

20:1 And the sons of Israel, the whole congregation, came into the wilderness of Zin in the first month, and the people remained at Kadesh. Miriam died there and was buried there.

20:2 And there was no water for the congregation, and they gathered against Moses and Aaron.

20:3 And the people reviled Moses, saying: If only we had died when our brothers were destroyed before the Lord!

20:4 And why have you brought the Lord's congregation into this wilderness to kill us and our livestock?

20:5 And why have you brought us up from Egypt to arrive at this wretched place—a place where nothing is sown, with no figs, vines, pomegranates, or water to drink?

20:6 And Moses and Aaron went away from the congregation to the entrance of the Tent of Testimony and fell on their faces. The Lord’s glory appeared to them.

20:7 And the Lord spoke unto Moses, saying:

20:8 Take the staff, and gather the congregation, you and Aaron your brother; and speak unto the rock before them, and it shall give its waters; and you shall bring water out of the rock for them, and shall give the congregation and their livestock to drink.

Note 65: 65. Numbers 20:8 • Meaning. Keep the command to speak to the rock, distinct from the later striking of it. The first commands address Moses in the singular; speak ye and ye shall bring address Moses and Aaron together.

20:9 And Moses took the staff that was before the Lord, as the Lord had commanded.

20:10 And Moses and Aaron assembled the congregation before the rock. He said to them: Listen to me, you disobedient people! Surely we are not to bring water out of this rock for you?

20:11 And Moses raised his hand and struck the rock twice with the staff. Abundant water came out, and the congregation and their livestock drank.

20:12 And the Lord said unto Moses and Aaron: Because you did not believe so as to show Me holy before the sons of Israel, you shall not bring this congregation into the land that I have given them.

Note 66: 66. Numbers 20:12 • Meaning. Retain the connection between unbelief and showing the Lord holy before Israel. Avoid adding a complete account of Moses’ motives or reducing the offence to an accidental technical error.

20:13 This is the Water of Dispute, because the sons of Israel reviled before the Lord, and He was shown holy among them.

20:14 And Moses sent messengers from Kadesh to the king of Edom, saying: Thus says your brother Israel: You know all the hardship that has overtaken us.

20:15 And our fathers went down to Egypt, and we lived as sojourners in Egypt many days. The Egyptians mistreated us and our fathers.

20:16 And we cried out unto the Lord, and the Lord heard our voice; He sent an angel and brought us out of Egypt. Now we are at Kadesh, a town at the edge of your territory.

20:17 We will pass through your land. We will not cross fields or vineyards or drink water from your cistern. We will travel the royal road and turn neither right nor left until we have passed through your territory.

20:18 And Edom said to him: You shall not pass through me; otherwise I will come out to meet you in war.

20:19 And the sons of Israel say unto him: We will pass alongside the mountain. If I and the livestock drink your water, I will pay you its price. The matter is nothing; we will pass alongside the mountain.

20:20 He said: You shall not pass through me. Edom came out to meet him with a large force and a strong hand.

20:21 And Edom was unwilling to allow Israel to pass through his territory, so Israel turned away from him.

20:22 And they set out from Kadesh, and the sons of Israel, the whole congregation, arrived at Mount Hor.

20:23 And the Lord said unto Moses and Aaron at Mount Hor, on the border of the land of Edom:

20:24 Let Aaron be gathered to his people, for you shall certainly not enter the land that I have given to the sons of Israel, because you provoked Me at the Water of Reviling.

20:25 Take Aaron and his son Eleazar and bring them up Mount Hor before the whole congregation.

20:26 And strip Aaron of his robe and clothe his son Eleazar. Let Aaron be gathered and die there.

20:27 And Moses did as the Lord commanded, and he brought him up Mount Hor before the whole congregation.

20:28 And he stripped Aaron of his garments and put them on his son Eleazar. Aaron died on the summit of the mountain, and Moses and Eleazar came down from the mountain.

20:29 And the whole congregation saw that Aaron had been released, and all the house of Israel wept for Aaron thirty days.

Note 67: 67. Numbers 20:29 • Wording. The Greek uses released as a euphemism for Aaron’s death. The parallel versions make death explicit. The draft keeps the image, and the immediately preceding verse and the note make its meaning clear.

Numbers 21

21:1 And the Canaanite king of Arad, who lived by the wilderness, heard—for Israel had come by the road of Atharim—and fought Israel, and they took captives from them.

21:2 And Israel vowed a vow unto the Lord: If Thou hand this people over into my power, I will devote them and their towns to destruction.

21:3 And the Lord heard Israel’s voice and handed the Canaanite over into his power. Israel devoted him and his towns to destruction, and they called that place Devotion to Destruction.

21:4 And they set out from Mount Hor by the road toward the Red Sea and went around the land of Edom. The people became fainthearted on the journey.

21:5 And the people spoke against God and against Moses: Why have you brought us out of Egypt to kill us in the wilderness? There is no bread or water, and our soul is disgusted with this empty bread.

21:6 And the Lord sent deadly serpents among the people. They bit the people, and many of the sons of Israel died.

Note 68: 68. Numbers 21:6 • Text. “Deadly serpents” follows the Greek. KJV and Douay–Rheims call them fiery serpents. The draft retains the Greek’s emphasis on their deadly effect rather than supplying fiery for familiarity.

21:7 And the people came unto Moses and said: We have sinned by speaking against the Lord and against you. Therefore pray unto the Lord, and let Him remove the serpents from us. Moses prayed unto the Lord for the people.

21:8 And the Lord said unto Moses: Make a serpent for yourself, and set it upon a standard; and it shall be, if a serpent bites a man, that everyone bitten, when he looks upon it, shall live.

Note 69: 69. Numbers 21:8 • Meaning. Keep “a serpent” and “a standard.” The material is not named until verse 9. Standard here means a raised signal staff, not an abstract benchmark; the note supplies that gloss.

21:9 And Moses made a bronze serpent and set it on a standard. Whenever a serpent bit a person, that person looked at the bronze serpent and lived.

Note 70: 70. Numbers 21:9 • Wording. Use “bronze serpent.” Older brass is familiar but often suggests a specific modern alloy. Preserve the act of looking and living without expanding the verse into later reception or typology.

21:10 And the sons of Israel set out and camped at Oboth.

21:11 And they set out from Oboth and camped at Achel-gai, on the farther side, in the wilderness opposite Moab toward the sunrise.

21:12 From there they set out and camped in the ravine of Zered.

21:13 And from there they set out and camped beyond the Arnon, in the wilderness extending from the Amorite borders. The Arnon is the border of Moab, between Moab and the Amorites.

21:14 Therefore it is said in a book: A war of the Lord set Zoob ablaze, and the torrents of the Arnon,

Note 71: 71. Numbers 21:14 • Text. The Greek’s quotation speaks of a war of the Lord setting Zoob ablaze. KJV and Douay–Rheims both mention the Red Sea instead. Retain the Greek name and syntax provisionally; this poem remains a difficult passage.

21:15 and he appointed the torrents for the settlement of Er, and it lies beside the borders of Moab.

21:16 And from there they went to the well. This is the well of which the Lord said unto Moses: Gather the people, and I will give them water to drink.

21:17 Then Israel sang this song over the well: Lead the singing for it!

21:18 A well: rulers dug it; kings of nations hewed it out in their kingdom, when they exercised dominion. From the well they went to Manthanain.

21:19 And from Manthanain they went to Nahaliel, and from Nahaliel to Bamoth.

21:20 And from Bamoth they went to a valley in the plain of Moab, from the summit of the Hewn Height overlooking the wilderness.

21:21 And Moses sent envoys to Sihon king of the Amorites with words of peace, saying:

21:22 We will pass through your land; we will travel by the road. We will not turn aside into fields or vineyards or drink water from your well. We will travel the royal road until we have passed through your territory.

21:23 And Sihon would not allow Israel to pass through his territory. He gathered all his people and went out into the wilderness to array himself against Israel. He came to Jahaz and arrayed himself against Israel.

21:24 And Israel struck him by slaughter with the sword, and they took control of his land from the Arnon to the Jabbok, as far as the sons of Ammon, because Jazer is the border of the sons of Ammon.

21:25 And Israel took all these towns and settled in all the Amorite towns, in Heshbon and all the towns adjoining it.

21:26 Heshbon was the city of Sihon king of the Amorites, who had previously fought the king of Moab, and they took all his land from Aroer as far as the Arnon.

21:27 Therefore those who speak in riddles will say: Come to Heshbon, so that Sihon’s city may be built and prepared.

21:28 For fire went out from Heshbon, a flame from Sihon’s city. It consumed as far as Moab and swallowed the pillars of the Arnon.

21:29 Woe unto you, Moab! You are ruined, people of Chemosh. Their sons were handed over to escape, and their daughters as captives to Sihon king of the Amorites.

21:30 And their seed shall perish, from Heshbon as far as Dibon; and the women kindled still more fire against Moab.

Note 72: 72. Numbers 21:30 • Text. The Greek includes women kindling further fire against Moab. The other traditions describe devastation of places. This substantial difference must be kept visible, not smoothed into a common narrative.

21:31 Israel settled in all the towns of the Amorites.

21:32 And Moses sent men to inspect Jazer. They captured it and its villages and drove out the Amorites who lived there.

21:33 And they turned and went up by the road to Bashan. Og king of Bashan came out to meet them with all his people, for battle at Edrei.

21:34 And the Lord said unto Moses: Do not fear him, for I have handed him, all his people, and all his land into your hands. You shall do to him as you did to Sihon king of the Amorites, who lived in Heshbon.

21:35 And he struck him, and his sons, and all his people, until he left none of his alive; and they inherited their land.

Numbers 22

22:1 And the sons of Israel set out and camped on the western side of Moab, beside the Jordan opposite Jericho.

22:2 And Balak son of Zippor saw all that Israel had done to the Amorites.

22:3 And Moab was very afraid of the people because they were numerous; Moab was distressed by the sons of Israel.

22:4 And Moab said to the council of elders of Midian: Now this congregation will lick up everyone around us as a calf licks up the green plants of the plain. Balak son of Zippor was king of Moab at that time.

22:5 And he sent envoys to Balaam son of Beor at Pethor, beside the river in the land of his people, to summon him: Behold, a people has come out of Egypt. They cover the face of the land and are encamped next to me.

22:6 And now come and curse this people for me, for they are stronger than we are. If we can strike some of them, I will drive them from the land. I know that those you bless are blessed, and those you curse are cursed.

22:7 And the council of elders of Moab and the council of elders of Midian went with the means of divination in their hands. They came to Balaam and told him Balak’s words.

Note 73: 73. Numbers 22:7 • Meaning. The Greek can designate things used for divination or its payments. The draft retains “means of divination”; KJV’s rewards and Douay–Rheims’ price specify payment. This lexical choice remains provisional.

22:8 And he said to them: Lodge here for the night, and I will answer you with whatever the Lord speaks to me. The officials of Moab remained with Balaam.

22:9 And God came to Balaam and said to him: Who are these men with you?

22:10 And Balaam said to God: Balak son of Zippor, king of Moab, has sent them to me, saying:

22:11 Behold, a people has come out of Egypt and covers the face of the land; they are encamped next to me. Now come and curse them for me. Perhaps I can strike them and drive them from the land.

22:12 And God said to Balaam: You shall not go with them or curse the people, for they are blessed.

22:13 And Balaam rose in the morning and said to Balak’s officials: Hurry back to your lord, for God does not permit me to go with you.

22:14 And the officials of Moab rose, came to Balak, and said: Balaam is unwilling to come with us.

22:15 And Balak again sent officials, more numerous and more honoured than these.

22:16 And they came to Balaam and say unto him: Thus says Balak son of Zippor: I ask you, do not hesitate to come to me.

22:17 I will honour you richly, and I will do for you whatever you say. Come and curse this people for me.

22:18 And Balaam answered Balak’s officials: Even if Balak gave me his house full of silver and gold, I could not transgress the word of the Lord God to do anything small or great according to my own intention.

22:19 And now you also remain here tonight, and I will learn what more the Lord will say to me.

22:20 And God came to Balaam at night and said to him: If these men are here to summon you, rise and follow them. But you shall do what I tell you.

22:21 And Balaam rose in the morning, saddled his donkey, and went with the officials of Moab.

22:22 And God grew angry because he went. God’s angel rose to obstruct him. Balaam was riding his donkey, with his two servants beside him.

22:23 And the donkey saw God’s angel opposing them in the road with his sword drawn in his hand. She turned off the road into the plain, and he struck her with the staff to direct her onto the road.

22:24 And God’s angel stood in the furrows of the vineyards, with a fence on either side.

22:25 And the donkey saw God’s angel and pressed herself against the wall, crushing Balaam’s foot. He whipped her again.

22:26 And God’s angel went farther and stood in a narrow place where there was no way to turn right or left.

22:27 And the donkey saw God’s angel and crouched beneath Balaam. Balaam became angry and beat the donkey with his staff.

22:28 And God opened the donkey’s mouth, and she says to Balaam: What have I done unto you that you have struck me this third time?

Note 74: 74. Numbers 22:28 • Wording. Use donkey rather than ass. Retain the feminine pronouns, the speech, and the third beating. Modernizing the animal’s name does not require weakening or rationalizing the narrated event.

22:29 And Balaam said to the donkey: Because you have mocked me! If I had a sword in my hand, I would have stabbed you already.

22:30 And the donkey says to Balaam: Am I not your donkey, which you have ridden from your youth until this day? Have I acted like this toward you out of deliberate disregard? He said: No.

22:31 God uncovered Balaam’s eyes, and he sees the Lord’s angel opposing him in the road with his sword drawn in his hand. He bent down and prostrated himself on his face.

22:32 And God’s angel said to him: Why have you struck your donkey this third time? Behold, I have come out to oppose you, because your way is not fitting before me.

Note 75: 75. Numbers 22:32 • Meaning. Use “to oppose thee” for the angel’s action. The word does not require inserting Satan as a personal name. Preserve the angel’s criticism that Balaam’s way is not fitting before him.

22:33 And the donkey saw me and turned away from me this third time. If she had not turned away, I would now have killed you and preserved her.

22:34 And Balaam said unto the Lord’s angel: I have sinned, for I did not know that you were opposing me in the road. Now, if this does not please you, I will turn back.

22:35 And God’s angel said to Balaam: Go with the men, but take care to speak the word that I tell you. Balaam went with Balak’s officials.

22:36 And Balak heard that Balaam had arrived and went out to meet him at a city of Moab on the Arnon border, at the edge of the territory.

22:37 And Balak said to Balaam: Did I not send to summon you? Why did you not come to me? Am I really unable to honour you?

22:38 And Balaam said to Balak: Behold, I have come unto you. Am I now able to say anything? I shall speak the word that God puts in my mouth.

22:39 And Balaam went with Balak, and they came to towns of farmsteads.

22:40 And Balak sacrificed sheep and calves and sent portions to Balaam and the officials with him.

22:41 And in the morning Balak took Balaam and brought him up to Baal’s pillar. From there he showed him a part of the people.

Numbers 23

23:1 And Balaam said to Balak: Build me seven altars here, and prepare seven calves and seven rams for me here.

23:2 And Balak did as Balaam told him, and he offered a calf and a ram on each altar.

23:3 And Balaam said to Balak: Stand beside your sacrifice, while I go to see whether God will appear to meet me. Whatever He shows me, I will tell you. Balak stood beside his sacrifice, and Balaam went to inquire of God; he went straight on.

23:4 And God appeared to Balaam, and Balaam said to Him: I have prepared the seven altars and offered a calf and a ram on each altar.

23:5 And God put a word in Balaam’s mouth and said: Return to Balak and thus you shall speak.

23:6 And he returned to him, and there he stood beside his whole burnt offerings, with all the officials of Moab.

23:7 And God’s Spirit came upon him, and he took up his parable and said: Balak summoned me from Mesopotamia, the king of Moab from the eastern mountains: Come, curse Jacob for me; come, call down a curse on Israel for me.

23:8 Why should I curse whom the Lord does not curse? Why should I call down a curse on whom God does not curse?

23:9 From the tops of mountains I shall see them, and from the hills I shall observe them. Behold, a people who will dwell alone, not counted among the nations.

23:10 Who has measured Jacob’s seed exactly, and who will count Israel’s clans? May my soul die among righteous souls, and may my seed be like their seed!

Note 76: 76. Numbers 23:10 • Text. The Greek wishes for the speaker’s seed to be like theirs, whereas KJV and Douay–Rheims speak of his end. Keep both the wish to die among the righteous and the separate wish about descendants.

23:11 And Balak said to Balaam: What have you done to me? I summoned you to curse my enemies, and look, you have pronounced a blessing!

23:12 And Balaam said to Balak: Must I not take care to speak what God puts in my mouth?

23:13 And Balak said to him: Come with me to another place, from which you shall not see them except for a part; you shall in no wise see them all. Curse them for me from there.

23:14 And he took him to a lookout in a field, to the summit of the Hewn Height, built seven altars there, and offered a calf and a ram on each altar.

23:15 And Balaam said to Balak: Stand beside your sacrifice, while I go to inquire of God.

23:16 And God met Balaam, put a word in his mouth, and said: Return to Balak and speak these words.

23:17 And he returned to him, and there he stood beside his whole burning, with all the officials of Moab. Balak said to him: What did the Lord say?

23:18 And he took up his parable and said: Rise, Balak, and hear! Listen as a witness, son of Zippor!

23:19 God is not as a man, to be led astray, nor as a son of man, to be threatened; having spoken, shall He not act? Shall He speak, and not abide by it?

Note 77: 77. Numbers 23:19 • Meaning. The Greek predicates being led astray and being threatened, rather than lying and repenting. “Led astray” is a provisional rendering of the uncommon first verb; Brenton has waver. Do not collapse this into the familiar KJV sentence.

23:20 Behold, I have been taken up to bless. I will bless and certainly will not reverse it.

23:21 There shall be no toil in Jacob, neither shall distress be seen in Israel; the Lord his God is with him; the glories of rulers are in him.

23:22 God brought them out of Egypt; his glory is as that of a one-horned beast.

Note 78: 78. Numbers 23:22 • Meaning. “One-horned beast” makes the Greek compound intelligible. KJV’s unicorn now evokes a fantasy horse; Douay–Rheims identifies a rhinoceros. The draft preserves the Greek description without claiming a settled species identification.

23:23 There is no omen-taking in Jacob and no divination in Israel. At the appointed time it shall be said to Jacob and Israel what God will accomplish.

23:24 Behold, a people will rise like a lion cub and exult like a lion. It will not sleep until it eats prey and drinks the blood of the slain.

23:25 And Balak said to Balaam: Neither curse them for me nor bless them at all!

23:26 And Balaam answered Balak: Did I not tell you that I must do the word that God speaks?

23:27 And Balak said to Balaam: Come; I will take you to another place. If it pleases God, curse them for me from there.

23:28 And Balak took Balaam to the summit of Peor, which extends toward the wilderness.

23:29 And Balaam said to Balak: Build me seven altars here, and prepare seven calves and seven rams for me here.

23:30 And Balak did as Balaam told him and offered a calf and a ram on each altar.

Numbers 24

24:1 And Balaam saw that it was good before the Lord to bless Israel, so he did not go as usual to seek omens. He turned his face toward the wilderness.

24:2 And Balaam raised his eyes and sees Israel encamped by tribes, and God’s Spirit came within him.

24:3 And he took up his parable and said: Balaam son of Beor declares; the man who sees truly declares,

24:4 one who hears God’s oracles declares, who saw a vision of God in sleep, with his eyes uncovered:

24:5 How beautiful are your houses, Jacob, your tents, Israel!

24:6 Like shaded wooded valleys, like gardens beside rivers, like tents pitched by the Lord, like cedars beside waters.

Note 79: 79. Numbers 24:6 • Text. The Greek has tents pitched by the Lord, as do Brenton and Douay–Rheims. KJV has aloes planted by Him. Retain tents and the adjacent garden and cedar images rather than harmonizing the images into plants alone.

24:7 A man shall come forth from his seed and rule over many nations. His kingdom shall rise higher than Gog, and his kingdom shall increase.

Note 80: 80. Numbers 24:7 • Text. Retain the man from his seed, rule over many nations, and a kingdom higher than Gog. KJV and Douay–Rheims speak of water and Agag. The Brenton quotation here follows eBible’s Gog; CCEL prints God, a transcription difference that must not govern the Greek translation.

24:8 God guided him out of Egypt; his glory is like a one-horned beast’s. He shall devour the nations of his enemies, suck the marrow from their fat parts, and shoot down an enemy with his missiles.

24:9 He lay down and rested like a lion, like a lion cub—who will rouse him? Those who bless you are blessed, and those who curse you are cursed.

24:10 And Balak became angry with Balaam and clapped his hands. He said to Balaam: I summoned you to curse my enemy, and look, you have thoroughly blessed them this third time!

24:11 Now flee to your own place! I said I would honour you, but now the Lord has deprived you of glory.

24:12 And Balaam said to Balak: Did I not tell the messengers whom you sent to me:

24:13 Even if Balak gave me his house full of silver and gold, I could not transgress the Lord’s word to do evil or good on my own. Whatever God says, I must say.

24:14 And now look, I am returning to my place. Come, I will advise you what this people will do to your people at the end of the days.

24:15 And he took up his parable and said: Balaam son of Beor declares; the man who sees truly declares,

24:16 one who hears God’s oracles, who knows knowledge from the Most High and has seen a vision of God in sleep, with his eyes uncovered:

24:17 I will show him, but not now; I pronounce him blessed, but he does not draw near. A star shall rise from Jacob, and a man shall arise from Israel. He shall crush Moab's leaders and plunder all the sons of Seth.

Note 81: 81. Numbers 24:17 • Text. Keep the star and "a man shall arise from Israel." KJV and Douay–Rheims have a sceptre. The opening "I will show him" is also difficult in Greek; the draft keeps it provisionally without supplying a Christian interpretation as part of the verse.

24:18 And Edom shall become an inheritance, and Esau, his enemy, shall become an inheritance; Israel acted with strength.

24:19 And one shall arise from Jacob and destroy whoever escapes from a city.

24:20 And he saw Amalek, took up his parable, and said: Amalek is the beginning of nations, and their seed shall perish.

24:21 And he saw the Kenite, took up his parable, and said: Your dwelling is strong; even if you set your nest in a rock,

24:22 And even if a nest of craftiness should belong to Beor, Assyrians shall take you captive.

Note 82: 82. Numbers 24:22 • Text. The Greek mentions Beor and a nest of craftiness. KJV and Douay–Rheims speak differently of the Kenite and captivity. Preserve the opaque Greek reading and mark it for further textual study.

24:23 And he saw Og, took up his parable, and said: Alas, alas! Who will live when God brings these things about?

24:24 And one shall come forth from the hand of the Kitians, and they shall afflict Asshur and the Hebrews; they themselves shall perish together.

24:25 And Balaam rose and departed, returning to his place, and Balak went home.

Numbers 25

25:1 And Israel lodged at Shittim, and the people profaned themselves by engaging in sexual immorality with the daughters of Moab.

25:2 And they invited them to the sacrifices of their idols. The people ate from their sacrifices and bowed down to their idols.

25:3 And Israel was initiated into the worship of Baal of Peor, and the Lord became angry with Israel.

25:4 And the Lord said unto Moses: Take all the leaders of the people and make a public example of them before the Lord in the sunlight, and the Lord's fierce anger will turn away from Israel.

Note 83: 83. Numbers 25:4 • Meaning. "Make a public example" follows the Greek verb. The context is punitive, with killing explicit in verse 5; the phrase should not be read as merely holding a public meeting. The Greek does not specify hanging in this verse.

25:5 And Moses said to Israel's tribes: Each of you shall kill his own kinsman who was initiated into the worship of Baal of Peor.

25:6 And an Israelite man came and brought his brother to the Midianite woman before Moses and the whole congregation of the sons of Israel, while they were weeping at the entrance of the Tent of Testimony.

Note 84: 84. Numbers 25:6 • Text. The Greek and Brenton say he brought his brother to the Midianite woman. KJV describes bringing the woman unto his brethren; Douay–Rheims describes going before his brethren to a harlot. Preserve the Greek's object and direction, despite the narrative difficulty.

25:7 And Phinehas son of Eleazar, son of Aaron the priest, saw it, rose from among the congregation, and took a lance in his hand.

25:8 He went after the Israelite man into the chamber and stabbed both of them, the Israelite man and the woman, through her womb. The plague against the sons of Israel stopped.

Note 85: 85. Numbers 25:8 • Meaning. Use chamber, as Brenton does. Although κάμινος ordinarily means furnace or oven, LSJ specifically records alcove for this verse. This contextual sense improves the earlier Saints furnace without replacing the Greek with KJV's tent or adding Douay–Rheims' brothel identification.

25:9 And those who died in the plague numbered twenty-four thousand.

25:10 And the Lord spoke unto Moses, saying:

25:11 Phinehas son of Eleazar, son of Aaron the priest, has stopped My wrath against the sons of Israel by being zealous with My zeal among them, and I did not consume the sons of Israel in My zeal.

25:12 Therefore say: Behold, I give him a covenant of peace.

25:13 And it shall be for him and his seed after him an everlasting covenant of priesthood, because he was zealous for his God and made atonement for the sons of Israel.

25:14 The name of the Israelite man struck down with the Midianite woman was Zimri son of Salu, a ruler of an ancestral house of Simeon.

25:15 And the name of the Midianite woman who was struck down was Cozbi daughter of Zur, a ruler of the nation of Ommoth, an ancestral house of Midian.

25:16 And the Lord spoke unto Moses, saying: Speak to the sons of Israel, saying:

25:17 Be hostile to the Midianites and strike them,

25:18 for they are hostile to you through the deceit by which they deceive you because of Peor and because of Cozbi, daughter of a Midianite ruler, their sister, who was struck down on the day of the plague because of Peor.

Numbers 26

26:1 And after the plague, the Lord spoke unto Moses and Eleazar the priest:

26:2 Take the sum of the whole congregation of the sons of Israel, from twenty years old and upward, by their ancestral houses, everyone who goes out to line up for battle in Israel.

26:3 And Moses and Eleazar the priest spoke in Araboth of Moab beside the Jordan opposite Jericho, saying:

26:4 From twenty years old and upward, as the Lord commanded Moses. These are the sons of Israel who came out of Egypt:

26:5 Reuben was Israel’s firstborn. The sons of Reuben: Hanoch and the clan of Hanoch; from Pallu, the clan of Pallu;

26:6 from Hezron, the clan of Hezron; from Carmi, the clan of Carmi.

26:7 These were Reuben’s clans. Their registration numbered forty-three thousand seven hundred thirty.

26:8 And the sons of Pallu: Eliab.

26:9 And the sons of Eliab were Nemuel, Dathan, and Abiram. These were summoned members of the congregation, those who rose against Moses and Aaron in Korah’s congregation in the uprising against the Lord.

26:10 And the earth opened its mouth and swallowed them and Korah when his congregation died, when the fire consumed the two hundred fifty; they became a sign.

26:11 But Korah’s sons did not die.

26:12 And the sons of Simeon, the clan of the sons of Simeon: from Nemuel, the clan of Nemuel; from Jamin, the clan of Jamin; from Jachin, the clan of Jachin;

26:13 from Zerah, the clan of Zerah; from Shaul, the clan of Shaul.

26:14 These were Simeon’s clans according to their registration: twenty-two thousand two hundred.

26:15 The sons of Judah were Er and Onan. Er and Onan died in the land of Canaan.

Note 86: 86. Numbers 26:15 • Text. The Greek census orders the tribes differently. Judah begins here, corresponding to 26:19 in KJV and Douay–Rheims. Keep the Greek sequence and align comparisons by the people named.

26:16 The sons of Judah by their clans: from Shelon, the clan of Shelon; from Perez, the clan of Perez; from Zerah, the clan of Zerah.

26:17 And the sons of Perez: from Hezron, the clan of Hezron; from Iamun, the clan of Iamun.

26:18 These were Judah’s clans according to their registration: seventy-six thousand five hundred.

26:19 And the sons of Issachar by their clans: from Tola, the clan of Tola; from Puah, the clan of Puah;

26:20 from Jashub, the clan of Jashub; from Shimron, the clan of Shimron.

26:21 These were Issachar’s clans according to their registration: sixty-four thousand three hundred.

26:22 The sons of Zebulun by their clans: from Sered, the clan of Sered; from Allon, the clan of Allon; from Allel, the clan of Allel.

26:23 These were Zebulun’s clans according to their registration: sixty thousand five hundred.

26:24 The sons of Gad by their clans: from Zephon, the clan of Zephon; from Haggi, the clan of Haggi; from Shuni, the clan of Shuni;

26:25 from Ozni, the clan of Ozni; from Addi, the clan of Addi;

26:26 from Arod, the clan of Arod; from Ariel, the clan of Ariel.

26:27 These were the clans of the sons of Gad according to their registration: forty thousand five hundred.

26:28 The sons of Asher by their clans: from Jamin, the clan of Jamin; from Ishvi, the clan of Ishvi; from Beriah, the clan of Beriah;

26:29 from Heber, the clan of Heber; from Malchiel, the clan of Malchiel.

26:30 And the name of Asher’s daughter was Sarah.

26:31 These were Asher’s clans according to their registration: fifty-three thousand four hundred.

26:32 The sons of Joseph by their clans were Manasseh and Ephraim.

26:33 The sons of Manasseh: from Machir, the clan of Machir. Machir begat Gilead; from Gilead, the clan of Gilead.

26:34 And these were the sons of Gilead: from Ahiezer, the clan of Ahiezer; from Helek, the clan of Helek;

26:35 from Esriel, the clan of Esriel; from Shechem, the clan of Shechem;

26:36 from Symaer, the clan of Symaer; from Hepher, the clan of Hepher.

26:37 And Zelophehad son of Hepher had no sons, only daughters. These were the names of Zelophehad’s daughters: Mahlah, Noah, Hoglah, Milcah, and Tirzah.

26:38 These were Manasseh’s clans according to their registration: fifty-two thousand seven hundred.

26:39 And these were the sons of Ephraim: from Shuthelah, the clan of Shuthelah; from Tanach, the clan of Tanach.

26:40 These were the sons of Shuthelah: from Eden, the clan of Eden.

26:41 These were Ephraim’s clans according to their registration: thirty-two thousand five hundred. These were the clans of the sons of Joseph by their clans.

26:42 The sons of Benjamin by their clans: from Bela, the clan of Bela; from Asyber, the clan of Asyber; from Iachiran, the clan of Iachiran;

26:43 from Sophan, the clan of Sophan.

26:44 And the sons of Bela were Adar and Naaman: from Adar, the clan of Adar; from Naaman, the clan of Naaman.

26:45 These were the sons of Benjamin by their clans according to their registration: forty-five thousand six hundred.

26:46 And the sons of Dan by their clans: from Sami, the clan of Sami. These were Dan’s clans by their families.

26:47 All the clans of Sami according to their registration numbered sixty-four thousand four hundred.

26:48 The sons of Naphtali by their clans: from Asiel, the clan of Asiel; from Guni, the clan of Guni;

26:49 from Jezer, the clan of Jezer; from Shillem, the clan of Shillem.

26:50 These were Naphtali’s clans according to their registration: forty-five thousand four hundred.

26:51 The registration of the sons of Israel numbered six hundred one thousand seven hundred thirty.

26:52 And the Lord spoke unto Moses, saying:

26:53 The land shall be divided among these for inheritance according to the number of names.

26:54 To the more numerous you shall increase the inheritance, and to the fewer you shall reduce their inheritance. Each shall receive its inheritance according to their registration.

26:55 The land shall be divided by lots. They shall inherit according to the names of their ancestral tribes.

26:56 You shall divide their inheritance by the lot between the more numerous and the fewer.

26:57 And the sons of Levi by their clans: from Gershon, the clan of Gershon; from Kohath, the clan of Kohath; from Merari, the clan of Merari.

26:58 These were the clans of the sons of Levi: the clan of Libni, the clan of Hebron, the clan of Korah, and the clan of Mushi. Kohath begat Amram.

26:59 And his wife was named Jochebed, a daughter of Levi, who bore these to Levi in Egypt. She bore Aaron, Moses, and their sister Miriam to Amram.

Note 87: 87. Numbers 26:59 • Text. The Greek says Jochebed bore these to Levi, then names her children by Amram. This is difficult genealogical wording. KJV instead says she was born to Levi; the draft must not silently correct the selected Greek to that wording.

26:60 And to Aaron were born Nadab, Abihu, Eleazar, and Ithamar.

26:61 And Nadab and Abihu died when they offered strange fire before the Lord in the wilderness of Sinai.

26:62 And those registered numbered twenty-three thousand, every male from one month old and upward. They were not registered together with the sons of Israel, because no allotment is given to them among the sons of Israel.

26:63 And this was the registration by Moses and Eleazar the priest, who registered the sons of Israel in Araboth of Moab beside the Jordan opposite Jericho.

26:64 And among these there was no man from those registered by Moses and Aaron, when they registered the sons of Israel in the wilderness of Sinai.

26:65 For the Lord had said of them: They shall certainly die in the wilderness. Not one of them remained except Caleb son of Jephunneh and Joshua son of Nun.

Numbers 27

27:1 And the daughters of Zelophehad son of Hepher, son of Gilead, son of Machir, of the clan of Manasseh among the sons of Joseph, came forward. Their names were Mahlah, Noah, Hoglah, Milcah, and Tirzah.

27:2 And they stood before Moses, Eleazar the priest, the rulers, and the whole congregation at the entrance of the Tent of Testimony, saying:

27:3 Our father died in the wilderness. He was not among the congregation that rose against the Lord in Korah’s congregation; he died because of his own sin, and he had no sons.

27:4 Let our father’s name not be erased from his clan because he has no son. Give us a possession among our father’s brothers.

27:5 And Moses brought their case before the Lord.

27:6 And the Lord spoke unto Moses, saying:

27:7 The daughters of Zelophehad have spoken rightly. You shall surely give them a possession of inheritance among their father’s brethren, and shall assign their father’s allotment unto them.

Note 88: 88. Numbers 27:7 • Meaning. Keep the affirmative judgment that the daughters have spoken rightly and the command to assign their father’s inheritance. Avoid antiquated legal wording that makes their claim less clear.

27:8 And you shall speak unto the sons of Israel, saying: If a man dies, and has no son, you shall assign his inheritance unto his daughter.

27:9 But if he has no daughter, you shall give the inheritance to his brother.

27:10 But if he has no brothers, you shall give the inheritance to his father’s brother.

27:11 But if his father has no brothers, you shall give the inheritance to his nearest relative from his tribe, and he shall inherit his property. This shall be a rule of judgment for the sons of Israel, as the Lord commanded Moses.

27:12 And the Lord said unto Moses: Go up the mountain on the farther side—this is Mount Nebo—and see the land of Canaan that I am giving to the sons of Israel as a possession.

Note 89: 89. Numbers 27:12 • Text. The Greek explicitly identifies the mountain as Nebo in parentheses and names Canaan. KJV and Douay–Rheims refer to Abarim here. Retain the identification supplied by this edition.

27:13 And you shall see it, and you also shall be gathered to your people, as your brother Aaron was gathered at Mount Hor,

27:14 because you transgressed My word in the wilderness of Zin during the congregation’s resistance, when you were to sanctify Me; you did not sanctify Me at the water before them. This is the Water of Dispute at Kadesh in the wilderness of Zin.

27:15 And Moses said unto the Lord:

27:16 Let the Lord, the God of spirits and of all flesh, appoint a man over this congregation,

27:17 who will go out before them and come in before them, who will lead them out and bring them in, so that the Lord’s congregation will not be like sheep without a shepherd.

27:18 And the Lord spoke unto Moses, saying: Take unto yourself Joshua son of Nun, a man who has spirit within him, and you shall lay your hands upon him,

27:19 and shall set him before Eleazar the priest, and shall instruct him before all the congregation, and shall give instructions concerning him before them,

27:20 and shall put of your glory upon him, that the sons of Israel may obey him.

27:21 And he shall stand before Eleazar the priest, and they shall ask him for the judgment of the manifestations before the Lord. At his word they shall go out, and at his word they shall come in: he, the sons of Israel together, and the whole congregation.

Note 90: 90. Numbers 27:21 • Meaning. “Judgment of the manifestations” preserves the Greek rendering of the priestly means of inquiry. KJV retains Urim, and Douay–Rheims explains consultation of the Lord. A note identifies the parallel term; the main text does not invent the procedure.

27:22 And Moses did as the Lord commanded him. He took Joshua and stood him before Eleazar the priest and the whole congregation.

27:23 And he laid his hands on him and presented him, as the Lord had commanded Moses.

Numbers 28

28:1 And the Lord spoke unto Moses, saying:

28:2 Command the sons of Israel, and you shall say unto them, saying: You shall take care to present My gifts, My donations, My offerings of sweet savour unto Me at My feasts.

28:3 And you shall say unto them: These are the offerings which you shall bring unto the Lord: two unblemished year-old lambs each day for a continual whole burning;

28:4 you shall offer the one lamb in the morning, and you shall offer the second lamb toward evening.

28:5 And you shall prepare a tenth of an oiphi of fine flour for a sacrifice, mixed with oil, a fourth of a hin.

Note 91: 91. Numbers 28:5 • Meaning. Keep a tenth of an oiphi and a fourth of a hin. The following fractional flour measures are tenths of this measure in context; no modern volume is imposed, and fine flour remains explicit.

28:6 It is a continual whole burnt offering, instituted at Mount Sinai as a sweet savour unto the Lord.

28:7 And its drink offering shall be a fourth of a hin for each lamb; in the holy place you shall pour out a drink offering of strong drink unto the Lord.

Note 92: 92. Numbers 28:7 • Wording. “A drink offering of strong drink” is clearer than libation of liquor for many readers. Strong drink is fermented drink in this ancient setting, not necessarily a modern distilled spirit.

28:8 And you shall offer the second lamb toward evening; you shall prepare it according to its sacrifice and according to its drink offering for a sweet savour unto the Lord.

28:9 And on the Sabbath day you shall bring two unblemished year-old lambs, and two tenths of fine flour mixed with oil for a sacrifice, and a drink offering,

28:10 a Sabbath whole burnt offering on each Sabbath, besides the continual whole burning and its drink offering.

28:11 And at the new moons you shall bring whole burnt offerings unto the Lord: two calves from the cattle, and one ram, and seven unblemished year-old lambs;

28:12 For each calf, three tenths of fine flour mixed with oil; for each ram, two tenths of fine flour mixed with oil;

28:13 For each lamb, a tenth of fine flour mixed with oil: a sacrifice, a sweet savour, an offering unto the Lord.

28:14 Their drink offering shall be wine: half a hin for each calf, a third of a hin for each ram, and a quarter of a hin for each lamb. This is the whole burnt offering month by month throughout the year.

28:15 And one male goat from the goats for sin unto the Lord; besides the continual whole burning shall it be offered, and its drink offering.

28:16 And in the first month, on the fourteenth day of the month, is the Lord’s Passover.

28:17 And on the fifteenth day of this month is a festival. You shall eat unleavened bread for seven days.

28:18 And the first day shall be a holy appointed assembly for you. You shall do no laborious work.

28:19 And you shall bring whole burnt offerings, offerings unto the Lord: two calves from the cattle, one ram, seven year-old lambs; they shall be unblemished for you.

28:20 And their sacrifice shall be fine flour mixed with oil: three tenths for each calf and two tenths for each ram.

28:21 You shall prepare a tenth for each lamb, for the seven lambs;

28:22 And offer one male goat for sin, to make atonement for you,

28:23 besides the continual morning whole burning, which is a continual whole burnt offering.

28:24 These you shall prepare in this manner each day for seven days, a gift, an offering of sweet savour unto the Lord; besides the continual whole burnt offering you shall prepare its drink offering.

28:25 And the seventh day shall be a holy summoned assembly for you. You shall do no laborious work on it.

28:26 And on the day of new produce, when you present a new sacrifice unto the Lord at the festival of weeks, you shall have a holy appointed assembly. You shall do no laborious work.

28:27 And you shall bring whole burnt offerings for a sweet savour unto the Lord: two calves from the cattle, one ram, seven unblemished year-old lambs.

28:28 Their sacrifice shall be fine flour mixed with oil: three tenths for each calf and two tenths for each ram;

28:29 a tenth for each of the seven lambs;

28:30 and one male goat for sin, to make atonement for you.

28:31 These are apart from the continual whole burnt offering. You shall prepare their sacrifice for Me—they shall be unblemished—and their drink offerings.

Numbers 29

29:1 And in the seventh month, on the first day of the month, you shall hold a holy appointed assembly. You shall do no laborious work. It shall be a day of signalling for you.

29:2 And you shall present whole burnt offerings as a sweet savour unto the Lord: one calf from the cattle, one ram, and seven unblemished year-old lambs.

29:3 Their sacrifice shall be fine flour mixed with oil: three tenths for the calf and two tenths for the ram,

29:4 and one tenth for each of the seven lambs.

29:5 And also offer one male goat for sin, to make atonement for you,

29:6 besides the whole burnt offerings of the new moon, their sacrifices and their drink offerings, and the continual whole burnt offerings, their sacrifices and their drink offerings, according to their prescription, as a sweet savour unto the Lord.

29:7 And on the tenth day of this month you shall have a holy appointed assembly; and you shall afflict your souls, and shall do no work.

Note 93: 93. Numbers 29:7 • Meaning. Keep “afflict your souls” as the ritual expression, with an explanatory gloss for self-denial or humbling oneself. Do not silently turn it into a specific list of practices which this verse does not state.

29:8 And you shall present whole burnt offerings as a sweet savour unto the Lord, offerings: one calf from the cattle, one ram, and seven year-old lambs; they shall be unblemished for you.

29:9 Their sacrifice shall be fine flour mixed with oil: three tenths for the calf and two tenths for the one ram,

29:10 and one tenth for each of the seven lambs.

29:11 And also offer one male goat for sin, to make atonement for you, besides the sin offering of atonement, the continual whole burning, its sacrifice and its drink offering, according to the prescription, as a sweet savour, an offering unto the Lord.

29:12 And on the fifteenth day of the seventh month you shall hold a holy appointed assembly. You shall do no laborious work and shall keep a festival unto the Lord for seven days.

29:13 And on the first day you shall present whole burnt offerings, offerings, as a sweet savour unto the Lord: thirteen calves from the cattle, two rams, and fourteen year-old lambs; they shall be unblemished.

29:14 Their sacrifices shall be fine flour mixed with oil: three tenths for each of the thirteen calves and two tenths for each of the two rams,

29:15 and one tenth for each of the fourteen lambs.

29:16 And also offer one male goat for sin, besides the continual whole burning, their sacrifices, and their drink offerings.

29:17 And on the second day offer twelve calves from the cattle, two rams, and fourteen unblemished year-old lambs.

29:18 Their sacrifice and their drink offering for the calves, the rams, and the lambs shall be according to their number, as prescribed.

29:19 And also offer one male goat for sin, besides the continual whole burning, their sacrifices, and their drink offerings.

29:20 On the third day offer eleven calves, two rams, and fourteen unblemished year-old lambs.

29:21 Their sacrifice and their drink offering for the calves, the rams, and the lambs shall be according to their number, as prescribed.

29:22 And also offer one male goat for sin, besides the continual whole burning, their sacrifices, and their drink offerings.

29:23 On the fourth day offer ten calves, two rams, and fourteen unblemished year-old lambs.

29:24 Their sacrifices and their drink offerings for the calves, the rams, and the lambs shall be according to their number, as prescribed.

29:25 And also offer one male goat for sin, besides the continual whole burning, their sacrifices, and their drink offerings.

29:26 On the fifth day offer nine calves, two rams, and fourteen unblemished year-old lambs.

29:27 Their sacrifices and their drink offerings for the calves, the rams, and the lambs shall be according to their number, as prescribed.

29:28 And also offer one male goat for sin, besides the continual whole burning, their sacrifices, and their drink offerings.

29:29 On the sixth day offer eight calves, two rams, and fourteen unblemished year-old lambs.

29:30 Their sacrifices and their drink offerings for the calves, the rams, and the lambs shall be according to their number, as prescribed.

29:31 And also offer one male goat for sin, besides the continual whole burning, their sacrifices, and their drink offerings.

29:32 On the seventh day offer seven calves, two rams, and fourteen unblemished year-old lambs.

29:33 Their sacrifices and their drink offerings for the calves, the rams, and the lambs shall be according to their number, according to their prescription.

29:34 And also offer one male goat for sin, besides the continual whole burning, their sacrifices, and their drink offerings.

29:35 And on the eighth day you shall hold a closing festival. You shall do no laborious work on it.

Note 94: 94. Numbers 29:35 • Meaning. “Closing festival” conveys the Greek’s conclusion or departure sense. KJV has solemn assembly; Douay–Rheims describes the solemn eighth day. The prohibition of laborious work remains explicit.

29:36 And you shall present whole burnt offerings as a sweet savour, offerings unto the Lord: one calf, one ram, and seven unblemished year-old lambs.

29:37 Their sacrifices and their drink offerings for the calf, the ram, and the lambs shall be according to their number, as prescribed.

29:38 And also offer one male goat for sin, besides the continual whole burning, their sacrifices, and their drink offerings.

29:39 You shall offer these unto the Lord at your festivals, apart from your vows, your freewill offerings, your whole burnt offerings, your sacrifices, your drink offerings, and your sacrifices of deliverance.

Numbers 30

30:1 And Moses told the sons of Israel everything that the Lord had commanded Moses.

30:2 And Moses spoke to the rulers of the tribes of Israel, saying: This is the word that the Lord has commanded:

30:3 Any person who vows a vow unto the Lord, or swears an oath, or imposes a restriction upon himself, shall not profane his word. He shall do everything that comes from his mouth.

Note 95: 95. Numbers 30:3 • Meaning. “Shall not profane his word” preserves the sacred force of the vow. The Greek lists a vow, an oath, and a self-imposed restriction. Their distinctions should not disappear in a generalized promise.

30:4 If a woman vows a vow unto the Lord or imposes a restriction while in her father’s house in her youth,

30:5 and her father hears her vows and her restrictions that she imposed upon herself, but her father remains silent toward her, then all her vows shall stand, and all her restrictions that she imposed upon herself shall remain.

30:6 But if her father refuses her on the day he hears, none of her vows or restrictions that she imposed upon herself shall stand. The Lord will cleanse her, because her father refused her.

30:7 If she becomes a man’s wife while her vows are upon her, according to the specific statement of her lips by which she imposed a restriction upon herself,

30:8 and her husband hears, and remains silent toward her on the day he hears, then all her vows shall stand, and her restrictions that she imposed upon herself shall remain.

30:9 But if her husband refuses her on the day he hears, none of her vows or restrictions that she imposed upon herself shall remain, because her husband refused her. The Lord will cleanse her.

30:10 And the vow of a widow or a divorced woman—whatever she vowed concerning herself—shall remain against her.

Note 96: 96. Numbers 30:10 • Wording. Use widow and divorced woman. These are clearer legal statuses than an unexplained “cast out.” Preserve that her vow remains binding rather than importing the preceding father or husband provision into her case.

30:11 If her vow was made in her husband’s house, or her restriction was imposed upon herself with an oath,

30:12 and her husband hears, and remains silent toward her, and does not refuse her, then all her vows shall stand, and all her restrictions which she imposed upon her soul shall stand against her.

30:13 But if her husband utterly annuls them on the day he hears, then whatever came from her lips concerning her vows and the restrictions upon herself shall not remain against her. Her husband has annulled them, and the Lord will cleanse her.

30:14 Every vow and every oath imposing a restriction to afflict her soul—her husband may establish it, or her husband may annul it.

30:15 But if he remains utterly silent toward her from day to day, he shall establish all her vows, and he shall establish the restrictions upon her, because he kept silence toward her on the day when he heard.

30:16 But if he annuls them after the day on which he heard, he shall bear his sin.

Note 97: 97. Numbers 30:16 • Text. The Greek says the husband shall bear his sin; KJV speaks of her iniquity, and Douay–Rheims of bearing her iniquity himself. Preserve the Greek pronoun. The parallel KJV reference is 30:15.

30:17 These are the ordinances that the Lord commanded Moses between a man and his wife, and between a father and his daughter in her youth in her father’s house.

Numbers 31

31:1 And the Lord spoke unto Moses, saying:

31:2 Exact vengeance for the sons of Israel from the Midianites. Finally you shall be gathered to your people.

31:3 And Moses spoke to the people, saying: Equip men from among you to draw up for battle before the Lord against Midian, to repay Midian with vengeance from the Lord.

31:4 Send a thousand from each tribe, from all the tribes of Israel, to draw up for battle.

31:5 And they counted out a thousand from each tribe from the thousands of Israel: twelve thousand equipped for battle.

31:6 And Moses sent them, a thousand from each tribe, with their force and Phinehas son of Eleazar, son of Aaron the priest, with the sacred vessels and the signalling trumpets in their hands.

31:7 And they drew up for battle against Midian, as the Lord had commanded Moses, and killed every male.

31:8 And they killed the kings of Midian together with their slain: Evi, Zur, Rekem, Hur, and Robok, the five kings of Midian. They also killed Balaam son of Beor with the sword together with their slain.

31:9 And they took the women of Midian and their dependents as spoil, and plundered their livestock, all their possessions, and their resources.

31:10 And they burned all their towns in their settlements and their farmsteads with fire.

31:11 And they took all the plunder and all their spoils, from people to livestock,

31:12 and brought the captives, the spoils, and the plunder unto Moses, Eleazar the priest, and all the sons of Israel, at the camp at Araboth Moab, which is on the Jordan opposite Jericho.

31:13 And Moses, Eleazar the priest, and all the rulers of the congregation went out to meet them outside the camp.

31:14 And Moses was angry with the overseers of the force, the commanders of thousands and the commanders of hundreds who were returning from the battle formation,

31:15 and Moses said to them: Why have you taken every female alive?

31:16 For these women, according to Balaam’s word, caused the sons of Israel to turn away and disregard the Lord’s word because of Peor, and the plague came upon the Lord’s congregation.

31:17 And now kill every male among all the dependents, and kill every woman who has known a male’s bed.

Note 98: 98. Numbers 31:17 • Meaning. Dependents here includes boys, as the KJV’s little ones and Douay–Rheims’ children make explicit. Keep the killing command and the distinction concerning women’s sexual experience; do not soften the violence or invent a justification.

31:18 Take alive all the female dependents who have not known a male’s bed.

Note 99: 99. Numbers 31:18 • Meaning. “Have not known a male’s bed” retains the sexual idiom; a note explains it as no sexual intercourse with a male. The Greek commands keeping these female dependents alive but does not add the KJV’s “for yourselves.”

31:19 And you shall camp outside the camp for seven days. Everyone who killed someone or touches someone slain shall be purified on the third day and the seventh day, both you and your captives.

31:20 And you shall thoroughly purify every covering, every leather article, every object made from goats’ hair, and every wooden article.

31:21 And Eleazar the priest said to the men of the force who were returning from the battle formation, This is the ordinance of the law that the Lord prescribed unto Moses:

31:22 Only the gold, and the silver, and the bronze, and the iron, and the lead, and the tin,

31:23 everything that passes through fire shall also be cleansed, but it shall be purified with the water of purification. Everything that does not pass through fire shall pass through water.

Note 100: 100. Numbers 31:23 • Meaning. Preserve both fire treatment and water of purification. The passage describes ritual purification of captured materials; it should not be converted into a modern sterilization instruction.

31:24 And you shall wash your clothes on the seventh day and be cleansed; afterward you shall enter the camp.

31:25 And the Lord spoke unto Moses, saying:

31:26 Take a total of the spoils of captivity, from people to livestock, you, Eleazar the priest, and the rulers of the congregation’s ancestral houses.

31:27 And you shall divide the spoils between the warriors who go forth into battle and the whole congregation.

31:28 And you shall set apart a levy unto the Lord from the warriors who went forth into battle: one living being out of five hundred, from the men, and from the livestock, and from the cattle, and from the sheep, and from the goats.

31:29 And you shall take it from their half; and you shall give unto Eleazar the priest the firstfruits of the Lord.

31:30 And from the half belonging to the sons of Israel you shall take one out of fifty, from the men, and from the cattle, and from the sheep, and from the donkeys, and from all the livestock; and you shall give them unto the Levites who keep the charges in the Tent of the Lord.

31:31 And Moses and Eleazar the priest did as the Lord had prescribed unto Moses.

31:32 And the surplus of the plunder that the warriors had taken was six hundred seventy-five thousand sheep,

31:33 And seventy-two thousand cattle,

31:34 And sixty-one thousand donkeys,

31:35 and thirty-two thousand human beings in all, from the women who had not known a man’s bed.

31:36 And the half-share belonging to those who went out to war numbered three hundred thirty-seven thousand five hundred sheep,

31:37 and the levy for the Lord from the sheep was six hundred seventy-five.

31:38 And the cattle numbered thirty-six thousand, and the levy for the Lord was seventy-two.

31:39 And the donkeys numbered thirty thousand five hundred, and the levy for the Lord was sixty-one.

31:40 And the human beings numbered sixteen thousand, and their levy for the Lord was thirty-two persons.

31:41 And Moses gave the levy for the Lord, the portion set apart unto God, to Eleazar the priest, as the Lord had prescribed unto Moses.

31:42 From the half belonging to the sons of Israel, which Moses had separated from the warriors—

31:43 And the congregation’s half was three hundred thirty-seven thousand five hundred sheep,

31:44 And thirty-six thousand cattle,

31:45 thirty thousand five hundred donkeys,

31:46 and sixteen thousand human beings—

31:47 and Moses took from the half belonging to the sons of Israel one out of fifty, from the men and from the livestock, and gave them unto the Levites who kept the charges of the Tent of the Lord, as the Lord commanded Moses.

Note 101: 101. Numbers 31:47 • Meaning. Restore the full phrase “from the half belonging to the sons of Israel.” It was compressed out of the earlier reading draft, but it distinguishes the one-in-fifty levy from the warriors’ one-in-five-hundred levy.

31:48 And all those appointed over the army’s units of a thousand, the commanders of thousands and the commanders of hundreds, approached Moses.

31:49 And they said unto Moses: Your servants have counted the warriors in our company, and not even one of them is missing.

31:50 And we have brought the gift unto the Lord, each man whatever gold article he found—armlets, bracelets, rings, wrist ornaments, and hair ornaments—to make atonement for us before the Lord.

31:51 And Moses and Eleazar the priest received the gold from them, every article worked by hand.

31:52 And all the gold, the portion set apart that they set aside for the Lord from the commanders of thousands and the commanders of hundreds, was sixteen thousand seven hundred fifty shekels.

31:53 And the warriors had taken plunder, each for himself.

31:54 And Moses and Eleazar the priest received the gold from the commanders of thousands and of hundreds, and brought it into the Tent of Testimony as a memorial for the sons of Israel before the Lord.

Numbers 32

32:1 And the sons of Reuben and the sons of Gad had a multitude of livestock, a very great multitude; and they saw the country of Jazer and the country of Gilead, and the place was a place for livestock.

32:2 And the sons of Reuben and sons of Gad approached and said unto Moses, Eleazar the priest, and the rulers of the congregation:

32:3 Ataroth, Dibon, Jazer, Nimrah, Heshbon, Elealeh, Sibmah, Nebo, and Beon—

32:4 the land that the Lord handed over before the sons of Israel—is land that nourishes livestock, and your servants have livestock.

32:5 And they said: If we have found favour before you, let this land be given to your servants as a possession. Do not make us cross the Jordan.

32:6 And Moses said to the sons of Gad and sons of Reuben: Your brothers are going to war, and will you sit here?

32:7 And why do you turn aside the minds of the sons of Israel so that they do not cross into the land that the Lord is giving them?

32:8 Did not your fathers do this when I sent them from Kadesh-barnea to examine the land?

32:9 And they went up to the Ravine of the Cluster and examined the land, but turned away the hearts of the sons of Israel so that they would not enter the land that the Lord had given them.

32:10 And the Lord became fiercely angry on that day and swore, saying:

32:11 Surely these men who came up from Egypt, from twenty years old and upward, who know evil and good, shall not see the land that I swore to Abraham, Isaac, and Jacob, for they did not follow after Me,

32:12 except Caleb son of Jephunneh, the one set apart, and Joshua son of Nun, because he followed after the Lord.

Note 102: 102. Numbers 32:12 • Text. The Greek calls Caleb “the one set apart.” KJV and Douay–Rheims identify him as a Kenizzite or Cenezite. Preserve the Greek descriptive wording without presenting it as a different English spelling of that clan name.

32:13 And the Lord became fiercely angry with Israel and whirled them about in the wilderness for forty years, until the whole generation that did evil before the Lord had been consumed.

32:14 Behold, you have risen in your fathers’ place, a band of sinful men, to add still more to the fury of the Lord’s anger against Israel.

32:15 Because you will turn away from Him, He will again leave them in the wilderness, and you will act lawlessly against this whole congregation.

32:16 And they approached him and said: Let us build sheepfolds here for our livestock and towns for our dependents.

32:17 And we will equip ourselves as an advance guard ahead of the sons of Israel until we have brought them to their own place. Our dependents will live in walled towns because of the inhabitants of the land.

32:18 We will certainly not return to our homes until the sons of Israel have each been allotted his inheritance.

32:19 And we shall not inherit further among them across the Jordan and beyond, because we have received our allotments on the eastern side of the Jordan.

32:20 And Moses said to them: If you act according to this word, if you equip yourselves before the Lord for war,

32:21 and every armed man among you crosses the Jordan before the Lord until His enemy is wiped out from before Him,

32:22 and the land is brought under dominion before the Lord, then afterward you shall return. You shall be guiltless before the Lord and toward Israel, and this land shall be your possession before the Lord.

32:23 But if you do not do so, you shall sin before the Lord, and you shall recognize your sin when evils overtake you.

Note 103: 103. Numbers 32:23 • Text. The Greek says they will recognize their sin when evils overtake them. KJV’s familiar “your sin will find you out” personifies sin differently. Retain the Greek subject and timing, even at the cost of the familiar phrase.

32:24 And you shall build for yourselves towns for your dependents and folds for your livestock; and you shall do that which comes out of your mouth.

32:25 And the sons of Reuben and sons of Gad said unto Moses: Your servants will do as our lord commands.

32:26 Our dependents, our wives, and all our livestock will remain in the towns of Gilead.

32:27 But your servants will cross over, all armed and drawn up in formation before the Lord for war, as the lord says.

32:28 And Moses appointed over them Eleazar the priest, Joshua son of Nun, and the rulers of the ancestral houses of the tribes of Israel.

32:29 And Moses said to them: If the sons of Reuben and sons of Gad cross the Jordan with you, everyone equipped for war before the Lord, and you gain dominion over the land before you, you shall give them the land of Gilead as a possession.

32:30 But if they do not cross over equipped with you for war before the Lord, you shall bring their dependents, their wives, and their livestock across ahead of you into the land of Canaan, and they shall receive an inheritance among you in the land of Canaan.

Note 104: 104. Numbers 32:30 • Text. The Greek adds an instruction to bring their dependents, wives, and livestock across ahead of the others. Do not omit it to match the shorter KJV and Douay–Rheims forms.

32:31 And the sons of Reuben and sons of Gad answered: Everything our lord says unto his servants, we will do.

32:32 We will cross over equipped before the Lord into the land of Canaan, and you shall give us our possession on this side of the Jordan.

32:33 And Moses gave to the sons of Gad, the sons of Reuben, and the half-tribe of Manasseh, of the sons of Joseph, the kingdom of Sihon king of the Amorites and the kingdom of Og king of Bashan: the land and its towns with its boundaries, the towns of the surrounding land.

32:34 And the sons of Gad built Dibon, Ataroth, and Aroer,

32:35 And Shophar and Jazer, and raised them up,

32:36 And Nimrah and Beth-haran, fortified towns and sheepfolds.

32:37 And the sons of Reuben built Heshbon, Elealeh, and Kiriathaim,

32:38 and Baal-meon, surrounded with defenses, and Sibmah. They named the towns they built according to their names.

32:39 And a son of Machir son of Manasseh went to Gilead and took it, and destroyed the Amorite who lived there.

32:40 And Moses gave Gilead to Machir son of Manasseh, and he settled there.

32:41 And Jair of Manasseh went and took their settlements, and named them Settlements of Jair.

32:42 And Nabau went and took Kenath and its villages, and named them Naboth after his own name.

Numbers 33

33:1 And these are the stations of the sons of Israel when they came out of the land of Egypt with their force under the leadership of Moses and Aaron.

33:2 And Moses recorded their departures and their stations through the Lord’s word. These are the stations of their journey.

33:3 They set out from Rameses in the first month, on the fifteenth day of the first month. On the day after the Passover, the sons of Israel went out with a high hand before all the Egyptians,

Note 105: 105. Numbers 33:3 • Meaning. Retain “with a high hand,” here an image of open strength or boldness in departure. It is not the presumptuous-hand expression used for deliberate sin in 15:30, despite the related English image.

33:4 and the Egyptians were burying all their dead whom the Lord had struck down, every firstborn in the land of Egypt. The Lord also exacted vengeance upon their gods.

33:5 And the sons of Israel set out from Rameses and camped at Succoth.

33:6 And they set out from Succoth and camped at Bouthan, which is a part of the wilderness.

33:7 And they set out from Bouthan and camped at the mouth of Eiroth, which is opposite Baal-zephon, and camped opposite Migdol.

33:8 And they set out from opposite Eiroth and crossed through the midst of the sea into the wilderness. They themselves travelled three days through the wilderness and camped at Bitternesses.

33:9 And they set out from Bitternesses and came to Elim. At Elim were twelve springs of water and seventy palm trees, and they camped there beside the water.

33:10 And they set out from Elim and camped by the Red Sea.

33:11 And they set out from the Red Sea and camped in the wilderness of Sin.

33:12 And they set out from the wilderness of Sin and camped at Raphaka.

33:13 And they set out from Raphaka and camped at Alush.

33:14 And they set out from Alush and camped at Rephidim, and there was no water there for the people to drink.

33:15 And they set out from Rephidim and camped in the wilderness of Sinai.

33:16 And they set out from the wilderness of Sinai and camped at Graves of Craving.

33:17 And they set out from Graves of Craving and camped at Hazeroth.

33:18 And they set out from Hazeroth and camped at Rithmah.

33:19 And they set out from Rithmah and camped at Rimmon-perez.

33:20 And they set out from Rimmon-perez and camped at Lemonah.

33:21 And they set out from Lemonah and camped at Dessah.

33:22 And they set out from Dessah and camped at Makellath.

33:23 And they set out from Makellath and camped at Shaphar.

33:24 And they set out from Shaphar and camped at Haradah.

33:25 And they set out from Haradah and camped at Makheloth.

33:26 And they set out from Makheloth and camped at Kataath.

33:27 And they set out from Kataath and camped at Tarath.

33:28 And they set out from Tarath and camped at Mithkah.

33:29 And they set out from Mithkah and camped at Zalmonah.

33:30 And they set out from Zalmonah and camped at Moseroth.

33:31 And they set out from Moseroth and camped at Banaia.

33:32 And they set out from Banaia and camped at Mount Gadgad.

33:33 And they set out from Mount Gadgad and camped at Jotbathah.

33:34 And they set out from Jotbathah and camped at Abronah.

33:35 And they set out from Abronah and camped at Ezion-geber.

33:36 And they set out from Ezion-geber and camped in the wilderness of Sin. They set out from the wilderness of Sin and camped in the wilderness of Paran, that is, Kadesh.

Note 106: 106. Numbers 33:36 • Text. The Greek itinerary includes an additional departure from Sin to Paran, identified as Kadesh. KJV and Douay–Rheims identify Zin directly with Kadesh here. Preserve the Greek itinerary without claiming to resolve the geography.

33:37 And they set out from Kadesh and camped at Hor the mountain, near the land of Edom.

33:38 And Aaron the priest went up by the Lord’s command and died there in the fortieth year of the departure of the sons of Israel from the land of Egypt, in the fifth month, on the first day of the month.

33:39 And Aaron was one hundred twenty-three years old when he died on Hor the mountain.

33:40 And the Canaanite king of Arad, who lived in the land of Canaan, heard when the sons of Israel were entering.

33:41 And they set out from Hor the mountain and camped at Zalmonah.

33:42 And they set out from Zalmonah and camped at Phino.

33:43 And they set out from Phino and camped at Oboth.

33:44 And they set out from Oboth and camped at Gai on the other side, at the borders of Moab.

33:45 And they set out from Gai and camped at Dibon-Gad.

33:46 And they set out from Dibon-Gad and camped at Gelmon-diblathaim.

33:47 And they set out from Gelmon-diblathaim and camped at the mountains of Abarim, opposite Nebo.

33:48 And they set out from the mountains of Abarim and camped on the western side of Moab, by the Jordan opposite Jericho.

33:49 And they camped beside the Jordan from Aisimoth to Belshittim, on the western side of Moab.

33:50 And the Lord spoke unto Moses on the western side of Moab, beside the Jordan opposite Jericho, saying:

33:51 Speak unto the sons of Israel, and you shall say unto them: You are crossing the Jordan into the land of Canaan,

33:52 and you shall destroy all who inhabit the land before you, remove their lookout places, destroy all their cast idols, and remove all their pillars.

Note 107: 107. Numbers 33:52 • Text. The Greek names lookout places and pillars; KJV has pictures and high places, while Douay–Rheims refers to pillars and high places. These are material and textual distinctions, not simply modern synonyms.

33:53 And you shall destroy all who inhabit the land and settle in it, for I have given you their land as an allotment.

33:54 And you shall inherit their land by lot according to your tribes. Increase the possession of the larger groups and decrease that of the smaller groups. Wherever his name comes out shall be his. You shall inherit according to the tribes of your ancestral houses.

33:55 But if you do not destroy the inhabitants of the land from before you, those whom you leave will become splinters in your eyes and missiles in your sides, and they will act as enemies in the land where you shall settle.

33:56 And then I will do to you what I had determined to do to them.

Numbers 34

34:1 And the Lord spoke unto Moses, saying:

34:2 Command the sons of Israel, and you shall say unto them: You are entering the land of Canaan; this shall be your inheritance, the land of Canaan with its boundaries.

34:3 And your southwestern side shall run from the wilderness of Sin to the territory adjoining Edom. Your southwestern boundary shall begin from the part of the Salt Sea toward the east.

34:4 And the boundary shall turn around you from the southwest toward the Ascent of Akrabin and pass through Senna. Its endpoint shall be southwest of Kadesh-barnea; it shall extend to the settlement of Arad and pass through Azmon.

34:5 And the boundary shall turn from Azmon to the Wadi of Egypt, and its endpoint shall be the sea.

34:6 And for your sea boundary, the Great Sea shall mark the limit. This shall be your sea boundary.

34:7 And this shall be your boundary toward the north: from the Great Sea you shall measure out for yourselves beside the mountain, the mountain;

Note 108: 108. Numbers 34:7 • Text. The running Greek repeats “the mountain.” The draft retains the awkward repetition provisionally. KJV identifies Mount Hor; Brenton has the side of the mountain, and Douay–Rheims the most high mountain. A geographical reconstruction requires more evidence.

34:8 and from the mountain, the mountain, you shall measure out for them toward the entrance into Hamath; and its endpoint shall be the boundaries of Sarada.

34:9 And the boundary shall extend to Dephrona, and its endpoint shall be Hazar-enan. This shall be your northern boundary.

34:10 And you shall measure out for yourselves the eastern boundary from Hazar-enan unto Shepham.

34:11 And the boundary shall descend from Shepham to Arbela, from the east toward the springs. The boundary shall descend to Bela, along the eastern ridge of the Sea of Chennara.

Note 109: 109. Numbers 34:11 • Text. Retain Arbela, the springs, Bela, and the Sea of Chennara as the Greek presents them. KJV and Douay–Rheims use other names. Modern map coordinates would falsely imply that the difficult boundary has been resolved.

34:12 And the boundary shall descend to the Jordan, and its endpoint shall be the Salt Sea. This shall be your land and its surrounding boundaries.

34:13 And Moses commanded the sons of Israel, saying: This is the land that you shall inherit by lot, as the Lord prescribed unto Moses to give to the nine tribes and the half-tribe of Manasseh.

34:14 For the tribe of the sons of Reuben and the tribe of the sons of Gad according to their ancestral houses, and the half-tribe of Manasseh, have received their allotments.

34:15 The two tribes and the half-tribe have received their allotments across the Jordan opposite Jericho, from the south toward the east.

34:16 And the Lord spoke unto Moses, saying:

34:17 These are the names of the men who shall obtain the land as an inheritance for you: Eleazar the priest and Joshua son of Nun.

34:18 And you shall take one ruler from each tribe to allot the land unto you.

34:19 And these are the names of the men: from the tribe of Judah, Caleb son of Jephunneh;

34:20 from the tribe of Simeon, Salamiel son of Ammihud;

34:21 from the tribe of Benjamin, Eldad son of Chislon;

34:22 from the tribe of Dan, the ruler Bakchir son of Egli;

34:23 from the descendants of Joseph, from the tribe of the sons of Manasseh, the ruler Hanniel son of Ouphi;

34:24 from the tribe of the sons of Ephraim, the ruler Kemuel son of Sabatha;

34:25 from the tribe of Zebulun, the ruler Elizaphan son of Parnach;

34:26 from the tribe of the sons of Issachar, the ruler Paltiel son of Oza;

34:27 from the tribe of the sons of Asher, the ruler Achior son of Shelomi;

34:28 from the tribe of Naphtali, the ruler Pedahel son of Benammihud.

34:29 These are the men whom the Lord commanded to distribute portions to the sons of Israel in the land of Canaan.

Numbers 35

35:1 And the Lord spoke unto Moses on the western side of Moab, beside the Jordan opposite Jericho, saying:

35:2 Instruct the sons of Israel to give the Levites towns to live in from their allotted possessions. They shall also give the Levites the outlying lands around the towns.

35:3 And the towns shall be theirs to live in, and their designated lands shall be for their livestock and all their four-footed animals.

35:4 And the lands adjoining the towns that you shall give the Levites shall extend two thousand cubits outward from the town wall all around.

Note 110: 110. Numbers 35:4 • Text. The Greek and Brenton give two thousand cubits from the wall. KJV gives one thousand cubits; Douay–Rheims gives one thousand paces. Keep the Greek number and unit, and do not alter verse 5 to manufacture a common geometry.

35:5 And you shall measure outside the town two thousand cubits on the eastern side, and two thousand cubits on the southwestern side, and two thousand cubits on the seaward side, and two thousand cubits on the northern side; and the town shall be in the midst thereof for you, together with the adjoining lands of the towns.

35:6 And you shall give the Levites the six cities of refuge that you shall provide for the person who has killed someone to flee to, and in addition to these, forty-two towns.

35:7 All the towns you shall give the Levites shall be forty-eight towns, together with their outlying lands.

35:8 And for the towns that you shall give from the possession of the sons of Israel, take many from those with much and fewer from those with less. Each shall give towns to the Levites according to the inheritance he receives.

35:9 And the Lord spoke unto Moses, saying:

35:10 Speak unto the sons of Israel, and you shall say unto them: You are crossing the Jordan into the land of Canaan,

35:11 and you shall set apart towns for yourselves. They shall be refuges for the killer to flee there, anyone who has struck a person unintentionally.

35:12 And the towns shall be refuges for you from the kinsman who avenges blood, so that the killer shall in no wise die before standing before the congregation for judgment.

Note 111: 111. Numbers 35:12 • Meaning. Use “the kinsman who avengeth blood.” Killer remains neutral until the law distinguishes intentional murder from unintentional killing. Calling every refugee a murderer prejudges the hearing the verse requires.

35:13 And the towns you shall provide, the six towns, shall be refuges for you.

35:14 You shall provide three towns across the Jordan, and you shall provide three towns in the land of Canaan.

35:15 There shall be a refuge for the sons of Israel; for the sojourner and the resident stranger among you, these towns shall also be refuges, so that anyone who strikes a person unintentionally may flee there.

35:16 But if he strikes someone with an iron object and that person dies, he is a murderer. Let the murderer surely be put to death.

35:17 If he strikes someone with a stone from his hand capable of causing death and that person dies, he is a murderer. Let the murderer surely be put to death.

35:18 If he strikes someone with a wooden object from his hand capable of causing death and that person dies, he is a murderer. Let the murderer surely be put to death.

35:19 The kinsman who avenges blood shall himself kill the murderer. When he encounters him, he shall kill him.

35:20 If he pushes someone out of enmity and throws an object at him from ambush and that person dies,

35:21 or strikes him with his hand out of wrath and he dies, let the one who struck him surely be put to death; he is a murderer. Let the murderer surely be put to death. The kinsman who avenges blood shall kill the murderer when he encounters him.

35:22 But if he suddenly pushes someone without enmity, or throws any object at him without ambush,

35:23 or, without his knowing, a stone capable of causing death falls upon him and he dies, though he was not his enemy and was not seeking to harm him,

35:24 And then the congregation shall judge between the one who struck him and the kinsman who avenges blood according to these judgments.

35:25 And the congregation shall rescue the killer from the kinsman who avenges blood and restore him to the city of refuge to which he fled. He shall live there until the high priest dies, whom they anointed with the holy oil.

Note 112: 112. Numbers 35:25 • Wording. Retain high priest rather than the opaque literal great priest. Keep the death of the high priest as the specified limit of residence, without importing a later theological explanation into the law.

35:26 But if the killer goes outside the boundaries of the city to which he fled,

35:27 and the kinsman who avenges blood finds him outside the boundaries of his city of refuge and kills the killer, the avenger is not liable.

35:28 For he must live in the city of refuge until the high priest dies. After the death of the high priest, the killer may return to the land of his possession.

35:29 And these shall be an ordinance of judgment for you throughout your generations in all your settlements.

35:30 In every case of a person being struck down, you shall put the killer to death through witnesses. A single witness shall not testify against a person so as to cause his death.

Note 113: 113. Numbers 35:30 • Meaning. Keep the restriction on a single witness and the plural witnesses in the preceding clause. Do not turn the phrase into a modern evidentiary rule beyond what the verse actually says.

35:31 And you shall not accept a ransom for a life from the killer who is guilty and liable to be killed; he shall surely be put to death.

35:32 You shall not accept a ransom concerning flight to a city of refuge, allowing him to live in the land again before the high priest dies.

35:33 And you shall in no wise stain with murder the land wherein you dwell; for this blood stains the land with murder, and atonement shall not be made for the land for the blood shed upon it, except by the blood of him who shed it.

Note 114: 114. Numbers 35:33 • Meaning. “Stain with murder” carries the unusual Greek violence against the land, and atonement keeps the ritual term consistent. Preserve the land image and the demand concerning shed blood without euphemism.

35:34 And you shall not defile the land in which you dwell, in which I will dwell among you, for I am the Lord, dwelling among the sons of Israel.

Numbers 36

36:1 And the rulers of the tribe of the descendants of Gilead son of Machir, son of Manasseh, from the tribe of Joseph’s descendants, approached and spoke before Moses, Eleazar the priest, and the rulers of the ancestral houses of the sons of Israel.

36:2 And they said: The Lord commanded our lord to distribute the inherited land by lot to the sons of Israel, and the Lord instructed the lord to give the inheritance of our brother Zelophehad to his daughters.

36:3 And if they become wives in one of the Israelite tribes, their allotment will be taken from our fathers’ possession and added to the inheritance of the tribe into which they marry. It will be taken from our inherited allotment.

36:4 If the release comes for the sons of Israel, their inheritance will be added to the inheritance of the tribe into which they marry, and their inheritance will be taken from the inheritance of our ancestral tribe.

Note 115: 115. Numbers 36:4 • Meaning. Retain release as the Greek term, with Jubilee in the explanatory note. KJV and Douay–Rheims supply that familiar name. This keeps the connection to the release terminology already used in Leviticus.

36:5 And Moses commanded the sons of Israel by the Lord’s instruction, saying: Thus speaks the tribe of Joseph’s descendants.

36:6 This is the word that the Lord prescribed concerning Zelophehad’s daughters: Let them marry whom they please, but they shall marry from their father’s clan.

Note 116: 116. Numbers 36:6 • Meaning. Keep both permissions and restriction: they may marry whom they please, within their father’s clan. Neither half of the sentence should be lost to make the law sound more permissive or more restrictive.

36:7 And no inheritance among the sons of Israel shall pass from tribe to tribe, for each Israelite shall hold fast to the inheritance of his ancestral tribe.

36:8 And every daughter who succeeds as next of kin to an inheritance among the Israelite tribes shall marry someone from her father’s clan, so that each Israelite may succeed as next of kin to his paternal inheritance.

36:9 And no allotment shall pass from one tribe to another; rather, the sons of Israel shall each hold fast to their own inheritance.

36:10 Zelophehad’s daughters did as the Lord had prescribed unto Moses.

36:11 And Tirzah, Hoglah, Milcah, Noah, and Mahlah, the daughters of Zelophehad, married their cousins.

Note 117: 117. Numbers 36:11 • Wording. Use cousins, the direct Greek kinship term. KJV’s father’s brothers’ sons spells out the relationship more narrowly; that precision should be attributed to the parallel rather than silently added to the Greek.

36:12 They married within the clan of Manasseh, of Joseph’s descendants, and their inheritance remained with the tribe of their father’s clan.

36:13 These are the commandments, ordinances, and judgments that the Lord commanded through Moses on the western side of Moab, by the Jordan opposite Jericho.

Deuteronomy

Deuteronomy 1

1:1 These are the words which Moses spoke unto all Israel beyond the Jordan, in the wilderness toward the west, near the Red Sea, between Paran, Tophel, Laban, Aulon, and Katachrysea.

1:2 It is a journey of eleven days from Horeb by the way of Mount Seir unto Kadesh-barnea.

1:3 And it came to pass in the fortieth year, in the eleventh month, on the first day of the month, that Moses spoke unto all the sons of Israel, according to all that the Lord had commanded him concerning them.

1:4 After he had smitten Sihon king of the Amorites, who dwelt in Heshbon, and Og king of Bashan, who dwelt in Ashtaroth and in Edrei,

1:5 beyond the Jordan, in the land of Moab, Moses began to make this law plain, saying:

1:6 The Lord our God spoke unto us in Horeb, saying: Let it suffice you to have dwelt in this mountain.

1:7 Turn and set forth, and enter the hill country of the Amorites and all the neighbouring places of Arabah, the hill country and the plain, the southwest and the seacoast, the land of the Canaanites and Anti-Lebanon, as far as the great river Euphrates.

1:8 Behold, I have delivered the land before you. Enter and inherit the land which I sware unto your fathers, Abraham, Isaac, and Jacob, to give unto them and unto their seed after them.

1:9 And I spoke unto you at that time, saying: I shall not be able to bear you alone.

1:10 The Lord your God has multiplied you, and behold, you are this day as the stars of heaven in multitude.

1:11 The Lord, the God of your fathers, make you a thousand times as many as you are, and bless you, as He has spoken unto you.

1:12 How shall I alone be able to bear your trouble, and your resistance, and your disputes?

1:13 Choose for yourselves wise men, men of knowledge and understanding, for your tribes, and I will appoint them to rule over you.

1:14 And you answered me and said: The thing which you have spoken is good to do.

1:15 And I took from among you wise men, men of knowledge and understanding, and appointed them to rule over you, captains of thousands, and captains of hundreds, and captains of fifties, and captains of tens, and recording officers for your judges.

1:16 And I commanded your judges at that time, saying: Hear the matters between your brethren, and judge justly between a man and his brother and the sojourner with him.

1:17 You shall not show partiality in judgment; you shall judge the small and the great alike. You shall not shrink before the face of man, for judgment belongs unto God. And you shall bring unto me the matter which is too hard for you, and I will hear it.

Note 1: 1. Deuteronomy 1:17 • Wording. “Show partiality” states the judicial sense more clearly than “respect persons,” which can now suggest ordinary courtesy. The singular commands to the judge give way to plural address in the difficult-case clause; Saints preserves that shift. ↩ Verse 1:17

1:18 And I commanded you at that time all the things which you should do.

1:19 And we departed from Horeb, and went through all that great and fearful wilderness which you saw, by the way of the hill country of the Amorite, as the Lord our God commanded us; and we came unto Kadesh-barnea.

1:20 And I said unto you: You have come unto the hill country of the Amorite, which the Lord our God gives you.

1:21 Behold, the Lord your God has delivered the land before you. Go up and inherit it, as the Lord, the God of your fathers, has spoken unto you; fear not, neither be dismayed.

1:22 And you all came unto me, and said: Let us send men before us, and let them search out the land for us, and bring us word of the way by which we shall go up, and of the cities into which we shall enter.

1:23 And the saying pleased me; and I took twelve men from among you, one man from each tribe.

1:24 And they turned and went up into the hill country, and came unto the Valley of the Cluster, and searched it out.

1:25 And they took of the fruit of the land in their hands, and brought it down unto us, and said: The land which the Lord our God gives us is good.

1:26 And you would not go up, but disobeyed the word of the Lord your God.

1:27 And you murmured in your tents, and said: Because the Lord hates us, He brought us forth out of the land of Egypt, to deliver us into the hands of the Amorites, to destroy us.

1:28 Whither do we go up? Your brethren have made your heart fail, saying: The nation is great and numerous and mightier than we; and the cities are great and walled up to heaven. Moreover, we have seen sons of giants there.

1:29 And I said unto you: Neither cower nor fear them.

1:30 The Lord your God, who goes before you, shall Himself fight against them with you, according to all that He did for you in the land of Egypt,

1:31 and in this wilderness which you saw, how the Lord your God nurtured you as a man nurtures his son, in all the way which you went, until you came unto this place.

Note 2: 2. Deuteronomy 1:31 • Meaning. The Greek describes past care, rendered “nurtured thee.” Brenton’s future “will bear thee” is not adopted. The change from plural travellers to singular Israel belongs to the source, rather than to an inconsistent English voice. ↩ Verse 1:31

1:32 And in this matter you did not trust the Lord your God,

1:33 who goes before you in the way to choose a place for you, guiding you in fire by night, to show you the way wherein you should go, and in a cloud by day.

1:34 And the Lord heard the voice of your words, and, being provoked to anger, sware, saying:

1:35 Surely none of these men shall see this good land which I sware unto their fathers,

1:36 save Caleb son of Jephunneh. He shall see it, and I will give unto him and unto his sons the land whereon he trod, because he cleaved unto the things of the Lord.

1:37 And the Lord was angry with me also for your sakes, saying: You shall not enter there either.

1:38 Joshua son of Nun, who stands beside you, he shall enter there. Strengthen him, for he shall cause Israel to inherit it.

1:39 And every young child who this day knows neither good nor evil shall enter there; and I will give it unto them, and they shall inherit it.

1:40 But you, turn and encamp in the wilderness by the way of the Red Sea.

1:41 And you answered me and said: We have sinned before the Lord our God. We will go up and fight, according to all that the Lord our God commanded us. And you took up, every man, his weapons of war, and gathered yourselves together, and went up into the hill country.

1:42 And the Lord said unto me: Say unto them, You shall not go up, neither shall you fight, for I am not with you; and you shall not be crushed before your enemies.

1:43 And I spoke unto you, but you did not hearken unto me; and you transgressed the word of the Lord, and forced your way up into the hill country.

1:44 And the Amorites who dwelt in that hill country came out to meet you, and pursued you as bees do, and wounded you from Seir unto Hormah.

1:45 And you sat down and wept before the Lord; but the Lord did not hearken unto your voice, neither gave He heed unto you.

1:46 And you dwelt in Kadesh many days, as many days as you dwelt there.

Deuteronomy 2

2:1 And we turned and departed into the wilderness by the way of the Red Sea, as the Lord had spoken unto me; and we compassed Mount Seir many days.

2:2 And the Lord said unto me:

2:3 Let it suffice you to have compassed this mountain; turn therefore northward.

2:4 And command the people, saying: You are passing through the borders of your brethren, the sons of Esau, who dwell in Seir; and they shall fear you, and be exceedingly wary of you.

Note 3: 3. Deuteronomy 2:4 • Meaning. The sons of Esau are the ones who will fear Israel and be exceedingly wary. KJV instead closes by commanding Israel to take heed. DRC 2:4 ends with their fear of Israel. Saints keeps the Greek agency clear rather than borrowing a familiar imperative. ↩ Verse 2:4

2:5 Do not join battle with them, for I will give you none of their land, no, not so much as a footstep; for I have given Mount Seir unto the sons of Esau for a possession.

2:6 Buy food from them for silver, and eat; and you shall take water from them by measure for silver, and drink.

2:7 For the Lord our God has blessed you in all the work of your hands. Consider how you passed through that great and fearful wilderness. Behold, these forty years the Lord your God has been with you; you have lacked nothing.

2:8 And we passed by our brethren, the sons of Esau who dwell in Seir, along the way of Arabah, from Ailon and from Ezion-geber; and we turned and passed along the wilderness way of Moab.

2:9 And the Lord said unto me: Do not deal as enemies with the Moabites, neither join battle with them; for I will give you none of their land for a possession, for I have given Seir unto the sons of Lot to inherit.

Note 4: 4. Deuteronomy 2:9 • Text. The governing Greek names Seir where KJV and DRC name Ar. The same Greek name occurs in 2:18. Saints retains the running text; the note records the geographical difficulty without silently repairing it. ↩ Verse 2:9

2:10 The Emim dwelt there aforetime, a nation great and numerous and strong as the Anakim.

2:11 These also are reckoned as Rephaim, like the Anakim; and the Moabites call them Emim.

2:12 And the Horites dwelt in Seir aforetime; but the sons of Esau destroyed them, and blotted them out from before them, and dwelt in their stead, as Israel did in the land of its inheritance, which the Lord gave unto them.

2:13 Now therefore arise, and set forth, and pass through the Ravine Zered. And we passed through the Ravine Zered.

2:14 And the time wherein we journeyed from Kadesh-barnea until we passed through the Ravine Zered was thirty and eight years, until the whole generation of men of war had fallen, dying out of the camp, as God had sworn unto them.

2:15 And the hand of God was upon them, to consume them out of the camp, until they had fallen.

2:16 And it came to pass, when all the men of war had fallen, dying out from among the people,

2:17 that the Lord spoke unto me, saying:

2:18 You shall pass this day through the borders of Moab, even Seir,

2:19 and you shall draw near unto the sons of Ammon. Do not deal as enemies with them, neither join battle with them; for I will give you none of the land of the sons of Ammon for a possession, because I have given it unto the sons of Lot for a possession.

2:20 It is reckoned a land of Rephaim; for the Rephaim dwelt there aforetime, and the Ammonites call them Zamzummim,

2:21 a nation great and numerous and mightier than you, like the Anakim. And the Lord destroyed them from before the Ammonites, who inherited the land and dwelt in their stead unto this day,

2:22 even as they did for the sons of Esau who dwell in Seir, when they blotted out the Horites from before them, and inherited the land, and dwelt in their stead unto this day.

2:23 And the Hivites who dwelt in settlements as far as Gaza, the Cappadocians who came forth from Cappadocia blotted them out, and dwelt in their stead.

Note 5: 5. Deuteronomy 2:23 • Text. The Greek names Cappadocians and Cappadocia, as do Brenton and DRC. KJV preserves forms of Caphtor. This is a source difference, not a licence to identify the ancient populations with certainty. ↩ Verse 2:23

2:24 Now therefore arise, and set forth, and pass through the Ravine Arnon. Behold, I have delivered into your hands Sihon the Amorite, king of Heshbon, and his land. Begin to inherit it; join battle with him.

2:25 This day begin to put the dread of you and the fear of you before all the nations under heaven, who, when they hear your name, shall be troubled and shall suffer pangs before you.

2:26 And I sent messengers from the wilderness of Kedemoth unto Sihon king of Heshbon with words of peace, saying:

2:27 I will pass through your land. I will pass along the way; I will turn neither to the right nor to the left.

2:28 You shall sell me food for silver, and I will eat; and you shall sell me water for silver, and I will drink. Only let me pass through on foot,

2:29 as the sons of Esau who dwell in Seir, and the Moabites who dwell in Aroer, did for me, until I pass over the Jordan into the land which the Lord our God gives us.

2:30 And Sihon king of Heshbon would not let us pass through his land; for the Lord our God hardened his spirit and strengthened his heart, that he might be delivered into your hands, as at this day.

2:31 And the Lord said unto me: Behold, I have begun to deliver before you Sihon the Amorite, king of Heshbon, and his land; begin to inherit his land.

2:32 And Sihon king of Heshbon came out to meet us, he and all his people, unto battle at Jahaz.

2:33 And the Lord our God delivered him before us; and we smote him, and his sons, and all his people.

2:34 And we took all his cities at that time, and utterly destroyed every city in succession, with their women and their children; we left none alive as a captive.

2:35 Only the cattle we took as plunder, and the spoil of the cities we took.

2:36 From Aroer, which is upon the bank of the torrent Arnon, and the city which is in the ravine, even unto the hill country of Gilead, there was no city that escaped us; the Lord our God delivered them all into our hands.

2:37 Only unto the land of the sons of Ammon we did not draw near, all that borders upon the torrent Jabbok, and the cities in the hill country, as the Lord our God commanded us.

Deuteronomy 3

3:1 And we turned and went up by the way unto Bashan; and Og king of Bashan came out to meet us, he and all his people, unto battle at Edrei.

3:2 And the Lord said unto me: Do not fear him, for I have delivered him, and all his people, and all his land into your hands; and you shall do unto him as you did unto Sihon king of the Amorites, who dwelt in Heshbon.

3:3 And the Lord our God delivered him into our hands, even Og king of Bashan and all his people; and we smote him until none of his seed remained.

3:4 And we took all his cities at that time; there was no city which we did not take from them, sixty cities, all the region of Argob, the kingdom of Og in Bashan.

3:5 All these were fortified cities, with high walls, gates, and bars, besides very many cities of the Perizzites.

Note 6: 6. Deuteronomy 3:5 • Text. The Greek names the Perizzites where KJV speaks of unwalled towns and DRC of unwalled towns and villages. Saints keeps the named people and the surrounding fortified-city description. ↩ Verse 3:5

3:6 We utterly destroyed them, as we did unto Sihon king of Heshbon; and we utterly destroyed every city in succession, with the women and the children.

3:7 And all the cattle and the spoil of the cities we took as plunder for ourselves.

3:8 And at that time we took the land from the hands of the two kings of the Amorites who were beyond the Jordan, from the torrent Arnon unto Hermon.

3:9 The Phoenicians call Hermon Sanior, and the Amorites call it Senir.

3:10 All the cities of Misor, and all Gilead, and all Bashan, as far as Salcah and Edrei, cities of the kingdom of Og in Bashan.

3:11 For only Og king of Bashan remained of the Rephaim. Behold, his bed was a bed of iron; behold, it is in the citadel of the sons of Ammon, nine cubits in length and four cubits in breadth, by the cubit of a man.

Note 7: 7. Deuteronomy 3:11 • Meaning. Cubits remain cubits, with the source’s human measure specified; modern metric conversion would imply a precision the verse does not give. “Bed of iron” keeps the material and object clear. The Greek locates it in the Ammonites’ citadel rather than naming Rabbah here. ↩ Verse 3:11

3:12 And we inherited that land at that time. From Aroer, which is upon the bank of the torrent Arnon, and half the hill country of Gilead, with its cities, I gave unto Reuben and unto Gad.

3:13 And the rest of Gilead, and all Bashan, the kingdom of Og, I gave unto the half tribe of Manasseh, with all the region of Argob, all that Bashan; it is reckoned a land of Rephaim.

3:14 And Jair son of Manasseh took all the region of Argob, unto the borders of Gargasi and the Maacathites; and he called those places of Bashan after his own name, Havvoth-jair, unto this day.

3:15 And unto Machir I gave Gilead.

3:16 And unto Reuben and unto Gad I gave from Gilead unto the torrent Arnon, the midst of the torrent being the border, and unto Jabbok, the torrent which is the border of the sons of Ammon;

3:17 and the Arabah, and the Jordan as the border, Machanareth, and as far as the Sea of Arabah, the Salt Sea, below Asedoth-Pisgah toward the east.

3:18 And I commanded you at that time, saying: The Lord your God has given you this land for a possession. Go armed before your brethren, the sons of Israel, every able man.

3:19 Only let your wives, and your children, and your cattle, for I know that you have much cattle, dwell in your cities which I have given you,

3:20 until the Lord your God gives rest unto your brethren, as unto you, and they also inherit the land which the Lord our God gives them beyond the Jordan; then you shall return, every man unto his inheritance which I have given you.

3:21 And I commanded Joshua at that time, saying: Your eyes have seen all that the Lord our God has done unto these two kings; so shall the Lord our God do unto all the kingdoms whither you are passing over.

3:22 You shall not fear, for the Lord our God Himself shall fight for you.

3:23 And I besought the Lord at that time, saying:

3:24 O Lord, Lord, Thou hast begun to show Thy servant Thy strength, and Thy power, and Thy mighty hand, and Thine uplifted arm; for what god is there in heaven or upon earth who shall do as Thou hast done, and according to Thy strength?

3:25 Let me therefore pass over and see this good land beyond the Jordan, this good hill country and Anti-Lebanon.

3:26 And the Lord disregarded me for your sakes, and did not hearken unto me; and the Lord said unto me: Let it suffice you; speak no more of this matter.

3:27 Go up unto the summit of the Hewn Place, and lift up your eyes toward the sea, and northward, and toward the southwest, and eastward, and behold with your eyes; for you shall not pass over this Jordan.

Note 8: 8. Deuteronomy 3:27 • Meaning. “The Hewn Place” provisionally preserves the Greek descriptive designation; KJV names Pisgah. Greek 34:1 does use a form of Pisgah. The two passages are not made verbally identical by editorial harmonization. ↩ Verse 3:27

3:28 And command Joshua, and strengthen him, and encourage him; for he shall pass over before this people, and he shall cause them to inherit the land which you have seen.

3:29 And we dwelt in the valley near the house of Peor.

Deuteronomy 4

4:1 And now, O Israel, hear the ordinances and the judgments which I teach you this day to do, that you may live and be multiplied, and enter and inherit the land which the Lord, the God of your fathers, gives you.

4:2 You shall not add unto the word which I command you, neither shall you take away from it; you shall keep the commandments of the Lord your God, which I command you this day.

4:3 Your eyes have seen all that the Lord our God did unto Baal-peor; for every man who went after Baal-peor, the Lord your God blotted him out from among you.

4:4 But you who cleave unto the Lord your God are all alive this day.

4:5 Behold, I have shown you ordinances and judgments, as the Lord commanded me, that you should do so in the land whither you go to inherit it.

4:6 And you shall keep and do them; for this is your wisdom and understanding before all the nations, who shall hear all these ordinances and say: Behold, this great nation is a wise and understanding people.

4:7 For what great nation is there whose god draws near unto them, as the Lord our God in all things wherein we call upon Him?

4:8 And what great nation is there that has ordinances and judgments as righteous as all this law which I set before you this day?

4:9 Take heed unto yourself, and guard your soul diligently, lest you forget all the things which your eyes have seen, and lest they depart from your heart all the days of your life. And you shall teach your sons and your sons' sons

4:10 the day when you stood before the Lord your God in Horeb, in the day of the assembly, when the Lord said unto me: Assemble the people unto Me, and let them hear My words, that they may learn to fear Me all the days that they live upon the earth, and may teach their sons.

4:11 And you drew near and stood beneath the mountain; and the mountain burned with fire unto heaven, with darkness, gloom, tempest, and a great sound.

4:12 And the Lord spoke unto you out of the midst of the fire; you heard the sound of words, but saw no likeness, only a voice.

4:13 And He declared unto you His covenant, which He commanded you to do, even the ten words; and He wrote them upon two tablets of stone.

Note 9: 9. Deuteronomy 4:13 • Wording. "The ten words" retains the Greek noun and agrees with DRC here. "Ten commandments" is the familiar explanatory title in Brenton and KJV; it is appropriate in a note while the reading text preserves the source expression. ↩ Verse 4:13

4:14 And the Lord commanded me at that time to teach you ordinances and judgments, that you should do them in the land whither you go to inherit it.

4:15 And you shall guard your souls diligently; for you saw no likeness in the day when the Lord spoke unto you in Horeb, on the mountain, out of the midst of the fire,

4:16 lest you act lawlessly and make for yourselves a graven likeness, any image, the likeness of male or female,

4:17 a likeness of any animal on the earth, a likeness of any winged bird flying beneath heaven,

4:18 the likeness of any creeping thing that creeps upon the earth, the likeness of any fish that is in the waters beneath the earth.

4:19 And lest you lift up your eyes unto heaven, and see the sun, and the moon, and the stars, and all the adornment of heaven, and be led astray to bow down unto them and serve them, which the Lord your God has allotted unto all the nations under heaven.

4:20 But God took you, and brought you forth out of the iron furnace, out of Egypt, to be unto Him a people of inheritance, as at this day.

4:21 And the Lord was angry with me concerning the things spoken by you, and sware that I should not pass over this Jordan, neither enter the land which the Lord God gives you for a possession.

4:22 For I die in this land, and do not pass over this Jordan; but you pass over, and shall inherit this good land.

4:23 Take heed, lest you forget the covenant of the Lord your God, which He made with you, and make for yourselves a graven likeness of anything concerning which the Lord your God has given commandment.

4:24 For the Lord your God is a consuming fire, a jealous God.

Note 10: 10. Deuteronomy 4:24 • Wording. "A consuming fire" is both intelligible and forceful. This is a place to preserve traditional biblical diction rather than paraphrase its image into an abstract description of severity. ↩ Verse 4:24

4:25 And if you beget sons and sons' sons, and you have remained long upon the land, and act lawlessly, and make a graven likeness of anything, and do evil before the Lord your God, to provoke Him to anger,

4:26 I call heaven and earth to witness against you this day, that you shall surely perish from the land whither you pass over the Jordan to inherit it. You shall not prolong your days upon it, but shall be utterly blotted out.

4:27 And the Lord shall scatter you among all the nations, and you shall be left few in number among the nations whither the Lord shall bring you.

4:28 And there you shall serve other gods, the works of men's hands, wood and stone, which shall neither see, nor hear, nor eat, nor smell.

4:29 And there you shall seek the Lord your God, and shall find Him, when you seek Him with all your heart and with all your soul, in your distress.

Note 11: 11. Deuteronomy 4:29 • Meaning. The Greek begins with plural seeking and changes to singular heart and soul. Saints keeps “ye” followed by “thy.” Flattening both to modern “you” would hide the collective and individual forms of address. ↩ Verse 4:29

4:30 And all these things shall find you in the latter days, and you shall return unto the Lord your God, and hearken unto His voice.

4:31 For the Lord your God is a merciful God; He will not forsake you, neither will He destroy you, nor forget the covenant of your fathers which He sware unto them.

4:32 Ask now of the former days that were before you, from the day when God created man upon the earth, and from one end of heaven unto the other: has there been anything like this great matter, or has such a thing been heard?

4:33 Has a nation heard the voice of the living God speaking out of the midst of the fire, as you have heard, and lived?

4:34 Or has God attempted to go and take unto Himself a nation from the midst of a nation, by trial, and by signs, and by wonders, and by war, and by a mighty hand, and by an uplifted arm, and by great visions, according to all that the Lord our God did in Egypt before your eyes?

4:35 That you might know that the Lord your God, He is God, and there is none beside Him.

4:36 Out of heaven His voice was made heard, to instruct you; and upon earth He showed you His great fire, and you heard His words out of the midst of the fire.

4:37 Because He loved your fathers, He chose their seed after them, even you, and Himself brought you forth out of Egypt by His great strength,

4:38 to destroy nations great and mightier than you from before you, to bring you in, and to give you their land to inherit, as you have this day.

4:39 And you shall know this day, and lay it to mind, that the Lord your God, He is God in heaven above and upon earth beneath; there is none beside Him.

4:40 And you shall keep His ordinances and His commandments which I command you this day, that it may be well with you and with your sons after you, and that you may prolong your days upon the land which the Lord your God gives you for ever.

4:41 Then Moses set apart three cities beyond the Jordan toward the sunrise,

4:42 that the slayer might flee thither, who has slain his neighbour unintentionally, having borne him no hatred aforetime; and he shall flee unto one of these cities, and live:

4:43 Bezer in the wilderness, in the plain country, for Reuben; Ramoth in Gilead for Gad; and Golan in Bashan for Manasseh.

4:44 This is the law which Moses set before the sons of Israel.

4:45 These are the testimonies, and the ordinances, and the judgments which Moses spoke unto the sons of Israel in the wilderness, when they came forth out of the land of Egypt,

4:46 beyond the Jordan, in the ravine near the house of Peor, in the land of Sihon king of the Amorites, who dwelt in Heshbon, whom Moses and the sons of Israel smote when they came forth out of the land of Egypt.

4:47 And they inherited his land and the land of Og king of Bashan, the two Amorite kings beyond the Jordan toward the sunrise,

4:48 from Aroer on the edge of the Arnon torrent as far as Mount Sion, that is, Hermon,

4:49 all the Arabah beyond the Jordan toward the sunrise, below Asedoth, the hewn height.

Deuteronomy 5

5:1 And Moses called all Israel, and said unto them: Hear, O Israel, the ordinances and the judgments which I speak in your ears this day; and you shall learn them, and take heed to do them.

5:2 The Lord your God made a covenant with you in Horeb.

5:3 The Lord did not make this covenant with your fathers, but with you, even you who are all here alive this day.

5:4 The Lord spoke with you face to face on the mountain, from the midst of the fire.

5:5 And I stood between the Lord and you at that time, to declare unto you the words of the Lord; for you were afraid of the fire, and did not go up into the mountain. He said:

5:6 I am the Lord your God, who brought you forth out of the land of Egypt, out of the house of bondage.

5:7 You shall have no other gods before Me.

5:8 You shall not make unto yourself an idol, nor any likeness of anything in heaven above, or upon the earth beneath, or in the waters under the earth.

5:9 You shall not bow down unto them, neither shall you serve them; for I am the Lord your God, a jealous God, repaying the sins of fathers upon children, unto the third and fourth generation of them that hate Me,

5:10 and showing mercy unto thousands, unto them that love Me and keep My ordinances.

5:11 You shall not take the name of the Lord your God in vain; for the Lord will not hold him guiltless who takes His name in vain.

Note 12: 12. Deuteronomy 5:11 • Wording. “Hold guiltless” remains clear in this judicial context and carries a useful traditional cadence. It expresses the negative assurance without the possible modern misunderstanding of ritual cleansing as the only meaning. ↩ Verse 5:11

5:12 Keep the Sabbath day, to sanctify it, as the Lord your God commanded you.

5:13 You shall labour six days, and do all your works;

5:14 but the seventh day is a Sabbath unto the Lord your God. You shall do no work therein, you, nor your sons, nor your daughter, nor your male slave, nor your female slave, nor your ox, nor your beast of burden, nor any of your cattle, nor the sojourner dwelling with you; that your male slave and your female slave may rest as you do.

5:15 And you shall remember that you were a household slave in the land of Egypt, and that the Lord your God brought you forth thence with a mighty hand and with an uplifted arm; therefore the Lord your God commanded you to keep the Sabbath day, and to sanctify it.

5:16 Honour your father and your mother, as the Lord your God commanded you, that it may be well with you, and that your days may be long upon the land which the Lord your God gives you.

5:17 You shall not commit adultery.

Note 13: 13. Deuteronomy 5:17 • Text. The governing Greek puts adultery at 5:17 and murder at 5:18. The three comparison transcriptions place adultery at 5:18. Their own verse labels are preserved; the Saints sequence follows the Greek rather than familiar English numbering. ↩ Verse 5:17

5:18 You shall not murder.

5:19 You shall not steal.

5:20 You shall not bear false witness against your neighbour.

5:21 You shall not covet your neighbour’s wife. You shall not covet your neighbour’s house, nor his field, nor his male slave, nor his female slave, nor his ox, nor his beast of burden, nor any of his cattle, nor anything that is your neighbour’s.

5:22 These words the Lord spoke unto all your assembly on the mountain, out of the midst of the fire, with darkness, gloom, tempest, and a great voice; and He added no more. And He wrote them upon two tablets of stone, and gave them unto me.

5:23 And it came to pass, when you heard the voice out of the midst of the fire, and the mountain burned with fire, that you drew near unto me, all the heads of your tribes and your elders,

5:24 and said: Behold, the Lord our God has shown us His glory, and we have heard His voice out of the midst of the fire. This day we have seen that God speaks with man, and he lives.

5:25 And now let us not die, for this great fire will consume us; if we hear the voice of the Lord our God any more, we shall die.

5:26 For what flesh has heard the voice of the living God speaking out of the midst of the fire, as we have, and shall live?

5:27 Draw near, and hear all that the Lord our God shall say; and speak unto us all that the Lord our God shall speak unto you, and we will hear and do it.

5:28 And the Lord heard the voice of your words as you spoke unto me; and the Lord said unto me: I have heard the voice of the words of this people, which they have spoken unto you; all that they have spoken is right.

5:29 O that their heart were thus in them, to fear Me and to keep My commandments all their days, that it might be well with them and with their sons for ever!

5:30 Go, say unto them: Return unto your houses.

5:31 But you, stand here with Me, and I will speak unto you the commandments, and the ordinances, and the judgments which you shall teach them; and let them do them in the land which I give them for a possession.

5:32 And you shall take heed to do as the Lord your God commanded you; you shall turn neither to the right nor to the left,

5:33 but walk in all the way which the Lord your God commanded you, that He may give you rest, and that it may be well with you, and that you may prolong your days upon the land which you shall inherit.

Deuteronomy 6

6:1 And these are the commandments, and the ordinances, and the judgments which the Lord our God commanded me to teach you, that you should do them in the land whither you go to inherit it,

6:2 that you may fear the Lord your God, and keep all His ordinances and His commandments which I command you this day, you, and your sons, and your sons’ sons, all the days of your life, that you may prolong your days.

6:3 And hear, O Israel, and take heed to do them, that it may be well with you, and that you may multiply greatly, as the Lord, the God of your fathers, has spoken, to give you a land flowing with milk and honey.

6:4 And these are the ordinances and judgments which the Lord commanded the sons of Israel in the wilderness, when they came forth out of the land of Egypt: Hear, O Israel: the Lord our God, the Lord is one.

Note 14: 14. Deuteronomy 6:4 • Text. The Greek verse includes a prefatory statement about ordinances and judgments before “Hear, O Israel.” Brenton places that statement at the end of 6:3, so both Brenton verses are quoted. The KJV and DRC confession is shorter. Saints preserves the full Greek unit. ↩ Verse 6:4

6:5 And you shall love the Lord your God with all your heart, and with all your soul, and with all your strength.

Note 15: 15. Deuteronomy 6:5 • Wording. Retain the threefold “with all” and the familiar balance of heart, soul, and strength. The Greek here has heart, whereas Brenton prints mind. Familiar cadence is useful only when it carries the actual words of the governing source. ↩ Verse 6:5

6:6 And these words, which I command you this day, shall be in your heart and in your soul.

6:7 And you shall teach them to your sons, and speak of them when you sit in your house, and when you walk in the way, and when you lie down, and when you rise up.

6:8 And you shall bind them for a sign upon your hand, and it shall be immovable before your eyes.

6:9 And you shall write them upon the doorposts of your houses and of your gates.

6:10 And it shall be, when the Lord your God brings you into the land which He sware unto your fathers, Abraham, Isaac, and Jacob, to give you, great and good cities which you did not build,

6:11 houses full of all good things which you did not fill, hewn cisterns which you did not hew, vineyards and olive groves which you did not plant, and you have eaten and are filled,

6:12 take heed unto yourself, lest you forget the Lord your God, who brought you forth out of the land of Egypt, out of the house of bondage.

6:13 You shall fear the Lord your God, and you shall serve Him, and you shall cleave unto Him, and you shall swear by His name.

6:14 You shall not go after other gods, of the gods of the nations round about you,

6:15 for the Lord your God in the midst of you is a jealous God; lest the Lord your God be kindled to wrath against you, and destroy you from the face of the earth.

6:16 You shall not put the Lord your God to the test, as you tested Him at Testing.

6:17 You shall diligently keep the commandments of the Lord your God, the testimonies and the ordinances which He commanded you.

6:18 And you shall do that which is pleasing and good before the Lord your God, that it may be well with you, and that you may enter and inherit the good land which the Lord sware unto your fathers,

6:19 to drive out all your enemies from before you, as He has spoken.

6:20 And it shall be, when your son asks you in time to come, saying: What are the testimonies, and the ordinances, and the judgments which the Lord our God commanded us?

6:21 that you shall say unto your son: We were household slaves unto Pharaoh in the land of Egypt; and the Lord brought us forth thence with a mighty hand and with an uplifted arm.

6:22 And the Lord gave signs and wonders, great and grievous, in Egypt, against Pharaoh and against his house, before our eyes.

6:23 And He brought us forth thence, that He might bring us in, to give us this land which He sware to give unto our fathers.

6:24 And the Lord commanded us to do all these ordinances, to fear the Lord our God, that it might be well with us all our days, and that we might live, as at this day.

6:25 And there shall be mercy for us, if we take heed to do all these commandments before the Lord our God, as the Lord commanded us.

Note 16: 16. Deuteronomy 6:25 • Text. Saints retains “mercy,” as does Brenton, where KJV has righteousness and DRC merciful. The Greek noun also appears at 24:13. Do not impose one English theological category on differently worded comparison traditions. ↩ Verse 6:25

Deuteronomy 7

7:1 And when the Lord your God brings you into the land whither you go to inherit it, and removes great nations from before you, the Hittites, and the Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations numerous and mightier than you,

7:2 and the Lord your God delivers them into your hands, and you strike them, you shall utterly destroy them. You shall make no covenant with them, neither shall you show them mercy.

7:3 Neither shall you intermarry with them; you shall not give your daughter unto his son, nor take his daughter for your son.

7:4 For he will turn your son away from Me, and he will serve other gods; and the Lord shall be kindled to wrath against you, and shall destroy you speedily.

7:5 But you shall do thus unto them: you shall pull down their altars, and break their pillars, and cut down their sacred groves, and burn the graven images of their gods with fire.

7:6 For you are a holy people unto the Lord your God; and the Lord your God has chosen you to be unto Him a people for His own possession, above all the nations upon the face of the earth.

Note 17: 17. Deuteronomy 7:6 • Wording. “A people for His own possession” makes the relationship explicit. Brenton and DRC use “peculiar people,” with an older sense of peculiar that commonly suggests oddness today. KJV has “special people” in this verse. Saints makes possession explicit without importing oddness. ↩ Verse 7:6

7:7 The Lord preferred you and chose you, not because you were more numerous than all the nations, for you are the fewest of all the nations,

7:8 but because the Lord loved you, and kept the oath which He sware unto your fathers, the Lord brought you forth with a mighty hand and with an uplifted arm, and redeemed you out of the house of bondage, out of the hand of Pharaoh king of Egypt.

7:9 And you shall know that the Lord your God, He is God, the faithful God, who keeps covenant and mercy with them that love Him and keep His commandments, unto a thousand generations,

7:10 and repays them that hate Him to their face, to destroy them. He shall not delay with them that hate Him; He shall repay them to their face.

7:11 And you shall keep these commandments, and ordinances, and judgments, which I command you this day to do.

7:12 And it shall be, when you hearken unto all these ordinances, and keep and do them, that the Lord your God shall keep with you the covenant and the mercy which He sware unto your fathers.

7:13 And He shall love you, and bless you, and multiply you; and He shall bless the offspring of your womb, and the fruit of your land, your grain, and your wine, and your oil, the herds of your cattle and the flocks of your sheep, upon the land which the Lord sware unto your fathers to give you.

7:14 You shall be blessed above all the nations; there shall be no barren male or female among you, nor among your cattle.

7:15 And the Lord shall take away from you every infirmity; and none of the grievous diseases of Egypt which you have seen and known shall He lay upon you, but He shall lay them upon all that hate you.

7:16 And you shall consume all the spoil of the nations which the Lord your God gives you; your eye shall not spare them, neither shall you serve their gods, for that is a snare unto you.

Note 18: 18. Deuteronomy 7:16 • Text. The object consumed in the Greek is the spoil of the nations; KJV speaks of consuming the people. The following prohibition on sparing and serving their gods remains. Saints must not replace the Greek object simply to resemble the English comparisons. ↩ Verse 7:16

7:17 And if you say in your mind: This nation is more numerous than I; how shall I be able to destroy them?

7:18 you shall not fear them. You shall surely remember all that the Lord your God did unto Pharaoh and unto all the Egyptians,

7:19 the great trials which your eyes saw, the signs and those great wonders, the mighty hand and the uplifted arm, wherewith the Lord your God brought you forth. So shall the Lord our God do unto all the nations before whom you are afraid.

7:20 And the Lord your God shall send hornets among them, until those who are left, and those who hide from you, are blotted out.

7:21 You shall not be wounded before them, for the Lord your God is in the midst of you, a great and mighty God.

Note 19: 19. Deuteronomy 7:21 • Text. The checked Greek has a verb of being wounded, rendered “be wounded,” as in Brenton. KJV and DRC speak of fear. Keep this distinctive verb visible, followed by the Greek description of God as great and mighty. ↩ Verse 7:21

7:22 And the Lord your God shall consume these nations from before you little by little; you shall not be able to consume them speedily, lest the land become desolate, and the wild beasts multiply against you.

7:23 And the Lord your God shall deliver them into your hands, and destroy them with a great destruction, until He has utterly destroyed them.

7:24 And He shall deliver their kings into your hands, and their name shall perish from that place. None shall stand before you, until you have destroyed them.

7:25 You shall burn the graven images of their gods with fire. You shall not covet the silver or gold upon them, nor take it unto yourself, lest you stumble thereby; for it is an abomination unto the Lord your God.

7:26 And you shall not bring an abomination into your house, lest you become a thing under the ban, like unto it. You shall utterly reject it, and utterly abhor it, for it is a thing under the ban.

Deuteronomy 8

8:1 All the commandments which I command you this day you shall take heed to do, that you may live and multiply, and enter and inherit the land which the Lord your God sware unto your fathers.

8:2 And you shall remember all the way wherein the Lord your God led you in the wilderness, to afflict you and to test you, that the things in your heart might be known, whether you would keep His commandments or not.

8:3 And He afflicted you, and made you hunger, and fed you with manna, which your fathers did not know, that He might declare unto you that man shall not live by bread alone, but man shall live by every word that proceeds through the mouth of God.

Note 20: 20. Deuteronomy 8:3 • Wording. “Man shall not live by bread alone” preserves an intelligible traditional cadence. Here man is generic humanity. The full clause about every word proceeding through God’s mouth belongs in the verse, rather than only the familiar opening quotation. ↩ Verse 8:3

8:4 Your garments did not wear out upon you, neither did your feet become calloused; behold, these forty years.

Note 21: 21. Deuteronomy 8:4 • Text. The Greek describes feet not becoming calloused; KJV speaks of swelling and DRC of being worn. Brenton’s “painfully hardened” is close to the Greek sense. “Calloused” provides a concise modern term while preserving the forty-year statement. ↩ Verse 8:4

8:5 And you shall know in your heart that, as a man chastens his son, so shall the Lord your God chasten you.

8:6 And you shall keep the commandments of the Lord your God, to walk in His ways and to fear Him.

8:7 For the Lord your God brings you into a good and spacious land, where are torrents of water and springs of the depths, flowing through the plains and through the hills;

8:8 a land of wheat and barley, vines, fig trees, and pomegranates, a land of olive oil and honey,

8:9 a land wherein you shall eat your bread without poverty, and shall lack nothing; a land whose stones are iron, and out of whose hills you shall mine copper.

Note 22: 22. Deuteronomy 8:9 • Wording. “Mine copper” fits the extraction of metal from the hills. “Brass” now ordinarily names an alloy and can mislead here. The new wording also keeps bread and lack of poverty distinct from the mineral description. ↩ Verse 8:9

8:10 And you shall eat and be filled, and bless the Lord your God upon the good land which He has given you.

8:11 Take heed unto yourself, lest you forget the Lord your God, and fail to keep His commandments, and His judgments, and His ordinances which I command you this day;

8:12 lest, when you have eaten and are filled, and have built good houses and dwelt in them,

8:13 and your herds and your flocks are multiplied, and your silver and your gold are multiplied, and all that you have is multiplied,

8:14 you become lifted up in heart, and forget the Lord your God, who brought you forth out of the land of Egypt, out of the house of bondage;

8:15 who led you through that great and fearful wilderness, wherein were biting serpents, and scorpions, and thirst, where there was no water; who brought forth for you a spring of water out of the sheer rock;

8:16 who fed you with manna in the wilderness, which your fathers did not know, to afflict you and to test you, and to do you good in your latter days.

8:17 Do not say in your heart: My strength and the might of my hand have gotten me this great wealth.

8:18 And you shall remember the Lord your God, for He gives you strength to gain wealth, that He may establish His covenant which the Lord sware unto your fathers, as at this day.

8:19 And it shall be, if you utterly forget the Lord your God, and go after other gods, and serve them, and bow down unto them, I call heaven and earth to witness against you this day, that you shall surely perish.

8:20 As the other nations which the Lord destroys from before you, so shall you perish, because you did not hearken unto the voice of the Lord your God.

Deuteronomy 9

9:1 Hear, O Israel: you pass over the Jordan this day, to enter and inherit nations great and mightier than you, cities great and walled up to heaven,

9:2 a people great and numerous and tall, the sons of Anak, whom you know, and of whom you have heard: Who shall stand before the sons of Anak?

9:3 And you shall know this day that the Lord your God, He goes before you; He is a consuming fire. He shall destroy them, and He shall turn them back from before you, and you shall destroy them, as the Lord has spoken unto you.

9:4 Do not say in your heart, when the Lord your God consumes these nations from before you: Because of my righteous deeds the Lord has brought me in to inherit this good land. Rather, because of the ungodliness of these nations the Lord shall destroy them from before you.

9:5 You do not enter to inherit their land for your righteousness, nor for the holiness of your heart; but because of the ungodliness of these nations the Lord shall destroy them from before you, and that He may establish His covenant which He sware unto your fathers, Abraham, Isaac, and Jacob.

9:6 And you shall know this day that the Lord your God does not give you this good land to inherit for your righteous deeds; for you are a stiff-necked people.

9:7 Remember, and do not forget, how you provoked the Lord your God in the wilderness. From the day when you came forth out of Egypt until you came unto this place, you continued in disobedience toward the Lord.

9:8 And in Horeb you provoked the Lord, and the Lord was angry with you, to destroy you,

9:9 when I went up into the mountain to receive the tablets of stone, the tablets of the covenant which the Lord made with you. And I abode in the mountain forty days and forty nights; I ate no bread, and drank no water.

9:10 And the Lord gave me the two tablets of stone, written with the finger of God; and upon them were written all the words which the Lord spoke unto you in the mountain, in the day of the assembly.

9:11 And after forty days and forty nights, the Lord gave me the two stone tablets, the tablets of the covenant.

9:12 And the Lord said unto me: Arise, go down speedily from hence; for your people, whom you brought forth out of the land of Egypt, have acted lawlessly. They have quickly turned aside from the way which you commanded them; they have made for themselves a molten image.

9:13 And the Lord said unto me: I have spoken unto you once and twice, saying: I have seen this people, and behold, it is a stiff-necked people.

Note 23: 23. Deuteronomy 9:13 • Text. The Greek includes “once and twice” in God’s observation of the people. The wording is retained even where a shorter English comparison seems smoother. Repetition in the source is not redundant material for the editor to remove. ↩ Verse 9:13

9:14 Let Me destroy them, and I will blot out their name from under heaven, and make you a nation great and strong and more numerous than this.

9:15 And I turned and came down from the mountain, and the mountain burned with fire, and the two tablets were in my two hands.

9:16 And I saw that you had sinned before the Lord your God, and made for yourselves a molten image, and turned aside from the way which the Lord commanded you.

9:17 And I took hold of the two tablets, and cast them out of my two hands, and broke them before your eyes.

9:18 And I besought the Lord a second time, as at the first, forty days and forty nights; I ate no bread, and drank no water, because of all your sins which you had sinned, in doing evil before the Lord your God, to provoke Him.

9:19 And I am afraid because of the wrath and the fury wherewith the Lord was provoked against you, to destroy you. And the Lord hearkened unto me at that time also.

9:20 And the Lord was very angry with Aaron, intending to destroy him; I prayed for Aaron also at that time.

9:21 And I took your sin, the calf which you had made, and burned it with fire, and broke it in pieces, grinding it thoroughly until it became fine; and it became as dust, and I cast the dust into the torrent that descended from the mountain.

9:22 And at Burning, and at Testing, and at the Graves of Desire, you provoked the Lord your God.

9:23 And when the Lord sent you forth from Kadesh-barnea, saying: Go up and inherit the land which I give you, you disobeyed the word of the Lord your God, and did not believe Him, and did not hearken unto His voice.

9:24 You were disobedient toward the Lord from the day when He became known unto you.

Note 24: 24. Deuteronomy 9:24 • Text. The Greek says “from the day He became known unto you”; KJV and DRC speak of the day Moses knew them. Saints preserves the passive verb and divine referent instead of importing Moses’ first-person wording. ↩ Verse 9:24

9:25 And I besought the Lord forty days and forty nights, during which I besought Him; for the Lord had said that He would destroy you.

9:26 And I prayed unto God, and said: O Lord, Lord, King of the gods, destroy not Thy people and Thy portion, whom Thou hast redeemed by Thy great strength, whom Thou hast brought forth out of the land of Egypt by Thy great strength, and by Thy mighty hand, and by Thine uplifted arm.

Note 25: 25. Deuteronomy 9:26 • Text. “King of the gods” and the fuller sequence of strength, hand, and arm belong to the Greek prayer. The repeated “O Lord, Lord” also remains. These are substantive features, not additional ornament supplied to make the English sound ancient. ↩ Verse 9:26

9:27 Remember Thy servants Abraham, Isaac, and Jacob, unto whom Thou didst swear by Thyself. Look not upon the hardness of this people, nor upon their ungodliness, nor upon their sins,

9:28 lest the inhabitants of the land whence Thou hast brought us forth say: Because the Lord was not able to bring them into the land which He promised them, and because He hated them, He brought them forth to slay them in the wilderness.

9:29 And these are Thy people and Thine inheritance, whom Thou hast brought forth out of the land of Egypt by Thy great strength and by Thine uplifted arm.

Deuteronomy 10

10:1 At that time the Lord said unto me: Hew for yourself two tablets of stone like unto the first, and come up unto Me into the mountain; and you shall make for yourself an ark of wood.

10:2 And I will write upon the tablets the words which were upon the first tablets, which you broke; and you shall put them in the ark.

10:3 And I made an ark of decay-resistant wood, and hewed two tablets of stone like unto the first; and I went up into the mountain, with the two tablets in my hands.

Note 26: 26. Deuteronomy 10:3 • Meaning. “Decay-resistant wood” renders the stated property. KJV specifies shittim and DRC setim; identifying a modern tree species would go beyond this Greek phrase. The material is therefore described without an unmarked botanical identification. ↩ Verse 10:3

10:4 And He wrote upon the tablets, according to the first writing, the ten words which the Lord spoke unto you in the mountain out of the midst of the fire; and the Lord gave them unto me.

10:5 And I turned and came down from the mountain, and put the tablets into the ark which I had made; and they were there, as the Lord commanded me.

10:6 And the sons of Israel set out from Beeroth of the sons of Iakim to Misadai. Aaron died there and was buried there, and his son Eleazar served as priest in his place.

10:7 From there they set out to Gadgad, and from Gadgad to Jotbathah, a land of flowing torrents.

10:8 At that time the Lord set apart the tribe of Levi, to bear the ark of the covenant of the Lord, to stand before the Lord to minister, and to bless in His name, unto this day.

10:9 Therefore the Levites have no portion or inheritance among their brethren; the Lord Himself is his inheritance, as He spoke unto him.

10:10 And I abode in the mountain forty days and forty nights; and the Lord hearkened unto me at that time also, and the Lord would not destroy you.

10:11 And the Lord said unto me: Go, set forth before this people, and let them enter and inherit the land which I sware unto their fathers to give them.

10:12 And now, O Israel, what does the Lord your God require of you, but to fear the Lord your God, to walk in all His ways, and to love Him, and to serve the Lord your God with all your heart and with all your soul,

10:13 to keep the commandments of the Lord your God, and His ordinances which I command you this day, that it may be well with you?

10:14 Behold, unto the Lord your God belong heaven and the heaven of heaven, the earth and all that is therein.

10:15 Yet the Lord preferred your fathers, to love them, and chose their seed after them, even you, above all the nations, as at this day.

10:16 And you shall circumcise your hardness of heart, and shall stiffen your neck no more.

Note 27: 27. Deuteronomy 10:16 • Text. The Greek directly names hardness of heart as the object of circumcision. Saints preserves that striking combination rather than replacing it with KJV’s foreskin of the heart. The image and its ethical application both remain visible. ↩ Verse 10:16

10:17 For the Lord your God, He is God of gods and Lord of lords, the great and mighty and fearful God, who shows no partiality, neither takes a bribe;

Note 28: 28. Deuteronomy 10:17 • Wording. “Showeth no partiality” and “taketh no bribe” clarify the judicial language. KJV’s “regardeth not persons” and “taketh reward” need their older senses understood; Brenton and DRC already use bribe or bribes. The divine titles and balanced cadence need no modernization. ↩ Verse 10:17

10:18 who executes judgment for the sojourner, and the orphan, and the widow, and loves the sojourner, to give him bread and clothing.

10:19 And you shall love the sojourner, for you were sojourners in the land of Egypt.

10:20 You shall fear the Lord your God, and you shall serve Him, and you shall cleave unto Him, and you shall swear by His name.

10:21 He is your boast, and He is your God, who has done among you these great and glorious things which your eyes have seen.

10:22 Your fathers went down into Egypt with seventy souls; but now the Lord your God has made you as the stars of heaven in multitude.

Note 29: 29. Deuteronomy 10:22 • Text. The Greek here says seventy souls. Retain that number even though other passages or Greek traditions have different totals for Jacob’s household. This verse is not silently harmonized with Genesis or Acts. ↩ Verse 10:22

Deuteronomy 11

11:1 And you shall love the Lord your God, and keep His charge, and His ordinances, and His judgments, all your days.

11:2 And know this day that I speak unto you, not unto your children, who have neither known nor seen the chastening of the Lord your God, and His mighty deeds, and His mighty hand, and His uplifted arm,

Note 30: 30. Deuteronomy 11:2 • Meaning. The Greek has an elliptical opening, literally moving from “know this day” to “not your children.” Saints supplies “I speak unto you” to connect the contrast; these words are explanatory English, not an additional Greek clause. Verse 7 completes the contrast with those whose eyes saw. ↩ Verse 11:2

11:3 and His signs and His wonders which He did in the midst of Egypt unto Pharaoh king of Egypt and unto all his land,

11:4 and what He did unto the host of the Egyptians, unto their chariots and their horsemen, when He caused the water of the Red Sea to overflow them as they pursued you, and the Lord destroyed them unto this day,

11:5 and what He did unto you in the wilderness, until you came unto this place,

11:6 and what He did unto Dathan and Abiram, the sons of Eliab son of Reuben, when the earth opened her mouth and swallowed them, and their houses, and their tents, and all their substance that was with them, in the midst of all Israel.

11:7 For your eyes have seen all the great works of the Lord, which He has done unto you this day.

11:8 And you shall keep all His commandments which I command you this day, that you may live and multiply, and enter and inherit the land whither you pass over the Jordan to inherit it,

11:9 that you may prolong your days upon the land which the Lord sware unto your fathers to give unto them and unto their seed after them, a land flowing with milk and honey.

11:10 For the land whither you go to inherit it is not as the land of Egypt, whence you came forth, where they sow seed and water it with their feet, as a garden of herbs.

11:11 But the land whither you go to inherit it is a land of hills and plains; it shall drink water of the rain of heaven,

11:12 a land which the Lord your God cares for; the eyes of the Lord your God are always upon it, from the beginning of the year even unto the end of the year.

11:13 And if you diligently hearken unto all His commandments which I command you this day, to love the Lord your God, and to serve Him with all your heart and with all your soul,

11:14 He shall give the rain unto your land in its season, the early and the latter rain; and you shall gather in your grain, and your wine, and your oil.

11:15 And He shall give grass in your fields for your cattle; and when you have eaten and are filled,

11:16 take heed unto yourself, lest your heart be enlarged, and you transgress, and serve other gods, and bow down unto them,

Note 31: 31. Deuteronomy 11:16 • Meaning. “Thy heart be enlarged” retains the Greek image and singular possessive inside plural address. In this warning the image suggests an inward expansion leading to transgression, rather than generosity. The note carries that contextual explanation instead of substituting it for the image. ↩ Verse 11:16

11:17 and the Lord be kindled to wrath against you, and shut up heaven, so that there is no rain, and the land does not yield her fruit, and you perish speedily from the good land which the Lord has given you.

11:18 And you shall lay these words in your heart and in your soul, and bind them for a sign upon your hand, and it shall be immovable before your eyes.

11:19 And you shall teach them unto your children, to speak of them when you sit in the house, and when you walk in the way, and when you lie down, and when you rise up.

11:20 And you shall write them upon the doorposts of your houses and of your gates,

11:21 that your days and the days of your sons may be prolonged upon the land which the Lord sware unto your fathers to give them, as the days of heaven upon the earth.

11:22 And it shall be, if you diligently hearken unto all these commandments which I command you this day to do, to love the Lord our God, and to walk in all His ways, and to cleave unto Him,

11:23 that the Lord shall cast out all these nations from before you, and you shall inherit nations great and mightier than you.

11:24 Every place whereon the sole of your foot shall tread shall be yours. From the wilderness and Anti-Lebanon, and from the great river, the river Euphrates, even unto the western sea, shall be your borders.

11:25 None shall stand before you; the Lord your God shall lay the dread of you and the fear of you upon all the land whereon you shall tread, as the Lord has spoken unto you.

11:26 Behold, I set before you this day a blessing and a curse:

11:27 the blessing, if you hearken unto the commandments of the Lord your God, which I command you this day;

11:28 and the curses, if you do not hearken unto the commandments of the Lord your God, which I command you this day, and wander from the way which I commanded you, going to serve other gods which you have not known.

11:29 And it shall be, when the Lord your God brings you into the land whither you pass over to inherit it, that you shall set the blessing upon Mount Gerizim, and the curse upon Mount Ebal.

11:30 Behold, are they not beyond the Jordan, behind the way of the setting sun, in the land of Canaan that lies toward the west, adjoining Gilgal, near the lofty oak?

11:31 For you pass over the Jordan, to enter and inherit the land which the Lord your God gives you for a possession for ever; and you shall inherit it, and dwell therein.

11:32 And you shall take heed to do all His ordinances and these judgments, which I set before you this day.

Deuteronomy 12

12:1 And these are the ordinances and judgments which you shall take heed to do in the land which the Lord, the God of your fathers, gives you for a possession, all the days that you live upon the earth.

12:2 You shall utterly destroy all the places wherein the nations whose possession you inherit served their gods, upon the high mountains, and upon the hills, and under the leafy tree.

12:3 And you shall pull down their altars, and break their pillars, and cut down their sacred groves, and burn the graven images of their gods with fire; and their name shall perish from that place.

12:4 You shall not do so unto the Lord your God,

12:5 but unto the place which the Lord your God shall choose in one of your tribes, to set His name there, that it may be called upon, you shall seek and come thither.

Note 32: 32. Deuteronomy 12:5 • Text. The Greek speaks of God’s name being called upon the chosen place. The KJV wording about putting His name there is related but not verbally identical. Saints preserves the naming expression, which recurs in this section. ↩ Verse 12:5

12:6 And you shall bring thither your whole burnt offerings, and your sacrifices, and your firstfruits, and your vowed offerings, and your freewill offerings, and the firstborn of your cattle and of your sheep.

12:7 And you shall eat there before the Lord your God, and rejoice in all that you put your hand unto, you and your houses, because the Lord your God has blessed you.

12:8 You shall not do all that we do here this day, every man that which is pleasing in his own sight;

12:9 for you have not yet come unto the rest and unto the inheritance which the Lord your God gives you.

12:10 And you shall pass over the Jordan, and dwell in the land which the Lord your God gives you to inherit; and He shall give you rest from all your enemies round about, and you shall dwell in safety.

12:11 And it shall be, at the place which the Lord your God shall choose for His name to be called upon there, you shall bring thither all that I command you this day: your whole burnt offerings, and your sacrifices, and your tithes, and the firstfruits of your hands, and your gifts, and all the choice gifts which you shall vow unto your God.

12:12 And you shall rejoice before the Lord your God, you, and your sons, and your daughters, and your male slaves, and your female slaves, and the Levite within your gates; for he has neither portion nor inheritance with you.

12:13 Take heed unto yourself, that you do not offer your whole burnt offerings in every place that you see,

12:14 but in the place which the Lord your God shall choose in one of your tribes, you shall offer there your whole burnt offerings, and you shall do there all that I command you this day.

12:15 Nevertheless, you may slaughter and eat flesh according to all your desire, according to the blessing of the Lord your God which He has given you in every city. The unclean among you and the clean may eat it together, as the gazelle or the deer.

12:16 Only you shall not eat the blood; you shall pour it upon the earth as water.

12:17 You may not eat within your cities the tithe of your grain, or of your wine, or of your oil, nor the firstborn of your cattle or of your sheep, nor any of the vows which you shall vow, nor your pledged offerings, nor the firstfruits of your hands;

12:18 but you shall eat them before the Lord your God, in the place which the Lord your God shall choose for Himself, you, and your son, and your daughter, and your male slave, and your female slave, and the sojourner within your cities. And you shall rejoice before the Lord your God in all that you put your hand unto.

Note 33: 33. Deuteronomy 12:18 • Text. The governing Greek includes the sojourner in the festival meal, and Brenton has stranger. KJV and DRC name the Levite. Preserve the Greek participant. Sojourner remains a useful biblical term for the resident outsider and is distinguished from other foreigner terms in the book. ↩ Verse 12:18

12:19 Take heed unto yourself, that you do not forsake the Levite all the time that you live upon the land.

12:20 And if the Lord your God enlarges your borders, as He has spoken unto you, and you say: I will eat flesh, because your soul desires to eat flesh, you may eat flesh according to all the desire of your soul.

12:21 And if the place which the Lord your God shall choose for His name to be called upon there is too far from you, you shall slaughter of your cattle and of your sheep which God has given you, as I commanded you, and eat within your cities according to the desire of your soul.

12:22 As the gazelle and the deer are eaten, so you shall eat it; the unclean among you and the clean shall eat it alike.

12:23 Take diligent heed that you do not eat blood; for its blood is life, and the life shall not be eaten with the flesh.

Note 34: 34. Deuteronomy 12:23 • Wording. “Its blood is life” preserves the Greek relation clearly. Life is the contextual sense of psyche in this food prohibition; DRC uses soul. The wording should not be expanded into a general philosophical definition of the soul. ↩ Verse 12:23

12:24 You shall not eat it; you shall pour it upon the earth as water.

12:25 You shall not eat it, that it may be well with you and with your sons after you, if you do that which is good and pleasing before the Lord your God.

12:26 Only your holy things which you have, and your vowed offerings, you shall take, and come unto the place which the Lord your God shall choose for His name to be called upon there.

12:27 And you shall prepare your whole burnt offerings; you shall offer the flesh upon the altar of the Lord your God, and you shall pour the blood of your sacrifices against the base of the altar of the Lord your God; and you shall eat the flesh.

12:28 Keep and hear and do all the words which I command you, that it may be well with you and with your sons for ever, if you do that which is good and pleasing before the Lord your God.

12:29 And if the Lord your God destroys from before you the nations whither you go to inherit their land, and you inherit their possession and dwell in their land,

12:30 take heed unto yourself, that you do not seek to follow them after they have been destroyed from before you. You shall not inquire after their gods, saying: How do these nations serve their gods? I also will do so.

12:31 You shall not do so unto the Lord your God; for the abominations which the Lord hated they did unto their gods, for they burn their sons and their daughters with fire unto their gods.

Deuteronomy 13

13:1 Every word which I command you this day, you shall take heed to do; you shall not add unto it, neither shall you take away from it.

Note 35: 35. Deuteronomy 13:1 • Text. This is Greek and Brenton 13:1, corresponding to KJV and DRC 12:32. Preserve the prohibition on adding and taking away. The shift of chapter boundary is a numbering difference, not missing content in the other Bibles. ↩ Verse 13:1

13:2 And if there arises among you a prophet, or a dreamer of dreams, and he gives you a sign or a wonder,

13:3 and the sign or the wonder comes to pass, whereof he spoke unto you, saying: Let us go and serve other gods, which you have not known,

13:4 you shall not hearken unto the words of that prophet, or unto that dreamer of dreams; for the Lord God tests you, to know whether you love the Lord your God with all your heart and with all your soul.

13:5 You shall walk after the Lord your God, and fear Him, and keep His commandments, and hearken unto His voice, and be joined unto Him.

13:6 And that prophet, or that dreamer of dreams, shall die; for he spoke to lead you astray from the Lord your God, who brought you forth out of the land of Egypt, and redeemed you from bondage, to thrust you out of the way wherein the Lord your God commanded you to walk. And you shall remove the evil one from among yourselves.

13:7 And if your brother, the son of your father or of your mother, or your son, or your daughter, or the wife of your bosom, or your friend who is as your own soul, entices you secretly, saying: Let us go and serve other gods, which you have not known, you nor your fathers,

13:8 of the gods of the nations round about you, whether near unto you or far from you, from one end of the earth unto the other,

13:9 you shall not consent unto him, neither shall you hearken unto him; neither shall your eye spare him, nor shall you yearn for him, nor conceal him.

13:10 You shall surely report him; your hands shall be first upon him to put him to death, and afterward the hands of all the people.

Note 36: 36. Deuteronomy 13:10 • Text. The Greek emphatically commands reporting before the hand is first against the offender. KJV and DRC begin the corresponding verse with killing. Saints keeps the report and the subsequent action distinct; no change of cadence can account for the difference. ↩ Verse 13:10

13:11 And they shall stone him with stones, and he shall die; for he sought to turn you away from the Lord your God, who brought you forth out of the land of Egypt, out of the house of bondage.

13:12 And all Israel shall hear and fear, and shall no more do such an evil thing among you.

13:13 And if you hear it said in one of your cities which the Lord your God gives you to dwell in,

13:14 Lawless men have gone forth from among you, and have turned aside all the inhabitants of their city, saying: Let us go and serve other gods, which you have not known,

13:15 then you shall inquire and search diligently; and behold, if the matter is clearly true, and this abomination has been done among you,

13:16 you shall surely slay all the inhabitants of that city with the sword; you shall utterly devote it to destruction, and all that is therein.

13:17 And you shall gather all its spoil into its streets, and burn the city with fire, and all its spoil, all together before the Lord your God; and it shall be uninhabited for ever, and shall not be built again.

13:18 And nothing of that which is devoted to destruction shall cleave to your hand, that the Lord may turn from the fierceness of His wrath, and grant you mercy, and have mercy upon you, and multiply you, as the Lord sware unto your fathers,

13:19 if you hearken unto the voice of the Lord your God, to keep all His commandments which I command you this day, to do that which is good and pleasing before the Lord your God.

Deuteronomy 14

14:1 You are sons of the Lord your God; you shall not perform purification rites, neither shall you make a bald place between your eyes for the dead.

Note 37: 37. Deuteronomy 14:1 • Meaning. “Perform purification rites” is a provisional rendering of the unusual Greek verb, read within the prohibition concerning the dead. KJV and DRC instead speak of cutting oneself, and the consulted Brenton verse omits this first prohibition. The precise ritual sense needs further lexical review. ↩ Verse 14:1

14:2 For you are a holy people unto the Lord your God; and the Lord your God has chosen you to be unto Him a people for His own possession, out of all the nations upon the face of the earth.

14:3 You shall eat no abominable thing.

14:4 These are the beasts which you may eat: a calf of the cattle, and a lamb of the sheep, and a young male goat of the goats,

14:5 deer, gazelle, bubalos, goat-stag, white-rumped antelope, oryx, and giraffe.

Note 38: 38. Deuteronomy 14:5 • Meaning. The seven Greek animal terms remain represented. Bubalos and goat-stag preserve difficult names; white-rumped antelope, oryx, and giraffe are provisional conventional identifications, not a claim to modern zoological certainty. Brenton’s shorter displayed list must not determine the extent of the Greek verse. ↩ Verse 14:5

14:6 Every beast that divides the hoof, and cleaves its hoof into two parts, and brings up the cud among the beasts, these you may eat.

14:7 And these you shall not eat of those that bring up the cud, and of those that divide the hoof and cleave its parts: the camel, and the hare, and the rock hyrax; for they bring up the cud, but do not divide the hoof; they are unclean unto you.

14:8 And the swine, for it divides the hoof and cleaves its parts, but does not chew the cud, is unclean unto you. Of their flesh you shall not eat, neither shall you touch their carcasses.

14:9 And these you may eat of all that are in the waters: whatsoever has fins and scales, you may eat.

14:10 And whatsoever does not have fins and scales, you shall not eat; they are unclean unto you.

14:11 Every clean bird you may eat.

14:12 And these you shall not eat of them: the eagle, and the griffon vulture, and the sea-eagle,

14:13 and the vulture, and the kite, and those like it,

14:14 and every raven, and those like it,

14:15 and the ostrich, and the owl, and the gull,

14:16 and the heron, and the swan, and the ibis,

Note 39: 39. Deuteronomy 14:16 • Meaning. “Ibis” follows the Greek animal name where Brenton prints stork. The surrounding bird list also contains uncertain identifications: griffon vulture at 14:12, night-raven at 14:17, and diving bird at 14:17 are provisional. Ancient animal categories should not be mistaken for an exact modern species list. ↩ Verse 14:16

14:17 and the diving bird, and the hawk, and those like it, and the hoopoe, and the night-raven,

14:18 and the pelican, and the plover, and those like it, and the purple swamphen, and the bat.

14:19 All creeping things among the flying creatures are unclean unto you; you shall not eat of them.

14:20 Every clean flying creature you may eat.

14:21 You shall not eat anything that dies of itself; it shall be given unto the resident alien within your cities, and he shall eat it, or you may sell it unto a foreigner; for you are a holy people unto the Lord your God. You shall not boil a lamb in its mother’s milk.

Note 40: 40. Deuteronomy 14:21 • Text. The Greek distinguishes the resident alien who receives the animal from the foreigner who buys it. It also says lamb, as Brenton does, rather than the kid of KJV and DRC. Saints keeps those distinctions and the intelligible traditional phrase “dieth of itself.” ↩ Verse 14:21

14:22 You shall surely tithe all the produce of your seed, the yield of your field, year by year.

14:23 And you shall eat it before the Lord your God, in the place which the Lord your God shall choose for His name to be called upon there. You shall bring the tithes of your grain, and of your wine, and of your oil, and the firstborn of your cattle and of your sheep, that you may learn to fear the Lord your God all your days.

14:24 And if the way is too long for you, so that you cannot carry them, because the place which the Lord your God shall choose for His name to be called upon there is far from you, when the Lord your God has blessed you,

14:25 then you shall sell them for silver, and take the silver in your hands, and go unto the place which the Lord your God shall choose.

14:26 And you shall spend the silver for whatsoever your soul desires, for cattle, or for sheep, or for wine, or for strong drink, or for whatsoever your soul desires; and you shall eat there before the Lord your God, and rejoice, you and your house,

14:27 and the Levite within your cities; for he has neither portion nor inheritance with you.

14:28 After three years you shall bring forth all the tithe of your produce; in that year you shall lay it up within your cities.

14:29 And the Levite, for he has neither portion nor inheritance with you, and the sojourner, and the orphan, and the widow within your cities shall come, and eat, and be filled; that the Lord your God may bless you in all the works which you do.

Deuteronomy 15

15:1 At the end of seven years you shall make a release.

15:2 And this is the ordinance of the release: you shall release every debt of yours which your neighbour owes you; and you shall not exact it of your brother, for a release unto the Lord your God has been proclaimed.

Note 41: 41. Deuteronomy 15:2 • Wording. “Release” is a clear recurring term for the debt provision. The ordinance itself explains what is released and from whom it may not be exacted. There is no need to import a modern lending system or turn this seventh-year release into the Jubilee. ↩ Verse 15:2

15:3 Of a foreigner you may exact whatsoever he owes you; but you shall release your brother’s debt unto you.

15:4 For there shall be none in need among you; for the Lord your God shall surely bless you in the land which the Lord your God gives you for a possession, to inherit it,

15:5 if you diligently hearken unto the voice of the Lord your God, to keep and do all these commandments which I command you this day.

15:6 For the Lord your God has blessed you, as He has spoken unto you; and you shall lend unto many nations, but you shall not borrow; and you shall rule over many nations, but they shall not rule over you.

15:7 And if there is among you one of your brethren in need, within any of your cities in the land which the Lord your God gives you, you shall not withhold the affection of your heart, neither shall you close your hand against your needy brother.

15:8 You shall freely open your hands unto him, and shall surely lend him as much as he needs, according to his want.

15:9 Take heed unto yourself, lest there be a hidden, lawless thought in your heart, saying: The seventh year, the year of release, draws near; and your eye be evil toward your needy brother, and you give him nothing, and he cry against you unto the Lord, and there be great sin upon you.

15:10 You shall freely give unto him, and shall surely lend him as much as he needs; and your heart shall not be grieved when you give unto him. For because of this the Lord your God shall bless you in all your works, and in all that you put your hand unto.

15:11 For the needy shall never cease out of the land; therefore I command you to do this thing, saying: You shall freely open your hands unto your poor brother and unto the needy in your land.

15:12 And if your brother, a Hebrew man or a Hebrew woman, is sold unto you, he shall serve you six years; and in the seventh year you shall send him forth free from you.

15:13 And when you send him forth free from you, you shall not send him away empty.

15:14 You shall furnish him generously out of your sheep, and out of your grain, and out of your winepress; as the Lord your God has blessed you, you shall give unto him.

15:15 And you shall remember that you were a household slave in the land of Egypt, and the Lord your God redeemed you thence; therefore I command you to do this thing.

15:16 And if he says unto you: I will not go forth from you, because he loves you and your house, and because it is well with him beside you,

15:17 then you shall take an awl, and pierce his ear against the door, and he shall be your household slave for ever; and unto your female slave you shall do likewise.

15:18 It shall not seem hard unto you when they are sent forth free from you, for he served you six years for the yearly wage of a hired worker; and the Lord your God shall bless you in all that you do.

Note 42: 42. Deuteronomy 15:18 • Text. The Greek describes a yearly wage in explaining the six years of service; Brenton likewise has annual hire. KJV speaks of twice a hired servant's value, while DRC has wages without double. Saints preserves the Greek wage term rather than importing KJV's calculation. ↩ Verse 15:18

15:19 Every firstborn male that is born among your cattle and among your sheep you shall sanctify unto the Lord your God. You shall do no work with your firstborn calf, neither shall you shear the firstborn of your sheep.

15:20 You shall eat it before the Lord, year by year, in the place which the Lord your God shall choose, you and your house.

15:21 And if there is a blemish in it, lameness or blindness or any grievous blemish, you shall not sacrifice it unto the Lord your God.

15:22 You shall eat it within your cities; the unclean among you and the clean shall eat it alike, as the gazelle or the deer.

15:23 Only you shall not eat the blood; you shall pour it upon the earth as water.

Deuteronomy 16

16:1 Keep the month of new produce, and observe the Passover unto the Lord your God; for in the month of new produce you came forth out of Egypt by night.

16:2 And you shall sacrifice the Passover unto the Lord your God, sheep and cattle, in the place which the Lord your God shall choose for His name to be called upon there.

16:3 You shall eat no leaven with it; you shall eat unleavened bread with it for seven days, the bread of affliction, for you came forth out of Egypt in haste; that you may remember the day of your departure out of the land of Egypt all the days of your life.

16:4 No leaven shall be seen with you in all your borders seven days; neither shall any of the flesh which you sacrifice in the evening of the first day remain overnight until the morning.

16:5 You may not sacrifice the Passover in any of your cities which the Lord your God gives you,

16:6 but in the place which the Lord your God shall choose for His name to be called upon there, you shall sacrifice the Passover in the evening, at the setting of the sun, at the time when you came forth out of Egypt.

16:7 And you shall boil it, and roast it, and eat it in the place which the Lord your God shall choose; and in the morning you shall turn and go unto your houses.

Note 43: 43. Deuteronomy 16:7 • Text. The Greek has both "boil" and "roast." Brenton also prints both, while KJV has roast and DRC dress, in the older sense of preparing food. Saints retains the two verbs even where comparison with another Passover prescription creates a question requiring a separate note. ↩ Verse 16:7

16:8 You shall eat unleavened bread for six days; and on the seventh day shall be a concluding feast, a feast unto the Lord your God. You shall do no work therein, save that which is done for a person's needs.

16:9 You shall count seven complete weeks unto yourself; when you begin to put the sickle to the harvest, you shall begin to count seven weeks.

16:10 And you shall keep the Feast of Weeks unto the Lord your God, according to the ability of your hand, of that which He gives you, as the Lord your God has blessed you.

16:11 And you shall rejoice before the Lord your God, you, and your son, and your daughter, and your male slave, and your female slave, and the Levite within your cities, and the sojourner, and the orphan, and the widow among you, in the place which the Lord your God shall choose for His name to be called upon there.

16:12 And you shall remember that you were a household slave in the land of Egypt; and you shall keep and do these commandments.

16:13 You shall keep the Feast of Tents seven days, when you have gathered in from your threshing floor and from your winepress.

16:14 And you shall rejoice in your feast, you, and your son, and your daughter, and your male slave, and your female slave, and the Levite, and the sojourner, and the orphan, and the widow within your cities.

16:15 You shall keep a feast for seven days unto the Lord your God, in the place which the Lord your God shall choose for Himself; and if the Lord your God blesses you in all your produce and in all the work of your hands, you shall rejoice.

16:16 Three times in the year shall every male among you appear before the Lord your God, in the place which the Lord shall choose: in the Feast of Unleavened Bread, and in the Feast of Weeks, and in the Feast of the Pitching of Tents. You shall not appear before the Lord your God empty,

16:17 but every man according to the ability of your hands, according to the blessing of the Lord your God which He has given you.

16:18 You shall appoint judges and recording officers for yourself in all your cities which the Lord your God gives you, according to your tribes; and they shall judge the people with righteous judgment.

16:19 They shall not pervert judgment, neither shall they show partiality, nor take a bribe; for bribes blind the eyes of the wise, and overthrow the words of the righteous.

16:20 You shall pursue justly that which is just, that you may live, and enter and inherit the land which the Lord your God gives you.

Note 44: 44. Deuteronomy 16:20 • Wording. “That which is just shalt thou pursue justly” preserves the adverb and its related object. “Justice, and only justice” would introduce an emphasis not expressed in this Greek construction. The balanced traditional phrasing suits the injunction. ↩ Verse 16:20

16:21 You shall not plant for yourself a sacred grove, any tree, beside the altar of the Lord your God which you shall make for yourself.

16:22 You shall not set up for yourself a pillar, which the Lord your God has hated.

Deuteronomy 17

17:1 You shall not sacrifice unto the Lord your God a calf or a sheep wherein is a blemish, any evil defect; for it is an abomination unto the Lord your God.

17:2 And if there is found among you, within any of your cities which the Lord your God gives you, a man or a woman who does evil before the Lord your God, transgressing His covenant,

17:3 and they go and serve other gods, and bow down unto them, unto the sun, or unto the moon, or unto any of the array of heaven, which He has not commanded,

17:4 and it is told you, you shall inquire diligently; and behold, if the matter is true, and this abomination has been done in Israel,

17:5 then you shall bring forth that man or that woman, and you shall stone them with stones, and they shall die.

17:6 Upon the testimony of two witnesses or three witnesses shall he who is condemned to death be put to death; he shall not die upon the testimony of one witness.

17:7 And the hand of the witnesses shall be first upon him to put him to death, and afterward the hand of all the people; and you shall remove the evil one from among yourselves.

17:8 And if a matter in judgment is too hard for you, between blood and blood, and between judgment and judgment, and between injury and injury, and between dispute and dispute, matters of judgment within your cities, you shall arise and go up unto the place which the Lord your God shall choose for His name to be called upon there.

17:9 And you shall come unto the Levitical priests, and unto the judge who shall be in those days; and they shall inquire, and declare unto you the judgment.

17:10 And you shall do according to the matter which they declare unto you from the place which the Lord your God shall choose for His name to be called upon there; and you shall take diligent heed to do according to all that is laid down for you as law.

17:11 You shall do according to the law and according to the judgment which they tell you; you shall not turn aside from the word which they declare unto you, to the right hand or to the left.

17:12 And the man who acts presumptuously, and will not hearken unto the priest who stands to minister in the name of the Lord your God, or unto the judge who shall be in those days, that man shall die; and you shall remove the evil one from Israel.

17:13 And all the people shall hear and fear, and shall act ungodly no more.

17:14 And if you enter the land which the Lord your God gives you for a possession, and inherit it, and dwell therein, and say: I will set a ruler over me, as do the other nations round about me,

Note 45: 45. Deuteronomy 17:14 • Meaning. The Greek uses ruler, while KJV and DRC use king. The surrounding laws describe royal power, but Saints retains the broader source noun here. The note may identify the institution without replacing the word in the translation. ↩ Verse 17:14

17:15 you shall surely set over yourself a ruler whom the Lord your God shall choose. You shall set a ruler over yourself from among your brethren; you may not set a foreign man over yourself, for he is not your brother.

17:16 For he shall not multiply horses unto himself, neither shall he cause the people to return unto Egypt, that he may multiply horses unto himself; for the Lord has said: You shall not return by this way again.

17:17 And he shall not multiply wives unto himself, neither shall his heart turn aside; and he shall not greatly multiply silver and gold unto himself.

17:18 And it shall be, when he sits in his rule, that he shall write for himself this second law in a scroll, from the Levitical priests.

Note 46: 46. Deuteronomy 17:18 • Meaning. “This second law” reflects the Greek expression from which the book’s conventional name derives. In context it may designate a copy or repetition of the law, rather than a new and conflicting law. Brenton uses repetition, KJV copy, and DRC Deuteronomy with copying language. The interpretive question remains visible. ↩ Verse 17:18

17:19 And it shall be with him, and he shall read therein all the days of his life, that he may learn to fear the Lord his God, to keep all these commandments and these ordinances, to do them,

17:20 that his heart may not be lifted up above his brethren, and that he may not turn aside from the commandments, to the right hand or to the left; that he may prolong his days in his rule, he and his sons, among the sons of Israel.

Deuteronomy 18

18:1 The Levitical priests, the whole tribe of Levi, shall have neither portion nor inheritance with Israel. The offerings of the Lord are their inheritance; they shall eat them.

18:2 And they shall have no inheritance among their brethren; the Lord Himself is his inheritance, as He spoke unto him.

18:3 And this shall be the priests' due from the people, from them that sacrifice a sacrifice, whether a calf or a sheep: they shall give unto the priest the foreleg, and the cheeks, and the stomach.

18:4 And you shall give unto him the firstfruits of your grain, and of your wine, and of your oil, and the first of the fleece of your sheep.

18:5 For the Lord your God has chosen him out of all your tribes, to stand before the Lord your God, to minister and to bless in His name, he and his sons among the sons of Israel.

18:6 And if a Levite comes from any of your cities, from among all the sons of Israel where he sojourns, according to the desire of his soul, unto the place which the Lord shall choose,

18:7 then he shall minister in the name of the Lord his God, as do all his brethren the Levites who stand there before the Lord.

18:8 He shall eat an allotted portion, apart from the sale according to his ancestral family.

Note 47: 47. Deuteronomy 18:8 • Meaning. "Apart from the sale according to his ancestral family" remains provisional because the compressed property clause is difficult. Brenton and KJV refer to sale of hereditary property; DRC describes what is due through succession from his fathers. Saints does not silently supply all the details of either interpretation. ↩ Verse 18:8

18:9 And when you enter the land which the Lord your God gives you, you shall not learn to do after the abominations of those nations.

18:10 There shall not be found among you one who purifies his son or his daughter by fire, or practises divination, or interprets spoken omens, or observes auguries, or works sorcery,

18:11 or chants spells, or is a medium, or observes portents, or inquires of the dead.

Note 48: 48. Deuteronomy 18:11 • Wording. "Medium" communicates the prohibited practice more clearly than the literal-sounding "ventriloquist," which now suggests an entertainer. The accompanying divination and inquiry of the dead remain distinct. This contextual term does not assert a modern explanation of the practice. ↩ Verse 18:11

18:12 For everyone who does these things is an abomination unto the Lord your God; for because of these abominations the Lord shall destroy them from before you.

18:13 You shall be perfect before the Lord your God.

18:14 For these nations whose possession you inherit hearken unto omens and divinations; but the Lord your God has not granted you so to do.

18:15 The Lord your God shall raise up unto you a prophet from among your brethren, like unto me; you shall hearken unto him,

18:16 according to all that you asked of the Lord your God in Horeb, in the day of the assembly, saying: We will no more hear the voice of the Lord our God, neither will we see this great fire any more, lest we die.

18:17 And the Lord said unto me: All that they have spoken is right.

18:18 I will raise up for them a prophet from among their brethren, like unto you, and will put My word in his mouth; and he shall speak unto them all that I command him.

Note 49: 49. Deuteronomy 18:18 • Text. The Greek has the singular "My word," while the comparisons use words. Preserve the singular and the promise to speak all that is commanded. Lower-case prophet and human pronouns leave later identification to a separate reception discussion. ↩ Verse 18:18

18:19 And the man who will not hearken unto whatsoever the prophet shall speak in My name, I will exact retribution from him.

18:20 But the prophet who shall act ungodly, speaking in My name a word which I commanded him not to speak, or who shall speak in the name of other gods, that prophet shall die.

18:21 And if you say in your heart: How shall we know the word which the Lord has not spoken?

18:22 Whatsoever the prophet speaks in the name of the Lord, if the word does not come to pass, nor is fulfilled, that is the word which the Lord has not spoken. That prophet has spoken in ungodliness; you shall not spare him.

Note 50: 50. Deuteronomy 18:22 • Meaning. Saints provisionally renders the Greek "ye shall not spare him," close to Brenton's spare, while KJV and DRC say not to fear him. "Hold back from him" is another way to expose the Greek expression. This disputed phrase warrants lexical review rather than an unmarked substitution. ↩ Verse 18:22

Deuteronomy 19

19:1 And when the Lord your God destroys the nations whose land your God gives you, and you inherit their possession, and dwell in their cities and in their houses,

19:2 you shall set apart three cities for yourself in the midst of your land which the Lord your God gives you.

19:3 Mark out the way for yourself, and divide into three parts the territory of your land which the Lord your God apportions unto you; and there shall be a refuge there for every slayer.

19:4 And this shall be the ordinance for the slayer who shall flee thither and live: whosoever strikes his neighbour unintentionally, having borne him no hatred aforetime,

Note 51: 51. Deuteronomy 19:4 • Wording. “Unintentionally” states the legal distinction plainly. Slayer is preferable to murderer before the case is judged, because the provision specifically concerns a killing without prior hatred. The refuge is not an indiscriminate exemption for every homicide. ↩ Verse 19:4

19:5 as when a man goes with his neighbour into the forest to gather wood, and his hand is jolted with the axe as he cuts the wood, and the iron slips from the wood and strikes his neighbour, so that he dies, he shall flee unto one of these cities and live;

19:6 lest the kinsman who avenges blood pursue the slayer while his heart is hot, and overtake him, if the way is long, and strike him mortally, so that he dies, though no sentence of death is due unto him, for he bore his neighbour no hatred aforetime.

19:7 Therefore I command you this thing, saying: You shall set apart three cities for yourself.

19:8 And if the Lord your God enlarges your borders, as He sware unto your fathers, and the Lord gives you all the land which He promised to give unto your fathers,

19:9 if you hearken to do all these commandments which I command you this day, to love the Lord your God, and to walk in all His ways all your days, then you shall add three cities more unto these three,

19:10 that innocent blood may not be shed in your land which the Lord your God gives you for a possession, and that there may be none guilty of blood among you.

19:11 But if a man hates his neighbour, and lies in wait for him, and rises up against him, and strikes him mortally, so that he dies, and flees unto one of these cities,

19:12 then the elders of his city shall send and take him thence, and deliver him into the hands of the kinsman who avenges blood, and he shall die.

19:13 Your eye shall not spare him; and you shall cleanse the guilt of innocent blood from Israel, and it shall be well with you.

19:14 You shall not remove your neighbour’s boundaries, which your fathers set in your inheritance, which was allotted unto you in the land which the Lord your God gives you for a possession.

19:15 One witness shall not suffice to testify against a man concerning any injustice, or any trespass, or any sin which he sins. At the mouth of two witnesses, and at the mouth of three witnesses, shall every matter be established.

19:16 And if an unrighteous witness rises up against a man, accusing him of ungodliness,

19:17 then the two men between whom is the dispute shall stand before the Lord, and before the priests, and before the judges who shall be in those days.

19:18 And the judges shall inquire diligently; and behold, if the unrighteous witness has testified falsely, and has stood against his brother,

19:19 then you shall do unto him as he wickedly purposed to do unto his brother; and you shall remove the evil one from among yourselves.

Note 52: 52. Deuteronomy 19:19 • Text. The earlier Saints verse omitted the final removal-of-evil clause. It is restored from the Greek. The shift from plural action against the false witness to singular “thou” and plural “yourselves” follows the source’s grammatical change. ↩ Verse 19:19

19:20 And those who remain shall hear and fear, and shall no more do such an evil thing among you.

19:21 Your eye shall not spare him: life for life, eye for eye, tooth for tooth, hand for hand, foot for foot.

Deuteronomy 20

20:1 And when you go forth unto war against your enemies, and see horse and rider and a people more numerous than you, you shall not fear them; for the Lord your God is with you, who brought you up out of the land of Egypt.

20:2 And it shall be, when you draw near unto battle, that the priest shall draw near and speak unto the people,

20:3 and shall say unto them: Hear, O Israel; you draw near this day unto battle against your enemies. Let not your heart faint; fear not, neither be broken, nor turn aside from before them.

20:4 For the Lord your God goes before you and with you, to fight with you against your enemies, to save you.

20:5 And the scribes shall speak unto the people, saying: What man has built a new house, and has not dedicated it? Let him go and return unto his house, lest he die in the battle, and another man dedicate it.

20:6 And what man has planted a vineyard, and has not enjoyed its fruit? Let him go and return unto his house, lest he die in the battle, and another man enjoy its fruit.

20:7 And what man has betrothed a wife, and has not taken her? Let him go and return unto his house, lest he die in the battle, and another man take her.

20:8 And the scribes shall speak further unto the people, and say: What man is fearful and faint of heart? Let him go and return unto his house, lest he make the heart of his brother faint, as his own.

20:9 And it shall be, when the scribes have finished speaking unto the people, that they shall appoint captains of the host to lead the people.

20:10 And when you draw near unto a city to fight against it, you shall call its people forth with an offer of peace.

20:11 And if they answer you peaceably, and open unto you, then all the people found therein shall pay you tribute, and be subject unto you.

20:12 But if they will not hearken unto you, and make war against you, you shall besiege it.

20:13 And the Lord your God shall deliver it into your hands, and you shall slay every male therein with the sword,

20:14 save the women and the dependent households. And you shall take as spoil unto yourself all the cattle, and all that is in the city, and all its goods; and you shall eat all the spoil of your enemies which the Lord your God gives you.

Note 53: 53. Deuteronomy 20:14 • Meaning. “Dependent households” provisionally conveys the human household group in this context. Rendering the word only as baggage would obscure persons; rendering it only as children narrows the category. The verse’s cattle and other spoil remain separately named. ↩ Verse 20:14

20:15 Thus you shall do unto all the cities which are very far from you, which are not of the cities of these nations.

20:16 But behold, of the cities of these nations, whose land the Lord your God gives you to inherit, you shall save alive nothing that breathes.

20:17 But you shall utterly devote them to destruction, the Hittites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, and the Girgashites, as the Lord your God commanded you,

20:18 lest they teach you to do all their abominations which they did unto their gods, and you sin before the Lord your God.

20:19 And if you besiege a city many days, to fight against it and take it, you shall not destroy its trees by laying iron against them; for you may eat of them, and shall not cut them down. Is the tree of the field a man, that it should enter the siege before you?

Note 54: 54. Deuteronomy 20:19 • Text. The Greek presents a question about whether the tree is a man to enter the siege. Saints preserves the question and its distinction between human combatants and fruit trees. KJV’s parenthetical assertion and DRC’s explanatory wording are different constructions. ↩ Verse 20:19

20:20 But the tree which you know bears no fruit for food, you may destroy and cut down, and build siegeworks against the city which makes war with you, until it is delivered up.

Deuteronomy 21

21:1 And if one is found slain in the land which the Lord your God gives you to inherit, lying in the field, and it is not known who smote him,

21:2 your elders and your judges shall go forth, and measure unto the cities round about the slain man.

21:3 And it shall be, that the elders of the city nearest unto the slain man shall take a heifer of the herd, which has not been worked, and which has not drawn in the yoke.

21:4 And the elders of that city shall bring down the heifer unto a rough ravine, which has not been tilled nor sown, and shall cut the sinews of the heifer in the ravine.

Note 55: 55. Deuteronomy 21:4 • Meaning. “Cut the sinews” is a provisional close rendering of the Greek verb; KJV has striking off the neck, DRC striking off the head, and Brenton slaying. The precise ritual action should receive further lexical review rather than be settled by familiar English wording alone. ↩ Verse 21:4

21:5 And the Levitical priests shall draw near, for the Lord your God has chosen them to stand before Him, and to bless in His name; and by their mouth shall every dispute and every injury be decided.

21:6 And all the elders of that city nearest unto the slain man shall wash their hands over the head of the heifer whose sinews were cut in the ravine,

21:7 and shall answer and say: Our hands have not shed this blood, neither have our eyes seen it.

21:8 Be merciful unto Thy people Israel, whom Thou hast redeemed, O Lord, out of the land of Egypt, that there be no guilt of innocent blood among Thy people Israel. And atonement shall be made for the blood on their behalf.

21:9 And you shall remove the guilt of innocent blood from among yourselves, if you do that which is good and pleasing before the Lord your God.

21:10 And when you go forth unto war against your enemies, and the Lord your God delivers them into your hands, and you take their spoil,

21:11 and see among the spoil a woman fair of countenance, and set your heart upon her, and would take her unto yourself for a wife,

21:12 then you shall bring her into your house, and shave her head, and pare her nails.

Note 56: 56. Deuteronomy 21:12 • Text. The Greek gives the shaving and nail-trimming verbs in the second person: the addressee performs them. KJV and DRC make the woman the acting subject. Saints preserves the Greek agency even though the legal setting is difficult. ↩ Verse 21:12

21:13 And you shall take from her the garments of her captivity; and she shall dwell in your house, and mourn her father and her mother a full month. And afterward you shall go in unto her, and dwell with her as husband, and she shall be your wife.

21:14 And it shall be, if you do not desire her, that you shall send her forth free; and she shall not be sold for silver. You shall not treat her with contempt, because you have humbled her.

21:15 And if a man has two wives, one loved and one hated, and both the loved and the hated bear him children, and the firstborn son is hers that is hated,

21:16 then it shall be, in the day when he gives his sons an inheritance of his possessions, that he may not make the son of the loved wife the firstborn, overlooking the firstborn son of the hated wife.

21:17 But he shall acknowledge the firstborn, the son of the hated wife, by giving him a double portion of all that he has; for he is the beginning of his children, and the right of the firstborn belongs unto him.

21:18 And if a man has a disobedient and rebellious son, who does not hearken unto the voice of his father or the voice of his mother, and they chasten him, but he does not hearken unto them,

21:19 then his father and his mother shall lay hold on him, and bring him forth unto the elders of his city, and unto the gate of his place.

21:20 And they shall say unto the men of their city: This our son is disobedient and rebellious; he does not hearken unto our voice; he carouses and is drunken.

21:21 And the men of his city shall stone him with stones, and he shall die; and you shall remove the evil one from among yourselves, and those who remain shall hear and fear.

21:22 And if there is in a man a sin deserving judgment of death, and he dies, and you hang him upon a tree,

21:23 his body shall not remain upon the tree overnight, but you shall surely bury him that day; for everyone who hangs upon a tree is cursed by God. And you shall not defile the land which the Lord your God gives you for a possession.

Note 57: 57. Deuteronomy 21:23 • Meaning. “Cursed by God” preserves the expressed agent. Read with verse 22, the hanging follows execution; the passage does not itself specify crucifixion. “Tree” keeps the traditional concrete term without narrowing the wooden support beyond the source. ↩ Verse 21:23

Deuteronomy 22

22:1 You shall not see your brother’s calf or his sheep wandering in the way, and disregard them; you shall surely bring them back unto your brother, and restore them unto him.

22:2 And if your brother is not near you, and you do not know him, you shall gather them into your house, and they shall be with you until your brother seeks them; and you shall restore them unto him.

22:3 So you shall do with his donkey, and so you shall do with his garment, and so you shall do with every lost thing of your brother, whatsoever he has lost and you have found; you may not disregard it.

22:4 You shall not see your brother’s donkey or his calf fallen in the way, and disregard them; you shall surely raise them up with him.

22:5 A woman shall not have a man’s equipment upon her, neither shall a man put on a woman’s robe; for everyone who does these things is an abomination unto the Lord your God.

22:6 And if you come upon a bird’s nest before you in the way, in any tree or upon the ground, with young birds or eggs, and the mother sitting upon the young or upon the eggs, you shall not take the mother with the young.

22:7 You shall surely let the mother go, but the young you may take unto yourself, that it may be well with you, and that your days may be long.

22:8 And when you build a new house, you shall make a parapet for your roof, that you do not cause bloodshed in your house, if anyone falls from it.

Note 58: 58. Deuteronomy 22:8 • Wording. “Parapet” accurately names the protective barrier around a roof. KJV’s battlement may suggest a fortified castle, while DRC’s battlement likewise needs explanation. The verse’s purpose is to prevent a fall and the resulting bloodguilt. ↩ Verse 22:8

22:9 You shall not sow your vineyard with a different crop, lest the produce and the seed which you sow, together with the produce of your vineyard, become consecrated.

Note 59: 59. Deuteronomy 22:9 • Text. The Greek says the produce becomes consecrated, where KJV speaks of defilement and DRC of sanctification together. Saints keeps the Greek holiness verb. The legal result of that status is an interpretive matter and should not be reversed by an English gloss. ↩ Verse 22:9

22:10 You shall not plough with a calf and a donkey together.

22:11 You shall not wear a mingled fabric, wool and linen together.

22:12 You shall make twisted tassels upon the four edges of your outer garments wherewith you cover yourself.

22:13 And if a man takes a wife, and dwells with her as husband, and hates her,

22:14 and brings charges against her as a pretext, and gives her an evil name, and says: I took this woman, and when I came unto her, I did not find the tokens of her virginity,

22:15 then the father of the young woman and her mother shall take and bring forth the tokens of her virginity unto the elders at the gate.

22:16 And the father of the young woman shall say unto the elders: I gave this my daughter unto this man for a wife, and he has hated her;

22:17 and behold, he brings charges against her as a pretext, saying: I did not find the tokens of your daughter’s virginity. Yet these are the tokens of my daughter’s virginity. And they shall spread the garment before the elders of the city.

22:18 And the elders of that city shall take that man and chasten him.

22:19 And they shall fine him a hundred shekels, and give them unto the father of the young woman, because he has brought an evil name upon a virgin of Israel; and she shall be his wife, and he may not put her away all his days.

22:20 But if this matter is true, and the tokens of the young woman’s virginity are not found,

22:21 then they shall bring forth the young woman unto the doors of her father’s house, and the men of her city shall stone her with stones, and she shall die; for she has wrought folly among the sons of Israel, bringing harlotry into her father’s house. And you shall remove the evil one from among yourselves.

Note 60: 60. Deuteronomy 22:21 • Text. The final command to remove the evil one was absent from the earlier Saints verse and is restored. The revision also retains the location, agents, and grounds stated in the ancient law. The language is neither abbreviated nor expanded into a contemporary rule. ↩ Verse 22:21

22:22 And if a man is found lying with a woman married unto a husband, you shall put both of them to death, the man who lay with the woman, and the woman; and you shall remove the evil one from Israel.

Note 61: 61. Deuteronomy 22:22 • Text. The closing removal-of-evil clause is restored here as well. The male and female subjects and the death provision remain explicit. Repeated legal conclusions are part of the source’s structure and are not editorial duplication. ↩ Verse 22:22

22:23 And if a young woman, a virgin, is betrothed unto a man, and a man finds her in the city and lies with her,

22:24 you shall bring both of them forth unto the gate of their city, and they shall be stoned with stones and shall die: the young woman, because she did not cry out in the city, and the man, because he violated his neighbour’s wife. And you shall remove the evil one from among yourselves.

22:25 But if a man finds the betrothed young woman in the field, and forces her and lies with her, you shall put to death only the man who lay with her.

22:26 And unto the young woman you shall do nothing; there is in her no sin deserving death. For as when a man rises against his neighbour and slays him, so is this matter.

22:27 For he found her in the field; the betrothed young woman cried out, and there was none to help her.

22:28 And if a man finds a young woman, a virgin who is not betrothed, and forces her and lies with her, and he is found out,

Note 62: 62. Deuteronomy 22:28 • Meaning. The Greek uses the same force verb here as at 22:25. “Force her and lie with her” preserves that agency; “seduce” would soften it into a different account of consent. The distinct legal settings in the two cases still require attention. ↩ Verse 22:28

22:29 the man who lay with her shall give unto the father of the young woman fifty silver didrachmas, and she shall be his wife, because he violated her; he may not put her away all his days.

Note 63: 63. Deuteronomy 22:29 • Text. The Greek specifies fifty silver didrachmas, as Brenton also does; KJV and DRC have shekels. Saints keeps the source’s unit without equating it with modern money. The ensuing marriage and prohibition of divorce remain part of the verse. ↩ Verse 22:29

Deuteronomy 23

23:1 A man shall not take his father’s wife or uncover his father’s covering.

23:2 He whose testicles are crushed, or whose organ is cut off, shall not enter the assembly of the Lord.

23:3 One born of a prostitute shall not enter the assembly of the Lord.

Note 64: 64. Deuteronomy 23:3 • Text. The Greek specifies one born of a prostitute and does not include a tenth-generation clause in this verse. KJV uses bastard and adds that clause; DRC explains mamzer and also includes it. The separate provision in the following verse must not be imported here. ↩ Verse 23:3

23:4 An Ammonite or a Moabite shall not enter the assembly of the Lord; even unto the tenth generation he shall not enter the assembly of the Lord, even for ever,

23:5 because they did not meet you with bread and water in the way, when you came forth out of Egypt, and because they hired against you Balaam son of Beor, from Mesopotamia, to curse you.

23:6 And the Lord your God would not hearken unto Balaam; and the Lord your God turned the curses into a blessing, because the Lord your God loved you.

23:7 You shall not speak peace unto them, nor seek their advantage, all your days for ever.

23:8 You shall not abhor an Edomite, for he is your brother; you shall not abhor an Egyptian, for you were a resident alien in his land.

23:9 The sons born unto them shall enter the assembly of the Lord in the third generation.

23:10 And when you go forth to encamp against your enemies, you shall keep yourself from every evil thing.

23:11 If there is among you a man who is not clean by reason of a discharge in the night, he shall go forth outside the camp, and shall not enter the camp.

23:12 And it shall be, toward evening, that he shall wash his body with water; and when the sun is set, he shall enter the camp.

23:13 And you shall have a place outside the camp, whither you shall go forth.

23:14 And you shall have a peg upon your belt; and when you squat outside, you shall dig therewith, and turn and cover your excrement with it.

Note 65: 65. Deuteronomy 23:14 • Wording. “Excrement” identifies what the implement covers in the camp-sanitation context. Greek uses a word for unseemliness; KJV has “that which cometh from thee.” The consulted DRC divides the sentence across 23:13–14, both compared. A precise modern noun improves comprehension without changing the action. ↩ Verse 23:14

23:15 For the Lord your God walks in the midst of your camp, to deliver you, and to give your enemy before you; therefore your camp shall be holy, that no indecent thing be seen among you, and He turn away from you.

23:16 You shall not deliver unto his master a slave who has come unto you from his master.

23:17 He shall dwell with you; he shall dwell among you in any place that pleases him. You shall not afflict him.

23:18 There shall be no prostitute among the daughters of Israel, neither shall there be one who practises prostitution among the sons of Israel. There shall be no woman who performs initiation rites among the daughters of Israel, neither shall there be an initiated man among the sons of Israel.

Note 66: 66. Deuteronomy 23:18 • Meaning. The earlier Saints text omitted the second pair of prohibitions. They are restored, provisionally rendered as a woman performing initiation rites and an initiated man. Brenton preserves both clauses as idolatress and initiated person; the KJV and DRC counterpart lacks them. The ritual vocabulary remains open to lexical review. ↩ Verse 23:18

23:19 You shall not bring the hire of a prostitute, nor the price of a dog, into the house of the Lord your God for any vow; for both are an abomination unto the Lord your God.

Note 67: 67. Deuteronomy 23:19 • Meaning. “Price of a dog” preserves the concrete Greek noun. Identifying dog here with a particular class of human ritual participant would be an interpretation, not a transparent translation. The note therefore leaves the image intact alongside the wages provision. ↩ Verse 23:19

23:20 You shall not charge your brother interest on silver, nor interest on food, nor interest on anything which you lend.

Note 68: 68. Deuteronomy 23:20 • Wording. “Interest” is clearer than usury, which in current English often means only an excessive or unlawful rate. The Greek prohibition concerns interest on the named loans to a brother. Its contrast with the foreigner in the following verse remains visible. ↩ Verse 23:20

23:21 Unto a foreigner you may lend at interest, but unto your brother you shall not lend at interest; that the Lord your God may bless you in all your works upon the land whither you go to inherit it.

23:22 And if you vow a vow unto the Lord your God, you shall not delay to pay it; for the Lord your God shall surely require it of you, and there shall be sin upon you.

23:23 But if you do not desire to vow, there is no sin upon you.

23:24 That which proceeds through your lips you shall keep and do, as you have vowed a gift unto the Lord your God, which you have spoken with your mouth.

23:25 And if you enter your neighbour’s harvest, you may gather heads of grain with your hands; but you shall not put a sickle unto your neighbour’s harvest.

Note 69: 69. Deuteronomy 23:25 • Wording. “Heads of grain” and “sickle” state the harvesting distinction clearly; corn can be read as maize today. Greek and Brenton put this before the vineyard rule in 23:26, while KJV and DRC put the vineyard rule at 23:24 and the grain rule at 23:25. ↩ Verse 23:25

23:26 And if you enter your neighbour’s vineyard, you may eat grapes until your soul is filled; but you shall put none in a vessel.

Deuteronomy 24

24:1 And if a man takes a wife and dwells with her as husband, and she finds no favour in his sight, because he has found some unseemly thing in her, and he writes her a certificate of divorce, and gives it into her hands, and sends her forth out of his house,

Note 70: 70. Deuteronomy 24:1 • Meaning. Verses 1–4 form a legal condition leading to the prohibition on the former husband taking the woman back. The opening is not an independent command to divorce. Saints keeps the conditional sequence and the document of separation distinct from its later consequences. ↩ Verse 24:1

24:2 and she departs and becomes another man’s wife,

24:3 and the latter husband hates her, and writes her a certificate of divorce, and gives it into her hands, and sends her forth out of his house, or if the latter husband who took her to be his wife dies,

24:4 her former husband, who sent her away, may not take her again to be his wife, after she has been defiled; for it is an abomination before the Lord your God. And you shall not defile the land which the Lord your God gives you for a possession.

24:5 And if a man has newly taken a wife, he shall not go forth unto war, neither shall any duty be laid upon him. He shall be free in his house one year, and shall gladden his wife whom he has taken.

24:6 You shall not take a mill or its upper stone in pledge, for he who does so takes a life in pledge.

24:7 And if a man is caught stealing one of his brethren, of the sons of Israel, and he subjugates him and sells him, that thief shall die; and you shall remove the evil one from among yourselves.

24:8 Take heed unto yourself concerning the affliction of leprosy. You shall take diligent heed to do according to all the law which the Levitical priests shall declare unto you; as I commanded you, take heed to do.

24:9 Remember what the Lord your God did unto Miriam in the way, when you came forth out of Egypt.

24:10 If your neighbour owes a debt, any debt whatsoever, you shall not enter his house to take his pledge.

24:11 You shall stand outside, and the man who owes you the loan shall bring forth the pledge unto you.

24:12 And if the man is poor, you shall not sleep with his pledge in your keeping.

24:13 You shall surely restore his pledge at the setting of the sun, that he may sleep in his garment and bless you; and it shall be mercy unto you before the Lord your God.

Note 71: 71. Deuteronomy 24:13 • Text. “Mercy” follows the Greek noun, also used in 6:25, where KJV again uses righteousness. Returning the pledged garment is the concrete action at issue. Saints preserves both the legal provision and its theological description. ↩ Verse 24:13

24:14 You shall not withhold the wages of the poor and needy, whether of your brethren or of the sojourners within your cities.

24:15 On the same day you shall pay his wages; the sun shall not go down upon them, for he is poor and sets his hope upon them; lest he cry against you unto the Lord, and there be sin upon you.

24:16 Fathers shall not die for children, and sons shall not die for fathers. Each shall die for his own sin.

24:17 You shall not pervert the judgment of the sojourner, or of the orphan, or of the widow; neither shall you take a widow’s garment in pledge.

24:18 And you shall remember that you were a household slave in the land of Egypt, and the Lord your God redeemed you thence; therefore I command you to do this thing.

24:19 And when you reap your harvest in your field, and forget a sheaf in your field, you shall not return to take it. It shall be for the poor, and for the sojourner, and for the orphan, and for the widow; that the Lord your God may bless you in all the works of your hands.

24:20 And when you gather your olives, you shall not return to glean what remains behind you. It shall be for the sojourner, and for the orphan, and for the widow. And you shall remember that you were a household slave in the land of Egypt; therefore I command you to do this thing.

Note 72: 72. Deuteronomy 24:20 • Text. The earlier Saints verse omitted the reminder of slavery in Egypt. The full clause is restored. A related reminder occurs again at 24:22; repetition is retained rather than treated as a reason to suppress the earlier occurrence. ↩ Verse 24:20

24:21 And when you gather the grapes of your vineyard, you shall not glean it afterward; it shall be for the sojourner, and for the orphan, and for the widow.

24:22 And you shall remember that you were a household slave in the land of Egypt; therefore I command you to do this thing.

Deuteronomy 25

25:1 And if there is a dispute between men, and they come unto judgment, and the judges judge them, and justify the righteous, and condemn the ungodly,

25:2 then it shall be, if the ungodly man is worthy of stripes, that you shall seat him before the judges, and they shall scourge him before them, by number according to his ungodliness.

Note 73: 73. Deuteronomy 25:2 • Text. The Greek says to seat the offender before the beating, whereas KJV and DRC have him laid down. Saints preserves the action in its governing text and the later limit on blows; familiar procedure is not a sufficient reason to change the verb. ↩ Verse 25:2

25:3 They shall give him forty stripes, and shall not add thereto; lest, if they add more stripes beyond these, your brother be dishonoured before you.

25:4 You shall not muzzle an ox when it treads out the grain.

Note 74: 74. Deuteronomy 25:4 • Wording. “Thou shalt not muzzle an ox when it treadeth out the grain” retains the clear traditional command and supplies grain as the threshing object. Corn is avoided because its ordinary regional meaning can obscure the ancient crop. ↩ Verse 25:4

25:5 And if brethren dwell together, and one of them dies, and has no seed, the wife of the dead shall not be married outside unto a man who is not near of kin. Her husband's brother shall go in unto her, and take her unto himself for a wife, and dwell with her as husband.

25:6 And it shall be, that the child whom she bears shall be established in the name of the dead, and his name shall not be blotted out of Israel.

Note 75: 75. Deuteronomy 25:6 • Text. The Greek says "the child," without an explicit firstborn in this verse. KJV and DRC specify firstborn. Saints retains the source's broader noun while preserving the succession to the dead brother's name. ↩ Verse 25:6

25:7 And if the man will not take his brother's wife, the woman shall go up unto the gate, unto the elders, and say: My husband's brother will not raise up his brother's name in Israel; my husband's brother has refused.

25:8 And the elders of his city shall call him, and speak unto him; and if he stands and says: I will not take her,

25:9 then his brother's wife shall draw near before the elders, and loose one sandal from his foot, and spit in his face, and answer and say: Thus shall they do unto the man who will not build up his brother's house.

25:10 And his name shall be called in Israel: The House of Him Whose Sandal Was Loosed.

25:11 And if men strive together, a man with his brother, and the wife of one draws near to deliver her husband out of the hand of him that strikes him, and puts forth her hand, and seizes his testicles,

25:12 you shall cut off her hand; your eye shall not spare her.

25:13 You shall not have in your pouch differing weights, a great and a small.

25:14 You shall not have in your house differing measures, a great and a small.

25:15 You shall have a true and just weight, and you shall have a true and just measure, that your days may be long upon the land which the Lord your God gives you for a possession.

25:16 For everyone who does these things, everyone who does injustice, is an abomination unto the Lord your God.

25:17 Remember what Amalek did unto you in the way, when you came forth out of Egypt,

25:18 how he withstood you in the way, and smote your rear, those who were weary behind you, when you were hungry and weary; and he did not fear God.

25:19 And it shall be, when the Lord your God gives you rest from all your enemies round about you, in the land which the Lord your God gives you for a possession to inherit, that you shall blot out the name of Amalek from under heaven. You shall not forget.

Deuteronomy 26

26:1 And it shall be, when you enter the land which the Lord your God gives you for a possession, and inherit it, and dwell therein,

26:2 that you shall take of the firstfruits of the produce of your land which the Lord your God gives you, and put it in a basket, and go unto the place which the Lord your God shall choose for His name to be called upon there.

26:3 And you shall come unto the priest who shall be in those days, and say unto him: I declare this day unto the Lord my God, that I have come into the land which the Lord sware unto our fathers to give us.

26:4 And the priest shall take the basket out of your hands, and set it before the altar of the Lord your God.

26:5 And you shall answer and say before the Lord your God: My father forsook Syria, and went down into Egypt, and sojourned there, few in number; and there he became a great nation, and a multitude numerous and great.

Note 76: 76. Deuteronomy 26:5 • Text. "My father forsook Syria" follows the Greek construction with Syria as object. KJV's Syrian ready to perish and DRC's Syrian pursuing the father reflect different construals. The note records the difference without merging the three narratives. ↩ Verse 26:5

26:6 And the Egyptians afflicted us, and humbled us, and laid hard labours upon us.

26:7 And we cried unto the Lord, the God of our fathers; and the Lord heard our voice, and saw our humiliation, and our toil, and our distress.

26:8 And the Lord Himself brought us forth out of Egypt with great strength, and with a mighty hand, and with His uplifted arm, and with great visions, and with signs, and with wonders.

26:9 And He brought us unto this place, and gave us this land, a land flowing with milk and honey.

26:10 And now, behold, I have brought the firstfruits of the produce of the land which Thou hast given me, O Lord, a land flowing with milk and honey. And you shall set them before the Lord your God, and bow down there before the Lord your God.

26:11 And you shall rejoice in all the good things which the Lord your God has given unto you and unto your house, you, and the Levite, and the sojourner among you.

26:12 And when you have finished tithing all the tithe of the produce of your land in the third year, you shall give the second tithe unto the Levite, and unto the sojourner, and unto the orphan, and unto the widow; and they shall eat within your cities and be filled.

Note 77: 77. Deuteronomy 26:12 • Text. The Greek expressly names the second tithe. KJV and DRC do not use that expression here. Saints keeps it without trying to solve the relation among all biblical tithe provisions inside the verse. ↩ Verse 26:12

26:13 And you shall say before the Lord your God: I have cleared the holy things out of my house, and have given them unto the Levite, and unto the sojourner, and unto the orphan, and unto the widow, according to all Thy commandments which Thou hast commanded me. I have not transgressed Thy commandment, neither have I forgotten it.

26:14 And I have not eaten thereof in my mourning, neither have I offered thereof for an unclean use, nor given thereof unto the dead. I have hearkened unto the voice of the Lord my God; I have done according to all that Thou hast commanded me.

Note 78: 78. Deuteronomy 26:14 • Meaning. “Offered thereof for an unclean use” is a provisional construal of the Greek offering verb and its complement. The comparisons express related but differing ideas of uncleanness. The following reference to the dead remains explicit, without an added theory about a particular funeral rite. ↩ Verse 26:14

26:15 Look down from Thy holy house, from heaven, and bless Thy people Israel, and the land which Thou hast given them, as Thou didst swear unto our fathers to give us a land flowing with milk and honey.

26:16 This day the Lord your God has commanded you to do all these ordinances and judgments; and you shall keep and do them with all your heart and with all your soul.

26:17 You have chosen God this day to be your God, and to walk in His ways, and to keep His ordinances and His judgments, and to hearken unto His voice.

26:18 And the Lord has chosen you this day to be unto Him a people for His own possession, as He has spoken unto you, to keep all His commandments,

26:19 and to be above all the nations, as He has made you renowned, and a boast, and glorious, that you should be a holy people unto the Lord your God, as He has spoken.

Deuteronomy 27

27:1 And Moses and the elders of Israel commanded, saying: Keep all these commandments which I command you this day.

27:2 And it shall be, in the day when you pass over the Jordan into the land which the Lord your God gives you, that you shall set up great stones for yourself, and plaster them with plaster.

27:3 And you shall write upon the stones all the words of this law, when you pass over the Jordan, when you enter the land which the Lord, the God of your fathers, gives you, a land flowing with milk and honey, as the Lord, the God of your fathers, has spoken unto you.

27:4 And it shall be, when you pass over the Jordan, that you shall set up these stones, which I command you this day, upon Mount Ebal; and you shall plaster them with plaster.

27:5 And you shall build there an altar unto the Lord your God, an altar of stones; you shall lay no iron upon them.

27:6 You shall build an altar of whole stones unto the Lord your God, and you shall offer thereon whole burnt offerings unto the Lord your God.

27:7 And you shall sacrifice there a sacrifice of deliverance unto the Lord your God, and eat, and be filled, and rejoice before the Lord your God.

27:8 And you shall write upon the stones all this law very plainly.

27:9 And Moses and the Levitical priests spoke unto all Israel, saying: Keep silence, and hear, O Israel; this day you have become a people unto the Lord your God.

27:10 And you shall hearken unto the voice of the Lord your God, and do all His commandments and His ordinances which I command you this day.

27:11 And Moses commanded the people in that day, saying:

27:12 These shall stand on Mount Gerizim to bless the people after crossing the Jordan: Simeon, Levi, Judah, Issachar, Joseph, and Benjamin.

27:13 And these shall stand on Mount Ebal for the curse: Reuben, Gad, Asher, Zebulun, Dan, and Naphtali.

27:14 And the Levites shall answer and say unto all Israel with a loud voice:

27:15 Cursed is the man who makes a graven and molten image, an abomination unto the Lord, the work of the hands of a craftsman, and sets it in a secret place. And all the people shall answer and say: So be it.

Note 79: 79. Deuteronomy 27:15 • Wording. “So be it” renders the Greek response, as Brenton does, and preserves its repeated congregational force throughout the curses. KJV and DRC have Amen. Saints also keeps the Greek conjunction joining graven and molten, as DRC does, where Brenton and KJV have or. ↩ Verse 27:15

27:16 Cursed is he who dishonours his father or his mother. And all the people shall say: So be it.

27:17 Cursed is he who removes his neighbour’s boundaries. And all the people shall say: So be it.

27:18 Cursed is he who leads the blind astray in the way. And all the people shall say: So be it.

27:19 Cursed is he who perverts the judgment of the sojourner, and of the orphan, and of the widow. And all the people shall say: So be it.

27:20 Cursed is he who lies with his father’s wife, for he has uncovered his father’s covering. And all the people shall say: So be it.

27:21 Cursed is he who lies with any beast. And all the people shall say: So be it.

27:22 Cursed is he who lies with his sister, the daughter of his father or of his mother. And all the people shall say: So be it.

27:23 Cursed is he who lies with his mother-in-law. And all the people shall say: So be it. Cursed is he who lies with his wife’s sister. And all the people shall say: So be it.

Note 80: 80. Deuteronomy 27:23 • Text. The Greek contains two curses: intercourse with the mother-in-law and with the wife’s sister. Brenton preserves two clauses but prints daughter-in-law in the first. KJV and DRC have the mother-in-law clause only. Both Greek curses and both responses remain in Saints. ↩ Verse 27:23

27:24 Cursed is he who strikes his neighbour treacherously. And all the people shall say: So be it.

27:25 Cursed is he who takes a bribe to slay an innocent life. And all the people shall say: So be it.

27:26 Cursed is every man who does not continue in all the words of this law, to do them. And all the people shall say: So be it.

Deuteronomy 28

28:1 And it shall be, when you pass over the Jordan into the land which the Lord your God gives you, if you diligently hearken unto the voice of the Lord your God, to keep and do all His commandments which I command you this day, that the Lord your God shall set you above all the nations of the earth.

Note 81: 81. Deuteronomy 28:1 • Text. The Greek opens with crossing the Jordan into the land before the condition of obedience. This fuller opening is retained rather than shortened to the KJV or DRC form. The plural crossing followed by singular address also remains. ↩ Verse 28:1

28:2 And all these blessings shall come upon you, and find you, if you diligently hearken unto the voice of the Lord your God.

28:3 Blessed are you in the city, and blessed are you in the field.

28:4 Blessed are the offspring of your womb, and the produce of your land, the herds of your cattle, and the flocks of your sheep.

28:5 Blessed are your storehouses and your reserves.

28:6 Blessed are you when you come in, and blessed are you when you go out.

28:7 The Lord your God deliver your enemies who rise against you, crushed before your face. By one way shall they come out against you, and by seven ways shall they flee before you.

Note 82: 82. Deuteronomy 28:7 • Meaning. “The Lord thy God deliver” preserves the force of a wish, as does Brenton’s “The Lord deliver.” Related optatives recur in the chapter’s blessings and curses. “Delivereth” would make an assertion, while a uniform “shall deliver” would hide the form of invocation. ↩ Verse 28:7

28:8 The Lord send His blessing upon you in your storerooms, and in all that you put your hand unto, upon the land which the Lord your God gives you.

28:9 The Lord your God establish you unto Himself a holy people, as He sware unto your fathers, if you hearken unto the voice of the Lord your God, and walk in His ways.

28:10 And all the nations of the earth shall see that the name of the Lord is called upon you, and they shall fear you.

28:11 And the Lord your God shall multiply you in good things, in the offspring of your womb, and in the produce of your land, and in the offspring of your cattle, upon the land which the Lord sware unto your fathers to give you.

28:12 The Lord open unto you His good treasure, heaven, to give rain unto your land in its season, and to bless all the works of your hands. And you shall lend unto many nations, but you shall not borrow; and you shall rule over many nations, but they shall not rule over you.

28:13 The Lord your God make you the head, and not the tail; and you shall be above, and not beneath, if you hearken unto the commandments of the Lord your God which I command you this day to keep and do.

28:14 You shall not turn aside from any of the words which I command you this day, to the right hand or to the left, to go after other gods and serve them.

28:15 And it shall be, if you do not hearken unto the voice of the Lord your God, to keep and do all His commandments which I command you this day, that all these curses shall come upon you, and overtake you.

28:16 Cursed are you in the city, and cursed are you in the field.

28:17 Cursed are your storehouses and your reserves.

28:18 Cursed are the offspring of your womb, and the produce of your land, the herds of your cattle, and the flocks of your sheep.

28:19 Cursed are you when you go out, and cursed are you when you come in.

28:20 The Lord send upon you want, and famine, and wasting, in all that you put your hand unto, whatsoever you do, until He destroys you, and causes you to perish speedily, because of your evil practices, because you have forsaken Me.

28:21 The Lord make death cleave unto you, until He consumes you from the land whither you go to inherit it.

28:22 The Lord smite you with destitution, and fever, and chills, and inflammation, and slaughter, and wind blight, and pallor; and they shall pursue you until they destroy you.

Note 83: 83. Deuteronomy 28:22 • Meaning. The list of afflictions remains difficult. Destitution, fever, chills, inflammation, slaughter, windblight, and pallor are provisional contextual renderings; they do not certify modern diagnoses. The differences among the historical lists show why familiar disease names should not settle each Greek term. ↩ Verse 28:22

28:23 And the heaven above your head shall be bronze, and the earth beneath you iron.

28:24 The Lord give dust for the rain of your land; and earth shall descend upon you from heaven, until He wears you away, and until He destroys you.

28:25 The Lord give you over to slaughter before your enemies. You shall go forth by one way against them, and you shall flee by seven ways before them; and you shall be scattered among all the kingdoms of the earth.

28:26 And your dead shall be food for the birds of heaven, and for the beasts of the earth; and there shall be none to drive them away.

28:27 The Lord smite you with the Egyptian ulcer upon the buttocks, and with grievous scab, and with itching, so that you cannot be healed.

Note 84: 84. Deuteronomy 28:27 • Meaning. The Greek locates the Egyptian ulcer upon the buttocks and adds scab and itching. The concrete location is preserved instead of an obscure term such as emerods. These are ancient affliction terms, not retrospective clinical diagnoses. ↩ Verse 28:27

28:28 The Lord smite you with madness, and with blindness, and with bewilderment of mind.

28:29 And you shall grope at noonday, as the blind gropes in darkness, and He shall not prosper your ways; and you shall be wronged and plundered all your days, and there shall be none to help you.

28:30 You shall take a wife, and another man shall have her; you shall build a house, and shall not dwell therein; you shall plant a vineyard, and shall not gather its fruit.

28:31 Your calf shall be slaughtered before your eyes, and you shall not eat thereof; your donkey shall be seized from you, and shall not be restored unto you; your sheep shall be given unto your enemies, and there shall be none to help you.

28:32 Your sons and your daughters shall be given unto another nation, and your eyes shall look upon them and waste away; and your hand shall have no strength.

28:33 A nation which you do not know shall consume the yield of your land and all your labours; and you shall be wronged and crushed all your days.

28:34 And you shall be driven mad by the sights which your eyes shall see.

28:35 The Lord smite you upon the knees and upon the legs with a grievous ulcer, so that you cannot be healed, from the soles of your feet unto the crown of your head.

28:36 The Lord lead you, and your rulers whom you shall set over yourself, unto a nation which neither you nor your fathers have known; and there you shall serve other gods, wood and stone.

28:37 And there you shall become a riddle, and a parable, and a tale among all the nations whither the Lord shall lead you.

28:38 You shall carry much seed into the field, and gather little; for the locust shall devour it.

28:39 You shall plant a vineyard and dress it, but shall neither drink wine nor rejoice in it; for the worm shall devour it.

28:40 You shall have olive trees throughout all your borders, but shall not anoint yourself with oil; for your olives shall fall away.

28:41 You shall beget sons and daughters, but they shall not be yours; for they shall go into captivity.

28:42 Blight shall consume all your trees and the produce of your land.

28:43 The sojourner who is among you shall rise above you higher and higher; but you shall descend lower and lower.

28:44 He shall lend unto you, but you shall not lend unto him; he shall be the head, and you shall be the tail.

28:45 And all these curses shall come upon you, and pursue you, and overtake you, until He destroys you, and until He causes you to perish; for you did not hearken unto the voice of the Lord your God, to keep His commandments and His ordinances which He commanded you.

28:46 And they shall be signs and wonders upon you and upon your seed for ever,

28:47 because you did not serve the Lord your God with gladness and a good heart, for the abundance of all things.

28:48 And you shall serve your enemies whom the Lord shall send against you, in hunger, and in thirst, and in nakedness, and in want of all things; and He shall put an iron collar upon your neck, until He destroys you.

28:49 The Lord shall bring against you a nation from afar, from the end of the earth, as the swooping of an eagle, a nation whose speech you shall not understand,

28:50 a nation shameless of countenance, which shall not regard the face of the aged, nor have mercy upon the young.

28:51 And it shall consume the offspring of your cattle and the produce of your land, leaving you neither grain, nor wine, nor oil, nor the herds of your cattle, nor the flocks of your sheep, until it destroys you.

28:52 And it shall wear you down in all your cities, until your high and fortified walls wherein you trust are cast down throughout all your land; and it shall afflict you in all your cities which the Lord your God has given you.

28:53 And you shall eat the offspring of your womb, the flesh of your sons and of your daughters whom the Lord your God has given you, in your straitness and in your distress wherewith your enemy shall afflict you.

28:54 The tender and most delicate man among you shall look grudgingly upon his brother, and the wife of his bosom, and the children who remain unto him,

28:55 begrudging any of them the flesh of his children which he eats, because nothing is left unto him, in your straitness and in your distress wherewith your enemies shall afflict you in all your cities.

28:56 And the tender and most delicate woman among you, whose foot has never ventured to tread upon the earth because of her delicacy and tenderness, shall look grudgingly upon the husband of her bosom, and her son, and her daughter,

28:57 and upon her afterbirth which comes forth from between her thighs, and the child whom she bears; for she shall eat them secretly for want of all things, in your straitness and in your distress wherewith your enemy shall afflict you in all your cities.

Note 85: 85. Deuteronomy 28:57 • Meaning. “Afterbirth” makes the siege passage’s bodily reference clear. The severe content is retained, including secrecy and deprivation, because euphemism or omission would change what the curse describes. DRC’s afterbirth likewise offers a clear modern connection. ↩ Verse 28:57

28:58 If you do not hearken to do all the words of this law written in this book, to fear this honoured and wondrous name, the Lord your God,

28:59 then the Lord shall make your plagues and the plagues of your seed extraordinary, plagues great and astonishing, and diseases grievous and enduring.

28:60 And He shall bring back upon you all the grievous suffering of Egypt which you dreaded; and they shall cleave unto you.

28:61 And every infirmity, and every plague which is not written in the book of this law, shall the Lord bring upon you, until He destroys you.

28:62 And you shall be left few in number, whereas you were as the stars of heaven in multitude, because you did not hearken unto the voice of the Lord your God.

28:63 And it shall be, as the Lord rejoiced over you to do you good and to multiply you, so shall the Lord rejoice over you to destroy you; and you shall be removed from the land whither you go to inherit it.

28:64 And the Lord your God shall scatter you among all the nations, from one end of the earth unto the other; and there you shall serve other gods, wood and stone, which neither you nor your fathers have known.

28:65 And among those nations He shall give you no rest, neither shall there be a resting place for the sole of your foot; and the Lord shall give you there a faint heart, and failing eyes, and a wasting soul.

28:66 And your life shall hang before your eyes, and you shall fear day and night, and shall have no assurance of your life.

28:67 In the morning you shall say: Would that it were evening! And at evening you shall say: Would that it were morning! Because of the fear of your heart wherewith you shall fear, and the sights of your eyes which you shall see.

28:68 And the Lord shall bring you back into Egypt in ships, and by the way whereof I said: You shall see it no more. And there shall you be sold unto your enemies for male slaves and female slaves, and there shall be none to buy.

28:69 These are the words of the covenant which the Lord commanded Moses to establish with the sons of Israel in the land of Moab, besides the covenant which He made with them in Horeb.

Note 86: 86. Deuteronomy 28:69 • Text. The Greek places this covenant heading at 28:69. Brenton, KJV, and DRC place it at 29:1. Consequently Greek 29:1–28 corresponds to their 29:2–29; the reading text does not have a missing verse. ↩ Verse 28:69

Deuteronomy 29

29:1 And Moses called all the sons of Israel, and said unto them, You have seen all that the Lord did in the land of Egypt before you unto Pharaoh, and unto his servants, and unto all his land:

29:2 the great trials which your eyes have seen, the signs, and those great wonders.

29:3 And the Lord God has not given you a heart to know, and eyes to see, and ears to hear, unto this day.

29:4 And He led you forty years in the wilderness; your garments did not grow old, and your sandals did not wear away from your feet.

29:5 You ate no bread, and drank no wine or strong drink, that you might know that He is the Lord your God.

29:6 And you came unto this place; and Sihon king of Heshbon and Og king of Bashan came out to meet us in battle, and we smote them.

29:7 And we took their land, and I gave it as an inheritance unto Reuben, and unto Gad, and unto the half tribe of Manasseh.

29:8 And you shall take heed to do all the words of this covenant, that you may understand all that you shall do.

Note 87: 87. Deuteronomy 29:8 • Meaning. “Understand” preserves the Greek verb, also reflected in Brenton and DRC. KJV speaks of prospering in what is done. Saints does not turn understanding into a promise of material success merely because that English rendering is familiar. ↩ Verse 29:8

29:9 You stand all this day before the Lord your God: your tribal chiefs, and your elders, and your judges, and your recording officers, every man of Israel,

29:10 your wives, and your children, and the sojourner who is in the midst of your camp, from your woodcutter unto your water carrier,

29:11 that you may enter into the covenant of the Lord your God, and into His curses, which the Lord your God covenants with you this day;

29:12 that He may establish you unto Himself for a people, and He shall be your God, as He said unto you, and as He sware unto your fathers, Abraham, and Isaac, and Jacob.

29:13 And not with you alone do I make this covenant and this curse,

29:14 but also with those who are here with us this day before the Lord your God, and with those who are not here with us this day.

29:15 For you know how we dwelt in the land of Egypt, and how we passed through the midst of the nations through which you passed.

29:16 And you saw their abominations and their idols, wood and stone, silver and gold, which are among them.

29:17 Is there among you a man, or woman, or family, or tribe, whose mind has turned aside from the Lord your God, to go and serve the gods of those nations? Is there among you a root springing up in gall and bitterness?

29:18 And it shall be, if he hears the words of this curse and pronounces a blessing in his heart, saying, May it be well with me, though I walk in the wandering of my heart—so that the sinner may not destroy the guiltless with him—

Note 88: 88. Deuteronomy 29:18 • Meaning. The final clause explicitly says that the sinner may not destroy the guiltless with him. Its connection to the self-blessing speech is difficult; the punctuation is editorial and the construction remains provisional. KJV’s drunkenness and thirst is not the wording of this Greek clause. ↩ Verse 29:18

29:19 God will in no wise be willing to be merciful unto him; but then the anger of the Lord and His jealousy shall blaze against that man, and all the curses of this covenant which are written in this book of the law shall cleave unto him, and the Lord shall blot out his name from under heaven.

29:20 And the Lord shall set him apart for evils from all the sons of Israel, according to all the curses of the covenant which are written in this book of the law.

29:21 And the generation to come, your sons who shall arise after you, and the foreigner who shall come from a far land, shall speak; and they shall see the plagues of that land and its diseases, which the Lord has sent upon it—

Note 89: 89. Deuteronomy 29:21 • Text. The earlier Saints verse was truncated to “The next.” The generation to come, the sons, the distant foreigner, and the observation of plagues and diseases are restored from the Greek. The sentence continues through the intervening description into the nations’ question at 29:23. ↩ Verse 29:21

29:22 sulfur and salt, burned over; all its land shall neither be sown nor sprout, neither shall any green thing grow upon it, as at the overthrow of Sodom and Gomorrah, Admah and Zeboiim, which the Lord overthrew in wrath and anger—

29:23 and all the nations shall say, Why has the Lord done thus unto this land? What does this great heat of anger mean?

29:24 And they shall say, Because they forsook the covenant of the Lord, the God of their fathers, which He made with their fathers when He brought them forth out of the land of Egypt;

29:25 and they went and served other gods, and bowed down unto them, whom they did not know, and whom He had not allotted unto them.

29:26 And the Lord was kindled in wrath against that land, to bring upon it all the curses which are written in this book of the law.

29:27 And the Lord removed them from their land in wrath, and anger, and exceeding great indignation, and cast them into another land, as it is now.

29:28 The hidden things belong unto the Lord our God; but the things revealed belong unto us and unto our children for ever, that we may do all the words of this law.

Note 90: 90. Deuteronomy 29:28 • Wording. “The hidden things … the things revealed” gives a clear antithesis with traditional cadence. The closing purpose, doing all the words of the law, is retained. The verse is Greek 29:28 but 29:29 in the three comparison texts. ↩ Verse 29:28

Deuteronomy 30

30:1 And it shall be, when all these things come upon you, the blessing and the curse which I have set before your face, and you receive them into your heart among all the nations whither the Lord has scattered you,

30:2 and you return unto the Lord your God, and obey His voice according to all that I command you this day, with all your heart and with all your soul,

30:3 then the Lord shall heal your sins, and have mercy upon you, and shall gather you again from all the nations whither the Lord has scattered you.

Note 91: 91. Deuteronomy 30:3 • Text. The Greek says the Lord will heal thy sins, where KJV and DRC speak of returning from captivity. Brenton has healing of iniquities. Saints keeps this verb and object as well as mercy and renewed gathering. ↩ Verse 30:3

30:4 If your dispersion is from one end of heaven unto the other end of heaven, from thence shall the Lord your God gather you, and from thence shall the Lord your God take you.

30:5 And the Lord your God shall bring you into the land which your fathers inherited, and you shall inherit it; and He shall do you good, and make you more numerous than your fathers.

30:6 And the Lord shall thoroughly cleanse your heart, and the heart of your seed, to love the Lord your God with all your heart and with all your soul, that you may live.

Note 92: 92. Deuteronomy 30:6 • Text. The Greek says thoroughly cleanse, while KJV and DRC say circumcise. Keep the verb rather than harmonize it with 10:16. The purpose of loving God with the whole heart and soul remains fully expressed. ↩ Verse 30:6

30:7 And the Lord your God shall lay these curses upon your enemies, and upon them that hate you, who pursued you.

30:8 And you shall return, and obey the voice of the Lord your God, and do His commandments, all that I command you this day.

30:9 And the Lord your God shall care greatly for you in every work of your hands, in the offspring of your womb, and in the produce of your land, and in the offspring of your cattle; for the Lord your God shall again rejoice over you for good, as He rejoiced over your fathers,

30:10 if you obey the voice of the Lord your God, to keep and to do all His commandments, and His ordinances, and His judgments which are written in this book of the law; if you return unto the Lord your God with all your heart and with all your soul.

30:11 For this commandment which I command you this day is not excessively burdensome, neither is it far from you.

30:12 It is not in heaven above, that you should say, Who shall ascend for us into heaven, and fetch it for us, that we may hear it and do it?

30:13 Neither is it beyond the sea, that you should say, Who shall cross for us unto the other side of the sea, and fetch it for us, and make us hear it, that we may do it?

30:14 The word is very near you, in your mouth, and in your heart, and in your hands, that you may do it.

Note 93: 93. Deuteronomy 30:14 • Text. The Greek adds “in thy hands” after mouth and heart. Brenton includes the same clause; KJV and DRC do not. The final doing of the word is therefore represented through all three bodily images in Saints. ↩ Verse 30:14

30:15 Behold, I have set before your face this day life and death, good and evil.

30:16 If you obey the commandments of the Lord your God which I command you this day, to love the Lord your God, to walk in all His ways, and to keep His ordinances and His judgments, then you shall live and be many; and the Lord your God shall bless you in all the land into which you go to inherit it.

30:17 And if your heart turns aside, and you will not hearken, and you are led astray to bow down unto other gods and serve them,

30:18 I declare unto you this day that you shall surely perish, and you shall in no wise be long-lived upon the land which the Lord your God gives you, into which you are crossing the Jordan to inherit it.

30:19 I call heaven and earth to witness unto you this day: I have set before your face life and death, the blessing and the curse. Choose life, that you and your seed may live,

Note 94: 94. Deuteronomy 30:19 • Wording. “Choose thou life” retains the direct, memorable imperative. The preceding testimony is addressed to the plural you, while the choice addresses singular Israel. Saints makes the grammatical movement audible without adding an explanation to the verse. ↩ Verse 30:19

30:20 to love the Lord your God, to obey His voice, and to cleave unto Him; for this is your life and the length of your days, that you may dwell upon the land which the Lord sware unto your fathers, Abraham, and Isaac, and Jacob, to give unto them.

Note 95: 95. Deuteronomy 30:20 • Text. The Greek says “this is thy life”; KJV and DRC say He is thy life. Saints keeps the demonstrative, following the preceding loving, obeying, and cleaving. The difference should remain in a note rather than be resolved through devotional preference. ↩ Verse 30:20

Deuteronomy 31

31:1 And Moses finished speaking all these words unto all the sons of Israel.

Note 96: 96. Deuteronomy 31:1 • Text. The Greek says Moses finished speaking, while KJV and DRC say he went and spoke. Saints preserves the completion verb at this transition. Narrative sequence belongs to the source, not to the editor’s preferred introduction. ↩ Verse 31:1

31:2 And he said unto them, I am a hundred and twenty years old this day; I shall no longer be able to go in and come out. And the Lord said unto me, You shall not cross this Jordan.

31:3 The Lord your God, who goes before your face, shall Himself destroy these nations from before your face, and you shall take possession of them; and Joshua shall go before your face, as the Lord has spoken.

31:4 And the Lord shall do unto them as He did unto Sihon and Og, the two kings of the Amorites who were beyond the Jordan, and unto their land, when He destroyed them.

31:5 And the Lord delivered them unto you, and you shall do unto them as I commanded you.

31:6 Be courageous and strong; fear not, neither be fainthearted, neither be terrified before their face; for the Lord your God, who goes before you, is with you and among you. He will in no wise fail you, neither will He forsake you.

Note 97: 97. Deuteronomy 31:6 • Wording. “Fail thee” and “forsake thee” remain clear, resonant expressions of the assurance. The exhortation uses singular forms, but the clause about God’s presence includes plural you. The pronouns preserve that distinction instead of making every form singular. ↩ Verse 31:6

31:7 And Moses called Joshua, and said unto him before all Israel, Be courageous and strong; for you shall go before the face of this people into the land which the Lord sware unto our fathers to give unto them, and you shall give it unto them for an inheritance.

31:8 And the Lord who goes with you will not fail you, neither will He forsake you; fear not, neither be fainthearted.

31:9 And Moses wrote the words of this law in a book, and gave it unto the priests, the sons of Levi, who bear the ark of the covenant of the Lord, and unto the elders of the sons of Israel.

31:10 And Moses commanded them in that day, saying, After seven years, at the appointed time of the year of release, at the Feast of the Pitching of Tents,

31:11 when all Israel comes together to appear before the Lord your God in the place which the Lord shall choose, you shall read this law before all Israel in their hearing.

31:12 Gather the people, the men, and the women, and the children, and the sojourner who is in your cities, that they may hear, and that they may learn to fear the Lord your God; and they shall hearken to do all the words of this law.

31:13 And their sons, who do not know, shall hear and learn to fear the Lord your God all the days that they live upon the land into which you are crossing the Jordan to inherit it.

31:14 And the Lord said unto Moses, Behold, the days of your death draw near; call Joshua, and stand beside the doors of the Tent of Testimony, and I will command him. And Moses and Joshua went unto the Tent of Testimony, and stood beside the doors of the Tent of Testimony.

31:15 And the Lord descended in a cloud, and stood beside the doors of the Tent of Testimony; and the pillar of the cloud stood beside the doors of the Tent.

31:16 And the Lord said unto Moses, Behold, you shall sleep with your fathers; and this people shall arise and go a-whoring after the foreign gods of the land into which it goes; and they shall forsake Me, and break My covenant which I made with them.

31:17 And I will be kindled in wrath against them in that day, and will forsake them, and turn My face from them; and the people shall be devoured, and many evils and afflictions shall find it. And it shall say in that day, Because the Lord my God is not within me, these evils have found me.

31:18 But I will surely turn My face from them in that day, because of all the wickedness which they have done, for they have turned unto foreign gods.

31:19 And now write the words of this song, and teach it unto the sons of Israel, and put it in their mouth, that this song may be a witness for Me among the sons of Israel.

31:20 For I will bring them into the good land which I sware unto their fathers to give unto them, a land flowing with milk and honey; and they shall eat, and be filled, and be sated; and they shall turn unto foreign gods, and serve them, and provoke Me, and break My covenant.

31:21 And this song shall stand against them, bearing witness before their face; for it shall in no wise be forgotten from their mouth, nor from the mouth of their seed. For I know their wickedness, all that they do here this day, before I bring them into the good land which I sware unto their fathers.

31:22 And Moses wrote this song in that day, and taught it unto the sons of Israel.

31:23 And Moses commanded Joshua, and said unto him, Be courageous and strong; for you shall bring the sons of Israel into the land which the Lord sware unto them, and He shall be with you.

Note 98: 98. Deuteronomy 31:23 • Text. The governing Greek expressly names Moses as the one commanding Joshua and says that the Lord will be with him. KJV has a first-person promise of presence in the speech. Saints keeps the named human speaker and third-person divine promise. ↩ Verse 31:23

31:24 And when Moses had finished writing all the words of this law in a book, even unto the end,

31:25 he commanded the Levites who bear the ark of the covenant of the Lord, saying,

31:26 Take this book of the law, and lay it beside the ark of the covenant of the Lord your God; and it shall be there for a witness against you.

31:27 For I know your provocation and your stiff neck; for while I yet live with you this day, you have been provoking God: how much more after my death!

31:28 Gather unto me your tribal chiefs, and your elders, and your judges, and your recording officers, that I may speak all these words in their hearing, and call heaven and earth to witness unto them.

31:29 For I know that after my death you shall deal utterly lawlessly, and turn aside from the way which I commanded you; and evils shall meet you in the latter days, because you shall do that which is evil before the Lord, to provoke Him to anger by the works of your hands.

Note 99: 99. Deuteronomy 31:29 • Text. The earlier Saints verse stopped after turning from the commanded way. The warning about evils in the latter days, doing evil before the Lord, and provoking Him by the works of their hands is restored. The complete sentence explains the announced consequence. ↩ Verse 31:29

31:30 And Moses spoke in the hearing of all the assembly of Israel the words of this song, even unto the end:

Deuteronomy 32

32:1 Give ear, O heaven, and I will speak; and let the earth hear the words of my mouth.

32:2 Let my utterance be awaited as the rain, and let my words descend as the dew, as a shower upon the grass, and as snow upon the herbage.

Note 100: 100. Deuteronomy 32:2 • Text. “Be awaited” and “snow” preserve the Greek’s distinctive weather language, also represented by Brenton. KJV uses dropping doctrine and showers; DRC uses gathering doctrine and drops. Traditional poetic balance is retained without replacing these particular source images. ↩ Verse 32:2

32:3 For I have called upon the name of the Lord; ascribe greatness unto our God.

32:4 God—true are His works, and all His ways are judgments; a faithful God, and there is no unrighteousness; righteous and holy is the Lord.

Note 101: 101. Deuteronomy 32:4 • Text. The Greek begins “God” and describes His works as true; KJV begins “He is the Rock” and calls the work perfect. Saints preserves God, true, faithful, righteous, and holy as distinct elements. Importing Rock here would change the governing wording. ↩ Verse 32:4

32:5 Blemished children, not His, have sinned—a crooked and perverse generation.

Note 102: 102. Deuteronomy 32:5 • Meaning. The short Greek clause is syntactically difficult. “Blemished children, not His” is a provisional construal of the dative and noun phrase; Brenton supplies “not pleasing him.” The note leaves the uncertainty explicit rather than presenting either English expansion as a settled literal equivalent. ↩ Verse 32:5

32:6 Do you thus repay the Lord, O foolish people and unwise? Is not He Himself your Father, who acquired you, and made you, and created you?

32:7 Remember the days of old; consider the years of generation upon generation. Ask your father, and he shall declare unto you; your elders, and they shall tell you.

32:8 When the Most High divided the nations, when He scattered the sons of Adam, He set the bounds of the nations according to the number of the angels of God.

Note 103: 103. Deuteronomy 32:8 • Text. The governing Greek and Brenton say angels of God; KJV and DRC say children of Israel. Saints follows the declared Greek running text. This comparison identifies the observed reading and does not claim to have collated the underlying manuscripts. ↩ Verse 32:8

32:9 And His people Jacob became the portion of the Lord; Israel, the measured lot of His inheritance.

32:10 He sustained him in a wilderness land, in the thirst of burning heat, in a waterless place; He compassed him about, and instructed him, and kept him as the pupil of an eye.

32:11 As an eagle would shelter its nest, it yearned over its young; spreading its wings, it received them, and took them up upon its back.

Note 104: 104. Deuteronomy 32:11 • Meaning. The Greek eagle receives its young upon its back; KJV has wings and DRC shoulders. Lower-case pronouns sustain the eagle simile here, while the Lord is explicitly named in the next verse. The connection of the initial “would shelter” with the following past verbs is a provisional English construal. ↩ Verse 32:11

32:12 The Lord alone led them, and there was no foreign god with them.

32:13 He brought them up upon the strength of the earth, and fed them the produce of the fields; they sucked honey out of the rock, and oil out of the solid rock,

32:14 butter of cattle and milk of sheep, with the fat of lambs and rams, young bulls and goats, with the fat of the kernels of wheat; and they drank wine, the blood of the grape.

Note 105: 105. Deuteronomy 32:14 • Text. The Greek speaks of young bulls where KJV and DRC name Bashan. The rich food images remain, including the fat of wheat kernels and the blood of the grape. Saints does not convert this poetry into a modern menu or import the place-name. ↩ Verse 32:14

32:15 And Jacob ate and was filled, and the beloved one kicked; he grew fat, he grew thick, he grew broad; and he forsook God who made him, and departed from God his Saviour.

32:16 They provoked Me with foreign gods; with their abominations they embittered Me.

32:17 They sacrificed unto demons, and not unto God, unto gods whom they did not know; new ones, lately come, whom their fathers did not know.

Note 106: 106. Deuteronomy 32:17 • Text. The earlier Saints verse lacked the description of new gods, lately come, whom the fathers did not know. That clause is restored. “Demons” communicates the Greek noun more directly than the historical devils while keeping the contrast with God. ↩ Verse 32:17

32:18 You forsook God who begat you, and forgot God who nourishes you.

32:19 And the Lord saw, and was jealous, and was provoked by the anger of His sons and daughters.

32:20 And He said, I will turn My face from them, and show what shall befall them at the last; for they are a perverse generation, sons in whom is no faithfulness.

32:21 They made Me jealous with that which is no god; they provoked Me to anger with their idols. And I will make them jealous with that which is no nation; with a nation without understanding will I provoke them to anger.

32:22 For a fire has been kindled out of My wrath; it shall burn unto Hades beneath, devour the earth and its produce, and set ablaze the foundations of the mountains.

32:23 I will gather evils against them, and spend My arrows upon them.

32:24 They shall waste away with hunger, and be devoured by birds, and suffer incurable backward-bending spasms; I will send against them the teeth of wild beasts, with the fury of things that crawl upon the ground.

Note 107: 107. Deuteronomy 32:24 • Meaning. The Greek describes an incurable backward-bending spasm; Saints gives an intelligible description instead of assigning a specific modern disease. The birds that devour and the teeth of wild beasts also remain. The list differs substantially from KJV’s burning heat and bitter destruction. ↩ Verse 32:24

32:25 Without, the sword shall bereave them; and from the inner chambers, terror: the young man together with the maiden, the nursing child with the aged elder.

32:26 I said, I will scatter them; I will make their remembrance cease from among men,

32:27 were it not for the wrath of enemies, lest they endure long, and lest the adversaries join in the attack; lest they say, Our hand is exalted, and the Lord has not done all these things.

32:28 For it is a nation that has lost counsel, and there is no knowledge in them.

32:29 They did not have the wisdom to understand these things; let them receive them for the time to come.

32:30 How shall one pursue a thousand, and two put tens of thousands to flight, unless God had sold them, and the Lord had delivered them up?

32:31 For their gods are not as our God; and our enemies are without understanding.

Note 108: 108. Deuteronomy 32:31 • Text. The Greek calls the enemies without understanding; KJV and DRC make them judges. Saints preserves that judgment and the plural “their gods.” The line should not be rewritten to match the familiar Rock imagery of the KJV. ↩ Verse 32:31

32:32 For their vine is of the vine of Sodom, and their tendril is of Gomorrah; their grape is a grape of gall, their cluster is bitterness.

32:33 Their wine is the venom of serpents, and the incurable venom of asps.

32:34 Behold, are not these things gathered with Me, and sealed in My treasuries?

32:35 In the day of vengeance I will repay, in the season when their foot shall slip; for the day of their destruction is near, and the things prepared for you are at hand.

Note 109: 109. Deuteronomy 32:35 • Text. The Greek promises repayment in the day of vengeance and ends with things prepared for “you,” plural. Saints preserves both the temporal construction and the unexpected address. KJV’s “To me belongeth vengeance” is a different formulation. ↩ Verse 32:35

32:36 For the Lord shall judge His people, and be moved concerning His servants; for He saw them weakened, and failing under assault, and exhausted.

32:37 And the Lord said, Where are their gods, in whom they trusted,

32:38 whose sacrifices’ fat you ate, and whose drink offerings’ wine you drank? Let them arise and help you, and become your protectors.

Note 110: 110. Deuteronomy 32:38 • Text. The Greek verbs address “ye” who ate and drank, as Brenton reflects. KJV’s relative clause is commonly read of the gods eating and drinking; DRC instead has “they” eating the fat of the gods’ victims. Saints preserves the explicit second-person verbs and the challenge that those gods should arise and help. ↩ Verse 32:38

32:39 See, see that I am, and there is no god beside Me. I will put to death, and make alive; I will smite, and I will heal; and there is none that shall deliver out of My hands.

32:40 For I will lift My hand unto heaven, and swear by My right hand, and say, I live for ever.

32:41 For I will sharpen My sword as lightning, and My hand shall lay hold of judgment; and I will repay a penalty unto the enemies, and unto them that hate Me will I repay.

32:42 I will make My arrows drunk with blood, and My sword shall devour flesh, from the blood of the slain and of captives, from the head of the rulers of the enemies.

32:43 Rejoice, O heavens, together with Him, and let all the sons of God worship Him; rejoice, O nations, with His people, and let all the angels of God give Him strength; for He avenges the blood of His sons, and shall avenge and repay a penalty unto the enemies, and unto them that hate Him shall He repay; and the Lord shall thoroughly cleanse the land of His people.

Note 111: 111. Deuteronomy 32:43 • Text. The governing Greek summons the sons of God to worship and the angels of God to give strength; Brenton reverses those groups and renders the latter action differently. KJV and DRC lack both summonses. Saints keeps the fuller Greek form, the blood of His sons, and the cleansing of His people’s land; the difficult “give Him strength” remains open to syntactic review. ↩ Verse 32:43

32:44 And Moses wrote this song in that day, and taught it unto the sons of Israel. And Moses came in and spoke all the words of this law in the hearing of the people, he and Joshua the son of Nun.

32:45 And Moses finished speaking unto all Israel,

32:46 and said unto them, Give heed in your heart unto all these words which I testify unto you this day, which you shall command your sons to keep and to do, even all the words of this law.

32:47 For this is no empty word unto you; for this is your life, and by this word you shall prolong your days upon the land into which you are crossing the Jordan to inherit it.

32:48 And the Lord spoke unto Moses in that day, saying,

32:49 Go up into this mountain of Abarim, Mount Nebo, which is in the land of Moab over against Jericho, and behold the land of Canaan, which I give unto the sons of Israel for a possession.

32:50 And die in the mountain whither you go up, and be gathered unto your people, as Aaron your brother died in Mount Hor, and was gathered unto his people;

32:51 because you disobeyed My word among the sons of Israel at the water of dispute at Kadesh in the wilderness of Zin, because you did not sanctify Me among the sons of Israel.

32:52 For you shall see the land from over against it, but you shall not go in thither.

Deuteronomy 33

33:1 And this is the blessing wherewith Moses, the man of God, blessed the sons of Israel before his death.

33:2 And he said, The Lord has come from Sinai, and appeared unto us from Seir, and hastened from Mount Paran with myriads of Kadesh; at His right hand were angels with Him.

Note 112: 112. Deuteronomy 33:2 • Text. The Greek has myriads of Kadesh and angels at the right hand, where KJV speaks of ten thousands of saints and a fiery law. Saints preserves Kadesh as displayed, without silently converting the name into holy ones. The poem’s changes of tense also remain. ↩ Verse 33:2

33:3 And He spared His people; and all the consecrated ones are under Thy hands; and these are under Thee; and the people received from His words

Note 113: 113. Deuteronomy 33:3 • Meaning. The last verb is singular, while the preceding consecrated ones are plural. Saints supplies “the people” as a contextual antecedent; that identification is editorial. The passage’s shift between His and Thy is retained rather than regularized from another version. ↩ Verse 33:3

33:4 the law which Moses commanded us, an inheritance for the assemblies of Jacob.

33:5 And there shall be a ruler in the beloved, when the rulers of the peoples are gathered together with the tribes of Israel.

33:6 Let Reuben live, and not die; and let him be many in number.

Note 114: 114. Deuteronomy 33:6 • Text. The Greek positively wishes that Reuben be many in number. KJV says let not his men be few; DRC says be he small in number. The scope and presence of negation must be taken from the declared source, not a blend of the comparisons. ↩ Verse 33:6

33:7 And this for Judah: Hear, O Lord, the voice of Judah, and let them enter unto his people; his hands shall contend for him, and Thou shalt be a helper against his enemies.

33:8 And unto Levi he said, Give unto Levi his manifestations, and his truth unto the holy man, whom they tested in a trial, and reviled at the water of dispute;

Note 115: 115. Deuteronomy 33:8 • Meaning. “Manifestations” and “truth” preserve the Greek expressions corresponding to the familiar Urim and Thummim terminology. The possessives are his, and the testing and reviling subjects are they. These details should not be converted into KJV’s direct address to God. ↩ Verse 33:8

33:9 who says unto his father and his mother, I have not seen you; and he did not acknowledge his brethren, and disowned his sons. He kept Thine oracles, and preserved Thy covenant.

33:10 They shall declare Thine ordinances unto Jacob, and Thy law unto Israel; they shall lay incense in Thy wrath, continually upon Thine altar.

Note 116: 116. Deuteronomy 33:10 • Text. The Greek places incense “in Thy wrath” and continues with continual action upon the altar. Brenton also retains this. KJV has incense before God and whole burnt sacrifice; DRC has wrath and holocaust. Saints keeps the Greek line without importing an additional offering noun. ↩ Verse 33:10

33:11 Bless, O Lord, his strength, and accept the works of his hands; break the loin of the enemies who rise against him, and let not them that hate him arise.

33:12 And unto Benjamin he said, He who is beloved of the Lord shall dwell in confidence; and God overshadows him all the days, and between his shoulders He rested.

Note 117: 117. Deuteronomy 33:12 • Meaning. “Between his shoulders He rested” takes God as the continuing subject and Benjamin as the possessor of the shoulders. This is a provisional syntactic reading; the referents are not beyond dispute. The note records the choice rather than deriving a particular sanctuary geography from it. ↩ Verse 33:12

33:13 And unto Joseph he said, From the blessing of the Lord is his land, from the seasons of heaven and the dew, and from the springs of the depths beneath,

33:14 and in the season of the produce of the sun’s turnings, and from the conjunctions of the months,

33:15 and from the summit of the ancient mountains, and from the summit of the everlasting hills,

33:16 and in the season of the fullness of the earth. And may the things acceptable unto Him who appeared in the bush come upon the head of Joseph, and upon the crown of him who was glorified among his brethren.

33:17 His beauty is that of a firstborn bull; his horns are the horns of a one-horned animal; with them shall he gore the nations together unto the end of the earth. These are the myriads of Ephraim, and these are the thousands of Manasseh.

Note 118: 118. Deuteronomy 33:17 • Meaning. “One-horned animal” renders the Greek designation without the modern fantasy associations of unicorn or a confident identification as rhinoceros. KJV and Brenton use unicorn; DRC uses rhinoceros. The plural horns of the blessing and the singular animal term remain as written. ↩ Verse 33:17

33:18 And unto Zebulun he said, Rejoice, Zebulun, in your going forth; and Issachar, in his dwellings.

33:19 They shall destroy nations; and you shall call upon God there, and sacrifice a sacrifice of righteousness; for the wealth of the sea shall nourish you, and the commerce of them that dwell by the coast.

Note 119: 119. Deuteronomy 33:19 • Text. The Greek says they shall destroy nations where KJV and DRC speak of calling peoples to the mountain. Saints preserves that marked difference. “God” is supplied as the contextual object of calling upon; commerce along the coast remains distinct from hidden treasures in sand. ↩ Verse 33:19

33:20 And unto Gad he said, Blessed is He that enlarges Gad; as a lion he rested, having crushed an arm and a ruler.

33:21 And he saw his first portion; for there was apportioned the land of rulers gathered together with the leaders of the peoples. The Lord wrought righteousness, and His judgment with Israel.

33:22 And unto Dan he said, Dan is a lion’s cub, and shall leap forth from Bashan.

33:23 And unto Naphtali he said, Naphtali, a fullness of acceptable things; and let him be filled with blessing from the Lord; he shall inherit the sea and the south.

33:24 And unto Asher he said, Asher is blessed with children, and shall be acceptable unto his brethren; he shall dip his foot in oil.

33:25 His sandal shall be iron and bronze; and as your days, so shall your strength be.

33:26 There is none like the God of the beloved, who rides upon heaven as your helper, the majestic One of the firmament.

33:27 And there is shelter from the God of old, and you are under the strength of everlasting arms; and He shall drive out the enemy from before your face, saying, May you perish.

Note 120: 120. Deuteronomy 33:27 • Meaning. “Shelter from the God of old” is a provisional construal of the compressed opening. The strength of everlasting arms preserves the familiar image, but the final “Mayest thou perish” addresses the enemy; KJV instead says “Destroy them.” The agency and wish are retained. ↩ Verse 33:27

33:28 And Israel shall dwell in confidence, alone upon the land of Jacob, with grain and wine; and the heaven for him shall be clouded with dew.

33:29 Blessed are you, O Israel! Who is like unto you, a people saved by the Lord? Your helper shall shield you, and the sword is your boast; and your enemies shall lie unto you, and you shall tread upon their neck.

Deuteronomy 34

34:1 And Moses went up from Araboth of Moab unto Mount Nebo, unto the summit of Pisgah, which is over against Jericho; and the Lord showed him all the land of Gilead unto Dan,

34:2 and all the land of Naphtali, and all the land of Ephraim and Manasseh, and all the land of Judah unto the farthest sea,

34:3 and the wilderness, and the country round about Jericho, the city of palms, unto Zoar.

34:4 And the Lord said unto Moses, This is the land which I sware unto Abraham, and Isaac, and Jacob, saying, I will give it unto your seed. And I have showed it unto your eyes, but you shall not go in thither.

34:5 And Moses, the household servant of the Lord, died in the land of Moab by the word of the Lord.

34:6 And they buried him in Gai, in the land of Moab, near the house of Peor; and no man knows his burial place unto this day.

Note 121: 121. Deuteronomy 34:6 • Text. The Greek burial verb is plural: “they buried him.” KJV and DRC have he. Saints leaves the unnamed plural agents unnamed and retains Gai and the land of Moab. The verse does not authorize identifying the buriers without further evidence. ↩ Verse 34:6

34:7 And Moses was a hundred and twenty years old when he died; his eyes were not dimmed, neither were his cheeks wasted away.

Note 122: 122. Deuteronomy 34:7 • Meaning. “Cheeks” is a provisional anatomical rendering of the unusual Greek term. Brenton and KJV describe natural powers or force, while DRC has teeth. The line concerns Moses’ condition at death; its difficult noun should receive further lexical review rather than be hidden by a general paraphrase. ↩ Verse 34:7

34:8 And the sons of Israel wept for Moses in Araboth of Moab, at the Jordan over against Jericho, thirty days; and the days of mourning and weeping for Moses were ended.

34:9 And Joshua the son of Nun was filled with a spirit of understanding; for Moses had laid his hands upon him; and the sons of Israel hearkened unto him, and did as the Lord commanded Moses.

Note 123: 123. Deuteronomy 34:9 • Wording. “A spirit of understanding” preserves the Greek noun; Brenton uses knowledge, while KJV and DRC use wisdom. Joshua’s reception, Moses’ laying on of hands, and Israel’s obedience remain separately expressed. The closing narrative needs clarity and restraint more than added archaic ornament. ↩ Verse 34:9

34:10 And there arose no more a prophet in Israel like unto Moses, whom the Lord knew face to face,

34:11 in all the signs and wonders which the Lord sent him to do in the land of Egypt unto Pharaoh, and unto his servants, and unto all his land,

34:12 the great wonders and the mighty hand which Moses wrought before all Israel.

Joshua

Joshua 1

1:1 After the death of Moses, the Lord spoke to Joshua the son of Nun, Moses' attendant, saying:

1:2 "Moses My servant has died. Now therefore arise and cross the Jordan, you and all this people, into the land that I am giving them.

1:3 Every place where you tread with the sole of your feet I will give you, as I have spoken to Moses.

1:4 The wilderness and Anti-Lebanon, as far as the great river, the River Euphrates, and as far as the furthest sea toward the setting sun shall be your borders.

1:5 No man shall withstand you all the days of your life. As I was with Moses, so I will be with you; I will not forsake you or disregard you.

1:6 Be strong and courageous, for you shall apportion to this people the land which I swore to your fathers to give them.

1:7 Be strong and courageous, then, to keep and do what Moses My servant commanded you. Do not turn aside from these commands to the right or to the left, so that you may have understanding in all that you do.

1:8 This book of the law shall not depart from your mouth. Meditate on it day and night, so that you may understand how to do all that is written. Then you shall prosper and make your ways prosper, and then you shall understand.

1:9 Behold, I have commanded you: be strong and courageous. Do not be fainthearted or afraid, for the Lord your God is with you wherever you go."

1:10 Joshua commanded the scribes of the people, saying:

1:11 "Go into the midst of the people's camp and command the people, saying, 'Prepare provisions; for in three days you are crossing this Jordan, to enter and possess the land that the Lord, the God of your fathers, is giving you.'"

1:12 Joshua said to Reuben, Gad, and the half-tribe of Manasseh:

1:13 "Remember the word of the Lord that Moses, the servant of the Lord, commanded you: 'The Lord your God has given you rest and has given you this land.'

1:14 Let your wives and your children and your livestock dwell in the land he gave you; but you, every man of strength, shall cross equipped before your brothers and fight alongside them,

1:15 until the Lord your God gives your brothers rest as He has given you, and they also inherit the land that the Lord our God is giving them. Then each of you shall return to his inheritance, which Moses gave you beyond the Jordan toward the sunrise."

1:16 They answered Joshua, "We will do all that you command us, and we will go wherever you send us.

1:17 As we obeyed Moses in all things, so will we obey you. Only let the Lord our God be with you, as He was with Moses.

1:18 Whoever disobeys you or does not heed your words in all that you command him, let him die. Only be strong and courageous!"

Joshua 2

2:1 Joshua son of Nun sent two young men from Shittim to spy, saying, "Go up and look at the land and Jericho." The two young men went into Jericho, entered the house of a harlot named Rahab, and lodged there.

2:2 The king of Jericho was informed, "Men from the sons of Israel have entered here to spy out the land."

2:3 The king of Jericho sent to Rahab, saying, "Bring out the men who entered your house by night, for they have come to spy out the land."

2:4 The woman took the men and hid them, and said to the messengers, "The men came to me.

2:5 As the gate was closing in the darkness, the men went out. I do not know where they have gone. Pursue them, to see whether you can overtake them."

2:6 But she had brought them up to the roof and hidden them among the flax stalks she had piled on the roof.

2:7 The men pursued them along the road to the Jordan, toward the crossings, and the gate was shut. After the pursuers had gone out after them,

2:8 and before the young men went to sleep, she went up to them on the roof

2:9 and said, "I know that the Lord has given you the land, for fear of you has fallen upon us.

2:10 For we have heard that the Lord God dried up the Red Sea before you when you came out of the land of Egypt, and all that He did to the two kings of the Amorites beyond the Jordan, Sihon and Og, whom you destroyed.

2:11 When we heard, our hearts were astounded, and no spirit remained in any of us because of you. For the Lord your God is God in heaven above and on the earth below.

2:12 Now swear to me by the Lord God that, as I show you mercy, you also will show mercy to my father’s house,

2:13 and keep alive my father’s household, my mother, my brothers, my whole household, and all who belong to them, and rescue my life from death.”

2:14 The men said to her, “Our life in place of yours, even to death.” And she said, “When the Lord delivers the city to you, you shall show me mercy and faithfulness.”

2:15 She lowered them through the window

2:16 and said to them, “Go into the hill country, so the pursuers do not encounter you. Hide there three days until those pursuing you return; afterward go on your way.”

2:17 The men said to her, “We are free from this oath of yours.

2:18 Behold, we are coming into part of the city. You shall set up the sign: bind this scarlet cord in the window through which you lowered us, and gather your father and your mother and your brothers and all your father’s house to you in your house.

2:19 Whoever goes out beyond the door of your house shall bear his own guilt; we shall be free from this oath of yours. For all who are with you in your house, we shall be answerable.

2:20 But if anyone wrongs us or makes known these words of ours, we shall be free from this oath of yours.”

2:21 She said to them, “Let it be according to your word.” Then she sent them away.

2:22 They went into the hill country and remained there three days. The pursuers searched all the roads but did not find them.

2:23 The two young men returned, came down from the mountain, crossed over to Joshua son of Nun, and related everything that had happened to them.

2:24 They said to Joshua, “The Lord has given all the land into our hand, and everyone inhabiting that land is cowering before us.”

Joshua 3

3:1 Joshua rose early in the morning. They set out from Shittim, came to the Jordan, and lodged there before crossing.

3:2 After three days, the scribes passed through the camp

3:3 and commanded the people, “When you see the ark of the covenant of the Lord our God, and our priests and the Levites carrying it, leave your places and follow it.

3:4 Yet let there be a distance of about two thousand cubits between you and it. Keep your place, and do not draw near to it, so that you may know the way you are to go; for you have not passed this way before.”

3:5 Joshua said to the people, “Purify yourselves for tomorrow, for tomorrow the Lord will do wonders among you.”

3:6 Joshua said to the priests, “Lift up the ark of the covenant of the Lord and go ahead of the people.” The priests lifted up the ark of the covenant of the Lord and went before the people.

3:7 The Lord said to Joshua, “Today I begin to exalt you before all the sons of Israel, so that they may know that, as I was with Moses, so I will be with you.

3:8 Now command the priests carrying the ark of the covenant, saying, ‘When you enter the edge of the waters of the Jordan, stand in the Jordan.’”

3:9 Joshua said to the sons of Israel, “Come here and hear the word of the Lord our God.”

3:10 “By this you shall know that the living God is among you, and will surely destroy before us the Canaanites, Hittites, Perizzites, Hivites, Amorites, Girgashites, and Jebusites.

3:11 Behold, the ark of the covenant of the Lord of all the earth is crossing the Jordan.

3:12 Choose twelve men from the sons of Israel, one from each tribe.

3:13 When the feet of the priests carrying the ark of the covenant of the Lord of all the earth rest in the Jordan’s water, the Jordan’s water shall fail, and the water coming down shall stand.”

3:14 The people set out from their tents to cross the Jordan, and the priests lifted up the ark of the covenant of the Lord ahead of the people.

3:15 As the priests carrying the ark of the covenant entered the Jordan and the feet of the priests carrying the ark of the covenant of the Lord dipped into the edge of the Jordan’s water—the Jordan was overflowing its whole bank, as in the days of wheat harvest—

3:16 the waters coming down from above stood. One mass stood very, very far away, as far as the region of Kiriath-jearim. The water flowing down descended into the Sea of Arabah, the Salt Sea, until it failed completely. The people stood opposite Jericho.

3:17 The priests carrying the ark of the covenant of the Lord stood on dry ground in the middle of the Jordan. All the sons of Israel crossed on dry ground until the whole people had finished crossing the Jordan.

Joshua 4

4:1 When the whole people had finished crossing the Jordan, the Lord said to Joshua:

4:2 “Take men from the people, one from each tribe,

4:3 and command them, ‘Take twelve ready stones from the midst of the Jordan, carry them over with you, and set them in your camp where you will camp tonight.’”

4:4 Joshua summoned twelve distinguished men from the sons of Israel, one from each tribe,

4:5 and said to them, “Come forward before me, before the Lord, into the midst of the Jordan. Each of you shall take a stone from there and lift it upon his shoulders, according to the number of the twelve tribes of Israel,

4:6 so that these may remain a sign to you for ever. When your son asks you in time to come, ‘What do these stones mean to you?’

4:7 you shall declare to your son, ‘The River Jordan failed before the ark of the covenant of the Lord of all the earth as it crossed.’ And these stones shall be a memorial to you, the sons of Israel, for ever.”

4:8 The sons of Israel did as the Lord commanded Joshua. They took twelve stones from the middle of the Jordan, just as the Lord directed Joshua when the sons of Israel finished crossing. They carried them with them into the camp and set them there.

4:9 Joshua also set up another twelve stones in the Jordan itself, in the place beneath the feet of the priests carrying the ark of the covenant of the Lord. They are there to this day.

4:10 The priests carrying the ark of the covenant stood in the Jordan until Joshua completed everything the Lord had commanded him to announce to the people. The people hurried and crossed.

4:11 When all the people had finished crossing, the ark of the covenant of the Lord crossed, and the stones were before them.

4:12 The sons of Reuben, the sons of Gad, and the half-tribe of Manasseh crossed equipped before the sons of Israel, just as Moses had commanded them.

4:13 Forty thousand equipped for battle crossed before the Lord for war, toward the city of Jericho.

4:14 On that day the Lord exalted Joshua before the whole race of Israel. They feared him as they had Moses, as long as he lived.

4:15 The Lord said to Joshua:

4:16 “Command the priests carrying the ark of the covenant of the testimony of the Lord to come out of the Jordan.”

4:17 Joshua commanded the priests, “Come out of the Jordan.”

4:18 When the priests carrying the ark of the covenant of the Lord came out of the Jordan and set their feet on the land, the Jordan’s water rushed into its place and flowed along its whole bank as before.

4:19 The people came up from the Jordan on the tenth day of the first month. The sons of Israel camped at Gilgal, in the region east of Jericho.

4:20 Joshua set up at Gilgal these twelve stones that he had taken from the Jordan,

4:21 saying, “When your sons ask you, ‘What are these stones?’

4:22 tell your sons, ‘Israel crossed the Jordan on dry ground,

4:23 when the Lord our God dried up the Jordan’s water before them until they crossed, just as the Lord our God did to the Red Sea, which the Lord our God dried up before us until we passed through,’

4:24 that all the nations of the earth may know that the power of the Lord is mighty, and that you may revere the Lord your God at all times.”

Joshua 5

5:1 When the kings of the Amorites beyond the Jordan and the kings of Phoenicia by the sea heard that the Lord God had dried up the River Jordan before the sons of Israel as they crossed, their minds melted; they were dismayed, and no understanding remained in them because of the sons of Israel.

5:2 At that time the Lord said to Joshua, “Make for yourself stone knives from sharp rock, and sit down and circumcise the sons of Israel.”

5:3 Joshua made sharp stone knives and circumcised the sons of Israel at the place called Hill of the Foreskins.

5:4 This is how Joshua purified the sons of Israel: those born along the way and those among the people who had left Egypt who were still uncircumcised—

5:5 Joshua circumcised all these.

5:6 For Israel had lived forty-two years in the wilderness of Madbaritis. Therefore most of the fighting men who had left the land of Egypt were uncircumcised, those who disobeyed God’s commands. He decreed that they should not see the land the Lord swore to their fathers to give us, a land flowing with milk and honey.

5:7 In their place He appointed their sons, whom Joshua circumcised because they had remained uncircumcised along the way.

5:8 After being circumcised, they rested there in the camp until they recovered.

5:9 The Lord said to Joshua son of Nun, “Today I have removed the reproach of Egypt from you.” He called that place Gilgal.

5:10 The sons of Israel kept the Passover on the fourteenth day of the month, from evening, west of Jericho, beyond the Jordan, in the plain.

5:11 They ate from the grain of the land: unleavened bread and new grain. On this day

5:12 the manna failed after they had eaten from the grain of the land. There was no longer manna for the sons of Israel; that year they harvested the country of the Phoenicians.

5:13 When Joshua was at Jericho, he lifted up his eyes and saw a man standing opposite him, with a drawn sword in his hand. Joshua drew near and said, “Are you on our side, or on the side of our adversaries?”

5:14 He said to him, “I have now come as chief captain of the host of the Lord.” Joshua fell on his face to the earth and said to him, “Master, what do you command your servant?”

5:15 The chief captain of the Lord said to Joshua, “Loosen your sandal from your feet, for the place where you stand is holy.”

Joshua 6

6:1 Jericho was shut up and fortified; no one went out of it or entered it.

6:2 And the Lord said to Joshua, “Behold, I am delivering Jericho, and its king within it, mighty in strength, into your power.

6:3 Station the fighting men all around it,

6:5 and when you sound the trumpet, let all the people cry out together. As they cry out, the walls of the city shall fall of themselves, and all the people shall rush into the city, each straight ahead of him.”

6:6 Joshua son of Nun went in to the priests

6:7 and said to them, “Instruct the people to go around and encircle the city. Let the fighting men pass armed before the Lord.

6:8 Let seven priests holding seven sacred trumpets likewise pass before the Lord and sound them vigorously, and let the ark of the covenant of the Lord follow.

6:9 Let the fighting men pass in front, and let the priests forming the rear guard go behind the ark of the covenant of the Lord, marching and blowing trumpets.”

6:10 Joshua commanded the people, “Do not cry out or let anyone hear your voice until the day he himself commands you to cry out. Then you shall cry out.”

6:11 After the ark of the covenant of God had gone around the city, it went straight back to the camp and rested there.

6:12 On the second day Joshua rose in the morning, and the priests lifted up the ark of the covenant of the Lord.

6:13 The seven priests carrying the seven trumpets went before the Lord. Afterward the fighting men and the rest of the crowd proceeded behind the ark of the covenant of the Lord. The priests sounded the trumpets, and all the rest of the crowd encircled the city close by

6:14 and returned to the camp. This was done for six days.

6:15 On the seventh day they rose at dawn and went around the city six times.

6:16 On the seventh circuit the priests sounded the trumpets, and Joshua said to the sons of Israel, “Cry out, for the Lord has handed the city over to you!

6:17 The city and everything in it shall be under the ban to the Lord Sabaoth. But preserve Rahab the harlot and everything in her house.

6:18 But guard yourselves carefully from what is under the ban, lest you covet it and take any of it, and bring the camp of the sons of Israel under the ban, and destroy us.

6:19 All silver, gold, bronze, and iron shall be holy to the Lord and shall be brought into the Lord’s treasury.”

6:20 The priests sounded the trumpets. When the people heard their sound, all the people together raised a great, mighty shout. The whole wall fell all around, and all the people went up into the city.

6:21 Joshua put the city and everything in it under the ban by the edge of the sword: man and woman, young and old, calf and beast of burden.

6:22 Joshua said to the two young men who had spied, “Enter the woman’s house and bring her out from there, with everything that belongs to her.”

6:23 The two young men who had spied out the city entered the woman’s house and brought out Rahab the harlot, her father, her mother, her brothers, everything belonging to her, and all her kin. They placed her outside Israel’s camp.

6:24 The city was burned with everything in it, except that the silver, gold, bronze, and iron were given to be brought into the Lord’s treasury.

6:25 Joshua kept alive Rahab the harlot and her entire paternal household. She has lived in Israel to this day, because she hid the spies Joshua sent to spy out Jericho.

6:26 On that day Joshua pronounced an oath before the Lord: “Cursed is the man who rebuilds that city! At the cost of his firstborn he shall lay its foundation, and at the cost of his youngest he shall set up its gates.” Ozan of Bethel did so: at the cost of Abiram his firstborn he laid its foundation, and at the cost of his youngest surviving son he set up its gates.

6:27 The Lord was with Joshua, and his name was known throughout the land.

Joshua 7

7:1 The sons of Israel committed a great offence and misappropriated what was under the ban. Achar son of Carmi, son of Zambri, son of Zerah, of the tribe of Judah, took some of it, and the Lord became angry with the sons of Israel.

7:2 Joshua sent men to Ai, which is near Bethel, saying, “Spy out Ai.” The men went up and spied out Ai.

7:3 They returned to Joshua and said, “Do not let all the people go up. Let about two or three thousand men go up and capture the city by siege. Do not bring all the people there, for they are few.”

7:4 About three thousand men went up, but they fled before the men of Ai.

7:5 The men of Ai killed about thirty-six of them, pursued them from the gate, and crushed them on the descent. The people’s heart was terrified and became like water.

7:6 Joshua tore his clothes and fell face down on the earth before the Lord until evening, he and the elders of Israel. They put dust on their heads.

7:7 And Joshua said, “I beseech Thee, Lord, why did Thy servant bring this people across the Jordan, to deliver them to the Amorites and destroy us? Would that we had remained and dwelt beside the Jordan!

7:8 What can I say, since Israel has turned its back before its enemy?

7:9 When the Canaanites and all the inhabitants of the land hear, they shall surround us and blot us out from the earth. And what wilt Thou do for Thy great name?”

7:10 The Lord said to Joshua, “Arise! Why have you fallen on your face like this?

7:11 The people have sinned and transgressed the covenant I made with them. They stole from what was under the ban and put it among their belongings.

7:12 The sons of Israel shall not be able to stand before their enemies. They shall turn their backs before their enemies, for they have become subject to the ban. I will no longer be with you, unless you remove that which is under the ban from among yourselves.

7:13 Arise, consecrate the people, and tell them to consecrate themselves for tomorrow. Thus says the Lord, the God of Israel: ‘What is under the ban is among you. You cannot withstand your enemies until you remove it from among you.’

7:14 In the morning you shall all assemble by tribes. Bring forward by clans the tribe which the Lord indicates; bring forward by households the clan which the Lord indicates; and bring forward man by man the household which the Lord indicates.

7:15 Whoever is indicated shall be burned with fire, together with everything belonging to him, because he transgressed the Lord’s covenant and committed lawlessness in Israel.”

7:16 Joshua rose early and brought the people forward by tribes. The tribe of Judah was indicated.

7:17 They were brought forward by clans, and the Zerahite clan was indicated. They were brought forward man by man,

7:18 and Achar son of Zambri, son of Zerah, was indicated.

7:19 Joshua said to Achar, “Give glory today to the Lord, the God of Israel, and make confession. Tell me what you have done, and do not hide it from me.”

7:20 Achar answered Joshua, “Truly I have sinned before the Lord, the God of Israel. This is what I did:

7:21 I saw among the spoil a beautiful patterned carpet, two hundred didrachms of silver, and one tongue-shaped bar of gold weighing fifty didrachms. I coveted them and took them. They are hidden in the ground in my tent, and the silver is hidden underneath them.”

7:22 Joshua sent messengers, and they ran to the tent in the camp. The things were hidden in the tent, with the silver underneath them.

7:23 They brought the things out of the tent to Joshua and the elders of Israel and placed them before the Lord.

7:24 Joshua took Achar son of Zerah and brought him up to the ravine of Achor, with his sons, his daughters, his cattle, his beasts of burden, all his sheep, his tent, and everything belonging to him. All the people were with him, and he brought them up to Emek-achor.

7:25 Joshua said to Achar, “Why have you brought destruction upon us? May the Lord destroy you, as on this very day!” And all Israel stoned him with stones.

7:26 They set a great heap of stones over him. The Lord ceased from the heat of His anger. Therefore the place was named Emek-achor, as it is to this day.

Joshua 8

8:1 The Lord said to Joshua, “Do not be afraid or lose heart. Take all the men of war with you, arise, and go up to Ai. Behold, I have delivered the king of Ai and his land into your hands.

8:2 Do to Ai as you did to Jericho and its king, and take the livestock as spoil for yourself. Set an ambush behind the city.”

8:3 Joshua and all the fighting people arose to go up to Ai. Joshua selected thirty thousand mighty men and sent them away by night.

8:4 He commanded them, “Lie in ambush behind the city. Do not go far from the city, and all of you be ready.

8:5 I and everyone with me will approach the city. When Ai’s inhabitants come out to meet us as before, we shall flee before them.

8:6 When they come out after us, we shall draw them away from the city. They will say, ‘These men are fleeing before us as before.’

8:7 Then rise from the ambush and go into the city.

8:8 Do according to this word. Behold, I have commanded you.”

8:9 Joshua sent them away, and they went to the ambush and took their position between Bethel and Ai, west of Ai.

8:10 Joshua rose early in the morning and inspected the people. He and the elders went up before the people toward Ai.

8:11 All the fighting people with him went up and came opposite the city from the east,

8:12 while the ambush lay west of the city.

8:14 When the king of Ai saw, he hurried straight out to meet them in battle, he and all the people with him. He did not know there was an ambush behind the city.

8:15 Joshua saw and withdrew, and Israel withdrew before them.

8:16 They pursued the sons of Israel and moved away from the city.

8:17 No one remained in Ai who did not pursue Israel. They left the city open and pursued Israel.

8:18 The Lord said to Joshua, “Stretch out your hand with the javelin you hold toward the city, for I have delivered it into your hands. The ambush shall rise quickly from its place.” Joshua stretched out his hand, with the javelin, toward the city,

8:19 and the ambush rose quickly from its place. They came out when he stretched out his hand, went to the city, captured it, and hurried to burn it with fire.

8:20 Ai’s inhabitants looked behind them and saw smoke rising from the city toward heaven. They no longer had anywhere to flee, this way or that.

8:21 Joshua and all Israel saw that the ambush had taken the city and that its smoke rose toward heaven. They turned and struck Ai’s men.

8:22 The others came out of the city to meet them, and they were caught between the forces, some on this side and some on that. They struck them until no survivor or fugitive remained.

8:23 They captured the king of Ai alive and brought him to Joshua.

8:24 When the sons of Israel finished killing all Ai’s people in the plains and on the mountain, on the descent where they pursued them from it to the end, Joshua returned to Ai and struck it with the edge of the sword.

8:25 Those who fell that day, men and women, were twelve thousand, all Ai’s inhabitants,

8:27 except the livestock and the spoil in the city, all of which the sons of Israel took as plunder according to the Lord’s command, as the Lord had directed Joshua.

8:28 Joshua burned the city with fire and made it an uninhabited mound for ever, as it remains to this day.

8:29 He hanged the king of Ai on a forked tree, and he remained on the tree until evening. At sunset Joshua gave the command, and they took his body down from the tree. They threw him into the pit and set a heap of stones over him, which remains to this day.

Joshua 9

9:1 When the kings of the Amorites beyond the Jordan, in the hill country, the plain, along the whole coast of the Great Sea and near Anti-Lebanon, and the Hittites, Canaanites, Perizzites, Hivites, Amorites, Girgashites, and Jebusites heard,

9:2 they all assembled together to make war on Joshua and Israel.

9:2a Then Joshua built an altar to the Lord, the God of Israel, on Mount Ebal,

9:2b as Moses, the servant of the Lord, commanded the sons of Israel, as written in Moses' law: an altar of whole stones on which no iron had been applied. He offered whole burnt offerings to the Lord there and a sacrifice of well-being.

9:2c Joshua wrote on the stones the second law, Moses' law, which he wrote before the sons of Israel.

9:2d All Israel, their elders, judges, and scribes passed on either side opposite the ark. The priests and Levites carried the ark of the covenant of the Lord. Resident alien and native alike were there, half near Mount Gerizim and half near Mount Ebal, as Moses, the servant of the Lord, had first commanded the blessing of the people.

9:2e After this Joshua read all the words of this law, the blessings and the curses, according to everything written in Moses' law.

9:2f There was not a word of everything Moses commanded Joshua that Joshua did not read in the hearing of the whole assembly of the sons of Israel: the men, women, children, and resident aliens travelling with Israel.

9:3 The inhabitants of Gibeon heard everything the Lord had done to Jericho and Ai.

9:4 They too acted craftily. They came, provisioned and prepared themselves, and took old sacks on their donkeys and old wineskins, torn and tied up,

9:5 with the soles of their footwear and their sandals old and patched on their feet, and worn clothing on them. Their bread for the journey was dry, mouldy, and eaten away.

9:6 They came to Joshua at Israel's camp in Gilgal and said to Joshua and Israel, "We have come from a distant land. Now make a covenant with us."

9:7 The sons of Israel said to the Horite, "Perhaps you live in my midst. How then could I make a covenant with you?"

9:8 They said to Joshua, "We are your servants." Joshua said to them, "Where are you from, and where have you come from?"

9:9 They said, "Your servants have come from a very distant land, in the name of the Lord your God; for we have heard His name and all that He did in Egypt,

9:10 and everything He did to the kings of the Amorites beyond the Jordan, Sihon king of Heshbon and Og king of Bashan, who lived in Ashtaroth and Edrei.

9:11 When our elders and all the inhabitants of our land heard, they told us, 'Take provisions for the journey, go to meet them, and say to them, "We are your servants; now make a covenant with us."'

9:12 These loaves were hot when we took them as provisions on the day we set out to come to you. Now they are dry and eaten away.

9:13 These wineskins were new when we filled them, and now they have torn. Our clothes and sandals have worn out because of the exceedingly long journey."

9:14 The leaders took some of their provisions, but did not inquire of the Lord.

9:15 Joshua made peace with them and made a covenant with them to preserve them. The leaders of the congregation swore to them.

9:16 Three days after making the covenant with them, they heard that the people were nearby and lived among them.

9:17 The sons of Israel set out and came to their cities. Their cities were Gibeon, Chephirah, Beeroth, and the city of Jearim.

9:18 The sons of Israel did not fight them, because all the leaders had sworn to them by the Lord, the God of Israel. The whole congregation grumbled against the leaders.

9:19 The leaders said to the whole congregation, "We have sworn to them by the Lord, the God of Israel, and now we cannot touch them.

9:20 This is what we shall do: keep them alive and preserve them, so that wrath does not come against us because of the oath we swore to them.

9:21 They shall live and become woodcutters and water-carriers for the whole congregation," as the leaders had told them.

9:22 And Joshua called them and said, "Why did you deceive me, saying, 'We are very far from you,' when you are inhabitants of the land, dwelling among us?

9:23 Now you are cursed: a slave and a woodcutter shall never be lacking among you, for me and for my God."

9:24 They answered Joshua, "We were told all that the Lord your God commanded His servant Moses: to give you this land, and to destroy us and all its inhabitants before you. We feared greatly for our lives because of you, and did this.

9:25 And now, behold, we are in your power. Do to us as pleases you and seems best to you."

9:26 They did so for them, and Joshua rescued them that day from the hands of the sons of Israel, and they did not kill them.

9:27 That day Joshua appointed them woodcutters and water-carriers for the whole congregation and God's altar. Therefore Gibeon's inhabitants became woodcutters and water-carriers for God's altar to this day, and for the place the Lord would choose.

Joshua 10

10:1 Adoni-bezek king of Jerusalem heard that Joshua had taken Ai and destroyed it. As they had done to Jericho and its king, so they had done to Ai and its king. He also heard that Gibeon's inhabitants had gone over to Joshua and Israel.

10:2 They were greatly afraid of them, for he knew that Gibeon was a great city, like one of the chief cities, and all its men were strong.

10:3 Adoni-bezek king of Jerusalem sent to Ailam king of Hebron, Pheidon king of Jarmuth, Jephtha king of Lachish, and Debir king of Adullam, saying:

10:4 "Come up to me and help me. Let us wage war on Gibeon, for they have gone over to Joshua and the sons of Israel."

10:5 The five kings of the Jebusites—of Jerusalem, Hebron, Jarmuth, Lachish, and Adullam—went up with all their people. They surrounded Gibeon and besieged it.

10:6 The inhabitants of Gibeon sent to Joshua at the camp of Israel in Gilgal, saying, "Do not withdraw your hands from your servants. Come up to us quickly, and save us and help us; for all the kings of the Amorites dwelling in the hill country are gathered against us."

10:7 Joshua went up from Gilgal with all the fighting people, every mighty man of strength.

10:8 The Lord said to Joshua, "Do not fear them, for I have delivered them into your hands. None of them shall remain before you."

10:9 Joshua arrived against them suddenly, having travelled from Gilgal the whole night.

10:10 The Lord threw them into confusion before the sons of Israel, and the Lord crushed them with a great defeat at Gibeon. They pursued them along the ascent of Horonin and cut them down as far as Azekah and Makkedah.

10:11 As they fled before the sons of Israel down the descent of Horonin, the Lord hurled hailstones from heaven upon them as far as Azekah. More died from the hailstones than the sons of Israel killed with the sword in battle.

10:12 Then Joshua spoke to the Lord on the day God handed the Amorites over to Israel, when He crushed them at Gibeon and they were crushed before the sons of Israel. Joshua said, "Let the sun stand over Gibeon, and the moon over the ravine of Aijalon."

10:13 The sun stood, and the moon remained still, until God repelled their enemies. The sun stood in the middle of heaven and did not advance toward sunset for a full day.

10:14 There was no such day before or afterward, when God listened to a human being, for the Lord fought alongside Israel.

10:16 These five kings fled and hid in the cave at Makkedah.

10:17 Joshua was informed, "The five kings have been found hiding in the cave at Makkedah."

10:18 Joshua said, "Roll stones against the mouth of the cave and station men over them to keep watch.

10:19 Do not stop pursuing your enemies. Overtake their rear guard, and do not let them enter their cities; for the Lord our God has delivered them into our hands."

10:20 When Joshua and every son of Israel had finished cutting them down in a very great slaughter to the end, those who escaped reached the fortified cities.

10:21 All the people returned safely to Joshua at Makkedah, and none of the sons of Israel muttered with his tongue.

10:22 Joshua said, "Open the cave and bring these five kings out of it."

10:23 They brought the five kings out of the cave: the kings of Jerusalem, Hebron, Jarmuth, Lachish, and Adullam.

10:24 When they brought them to Joshua, he summoned all Israel and the leaders in battle who had accompanied him, saying, "Come forward and put your feet on their necks." They came forward and put their feet on their necks.

10:25 Joshua said to them, "Do not fear them or lose heart. Be courageous and strong, for this is what the Lord shall do to all your enemies against whom you wage war."

10:26 Joshua killed them and hanged them on five trees. They remained hanging on the trees until evening.

10:27 At sunset Joshua gave the command, and they took the bodies down from the trees and threw them into the cave where they had fled. They rolled stones against the cave, which remain to this day.

10:28 That day they took Makkedah, slaughtered it with the edge of the sword, and destroyed everything breathing in it. No survivor or fugitive remained. They did to Makkedah's king as they had done to Jericho's king.

10:29 Joshua and all Israel with him went from Makkedah to Libnah and besieged it.

10:30 The Lord handed it into Israel's hands. They took it and its king, struck it and everything breathing in it with the edge of the sword, and left no survivor or fugitive. They did to its king as they had done to Jericho's king.

10:31 Joshua and all Israel with him went from Libnah to Lachish, surrounded it, and besieged it.

10:32 The Lord handed Lachish into Israel's hands. He took it on the second day, and they struck it with the edge of the sword and destroyed it, as they had done to Libnah.

10:33 Then Ailam king of Gezer came up to help Lachish. Joshua struck him and his people with the edge of the sword until no survivor or fugitive remained.

10:34 Joshua and all Israel with him went from Lachish to Adullam, surrounded it, and besieged it.

10:35 The Lord handed it into Israel's hand. He took it that day and slaughtered it with the edge of the sword, and they slaughtered everything breathing in it, as they had done to Lachish.

10:36 Joshua and all Israel with him went to Hebron and surrounded it.

10:37 He struck it and everything breathing in it with the edge of the sword. No survivor remained. As they had done to Adullam, they destroyed it and everything in it.

10:38 Joshua and all Israel turned toward Debir and surrounded it,

10:39 and took it, its king, and its villages. They struck it with the edge of the sword and destroyed it and everything breathing in it, leaving no survivor. As they had done to Hebron and its king, so they did to Debir and its king.

10:40 Joshua struck all the land of the hill country, the Negeb, the plain, and Asedoth, with its kings. They left no survivor, and he destroyed everything breathing with life, as the Lord, the God of Israel, commanded.

10:41 From Kadesh-barnea to Gaza, all Gosom as far as Gibeon.

10:42 Joshua struck all their kings and their land at one time, because the Lord, the God of Israel, fought alongside Israel.

Joshua 11

11:1 When Jabin king of Hazor heard, he sent to Jobab king of Marron, to the king of Symoon, and to the king of Aziph,

11:2 and to the kings near Sidon the Great, in the hill country, in the Raba opposite Chinneroth, in the plain, and in Napheddor,

11:3 and to the coastal Canaanites from the east, the coastal Amorites, the Hivites, Jebusites, and Perizzites in the hill country, and the Hittites beneath Hermon in the land of Mizpah.

11:4 They came out, with their kings—as numerous as the sand of the sea, with very many horses and chariots.

11:5 All these kings assembled, came together, and camped at the water of Marron to fight Israel.

11:6 The Lord said to Joshua, "Do not fear them, for tomorrow at this hour I am delivering them, routed, before Israel. You shall hamstring their horses and burn their chariots with fire."

11:7 Joshua and all the fighting people came upon them suddenly at the water of Marron and fell upon them in the hill country.

11:8 The Lord handed them over to Israel. Striking them, they pursued them as far as Sidon the Great, Maseron, and the plains of Massoch toward the east. They cut them down until none of them was left alive.

11:9 Joshua did to them as the Lord had commanded him: he hamstrung their horses and set their chariots on fire.

11:10 Joshua turned back at that time and captured Hazor and its king; Hazor had formerly ruled all these kingdoms.

11:11 They killed everything that breathed in it with the sword and destroyed them all. Nothing that breathed was left in it, and they set Hazor on fire.

11:12 Joshua took all the cities of the kings and their kings and killed them with the edge of the sword. They destroyed them, as Moses the servant of the Lord had ordered.

11:13 But Israel did not burn any of the cities enclosed with earthworks; Hazor alone Joshua burned.

11:14 The sons of Israel took all its spoil for themselves. But they destroyed all the people with the edge of the sword until he had destroyed them; they left not even one of them breathing.

11:15 As the Lord ordered Moses His servant, so Moses commanded Joshua, and so Joshua did. He transgressed none of all that Moses had ordered him.

11:16 Joshua took all the hill country, all the Negeb, all the land of Gosom, the plain, the western region, the mountain of Israel, and the low places,

11:17 those near the mountain, from Mount Achel and what rises toward Seir as far as Baal-gad and the plains of Lebanon beneath Mount Hermon. He took all their kings, did away with them, and killed them.

11:18 Joshua waged war against these kings for many days.

11:19 There was no city that Israel did not take; they took everything in war.

11:20 For through the Lord their hearts were strengthened to meet Israel in war, so that they might be destroyed, that no mercy might be given them, but that they might be destroyed, as the Lord had said to Moses.

11:21 At that time Joshua came and destroyed the Anakim from the hill country—from Hebron, Debir, Anaboth, all the stock of Israel, and all the hill country of Judah—with their cities. Joshua destroyed them.

11:22 None of the Anakim was left among the sons of Israel; only in Gaza, Gath, and Ashdod were they left.

11:23 Joshua took all the land, as the Lord had commanded Moses, and Joshua gave these as an inheritance to Israel, in a division according to their tribes. And the land ceased being at war.

Joshua 12

12:1 These are the kings of the land whom the sons of Israel killed, whose land they inherited beyond the Jordan toward the sunrise, from the Arnon ravine to Mount Hermon and all the land of Arabah eastward:

12:2 Sihon king of the Amorites, who lived in Heshbon, ruling from Aroer, which is in the ravine, along part of the ravine, and half of Gilead as far as Jabbok, the borders of the sons of Ammon,

12:3 and Arabah as far as the Sea of Chinnereth toward the east, and as far as the Sea of Arabah, the Salt Sea on the east, by the road toward Asimoth, from Thaiman beneath Asedoth Phasga;

12:4 and Og king of Bashan, one of the remaining giants, who lived in Ashtaroth and Edrei,

12:5 ruling from Mount Hermon and Salcah over all Bashan as far as the borders of Geshur and Maacah, and half of Gilead, the borders of Sihon king of Heshbon.

12:6 Moses the servant of the Lord and the sons of Israel struck them, and Moses gave it as an inheritance to Reuben, Gad, and the half-tribe of Manasseh.

12:7 These are the kings of the Amorites whom Joshua and the sons of Israel killed beyond the Jordan toward the sea, at Baal-gad in the plain of Lebanon and as far as Mount Chelcha on the ascent to Seir. Joshua gave it to the tribes of Israel to inherit according to their lot,

12:8 in the mountain, the plain, Arabah, Asedoth, the wilderness, and the Negeb: the Hittite, Amorite, Canaanite, Perizzite, Hivite, and Jebusite:

12:9 the king of Jericho and the king of Ai, which is near Bethel;

12:10 the king of Jerusalem; the king of Hebron;

12:11 the king of Jarmuth; the king of Lachish;

12:12 the king of Ailam; the king of Gezer;

12:13 the king of Debir; the king of Geder;

12:14 the king of Hormah; the king of Arad;

12:15 the king of Libnah; the king of Adullam;

12:16 the king of Makkedah;

12:17 the king of Taphoug; the king of Hepher;

12:18 the king of Aphek of Sharon;

12:19 the king of Hazor;

12:20 the king of Symoon; the king of Marron; the king of Aziph;

12:21 the king of Kedesh; the king of Taanach;

12:22 the king of Megiddo; the king of Jokneam in Carmel;

12:23 the king of Dor in Napheddor; the king of Goiim in Galilee;

12:24 the king of Tirzah. All these kings: twenty-nine.

Joshua 13

13:1 Now Joshua was old and advanced in days. The Lord said to Joshua, “You are advanced in days, and much land remains for an inheritance.

13:2 This is the land left: the territories of the Philistines, the Geshurites, and the Canaanites,

13:3 from the uninhabited region facing Egypt as far as the borders of Ekron, on the left of the Canaanites; it is reckoned to the five satrapies of the Philistines: Gaza, Ashdod, Ashkelon, Gath, and Ekron; and to the Hivites,

13:4 from Thaiman, and to all the land of Canaan opposite Gaza; and the Sidonians as far as Aphek, as far as the borders of the Amorites;

13:5 and all the land of Gabli of the Philistines, and all Lebanon toward the sunrise, from Gilgal beneath Mount Hermon to the entrance of Hamath.

13:6 All who dwell in the hill country from Lebanon to Misrephoth-maim, all the Sidonians, I will destroy before Israel. Only distribute it by lot to Israel, as I commanded you.

13:7 Now divide this land as an inheritance for the nine tribes and the half-tribe of Manasseh. You shall give it from the Jordan to the Great Sea toward the sunset; the Great Sea shall be the boundary.”

13:8 To the two tribes and the half-tribe of Manasseh—to Reuben and Gad—Moses gave land beyond the Jordan toward the sunrise. Moses the servant of the Lord gave it,

13:9 from Aroer on the bank of the Arnon torrent, and the city in the middle of the ravine, and all the Misor from Medeba to Dibon;

13:10 all the cities of Sihon king of the Amorites, who reigned in Heshbon, as far as the borders of the sons of Ammon;

13:11 Gilead, the territories of the Geshurites and Maacathites, all Mount Hermon, and all Bashan as far as Salcah;

13:12 all the kingdom of Og in Bashan, who reigned in Ashtaroth and Edrei. He was one of the remaining giants, and Moses struck him and destroyed him.

13:13 But the sons of Israel did not destroy the Geshurites, Maacathites, and Canaanites; the king of Geshur and the Maacathites lived among the sons of Israel to this very day.

13:14 Only the tribe of Levi was given no inheritance. The Lord, the God of Israel, is their inheritance, as the Lord said to them. This is the division that Moses apportioned to the sons of Israel in Araboth Moab beyond the Jordan opposite Jericho.

13:15 Moses gave an inheritance to the tribe of Reuben according to their divisions.

13:16 Their borders were from Aroer facing the Arnon ravine, and the city in the Arnon ravine, and all the Misor,

13:17 as far as Heshbon and all the cities in the Misor, Dibon, Bamoth-baal, and the house of Beelmon,

13:18 Jahaz, Kedemoth, and Mephaath,

13:19 Kiriathaim, Sibmah, Serada, and Sior on Mount Emak,

13:20 Beth-peor, Asedoth Phasga, and Beth-jeshimoth,

13:21 all the cities of the Misor and all the kingdom of Sihon king of the Amorites, whom Moses struck, together with the leaders of Midian—Evi, Rekem, Zur, Hur, and Reba—rulers under Sihon, and those who lived in the land.

13:22 They also killed Balaam son of Beor, the diviner, in the onslaught.

13:23 The borders of Reuben were: the Jordan as boundary. This was the inheritance of the sons of Reuben according to their divisions—their cities and their settlements.

13:24 Moses gave an inheritance to the sons of Gad according to their divisions.

13:25 Their borders were Jazer, all the cities of Gilead, and half the land of the sons of Ammon, as far as Aroer facing Rabbah,

13:26 and from Heshbon to Ramoth toward Mizpah, and Betonim and Mahanaim, as far as the borders of Debir;

13:27 and in Emek: Beth-haram, Bethanabra, Succoth, and Zaphon, and the rest of the kingdom of Sihon king of Heshbon. The Jordan shall form the boundary as far as a part of the Sea of Chinnereth beyond the Jordan on the east.

13:28 This was the inheritance of the sons of Gad according to their divisions—their cities and their settlements.

13:29 Moses gave an inheritance to the half-tribe of Manasseh according to their divisions.

13:30 Their borders were from Mahanaim: all the kingdom of Bashan, all the kingdom of Og king of Bashan, and all the villages of Jair in Bashan—sixty cities;

13:31 and half of Gilead, and the places in Ashtaroth and Edrei, cities of Og’s kingdom in Bashan, were given to the sons of Machir son of Manasseh and to half the sons of Machir son of Manasseh according to their divisions.

13:32 These are those whom Moses endowed with an inheritance beyond the Jordan, in Araboth Moab, beyond the Jordan opposite Jericho on the east.

Joshua 14

14:1 These are the sons of Israel who received an inheritance in the land of Canaan. Eleazar the priest, Joshua son of Nun, and the leaders of the ancestral houses of the tribes of the sons of Israel assigned it to them.

14:2 They inherited by lots, as the Lord commanded through Joshua for the nine tribes and the half-tribe,

14:3 from beyond the Jordan. And he gave the Levites no lot among them.

14:4 For the sons of Joseph were two tribes, Manasseh and Ephraim. No portion in the land was given to the Levites, except cities to live in, their allotted lands for the livestock, and their livestock.

14:5 As the Lord had commanded Moses, so the sons of Israel did, and they divided the land.

14:6 The sons of Judah drew near to Joshua at Gilgal. Caleb the son of Jephunneh the Kenizzite said to him, “You know the word that the Lord spoke to Moses the man of God concerning me and you at Kadesh-barnea.

14:7 For I was forty years old when Moses the servant of God sent me from Kadesh-barnea to spy out the land, and I answered him with a report according to his mind.

Note †: Joshua 14:7. His mind. The Greek says Caleb reported according to his mind, and Brenton preserves his. KJV reads mine heart and DRC as to me seemed true. Retain the Greek pronoun; identifying its antecedent is an interpretive question rather than a reason to replace it silently with the first person. ↩ 14:7

14:8 But my brothers who went up with me turned away the heart of the people; yet I gave myself to follow the Lord my God.

14:9 Moses swore on that day, saying, ‘The land on which you have trodden shall be a lot for you and your children for ever, for you gave yourself to follow the Lord our God.’

14:10 Now the Lord has sustained me, as He said. This is the forty-fifth year since the Lord spoke this word to Moses and Israel journeyed in the wilderness. And now, look: today I am eighty-five years old.

14:11 I am still strong today, as when Moses sent me; I am just as strong now to go out and come in for war.

14:12 Now I ask you for this mountain, as the Lord said on that day, for you heard this word on that day. The Anakim are now there, and great, fortified cities. If the Lord is with me, I shall destroy them, as the Lord said to me.”

14:13 Joshua blessed him and gave Hebron to Caleb son of Jephunneh son of Kenaz as a lot.

14:14 Therefore Hebron has belonged to Caleb son of Jephunneh the Kenizzite as a lot to this day, because he followed the command of the Lord, the God of Israel.

14:15 The former name of Hebron was the city of Arbok; it was the mother-city of the Anakim. And the land grew quiet from war.

Joshua 15

15:1 The borders of the tribe of Judah according to their divisions extended from the borders of Idumea, from the wilderness of Zin as far as Kadesh toward the southwest.

15:2 Their borders on the southwest extended to the edge of the Salt Sea, from the ridge stretching toward the southwest,

15:3 and it passes opposite the ascent of Akrabin, goes around Senna, goes up from the southwest to Kadesh-barnea, goes out to Hezron, ascends to Addara, and goes around the region west of Kadesh.

15:4 It goes toward Azmon and will pass through as far as the ravine of Egypt; the boundary will end at the sea. These are their borders on the southwest.

15:5 The borders on the east were the whole Salt Sea as far as the Jordan. Their borders on the north began at the ridge of the sea and at the edge of the Jordan.

15:6 The boundary rises to Beth-hoglah, passes on the north to Beth-arabah, and ascends to the stone of Baion son of Reuben.

15:7 The boundary ascends to the fourth part of the ravine of Achor and descends to Gilgal, opposite the ascent of Addamin, southwest of the ravine. It will pass through to the water of the Spring of the Sun and will end at the Spring of Rogel.

15:8 The boundary ascends into the ravine of Onom along the southwestern ridge of Jebus—that is Jerusalem. It passes through to the mountain summit facing the ravine of Onom toward the sea, at the northern part of the land of Raphain.

15:9 The boundary passes from the mountain’s summit to the spring of the water of Naphtho and passes to Mount Ephron. The boundary leads to Baal—that is the city of Jearim.

15:10 The boundary will go around from Baal toward the sea and pass to Mount Assares along the ridge, to the city of Jearim on the north—that is Chesalon. It will descend to the City of the Sun and pass toward the southwest.

15:11 The boundary will pass along the ridge of Ekron on the north, go out to Shikkeron, pass Mount Baalah, and go out to Jabneel. The boundary will end at the sea.

15:12 Their borders on the sea side were: the Great Sea shall form the boundary. These are the borders of the sons of Judah all around, according to their divisions.

15:13 To Caleb son of Jephunneh he gave a portion among the sons of Judah by God’s command, and Joshua gave him the city of Arbok, the mother-city of Anak—that is Hebron.

15:14 Caleb son of Jephunneh destroyed from there the three sons of Anak: Sousi, Talmai, and Achima.

15:15 Caleb went up from there against the inhabitants of Debir; Debir’s former name was City of Letters.

15:16 Caleb said, “Whoever takes and cuts down the City of Letters and gains mastery over it, I will give him my daughter Achsah as a wife.”

15:17 Othniel son of Kenaz, Caleb's younger brother, took it, and he gave him his daughter Achsah as his wife.

15:18 When she entered, she consulted with him, saying, "I will ask my father for a field." She cried out from the donkey, and Caleb said to her, "What is it?"

15:19 And she said to him, "Give me a blessing; for you have given me to the land of Negeb. Give me Golathmaim." And Caleb gave her Upper Golathmaim and Lower Golathmaim.

15:20 This was the inheritance of the tribe of the sons of Judah.

15:21 Their cities were these: the first city of the tribe of the sons of Judah at the borders of Edom in the wilderness was Kaibaiseleel; also Ara and Hazor,

15:22 Ikam, Regma, and Arouel,

15:23 Kedesh and Asorionain,

15:24 Mainam, Balmainan, and their villages,

15:25 and the cities of Aseron—that is Hazor,

15:26 Sen, Salmaa, and Moladah,

15:27 Seri and Baiphalad,

15:28 Cholaseola and Beer-sheba, with their villages and their settlements,

15:29 Baalah, Bakok, and Asom,

15:30 Elboudad, Bethel, and Hormah,

15:31 Ziklag, Macharim, and Sethennak,

15:32 Labos, Sale, and Eromoth: twenty-nine cities, with their villages.

15:33 In the plain: Eshtaol, Raa, and Assa,

15:34 Ramen, Tano, Ilouthoth, and Maiani,

15:35 Jarmuth, Adullam, Membra, Socoh, and Azekah,

15:36 Sakarim and Gederah, with its settlements: fourteen cities, with their villages.

15:37 Senna, Adasan, and Magadagad,

15:38 Dalal, Mizpah, and Jakareel,

15:39 Lachish, Basedoth, and Ideadalea,

15:40 Chabra, Maches, and Maachos,

15:41 Geddor, Bagadiel, Naamah, and Makkedah: sixteen cities, with their villages.

15:42 Libnah and Ithak,

15:43 Anoch, Jana, and Nezib,

15:44 Keilam, Akiezi, Kezib, Bathesar, and Ailon: ten cities, with their villages.

15:45 Ekron, its villages, and their settlements;

15:46 from Ekron, Gemna, and all the places near Ashdod, with their villages;

15:47 Ashdod, its villages, and its settlements; Gaza, its villages, and its settlements, as far as the torrent of Egypt. The Great Sea marks the boundary.

15:48 In the hill country: Shamir, Jattir, and Socoh,

15:49 Renna and City of Letters—that is Debir,

15:50 Anon, Eskaiman, and Aisam,

15:51 Gosom, Chalou, and Channa: eleven cities, with their villages.

15:52 Airem, Remna, and Soma,

15:53 Jemain, Bethachou, and Phakoua,

15:54 Euma, the city of Arbok—that is Hebron—and Sorth: nine cities, with their settlements.

15:55 Maor, Carmel, Ozib, and Itan,

15:56 Jariel, Jarikam, and Zakanaiim,

15:57 Gibeah and Timnah: nine cities, with their villages.

15:58 Aloua, Beth-zur, and Geddon,

15:59 Magaroth, Bethanam, and Thekoum: six cities, with their villages.

15:59a Tekoa, Ephrathah—that is Bethlehem—Phagor, Aitan, Koulon, Tatam, Eobes, Karem, Galem, Thether, and Manocho: eleven cities, with their villages.

15:60 Kiriath-baal—that is the city of Jearim—and Sotheba: two cities, with their settlements.

15:61 Baddargis, Tharabaam, Ainon, and Aichioza,

15:62 Naphlazon, the cities of Sodom, and Ankades: seven cities, with their villages.

15:63 The Jebusites lived in Jerusalem, and the sons of Judah could not destroy them. The Jebusites lived in Jerusalem until that day.

Joshua 16

16:1 The borders of the sons of Joseph began at the Jordan opposite Jericho on the east and will ascend from Jericho into the wilderness hill country to Bethel-luza,

16:2 and will go out to Bethel and pass to the borders of the Chatarothites,

16:3 and will pass toward the sea to the borders of Aptalim as far as the borders of Lower Beth-horon; their endpoint will be at the sea.

16:4 The sons of Joseph, Ephraim and Manasseh, received their inheritance.

16:5 The borders of the sons of Ephraim according to their divisions were these: the borders of their inheritance on the east were Ataroth and Erok, as far as Upper Beth-horon and Gazara.

16:6 The boundary will pass toward the sea to Ikasmon, with Therma on the north; it will turn eastward to Thenasa and Sellesa and pass on the east to Janoka,

16:7 and to Macho and Ataroth and their villages; it will come to Jericho and pass through to the Jordan.

16:8 From Taphou the boundary will go toward the sea to Chelkana, and their endpoint will be at the sea. This is the inheritance of the tribe of Ephraim according to their divisions.

16:9 Also there were cities set apart for the sons of Ephraim amid the inheritance of the sons of Manasseh—all the cities and their villages.

16:10 Ephraim did not destroy the Canaanites who lived in Gezer. The Canaanites lived in Ephraim to this day, until Pharaoh king of Egypt went up, took it, and set it on fire. They pierced through the Canaanites, Perizzites, and inhabitants of Gezer, and Pharaoh gave it as a dowry to his daughter.

Joshua 17

17:1 The borders belonged to the tribe of the sons of Manasseh, for he was Joseph's firstborn: to Machir, Manasseh's firstborn, the father of Gilead—for he was a man of war—in Gilead and Bashan.

17:2 There was also an allotment for the remaining sons of Manasseh according to their divisions: the sons of Jezer, Kelez, Jeziel, Shechem, Symarim, and Hepher. These were the males according to their divisions.

17:3 Zelophehad son of Hepher had no sons, only daughters. These were the names of Zelophehad's daughters: Mahlah, Noah, Egla, Milcah, and Tirzah.

17:4 They stood before Eleazar the priest, Joshua, and the leaders, saying, "God commanded through Moses that an inheritance be given us among our brothers." A lot was given them by the Lord's command among their father's brothers.

17:5 Their measured allotment fell from Anassa, and the plain of Labek from Gilead, which is beyond the Jordan,

17:6 because daughters of the sons of Manasseh inherited a lot among their brothers. The land of Gilead belonged to the remaining sons of Manasseh.

17:7 The borders of the sons of Manasseh were Delanath, which faces the sons of Anath; the boundary goes to Jamin and Jassib, to the spring of Thaphthoth.

17:8 It shall belong to Manasseh, but Thapheth on the borders of Manasseh belongs to the sons of Ephraim.

17:9 The boundary will descend to the ravine of Karana toward the southwest, along the ravine of Jariel; a terebinth belongs to Ephraim amid a city of Manasseh. Manasseh's border is on the north toward the torrent, and its endpoint will be the sea.

17:10 On the southwest it belongs to Ephraim, and on the north to Manasseh; the sea shall be their boundary. They shall join Asher on the north and Issachar on the east.

17:11 Within Issachar and Asher, Manasseh shall have Beth-shean and their villages, the inhabitants of Dor and its villages, the inhabitants of Megiddo and its villages, and the third part of Napheta and its villages.

17:12 The sons of Manasseh could not destroy these cities, and the Canaanites began to live in this land.

17:13 When the sons of Israel grew strong, they made the Canaanites subject to them, but did not utterly destroy them.

17:14 The sons of Joseph answered Joshua, saying, "Why have you given us only one lot and one measured portion as an inheritance? I am a numerous people, and God has blessed me."

17:15 Joshua said to them, "If you are a numerous people, go up to the woodland and clear it for yourself, if the mountain of Ephraim is too cramped for you."

17:16 They said, "The mountain of Ephraim will not be enough for us, and the Canaanites dwelling in it have choice cavalry and iron, in Beth-shean and its villages in the Valley of Jezreel."

17:17 And Joshua said to the sons of Joseph, "If you are a numerous people and have great strength, you shall not have one lot only,

17:18 for the woodland shall be yours. Since it is woodland, you shall clear it, and it shall be yours, when you destroy the Canaanites, though they have choice cavalry; for you are stronger than they."

Joshua 18

18:1 The whole congregation of the sons of Israel assembled at Shiloh and pitched the Tabernacle of Testimony there. The land was held under their control.

18:2 Seven tribes of the sons of Israel remained who had not received an inheritance.

18:3 Joshua said to the sons of Israel, "How long will you delay taking possession of the land which the Lord our God has given?

18:4 Provide three men from each tribe, and let them rise, travel through the land, and describe it before me according to how it needs to be divided." (They came to him,

18:5 and he divided seven portions for them.) "Judah shall mark their boundary on the southwest, and the sons of Joseph shall mark it on the north.

18:6 Divide the land into seven portions and bring it here to me, and I will bring out a lot for you before the Lord our God.

18:7 For the sons of Levi have no portion among you, because the priesthood of the Lord is their portion. Gad, Reuben, and the half-tribe of Manasseh received their inheritance beyond the Jordan on the east, which Moses the servant of the Lord gave them."

18:8 The men rose and went. Joshua commanded the men going to survey the land, saying, "Go and survey the land and return to me. Here at Shiloh I will bring out a lot for you before the Lord."

18:9 They went, surveyed the land, saw it, and wrote it by its cities in seven portions in a scroll, which they brought to Joshua.

18:10 Joshua cast a lot for them at Shiloh before the Lord.

18:11 The lot of the tribe of Benjamin came out first according to their divisions. The borders of their lot extended between Judah and the sons of Joseph.

18:12 Their borders on the north began at the Jordan. The boundary will ascend along the northern ridge of Jericho, go up the mountain toward the sea, and end at the wilderness district of Bethon.

18:13 From there the boundary will pass to Luza along its southwestern ridge—that is Bethel—and descend to Maatarothorech, into the hill country southwest of Lower Beth-horon.

18:14 The boundary will pass and turn on the side facing the sea toward the southwest, from the mountain facing Beth-horon on the southwest, and end at Kiriath-baal—that is Kiriath-jearim, a city of the sons of Judah. This is the side toward the sea.

18:15 The southwestern side began at the edge of Kiriath-baal. The boundary will pass to Gasin, to the spring of the water of Naphtho.

18:16 The boundary will descend to the edge of the mountain facing the wooded valley of Onnam, at the northern part of Emekraphain. It will descend through Gaienna along the southwestern ridge of the Jebusites and descend to the Spring of Rogel,

18:17 and will pass to the spring of Bethsamys, pass to Galiloth opposite the ascent of Aithamin, and descend to the stone of Baion of the sons of Reuben.

18:18 It will pass along the northern ridge of Beth-arabah and descend

18:19 to the borders along the northern ridge of Beth-hoglah. The boundary will end at the northern ridge of the Salt Sea, at the edge of the Jordan on the southwest. These are the borders on the southwest.

18:20 The Jordan shall form the boundary on the eastern side. This is the inheritance of the sons of Benjamin, its borders all around, according to their divisions.

18:21 The cities of the sons of Benjamin according to their divisions were Jericho, Betheglio, and Amekasis,

18:22 Bethabara, Sara, and Besana,

18:23 Aiin, Phara, and Ephrathah,

18:24 Karapha, Kephira, Moni, and Gaba: twelve cities, with their villages.

18:25 Gibeon, Ramah, and Beeroth,

18:26 Massema, Miron, and Amoke,

18:27 Phira, Kaphan, Nakan, Selekan, and Thareela,

18:28 Jebus—that is Jerusalem—and cities, and Gabaothjarim: thirteen cities, with their villages. This is the inheritance of the sons of Benjamin according to their divisions.

Joshua 19

19:1 The second lot came out for the sons of Simeon, and their inheritance lay amid the lots of the sons of Judah.

19:2 Their lot was Beer-sheba, Samaa, and Koladam,

19:3 Arsola, Bola, and Asom,

19:4 Elthoula, Boula, and Hormah,

19:5 Ziklag, Bethmachereb, and Sarsousin,

19:6 Batharoth and their fields: thirteen cities, with their villages.

19:7 Eremmon, Thalcha, Ether, and Ashan: four cities, with their villages

19:8 around their cities as far as Barek, going toward Bameth on the southwest. This is the inheritance of the tribe of the sons of Simeon according to their divisions.

19:9 The inheritance of the tribe of the sons of Simeon came from Judah's lot, because the portion of the sons of Judah was larger than theirs. So the sons of Simeon inherited amid their lot.

19:10 The third lot came out for Zebulun according to their divisions. The borders of their inheritance shall be Esedek,

19:11 Gola; their borders are the sea and Maragella. It shall join Beth-arabah at the ravine facing Jekman.

19:12 It turned back from Seddouk opposite the east, to Bethsamys at the borders of Chaselothaith; it will pass to Daberoth and ascend to Phangai.

19:13 From there it will turn opposite the east toward Gebere, toward the city of Katasem, and pass to Remmona, Amathar, Aoza.

19:14 The boundary will turn on the north toward Amoth, and their endpoint shall be Gaiphael,

19:15 with Katanath, Nabaal, Symoon, Jericho, and Bethman.

19:16 This is the inheritance of the tribe of the sons of Zebulun according to their divisions—cities and their villages.

19:17 The fourth lot came out for Issachar.

19:18 Their borders included Jazel, Chasaloth, and Shunem,

19:19 Agin, Siona, Reeroth, and Anachereth,

19:20 Dabiron, Kison, and Rebes,

19:21 Remmas, Jeon, Tomman, Aimarek, and Bersaphes.

19:22 The boundary shall join Gaithbor and Salim toward the sea and Bethsamys, and its boundary shall end at the Jordan.

19:23 This is the inheritance of the tribe of the sons of Issachar according to their divisions—the cities and their villages.

19:24 The fifth lot came out for Asher.

19:25 Their borders extended from Eleketh, Aleph, Baithok, and Keaph,

19:26 and Elimelech, Amiel, and Maasa; it shall join Carmel toward the sea, and Sion and Labanath.

19:27 It shall turn from the sunrise to Bethegeneth and join Zebulun, and from Gai and Phtaiel on the north the boundary shall enter Saphthaibaithme and Inael and pass to Choba Masomel,

19:28 and Elbon, Raab, Ememaon, and Kanthan, as far as Sidon the Great.

19:29 The boundary shall turn to Ramah and as far as the spring of Masphassat and the Tyrians; the boundary shall turn to Jasiph, and its endpoint shall be the sea, and from Leb and Echozob,

19:30 with Archob, Aphek, and Raau.

19:31 This is the inheritance of the tribe of the sons of Asher according to their divisions—cities and their villages.

19:32 The sixth lot came out for Naphtali.

19:33 Their borders were Moolam, Mola, Besemiin, Arme, Nabok, and Jephthamai as far as Dodam, and their endpoints were the Jordan.

19:34 The boundary shall turn toward the sea to Enath Tabor, pass from there to Jakana, join Zebulun on the south and Asher toward the sea, with the Jordan toward the sunrise.

19:35 The walled cities of the Tyrians were Tyre and Omatha, Daketh and Chinnereth,

19:36 Armaith, Arael, and Hazor,

19:37 Kedesh, Assari, and the Spring of Hazor,

19:38 Keroe, Megala, Arim, Beththame, and Thessamys.

19:39 This is the inheritance of the tribe of the sons of Naphtali.

19:40 The seventh lot came out for Dan.

19:41 Their borders were Sarath and Asa, cities of Sammaus,

19:42 Salabin, Ammon, and Silatha,

19:43 Ailon, Timnah, and Ekron,

19:44 Alkatha, Begethon, and Gebeelan,

19:45 Azor, Banaibakat, and Gath-rimmon,

19:46 From the sea, Jerakon was a boundary near Joppa.

19:47 This is the inheritance of the tribe of the sons of Dan according to their divisions—their cities and their villages.

19:47a The sons of Dan did not drive out the Amorites who were pressing them in the hill country. The Amorites did not allow them to descend into the valley and pressed away from them the boundary of their allotted portion.

19:48 The sons of Judah went and fought against Lachish, captured it, struck it with the edge of the sword, and inhabited it. They called its name Lasendak.

Note †: Joshua 19:48. Judah and Lachish. The governing Greek names the sons of Judah, Lachish, and Lasendak. Brenton names Dan with Lachis and Lasendan; KJV and DRC put Dan’s taking of Leshem or Lesem at 19:47. This is a substantial divergence. Retain the declared Greek reading and show the comparison at the corresponding passage, not merely at the same verse number. ↩ 19:48

19:48a The Amorites persisted in dwelling in Elom and Salamin. The hand of Ephraim grew heavy upon them, and they became tributary to them.

19:49 They went to take possession of the land according to their boundary, and the sons of Israel gave Joshua son of Nun a lot among them,

19:50 by God’s command. They gave him the city he requested, Thamnasarach, which is in the mountain of Ephraim. He built the city and lived in it.

19:51 These are the divisions that Eleazar the priest, Joshua son of Nun, and the leaders of the ancestral houses among the tribes of Israel assigned as inheritances by lots at Shiloh before the Lord, beside the doors of the Tabernacle of Testimony. They went to take possession of the land.

Joshua 20

20:1 The Lord spoke to Joshua, saying,

20:2 “Speak to the sons of Israel, saying, ‘Appoint for yourselves the cities of refuge of which I spoke to you through Moses,

20:3 a refuge for the killer who strikes a person involuntarily. The cities shall be a refuge for you; and the killer shall not die by the hand of the next of kin avenging the blood, until he stands before the congregation for judgment.’”

20:7 He set apart Kedesh in Galilee in the mountain of Naphtali, Shechem in the mountain of Ephraim, and the city of Arbok—that is Hebron—in the mountain of Judah.

20:8 Beyond the Jordan he appointed Bosor in the wilderness in the plain from the tribe of Reuben, Aremoth in Gilead from the tribe of Gad, and Gaulon in Bashan from the tribe of Manasseh.

20:9 These were the designated cities for the sons of Israel and for the sojourner attached to them, for anyone who struck a person involuntarily to flee there, so that he might not die by the hand of the next of kin avenging the blood until he stood before the congregation for judgment.

Joshua 21

21:1 The ancestral heads of the sons of Levi approached Eleazar the priest, Joshua son of Nun, and the tribal heads of the ancestral houses from the tribes of Israel,

21:2 and said to them at Shiloh in the land of Canaan, “The Lord commanded through Moses that cities be given us to live in, with surrounding lands for our livestock.”

21:3 The sons of Israel gave the Levites, when assigning the inheritance by the Lord’s command, the cities and their surrounding lands.

21:4 The lot came out for the division of Kohath, and the sons of Aaron, the priests, the Levites, received by lot thirteen cities from the tribe of Judah, the tribe of Simeon, and the tribe of Benjamin;

21:5 the remaining sons of Kohath received by lot ten cities from the tribe of Ephraim, the tribe of Dan, and the half-tribe of Manasseh.

21:6 The sons of Gershon received thirteen cities from the tribe of Issachar, the tribe of Asher, the tribe of Naphtali, and the half-tribe of Manasseh in Bashan.

21:7 The sons of Merari, according to their divisions, received by lot twelve cities from the tribe of Reuben, the tribe of Gad, and the tribe of Zebulun.

21:8 The sons of Israel gave the Levites the cities and their surrounding lands by lot, as the Lord had commanded Moses.

21:9 The tribe of the sons of Judah and the tribe of the sons of Simeon, and some from the tribe of the sons of Benjamin, gave the cities, and they were assigned

21:10 to the sons of Aaron from the division of Kohath among the sons of Levi, because the lot belonged to them.

21:11 He gave them Kiriath-arbok, the mother-city of the Anakim—that is Hebron—in the mountain of Judah. But the surrounding lands around it,

21:12 and the fields of the city and its villages, Joshua gave as a possession to the sons of Caleb son of Jephunneh.

21:13 To the sons of Aaron he gave Hebron, the city of refuge for the one who killed, with its allotted lands, and Libnah with its allotted lands,

21:14 Ailom with its allotted lands, and Tema with its allotted lands,

21:15 Gella with its allotted lands, and Debir with its allotted lands,

21:16 Asa with its allotted lands, Tany with its allotted lands, and Bethsamys with its allotted lands: nine cities from these two tribes.

21:17 From the tribe of Benjamin: Gibeon with its allotted lands, and Gathet with its allotted lands,

21:18 Anathoth with its allotted lands, and Gamala with its allotted lands: four cities.

21:19 All the cities of the sons of Aaron, the priests, were thirteen.

21:20 For the divisions of the sons of Kohath, the Levites remaining from the sons of Kohath, a city of their territory came from the tribe of Ephraim,

21:21 and they gave them Shechem, the city of refuge for the one who killed, with its allotted lands, and Gazara with what belonged to it and its allotted lands,

21:22 Kabsaïm with its allotted lands, and Upper Beth-horon with its allotted lands: four cities.

21:23 From the tribe of Dan: Elkothaim with its allotted lands, and Gethedan with its allotted lands,

21:24 Aijalon with its allotted lands, and Gath-rimmon with its allotted lands: four cities.

21:25 From the half-tribe of Manasseh: Taanach with its allotted lands, and Jebatha with its allotted lands: two cities.

21:26 All the cities were ten, with their allotted lands, for the divisions of the remaining sons of Kohath.

21:27 To the sons of Gershon, the Levites, from the half-tribe of Manasseh: the cities set apart for those who killed, Gaulon in Bashan with its allotted lands, and Bosora with its allotted lands: two cities.

21:28 From the tribe of Issachar: Kison with its allotted lands, and Debba with its allotted lands,

21:29 Remmath with its allotted lands, and Spring of Letters with its allotted lands: four cities.

21:30 From the tribe of Asher: Basellan with its allotted lands, and Dabbon with its allotted lands,

21:31 Helkath with its allotted lands, and Rehob with its allotted lands: four cities.

21:32 From the tribe of Naphtali: Kedesh in Galilee, the city set apart for the one who killed, with its allotted lands, Emmath with its allotted lands, and Themmon with its allotted lands: three cities.

21:33 All the cities of Gershon according to their divisions were thirteen cities.

21:34 To the division of the sons of Merari, the remaining Levites, from the tribe of the sons of Zebulun: Maan with its surrounding lands, and Kedesh with its surrounding lands,

21:35 Dimnah with its surrounding lands, and Sella with its surrounding lands: four cities.

21:36 Beyond the Jordan opposite Jericho, from the tribe of Reuben: Bosor, the city of refuge for the one who killed, in the wilderness of Misor, with its surrounding lands, and Jazer with its surrounding lands,

21:37 Dekmon with its surrounding lands, and Mapha with its surrounding lands: four cities.

21:38 From the tribe of Gad: Ramoth in Gilead, the city of refuge for the one who killed, with its surrounding lands, and Kamin with its surrounding lands,

21:39 Heshbon with its surrounding lands, and Jazer with its surrounding lands: four cities in all.

21:40 These were all the cities for the sons of Merari according to their divisions, those remaining from the tribe of Levi. Their territory comprised twelve cities.

21:41 All the cities of the Levites amid the possession of the sons of Israel were forty-eight cities with their surrounding lands

21:42 around these cities—each city with its surrounding lands around the city; so for all these cities.

21:42a Joshua finished dividing the land within their borders.

21:42b The sons of Israel gave Joshua a portion according to the Lord’s command. They gave him the city he requested; they gave him Thamnasarach in the mountain of Ephraim.

21:42c Joshua built the city and lived in it.

21:42d Joshua took the stone knives with which he circumcised the sons of Israel born on the journey in the wilderness, and he placed them in Thamnasarach.

21:43 The Lord gave Israel all the land that He had sworn to give their fathers. They inherited it and lived in it.

21:44 The Lord gave them rest all around, as He had sworn to their fathers. No one from all their enemies rose before them; the Lord handed all their enemies into their hands.

21:45 Not one of all the good words that the Lord spoke to the sons of Israel failed; all came to pass.

Joshua 22

22:1 Then Joshua summoned the sons of Reuben, the sons of Gad, and the half-tribe of Manasseh,

22:2 and said to them, “You have heeded all that Moses the servant of the Lord commanded you, and have obeyed my voice in all that I commanded you.

22:3 You have not forsaken your brothers these many days, even to this day; you have kept the command of the Lord your God.

22:4 And now the Lord our God has given our brothers rest, as He told them. Turn back therefore, and go to your homes and to the land of your possession, which Moses gave you beyond the Jordan.

22:5 Only take great care to do the commandments and the law which Moses the servant of the Lord commanded us to do: to love the Lord your God, to walk in all His ways, to keep His commandments, to cling to Him, and to serve Him with all your mind and all your soul.”

22:6 Joshua blessed them and sent them away, and they went to their homes.

22:7 Moses had given an inheritance in Bashan to half the tribe of Manasseh, and Joshua had given one to the other half with their brothers beyond the Jordan toward the sea. When Joshua sent them away to their homes and blessed them,

22:8 they went to their homes with much wealth, very much livestock, silver, gold, iron, and many garments, and divided the spoil of the enemies with their brothers.

22:9 The sons of Reuben, the sons of Gad, and the half-tribe of the sons of Manasseh went from the sons of Israel at Shiloh in the land of Canaan to the land of Gilead, the land of their possession, which they inherited by the Lord’s command through Moses.

22:10 They came to Galgala of the Jordan, which is in the land of Canaan, and the sons of Gad, the sons of Reuben, and the half-tribe of Manasseh built an altar there beside the Jordan, an altar great to behold.

22:11 The sons of Israel heard people saying, “Behold, the sons of Gad, the sons of Reuben, and the half-tribe of Manasseh have built an altar at the borders of the land of Canaan, on the Gilead of the Jordan, on the side of the sons of Israel.”

22:12 All the sons of Israel gathered at Shiloh to go up and wage war against them.

22:13 The sons of Israel sent Phinehas son of Eleazar, son of Aaron the high priest, to the sons of Reuben, the sons of Gad, and the half-tribe of Manasseh in the land of Gilead,

22:14 and ten leaders with him, one leader from an ancestral house from each of the tribes of Israel; they were leaders of ancestral houses, commanders of thousands in Israel.

22:15 They came to the sons of Gad, the sons of Reuben, and the half-tribe of Manasseh in the land of Gilead and spoke to them, saying,

22:16 “Thus says the whole congregation of the Lord: ‘What is this offence that you have committed before the God of Israel, turning away today from the Lord, in that you have built yourselves an altar and become apostates from the Lord?

22:17 Was the sin of Peor a small thing for us? We have not been cleansed of it to this day, and a plague came upon the congregation of the Lord.

22:18 And will you turn away today from the Lord? If you depart today from the Lord, tomorrow wrath shall come upon all Israel.

22:19 Now, if the land of your possession is too small for you, cross into the land of the Lord’s possession, where the tabernacle of the Lord dwells, and inherit among us. Do not become apostates from God or depart from the Lord by building yourselves an altar apart from the altar of the Lord our God.

22:20 Behold, did not Achar son of Zerah commit an offence concerning the devoted thing, and wrath came upon the whole congregation of Israel? He was only one man; was he alone the one who died for his own sin?’”

22:21 The sons of Reuben, the sons of Gad, and the half-tribe of Manasseh answered the commanders of thousands in Israel, saying,

22:22 “God, God is Lord! And God, God the Lord, He knows, and Israel shall know. If in apostasy we offended before the Lord, may He not deliver us this day.

22:23 If we built ourselves an altar to depart from the Lord our God, to offer on it a sacrifice of whole burnt offerings or a sacrifice of well-being, the Lord will require an account.

22:24 We did this out of concern about this matter, saying, ‘Tomorrow your children might say to our children, “What do you have to do with the Lord, the God of Israel?

22:25 The Lord has made the Jordan a boundary between us and you, and you have no portion in the Lord.” Your sons would turn our sons away, so that they would not revere the Lord.’

22:26 We said that we should act in this way: build this altar, not for offerings and not for sacrifices,

22:27 but so that it may be a testimony between us and you, and between our generations after us, that we may perform service to the Lord before Him with our offerings and our sacrifices and our sacrifices of well-being. Then your children shall not say to our children tomorrow, ‘You have no portion in the Lord.’

22:28 We said, ‘If ever they speak to us and to our generations tomorrow, they shall say, “Behold the likeness of the Lord’s altar which our fathers made, not for offerings or sacrifices, but as a testimony between you and us and between our sons.”’

22:29 May it never be that we turn away from the Lord in these present days, departing from the Lord by building an altar for offerings, salamin sacrifices, and a sacrifice of well-being apart from the Lord’s altar before His tent.”

Note †: Joshua 22:29. Salamin sacrifices. The Greek retains salamin as a borrowed sacrificial term. The draft keeps it provisionally with a note. Brenton renders the category through peace language; KJV has burnt, meat, and other offerings, while DRC uses sacrifices and victims. A familiar English list must not conceal the unresolved form in the declared source. ↩ 22:29

22:30 When Phinehas the priest and all the leaders of the congregation of Israel with him heard the words spoken by the sons of Reuben, the sons of Gad, and the half-tribe of Manasseh, they were pleased.

22:31 And Phinehas the priest said to the sons of Reuben, the sons of Gad, and the half-tribe of Manasseh, “Today we know that the Lord is with us, for you have committed no offence before the Lord, and you have delivered the sons of Israel from the hand of the Lord.”

22:32 Phinehas the priest and the leaders returned from the sons of Reuben, the sons of Gad, and the half-tribe of Manasseh, from the land of Gilead to the land of Canaan, to the sons of Israel, and reported the words to them.

22:33 It pleased the sons of Israel. They spoke to the sons of Israel, blessed the God of the sons of Israel, and said they should no longer go up against them for war to destroy the land of the sons of Reuben, the sons of Gad, and the half-tribe of Manasseh. They dwelt upon it.

22:34 Joshua named the altar of Reuben, Gad, and the half-tribe of Manasseh, and said, “It is a testimony between them that the Lord is their God.”

Joshua 23

23:1 After many days, after the Lord had given Israel rest from all their enemies all around, Joshua was old, advanced in days,

23:2 and Joshua summoned all the sons of Israel, their council of elders, leaders, scribes, and judges, and said to them, “I have grown old and advanced in days.

23:3 You have seen all that the Lord your God did to all these nations before you; for the Lord your God is He who fought for you.

23:4 Behold, I have assigned these nations that remain to you in the lots for your tribes, from the Jordan, all the nations that I destroyed; and the boundary shall extend from the Great Sea toward the sunset.

23:5 The Lord your God Himself shall destroy them before you until they perish. He shall send wild beasts against them until He destroys them and their kings before you. Inherit their land, as the Lord your God told you.

23:6 Be very strong, then, to keep and do all that is written in the book of the law of Moses, so that you do not turn aside to the right or to the left,

23:7 and do not enter among these nations that remain. Do not let the names of their gods be named among you, and do not bow down to them or serve them,

23:8 but cling to the Lord your God, as you have done to this day.

23:9 The Lord destroyed them before you, great and strong nations; no one has stood against you to this day.

23:10 One of you pursued a thousand, for the Lord your God was fighting for you, as He told you.

23:11 Take great care to love the Lord your God.

23:12 For if you turn back and cling to these nations that remain with you, and intermarry with them, and mingle with them and they with you,

23:13 know that the Lord shall surely no longer destroy these nations before you. They shall be traps and stumbling blocks to you, and nails in your heels and darts in your eyes, until you perish from this good land which the Lord your God has given you.

23:14 I am departing on the way of all who are upon the earth. You shall know in your heart and soul that not one word has failed of all the words which the Lord your God spoke concerning all that belongs to you; not one has proved untrue.

23:15 As all the good words which the Lord spoke to you have come upon you, so the Lord God shall bring upon you all the harmful words, until He destroys you from this good land which the Lord gave you,

23:16 when you transgress the covenant of the Lord your God which He commanded you, and go and serve other gods and bow down to them.”

Joshua 24

24:1 Joshua gathered all the tribes of Israel to Shiloh. He summoned their elders, scribes, and judges and made them stand before God.

24:2 Joshua said to all the people, “Thus says the Lord, the God of Israel: ‘From the beginning your fathers lived beyond the River—Terah, the father of Abraham and the father of Nahor—and they served other gods.

24:3 I took your father Abraham from beyond the River, led him through all the land, multiplied his offspring, and gave him Isaac,

24:4 and to Isaac, Jacob and Esau. I gave Mount Seir to Esau as his inheritance, and Jacob and his sons went down to Egypt and there became a great, numerous, and mighty nation.’

24:5 The Egyptians afflicted them, and the Lord struck Egypt by what He did to them; afterward He brought you

24:6 out of Egypt, and you entered the Red Sea. And the Egyptians pursued your fathers with chariots and horses into the Red Sea,

24:7 and we cried to the Lord. And He set a cloud and thick darkness between us and the Egyptians, and brought the sea upon them and covered them. And your eyes saw all that the Lord did in the land of Egypt. And you were in the wilderness many days.

24:8 And He brought you into the land of the Amorites dwelling beyond the Jordan. And they arrayed themselves against you, and the Lord delivered them into your hands. And you inherited their land and destroyed them before you.

24:9 Balak son of Zippor, king of Moab, arose and arrayed himself against Israel. He sent and called Balaam to curse you.

24:10 But the Lord your God was unwilling to destroy you. He blessed you abundantly, rescued you from their hands, and handed them over.

24:11 And you crossed the Jordan and came to Jericho. And the inhabitants of Jericho fought against you, the Amorites, Canaanites, Perizzites, Hivites, Jebusites, Hittites, and Girgashites; and the Lord delivered them into your hands.

24:12 He sent the swarm of wasps before you, and it drove them out from before you, twelve kings of the Amorites, not by your sword or by your bow.

24:13 He gave you a land for which you did not labour, and cities which you did not build, and you were settled in them. You shall eat of vineyards and olive groves which you did not plant.

24:14 Now fear the Lord and serve Him with uprightness and righteousness. Remove the foreign gods your fathers served beyond the River and in Egypt, and serve the Lord.

24:15 But if it does not please you to serve the Lord, choose for yourselves today whom you will serve: the gods of your fathers beyond the River, or the gods of the Amorites in whose land you dwell. But I and my house will serve the Lord, for He is holy."

24:16 The people answered and said, "May it never be that we abandon the Lord to serve other gods.

24:17 The Lord our God—He is God. He brought us and our fathers up from Egypt and guarded us on all the way we travelled and among all the nations through whom we passed.

24:18 The Lord drove out before us the Amorites and all the nations living in the land. We too will serve the Lord, for He is our God."

24:19 Joshua said to the people, "You cannot serve the Lord, for He is a holy God; and being jealous, He will not forgive your sins and your lawless deeds.

24:20 Whenever you forsake the Lord and serve other gods, He shall come upon you and afflict you and consume you in return for the good He has done you."

24:21 The people said to Joshua, "No! We will serve the Lord."

24:22 And Joshua said to the people, "You are witnesses against yourselves that you have chosen the Lord to serve Him.

24:23 Now remove the foreign gods among you and direct your heart to the Lord, the God of Israel."

24:24 The people said to Joshua, "The Lord we will serve, and His voice we will obey."

24:25 Joshua made a covenant with the people on that day and gave them law and judgment at Shiloh before the tent of the God of Israel.

24:26 He wrote these words in a scroll, the law of God. Joshua took a great stone and set it beneath the terebinth before the Lord.

24:27 Joshua said to the people, "Behold, this stone shall be among you as a testimony, for it has heard all that was spoken to it by the Lord, what He spoke to us today. It shall be among you as a testimony at the last of the days, whenever you deal falsely with the Lord my God."

24:28 Joshua sent the people away, and each went to his own place.

24:29 Israel served the Lord all the days of Joshua and all the days of the elders who outlived Joshua and saw all the works the Lord had done for Israel.

24:30 After those things Joshua son of Nun, the servant of the Lord, died at the age of one hundred ten years.

24:31 They buried him by the borders of his lot at Thamnathasachara in the mountain of Ephraim, north of Mount Gaash.

24:31a There they placed with him in the tomb in which they buried him the stone knives with which he circumcised the sons of Israel at Gilgal, when he brought them out of Egypt, as the Lord commanded them. They are there to this very day.

24:32 The sons of Israel brought Joseph's bones up from Egypt and buried them at Shechem in the portion of the field that Jacob acquired from the Amorites living at Shechem for one hundred ewe lambs; he gave it to Joseph as a portion.

24:33 After these things Eleazar son of Aaron, the high priest, died and was buried at Gabaath of Phinehas his son, which he had given him in the mountain of Ephraim.

24:33a On that day the sons of Israel took the ark of God and carried it about among themselves. Phinehas served as priest in place of Eleazar his father until he died and was buried at his own Gabaath.

24:33b The sons of Israel went away, each to his own place and his own city. The sons of Israel revered Astarte and Ashtaroth and the gods of the nations around them. The Lord handed them into the hands of Eglom king of Moab, and he ruled over them for eighteen years.

Judges

Judges 1

1:1 After Joshua’s death, the sons of Israel inquired of the Lord, saying, “Who shall go up for us against the Canaanites, to lead the battle against them?”

1:2 The Lord said, “Judah shall go up. Behold, I have given the land into his hand.”

1:3 And Judah said to Simeon his brother, “Go up with me into my allotted territory, and let us fight against the Canaanites; and I also will go with you into your allotted territory.” And Simeon went with him.

1:4 Judah went up, and the Lord gave the Canaanites and the Perizzites into his hand. He struck them at Bezek: ten thousand men.

1:5 They found Adoni-bezek at Bezek, fought against him, and struck the Canaanites and the Perizzites.

1:6 Adoni-bezek fled, but they pursued him, seized him, and cut off the extremities of his hands and his feet.

1:7 Adoni-bezek said, “Seventy kings, with the extremities of their hands and feet cut off, used to gather what was beneath my table. As I have done, so God has repaid me.” They brought him to Jerusalem, and he died there.

1:8 The sons of Judah fought against Jerusalem and captured it. They struck it with the edge of the sword and burned the city with fire.

1:9 After these things the sons of Judah went down to fight against the Canaanites dwelling in the hill country, the south, and the plain.

1:10 Judah went against the Canaanites dwelling in Hebron, and Hebron came out against him. Hebron’s former name was Kariatharboksepher. He struck Sheshai, Ahiman, and Talmai, descendants of Anak.

1:11 From there they went against the inhabitants of Debir. Debir’s former name was City of Letters.

1:12 And Caleb said, “Whoever strikes the City of Letters and takes possession of it, I will give him Achsah my daughter as wife.”

1:13 Othniel son of Kenaz, Caleb’s younger brother, took possession of it, and Caleb gave him Achsah his daughter as wife.

1:14 And when she entered, he urged her to ask her father for the field. She murmured on the beast of burden and cried out from it, “You have given me away into a southern land.” And Caleb said to her, “What do you desire?”

1:15 And Achsah said to him, “Give me a blessing; for you have given me away into a southern land. Give me a redemption of water.” And Caleb gave her, according to her heart, the redemption of the heights and the redemption of the low places.

Note †: Judges 1:15. Redemption of water. The Greek’s redemption wording is retained provisionally. Brenton has ransom of water, while KJV gives springs and DRC land watered with springs. The phrase is difficult; no doctrine of redemption is inferred from it, and the smoother historical geography must not be silently substituted for this Greek form. ↩ 1:15

1:16 The descendants of Jobab the Kenite, Moses’ father-in-law, went up from the City of Palms to the sons of Judah, into the wilderness in the south, on the descent to Arad. He went and dwelt with the people.

1:17 Judah went with Simeon his brother. They struck the Canaanites dwelling in Sepheth, placed it under the ban, and destroyed it. They called the city’s name Destruction.

1:18 Judah did not possess Gaza and its territory, Ashkelon and its territory, Ekron and its territory, or Ashdod and its surrounding lands.

1:19 The Lord was with Judah, and he inherited the mountain, because he could not inherit the inhabitants of the valley, because Rechab had separated it.

Note †: Judges 1:19. Rechab. Retain the difficult Greek reference to Rechab provisionally. Brenton likewise treats Rechab as a name, though with a different predicate. KJV has iron chariots and DRC chariots armed with scythes. The current phrase requires independent review; a familiar chariot reading cannot be inserted without changing the declared text. ↩ 1:19

1:20 He gave Hebron to Caleb, as Moses had said, and Caleb inherited the three cities from there and removed from there the three sons of Anak.

1:21 The sons of Benjamin did not remove the Jebusites dwelling in Jerusalem. The Jebusites dwelt with the sons of Benjamin to this day.

1:22 The sons of Joseph also went up to Bethel, and Judah was with them.

1:23 The house of Israel camped against Bethel. The city’s former name was Luz.

1:24 The watchers saw a man coming out of the city, seized him, and said to him, “Show us the way into the city, and we will show you mercy.”

1:25 He showed them the way into the city. They struck the city with the edge of the sword, but let the man and his kin go.

1:26 The man went to the land of the Hittites, built a city there, and called its name Luz. That is its name to this day.

1:27 Manasseh did not possess Beth-shan, which is the City of the Scythians, or its dependent towns or surrounding lands; nor Ekthanaad and its dependent towns, the inhabitants of Dor and its dependent towns, the inhabitants of Balaam and its dependent towns, the inhabitants of Magedon and its dependent towns, or the inhabitants of Jeblaam and its dependent towns. The Canaanites began to dwell in this land.

1:28 When Israel became strong, it subjected the Canaanites to tribute, but did not completely remove them.

1:29 Ephraim did not remove the Canaanites dwelling in Gezer. The Canaanites dwelt among them in Gezer and became subject to tribute.

1:30 Zebulun did not remove the inhabitants of Kedron or the inhabitants of Enaala. The Canaanites dwelt among them and became subject to tribute.

1:31 Asher did not remove the inhabitants of Acco, and they became subject to his tribute; nor the inhabitants of Dor, the inhabitants of Sidon, the inhabitants of Aalaph, Achazib, Helba, Aphek, or Roob.

1:32 Asher dwelt among the Canaanites inhabiting the land, because he was unable to remove them.

1:33 Naphtali did not remove the inhabitants of Beth-shemesh or the inhabitants of Beth-anath. Israel dwelt among the Canaanites inhabiting the land, but the inhabitants of Beth-shemesh and Beth-anath became subject to their tribute.

1:34 The Amorites pressed the sons of Dan into the mountain, for they did not allow them to come down into the valley.

1:35 The Amorites began to dwell on the Mountain of the Myrtle Grove, where the bears and the foxes are. The hand of the house of Joseph became heavy upon the Amorites, and they became subject to tribute.

1:36 The Amorite boundary—the Idumean—was above Akrabin, at the Rock and above.

Judges 2

2:1 The messenger of the Lord went up from Gilgal to the Place of Weeping, to Bethel, and to the house of Israel. He said to them, “The Lord, the Lord brought you up from Egypt and brought you into the land that He swore to your fathers to give you. He said to you, ‘I will never scatter My covenant with you.

2:2 You shall make no covenant with those dwelling in this land, nor shall you bow down to their gods; but you shall shatter their graven images and pull down their altars.’ Yet you did not obey My voice when you did these things.

2:3 And I said, ‘I will no longer remove the people whom I said I would destroy before you. They shall become constraints upon you, and their gods shall become a stumbling block to you.’”

2:4 When the messenger of the Lord spoke these words to all Israel, the people raised their voice and wept.

2:5 For this reason that place was called the Place of Weeping, and there they sacrificed to the Lord.

2:6 Joshua sent the people away, and the sons of Israel went, each to his house and his inheritance, to inherit the land.

2:7 The people served the Lord all the days of Joshua and all the days of the elders who outlived Joshua, who knew all the great work the Lord had done for Israel.

2:8 Joshua son of Nun, the servant of the Lord, died at the age of one hundred ten years.

2:9 They buried him within the territory of his inheritance at Timnath-heres, in the mountain of Ephraim, north of Mount Gaash.

2:10 That whole generation too was added to its fathers. Another generation arose after them, who did not know the Lord or the work He had done for Israel.

2:11 The sons of Israel did evil before the Lord and served the Baalim.

2:12 They forsook the Lord, the God of their fathers, who had brought them out of the land of Egypt. They followed other gods from among the gods of the peoples around them, bowed down to them, and provoked the Lord.

2:13 They forsook the Lord and served Baal and the Astartes.

2:14 The Lord was greatly angered against Israel. He delivered them into the hand of plunderers, who plundered them; and He sold them into the hand of their enemies all around, so they could not stand before their enemies.

2:15 In everything in which they prostituted themselves, the Lord’s hand was against them for harm, as the Lord had spoken and as the Lord had sworn. He greatly afflicted them.

2:16 The Lord raised up judges for them and saved them from the hand of their plunderers.

2:17 Yet they did not listen even to their judges, for they prostituted themselves after other gods, bowed down to them, and provoked the Lord. They quickly turned aside from the way their fathers had walked in obeying the Lord’s commandments. They did not do as their fathers had done.

2:18 Whenever the Lord raised up judges for them, the Lord was with the judge and saved them from the hand of their enemies all the days of the judge. For the Lord was moved by their groaning before those who besieged and harmed them.

2:19 When the judge died, they turned back and again acted more corruptly than their fathers, following other gods to serve them and bow down to them. They did not cast away their practices or depart from their hard way.

2:20 And the Lord was greatly angered against Israel, and said, “Because this nation has forsaken My covenant which I commanded their fathers, and has not obeyed My voice,

2:21 I too will no longer remove before them anyone from the nations that Joshua left and let remain.”

2:22 This was to test Israel through them: would they keep the way of the Lord and walk in it as their fathers had kept it, or not?

2:23 The Lord left these nations, not removing them quickly, and did not give them into Joshua’s hand.

Judges 3

3:1 These are the nations Joshua left to test Israel through them—all those who had not known any of the wars of Canaan—

3:2 only for the sake of the generations of the sons of Israel, to teach them warfare; only those before them had not known these things:

3:3 the five satrapies of the foreigners, all the Canaanites, the Sidonians, and the Hivites dwelling in Lebanon, from Mount Balaermon to Loboemath.

3:4 This was to test Israel through them, to know whether they would obey the Lord’s commandments that He commanded their fathers through Moses.

3:5 The sons of Israel dwelt among the Canaanites, Hittites, Amorites, Perizzites, Hivites, and Jebusites.

3:6 They took their daughters as wives for themselves, gave their own daughters to their sons, and served their gods.

3:7 The sons of Israel did evil before the Lord, forgot the Lord their God, and served the Baalim and the groves.

3:8 And the Lord was greatly angered against Israel, and sold them into the hands of Chousarsathom king of Syria of the Rivers; and they served him eight years.

3:9 The sons of Israel cried out to the Lord. The Lord raised up a saviour for Israel and saved them: Othniel son of Kenaz, Caleb’s younger brother. And he heard him.

3:10 The Spirit of the Lord came upon him. He judged Israel and went out to war. The Lord gave Chousarsathom king of Syria into his hand, and his hand became strong against Chousarsathom.

3:11 The land was quiet for fifty years. Then Othniel son of Kenaz died.

3:12 The sons of Israel again did evil before the Lord. The Lord strengthened Eglon king of Moab against Israel because they had done evil before the Lord.

3:13 He brought all the sons of Ammon and Amalek to himself, went and struck Israel, and took possession of the City of Palms.

3:14 The sons of Israel served Eglon king of Moab for eighteen years.

3:15 The sons of Israel cried out to the Lord. The Lord raised up a saviour for them: Ehud son of Gera, son of Jemeni, a man skilled with both hands. Through him the sons of Israel sent gifts to Eglon king of Moab.

3:16 Ehud made himself a double-edged dagger, a span long, and strapped it beneath his cloak upon his right thigh.

3:17 He presented the gifts to Eglon king of Moab. Eglon was a very handsome man.

3:18 When Ehud finished presenting the gifts, he sent away those who had carried them.

3:19 Eglon returned from the graven images near Gilgal. And Ehud said, “I have a secret word for you, O king.” And Eglon said to all, “Depart!” And all his attendants went out from him.

3:20 Ehud went in to him as he sat all alone in his summer upper room, and said, “I have a word from God for you, O king.” And Eglon rose from his throne near him.

3:21 As he rose, Ehud stretched out his left hand, took the dagger from his right thigh, and drove it into Eglon’s belly,

3:22 and drove even the handle in after the blade, and the fat closed over the blade, because he did not pull the dagger out of his belly.

3:23 Ehud went out into the vestibule, closed the upper-room doors upon him, and fastened them,

3:24 and he went out. The king’s attendants entered, saw that the upper-room doors were closed, and said, “Perhaps he is sitting on the privy in the bedroom’s retreat?”

3:25 They waited in embarrassment, but no one opened the upper-room doors. They took the key and opened them, and there was their lord, fallen dead on the ground.

3:26 Ehud escaped while they were in confusion, and no one was paying attention to him. He passed the carved images and escaped to Seirotha.

3:27 When he arrived, he sounded a horn in the mountain of Ephraim. The sons of Israel went down with him, and he went before them.

3:28 He said to them, “Come down after me, for the Lord God has given your enemies, Moab, into your hand.” They went down after him and seized Moab’s Jordan crossings. They allowed no one to cross.

3:29 At that time they struck about ten thousand men of Moab, all their fighters and every man of strength. Not one escaped.

3:30 Moab was put to shame that day under Israel’s hand, and the land was quiet for eighty years. Ehud judged them until he died.

3:31 After him Shamgar son of Anath arose and struck as many as six hundred foreign men, apart from the calves of the oxen. He too saved Israel.

Note †: Judges 3:31. The obscure calves phrase. Retain the difficult phrase apart from calves of oxen provisionally. Brenton has a ploughshare of oxen, KJV an ox goad, and DRC a ploughshare. Those tools make contextual sense but cannot be inserted into the selected wording without an explicit textual decision. This verse needs independent Greek review. ↩ 3:31

Judges 4

4:1 The sons of Israel again did evil before the Lord.

4:2 The Lord sold them into the hand of Jabin king of Canaan, who reigned in Hazor. His army commander was Sisera, who dwelt in Arisoth of the Nations.

4:3 The sons of Israel cried out to the Lord, because he had nine hundred iron chariots, and he oppressed Israel mightily for twenty years.

4:4 Now Deborah, a prophetess, the wife of Lappidoth, was judging Israel at that time.

4:5 She sat beneath Deborah’s palm between Ramah and Bethel in the hill country of Ephraim. The sons of Israel went up to her there to be judged.

4:6 Deborah sent and called Barak son of Abinoam from Kedesh in Naphtali, and said to him, “Has not the Lord, the God of Israel, commanded you, ‘Go to Mount Tabor and take with you ten thousand men of the sons of Naphtali and of the sons of Zebulun,

4:7 and I will draw Sisera, the commander of Jabin’s army, with his chariots and his multitude, to you at the Kishon torrent, and I will deliver him into your hand’?”

4:8 Barak said to her, “If you go with me, I will go; but if you do not go with me, I will not go, for I do not know the day on which the Lord gives success to the messenger with me.”

4:9 Deborah said to him, “I will surely go with you. Yet know that the advantage will not be yours on the way you go, for the Lord will sell Sisera into the hands of a woman.” And Deborah arose and went with Barak to Kedesh.

4:10 Barak summoned Zebulun and Naphtali to Kedesh. Ten thousand men went up at his feet, and Deborah went up with him.

4:11 The neighbours of the Kenite had separated from the sons of Jobab, Moses’ in-law. He pitched his tent near the Oak of the Resters, near Kedesh.

4:12 They told Sisera that Barak son of Abinoam had gone up Mount Tabor.

4:13 Sisera summoned all his chariots—nine hundred iron chariots—and all the people with him, from Arisoth of the Nations to the Kishon torrent.

4:14 And Deborah said to Barak, “Arise! For this is the day on which the Lord has delivered Sisera into your hand. Behold, shall not the Lord go before you?” And Barak went down from Mount Tabor, and ten thousand men followed him.

4:15 The Lord threw Sisera, all his chariots, and all his camp into confusion before Barak at the edge of the sword. Sisera descended from his chariot and fled on foot.

4:16 Barak pursued the chariots and the camp as far as the Woodland of the Nations. All Sisera’s camp fell by the edge of the sword; not even one remained.

4:17 Sisera fled on foot to the tent of Jael, the wife of Heber the Kenite, for there was peace between Jabin king of Hazor and the house of Heber the Kenite.

4:18 Jael went out to meet Sisera and said to him, “Turn aside, my lord; turn aside to me. Do not be afraid.” He turned aside to her into the tent, and she covered him with her hide covering.

4:19 Sisera said to her, “Please give me a little water to drink, for I am thirsty.” She opened a skin of milk, gave him a drink, and covered his face.

4:20 And he said to her, “Stand at the entrance of the tent. And if anyone comes and asks you, ‘Is there a man here?’ say, ‘No.’” And she covered him with her hide covering.

4:21 Jael, Heber’s wife, took a tent peg and put the mallet in her hand. She came to him quietly and drove the peg into his jaw, and it passed through into the ground. He convulsed between her knees, breathed his last, and died.

4:22 And behold, Barak was pursuing Sisera. Jael went out to meet him and said, “Come, and I will show you the man you seek.” He entered with her, and there lay Sisera, dead, with the peg in his jaw.

4:23 On that day the Lord God subdued Jabin king of Canaan before the sons of Israel.

4:24 The hand of the sons of Israel grew stronger and stronger against Jabin king of Canaan, until they destroyed him.

Judges 5

5:1 On that day Deborah and Barak son of Abinoam sang and said:

5:2 “When leaders began to lead in Israel, when the people chose willingly, bless the Lord!

5:3 Hear, O kings; give ear, you mighty satraps! I will sing to the Lord; I will make music to the God of Israel.

5:4 O Lord, when Thou didst go forth from Seir, when Thou didst depart from the field of Edom, the earth shook; heaven was astonished, and the clouds dropped water.

5:5 Mountains were shaken before the Lord—this Sinai, before the Lord, the God of Israel.

5:6 In the days of Shamgar son of Anath, in the days of Jael, kings ceased, and they travelled paths; they travelled twisted roads.

5:7 Phrazōn ceased in Israel; it ceased until Deborah arose, because a mother arose in Israel.

Note †: Judges 5:7. Phrazōn. Phrazōn is an unresolved Greek form and remains transliterated. Brenton has mighty men, KJV inhabitants of the villages, and DRC the valiant. Retain the Greek third-person statement that Deborah arose, unlike KJV’s first-person I. The opaque term is a review item, not a settled English meaning. ↩ 5:7

5:8 They chose new gods like barley bread. Would I see a covering of lances among forty thousand?

Note †: Judges 5:8. Barley bread. Retain the difficult barley bread wording of the selected Greek text provisionally. The historical versions instead speak of new gods and war or gates. The draft must not be treated as approved at this point; importing a coherent familiar verse would conceal the textual problem rather than solve it. ↩ 5:8

5:9 My heart is with the things appointed for Israel. You mighty ones of the people, bless the Lord!

5:10 You who ride upon beasts of burden, you who sit in covered carriages—

5:11 utter the sound of musicians among those rejoicing. There they will ascribe righteousness to the Lord. Righteous people grew strong in Israel; then the Lord’s people went down to His cities.

5:12 Awake, awake, Deborah! Rouse myriads with the people! Awake, awake, speak with song! Arise in strength, Barak; and strengthen Barak, Deborah! Take your captives, son of Abinoam!

5:13 When was his strength magnified? Lord, humble for me those stronger than I am.

5:14 The people of Ephraim punished them in the valley of your brother Benjamin, among your peoples. From me, Machir, investigators came down; and from Zebulun the Lord fought for me among mighty ones from there, with a sceptre of one strengthening leadership.

Note †: Judges 5:14. God fought and the sceptre. The governing Greek includes God fought, investigators, and the sceptre. The historical versions speak differently of rulers, writers, or leading an army. Preserve the distinctive terms while leaving their syntactic relation open to review. The KJV pen of the writer is not supplied from memory. ↩ 5:14

5:15 In Issachar, with Deborah, he sent his foot soldiers into the valley. Why do you dwell between lips? He stretched out at his feet. Among the divisions of Reuben were great scrutinies of heart.

5:16 Why do you sit for me between the mosphathaim, to hear the whistling of those who rouse? To pass into the territory of Reuben were great searchings of heart.

5:17 Gilead camped beyond the Jordan; and Dan—why does he stay with ships? Asher stayed by the seashore and camped by its breaches.

5:18 Zebulun was a people that scorned its life to the point of death, and Naphtali on the heights of the field.

5:19 Kings came and drew up in battle; then Canaan’s kings fought at Taanach by Megiddo’s water. They took no greedy gain of silver.

5:20 From heaven the stars fought; from their appointed order they fought against Sisera.

5:21 The Kishon torrent cast them out—the torrent Kadēmim, the Kishon torrent. My mighty soul will trample them.

5:22 Then the horse’s heels were cut off—Amadarōth of his mighty ones.

Note †: Judges 5:22. Amadarōth. The draft preserves Amadarōth as an unresolved form and follows the Greek statement about horses’ heels being cut off. Brenton has entangled feet, KJV broken hoofs and pransings, and DRC broken hoofs as the strong ones fled. No definite meaning is assigned to the obscure form without further evidence. ↩ 5:22

5:23 ‘Curse Meroz,’ said the Lord’s messenger, ‘utterly curse its inhabitants, because they did not come to the Lord’s help. The Lord is our helper, mighty among warriors.’

5:24 Blessed among women be Jael, the wife of Heber the Kenite; among women in a tent may she be blessed.

5:25 He asked her for water, and she gave him milk. In a bowl of mighty ones she brought butter.

5:26 She stretched her left hand toward a peg, her right toward the cuttings of the exhausted; she cut down Sisera, crushed his head, shattered and pierced his jaw.

Note †: Judges 5:26. The difficult right hand clause. The Greek distinguishes the left hand and then gives an obscure right-hand phrase involving cuttings and exhaustion. The historical versions provide a hammer. Judges 4:21 supplies a clear prose account, but this poem must not be silently rewritten from it. The present literal wording is provisional and requires review before publication. ↩ 5:26

5:27 Between her feet he bent down and fell; he lay between her feet. Where he bent down, there he fell, wretched.

5:28 Through the window Sisera's mother leaned out, looking through the lattice toward those returning with Sisera: 'Why is his chariot last to arrive? Why have the tracks of his chariots been delayed?'

5:29 The wise among her noble ladies answered her, and she herself answered in her own words:

5:30 'Will they not find him dividing spoils, befriending friends for the head of a mighty man? Spoils of dyed cloth for Sisera, spoils of dyed cloth, embroidery; a dyed embroidered piece around his neck as spoil.'

Note †: Judges 5:30. Friends and the division of spoil. The selected Greek uses a difficult expression about befriending friends. Brenton also differs from the captive women in KJV and DRC. Keep the unresolved phrase visible and do not import captives into its translation solely from those versions. The relation of the clauses and spoil imagery needs further Greek review. ↩ 5:30

5:31 So perish all Thine enemies, O Lord! And let those who love Him be as the sun going forth in its might." And the land was quiet for forty years.

Judges 6

6:1 The sons of Israel did evil before the Lord, and the Lord gave them into Midian's hand for seven years.

6:2 Midian's hand prevailed against Israel. Because of Midian, the sons of Israel made enclosures for themselves in the mountains, caves, and strongholds.

6:3 Whenever an Israelite man sowed, Midian, Amalek, and the sons of the east came up; they came up against him.

6:4 They camped against them and ruined the land's produce as far as Gaza. They left no means of life in Israel, neither flock nor calf nor donkey.

6:5 For they and their livestock came up, bringing their tents; they arrived like locusts in multitude. They and their camels were beyond numbering, and they entered Israel's land to ruin it.

6:6 Israel became very poor because of Midian, and the sons of Israel cried out to the Lord.

6:7 When the sons of Israel cried out to the Lord because of Midian,

6:8 the Lord sent a man who was a prophet to the sons of Israel. He said to them, "Thus says the Lord, the God of Israel: 'I am the One who brought you up from Egypt, and I brought you out of the house of slavery.

6:9 I rescued you from Egypt's hand and from the hand of all who oppressed you. I cast them out before you and gave you their land.

6:10 And I said to you, "I am the Lord your God. You shall not fear the gods of the Amorites, in whose land you dwell." But you have not obeyed My voice.'"

6:11 The Lord's messenger came and sat beneath the oak in Ephrathah that belonged to Joash, father of Abiezri. His son Gideon was beating out wheat in a winepress to escape from Midian.

6:12 The Lord's messenger appeared to him and said, "The Lord is with you, mighty man of strength."

6:13 Gideon said to him, "Please, my lord, if the Lord is with us, why have all these evils found us? Where are all His wonders that our fathers recounted to us, saying, 'Did not the Lord bring us up from Egypt?' But now He has rejected us and given us into Midian's hand."

6:14 And the messenger of the Lord looked toward him and said, "Go in your strength, and you shall save Israel. Behold, I have sent you."

6:15 Gideon said to him, "Please, my lord, with what shall I save Israel? Behold, my thousand is the lowliest in Manasseh, and I am small in my father's house."

6:16 And the messenger of the Lord said to him, "The Lord shall be with you, and you shall strike Midian as one man."

6:17 Gideon said to him, "If I have found favour in your eyes, give me a sign that it is you speaking with me.

6:18 Do not leave here until I come to you, bring my sacrifice, and set it before you." And he said, "I am here; I will sit until you return."

6:19 Gideon went in and prepared a young goat and unleavened cakes from an oiphi of flour. He put the meat on the basket and poured the broth into a pot. He brought it out to him beneath the oak and bowed down.

6:20 The Lord's messenger said to him, "Take the meat and the unleavened loaves, set them by that rock, and pour out the broth." He did so.

6:21 The Lord’s messenger stretched out the end of the staff in his hand and touched the meat and the unleavened cakes. Fire was kindled from the rock and consumed the meat and the unleavened cakes. The Lord’s messenger went from his sight.

6:22 Gideon saw that he was the Lord’s messenger. Gideon said, “Ah, ah, Lord, Lord! For I have seen the Lord’s messenger face to face.”

6:23 The Lord said to him, “Peace be to you. Do not be afraid that you will die.”

6:24 Gideon built an altar there to the Lord and called it Peace of the Lord. To this day it is still there in Ephrathah of the father of Ezri.

6:25 And that night the Lord said to him, “Take your father’s fattened bull, the bull of seven years. Pull down your father’s altar of Baal, and cut down the grove beside it.

6:26 Build an altar to the Lord your God, who appeared to you, on the summit of this Mount Maoz, in battle array. Take the bull and offer it as a whole burnt offering with the wood of the grove you will cut down.”

6:27 Gideon took thirteen men from his servants and did as the Lord had told him. Because he feared his father’s household and the men of the city too much to do it by day, he did it by night.

6:28 The men of the city rose early in the morning. Behold, Baal’s altar had been demolished, the grove beside it had been cut down, and the fattened bull had been offered as a whole burnt offering on the newly built altar.

6:29 Each said to his neighbour, “Who did this thing?” They examined and searched, and said, “Gideon son of Joash did this thing.”

6:30 The men of the city said to Joash, “Bring out your son, and let him die, for he has demolished Baal’s altar and cut down the grove beside it.”

6:31 Joash said to the men who stood against him, “Do you now plead for Baal? Do you save him? Whoever disputed with him shall die by morning. If he is a god, he himself shall avenge him, for one has demolished his altar.”

Note †: Judges 6:31. Joash and the disputed pronouns. The governing text makes Joash the speaker; Brenton names Gedeon son of Joas. Preserve the Greek past dispute and future vindication language. The phrase he himself shall avenge him contains an uncertain pronoun relation and remains provisional; it must not be silently converted into an unambiguous reflexive assertion. ↩ 6:31

6:32 On that day he called it Tribunal of Baal, because he demolished his altar.

6:33 All Midian, Amalek, and the sons of the east gathered together, crossed over, and camped in the valley of Jezreel.

6:34 The Spirit of God clothed Gideon. He sounded a horn trumpet, and Abiezer cried out behind him.

6:35 He sent messengers throughout Manasseh, and it too cried out behind him. He sent messengers through Asher, Zebulun, and Naphtali, and they came up to meet him.

6:36 And Gideon said to God, “If Thou art saving Israel by my hand, as Thou hast spoken,

6:37 behold, I lay a fleece of wool on the threshing floor. If dew comes upon the fleece alone, while all the ground is dry, then I shall know that Thou art saving Israel by my hand, as Thou hast spoken.”

6:38 It was so. Gideon rose early the next day and squeezed the fleece. The dew flowed from the fleece, a basin full of water.

6:39 Gideon said to God, “Let not Thy wrath be kindled against me, and let me speak once more. Let me test once more with the fleece: let the fleece alone be dry, and let dew be upon all the ground.”

6:40 God did so that night. The fleece alone was dry, and dew was on all the ground.

Judges 7

7:1 Jerubbaal—that is, Gideon—and all the people with him rose early and camped in the land of Aroed. The camp of Midian and Amalek was north of him, by the hill of Abor in the valley.

7:2 The Lord said to Gideon, “The people with you are too many for Me to deliver Midian into their hand, lest Israel boast against Me, saying, ‘My own hand saved me.’”

7:3 The Lord said to him, “Speak now in the people’s hearing, saying, ‘Who is cowardly and afraid? Let him turn back.’” They departed from Mount Gilead, and twenty-two thousand of the people turned back; ten thousand remained.

7:4 The Lord said to Gideon, “The people are still too many. Bring them down to the water, and there I will test them for you. If I say to you of someone, ‘This one shall go with you,’ he shall go with you; and if I say he shall not go with you, he shall not go with you.”

7:5 He brought the people down to the water. And the Lord said to Gideon, “Everyone who laps water with his tongue, as a dog laps, set him apart; and everyone who bends down on his knees to drink, set him aside by himself.”

7:6 The whole number of those who lapped with their tongue was three hundred men. All the rest of the people bent upon their knees to drink water.

7:7 The Lord said to Gideon, “By the three hundred men who lapped I will save you all and deliver Midian into your hand. Let all the other people depart, each to his place.”

7:8 They took the people’s provisions and their horn trumpets into their hands. He sent every man of Israel to his dwelling, but retained the three hundred men. Midian’s camp was below him in the valley.

7:9 That night the Lord said to him, “Arise, go down quickly from here into the camp, for I have delivered it into your hand.

7:10 But if you fear to go down, go down to the camp with Purah your servant,

7:11 and hear what they say. Then your hands shall be strengthened, and you shall go down into the camp.” And he and Purah his servant went down to a section of the fifty in the camp.

7:12 Midian, Amalek, and all the sons of the east were encamped in the valley like locusts in multitude. Their camels were beyond numbering, like sand on the seashore in multitude.

7:13 Gideon entered, and look, a man was explaining his dream to his neighbour. He said, “Look at the dream I dreamed: a cake of barley bread was rolling through Midian’s camp. It came to Midian’s tent, struck it, and overturned it, and the tent fell.”

7:14 His neighbour answered, “This is nothing but the sword of Gideon son of Joash, a man of Israel. The Lord has given Midian and the whole camp into his hand.”

7:15 When Gideon heard the dream’s account and its interpretation, he worshiped the Lord. He returned to Israel’s camp and said, “Arise, for the Lord has given Midian’s camp into your hands.”

7:16 He divided the three hundred men into three companies and put horn trumpets into all their hands, and empty water jars with torches inside the jars.

7:17 He said to them, “Look at me and do likewise. Behold, I enter the midst of the camp; as I do, so shall you do.

7:18 When I and all who are with me sound the horn trumpet, you also shall sound the horn trumpets all around the camp and say, ‘For the Lord and for Gideon!’”

7:19 Gideon and the hundred men with him entered a section of the camp as the middle watch began. He thoroughly roused the guards, and they sounded the horn trumpets and dashed the jars in their hands.

7:20 The three companies sounded the horn trumpets and shattered the jars. They grasped the torches in their left hands, with the horn trumpets in their right hands to sound them, and cried, “A sword for the Lord and for Gideon!”

7:21 Each stood by himself around the camp. The whole camp ran; they sounded the alarm and fled.

7:22 The three hundred horn trumpets sounded, and the Lord set each man’s sword against his neighbour throughout the camp. The camp fled as far as Beth-shittah and, gathered together, as far as the edge of Abel-meholah and toward Tabbath.

7:23 The men of Israel cried out from Naphtali, Asher, and all Manasseh, and they pursued Midian.

7:24 Gideon sent messengers throughout Ephraim’s territory, saying, “Go down to meet Midian and seize for yourselves the water as far as Beth-barah, and the Jordan.” All the men of Ephraim cried out, and they seized the water beforehand as far as Beth-barah, and the Jordan.

7:25 They captured Midian’s two rulers, Oreb and Zeeb. They killed Oreb in Sourin and Zeeb in Jakephzeeb, and pursued Midian. They brought the heads of Oreb and Zeeb to Gideon from beyond the Jordan.

Judges 8

8:1 The men of Ephraim said to him, “What have you done to us by not calling us when you went out to fight Midian?” And they contended fiercely with him.

8:2 He said to them, “What have I now done compared with you? Are not Ephraim’s gleanings better than Abiezer’s vintage?

8:3 The Lord gave Midian’s rulers, Oreb and Zeeb, into your hand. What could I do compared with you?” And they stopped. Then their spirit relaxed toward him when he said this.

8:4 Gideon came to the Jordan and crossed over, he and the three hundred men with him, fainthearted and hungry.

8:5 He said to the men of Succoth, “Please give bread to the people with me, for they are hungry, and I am pursuing Zebah and Zalmunna, Midian’s kings.”

8:6 And the rulers of Succoth said, “Is the hand of Zebah and Zalmunna already in your hand, that we should give bread to your army?”

8:7 Gideon said, “Not so! When the Lord gives Zebah and Zalmunna into my hand, I will tear your flesh with the wilderness thorns and the barkonnim.”

Note †: Judges 8:7. Thorns and barkonnim. Tear gives the force of the Greek verb's tearing or carding image. Retain barkonnim provisionally for the uncertain implement or plant term; Brenton has Barkenim, while KJV and DRC render briers. The different Greek form barakēnim at 8:16 is also retained and requires review. ↩ 8:7

8:8 He went up from there to Penuel and spoke to them in the same way. The men of Penuel answered him as the men of Succoth had answered.

8:9 He said to the men of Penuel, "When I return in peace, I will demolish this tower."

8:10 Zebah and Zalmunna were in Karkar, with their camp of about fifteen thousand—those left in the whole camp of the sons of the east. Those who had fallen were one hundred twenty thousand men who drew the sword.

8:11 Gideon went up by the route of the tent-dwellers, east of Nabeth, opposite Zebah. He struck the camp while the camp was confident.

8:12 Zebah and Zalmunna fled. He pursued them and seized Midian's two kings, Zebah and Zalmunna, and wiped out their whole camp.

8:13 Gideon son of Joash returned from the battle by the ascent of Ares.

8:14 They captured a young man from Succoth, and he questioned him. The young man recorded for them Succoth's rulers and elders, seventy-seven men.

8:15 And Gideon came to the rulers of Succoth and said, "Behold Zebah and Zalmunna, concerning whom you reproached me, saying, 'Is the hand of Zebah and Zalmunna already in your hand, that we should give bread to your weary men?'"

8:16 He took the city's rulers and elders and tore them with the wilderness thorns and the barakēnim; with these he tore the men of Succoth.

Note †: Judges 8:16. Barakēnim. This uncertain form differs from barkonnim in 8:7. Both are retained provisionally; see the comparison at 8:7. ↩ 8:16

8:17 He demolished Penuel's tower and killed the men of the city.

8:18 And he said to Zebah and Zalmunna, "Where are the men whom you killed at Tabor?" And they said, "Like you, resembling you, resembling them, in appearance as the form of the sons of kings."

8:19 And Gideon said, "They were my brothers, the sons of my mother." And he swore to them, "As the Lord lives, if you had kept them alive, I would not kill you."

8:20 He said to Jether his firstborn, "Arise, kill them." But his boy did not draw his sword, because he was afraid, for he was young.

8:21 Zebah and Zalmunna said, "You arise and fall upon us; for as the man is, so is his strength." Gideon arose and killed Zebah and Zalmunna, and took the crescents from their camels' necks.

8:22 And the men of Israel said to Gideon, "Rule among us, you and your sons; for you have saved us from the hand of Midian."

8:23 Gideon said to them, "I will not rule over you, and my son will not rule over you. The Lord will rule over you."

8:24 Gideon said to them, "Let me ask one thing of you: each of you give me an earring from his spoils." For they had many gold earrings, because they were Ishmaelites.

8:25 They said, "We will certainly give." He spread out his cloak, and each threw there a gold earring from his spoils.

8:26 The weight of the gold earrings he requested was one thousand seven hundred shekels of gold, apart from the sirōnes, the small necklaces called enphōth, and the purple cloaks worn by Midian's kings, and apart from the gold collars on their camels' necks.

Note †: Judges 8:26. Shekels and uncertain ornaments. Keep the Greek shekel unit rather than English money. KJV also has shekels, DRC sicles, and Brenton pieces of gold. Sirōnes and enphōth remain provisional forms for uncertain ornaments or dress items; familiar collars and raiment in the comparisons do not settle their exact Greek senses. ↩ 8:26

8:27 Gideon made it into an ephod and set it up in his city, Ephrathah. All Israel prostituted themselves after it there, and it became a stumbling block to Gideon and his household.

8:28 Midian was put to shame before the sons of Israel and no longer lifted its head. The land was quiet for forty years in Gideon's days.

8:29 Jerubbaal son of Joash went and dwelt in his house.

8:30 Gideon had seventy sons who came from his loins, for he had many wives.

8:31 His concubine in Shechem also bore him a son, and he gave him the name Abimelech.

8:32 Gideon son of Joash died at a good old age and was buried in his father Joash's tomb, in Ephrathah of the father of Abiezri.

8:33 When Gideon died, the sons of Israel turned back and prostituted themselves after the Baalim. They set Baal-berith in a covenant for themselves, to be their god.

8:34 The sons of Israel did not remember the Lord their God, who rescued them from the hand of all their surrounding enemies.

8:35 They did not show mercy to the household of Jerubbaal—Gideon—in return for all the goodness he had shown toward Israel.

Judges 9

9:1 Abimelech son of Jerubbaal went to Shechem, to his mother's brothers, and spoke to them and to all the kindred of his mother's household, saying,

9:2 "Speak now in the hearing of the men of Shechem: 'Which is better, that seventy men, all the sons of Jerubbaal, should rule over you, or that one man should be your lord?' And remember that I am your flesh and your bone."

9:3 His mother's brothers spoke all these words about him in the hearing of all Shechem's men. Their hearts inclined toward Abimelech, for they said, "He is our brother."

9:4 They gave him seventy pieces of silver from the house of Baal of the Covenant. With them Abimelech hired empty and startled men, who followed him.

9:5 He entered his father's house at Ephrathah and killed his brothers, Jerubbaal's sons, seventy men upon one stone. But Jotham, Jerubbaal's youngest son, remained, because he hid himself.

9:6 All Shechem's men and the whole house of Maallon gathered, went, and made Abimelech king beside the oak of the standing-place in Shechem.

9:7 They told Jotham. He went and stood on Mount Gerizim's summit, raised his voice, and called out, saying to them, "Listen to me, men of Shechem, and may God listen to you.

9:8 The trees went out to anoint a king for themselves. They said to the olive tree, 'Reign over us.'

9:9 The olive tree said to them, 'Should I leave my richness, which God and human beings have glorified in me, and go rule the trees?'

9:10 The trees said to the fig tree, 'Come, reign over us.'

9:11 The fig tree said to them, 'Should I leave my sweetness and my good produce and go rule the trees?'

9:12 The trees said to the vine, 'Come, reign over us.'

9:13 The vine said to them, 'Should I leave my wine, human beings' gladness from God, and go rule the trees?'

9:14 The trees said to the bramble, 'You come and reign over us.'

9:15 And the bramble said to the trees, 'If in truth you anoint me king over you, come and trust in my shelter. But if not, let fire come forth from the bramble and consume the cedars of Lebanon.'

9:16 And now, if you dealt in truth and integrity when you made Abimelech king, and if you dealt well with Jerubbaal and his house, and did to him according to the recompense of his hand—

9:17 for my father fought for you, cast his life into danger, and rescued you from Midian's hand,

9:18 yet you rose against my father's house today and killed his sons, seventy men upon one stone, and made Abimelech, the son of his slave girl, king over the men of Shechem, because he is your brother—

9:19 if then you have dealt in truth and integrity with Jerubbaal and his house this day, may you be blessed and rejoice in Abimelech, and may he also rejoice in you.

9:20 But if not, may fire come out from Abimelech and consume Shechem's men and the house of Maallon; and if not, may fire come out from Shechem's men and the house of Maallon and consume Abimelech."

9:21 Jotham ran away, went on the road, and fled to Rara. He dwelt there because of Abimelech his brother.

9:22 Abimelech ruled over Israel for three years.

9:23 God sent an evil spirit between Abimelech and Shechem's men, and Shechem's men acted faithlessly toward Abimelech's house,

9:24 so as to bring back the wrong against Jerubbaal's seventy sons and lay their blood upon Abimelech their brother, who killed them, and upon Shechem's men, who strengthened his hands to kill his brothers.

9:25 Shechem's men set an ambush against him on the mountaintops. They plundered everyone who passed them on the road, and Abimelech was told.

9:26 Gaal son of Abed and his brothers came to Shechem, and Shechem's men trusted him.

9:27 They went into the field, harvested their vineyards, trod the grapes, and held dances. They entered their god's house, ate and drank, and cursed Abimelech.

9:28 Gaal son of Abed said, "What is Abimelech, and who is the son of Shechem, that we should serve him? Is he not Jerubbaal's son, and is not Zebul his overseer, his slave together with the men of Hamor, Shechem's father? Why should we serve him?

9:29 Who would give this people into my hand? I will remove Abimelech and say to him, 'Increase your army and come out!'"

9:30 Zebul, the city's ruler, heard the words of Gaal son of Abed, and he grew furious.

9:31 He sent messengers to Abimelech with gifts, saying, "Behold, Gaal son of Abed and his brothers have come to Shechem, and these men besiege the city against you.

9:32 Now arise by night, you and the people with you, and lie in ambush in the field.

9:33 In the morning, as the sun rises, rise early and advance on the city. Behold, he and the people with him will come out against you; then do to him whatever your hand finds possible."

9:34 Abimelech and all the people with him arose by night and lay in ambush against Shechem in four companies.

9:35 Morning came, and Gaal son of Abed went out and stood at the entrance of the city gate. Abimelech and the people with him arose from the ambushes.

9:36 Gaal son of Abed saw the people and said to Zebul, "Behold, people are coming down from the mountaintops." And Zebul said to him, "You see the mountains' shadow as men."

9:37 Gaal spoke again, saying, "Behold, people are coming down toward the sea from beside the Navel of the Land, and one company is arriving by the way of the Watchers' Oak."

9:38 Zebul said to him, "Where now is your mouth that said, 'Who is Abimelech, that we should serve him?' Behold, are these not the people you counted as nothing? Go out now and fight them."

9:39 Gaal went out from before Shechem's men and fought Abimelech.

9:40 Abimelech pursued him, and he fled before him. Many fell slain as far as the city's entrances.

9:41 Abimelech stayed in Arima. Zebul drove Gaal and his brothers out so that they could not dwell in Shechem.

9:42 The next day the people went out into the plain, and Abimelech was told.

9:43 He took the people, divided them into three companies, and lay in ambush there. He saw the people coming out of the city, rose against them, and struck them.

9:44 Abimelech and the companies with him advanced and stood beside the city gate. The two companies poured out upon everyone in the field, and he struck them.

9:45 Abimelech fought in the city all that day. They captured the city, and he killed the people in it, demolished the city, and sowed it with salt.

9:46 All the men of Shechem's Tower heard and entered the stronghold of the house of Baal of the Covenant.

9:47 Abimelech was told that all the men of Shechem's Tower had gathered.

9:48 And Abimelech went up Mount Zalmon, he and all the people with him. And Abimelech took an axe in his hand, and cut a load of wood, and lifted it upon his shoulders. And he said to the people with him, "What you have seen me do, do quickly as I have done."

9:49 They too each cut a load, lifted it, and followed Abimelech. They put it against the stronghold and burned the stronghold with fire over those inside. All the people of Shechem's Tower died, about a thousand men and women.

9:50 Abimelech went to Thebez, besieged it, and captured it.

9:51 There was a fortified tower inside the city. All the men and women and all the city's leaders fled there, shut themselves in, and climbed onto the tower's roof.

9:52 Abimelech came to the tower, and they fought against him. Abimelech approached the tower entrance to burn it with fire.

9:53 A woman threw a fragment of a millstone upon Abimelech's head and crushed his skull.

9:54 And he called quickly to the young man who bore his armour, and said to him, "Draw your sword and kill me, lest they say, 'A woman killed him.'" And his young man pierced him, and he died.

9:55 The men of Israel saw that Abimelech was dead, and each went to his place.

9:56 God returned the wickedness Abimelech had done to his father by killing his seventy brothers.

9:57 God returned all the wickedness of Shechem's men upon their own heads, and the curse of Jotham son of Jerubbaal came upon them.

Judges 10

10:1 After Abimelech, Tola son of Puah, son of his father's brother, a man of Issachar, arose to save Israel. He dwelt in Samaria in Ephraim's hill country.

10:2 He judged Israel for twenty-three years. He died and was buried in Samaria.

10:3 After him Jair the Gileadite arose and judged Israel for twenty-two years.

10:4 He had thirty-two sons riding thirty-two young donkeys, and they had thirty-two cities. He called them Jair's Settlements to this day; they are in the land of Gilead.

10:5 Jair died and was buried in Rammo.

10:6 The sons of Israel again did evil before the Lord. They worshiped the Baalim, the Astaroth, the gods of Sidon, the gods of Moab, the gods of the sons of Ammon, and the gods of the foreigners. They abandoned the Lord and did not serve Him.

10:7 And the Lord was greatly angered against Israel, and He sold them into the hand of the foreigners and of the sons of Ammon.

10:8 They weakened and crushed the sons of Israel in that year—for eighteen years, all the sons of Israel beyond the Jordan in the Amorites' land in Gilead.

10:9 The sons of Ammon crossed the Jordan to fight also against Judah, Benjamin, and the house of Ephraim. The sons of Israel were greatly distressed.

10:10 And the sons of Israel cried to the Lord, saying, "We have sinned against Thee, for we have forsaken our God and served the Baalim."

10:11 The Lord said to the sons of Israel, "Did not the Egyptians, the Amorites, the sons of Ammon, Moab, and the foreigners,

10:12 and the Sidonians, Midian, and Amalek oppress you? And you cried to Me, and I saved you from their hand.

10:13 But you have forsaken Me and served other gods. Therefore I will save you no more.

10:14 Go and cry to the gods which you have chosen for yourselves; let them save you in the time of your affliction."

10:15 The sons of Israel said to the Lord, "We have sinned. Do to us whatever is pleasing before Thee; only deliver us this day, O Lord."

10:16 They removed the foreign gods from their midst and worshiped the Lord. He was not well pleased with the people, and He grew weary over Israel's distress.

Note †: Judges 10:16. The difficult response to distress. The selected Greek says the Lord was not well pleased with Israel and grew weary at their distress. The historical versions express grief or compassion without the first negative clause. Preserve both clauses while flagging the English relation for review; the familiar compassionate paraphrase cannot erase the selected wording. ↩ 10:16

10:17 The sons of Ammon went up and camped in Gilead. The sons of Israel went out and camped in Mizpah.

10:18 The rulers of Gilead's people said to one another, "Who is the man who will begin to fight the sons of Ammon? He shall become head over all Gilead's inhabitants."

Judges 11

11:1 Jephthah the Gileadite was mighty in strength. He was the son of a harlot, and she bore Jephthah to Gilead.

11:2 Gilead's wife bore him sons. When his wife's sons grew up, they drove Jephthah out, saying to him, "You shall not inherit in our father's house, for you are the son of a courtesan."

11:3 Jephthah ran away from his brothers and dwelt in the land of Tob. Men of little means gathered around Jephthah and went out together with him.

11:4 After some days, the sons of Ammon fought against Israel.

11:5 When the sons of Ammon were fighting against Israel, Gilead's elders went to take Jephthah from the land of Tob,

11:6 and said to Jephthah, "Come and be our leader, so that we may fight the sons of Ammon."

11:7 Jephthah said to Gilead's elders, "Did you not hate me, drive me from my father's house, and send me away from you? Why have you come to me now that you are in distress?"

11:8 Gilead's elders said to Jephthah, "Not so! Now we have come to you; you shall go with us, and we shall fight the sons of Ammon. And you shall be our head, over all Gilead's inhabitants."

11:9 Jephthah said to Gilead's elders, "If you bring me back to fight the sons of Ammon, and the Lord delivers them before me, I shall be your head."

11:10 Gilead's elders said to Jephthah, "May the Lord be the One who hears between us; surely we will do according to your word."

11:11 Jephthah went with Gilead's elders, and they appointed him over them as head and leader. Jephthah spoke all his words before the Lord at Mizpah.

11:12 Jephthah sent messengers to the king of the sons of Ammon, saying, "What is there between me and you, that you have come to fight me in my land?"

11:13 The king of the sons of Ammon said to Jephthah's messengers, "Because Israel took my land when it came up from Egypt, from the Arnon to the Jabbok and to the Jordan. Now restore them in peace."

11:14 The messengers returned to Jephthah. Jephthah sent messengers to the king of the sons of Ammon,

11:15 saying, "Thus says Jephthah: Israel did not take the land of Moab or the land of the sons of Ammon

11:16 when they came up from Egypt. Instead, Israel went through the wilderness as far as the Red Sea and came as far as Kadesh.

11:17 Israel sent messengers to the king of Edom, saying, ‘I will pass through your land.’ But the king of Edom did not listen. Israel also sent to the king of Moab, but he would not; and Israel remained in Kadesh.

11:18 Israel passed through the wilderness and around the land of Edom and the land of Moab, arriving east of the land of Moab. They camped beyond the Arnon and did not enter Moab’s territory, for the Arnon was Moab’s boundary.

11:19 And Israel sent messengers to Sihon king of Heshbon, the Amorite, and Israel said to him, ‘I will pass through your land to my place.’

11:20 Sihon was unwilling for Israel to pass through his territory. Sihon gathered all his people, camped at Jahaz, and fought Israel.

11:21 The Lord, the God of Israel, gave Sihon and all his people into Israel’s hand, and Israel struck them. Israel inherited all the land of the Amorites who dwelt in the land.

11:22 Israel inherited all the Amorites’ territory, from the Arnon to the Jabbok and from the wilderness to the Jordan.

11:23 And now the Lord, the God of Israel, has removed the Amorites before His people Israel. Will you inherit it for yourself?

11:24 Will you not inherit whatever Chemosh your god has allotted you? And all that the Lord our God has allotted before us, we will inherit.

11:25 And now, are you better than Balak the son of Zippor, king of Moab? Did he ever contend with Israel, or fight against them?

11:26 With the house of Israel in Heshbon and its dependent towns, in Jazer and its dependent towns, and in all the cities beside the Jordan for three hundred years, why did they not rescue them during that time?

11:27 I have not sinned against you, but you do wickedly toward me by fighting me. May the Lord, who judges, judge this day between the sons of Israel and the sons of Ammon.”

11:28 The king of the sons of Ammon did not listen, and he did not listen to Jephthah’s words that he sent to him.

11:29 The Spirit of the Lord came upon Jephthah. He passed through the land of Gilead and Manasseh, passed through Gilead’s Watchpost, and from Gilead’s Watchpost crossed over toward the sons of Ammon.

11:30 And Jephthah vowed a vow to the Lord, and said, “If Thou wilt indeed deliver the sons of Ammon into my hand,

11:31 then whoever comes out from the doors of my house to meet me, when I return in peace from the sons of Ammon, shall be the Lord’s, and I will offer that one as a whole burnt offering.”

11:32 Jephthah crossed toward the sons of Ammon to fight them, and the Lord gave them into his hand.

11:33 He struck them from Aroer as far as Semoith—twenty cities—and as far as Abel of the Vineyards, with a very great blow. The sons of Ammon were put to shame before the sons of Israel.

11:34 Jephthah came to his house at Mizpah, and look, his daughter was coming out to meet him with tambourines and dances. She was his only, beloved child; apart from her he had neither son nor daughter.

11:35 When he saw her, he tore his garments and said, “Alas, my daughter! You have entangled my feet; you have become a thorn in my eyes. I have opened my mouth concerning you to the Lord, and I cannot turn back.”

11:36 She said to him, “My father, if you have opened your mouth concerning me to the Lord, do to me according to what has gone out from your mouth, in return for the vengeance the Lord has taken for you on your enemies, the sons of Ammon.”

11:37 She said to her father, “Do this thing for me: leave me for two months, so that I may go down upon the mountains and weep over my virginity, I and my companions.”

11:38 He said, “Go,” and sent her away for two months. She and her companions went, and she wept over her virginity upon the mountains.

11:39 At the end of two months she returned to her father, and Jephthah fulfilled the vow he had vowed. She had not known a man. It became an ordinance in Israel:

11:40 year by year, Israel’s daughters went together to lament the daughter of Jephthah the Gileadite, four days in the year.

Judges 12

12:1 The sons of Ephraim gathered and came to Sephina, and said to Jephthah, “Why did you go to fight the sons of Ammon without calling us to go with you? We will burn your house with fire.”

12:2 Jephthah said to them, “I and my people were engaged in a dispute, and the sons of Ammon greatly humbled me. I cried to you, but you did not save me from their hand.

12:3 When I saw that there was no deliverer, I put my life in my hand and crossed over against the sons of Ammon; and the Lord delivered them into my hand. Why then have you come up to me today to fight me?”

12:4 And Jephthah gathered all the men of Gilead and fought against Ephraim. And the men of Gilead struck Ephraim, for they had said, “You are the escaped ones of Ephraim, you Gileadites, in the midst of Ephraim and in the midst of Manasseh.”

12:5 And the men of Gilead seized beforehand the crossings of the Jordan belonging to Ephraim. And when the escaped ones of Ephraim said, “Let us cross,” the men of Gilead asked them, “Are you of Ephraim?” And if they said, “We are not,”

12:6 they said to them, “Please say ‘Password.’” They could not manage to speak in that way. They seized them and slaughtered them at the Jordan’s crossings. Forty-two thousand of Ephraim fell at that time.

12:7 Jephthah judged Israel for six years. Jephthah the Gileadite died and was buried in his city, Gilead.

12:8 After him Esebon of Bethlehem judged Israel.

12:9 He had thirty sons and thirty daughters sent outside, and he brought thirty wives from outside for his sons. He judged Israel for seven years.

12:10 Esebon died and was buried in Bethlehem.

12:11 After him Elon the Zebulunite judged Israel. He judged Israel for ten years.

12:12 Elon the Zebulunite died in Ailim, and they buried him in the land of Zebulun.

12:13 After him Labdon son of Sellem the Pirathonite judged Israel.

12:14 He had forty sons and thirty sons of his sons riding seventy young donkeys. He judged Israel for eight years.

12:15 Labdon son of Sellem the Pirathonite died and was buried in Pirathon in the land of Ephraim, on Mount Lanak.

Judges 13

13:1 The sons of Israel again did evil before the Lord, and the Lord gave them into the foreigners’ hand for forty years.

13:2 There was a man from Zorah, from the tribe of Dan, whose name was Manoah. His wife was barren and had not borne a child.

13:3 And the messenger of the Lord appeared to the woman and said to her, “Behold, you are barren and have borne no child; but you shall conceive and bear a son.

13:4 Now take care: do not drink wine or sikera, and do not eat anything unclean.

13:5 For behold, you shall conceive and bear a son, and no iron shall come upon his head; for the child shall be a sanctified Nazirite to God from the womb, and he shall begin to save Israel from the hand of the foreigners.”

13:6 The woman came and told her husband, saying, “A man of God came to me. His appearance was like the appearance of God’s messenger, very glorious. I asked where he was from, and he did not tell me his name.

13:7 And he said to me, ‘Behold, you shall conceive and bear a son. Now drink no wine or sikera, and eat nothing unclean; for the child shall be a Nazirite of God from the womb until the day of his death.’”

13:8 And Manoah entreated the Lord, saying, “I beseech Thee, Lord, let the man of God whom Thou didst send to us come to us and enlighten us concerning what we should do for the child who shall be born.”

13:9 God listened to Manoah’s voice, and God’s messenger came again to the woman while she was sitting in the field. Her husband Manoah was not with her.

13:10 The woman hurried and ran out to tell her husband. She said to him, “Behold, the man who came to me that day has appeared to me.”

13:11 And Manoah arose and followed his wife to the man, and said to him, “Are you the man who spoke to the woman?” And the messenger said, “I am.”

13:12 Manoah said, “Now, when your word comes to pass, what shall the rule for the child be, and what shall his deeds be?”

13:13 The Lord’s messenger said to Manoah, “Let her guard against everything I told the woman.

13:14 She shall not eat anything that comes from the vine; she must not drink wine or sikera, nor eat anything unclean. She must observe everything I commanded her.”

13:15 Manoah said to the Lord’s messenger, “Please let us urge you to stay and prepare a young goat before you.”

13:16 The Lord’s messenger said to Manoah, “Though you urge me to stay, I will not eat your loaves. But if you prepare a whole burnt offering, offer it to the Lord.” For Manoah did not know that he was the Lord’s messenger.

13:17 And Manoah said to the messenger of the Lord, “What is your name, that when your word comes to pass we may glorify you?”

13:18 The Lord’s messenger said to him, “Why do you ask my name? It is wonderful.”

13:19 Manoah took the young goat and the sacrifice and offered them on the rock to the Lord, the Lord who does wonders. Manoah and his wife watched.

13:20 As the flame rose from above the altar into heaven, the Lord's messenger ascended in the flame. Manoah and his wife watched and fell on their faces to the ground.

13:21 The Lord's messenger did not appear again to Manoah and his wife. Then Manoah knew that he was the Lord's messenger.

13:22 Manoah said to his wife, "We will surely die, because we have seen God."

13:23 His wife said to him, "If the Lord wished to kill us, He would not have accepted a whole burnt offering and sacrifice from our hands, nor enlightened us about all these things, nor made these things known to our hearing."

13:24 The woman bore a son and named him Samson. The Lord blessed him, and the child grew.

13:25 The Spirit of the Lord began to accompany him in Dan's camp, between Zorah and Eshtaol.

Judges 14

14:1 Samson went down to Timnah and saw a woman in Timnah from among the foreigners' daughters, and she pleased him.

14:2 He went up and told his father and mother, "I have seen a woman in Timnah from among the foreigners' daughters. Now get her for me as a wife."

14:3 His father and mother said to him, "Is there no woman among your kindred's daughters, or among all my people, that you go to take a wife from the uncircumcised foreigners?" And Samson said to his father, "Take this one for me, for she pleases my eyes."

14:4 His father and mother did not know that this was from the Lord, for he was seeking recompense from the foreigners. At that time the foreigners ruled over the sons of Israel.

14:5 Samson went down with his father and mother to Timnah. He turned aside into Timnah's vineyard, and look, a young lion was roaring toward him.

14:6 The Spirit of the Lord came straight upon him, and he tore the lion apart as one tears apart a young goat, though he had nothing in his hand. But he did not tell his father or mother what he had done.

14:7 They went down and spoke to the woman, and she pleased Samson.

14:8 After some days he returned to take her. He turned aside to see the lion's carcass, and look, a swarm of bees and honey were in the lion's mouth.

14:9 He took it out into his mouth and went along eating. He went to his father and mother, gave them some, and they ate. He did not tell them that he had taken the honey from the lion's body.

14:10 His father went down to the woman, and Samson held a drinking feast there for seven days, for that was what the young men did.

14:11 Because they feared him, they appointed thirty companions for him, and they were with him.

14:12 Samson said to them, "I will set out a riddle to you. If you tell me the riddle within the seven days of the drinking feast, I will give you thirty linen garments and thirty robes.

14:13 But if you cannot tell it to me, you shall give me thirty linen garments and thirty robes of clothing." They said to him, "Set out your riddle, and we will hear it."

14:14 He said to them, "From the eater came food, and from the strong came sweetness." For three days they could not tell the riddle.

14:15 And on the fourth day they said to Samson's wife, "Deceive your husband, that he may tell you the riddle, lest we burn you and your father's house with fire. Did you invite us to impoverish us?"

14:16 Samson's wife wept before him and said, "You have hated me and have not loved me; for you have set out a riddle to the sons of my people and have not told it to me." Samson said to her, "Behold, I have not told my father or mother; and shall I tell you?"

14:17 She wept over him during the seven days of the drinking feast. On the seventh day he told her, because she troubled him; she told her people's sons.

14:18 And on the seventh day, before the sun went down, the men of the city said to him, "What is sweeter than honey, and what is stronger than a lion?" And Samson said to them, "If you had not tamed my heifer, you would not have found my riddle."

14:19 The Spirit of the Lord came straight upon him. He went down to Ashkelon, struck thirty men from there, took their robes, and gave them to those who told the riddle. Samson grew furious and went up to his father's house.

14:20 Samson's wife lived with his bridal attendant, who was his companion.

Judges 15

15:1 After some days, during the wheat harvest, Samson visited his wife, bringing a young goat. He said, "I will go in to my wife in the bedroom." But her father would not let him enter to her.

15:2 Her father said, “I was certain that you hated her, and I gave her to your companion. Behold, is not her younger sister better than she? Let her be yours in her place.”

15:3 And Samson said to him, “This time I am guiltless concerning the foreigners, for I do harm to you.”

15:4 Samson went and caught three hundred foxes. He took torches, tied tail to tail, and put one torch in the middle between each pair of tails.

15:5 He set fire to the torches and released them into the foreigners’ sheaves. He burned the grain ears and the harvested crop, from the heaps to the standing grain, and to the vineyard and olive trees.

15:6 The foreigners said, “Who did these things?” They said, “Samson, the Timnite’s son-in-law, because the man took his wife and gave her to his companion.” The foreigners went up and burned her father’s house, her, and her father with fire.

15:7 Samson said to them, “If you do this, I shall not be pleased; I will take my vengeance from each and every one of you.”

15:8 He struck them upon the thigh with a great blow. Then he went down and dwelt beside the torrent in Etam’s cave.

15:9 The foreigners went up, camped against Judah, and spread out at Lehi.

15:10 All the men of Judah said to them, “Why have you come up against us?” The foreigners said, “To bind Samson and do to him as he did to us.”

15:11 Three thousand men of Judah went down to the opening of the rock of Etam and said to Samson, “Do you not know that the foreigners rule over us? Why have you done these things to us?” Samson said to them, “As they did to us, so I did to them.”

15:12 They said to him, “We have come down to bind you and deliver you into the foreigners’ hands.” Samson said to them, “Swear to me that you yourselves will not kill me, and deliver me to them, lest you yourselves fall upon me.”

15:13 And they swore to him, saying, “No; we will only bind you and deliver you into their hands, and we will surely not kill you.” And they bound him with two new cords and brought him up from the rock.

15:14 He came as far as Jawbone, and the foreigners shouted and ran to meet him. The Spirit of the Lord came straight upon him, and the cords on his arms became like flax fibre when it smells fire; the bonds came loose from his arms.

15:15 He found a donkey’s jawbone thrown on the road, reached out his hand, took it, and struck a thousand men with it.

15:16 Samson said, “With a donkey’s jawbone I utterly wiped them out, for with a donkey’s jawbone I struck a thousand men.”

15:17 When he finished speaking, he threw the jawbone from his hand and called that place Lifting of the Jawbone.

15:18 And he thirsted greatly and cried to the Lord, saying, “Thou hast given this great salvation by the hand of Thy servant. And now shall I die of thirst, and fall into the hand of the uncircumcised?”

15:19 God opened the wound of the jawbone, and water came out of it. He drank; his spirit returned within him, and he was refreshed. Therefore its name was called Invoked Spring of the Jawbone, to this day.

Note †: Judges 15:19. The wound in the jawbone. The governing Greek speaks of a wound in the jawbone. Brenton and KJV have a hollow, and DRC a great tooth in the ass’s jaw. Keep the Greek wording provisionally; the physical referent and geographical interpretation need further review rather than an unmarked harmonization. ↩ 15:19

15:20 He judged Israel in the foreigners’ days for twenty years.

Judges 16

16:1 Samson went from there to Gaza. He saw a harlot there and went in to her.

16:2 The Gazites were told, “Samson has come here.” They surrounded the place and lay in ambush for him all night at the city gate. They kept silent all night, saying, “Let us wait until morning light and kill him.”

16:3 Samson slept until midnight. About midnight he arose, seized the city gate’s doors and its two posts, lifted them with the bar, and put them on his shoulder. He carried them up to the top of the mountain facing Hebron and set them there.

16:4 Afterward he loved a woman by the Sorek torrent whose name was Delilah.

16:5 The foreigners’ satraps came up to her and said, “Deceive him and learn where his great strength lies, and how we may prevail against him and bind him to humble him. Each of us will give you eleven hundred pieces of silver.”

16:6 Delilah said to Samson, “Tell me where your great strength lies, and how you may be bound to humble you.”

16:7 Samson said to her, “If they bind me with seven moist sinew-strings that have not dried, I will become weak and be like any other man.”

16:8 The foreigners’ satraps brought her seven moist sinew-strings that had not dried, and she bound him with them.

16:9 Now those lying in ambush for him waited in the inner room. She said to him, “The foreigners are upon you, Samson!” He broke the sinew-strings as a thread of flax waste breaks when it smells fire; and his strength was not known.

16:10 Delilah said to Samson, “Behold, you have deceived me and spoken falsehoods to me. Please tell me now how you may be bound.”

16:11 He said to her, “If they bind me tightly with seven new cords that have never been used for work, I will become weak and be like any other man.”

16:12 Delilah took new cords for him and bound him with them, and said to him, “The foreigners are upon you, Samson!” Those lying in ambush waited in the inner room. He tore the cords from his arms like a thread.

16:13 Delilah said to Samson, “Until now you have deceived me and spoken falsehoods to me. Please tell me how you may be bound.” He said to her, “If you weave the seven strands of my head into the warp and drive it with the peg into the wall, I shall be weak as any other man.”

16:14 And Delilah put him to sleep, and wove the seven curls of his head into the stretched fabric, and drove it with pegs into the wall. And she said to him, “The foreigners are upon you, Samson!” And he awoke from his sleep, and tore the pegs with the woven fabric from the wall, and the warp; and his strength was not known.

16:15 Delilah said to him, “How can you say, ‘I love you,’ when your heart is not with me? This is the third time you have deceived me and have not told me where your great strength lies.”

16:16 She wore him down with her words all night and troubled him until he grew weary to the point of death.

16:17 He told her everything from his heart and said to her, “No razor shall come upon my head, for I am a Nazirite of God from my mother’s womb. If I am shaved, my strength will depart from me; I will become weak and be like everyone else.”

16:18 Delilah saw that he had told her everything from his heart. She sent and called all the foreigners’ satraps, saying, “Come up this time, for he has told me all his heart.” All the foreigners’ satrapies came up to her, bringing the silver in their hands.

16:19 She put him to sleep between her knees, called the barber, and had the seven curls of his head shaved. He began to be humbled, and his strength departed from him.

16:20 Delilah said to him, “The foreigners are upon you, Samson!” He awoke from his sleep and said, “I will go out as at other times and shake myself free.” But he did not know that the Lord had departed from him.

16:21 The foreigners seized him and dug out his eyes. They brought him down to Gaza, bound him with bronze fetters, and he ground grain in the prison house.

16:22 The hair of his head began to grow again after he had been shaved.

16:23 The foreigners’ satraps gathered to offer a great sacrifice to Dagon their god and to rejoice. They said, “Our god has given Samson our enemy into our hand.”

16:24 The people saw him and praised their gods, saying, “Our god has given our enemy into our hand, the one who devastated our land and multiplied our slain.”

16:25 When their hearts were merry, they said, “Call Samson from the prison house, so that he may perform before us.” They called Samson from the prison house, mocked him, and placed him between the two pillars.

16:26 Samson said to the boy leading him by the hand, “Please let me rest and feel the pillars on which the house is supported, so that I may lean upon them.” The boy did so.

16:27 The house was full of men and women, and all the foreigners’ satraps were there. On the roof were about three thousand men and women watching Samson being mocked.

16:28 Samson cried out to the Lord and said, “Lord, Lord, remember me and strengthen me just this once more, so that I may take one vengeance on the foreigners for my two eyes.”

16:29 Samson embraced the two middle pillars on which the house was supported and leaned against them, one with his right hand and one with his left.

16:30 Samson said, “Let my soul die with the foreigners.” He bent with strength, and the house fell upon the satraps and all the people in it. Those Samson killed in his death were more than those he killed in his life.

16:31 His brothers and all his father’s household came down, took him, brought him up, and buried him between Zorah and Eshtaol, in the tomb of his father Manoah. He had judged Israel for twenty years.

Judges 17

17:1 There was a man from Ephraim’s hill country whose name was Micah.

17:2 He said to his mother, “The eleven hundred pieces of silver taken from you, about which you uttered an adjuration and spoke in my hearing—behold, the silver is with me; I took it.” His mother said, “Blessed be my son of the Lord.”

17:3 And he returned the eleven hundred pieces of silver to his mother. And his mother said, “I have solemnly consecrated the silver from my hand to the Lord, separately, to make a graven image and a cast image. And now I will return them to you, and give it back to you.”

17:4 He returned the silver to his mother. His mother took two hundred pieces of silver and gave it to the caster, who made it into a carved image and a cast image. It was in Micah’s house.

17:5 The man Micah had a house of God. He made an ephod and teraphim, filled the hand of one of his sons, and the son became his priest.

17:6 In those days there was no king in Israel. Each did what was good in his own eyes.

17:7 There was a young man from Bethlehem in Judah’s district, from Judah’s kindred. He was a Levite and was sojourning there.

17:8 The man left the city of Judah, Bethlehem, to sojourn wherever he could find a place. Traveling on his way, he reached Ephraim’s hill country, Micah’s house.

17:9 Micah said to him, “Where do you come from?” He said to him, “I am a Levite from Bethlehem in Judah, and I am going to sojourn wherever I find a place.”

17:10 Micah said to him, “Dwell with me and be a father and priest to me; I will give you ten pieces of silver for the year, a pair of garments, and provisions for your living.” And the Levite went

17:11 and began to sojourn with the man, and the young man became like one of his sons.

17:12 Micah filled the Levite’s hand. The young man became his priest and stayed in Micah’s house.

17:13 Micah said, “Now I know that the Lord has done good to me, because the Levite has become my priest.”

Judges 18

18:1 In those days there was no king in Israel. In those days the tribe of Dan was seeking an inheritance in which to dwell, because until those days no inheritance had fallen to it among Israel’s tribes.

18:2 The sons of Dan sent five men from their kindred, from among their number, men of strength from Zorah and Eshtaol, to inspect and explore the land. They said to them, “Go, search out the land.” They came to Ephraim’s hill country, to Micah’s house, and rested there.

18:3 While they were near Micah’s house, they recognised the voice of the young man, the younger Levite. They turned aside there and said to him, “Who brought you here? What are you doing here? And what do you have here?”

18:4 He said to them, “Micah has done such and such for me. He hired me, and I became his priest.”

18:5 They said to him, “Please inquire of God, so that we may know whether the journey we are making will succeed.”

18:6 And the priest said to them, “Go in peace. The way you go is before the Lord.”

18:7 The five men went and came to Laish. They saw the people dwelling there living in confidence, after the Sidonians’ pattern, resting in confidence and unable to speak a word, because they were far from Sidon and had no dealings with Syria.

18:8 The five men came to their brothers at Zorah and Eshtaol. Their brothers said to them, “Why are you sitting here?”

18:9 They said, “Arise, and let us go up against them; for we entered and walked through the land as far as Laish, and saw the people dwelling there in confidence, after the manner of the Sidonians, far from Sidon and without dealings with Syria. But arise, let us go up against them; for we have found the land, and behold, it is very good. Do you remain silent? Do not delay to go in and inherit the land.

18:10 When you enter, you shall come to a people dwelling in confidence, and the land is spacious. God has delivered it into your hands, a place lacking nothing that is upon the earth.”

18:11 Six hundred men from Dan’s kindred set out from Zorah and Eshtaol, girded with equipment for war.

18:12 They went up and camped at Kiriath-jearim in Judah. Therefore that place was called Dan’s Camp to this day; look, it is behind Kiriath-jearim.

18:13 They passed from there, came to Ephraim’s hill country, and reached Micah’s house.

18:14 The five men who had gone to inspect the land answered their brothers, saying, “Do you know that in these houses are an ephod and teraphim, a graven image and a cast image? Now consider what you shall do.”

18:15 They turned aside there and entered the young Levite’s house, Micah’s house, and greeted him.

18:16 The six hundred men from the sons of Dan, girded with equipment for war, stood firmly at the gateway entrance.

18:17 The five men who had gone to inspect the land went up, entered there, and took the carved image, the ephod, the teraphim, and the cast image. The priest stood firmly at the gateway entrance with the six hundred men girded with equipment for war.

18:18 These men entered Micah’s house and took the graven image, the ephod, the teraphim, and the cast image. The priest said to them, “What are you doing?”

18:19 They said to him, “Be silent, put your hand over your mouth, and come with us. Be a father and priest to us. Is it better for you to be priest to one man’s house, or to a tribe and kindred in Israel?”

18:20 The priest’s heart was glad. He took the ephod, the teraphim, the carved image, and the cast image, and went into the midst of the people.

18:21 They turned and left, placing the whole household and his valuable property ahead of them.

18:22 They had gone far from Micah’s house when Micah and the men with his household cried out behind the sons of Dan.

18:23 The sons of Dan turned their faces and said to Micah, “What is wrong, that you have cried out?”

18:24 Micah said, “You took my graven image, which I made for myself, and the priest, and went away. What do I have left? How then can you say to me, ‘Why do you cry out?’”

18:25 And the sons of Dan said to him, “Let not your voice be heard among us, lest men bitter in soul fall upon you, and you add your life and the lives of your household.”

18:26 The sons of Dan went their way. Micah saw that they were stronger than he, so he withdrew and returned to his house.

18:27 They took what Micah had made and the priest who had belonged to him, and came to Laish, against a quiet and confident people. They struck them with the edge of the sword and burned the city.

18:28 There was no rescuer, because it was far from the Sidonians and they had no dealings with people. It was in the valley belonging to the house of Rehob. They built the city and dwelt in it.

18:29 They called the city Dan, after the name of their father, who was born to Israel. Previously the city’s name was Laish.

18:30 The sons of Dan set up Micah’s carved image for themselves. Jonathan son of Gershom, son of Moses, and his sons were priests to the tribe of Dan until the day of the land’s deportation.

18:31 They established for themselves Micah’s carved image that he had made, throughout the days when God’s house was in Shiloh.

Judges 19

19:1 In those days, when there was no king in Israel, a Levite was sojourning in the remote parts of Ephraim’s hill country. The man took for himself a concubine from Bethlehem in Judah.

19:2 His concubine became angry with him and went away from him to her father’s house, to Bethlehem in Judah. She remained there four months.

19:3 Her husband arose and went after her, with his servant and a pair of pack animals, to speak to her heart, reconcile her to himself, and bring her back to him. He went to her father’s house. The young woman’s father saw him and came to meet him.

19:4 His father-in-law, the young woman’s father, brought him in, and he stayed with him for three days. They ate, drank, and slept there.

19:5 And on the fourth day they rose early in the morning, and he arose to depart. And the father of the young woman said to his son-in-law, “Strengthen your heart with a morsel of bread, and afterward go.”

19:6 And they sat down, and the two ate and drank together. And the father of the young woman said to the man, “Begin by lodging here this night, and let your heart be glad.”

19:7 The man arose to leave, but his father-in-law pressed him, and he lodged there again.

19:8 On the fifth day he rose early in the morning to depart. The young woman’s father said, “Strengthen your heart with bread, and remain until the day declines.” And the two ate and drank.

19:9 And the man arose to depart, he and his concubine and his servant. And his father-in-law, the father of the young woman, said to him, “Behold, the day has declined toward evening. Lodge here today also, and let your heart be glad. Tomorrow you may rise early for your journey, and go to your dwelling.”

19:10 The man was unwilling to lodge. He arose and left, and they came opposite Jebus—that is, Jerusalem—with a pair of saddled pack animals and his concubine.

19:11 They were still near Jebus, and it was late in the day. The servant said to his master, “Please come, let us turn aside into this Jebusite city and lodge in it.”

19:12 His master said to him, “I will certainly not turn aside into a foreigner’s city that does not belong to the sons of Israel. We will pass on to Gibeah.”

19:13 He said to his servant, “Come, let us enter one of the places and lodge in Gibeah or Ramah.”

19:14 They passed on and went their way, for the sun set near Gibeah, which belongs to Benjamin.

19:15 They turned aside there to enter and lodge in Gibeah. They entered and sat in the city square, but no one took them into a house to lodge.

19:16 Behold, an old man came in from his work in the field that evening. The man was from Ephraim’s hill country and was sojourning in Gibeah; the people of the place were sons of Benjamin.

19:17 He lifted his eyes and saw the traveller in the city square. The old man said, “Where are you going, and where do you come from?”

19:18 He said to him, “We are traveling from Bethlehem in Judah to the remote parts of Ephraim’s hill country. I am from there. I went to Bethlehem in Judah, and I am going back to my house. No one takes me into a house.

19:19 And we have straw and fodder for our donkeys, and bread and wine for me and your maidservant and the young man, your servants. We lack nothing.”

19:20 The old man said, “Peace be to you. Let all your need fall on me; only do not lodge in the square.”

19:21 He brought him into his house and set fodder before his pack animals. They washed their feet, ate, and drank.

19:22 While their hearts were glad, the men of the city, sons of lawless men, surrounded the house and struck the door. They said to the old man, the master of the house, “Bring out the man who entered your house, that we may know him.”

19:23 The master of the house went out to them and said, “No, my brothers, please do not act wickedly. Since this man has entered my house, do not commit this folly.

19:24 Behold, here are my virgin daughter and his concubine. I will bring them out; violate them and do to them what is good in your eyes. But do not do this deed of folly to this man.”

19:25 The men were unwilling to listen to him. The man seized his concubine and brought her outside to them. They raped her and mocked her all night until morning, and let her go as dawn rose.

19:26 The woman came toward morning and fell by the gateway entrance of the man’s house where her master was, until day broke.

19:27 Her master arose in the morning, opened the house’s doors, and went out to go on his way. Behold, the woman, his concubine, lay fallen by the door, her hands upon the threshold.

19:28 He said to her, “Get up, and let us go.” She did not answer him, for she had died. He lifted her onto the pack animal, and the man arose and went to his place.

19:29 He entered his house, took the knife, seized his concubine, and cut her according to her bones into twelve portions. He sent them to all Israel’s tribes.

19:30 Everyone who saw it said, “Nothing like this has happened or been seen since the day the sons of Israel came up from Egypt until this day.” He commanded the men he sent, saying, “Say this to every man of Israel: ‘Has anything like this happened since the day the sons of Israel came up from Egypt until this day? Take counsel about her among yourselves and speak.’”

Judges 20

20:1 All the sons of Israel came out, and the whole congregation assembled as one man, from Dan to Beersheba and the land of Gilead, before the Lord at Mizpah.

20:2 The division of all the people, all Israel’s tribes, stood in the assembly of God’s people: four hundred thousand foot soldiers who drew the sword.

20:3 The sons of Benjamin heard that the sons of Israel had gone up before the Lord at Mizpah. The sons of Israel said, “Tell us where this wickedness happened.”

20:4 The Levite, the husband of the murdered woman, answered, “I came with my concubine to Gibeah in Benjamin to lodge.

20:5 The men from Gibeah rose against me and surrounded the house against me by night. They wanted to kill me, and they violated my concubine and mocked her, and she died.

20:6 I seized my concubine, cut her into pieces, and sent her throughout Israel’s inherited territory, because they committed folly in Israel.

20:7 Behold, all you sons of Israel, give your word and counsel.”

20:8 All the people arose as one man, saying, “None of us will enter his dwelling, and none will turn aside to his house.

20:9 Now this is what we will do to Gibeah: we will go up against it by lot,

20:10 and take ten men out of a hundred, a hundred out of a thousand, and a thousand out of ten thousand, to obtain provisions for the people going in to deal with Gibeah in Benjamin according to all the folly they committed in Israel.”

20:11 All the men of Israel gathered from the cities, coming as one man.

20:12 Israel’s tribes sent men throughout the whole tribe of Benjamin, saying, “What is this wickedness that has happened among you?

20:13 Now hand over the impious men in Gibeah, the sons of Belial, so that we may put them to death and remove wickedness from Israel.” But the sons of Benjamin were unwilling to listen to their brothers, the sons of Israel.

20:14 The sons of Benjamin gathered from their cities to Gibeah to go out to battle against the sons of Israel.

20:15 That day the sons of Benjamin were mustered from the cities: twenty-five thousand men who drew the sword, apart from Gibeah’s inhabitants. These were mustered as seven hundred chosen young men,

20:16 skilled with both hands. All these were slingers who threw stones at a hair and did not miss.

20:17 All the men of Israel were mustered, apart from the sons of Benjamin: four hundred thousand men who drew the sword, all warriors.

20:18 They arose and went up to Bethel and inquired of God. The sons of Israel said, “Who shall go up leading us to fight Benjamin?” The Lord said, “Judah shall go up as leader.”

20:19 The sons of Israel arose and camped against Gibeah.

20:20 All the men of Israel went out to war against Benjamin. The men of Israel drew up against them for war at Gibeah.

20:21 The sons of Benjamin came out of the city and struck down twenty-two thousand men of Israel to the ground that day.

20:22 The men of Israel strengthened themselves and again drew up for battle in the place where they had drawn up on the first day.

20:23 The sons of Israel went up and wept before the Lord until evening. They inquired of the Lord, saying, “Shall I again approach for battle against Benjamin my brother?” The Lord said, “Go up against him.”

20:24 The sons of Israel approached Benjamin on the second day.

20:25 Benjamin came out from Gibeah to meet them on the second day and struck down eighteen thousand men of the people to the ground, all men who drew the sword.

20:26 All the sons of Israel and all the people went up and came to Bethel. They wept before the Lord, fasted that day, and offered whole burnt offerings of deliverance before the Lord.

Note †: Judges 20:26. Offerings of deliverance. The selected Greek has the difficult genitive burnt offerings of deliverance. Brenton has whole burnt offerings and perfect sacrifices, KJV burnt and peace offerings, and DRC holocausts and victims of peace. Retain the construction provisionally rather than automatically introducing two separate categories. ↩ 20:26

20:27 The sons of Israel inquired of the Lord. The ark of the Lord’s covenant was there in those days,

20:28 and Phinehas son of Eleazar, son of Aaron, stood before it in those days, saying, “Shall I go out again to battle against the sons of Benjamin, my brother, or shall I cease?” The Lord said, “Go up, for tomorrow I will deliver him into your hand.”

20:29 The sons of Israel set ambushes all around Gibeah.

20:30 Israel deployed against Benjamin on the third day and drew up against Gibeah as on the previous occasions.

20:31 The sons of Benjamin came out to meet the people and were drawn away from the city. As before, they began to strike some of the people on the roads—one going up to Bethel and one going up to Gibeah in the field—about thirty men of Israel.

20:32 The sons of Benjamin said, “They are stumbling before us as before.” But the sons of Israel said, “Let us flee and draw them out of the city to the roads.”

20:33 All the men of Israel arose from their place and drew up at Baal-tamar. Israel’s ambush struggled forward from its place, from west of Gibeah.

20:34 Ten thousand chosen men from all Israel came opposite Gibeah, and the battle grew heavy. They did not know that disaster had reached them.

20:35 The Lord routed Benjamin before Israel. That day the sons of Israel struck down twenty-five thousand one hundred men of Benjamin, all men who drew the sword.

20:36 Benjamin saw that it was routed. The men of Israel had given ground to Benjamin because they trusted the ambush they had set against Gibeah.

20:37 The ambush rushed forward and poured toward Gibeah. The ambush went on, and they struck the whole city with the edge of the sword.

20:38 The arrangement between Israel’s men and the ambush was for them to send up a smoke signal from the city.

20:39 The men of Israel turned in the battle, and Benjamin began to strike down men of Israel, killing about thirty, saying, “Surely they are being routed before us as in the earlier battle.”

20:40 The signal began to ascend from the city, a pillar of smoke. Benjamin looked behind them, and look, the city's destruction rose to heaven.

20:41 The men of Israel turned back, and the men of Benjamin hurried and saw that disaster had reached them.

20:42 They turned before Israel's men toward the wilderness road, but the battle overtook them. Those from the cities destroyed them in their midst.

20:43 They cut down Benjamin to put them to rest, and trampled them as far as opposite Gibeah on the east.

20:44 Eighteen thousand men of Benjamin fell; with all these were mighty men.

20:45 They turned and fled into the wilderness, to the rock of Rimmon. The Israelites gleaned five thousand men on the roads, pressed after them as far as Gadaam, and struck down two thousand of them.

20:46 All those of Benjamin who fell that day were twenty-five thousand men who drew the sword; with all these were mighty men.

20:47 Six hundred men turned and fled into the wilderness, to the rock of Rimmon. They stayed at the rock of Rimmon for four months.

20:48 The men of Israel hemmed in the sons of Benjamin and struck them with the edge of the sword, from one city to the next, down to the livestock and everything found in all the cities. They set fire to the cities they found.

Judges 21

21:1 The men of Israel had sworn at Mizpah, saying, "None of us shall give his daughter to Benjamin as a wife."

21:2 All the people came to Mizpah and Bethel and sat there before God until evening. They raised their voices and wept bitterly.

21:3 They said, "Why, Lord, God of Israel, has this happened in Israel, that one tribe should be visited today in Israel?"

Note †: Judges 21:3. The tribe that should be visited. The Greek visitation verb is difficult here and may relate to reckoning or mustering. The historical comparisons explicitly describe a missing or removed tribe. The draft's visited remains provisional and does not mean an ordinary social call. This wording requires independent review for intelligibility and context. ↩ 21:3

21:4 The next day the people rose early, built an altar there, and offered whole burnt offerings of deliverance.

21:5 The sons of Israel said, "Who among all the tribes of Israel did not come up in the assembly to the Lord?" For there was a great oath concerning anyone who did not come up to the Lord at Mizpah, saying, "He shall surely die."

21:6 The sons of Israel were comforted concerning Benjamin their brother and said, "Today one tribe has been removed from Israel.

21:7 What shall we do for wives for those who remain? We have sworn by the Lord not to give them any of our daughters as wives."

21:8 They said, "Which one of the tribes of Israel did not come up to the Lord at Mizpah?" And behold, no man from Jabesh-gilead had come to the camp, to the assembly.

21:9 When the people were inspected, behold, no man from the inhabitants of Jabesh-gilead was there.

21:10 The congregation sent twelve thousand mighty men there and commanded them, saying, "Go and strike all the inhabitants of Jabesh-gilead with the edge of the sword, including the women and the people.

21:11 This is what you shall do: put under the ban every male, and every woman who has known the bed of a male."

21:12 Among the inhabitants of Jabesh-gilead they found four hundred young virgin women who had not known a man in the bed of a male. They brought them to the camp at Shiloh, which is in the land of Canaan.

21:13 The whole congregation sent word and spoke to Benjamin at the rock of Rimmon, and called them to peace.

21:14 Benjamin returned to the sons of Israel at that time, and they gave them the women who were from the women of Jabesh-gilead. And this pleased them.

21:15 The people were comforted concerning Benjamin, because the Lord had made a breach in the tribes of Israel.

21:16 The elders of the congregation said, "What shall we do for wives for those who remain, since the women have been made to disappear from Benjamin?"

21:17 They said, "An inheritance is preserved for Benjamin, and a tribe shall certainly not be blotted out from Israel.

21:18 But we cannot give them wives from our daughters, for we, the sons of Israel, have sworn, saying, 'Cursed is the one who gives a wife to Benjamin.'"

21:19 They said, “There is a feast for the Lord at Shiloh year after year. It is north of Bethel, toward the sunrise on the road that goes up from Bethel to Shechem, and south of Lebanon, of Lebona.”

21:20 They commanded the sons of Benjamin, saying, “Go over and lie in ambush in the vineyards.

21:21 Watch, and when the daughters of the inhabitants of Shiloh come out in Shiloh to dance in the dances, come out of the vineyards and seize, each man for himself, a wife from the daughters of Shiloh. Then go to the land of Benjamin.

21:22 When their fathers or brothers come to contend with you, we shall say to them, ‘Have mercy on them, for they did not each take a wife in the war. For you have not given the women to them; at that time you committed an offence.’”

Note †: Judges 21:22. The argument and the offence. The Greek shifts among you, they, and an affirmative statement about an offence. Brenton’s pronouns differ; KJV makes guilt conditional, while DRC assigns fault differently. Preserve the selected grammar provisionally. The argument remains difficult and must not be made clear by silently borrowing another version’s logic. ↩ 21:22

21:23 The sons of Benjamin did so and took wives according to their number from the dancers whom they snatched away. They went and returned to their inheritance, built cities for themselves, and lived in them.

21:24 The sons of Israel went away from there at that time, each to his tribe and his kindred. They departed from there, each to his inheritance.

21:25 In those days there was no king in Israel. Everyone did what was right in his own eyes.

Ruth

Ruth 1

1:1 When the judges were judging, there was a famine in the land. A man went from Bethlehem of Judah to live for a time in the field of Moab, with his wife and his sons.

1:2 The man’s name was Abimelech, and his wife’s name was Naomi. His two sons were named Mahlon and Chilion. They were Ephrathites from Bethlehem of Judah. They came into the field of Moab and stayed there.

1:3 And Abimelech, Naomi's husband, died, and she was left with her two sons.

1:4 They took Moabite wives for themselves: one was named Orpah, and the second Ruth. They lived there about ten years.

1:5 And both Mahlon and Chilion also died, and the woman was left bereft of her husband and her two sons.

1:6 She arose with her two daughters-in-law, and they returned from the field of Moab, for they had heard in the field of Moab that the Lord had visited His people to give them bread.

1:7 She left the place where she had been, with her two daughters-in-law, and they set out on the road to return to the land of Judah.

1:8 Naomi said to her daughters-in-law, “Go now, each of you return to her mother’s house. May the Lord show you mercy, as you have shown mercy to the dead and to me.

1:9 May the Lord grant this to you, and may each of you find rest in the house of her husband.” She kissed them tenderly, and they lifted up their voice and wept.

1:10 They said to her, “We are returning with you to your people.”

1:11 But Naomi said, “Return now, my daughters. Why are you going with me? Do I still have sons in my womb who could become your husbands?

1:12 Return now, my daughters, for I have grown too old to have a husband. Even if I said that I had hope of having a husband and would bear sons,

1:13 would you wait for them until they were grown? Would you hold yourselves back for them and remain without a husband? No, my daughters; it has become more bitter for me than for you, because the hand of the Lord has gone out against me.”

1:14 They lifted up their voice and wept again. Orpah kissed her mother-in-law tenderly and returned to her people, but Ruth followed her.

1:15 Naomi said to Ruth, “Behold, your sister-in-law has returned to her people and her gods. You too should return after your sister-in-law.”

1:16 But Ruth said, “Do not oppose me by making me leave you or turn back from following you, for wherever you go, I will go, and wherever you lodge, I will lodge. Your people are my people, and your God my God.

1:17 Where you die, I will die, and there I shall be buried. May the Lord do these things to me, and add these things, for death shall part me and you.”

1:18 When Naomi saw that Ruth was firmly resolved to go with her, she said no more to her.

1:19 The two journeyed until they came to Bethlehem. The whole city resounded because of them, and they said, “Is this Naomi?”

1:20 She said to them, “Do not call me Naomi; call me Bitter, for the Sufficient One has dealt very bitterly with me.

1:21 I went out full, and the Lord has brought me back empty. Why do you call me Naomi? The Lord has humbled me, and the Sufficient One has afflicted me.”

1:22 So Naomi returned, and Ruth the Moabite, her daughter-in-law, returned from the field of Moab. They came to Bethlehem at the beginning of the barley harvest.

Ruth 2

2:1 Naomi had an acquaintance of her husband, a man mighty in strength, of the kindred of Abimelech. His name was Boaz.

2:2 Ruth the Moabite said to Naomi, “Let me go now into a field and glean among the ears of grain after someone in whose eyes I find favour.” She said to her, “Go, daughter.”

2:3 And she went and gleaned in the field after the reapers; and by chance she came upon the portion of the field belonging to Boaz, who was of the kindred of Abimelech.

2:4 And behold, Boaz came from Bethlehem and said to the reapers, “The Lord be with you.” They said to him, “May the Lord bless you.”

2:5 Boaz said to his servant who was in charge of the reapers, “Whose young woman is this?”

2:6 The servant in charge of the reapers answered, “She is the Moabite girl who returned with Naomi from the field of Moab,

2:7 and she said, ‘Let me glean now, and gather among the sheaves after the reapers.’ She came and stood from morning until evening; she did not rest in the field, even a little.”

2:8 Boaz said to Ruth, “Have you not heard, daughter? Do not go to glean in another field, and do not leave this one. Stay close here to my maidens.

2:9 Keep your eyes on the field where they reap, and follow them. Behold, I have commanded the servants not to touch you. Whenever you are thirsty, go to the vessels and drink from where the servants draw water.”

2:10 She fell on her face and bowed to the ground, and said to him, “Why have I found favour in your eyes, that you take notice of me, a foreign woman?”

2:11 Boaz answered her, “I have been fully told all that you have done for your mother-in-law since your husband’s death: how you left your father and mother and the land of your birth, and came to a people you had not known before.

2:12 May the Lord repay your work, and may your reward be full from the Lord, the God of Israel, under whose wings you have come to trust.

2:13 She said, “May I find favour in your eyes, my lord, for you have comforted me and spoken to the heart of your handmaid. And behold, I shall be as one of your maidservants.”

2:14 Boaz said to her, “It is time to eat now. Come here, eat some bread, and dip your morsel in the vinegar.” Ruth sat beside the reapers, and Boaz heaped barley meal for her. She ate and was filled, and left some over.

2:15 She arose to glean, and Boaz commanded his servants, “Let her glean even among the sheaves, and do not put her to shame.

2:16 Be sure to carry some for her, and be sure to cast some for her from the heaped-up grain. Leave it, and she shall glean, and you shall not rebuke her.”

2:17 And she gleaned in the field until evening, and beat out what she had gleaned; and it was about an oiphi of barley.

2:18 She lifted it up and entered the city, and her mother-in-law saw what she had gleaned. Ruth brought out and gave her what she had left from the food that had filled her.

2:19 Her mother-in-law said to her, “Where have you gleaned today, and where have you worked? Blessed be the man who took notice of you.” Ruth told her mother-in-law where she had worked, and said, “The name of the man with whom I worked today is Boaz.”

2:20 Naomi said to her daughter-in-law, “Blessed is he of the Lord, for he has not forsaken his mercy toward the living and the dead.” And Naomi said to her, “The man is near to us; he is among those who act as our next of kin.”

Note †: Ruth 2:20. An unresolved kindness pronoun. The pronouns he and his may be read with reference to the Lord or Boaz. The historical comparisons also leave room for interpretation. Lowercase pronouns here avoid settling the antecedent through typography. The verse’s blessing and near-kin relation remain explicit. ↩ 2:20

2:21 Ruth said to her mother-in-law, “He also said to me, ‘Stay close to my servants until they have finished all my harvest.’”

2:22 Naomi said to Ruth her daughter-in-law, “It is good, daughter, that you went with his maidens, and they shall not meet you in another field.”

2:23 Ruth stayed close to the maidens of Boaz, gleaning until the barley and wheat harvest was over. And she lived with her mother-in-law.

Ruth 3

3:1 Naomi her mother-in-law said to her, “Daughter, shall I not seek rest for you, so that it may be well with you?

3:2 Now, is not Boaz our acquaintance, with whose maidens you were? Behold, he is winnowing the barley on the threshing floor tonight.

3:3 Wash and anoint yourself, put on your clothes, and go up to the threshing floor. Do not make yourself known to the man until he has finished drinking and eating.

3:4 When he lies down, note the place where he lies. Go in, uncover what is at his feet, and lie down. He will tell you what to do.”

3:5 Ruth said to her, “All that you say I will do.”

3:6 She went down to the threshing floor and did all that her mother-in-law had commanded her.

3:7 Boaz ate, and his heart was glad. He went to lie down at a part of the heap. She came secretly and uncovered what was at his feet.

3:8 At midnight the man was startled and troubled, and behold, a woman was lying at his feet.

3:9 He said, “Who are you?” She said, “I am Ruth, your handmaid. Spread the wing of your garment over your handmaid, for you are a near kinsman.”

3:10 Boaz said, “Blessed are you of the Lord God, daughter, for you have made your latter mercy greater than the first by not following young men, whether poor or rich.

3:11 And now, daughter, do not be afraid. I will do for you all that you say, for the whole tribe of my people knows that you are a woman of strength,

3:12 and that I truly am a near kinsman. Yet there is a near kinsman nearer than I.

3:13 Lodge tonight. In the morning, if he will act as your next of kin, good; let him do so. But if he is unwilling to act as your next of kin, I will act as your next of kin, as the Lord lives. Lie down until morning.”

3:14 She lay at his feet until morning, and arose before a man could recognise his neighbour. Boaz said, “Let it not be known that a woman came to the threshing floor.”

3:15 He said to her, “Bring the wrap you are wearing.” She held it, and he measured six measures of barley and laid it on her; and he entered the city.

Note †: Ruth 3:15. Who entered the city. The Greek verb does not express a pronoun naming the person who entered. This draft retains he from the earlier Saints reading; the three historical comparisons have she. This is an antecedent decision in English, not proof that the Greek explicitly states he. Keep the choice under review. ↩ 3:15

3:16 Ruth came in to her mother-in-law, who said, “Who are you, daughter?” She told her all that the man had done for her.

3:17 She said to her, “He gave me these six measures of barley, for he said to me, ‘Do not go to your mother-in-law empty-handed.’”

3:18 She said, “Sit, daughter, until you know how the matter shall not fall through, for the man will surely not rest until he has finished the matter today.”

Note †: Ruth 3:18. The matter shall not fall through. The governing Greek includes a negative with the falling expression. The draft keeps the matter shall not fall through. The historical versions describe how the matter will fall or turn out without that negative. Retain the Greek’s polarity while leaving the precise idiom open to further review. ↩ 3:18

Ruth 4

4:1 Boaz went up to the gate and sat there, and behold, the near kinsman he had spoken of was passing by. Boaz said to him, “Turn aside and sit here, unnamed one.” He turned aside and sat down.

4:2 And he took ten men from the elders of the city, and said, “Sit here.” And they sat down.

4:3 Boaz said to the near kinsman, “The portion of the field that belongs to our brother Abimelech has been given to Naomi, who is returning from the field of Moab.

4:4 I said, ‘I will uncover your ear,’ saying, ‘Acquire it before those who sit here and before the elders of my people.’ If you will act as next of kin, do so; but if you will not act as next of kin, tell me, and I shall know. There is no one besides you to act as next of kin, and I come after you.” He said, “I am he; I will act as next of kin.”

4:5 Boaz said, “On the day you acquire the field from the hand of Naomi and from Ruth the Moabite, the wife of the dead man, you must also acquire her herself, to raise up the name of the dead upon his inheritance.”

4:6 The near kinsman said, “I shall not be able to act as next of kin for myself, lest I destroy my inheritance. Exercise my right as next of kin for yourself, for I shall not be able to do it.”

4:7 This was formerly the ordinance in Israel concerning the right of next of kin and exchange, to establish every matter: a man removed his sandal and gave it to his neighbour who was exercising his kinship right. This was testimony in Israel.

4:8 The near kinsman said to Boaz, “Acquire my kinship right for yourself.” He removed his sandal and gave it to him.

4:9 Boaz said to the elders and all the people, “You are witnesses today that I have acquired from the hand of Naomi all that belongs to Abimelech, and all that belongs to Chilion and Mahlon.

4:10 I have also acquired Ruth the Moabite, the wife of Mahlon, as my wife, to raise up the name of the dead upon his inheritance. The name of the dead shall not be destroyed from among his brothers and from the tribe of his people. You are witnesses today.”

4:11 All the people at the gate said, “We are witnesses.” And the elders said, “May the Lord make your wife, who is entering your house, like Rachel and Leah, who together built the house of Israel and established strength in Ephrathah; and there shall be a name in Bethlehem.

Note †: Ruth 4:11. The women and the strength clause. The Greek gives plural verbs of building and establishing strength in relation to Rachel and Leah. KJV turns to an exhortation that Boaz do worthily; DRC develops the wife’s virtue. Retain the selected grammatical relation while distinguishing it from those traditional interpretations. ↩ 4:11

4:12 May your house be like the house of Perez, whom Tamar bore to Judah, through the seed which the Lord shall give you from this young woman.”

4:13 Boaz took Ruth, and she became his wife. He went in to her, and the Lord gave her conception, and she bore a son.

4:14 The women said to Naomi, “Blessed be the Lord, who has not left you without the near kinsman today; and may he call your name in Israel.

Note †: Ruth 4:14. Near kinsman and thy name. Keep the kinship relation and the local redemption function. KJV also emphasizes kinship, Brenton redeemer, and DRC successor. The Greek has thy name where KJV has his name. The prayer-like verb and its subject require care; no later theological identification replaces the family relation in the text. ↩ 4:14

4:15 He shall be a restorer of life to you and a nourisher of your old age, for your daughter-in-law who loved you has borne him, and she is better to you than seven sons.”

4:16 And Naomi took the child and laid him in her bosom, and became his nurse.

4:17 The neighbouring women gave him a name, saying, “A son is born to Naomi.” They called his name Obed. He was the father of Jesse, the father of David.

4:18 Now these are the generations of Perez: Perez begot Hezron,

4:19 and Hezron begot Arran, and Arran begot Amminadab,

4:20 and Amminadab begot Nahshon, and Nahshon begot Salman,

4:21 and Salman begot Boaz, and Boaz begot Obed,

4:22 and Obed begot Jesse, and Jesse begot David.

1 Samuel

1 Samuel 1

1:1 There was a man from Armathaim Sipha in the hill country of Ephraim. His name was Elkanah, son of Jerahmeel, son of Elihu, son of Thoke, in Nasib Ephraim.

1:2 He had two wives. One was named Hannah, and the second was named Peninnah. Peninnah had children, but Hannah had no child.

1:3 The man went up year by year from his city, from Armathaim, to bow down and sacrifice to the Lord God Sabaoth at Shiloh. Eli and his two sons, Hophni and Phinehas, were there as priests of the Lord.

1:4 When the day came and Elkanah sacrificed, he gave portions to Peninnah his wife and to her sons and daughters.

1:5 To Hannah he gave one portion, because she had no child. Yet Elkanah loved Hannah more than this other woman, and the Lord had closed her womb.

1:6 For the Lord had not given her a child, in her affliction and in the despondency of her affliction. She was despondent because of this: the Lord had shut her womb so as not to give her a child.

1:7 He would do this year after year when she went up to the Lord's house, and she would be despondent and weep and not eat.

1:8 Elkanah her husband said to her, "Hannah." She said to him, "Here I am, my lord." He said to her, "What is the matter, that you are weeping? Why do you not eat? Why does your heart strike you? Am I not better to you than ten children?"

1:9 Hannah arose after they had eaten at Shiloh and stood before the Lord. Eli the priest was sitting on the seat by the doorposts of the Lord's sanctuary.

1:10 She was in anguish of soul and prayed to the Lord, weeping abundantly.

1:11 She vowed a vow to the Lord, saying, "Adonai, Lord, Eloai Sabaoth, if Thou wilt indeed look upon Thy handmaid's humiliation and remember me, and give Thy handmaid male offspring, then I will give him before Thee as a gift until the day of his death. He shall drink neither wine nor intoxicating drink, and no iron shall come upon his head."

1:12 As she continued praying before the Lord, Eli the priest watched her mouth.

1:13 She was speaking in her heart, and her lips moved, but her voice was not heard. Eli considered her drunk.

1:14 Eli's servant said to her, "How long will you be drunk? Put away your wine and leave the Lord's presence."

1:15 Hannah answered and said, "No, my lord. I am a woman whose day is hard. I have drunk neither wine nor intoxicating drink, and I am pouring out my soul before the Lord.

1:16 Do not regard your handmaid as a pestilent daughter, for I have continued until now out of the abundance of my murmuring."

1:17 Eli answered her, "Go in peace. May the God of Israel grant the whole request you have made of Him."

1:18 She said, "Your handmaid has found favour in your eyes." The woman went her way, entered her lodging, ate with her husband, and drank. Her face no longer fell.

1:19 They rose early in the morning, bowed down to the Lord, and went on their way. Elkanah entered his house at Armathaim and knew Hannah his wife, and the Lord remembered her,

1:20 and she conceived. When the time had come, she bore a son. She called his name Samuel and said, "For I asked him of the Lord God Sabaoth."

1:21 The man Elkanah went up with all his household to sacrifice at Shiloh the yearly sacrifice, his vow offerings, and all the tithes of his land.

1:22 Hannah did not go up with him, for she said to her husband, "Not until the child goes up, when I have weaned him. He will appear before the Lord and remain there for ever."

1:23 Elkanah her husband said to her, "Do what is good in your eyes. Stay until you have weaned him. But may the Lord establish what has come from your mouth." The woman stayed and nursed her son until she weaned him.

1:24 She went up with him to Shiloh, with a three-year-old calf, loaves, an oiphi of fine flour, and a nebel of wine. She entered the Lord's house at Shiloh, and the child was with them.

1:25 They brought him before the Lord, and his father slaughtered the sacrifice that he made year by year to the Lord. He brought the child forward and slaughtered the calf. Hannah, the child's mother, brought him to Eli

1:26 and said, "Please, my lord! As your soul lives, I am the woman who stood before you when praying to the Lord.

1:27 For this child I prayed, and the Lord gave me my request that I asked of Him.

1:28 I too lend him to the Lord for all the days that he lives, as a loan to the Lord."

1 Samuel 2

2:1 She said, “My heart is established in the Lord; my horn is exalted in my God. My mouth is opened wide against enemies; I rejoice in Thy salvation.

2:2 For there is none holy like the Lord, and there is none righteous like our God; there is none holy besides Thee.

2:3 Do not boast, and do not speak loftily; let no grandiose speech come from your mouth. For the Lord is a God of knowledge, and a God who prepares His undertakings.

2:4 The bow of the mighty has grown weak, but those who were weak have girded themselves with strength.

2:5 Those who were full of bread have been diminished, but the hungry have left the land. For the barren woman has borne seven, while she who had many children has grown weak.

2:6 The Lord puts to death and gives life; He brings down to Hades and brings up.

2:7 The Lord makes poor and makes rich; He humbles and raises high.

2:8 He raises the needy from the earth and lifts the poor from the dung heap, to seat them with rulers of peoples and grant them a throne of glory as their inheritance,

2:9 granting a prayer to the one who prays, and He has blessed the years of the righteous one; for a man is not mighty by strength.

2:10 The Lord will weaken His opponent; the Lord is holy. Let the wise person not boast in his wisdom, nor the mighty person in his might, nor the rich person in his riches. Rather, let the one who boasts boast in this: understanding and knowing the Lord, and doing judgment and righteousness in the midst of the earth. The Lord ascended into the heavens and thundered. He will judge the earth’s extremities, and He gives strength to our kings and will raise high the horn of His anointed.”

2:11 They left him there before the Lord and departed to Armathaim, while the child ministered in the Lord’s presence before Eli the priest.

2:12 The sons of Eli the priest were pestilent sons who did not know the Lord.

2:13 This was the priest’s claimed right from the people, from anyone sacrificing: the priest’s servant would come when the meat was boiling, with a three-pronged meat hook in his hand,

2:14 and thrust it into the large cauldron, bronze kettle, or pot. Whatever came up on the meat hook, the priest took for himself. This is what they did to all Israel who came to sacrifice to the Lord at Shiloh.

2:15 Before the fat was burned, the priest’s servant would come and say to the man sacrificing, “Give meat to roast for the priest. I will certainly not take from you meat boiled in the cauldron.”

2:16 The man sacrificing would say, “Let the fat first be burned, as is proper, and take for yourself from whatever your soul desires.” But he said, “No! You must give it now; otherwise I will take it by force.”

2:17 The servants’ sin was very great before the Lord, for they rejected the Lord’s sacrifice.

2:18 Samuel ministered before the Lord, a child girded with an ephoud bar.

2:19 His mother made him a little double cloak and would bring it up to him year by year, when she went up with her husband to sacrifice the yearly sacrifice.

2:20 Eli blessed Elkanah and his wife, saying, “May the Lord repay you with offspring from this woman in return for the loan you made to the Lord.” The man departed to his place,

2:21 and the Lord visited Hannah, and she bore three more sons and two daughters. The child Samuel grew up before the Lord.

2:22 Eli was very old, and he heard what his sons were doing to the sons of Israel.

2:23 He said to them, “Why do you act according to this report that I hear from the mouth of all the Lord’s people?

2:24 No, children! The report I hear is not good. Do not act this way, for the reports I hear are not good, so that the people do not serve God.

2:25 If a man indeed sins against a man, people will pray for him to the Lord; but if he sins against the Lord, who will pray for him?” They would not listen to their father’s voice, for the Lord was firmly resolved to destroy them.

2:26 The child Samuel continued to grow and was in favour both with the Lord and with people.

2:27 A man of God came to Eli and said, “Thus says the Lord: ‘I clearly revealed Myself to your father’s house when they were in the land of Egypt as slaves to Pharaoh’s house,

2:28 and I chose your father’s house from all Israel’s tribes to serve Me as priests, ascend My altar, burn incense, and bear an ephoud. I gave your father’s house all the Israelites’ fire offerings for food.

2:29 Why did you look upon My incense and My sacrifice with a shameless eye, and honour your sons more than Me, so that they bless themselves with the firstfruits of every sacrifice of Israel before Me?

2:30 Therefore thus said the Lord, the God of Israel: I said that your house and your father's house would pass before Me for ever. But now the Lord says: By no means! I will honour only those who honour Me, and the one who despises Me will be dishonoured.

2:31 Behold, days are coming when I will destroy your offspring and the offspring of your father's house,

2:32 and no old man of yours will be in My house all the days.

2:33 Yet I will not destroy every man of yours from My altar, so that his eyes fail and his soul ebbs away. Everyone remaining in your house will fall by the sword of men.

2:34 This will be the sign for you that will come upon these two sons of yours, Hophni and Phinehas: both will die in one day.

2:35 I will raise up for Myself a faithful priest who will do everything in My heart and in My soul. I will build him a faithful house, and he will pass before My anointed all the days.

2:36 The one remaining in your house will come to bow down to him for a silver obol, saying, "Place me in one of your priestly offices, so I may eat bread."'"

1 Samuel 3

3:1 The child Samuel ministered to the Lord before Eli the priest. The Lord's word was precious in those days; there was no distinct vision.

3:2 At that time Eli was sleeping in his place. His eyes had begun to grow heavy, and he could not see,

3:3 and it was before God's lamp was put in order. Samuel was sleeping in the sanctuary where God's ark was,

3:4 and the Lord called, "Samuel, Samuel!" He said, "Here I am."

3:5 He ran to Eli and said, "Here I am, for you have called me." He said, "I have not called you. Return and sleep." He went back and slept.

3:6 The Lord called again, "Samuel, Samuel!" He went to Eli a second time and said, "Here I am, for you have called me." He said, "I have not called you. Return and sleep."

3:7 This was before Samuel knew God and before the Lord's word had been revealed to him.

3:8 The Lord called Samuel a third time. He arose, went to Eli, and said, "Here I am, for you have called me." Eli realized that the Lord had called the child.

3:9 He said, "Return and sleep, child. If He calls you, say, 'Speak, Lord, for Thy servant hears.'" Samuel went and lay down in his place.

3:10 The Lord came and stood there. He called him as before, and Samuel said, "Speak, for Thy servant hears."

3:11 The Lord said to Samuel, "Behold, I am carrying out My words in Israel, so that both ears of everyone who hears them will resound.

3:12 On that day I will raise against Eli everything I have spoken concerning his house. I will begin and bring it to completion.

3:13 I have told him that I am taking vengeance on his house for ever for his sons' wrongdoings, because his sons were reviling God, and even so he did not admonish them.

3:14 I swore concerning Eli's house: the wrongdoing of Eli's house shall never be expiated by incense or sacrifices."

3:15 Samuel lay until morning, rose early in the morning, and opened the doors of the Lord's house. Samuel was afraid to report the vision to Eli.

3:16 Eli said to Samuel, "Samuel, child." He said, "Here I am."

3:17 He said, "What was the word spoken to you? Do not hide it from me. May God do these things to you, and add these things, if you hide from me a word of all the words spoken to you in your ears."

3:18 Samuel reported all the words and hid nothing from him. Eli said, "He is the Lord. He will do what is good before Him."

3:19 Samuel grew, and the Lord was with him, and none of his words fell to the ground.

3:20 All Israel, from Dan to Beersheba, knew that Samuel was faithful as a prophet to the Lord.

3:21 The Lord continued to make Himself known at Shiloh, for the Lord revealed Himself to Samuel. Samuel was recognized as a prophet of the Lord for all Israel, from the ends of the land to the ends. Eli was very old, and his sons continued on their way, and their way was evil before the Lord.

1 Samuel 4

4:1 In those days the foreigners gathered for war against Israel. Israel went out to meet them in battle and camped beside Ebenezer, and the foreigners camped at Aphek.

4:2 The foreigners drew up for war against Israel. The battle turned, and the men of Israel stumbled before the foreigners. Four thousand men were struck down in the battle line in the field.

4:3 The people came into the camp, and Israel's elders said, "Why has the Lord made us stumble today before the foreigners? Let us take our God's ark from Shiloh. Let it go out among us, and it will save us from our enemies' hand."

4:4 The people sent to Shiloh and carried from there the ark of the Lord, who is seated upon the cherubim. Both Eli's sons, Hophni and Phinehas, were with the ark.

4:5 When the Lord's ark came into the camp, all Israel cried out with a loud voice, and the earth resounded.

4:6 The foreigners heard the cry, and the foreigners said, "What is this great cry in the Hebrews' camp?" They learned that the Lord's ark had come into the camp.

4:7 The foreigners were afraid and said, "These gods have come to them in the camp. Woe to us! Rescue us today, Lord, for nothing like this has happened before.

4:8 Woe to us! Who will rescue us from the hand of these powerful gods? These are the gods who struck Egypt with every plague and in the wilderness.

4:9 Be strong and be men, foreigners, so that you do not serve the Hebrews as they served us. Be men and fight them!"

4:10 They fought them, and the men of Israel stumbled. Each fled to his dwelling. The slaughter was very great, and thirty thousand troops of Israel fell.

4:11 God's ark was captured, and both Eli's sons, Hophni and Phinehas, died.

4:12 A Benjaminite man ran from the battle line and came to Shiloh that day, with his garments torn and earth on his head.

4:13 He came, and behold, Eli was sitting on the seat by the gate, watching the road, for his heart was distraught over God's ark. The man entered the city to report, and the city cried out.

4:14 Eli heard the sound of the cry and said, "What is this crying sound?" The man hurried in and reported to Eli.

4:15 Eli was ninety years old. His eyes were fixed, and he could not see. Eli said to the men standing around him, "What is the sound of this uproar?"

4:16 The man hurried up to Eli and said to him, "I am the one who has come from the camp. I fled from the battle line today." He said, "What happened, child?"

4:17 The young man answered and said, "The men of Israel have fled before the foreigners. There has been a great slaughter among the people. Both your sons are dead, and God's ark has been captured."

4:18 When the man mentioned God's ark, Eli fell backward from the seat beside the gate. His back was crushed, and he died, for the man was old and heavy. He had judged Israel twenty years.

4:19 His daughter-in-law, Phinehas's wife, was pregnant and about to give birth. When she heard the report that God's ark had been captured and that her father-in-law and her husband were dead, she crouched and gave birth, for her labor pains turned upon her.

4:20 At that time she was dying. The women standing beside her said, "Do not fear, for you have borne a son." She did not answer, and her heart did not understand.

4:21 She called the child Woe-barchaboth, because of God's ark, her father-in-law, and her husband.

4:22 They said, "Israel's glory has been carried away with the capture of the Lord's ark."

1 Samuel 5

5:1 The foreigners took the ark of God and brought it from Ebenezer to Ashdod.

5:2 The foreigners took the ark of the Lord, brought it into Dagon's house, and placed it beside Dagon.

5:3 The Ashdodites rose early, entered Dagon's house, and looked: there was Dagon, fallen on his face before the ark of God. They raised Dagon and restored him to his place. The Lord's hand became heavy upon the Ashdodites. He tormented them and struck them on their buttocks—Ashdod and its territory.

5:4 When they rose early in the morning, there was Dagon, fallen on his face before the ark of the Lord's covenant. Dagon's head and both soles of his hands were severed, each upon the front parts of amapheth; both wrists of his hands had fallen at the doorway. Only Dagon's back remained.

5:5 That is why Dagon's priests and everyone entering Dagon's house do not step on the step of Dagon's house in Ashdod to this day: they always step over it.

5:6 The Lord's hand became heavy upon Ashdod. He brought affliction upon them, and it broke out upon them into the ships. Mice sprang up in the middle of its territory, and there was great deadly turmoil in the city.

5:7 When Ashdod's men saw that it was so, they said, "The ark of Israel's God must not stay with us, for His hand is harsh upon us and upon Dagon our god."

5:8 They sent and gathered the foreigners' satraps to them. They said, "What shall we do with the ark of Israel's God?" The Gathites said, "Let the ark of God come over to us." So the ark of God came over to Gath.

5:9 After it came over, the Lord's hand was in the city, with exceedingly great turmoil. He struck the city's men, small and great, and struck them on their buttocks. The Gathites made seats for themselves.

5:10 They sent the ark of God away to Ashkelon. When the ark of God entered Ashkelon, the Ashkelonites cried out, "Why have you sent the ark of Israel's God around to us to kill us and our people?"

5:11 They sent and gathered the foreigners' satraps. They said, "Send away the ark of Israel's God. Let it settle in its place, and it will certainly not kill us and our people!" For exceedingly heavy deadly turmoil was throughout the city when the ark of Israel's God entered there.

5:12 Those who were alive and had not died were struck on their buttocks, and the city's cry went up to heaven.

1 Samuel 6

6:1 The ark was in the foreigners' country for seven months, and their land teemed with mice.

6:2 The foreigners called for the priests, diviners, and their enchanters, saying, "What shall we do with the ark of the Lord? Tell us in what we should send it to its place."

6:3 They said, "If you send away the ark of the covenant of the Lord, Israel's God, do not send it empty. You must return to it something for the torment. Then you will be healed, and propitiation will be made for you, lest His hand fail to withdraw from you."

6:4 They said, "What shall we return to it for the torment?" They said, "Five gold seats, matching the number of the foreigners' satraps, for one affliction is upon you, your rulers, and the people;

6:5 and gold mice, in the likeness of your mice that are destroying the land. Give glory to the Lord, so that He may lighten His hand upon you, upon your gods, and upon your land.

6:6 Why make your hearts heavy, as Egypt and Pharaoh made their heart heavy? After He mocked them, did they not send them away, and they departed?

6:7 Now take and prepare a new cart and two cows that have calved for the first time, without their calves. Yoke the cows to the cart, and take their calves home away from them.

6:8 Take the ark and set it on the cart. Return the gold objects to it for the torment, and put them in a deposit, bersechthan, at its side. Send it away and drive it off, and it will go.

6:9 Watch: if it goes by the road to its own territory toward Beth-shemesh, He has done this great harm to us. If not, we will know that His hand has not touched us; this happened to us by chance."

6:10 The foreigners did so. They took two cows that had calved for the first time, yoked them to the cart, and kept their calves in the house.

6:11 They set the ark on the cart, together with the deposit, ergab, and the gold mice.

6:12 The cows went straight along the road toward Beth-shemesh. They followed one path, laboring as they went, and did not turn right or left. The foreigners' satraps followed it as far as the territory of Beth-shemesh.

6:13 Those in Beth-shemesh were reaping the wheat harvest in the valley. They lifted their eyes, saw the ark of the Lord, and rejoiced to meet it.

6:14 The cart came into Hosea's field in Beth-shemesh. They set up a large stone there beside it, split the cart's wood, and offered the cows as a whole burnt offering to the Lord.

6:15 The Levites brought up the ark of the Lord and the deposit, ergab, with it, and the gold objects upon it, and set them on the large stone. The men of Beth-shemesh offered whole burnt offerings and sacrifices to the Lord that day.

6:16 The foreigners' five satraps watched and returned to Ashkelon that day.

6:17 These are the gold seats that the foreigners returned to the Lord for the torment: one for Ashdod, one for Gaza, one for Ashkelon, one for Gath, and one for Ekron.

6:18 The gold mice matched the number of all the foreigners' cities belonging to the five satraps, from fortified city to the Perizzite's village and as far as the large stone on which they set the ark of the Lord's covenant, in the field of Hosea the Beth-shemite.

6:19 The sons of Jeconiah were not pleased among the men of Beth-shemesh because they saw the ark of the Lord. He struck among them seventy men and fifty thousand men. The people mourned because the Lord had struck the people with an exceedingly great blow.

6:20 The men from Beth-shemesh said, "Who can pass before this holy Lord? To whom shall the ark of the Lord go up away from us?"

6:21 They sent messengers to the inhabitants of Kiriath-jearim, saying, “The foreigners have returned the ark of the Lord. Come down and bring it up to yourselves.”

1 Samuel 7

7:1 The men of Kiriath-jearim came and brought up the ark of the Lord’s covenant. They brought it into Aminadab’s house on the hill and consecrated his son Eleazar to guard the ark of the Lord’s covenant.

7:2 From the day the ark was in Kiriath-jearim, the days multiplied until twenty years had passed. The whole house of Israel looked to the Lord.

7:3 Samuel said to all Israel’s house, “If you are returning to the Lord with all your heart, remove the foreign gods and the groves from among you. Prepare your hearts toward the Lord and serve Him alone, and He will rescue you from the foreigners’ hand.”

7:4 The sons of Israel removed the Baalim and the groves of Astaroth and served the Lord alone.

7:5 Samuel said, “Gather all Israel at Mizpah, and I will pray to the Lord for you.”

7:6 They gathered at Mizpah, drew water, and poured it onto the ground before the Lord. They fasted that day and said, “We have sinned before the Lord.” Samuel judged the sons of Israel at Mizpah.

7:7 The foreigners heard that all the sons of Israel had gathered at Mizpah, and the foreigners’ satraps went up against Israel. When the sons of Israel heard, they were afraid of the foreigners.

7:8 The sons of Israel said to Samuel, “Do not be silent on our behalf: keep crying to the Lord your God, and He will save us from the foreigners’ hand.”

7:9 Samuel took one nursing lamb and, with all the people, offered it as a whole burnt offering to the Lord. Samuel cried to the Lord for Israel, and the Lord heard him.

7:10 While Samuel was offering the whole burnt offering, the foreigners drew near for battle against Israel. The Lord thundered with a great voice against the foreigners that day. They were thrown into confusion and fell before Israel.

7:11 Israel’s men went out from Mizpah, pursued the foreigners, and struck them as far as below Beth-chor.

7:12 Samuel took one stone and set it between Mizpah and the old city. He named it Ebenezer, Stone of the Helper, and said, “Thus far the Lord has helped us.”

7:13 The Lord humbled the foreigners, and they did not enter Israel’s territory again. The Lord’s hand was against the foreigners throughout Samuel’s days.

7:14 The cities that the foreigners had taken from the sons of Israel were restored; they returned them to Israel, from Ashkelon to Azob. They recovered Israel’s territory from the foreigners’ hand. There was peace between Israel and the Amorites.

7:15 Samuel judged Israel throughout his life.

7:16 Year after year he traveled a circuit through Bethel, Gilgal, and Mizpah, judging Israel in all these consecrated places.

7:17 He would return to Armathaim, for his house was there. There he judged Israel, and there he built an altar to the Lord.

1 Samuel 8

8:1 When Samuel grew old, he appointed his sons as judges for Israel.

8:2 These were his sons’ names: the firstborn was Joel, and the second son’s name was Abijah. They were judges in Beersheba.

8:3 His sons did not walk in his way. They turned aside after completion, took bribes, and perverted ordinances.

8:4 Israel’s men gathered and came to Samuel at Armathaim.

8:5 They said to him, “Behold, you have grown old, and your sons do not walk in your way. Now appoint a king over us to judge us like the other nations.”

8:6 The word was evil in Samuel’s eyes when they said, “Give us a king to judge us.” Samuel prayed to the Lord.

8:7 The Lord said to Samuel, “Listen to the people’s voice in whatever they say to you. They have treated Me as nothing so that I should not reign over them; it is not you they have treated as nothing.

8:8 As in all the deeds they have done to Me from the day I brought them up from Egypt until this day, forsaking Me and serving other gods, so they are doing to you as well.

8:9 Now listen to their voice. But solemnly testify to them and report to them the claim of the king who will reign over them.”

8:10 Samuel told the whole word of the Lord to the people who were asking him for a king.

8:11 He said, “This will be the claim of the king who reigns over you: he will take your sons and appoint them to his chariots, his horsemen, and as runners before his chariots.

8:12 He will appoint them for himself as commanders of thousands and commanders of hundreds, and set them to reap his harvest, gather his vintage, and make his weapons of war and his chariot equipment.

8:13 He will take your daughters as perfumers, cooks, and bakers.

8:14 He will take your fields, your vineyards, and your good olive groves and give them to his servants.

8:15 He will take a tenth of your seed and your vineyards and give it to his eunuchs and his servants.

8:16 He will take your male slaves, your female slaves, your good cattle herds, and your donkeys, and take a tenth for his work.

8:17 He will take a tenth of your flocks, and you yourselves will become his slaves.

8:18 On that day you will cry out because of the king you chose for yourselves, but the Lord will not hear you in those days, because you chose a king for yourselves."

8:19 The people would not listen to Samuel. They said to him, "No! There must be a king over us,

8:20 so that we too may be like all the nations. Our king will judge us, go out before us, and fight our war."

8:21 Samuel heard all the people's words and spoke them in the Lord's ears.

8:22 The Lord said to Samuel, "Listen to their voice and make a king reign for them." Samuel said to Israel's men, "Let each go off to his city."

1 Samuel 9

9:1 There was a man from Benjamin's sons named Kish son of Abiel, son of Sared, son of Bachir, son of Aphek, son of a Benjaminite man—a mighty man.

9:2 He had a son named Saul, a tall, good man. No one among the sons of Israel was better than he; from his shoulders upward he was taller than all the land.

9:3 The donkeys belonging to Kish, Saul's father, were lost. Kish said to his son Saul, "Take one of the young servants with you. Arise, both of you, go, and look for the donkeys."

9:4 They passed through Ephraim's hill country and through the land of Selcha, but did not find them. They passed through the land of Easakem, but there was nothing. They passed through the land of Jakim, but did not find them.

9:5 When they came to Siph, Saul said to his young servant who was with him, "Come, let us return, lest my father leave the donkeys aside and worry about us."

9:6 The young servant said to him, "Behold, there is a man of God in this city, and the man is renowned. Everything he says will certainly come to pass. Let us go now so that he may tell us about the way we have traveled."

9:7 Saul said to his young servant who was with him, "If we go, what shall we bring the man of God? The loaves are gone from our containers, and we have nothing more of our possessions to bring the man of God."

9:8 The young servant answered Saul again: "Behold, I have a quarter-shekel of silver in my hand. You will give it to the man of God, and he will tell us our way."

9:9 Formerly in Israel, each person going to inquire of God would say, "Come, let us go to the seer," for the people formerly called the prophet "the seer."

9:10 Saul said to his young servant, "The word is good. Come, let us go." They went to the city where the man of God was.

9:11 As they climbed the ascent to the city, they met girls who had come out to draw water. They said to them, "Is the seer here?"

9:12 The girls answered them, "He is. Behold, he is ahead of you. He has come to the city now for the day, because the people have a sacrifice today at Bama.

9:13 As soon as you enter the city, you will find him in the city before he goes up to Bama to eat. The people will certainly not eat until he enters, because he blesses the sacrifice; afterward the guests eat. Go up now, for you will find him during the day."

9:14 They went up to the city. As they entered the city's interior, there was Samuel coming out to meet them on his way up to Bama.

9:15 The Lord had uncovered Samuel's ear one day before Saul came to him, saying,

9:16 "About this time tomorrow I will send you a man from Benjamin's land. Anoint him as ruler over My people Israel. He will save My people from the foreigners' hand, for I have looked upon My people's humiliation, because their cry has reached Me."

9:17 Samuel saw Saul, and the Lord answered him, "Here is the man of whom I spoke to you. This one will rule among My people."

9:18 Saul approached Samuel in the city's interior and said, "Please tell me which is the seer's house."

9:19 Samuel answered Saul, "I am he. Go up before me to Bama and eat with me today. I will send you away in the morning and tell you everything in your heart.

9:20 As for your donkeys lost three days ago, do not set your heart on them: they have been found. To whom belong Israel's beautiful things? Is it not to you and to your father's house?"

9:21 Saul answered, "Am I not the son of a Benjaminite man, from Israel's small tribal division and from the smallest clan of Benjamin's whole tribe? Why have you spoken such a word to me?"

9:22 Samuel took Saul and his young servant, brought them into the lodging room, and gave them a place among the first of the invited guests, about seventy men.

9:23 Samuel said to the cook, “Give me the portion I gave you, which I told you to set aside with you.”

9:24 The cook lifted the haunch and set it before Saul. Samuel said to Saul, “Here is what remains. Set it before you and eat, for it has been set aside for you as a testimony apart from the others. Gnaw it.” Saul ate with Samuel that day.

9:25 He came down from Bama into the city, and they spread bedding for Saul on the roof.

9:26 And he slept. As dawn came up, Samuel called to Saul on the roof, “Arise, and I will send you away.” Saul got up, and he and Samuel went outside.

9:27 As they went down toward the side of the city, Samuel said to Saul, “Tell the young man to go ahead of us. But you stand here a while and hear God’s word.”

1 Samuel 10

10:1 Samuel took the flask of oil, poured it on his head, kissed him, and said to him, “Has not the Lord anointed you as ruler over His people, over Israel? You will rule among the Lord’s people and save them from their enemies’ hand all around. This will be the sign to you that the Lord has anointed you as ruler over His inheritance:

10:2 When you leave me today, you will find two men near Rachel’s tombs in Benjamin’s territory, leaping greatly. They will say to you, ‘The donkeys you both went to seek have been found. Your father has cast aside the matter of the donkeys and has spent lavishly on your account, saying, “What shall I do for my son?”’

10:3 Go on farther from there until you reach Tabor’s oak. You will find three men there going up to God at Bethel: one carrying three young goats, one carrying three containers of loaves, and one carrying a skin of wine.

10:4 They will ask about your welfare and give you two first portions of loaves, and you shall accept them from their hand.

10:5 Afterward you will enter God’s hill, where the foreigners’ station is—there is Nasib the foreigner. When you both enter the city there, you will meet a chorus of prophets coming down from Bama, with a nabla, tambourine, pipe, and kinyra before them, and they will be prophesying.

10:6 The Lord’s Spirit will leap upon you. You will prophesy with them and be changed into another man.

10:7 When these signs come upon you, do everything your hand finds, for God is with you.

10:8 Go down before Gilgal. I will come down to you to offer a whole burnt offering and peace sacrifices. Wait seven days until I come to you; then I will make known to you what you must do.”

10:9 As he turned his shoulder to leave Samuel, God changed his heart to another heart, and all the signs came that day.

10:10 He came from there to the hill, and a chorus of prophets was facing him. God’s Spirit leaped upon him, and he prophesied among them.

10:11 All who had known him before saw him among the prophets. The people said to one another, “What has happened to Kish’s son? Is Saul also among the prophets?”

10:12 One of them answered, “And who is his father?” That is why it became a proverb: “Is Saul also among the prophets?”

10:13 He finished prophesying and came to the hill.

10:14 His relative said to him and his young servant, “Where did you go?” They said, “To look for the donkeys. When we saw they were not there, we came to Samuel.”

10:15 The relative said to Saul, “Please tell me what Samuel said to you.”

10:16 Saul said to his relative, “He plainly told me that the donkeys had been found.” But he did not tell him the word about the kingship.

10:17 Samuel summoned all the people to the Lord at Mizpah.

10:18 He said to the sons of Israel, “Thus says the Lord, Israel’s God: ‘I brought the sons of Israel up from Egypt and rescued you from the hand of Pharaoh king of Egypt and from all the kingdoms oppressing you.’

10:19 Yet today you have treated God as nothing, the One who is your Saviour from all your evils and distresses. You have said, ‘No! You must establish a king over us.’ Now stand before the Lord by your tribes and your clans.”

10:20 Samuel brought all Israel’s tribes near, and Benjamin’s tribe was selected by lot.

10:21 He brought Benjamin’s tribe near by clans. Mattari’s clan was selected by lot. They brought Mattari’s clan near man by man, and Saul son of Kish was selected by lot. He looked for him, but he could not be found.

10:22 Samuel inquired of the Lord again, “Is the man coming here?” The Lord said, “Behold, he has hidden among the baggage.”

10:23 He ran and brought him from there and stationed him among the people. He rose above all the people from his shoulders upward.

10:24 Samuel said to all the people, “Have you seen the one the Lord has chosen for Himself? There is no one like him among all of you.” All the people acknowledged it and said, “May the king live!”

10:25 Samuel spoke to the people about the king’s claim, wrote it in a scroll, and placed it before the Lord. Samuel sent all the people away, and each went to his place.

10:26 Saul went to his house in Gibeah. Sons of might whose hearts the Lord had touched went with Saul.

10:27 But pestilent men said, “How can this one save us?” They dishonoured him and brought him no gifts.

1 Samuel 11

11:1 About a month later, Nahash the Ammonite went up and camped against Jabesh-gilead. All Jabesh’s men said to Nahash the Ammonite, “Make a covenant with us, and we will serve you.”

11:2 Nahash the Ammonite said to them, “On this condition I will make a covenant with you: I will gouge out every right eye among you and place a disgrace upon Israel.”

11:3 Jabesh’s men said to him, “Give us seven days’ respite so that we may send messengers throughout Israel’s territory. If there is no one to save us, we will come out to you all.”

11:4 The messengers came to Gibeah, to Saul, and spoke the words in the people’s ears. All the people raised their voices and wept.

11:5 Saul was coming from the field after the morning. Saul said, “Why are the people weeping?” They recounted to him the words of Jabesh’s sons.

11:6 The Lord’s Spirit leaped upon Saul when he heard these words, and his anger burned fiercely against them.

11:7 He took two oxen, cut them in pieces, and sent them by messengers’ hand throughout Israel’s territory, saying, “Whoever does not come out after Saul and Samuel—they will do this to his oxen!” Terror from the Lord came upon Israel’s people, and they cried out as one man.

11:8 Abiezek mustered them in Bama: all Israel’s men numbered six hundred thousand, and Judah’s men seventy thousand.

11:9 He said to the messengers who had come, “Say this to Jabesh’s men: ‘Tomorrow, when the sun grows hot, you will have deliverance.’” The messengers came into the city and told Jabesh’s men, and they rejoiced.

11:10 Jabesh’s men said to Nahash the Ammonite, “Tomorrow we will come out to you, and you may do to us what is good before you.”

11:11 After the next day, Saul divided the people into three companies. They entered the middle of the camp during the morning watch and struck Ammon’s sons until the day grew hot. The survivors scattered, and no two of them were left together.

11:12 The people said to Samuel, “Who said, ‘Saul will not reign over us’? Hand over the men so that we may put them to death.”

11:13 Saul said, “No one shall die this day, for today the Lord has worked deliverance in Israel.”

11:14 Samuel said to the people, “Let us go to Gilgal and renew the kingship there.”

11:15 All the people went to Gilgal. There Samuel anointed Saul as king before the Lord at Gilgal and sacrificed sacrifices and peace offerings before the Lord. Samuel and all Israel rejoiced exceedingly.

1 Samuel 12

12:1 Samuel said to every man of Israel, “Behold, I have listened to your voice in everything you said to me, and I have made a king reign over you.

12:2 Now the king walks before you. I have grown old and will sit down, and my sons are here among you. I have walked before you from my youth to this day.

12:3 Here I am. Answer against me before the Lord and before His anointed: Whose calf have I taken? Whose donkey have I taken? Which of you have I tyrannized? Whom have I squeezed? From whose hand have I taken an appeasing payment and a sandal? Answer against me, and I will repay you.”

12:4 They said to Samuel, “You have not wronged us or tyrannized us or crushed us, and you have taken nothing from anyone’s hand.”

12:5 Samuel said to the people, “The Lord is witness among you, and His anointed is witness today, on this day, that you have found nothing in my hand.” They said, “Witness.”

12:6 Samuel said to the people, “The Lord is witness, He who made Moses and Aaron what they were and brought our fathers up from Egypt.

12:7 Now take your stand, and I will judge you before the Lord and report to you all the Lord’s righteousness that He worked among you and your fathers.

12:8 When Jacob and his sons entered Egypt, Egypt humbled them. Our fathers cried to the Lord, and the Lord sent Moses and Aaron. He brought our fathers out of Egypt and settled them in this place.

12:9 They forgot the Lord their God, and He sold them into the hands of Sisera, commander-in-chief of Jabin king of Hazor, into the foreigners' hands, and into the hands of Moab's king, who fought against them.

12:10 They cried to the Lord and said, 'We have sinned, for we have forsaken the Lord and served the Baalim and the groves. Now rescue us from our enemies' hand, and we will serve Thee.'

12:11 The Lord sent Jerubbaal, Barak, Jephthah, and Samuel. He rescued you from your enemies' hand all around, and you lived confidently.

12:12 When you saw Nahash, king of Ammon's sons, coming against you, you said, 'No! A king must reign over us,' although the Lord our God was our king.

12:13 Now here is the king you chose. Behold, the Lord has placed a king over you.

12:14 If you fear the Lord, serve Him, listen to His voice, and do not contend against the Lord's mouth, and if both you and the king who reigns over you go after the Lord—

12:15 But if you do not listen to the Lord's voice and contend against the Lord's mouth, the Lord's hand will be against you and your king.

12:16 Now stand and see this great thing that the Lord will do before your eyes.

12:17 Is it not wheat harvest today? I will call upon the Lord, and He will send thunder and rain. Know and see that the evil you have done before the Lord by asking a king for yourselves is great."

12:18 Samuel called upon the Lord, and the Lord sent thunder and rain that day. All the people greatly feared the Lord and Samuel.

12:19 All the people said to Samuel, "Pray to the Lord your God for your servants, and we will certainly not die. We have added to all our sins the evil of asking a king for ourselves."

12:20 Samuel said to the people, "Do not fear. You have done all this evil, but do not turn aside from following the Lord. Serve the Lord with all your heart.

12:21 Do not turn aside after things that are nothing, which accomplish nothing and cannot rescue, for they are nothing.

12:22 The Lord will not reject His people for His great name's sake, because the Lord graciously took you to Himself as a people.

12:23 As for me, may I never sin against the Lord by ceasing to pray for you. I will serve the Lord and show you the good and straight way.

12:24 Only fear the Lord and serve Him in truth and with all your heart, for you have seen how greatly He has acted for you.

12:25 But if you wickedly do evil, both you and your king will be added."

1 Samuel 13

13:2 Saul chose three thousand men from Israel's men for himself. Two thousand were with Saul at Michmash and on Bethel's hill, and one thousand were with Jonathan in Benjamin's Geba. He sent the rest of the people away, each to his tent.

13:3 Jonathan struck Nasib the foreigner on the hill, and the foreigners heard. Saul sounded a trumpet throughout the land, saying, "The slaves have rebelled!"

13:4 All Israel heard people saying, "Saul has struck Nasib the foreigner, and Israel has been put to shame among the foreigners." The people cried out after Saul at Gilgal.

13:5 The foreigners gathered for war against Israel. They went up against Israel with thirty thousand chariots, six thousand horsemen, and people as numerous as the sand by the sea. They went up and camped at Michmash, opposite Baithon toward the south.

13:6 The men of Israel saw that they were in straits and could not advance. The people hid in caves, enclosures, rocks, trenches, and pits.

13:7 Those crossing crossed the Jordan into Gad's land and Gilead. Saul was still at Gilgal, and all the people were terrified behind him.

13:8 He waited seven days for the testimony, as Samuel had said, but Samuel did not arrive at Gilgal, and his people scattered away from him.

13:9 Saul said, "Bring them forward so that I may make a whole burnt offering and peace offerings." He offered the whole burnt offering.

13:10 Just as he finished offering the whole burnt offering, Samuel arrived. Saul went out to meet him and bless him.

13:11 Samuel said, "What have you done?" Saul said, "I saw the people scattering away from me, you had not come as you had ordered at the testimony of the days, and the foreigners had gathered at Michmash.

13:12 I said, 'Now the foreigners will come down against me at Gilgal, and I have not entreated the Lord's face.' So I mastered myself and offered the whole burnt offering."

13:13 Samuel said to Saul, “It has come to nothing for you, because you have not kept my commandment that the Lord commanded you. For now the Lord had prepared your kingdom over Israel for ever.

13:14 But now your kingdom will not stand. The Lord will seek for Himself a man according to His heart, and the Lord will appoint him as ruler over His people, because you have not kept everything the Lord commanded you.”

13:15 Samuel rose and went away from Gilgal on his way. The rest of the people went up after Saul to meet, following the fighting people. When they came from Gilgal to Benjamin’s Gibeah, Saul mustered the people who were with him, about six hundred men.

13:16 Saul, his son Jonathan, and the people who were with them stayed in Benjamin’s Geba and wept, while the foreigners had camped at Michmash.

13:17 A destroying force went out from the foreigners’ country in three companies. One company faced the road to Gophera, toward the land of Sogal;

13:18 one company faced the road to Beth-horon; and one company faced the road to Geba overlooking Gai, the Sabin.

13:19 No ironworker could be found throughout Israel’s land, for the foreigners had said, “The Hebrews must not make sword and spear.”

13:20 All Israel went down into the foreigners’ land, each man to have his reaping tool, his implement, his axe, and his sickle worked at the forge.

13:21 The vintage was ready for reaping. The implements were three shekels per tooth, and for the axe and the sickle the rate was the same.

13:22 In the days of the war at Michmash, neither sword nor spear was found in the hand of any of the people with Saul and Jonathan; they were found with Saul and his son Jonathan.

13:23 He went out from the foreigners’ station, the one beyond Michmash.

1 Samuel 14

14:1 One day Jonathan son of Saul said to the young servant carrying his equipment, “Come, let us cross to the foreigners’ messab over on that side.” He did not tell his father.

14:2 Saul was sitting at the hill’s summit beneath the pomegranate tree in Magdon. About six hundred men were with him.

14:3 Ahijah son of Ahitub, Jochabed’s brother, son of Phinehas, son of Eli, was God’s priest in Shiloh, bearing an ephoud. The people did not know Jonathan had gone.

14:4 Within the crossing where Jonathan sought to cross to the foreigners’ station was a rocky promontory on one side and a rocky promontory on the other. One was named Bazes and the other Senna.

14:5 One road approached Michmash from the north, and the other road approached Geba from the south.

14:6 Jonathan said to the young servant carrying his equipment, “Come, let us cross to these uncircumcised men’s messab. Perhaps the Lord will do something for us, for the Lord is not constrained from saving by many or by few.”

14:7 The one carrying his equipment said to him, “Do everything to which your heart inclines. Here I am with you: my heart is as your heart.”

14:8 Jonathan said, “We will cross to the men and roll down toward them.

14:9 If they say to us, ‘Stay back there until we tell you,’ we will stand on our own and certainly not go up against them.

14:10 But if they say to us, ‘Come up to us,’ we will go up, for the Lord has handed them into our hands. This will be our sign.”

14:11 The two of them entered the foreigners’ messab. The foreigners said, “Behold, the Hebrews are coming out of their holes where they were hiding.”

14:12 The men of the messab called to Jonathan and the one carrying his equipment, “Come up to us, and we will let you know a word.” Jonathan said to the one carrying his equipment, “Come up after me, for the Lord has handed them into Israel’s hands.”

14:13 Jonathan climbed up on his hands and feet, with the one carrying his equipment beside him. They looked Jonathan in the face, and he struck them; the one carrying his equipment kept following behind him.

14:14 The first blow Jonathan and the one carrying his equipment struck was about twenty men, with darts, stone-throwers, and pebbles of the plain.

14:15 There was terror in the camp and in the field. All the people in the messab and the destroyers were terrified, and they were unwilling to act. The earth was astonished, and there was terror from the Lord.

14:16 Saul’s lookouts in Benjamin’s Geba saw the camp in turmoil this way and that.

14:17 Saul said to the people with him, “Please muster and see who has gone from you.” They mustered, and Jonathan and the one carrying his equipment could not be found.

14:18 Saul said to Ahijah, “Bring the ephoud near.” For he was bearing the ephoud before Israel that day.

14:19 While Saul spoke to the priest, the sound in the foreigners' camp kept growing louder. Saul said to the priest, "Withdraw your hands."

14:20 Saul and all the people with him cried out and came to the battle. Each man's sword was against his neighbour, with exceedingly great confusion.

14:21 The slaves who had previously been with the foreigners and had gone up into the camp also turned to join Israel with Saul and Jonathan.

14:22 All Israel hiding on Ephraim's hill heard that the foreigners had fled. They too joined in behind them for battle.

14:23 The Lord saved Israel that day. The battle passed beyond Baithon, and all the people with Saul numbered about ten thousand men. The battle spread through the whole city in Ephraim's hill country.

14:24 Saul acted with great ignorance that day and laid a curse upon the people: "Cursed is the man who eats bread before evening, until I take vengeance on my enemy." None of the people tasted bread.

14:25 All the land was eating a meal. There was an iaar, a wooded bee-place, facing the field.

14:26 The people entered the bee-place. There he was, going along and speaking; no one was bringing his hand back to his mouth, for the people feared the Lord's oath.

14:27 Jonathan had not heard when his father put the people under oath. He stretched out the tip of the staff in his hand, dipped it into the honeycomb, and brought his hand back to his mouth. His eyes looked up.

14:28 One of the people said, "Your father solemnly put the people under oath, saying, 'Cursed is the man who eats bread today.'" The people were exhausted.

14:29 Jonathan understood and said, "My father has dismissed the land. See how my eyes have seen because I tasted a little of this honey.

14:30 If the people had eaten freely today from their enemies' spoils that they found, the blow against the foreigners would now have been greater."

14:31 He struck some of the foreigners at Michmash that day, and the people were exceedingly weary.

14:32 The people turned to the spoils. They took flocks, cattle herds, and calves, slaughtered them on the ground, and ate with the blood.

14:33 Saul was told, "The people have sinned against the Lord by eating with the blood." Saul said at Geththem, "Roll a large stone here to me."

14:34 Saul said, "Scatter among the people and tell them to bring here each man his calf and each man his sheep. Let him slaughter it upon this, and you will certainly not sin against the Lord by eating with the blood." All the people brought what was in their hands and slaughtered there.

14:35 Saul built an altar there to the Lord. This was the altar Saul began to build to the Lord.

14:36 Saul said, "Let us go down after the foreigners by night and plunder them until daybreak. Let us leave none of their men." They said, "Do whatever is good before you." The priest said, "Let us draw near here to God."

14:37 Saul inquired of God, "Shall I go down after the foreigners? Wilt Thou hand them into Israel's hands?" But He did not answer him that day.

14:38 Saul said, "Bring here all Israel's chiefs. Find out and see in whom this sin has occurred today.

14:39 As the Lord lives, who saved Israel, if an answer is given against my son Jonathan, he must certainly die." But none of all the people answered.

14:40 He said to all Israel, "You will be in servitude, and my son Jonathan and I will be in servitude." The people said to Saul, "Do what is good before you."

14:41 Saul said, "Lord, Israel's God, why hast Thou not answered Thy servant today? If the wrongdoing is in me or my son Jonathan, Lord, Israel's God, give clear signs. But if Thou sayest it is in Thy people Israel, give holiness." Jonathan and Saul were selected by lot, and the people went free.

14:42 Saul said, "Cast between me and my son Jonathan. Let the one whom the Lord selects by lot die." The people said to Saul, "This must not be!" Saul prevailed over the people. They cast between him and his son Jonathan, and Jonathan was selected by lot.

14:43 Saul said to Jonathan, "Tell me what you have done." Jonathan told him, "I did taste a little honey with the tip of the staff in my hand. Here I am; I am dying."

14:44 Saul said to him, "May God do so to me and add still more, for you must certainly die today."

14:45 The people said to Saul, "Must the one who worked this great deliverance in Israel be put to death today? As the Lord lives, not one hair of his head shall fall to the ground, for God's people have worked this day." The people prayed for Jonathan that day, and he did not die.

14:46 Saul went up from pursuing the foreigners, and the foreigners went to their own place.

14:47 Saul was allotted a task over Israel and fought all his enemies around him: Moab, Ammon's sons, Edom's sons, Baitheor, Zobah's king, and the foreigners. Wherever he turned, he was delivered.

14:48 He acted mightily, struck Amalek, and rescued Israel from the hand of those trampling it.

14:49 Saul's sons were Jonathan, Jessiu, and Melchisa. His two daughters' names were Merab, the firstborn, and Michal, the second.

14:50 His wife's name was Ahinoam daughter of Ahimaaz. His commander-in-chief's name was Abner son of Ner, son of Saul's relative.

14:51 Kish was Saul's father, and Ner, Abner's father, was Jamin's son, Abiel's grandson.

14:52 War against the foreigners was fierce throughout Saul's days. Whenever Saul saw a mighty man or a son of might, he gathered them to himself.

1 Samuel 15

15:1 Samuel said to Saul, "The Lord sent me to anoint you king over Israel. Now listen to the Lord's voice.

15:2 Thus says the Lord Sabaoth: 'Now I will avenge what Amalek did to Israel, how he met him on the way when he came up from Egypt.

15:3 Now go and strike Amalek and Jerim and everything he has. Preserve nothing of his. Destroy him and place him and everything he has under the ban. Do not spare him. Kill man and woman, child and nursing infant, calf and sheep, camel and donkey.'"

15:4 Saul summoned the people and mustered them at Gilgal: four hundred thousand troops and thirty thousand troops of Judah.

15:5 Saul came to Amalek's cities and lay in ambush in the wadi.

15:6 Saul said to the Kenite, "Go away and turn aside from among the Amalekite, lest I add you with him. You showed mercy to Israel's sons when they came up from Egypt." The Kenite withdrew from among Amalek.

15:7 Saul struck Amalek from Havilah to Shur, facing Egypt.

15:8 He captured Agag, Amalek's king, alive and killed all the people of Jerim by the sword's edge.

15:9 Saul and all the people preserved Agag alive, the good things of the flocks, cattle herds, foods, vineyards, and everything good. He was unwilling to destroy them. But every despised and disregarded thing they destroyed.

15:10 The Lord's word came to Samuel, saying,

15:11 "I have been consoled that I made Saul king, for he has turned back from following Me and has not kept My words." Samuel lost heart and cried to the Lord all night.

15:12 Samuel rose early and went to meet Israel in the morning. Samuel was told, "Saul has come to Carmel, erected a hand for himself, and turned the chariot around." He went down to Saul at Gilgal, where he was offering the first of the spoils brought from Amalek as a whole burnt offering to the Lord.

15:13 Samuel arrived at Saul, and Saul said to him, "Blessed are you by the Lord! I have established everything the Lord spoke."

15:14 Samuel said, "What is this sound of the flock in my ears, and the sound of oxen that I hear?"

15:15 Saul said, "I brought them from Amalek—the best of the flock and the oxen that the people preserved—to be sacrificed to the Lord your God. I destroyed the rest."

15:16 Samuel said to Saul, "Stop, and I will tell you what the Lord spoke to me in the night." He said to him, "Speak."

15:17 Samuel said to Saul, "Are you not small before Him, a leader of a tribal division of Israel? The Lord anointed you king over Israel.

15:18 The Lord sent you on a mission and said to you, 'Go and destroy those sinning against Me, Amalek. Fight them until you finish them.'

15:19 Why did you not listen to the Lord's voice, but rush to lay hold of the spoils and do evil before the Lord?"

15:20 Saul said to Samuel, "Because I listened to the people's voice. I went on the mission the Lord sent me on, brought Agag, Amalek's king, and destroyed Amalek.

15:21 The people took flocks and cattle herds from the spoils, the first of what was marked for destruction, to sacrifice before the Lord our God at Gilgal."

15:22 Samuel said, "Are whole burnt offerings and sacrifices as desirable to the Lord as listening to the Lord's voice? Behold, obedience is better than sacrifice, and attentiveness than the fat of rams.

15:23 Divination is sin; teraphim bring sorrow and troubles. Because you treated the Lord's word as nothing, the Lord will treat you as nothing, so that you will not be king over Israel."

15:24 Saul said to Samuel, "I have sinned. I transgressed the Lord's word and your word, for I feared the people and listened to their voice.

15:25 Now please take away my sin and return with me so that I may bow down to the Lord your God."

15:26 Samuel said to Saul, “I will not return with you, for you treated the Lord’s word as nothing, and the Lord will treat you as nothing, so that you will not be king over Israel.”

15:27 Samuel turned his face to leave. Saul seized the edge of his double cloak and tore it.

15:28 Samuel said to him, “The Lord has torn Israel’s kingdom from your hand today and will give it to your neighbour, who is better than you.

15:29 Israel will be divided in two. He will not turn back or change His mind, for He is not like a human being who changes his mind.”

15:30 Saul said, “I have sinned. But please honour me before Israel’s elders and before my people. Return with me so that I may bow down to the Lord your God.”

15:31 Samuel returned after Saul, and he bowed down to the Lord.

15:32 Samuel said, “Bring Agag, Amalek’s king, to me.” Agag approached him trembling. Agag said, “Is death so bitter?”

15:33 Samuel said to Agag, “As your sword has made women childless, so your mother shall be made childless among women.” Samuel slaughtered Agag before the Lord at Gilgal.

15:34 Samuel went to Armathaim, and Saul went up to his house in Gibeah.

15:35 Samuel did not see Saul again until the day of his death, for Samuel mourned over Saul. The Lord regretted that He had made Saul king over Israel.

1 Samuel 16

16:1 The Lord said to Samuel, “How long will you mourn over Saul, when I have treated him as nothing so that he should not reign over Israel? Fill your horn with oil and come. I will send you to Jesse, to Bethlehem, for I have seen one among his sons to reign for Me.”

16:2 Samuel said, “How can I go? Saul will hear and kill me.” The Lord said, “Take a heifer in your hand and say, ‘I have come to sacrifice to the Lord.’

16:3 Invite Jesse to the sacrifice. I will make known to you what you must do, and you shall anoint the one I name to you.”

16:4 Samuel did everything the Lord had spoken to him and came to Bethlehem. The city’s elders were terrified at meeting him and said, “Do you enter in peace, seer?”

16:5 He said, “In peace. I have come to sacrifice to the Lord. Consecrate yourselves and rejoice with me today.” He consecrated Jesse and his sons and invited them to the sacrifice.

16:6 When they came in, he saw Eliab and said, “Surely His anointed is before the Lord.”

16:7 The Lord said to Samuel, “Do not look at his appearance or the bearing of his height, for I have treated him as nothing. God does not see as a human looks: a human looks at the face, but God looks at the heart.”

16:8 Jesse called Aminadab, and he passed before Samuel. He said, “The Lord has not chosen this one either.”

16:9 Jesse made Shammah pass by. He said, “The Lord has not chosen this one either.”

16:10 Jesse made his seven sons pass before Samuel. Samuel said, “The Lord has not chosen among these.”

16:11 Samuel said to Jesse, “Are these all the boys?” He said, “There is still the youngest; he is tending the flock.” Samuel said to Jesse, “Send and fetch him, for we will certainly not recline until he comes.”

16:12 He sent and brought him. He was ruddy, with beautiful eyes, and good to look upon before the Lord. The Lord said to Samuel, “Rise and anoint David, for this one is good.”

16:13 Samuel took the horn of oil and anointed him among his brothers. The Lord’s Spirit leaped upon David from that day onward. Samuel rose and went to Armathaim.

16:14 The Lord’s Spirit departed from Saul, and an evil spirit from the Lord choked him.

16:15 Saul’s servants said to him, “An evil spirit of the Lord is choking you.

16:16 Let your servants speak before you and seek for our lord a man skilled in playing a kinyra. When an evil spirit is upon you, he will play his kinyra, and it will be well with you; he will give you rest.”

16:17 Saul said to his servants, “Please find me a man who plays properly and bring him to me.”

16:18 One of his young servants answered, “I have seen a son of Jesse, a Beth-lehemite, skilled in playing. The man is discerning, a warrior, wise in speech, and good in appearance; the Lord is with him.”

16:19 Saul sent messengers to Jesse, saying, “Send me your son David, who is with your flock.”

16:20 Jesse took a gomor of loaves, a skin of wine, and one young goat, and sent them by the hand of his son David to Saul.

16:21 David came to Saul and stood before him. He loved him greatly, and he became the one carrying his equipment.

16:22 Saul sent to Jesse, saying, “Please let David stand before me, for he has found favour in my eyes.”

16:23 Whenever an evil spirit came upon Saul, David took the kinyra and played with his hand. Saul was refreshed, and it was well with him, and the evil spirit departed from him.

1 Samuel 17

17:1 The foreigners gathered their camps for war and assembled at Soccoth in Judea. They camped between Soccoth and Azekah at Epher-mem.

17:2 Saul and Israel’s men gathered and camped in the valley. They drew up for war opposite the foreigners.

17:3 The foreigners stood on the mountain on one side, and Israel stood on the mountain on the other, with the ravine between them.

17:4 A mighty man came out from the foreigners’ battle line, named Goliath, from Gath. His height was four cubits and a span.

17:5 A helmet was on his head, and he wore a coat of chain armour. His armour’s weight was five thousand shekels of bronze and iron.

17:6 Bronze greaves were on his legs, and a bronze shield was between his shoulders.

17:7 His spear’s shaft was like a weavers’ beam, and its iron head weighed six hundred shekels. The one carrying his weapons walked before him.

17:8 He stood and shouted to Israel’s battle line, “Why have you come out to draw up for war opposite us? Am I not a foreigner, and are you not Saul’s Hebrews? Choose a man for yourselves and let him come down to me.

17:9 If he can fight me and strike me down, we will become your slaves. But if I prevail and strike him down, you will become our slaves and serve us.”

17:10 The foreigner said, “Behold, I have defied Israel’s battle line today, on this day. Give me a man, and let the two of us fight in single combat.”

17:11 Saul and all Israel heard these words of the foreigner and were terrified and exceedingly afraid.

17:32 David said to Saul, “Let my lord’s heart not collapse because of him. Your servant will go and fight this foreigner.”

17:33 Saul said to David, “You certainly cannot go against the foreigner to fight him. You are a boy, and he has been a warrior from his youth.”

17:34 David said to Saul, “Your servant tended his father’s flock. Whenever a lion or a bear came and took a sheep from the herd,

17:35 I went after it, struck it, and pulled the sheep from its mouth. If it rose against me, I seized its throat, struck it, and killed it.

17:36 Your servant struck both bear and lion. The uncircumcised foreigner will be like one of them. Shall I not go and strike him and remove disgrace from Israel today? For who is this uncircumcised man who has defied the battle line of the living God?

17:37 The Lord, who rescued me from the lion’s paw and the bear’s paw, will rescue me from this uncircumcised foreigner’s hand.” Saul said to David, “Go, and the Lord will be with you.”

17:38 Saul clothed David in a cloak and set a bronze helmet around his head.

17:39 He strapped his sword on David over his cloak. David became weary after walking once or twice. David said to Saul, “I certainly cannot walk in these, for I am not practiced.” They took them off him.

17:40 He took his staff in his hand, chose five smooth stones from the wadi, and put them in the shepherd’s little vessel he had for collecting. His sling was in his hand, and he approached the foreign man.

17:42 Goliath saw David and dishonoured him, for he was a boy, ruddy, with beautiful eyes.

17:43 The foreigner said to David, “Am I like a dog, that you come against me with a staff and stones?” David said, “No, you are worse than a dog.” The foreigner cursed David by his gods.

17:44 The foreigner said to David, “Come to me, and I will give your flesh to the birds of heaven and the animals of the land.”

17:45 David said to the foreigner, “You come to me with sword, spear, and shield. I come to you in the name of the Lord Sabaoth, God of Israel’s battle line, which you have defied today.

17:46 This day the Lord will shut you into my hand. I will kill you and remove your head from you. This day I will give your limbs and the limbs of the foreigners’ camp to the birds of heaven and the beasts of the earth, and all the earth will know that there is a God in Israel.

17:47 All this assembly will know that the Lord does not save by sword and spear. The battle belongs to the Lord, and the Lord will hand you all into our hands.”

17:48 The foreigner rose and went to meet David.

17:49 David reached his hand into the little vessel, took one stone from it, slung it, and struck the foreigner on his forehead. The stone passed through the helmet into his forehead, and he fell face down to the ground.

17:51 David ran and stood over him, took his sword, killed him, and removed his head. When the foreigners saw that their mighty man was dead, they fled.

17:52 Israel's and Judah's men rose with a shout and pursued them as far as Gath's entrance and Ashkelon's gate. Wounded foreigners fell along the road of the gates, as far as Gath and Ekron.

17:53 Israel's men turned back from following the foreigners and trampled their camps.

17:54 David took the foreigner's head and brought it to Jerusalem. He placed his equipment in his tent.

1 Samuel 18

18:6 The dancing women came out from all Israel's cities to meet David, with tambourines, joy, and cymbals.

18:7 The women led the song and said, "Saul has struck his thousands, and David his tens of thousands."

18:8 The saying appeared evil in Saul's eyes concerning this matter, and he said, "They have given David the tens of thousands, but to me they have given the thousands."

18:9 Saul kept looking askance at David from that day onward.

18:12 Saul was afraid of David.

18:13 He removed him from his presence and appointed him a commander of a thousand for himself. He went out and came in before the people.

18:14 David showed understanding in all his ways, and the Lord was with him.

18:15 Saul saw that he showed great understanding, and he was wary of him.

18:16 All Israel and Judah loved David, because he went out and came in before the people.

18:20 Saul's daughter Michal loved David. It was reported to Saul, and it was right in his eyes.

18:21 Saul said, "I will give her to him, and she will be a snare to him." The foreigners' hand was against Saul.

18:22 Saul commanded his servants, saying, "Speak secretly to David, saying, 'Behold, the king delights in you, and all his servants love you. Become the king's son-in-law.'"

18:23 Saul's servants spoke these words in David's ears. David said, "Is it a light thing in your eyes to become a king's son-in-law? I am a lowly man, without renown."

18:24 Saul's servants reported to him according to these words that David had spoken.

18:25 Saul said, "This is what you shall say to David: 'The king desires no gift, only a hundred foreigners' foreskins, to take vengeance on the king's enemies.'" Saul planned to throw him into the foreigners' hands.

18:26 Saul's servants reported these words to David, and the matter of becoming the king's son-in-law was right in David's eyes.

18:27 David rose and went, he and his men, and struck a hundred men among the foreigners. He brought their foreskins to the king and became the king's son-in-law. He gave him Michal, his daughter, as a wife.

18:28 Saul saw that the Lord was with David, and all Israel loved him.

18:29 He grew still more wary of David.

1 Samuel 19

19:1 Saul spoke to his son Jonathan and to all his servants about putting David to death. But Saul's son Jonathan greatly favoured David.

19:2 Jonathan told David, saying, "Saul seeks to put you to death. So be on your guard tomorrow morning, hide, and remain concealed.

19:3 I will go out and stand beside my father in the field where you may be. I will speak about you to my father, see what happens, and report to you."

19:4 Jonathan spoke good things about David to his father Saul and said to him, "Let the king not sin against your servant David, for he has not sinned against you, and his deeds are very good.

19:5 He placed his soul in his hand and struck the foreigner, and the Lord brought about a great deliverance. All Israel saw and rejoiced. Why do you sin against innocent blood by putting David to death without cause?"

19:6 Saul listened to Jonathan's voice, and Saul swore, saying, "As the Lord lives, he shall not die."

19:7 Jonathan called David and told him all these words. Jonathan brought David to Saul, and he was before him as in former days.

19:8 War broke out again against Saul. David grew strong, fought the foreigners, and struck them with a very great blow, and they fled before him.

19:9 An evil spirit of God came upon Saul while he was sleeping in the house with a spear in his hand. David was playing with his hands.

19:10 Saul sought to drive the spear into David, but David moved away from Saul, and Saul drove the spear into the wall. David withdrew and escaped.

19:11 That night Saul sent messengers to David's house to watch him so as to put him to death in the morning. His wife Michal told David, saying, "If you do not save your own soul this night, tomorrow you will be put to death."

19:12 Michal lowered David through the window. He went away, fled, and was saved.

19:13 Michal took the funerary images and placed them on the bed. She put the goats' liver at its head and covered them with a garment.

19:14 Saul sent messengers to take David, and they said that he was ill.

19:15 He sent for David, saying, "Bring him to me on the bed, so that I may put him to death."

19:16 The messengers came, and there were the funerary images on the bed, with the goats' liver at its head.

19:17 Saul said to Michal, "Why have you deceived me this way and sent my enemy away, so that he escaped?" Michal said to Saul, "He said, 'Send me away; otherwise I will kill you.'"

19:18 David fled and escaped. He came to Samuel at Armathaim and told him all that Saul had done to him. David and Samuel went and stayed at Nauath in Ramah.

19:19 It was reported to Saul, saying, "Behold, David is at Nauath in Ramah."

19:20 Saul sent messengers to take David. They saw the assembly of prophets, with Samuel standing, appointed over them. The Spirit of God came upon Saul's messengers, and they prophesied.

19:21 It was reported to Saul, and he sent other messengers; they too prophesied. Saul sent messengers a third time, and they too prophesied.

19:22 Saul burned with anger and went himself to Armathaim. He came as far as the well of the threshing floor at Sephi and asked, "Where are Samuel and David?" They said, "Behold, at Nauath in Ramah."

19:23 He went from there to Nauath in Ramah. The Spirit of God came upon him too, and he went on prophesying until he came to Nauath in Ramah.

19:24 He stripped off his garments and prophesied before them. He fell naked all that day and all the night. Therefore they said, "Is Saul also among the prophets?"

1 Samuel 20

20:1 David escaped from Nauath in Ramah. He came before Jonathan and said, "What have I done? What is my wrong, and how have I sinned before your father, that he seeks my soul?"

20:2 Jonathan said to him, "By no means shall that happen to you! You certainly shall not die. Behold, my father will certainly do nothing great or small without uncovering my ear. Why would my father hide this matter? It is not so."

20:3 David answered Jonathan and said, "Your father knows well that I have found favour in your eyes. He says, 'Let Jonathan not know this, lest he refuse.' But as the Lord lives and as your soul lives, as I said, the space between me and death has been filled."

20:4 Jonathan said to David, "What does your soul desire, and what shall I do for you?"

20:5 David said to Jonathan, "Behold, tomorrow is the new moon, and I will certainly not sit with the king to eat. Let me go, so that I may hide in the plain until evening.

20:6 If your father inquires after me, say, 'David earnestly asked my leave to run to Bethlehem, his city, because the yearly sacrifice for the whole tribe is there.'

20:7 If he says, 'Good,' there is peace for your servant. But if he answers you harshly, know that evil has been determined by him.

20:8 Show mercy to your servant, for you have brought your servant into a covenant of the Lord with yourself. If there is wrong in your servant, put me to death yourself. Why do you bring me to your father in this way?"

20:9 Jonathan said, "By no means shall that happen to you! If I know that evil has been determined by my father to come upon you—and if not—I will report it to you in your cities."

20:10 David said to Jonathan, "Who will tell me if your father answers harshly?"

20:11 Jonathan said to David, "Go and remain in the field." Both of them went out to the field.

20:12 Jonathan said to David, "The Lord, the God of Israel, knows that I will question my father when the time comes a third time. If there is good concerning David, shall I not send to you in the field?

20:13 May God do so to Jonathan, and more besides, for I will bring the evils upon you, uncover your ear, and send you away, and you shall go in peace. The Lord will be with you as He was with my father.

20:14 While I am still alive, you shall show mercy to me; and if I indeed die,

20:15 you shall never remove your mercy from my house. And may it not be, when the Lord removes David's enemies, every one, from the face of the earth,

20:16 that Jonathan's name be removed from David's house. May the Lord seek out David's enemies."

20:17 Jonathan swore again to David, because he loved the soul of the one who loved him.

20:18 Jonathan said, "Tomorrow is the new moon. You will be sought, because your seat will be inspected.

20:19 You shall do so a third time and look about, and come to your place where you hid on the working day. Stay beside that ergab.

20:20 I will do so three times with the shafts, hurling them toward the amattari.

20:21 Then I will send the little boy, saying, 'Come, find the shaft for me.' If I say to the little boy, 'Here, the shaft is on this side of you; take it,' come, for there is peace for you and no danger, as the Lord lives.

20:22 If I say to the young man, 'Here, the shaft is beyond you,' go, for the Lord has sent you away.

20:23 As for the word we have spoken, you and I, behold, the Lord is a witness between me and you for ever."

20:24 David hid in the field. The month arrived, and the king came to the table to eat.

20:25 The king sat on his seat as usual, on the seat by the wall, and preceded Jonathan. Abner sat beside Saul, and David's place was inspected.

20:26 Saul said nothing that day, for he said, "It is an occurrence; he appears not to be clean, for he has not been purified."

20:27 The next day of the month, the second day, David's place was inspected. Saul said to his son Jonathan, "Why has Jesse's son not come to the table, either yesterday or today?"

20:28 Jonathan answered Saul and said to him, "David asked my leave to go to Bethlehem, his city.

20:29 He said, 'Please send me away, for we have a sacrifice of the tribe in the city, and my brothers have commanded me. Now, if I have found favour in your eyes, let me get away and see my brothers.' That is why he has not come to the king's table."

20:30 Saul burned with great anger against Jonathan and said to him, "Son of deserting girls! Do I not know that you are a companion of Jesse's son, to your shame and the shame of your mother's exposure?

20:31 As long as Jesse's son lives on the earth, your kingship will not be established. Now send and fetch the young man, for this one is a son of death."

20:32 Jonathan answered Saul, "Why should he die? What has he done?"

20:33 Saul raised the spear against Jonathan to put him to death. Jonathan knew that this evil had been determined by his father: to put David to death.

20:34 Jonathan sprang up from the table in furious anger and ate no bread on the second day of the month, for he was crushed over David, because his father had determined against him.

20:35 In the morning Jonathan went out to the field, as he had arranged, for the testimony of David, and a little boy was with him.

20:36 He said to the little boy, "Run, find for me the shafts I am hurling." The little boy ran, and he hurled the shaft and sent it past.

20:37 The little boy came to the place of the shaft Jonathan had hurled. Jonathan shouted after the young man and said, "There, the shaft is beyond you."

20:38 Jonathan shouted after his little boy, saying, "Quickly! Hurry! Do not stand still!" Jonathan's little boy gathered the shafts for his master.

20:39 The little boy knew nothing; only Jonathan and David knew the matter.

20:40 Jonathan gave his equipment to his little boy and said to his little boy, "Go, enter the city."

20:41 When the little boy had entered, David rose from the ergab, fell on his face, and bowed to him three times. Each kissed the other and wept with the other, until a great completion.

20:42 Jonathan said, "Go in peace, since the two of us have sworn in the Lord's name, saying, 'The Lord shall be a witness between me and you, and between my seed and your seed, for ever.'"

1 Samuel 21

21:1 David rose and went away, and Jonathan entered the city.

21:2 David came to Nomba, to Abimelech the priest. Abimelech was astonished at meeting him and said to him, "Why are you alone, with no one with you?"

21:3 David said to the priest, "The king commanded me a matter today and said to me, 'Let no one know the matter on which I am sending you and concerning which I commanded you.' I have solemnly instructed the young men at the place called God's Faithfulness, Phellani Allemoni.

21:4 Now, if five loaves are at hand, give me whatever is available."

21:5 The priest answered David and said, “There are no common loaves at hand, only holy loaves. If the young men have kept themselves from a woman, then he may eat.”

21:6 David answered the priest and said to him, “But we have abstained from a woman yesterday and the third day. When I went out on the road, all the young men had been purified. The road itself is common, for it will be sanctified today through my equipment.”

21:7 Abimelech the priest gave him the loaves of presentation, for there was no bread there except the loaves of the Presence, removed from before the Lord so that hot bread could be set out on the day he took them.

21:8 One of Saul’s young servants was there that day, detained, neessaran, before the Lord. His name was Doeg the Syrian, tending Saul’s mules.

21:9 David said to Abimelech, “See whether a spear or sword is here at hand. I have not brought my sword or the equipment, because the king’s matter was urgent.”

21:10 The priest said, “Behold, the sword of Goliath the foreigner, whom you struck in the Valley of Elah: it is wrapped in a garment. If you desire to take it, take it, for there is no other here.” David said, “Behold, there is none like it. Give it to me.”

21:11 He gave it to him. David rose and fled that day from Saul, and David came to Achish, king of Gath.

21:12 Achish’s servants said to him, “Is this not David, the king of the land? Is this not the one for whom the dancing women led the song, saying, ‘Saul has struck his thousands, and David his tens of thousands’?”

21:13 David placed the words in his heart and became very afraid of Achish, king of Gath.

21:14 He altered his face before him and pretended that day. He drummed on the city’s doors, was carried about in his hands, and fell against the gate’s doors. His saliva ran down onto his beard.

21:15 Achish said to his servants, “Behold, you see a man subject to fits. Why have you brought him to me?”

21:16 “Do I lack people subject to fits, that you have brought him to have fits before me? This one shall not enter a house.”

1 Samuel 22

22:1 David went from there and escaped, and he came to the cave of Adullam. His brothers and his father’s house heard, and they went down to him there.

22:2 Everyone in need, everyone in debt, and everyone pained in soul gathered to him. He became their leader, and about four hundred men were with him.

22:3 David went from there to Mizpeh of Moab and said to Moab’s king, “Please let my father and mother stay with you, until I know what God will do for me.”

22:4 He entreated Moab’s king, and they stayed with him all the days David was in the stronghold.

22:5 The prophet Gad said to David, “Do not remain in the stronghold. Go, and you will come to the land of Judah.” David went, came, and stayed in the city of Sarich.

22:6 Saul heard that David and the men with him had been discovered. Saul was sitting on the hill below the cultivated ground in Ramah, the spear in his hand, and all his servants stood beside him.

22:7 Saul said to his servants standing beside him, saying to them, “Listen, please, sons of Benjamin! Will Jesse’s son really give all of you fields and vineyards and appoint all of you commanders of hundreds and commanders of thousands?

22:8 For all of you have conspired against me. No one uncovers my ear when my son makes a covenant with Jesse’s son. None of you suffers for me or uncovers my ear that my son has raised my servant against me as an enemy, as on this day.”

22:9 Doeg the Syrian, who was appointed over Saul’s mules, answered and said, “I saw Jesse’s son arriving at Nomba, to Abimelech son of Ahitub the priest.

22:10 He inquired for him through God, gave him provisions, and gave him the sword of Goliath the foreigner.”

22:11 The king sent to summon Abimelech son of Ahitub and all the sons of his father, the priests at Nomba. All of them came to the king.

22:12 Saul said, “Listen, please, son of Ahitub.” He said, “Here I am. Speak, lord.”

22:13 Saul said to him, “Why have you conspired against me, you and Jesse’s son, by giving him bread and a sword and inquiring for him through God, to set him against me as an enemy, as on this day?”

22:14 He answered the king and said, “Who among all your servants is as faithful as David, the king’s son-in-law, commander of all your orders and renowned in your house?

22:15 Did I begin inquiring for him through God today? By no means! Let the king lay no charge against his servant or against all my father’s house, for your servant knew nothing of all these things, small or great.”

22:16 King Saul said, “You shall surely die, Abimelech, you and all your father’s house.”

22:17 The king said to the runners stationed around him, “Bring them forward and put the Lord’s priests to death, for their hand is with David. They knew that he was fleeing and did not uncover my ear.” But the king’s servants were unwilling to bring their hands against the Lord’s priests.

22:18 The king said to Doeg, “You turn and strike the priests.” Doeg the Syrian turned and put the Lord’s priests to death that day: three hundred and five men, all wearing an ephoud.

22:19 He struck Nomba, the priests’ city, with the sword’s edge: men and women, infants and nursing children, calves, donkeys, and sheep.

22:20 One son of Abimelech son of Ahitub was saved; his name was Abiathar. He fled after David.

22:21 Abiathar told David that Saul had put all the Lord’s priests to death.

22:22 David said to Abiathar, “I knew that day that Doeg the Syrian would surely tell Saul. I am responsible for the souls of your father’s house.

22:23 Stay with me; do not fear. Wherever I seek a place for my soul, I will seek one for your soul too, for you are protected with me.”

1 Samuel 23

23:1 It was reported to David, saying, “Behold, the foreigners are fighting at Keilah. They are plundering and trampling the threshing floors.”

23:2 David inquired through the Lord, saying, “Shall I go and strike these foreigners?” The Lord said, “Go, and you will strike these foreigners and save Keilah.”

23:3 David’s men said to him, “Behold, we are afraid here in Judea. How will it be if we go to Keilah? We will go into the foreigners’ spoils.”

23:4 David inquired again through the Lord. The Lord answered him and said to him, “Rise and go down to Keilah, for I am handing the foreigners into your hands.”

23:5 David and the men with him went to Keilah. He fought the foreigners, and they fled before him. He drove away their livestock and struck them with a great blow. David saved Keilah’s inhabitants.

23:6 When Abiathar son of Abimelech fled to David, he went down with David to Keilah, having an ephoud in his hand.

23:7 It was reported to Saul that David had come to Keilah. Saul said, “God has sold him into my hands, for he has been shut in by entering a city with doors and bars.”

23:8 Saul commanded all the people to go down to Keilah for war, to hem in David and his men.

23:9 David knew that Saul was not keeping silent about the evil concerning him. David said to Abiathar the priest, “Bring the Lord’s ephoud.”

23:10 David said, “Lord, God of Israel, Thy servant has heard that Saul seeks to come against Keilah and destroy the city because of me.

23:11 Will it be shut up? And now, will Saul come down, as Thy servant has heard? Lord, God of Israel, tell Thy servant.” The Lord said, “It will be shut up.”

23:13 David and the men with him, about four hundred, rose and went out from Keilah. They went wherever they went. It was reported to Saul that David had escaped from Keilah, and he gave up going out.

23:14 David stayed in the wilderness at Maserem, in the narrow places. He stayed in the wilderness on Mount Ziph, in the parched land. Saul sought him all the days, but the Lord did not hand him into his hands.

23:15 David saw that Saul was coming out to seek David. David was on the parched mountain at Kaine of Ziph.

23:16 Saul’s son Jonathan rose and went to David at Kaine and strengthened his hands in the Lord.

23:17 He said to him, “Do not fear. My father Saul’s hand certainly will not find you. You will reign over Israel, and I will be second to you. My father Saul knows this.”

23:18 The two of them made a covenant before the Lord. David stayed at Kaine, and Jonathan went to his house.

23:19 The Ziphites went up from the parched land to Saul on the hill, saying, “Behold, is David not hidden among us at Messara, in the narrow places at Kaine, on the hill of Echela, to the right of Jessaimoun?

23:20 Now let the king come down to us according to all his soul’s desire to descend. They have shut him into the king’s hands.”

23:21 Saul said to them, “Blessed are you by the Lord, for you have taken trouble for me.

23:22 Please go, prepare further, and find out his place where his foot will be, quickly, there where you said, lest he act cunningly.

23:23 See and find out, and we will go with you. If he is in the land, I will search him out among all Judah’s thousands.”

23:24 The Ziphites rose and went ahead of Saul. David and his men were in the wilderness of Maan, toward the west, to the right of Jessaimoun.

23:25 Saul and his men went to seek him. They reported to David, and he went down to the rock in the wilderness of Maan. Saul heard and pursued David into the wilderness of Maan.

23:26 Saul and his men went along a side of this mountain, and David and his men were along a side of this mountain. David was keeping under cover to get away from Saul, while Saul and his men camped against David and his men to seize them.

23:27 A messenger came to Saul, saying, “Hurry and come, for the foreigners have attacked the land.”

23:28 Saul turned back from pursuing David and went to meet the foreigners. Therefore that place was called the Divided Rock.

1 Samuel 24

24:1 David went up from there and stayed in the narrow places of En-gedi.

24:2 When Saul returned from following the foreigners, it was reported to him that David was in the wilderness of En-gedi.

24:3 He took with him three thousand chosen men from all Israel and went to seek David and his men in front of Sadaiem.

24:4 He came to the flocks’ herds beside the road, and there was a cave there. Saul entered to attend to himself. David and his men were sitting farther inside the cave.

24:5 David’s men said to him, “Behold, this is the day of which the Lord spoke to you, to hand your enemy into your hands, and you shall do to him as is good in your eyes.” David rose and secretly removed the flap of Saul’s double cloak.

24:6 After these things David’s heart struck him because he had removed the flap of his double cloak.

24:7 David said to his men, “May the Lord forbid that I should do this to my lord, the Lord’s anointed, by bringing my hand against him, for this one is the Lord’s anointed.”

24:8 David persuaded his men with words and did not let them rise and put Saul to death. Saul rose and went down to the road.

24:9 David rose behind him from the cave, and David called after Saul, saying, “Lord king!” Saul looked behind him, and David bent with his face to the ground and bowed to him.

24:10 David said to Saul, “Why do you listen to the people’s words, saying, ‘Behold, David seeks your soul’?

24:11 Behold, on this day your eyes have seen how the Lord handed you into my hand today in the cave. I was unwilling to kill you and spared you. I said, ‘I will not bring my hand against my lord, for this one is the Lord’s anointed.’

24:12 Behold, the flap of your double cloak is in my hand! I removed the flap and did not kill you. Know and see today that there is no evil in my hand, nor impiety or rejection. I have not sinned against you, yet you bind my soul to take it.

24:13 May the Lord judge between me and you, and may the Lord avenge me on you, but my hand shall not be against you.

24:14 As the ancient proverb says, ‘From the lawless comes wrongdoing,’ but my hand shall not be against you.

24:15 Now, after whom are you coming out, O king of Israel? Whom are you pursuing? After a dead dog and after a single flea!

24:16 May the Lord be judge and arbiter between me and you. May the Lord see, judge my case, and give judgment for me from your hand.”

24:17 When David finished speaking these words to Saul, Saul said, “Is this your voice, child David?” Saul raised his voice and wept.

24:18 Saul said to David, “You are more righteous than I, for you have repaid me with good things, but I have repaid you with evil things.

24:19 Today you have reported to me the good things you did to me, how the Lord shut me into your hands today and you did not kill me.

24:20 If someone finds his enemy in distress and sends him away on a good road, the Lord will repay him with good things, as you have done today.

24:21 Now behold, I know that you shall surely reign, and Israel’s kingdom shall be established in your hands.

24:22 Now swear to me by the Lord that you will not destroy my seed after me or make my name disappear from my father’s house.”

24:23 David swore to Saul. Saul went to his place, and David and his men went up to narrow Messara.

1 Samuel 25

25:1 Samuel died. All Israel gathered, mourned him, and buried him at his house in Armathaim. David rose and went down to the wilderness of Maan.

25:2 A man lived in Maan, with his flocks at Carmel. The man was very great: he had three thousand sheep and a thousand goats. He was shearing his flock at Carmel.

25:3 The man’s name was Nabal, and his wife’s name was Abigail. His wife had good understanding and was very beautiful in appearance, but the man was harsh and evil in his practices. The man was doglike.

25:4 David heard in the wilderness that Nabal the Carmelite was shearing his flock.

25:5 David sent ten young men and said to the young men, “Go up to Carmel, go to Nabal, and ask about his welfare in my name.

25:6 Say this: ‘To the seasons! May it be well with you, and may your house and all that is yours be well.

25:7 Now behold, I have heard that they are shearing for you. Your shepherds were with us in the wilderness; we did not hinder them or impose any order on them all the days they were at Carmel.

25:8 Ask your young men, and they will tell you. Let the young men find favour in your eyes, for we have come on a good day. Please give whatever your hand finds to your son David.’”

25:9 The young men came and spoke these words to Nabal, according to all these sayings, in David’s name. Then he sprang up,

25:10 and Nabal answered David’s servants and said, “Who is David, and who is Jesse’s son? Today many slaves withdraw, each from his master.

25:11 Shall I take my loaves, my wine, and my slaughtered offerings—the sheep I slaughtered for my shearers—and give them to men whose origin I do not know?”

25:12 David’s young men turned onto their way, returned, came, and reported to David according to these words.

25:13 David said to his men, “Each of you strap on his sword.” About four hundred men went up after David, while the two hundred stayed with the equipment.

25:14 One of the young men reported to Abigail, Nabal’s wife, saying, “Behold, David sent messengers from the wilderness to bless our master, and he turned away from them.

25:15 The men were very good to us. They did not hinder us or impose orders on us all the days we were with them. While we were in the field,

25:16 they were like a wall around us by night and by day, all the days we were with them tending the flock.

25:17 Now know and see what you will do, for evil has been determined against our master and his house. He is a pestilent son, and one cannot speak to him.”

25:18 Abigail hurried and took two hundred loaves, two vessels of wine, five prepared sheep, five oiphi of barley meal, one gomor of raisins, and two hundred fig cakes. She placed them on the donkeys.

25:19 She said to her young men, “Go on before me. Behold, I am coming after you.” She did not tell her husband.

25:20 As she rode on the donkey and came down under cover of the mountain, there were David and his men coming down to meet her. She met them.

25:21 David said, “Perhaps it was for an unjust man that I guarded all his possessions in the wilderness. We imposed no order to take anything of all he had, yet he has repaid me evil for good.

25:22 May God do so to David, and more besides, if I leave by morning anyone of all Nabal has who urinates against a wall.”

25:23 Abigail saw David, hurried, and jumped down from the donkey. She fell before David on her face and bowed to him on the ground,

25:24 at his feet, and said, “On me, my lord, be the wrong. Please let your handmaid speak in your ears, and hear your handmaid’s word.

25:25 Please let my lord not set his heart on this pestilent man, for as his name is, so is he: Nabal is his name, and folly is with him. But I, your handmaid, did not see your young men whom you sent.

25:26 Now, lord, as the Lord lives and as your soul lives, the Lord has restrained you from coming into innocent blood and from saving your hand for yourself. Now may your enemies and those seeking evil for my lord become like Nabal.

25:27 Now take this blessing, which your handmaid has brought to my lord, and give it to the young men who stand beside my lord.

25:28 Please take away your handmaid’s lawless deed. The Lord will surely make my lord a faithful house, for my lord fights the Lord’s war, and evil shall never be found in you.

25:29 A person will rise to pursue you and seek your soul, but my lord’s soul shall be bound in the bond of life beside the Lord God. You shall sling the soul of your enemies in the midst of the sling.

25:30 When the Lord does for my lord all the good things He has spoken concerning you, and the Lord appoints you leader over Israel,

25:31 this shall not be an abomination or a stumbling block for my lord: pouring out innocent blood without cause and saving my lord’s hand for himself. The Lord will do good to my lord, and you shall remember your handmaid to do good to her.”

25:32 David said to Abigail, “Blessed be the Lord, the God of Israel, who sent you today, on this day, to meet me.

25:33 Blessed be your manner, and blessed are you, who kept me today, on this day, from coming into bloodguilt and from saving my hand for myself.

25:34 But as the Lord the God of Israel lives, who restrained me today from harming you, if you had not hurried and come to meet me—then I said: ‘No one belonging to Nabal who urinates against a wall shall remain by morning light.’”

25:35 David took from her hand all that she had brought him and said to her, “Go up in peace to your house. See, I have listened to your voice and favoured your face.”

25:36 Abigail came to Nabal, and there he was holding a drinking feast in his house like a king’s drinking feast. Nabal’s heart was merry within him, and he was very drunk. She told him nothing, small or great, until morning light.

25:37 In the morning, when Nabal had sobered from the wine, his wife told him these things. His heart died within him, and he became like stone.

25:38 About ten days later the Lord struck Nabal, and he died.

25:39 David heard and said, “Blessed be the Lord, who has judged the case of my reproach from Nabal’s hand and preserved His servant from the hand of evil things. The Lord has returned Nabal’s evil on his own head.” David sent and spoke concerning Abigail, to take her as his wife.

25:40 David’s servants came to Abigail at Carmel and spoke to her, saying, “David has sent us to you to take you as his wife.”

25:41 She rose, bowed to the ground on her face, and said, “Here is your handmaid, a maid to wash the feet of your servants.”

25:42 Abigail rose and mounted the donkey, and five girls followed her. She went after David’s servants and became his wife.

25:43 David took Ahinoam from Jezreel, and both were his wives.

25:44 Saul gave his daughter Michal, David’s wife, to Palti son of Laish, who was from Romma.

1 Samuel 26

26:1 The Ziphites came from the parched land to Saul on the hill, saying, “Behold, David is sheltering among us on the hill of Echela, opposite Jessaimoun.”

26:2 Saul rose and went down to the wilderness of Ziph, with three thousand chosen men from Israel, to seek David in the wilderness of Ziph.

26:3 Saul camped on the hill of Echela, opposite Jessaimoun, beside the road. David stayed in the wilderness. David saw that Saul had come after him into the wilderness.

26:4 David sent spies and knew that Saul had come prepared from Keilah.

26:5 David rose secretly and entered the place where Saul slept, with Abner son of Ner, his chief commander, there. Saul slept in a covered carriage, and the people camped around him.

26:6 David answered and said to Ahimelech the Hittite and Abishai son of Zeruiah, Joab’s brother, “Who will enter with me to Saul in the camp?” Abishai said, “I will enter with you.”

26:7 David and Abishai entered among the people by night. There was Saul, lying asleep in the covered carriage, the spear fixed in the ground at his head. Abner and his people slept around him.

26:8 Abishai said to David, “The Lord has shut your enemy into your hands today. Now I will strike him with the spear to the ground once; I will not strike him a second time.”

26:9 David said to Abishai, “Do not humble him. Who will bring his hand against the Lord’s anointed and be acquitted?”

26:10 David said, “As the Lord lives, surely the Lord will strike him, or his day will come and he will die, or he will go down into war and be added.

26:11 May the Lord forbid that I should bring my hand against the Lord’s anointed. Now please take the spear from beside his head and the water flask, and let us go by ourselves.”

26:12 David took the spear and water flask from beside his head, and they went away by themselves. No one saw, no one knew, and no one awoke; all were sleeping, because a stupor from the Lord had fallen upon them.

26:13 David crossed to the other side and stood far away on the mountain’s summit, with a long way between them.

26:14 David called the people and spoke to Abner, saying, “Will you not answer, Abner?” Abner answered, “Who are you, calling me?”

26:15 David said to Abner, “Are you not a man? Who is like you in Israel? Why do you not guard your lord the king? One of the people entered to destroy the king, your lord.

26:16 This thing you have done is not good. As the Lord lives, you are sons of execution, you who guard the king, your lord, the Lord’s anointed. Now look: the king’s spear and the water flask—where are the things that were at his head?”

26:17 Saul recognized David's voice and said, "Is this your voice, child David?" David said, "Your servant, lord king."

26:18 He said, "Why does my lord pursue his servant in this way? How have I sinned, and what wrong has been found in me?

26:19 Now please let my lord the king hear his servant's word. If God is stirring you up against me, may He smell your sacrifice. But if human beings have done so, cursed are they before the Lord, for they have expelled me today from being established in the Lord's inheritance, saying, 'Go, serve other gods.'

26:20 Now let my blood not fall to the ground opposite the Lord's presence. Israel's king has come out to seek my soul, as the night-raven pursues in the mountains."

26:21 Saul said, "I have sinned. Return, child David, for I will not harm you, because my soul was honoured in your eyes today. I have acted vainly and been very ignorant."

26:22 David answered, "Here is the king's spear. Let one of the young men come across and take it.

26:23 The Lord will repay each his righteous deeds and faithfulness, for the Lord handed you into my hands today, but I was unwilling to bring my hand against the Lord's anointed.

26:24 Behold, as your soul was magnified in my eyes today, on this day, so may my soul be magnified before the Lord. May He shelter me, and He will rescue me from every affliction."

26:25 Saul said to David, "Blessed are you, child. You shall surely accomplish, and you shall surely be able." David went on his way, and Saul returned to his place.

1 Samuel 27

27:1 David said in his heart, "Now I shall be added one day into Saul's hands. There is no good for me unless I escape to the foreigners' land and Saul gives up seeking me throughout Israel's territory. I shall escape from his hand."

27:2 David and the four hundred men with him rose and went to Achish son of Ammach, king of Gath.

27:3 David stayed with Achish at Gath, he and his men, each with his household; David with both his wives, Ahinoam the Jezreelite and Abigail, the wife of Nabal the Carmelite.

27:4 It was reported to Saul that David had fled to Gath, and he no longer sought him.

27:5 David said to Achish, "If your servant has found favour in your eyes, please let them give me a place in one of the country towns, and I will stay there. Why should your servant stay with you in a royal city?"

27:6 He gave him Ziklag that day. Therefore Ziklag has belonged to the king of Judea to this day.

27:7 The number of days David stayed in the foreigners' country was four months.

27:8 David and his men went up and attacked all the Gesiri and the Amalekite. Behold, the land—from Gelampsour as far as the land of Egypt—was inhabited with suitable fortified settlements.

27:9 He struck the land and left neither man nor woman alive. He took flocks, herds, donkeys, camels, and clothing, and they returned and came to Achish.

27:10 Achish said to David, "Whom have you attacked today?" David said to Achish, "The south of Judea, the south of Jesmega, and the south of Kenezi."

27:11 He left neither man nor woman alive to bring to Gath, saying, "Let them not report to Gath against us, saying, 'This is what David does.'" This was his established practice all the days David stayed in the foreigners' country.

27:12 David was greatly trusted by Achish, who said, "He has made himself utterly shamed among his people Israel, and he will be my slave for ever."

1 Samuel 28

28:1 In those days the foreigners gathered in their camps to go out and fight with Israel. Achish said to David, "Know for certain that you will go out with me to war, you and your men."

28:2 David said to Achish, "So now you will know what your servant will do." Achish said to David, "So I will make you chief bodyguard all the days."

28:3 Samuel had died, and all Israel had mourned him and buried him at Armathaim, in his city. Saul had removed the mediums and the knowers from the land.

28:4 The foreigners gathered, came, and camped at Soman. Saul gathered every man of Israel, and they camped at Gilboa.

28:5 Saul saw the foreigners' camp and was afraid, and his heart was greatly astounded.

28:6 Saul inquired through the Lord, but the Lord did not answer him by dreams, by clear signs, or by prophets.

28:7 Saul said to his servants, "Find me a woman who is a medium, so that I may go to her and inquire through her." His servants said to him, "There is a woman who is a medium at Endor."

28:8 Saul concealed himself, put on other garments, and went, with two men beside him. They came to the woman by night. He said to her, “Please divine for me through the medium and bring up for me the one I name to you.”

28:9 The woman said to him, “Behold, you know what Saul has done, how he destroyed the mediums and the knowers from the land. Why are you laying a snare for my soul, to put it to death?”

28:10 Saul swore to her, saying, “As the Lord lives, no wrong shall come upon you in this matter.”

28:11 The woman said, “Whom shall I bring up for you?” He said, “Bring up Samuel for me.”

28:12 The woman saw Samuel and cried out with a loud voice. The woman said to Saul, “Why have you deceived me? You are Saul!”

28:13 The king said to her, “Do not fear. Tell me whom you have seen.” She said to him, “I have seen gods coming up from the earth.”

28:14 He said to her, “What did you perceive?” She said to him, “A man standing upright is coming up from the earth, wrapped in a double cloak.” Saul knew that this was Samuel, and he bent with his face to the ground and bowed to him.

28:15 Samuel said, “Why have you troubled me, that I should come up?” Saul said, “I am greatly afflicted. The foreigners are fighting against me, and God has departed from me and no longer listens to me, either through the prophets or by dreams. Now I have called you to make known to me what I should do.”

28:16 Samuel said, “Why do you inquire of me, when the Lord has departed from you and has come to be with your neighbour?

28:17 The Lord has done to you as He spoke by my hand. The Lord will tear your kingdom from your hand and give it to your neighbour David.

28:18 Because you did not listen to the Lord’s voice and did not carry out His furious anger against Amalek, the Lord has done this thing to you this day.

28:19 The Lord will hand Israel with you into the foreigners’ hands. Tomorrow you and your sons with you will fall. The Lord will give Israel’s camp into the foreigners’ hands.”

28:20 Saul hurried and fell from his standing position to the ground. He was greatly afraid because of Samuel’s words. No strength remained in him, for he had eaten no bread all the day and all that night.

28:21 The woman came in to Saul and saw that he had hurried greatly. She said to him, “Behold, your handmaid listened to your voice. I put my soul in my hand and listened to the words you spoke to me.

28:22 Now please listen to your handmaid’s voice. I will set a morsel of bread before you. Eat, and you will have strength, for you will go on your way.”

28:23 He was unwilling to eat. His servants and the woman urged him, and he listened to their voice. He rose from the ground and sat on the seat.

28:24 The woman had a grazing heifer in the house. She hurried and slaughtered it, took flour, kneaded it, and baked unleavened cakes.

28:25 She brought the food before Saul and his servants, and they ate. They rose and went away that night.

1 Samuel 29

29:1 The foreigners gathered all their camps at Aphek, and Israel camped at Aendor in Jezreel.

29:2 The foreigners’ satraps were passing by in hundreds and thousands, and David and his men were passing by at the rear with Achish.

29:3 The foreigners’ satraps said, “Who are these men passing through?” Achish said to the foreigners’ generals, “Is this not David, the servant of Saul king of Israel? He has been with us for days, this being the second year, and I have found nothing against him from the day he came over to me until this day.”

29:4 The foreigners’ generals were distressed with him and said to him, “Send the man back to his place, where you stationed him. He must not come with us into the war or become a plotter against the camp. With what could this man be reconciled to his master? Would it not be with the heads of those men?

29:5 Is this not David, for whom they led the song in the dances, saying: ‘Saul has struck down his thousands, and David his tens of thousands’?”

29:6 Achish called David and said to him, “As the Lord lives, you are upright and good in my eyes, as are your going out and coming in with me in the camp. I have found no evil against you from the day you came to me until today. But in the satraps’ eyes you are not good.

29:7 Now return and go in peace, and you shall certainly do no evil in the eyes of the foreigners’ satraps.”

29:8 David said to Achish, “What have I done to you? What have you found in your servant, from the day I was before you until this day, that I should certainly not come to fight the enemies of my lord the king?”

29:9 Achish answered David, “I know that you are good in my eyes, but the foreigners’ satraps say, ‘He will not come with us into war.’

29:10 Now rise early in the morning, you and your master's servants who came with you. Go to the place where I stationed you. Put no pestilent thought in your heart, for you are good before me. Rise early for the journey; let there be light for you, and go."

29:11 David rose early, he and his men, to leave and guard the land of the foreigners. The foreigners went up to wage war against Israel.

1 Samuel 30

30:1 When David and his men entered Ziklag on the third day, Amalek had attacked the south and Ziklag, struck Ziklag, and burned it with fire.

30:2 The women and everything in it, from small to great—they killed neither man nor woman, but took them captive and went on their way.

30:3 David and his men came to the city, and there it was, burned with fire. Their wives, sons and daughters had been taken captive.

30:4 David and his men raised their voices and wept until they no longer had strength to weep.

30:5 Both David's wives had been taken captive: Ahinoam the Jezreelite and Abigail, the wife of Nabal the Carmelite.

30:6 David was greatly afflicted, for the people spoke of stoning him. The soul of all the people was in anguish, each over his sons and daughters. But David was strengthened in the Lord his God.

30:7 David said to Abiathar the priest, son of Ahimelech, "Bring the ephoud."

30:8 David inquired through the Lord, "Shall I pursue this geddour? Will I overtake them?" He said to him, "Pursue, for you will certainly overtake and certainly rescue."

30:9 David went, he and the six hundred men with him. They came to the Bosor torrent, and those remaining stood still.

30:10 He pursued with four hundred men. Two hundred men stayed behind, who sat beyond the Bosor torrent.

30:11 They found an Egyptian man in a field, took him, and brought him to David in a field. They gave him bread, and he ate; they gave him water to drink.

30:12 They gave him a piece of fruit cake, and he ate. His spirit settled within him, for he had eaten no bread and drunk no water for three days and three nights.

30:13 David said to him, "To whom do you belong, and where are you from?" The Egyptian youth said, "I am a slave of an Amalekite man. My master left me because I fell ill; today is the third day.

30:14 We attacked the south of Cholthi, the regions of Judea, and the south of Cheloub. We burned Ziklag with fire."

30:15 David said to him, "Will you take me down to this geddour?" He said, "Please swear to me by God that you will neither put me to death nor hand me over into my master's hands, and I will take you down to this geddour."

30:16 He took him down there, and there they were, scattered over the whole land, eating, drinking and celebrating with all the great spoils they had taken from the land of the foreigners and the land of Judah.

30:17 David came upon them and struck them from daybreak until evening, and on the following day. No man among them was saved except four hundred youths who had mounted camels and fled.

30:18 David recovered everything the Amalekites had taken, and he rescued both his wives.

30:19 Nothing belonging to them was missing, from small to great, from the spoils to sons and daughters and everything they had taken from them. David brought it all back.

30:20 David took all the flocks and herds and led them ahead of the spoils. Concerning those spoils it was said, "These are David's spoils."

30:21 David came to the two hundred men who had grown too weak to follow David and whom he had seated at the Bosor torrent. They came out to meet David and the people with him. David approached the people, and they asked him about his welfare.

30:22 Every pestilent and evil man among the warriors who had gone with David answered. They said, "Because they did not pursue with us, we will give them none of the spoils we rescued. Let each take only his wife and children and return."

30:23 David said, "You must not do this, after the Lord has given to us and guarded us. The Lord delivered into our hands the geddour that came against us.

30:24 Who would listen to these words of yours? For they are no less than you. As is the share of the one who goes down into war, so shall be the share of the one who stays with the equipment. They shall share equally."

30:25 From that day onward, it became a command and a rule for Israel, until today.

30:26 David came to Ziklag and sent some of the spoils to the elders of Judah and to his neighbors, saying, "Behold, from the spoils of the Lord's enemies."

30:27 He sent it to those in Beth-zur, Ramah of the south and Jeththor;

30:28 to those in Aroer, to the Ammadi, and to those in Saphi and Esthie;

30:28a to those in Gath, Kinan, Saphek and Thimath;

30:29 to those in Carmel, the cities of the Ierameli, and the cities of the Kenezi;

30:30 to those in Ierimouth, Beer-sheba and Noo;

30:31 to those in Hebron, and to all the places through which David and his men had passed.

1 Samuel 31

31:1 The foreigners were fighting against Israel. The men of Israel fled before the foreigners and fell wounded on Mount Gelboue.

31:2 The foreigners closed in on Saul and his sons. The foreigners struck down Jonathan, Aminadab and Melchisa, Saul’s sons.

31:3 The war grew heavy against Saul. The missile-throwers, men who were archers, found him, and he was wounded beneath the ribs.

31:4 Saul said to his armour-bearer, “Draw your sword and pierce me with it, lest these uncircumcised men come, pierce me, and mock me.” His armour-bearer was unwilling, for he was greatly afraid. Saul took the sword and fell on it.

31:5 His armour-bearer saw that Saul was dead. He too fell on his sword and died with him.

31:6 Saul died, and his three sons and his armour-bearer, together on that day.

31:7 The men of Israel beyond the valley and beyond the Jordan saw that the men of Israel had fled and that Saul and his sons had died. They abandoned their cities and fled. The foreigners came and lived in them.

31:8 On the following day, the foreigners came to strip the dead. They found Saul and his three sons fallen on the mountains of Gelboue.

31:9 They turned him over and stripped off his equipment. They sent it throughout the surrounding land of the foreigners, announcing the news to their idols and their people.

31:10 They dedicated his equipment in the temple of Astarte and fastened his body to the wall of Beth-shan.

31:11 The inhabitants of Jabesh in Gilead heard what the foreigners had done to Saul.

31:12 All the mighty men rose and traveled the whole night. They took Saul’s body and the body of Jonathan his son from the wall of Beth-shan, brought them to Jabesh, and burned them there.

31:13 They took their bones and buried them beneath the cultivated ground at Jabesh. They fasted seven days.

2 Samuel

2 Samuel 1

1:1 After Saul died, David returned from striking Amalek. David stayed in Ziklag for two days.

1:2 On the third day, behold, a man came from the camp, from Saul's people, with his garments torn and earth on his head. When he came in to David, he fell to the ground and bowed down to him.

1:3 David said to him, "Where have you come from?" He said to him, "I have come safely away from Israel's camp."

1:4 David said to him, "What is this report? Tell me." He said, "The people fled from the war, and many of the people have fallen and died. Saul also died, and Jonathan his son died."

1:5 David said to the young man reporting to him, "How do you know that Saul and Jonathan his son have died?"

1:6 The young man reporting to him said, "By chance I happened to be on Mount Gilboa. Behold, Saul was leaning on his spear, and behold, the chariots and cavalry commanders had closed in on him.

1:7 He looked behind him and saw me. He called me, and I said, 'Here I am.'

1:8 He said to me, 'Who are you?' I said, 'I am an Amalekite.'

1:9 He said to me, 'Stand over me now and put me to death, for terrible darkness has seized me, for my whole soul is in me.'

1:10 I stood over him and put him to death, for I knew he would not live after he had fallen. I took the royal crown on his head and the armlet on his arm, and have brought them here to my lord."

1:11 David took hold of his garments and tore them, and all the men with him tore their garments.

1:12 They mourned, wept, and fasted until evening for Saul, for Jonathan his son, for Judah's people, and for the house of Israel, because they had been struck by the sword.

1:13 David said to the young man reporting to him, "Where are you from?" He said, "I am the son of an Amalekite resident alien."

1:14 David said to him, "How were you not afraid to bring your hand against the Lord's anointed to destroy him?"

1:15 David called one of his young men and said, "Come near and strike him." He struck him, and he died.

1:16 David said to him, "Your blood is on your own head, for your mouth answered against you, saying, 'I put the Lord's anointed to death.'"

1:17 David lamented this lament over Saul and over Jonathan his son,

1:18 and he gave orders to teach the sons of Judah—behold, it is written in the Book of the Upright—

1:19 "Set up a memorial, Israel, for the dead, slain upon your heights! How the mighty have fallen!

1:20 Do not report it in Gath, and do not proclaim good news in Ashkelon's exits, lest the daughters of the foreigners rejoice, lest the daughters of the uncircumcised exult.

1:21 Mountains in Gilboa, let no dew descend and no rain upon you, nor fields of firstfruits! For there the shield of the mighty was treated with contempt; Saul's shield was not anointed with oil.

1:22 From the blood of the slain, from the fat of the mighty, Jonathan's bow did not turn back empty, and Saul's sword did not return empty.

1:23 Saul and Jonathan, loved and beautiful, not separated, splendid in their life and not separated in their death: swifter than eagles, they proved stronger than lions.

1:24 Daughters of Israel, weep for Saul, who clothed you in scarlet with your adornment, who put gold adornment upon your clothing.

1:25 How the mighty have fallen in the midst of war! Jonathan lies slain upon your heights.

1:26 I grieve for you, my brother Jonathan. You were very beautiful to me; your love for me was wonderful, beyond the love of women.

1:27 How the mighty have fallen, and the equipment of war has perished!"

2 Samuel 2

2:1 After this, David inquired of the Lord, saying, "Shall I go up into one of Judah's cities?" The Lord said to him, "Go up." David said, "Where shall I go up?" He said, "To Hebron."

2:2 David went up there to Hebron, and both his wives, Ahinoam the Jezreelite and Abigail, the wife of Nabal the Carmelite,

2:3 and the men with him, each man and his household; and they settled in Hebron's cities.

2:4 Men of Judea came and anointed David there to reign over the house of Judah. They reported to David, "The men of Jabesh in Gilead buried Saul."

2:5 David sent messengers to the leaders of Jabesh in Gilead and said to them, “Blessed are you by the Lord, because you have shown this mercy to your lord, to Saul, the Lord’s anointed, and buried him and Jonathan his son.

2:6 Now may the Lord show you mercy and truth. Indeed, I too will do these good things for you, because you have done this thing.

2:7 Now let your hands be strong, and become men of valour, for your lord Saul has died. Indeed, the house of Judah has anointed me king over themselves.”

2:8 Abner son of Ner, Saul’s commander in chief, took Ish-bosheth son of Saul and brought him up from the camp to Mahanaim.

2:9 He made him king over the land of Gilead, over Thasiri, over Jezreel, over Ephraim, over Benjamin, and over all Israel.

2:10 Ish-bosheth son of Saul was forty years old when he became king over Israel, and he reigned two years, except over the house of Judah, who followed David.

2:11 The time David reigned in Hebron over the house of Judah was seven years and six months.

2:12 Abner son of Ner and the servants of Ish-bosheth son of Saul went out from Mahanaim to Gibeon.

2:13 Joab son of Zeruiah and David’s servants went out from Hebron and met them together at Gibeon’s spring. They sat down, one group on this side of Gibeon’s spring and the other on that side of the spring.

2:14 Abner said to Joab, “Let the young men rise now and play before us.” Joab said, “Let them rise.”

2:15 They rose and passed over by number: twelve of Benjamin’s young men belonging to Ish-bosheth son of Saul, and twelve of David’s servants.

2:16 Each seized his opponent’s head with his hand and thrust his sword into his opponent’s side, and they fell together. That place was named Portion of the Plotters, which is in Gibeon.

2:17 The battle was very severe that day, and Abner and Israel’s men were defeated before David’s servants.

2:18 The three sons of Zeruiah were there: Joab, Abishai, and Asahel. Asahel was light on his feet, like a gazelle in the field.

2:19 Asahel pursued Abner and did not turn to the right or to the left from following Abner.

2:20 Abner looked behind him and said, “Are you Asahel?” He said, “It is I.”

2:21 Abner said to him, “Turn to the right or to the left. Seize one of the young men and take his full armour for yourself.” But Asahel was unwilling to turn aside from following him.

2:22 Abner again said to Asahel, “Withdraw from me, lest I strike you to the ground. How could I lift my face to Joab? And where do these things lead? Return to your brother Joab.”

2:23 He was unwilling to withdraw. Abner struck him in the loins with the butt of the spear, and the spear passed out through his back. He fell there and died beneath him. Everyone who came to the place where Asahel had fallen and died stopped.

2:24 Joab and Abishai pursued Abner. The sun was setting when they reached the hill of Amman, facing Gai, on Gibeon’s desert road.

2:25 The sons of Benjamin gathered behind Abner and formed one company. They stood on the top of a hill.

2:26 Abner called to Joab and said, “Will the sword devour for ever? Do you not know it will be bitter in the end? How long will you fail to tell the people to turn back from pursuing our brothers?”

2:27 Joab said, “As the Lord lives, if you had not spoken, then from early morning the people would have gone up, each after his brother.”

2:28 Joab sounded the trumpet, and all the people withdrew. They did not pursue Israel and did not continue fighting.

2:29 Abner and his men went westward all that night. They crossed the Jordan, traveled the entire stretch, and came to the camp.

2:30 Joab returned from following Abner and gathered all the people. Nineteen men of David’s servants, and Asahel, were counted.

2:31 David’s servants struck down three hundred sixty men from the sons of Benjamin, Abner’s men, belonging to him.

2:32 They carried Asahel away and buried him in his father’s tomb at Bethlehem. Joab and the men with him traveled all night, and day dawned for them in Hebron.

2 Samuel 3

3:1 The war between Saul’s house and David’s house lasted a long time. David’s house grew stronger and stronger, while Saul’s house grew weaker and weaker.

3:2 Sons were born to David in Hebron. His firstborn was Amnon, by Ahinoam the Jezreelite;

3:3 his second was Daluia, by Abigail the Carmelite; and the third was Absalom son of Maacah, daughter of Talmai king of Geshur;

3:4 the fourth was Ornia son of Phengith; and the fifth was Sabatia, by Abital;

3:5 and the sixth was Ithream, by Eglah, David's wife. These were born to David in Hebron.

3:6 While there was war between Saul's house and David's house, Abner was holding power over Saul's house.

3:7 Saul had a concubine, Rizpah daughter of Ial. Mephibosheth son of Saul said to Abner, "Why have you gone in to my father's concubine?"

3:8 Abner became very angry over Mephibosheth's statement. Abner said to him, "Am I a dog's head? Today I have shown mercy to the house of Saul your father, and toward brothers and acquaintances, and I have not deserted to David's house. Yet today you call me to account for wrongdoing concerning a woman!

3:9 May God do these things to Abner, and add these things to him, for just as the Lord swore to David, so I will do for him this very day:

3:10 to remove the kingdom from Saul's house and raise up David's throne over Israel and over Judah, from Dan to Beersheba."

3:11 Mephibosheth could no longer answer Abner a word, because he feared him.

3:12 Abner sent messengers to David at Thailam, where he was at the time, saying, "Make your covenant with me, and behold, my hand will be with you to turn all the house of Israel to you."

3:13 David said, "I will gladly make a covenant with you. But I ask one thing of you: you will not see my face unless you bring Michal daughter of Saul when you come to see my face."

3:14 David sent messengers to Mephibosheth son of Saul, saying, "Give me back my wife Michal, whom I obtained for a hundred foreskins of foreigners."

3:15 Mephibosheth sent and took her from her husband, from Paltiel son of Selles.

3:16 Her husband went with her, weeping behind her as far as Barakim. Abner said to him, "Return." He went back.

3:17 Abner said to Israel's elders, "In days past you were seeking David to reign over you.

3:18 Now act, for the Lord spoke concerning David, saying, 'By the hand of My servant David I will save Israel from the hand of foreigners and from the hand of all their enemies.'"

3:19 Abner spoke in Benjamin's hearing. Abner went to speak in David's hearing at Hebron about everything that pleased Israel and the whole house of Benjamin.

3:20 Abner came to David at Hebron with twenty men. David made a drinking feast for Abner and the men with him.

3:21 Abner said to David, "I will rise now and go and gather all Israel to my lord the king. I will make a covenant with you, and you will reign over all that your soul desires." David sent Abner away, and he went in peace.

3:22 Behold, David's servants and Joab were arriving from an expedition, bringing much spoil with them. Abner was not with David in Hebron, for David had sent him away and he had departed in peace.

3:23 Joab and all his army were brought in. Joab was told, "Abner son of Ner has come to David, and he has sent him away, and he departed in peace."

3:24 Joab came in to the king and said, "What is this you have done? Behold, Abner came to you! Why have you sent him away, and he has departed in peace?

3:25 Do you not know the wickedness of Abner son of Ner? He came to deceive you, to learn your going out and your coming in, and to learn everything you are doing."

3:26 Joab returned from David and sent messengers after Abner. They brought him back from the well of Seiram, but David did not know.

3:27 Abner returned to Hebron. Joab took him aside beside the gate to speak with him while lying in wait, and struck him there in the loins. He died for the blood of Asahel, Joab's brother.

3:28 Afterward David heard and said, "I and my kingdom are for ever guiltless before the Lord of the blood of Abner son of Ner.

3:29 Let it fall upon Joab's head and upon his father's whole house. May Joab's house never lack someone with a seminal discharge, someone who is leprous, someone holding a staff, someone falling by the sword, or someone lacking bread."

3:30 Joab and Abishai his brother kept watch for Abner because he had put their brother Asahel to death in the battle at Gibeon.

3:31 David said to Joab and all the people with him, "Tear your garments, put on sackcloth, and beat yourselves in mourning before Abner." King David walked behind the bier.

3:32 They buried Abner in Hebron. The king lifted his voice and wept at his grave, and all the people wept over Abner.

3:33 The king lamented over Abner and said, “Should Abner die according to Nabal’s death?

3:34 Your hands were not bound; your feet were not in fetters. He did not bring near, as Nabal; before men of injustice you fell.” All the people gathered to weep over him.

3:35 All the people came to have David eat a funeral meal with bread while it was still day. David swore, “May God do these things to me, and add these things: unless the sun sets, I will certainly not taste bread or anything at all.”

3:36 All the people understood, and everything the king did before the people pleased them.

3:37 All the people and all Israel knew that day that putting Abner son of Ner to death had not come from the king.

3:38 The king said to his servants, “Do you not know that a great leader has fallen this day in Israel,

3:39 and that today I am a kinsman and one appointed by a king? But these men, the sons of Zeruiah, are harder than I. May the Lord repay the evildoer according to his wickedness.”

2 Samuel 4

4:1 When Mephibosheth son of Saul heard that Abner had died in Hebron, his hands grew weak, and all Israel’s men lost heart.

4:2 Mephibosheth son of Saul had two men who led bands. One was named Baanah, and the second Rechab, sons of Rimmon the Beerothite, from the sons of Benjamin, for Beeroth was counted as belonging to Benjamin’s sons.

4:3 The Beerothites had escaped to Gittaim and remained there as resident aliens to this day.

4:4 Jonathan son of Saul had a son whose feet had been injured. He was five years old when news of Saul and Jonathan his son came from Jezreel. His nurse picked him up and fled. As she hurried and withdrew, he fell and became lame. His name was Mephibosheth.

4:5 The sons of Rimmon the Beerothite, Rechab and Baanah, went and entered Mephibosheth’s house in the heat of the day. He was sleeping in bed at midday.

4:6 Behold, the woman keeping the house’s door was cleaning wheat. She became drowsy and fell asleep, and the brothers Rechab and Baanah slipped past unnoticed.

4:7 They entered the house while Mephibosheth was sleeping on his bed in his bedchamber. They struck him, killed him, and removed his head. They took his head and went by the westward road all night.

4:8 They brought Mephibosheth’s head to David at Hebron and said to the king, “Behold, the head of Mephibosheth son of Saul your enemy, who sought your life! The Lord has given the lord king vengeance upon his enemies, as on this day, upon Saul your enemy and his offspring.”

4:9 David answered Rechab and his brother Baanah, the sons of Rimmon the Beerothite, and said to them, “As the Lord lives, who redeemed my life from every distress,

4:10 the one who reported to me that Saul had died was like a bearer of good news before me, and I seized him and killed him in Ziklag—the one to whom I was supposed to give a reward for good news!

4:11 And now wicked men have killed a righteous man in his own house, on his bed! Now I will require his blood from your hands and destroy you from the earth.”

4:12 David commanded his young men, and they killed them, cut off their hands and feet, and hung them beside the spring in Hebron. They buried Mephibosheth’s head in the tomb of Abner son of Ner.

2 Samuel 5

5:1 All Israel’s tribes came to David at Hebron and said to him, “Behold, we are your bones and your flesh.

5:2 In days past, when Saul was king over us, you were the one who led Israel out and brought them in. The Lord said to you, ‘You will shepherd My people Israel, and you will be ruler over Israel.’”

5:3 All Israel’s elders came to the king at Hebron. King David made a covenant with them in Hebron before the Lord, and they anointed David king over all Israel.

5:4 David was thirty years old when he became king, and he reigned forty years,

5:5 seven years and six months he reigned in Hebron over Judah, and thirty-three years he reigned over all Israel and Judah in Jerusalem.

5:6 David and his men went to Jerusalem against the Jebusites inhabiting the land. David was told, “You will not come in here,” for the blind and the lame resisted, saying, “David will not come in here.”

5:7 David captured the stronghold of Zion, which is the city of David.

5:8 David said that day, “Everyone striking a Jebusite, let him attack with a dagger both the lame and the blind and those who hate David’s soul.” Therefore they will say, “The blind and the lame shall not enter the Lord’s house.”

5:9 David settled in the stronghold, and it was called the city of David. He built the city around from the citadel, and his own house.

5:10 David grew greater and greater, and the Lord Almighty was with him.

5:11 Hiram king of Tyre sent messengers to David, cedar wood, woodworkers, and stoneworkers. They built a house for David.

5:12 David knew that the Lord had prepared him as king over Israel and that his kingdom had been exalted for the sake of his people Israel.

5:13 David took more wives and concubines from Jerusalem after coming from Hebron, and David had more sons and daughters.

5:14 These are the names of those born to him in Jerusalem: Shammua, Shobab, Nathan, and Solomon;

5:15 Ibhar, Elishua, Nepheg, and Japhia;

5:16 Elishama, Eliada, and Eliphelet;

5:16a Samae, Iessibath, Nathan, Galamaan, Iebaar, Theesous, Elphalat, Naged, Naphek, Ianatha, Leasamys, Baalimath, Eliphalath.

5:17 The foreigners heard that David had been anointed king over Israel, and all the foreigners went up to seek David. David heard and went down to the stronghold.

5:18 The foreigners arrived and gathered in the Valley of the Titans.

5:19 David inquired through the Lord, saying, “Shall I go up against the foreigners? Wilt Thou deliver them into my hands?” The Lord said to David, “Go up, for I will certainly deliver the foreigners into your hands.”

5:20 David came from the Upper Breaches and struck the foreigners there. David said, “The Lord has broken through my enemies, the foreigners, before me as waters break through.” Therefore that place was named Upper Breaches.

5:21 They abandoned their gods there, and David and the men with him took them.

5:22 The foreigners came up again and gathered in the Valley of the Titans.

5:23 David inquired through the Lord, and the Lord said, “Do not go up to meet them. Turn away from them, and you will come upon them near the place of weeping.

5:24 When you hear the sound of the closing together of the grove of weeping, then go down against them, for then the Lord will go out before you to strike in the battle with the foreigners.”

5:25 David did as the Lord commanded him and struck the foreigners from Gibeon as far as the land of Gezer.

2 Samuel 6

6:1 David again gathered all the young men from Israel, about seventy thousand.

6:2 David and all the people with him rose and went from Judah’s rulers on an ascent to bring up from there the ark of God, over which is called the name of the Lord of hosts, enthroned upon the cherubim above it.

6:3 He placed the ark of the Lord on a new cart and brought it from Abinadab’s house on the hill. Uzzah and his brothers, Abinadab’s sons, were driving the cart

6:4 with the ark, and his brothers were walking before the ark.

6:5 David and the sons of Israel were celebrating before the Lord on tuned instruments, with strength and songs, with lyres, harps, tambourines, cymbals, and pipes.

6:6 They came to Nodab’s threshing floor. Uzzah stretched out his hand toward the ark of God to hold it fast, and gripped it because the bull calf had pulled it aside, so as to hold it fast.

6:7 The Lord became angry with Uzzah, and God struck him there. He died there beside the ark of the Lord, before God.

6:8 David became disheartened because the Lord had made a breach against Uzzah. That place was called Breach of Uzzah to this day.

6:9 David feared the Lord that day, saying, “How can the ark of the Lord come to me?”

6:10 David was unwilling to turn the ark of the Lord’s covenant aside to himself in the city of David. David turned it aside to the house of Obed-edom the Gittite.

6:11 The ark of the Lord remained in the house of Obed-edom the Gittite for three months. The Lord blessed Obed-edom’s whole household and all that was his.

6:12 King David was told, “The Lord has blessed Obed-edom’s household and all that is his because of the ark of God.” David went and brought the ark of the Lord up from Obed-edom’s house to the city of David with gladness.

6:13 With them were seven dancing companies carrying the ark, and a calf and a lamb as a sacrifice.

6:14 David was playing on tuned instruments before the Lord, and David was clothed in a distinctive robe.

6:15 David and the whole house of Israel brought up the ark of the Lord with shouting and the sound of a trumpet.

6:16 As the ark reached the city of David, Michal daughter of Saul looked through the window. She saw King David dancing and playing before the Lord, and despised him in her heart.

6:17 They brought the ark of the Lord in and set it in its place, inside the tent David had pitched for it. David offered whole burnt offerings and peace offerings before the Lord.

6:18 When David finished offering the whole burnt offerings and peace offerings together, he blessed the people in the name of the Lord of hosts.

6:19 He distributed to all the people, the whole force of Israel, from Dan to Beersheba, both men and women, to each a loaf of bread, a hearth cake, and a flat cake from a frying pan. Then all the people went away, each to his own house.

6:20 David returned to bless his household. Michal daughter of Saul came out to meet David, blessed him, and said, “How glorious Israel’s king has been today, uncovering himself today before the eyes of his servants’ servant women, as one of the dancers openly uncovers himself!”

6:21 David said to Michal, “I will dance before the Lord. Blessed is the Lord, who chose me above your father and above his whole house to appoint me ruler over His people, over Israel. I will celebrate and dance before the Lord,

6:22 and I will uncover myself still in this way and be worthless in your eyes, and with the servant women among whom you said I was to be honoured.”

6:23 Michal daughter of Saul had no child until the day of her death.

2 Samuel 7

7:1 When the king was settled in his house and the Lord had given him possession on every side, away from all his surrounding enemies,

7:2 the king said to Nathan the prophet, “Look now, I dwell in a cedar house, while the ark of God remains inside the tent.”

7:3 Nathan said to the king, “Go and do all that is in your heart, for the Lord is with you.”

7:4 That night a word of the Lord came to Nathan, saying,

7:5 “Go and say to My servant David, ‘Thus says the Lord: You will not build Me a house for Me to dwell in,

7:6 for I have not dwelt in a house from the day I brought the sons of Israel up from Egypt until this day. I have been moving about in a lodging and a tent.

7:7 Wherever I passed through among all Israel, did I ever speak to one of Israel’s tribes whom I commanded to shepherd My people Israel, saying, “Why have you not built Me a cedar house?”

7:8 Now say this to My servant David: Thus says the Lord Almighty: I took you from the sheepfold to be ruler over My people, over Israel,

7:9 and I was with you wherever you went and destroyed all your enemies before you, and I made you renowned, according to the name of the great ones on the earth.

7:10 I will appoint a place for My people Israel and plant them there. They will dwell on their own and worry no more. No unjust man will again humble them as at the beginning,

7:11 from the days when I appointed judges over My people Israel. I will give you rest from all your enemies, and the Lord will announce to you that you will build Him a house.

7:12 When your days are fulfilled and you sleep with your fathers, I will raise up your seed after you, who will be from your own body, and prepare his kingdom.

7:13 He will build Me a house for My name, and I will set his throne upright for ever.

7:14 I will be a father to him, and he will be a son to Me. If his wrongdoing comes, I will correct him with the rod of men and the afflictions of human beings.

7:15 But I will not withdraw My mercy from him as I withdrew it from those whom I removed from before Me.

7:16 His house and his kingdom will be made sure for ever before Me, and his throne will be set upright for ever.’”

7:17 Nathan spoke to David according to all these words and all this vision.

7:18 King David went in and sat before the Lord. He said, “Who am I, my Lord, Lord, and what is my house, that Thou hast loved me to this extent?

7:19 Yet it was reckoned a small thing before Thee, my Lord, Lord, and Thou hast spoken of Thy servant’s house far into the future. This is the law of the human being, my Lord, Lord.

7:20 What more can David say to Thee? Now Thou knowest Thy servant, my Lord, Lord.

7:21 Because of Thy word Thou hast acted, and according to Thy heart Thou hast done all this greatness, to make it known to Thy servant,

7:22 so that Thou mayest be magnified, my Lord, Lord, for there is none like Thee and no God besides Thee, according to all that we have heard with our ears.

7:23 What other nation on earth is like Thy people Israel? God led them to redeem a people for Himself, for Thee to make Thyself a name, to bring about greatness and a manifestation, for Thee to drive out nations and dwellings from before Thy people, whom Thou didst redeem for Thyself from Egypt.

7:24 Thou didst prepare Thy people Israel for Thyself as a people for ever, and Thou, Lord, becamest their God.

7:25 Now, my Lord, Lord, confirm for ever the word Thou hast spoken concerning Thy servant and his house, Lord Almighty, God of Israel. And now, as Thou hast spoken,

7:26 may Thy name be magnified for ever.

7:27 Lord Almighty, God of Israel, Thou hast revealed to Thy servant's ear, saying, 'I will build you a house.' Therefore Thy servant has found the heart to pray this prayer to Thee.

7:28 Now, my Lord, Lord, Thou art God, and Thy words will be true. Thou hast spoken these good things concerning Thy servant.

7:29 Now begin and bless Thy servant's house, that it may remain before Thee for ever. For it is Thou, my Lord, Lord, who hast spoken, and through Thy blessing Thy servant's house will be blessed for ever."

2 Samuel 8

8:1 After this, David struck the foreigners and routed them. David took the separated territory from the foreigners' hand.

8:2 David struck Moab and measured them with cords, making them lie on the ground. Two measured lengths were for putting to death, and two measured lengths he kept alive. Moab became David's servants, bringing gifts.

8:3 David struck Hadadezer son of Raab, king of Zobah, as he went to establish his control at the River Euphrates.

8:4 David captured one thousand of his chariots, seven thousand horsemen, and twenty thousand foot soldiers. David disabled all the chariots, but left a hundred chariots from them.

8:5 Syria of Damascus came to help Hadadezer king of Zobah, and David struck down twenty-two thousand Syrian men.

8:6 David placed a garrison in Syria around Damascus, and Syria became David's servants, bringing gifts. The Lord gave David victory wherever he went.

8:7 David took the gold armlets that were on the servants of Hadadezer king of Zobah and brought them to Jerusalem. Shishak king of Egypt took them when he went up to Jerusalem in the days of Rehoboam son of Solomon.

8:8 From Masbak, from Hadadezer's selected cities, King David took a great quantity of bronze. With it Solomon made the bronze sea, the pillars, the basins, and all the vessels.

8:9 Toi king of Hamath heard that David had struck all Hadadezer's force,

8:10 and Toi sent his son Ieddouran to King David to inquire about peace and bless him because he had fought Hadadezer and struck him, for he had been opposed to Hadadezer. In his hands were silver vessels, gold vessels, and bronze vessels.

8:11 King David dedicated these to the Lord, with the silver and gold he had dedicated from all the cities he had dominated:

8:12 from Idumea, Moab, the sons of Ammon, the foreigners, Amalek, and the spoil of Hadadezer son of Raab, king of Zobah.

8:13 David made a name for himself. When he returned, he struck eighteen thousand in Idumea at Gaimale.

8:14 He placed a garrison in Idumea, throughout all Idumea, and all the Idumeans became the king's servants. The Lord gave David victory wherever he went.

8:15 David reigned over Israel, and David administered judgment and righteousness for all his people.

8:16 Joab son of Zeruiah was over the army, and Jehoshaphat son of Ahia was over the records;

8:17 Zadok son of Ahitub and Ahimelech son of Abiathar were priests, and Asa was the scribe;

8:18 and Benaiah son of Jehoiada was counselor, and the Cherethites and the Pelethites; and David's sons were palace officials.

2 Samuel 9

9:1 David said, "Is anyone still left of Saul's house, that I may show him mercy for Jonathan's sake?"

9:2 There was a servant from Saul's house named Ziba, and they called him to David. The king said to him, "Are you Ziba?" He said, "I am your servant."

9:3 The king said, "Is there still a man left of Saul's house, that I may show him God's mercy?" Ziba said to the king, "Jonathan still has a son whose feet have been injured."

9:4 The king said, “Where is he?” Ziba said to the king, “Behold, in the house of Machir son of Ammiel, of Lo-debar.”

9:5 King David sent and brought him from the house of Machir son of Ammiel, from Lo-debar.

9:6 Mephibosheth son of Jonathan, son of Saul, came to King David, fell on his face, and bowed down to him. David said to him, “Mephibosheth!” He said, “Here is your servant.”

9:7 David said to him, “Do not fear. I will certainly show you mercy because of Jonathan your father. I will restore to you all the land of Saul your father’s father, and you will eat bread at my table continually.”

9:8 Mephibosheth bowed down and said, “Who am I, your servant, that you have looked toward a dead dog like me?”

9:9 The king called Ziba, Saul’s attendant, and said to him, “Everything that belongs to Saul and his whole house I have given to your master’s son.

9:10 You, your sons, and your servants shall work the land for him. You shall bring loaves to your master’s son, and he will eat them. But Mephibosheth, your master’s son, shall eat bread continually at my table.” Ziba had fifteen sons and twenty servants.

9:11 Ziba said to the king, “Your servant will do according to everything my lord the king has commanded his servant.” Mephibosheth ate at David’s table like one of the king’s sons.

9:12 Mephibosheth had a young son named Mica. The whole household of Ziba were Mephibosheth’s servants.

9:13 Mephibosheth lived in Jerusalem, for he ate continually at the king’s table. He was lame in both his feet.

2 Samuel 10

10:1 After this, the king of the sons of Ammon died, and Hanun his son became king in his place.

10:2 David said, “I will show mercy to Hanun son of Nahash, as his father showed mercy to me.” David sent his servants to comfort him concerning his father. David’s servants entered the land of the sons of Ammon.

10:3 The leaders of the sons of Ammon said to Hanun their lord, “Do you think David is glorifying your father by sending comforters to you? Has David not sent his servants to you so that they may search the city, spy it out, and inspect it?”

10:4 Hanun took David’s servants, shaved their beards, cut their cloaks in half at their hips, and sent them away.

10:5 David was told about the men, and he sent to meet them, for the men had been greatly dishonoured. The king said, “Stay in Jericho until your beards grow, and then you shall return.”

10:6 The sons of Ammon saw that David’s people had been put to shame. They sent and hired Syria of Beth-rehob, twenty thousand foot soldiers, the king of Maacah, a thousand men, and Istob, twelve thousand men.

10:7 David heard and sent Joab and the whole force, the mighty men.

10:8 The sons of Ammon came out and drew up for battle at the gate’s entrance. Syria of Zobah and Rehob, Istob, and Maacah were by themselves in the field.

10:9 Joab saw that the battle faced him from the front and from behind. He selected some of all Israel’s young men, and they drew up against Syria.

10:10 He placed the rest of the people in the hand of Abishai his brother, and they drew up against the sons of Ammon.

10:11 He said, “If Syria is too strong for me, you all shall come to my rescue. If the sons of Ammon are too strong for you, we will be there to rescue you.

10:12 Be courageous, and let us show strength for our people and for the cities of our God. The Lord will do what is good in His eyes.”

10:13 Joab and his people with him advanced to battle against Syria, and they fled before him.

10:14 The sons of Ammon saw that Syria had fled, and they fled before Abishai and entered the city. Joab returned from the sons of Ammon, and they came to Jerusalem.

10:15 Syria saw that it had been defeated before Israel, and they gathered together.

10:16 Hadadezer sent and gathered Syria from beyond the River Chalamak. They came to Ailam, with Shobach, leader of Hadadezer’s force, at their head.

10:17 David was told. He gathered all Israel and crossed the Jordan, and they came to Ailam. Syria drew up opposite David and fought with him.

10:18 Syria fled before Israel. David destroyed seven hundred Syrian chariots and killed forty thousand horsemen. He struck Shobach, the leader of his force, and he died there.

10:19 All the kings serving Hadadezer saw that they had been defeated before Israel. They deserted to Israel and served them, and Syria feared to help the sons of Ammon again.

2 Samuel 11

11:1 At the return of the year, at the time of the kings' expedition, David sent Joab, his servants with him, and all Israel. They devastated the sons of Ammon and laid siege to Rabbah, while David remained in Jerusalem.

11:2 Toward evening David rose from his bed and walked on the roof of the king's house. From the roof he saw a woman bathing, and the woman was very beautiful in appearance.

11:3 David sent and sought the woman. It was said, "Is this not Bathsheba daughter of Eliab, the wife of Uriah the Hittite?"

11:4 David sent messengers and took her. She came to him, and he lay with her. She was purifying herself from her impurity, and she returned to her house.

11:5 The woman conceived. She sent word and reported to David, saying, "I am pregnant."

11:6 David sent to Joab, saying, "Send me Uriah the Hittite." Joab sent Uriah to David.

11:7 Uriah arrived and came in to him, and David asked about Joab's welfare, the people's welfare, and the welfare of the war.

11:8 David said to Uriah, "Go down to your house and wash your feet." Uriah left the king's house, and a portion from the king went out after him.

11:9 Uriah lay down by the king's door with his lord's servants, and did not go down to his house.

11:10 David was told, "Uriah did not go down to his house." David said to Uriah, "Have you not come from a journey? Why did you not go down to your house?"

11:11 Uriah said to David, "The ark, Israel, and Judah are staying in tents. My lord Joab and my lord's servants are camping in the open field. Shall I go to my house to eat, drink, and lie with my wife? How could I? As your soul lives, I will not do this thing."

11:12 David said to Uriah, "Stay here today also, and tomorrow I will send you away." Uriah stayed in Jerusalem that day and the next.

11:13 David called him, and he ate and drank before him, and David made him drunk. In the evening he went out to lie on his bed with his lord's servants, but he did not go down to his house.

11:14 In the morning David wrote a letter to Joab and sent it by Uriah's hand.

11:15 He wrote in the letter, "Bring Uriah to face the fiercest battle, and you shall withdraw from behind him, and he will be struck and die."

11:16 As Joab kept watch over the city, he placed Uriah where he knew there were powerful men.

11:17 The city's men came out and fought Joab. Some of the people, David's servants, fell, and Uriah the Hittite also died.

11:18 Joab sent and reported to the king all the matters of the battle,

11:19 and instructed the messenger, "When you have finished telling the king all the matters of the battle,

11:20 if the king's anger rises and he says to you, 'Why did you go so near the city to fight? Did you not know they would shoot arrows from above the wall?

11:21 Who struck Abimelech son of Jerubbaal? Did not a woman throw a fragment of a millstone on him from above the wall, so that he died at Thamasi? Why did you go so near the wall?' Then say, 'Your servant Uriah the Hittite also died.'"

11:22 Joab's messenger went to the king in Jerusalem, arrived, and reported to David everything Joab had told him, all the matters of the battle. David became angry with Joab and said to the messenger, "Why did you go so near the city to fight? Did you not know you would be struck from the wall? Who struck Abimelech son of Jerubbaal? Did not a woman throw a fragment of a millstone on him from the wall, so that he died at Thamasi? Why did you go so near the wall?"

11:23 The messenger said to David, "The men grew strong against us and came out against us in the field. We pressed them as far as the gate's entrance,

11:24 and the archers shot at your servants from above the wall. Some of the king's servants died, and your servant Uriah the Hittite also died."

11:25 David said to the messenger, "Tell Joab this: 'Do not regard this matter as evil, for the sword devours sometimes this way and sometimes that way. Strengthen your battle against the city and pull it down.' And encourage him."

11:26 Uriah's wife heard that Uriah her husband had died, and she beat herself in mourning for her husband.

11:27 When the mourning passed, David sent and brought her into his house. She became his wife and bore him a son. But what David had done appeared evil in the Lord's eyes.

2 Samuel 12

12:1 The Lord sent Nathan the prophet to David. He came in to him and said, "There were two men in one city, one rich and the other poor.

12:2 The rich man had very many flocks and herds.

12:3 The poor man had nothing except one little ewe lamb that he had acquired, preserved, and reared. It grew up with him and his sons together. It ate from his bread, drank from his cup, and slept in his bosom. It was like a daughter to him.

12:4 A passerby came to the rich man. He was unwilling to take from his own flocks or herds to prepare a meal for the traveling stranger who had come to him. He took the poor man's ewe lamb and prepared it for the man who had come to him."

12:5 David became intensely angry with the man. David said to Nathan, "As the Lord lives, the man who did this deserves death!

12:6 He must repay the ewe lamb sevenfold, because he did this thing and had no pity."

12:7 Nathan said to David, "You are the man who did this! Thus says the Lord, the God of Israel: 'I am the One who anointed you king over Israel, and I am the One who rescued you from Saul's hand.

12:8 I gave you your lord's house and your lord's wives into your bosom. I gave you the house of Israel and Judah. If this is little, I will add more like these things.

12:9 Why have you treated the Lord's word as worthless by doing evil in His eyes? You struck Uriah the Hittite with the sword and took his wife to be your wife; him you killed with the sword of the sons of Ammon.

12:10 Now the sword will never depart from your house, because you held Me in contempt and took the wife of Uriah the Hittite to be your wife.'

12:11 Thus says the Lord: 'Behold, I am raising up calamities against you from your own house. I will take your wives before your eyes and give them to your neighbour, and he will lie with your wives before this sun.

12:12 You acted in secret, but I will do this thing before all Israel and before this sun.'"

12:13 David said to Nathan, "I have sinned against the Lord." Nathan said to David, "The Lord also has put away your sin; you will certainly not die.

12:14 Nevertheless, because by this deed you have thoroughly provoked the Lord's enemies, your son who was born to you will certainly die."

12:15 Nathan went to his house. The Lord struck down the child whom Uriah's wife had borne to David, and he became ill.

12:16 David sought God concerning the child. David fasted, went in, and spent the night in sackcloth on the ground.

12:17 The elders of his house stood beside him to raise him from the ground, but he refused and would not eat bread with them.

12:18 On the seventh day the child died. David's servants were afraid to tell him that the child had died, for they said, "While the child was still alive, we spoke to him and he did not listen to us. How can we tell him that the child has died? He may do harmful things."

12:19 David understood that his servants were whispering and perceived that the child had died. David said to his servants, "Has the child died?" They said, "He has died."

12:20 David rose from the ground, washed, anointed himself, and changed his clothes. He entered God's house and bowed down to Him. Then he entered his own house and asked for bread to eat; they set bread before him, and he ate.

12:21 His servants said to him, "What is this that you have done? While the child was still alive, you fasted and wept and kept vigil, but when the child died, you rose and ate bread and drank."

12:22 David said, "While the child was still alive, I fasted and wept, because I said, 'Who knows whether the Lord will have mercy on me and the child will live?'

12:23 But now he has died. Why should I fast? Can I bring him back again? I will go to him, but he will not return to me."

12:24 David comforted Bathsheba his wife. He went in to her and lay with her. She conceived, bore a son, and named him Solomon. The Lord loved him.

12:25 He sent word through Nathan the prophet, and he called the child Idedi because of the Lord.

12:26 Joab fought at Rabbah of the sons of Ammon and captured the royal city.

12:27 Joab sent messengers to David and said, "I have fought at Rabbah and captured the city of waters.

12:28 Now gather the rest of the people, encamp against the city, and take it first, lest I take the city first and my name be called over it."

12:29 David gathered all the people, went to Rabbah, fought there, and captured it.

12:30 He took the crown of Melchol their king from his head. Its weight was a talent of gold and precious stone, and it was placed on David's head. He brought out a very great quantity of spoil from the city.

12:31 He brought out the people who were in it and put them to the saw and the iron threshing implements, and led them through the brickworks. He did this to all the cities of the sons of Ammon. David and all the people returned to Jerusalem.

2 Samuel 13

13:1 After this, Absalom son of David had a sister very beautiful in appearance, named Tamar, and Amnon son of David loved her.

13:2 Amnon was so distressed over Tamar his sister that he became ill. She was a virgin, and it seemed exceedingly difficult to Amnon to do anything to her.

13:3 Amnon had a companion named Jonadab son of Shimeah, David's brother. Jonadab was a very shrewd man.

13:4 He said to him, "Why are you so weak morning after morning, king's son? Will you not tell me?" Amnon said to him, "I love Tamar, the sister of Absalom my brother."

13:5 Jonadab said to him, "Lie down on your bed and act ill. Your father will come in to see you. Say to him, 'Please let Tamar my sister come and feed me. Let her prepare food before my eyes so that I can watch and eat from her hands.'"

13:6 Amnon lay down and became ill. The king came in to see him. Amnon said to the king, "Please let Tamar my sister come to me and make two little loaves before my eyes, and I will eat from her hand."

13:7 David sent word to Tamar at the house: "Please go to the house of Amnon your brother and prepare food for him."

13:8 Tamar went to the house of Amnon her brother, who was lying down. She took the dough, mixed it, made little loaves before his eyes, and cooked the little loaves.

13:9 She took the frying pan and emptied it before him, but he refused to eat. Amnon said, "Take every man away from me." They took every man away from him.

13:10 Amnon said to Tamar, "Bring the food into the inner room, and I will eat from your hand." Tamar took the little loaves she had made and brought them to Amnon her brother in the bedroom,

13:11 and brought the food near for him to eat. He seized her and said to her, "Come, lie with me, my sister."

13:12 She said to him, "No, my brother! Do not violate me! Such a thing must not be done in Israel. Do not commit this folly!

13:13 Where could I carry my disgrace? And you would become like one of the foolish men in Israel. Please speak to the king now, for he certainly will not withhold me from you."

13:14 Amnon refused to listen to her. He overpowered her, violated her, and lay with her.

13:15 Then Amnon hated her with very great hatred. The hatred with which he hated her was greater than the love with which he had loved her. Amnon said to her, "Arise and go!"

13:16 Tamar said to him, "No, brother! This last evil, sending me away, is greater than the first thing you have done to me." But Amnon refused to listen to her.

13:17 He called his young servant who was in charge of his house and said to him, "Send this one away from me, outside, and lock the door behind her."

13:18 She was wearing a tunic with sleeves reaching the wrists, for this was how the king's virgin daughters wore their outer garments. His attendant brought her outside and locked the door behind her.

13:19 Tamar took ashes and put them on her head and tore the tunic with sleeves reaching the wrists that she was wearing. She put her hands on her head and went away, crying out as she went.

13:20 Absalom her brother said to her, "Has Amnon your brother been with you? Now, my sister, be silent, for he is your brother. Do not set your heart on speaking about this matter." Tamar lived as a widow in the house of Absalom her brother.

13:21 King David heard all these things and became very angry. But he did not grieve the spirit of Amnon his son, because he loved him, since he was his firstborn.

13:22 Absalom spoke to Amnon neither evil nor good, for Absalom hated Amnon because he had violated Tamar his sister.

13:23 After two full years, Absalom had sheep shearers at Baal-hazor, adjoining Ephraim. Absalom invited all the king's sons.

13:24 Absalom came to the king and said, "They are shearing sheep for your servant. Please let the king and his servants go with your servant."

13:25 The king said to Absalom, "No, my son. Please do not let us all go, so that we do not burden you." Absalom pressed him, but he refused to go and blessed him.

13:26 Absalom said, "If not, please let Amnon my brother go with us." The king said to him, "Why should he go with you?"

13:27 Absalom pressed him, and he sent Amnon and all the king's sons with him. Absalom prepared a drinking feast like the king's drinking feast.

13:28 Absalom instructed his young men, “Watch when Amnon’s heart is merry with wine. When I say to you, ‘Strike Amnon,’ kill him. Do not be afraid. Am I not the one commanding you? Be courageous and be powerful men.”

13:29 Absalom’s young men did to Amnon as Absalom had commanded them. All the king’s sons rose, each mounted his mule, and they fled.

13:30 While they were on the way, a report came to David: “Absalom has struck all the king’s sons; not even one of them is left.”

13:31 The king rose, tore his clothes, and lay on the ground. All his servants standing around him tore their clothes.

13:32 Jonadab son of Shimeah, David’s brother, answered, “Let my lord the king not say that he has killed all the young men, the king’s sons. Amnon alone has died. He had been marked out by Absalom from the day he violated Tamar his sister.

13:33 Now let my lord the king not take to heart the report that all the king’s sons have died. Only Amnon has died.”

13:34 Absalom escaped. The young watchman raised his eyes and saw a large crowd coming along the road behind him, from the side of the mountain, on the descent. The watchman came and reported to the king, “I have seen men coming from the road of Horonen, from the side of the mountain.”

13:35 Jonadab said to the king, “Behold, the king’s sons are here. It has happened just as your servant said.”

13:36 As he finished speaking, the king’s sons arrived, raised their voices, and wept. The king and all his servants also wept very bitterly.

13:37 Absalom fled and went to Talmai son of Ammihud, king of Geshur, in the land of Machad. King David mourned for his son all those days.

13:38 Absalom escaped and went to Geshur, and he was there three years.

13:39 The king’s spirit ceased going out after Absalom, for he had been comforted concerning Amnon, since he was dead.

2 Samuel 14

14:1 Joab son of Zeruiah knew that the king’s heart was on Absalom.

14:2 Joab sent to Tekoa and brought from there a wise woman. He said to her, “Please mourn. Put on mourning clothes and do not anoint yourself with oil. Be like a woman who has mourned someone dead for many days.

14:3 Go to the king and speak to him in this manner.” Joab put the words into her mouth.

14:4 The woman of Tekoa came in to the king, fell facedown to the ground, bowed down to him, and said, “Help, O king, help!”

14:5 The king said to her, “What troubles you?” She said, “Indeed, I am a widow; my husband has died.

14:6 Your servant had two sons. Both fought in the field, with no one between them to intervene. One struck his brother and killed him.

14:7 Now the whole paternal family has risen against your servant. They say, ‘Hand over the one who struck his brother, and we will put him to death for the life of the brother he killed. We will remove your heir as well.’ They would extinguish my last remaining ember, leaving my husband neither remnant nor name on the face of the earth.”

14:8 The king said, “Go to your house in good health, and I will give orders concerning you.”

14:9 The woman of Tekoa said to the king, “Let the lawlessness fall on me, my lord the king, and on my father’s house; let the king and his throne be innocent.”

14:10 The king said, “Who is speaking to you? Bring him to me, and he will not touch him again.”

14:11 She said, “Please let the king remember the Lord his God, for a blood avenger to become great in destruction; and they will certainly not remove my son.” He said, “As the Lord lives, not a hair of your son will fall to the ground.”

14:12 The woman said, “Please let your servant speak a word to my lord the king.” He said, “Speak.”

14:13 The woman said, “Why have you planned such a thing against God’s people? Is this word from the king’s mouth not an offence, since the king does not bring back his own banished one?

14:14 We must certainly die and are like water poured onto the ground that will not be gathered again. God will take a life, while planning to banish a banished one from Him.

14:15 What I have come to say to my lord the king is this, because the people will see me. Your servant will say, ‘Let someone speak to the king; perhaps the king will grant his servant’s request,

14:16 for the king will listen and deliver his servant from the hand of the man seeking to remove me and my son from God’s inheritance.’”

14:17 The woman said, “May my lord the king’s word be an offering, for my lord the king is like God’s angel in hearing good and evil. The Lord your God will be with you.”

14:18 The king answered the woman, “Please do not hide from me anything I ask you.” The woman said, “Please let my lord the king speak.”

14:19 The king said, “Is Joab’s hand with you in all this?” The woman said to the king, “As your soul lives, my lord the king, there is no turning right or left from anything my lord the king has said. Your servant Joab commanded me; he put all these words into your servant’s mouth.

14:20 Your servant Joab did this to turn the matter around. My lord is wise, with the wisdom of God’s angel, to know everything in the land.”

14:21 The king said to Joab, “I have now acted for you according to this request of yours. Go and bring back the young man Absalom.”

14:22 Joab fell facedown to the ground, bowed down, and blessed the king. Joab said, “Today your servant knows that I have found favour in your eyes, my lord the king, because my lord the king has granted his servant’s request.”

14:23 Joab rose, went to Geshur, and brought Absalom to Jerusalem.

14:24 The king said, “Let him turn aside to his own house; he must not see my face.” Absalom turned aside to his own house and did not see the king’s face.

14:25 In all Israel no man was so highly praised as Absalom. From the sole of his foot to the crown of his head there was no blemish in him.

14:26 When he cut the hair of his head—from one period of days to another he cut it because it grew heavy on him—he weighed the hair of his head at two hundred shekels by the royal shekel.

14:27 Three sons and one daughter were born to Absalom. Her name was Tamar, and she was a very beautiful woman. She became the wife of Rehoboam son of Solomon and bore him Abijah.

14:28 Absalom lived in Jerusalem two full years without seeing the king’s face.

14:29 Absalom sent for Joab to send him to the king, but Joab refused to come to him. He sent to him a second time, but Joab refused to appear.

14:30 Absalom said to his servants, “Behold, Joab’s plot in the field is beside mine, and he has barley there. Go and set it on fire.” Absalom’s servants burned the barley. Joab’s servants came to him with their clothes torn and said, “Absalom’s servants have set the plot on fire.”

14:31 Joab rose, came to Absalom at his house, and said to him, “Why have your servants set my plot on fire?”

14:32 Absalom said to Joab, “I sent to you, saying, ‘Come here, and I will send you to the king to say, “Why did I come from Geshur? It would be better for me still to be there.”’ Now behold, I have not seen the king’s face. If there is wrongdoing in me, put me to death.”

14:33 Joab went in to the king and told him. The king summoned Absalom, who came to the king, bowed down to him, and fell facedown to the ground before him. The king kissed Absalom warmly.

2 Samuel 15

15:1 After this, Absalom provided himself with chariots, horses, and fifty men to run ahead of him.

15:2 Absalom would rise early and stand beside the road to the gate. Whenever a man with a case came before the king for judgment, Absalom called to him, “What city are you from?” The man would answer, “Your servant is from one of Israel’s tribes.”

15:3 Absalom would say to him, “Your claims are good and straightforward, but no one from the king is here to hear you.”

15:4 Absalom would say, “Who will appoint me judge in the land, so that every man with a dispute or case will come to me and I will give him justice?”

15:5 Whenever a man approached to bow down to him, Absalom would stretch out his hand, take hold of him, and kiss him warmly.

15:6 Absalom did this to all Israel who came to the king for judgment. Absalom made the hearts of the men of Israel his own.

15:7 At the end of forty years, Absalom said to his father, “Please let me go to Hebron and fulfill the vows I made to the Lord.

15:8 Your servant made a vow while I was living at Geshur in Syria: ‘If the Lord indeed brings me back to Jerusalem, I will worship the Lord.’”

15:9 The king said to him, “Go in peace.” He rose and went to Hebron.

15:10 Absalom sent spies throughout all Israel’s tribes, saying, “When you hear the horn’s sound, say, ‘King Absalom has begun to reign in Hebron!’”

15:11 Two hundred invited men went with Absalom from Jerusalem. They went in their simplicity and knew nothing of the matter.

15:12 While sacrificing, Absalom sent and summoned Ahithophel the Gelmonite, David’s counselor, from his city Gola. The conspiracy grew strong, and the people with Absalom kept increasing.

15:13 A messenger came to David, saying, “The hearts of the men of Israel have gone after Absalom.”

15:14 David said to all his servants with him in Jerusalem, “Rise, let us flee, for we have no deliverance from Absalom. Hurry to leave, lest he hurry and overtake us, thrust calamity upon us, and strike the city with the sword’s edge.”

15:15 The king’s servants said to the king, “Whatever our lord the king chooses—here are your servants.”

15:16 The king went out, with all his household on foot. The king left ten of his concubines to guard the house.

15:17 The king went out, with all his servants on foot, and they stopped at the house far away.

15:18 All his servants passed beside him, with all the Chetti and all the Pelethites, and they stood at the olive tree in the wilderness. All the people passed close beside him, all those around him, all the strong men and all the warriors—six hundred men—and they were at his side. All the Cherethites, all the Pelethites, and all the Gittites—six hundred men who had come on foot from Gath—passed before the king.

15:19 The king said to Ittai the Gittite, “Why should you also go with us? Return and stay with the king, for you are a stranger and have migrated from your own place.

15:20 If you arrived yesterday, shall I move you with us today, and must you also change your place? Yesterday was your departure; shall I move you with us today to go along? I myself will go wherever I may go. Return, and take your brothers back with you, and the Lord will show you mercy and truth.”

15:21 Ittai answered the king, “As the Lord lives, and as my lord the king lives, wherever my lord may be, whether in death or in life, there your servant will be.”

15:22 The king said to Ittai, “Come and cross over with me.” Ittai the Gittite passed on with all his servants and the whole crowd with him.

15:23 All the land wept aloud. All the people passed through the Kidron torrent, and the king crossed the Kidron torrent. All the people and the king passed toward the road to the wilderness.

15:24 Zadok was also there, with all the Levites carrying the ark of the Lord’s covenant from Baithar. They set down God’s ark, and Abiathar went up until all the people had finished passing out of the city.

15:25 The king said to Zadok, “Take God’s ark back to the city. If I find favour in the Lord’s eyes, He will bring me back and show me the ark and its beauty.

15:26 But if He says, ‘I have not taken pleasure in you,’ here I am. Let Him do to me what is good in His eyes.”

15:27 The king said to Zadok the priest, “Behold, you are returning to the city in peace, with your two sons—Ahimaaz your son and Jonathan son of Abiathar—with you.

15:28 Behold, I am encamped at Araboth in the wilderness until word comes from you to inform me.”

15:29 Zadok and Abiathar took the ark back to Jerusalem, and it stayed there.

15:30 David went up the ascent of the Olives, weeping as he went. His head was covered, and he walked barefoot. All the people with him covered their heads, each one, and went up weeping as they went.

15:31 David was told, “Ahithophel too is among the conspirators with Absalom.” David said, “Lord my God, please scatter Ahithophel’s counsel.”

15:32 As David came to Roos, where he bowed down to God, Hushai the Archite, David’s companion, came to meet him, his tunic torn and earth on his head.

15:33 David said to him, “If you cross over with me, you will be a burden to me.

15:34 But if you return to the city and say to Absalom, ‘Your brothers have passed on, and the king, your father, has passed on behind me. Now I am your servant, O king; let me live. I was your father’s servant then and just now, and now I am your servant,’ you can scatter Ahithophel’s counsel for me.

15:35 Behold, Zadok and Abiathar the priests are there with you. Whatever you hear from the king’s house, tell Zadok and Abiathar the priests.

15:36 Their two sons are there with them: Ahimaaz, Zadok’s son, and Jonathan, Abiathar’s son. Send me through them everything you hear.”

15:37 Hushai, David’s companion, entered the city, while Absalom was coming into Jerusalem.

2 Samuel 16

16:1 David had passed a little beyond Roos when Ziba, Mephibosheth’s servant, met him with a pair of loaded donkeys. On them were two hundred loaves, a hundred raisins, a hundred dates, and a vessel of wine.

16:2 The king said to Ziba, “What are these for?” Ziba said, “The pack animals are for the king’s household to ride; the bread and dates are for the young men to eat; the wine is for those who grow faint in the wilderness to drink.”

16:3 The king said, “Where is your lord’s son?” Ziba said to the king, “He is staying in Jerusalem, for he said, ‘Today the house of Israel will restore my father’s kingdom to me.’”

16:4 The king said to Ziba, “Everything belonging to Mephibosheth is now yours.” Ziba bowed down and said, “May I find favour in your eyes, my lord the king.”

16:5 King David came to Bahurim. A man from the kin of Saul’s house was coming out from there, named Shimei son of Gera. He came out, continually cursing,

16:6 throwing stones at David and all King David’s servants, while all the people and all the powerful men were at the king’s right and left.

16:7 Shimei said as he cursed, “Get out, get out, man of bloodshed, lawless man!

16:8 The Lord has brought back upon you all the blood of Saul’s house, because you became king in his place. The Lord has given the kingdom into the hand of Absalom your son. Now you are in calamity, because you are a man of bloodshed.”

16:9 Abishai son of Zeruiah said to the king, “Why should this dead dog curse my lord the king? I will cross over and take off his head.”

16:10 The king said, “What have I to do with you, sons of Zeruiah? Leave him alone, and let him curse this way, because the Lord has told him to curse David. Who can say, ‘Why have you done this?’”

16:11 David said to Abishai and all his servants, “My own son, who came from my belly, seeks my life. And now this son of the Benjaminite as well! Leave him alone to curse, for the Lord has told him.

16:12 Perhaps the Lord will look upon my humiliation and repay me with good things in place of his curse this day.”

16:13 David and his men went along the road. Shimei went along the mountainside beside him, walking and cursing, throwing stones from his flank and showering dust.

16:14 The king and all his people arrived exhausted, and they refreshed themselves there.

16:15 Absalom and every man of Israel entered Jerusalem, with Ahithophel beside him.

16:16 When Hushai the Archite, David’s companion, came to Absalom, Hushai said to Absalom, “Long live the king!”

16:17 Absalom said to Hushai, “Is this your mercy toward your companion? Why did you not depart with your companion?”

16:18 Hushai said to Absalom, “No. From now on I will belong to the one whom the Lord, this people, and every man of Israel have chosen, and I will stay with him.

16:19 And secondly, whom should I serve? Should I not serve in the presence of his son? As I served before your father, so I will be before you.”

16:20 Absalom said to Ahithophel, “All of you, bring forward your counsel about what we should do.”

16:21 Ahithophel said to Absalom, “Go in to your father’s concubines, whom he left to guard his house. All Israel will hear that you have disgraced your father, and the hands of everyone with you will be strengthened.”

16:22 They pitched a tent for Absalom on the roof, and Absalom went in to his father’s concubines before the eyes of all Israel.

16:23 The counsel Ahithophel gave in former days was regarded as though one had inquired of God’s word. So was all Ahithophel’s counsel, both to David and to Absalom.

2 Samuel 17

17:1 Ahithophel said to Absalom, “I will choose twelve thousand men for myself. I will rise and pursue David by night.

17:2 I will come upon him while he is weary and his hands are weak. I will throw him into confusion, and all the people with him will flee. I will strike down the king alone.

17:3 I will bring all the people back to you, as a bride returns to her husband. You seek only one man’s life, and all the people will have peace.”

17:4 The proposal was right in the eyes of Absalom and all the elders of Israel.

17:5 Absalom said, “Call Hushai the Archite as well, so that we may hear what he too has to say.”

17:6 Hushai entered before Absalom. Absalom said to him, “Ahithophel has spoken in this way. Should we act on his proposal? If not, you speak.”

17:7 Hushai said to Absalom, “This counsel Ahithophel has given is not good this time.”

17:8 Hushai continued, “You know your father and his men: they are very powerful, bitter in their souls, like a bear bereaved of her cubs in the field and like a fierce sow on the plain. Your father is a man of war; he will certainly not give the people lodging.

17:9 Even now he is hiding in one of the hills or in some other place. When he falls upon them at the outset, whoever hears will say, ‘There has been a crushing defeat among the people following Absalom.’

17:10 Even a valiant man whose heart is like a lion’s heart—his heart will utterly melt, for all Israel knows that your father is powerful and those with him are men of strength.

17:11 This is the counsel I have given: all Israel will gather to you, from Dan to Beersheba, as numerous as the sand beside the sea, with you yourself going in their midst.

17:12 We will come upon him in whatever place we find him, and encamp against him as dew falls on the ground. We will leave neither him nor even one of the men with him.

17:13 If he withdraws into a city, all Israel will take ropes to that city. We will drag it down to the torrent so that not even a stone is left there."

17:14 Absalom and every man of Israel said, "Hushai the Archite's counsel is better than Ahithophel's." The Lord had commanded that Ahithophel's good counsel be scattered, so that the Lord might bring all these calamities upon Absalom.

17:15 Hushai the Archite said to Zadok and Abiathar the priests, "Ahithophel advised Absalom and the elders of Israel in such and such a way, and I advised them in such and such a way.

17:16 Now send quickly and tell David, 'Do not spend the night in Araboth of the wilderness. Hurry across, lest it swallow up the king and all the people with him.'"

17:17 Jonathan and Ahimaaz had been waiting at the spring of Rogel. The handmaid went and informed them, and they went and reported to King David, for they could not be seen entering the city.

17:18 A young man saw them and told Absalom. The two hurried away and entered a man's house in Bahurim. He had a pit in his courtyard, and they went down into it.

17:19 The woman took a covering and spread it over the mouth of the pit. She cooled grain on it, and nothing was discovered.

17:20 Absalom's servants came to the woman at the house and asked, "Where are Ahimaaz and Jonathan?" The woman said to them, "They have gone a little beyond the water." They searched but did not find them, and returned to Jerusalem.

17:21 After they left, the two came up from the pit, went to King David, and reported to him. They said to David, "Rise and cross the water quickly, for this is what Ahithophel advised concerning you."

17:22 David and all the people with him rose and crossed the Jordan. By morning light not one who had not crossed the Jordan had escaped notice.

17:23 Ahithophel saw that his counsel had not been carried out. He saddled his donkey, rose, and went home to his city. He gave instructions to his household, hanged himself, and died. He was buried in his father's tomb.

17:24 David passed on to Mahanaim. Absalom crossed the Jordan, he and every man of Israel with him.

17:25 Absalom appointed Amasa over the army in Joab's place. Amasa was the son of a man named Jethro the Israelite, who had gone in to Abigail daughter of Nahash, sister of Zeruiah, Joab's mother.

17:26 All Israel and Absalom camped in the land of Gilead.

17:27 When David came to Mahanaim, Ouesbi son of Nahash from Rabbah of the Ammonites, Machir son of Ammiel from Lo-debar, and Barzillai the Gileadite from Rogelim

17:28 brought ten beds, rugs with pile on both sides, ten cauldrons, pottery vessels, wheat, barley, flour, barley meal, beans, and lentils,

17:29 also honey, butter, sheep, and cheese from cattle. They brought these for David and the people with him to eat, for they said, "The people are hungry, exhausted, and thirsty in the wilderness."

2 Samuel 18

18:1 David mustered the people with him and appointed commanders of thousands and commanders of hundreds over them.

18:2 David sent out the people: one third under Joab, one third under Abishai son of Zeruiah, Joab's brother, and one third under Ittai the Gittite. David said to the people, "I too will certainly go out with you."

18:3 They said, "You must not go out. If we flee, they will pay no attention to us; if half of us die, they will pay no attention to us. You are worth ten thousand of us. It is better now for you to be a help to us in the city."

18:4 The king said to them, "I will do whatever pleases you." The king stood beside the gate, and all the people went out by hundreds and thousands.

18:5 The king commanded Joab, Abishai, and Ittai, "For my sake, spare the young man Absalom." All the people heard the king command all the officers concerning Absalom.

18:6 All the people went out into the forest to face Israel, and the battle took place in the forest of Ephraim.

18:7 The people of Israel fell there before David's servants. The crushing defeat that day was great: twenty thousand men.

18:8 The battle spread there across the whole land, and the forest devoured more of the people that day than the sword devoured among them.

18:9 Absalom encountered David's servants. Absalom was riding his mule, and the mule went under the thick growth of the great oak. His head hung in the oak, and he hung between heaven and earth, while the mule beneath him went on.

18:10 A man saw it and told Joab, "I have just seen Absalom hanging in the oak."

18:11 Joab said to the man reporting to him, "You saw him! Why did you not strike him to the ground? I would have given you ten pieces of silver and a belt."

18:12 The man said to Joab, "Even if I weigh a thousand silver shekels in my hands, I will certainly not put out my hand against the king's son. In our hearing the king commanded you, Abishai, and Ittai, 'Guard the young man Absalom for me,

18:13 so as to do no wrong against his life.' Nothing will escape the king's notice, and you yourself would stand opposite me."

18:14 Joab said, "I will begin this myself; I will not wait before you like this." Joab took three darts in his hand and drove them into Absalom's heart. While he was still alive in the heart of the oak,

18:15 ten young men who carried Joab's armour surrounded Absalom, struck him, and killed him.

18:16 Joab sounded the horn, and the people turned back from pursuing Israel, for Joab spared the people.

18:17 He took Absalom and threw him into a great chasm in the forest, into the great pit, and raised a very large heap of stones over him. All Israel fled, each to his tent.

18:18 While still alive, Absalom set up for himself the pillar in which he was taken, and erected it to take—the pillar in the King's Valley—for he said that he had no son to keep his name in remembrance. He called the pillar Absalom's Hand, to this day.

18:19 Ahimaaz son of Zadok said, "Let me run and bring the king good news: the Lord has vindicated him against the hand of his enemies."

18:20 Joab said to him, "You are not the man to bring good news today. You may bring good news another day, but today you must not bring good news, because the king's son is dead."

18:21 Joab said to Cushi, "Go, report to the king everything you have seen." Cushi bowed to Joab and went out.

18:22 Ahimaaz son of Zadok spoke again to Joab: "Let me too run after Cushi." Joab said, "Why are you running, my son? Come here. There is no news that will benefit you by going."

18:23 He said, "What if I do run?" Joab told him, "Run." Ahimaaz ran by the road of Kechar and overtook Cushi.

18:24 David was sitting between the two gates. The watchman went up to the gate roof by the wall, raised his eyes, and saw a man running alone before him.

18:25 The watchman called out and told the king. The king said, "If he is alone, there is good news in his mouth." The man kept coming nearer.

18:26 The watchman saw another man running. He called out by the gate, "There is another man running alone." The king said, "He too brings good news."

18:27 The watchman said, "I recognize the first man's running: it is like Ahimaaz son of Zadok's." The king said, "He is a good man; he comes with good news."

18:28 Ahimaaz called to the king, "Peace!" He bowed to the king with his face to the ground and said, "Blessed is the Lord your God, who has shut out the men who hated their hand against my lord the king."

18:29 The king asked, "Is the young man Absalom well?" Ahimaaz said, "I saw a great crowd when Joab sent the king's servant and your servant, but I did not know what was there."

18:30 The king said, "Turn aside and stand here." He turned aside and stood.

18:31 Then Cushi arrived and said to the king, "Let my lord the king receive good news: the Lord has vindicated you today against the hand of all who rose against you."

18:32 The king asked Cushi, "Is the young man Absalom well?" Cushi said, "May the enemies of my lord the king, and all who rose against him to do harm, be like that young man."

2 Samuel 19

19:1 The king was shaken and went up to the upper chamber over the gate and wept. As he went, he said, "My son Absalom! My son, my son Absalom! If only my death had been granted instead of yours—I instead of you! Absalom, my son, my son!"

19:2 Joab was told, "The king is weeping and mourning over Absalom."

19:3 That day's deliverance turned to mourning for all the people, because the people heard that day, "The king is grieving over his son."

19:4 That day the people slipped into the city as people slip away in shame when they flee in battle.

19:5 The king hid his face and cried aloud, "My son Absalom! Absalom, my son!"

19:6 Joab came to the king in the house and said, "Today you have shamed all your servants, who rescued you today and the lives of your sons, daughters, wives, and concubines,

19:7 by loving those who hate you and hating those who love you. Today you have declared that your officers and servants do not exist. I know today that if Absalom were alive and all of us dead today, that would be right in your eyes.

19:8 Now rise, go out, and speak to your servants' hearts. I swear by the Lord: if you do not go out today, not one man will stay with you tonight. Understand this for yourself: this will be worse for you than all the calamity that has come upon you from your youth until now."

19:9 The king rose and sat in the gate. All the people announced, "The king is sitting in the gate," and all the people came before the king. Israel had fled, each to his tents.

19:10 All the people were disputing throughout all the tribes of Israel: "King David delivered us from all our enemies and rescued us from the hand of the foreigners. Now he has fled from the land and from his kingdom because of Absalom.

19:11 Absalom, whom we anointed over us, has died in battle. Why are you silent now about bringing the king back?" The word of all Israel reached the king.

19:12 King David sent word to Zadok and Abiathar the priests: "Speak to the elders of Judah: 'Why should you be the last to bring the king back to his house? The word of all Israel has reached the king.

19:13 You are my brothers, my bones and my flesh. Why should you be the last to bring the king back to his house?'

19:14 Say to Amasa, 'Are you not my bone and my flesh? Now may God do so to me, and more besides, if you are not commander of the army before me always in Joab's place.'"

19:15 He turned the heart of every man of Judah as one man, and they sent word to the king: "Return, you and all your servants."

19:16 The king returned and came as far as the Jordan. The men of Judah came to Gilgal to meet the king and bring the king across the Jordan.

19:17 Shimei son of Gera, son of the Benjaminite, from Bahurim, hurried down with the men of Judah to meet King David,

19:18 with a thousand men from Benjamin beside him. Ziba, the servant of Saul's house, was there, with his fifteen sons beside him and his twenty servants beside him. They made the Jordan ready before the king,

19:19 and performed the service of bringing the king across. The ferry crossed to rouse the king's household and do what was right in his eyes. Shimei son of Gera fell on his face before the king as he was crossing the Jordan.

19:20 He said to the king, "Let my lord not reckon lawlessness. Do not remember your servant's wrongs on the day my lord the king was leaving Jerusalem, so that the king takes them to heart.

19:21 Your servant knows that I have sinned. See, I have come today ahead of all the house of Joseph, to come down and meet my lord the king."

19:22 Abishai son of Zeruiah answered, "Should Shimei not be put to death for this, since he cursed the Lord's anointed?"

19:23 David said, "What have I to do with you, sons of Zeruiah, that you should become a plotter against me today? No man of Israel will be put to death today, for I do not know whether I reign over Israel today."

19:24 The king said to Shimei, "You will certainly not die." The king swore to him.

19:25 Mephibosheth son of Jonathan son of Saul came down to meet the king. He had not tended his feet, cut his nails, trimmed his mustache, or washed his clothes from the day the king departed until the day he returned in peace.

19:26 When he entered Jerusalem to meet the king, the king said to him, "Why did you not go with me, Mephibosheth?"

19:27 Mephibosheth said to him, "My lord the king, my servant deceived me. Your servant had said to him, 'Saddle the donkey for me, so that I may ride it and go with the king,' for your servant is lame.

19:28 He schemed against your servant before my lord the king. But my lord the king is like an angel of God; do what is good in your eyes.

19:29 All my father's house were nothing but men liable to death before my lord the king, yet you placed your servant among those who eat at your table. What further right have I to cry out again to the king?"

19:30 The king said to him, "Why speak any further about your affairs? I have said: you and Ziba shall divide the land."

19:31 Mephibosheth said to the king, "Let him take it all, now that my lord the king has returned to his house in peace."

19:32 Barzillai the Gileadite came down from Rogelim and crossed the Jordan with the king to escort him over the Jordan.

19:33 Barzillai was a very old man, eighty years of age. He had supported the king during his stay at Mahanaim, for he was a very wealthy man.

19:34 The king said to Barzillai, “Cross over with me, and I will support your old age beside me in Jerusalem.”

19:35 Barzillai said to the king, “How many days remain in the years of my life, that I should go up with the king to Jerusalem?

19:36 I am eighty years old today. Can I discern good from bad? Can your servant still taste what I eat or drink? Can I still hear the voices of male and female singers? Why should your servant be a further burden to my lord the king?

19:37 Your servant will cross the Jordan with the king only a little way. Why should the king repay me with this repayment?

19:38 Please let your servant remain, so that I may die in my own city beside my father’s and mother’s grave. Here is your servant Chimham; he will cross with my lord the king. Do for him what is good in your eyes.”

19:39 The king said, “Let Chimham cross with me, and I will do for him what is good in your eyes. Whatever you choose to ask of me, I will do for you.”

19:40 All the people crossed the Jordan, and the king crossed. The king warmly kissed Barzillai and blessed him, and Barzillai returned to his own place.

19:41 The king crossed on to Gilgal, and Chimham crossed with him. All the people of Judah crossed with the king, and also half the people of Israel.

19:42 All the men of Israel came to the king and said, “Why have our brothers, the men of Judah, stolen you away and brought the king and his household across the Jordan, with all David’s men beside him?”

19:43 All the men of Judah answered the men of Israel, “The king is close to us. Why are you so angry about this? Have we eaten at the king’s expense? Has he given us a gift, or carried a contribution to us?”

19:44 The men of Israel answered the men of Judah, “We have ten shares in the king, and we are firstborn compared with you. We also have a greater claim on David than you. Why have you insulted us? Was our proposal not considered first for bringing the king back to us?” But the words of the men of Judah were harsher than the words of the men of Israel.

2 Samuel 20

20:1 There was one called a lawless son, named Sheba son of Bichri, a Benjaminite. He sounded the horn and said, “We have no share in David, no inheritance in Jesse’s son. Each of you to your tents, Israel!”

20:2 All the men of Israel left off following David and followed Sheba son of Bichri. But the men of Judah held fast to their king from the Jordan to Jerusalem.

20:3 David came to his house in Jerusalem. The king took his ten concubines, whom he had left to guard the house, and placed them in a guarded house. He supported them but did not go in to them. They remained confined until the day of their death, living as widows.

20:4 The king said to Amasa, “Summon the men of Judah for me within three days, and be there yourself.”

20:5 Amasa went to summon Judah, but delayed beyond the time David appointed for him.

20:6 David said to Abishai, “Now Sheba son of Bichri will do us more harm than Absalom. Now take your lord’s servants with you and pursue him, lest he find fortified cities and cast a shadow over our eyes.”

20:7 Joab’s men went out after him, together with the Cherethites, the Pelethites, and all the powerful men. They left Jerusalem to pursue Sheba son of Bichri.

20:8 They were beside the great stone at Gibeon when Amasa came before them. Joab was wearing his belted cloak, with a sword strapped at his waist in its sheath. The sword came out and fell.

20:9 Joab said to Amasa, “Are you in good health, brother?” Joab’s right hand took hold of Amasa’s beard to kiss him warmly.

20:10 Amasa did not guard against the sword in Joab’s hand. Joab struck him with it in the loin, and his entrails spilled to the ground. He did not strike him a second time, and Amasa died. Joab and his brother Abishai pursued Sheba son of Bichri.

20:11 One of Joab’s young men stood over Amasa and said, “Whoever favors Joab, whoever is for David—follow Joab!”

20:12 Amasa lay covered in blood in the middle of the path. The man saw that all the people were stopping, so he moved Amasa off the path into a field and threw a garment over him, because he saw everyone who came upon him stop.

20:13 When he was clear of the path, every man of Israel passed on after Joab to pursue Sheba son of Bichri.

20:14 He passed through all the tribes of Israel to Abel and Beth-maacah, and all those in Charri gathered and came after him.

20:15 They came and besieged him at Abel and Beth-maacah. They heaped up a siege mound against the city, and it stood at the outer defence. All the people with Joab were planning to bring down the wall.

20:16 A wise woman called from the wall, “Listen, listen! Please tell Joab to come near here, and I will speak to him.”

20:17 He came near her. The woman asked, “Are you Joab?” He said, “I am.” She said to him, “Hear your handmaid’s words.” Joab said, “I am listening.”

20:18 She said, “Formerly they spoke a saying: ‘Inquiry was made at Abel and Dan whether the things Israel’s faithful had established had come to an end. They will certainly inquire at Abel, and thus whether they had come to an end.’

20:19 I am the peaceable part of Israel’s strongholds. You seek to kill a city and a mother city in Israel. Why drown the Lord’s inheritance?”

20:20 Joab answered, “Far be it from me, far be it from me to drown or destroy!

20:21 That is not the matter. A man from the hill country of Ephraim, named Sheba son of Bichri, has raised his hand against King David. Give him alone to me, and I will withdraw from the city.” The woman said to Joab, “Behold, his head will be thrown to you through the wall.”

20:22 The woman went to all the people and spoke to the whole city in her wisdom. She cut off Sheba son of Bichri’s head and threw it to Joab. He sounded the horn, and they dispersed from the city, each to his tents. Joab returned to the king in Jerusalem.

20:23 Joab was over all Israel’s army, and Benaiah son of Jehoiada was over the Cherethites and Pelethites,

20:24 Adoniram was over tribute, and Jehoshaphat son of Ahilud was recorder,

20:25 Sousa was scribe, and Zadok and Abiathar were priests.

20:26 Ira the Jairite was also priest to David.

2 Samuel 21

21:1 There was a famine in David’s days for three years, year after year. David sought the Lord’s face. The Lord said, “Injustice rests upon Saul and his house because of his bloody killing, in that he put the Gibeonites to death.”

21:2 King David called the Gibeonites and spoke to them. The Gibeonites were not Israelites but a remnant of the Amorites. The Israelites had sworn an oath to them, yet Saul sought to strike them down in his zeal for Israel and Judah.

21:3 David said to the Gibeonites, “What shall I do for you? With what shall I make atonement, so that you bless the Lord’s inheritance?”

21:4 The Gibeonites said to him, “We have no claim for silver or gold against Saul or his house, nor have we anyone in Israel to put to death.” He said, “What do you say I should do for you?”

21:5 They said to the king, “The man brought destruction upon us and pursued us, scheming to destroy us. Let us wipe him out, so that he does not remain anywhere within Israel’s borders.

21:6 Let him give us seven men from his descendants. We will expose them to the sun before the Lord at Gibeon of Saul, chosen ones of the Lord.” The king said, “I will give them.”

21:7 The king spared Mephibosheth son of Jonathan son of Saul because of the oath by the Lord between them, between David and Jonathan son of Saul.

21:8 The king took Rizpah daughter of Aiah’s two sons whom she bore to Saul, Ermoni and Mephibosheth, and Michal daughter of Saul’s five sons whom she bore to Esriel son of Barzillai the Meholathite.

21:9 He gave them into the Gibeonites’ hand. They exposed them to the sun on the hill before the Lord, and all seven fell together. They were put to death in the first days of harvest, at the beginning of the barley harvest.

21:10 Rizpah daughter of Aiah took sackcloth and fixed it for herself against the rock at the beginning of the barley harvest, until water dripped on them from heaven. She did not let the birds of heaven settle on them by day or the beasts of the field by night.

21:11 David was told what Rizpah daughter of Aiah, Saul’s concubine, had done. They grew weak, and Dan son of Ioa, one of the descendants of the giants, overtook them.

21:12 David went and took Saul’s bones and the bones of his son Jonathan from the men of Jabesh-gilead. They had stolen them from the square of Beth-shan, where the foreigners had set them up on the day the foreigners struck Saul down at Gilboa.

21:13 He brought Saul’s bones and the bones of his son Jonathan up from there. He gathered the bones of those who had been exposed to the sun.

21:14 They buried Saul’s bones, the bones of his son Jonathan, and the bones of those exposed to the sun in Benjamin’s land, on the slope, in the tomb of Saul’s father Kish. They did everything the king commanded. Afterward God listened to the land.

21:15 War arose again between the foreigners and Israel. David went down with his servants, and they fought the foreigners. David grew weak.

21:16 Jesbi, one of Rapha's descendants, had a spear weighing three hundred shekels of bronze and was belted with a club. He intended to strike David down.

21:17 Abishai son of Zeruiah came to his aid, struck the foreigner, and killed him. Then David's men swore, "You must no longer go out with us to battle, and you must certainly not extinguish Israel's lamp."

21:18 Afterward war arose again at Gath with the foreigners. Then Sebocha the Astatothite struck down Seph, one of Rapha's descendants.

21:19 War arose at Gob with the foreigners. Elhanan son of Ariorgim the Bethlehemite struck down Goliath the Gittite, whose spear-shaft was like a weaver's beam.

21:20 War arose again at Gath. There was a man named Madon with six fingers on each hand and six toes on each foot, twenty-four in number. He too was born to Rapha.

21:21 He taunted Israel, and Jonathan son of Shimei, David's brother, struck him down.

21:22 These four were born as descendants of the giants at Gath, a house belonging to Rapha, and they fell by David's hand and by his servants' hand.

2 Samuel 22

22:1 David spoke the words of this song to the Lord on the day the Lord rescued him from the hand of all his enemies and from Saul's hand,

22:2 and said: "Lord, my rock, my fortress, the One who delivers me for my sake!

22:3 My God will be my Guard; in Him I will trust. My Defender, the horn of my salvation, my Helper, my refuge of salvation—Thou wilt save me from injustice.

22:4 I will call upon the Lord, who is worthy of praise, and I will be saved from my enemies.

22:5 The crushings of death surrounded me; torrents of lawlessness stunned me.

22:6 The birth pangs of death encircled me; the harsh assaults of death confronted me.

22:7 In my distress I will call upon the Lord; I will cry to my God. From His temple He will hear my voice; my cry will be in His ears.

22:8 The earth was shaken and quaked; the foundations of heaven were shaken together and torn apart because the Lord was angry with them.

22:9 Smoke rose in His anger; fire from His mouth will devour. Coals were kindled from Him.

22:10 He bent the heavens and came down, with thick darkness beneath His feet.

22:11 He sat upon cherubim and flew; He appeared upon the wind's wings.

22:12 He made darkness His hiding place around Him; His tent was darkness of waters. He made it thick with clouds of air.

22:13 From the brightness before Him, coals of fire were kindled.

22:14 The Lord thundered from heaven; the Most High gave His voice,

22:15 and sent arrows and scattered them, lightning and threw them into confusion.

22:16 The outlets of the sea appeared; the foundations of the inhabited world were uncovered at the Lord's rebuke, at the blast of the breath of His anger.

22:17 He reached from on high and took me; He drew me out of many waters.

22:18 He rescued me from my powerful enemies, from those who hated me, for they had grown stronger than I.

22:19 They confronted me on the day of my distress, but the Lord became my support,

22:20 and brought me into a spacious place; He rescued me because He delighted in me.

22:21 The Lord repaid me according to my righteousness; according to the cleanness of my hands He repaid me,

22:22 for I kept the Lord's ways and did not act impiously by departing from my God,

22:23 for all His judgments were before me, and I did not turn away from His statutes.

22:24 I will be blameless toward Him and guard myself beforehand against my lawlessness.

22:25 The Lord will repay me according to my righteousness and according to the cleanness of my hands before His eyes.

22:26 With the holy Thou wilt show Thyself holy; with the complete man Thou wilt show Thyself complete,

22:27 and with the chosen Thou wilt be chosen; with the crooked Thou wilt show Thyself crooked.

22:28 Thou wilt save the poor people, and Thou wilt bring low the eyes of the haughty.

22:29 Thou art my lamp, Lord; the Lord will light my darkness for me.

22:30 By Thee I will run lightly armed; by my God I will pass over a wall.

22:31 The Mighty One—His way is blameless. The Lord's word is strong, refined by fire; He is a Defender to all who trust in Him.

22:32 Who is mighty apart from the Lord? Who will be a Creator apart from our God?

22:33 The Mighty One strengthens me with power; He shook my way free, blameless.

22:34 He makes my feet like deer's feet and sets me upon the heights.

22:35 He trains my hands for war and broke a bronze bow with my arm.

22:36 Thou gavest me the defence of my salvation; Thy heeding made me great,

22:37 making room for my steps beneath me, and my legs did not shake.

22:38 I will pursue my enemies and wipe them out; I will not turn back until I finish them.

22:39 I will crush them, and they will not rise; they will fall beneath my feet.

22:40 Thou wilt strengthen me with power for war; Thou wilt bend my attackers beneath me.

22:41 Thou gavest me my enemies' backs, those who hated me, and Thou didst put them to death.

22:42 They will cry out, but there is no helper; they will cry to the Lord, but He did not listen to them.

22:43 I ground them like the dust of the earth; like the mud of the streets I crushed them fine.

22:44 Thou wilt rescue me from the battle of peoples; Thou wilt preserve me as head of nations. A people I did not know served me.

22:45 Foreigners lied to me; as soon as their ears heard, they obeyed me.

22:46 Foreigners will be cast away and stumble out of their enclosures.

22:47 The Lord lives! Blessed be my Guard! My God, the Guard of my salvation, will be exalted!

22:48 The mighty Lord gives me vengeance and disciplines peoples beneath me,

22:49 and brings me out from my enemies. Thou wilt lift me above my attackers; Thou wilt rescue me from the man of wrongs.

22:50 Therefore I will acknowledge Thee among the nations, Lord, and sing praise to Thy name.

22:51 He grants great deliverances to His king, showing mercy to His anointed, to David and his descendants for ever."

2 Samuel 23

23:1 These are David's last words: "Faithful is David son of Jesse, and faithful the man whom the Lord raised up as the anointed of the God of Jacob; beautiful are Israel's psalms.

23:2 The Spirit of the Lord spoke in me; His word was upon my tongue.

23:3 The God of Israel says; the Guard of Israel spoke to me: 'Speak a parable: How will you all strengthen the fear of God in a human being?

23:4 May the sun rise in God's morning light; the morning did not pass away from brightness, and like grass from rain out of the earth.'

23:5 For is not my house so with the Mighty One? He established an everlasting covenant with me, ready at every time, guarded; for all my salvation and every desire—surely the lawless one will not sprout.

23:6 All of them are like a thorn cast out, for they will not be taken in the hand,

23:7 and a man will not toil among them—and full of iron and a spear's shaft; they will be utterly burned with fire in their shame."

23:8 These are the names of David's mighty men: Jebosthe the Canaanite is chief of the third, Adinon the Asonite. He drew his sword against eight hundred who were slain at one time.

23:9 After him was Eleazar, son of his paternal uncle, son of a Sousite, among the three mighty men. He was with David in Serran, and when he defied the foreigners, they gathered there for battle. The men of Israel went up,

23:10 but he stood and struck the foreigners until his hand grew weary and clung to the sword. The Lord brought about a great deliverance that day; the people sat behind him, except to strip the slain.

23:11 After him was Shammah son of Asa the Arouchite. The foreigners gathered at Theria, where there was a plot of ground full of lentils, and the people fled before the foreigners.

23:12 He stood firm in the middle of the plot, rescued it, and struck the foreigners. The Lord brought about a great deliverance.

23:13 Three of the thirty went down and came to Kason, to David at the cave of Adullam, while a company of foreigners camped in the Valley of Rephaim.

23:14 David was then in the enclosed place, and the foreigners' outpost was then in Bethlehem.

23:15 David longed and said, "Who will give me water to drink from the cistern in Bethlehem by the gate?" The foreigners' company was then in Bethlehem.

23:16 The three mighty men broke through the foreigners' camp, drew water from the cistern in Bethlehem by the gate, and took it and came to David. He refused to drink it and poured it out to the Lord,

23:17 and said, “Far be it from me, Lord, to do this! Shall I drink the blood of the men who went at the risk of their lives?” He refused to drink it. These things the three mighty men did.

23:18 Abishai, Joab’s brother, son of Zeruiah, was chief among the three. He raised his spear against three hundred who were slain, and he had a name among the three.

23:19 He was renowned among those three and became their commander, but he did not attain to the Three.

23:20 Benaiah son of Jehoiada was a man of many deeds, from Kabzeel. He struck the two sons of Ariel of Moab; he also went down and struck the lion inside the cistern on a snowy day.

23:21 He struck the Egyptian, a conspicuous man. In the Egyptian’s hand was a spear like the timber of a gangway. Benaiah went down against him with a staff, snatched the spear from the Egyptian’s hand, and killed him with his own spear.

23:22 These things Benaiah son of Jehoiada did, and he had a name among the three mighty men.

23:23 He was renowned among the three, but he did not attain to the Three. David appointed him to receive his instructions.

23:24 These are the names of King David’s mighty men: Asahel, Joab’s brother—he was among the thirty; Elhanan son of Dodi, his paternal uncle, in Bethlehem;

23:25 Shammah the Aroudite; Elika the Arodite;

23:26 Elles the Phelothite; Ira son of Ikkesh the Tekoite;

23:27 Abiezer the Anathothite, from the sons of the Asothite;

23:28 Zalmon the Aoite; Moore the Netophathite;

23:29 Ela son of Baanah the Netophathite; Ittai son of Riba, from Gabaeth, a son of Benjamin;

23:30 Benaiah the Pirathonite; Ouri from Nachaligaia;

23:31 Abiel son of the Arabothite; Azmaveth the Barsamite;

23:32 Eliasou the Salabonite; the sons of Jashen; Jonathan;

23:33 Shammah the Arodite; Achian son of Sarad the Araourite;

23:34 Eliphelet son of the Asbite, son of the Maacathite; Eliab son of Ahithophel the Gilonite;

23:35 Asarai the Carmelite; Paarai the Erchite;

23:36 Igal son of Nathan, from the force, son of Gaddi;

23:37 Elie the Ammonite; Gelorai the Beerothite, bearing the equipment of Joab son of Zeruiah;

23:38 Ira the Ithrite; Gareb the Ithrite;

23:39 Uriah the Hittite—thirty-seven in all.

2 Samuel 24

24:1 The Lord’s anger again blazed against Israel, and He incited David against them, saying, “Go, count Israel and Judah.”

24:2 The king said to Joab, the commander of the force who was with him, “Please go through all Israel’s tribes, from Dan to Beersheba, and muster the people, so that I may know the people’s number.”

24:3 Joab said to the king, “May the Lord your God add to the people as many as they are, and as many again, a hundredfold, while my lord the king’s eyes see it! But why does my lord the king desire this thing?”

24:4 The king’s word prevailed over Joab and the army officers. Joab and the commanders of the force went out from the king’s presence to muster the people Israel.

24:5 They crossed the Jordan and camped at Aroer, to the right of the city in the middle of the ravine of Gad and Eliezer,

24:6 and came to Gilead and the land of Thabason, which is Adasai; they arrived at Danidan and Oudan and went around to Sidon,

24:7 and came to Mapsar of Tyre and all the Hivite and Canaanite cities, and came southward through Judah to Beersheba.

24:8 They traveled throughout the whole land and arrived at Jerusalem at the end of nine months and twenty days.

24:9 Joab gave the king the number of the people’s muster: Israel had eight hundred thousand men of strength who drew the sword, and Judah had five hundred thousand fighting men.

24:10 After David had counted the people, his heart struck him. David said to the Lord, “I have sinned greatly in what I have done. Now, Lord, please take away Thy servant’s lawlessness, for I have acted very foolishly.”

24:11 David rose in the morning. The Lord’s word came to Gad the prophet, David’s seer, saying,

24:12 “Go and speak to David, saying, ‘Thus says the Lord: Three things—I Myself lay them upon you. Choose one of them for yourself, and I will do it to you.’”

24:13 Gad entered David’s presence and told him, saying, “Choose for yourself what shall happen: whether three years of famine come upon you in your land, or you flee three months before your enemies and they pursue you, or there are three days of death in your land. Now therefore consider and see what answer I should give the One who sent me.”

24:14 David said to Gad, “I am greatly hemmed in on every side. I will fall into the Lord’s hand, for His compassions are very many; I certainly will not fall into human hands.” David chose death for himself.

24:15 It was the time of the wheat harvest. The Lord sent death upon Israel from morning until the time of the morning meal; the devastation began among the people, and seventy thousand men of the people died from Dan to Beersheba.

24:16 God’s angel stretched his hand toward Jerusalem to destroy it, but the Lord relented concerning the calamity and said to the angel destroying the people, “Enough! Now withdraw your hand.” The Lord’s angel was beside the threshing floor of Orna the Jebusite.

24:17 When David saw the angel striking the people, he spoke to the Lord and said, “Behold, I myself have done wrong; I, the shepherd, have done evil. But these sheep—what have they done? Please let Thy hand be against me and my father’s house.”

24:18 Gad came to David that day and said to him, “Go up and establish an altar to the Lord on the threshing floor of Orna the Jebusite.”

24:19 David went up according to Gad’s word, as the Lord had commanded him.

24:20 Orna bent forward and saw the king and his servants passing toward him. Orna went out and bowed to the king with his face to the ground.

24:21 Orna said, “Why has my lord the king come to his servant?” David said, “To acquire the threshing floor from you, to build an altar to the Lord, so that the devastation may be restrained from the people.”

24:22 Orna said to David, “Let my lord the king take and offer to the Lord what is good in his eyes. Look: the oxen for the whole burnt offering, and the wheels and oxen’s equipment for wood.”

24:23 Orna gave everything to the king. Orna said to the king, “May the Lord your God bless you.”

24:24 The king said to Orna, “No! I will certainly acquire it from you in exchange; I will not offer the Lord my God a whole burnt offering that costs me nothing.” David acquired the threshing floor and the oxen for fifty shekels of silver.

24:25 David built an altar to the Lord there and offered whole burnt offerings and peace offerings. Solomon enlarged the altar afterward, because it had been small at first. The Lord listened to the land, and the devastation was restrained from Israel.

1 Kings

1 Kings 1

1:1 King David was old and advanced in days; and they wrapped him in garments, but he did not grow warm.

1:2 His attendants said, “Let them seek a young virgin for our lord the king. She shall attend the king and keep him warm; she shall lie with him, and our lord the king will become warm.”

1:3 And they sought a fair young woman throughout all the territory of Israel, and found Abishag the Shunammite, and brought her to the king.

1:4 The young woman was very fair; she kept the king warm and served him, but the king did not know her.

1:5 Adonijah son of Haggith exalted himself, saying, “I will reign!” He prepared chariots and horsemen for himself, and fifty men to run ahead of him.

1:6 His father had never restrained him by saying, “Why have you done this?” He too was very handsome in appearance, and his mother bore him after Absalom.

1:7 He conferred with Joab son of Zeruiah and Abiathar the priest, and they helped by following Adonijah.

1:8 But Zadok the priest, Benaiah son of Jehoiada, Nathan the prophet, Shimei, Rei, and David’s mighty men were not following Adonijah.

1:9 Adonijah sacrificed sheep, calves, and lambs beside the stone of Zoheleth, near the spring of Rogel. He invited all his brothers and all the prominent men of Judah, the king’s attendants.

1:10 But he did not invite Nathan the prophet, Benaiah, the mighty men, or his brother Solomon.

1:11 Nathan said to Bathsheba, Solomon’s mother, “Have you not heard that Adonijah son of Haggith has become king, while our lord David does not know it?

1:12 Now come, let me give you counsel, and rescue your life and the life of your son Solomon.

1:13 Come, enter King David’s presence and say to him, ‘Did you not, my lord the king, swear to your servant, saying, “Your son Solomon shall reign after me, and he shall sit on my throne”? Why, then, has Adonijah become king?’

1:14 Behold, while you are still speaking there with the king, I will come in after you and complete your words.”

1:15 Bathsheba entered the king’s chamber. The king was very old, and Abishag the Shunammite was ministering to the king.

1:16 Bathsheba bowed and prostrated herself before the king. The king said, “What is your concern?”

1:17 She said, “My lord the king, you swore by the Lord your God to your servant, saying, ‘Your son Solomon shall reign after me, and he shall sit on my throne.’

1:18 Now behold, Adonijah has become king, and you, my lord the king, do not know it.

1:19 He has sacrificed calves, lambs, and sheep in abundance. He has invited all the king’s sons, Abiathar the priest, and Joab the commander of the force, but he has not invited your servant Solomon.

1:20 As for you, my lord the king, the eyes of all Israel are directed toward you, for you to tell them who will sit on the throne of my lord the king after him.

1:21 When my lord the king lies down with his fathers, my son Solomon and I will be sinners.”

1:22 While she was still speaking with the king, Nathan the prophet arrived.

1:23 The king was told, “Behold, Nathan the prophet!” He came before the king and prostrated himself before the king, face to the ground.

1:24 Nathan said, “My lord the king, you said, ‘Adonijah shall reign after me, and he shall sit on my throne.’

1:25 For he went down this day and sacrificed calves, lambs, and sheep in abundance. He invited all the king’s sons, the commanders of the force, and Abiathar the priest. Behold, they are eating and drinking before him and have said, ‘Long live King Adonijah!’

1:26 But me—me, your servant—and Zadok the priest, Benaiah son of Jehoiada, and your servant Solomon, he did not invite.

1:27 Has this matter come about through my lord the king without your informing your servant who will sit on the throne of my lord the king after him?”

1:28 David answered, “Call Bathsheba to me.” She came before the king and stood before him.

1:29 The king swore, saying, “As the Lord lives, who redeemed my life from every affliction,

1:30 just as I swore to you by the Lord, the God of Israel, saying, ‘Your son Solomon shall reign after me, and he shall sit on my throne in my place,’ so I will indeed do this very day.”

1:31 Bathsheba bowed with her face to the ground and prostrated herself before the king. She said, “May my lord King David live for ever!”

1:32 King David said, “Call Zadok the priest, Nathan the prophet, and Benaiah son of Jehoiada to me.” They came before the king.

1:33 The king said to them, “Take your lord’s servants with you. Mount my son Solomon on my own mule, and bring him down to Gihon.

1:34 There let Zadok the priest and Nathan the prophet anoint him king over Israel. Sound the horn and say, ‘Long live King Solomon!’

1:35 He shall sit on my throne and reign in my place; I have commanded that he be leader over Israel and Judah.”

1:36 Benaiah son of Jehoiada answered the king, “So be it! May the Lord, the God of my lord the king, confirm it so.

1:37 As the Lord has been with my lord the king, so may He be with Solomon, and make his throne greater than the throne of my lord King David.”

1:38 Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Cherethites, and the Pelethites went down. They seated Solomon on King David’s mule and led him away to Gihon.

1:39 Zadok the priest took the horn of oil from the tent and anointed Solomon. He sounded the horn, and all the people said, “Long live King Solomon!”

1:40 All the people went up after him. They danced in choruses and rejoiced with great joy, and the earth burst at their sound.

1:41 Adonijah and all his guests heard it, and they finished eating. Joab heard the sound of the horn and said, “What is this sound of the echoing city?”

1:42 While he was still speaking, Jonathan son of Abiathar the priest arrived. Adonijah said, “Come in, for you are a man of ability; bring good news!”

1:43 Jonathan answered, “Indeed, our lord King David has made Solomon king!

1:44 The king sent with him Zadok the priest, Nathan the prophet, Benaiah son of Jehoiada, the Cherethites, and the Pelethites. They seated him on the king’s mule.

1:45 Zadok the priest and Nathan the prophet anointed him king at Gihon. They came up from there rejoicing, and the city echoed. That is the sound you heard.

1:46 Solomon has sat on the royal throne.

1:47 The king’s servants came to bless our lord King David, saying, ‘May God make the name of your son Solomon better than your name and make his throne greater than your throne.’ The king prostrated himself on his bed.

1:48 The king also said this: ‘Blessed be the Lord, the God of Israel, who this day has given one from my offspring to sit on my throne while my eyes see it!’”

1:49 All Adonijah’s guests were astonished and rose. Each went his own way.

1:50 Adonijah was afraid of Solomon. He rose, went away, and took hold of the horns of the altar.

1:51 Solomon was told, “Behold, Adonijah is afraid of King Solomon. He is holding fast to the altar’s horns, saying, ‘Let King Solomon swear to me this day whether he will not put his servant to death with the sword.’”

1:52 Solomon said, “If he becomes a man of ability, not one of his hairs shall fall to the ground! But if wickedness is found in him, he shall be put to death.”

1:53 King Solomon sent and brought him down from the altar. He came and prostrated himself before King Solomon. Solomon said to him, “Come now, go to your house.”

1 Kings 2

2:1 When David’s days drew near for him to die, he commanded his son Solomon, saying,

2:2 “I myself am going the way of all the earth. Be strong, and be a man,

2:3 and keep the charge of the Lord your God: walk in His ways, keeping His commandments, statutes, and judgments written in Moses’ law, so that you may understand what you will do in everything that I command you,

2:4 so that the Lord may establish His word which He spoke, saying, ‘If your sons guard their way, walking before Me in truth with all their heart and all their soul,’ saying, ‘A man shall not be cut off for you from Israel’s throne.’

2:5 You also know what Joab son of Zeruiah did to me, what he did to the two commanders of Israel’s forces, Abner son of Ner and Amasa son of Jether. He killed them, setting the blood of war in peace, and put innocent blood on the belt around his waist and the sandal on his foot.

2:6 Act according to your wisdom, and do not bring his gray hair down to Hades in peace.

2:7 Show mercy to the sons of Barzillai the Gileadite, and let them be among those who eat at your table, for they came near to me in this way when I fled from your brother Absalom.

2:8 Behold, with you is Shimei son of Gera, a son of the Benjaminite from Bahurim. He cursed me with a painful curse on the day I went to Camps. He came down to meet me at the Jordan, and I swore to him by the Lord, ‘I will not put you to death with the sword.’

2:9 You must certainly not hold him guiltless, for you are a wise man. You will know what to do to him, and you shall bring his gray hair down to Hades with blood.”

2:10 David lay down with his fathers and was buried in the City of David.

2:11 David's reign over Israel lasted forty years. He reigned seven years in Hebron and thirty-three years in Jerusalem.

2:12 Solomon sat on the throne of his father David when he was twelve years old, and his kingdom was firmly prepared.

2:13 Adonijah son of Haggith came to Bathsheba, Solomon's mother, and prostrated himself before her. She said, "Is your coming peaceful?" He said, "Peaceful.

2:14 I have a word for you." She said to him, "Speak."

2:15 He said to her, "You know that the kingdom was mine, and all Israel set its face toward me to reign. But the kingdom turned and became my brother's, for it became his from the Lord.

2:16 Now I have one request to ask of you; do not turn away your face." Bathsheba said to him, "Speak."

2:17 He said to her, "Please speak to King Solomon—for he will not turn his face away from you—and he will give me Abishag the Shunammite as a wife."

2:18 Bathsheba said, "Very well. I will speak to the king about you."

2:19 Bathsheba came to King Solomon to speak to him about Adonijah. The king rose to meet her and kissed her, then sat on his throne. A throne was placed for the king's mother, and she sat at his right.

2:20 She said to him, "I have one small request to ask of you; do not turn away your face." The king said to her, "Ask, my mother, for I will not turn you away."

2:21 She said, "Let Abishag the Shunammite be given to your brother Adonijah as a wife."

2:22 King Solomon answered his mother, "Why do you ask for Abishag for Adonijah? Ask for the kingdom for him too, for he is my elder brother! Abiathar the priest is his, and Joab son of Zeruiah, the commander-in-chief, is his companion!"

2:23 King Solomon swore by the Lord, "May God do thus to me and add more, for Adonijah has spoken this word against his own life!

2:24 Now, as the Lord lives, who prepared me and placed me on the throne of my father David—He made a house for me, as the Lord spoke—Adonijah shall be put to death this day."

2:25 King Solomon sent through Benaiah son of Jehoiada and had Adonijah killed. Adonijah died that day.

2:26 The king said to Abiathar the priest, "Go quickly to Anathoth, to your field. You are a man deserving death this day, but I will not put you to death, because you did carry the ark of the Lord's covenant before my father and did suffer all the hardships my father suffered."

2:27 Solomon expelled Abiathar from being priest to the Lord, fulfilling the Lord's word which He had spoken concerning Eli's house at Shiloh.

2:28 The report reached Joab son of Zeruiah, for Joab had followed Adonijah but had not followed Solomon. Joab fled to the Lord's dwelling and held fast to the horns of the altar.

2:29 Solomon was told, "Joab has fled to the Lord's tent and is holding fast to the altar's horns." Solomon sent to Joab, asking, "What has happened to you, that you have fled to the altar?" Joab said, "I was afraid of you, and I fled to the Lord." King Solomon sent Benaiah son of Jehoiada, saying, "Go, kill him and bury him."

2:30 Benaiah son of Jehoiada came to Joab in the Lord's tent and said to him, "Thus says the king: Come out." Joab said, "I am not coming out, for I will die here." Benaiah son of Jehoiada returned and said to the king, "This is what Joab has said, and this is how he has answered me."

2:31 The king said to him, "Go and do to him as he has said. Kill him and bury him, and this day remove from me and my father's house the blood Joab shed without cause.

2:32 The Lord returned the blood of his injustice upon his own head, because he struck two men more righteous and better than himself and killed them with the sword, while my father David did not know of their blood: Abner son of Ner, commander-in-chief of Israel, and Amasa son of Jether, commander-in-chief of Judah.

2:33 Their blood was returned upon his head and the head of his offspring for ever. But for David, his offspring, his house, and his throne may there be peace from the Lord for ever."

2:34 Benaiah son of Jehoiada came upon Joab, put him to death, and buried him at his house in the wilderness.

2:35 The king put Benaiah son of Jehoiada in the military command in Joab's place. The kingdom was being established in Jerusalem, and the king appointed Zadok the priest as first priest in Abiathar's place.

2:35a The Lord gave Solomon discernment, exceedingly great wisdom, and breadth of heart like the sand beside the sea.

2:35b Solomon's discernment greatly surpassed the discernment of all the sons of old and all the discerning men of Egypt.

2:35c He took Pharaoh's daughter and brought her into the City of David until he had first finished his own house, the Lord's house, and Jerusalem's surrounding wall. He built and completed them in seven years.

2:35d Solomon had seventy thousand burden-bearers and eighty thousand stonecutters in the hill country.

2:35e Solomon made the sea, the supports, the great washbasins, the pillars, the courtyard's fountain, and the bronze sea.

2:35f He built the citadel and its battlements and cut through the City of David. Thus Pharaoh's daughter would go up from the City of David to her house, which he built for her. Then he built the citadel.

2:35g Solomon offered three whole burnt offerings and peace offerings in the year on the altar he built for the Lord, and burned incense before the Lord. He completed the house.

2:35h These were the officials appointed over Solomon's works: three thousand six hundred overseers of the people doing the works.

2:35i He built Assour, Megiddo, Gezer, Upper Beth-horon, and Baalath.

2:35k Only after he had built the Lord's house and Jerusalem's surrounding wall—after these things—did he build these cities.

2:35l While David was still alive, he commanded Solomon: "Behold, with you is Shimei son of Gera, a descendant of the Benjaminite, from Hebron.

2:35m He cursed me with a painful curse on the day I was going to Camps.

2:35n He was coming down to meet me at the Jordan, and I swore to him by the Lord, 'He shall not be put to death with the sword.'

2:35o Now do not hold him guiltless, for you are a discerning man. You will know what to do to him, and you shall bring his gray hair down to Hades with blood."

2:36 The king summoned Shimei and said to him, "Build yourself a house in Jerusalem and stay there. You shall not go out from there anywhere.

2:37 On the day you go out and cross the Wadi Kidron, know for certain that you shall surely die. Your blood shall be upon your own head." The king made him swear that day.

2:38 Shimei said to the king, "The word you have spoken is good, my lord the king. Your servant will do so." Shimei stayed in Jerusalem three years.

2:39 After three years, two of Shimei's slaves fled to Achish son of Maacah, king of Gath. Shimei was told, "Behold, your slaves are in Gath."

2:40 Shimei rose, saddled his donkey, and went to Achish at Gath to seek out his slaves. Shimei went and brought his slaves back from Gath.

2:41 Solomon was told, "Shimei went from Jerusalem to Gath and brought back his slaves."

2:42 The king sent for Shimei and said to him, "Did I not make you swear by the Lord and solemnly warn you, 'On the day you leave Jerusalem and go to the right or left, know for certain that you shall surely die'?

2:43 Why have you not kept the Lord's oath and the command I laid upon you?"

2:44 The king said to Shimei, "You know all your wickedness which your heart knew, the things you did to my father David. The Lord has repaid your wickedness upon your head.

2:45 But King Solomon is blessed, and David's throne shall be prepared before the Lord for ever."

2:46 King Solomon commanded Benaiah son of Jehoiada. He went out and killed Shimei, and Shimei died.

2:46a King Solomon was exceedingly discerning and wise. Judah and Israel were exceedingly numerous, like the sand beside the sea in multitude, eating, drinking, and rejoicing.

2:46b Solomon ruled among all the kingdoms. They brought gifts and served Solomon all the days of his life.

2:46c Solomon began to open up the resources of Lebanon,

2:46d and he built Thermai in the wilderness.

2:46e This was Solomon's midday meal: thirty kors of fine flour, sixty kors of pounded meal, ten choice calves, twenty pasture-fed cattle, and one hundred sheep, besides deer, gazelles, and choice pasture-fed birds.

2:46f For he ruled throughout the region beyond the River, from Raphi to Gaza, among all the kings beyond the River.

2:46g He had peace on every side around him. Judah and Israel lived securely, each beneath his vine and beneath his fig tree, eating and drinking, from Dan to Beersheba, all Solomon's days.

2:46h These were Solomon’s officials: Azariah son of Zadok the priest; Ornia son of Nathan, chief of the supervisors; Edram over his house; Souba the scribe; Basa son of Achithalam, the recorder; Abi son of Joab, commander-in-chief; Achire son of Edrai over the burdens; Benaiah son of Jehoiada over the court administration and the brickworks; and Zachour son of Nathan, the counselor.

2:46i Solomon had forty thousand broodmares for chariots and twelve thousand horsemen.

2:46k He ruled among all the kings from the River to the land of foreigners and to Egypt’s borders.

2:46l Solomon son of David reigned over Israel and Judah in Jerusalem.

1 Kings 3

3:2 The people, however, were burning incense at the high places, because no house had yet been built for the Lord’s name.

3:3 Solomon loved the Lord, walking in the ordinances of his father David; however, he sacrificed and burned incense at the high places.

3:4 He rose and went to Gibeon to sacrifice there, for it was the highest place and a great one. Solomon offered a thousand whole burnt offerings on the altar at Gibeon.

3:5 The Lord appeared to Solomon in sleep at night. The Lord said to Solomon, “Ask a request for yourself.”

3:6 Solomon said, “Thou showedst great mercy to Thy servant David my father, as he walked before Thee in truth, righteousness, and uprightness of heart with Thee. Thou keptest this great mercy for him, placing his son on his throne, as it is this day.

3:7 Now, Lord my God, Thou hast placed Thy servant in place of my father David. I am a little child and do not know my going out or my coming in.

3:8 Thy servant is among Thy people whom Thou didst choose, a numerous people who cannot be numbered.

3:9 Give Thy servant a heart to hear and to judge Thy people in righteousness, discerning between good and evil; for who can judge this weighty people of Thine?”

3:10 It pleased the Lord that Solomon had asked this.

3:11 The Lord said to him, “Because you have asked this of Me and have not asked for many days for yourself, or wealth, or the lives of your enemies, but have asked for understanding to hear judgment,

3:12 behold, I have done according to your word. Behold, I have given you a discerning and wise heart, so that no one like you has been before you, and no one like you shall arise after you.

3:13 I have also given you what you did not ask: both wealth and glory, so that no man like you has been among the kings.

3:14 If you walk in My way, keeping My commandments and ordinances as your father David walked, I will multiply your days.”

3:15 Solomon awoke: it was a dream. He rose and came to Jerusalem, and stood before the altar that was before the ark of the Lord’s covenant in Zion. He offered whole burnt offerings and peace offerings, and made a great feast for himself and all his attendants.

3:16 Then two women who were prostitutes appeared before the king and stood before him.

3:17 One woman said, “Please, my lord, this woman and I live in one house, and we gave birth in the house.

3:18 On the third day after I gave birth, this woman also gave birth. We were together, with no one in the house except the two of us.

3:19 This woman’s son died during the night when she lay on him.

3:20 She rose in the middle of the night and took my son from my arms. She laid him in her bosom, and laid her dead son in my bosom.

3:21 I rose in the morning to nurse my son, and that child was dead. I looked carefully at him in the morning, and he was not my son whom I had borne.”

3:22 The other woman said, “No! My son is the living one, and your son is the dead one.” Thus they spoke before the king.

3:23 The king said to them, “You say, ‘This is my son, the living one, and her son is the dead one.’ And you say, ‘No! My son is the living one, and your son is the dead one.’”

3:24 The king said, “Bring me a sword.” They brought the sword before the king.

3:25 The king said, “Divide the living nursing child in two. Give half of it to this woman and half of it to this woman.”

3:26 The woman whose son was alive answered the king, for her womb was stirred for her son. She said, “Please, my lord, give her the child! You must not put him to death!” But the other said, “He shall belong to neither me nor her. Divide him.”

3:27 The king answered, “Give the child to the woman who said, ‘Give it to her,’ and you must not put him to death. She is his mother.”

3:28 All Israel heard this judgment the king had given, and they feared the king, for they saw that God’s discernment was within him to carry out justice.

1 Kings 4

4:1 King Solomon reigned over Israel.

4:2 These were his officials: Azariah son of Zadok;

4:3 Elihoreph and Ahijah son of Saba were scribes; Jehoshaphat son of Ahilud was recorder;

4:4 Zadok and Abiathar were priests;

4:5 Ornia son of Nathan was over the appointed officers; Zabud son of Nathan was the king’s companion;

4:6 Achiel was household steward; Eliab son of Saph was over the clan; Adoniram son of Ephra was over the tributes.

4:7 Solomon had twelve appointed officers over all Israel to provide for the king and his household. Each was responsible for providing one month in the year.

4:8 These were their names: Benor, in Ephraim’s hill country—one;

4:9 the son of Rechab, in Machemas, Bethalamin, Beth-shemesh, and Ailon as far as Beth-hanan—one;

4:10 the son of Esoth, in Berbethnema, Lousamencha, and Rhesphara;

4:11 Chinanadab and Anaphathi, husband of Tableth; a daughter of Solomon was his wife—one;

4:12 Baccha son of Ahilud, over Taanach, Megiddo, and all the house of San beside Sesathan below Esrae, and from Baisaphoud, Abel-meholah, as far as Maeber Loukam—one;

4:13 the son of Geber, in Remath-gilead; Eregaba’s district in Bashan belonged to his charge, sixty great walled cities with bronze bars—one;

4:14 Ahinadab son of Achel, in Mahanaim—one;

4:15 Ahimaaz, in Naphtali; he too took Solomon’s daughter Basemath as a wife—one;

4:16 Baana son of Hushai, in Maalath—one;

4:17 Shammah son of Elah, in Benjamin;

4:18 Geber son of Adai, in Gad’s land, the land of Sihon king of Heshbon and Og king of Bashan; and one officer in Judah’s land;

4:19 Jehoshaphat son of Phouasoud, in Issachar.

1 Kings 5

5:1 The appointed officers thus provided for King Solomon and all the orders for the king’s table, each in his month; they did not depart from an instruction. They brought barley and straw for the horses and chariots to the place where the king would be, each according to his assignment.

5:2 These were Solomon’s requirements for one day: thirty kors of fine flour and sixty kors of pounded meal,

5:3 ten choice calves, twenty pasture-fed cattle, and a hundred sheep, besides deer, gazelles, and choice birds—fattened provisions.

5:4 For he was ruler beyond the River, and he had peace on every side around him.

5:9 The Lord gave Solomon discernment, very great wisdom, and abundance of heart like the sand beside the sea.

5:10 Solomon increased greatly beyond the discernment of all ancient people and beyond all the discerning people of Egypt.

5:11 He became wiser than all people; he became wiser than Gaithan the Ezraite, Heman, Calcol, and Darda, the sons of Mal.

5:12 Solomon spoke three thousand parables, and his songs numbered five thousand.

5:13 He spoke about trees, from the cedar in Lebanon to the hyssop growing through the wall. He spoke about livestock, birds, creeping things, and fish.

5:14 All the peoples came to hear Solomon’s wisdom, and he received gifts from all the kings of the earth who had heard of his wisdom.

5:14a Solomon took Pharaoh’s daughter as his wife and brought her into the City of David until he finished the Lord’s house, his own house, and Jerusalem’s wall.

5:14b Then Pharaoh king of Egypt went up, captured Gezer beforehand, and burned it and the Canaanite who lived in Mergab. Pharaoh gave them as parting gifts to his daughter, Solomon’s wife; and Solomon built Gezer.

5:15 Hiram king of Tyre sent his attendants to anoint Solomon in place of David his father, for Hiram had always loved David.

5:16 Solomon sent to Hiram, saying,

5:17 “You know that my father David could not build a house for the name of the Lord my God because of the wars that surrounded him, until the Lord put them beneath the footsteps of his feet.

5:18 But now the Lord my God has given me rest on every side; there is no plotter and no evil encounter.

5:19 Behold, I intend to build a house for the name of the Lord my God, as the Lord God told my father David: ‘Your son, whom I shall place on your throne in your place, shall build the house for My name.’

5:20 Now command that they cut timber from Lebanon for me. Behold, my servants are with your servants, and I will pay you the wages of your service according to whatever you say; for you know that no one among us knows how to cut timber like the Sidonians.”

5:21 When Hiram heard Solomon’s words, he rejoiced greatly and said, “Blessed be God this day, who has given David a discerning son over this great people!”

5:22 He sent to Solomon, saying, “I have heard about everything you did send to me. I will fulfill all your wishes: cedar and pine timber.

5:23 My servants will bring them down from Lebanon to the sea. I will make them into rafts as far as the place you send me word about, and shake them apart there; you shall take them away. You shall fulfill my wish by providing loaves for my household.”

5:24 Hiram supplied Solomon with cedars and all that he desired.

5:25 Solomon gave Hiram twenty thousand kors of wheat and machir for his household, and twenty thousand beth of beaten oil. Solomon gave this to Hiram each year.

5:26 The Lord gave Solomon wisdom, as He had promised him. There was peace between Hiram and Solomon, and they made a covenant between themselves.

5:27 The king raised a levy from all Israel; the levy was thirty thousand men.

5:28 He sent them to Lebanon, ten thousand a month in shifts: one month they were in Lebanon and two months at their home. Adoniram was over the levy.

5:29 Solomon had seventy thousand burden-bearers and eighty thousand stonecutters in the hill country,

5:30 besides the chiefs appointed over Solomon’s works, three thousand six hundred overseers who performed the works.

5:32 They prepared the stones and timber for three years.

1 Kings 6

6:1 In the four hundred fortieth year of the exodus of the sons of Israel from Egypt, in the fourth year, in the second month, when King Solomon reigned over Israel,

6:1a the king commanded, and they carried great, costly stones for the house’s foundation, and unhewn stones.

6:1b Solomon’s sons and Hiram’s sons hewed them and laid them down.

6:1c In the fourth year he laid the foundation of the Lord’s house in the month of Niso, the second month.

6:1d In the eleventh year, in the month of Baal, which is the eighth month, the house was completed in every detail and according to its entire arrangement.

6:2 The house that King Solomon built for the Lord was forty cubits long, twenty cubits wide, and twenty-five cubits high.

6:3 The porch in front of the temple was twenty cubits long across the house’s width, and ten cubits wide in front of the house. He built the house and completed it.

6:4 He made recessed, concealed windows for the house.

6:5 He placed beams all around against the house’s wall, for the temple and the inner sanctuary; he made side chambers all around.

6:6 The lowest side chamber was five cubits wide, the middle six, and the third seven cubits wide; for he left a space all around the house, outside the house, so that they would not take hold of the house’s walls.

6:7 While the house was being built, it was built of sharply cut, unworked stones. No hammer, axe, or any iron implement was heard in the house while it was being built.

6:8 The entrance of the lowest side chamber was beneath the house’s right shoulder. A winding ascent led to the middle tier, and from the middle to the third story.

6:9 He built the house and completed it, and furnished the house with a coffered cedar ceiling.

6:10 He built the connecting structures throughout the whole house, five cubits high, and held the connecting structure together with cedar timbers.

6:15 He built the house’s walls with cedar timbers, from the floor of the house up to the beams and up to the walls. He fitted the interior continuously with wooden panels and covered the inside of the house with pine boards.

6:16 He built the twenty cubits at the end of the house, the one side from the floor to the beams, and made the inner sanctuary into the Holy of Holies.

6:17 The temple was forty cubits long in front

6:19 of the inner sanctuary, inside the house, to place the ark of the Lord’s covenant there.

6:20 It was twenty cubits long, twenty cubits wide, and twenty cubits high. He covered it with refined gold, and he made an altar

6:21 in front of the inner sanctuary, and he covered it with gold.

6:22 He covered the whole house with gold until the entire house was finished.

6:23 In the inner sanctuary he made two cherubim, their measured size ten cubits.

6:24 One wing of the cherub was five cubits, and its other wing was five cubits: ten cubits from one wingtip to the other.

6:25 So it was with the second cherub; both had one measure and one finished form.

6:26 The height of one cherub was ten cubits, and so was that of the second cherub.

6:27 Both cherubim were within the innermost house. He spread their wings: one wing touched one wall, and a wing touched the other wall; their wings toward the middle of the house touched wing to wing.

6:28 He covered the cherubim with gold.

6:29 On all the house's walls around he engraved cherubim with a carving tool; palm trees were in the inner and outer rooms.

6:30 He covered the floor of the house with gold, in the innermost and outermost rooms.

6:31 For the entrance of the inner sanctuary he made juniper-wood doors and fivefold doorposts,

6:32 and two pine-wood doors with carvings engraved on them: cherubim, palm trees, and spreading petals. He covered them with gold, and the gold came down over the cherubim and palm trees.

6:33 Likewise he made the temple entrance: juniper-wood doorposts, porticoes fourfold,

6:34 and both doors were of pine wood: one door had two leaves and their pivots, and the other door had two leaves that turned.

6:35 There were engraved cherubim, palm trees, and spreading petals, covered with gold brought down over the relief.

6:36 He built the innermost court with three courses of unhewn stones and a course of worked cedar all around.

6:36a He built a curtain for the court of the house's porch in front of the temple.

1 Kings 7

7:1 King Solomon sent and brought Hiram from Tyre,

7:2 a widow's son, and he was from the tribe of Naphtali. His father was a Tyrian man, a bronze craftsman, filled with skill, understanding, and knowledge for doing every work in bronze. He was brought to King Solomon and did all the works.

7:3 He cast the two pillars for the house's porch. The pillar was eighteen cubits high, and a circumference of fourteen cubits encircled it. The pillar's thickness was four fingerbreadths, with hollow spaces; and the second pillar was the same.

7:4 He made two capitals to place on top of the pillars, of cast bronze. One capital was five cubits high, and the second capital was five cubits high.

7:5 He made two nets to cover the pillars' capital: one net for one capital and one net for the second capital.

7:6 There was hanging work: two rows of bronze pomegranates interwoven as a net, hanging work, row upon row. He did likewise for the second capital.

7:7 He set up the pillars of the temple's porch. He set up one pillar and called it Iachoum; he set up the second pillar and called it Boaz.

7:8 On top of the pillars was lily-work corresponding to the porch, four cubits.

7:9 There was a beam over both pillars, and above the sides the beam formed a capital in its thickness.

7:10 He made the Sea, ten cubits from brim to brim, round all around and five cubits high; thirty-three cubits in all encircled it.

7:11 Supports encircled it beneath its brim all around, ten to a cubit, holding up the Sea all around.

7:12 Its brim was made like the brim of a cup, like a lily shoot, and its thickness was a palm.

7:13 Twelve cattle were beneath the Sea: three facing north, three facing the sea, three facing south, and three facing east. All their hindquarters faced the house, and the Sea was above them.

7:14 He made ten bronze stands. Each stand was five cubits long, four cubits wide, and six cubits high.

7:15 This was the construction of the stands: they had enclosed panels, and enclosed panels between the projecting parts.

7:16 On their enclosed panels between the projecting parts were lions, cattle, and cherubim, and likewise on the projecting parts. Above and below the lions and cattle were spaces, in descending work.

7:17 Each stand had four bronze wheels and bronze attachments; their four parts had shoulders beneath the basins.

7:18 The wheels' arms were in the stand, and the height of each wheel was a cubit and a half.

7:19 The wheels were made like chariot wheels; their arms, backs, and assembled work were all cast.

7:20 Each stand had four shoulders at its four corners; its shoulders were of one piece with the stand.

7:21 At the top of the stand was a round part half a cubit in size, all around at its top, with the beginnings of its arms and its enclosed panels; it opened onto the beginnings of its arms.

7:22 Its enclosed panels had cherubim, lions, and palm trees standing, each adjoining the next toward its front, inside and all around.

7:23 According to this pattern he made all ten stands, with one arrangement and one measure for all.

7:24 He made ten bronze basin vessels; each basin vessel held forty choes by measure. There was one basin vessel on each of the ten stands.

7:25 He placed the ten stands, five on the right side of the house and five on the left. The Sea was on the right side of the house, eastward toward the southern slope.

7:26 Hiram made the cauldrons, braziers, and bowls. Hiram finished all the works that he did for King Solomon in the Lord’s house:

7:27 two pillars, the two twisted ornaments of the pillars on top of the pillars, and the two nets covering both twisted ornaments of the carvings on the pillars;

7:28 four hundred pomegranates for both nets, two rows of pomegranates for each net, covering both twisted ornaments on both pillars;

7:29 the ten stands and the ten basin vessels on the stands;

7:30 the one Sea and the twelve cattle beneath the Sea;

7:31 the cauldrons, braziers, bowls, and all the utensils that Hiram made for King Solomon for the Lord’s house, and the forty-eight pillars of the king’s house and the Lord’s house. All the king’s works that Hiram made were entirely of bronze.

7:32 There was no measured weight of the bronze from which he made all these works, because of its great abundance; there was no limit to the weight of the bronze.

7:33 In the region around the Jordan the king cast them in the thick earth, between Succoth and Sira.

7:34 King Solomon placed the utensils he had made in the Lord’s house: the gold altar and the gold table on which were the loaves of the offering;

7:35 the lampstands of refined gold, five on the right and five on the left before the inner sanctuary; and the lamp holders, lamps, and ladles of gold;

7:36 the entranceways, nails, bowls, dishes, and censers of refined gold; and the doorframes of the innermost house, the Holy of Holies, and the gold doors of the temple house.

7:37 All the work that Solomon did for the Lord’s house was completed. Solomon brought in the things his father David had consecrated and all Solomon’s consecrated things, the silver, gold, and utensils, and placed them in the treasuries of the Lord’s house.

7:38 Solomon built his own house in thirteen years.

7:39 He built the house with timber from Lebanon’s forest: a hundred cubits long, fifty cubits wide, and thirty cubits high, with three rows of cedar pillars and cedar supports for the pillars.

7:40 He paneled the house above, over the sides of the pillars. The number of the pillars was forty-five, fifteen to a row.

7:41 There were three beams, and space above space in three tiers.

7:42 All the doorways and spaces were square and fitted with beams, with doorway facing door in three tiers.

7:43 The porch of the pillars was fifty cubits long and thirty wide, joined together, with a porch in front of them, and pillars and a thick structure in front of it for the porches.

7:44 There was the porch of the thrones, where he would judge, the porch of the judgment hall.

7:45 He had a house where he would live, with one court opening around these, according to this workmanship; and a house for Pharaoh’s daughter, whom Solomon had married, corresponding to this porch.

7:46 All these were of costly stones, carved at intervals inside, from the foundation to the cornices, and outside as far as the great court,

7:47 which was founded on costly, great stones, stones of ten cubits and stones of eight cubits,

7:48 and above, costly stones according to the measure of unhewn stones, and cedars.

7:49 Around the great court were three courses of unhewn stones and a course of carved cedar.

7:50 Solomon completed his entire house.

1 Kings 8

8:1 When Solomon had finished building the Lord’s house and his own house after twenty years, King Solomon assembled all Israel’s elders in Zion to bring up the ark of the Lord’s covenant from the City of David, which is Zion,

8:2 in the month of Athanin.

8:3 The priests carried the ark

8:4 and the tent of testimony and all the holy utensils in the tent of testimony,

8:5 while the king and all Israel were before the ark, sacrificing innumerable sheep and cattle.

8:6 The priests brought the ark to its place, into the house's inner sanctuary, the Holy of Holies, beneath the cherubim's wings.

8:7 For the cherubim had their wings spread over the ark's place; the cherubim covered the ark and its holy things from above.

8:8 The consecrated things projected, and the ends of the consecrated things could be seen from the holy places in front of the inner sanctuary, but they could not be seen outside.

8:9 There was nothing in the ark except two stone tablets, the tablets of the covenant, which Moses had placed there at Horeb, when the Lord made a covenant with the sons of Israel as they came out of the land of Egypt.

8:10 When the priests came out of the Holy Place, the cloud filled the house.

8:11 The priests could not stand to minister because of the cloud, for the Lord's glory filled the house.

8:14 The king turned his face, and the king blessed all Israel, while the whole assembly of Israel stood.

8:15 He said, "Blessed be the Lord, the God of Israel, this day, who spoke with His mouth concerning my father David and fulfilled it with His hands, saying,

8:16 'Since the day I brought My people Israel out of Egypt, I chose no city in any tribe of Israel in which to build a house for My name to be there; but I chose Jerusalem for My name to be there, and I chose David to be over My people Israel.'

8:17 It came into the heart of my father David to build a house for the name of the Lord, the God of Israel.

8:18 But the Lord said to my father David, 'Because it came into your heart to build a house for My name, you did well that it came into your heart.

8:19 Nevertheless, you shall not build the house; your son who comes from your sides shall build the house for My name.'

8:20 The Lord has established the word He spoke. I have risen in place of my father David and sat on Israel's throne, as the Lord promised, and I have built the house for the name of the Lord, the God of Israel.

8:21 There I made a place for the ark, in which is the Lord's covenant that the Lord made with our fathers when He brought them out of the land of Egypt."

8:22 Solomon stood before the Lord's altar in the presence of the whole assembly of Israel and spread his hands toward heaven.

8:23 He said, "Lord, the God of Israel, there is no God like Thee in heaven above or on earth beneath, keeping covenant and mercy with Thy servant who walks before Thee with all his heart,

8:24 which Thou keptest for Thy servant David my father; Thou spakest with Thy mouth and didst fulfill it with Thy hands, as it is this day.

8:25 Now, Lord, the God of Israel, keep for Thy servant David my father what Thou didst promise him: 'A man of yours shall not be removed from before Me sitting on Israel's throne, if only your children guard their ways, walking before Me as you have walked before Me.'

8:26 Now, Lord, the God of Israel, let Thy word to David my father indeed be confirmed.

8:27 But will God truly dwell with people on earth? If heaven and the heaven of heaven are not sufficient for Thee, how much less this house that I have built for Thy name!

8:28 Look upon my supplication, Lord, the God of Israel, to hear the rejoicing that Thy servant offers in prayer before Thee, to Thee, this day,

8:29 so that Thine eyes may be open toward this house day and night, toward the place of which Thou saidst, 'My name shall be there,' to hear the prayer Thy servant prays toward this place day and night.

8:30 Hear the supplication of Thy servant and Thy people Israel when they pray toward this place. Hear in Thy dwelling place, in heaven; act and be merciful.

8:31 "Whatever each person's sin against his neighbor, if he takes an oath-curse upon himself to swear it, and comes and makes his declaration before Thine altar in this house,

8:32 then hear from heaven, act, and judge Thy people Israel: condemn the lawless by bringing his way upon his own head, and vindicate the righteous by giving him according to his righteousness.

8:33 "When Thy people Israel stumble before enemies because they have sinned against Thee, and they return, acknowledge Thy name, and pray and plead in this house,

8:34 then hear from heaven, be merciful concerning the sins of Thy people Israel, and bring them back to the land Thou gavest their fathers.

8:35 "When heaven is shut and there is no rain because they have sinned against Thee, and they pray toward this place, acknowledge Thy name, and turn from their sins when Thou humblest them,

8:36 then hear from heaven and be merciful concerning the sins of Thy servant and Thy people Israel, for Thou wilt show them the good way in which to walk. Give rain on the land, which Thou gavest Thy people as an inheritance.

8:37 “If there is famine, if there is death, if there is scorching, locust, or mildew; if their enemy afflicts them in one of their cities; whatever calamity or pain there is,

8:38 whatever prayer or supplication is made by any person, each knowing the affliction of his own heart and spreading his hands toward this house,

8:39 then hear from heaven, from Thy prepared dwelling place; be merciful, act, and give to each person according to his ways, as Thou knowest his heart, for Thou alone knowest the hearts of all the sons of humankind,

8:40 so that they may fear Thee all the days they live on the land Thou gavest our fathers.

8:41 “Also concerning the foreigner who is not of Thy people,

8:42 when they come and pray toward this place,

8:43 hear from heaven, from Thy prepared dwelling place, and do all that the foreigner calls upon Thee for, so that all the peoples may know Thy name and fear Thee as Thy people Israel do, and may know that Thy name is called over this house I have built.

8:44 “When Thy people go out to war against their enemies by the way Thou turnest them, and pray in the Lord’s name toward the city Thou didst choose and the house I built for Thy name,

8:45 then hear their supplication and prayer from heaven and uphold their cause.

8:46 “When they sin against Thee—for there is no person who will not sin—and Thou bringest trouble upon them and givest them over before enemies, and their captors carry them away to a land far and near,

8:47 and they turn their hearts in the land where they were deported, return, and plead with Thee in the land of their exile, saying, ‘We have sinned, acted lawlessly, and done wrong,’

8:48 and they return to Thee with all their heart and all their soul in the land of their enemies, where Thou didst deport them, and pray to Thee toward their land, which Thou gavest their fathers, the city Thou didst choose, and the house I have built for Thy name,

8:49 then hear from heaven, from Thy prepared dwelling place,

8:50 and be merciful concerning their wrongs by which they sinned against Thee, and all their acts of faithlessness by which they were faithless to Thee. Grant them compassion before those who took them captive, so that their captors may have compassion on them,

8:51 for they are Thy people and Thine inheritance, whom Thou broughtest out of the land of Egypt, out of the iron-smelting furnace.

8:52 May Thine eyes and ears be open to Thy servant’s supplication and the supplication of Thy people Israel, to hear them in everything for which they call upon Thee,

8:53 for Thou didst set them apart for Thyself as an inheritance from all the peoples of the earth, as Thou spakest through Thy servant Moses when Thou broughtest our fathers out of the land of Egypt, Lord, Lord.”

8:53a Then Solomon spoke concerning the house when he had finished building it: “The Lord made the sun known in heaven;

8:54 When Solomon finished praying all this prayer and supplication to the Lord, he rose from before the Lord’s altar, having knelt on his knees with his hands spread toward heaven.

8:55 He stood and blessed the whole assembly of Israel with a loud voice, saying,

8:56 “Blessed be the Lord this day, who has given rest to His people Israel according to all He promised. Not one word has failed among all His good words which He spoke through His servant Moses.

8:57 May the Lord our God be with us as He was with our fathers. May He not abandon us or turn us away,

8:58 so that He may incline our hearts to Himself, to walk in all His ways and keep all His commandments and ordinances which He commanded our fathers.

8:59 May these words, with which I have pleaded before the Lord our God, remain near the Lord our God day and night, to uphold Thy servant’s cause and Thy people Israel’s cause, each day’s matter in its day,

8:60 so that all the peoples of the earth may know that the Lord God, He is God, and there is no other.

8:61 Let our hearts be complete toward the Lord our God, walking devoutly in His ordinances and keeping His commandments, as it is this day.”

8:62 The king and all the sons of Israel offered a sacrifice before the Lord.

8:63 King Solomon offered the peace offerings that he sacrificed to the Lord: twenty-two thousand cattle and a hundred twenty thousand sheep. Thus the king and all the sons of Israel dedicated the Lord’s house.

8:64 That day the king consecrated the middle of the court in front of the Lord’s house, for there he offered the whole burnt offering, sacrifices, and fat of the peace offerings; the bronze altar before the Lord was too small to bear the whole burnt offering and the sacrifices of peace offerings.

8:65 That day Solomon kept the feast, and all Israel with him, a great assembly from the entrance of Hamath to the River of Egypt, before the Lord our God in the house he had built, eating, drinking, and rejoicing before the Lord our God for seven days.

8:66 On the eighth day he dismissed the people and blessed them. They went, each to his tent, joyful and glad of heart for the good that the Lord had done for His servant David and His people Israel.

1 Kings 9

9:1 When Solomon had finished building the Lord’s house, the king’s house, and every undertaking Solomon wished to carry out,

9:2 the Lord appeared to Solomon a second time, as He had appeared at Gibeon.

9:3 The Lord said to him, “I have heard the voice of your prayer and supplication which you made before Me. I have done for you according to your whole prayer. I have consecrated this house you did build, to put My name there for ever; My eyes shall be there and My heart always.

9:4 As for you, if you walk before Me as your father David walked, with holiness of heart and uprightness, doing all I commanded him, and keep My ordinances and commandments,

9:5 then I will establish your royal throne over Israel for ever, as I told your father David, saying, ‘A man ruling in Israel shall not be removed from you.’

9:6 But if you and your children indeed turn away from Me and do not keep My commandments and ordinances which Moses set before you, and go and serve other gods and bow down to them,

9:7 then I will remove Israel from the land I gave them and cast away from My presence this house I consecrated for My name. Israel shall become a disappearance and a subject of talk among all the peoples.

9:8 As for this lofty house, everyone passing through it will be astonished and hiss, saying, ‘Why has the Lord done this to this land and this house?’

9:9 They will say, ‘Because they abandoned the Lord their God, who brought their fathers out of Egypt, out of the house of slavery, took hold of foreign gods, bowed down to them, and served them; therefore the Lord brought this calamity upon them.’”

9:9a Then Solomon brought Pharaoh’s daughter up from the City of David to his house, which he had built for himself in those days.

9:10 During the twenty years in which Solomon built the two houses, the Lord’s house and the king’s house,

9:11 Hiram king of Tyre assisted Solomon with cedar timber, pine timber, gold, and everything he desired. Then the king gave Hiram twenty cities in the land of Galilee.

9:12 Hiram came out from Tyre and went to Galilee to see the cities Solomon had given him, and they did not please him.

9:13 He said, “What are these cities you have given me, my brother?” He called them Boundary, as they are called to this day.

9:14 Hiram brought Solomon a hundred twenty talents of gold

9:26 and a ship, concerning which King Solomon carried out work at Ezion-geber, near Elath, on the shore of the farthest sea in the land of Edom.

9:27 Hiram sent in the ship men from his attendants, sailors who knew how to ply the sea, along with Solomon’s attendants.

9:28 They went to Sophira, took a hundred twenty talents of gold from there, and brought it to King Solomon.

1 Kings 10

10:1 The queen of Sheba heard Solomon’s name and the Lord’s name, and came to test him with riddles.

10:2 She came to Jerusalem with a very great retinue, with camels carrying spices, very much gold, and precious stones. She came in to Solomon and spoke to him about everything in her heart.

10:3 Solomon explained all her matters to her. No matter was overlooked by the king that he did not explain to her.

10:4 When the queen of Sheba saw all Solomon’s discernment and the house he had built,

10:5 Solomon’s food, the seating of his attendants, the station of his ministers, his clothing, his wine-pourers, and his whole burnt offering which he offered in the Lord’s house, she was beside herself.

10:6 She said to King Solomon, “The report I heard in my land about your word and your discernment is true.

10:7 I did not believe those speaking to me until I arrived and my eyes saw. Behold, it is not half as they reported to me! You have added good things beyond them, beyond every report I heard in my land.

10:8 Blessed are your women! Blessed are these attendants of yours who stand before you continually, hearing all your discernment!

10:9 Blessed be the Lord your God, who delighted in you, setting you on Israel's throne! Because the Lord loves Israel, to establish them for ever, He made you king over them to carry out judgment in righteousness and in their judgments."

10:10 She gave Solomon a hundred twenty talents of gold, very many spices, and precious stones. Never again came such an abundance of spices as the queen of Sheba gave King Solomon.

10:11 Hiram's ship, which carried gold from Souphir, also brought a very great quantity of unhewn wood and precious stones.

10:12 The king made the unhewn wood into supports for the Lord's house and the king's house, and into harps and lyres for the singers. No such unhewn wood has come upon the earth or been seen anywhere to this day.

10:13 King Solomon gave the queen of Sheba everything she desired and asked for, besides everything he had given her through King Solomon's hand. Then she returned and went to her land, she and all her attendants.

10:14 The weight of gold coming to Solomon in one year was six hundred sixty-six talents of gold,

10:15 besides the tribute of the subject peoples, the merchants, all the kings of the region beyond, and the satraps of the land.

10:16 Solomon made three hundred spears of hammered gold; three hundred gold pieces went onto each spear.

10:17 He also made three hundred shields of hammered gold; three minas of gold were in each shield. He placed them in the House of the Forest of Lebanon.

10:18 The king made a great ivory throne and overlaid it with tested gold.

10:19 The throne had six steps, foreparts of calves behind it, and arms on each side of the seat, with two lions standing beside the arms.

10:20 Twelve lions stood on the six steps, on either side. Nothing like it had been made for any kingdom.

10:21 All Solomon's drinking vessels were gold, and the basins were gold. All the vessels of the House of the Forest of Lebanon were encased in gold. None were silver, because silver was not valued in Solomon's days.

10:22 For the king had a Tarshish ship at sea with Hiram's ships. Once every three years a ship came to the king from Tarshish with gold, silver, and engraved and hewn stones.

10:22a This was the undertaking for the spoil which King Solomon brought up: to build the Lord's house, the king's house, Jerusalem's wall, and the citadel, to enclose the enclosure of the City of David; also Assour, Magdan, Gezer, Upper Beth-horon, Iethermath, all the chariot cities, all the horsemen's cities, and Solomon's undertaking which he undertook to build in Jerusalem and throughout the land, so that there might not rule over him

10:22b any of the people remaining from the Hittites, Amorites, Perizzites, Canaanites, Hivites, Jebusites, and Girgashites, who were not of the sons of Israel—their children remaining after them in the land, whom the sons of Israel had been unable to destroy. Solomon subjected them to tribute, as it remains to this day.

10:22c But Solomon put none of the sons of Israel into labor, because they were his warriors and attendants, his chariot commanders and his horsemen.

10:23 Solomon surpassed all the kings of the earth in wealth and discernment.

10:24 All the kings of the earth sought Solomon's presence to hear the discernment the Lord had put in his heart.

10:25 Each brought his gifts: gold vessels, clothing, stacte, spices, horses, and mules, year after year.

10:26 Solomon had four thousand mares for chariots and twelve thousand horsemen. He placed the mares in the chariot cities and with the king in Jerusalem.

10:26a He ruled over all the kings from the River to the land of the foreigners and to Egypt's borders.

10:27 The king made gold and silver in Jerusalem as common as stones, and cedars as plentiful as the sycamores in the plain.

10:28 Solomon's horses came from Egypt and from Thekoue; the king's merchants obtained them from Thekoue in exchange.

10:29 The export from Egypt came up: a chariot for a hundred pieces of silver, and a horse for fifty pieces of silver. In this way they went out by sea for all the Hittite kings and the kings of Syria.

1 Kings 11

11:1 King Solomon was a lover of women. He had seven hundred princesses and three hundred concubines. He took foreign wives, as well as Pharaoh’s daughter: Moabite, Ammonite, Syrian, Edomite, Hittite, and Amorite women,

11:2 from the nations about which the Lord had forbidden the sons of Israel, “You shall not go in among them, and they shall not come in among you, lest they turn your hearts after their idols.” Solomon clung to these in love.

11:4 When Solomon was old, his heart was not whole with the Lord his God, as was the heart of David his father; the foreign wives turned his heart after their gods.

11:5–8 [5] Then Solomon built a high place for Chemosh, Moab’s idol, and for their king, the idol of the sons of Ammon, [6] and for Astarte, the abomination of the Sidonians. [7] He did the same for all his foreign wives; they burned incense and offered sacrifices to their idols. [8] Solomon did evil before the Lord; he did not walk after the Lord as David his father did.

11:9 The Lord became angry with Solomon because he had turned his heart away from the Lord, the God of Israel, who had appeared to him twice

11:10 and had commanded him about this matter, absolutely not to follow other gods, and to take care to do what the Lord God had commanded him.

11:11 The Lord said to Solomon, “Because these things have been your conduct, and you have not kept My commandments and My ordinances which I commanded you, I will surely tear your kingdom from your hand and give it to your servant.

11:12 Yet I will not do these things in your days, because of David your father. I will take it from your son’s hand.

11:13 But I will certainly not take the whole kingdom. I will give your son one scepter, because of David My servant and because of Jerusalem, the city I have chosen.”

11:14 The Lord raised up an adversary against Solomon: Ader the Idumean, and Esrom son of Eliada, who was in Rhaemmath with Hadadezer king of Zobah, his lord. Men gathered to him, and he became leader of a band and seized Damascus. They were adversaries to Israel all Solomon’s days. Ader the Idumean was of the royal line in Idumea.

11:15 When David was destroying Edom, and Joab the army commander went to bury those struck down, they killed every male in Idumea—

11:16 for Joab and all Israel remained there in Idumea six months, until he had destroyed every male from Idumea—

11:17 Ader escaped, with all the Idumean men from his father’s attendants accompanying him, and they entered Egypt. Ader was a little boy.

11:18 Men set out from the city of Midian, came to Paran, took men with them, and came to Pharaoh king of Egypt. Ader went in to Pharaoh, and he gave him a house and assigned him bread.

11:19 Ader found great favor before Pharaoh, and Pharaoh gave him as wife the sister of his own wife, the older sister of Thekemina.

11:20 Thekemina’s sister bore Ader Genubath her son. Thekemina brought him up among Pharaoh’s sons, and Genubath was among Pharaoh’s sons.

11:21 Ader heard in Egypt that David had slept with his fathers and that Joab the army commander was dead. Ader said to Pharaoh, “Send me away, so I may return to my land.”

11:22 Pharaoh said to Ader, “What do you lack with me? Behold, you are seeking to go to your land.” Ader said to him, “Indeed, you must send me away.” Then Ader returned to his land.

11:25 This was the harm Ader did. He became resentful in Israel and reigned in the land of Edom.

11:26 Jeroboam son of Nebat, an Ephraimite from Sarira, the son of a widow, was Solomon’s servant.

11:27 This was the matter concerning how he raised his hands against King Solomon: he built the citadel and closed the enclosure of the City of David his father.

11:28 The man Jeroboam was strong in ability. Solomon saw that the young man was a hard worker and appointed him over the burdens of the house of Joseph.

11:29 At that time Jeroboam went out from Jerusalem, and the prophet Ahijah the Shilonite found him on the road and took him aside from the road. Ahijah was clothed in a new garment, and both were in the plain.

11:30 Ahijah took hold of his new garment which he was wearing and tore it into twelve pieces.

11:31 He said to Jeroboam, “Take ten pieces for yourself, because thus says the Lord, the God of Israel: ‘Behold, I am tearing the kingdom from Solomon’s hand and will give you ten scepters.

11:32 But two scepters shall remain his, because of My servant David and because of Jerusalem, the city I chose from all Israel’s tribes,

11:33 because he abandoned Me and made provision for Astarte, the abomination of the Sidonians, for Chemosh and Moab's idols, and for their king, the offense of the sons of Ammon. He did not walk in My ways to do what is right before Me as David his father did.

11:34 Yet I will certainly not take the whole kingdom from his hand, because I will surely oppose him all the days of his life, because of David My servant, whom I chose.

11:35 I will take the kingdom from his son's hand and give you the ten scepters.

11:36 I will give his son the two scepters, so that My servant David may have a place before Me always in Jerusalem, the city I chose for Myself to place My name there.

11:37 I will take you, and you shall reign over what your soul desires; you shall be king over Israel.

11:38 If you keep all I command you, walk in My ways, and do what is right before Me, keeping My commandments and ordinances as David My servant did, then I will be with you and build you a faithful house as I built for David.'"

11:40 Solomon sought to put Jeroboam to death. He arose and escaped to Egypt, to Shishak king of Egypt, and remained in Egypt until Solomon died.

11:41 The rest of Solomon's acts, all he did, and all his discernment—behold, are these not written in the Book of Solomon's Acts?

11:42 Solomon's reign in Jerusalem lasted forty years.

11:43 Solomon slept with his fathers, and they buried him in the City of David his father. When Jeroboam son of Nebat heard—he was still in Egypt, having fled from Solomon's presence and remained in Egypt—he made his way and came to his city, to the land of Sarira in the hill country of Ephraim. King Solomon slept with his fathers, and Rehoboam his son reigned in his place.

1 Kings 12

12:1 King Rehoboam went to Shechem, because all Israel were coming to Shechem to make him king.

12:3 The people spoke to King Rehoboam, saying,

12:4 "Your father made our collar heavy. Now lighten your father's harsh servitude and his heavy collar, which he placed on us, and we will serve you."

12:5 He said to them, "Go away until three days have passed, and return to me." They went away.

12:6 The king instructed the elders who had stood before Solomon his father while he was still alive, saying, "How do you advise me, so that I may answer this people?"

12:7 They said to him, "If this day you become this people's servant, serve them, and speak good words to them, they will be your servants always."

12:8 He abandoned the elders' counsel which they had given him and consulted the young men who had been brought up with him and stood before him.

12:9 He said to them, "What do you advise, and what shall I answer this people who said to me, 'Lighten the collar your father placed on us'?"

12:10 The young men who had been brought up with him and stood before him said, "Thus speak to this people who told you, 'Your father made our collar heavy; now lighten it for us.' Thus speak to them: 'My little part is thicker than my father's loins.

12:11 Now my father burdened you with a heavy collar, but I will add to your collar. My father disciplined you with whips, but I will discipline you with scorpions.'"

12:12 All Israel came to King Rehoboam on the third day, as the king had told them, "Return to me on the third day."

12:13 The king answered the people harshly, and Rehoboam abandoned the elders' counsel which they had given him.

12:14 He spoke to them according to the young men's counsel: "My father made your collar heavy, but I will add to your collar. My father disciplined you with whips, but I will discipline you with scorpions."

12:15 The king did not listen to the people, for the turn of events came from the Lord, to establish His word which He had spoken through Ahijah the Shilonite concerning Jeroboam son of Nebat.

12:16 All Israel saw that the king had not listened to them. The people answered the king, "What share have we in David? We have no inheritance in Jesse's son. Run away to your tents, Israel! Now shepherd your own house, David!" Israel went to their tents.

12:18 The king sent Adoniram, who supervised the tribute. All Israel stoned him with stones, and he died. King Rehoboam managed to go up and flee to Jerusalem.

12:19 Israel rejected David's house, as it remains to this day.

12:20 When all Israel heard that Jeroboam had returned from Egypt, they sent and called him to the assembly and made him king over Israel. None followed David's house except Judah's scepter and Benjamin alone.

12:21 Rehoboam entered Jerusalem and summoned Judah’s assembly and Benjamin’s scepter: a hundred twenty thousand young warriors, to fight Israel’s house and restore the kingdom to Rehoboam son of Solomon.

12:22 The word of the Lord came to Shemaiah, the man of God, saying,

12:23 “Say to Rehoboam son of Solomon, king of Judah, to all Judah’s house and Benjamin, and to the rest of the people:

12:24 ‘Thus says the Lord: You shall not go up or fight your brothers, the sons of Israel. Let each return to his own house, because this matter has come from Me.’” They listened to the Lord’s word and stopped going, according to the Lord’s word.

12:24a King Solomon slept with his fathers and was buried with his fathers in the City of David. Rehoboam his son reigned in his place in Jerusalem. He was sixteen years old when he became king, and reigned twelve years in Jerusalem. His mother’s name was Naanan, daughter of Anan son of Nahash, king of the sons of Ammon. He did evil before the Lord and did not walk in the way of David his father.

12:24b There was a man from Ephraim’s hill country, Solomon’s servant, whose name was Jeroboam. His mother’s name was Sarira, a prostitute. Solomon made him a ruler of the staff over the burdens of Joseph’s house. He built Sarira in Ephraim’s hill country for Solomon, and he had three hundred horse-drawn chariots. He built the citadel through the burdens of Ephraim’s house; he enclosed the City of David and was rising up against the kingdom.

12:24c Solomon sought to put him to death. He became afraid and fled to Shishak king of Egypt, and remained with him until Solomon died.

12:24d Jeroboam heard in Egypt that Solomon was dead. He spoke in the ears of Shishak king of Egypt, saying, “Send me away, so I may go to my land.” Shishak said to him, “Ask for something, and I will give it to you.”

12:24e Shishak gave Jeroboam Ano as wife, the older sister of Thekemina his wife. She was prominent among the king’s daughters, and she bore Jeroboam his son Abijah.

12:24f Jeroboam said to Shishak, “Do send me away, so I may go.” Jeroboam left Egypt and came to the land of Sarira in Ephraim’s hill country. All Ephraim’s scepter gathered there, and Jeroboam built a stockade there.

12:24g His child fell very seriously ill. Jeroboam went to inquire about the child, and said to Ano his wife, “Rise and go; inquire of God about the child, whether he will live through his illness.”

12:24h There was a man in Shiloh named Ahijah. He was sixty years old, and the Lord’s word was with him. Jeroboam said to his wife, “Rise and take in your hand for the man of God loaves, little cakes for his children, grapes, and a jar of honey.”

12:24i The woman rose and took in her hand loaves, two little cakes, grapes, and a jar of honey for Ahijah. The man was old, and his eyes were dim for seeing.

12:24k She set out from Sarira and went. When she entered the city to see Ahijah the Shilonite, Ahijah said to his young attendant, “Go out now to meet Ano, Jeroboam’s wife, and say to her, ‘Come in, and do not stand there, because thus says the Lord: I will send harsh things upon you.’”

12:24l Ano entered to the man of God, and Ahijah said to her, “Why have you brought me loaves, grapes, little cakes, and a jar of honey? Thus says the Lord: Behold, you will leave me, and when you enter the gate into Sarira, your young women will come out to meet you and say, ‘The child is dead.’

12:24m For thus says the Lord: Behold, I will destroy from Jeroboam’s house every male who urinates against a wall. Dogs will eat Jeroboam’s dead in the city, and the birds of heaven will eat whoever dies in the field. They will mourn the child, saying, ‘Alas, lord!’ because a good word concerning the Lord was found in him.”

12:24n The woman departed when she heard. When she entered Sarira, the child died, and the outcry came out to meet her.

12:24o Jeroboam went to Shechem in Ephraim’s hill country and gathered Israel’s tribes there. Rehoboam son of Solomon went up there. The Lord’s word came to Shemaiah the Elamite, saying, “Take a new garment which has not entered water, tear it into twelve pieces, give it to Jeroboam, and say to him, ‘Thus says the Lord: Take ten pieces for yourself, to clothe yourself.’” Jeroboam took them. Shemaiah said, “Thus says the Lord concerning Israel’s ten tribes.”

12:24p The people said to Rehoboam son of Solomon, “Your father made his collar heavy upon us and made the food of his table a heavy burden. Now, if you lighten it upon us, we will serve you.” Rehoboam said to the people, “Three more days, and I will give you an answer.”

12:24q Rehoboam said, “Bring the elders in to me, and I will consult them about what answer to give the people on the third day.” Rehoboam spoke in their ears according to what the people had sent to him, and the elders of the people said, “So the people have spoken to you.”

12:24r Rehoboam dismissed their counsel, and it did not please him. He sent and brought in his companions and told them the same things: “These are the things the people sent to say to me.” His companions said, “Thus speak to the people: ‘My little part is thicker than my father’s loins. My father whipped you with whips, but I will rule you with scorpions.’”

12:24s The saying pleased Rehoboam, and he answered the people as his companions, the young men, had advised him.

12:24t All the people spoke as one man, each to his neighbor, and all cried out, “We have no share in David, nor inheritance in Jesse’s son. To your tents, Israel, because this man is fit neither for ruler nor for leader!”

12:24u All the people dispersed from Shechem, and each went to his tent. Rehoboam took hold of himself, departed, mounted his chariot, and entered Jerusalem. All Judah’s scepter and all Benjamin’s scepter followed him.

12:24x At the beginning of the year, Rehoboam gathered every man of Judah and Benjamin and went up to fight Jeroboam at Shechem.

12:24y The Lord’s word came to Shemaiah, the man of God, saying, “Say to Rehoboam king of Judah, to all Judah’s house and Benjamin, and to the remainder of the people: ‘Thus says the Lord: You shall not go up or fight your brothers, the sons of Israel. Return, each to his house, because this matter has come from Me.’”

12:24z They listened to the Lord’s word and refrained from going, according to the Lord’s word.

12:25 Jeroboam built Shechem in Ephraim’s hill country and lived there. He went out from there and built Penuel.

12:26 Jeroboam said in his heart, “Behold, now the kingdom will return to David’s house.

12:27 If this people goes up to offer sacrifices in the Lord’s house in Jerusalem, the people’s heart will return to the Lord and their lord, Rehoboam king of Judah, and they will kill me.”

12:28 The king took counsel, went, and made two golden heifers. He said to the people, “Let your going up to Jerusalem be enough. Behold, your gods, Israel, who brought you up from Egypt!”

12:29 He placed one in Bethel and put the other in Dan.

12:30 This matter became a sin. The people went before the one as far as Dan.

12:31 He made houses on high places and appointed some of the people as priests who were not from the sons of Levi.

12:32 Jeroboam held a feast in the eighth month, on the fifteenth day of the month, like the feast in the land of Judah, and went up onto the altar he had made in Bethel to sacrifice to the heifers he had made. He stationed in Bethel the priests of the high places he had made.

12:33 He went up onto the altar he had made, on the fifteenth day in the eighth month, at the feast he had fashioned from his heart. He held a feast for the sons of Israel and went up onto the altar to offer sacrifice.

1 Kings 13

13:1 Behold, a man of God came from Judah to Bethel by the Lord’s word, while Jeroboam stood at the altar to offer sacrifice.

13:2 He called to the altar by the Lord’s word: “Altar, altar! Thus says the Lord: Behold, a son shall be born to David’s house, Josiah by name. He will sacrifice upon you the priests of the high places who offer sacrifice upon you, and he will burn human bones upon you.”

13:3 He gave a portent that day, saying, “This is the word the Lord has spoken: Behold, the altar will split, and the fat upon it will pour out.”

13:4 When King Jeroboam heard the words of the man of God who had called against the altar in Bethel, the king stretched out his hand from the altar, saying, “Seize him!” Behold, the hand he stretched out against him withered, and he could not draw it back.

13:5 The altar split, and the fat poured from the altar, according to the portent the man of God had given by the Lord’s word.

13:6 King Jeroboam said to the man of God, “Entreat the favor of the Lord your God, and let my hand be restored to me.” The man of God entreated the Lord’s favor, and he restored the king’s hand to him, so it became as it had been before.

13:7 The king said to the man of God, “Come into the house with me and eat a meal, and I will give you a gift.”

13:8 The man of God said to the king, “Even if you give me half your house, I will not go in with you, nor will I eat bread or drink water in this place.

13:9 For the Lord commanded me by a word: ‘Do not eat bread, drink water, or return by the road you did travel.’”

13:10 He went by another road and did not return by the road on which he had come to Bethel.

13:11 An old prophet lived in Bethel. His sons came and told him all the deeds the man of God had done that day in Bethel and the words he had spoken to the king; they turned their father’s attention toward it.

13:12 Their father said to them, “Which road has he taken?” His sons showed him the road by which the man of God who came from Judah had gone up.

13:13 He said to his sons, “Saddle the donkey for me.” They saddled the donkey for him, and he mounted it.

13:14 He went after the man of God and found him sitting under an oak. He said to him, “Are you the man of God who has come from Judah?” He answered, “I am.”

13:15 He said to him, “Come with me and eat bread.”

13:16 He said, “I cannot return with you, nor will I eat bread or drink water in this place,

13:17 because the Lord commanded me by a word, ‘Do not eat bread there or drink water there, nor return by the road you did travel.’”

13:18 He said to him, “I too am a prophet like you. An angel has spoken to me by the Lord’s word, saying, ‘Bring him back to yourself, to your house, and let him eat bread and drink water.’” He lied to him.

13:19 He brought him back, and he ate bread and drank water in his house.

13:20 While they were sitting at the table, the Lord’s word came to the prophet who had brought him back.

13:21 He said to the man of God who had come from Judah, “Thus says the Lord: Because you did defy the Lord’s word and did not keep the commandment the Lord your God gave you,

13:22 and did return, eat bread, and drink water in this place where He told you, ‘Do not eat bread or drink water,’ your body shall certainly not enter your fathers’ tomb.”

13:23 After eating bread and drinking water, he saddled the donkey for him, and he returned.

13:24 He went away, and a lion met him on the road and killed him. His body lay thrown on the road, with the donkey standing beside it and the lion standing beside the body.

13:25 Behold, men passed by and saw the dead body thrown on the road, with the lion standing beside the dead body. They came and reported it in the city where the old prophet lived.

13:26 The one who had brought him back from the road heard and said, “This is the man of God who defied the Lord’s word.”

13:28 He went and found his body thrown on the road, with the donkey and lion standing beside the body. The lion had not eaten the man of God’s body or crushed the donkey.

13:29 The prophet lifted the man of God’s body and laid it on the donkey. The prophet brought him back into the city to bury him

13:30 in his own tomb; and they mourned him, “Alas, brother!”

13:31 After mourning him, he said to his sons, “If I die, bury me in this tomb where the man of God is buried. Place me beside his bones, so that my bones may be preserved with his bones,

13:32 because the word he spoke by the Lord’s word against the altar in Bethel and against the high houses in Samaria will surely come to pass.”

13:33 After this matter, Jeroboam did not turn from his evil. He again appointed priests of high places from some of the people. Whoever wished, he consecrated, and that person became a priest for the high places.

13:34 This matter became a sin for Jeroboam’s house, bringing destruction and disappearance from the face of the earth.

1 Kings 14

14:21 Rehoboam son of Solomon reigned over Judah. Rehoboam was forty-one years old when he became king, and he reigned seventeen years in Jerusalem, the city the Lord chose from all Israel’s tribes to place His name there. His mother’s name was Naamah the Ammonite.

14:22 Rehoboam did evil before the Lord and provoked Him to jealousy with all his fathers had done and with their sins which they committed,

14:23 and they built for themselves high places, standing stones, and groves on every high hill and under every shady tree.

14:24 There was also a conspiracy in the land. They practiced things from all the abominations of the nations the Lord had removed before the sons of Israel.

14:25 In the fifth year of Rehoboam’s reign, Shishak king of Egypt went up against Jerusalem.

14:26 He took all the treasures of the Lord’s house and the king’s house, and the golden spears David had taken from the hands of the servants of Hadadezer king of Zobah and brought to Jerusalem. He took everything—the golden shields.

14:27 King Rehoboam made bronze shields in their place. The leaders of the runners who guarded the gateway of the king’s house placed them on him.

14:28 Whenever the king entered the Lord’s house, the runners took the shields up and deposited them in the runners’ chamber.

14:29 The rest of Rehoboam’s acts and all he did—behold, are these not written in the Book of the Annals of the Kings of Judah?

14:30 There was war between Rehoboam and Jeroboam continually.

14:31 Rehoboam slept with his fathers and was buried with his fathers in the City of David. Abiou his son reigned in his place.

1 Kings 15

15:1 In the eighteenth year of Jeroboam son of Nebat's reign, Abiou son of Rehoboam became king over Judah.

15:2 He reigned six years. His mother's name was Maacah daughter of Absalom.

15:3 He walked in his father's sins which he had committed before him. His heart was not whole with the Lord his God, like the heart of David his father.

15:4 For David's sake the Lord gave him a remnant, establishing his children after him and preserving Jerusalem,

15:5 because David did what was right before the Lord and did not turn aside from anything He commanded him all the days of his life.

15:7 The rest of Abiou's acts and all he did—behold, are these not written in the Book of the Annals of the Kings of Judah? There was war between Abiou and Jeroboam.

15:8 Abiou slept with his fathers in Jeroboam's twenty-fourth year and was buried with his fathers in the City of David. Asa his son reigned in his place.

15:9 In the twenty-fourth year of Jeroboam king of Israel, Asa became king over Judah.

15:10 He reigned forty-one years in Jerusalem. His mother's name was Ana daughter of Absalom.

15:11 Asa did what was right before the Lord, like David his father.

15:12 He removed the initiatory rites from the land and expelled all the practices his fathers had carried out.

15:13 He also removed Ana his mother from being a leader, because she had held a gathering in her grove. Asa cut down her hiding places and burned them with fire at the Kidron wadi.

15:14 He did not remove the high places; nevertheless Asa's heart was whole with the Lord all his days.

15:15 He brought in his father's pillars, and he brought his own pillars into the Lord's house—silver and gold pillars, and vessels.

15:16 There was war between Asa and Baasha king of Israel continually.

15:17 Baasha king of Israel went up against Judah and built Ramah, so there would be no one going out or coming in to Asa king of Judah.

15:18 Asa took the silver and gold found in the treasuries of the king's house and gave them into his attendants' hands. King Asa sent them to the son of Ader, son of Tabrimmon, son of Azin, king of Syria, who lived in Damascus, saying,

15:19 "Make a covenant between me and you, and between my father and your father. Behold, I have sent you gifts of silver and gold. Come, break your covenant with Baasha king of Israel, so he will withdraw from me."

15:20 The son of Ader listened to King Asa and sent his commanders of forces against Israel's cities. He struck Ain, Dan, Abelmaa, and all Chezrath, as far as all the land of Naphtali.

15:21 When Baasha heard, he stopped building Ramah and returned to Tirzah.

15:22 King Asa issued orders to all Judah as far as Ainakim. They carried away Ramah's stones and timber with which Baasha had built. With them King Asa built the whole hill of Benjamin and the watchtower.

15:23 The rest of Asa's acts and all the power he exercised—behold, are these not written in the Book of the Annals of the Kings of Judah? Yet in his old age he suffered in his feet.

15:24 Asa slept and was buried with his fathers in the City of David. Jehoshaphat his son reigned in his place.

15:25 Nadab son of Jeroboam became king over Israel in the second year of Asa king of Judah, and he reigned over Israel two years.

15:26 He did evil before the Lord and walked in his father's way and in his sins by which he caused Israel to sin.

15:27 Baasha son of Ahijah, over the house of Belaan, besieged him and struck him at Gibbethon, which belonged to the foreigners, while Nadab and all Israel were besieging Gibbethon.

15:28 Baasha put him to death in the third year of Asa son of Abiou, king of Judah, and reigned.

15:29 When he became king, he struck down Jeroboam's house. He left Jeroboam no breath, until he had destroyed him, according to the Lord's word which He spoke through His servant Ahijah the Shilonite,

15:30 concerning Jeroboam's sins, how he caused Israel to sin, and his provocation by which he provoked the Lord, the God of Israel, to anger.

15:31 The rest of Nadab's acts and all he did—behold, are these not written in the Book of the Annals of the Kings of Israel?

15:33 In the third year of Asa king of Judah, Baasha son of Ahijah became king over Israel in Tirzah, reigning twenty-four years.

15:34 He did evil before the Lord and walked in the way of Jeroboam son of Nebat and in his sins, as he caused Israel to sin.

1 Kings 16

16:1 The Lord's word came through Jehu son of Hanani to Baasha:

16:2 "Because I raised you from the ground and made you leader over My people Israel, but you did walk in Jeroboam's way and did cause My people Israel to sin, provoking Me with their worthless things,

16:3 behold, I am rousing up against Baasha and against his house. I will make your house like the house of Jeroboam son of Nebat.

16:4 Anyone belonging to Baasha who dies in the city, the dogs will devour; anyone belonging to him who dies in the plain, the birds of the heavens will devour."

16:5 The rest of Baasha's acts, all he did, and his mighty deeds—behold, are these not written in the Book of the Annals of the Kings of Israel?

16:6 Baasha slept with his fathers and was buried in Tirzah. Elah his son reigned in his place in the twentieth year of King Asa.

16:7 Through Jehu son of Hanani, the Lord spoke against Baasha and against his house concerning all the evil he had done before the Lord, provoking Him with the works of his hands and becoming like Jeroboam's house, and because he struck it down.

16:8 Elah son of Baasha reigned over Israel two years in Tirzah.

16:9 Zimri, commander of half the cavalry, conspired against him. He was in Tirzah, drinking himself drunk in the house of Osa, the steward in Tirzah.

16:10 Zimri came in, struck him, put him to death, and reigned in his place.

16:11 When he became king, as soon as he sat on his throne, he struck down all Baasha's house,

16:12 according to the word which the Lord spoke against Baasha's house to Jehu the prophet,

16:13 concerning all the sins of Baasha and Elah his son, how he caused Israel to sin, provoking the Lord, the God of Israel, with their worthless things.

16:14 The rest of Elah's acts and all he did—behold, are these not written in the Book of the Annals of the Kings of Israel?

16:15 Zimri reigned seven days in Tirzah. Israel's camp was against Gibbethon, which belonged to the foreigners.

16:16 The people in the camp heard it said, "Zimri has conspired and struck the king!" They made Omri, the army commander, king in Israel, over Israel, that day in the camp.

16:17 Omri and all Israel with him went up from Gibbethon and besieged Tirzah.

16:18 When Zimri saw that his city had been taken, he went into a cave of the king's house. He burned the king's house over himself with fire and died,

16:19 because of the sins he committed, doing evil before the Lord, walking in the way of Jeroboam son of Nebat and in his sins, as he caused Israel to sin.

16:20 The rest of Zimri's acts and the conspiracies he formed—behold, are these not written in the Book of the Annals of the Kings of Israel?

16:21 Then the people of Israel divided. Half the people followed Thamni son of Gonath to make him king, and half the people followed Omri.

16:22 The people following Omri overpowered the people following Thamni son of Gonath. Thamni and Joram his brother died at that time, and Omri became king after Thamni.

16:23 In the thirty-first year of King Asa, Omri became king over Israel, reigning twelve years. He reigned six years in Tirzah.

16:24 Omri acquired the hill of Semeron from Shemer, the hill's owner, for two talents of silver and built on the hill. He named the hill he built on Saemeron, after the name of Shemer, the hill's owner.

16:25 Omri did evil before the Lord and acted more wickedly than all who had been before him.

16:26 He walked in all the way of Jeroboam son of Nebat and in his sins by which he caused Israel to sin, provoking the Lord, the God of Israel, with their worthless things.

16:27 The rest of Omri's acts, all he did, and his might—behold, are these not written in the Book of the Annals of the Kings of Israel?

16:28 Omri slept with his fathers and was buried in Samaria. Ahab his son reigned in his place.

16:28a In Omri's eleventh year, Jehoshaphat son of Asa became king, thirty-five years old at his accession, and he reigned twenty-five years in Jerusalem. His mother's name was Gazouba daughter of Selei.

16:28b He walked in the way of Asa his father and did not turn aside from it, doing what was right before the Lord. But they did not remove the high places; they sacrificed and burned incense at the high places.

16:28c The agreements Jehoshaphat made, all the might he displayed, and those against whom he fought—behold, are these not written in the Book of the Annals of the Kings of Judah?

16:28d He removed from the land the remaining unions which they had undertaken in the days of Asa his father.

16:28e There was no king in Syria—nasib.

16:28f King Jehoshaphat made a ship for Tarshish to go to Sophir for gold. It did not go, because the ship was wrecked at Ezion-geber.

16:28g Then the king of Israel said to Jehoshaphat, “I will send your attendants and my young men in the ship.” But Jehoshaphat was unwilling.

16:28h Jehoshaphat slept with his fathers and was buried with his fathers in the City of David. Joram his son reigned in his place.

16:29 In Jehoshaphat’s second year, Ahab son of Omri became king. He reigned over Israel in Samaria twenty-two years.

16:30 Ahab did evil before the Lord; he acted more wickedly than all who were before him.

16:31 It was not enough for him to walk in the sins of Jeroboam son of Nebat: he took as wife Jezebel daughter of Ethbaal king of the Sidonians, and went and served Baal and bowed down to him.

16:32 He set up an altar for Baal in the house of his offenses which he had built in Samaria,

16:33 and Ahab made a grove. Ahab went on committing provocations, to provoke his soul to destruction; he did evil more than all the kings of Israel who had been before him.

16:34 In his days Hiel the Bethelite built Jericho. At the cost of Abiram his firstborn he laid its foundation, and at the cost of Segub his younger son he set up its gates, according to the Lord’s word which He spoke through Joshua son of Nun.

1 Kings 17

17:1 Elijah the prophet, the Tishbite from Thesbon in Gilead, said to Ahab, “As the Lord, the God of hosts, the God of Israel, lives, before whom I stand, there will be neither dew nor rain these years except through the utterance of my word.”

17:2 The Lord’s word came to Elijah:

17:3 “Go from here eastward and hide yourself at the Chorrath wadi, which faces the Jordan.

17:4 You will drink water from the wadi, and I will command the ravens to sustain you there.”

17:5 Elijah acted according to the Lord’s word and stayed at the Chorrath wadi facing the Jordan.

17:6 The ravens brought him bread in the morning and meat in the evening, and he drank water from the wadi.

17:7 After some days the wadi dried up, because there had been no rain on the land.

17:8 The Lord’s word came to Elijah:

17:9 “Rise and go to Zarephath in Sidonian territory. Behold, I have commanded a widow there to sustain you.”

17:10 He rose and went to Zarephath, to the city gateway. Behold, a widow was there gathering wood. Elijah called after her and said to her, “Please bring me a little water in a vessel, so I may drink.”

17:11 As she went to fetch it, Elijah called after her and said, “Please bring me a morsel of bread in your hand.”

17:12 The woman said, “As the Lord your God lives, I have no hearth cake, only a handful of flour in the water jar and a little oil in the flask. Behold, I am gathering two little sticks; I will go in and prepare it for myself and my children. We will eat and die.”

17:13 Elijah said to her, “Take courage. Go in and do as you have said. But first make me a little hearth cake from it and bring it out to me. Afterward prepare some for yourself and your children.

17:14 For thus says the Lord: ‘The water jar of flour will not be exhausted, and the flask of oil will not diminish, until the day the Lord gives rain on the land.’”

17:15 The woman went and acted. She and he and her children ate.

17:16 The water jar of flour was not exhausted, and the flask of oil did not diminish, according to the Lord’s word which He spoke through Elijah.

17:17 After these things, the son of the woman, the mistress of the house, became ill. His illness was very severe, until no breath remained in him.

17:18 She said to Elijah, “What have I to do with you, man of God? You have come to me to bring my wrongdoings to remembrance and to put my son to death!”

17:19 Elijah said to the woman, “Give me your son.” He took him from her bosom, carried him up to the upper room where he was staying, and laid him on his bed.

17:20 Elijah cried out and said, “Alas, Lord, Witness of the widow with whom I am staying—Thou hast brought harm by putting her son to death!”

17:21 He breathed into the child three times, called upon the Lord, and said, “Lord my God, I pray Thee, let this child’s soul return into him!”

17:22 It happened so, and the child cried out.

17:23 He brought him down from the upper room into the house and gave him to his mother. Elijah said, “Behold, your son lives!”

17:24 The woman said to Elijah, “Behold, I know that you are a man of God, and the Lord’s word in your mouth is true.”

1 Kings 18

18:1 After many days, the Lord’s word came to Elijah in the third year, saying, “Go and show yourself to Ahab, and I will give rain on the face of the land.”

18:2 Elijah went to show himself to Ahab. The famine was severe in Samaria.

18:3 Ahab called Obadiah the steward. Obadiah feared the Lord greatly.

18:4 When Jezebel was striking the Lord’s prophets, Obadiah took a hundred men who were prophets, hid them fifty to a cave, and sustained them with bread and water.

18:5 Ahab said to Obadiah, “Come, let us pass through the land to water springs and wadis. Perhaps we will find grass and preserve horses and mules, so they are not destroyed from among the livestock.”

18:6 They divided the route between them to pass through it. Ahab went one way alone, and Obadiah went another way alone.

18:7 Obadiah was on the way alone, and Elijah came to meet him alone. Obadiah hurried, fell on his face, and said, “Is it you yourself, my lord Elijah?”

18:8 Elijah said to him, “It is I. Go, tell your lord, ‘Behold, Elijah is here.’”

18:9 Obadiah said, “How have I sinned, that you are giving your servant into Ahab’s hand to put me to death?

18:10 As the Lord your God lives, there is no nation or kingdom where my lord has not sent to search for you. When they said, ‘He is not here,’ he burned the kingdom and its territories, because he had not found you.

18:11 Now you say, ‘Go, report to your lord, “Behold, Elijah is here.”’

18:12 If I leave you, the Lord’s Spirit will carry you to a land I do not know. I will come to report to Ahab, and he will kill me. Yet your servant has feared the Lord from his youth.

18:13 Have you, my lord, not been told what I did when Jezebel was killing the Lord’s prophets—how I hid a hundred men from the Lord’s prophets, fifty to a cave, and fed them with bread and water?

18:14 Now you say to me, ‘Go, tell your lord, “Behold, Elijah is here.”’ He will kill me!”

18:15 Elijah said, “As the Lord of hosts lives, before whom I stand, I will surely show myself to him this day.”

18:16 Obadiah went to meet Ahab and reported to him. Ahab ran out and went to meet Elijah.

18:17 When Ahab saw Elijah, Ahab said to Elijah, “Is it you yourself, the one perverting Israel?”

18:18 Elijah said, “I am not perverting Israel, but you and your father’s house are, by abandoning the Lord your God; you have followed the Baalim.

18:19 Now send and gather all Israel to me at Mount Carmel, along with the four hundred fifty prophets of shame and the four hundred prophets of the groves who eat at Jezebel’s table.”

18:20 Ahab sent throughout all Israel and gathered all the prophets at Mount Carmel.

18:21 Elijah came near them all and said to them, “How long will you limp on both your knees? If the Lord is God, follow Him; if Baal is, follow him.” The people did not answer a word.

18:22 Elijah said to the people, “I remain as the Lord’s prophet utterly alone, but Baal’s prophets are four hundred fifty men, and the grove’s prophets are four hundred.

18:23 Let them give us two oxen. Let them choose one for themselves, cut it in pieces, and place it on the wood, but put no fire under it. I will prepare the other ox, but I will certainly put no fire under it.

18:24 Cry out in the name of your gods, and I will call on the name of the Lord my God. The God who answers by fire—He is God.” All the people answered, “The proposal you have spoken is good.”

18:25 Elijah said to the prophets of shame, “Choose one young bull for yourselves and prepare it first, for you are many. Call on the name of your god, but put no fire under it.”

18:26 They took the young bull and prepared it. They called on Baal’s name from morning until noon, saying, “Hear us, Baal, hear us!” But there was no voice and no hearing. They ran about on the altar they had made.

18:27 At noon Elijah the Tishbite mocked them and said, “Call with a loud voice, for he is a god! He has chattering to do; perhaps he is also conducting business, or perhaps he is asleep and will get up!”

18:28 They called with a loud voice and cut themselves according to their custom with knives and lances, until blood poured over them.

18:29 They prophesied until the late afternoon had passed. When it was time for the sacrifice to go up and there was no voice, Elijah the Tishbite spoke to the prophets of offenses: “Move away now, and I will prepare my burnt offering.” They moved away and departed.

18:30 Elijah said to the people, “Come near me.” All the people came near him.

18:31 Elijah took twelve stones, according to the number of Israel’s tribes, as the Lord had spoken to him, saying, “Israel will be your name.”

18:32 He built the stones in the Lord’s name and repaired the altar that had been demolished. He made a trench around the altar, holding two metretes of seed.

18:33 He piled the split wood on the altar he had made, cut the burnt offering in pieces, placed it on the split wood, and piled it on the altar.

18:34 He said, “Bring me four water jars of water and pour it on the burnt offering and the split wood.” They did so. He said, “Do it a second time,” and they did it a second time. He said, “Do it a third time,” and they did it a third time.

18:35 The water ran around the altar, and they filled the trench with water.

18:36 Elijah cried out to heaven and said, “Lord, God of Abraham, Isaac, and Israel, hear me, Lord! Hear me this day with fire, and let all this people know that Thou art the Lord, the God of Israel, and I am Thy servant, and that I have done these works because of Thee.

18:37 Hear me, Lord! Hear me with fire, and let this people know that Thou art the Lord God, and that Thou hast turned this people’s heart backward.”

18:38 Fire from the Lord fell from heaven and consumed the burnt offering, the split wood, and the water in the trench; the fire licked up the stones and the dust.

18:39 All the people fell on their faces and said, “Truly the Lord is God! He is God!”

18:40 Elijah said to the people, “Seize Baal’s prophets! Let none of them be spared.” They seized them, and Elijah brought them down to the Kishon wadi and slaughtered them there.

18:41 Elijah said to Ahab, “Go up, eat and drink, for there is the sound of the rain’s footsteps.”

18:42 Ahab went up to eat and drink. Elijah went up onto Carmel, bent down to the ground, and put his face between his knees.

18:43 He said to his young attendant, “Go up and look toward the sea.” The young attendant looked and said, “There is nothing.” Elijah said, “Go back seven times.” The young attendant went back seven times.

18:44 At the seventh time, behold, a little cloud like a man’s footprint was bringing up water. He said, “Go up, tell Ahab, ‘Harness your chariot and go down, so the rain does not overtake you.’”

18:45 Meanwhile the sky grew dark with clouds and wind, and there was a heavy rain. Ahab wept and went to Jezreel.

18:46 The Lord’s hand was upon Elijah. He bound up his waist and ran before Ahab as far as Jezreel.

1 Kings 19

19:1 Ahab reported to Jezebel his wife all that Elijah had done, and how he had killed the prophets with the sword.

19:2 Jezebel sent to Elijah and said, “If you are Elijah, I am Jezebel! May the god do thus to me and add more, for at this time tomorrow I will make your life like the life of one of them!”

19:3 Elijah was afraid, rose, and went for his life. He came to Beer-sheba in Judah and left his young attendant there.

19:4 He himself went a day’s journey into the wilderness, came, and sat under a single broom bush. He asked that his life might end and said, “Let it be enough now! I pray Thee, take my life from me, Lord, for I am no better than my fathers.”

19:5 He lay down and slept there under a plant. Behold, someone touched him and said to him, “Rise and eat.”

19:6 Elijah looked, and there at his head were a hearth cake of spelt and a flask of water. He rose, ate, and drank, then lay down again.

19:7 The Lord’s angel returned a second time, touched him, and said to him, “Rise, eat, for the journey is too much for you.”

19:8 He rose, ate, and drank, and went in the strength of that food forty days and forty nights to Mount Horeb.

19:9 He entered the cave there and lodged there. Behold, the Lord’s word came to him, and He said, “What are you doing here, Elijah?”

19:10 Elijah said, “I have been most zealous for the Lord Almighty, because the children of Israel have abandoned Thee. They have demolished Thine altars and killed Thy prophets with the sword. I remain utterly alone, and they seek my life to take it.”

19:11 He said, “You shall go out tomorrow and stand before the Lord on the mountain. Behold, the Lord will pass by.” A great, strong wind was breaking mountains apart and crushing rocks before the Lord, but the Lord was not in the wind. After the wind came an earthquake, but the Lord was not in the earthquake.

19:12 After the earthquake came a fire, but the Lord was not in the fire. After the fire came the sound of a gentle breeze, and there was the Lord.

19:13 When Elijah heard, he covered his face with his sheepskin cloak, went out, and stood beneath the cave. Behold, a voice came to him and said, “What are you doing here, Elijah?”

19:14 Elijah said, “I have been most zealous for the Lord Almighty, because the children of Israel have forsaken Thy covenant. They have pulled down Thine altars and killed Thy prophets with the sword. I remain utterly alone, and they seek my life to take it.”

19:15 The Lord said to him, “Go, return on your way, and you will come to the wilderness road of Damascus. Anoint Hazael as king of Syria.

19:16 Anoint Jehu son of Nimshi as king over Israel, and anoint Elisha son of Shaphat, from Abel-meholah, as prophet in your place.

19:17 Whoever is spared from Hazael’s sword, Jehu will put to death; whoever is spared from Jehu’s sword, Elisha will put to death.

19:18 You will leave seven thousand men in Israel: every knee that has not bent the knee to Baal, and every mouth that has not bowed down to him.”

19:19 He went from there and found Elisha son of Shaphat, who was plowing with oxen. Twelve pairs of oxen were before him, and he was among the twelve. He came upon him and threw his sheepskin cloak over him.

19:20 Elisha left the oxen, ran after Elijah, and said, “I will kiss my father and follow you.” Elijah said, “Return, for I have acted for you.”

19:21 He turned back from following him, took the pairs of oxen, and sacrificed them. With the oxen’s equipment he boiled them, gave them to the people, and they ate. Then he rose, followed Elijah, and ministered to him.

1 Kings 20

20:1 Naboth the Jezreelite had a vineyard beside the threshing floor of Ahab king of Samaria.

20:2 Ahab said to Naboth, “Give me your vineyard, so it may be a vegetable garden for me, because it is nearer my house. I will give you another vineyard better than it; or, if it pleases you, I will give you silver in exchange for this vineyard of yours, and it will be a vegetable garden for me.”

20:3 Naboth said to Ahab, “May my God forbid that I should give you my fathers’ inheritance!”

20:4 Ahab’s spirit became troubled. He lay on his bed, covered his face, and ate no bread.

20:5 Jezebel his wife came to him and said, “Why is your spirit troubled, and why are you not eating bread?”

20:6 He said to her, “I spoke to Naboth the Jezreelite, saying, ‘Give me your vineyard for silver; or, if you wish, I will give you another vineyard in its place.’ But he said, ‘I will not give you my fathers’ inheritance.’”

20:7 Jezebel his wife said to him, “Is this how you now act as king over Israel? Rise, eat bread, and be yourself again. I will give you Naboth the Jezreelite’s vineyard.”

20:8 She wrote a letter in Ahab’s name, sealed it with his seal, and sent the letter to the elders and free men who lived with Naboth.

20:9 It was written in the documents: “Observe a fast and seat Naboth at the head of the people.

20:10 Seat two men, sons of lawbreakers, opposite him, and let them testify against him, saying, ‘He has “blessed” God and the king.’ Let them take him out and stone him, and let him die.”

20:11 The men of his city—the elders and free men who lived in his city—did as Jezebel had sent to them, as written in the documents she had sent them.

20:12 They proclaimed a fast and seated Naboth at the head of the people,

20:13 Two men, sons of lawbreakers, came and sat opposite him. They testified against him, saying, “You have ‘blessed’ God and the king.” They took him outside the city and stoned him with stones, and he died.

20:14 They sent to Jezebel, saying, “Naboth has been stoned and is dead.”

20:15 When Jezebel heard, she said to Ahab, “Rise, take possession of Naboth the Jezreelite’s vineyard, which he did not give you for silver. Naboth is no longer alive; he is dead.”

20:16 When Ahab heard that Naboth the Jezreelite was dead, he tore his garments and put on sackcloth. After this, Ahab rose and went down to Naboth the Jezreelite’s vineyard to take possession of it.

20:17 The Lord spoke to Elijah the Tishbite, saying,

20:18 “Rise and go down to meet Ahab king of Israel, who is in Samaria. Behold, he is in Naboth’s vineyard, because he has gone down there to take possession of it.

20:19 Say to him, ‘Thus says the Lord: Because you did murder and did take possession, therefore thus says the Lord: In every place where swine and dogs licked Naboth’s blood, dogs will lick your blood there, and prostitutes will bathe in your blood.’”

20:20 Ahab said to Elijah, “Have you found me, my enemy?” He said, “I have found you, because you have been sold in vain to do evil before the Lord, provoking Him.

20:21 Thus says the Lord: ‘Behold, I am bringing calamities upon you. I will burn out what remains after you and destroy from Ahab every male who urinates against a wall, both confined and abandoned in Israel.

20:22 I will make your house like the house of Jeroboam son of Nebat and like the house of Baasha son of Ahijah, because of the provocations you have provoked and because you did cause Israel to sin.’”

20:23 To Jezebel the Lord spoke, saying, “The dogs will devour her at Jezreel’s outer wall.”

20:24 Anyone belonging to Ahab who dies in the city, the dogs will eat; anyone belonging to him who dies in the plain, the birds of the heavens will eat.

20:25 Yet Ahab acted in vain, as he was sold to do evil before the Lord, as Jezebel his wife turned him aside.

20:26 He acted most abominably by following the abominations, according to all that the Amorites had done, whom the Lord destroyed before the children of Israel.

20:27 Because of the word, Ahab was stricken before the Lord: he went about weeping, tore his tunic, tied sackcloth around his body, fasted, and put on sackcloth on the day he struck Naboth the Jezreelite.

20:28 The Lord’s word came through His servant Elijah concerning Ahab, and the Lord said,

20:29 “Have you seen how Ahab has been stricken before Me? I will not bring the harm in his days, but in his son’s days I will bring the harm.”

1 Kings 21

21:1 The son of Ader gathered all his force, went up, and besieged Samaria, with thirty-two kings accompanying him and all the cavalry and chariots. They went up, besieged Samaria, and fought against it.

21:2 He sent to Ahab king of Israel in the city,

21:3 and said to him, “Thus says the son of Ader: ‘Your silver and gold are mine; your wives and children are mine.’”

21:4 The king of Israel answered, “As you have said, lord king, I am yours, and so is everything of mine.”

21:5 The messengers returned and said, “Thus says the son of Ader: ‘I sent to you, saying, “You shall give me your silver, gold, wives, and children.”

21:6 For at this time tomorrow I will send my attendants to you. They will search your house and your attendants’ houses; the things desired by their eyes, whatever they lay their hands on, they will take.’”

21:7 The king of Israel called all the elders and said, “Please understand and see that this man seeks harm. He has sent to me concerning my wives, my sons, and my daughters. I did not withhold my silver and gold from him.”

21:8 The elders and all the people said to him, “Do not listen, and do not consent.”

21:9 He said to the son of Ader’s messengers, “Tell your lord, ‘Everything you first sent to your servant about, I will do; but this thing I cannot do.’” The men departed and brought him back the answer.

21:10 The son of Ader sent back to him, saying, “May the god do thus to me and add more, if Samaria’s dust will suffice for the foxes—for all the people, my foot soldiers!”

21:11 The king of Israel answered, “Enough! Let the bent man not boast like the upright man.”

21:12 When this message was answered to him, he and all the kings with him were drinking in tents. He said to his attendants, “Build a siegework!” They set a siegework against the city.

21:13 Behold, a prophet approached the king of Israel and said, “Thus says the Lord: ‘Have you seen this whole great crowd? Behold, I am giving it into your hands this day, and you will know that I am the Lord.’”

21:14 Ahab said, “Through whom?” He said, “Thus says the Lord: ‘Through the young attendants of the district rulers.’” Ahab said, “Who will engage in battle?” He said, “You.”

21:15 Ahab mustered the young attendants of the district rulers, and there were two hundred thirty. After this he mustered the people, every man of valor: sixty thousand.

21:16 He went out at noon, while the son of Ader was drinking himself drunk in Socchoth, he and the kings—thirty-two kings allied with him.

21:17 The young attendants of the district rulers went out first. They sent out and reported to the king of Syria, “Men have come out of Samaria.”

21:18 He said to them, “If these men are coming out for peace, take them alive; if for war, take them alive.

21:19 And do not let the young attendants of the district rulers come out of the city.” The force behind them

21:20 struck, each man the one beside him, and each repeated the blow against the one beside him. Syria fled, and Israel pursued them. The son of Ader, king of Syria, escaped on a cavalryman’s horse.

21:21 The king of Israel went out, captured all the horses and chariots, and inflicted a great defeat on Syria.

21:22 The prophet approached the king of Israel and said, “Strengthen yourself. Understand and consider what you must do, for at the return of the year the son of Ader, king of Syria, is coming up against you.”

21:23 The attendants of the king of Syria said, “Israel’s God is a God of mountains and not a God of valleys; that is why He was stronger than we. But if we fight them on level ground, surely we will be stronger than they.

21:24 Do this: dismiss the kings, each to his own place, and appoint satraps in their place.

21:25 We will replace for you a force like the force you did lose, cavalry for cavalry and chariots for chariots. We will fight them on level ground and be stronger than they.” He listened to them and did so.

21:26 At the return of the year, the son of Ader mustered Syria and went up to Aphek for battle against Israel.

21:27 The children of Israel were mustered and came to meet them. Israel camped opposite them like two flocks of goats, while Syria filled the land.

21:28 The man of God approached and said to the king of Israel, “Thus says the Lord: ‘Because Syria has said, “The Lord, Israel’s God, is a God of mountains and not a God of valleys,” I will give this great force into your hand, and you will know that I am the Lord.’”

21:29 They camped opposite one another for seven days. On the seventh day battle began, and Israel struck down a hundred thousand Syrian foot soldiers in one day.

21:30 The survivors fled into the city of Aphek, and the wall fell on the twenty-seven thousand men remaining. The son of Ader fled and entered the house of the bedchamber, into the inner chamber.

21:31 He said to his attendants, “I know that Israel’s kings are merciful kings. Let us put sackcloth on our waists and ropes on our heads, and go out to the king of Israel. Perhaps he will preserve our lives.”

21:32 They tied sackcloth around their waists, put ropes on their heads, and said to the king of Israel, “Your servant the son of Ader says, ‘Please let me live.’” He said, “Is he still alive? He is my brother.”

21:33 The men took this as an omen, hurried, and picked up the word from his mouth: “Your brother, the son of Ader!” He said, “Come in and bring him.” The son of Ader came out to him, and they brought him up to him onto the chariot.

21:34 He said to him, “I will restore to you the cities my father took from your father. You may establish outlets for yourself in Damascus, as my father did in Samaria.” “And I will send you away with a covenant.” He made a covenant with him and sent him away.

21:35 One of the sons of the prophets said to his neighbor by the Lord’s word, “Please strike me.” But the man was unwilling to strike him.

21:36 He said to him, “Because you have not listened to the Lord’s voice, behold, you are running away from me, and a lion will strike you.” He left him, and a lion found him and struck him.

21:37 He found another man and said, “Please strike me.” The man struck him, delivering a blow and bruising him.

21:38 The prophet went and stood waiting for the king of Israel on the road, binding his eyes with a bandage.

21:39 As the king passed, he cried to the king, “Your servant went out to the army of the battle. Behold, a man brought a man to me and said, ‘Guard this man. If he escapes, your life will be for his life, or you must weigh out a talent of silver.’

21:40 Your servant looked around here and there, and the man was gone.” The king of Israel said to him, “Behold, the ambushes too! You have committed murder beside me.”

21:41 He hurried and removed the bandage from his eyes. The king of Israel recognized him as one of the prophets.

21:42 He said to him, “Thus says the Lord: ‘Because you did let a doomed man out of your hand, your life will be for his life, and your people for his people.’”

21:43 The king of Israel went away, confounded and dispirited, and came to Samaria.

1 Kings 22

22:1 He remained three years, and there was no war between Syria and Israel.

22:2 In the third year, Jehoshaphat king of Judah went down to the king of Israel.

22:3 The king of Israel said to his attendants, “Do you know that Remmath-gilead belongs to us, yet we remain silent about taking it from the hand of the king of Syria?”

22:4 The king of Israel said to Jehoshaphat, “Will you go up with us to Remmath-gilead for battle?” Jehoshaphat said, “As I am, so are you; as my people, so your people; as my horses, so your horses.”

22:5 Jehoshaphat king of Judah said to the king of Israel, “Please inquire of the Lord this day.”

22:6 The king of Israel gathered all the prophets, about four hundred men, and the king said to them, “Shall I go to Remmath-gilead for battle, or hold back?” They said, “Go up, and the Lord will surely give it into the king’s hands.”

22:7 Jehoshaphat said to the king of Israel, “Is there no prophet of the Lord here, so we may inquire of the Lord through him?”

22:8 The king of Israel said to Jehoshaphat, “There is still one man through whom to inquire of the Lord, but I hate him, because he does not speak good things concerning me, only bad things: Micaiah son of Imlah.” Jehoshaphat king of Judah said, “Let the king not say so.”

22:9 The king of Israel called a eunuch and said, “Bring Micaiah son of Imlah quickly.”

22:10 The king of Israel and Jehoshaphat king of Judah sat, each on his throne, armed, at Samaria’s gates. All the prophets were prophesying before them.

22:11 Zedekiah son of Chenaanah made himself iron horns and said, “Thus says the Lord: ‘With these you will gore Syria until it is finished off.’”

22:12 All the prophets were prophesying in the same way: “Go up to Remmath-gilead! The Lord will grant success and give even the king of Syria into your hands.”

22:13 The messenger who went to call Micaiah spoke to him, saying, “Behold, all the prophets speak favorable things about the king with one mouth. Please let your words be like the words of one of them, and speak favorably.”

22:14 Micaiah said, “As the Lord lives, whatever the Lord says to me, that I will speak.”

22:15 He came to the king, and the king said to him, “Micaiah, shall I go up to Remmath-gilead for battle, or hold back?” He said, “Go up! The Lord will grant success and give it into the king’s hand.”

22:16 The king said to him, “How many times must I put you under oath to speak truth to me in the Lord’s name?”

22:17 Micaiah said, “Not so! I have seen all Israel scattered on the mountains like a flock without a shepherd. The Lord said, ‘These have no master. Let each return to his own house in peace.’”

22:18 The king of Israel said to Jehoshaphat king of Judah, “Did I not tell you that this man prophesies no good things for me, only bad things?”

22:19 Micaiah said, “Not so—not I! Hear the Lord’s word—not so! I saw the Lord, the God of Israel, sitting on His throne, and all the army of heaven stood around Him, on His right and His left.

22:20 The Lord said, ‘Who will deceive Ahab king of Israel, that he may go up and fall at Remmath-gilead?’ One said this, and another said that.

22:21 A spirit came forward, stood before the Lord, and said, ‘I will deceive him.’ The Lord said to it, ‘By what means?’

22:22 It said, ‘I will go out and become a lying spirit in the mouth of all his prophets.’ He said, ‘You will deceive him and indeed prevail. Go out and do so.’

22:23 Now behold, the Lord has put a lying spirit in the mouth of all these prophets of yours, and the Lord has spoken calamities against you.”

22:24 Zedekiah son of Chenaanah approached, struck Micaiah on the cheek, and said, “What sort of spirit of the Lord was it that spoke in you?”

22:25 Micaiah said, “Behold, you will see on that day, when you enter an inner chamber within an inner chamber to hide.”

22:26 The king of Israel said, “Take Micaiah and return him to Emer the city ruler; and to Joash the king’s son

22:27 say to put this man in prison and have him eat bread of affliction and water of affliction until I return in peace.”

22:28 Micaiah said, “If you do return in peace, the Lord has not spoken in me.”

22:29 The king of Israel and Jehoshaphat king of Judah with him went up to Remmath-gilead.

22:30 The king of Israel said to Jehoshaphat king of Judah, “I will conceal myself and enter the battle, but you must put on my clothing.” The king of Israel concealed himself and entered the battle.

22:31 The king of Syria had commanded his thirty-two chariot commanders, “Fight neither small nor great, but only the king of Israel.”

22:32 When the chariot commanders saw Jehoshaphat king of Judah, they said, “This appears to be the king of Israel!” They surrounded him to fight, and Jehoshaphat cried out.

22:33 When the chariot commanders saw that this was not the king of Israel, they turned away from him.

22:34 One man drew his bow with good aim and struck the king of Israel between the lung and the breastplate. He said to his charioteer, “Turn your hands and take me out of the battle, for I am wounded.”

22:35 The battle turned into a rout that day. The king stood on the chariot facing Syria from morning until evening, and the blood from the wound poured into the hollow of the chariot. He died in the evening, and the blood of the rout ran into the hollow of the chariot.

22:36 At sunset the army herald stood and said, “Each man to his own city and his own land,

22:37 for the king is dead.” They came to Samaria and buried the king in Samaria.

22:38 They washed the chariot at Samaria’s spring. Swine and dogs licked the blood, and prostitutes bathed in the blood, according to the Lord’s word which He had spoken.

22:39 The rest of Ahab’s acts, all he did, the ivory house he built, and all the cities he made—behold, are these not written in the Book of the Annals of the Kings of Israel?

22:40 Ahab slept with his fathers, and Ahaziah his son reigned in his place.

22:41 Jehoshaphat son of Asa became king over Judah. In the fourth year of Ahab king of Israel he became king.

22:42 Jehoshaphat was thirty-five years old when he became king and reigned twenty-five years in Jerusalem. His mother’s name was Azubah daughter of Selei.

22:43 He walked in all the way of Asa his father and did not turn aside from it, doing what was right in the Lord’s eyes.

22:44 Yet he did not remove the high places. The people still sacrificed and burned incense at the high places.

22:45 Jehoshaphat made peace with the king of Israel.

22:46 The rest of Jehoshaphat’s acts and his mighty deeds, all he did—behold, are these not written in the Book of the Annals of the Kings of Judah?

22:51 Jehoshaphat slept with his fathers and was buried beside his fathers in the City of David his father. Joram his son reigned in his place.

22:52 Ahaziah son of Ahab became king over Israel in Samaria in the seventeenth year of Jehoshaphat king of Judah, and he reigned in Israel two years.

22:53 He did evil before the Lord and walked in the way of Ahab his father, the way of Jezebel his mother, and the sins of the house of Jeroboam son of Nebat, who caused Israel to sin.

22:54 He served the Baalim, bowed down to them, and provoked the Lord, the God of Israel, according to all that had happened before him.

2 Kings

2 Kings 1

1:1 Moab broke faith with Israel after Ahab died.

1:2 Ahaziah fell through the lattice in his upper room in Samaria and became ill. He sent messengers and said to them, ‘Come, and inquire of Baal Fly, the god of Ekron, whether I shall recover from this illness of mine.’ And they went to inquire through him.

1:3 An angel of the Lord spoke to Elijah the Tishbite, saying, ‘Rise, come to meet the messengers of Ahaziah king of Samaria, and say to them: Is it because there is no God in Israel that you are going to inquire of Baal Fly, the god of Ekron?’

1:4 ‘It shall not be so! For thus says the Lord: The bed onto which you have gone up—you will not come down from it, for there you will surely die.’ And Elijah went and spoke to them.

1:5 The messengers returned to him, and he said to them, ‘Why have you returned?’

1:6 They said to him, ‘A man came up to meet us and said to us: Come, return to the king who sent you and tell him, Thus says the Lord: Is it because there is no God in Israel that you are going to inquire of Baal Fly, the god of Ekron? It shall not be so! The bed onto which you have gone up—you will not come down from it, for you will surely die.’

1:7 He spoke to them, saying, ‘What was the character of the man who came up to meet you and spoke these words to you?’

1:8 They said to him, ‘A hairy man, with a leather belt fastened around his waist.’ He said, ‘This is Elijah the Tishbite.’

1:9 He sent to him a commander, a captain of fifty, with his fifty men. He went up and came to him, and there Elijah was, sitting on the top of the mountain. The captain of fifty spoke to him and said, ‘Man of God, the king has summoned you. Come down!’

1:10 Elijah answered and said to the captain of fifty, ‘If I am a man of God, fire will come down from heaven and consume you and your fifty men.’ Fire came down from heaven and consumed him and his fifty men.

1:11 The king again sent to him another captain of fifty with his fifty men. The captain went up and spoke to him, saying, ‘Man of God, thus says the king: Come down quickly!’

1:12 Elijah answered and spoke to him, saying, ‘If I am a man of God, fire will come down from heaven and consume you and your fifty men.’ Fire came down from heaven and consumed him and his fifty men.

1:13 The king again sent a commander, a third captain of fifty, with his fifty men. The third captain of fifty came to him, bent his knees before Elijah, and pleaded with him, saying, ‘Man of God, please let my life and the lives of these fifty slaves of yours be honored in your eyes.’

1:14 ‘Behold, fire came down from heaven and consumed the first two captains of fifty and their fifty men. But now please let the lives of your slaves be honored in your eyes.’

1:15 An angel of the Lord spoke to Elijah and said, ‘Go down with him; do not be afraid of them.’ Elijah rose and went down with him to the king.

1:16 Elijah spoke to him and said, ‘Thus says the Lord: Why did you send messengers to inquire of Baal Fly, the god of Ekron? It shall not be so! The bed onto which you have gone up—you will not come down from it, for you will surely die.’

1:17 He died according to the word of the Lord that Elijah had spoken.

1:18 The rest of the acts of Ahaziah, all that he did—behold, are these not written in the book of the daily records for the kings of Israel?

1:18a Jehoram son of Ahab reigns over Israel in Samaria for twelve years, beginning in the eighteenth year of Jehoshaphat king of Judah.

1:18b He did what was evil before the Lord, though not as his brothers did, nor as his mother did.

1:18c He removed the pillars of Baal that his father had made and shattered them. Yet he clung to the sins of the house of Jeroboam, who caused Israel to sin; he did not turn away from them.

1:18d The Lord was stirred to anger against the house of Ahab.

2 Kings 2

2:1 When the Lord was about to take Elijah up in a tumult, as into heaven, Elijah and Elisha went from Gilgal.

2:2 Elijah said to Elisha, ‘Please stay here, for the Lord has sent me as far as Bethel.’ Elisha said, ‘As the Lord lives, and as you live, I will not leave you.’ So they came to Bethel.

2:3 The sons of the prophets who were in Bethel came to Elisha and said to him, ‘Do you know that this day the Lord is taking your master away from above your head?’ He said, ‘I too know it. Be silent.’

2:4 Elijah said to Elisha, ‘Please stay here, for the Lord has sent me to Jericho.’ Elisha said, ‘As the Lord lives, and as you live, I will not leave you.’ So they came to Jericho.

2:5 The sons of the prophets who were in Jericho approached Elisha and said to him, ‘Do you know that this day the Lord is taking your master away from above your head?’ He said, ‘Indeed, I too know it. Be silent.’

2:6 Elijah said to him, ‘Please stay here, for the Lord has sent me as far as the Jordan.’ Elisha said, ‘As the Lord lives, and as you live, I will not leave you.’ So both of them went on.

2:7 Fifty men, sons of the prophets, stood opposite them at a distance, while both of them stood beside the Jordan.

2:8 Elijah took his sheepskin, rolled it up, and struck the water. The water divided to this side and that, and both of them crossed over on barren ground.

2:9 When they had crossed, Elijah said to Elisha, ‘Ask what I should do for you before I am taken up from you.’ Elisha said, ‘Please let a double portion of your spirit be upon me.’

2:10 Elijah said, ‘You have made a difficult request. If you see me being taken up from you, it will be so for you; but if not, it certainly will not happen.’

2:11 As they went, walking and speaking, behold—a chariot of fire and horses of fire separated the two of them, and Elijah was taken up in a tumult, as into heaven.

2:12 Elisha was watching and crying, ‘Father, father! Israel’s chariot and its horseman!’ He saw him no more. He seized his clothes and tore them into two pieces.

2:13 He picked up Elijah’s sheepskin, which had fallen upon Elisha, and Elisha returned and stood on the edge of the Jordan.

2:14 He took Elijah’s sheepskin, which had fallen upon him, and struck the water, but it did not separate. He said, ‘Where is the God of Elijah—Appho?’ He struck the waters, and they split to this side and that, and Elisha crossed over.

2:15 The sons of the prophets in Jericho saw him from opposite him and said, ‘The spirit of Elijah has come to rest upon Elisha.’ They came to meet him and bowed before him to the ground.

2:16 They said to him, ‘Behold, with your servants are fifty capable men. Please let them go and search for your master, in case a spirit of the Lord has lifted him and cast him into the Jordan, or onto one of the mountains, or onto one of the hills.’ Elisha said, ‘Do not send them.’

2:17 They pressed him until he was ashamed, and he said, ‘Send them.’ They sent fifty men, who searched for three days but did not find him.

2:18 They returned to him while he was staying in Jericho, and Elisha said, ‘Did I not tell you, Do not go?’

2:19 The men of the city said to Elisha, ‘Behold, the city’s settlement is good, as the lord sees, but the waters are bad and the land is bereaved of offspring.’

2:20 Elisha said, ‘Bring me a new small water jar and put salt in it.’ They brought it to him.

2:21 Elisha went out to the outlet of the waters, threw salt there, and said, ‘Thus says the Lord: I have healed these waters. No longer will death or loss of offspring come from there.’

2:22 The waters have remained healed to this day, according to the word Elisha spoke.

2:23 He went up from there to Bethel. As he was going up along the road, small children came out from the city and made fun of him, saying to him, ‘Go up, baldhead! Go up!’

2:24 He turned back toward them, saw them, and cursed them in the name of the Lord. Behold, two bears came out of the woodland and tore open forty-two of the children.

2:25 He went from there to Mount Carmel, and from there he returned to Samaria.

2 Kings 3

3:1 Jehoram son of Ahab became king in Israel in the eighteenth year of Jehoshaphat king of Judah, and he reigned twelve years.

3:2 He did what was evil in the eyes of the Lord, though not as his father and not as his mother had done. He removed the pillars of Baal that his father had made.

3:3 Yet he clung to the sin of Jeroboam son of Nebat, who caused Israel to sin; he did not turn away from it.

3:4 Mesha king of Moab was a noqed. At the rising, he rendered to the king of Israel a hundred thousand lambs and a hundred thousand rams in their fleeces.

3:5 After Ahab died, the king of Moab broke faith with the king of Israel.

3:6 King Jehoram went out from Samaria that day and mustered Israel.

3:7 He went and sent word to Jehoshaphat king of Judah, saying, ‘The king of Moab has broken faith with me. Will you go with me to Moab for war?’ He said, ‘I will go up. As I am, so are you; my people are as your people, my horses as your horses.’

3:8 He said, ‘By which road shall I go up?’ He said, ‘By the wilderness road of Edom.’

3:9 The king of Israel, the king of Judah, and the king of Edom went on. They made a circuit of seven days' journey, but there was no water for the camp or the livestock at their feet.

3:10 The king of Israel said, 'Alas! The Lord has called the three kings who are passing through to give them into the hand of Moab.'

3:11 Jehoshaphat said, 'Is there no prophet of the Lord here, through whom we may inquire of the Lord?' One of the attendants of the king of Israel answered, 'Elisha son of Shaphat is here, who poured water on Elijah's hands.'

3:12 Jehoshaphat said, 'A word of the Lord is with him.' The king of Israel, Jehoshaphat king of Judah, and the king of Edom went down to him.

3:13 Elisha said to the king of Israel, 'What have I to do with you? Go to your father's prophets.' The king of Israel said to him, 'No! For the Lord has called the three kings together to hand them over into the hands of Moab.'

3:14 Elisha said, 'As the Lord of hosts lives, before whom I stand, if I were not showing regard for Jehoshaphat king of Judah, I would neither look toward you nor see you.'

3:15 'But now bring me a player of strings.' As the player plucked the strings, the hand of the Lord came upon him.

3:16 He said, 'Thus says the Lord: Make this torrent bed pit after pit.'

3:17 'For thus says the Lord: You will see no wind and see no rain, yet this torrent bed will be filled with water. You will drink—you, your possessions, and your livestock.'

3:18 'This is a light thing in the eyes of the Lord; I will also hand Moab over into your hand.'

3:19 'You will strike every fortified city. You will bring down every good tree, block every spring of water, and make every good plot useless with stones.'

3:20 In the morning, when the sacrifice was going up, look—waters were coming from the direction of Edom, and the land filled with water.

3:21 All Moab heard that the kings had come up to fight them. They raised a cry, from everyone wearing a belt and upward, and stood at the border.

3:22 They rose early in the morning, and the sun rose over the waters. From opposite them Moab saw the waters fiery red, like blood.

3:23 They said, 'This is blood from the sword! The kings have fought and each has struck his neighbor. Now, Moab, to the spoils!'

3:24 They entered Israel's camp. Israel rose and struck Moab, and they fled before them. They kept going in and striking Moab.

3:25 They tore down the cities. Each man threw his stone onto every good plot, filling it. They blocked every spring of water and brought down every good tree, until the stones of the wall were left demolished. The slingers surrounded it and struck it.

3:26 The king of Moab saw that the battle had become too strong for him. He took with him seven hundred men with drawn swords to break through to the king of Edom, but they could not.

3:27 He took his firstborn son, who had reigned in his place, and offered him as a whole burnt offering on the wall. Great regret came upon Israel, and they withdrew from him and returned to the land.

2 Kings 4

4:1 A woman from among the sons of the prophets cried to Elisha, saying, 'Your slave, my husband, has died. You know that he was a slave who feared the Lord. Now the lender has come to take my two sons as his slaves.'

4:2 Elisha said, 'What should I do for you? Tell me what you have in the house.' She said, 'Your slave woman has nothing in the house except oil with which I may anoint myself.'

4:3 He said to her, 'Go, ask for vessels from outside, from all your neighbors—empty vessels, not a few.'

4:4 'Then go inside and shut the door behind yourself and your sons. Pour into these vessels, and take away each full one.'

4:5 She went away from him and did so. She shut the door behind herself and her sons. They kept bringing vessels to her, and she kept pouring,

4:6 until the vessels were full. She said to her sons, 'Bring me another vessel.' They said to her, 'There is no other vessel.' Then the oil stopped.

4:7 She came and reported to the man of God. Elisha said, 'Go, sell the oil, and pay your interest. You and your sons can live on the remaining oil.'

4:8 One day Elisha passed through Shunem. A prominent woman was there, and she pressed him to eat bread. As he continued coming there over time, he would turn aside to eat there.

4:9 The woman said to her husband, 'Behold, I know that this is a holy man of God who continually passes by us.'

4:10 'Please let us make a small upstairs place for him and put a bed, a table, a stool, and a lampstand there for him. When he comes to us, he can turn aside there.'

4:11 One day he came there, turned aside to the upper room, and slept there.

4:12 He said to Gehazi his attendant, ‘Call this Shunammite woman for me.’ He called her, and she stood before him.

4:13 He said to him, ‘Please say to her: Behold, you have shown us all this extraordinary concern. What should be done for you? Do you have a matter for the king or the commander of the army?’ She said, ‘I am living among my own people.’

4:14 He said, ‘What should be done for her?’ Gehazi his attendant said, ‘Indeed, she has no son, and her husband is an old man.’

4:15 He called her, and she stood beside the door.

4:16 Elisha said to her, ‘At this season, as the season comes alive, you will be holding a son.’ She said, ‘No, my lord! Do not deceive your slave woman.’

4:17 The woman conceived and bore a son at that season, as the season came alive, just as Elisha had told her.

4:18 The child grew strong. When the child went out to his father, to the reapers,

4:19 he said to his father, ‘My head, my head!’ His father said to the attendant, ‘Carry him to his mother.’

4:20 He carried him to his mother. The boy lay on her knees until noon, and died.

4:21 She carried him up and laid him on the bed of the man of God, shut the door behind him, and went out.

4:22 She called her husband and said, ‘Please send me one of the attendants and one of the female donkeys, so that I may run to the man of God and return.’

4:23 He said, ‘Why are you going to him this day? It is neither new moon nor Sabbath.’ She said, ‘Peace.’

4:24 She saddled the female donkey and said to her attendant, ‘Lead on, go. Do not hold me back from riding unless I tell you.

4:25 Come, and you will go and come to the man of God at Mount Carmel.’ When Elisha saw her coming, he said to Gehazi his attendant, ‘Behold, there is that Shunammite woman.’

4:26 ‘Now run to meet her and say: Is there peace with you? Is there peace with your husband? Is there peace with the child?’ She said, ‘Peace.’

4:27 She came to Elisha at the mountain and seized his feet. Gehazi approached to push her away, but Elisha said, ‘Leave her alone, for her soul is in pain within her. The Lord has hidden it from me and has not told me.’

4:28 She said, ‘Did I ask my lord for a son? Did I not say, Do not play me false?’

4:29 Elisha said to Gehazi, ‘Fasten your belt, take my staff in your hand, and come. If you meet a man, do not bless him, and if a man blesses you, do not answer him. Place my staff on the child’s face.’

4:30 The child’s mother said, ‘As the Lord lives, and as you live, I will not leave you.’ Elisha rose and went behind her.

4:31 Gehazi went ahead of her and placed the staff on the child’s face, but there was no voice and no hearing. He returned to meet him and reported, ‘The child has not been raised.’

4:32 Elisha entered the house, and there was the child, dead, lying on his bed.

4:33 Elisha entered the house, shut the door behind the two of them, and prayed to the Lord.

4:34 He went up and lay upon the child, putting his mouth on his mouth, his eyes on his eyes, and his hands on his hands. He bent over him, and the child’s flesh was warmed.

4:35 He returned and walked in the house this way and that. He went up and bent over the child as many as seven times, and the child opened his eyes.

4:36 Elisha called out to Gehazi and said, ‘Call this Shunammite woman.’ He called, and she came in to him. Elisha said, ‘Take your son.’

4:37 The woman came in, fell at his feet, and bowed to the ground. She took her son and went out.

4:38 Elisha returned to Gilgal. There was famine in the land, and the sons of the prophets were sitting before him. Elisha said to his attendant, ‘Set on the large cauldron and prepare a cooked dish for the sons of the prophets.’

4:39 One went out into the field to gather arioth. He found a vine in the field and gathered wild round fruit from it, filling his garment. He put it into the cauldron of the cooked dish, for they did not recognize it.

4:40 He poured it out for the men to eat. As they ate from the cooked dish, look—they cried out, ‘Death is in the cauldron, man of God!’ They could not eat it.

4:41 He said, ‘Bring flour and put it into the cauldron.’ Elisha said to Gehazi the attendant, ‘Pour it out for the people, and let them eat.’ There was no longer anything harmful there in the cauldron.

4:42 A man passed through from Baithsarisa and brought the man of God twenty barley loaves of firstfruits and cakes of dried fruit. He said, ‘Give them to the people, and let them eat.’

4:43 His minister said, ‘How can I put this before a hundred men?’ He said, ‘Give it to the people, and let them eat, for thus says the Lord: They will eat and leave some over.’

4:44 They ate and left some over, according to the word of the Lord.

2 Kings 5

5:1 Naaman, commander of Syria’s army, was a great man before his master and admired in his presence, for through him the Lord had given deliverance to Syria. The man was powerful in strength, but afflicted with leprosy.

5:2 Lightly equipped Syrians had gone out and taken captive a young girl from the land of Israel. She attended Naaman’s wife.

5:3 She said to her mistress, ‘If only my master were before the prophet of God who is in Samaria! Then he would free him from his leprosy.’

5:4 She went in and reported to her own master, saying, ‘Thus and thus the girl from the land of Israel has spoken.’

5:5 The king of Syria said to Naaman, ‘Come, go in, and I will send a letter to the king of Israel.’ He went, taking with him ten talents of silver, six thousand gold coins, and ten changes of robes.

5:6 He brought the letter to the king of Israel. It said, ‘Now, when this letter reaches you, behold, I have sent you Naaman my slave, and you shall free him from his leprosy.’

5:7 When the king of Israel read the letter, he tore his garments and said, ‘Am I God, to put to death and bring to life, that this man sends to me to free a man from his leprosy? Please understand and see: this man is looking for a pretext against me.’

5:8 When Elisha heard that the king of Israel had torn his garments, he sent word to the king of Israel, saying, ‘Why have you torn your garments? Please let Naaman come to me, and let him know that there is a prophet in Israel.’

5:9 Naaman came with a horse and chariot and stood at the doors of Elisha’s house.

5:10 Elisha sent a messenger to him, saying, ‘Go and bathe seven times in the Jordan. Your flesh will be restored to you, and you will be cleansed.’

5:11 Naaman became angry and went away, saying, ‘Behold, I thought that he would come out to me, stand, call on the name of his God, place his hand on the place, and remove the leprous condition.’

5:12 ‘Are not Abanah and Pharpar, the rivers of Damascus, better than the Jordan and all the waters of Israel? Could I not go and bathe in them and be cleansed?’ He turned aside and went away in anger.

5:13 His attendants approached and spoke to him: ‘The prophet has told you a great thing; will you not do it? And he has said to you, Bathe and be cleansed.’

5:14 And Naaman went down, and dipped himself in the Jordan seven times, according to the word of Elisha; and his flesh was restored as the flesh of a little child, and he was cleansed.

5:15 He returned to Elisha, he and all his company. He came and stood and said, ‘Behold, now I know that there is no God in all the earth except in Israel. Now accept the blessing from your slave.’

5:16 Elisha said, ‘As the Lord lives, before whom I stand, I will not accept it.’ He pressed him to accept, but he would not comply.

5:17 Naaman said, ‘If not, please let your slave be given a pair of mules’ load, and you shall give me some of the red earth, for your slave will no longer offer whole burnt offering or sacrifice to other gods, but to the Lord alone.’

5:18 ‘The Lord will be propitious to your slave when my master enters the house of Remman to bow to him and leans on my arm, and I bow in the house of Remman when he bows in the house of Remman. The Lord will indeed be propitious to your slave in this matter.’

5:19 Elisha said to Naaman, ‘Go in peace.’ He went away from him a debratha of the land.

5:20 Gehazi, Elisha’s attendant, said, ‘Behold, my master has spared this Naaman the Syrian by not taking from his hand what he brought. As the Lord lives, I will run after him and take something from him.’

5:21 Gehazi pursued Naaman. Naaman saw him running after him and turned back from the chariot to meet him.

5:22 He said, ‘Peace. My master sent me, saying: Behold, two young men from the sons of the prophets have now come to me from Mount Ephraim. Please give them a talent of silver and two changes of robes.’

5:23 Naaman said, ‘Take two talents of silver.’ He took them in two bags, with two changes of robes, and placed them on two of his attendants, who carried them ahead of him.

5:24 They came to the dark place. He took the goods from their hands and set them in a house, then sent the men away.

5:25 He went in and stood beside his master. Elisha said to him, ‘From where, Gehazi?’ Gehazi said, ‘Your slave has not gone here or there.’

5:26 Elisha said to him, ‘Did not my heart go with you when the man turned from the chariot to meet you? Now you have taken the silver and now you have taken the garments, and with it you will acquire gardens and olive groves and vineyards and sheep and cattle and male servants and female servants.’

5:27 ‘Naaman’s leprosy will cling to you and to your offspring for ever.’ He went out from his presence afflicted with leprosy, like snow.

2 Kings 6

6:1 The sons of the prophets said to Elisha, ‘Behold, the place where we dwell before you is too narrow for us.’

6:2 ‘Please let us go as far as the Jordan, and let each man take one beam from there. Let us build for ourselves there, to dwell there.’ He said, ‘Go on.’

6:3 One of them said, ‘Please come with your slaves.’ He said, ‘I will go.’

6:4 He went with them. They came to the Jordan and cut the timber.

6:5 Behold, as one of them was bringing down a beam, the iron fell out into the water. He cried, ‘Alas, lord! It was borrowed!’

6:6 The man of God said, ‘Where did it fall?’ He showed him the place. He chipped off a piece of wood and threw it there, and the iron floated.

6:7 He said, ‘Lift it up for yourself.’ He stretched out his hand and took it.

6:8 The king of Syria was at war in Israel. He consulted with his attendants, saying, ‘I will camp at this particular place, Elmoni.’

6:9 Elisha sent word to the king of Israel, saying, ‘Take care not to pass through this place, for Syria is concealed there.’

6:10 The king of Israel sent to the place of which Elisha had told him, and guarded himself from there—not once or twice.

6:11 The soul of the king of Syria was shaken over this matter. He called his attendants and said to them, ‘Will you not tell me who is betraying me to the king of Israel?’

6:12 One of his attendants said, ‘No, my lord king. Elisha, the prophet in Israel, reports to the king of Israel all the words you speak in the chamber of your bedroom.’

6:13 He said, ‘Go and see where he is, and I will send and take him.’ They reported to him, saying, ‘Behold, he is in Dothaim.’

6:14 He sent horse and chariot forces and a large army there. They came by night and encircled the city.

6:15 Elisha’s minister rose early and went out, and there was an army encircling the city, with horse and chariot forces. The attendant said to him, ‘Alas, lord! What shall we do?’

6:16 Elisha said, ‘Do not be afraid, for those with us are more numerous than those with them.’

6:17 Elisha prayed and said, ‘Lord, open the attendant’s eyes so that he may see.’ The Lord opened his eyes, and he saw: behold, the mountain was full of horses, and a chariot of fire was all around Elisha.

6:18 They came down to him, and Elisha prayed to the Lord, saying, ‘I pray Thee, strike this nation with blindness.’ He struck them with blindness according to Elisha’s word.

6:19 Elisha said to them, ‘This is not the city or the road. Follow me, and I will lead you to the man you seek.’ He led them to Samaria.

6:20 When they entered Samaria, Elisha said, ‘I pray Thee, Lord, open their eyes so they may see.’ The Lord opened their eyes, and they saw: behold, they were in the middle of Samaria.

6:21 When the king of Israel saw them, he said, ‘Shall I indeed strike them, father?’

6:22 He said, ‘You shall not strike them, except those whom you have captured with your sword and your bow—you strike those. Set loaves and water before them, and let them eat and drink and go to their master.’

6:23 He set a great spread before them. They ate and drank, and he sent them away. They went to their master, and Syria’s lightly equipped troops no longer came into the land of Israel.

6:24 After this, the son of Ader, king of Syria, gathered his whole army, went up, and laid siege to Samaria.

6:25 There was a great famine in Samaria. They besieged it until a donkey’s head cost fifty shekels of silver, and a quarter of a kab of pigeons’ dung cost five shekels of silver.

6:26 As the king of Israel was passing along the wall, a woman cried to him, saying, ‘Save me, lord king!’

6:27 He said to her, ‘May the Lord not save you! From where could I save you—from the threshing floor or from the winepress?’

6:28 The king said to her, ‘What is the matter with you?’ She said, ‘This woman said to me: Give your son, and we will eat him this day; and my son, we will eat him tomorrow.’

6:29 ‘We boiled my son and ate him. On the second day I said to her, Give your son, and let us eat him. But she hid her son.’

6:30 When the king of Israel heard the woman’s words, he tore his garments. He was passing along the wall, and the people saw sackcloth on his flesh underneath.

6:31 He said, ‘May God do thus to me, and add thus, if Elisha’s head remains on him this day.’

6:32 Elisha was sitting in his house, and the elders were sitting with him. The king sent a man ahead of him. Before the messenger reached him, Elisha said to the elders, ‘Do you know that this son of a murderer has sent to remove my head? Watch: when the messenger comes, shut the door and press him at the door. Is not the sound of his master’s feet behind him?’

6:33 While he was still speaking with them, behold, a messenger came down to him and said, ‘Behold, this calamity is from the Lord. Why should I wait for the Lord any longer?’

2 Kings 7

7:1 Elisha said, ‘Hear the word of the Lord. Thus says the Lord: About this hour tomorrow, a measure of fine flour will sell for a shekel, and two measures of barley for a shekel, at the gates of Samaria.’

7:2 The officer on whose arm the king leaned answered Elisha, saying, ‘Behold, the Lord will make floodgates in heaven—surely this word cannot come true?’ Elisha said, ‘Behold, you will see it with your eyes, but you will not eat from there.’

7:3 Four leprous men were beside the city’s doorway. One said to his neighbor, ‘Why are we sitting here until we die?’

7:4 ‘If we say, Let us enter the city, the famine is in the city, and we will die there. If we sit here, we will die. Now come, let us throw ourselves upon the camp of Syria. If they keep us alive, we will live; if they kill us, we will die.’

7:5 They rose in the darkness to enter Syria’s camp. They came to a part of Syria’s camp, and behold, no man was there.

7:6 The Lord had made Syria’s camp hear the sound of a chariot, the sound of horse forces, and the sound of a great army. One said to his brother, ‘Now the king of Israel has hired the kings of the Hittites and the kings of Egypt against us, to come upon us.’

7:7 They rose and ran away in the darkness, abandoning their tents, their horses, and their donkeys in the camp just as it was, and fled for their lives.

7:8 These leprous men entered as far as part of the camp and entered one tent. They ate and drank, carried away silver, gold, and clothing from there, and went away. They returned, entered another tent, took things from there, and went and hid them.

7:9 One said to his neighbor, ‘We are not acting rightly. This day is a day of good news, yet we are silent and remain until morning light, and we will encounter lawlessness. Now come, let us go in and report to the king’s house.’

7:10 They came and cried toward the city gate and reported to them, saying, ‘We entered Syria’s camp, and behold, no man was there, not a human voice—only a tethered horse and a donkey, and their tents just as they were.’

7:11 The gatekeepers cried out and reported it inside the king’s house.

7:12 The king rose in the night and said to his attendants, ‘I will tell you what Syria has done to us. They know that we are hungry. They have left the camp and hidden in the field, saying: They will come out of the city; we will seize them alive and enter the city.’

7:13 One of his attendants answered, ‘Please let them take five of the remaining horses left here. Behold, they are like all the multitude of Israel that is failing. We will send there and see.’

7:14 They took two horse riders, and the king of Israel sent them after the king of Syria, saying, ‘Go and see.’

7:15 They followed them as far as the Jordan, and behold, the whole road was full of garments and equipment that Syria had thrown away in their panic. The messengers returned and reported to the king.

7:16 The people went out and plundered Syria’s camp. A measure of fine flour sold for a shekel, and two measures of barley for a shekel, according to the word of the Lord.

7:17 The king had placed the officer on whose arm the king leaned over the gate. The people trampled him in the gate, and he died, just as the man of God had said when the messenger came down to him.

7:18 It happened just as Elisha had said to the king: ‘Two measures of barley for a shekel, and a measure of fine flour for a shekel, will be available about this hour tomorrow at the gate of Samaria.’

7:19 The officer had answered Elisha, saying, ‘Behold, the Lord makes floodgates in heaven—surely this word cannot come true?’ Elisha had said, ‘Behold, you will see it with your eyes, but you will not eat from there.’

7:20 So it happened: the people trampled him in the gate, and he died.

2 Kings 8

8:1 Elisha had spoken to the woman whose son he had revived, saying, ‘Rise and go, you and your household, and live as a sojourner wherever you may. For the Lord has called famine upon the land, and indeed it has come upon the land for seven years.’

8:2 The woman rose and acted according to Elisha’s word. She and her household went and lived as sojourners in the land of the foreigners for seven years.

8:3 After the end of seven years, the woman returned from the land of the foreigners to the city and came to cry to the king about her house and her fields.

8:4 The king was speaking to Gehazi, the attendant of Elisha the man of God, saying, ‘Please recount to me all the great things Elisha has done.’

8:5 As he was explaining to the king how he had revived a dead son, behold, the woman whose son Elisha had revived was crying to the king about her house and her fields. Gehazi said, ‘Lord king, this is the woman, and this is her son whom Elisha revived.’

8:6 The king questioned the woman, and she recounted it to him. The king assigned her one eunuch, saying, ‘Restore all her belongings and all the produce of her field from the day she left the land until now.’

8:7 Elisha came to Damascus, and the son of Ader, king of Syria, was ill. They reported to him, saying, ‘The man of God has come here.’

8:8 The king said to Hazael, ‘Take a manaa in your hand and go to meet the man of God. Inquire of the Lord through him, saying, Will I recover from this illness of mine?’

8:9 Hazael went to meet him, taking a manaa in his hand and all the good things of Damascus, a load for forty camels. He came and stood before him and said to Elisha, ‘Your son, the son of Ader, king of Syria, sent me to you, saying, Will I recover from this illness of mine?’

8:10 Elisha said, ‘Go, tell him: You will surely live. And the Lord has shown me that you will surely die.’

8:11 He stood before his face and held it until shame, and the man of God wept.

8:12 Hazael said, ‘Why does my lord weep?’ He said, ‘Because I know all the evils you will do to the sons of Israel: you will send their strongholds into fire, kill their chosen men with the sword, dash down their infants, and tear open their pregnant women.’

8:13 Hazael said, ‘Who is your slave, a dead dog, that he should do this thing?’ Elisha said, ‘The Lord has shown me you reigning over Syria.’

8:14 He went away from Elisha and entered his master’s presence. He said to him, ‘What did Elisha say to you?’ He said, ‘He told me, You will surely live.’

8:15 The next day he took the machma, dipped it in the water, and wrapped it over his face. He died, and Hazael became king in his place.

8:16 In the fifth year of Joram son of Ahab king of Israel, Joram son of Jehoshaphat became king of Judah.

8:17 He was thirty-two years old when he became king, and he reigned eight years in Jerusalem.

8:18 He walked in the way of the kings of Israel, as the house of Ahab had done, for Ahab’s daughter was his wife. He did what was evil before the Lord.

8:19 Yet the Lord was unwilling to destroy Judah because of David His slave, as He had said He would give a lamp to him and to his sons all the days.

8:20 In his days Edom broke away from beneath Judah’s hand and made a king over themselves.

8:21 Joram went up to Sior with all the chariots. He rose and struck the Edomites who had encircled him and the chariot commanders, and the people fled to their dwellings.

8:22 Edom has remained broken away from beneath Judah’s hand to this day. Lobena also broke away at that time.

8:23 The rest of the acts of Joram, and everything he did—behold, are these not written in the book of the daily records for the kings of Judah?

8:24 Joram lay down with his fathers and was buried with his fathers in the city of David his father. Ahaziah his son became king in his place.

8:25 In the twelfth year of Joram son of Ahab king of Israel, Ahaziah son of Joram became king.

8:26 Ahaziah was twenty-two years old when he became king, and he reigned one year in Jerusalem. His mother’s name was Athaliah, daughter of Omri king of Israel.

8:27 He walked in the way of the house of Ahab and did what was evil before the Lord, just as the house of Ahab did.

8:28 He went with Joram son of Ahab to war against Hazael king of the foreigners at Remmoth-gilead. The Syrians struck Joram.

8:29 King Joram returned to Jezreel to be treated for the wounds they had inflicted on him at Remmoth when he fought Hazael king of Syria. Ahaziah son of Joram went down to see Joram son of Ahab at Jezreel, because he was ill.

2 Kings 9

9:1 Elisha the prophet called one of the sons of the prophets and said to him, ‘Fasten your belt, take this flask of oil in your hand, and go to Remmoth-gilead.’

9:2 ‘Go in there and look there for Jehu son of Jehoshaphat son of Nimshi. Go in, make him rise from among his brothers, and bring him into a chamber within a chamber.’

9:3 ‘Take the flask of oil, pour it over his head, and say: Thus says the Lord: I have anointed you king over Israel. Then open the door and flee; do not remain.’

9:4 The young man, the prophet, went to Remmoth-gilead

9:5 and entered, and there the army commanders were sitting. He said, ‘I have a word for you, commander.’ Jehu said, ‘For which of all of us?’ He said, ‘For you, commander.’

9:6 He rose and entered the house. He poured the oil over his head and said to him, ‘Thus says the Lord, the God of Israel: I have anointed you king over the Lord’s people, over Israel,

9:7 and you shall destroy the house of Ahab your master from before Me, and you shall avenge the blood of My slaves the prophets and the blood of all the Lord’s slaves at Jezebel’s hand

9:8 and at the hand of the whole house of Ahab. You shall destroy from Ahab’s house every one who urinates against a wall, both confined and abandoned in Israel.

9:9 I will make the house of Ahab like the house of Jeroboam son of Nebat and like the house of Baasha son of Ahijah.

9:10 Dogs shall devour Jezebel in the portion of Jezreel, and there will be no one to bury her.’ He opened the door and fled.

9:11 Jehu came out to his master’s attendants. They said to him, ‘Is there peace? Why did this deranged man come in to you?’ He said to them, ‘You know the man and his idle chatter.’

9:12 They said, ‘That is wrong! Please report it to us.’ Jehu said to them, ‘Thus and thus he spoke to me, saying: Thus says the Lord: I have anointed you king over Israel.’

9:13 On hearing it, they hurried, each took his garment and placed it beneath him on the garem of the steps, and they sounded a horn trumpet and said, ‘Jehu has become king!’

9:14 Jehu son of Jehoshaphat son of Nimshi conspired against Joram. Joram himself and all Israel had been guarding Remmoth-gilead against Hazael king of Syria,

9:15 and King Joram had returned to Jezreel to be treated for the wounds the Syrians had inflicted on him when he fought Hazael king of Syria. Jehu said, ‘If your life is with me, let no one escape from the city to go and report in Jezreel.’

9:16 Jehu rode on horseback, went on, and came down to Jezreel, for Joram king of Israel was being treated in Jezreel for the arrow wounds with which the Aramim had shot him at Rammath in the war against Hazael king of Syria, for he was powerful and a man of might. Ahaziah king of Judah had gone down to see Joram.

9:17 The lookout went up onto the tower in Jezreel. He saw Jehu’s dust as he approached and said, ‘I see dust.’ Joram said, ‘Take a rider and send him before them, and let him say, Is there peace?’

9:18 The horse rider went to meet them and said, ‘Thus says the king: Is there peace?’ Jehu said, ‘What have you to do with peace? Turn back behind me.’ The lookout reported, ‘The messenger has reached them but has not returned.’

9:19 He sent a second horse rider. He came to him and said, ‘Thus says the king: Is there peace?’ Jehu said, ‘What have you to do with peace? Turn back behind me.’

9:20 The lookout reported, ‘He has reached them but has not returned.’ The driver was driving Jehu son of Nimshi, for he was in a deranged state.

9:21 Joram said, ‘Yoke up!’ A chariot was yoked. Joram king of Israel and Ahaziah king of Judah went out, each in his chariot, to meet Jehu. They found him in the portion of Naboth the Jezreelite.

9:22 When Joram saw Jehu, he said, ‘Is there peace, Jehu?’ Jehu said, ‘What peace? The prostitutions of Jezebel your mother and her many sorceries still remain.’

9:23 Joram turned his hands to flee and said to Ahaziah, ‘Deceit, Ahaziah!’

9:24 Jehu filled his hand with the bow and struck Joram between his arms. The arrow came out through his heart, and he bent down onto his knees.

9:25 Jehu said to Badekar his officer, ‘Throw him into the portion of the field of Naboth the Jezreelite. For I remember you and me riding on paired teams behind Ahab his father, when the Lord took up this oracle against him, saying:

9:26 “Surely, alongside Naboth’s blood, I saw the blood of his sons yesterday, says the Lord, and I will repay him in this portion, says the Lord.” Now lift him up and throw him into the portion, according to the word of the Lord.’

9:27 Ahaziah king of Judah saw this and fled by the road of Baithaggan. Jehu pursued him and said, ‘Him too!’ He struck him in the chariot on the ascent of Gai, which is Ibleam. He fled to Megiddo and died there.

9:28 His attendants placed him on the chariot, brought him to Jerusalem, and buried him in his tomb in the city of David.

9:29 In the eleventh year of Joram king of Israel, Ahaziah became king over Judah.

9:30 Jehu came to Jezreel. Jezebel heard, painted her eyes with antimony, adorned her head, and looked out through the window.

9:31 As Jehu entered the city, she said, ‘Is there peace, Zimri, murderer of his master?’

9:32 He lifted his face toward the window, saw her, and said, ‘Who are you? Come down with me.’ Two eunuchs leaned down toward him.

9:33 He said, ‘Roll her down!’ They rolled her down. Some of her blood spattered the wall and the horses, and they trampled her.

9:34 Jehu went in, ate and drank, and said, ‘Please attend to this cursed woman and bury her, for she is a king’s daughter.’

9:35 They went to bury her, but found nothing else of her except the skull, the feet, and the traces of the hands.

9:36 They returned and reported to him. He said, ‘It is the word of the Lord that He spoke through His slave Elijah the Tishbite, saying: In the portion of Jezreel dogs will devour Jezebel’s flesh,

9:37 and Jezebel’s carcass will be like dung on the surface of the field in the portion of Jezreel, so that they cannot say, Jezebel.’

2 Kings 10

10:1 Ahab had seventy sons in Samaria. Jehu wrote a letter and sent it to Samaria, to the rulers of Samaria, the elders, and the guardians of Ahab’s sons, saying:

10:2 ‘Now, when this letter reaches you, your master’s sons are with you, and the chariot force, horses, fortified cities, and weapons are with you.

10:3 Look for the good and upright one among your master’s sons, place him on his father’s throne, and fight for your master’s house.’

10:4 They were greatly afraid and said, ‘Behold, the two kings did not stand before him. How shall we stand?’

10:5 Those over the palace, those over the city, the elders, and the guardians sent word to Jehu, saying, ‘We are your attendants. Everything you tell us, we will do. We will make no man king. We will do what is good in your eyes.’

10:6 He wrote them a second letter, saying, ‘If you are for me and obey my voice, take the heads of the men, your master’s sons, and bring them to me at Jezreel about this hour tomorrow.’ The king’s sons were seventy men; these prominent men of the city were bringing them up.

10:7 When the letter reached them, they took the king’s sons and slaughtered them, seventy men. They put their heads in baskets and sent them to him at Jezreel.

10:8 The messenger came and reported, saying, ‘They have brought the heads of the king’s sons.’ He said, ‘Put them in two mounds beside the doorway of the gate until morning.’

10:9 In the morning he went out, stood in the city’s gateway, and said to all the people, ‘You are righteous. Behold, I conspired against my master and killed him. But who struck all these?’

10:10 ‘See—Appho—that nothing of the Lord’s word that the Lord spoke against Ahab’s house will fall to the ground. The Lord has done all that He spoke through His slave Elijah.’

10:11 Jehu struck all who remained in Ahab’s house in Jezreel, all his prominent men, his acquaintances, and his priests, so that he left him no remnant.

10:12 He rose and went toward Samaria. He was at Baithakad of the shepherds on the road,

10:13 and Jehu found the brothers of Ahaziah king of Judah. He said, ‘Who are you?’ They said, ‘We are Ahaziah’s brothers, and we have come down for the peace of the king’s sons and the ruling lady’s sons.’

10:14 He said, ‘Seize them alive.’ They seized them alive and slaughtered them at Baithakad, forty-two men. He left not one of them.

10:15 He went from there and found Jonadab son of Rechab on the road coming to meet him, and blessed him. Jehu said to him, ‘Is your heart upright with my heart, as my heart is with your heart?’ Jonadab said, ‘It is.’ Jehu said, ‘If it is, give me your hand.’ He gave his hand, and he brought him up to himself onto the chariot.

10:16 He said to him, ‘Come with me and see me being zealous for the Lord Sabaoth.’ He seated him in his chariot.

10:17 He entered Samaria and struck all who remained of Ahab in Samaria until he made him disappear, according to the word of the Lord that He had spoken to Elijah.

10:18 Jehu gathered all the people and said to them, ‘Ahab served Baal a little; Jehu indeed will serve him much.’

10:19 ‘Now, all Baal’s prophets, summon to me all his slaves and his priests. Let no man be absent, for I have a great sacrifice for Baal. Whoever is absent will not live.’ Jehu acted with trickery, so that he might destroy Baal’s slaves.

10:20 Jehu said, ‘Consecrate a sacrificial festival for Baal.’ They proclaimed it.

10:21 Jehu sent throughout Israel, saying, ‘Now, all Baal’s slaves, all his priests, and all his prophets, let no one stay away, for I am making a great sacrifice. Whoever stays away will not live.’ All Baal’s slaves, all his priests, and all his prophets came; not one man remained who did not arrive. They entered Baal’s house, and Baal’s house was filled from mouth to mouth.

10:22 Jehu said to the one over the house of Mesthaal, ‘Bring out garments for all Baal’s slaves.’ The dresser brought them out for them.

10:23 Jehu and Jonadab son of Rechab entered Baal’s house. He said to Baal’s slaves, ‘Search and see whether any of the Lord’s slaves are with you, for there must be only Baal’s slaves alone.’

10:24 He went in to perform the sacrifices and whole burnt offerings. Jehu stationed eighty men outside for himself and said, ‘If any man is saved from the men I bring into your hands, his life shall be in place of his life.’

10:25 When he finished performing the whole burnt offering, Jehu said to the runners and officers, ‘Go in and strike them. Let no man come out from them.’ They struck them with the edge of the sword. The runners and officers threw them out and went as far as the city of Baal’s house.

10:26 They brought out Baal’s pillar and burned it.

10:27 They pulled down Baal’s pillars and tore down Baal’s house, making it latrines to this day.

10:28 Jehu made Baal disappear from Israel.

10:29 Yet Jehu did not turn away from following the sins of Jeroboam son of Nebat, who caused Israel to sin: the golden heifers in Bethel and in Dan.

10:30 The Lord said to Jehu, ‘Because you have done well in doing what is upright in My eyes, and have done to Ahab’s house everything that was in My heart, sons of yours to the fourth generation will sit on Israel’s throne.’

10:31 But Jehu did not take care to walk in the law of the Lord, the God of Israel, with his whole heart. He did not turn away from the sins of Jeroboam son of Nebat, who caused Israel to sin.

10:32 In those days the Lord began cutting down within Israel, and Hazael struck them throughout Israel’s territory,

10:33 from the Jordan toward sunrise, all the land of Gilead belonging to Gad, Reuben, and Manasseh, from Aroer on the bank of the Arnon torrent, both Gilead and Bashan.

10:34 The rest of the acts of Jehu, everything he did, all his power, and the engagements he fought—are these not written in the book of the daily records for the kings of Israel?

10:35 Jehu lay down with his fathers, and they buried him in Samaria. Jehoahaz his son became king in his place.

10:36 The days Jehu reigned over Israel were twenty-eight years in Samaria.

2 Kings 11

11:1 Athaliah, Ahaziah’s mother, saw that her sons had died, and destroyed all the royal offspring.

11:2 Jehosheba, daughter of King Joram and sister of Ahaziah, took Joash, her brother’s son, and stole him away from among the king’s sons who were being put to death—him and his nurse—in the chamber of the beds. She hid him from Athaliah, and he was not put to death.

11:3 He remained with her in the Lord’s house, hidden for six years, while Athaliah was reigning over the land.

11:4 In the seventh year Jehoiada the priest sent for the captains of hundreds, the Chorri and the Rasim. He brought them to him into the Lord’s house, made a covenant of the Lord with them, put them under oath before the Lord, and Jehoiada showed them the king’s son.

11:5 He commanded them, saying, ‘This is what you shall do: let a third of you enter on the Sabbath, and you shall guard the king’s house at the gateway,

11:6 and a third shall be at the Gate of the Roads, and a third at the gate behind the runners. Keep the watch over the house.

11:7 The two divisions among you, everyone going out on the Sabbath, shall keep watch over the Lord’s house for the king.

11:8 Surround the king on every side, each man with his equipment in his hand. Whoever enters the saderoth shall die.’ And he was with the king when he went out and came in.

11:9 The captains of hundreds did everything Jehoiada the discerning one commanded. Each took his men entering on the Sabbath, together with those going out on the Sabbath, and came to Jehoiada the priest.

11:10 The priest gave the captains of hundreds King David’s lances and threefold weapons that were in the Lord’s house.

11:11 The runners stood, each man with his equipment in his hand, from the house’s right flank to its left flank, beside the altar and the house, all around the king.

11:12 He brought out the king’s son and put the nezer and the testimony upon him. He made him king and anointed him, and they clapped their hands and said, ‘Long live the king!’

11:13 Athaliah heard the sound of the running people and entered among the people in the Lord’s house.

11:14 She looked, and there was the king standing by the pillar according to the ordinance, with the singers and trumpets beside the king. All the people of the land were rejoicing and sounding trumpets. Athaliah tore her garments and cried, ‘Conspiracy! Conspiracy!’

11:15 Jehoiada the priest commanded the captains of hundreds, the army’s overseers, and said to them, ‘Bring her out from inside the saderoth. Whoever enters after her shall certainly be put to death by the sword.’ For the priest had said, ‘She must not die in the Lord’s house.’

11:16 They laid hands on her. She entered by the way of the horses’ entrance of the king’s house, and died there.

11:17 Jehoiada made a covenant between the Lord, the king, and the people, that they should be the Lord’s people, and between the king and the people.

11:18 All the people of the land entered Baal’s house and pulled it down. They thoroughly shattered its altars and images, and killed Mattan, Baal’s priest, before the altars. The priest appointed overseers for the Lord’s house.

11:19 He took the captains of hundreds, the Chorri, the Rasim, and all the people of the land. They brought the king down from the Lord’s house. He entered the king’s house by the way of the Runners’ Gate, and they seated him on the throne of the kings.

11:20 All the people of the land rejoiced, and the city became quiet. They had put Athaliah to death by the sword in the king’s house.

2 Kings 12

12:1 Joash was seven years old when he became king.

12:2 In Jehu’s seventh year Joash became king, and he reigned forty years in Jerusalem. His mother’s name was Abia of Beersheba.

12:3 Joash did what was upright before the Lord all the days in which Jehoiada the priest enlightened him.

12:4 Yet the high places were not removed, and the people were still sacrificing and burning incense there at the high places.

12:5 Joash said to the priests, ‘All the silver of the holy things received into the Lord’s house—silver of assessment, each man taking silver of assessment, and all silver that may arise in a man’s heart to bring into the Lord’s house—

12:6 let the priests receive it for themselves, each from their sale, and they shall strengthen the bedek of the house wherever bedek is found.’

12:7 In the twenty-third year of King Joash, the priests had not strengthened the bedek of the house.

12:8 King Joash called Jehoiada the priest and the priests and said to them, ‘Why are you not strengthening the bedek of the house? Now take no silver from your sales, but give it for the bedek of the house.’

12:9 The priests agreed neither to take silver from the people nor to strengthen the bedek of the house.

12:10 Jehoiada the priest took a chest, bored a hole in its board, and placed it beside Iamibin, in the house of a man of the Lord’s house. The priests guarding the doorpost put in all the silver found in the Lord’s house.

12:11 Whenever they saw that there was much silver in the chest, the king’s scribe and the high priest came up. They bound up and counted the silver found in the Lord’s house.

12:12 They placed the prepared silver in the hands of those doing the work, the overseers of the Lord’s house. They paid it out to the carpenters and builders working on the Lord’s house,

12:13 to the wall builders and stone quarriers, to acquire timber and quarried stones to make firm the bedek of the Lord’s house, for everything spent on strengthening the house.

12:14 But silver doors, nails, bowls, trumpets, or any gold or silver vessel were not to be made for the Lord’s house from the silver brought into the Lord’s house.

12:15 They would give it to those doing the work, and with it they strengthened the Lord’s house.

12:16 They did not call the men to account into whose hands they placed the silver to give to those doing the work, for they acted in their trustworthiness.

12:17 Silver for sin and silver for trespass, whatever was brought into the Lord’s house, belonged to the priests.

12:18 Then Hazael king of Syria went up, fought against Gath, and seized it. Hazael set his face to go up against Jerusalem.

12:19 Joash king of Judah took all the holy things that Jehoshaphat, Joram, and Ahaziah, his fathers and kings of Judah, had consecrated, his own holy things, and all the gold found in the treasuries of the Lord’s house and the king’s house. He sent them to Hazael king of Syria, and he went away from Jerusalem.

12:20 The rest of the acts of Joash, and everything he did—behold, are these not written in the book of the daily records for the kings of Judah?

12:21 His slaves rose, bound together a conspiracy, and struck Joash in the house of Mallo in Gaalla.

12:22 Jezichar son of Jemuath and Jezebuth—his son Shomer—his slaves, struck him, and he died. They buried him with his fathers in the city of David, and Amaziah his son became king in his place.

2 Kings 13

13:1 In the twenty-third year of Joash son of Ahaziah, king of Judah, Jehoahaz son of Jehu became king in Samaria, for seventeen years.

13:2 He did evil in the Lord’s eyes and followed the sins of Jeroboam son of Nebat, who caused Israel to sin; he did not turn away from them.

13:3 The Lord was fiercely angry with Israel, and He gave them into the hand of Hazael king of Syria and into the hand of the son of Ader, Hazael’s son, all those days.

13:4 Jehoahaz entreated the Lord’s face, and the Lord listened to him, for He saw Israel’s affliction, because the king of Syria afflicted them.

13:5 The Lord gave Israel deliverance, and Israel came out from under Syria’s hand. The Israelites lived in their dwellings as in former days.

13:6 Nevertheless, they did not turn away from the sins of Jeroboam’s house, who caused Israel to sin; they walked in them. Moreover, the grove stood in Samaria.

13:7 For no troops were left to Jehoahaz except fifty horsemen, ten chariots, and ten thousand foot soldiers, because the king of Syria destroyed them, and they made them like dust for trampling.

13:8 The rest of Jehoahaz’s deeds, all that he did, and his mighty acts—are these not written in the book of the chronicles of the kings of Israel?

13:9 Jehoahaz lay down with his fathers, and they buried him with his fathers in Samaria. His son Joash became king in his place.

13:10 In the thirty-seventh year of Joash king of Judah, Joash son of Jehoahaz became king over Israel in Samaria, for sixteen years.

13:11 He did evil in the Lord’s eyes. He did not turn away from every sin of Jeroboam son of Nebat, who caused Israel to sin; he walked in them.

13:12 The rest of Joash’s deeds, all that he did, and his mighty acts, which he performed with Amaziah king of Judah—are these not written in the book of the chronicles of the kings of Israel?

13:13 Joash lay down with his fathers, and Jeroboam sat on his throne in Samaria with the sons of Israel.

13:14 Elisha fell ill with the sickness from which he died. Joash king of Israel came down to him, wept over his face, and said, ‘Father, father! Israel’s chariot and its horseman!’

13:15 Elisha said to him, ‘Take a bow and arrows.’ He brought a bow and arrows to him.

13:16 He said to the king, ‘Put your hand on the bow.’ Joash put his hand on the bow, and Elisha placed his hands on the king’s hands.

13:17 He said, ‘Open the window toward the east.’ He opened it. Elisha said, ‘Shoot!’ He shot. He said, ‘An arrow of deliverance for the Lord, an arrow of deliverance against Syria! You shall strike Syria at Aphek until it is finished.’

13:18 Elisha said to him, ‘Take bows.’ He took them. He said to the king of Israel, ‘Strike the ground.’ The king struck three times and stopped.

13:19 The man of God was grieved at him and said, ‘If you had struck five or six times, then you would have struck Syria until it was finished. But now you shall strike Syria three times.’

13:20 Elisha died, and they buried him. Moab's lightly equipped raiders came into the land when the year came round.

13:21 As they were burying the man, suddenly they saw the lightly equipped raider. They threw the man into Elisha's grave. He went and touched Elisha's bones, came to life, and stood on his feet.

13:22 Hazael afflicted Israel all Jehoahaz's days.

13:23 The Lord had mercy on them, pitied them, and looked toward them because of His covenant with Abraham, Isaac, and Jacob. The Lord was unwilling to destroy them and did not cast them from His presence.

13:24 Hazael king of Syria died, and his son, the son of Ader, became king in his place.

13:25 Joash son of Jehoahaz took back from the son of Ader, Hazael's son, the towns he had taken in war from his father Jehoahaz. Joash struck him three times and recovered Israel's towns.

2 Kings 14

14:1 In the second year of Joash son of Jehoahaz, king of Israel, Amaziah son of Joash, king of Judah, became king.

14:2 He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. His mother's name was Joadin, from Jerusalem.

14:3 He did what was right in the Lord's eyes, though not like his father David. He did in accordance with everything his father Joash had done.

14:4 Only he did not remove the high places; the people still sacrificed and burned incense at the high places.

14:5 When the kingdom was firmly in his hand, he struck down his servants who had struck down his father.

14:6 But he did not put the killers' sons to death, as written in the book of Moses' laws, as the Lord commanded: 'Fathers shall not die for sons, and sons shall not die for fathers; each shall die only for his own sins.'

14:7 He struck down ten thousand of Edom in Gaimela, captured the Rock in battle, and named it Kathoel, to this day.

14:8 Then Amaziah sent messengers to Joash son of Jehoahaz son of Jehu, king of Israel, saying, 'Come, let us face one another.'

14:9 Joash king of Israel sent to Amaziah king of Judah, saying, 'The thornbush in Lebanon sent to the cedar in Lebanon: "Give your daughter to my son as a wife." But the wild animals in Lebanon passed by and trampled the thornbush.

14:10 You have indeed struck Idumea, and your heart has lifted you up. Enjoy glory while sitting at home! Why contend in your wickedness? You will fall, you and Judah with you.'

14:11 Amaziah did not listen. The king of Israel went up, and he and Amaziah king of Judah faced one another at Baithsamys in Judah.

14:12 Judah stumbled before Israel, and each man fled to his dwelling.

14:13 Joash son of Jehoahaz, king of Israel, captured Amaziah son of Joash son of Ahaziah, king of Judah, at Baithsamys. He came to Jerusalem and pulled down four hundred cubits of Jerusalem's wall, from the Ephraim Gate to the Corner Gate.

14:14 He took the gold and silver, all the vessels found in the Lord's house and in the treasuries of the king's house, and the sons of the mixed unions, and returned to Samaria.

14:15 The rest of Joash's deeds, what he did in his might, how he fought Amaziah king of Judah—are these not written in the book of the chronicles of the kings of Israel?

14:16 Joash lay down with his fathers and was buried in Samaria with the kings of Israel. His son Jeroboam became king in his place.

14:17 Amaziah son of Joash, king of Judah, lived fifteen years after the death of Joash son of Jehoahaz, king of Israel.

14:18 The rest of Amaziah's deeds and everything he did—are these not written in the book of the chronicles of the kings of Judah?

14:19 They formed a conspiracy against him in Jerusalem, and he fled to Lachish. They sent after him to Lachish and put him to death there.

14:20 They carried him on horses, and he was buried in Jerusalem with his fathers in David's city.

14:21 All the people of Judah took Azariah—he was sixteen years old—and made him king in place of his father Amaziah.

14:22 He built Ailoth and restored it to Judah after the king lay down with his fathers.

14:23 In the fifteenth year of Amaziah son of Joash, king of Judah, Jeroboam son of Joash became king over Israel in Samaria, for forty-one years.

14:24 He did evil before the Lord. He did not turn away from any of the sins of Jeroboam son of Nebat, who caused Israel to sin.

14:25 He shifted Israel's boundary from the entrance of Aimath to the Sea of the Arabah, according to the word of the Lord, Israel's God, which He spoke through His servant Jonah son of Amathi, the prophet from Gethchober.

14:26 For the Lord saw Israel's humiliation was very bitter, and they were few, hemmed in, impoverished, and abandoned; there was no one helping Israel.

14:27 The Lord had not spoken of blotting out Israel's seed from beneath heaven, and He saved them through Jeroboam son of Joash.

14:28 The rest of Jeroboam's deeds, all that he did, his mighty acts, all his warfare, and how he restored Damascus and Aimath to Judah in Israel—are these not written in the book of the chronicles of the kings of Israel?

14:29 Jeroboam lay down with his fathers, with Israel's kings, and Azariah son of Amaziah became king in place of his father.

2 Kings 15

15:1 In the twenty-seventh year of Jeroboam king of Israel, Azariah son of Amaziah, king of Judah, became king.

15:2 He was sixteen years old when he became king, and he reigned fifty-two years in Jerusalem. His mother's name was Chalia, from Jerusalem.

15:3 He did what was right in the Lord's eyes, in accordance with everything his father Amaziah had done.

15:4 Only he did not remove the high places; the people still sacrificed and burned incense at the high places.

15:5 The Lord touched the king, and he was leprous until the day of his death. He reigned in the house of Apphousoth, while Jotham the king's son was over the house, judging the people of the land.

15:6 The rest of Azariah's deeds and all that he did—behold, are these not written in the book of the chronicles of the kings of Judah?

15:7 Azariah lay down with his fathers, and they buried him with his fathers in David's city. His son Jotham became king in his place.

15:8 In the thirty-eighth year of Azariah king of Judah, Zechariah son of Jeroboam became king over Israel in Samaria, for six months.

15:9 He did evil in the Lord's eyes as his fathers had done. He did not turn away from the sins of Jeroboam son of Nebat, who caused Israel to sin.

15:10 Sellum son of Jabis and Keblaam conspired against him, struck him, and put him to death; Sellum became king in his place.

15:11 The rest of Zechariah's deeds—behold, they are written in the book of the chronicles of the kings of Israel.

15:12 The Lord's word which He spoke to Jehu was: 'Your sons to the fourth generation shall sit on Israel's throne.' And so it happened.

15:13 Sellum son of Jabis became king. In the thirty-ninth year of Azariah king of Judah, Sellum reigned a month of days in Samaria.

15:14 Manaem son of Gaddi went up from Tharsila, came to Samaria, struck Sellum son of Jabis in Samaria, and put him to death.

15:15 The rest of Sellum's deeds and the conspiracy he formed—behold, they are written in the book of the chronicles of the kings of Israel.

15:16 Then Manaem struck Thersa, everything in it, and its territory from Thersa, because they did not open to him. He struck it and ripped open the pregnant women.

15:17 In the thirty-ninth year of Azariah king of Judah, Manaem son of Gaddi became king over Israel for ten years in Samaria.

15:18 He did evil in the Lord's eyes. He did not turn away from any of the sins of Jeroboam son of Nebat, who caused Israel to sin.

15:19 In his days Phul king of the Assyrians went up against the land. Manaem gave Phul a thousand talents of silver so that his hand would be with him.

15:20 Manaem exacted the silver from Israel, from everyone mighty in strength, to give to the king of the Assyrians: fifty shekels for each man. The king of the Assyrians returned and did not remain there in the land.

15:21 The rest of Manaem's deeds and all that he did—behold, are these not written in the book of the chronicles of the kings of Israel?

15:22 Manaem lay down with his fathers, and his son Phakeias became king in his place.

15:23 In the fiftieth year of Azariah king of Judah, Phakeias son of Manaem became king over Israel in Samaria, for two years.

15:24 He did evil in the Lord's eyes. He did not turn away from the sins of Jeroboam son of Nebat, who caused Israel to sin.

15:25 Phakee son of Romelias, his third-ranking officer, conspired against him and struck him in Samaria, in front of the king's house, with Argob and Aria. With him were fifty men from the four hundred. He put him to death and became king in his place.

15:26 The rest of Phakeias’s deeds and all that he did—behold, they are written in the book of the chronicles of the kings of Israel.

15:27 In the fifty-second year of Azariah king of Judah, Phakee son of Romelias became king over Israel in Samaria, for twenty years.

15:28 He did evil in the Lord’s eyes. He did not turn away from any of the sins of Jeroboam son of Nebat, who caused Israel to sin.

15:29 In the days of Phakee king of Israel, Thaglathphellasar king of the Assyrians came and took Ain, Abelbaithamaacha, Janoch, Kenez, Asor, Gilead, and Galilee, all Naphtali’s land, and deported them to the Assyrians.

15:30 Hoshea son of Ela formed a conspiracy against Phakee son of Romelias, struck him, put him to death, and became king in his place, in the twentieth year of Jotham son of Azariah.

15:31 The rest of Phakee’s deeds and all that he did—behold, they are written in the book of the chronicles of the kings of Israel.

15:32 In the second year of Phakee son of Romelias, king of Israel, Jotham son of Azariah, king of Judah, became king.

15:33 He was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. His mother’s name was Jerusa daughter of Sadok.

15:34 He did what was right in the Lord’s eyes, in accordance with everything his father Ozias had done.

15:35 Only he did not remove the high places; the people still sacrificed and burned incense at the high places. He built the upper gate of the Lord’s house.

15:36 The rest of Jotham’s deeds and everything he did—are these not written in the book of the chronicles of the kings of Judah?

15:37 In those days the Lord began sending Raasson king of Syria and Phakee son of Romelias against Judah.

15:38 Jotham lay down with his fathers and was buried with his fathers in the city of his father David. His son Ahaz became king in his place.

2 Kings 16

16:1 In the seventeenth year of Phakee son of Romelias, Ahaz son of Jotham, king of Judah, became king.

16:2 Ahaz was twenty years old when he became king, and he reigned sixteen years in Jerusalem. He did not faithfully do what was right in the eyes of the Lord his God, as his father David had done.

16:3 He walked in the way of Jeroboam son of Nebat, king of Israel. He even led his son through fire, according to the abominations of the nations whom the Lord removed before the Israelites.

16:4 He sacrificed and burned incense at the high places, on the hills, and under every leafy tree.

16:5 Then Raasson king of Syria and Phakee son of Romelias, king of Israel, went up to Jerusalem for war. They besieged Ahaz but could not wage the battle successfully.

16:6 At that time Raasson king of Syria restored Ailath to Syria and expelled the Judeans from Ailath. Idumeans came to Ailath and lived there to this day.

16:7 Ahaz sent messengers to Thaglathphellasar king of the Assyrians, saying, ‘I am your slave and your son. Come up and save me from the hand of the king of Syria and the hand of the king of Israel, who are rising against me.’

16:8 Ahaz took the silver and gold found in the treasuries of the Lord’s house and the king’s house, and sent gifts to the king.

16:9 The king of the Assyrians listened to him. The king of the Assyrians went up against Damascus, captured it, deported it, and put Raasson to death.

16:10 King Ahaz went to Damascus to meet Thaglathphellasar king of the Assyrians. He saw the altar in Damascus, and King Ahaz sent Uriah the priest the altar’s likeness and design for all its construction.

16:11 Uriah the priest built the altar in accordance with everything King Ahaz sent from Damascus.

16:12 The king saw the altar and went up onto it.

16:13 He burned his whole burnt offering, his sacrifice, and his drink offering, and poured the blood of his peace offerings against the altar.

16:14 He moved the bronze altar that stood before the Lord from the front of the Lord’s house, from between the altar and the Lord’s house, and placed it at the altar’s north side.

16:15 King Ahaz commanded Uriah the priest: ‘On the great altar offer the morning whole burnt offering and evening sacrifice, the king’s whole burnt offering and sacrifice, and the whole burnt offering of all the people, their sacrifice, and their drink offering. Pour all blood of whole burnt offering and all blood of sacrifice against it. The bronze altar shall be for me for the morning.’

16:16 Uriah the priest did in accordance with everything King Ahaz commanded him.

16:17 King Ahaz cut apart the enclosures of the mechonoth and removed the basin from them. He took the Sea down from the bronze oxen beneath it and placed it on a stone base.

16:18 He built the foundation of the seat in the Lord's house, and he turned the king's outer entrance into the Lord's house because of the king of the Assyrians.

16:19 The rest of Ahaz's deeds, what he did—are these not written in the book of the chronicles of the kings of Judah?

16:20 Ahaz lay down with his fathers and was buried in David's city. His son Hezekiah became king in his place.

2 Kings 17

17:1 In the twelfth year of Ahaz king of Judah, Hoshea son of Ela became king in Samaria over Israel, for nine years.

17:2 He did evil in the Lord's eyes, though not like the kings of Israel who were before him.

17:3 Salamanasar king of the Assyrians went up against him. Hoshea became his slave and paid him manaa.

17:4 The king of the Assyrians found wrongdoing in Hoshea, because he had sent messengers to Segor king of Egypt and had not brought manaa to the king of the Assyrians in that year. The king of the Assyrians besieged him and bound him in prison.

17:5 The king of the Assyrians went up through the whole land, went up to Samaria, and besieged it for three years.

17:6 In Hoshea's ninth year the king of the Assyrians captured Samaria and deported Israel to the Assyrians. He settled them in Alae and Abor, rivers of Gozan, and Ore of the Medes.

17:7 This happened because the Israelites sinned against the Lord their God, who brought them up from Egypt, from under the hand of Pharaoh king of Egypt, and they feared other gods.

17:8 They walked in the ordinances of the nations whom the Lord removed before the Israelites; and Israel's kings, all who acted so,

17:9 and all the Israelites who clothed themselves in words that were not so against the Lord their God, built themselves high places in all their cities, from watchtower to fortified city.

17:10 They set up pillars and groves for themselves on every high hill and under every leafy tree.

17:11 They burned incense there at all the high places like the nations whom the Lord deported before them. They made associates and engraved, to provoke the Lord.

17:12 They served the idols, concerning which the Lord had said to them, 'You shall not do this thing to the Lord.'

17:13 The Lord warned Israel and Judah through all His prophets, every seer: 'Turn from your evil ways and keep My commandments, My ordinances, and all the law I commanded your fathers, all that I sent to them through My servants the prophets.'

17:14 But they did not listen. They hardened their back more than the back of their fathers.

17:15 They did not keep His testimonies by which He warned them. They followed vain things and became vain, and followed the nations around them, concerning whom He had commanded them not to do such things.

17:16 They abandoned the commandments of the Lord their God. They made a casting for themselves, two heifers, made groves, bowed down to all heaven's host, and served Baal.

17:17 They led their sons and daughters through fire, practiced divinations, read omens, and were sold to do evil in the Lord's eyes, provoking Him.

17:18 The Lord was very angry with Israel and removed them from His presence. None remained except the tribe of Judah alone.

17:19 Judah also did not keep the commandments of the Lord their God; they walked in the ordinances Israel had made.

17:20 They rejected the Lord throughout all Israel's seed; He shook them and gave them into the hands of those plundering them, until He cast them from His presence.

17:21 For Israel was apart from David's house, and they made Jeroboam son of Nebat king. Jeroboam thrust Israel away from following the Lord and caused them to commit a great sin.

17:22 The Israelites walked in every sin Jeroboam committed; they did not turn away from it,

17:23 until the Lord removed Israel from His presence, as the Lord had spoken through all His servants the prophets. Israel was deported from its land to the Assyrians, to this day.

17:24 The king of the Assyrians brought from Babylon the one from Chountha, and from Aia, Aimath, and Seppharouain. They were settled in Samaria's cities in place of the Israelites, took possession of Samaria, and lived in its cities.

17:25 At the beginning of their residence, they did not fear the Lord. The Lord sent lions among them, and they killed some of them.

17:26 They told the king of the Assyrians, ‘The nations you did deport and did resettle in Samaria’s cities do not know the judgment of the God of the land. He has sent lions among them, and behold, they are killing them, because they do not know the judgment of the God of the land.’

17:27 The king of the Assyrians commanded, ‘Take away from there; let them go and live there, and they shall enlighten them about the judgment of the God of the land.’

17:28 They brought one of the priests whom they had deported from Samaria, and he lived in Bethel. He enlightened them about how to fear the Lord.

17:29 But each nation made its own gods and placed them in the house of the high places which the Samaritans had made, the nations in their cities where they lived.

17:30 The men of Babylon made Sokchothbainith; the men of Chouth made Nerigel; the men of Aimath made Asimath.

17:31 The Evites made Eblazer and Tharthak, and the Seppharouain burned their sons in fire to Adramelech and Anemelech, gods of Seppharouain.

17:32 They feared the Lord and installed their abominations in the houses of the high places they had made in Samaria, each nation in the city where it lived. They feared the Lord and made priests of the high places for themselves, and performed rites for themselves in the house of the high places.

17:33 They feared the Lord while serving their own gods, according to the judgment of the nations from which he had deported them.

17:34 To this day they acted according to their judgment. They fear, and they act according to their ordinances, their judgment, the law, and the commandment which the Lord commanded Jacob’s sons, whom He named Israel.

17:35 The Lord made a covenant with them and commanded them, ‘You shall not fear other gods, bow down to them, serve them, or sacrifice to them,

17:36 but only the Lord, who brought you up from Egypt with great strength and a raised arm—Him you shall fear, to Him you shall bow down, and to Him you shall sacrifice.

17:37 The ordinances, judgments, law, and commandments He wrote for you, you shall take care to perform all the days; you shall not fear other gods.

17:38 You shall not forget the covenant He made with you, and you shall not fear other gods.

17:39 But you shall fear the Lord your God, and He will rescue you from all your enemies.

17:40 You shall not listen to their judgment, which they themselves practice.’

17:41 These nations feared the Lord while serving their carved images. Their sons and their sons’ sons also do as their fathers did, to this day.

2 Kings 18

18:1 In the third year of Hoshea son of Ela, king of Israel, Hezekiah son of Ahaz, king of Judah, became king.

18:2 He was twenty-five years old when he became king, and he reigned twenty-nine years in Jerusalem. His mother’s name was Abou daughter of Zechariah.

18:3 He did what was right in the Lord’s eyes, in accordance with everything his father David had done.

18:4 He removed the high places, shattered all the pillars, and destroyed the groves and the bronze serpent Moses had made, because until those days the Israelites burned incense to it. He called it Neesthan.

18:5 He hoped in the Lord, Israel’s God. Among Judah’s kings there was none like him after him, nor among those before him.

18:6 He clung to the Lord, did not turn away from following Him, and kept His commandments which He commanded Moses.

18:7 The Lord was with him; in everything he did, he acted with understanding. He broke with the king of the Assyrians and did not serve him.

18:8 He struck the foreigners as far as Gaza and its boundary, from watchtower to fortified city.

18:9 In King Hezekiah’s fourth year—which was the seventh year of Hoshea son of Ela, king of Israel—Salamanassar king of the Assyrians went up against Samaria and besieged it.

18:10 He captured it at the end of three years, in Hezekiah’s sixth year—which was Hoshea king of Israel’s ninth year—and Samaria was captured.

18:11 The king of the Assyrians deported Samaria to the Assyrians and placed them in Alae, on the Abor, the river of Gozan, and in Ore of the Medes.

18:12 This was because they did not listen to the voice of the Lord their God but transgressed His covenant, everything Moses the Lord’s servant commanded. They neither listened nor acted.

18:13 In King Hezekiah’s fourteenth year, Sennacherib king of the Assyrians went up against Judah’s fortified cities and captured them.

18:14 Hezekiah king of Judah sent messengers to the king of the Assyrians at Lachish: ‘I have sinned. Withdraw from me; whatever you impose on me, I will bear.’ The king of the Assyrians imposed on Hezekiah king of Judah three hundred talents of silver and thirty talents of gold.

18:15 Hezekiah gave all the silver found in the Lord’s house and in the treasuries of the king’s house.

18:16 At that time Hezekiah cut apart the doors of the Lord’s sanctuary and the fixed supports which Hezekiah king of Judah had gilded, and gave them to the king of the Assyrians.

18:17 The king of the Assyrians sent Tharthan, Raphis, and Rhapsakes from Lachish to King Hezekiah against Jerusalem with a great force. They went up, came to Jerusalem, and stood at the aqueduct of the upper pool, on the road of the Fuller’s Field.

18:18 They called to Hezekiah. Eliakim son of Chelkias the steward, Somnas the scribe, and Joash son of Asaph the recorder went out to him.

18:19 Rhapsakes said to them, ‘Tell Hezekiah: Thus says the great king, the king of the Assyrians: What is this confidence in which you trust?

18:20 You said—only words of lips!—“Counsel and strength for war.” Now then, in whom do you trust, that you have broken with me?

18:21 Now behold, you have put your trust in this broken reed staff, Egypt. If a man supports himself on it, it enters his hand and pierces it. So is Pharaoh king of Egypt to all who trust him.

18:22 Since you said to me, “We trust the Lord God,” is He not the One whose high places and altars Hezekiah removed, saying to Judah and Jerusalem, “Before this altar you shall bow down in Jerusalem”?

18:23 Now join yourselves to my master, the king of the Assyrians. I will give you two thousand horses if you can provide riders for them.

18:24 How can you turn back the face of one district governor, one of my master’s least servants? Yet you hope in Egypt for chariots and horsemen!

18:25 Now have we come up without the Lord against this place to destroy it? The Lord said to me, “Go up against this land and destroy it.”’

18:26 Eliakim son of Chelkias, Somnas, and Joash said to Rhapsakes, ‘Please speak to your servants in Syrian, for we understand it. Do not speak with us in Judean. Why are you speaking within the hearing of the people on the wall?’

18:27 Rhapsakes said to them, ‘Has my master sent me to speak these words to your master and to you? Was it not to the men sitting on the wall, who are to eat their own dung and drink their own urine together with you?’

18:28 Rhapsakes stood and cried out loudly in Judean: ‘Hear the words of the great king of the Assyrians!

18:29 Thus says the king: Do not let Hezekiah lift you up with words, for he cannot rescue you from my hand.

18:30 Do not let Hezekiah make you hope in the Lord by saying, “The Lord will surely rescue us; this city will certainly not be handed into the hand of the king of the Assyrians.”

18:31 Do not listen to Hezekiah, for thus says the king of the Assyrians: Make a blessing with me and come out to me. Each man shall drink from his vine, eat from his fig tree, and drink water from his cistern,

18:32 until I come and take you to a land like your own, a land of grain, wine, bread, and vineyards, a land of oil-bearing olives and honey. You will live and certainly not die. Do not listen to Hezekiah, because he deceives you, saying, “The Lord will rescue us.”

18:33 Have the gods of the nations ever rescued, each his own country, from the hand of the king of the Assyrians?

18:34 Where is the god of Aimath and Arphad? Where is the god of Seppharouain? And have they rescued Samaria from my hand?

18:35 Who among all the gods of the lands has rescued their lands from my hand, that the Lord should rescue Jerusalem from my hand?’

18:36 They kept silent and did not answer him a word, for the king had commanded, ‘Do not answer him.’

18:37 Eliakim son of Chelkias the steward, Somnas the scribe, and Joash son of Asaph the recorder came to Hezekiah with torn garments and reported Rhapsakes’s words to him.

2 Kings 19

19:1 When King Hezekiah heard, he tore his garments, put on sackcloth, and entered the Lord’s house.

19:2 He sent Eliakim the steward, Somnas the scribe, and the elders of the priests, clothed in sackcloth, to Isaiah the prophet, son of Amos.

19:3 They said to him, ‘Thus says Hezekiah: This day is a day of affliction, rebuke, and provocation. Children have reached the birth pains, but the woman giving birth has no strength.

19:4 Perhaps the Lord your God will hear all Rhapsakes's words, whom his master the king of the Assyrians sent to reproach the living God and to blaspheme with words which the Lord your God has heard. Take up a prayer for the remnant that remains.'

19:5 King Hezekiah's servants came to Isaiah.

19:6 Isaiah said to them, 'Tell your master: Thus says the Lord: Do not fear the words you have heard, with which the king of the Assyrians' young servants blasphemed.

19:7 Behold, I am putting a spirit within him. He shall hear a report and return to his land, and I shall bring him down by the sword in his land.'

19:8 Rhapsakes returned and found the king of the Assyrians fighting against Lomna, for he had heard that he had departed from Lachish.

19:9 He heard concerning Tharaka king of the Ethiopians, 'Behold, he has come out to fight you.' He returned and sent messengers to Hezekiah, saying,

19:10 'Do not let your God, in whom you trust, lift you up by saying, "Jerusalem will certainly not be handed into the hands of the king of the Assyrians."

19:11 Behold, you have heard everything the kings of the Assyrians did to all the lands, devoting them to destruction. And will you be rescued?

19:12 Did the gods of the nations my fathers destroyed rescue them—Gozan, Charran, Raphes, and the sons of Edem in Thaesthen?

19:13 Where are the king of Aimath and the king of Arphad? And where are Seppharouain, Ana, and Ava?'

19:14 Hezekiah took the letters from the messengers' hand and read them. He went up to the Lord's house, and Hezekiah unfolded them before the Lord.

19:15 He said, 'Lord, Israel's God, seated upon the cherubim, Thou alone art God among all the kingdoms of the earth. Thou madest heaven and earth.

19:16 Incline Thine ear, Lord, and hear. Open Thine eyes, Lord, and see. Hear Sennacherib's words, which he sent to reproach the living God.

19:17 For truly, Lord, the kings of the Assyrians have devastated the nations

19:18 and put their gods into the fire, for they are not gods but the work of human hands, wood and stones; so they destroyed them.

19:19 Now, Lord our God, save us from his hand, and all the kingdoms of the earth will know that Thou art the Lord, God alone.'

19:20 Isaiah son of Amos sent to Hezekiah: 'Thus says the Lord, the God of hosts, Israel's God: What you did pray to Me concerning Sennacherib king of the Assyrians, I have heard.

19:21 This is the word the Lord has spoken concerning him: Virgin daughter Zion despises you and sneers at you; daughter Jerusalem shakes her head at you.

19:22 Whom have you reproached and blasphemed? Against whom have you raised your voice? You have lifted your eyes on high against Israel's Holy One!

19:23 Through your messengers you did reproach the Lord and did say, "With the multitude of my chariots I shall climb the mountain heights, Lebanon's flanks. I cut down its cedar's height, its choice cypresses, and came to the melon of its farthest part, the woodland of its Carmel.

19:24 I cooled and drank foreign waters, and with my foot's tread I dried up all rivers of enclosure."

19:25 I formed it; now I brought it. It became a carrying away into exiles of fighting men—fortified cities.

19:26 Their inhabitants grew weak in hand, cowered, and were ashamed. They became field grass or green herbage, rooftop grass, and a trampling before one standing.

19:27 I know your sitting, your going out, your coming in, and your anger against Me.

19:28 Because you were angry with Me and your arrogance rose to My ears, I shall put My hooks in your nostrils and a bridle in your lips, and turn you back by the road on which you came.

19:29 This shall be the sign for you: You shall eat this year what grows by itself, and in the second year what sprouts. In the third, sowing, harvest, and planting vineyards; you shall eat their fruit.

19:30 The rescued remnant of Judah's house shall again take root downward and bear fruit upward.

19:31 For a remnant shall come out from Jerusalem, and one escaping from Mount Zion. The zeal of the Lord of hosts shall do this.

19:32 Not so! Thus says the Lord concerning the king of the Assyrians: He shall not enter this city or shoot an arrow there; no shield shall come before it, and he shall certainly not pour up a siege ramp against it.

19:33 By the road on which he came he shall return; he shall not enter this city, says the Lord.

19:34 I shall shield this city for My own sake and for the sake of David My servant.'

19:35 By night the Lord's angel went out and struck one hundred eighty-five thousand in the Assyrians' camp. When they rose early in the morning, behold, they were all dead bodies.

19:36 Sennacherib king of the Assyrians departed, went away, returned, and lived in Nineveh.

19:37 As he was bowing down in the house of Neserach his god, his sons Adramelech and Sarasar struck him with the sword and escaped to the land of Ararat. His son Asordan became king in his place.

2 Kings 20

20:1 In those days Hezekiah became sick to the point of death. Isaiah son of Amos the prophet came to him and said, ‘Thus says the Lord: Give instructions for your house, for you are dying and shall not live.’

20:2 Hezekiah turned his face to the wall and prayed to the Lord,

20:3 ‘I pray Thee, Lord, remember how I walked before Thee in truth and with a full heart, and did what was good in Thine eyes.’ Hezekiah wept bitterly.

20:4 Isaiah was in the middle courtyard when the Lord’s word came to him:

20:5 ‘Return and tell Hezekiah, leader of My people: Thus says the Lord, the God of your father David: I have heard your prayer and seen your tears. Behold, I shall heal you; on the third day you shall go up to the Lord’s house,

20:6 and I shall add fifteen years to your days. I shall save you and this city from the hand of the king of the Assyrians, and shield this city for My own sake and for the sake of David My servant.’

20:7 He said, ‘Let them take a cake of figs and place it on the ulcer, and he will recover.’

20:8 Hezekiah said to Isaiah, ‘What is the sign that the Lord will heal me and I shall go up to the Lord’s house on the third day?’

20:9 Isaiah said, ‘This is the sign from the Lord that the Lord will do the word He has spoken: The shadow will advance ten steps, if it returns ten steps.’

20:10 Hezekiah said, ‘It is easy for the shadow to incline ten steps. No, let the shadow return ten steps backward.’

20:11 Isaiah the prophet cried to the Lord, and the shadow returned backward ten steps on the stairway.

20:12 At that time Marodachbaladan son of Baladan, king of Babylon, sent letters and manaa to Hezekiah, because he heard that Hezekiah was sick.

20:13 Hezekiah rejoiced over them and showed them the whole house of the nechotha: the silver, gold, spices, fine oil, the house of equipment, and everything found in his treasuries. There was nothing in his house or all his authority that Hezekiah did not show them.

20:14 Isaiah the prophet came to King Hezekiah and said, ‘What did these men say, and from where have they come to you?’ Hezekiah said, ‘They have come to me from a distant land, from Babylon.’

20:15 He said, ‘What have they seen in your house?’ He said, ‘They saw everything in my house. There was nothing in my house that I did not show them, and also the things in my treasuries.’

20:16 Isaiah said to Hezekiah, ‘Hear the Lord’s word:

20:17 Behold, days are coming when everything in your house, and what your fathers stored up to this day, shall be taken to Babylon. No word which the Lord spoke shall be left over.

20:18 He shall take your sons who come forth from you, whom you beget, and they shall be eunuchs in the house of the king of Babylon.’

20:19 Hezekiah said to Isaiah, ‘The word of the Lord which He spoke is good. Let there be peace in my days.’

20:20 The rest of Hezekiah’s deeds, all his might, and what he made—the fountain and aqueduct—and how he brought water into the city—are these not written in the book of the chronicles of the kings of Judah?

20:21 Hezekiah lay down with his fathers and was buried in David’s city. His son Manasseh became king in his place.

2 Kings 21

21:1 Manasseh was twelve years old when he became king, and he reigned fifty-five years in Jerusalem. His mother’s name was Opsiba.

21:2 He did evil in the Lord’s eyes, according to the abominations of the nations whom the Lord removed before the Israelites.

21:3 He rebuilt the high places his father Hezekiah had pulled down, erected an altar for Baal, and made groves as Ahab king of Israel had done. He bowed down to all heaven’s host and served them.

21:4 He built an altar in the Lord’s house, as He had said, ‘In Jerusalem I shall place My name.’

21:5 He built an altar for all heaven’s host in the two courts of the Lord’s house.

21:6 He led his sons through fire, practiced divination from sounds, read omens, and appointed a charmer and knowing ones. He did much evil in the Lord’s eyes, provoking Him.

21:7 He placed the carved image of the grove in the house of which the Lord said to David and his son Solomon, ‘In this house and in Jerusalem, which I chose from all Israel’s tribes, I shall place My name there for ever.

21:8 I shall no longer shake Israel's foot from the land I gave their fathers, for those who keep everything I commanded according to the whole commandment My servant Moses commanded them.'

21:9 But they did not listen. Manasseh led them astray to do evil in the Lord's eyes beyond the nations whom the Lord obliterated before the Israelites.

21:10 The Lord spoke through His servants the prophets:

21:11 'Because Manasseh king of Judah has done these evil abominations, worse than everything the Amorite before him did, and has also caused Judah to sin through their idols,

21:12 not so! Thus says the Lord, Israel's God: Behold, I am bringing disasters upon Jerusalem and Judah, so that both ears of everyone hearing shall ring.

21:13 I shall stretch over Jerusalem Samaria's measure and the weight of Ahab's house. I shall wipe Jerusalem as an alabaster jar is wiped, wiped and overturned on its face.

21:14 I shall reject the remnant of My inheritance and hand them into their enemies' hands. They shall become plunder and booty for all their enemies,

21:15 because they did evil in My eyes and provoked Me from the day I brought their fathers out of Egypt until this day.'

21:16 Manasseh also poured out very much innocent blood, until he filled Jerusalem from end to end, besides his sins by which he caused Judah to do evil in the Lord's eyes.

21:17 The rest of Manasseh's deeds, all that he did, and the sin he committed—are these not written in the book of the chronicles of the kings of Judah?

21:18 Manasseh lay down with his fathers and was buried in the garden of his house, in Oza's garden. His son Amon became king in his place.

21:19 Amon was twenty-two years old when he became king, and he reigned two years in Jerusalem. His mother's name was Mesollam daughter of Arous, from Jeteba.

21:20 He did evil in the Lord's eyes, as his father Manasseh had done.

21:21 He walked in every way his father had walked, served the idols his father had served, and bowed down to them.

21:22 He abandoned the Lord, the God of his fathers, and did not walk in the Lord's way.

21:23 Amon's servants conspired against him and put the king to death in his house.

21:24 All the people of the land struck down all who had conspired against King Amon. The people of the land made his son Josiah king in his place.

21:25 The rest of Amon's deeds, what he did—behold, are these not written in the book of the chronicles of the kings of Judah?

21:26 They buried him in his tomb in Oza's garden. His son Josiah became king in his place.

2 Kings 22

22:1 Josiah was eight years old when he became king, and he reigned thirty-one years in Jerusalem. His mother's name was Jedida daughter of Edeia, from Basouroth.

22:2 He did what was right in the Lord's eyes and walked in every way of his father David, turning aside neither right nor left.

22:3 In King Josiah's eighteenth year, in the eighth month, the king sent Sapphan son of Eselias son of Mesollam, the scribe of the Lord's house, saying,

22:4 'Go up to Chelkias the high priest and seal the silver brought into the Lord's house, which those guarding the doorpost collected from the people.

22:5 Let them give it into the hand of the workers appointed in the Lord's house.' He gave it to the workers in the Lord's house to strengthen the house's bedek:

22:6 to the carpenters, builders, and wall builders, and to acquire timber and quarried stones to strengthen the house's bedek.

22:7 But they did not demand an account from them for the silver given to them, for they act faithfully.

22:8 Chelkias the high priest said to Sapphan the scribe, 'I found a book of the law in the Lord's house.' Chelkias gave the book to Sapphan, and he read it.

22:9 He brought it to King Josiah, reported to the king, and said, 'Your servants have melted down the silver found in the Lord's house and given it into the hand of the workers appointed in the Lord's house.'

22:10 Sapphan the scribe told the king, 'Chelkias the priest gave me a book.' Sapphan read it before the king.

22:11 When the king heard the words of the book of the law, he tore his garments.

22:12 The king commanded Chelkias the priest, Achikam son of Sapphan, Achobor son of Michaias, Sapphan the scribe, and Asaia the king's servant:

22:13 ‘Come, seek the Lord for me, for all the people, and for all Judah concerning the words of this book that has been found. For great is the Lord’s anger which burns among us, because our fathers did not listen to this book’s words, to do everything written against us.’

22:14 Chelkias the priest, Achikam, Achobor, Sapphan, and Asaias went to Olda the prophetess, wife of Sellem son of Thekoue son of Araas, keeper of the garments. She lived in Jerusalem in the masena. They spoke to her.

22:15 She said to them, ‘Thus says the Lord, Israel’s God: Tell the man who sent you to me:

22:16 Thus says the Lord: Behold, I am bringing disasters on this place and its inhabitants, all the words of the book which the king of Judah has read,

22:17 because they abandoned Me and burned incense to other gods, provoking Me with the works of their hands. My wrath shall burn against this place and shall not be quenched.

22:18 But to the king of Judah who sent you to seek the Lord, say this: Thus says the Lord, Israel’s God: The words you have heard—

22:19 because your heart was softened and you did feel shame before the Lord when you heard what I spoke against this place and its inhabitants, that they should become an obliteration and a curse, and because you did rend your garments and did weep before Me, I also have heard, says the Lord.

22:20 Not so! Behold, I am adding you to your fathers, and you shall be gathered into your grave in peace. None of all the disasters I am bringing upon this place shall appear before your eyes.’ They reported the word to the king.

2 Kings 23

23:1 The king sent and gathered to himself all the elders of Judah and Jerusalem.

23:2 The king went up to the Lord’s house, with every man of Judah and all who inhabited Jerusalem, the priests, the prophets, and all the people, from small to great. He read in their hearing all the words of the covenant book found in the Lord’s house.

23:3 The king stood beside the pillar and made a covenant before the Lord: to follow the Lord and keep His commandments, testimonies, and ordinances with the whole heart and whole soul, upholding the words of this covenant, the things written in this book. All the people stood in the covenant.

23:4 The king commanded Chelkias the high priest, the priests of the second rank, and the doorpost guards to bring out of the Lord’s sanctuary all the vessels made for Baal, for the grove, and for all heaven’s host. He burned them outside Jerusalem in the sademoth of Kidron and took their dust to Bethel.

23:5 He put an end to the chomarim whom Judah’s kings had appointed, who burned incense at the high places and in Judah’s cities and the places around Jerusalem, and to those burning incense to Baal, the sun, the moon, the mazouroth, and all heaven’s host.

23:6 He brought the grove out of the Lord’s house, outside Jerusalem to the Kidron torrent. He burned it in the Kidron torrent, reduced it to dust, and threw its dust into the grave of the sons of the people.

23:7 He pulled down the house of the kadesim in the Lord’s house, where the women were weaving chettiin for the grove.

23:8 He brought up all the priests from Judah’s cities and defiled the high places where the priests burned incense, from Gabaa to Beersheba. He pulled down the house of the gates beside the doorway of the gate of Joshua, the city’s ruler, on a man’s left at the city gate.

23:9 Nevertheless, the priests of the high places did not go up to the Lord’s altar in Jerusalem; they only ate unleavened bread among their brothers.

23:10 He defiled Tapheth in the valley of the son of Ennom, for a man to lead his son, and a man his daughter, through fire to Moloch.

23:11 He removed the horses which Judah’s kings had given to the sun, at the entrance of the Lord’s house, toward the treasury of Nathan the king, the eunuch, in the pharourim. He burned the sun’s chariot with fire.

23:12 The king pulled down the altars on the roof of Ahaz’s upper chamber which Judah’s kings had made, and the altars Manasseh had made in the two courts of the Lord’s house. He tore them down from there and threw their dust into the Kidron torrent.

23:13 The king defiled the house facing Jerusalem, to the right of Mount Mosoath, which Solomon king of Israel had built for Astarte, the Sidonians’ offensive thing, for Chamos, Moab’s offensive thing, and for Molchol, the Ammonites’ abomination.

23:14 He shattered the pillars, destroyed the groves, and filled their sites with human bones.

23:15 Moreover, he tore down the altar at Bethel, the high place Jeroboam son of Nabat had made, who caused Israel to sin—both that altar and the high place. He shattered its stones, reduced it to dust, and burned the grove.

23:16 Josiah turned aside and saw the tombs there in the city. He sent and took the bones from the tombs, burned them on the altar, and defiled it, according to the Lord's word which the man of God spoke while Jeroboam stood at the festival beside the altar. Turning, he lifted his eyes toward the tomb of the man of God who had spoken these words.

23:17 He said, 'What is that rocky marker I see?' The city's men told him, 'It is the man of God who came out of Judah and proclaimed these words which he proclaimed against Bethel's altar.'

23:18 He said, 'Leave it alone. Let no one move his bones.' His bones were spared together with the bones of the prophet who came from Samaria.

23:19 Josiah also removed all the high-place houses in Samaria's cities which Israel's kings had made to provoke the Lord. He carried out in them all the works he had carried out at Bethel.

23:20 He sacrificed all the priests of the high places who were there upon the altars, and burned human bones upon them. Then he returned to Jerusalem.

23:21 The king commanded all the people, 'Keep Passover to the Lord our God, as written in this covenant book.'

23:22 For this Passover had not occurred since the days of the judges who judged Israel, throughout all the days of Israel's kings and Judah's kings.

23:23 Only in King Josiah's eighteenth year did this Passover to the Lord take place in Jerusalem.

23:24 King Josiah also removed the charmers, the knowing ones, the theraphin, the idols, and all the offensive things present in Judah's land and Jerusalem, to uphold the law's words written in the book Chelkias the priest found in the Lord's house.

23:25 Before him there was no king like him who returned to the Lord with his whole heart, his whole soul, and all his strength, according to all Moses' law; and after him none like him arose.

23:26 Nevertheless, the Lord did not turn from His great burning wrath which burned against Judah because of the provocations with which Manasseh had provoked Him.

23:27 The Lord said, 'I shall also remove Judah from My presence, as I removed Israel. I shall reject this city which I chose, Jerusalem, and the house of which I said, "My name shall be there."'

23:28 The rest of Josiah's acts and everything he did—are these not written in the book of the chronicles of Judah's kings?

23:29 In his days Pharaoh Nechao king of Egypt went up against the king of the Assyrians to the River Euphrates. Josiah went to meet him, and Nechao killed him at Mageddo when he saw him.

23:30 His servants transported him dead from Mageddo, brought him to Jerusalem, and buried him in his grave in David's city. The people of the land took Joachas son of Josiah, anointed him, and made him king in his father's place.

23:31 Joachas was twenty-three years old when he became king, and he reigned three months in Jerusalem. His mother's name was Amital daughter of Jeremiah, from Lemna.

23:32 He did what was evil in the Lord's eyes, according to everything his fathers had done.

23:33 Pharaoh Nechao removed him at Deblatha in Emath's land so that he would not reign in Jerusalem. He imposed a penalty on the land of one hundred talents of silver and one hundred talents of gold.

23:34 Pharaoh Nechao made Eliakim, son of Josiah king of Judah, king over them in place of his father Josiah and changed his name to Joakim. He took Joachas and brought him into Egypt, and he died there.

23:35 Joakim gave the silver and gold to Pharaoh, but assessed the land to provide the silver at Pharaoh's command. Each according to his assessment, they gave the silver and gold with the people of the land, to give to Pharaoh Nechao.

23:36 Joakim was twenty-five years old when he became king, and he reigned eleven years in Jerusalem. His mother's name was Jeldaph daughter of Phedeia, from Rouma.

23:37 He did what was evil in the Lord's eyes, according to everything his fathers had done.

2 Kings 24

24:1 In his days Nabouchodonosor king of Babylon came up. Joakim became his slave for three years, then turned and broke faith with him.

24:2 He sent against him the lightly equipped raiders of the Chaldeans, Syria, Moab, and the Ammonites. He sent them out in Judah's land to prevail, according to the Lord's word which He spoke through His servants the prophets.

24:3 Nevertheless, this came upon Judah because of the Lord's anger, to remove it from His presence because of Manasseh's sins, according to everything he had done.

24:4 He also shed innocent blood and filled Jerusalem with innocent blood, and the Lord was unwilling to be propitiated.

24:5 The rest of Joakim's acts and everything he did—behold, are these not written in the book of the chronicles of Judah's kings?

24:6 Joakim lay down with his fathers, and his son Joakim became king in his place.

24:7 The king of Egypt did not again leave his land, because the king of Babylon had taken everything belonging to the king of Egypt from Egypt's torrent to the River Euphrates.

24:8 Joakim was eighteen years old when he became king, and he reigned three months in Jerusalem. His mother's name was Nestha daughter of Ellanathan, from Jerusalem.

24:9 He did what was evil in the Lord's eyes, according to everything his father had done.

24:10 At that time Nabouchodonosor king of Babylon came up to Jerusalem, and the city came under siege.

24:11 Nabouchodonosor king of Babylon entered the city while his servants were besieging it.

24:12 Joakim king of Judah went out to the king of Babylon, he, his servants, his mother, his rulers, and his eunuchs. The king of Babylon took him in the eighth year of his reign.

24:13 He brought out from there all the treasures of the Lord's house and the treasures of the king's house. He cut apart all the gold vessels Solomon king of Israel had made in the Lord's sanctuary, according to the Lord's word.

24:14 He deported Jerusalem, all the rulers, and the mighty in strength, taking ten thousand captives, and every craftsman and one who shuts up. None remained except the land's poor.

24:15 He deported Joakim to Babylon, along with the king's mother, the king's wives, and his eunuchs. He led the land's powerful men into deportation from Jerusalem to Babylon,

24:16 and all the men of the force, seven thousand, and the craftsmen and those who shut up, one thousand—all mighty men who waged war. The king of Babylon brought them into deportation to Babylon.

24:17 The king of Babylon made Maththanias, his son, king in his place and gave him the name Sedekias.

24:18 Sedekias was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother's name was Amital daughter of Jeremiah.

24:19 He did what was evil before the Lord, according to everything Joakim had done.

24:20 For this came upon Jerusalem and Judah because of the Lord's anger, until He cast them from His presence. Sedekias broke faith with the king of Babylon.

2 Kings 25

25:1 In the ninth year of his reign, in the tenth month, Nabouchodonosor king of Babylon came with all his force against Jerusalem. He camped against it and built an enclosing wall against it all around.

25:2 The city remained under siege until King Sedekias's eleventh year.

25:3 On the ninth of the month the famine grew severe in the city, and there were no loaves for the people of the land.

25:4 The city was breached, and all the men of war went out by night by way of the gate between the walls, the one belonging to the king's garden, with the Chaldeans surrounding the city. He went by the way of the Araba.

25:5 The Chaldean force pursued the king and overtook him in Araboth Jericho, and all his force scattered away from him.

25:6 They seized the king and brought him to the king of Babylon at Deblatha, and he pronounced judgment upon him.

25:7 He slaughtered Sedekias's sons before his eyes. He blinded Sedekias's eyes, bound him with fetters, and brought him to Babylon.

25:8 In the fifth month, on the seventh of the month, in the nineteenth year of Nabouchodonosor king of Babylon, Nabouzardan, the chief cook who stood before the king of Babylon, came to Jerusalem.

25:9 He set fire to the Lord's house, the king's house, and all Jerusalem's houses; every house was set ablaze by

25:10 the chief cook.

25:11 Nabouzardan, the chief cook, removed the rest of the people left in the city, those who had gone over to the king of Babylon, and the remaining support.

25:12 The chief cook left some of the land's poor as vinedressers and as gabin.

25:13 The Chaldeans shattered the bronze pillars in the Lord's house, the mechonoth, and the bronze sea in the Lord's house, and carried their bronze to Babylon.

25:14 He took the cauldrons, the iamin, the bowls, the incense dishes, and all the bronze utensils with which they ministered.

25:15 The chief cook took the firepans and the gold and silver bowls,

25:16 the two pillars, the one sea, and the mechonoth which Solomon made for the Lord’s house. The bronze of all the objects had no reckoned weight.

25:17 One pillar was eighteen cubits high, with the bronze chothar upon it. The chothar was three cubits high, with sabacha and pomegranates around the chothar, all bronze. The second pillar was the same, with the sabacha.

25:18 The chief cook took Saraias the first priest, Sophonias, son of the second rank, and the three doorpost guards,

25:19 and from the city he took one eunuch who supervised the warriors, five men who saw the king’s face who were found in the city, the scribe of the commander of the force who drew up the people of the land, and sixty men of the people of the land found in the city.

25:20 Nabouzardan, the chief cook, took them and led them to the king of Babylon at Deblatha.

25:21 The king of Babylon struck them and put them to death at Deblatha in Aimath’s land. Judah was deported from its land.

25:22 As for the people remaining in Judah’s land whom Nabouchodonosor king of Babylon had left, he appointed over them Godolias son of Achikam son of Saphan.

25:23 All the commanders of the force, they and their men, heard that the king of Babylon had appointed Godolias. They came to Godolias at Massephath: Ishmael son of Nathanias, Joanan son of Karee, Saraias son of Thanemath the Netophathite, and Jezonias son of the Machathi, they and their men.

25:24 Godolias swore to them and their men and said, ‘Do not fear the passing of the Chaldeans. Settle in the land and serve the king of Babylon, and it shall go well for you.’

25:25 In the seventh month Ishmael son of Nathanias son of Elisama, of the kings’ offspring, came with ten men. He struck Godolias—who died—and the Judeans and Chaldeans who were with him at Massephath.

25:26 All the people, from small to great, and the commanders of the forces arose and entered Egypt, for they feared the Chaldeans.

25:27 In the thirty-seventh year of the deportation of Joakim king of Judah, in the twelfth month, on the twenty-seventh of the month, Euilmarodach king of Babylon, in the year of his reign, lifted the head of Joakim king of Judah and brought him out of his prison house.

25:28 He spoke kindly to him and placed his throne above the thrones of the kings who were with him in Babylon,

25:29 and he changed his prison garments, and he ate bread continually before him all the days of his life.

25:30 His table provision was given to him continually from the king’s house, each day’s portion on its day, all the days of his life.

1 Chronicles

1 Chronicles 1

1:1 Adam, Seth, Enosh,

1:2 Kenan, Mahalalel, Jared,

1:3 Enoch, Methuselah, Lamech,

1:4 Noah. Noah’s sons: Shem, Ham, Japheth.

1:5 Japheth’s sons: Gomer, Magog, Madai, Javan, Elishah, Tubal, Meshech, and Tiras.

1:6 Gomer’s sons: Ashkenaz, Riphath, and Togarmah.

1:7 Javan’s sons: Elishah, Tharsis, the Kitians, and the Rhodians.

1:8 Ham’s sons: Cush, Mizraim, Put, and Canaan.

1:9 Cush’s sons: Saba, Euilat, Sabatha, Regma, and Sebekatha. Regma’s sons: Saba and Oudadan.

1:10 Cush begot Nimrod. He began to be a giant hunter on the earth.

1:17 Shem’s sons: Elam, Asshur, Arphaxad,

1:24 Sala,

1:25 Eber, Peleg, Ragau,

1:26 Serug, Nahor, Terah,

1:27 Abraham.

1:28 Abraham’s sons: Isaac and Ishmael.

1:29 These are the generations of Ishmael’s firstborn: Nabaioth, Kedar, Nabdeel, Mabsan,

1:30 Masma, Idouma, Masse, Choddad, Thaiman,

1:31 Jettour, Naphes, and Kedma. These are Ishmael’s sons.

1:32 The sons of Keturah, Abraham’s concubine: she bore him Zembran, Jexan, Madan, Midian, Sobak, and Soe. Jexan’s sons: Saba and Daidan.

1:33 Midian’s sons: Gaipha, Opher, Enoch, Abida, and Eldaa. All these were Keturah’s sons.

1:34 Abraham begot Isaac. Isaac’s sons: Esau and Jacob.

1:35 Esau’s sons: Eliphaz, Ragouel, Jeoul, Jeglom, and Kore.

1:36 Eliphaz’s sons: Teman, Omar, Sophar, Gootham, Kenaz, and, from Timna, Amalek.

1:37 Ragouel’s sons: Nacheth, Zare, Some, and Moze.

1:38 Seir’s sons: Lotan, Sobal, Sebegon, Ana, Deson, Osar, and Daison.

1:39 Lotan’s sons: Chorri, Aiman, Ailath, and Namna.

1:40 Sobal’s sons: Golam, Manachath, Gaibel, Sob, and Onam. Sebegon’s sons: Aia and Ana.

1:41 Ana’s sons: Daison. Deson’s sons: Emeron, Eseban, Jethran, and Charran.

1:42 Osar’s sons: Balaan, Zoukan, and Jokan. Daison’s sons: Os and Arran.

1:43 These are their kings: Balak son of Beor, whose city was named Dennaba.

1:44 Balak died, and Jobab son of Zara from Bosorra became king in his place.

1:45 Jobab died, and Asom from the land of the Thaimans became king in his place.

1:46 Asom died, and Adad son of Barad, who struck Midian in Moab’s plain, became king in his place. His city was named Geththaim.

1:47 Adad died, and Samaa from Masekka became king in his place.

1:48 Samaa died, and Saul from Rooboth beside the river became king in his place.

1:49 Saul died, and Balaennon son of Achobor became king in his place.

1:50 Balaennon son of Achobor died, and Adad son of Barad became king in his place. His city was named Phogor.

1:51 Adad died. Edom’s chiefs were Chief Thamana, Chief Gola, Chief Jetheth,

1:52 Chief Elibamas, Chief Elas, Chief Phinon,

1:53 Chief Kenaz, Chief Teman, Chief Mabsar,

1:54 Chief Megediel, Chief Heram. These were Edom’s chiefs.

1 Chronicles 2

2:1 These are the names of Israel’s sons: Reuben, Simeon, Levi, Judah, Issachar, Zebulun,

2:2 Dan, Joseph, Benjamin, Naphtali, Gad, Asher.

2:3 Judah’s sons: Er, Onan, Shelon, three. They were born to him by Shua’s daughter, the Canaanite woman. Er, Judah’s firstborn, was evil before the Lord, and He killed him.

2:4 Tamar his daughter-in-law bore him Phares and Zara. Judah’s sons were five in all.

2:5 Phares’s sons: Arson and Jemouel.

2:6 Zara’s sons: Zimri, Ethan, Heman, Chalchal, and Dara, five in all.

2:7 Charmi’s sons: Achar, Israel’s obstructer, who broke faith concerning the devoted thing.

2:8 Ethan’s sons: Azariah.

2:9 Eseron’s sons who were born to him: Jirameel, Ram, Caleb, and Aram.

2:10 Aram begot Amminadab, and Amminadab begot Naasson, ruler of Judah’s house,

2:11 Naasson begot Salmon, and Salmon begot Boaz,

2:12 Boaz begot Obed, and Obed begot Jesse,

2:13 and Jesse begot his firstborn Eliab; Amminadab was the second, Samaa the third,

2:14 Nathanael the fourth, Raddai the fifth,

2:15 Asom the sixth, David the seventh.

2:16 Their sister: Zeruiah and Abigail. Zeruiah's sons were Abessa, Joab, and Asahel, three.

2:17 Abigail bore Amessa. Amessa's father was Jothor the Ishmaelite.

2:18 Caleb son of Eseron begot Gazouba, a wife, and Jerioth. These were her sons: Joasar, Sobab, and Orna.

2:19 Gazouba died, and Caleb took Ephrath for himself. She bore him Or,

2:20 and Or begot Uri, and Uri begot Bezalel.

2:21 After these things Eseron went in to the daughter of Machir, Galaad's father. He took her when he was sixty years old, and she bore him Segub.

2:22 Segub begot Jair. He had twenty-three cities in Galaad.

2:23 Gedsour and Aram took Jair's villages from them, Kanath and its villages, sixty cities. All these belonged to the sons of Machir, Galaad's father.

2:24 After Eseron died, Caleb came to Ephratha. Eseron's wife Abia bore him Aschod, Thekoe's father.

2:25 The sons of Jeremeel, Eseron's firstborn, were Ram the firstborn, Baana, Aran, and Asom his brother.

2:26 Jeremeel had another wife, whose name was Atara. She was Ozom's mother.

2:27 The sons of Ram, Jeremeel's firstborn, were Maas, Jamin, and Akor.

2:28 Ozom's sons were Samai and Jadae. Samai's sons were Nadab and Abisour.

2:29 Abisour's wife was named Abichail. She bore him Achabar and Molid.

2:30 Nadab's sons: Salad and Apphaim. Salad died without children.

2:31 Apphaim's sons: Isemiel. Isemiel's sons: Sosan. Sosan's sons: Achlai.

2:32 Jadae's sons: Achisamai, Jether, Jonathan. Jether died without children.

2:33 Jonathan's sons: Phaleth and Ozaza. These were Jeremeel's sons.

2:34 Sosan had no sons, only daughters. Sosan had an Egyptian servant named Jochel,

2:35 and Sosan gave his daughter to his servant Jochel as a wife, and she bore him Eththi.

2:36 Eththi begot Nathan, and Nathan begot Zabed,

2:37 and Zabed begot Aphalel, and Aphalel begot Obed,

2:38 and Obed begot Jehu, and Jehu begot Azariah,

2:39 and Azariah begot Chelles, and Chelles begot Eleasa,

2:40 and Eleasa begot Sosomai, and Sosomai begot Salloum,

2:41 and Salloum begot Jechemias, and Jechemias begot Elisama.

2:42 The sons of Caleb, Jeremeel's brother: Marisa his firstborn, who was Ziph's father, and the sons of Marisa, Hebron's father.

2:43 Hebron's sons: Kore, Thapous, Rekom, and Semaa.

2:44 Semaa begot Raem, Jerkaan's father, and Jerkaan begot Samai,

2:45 and his son was Maon, and Maon was Baithsour's father.

2:46 Gaipha, Caleb's concubine, bore Arran, Mosa, and Gezoue. Arran begot Gezoue.

2:47 Jadai's sons: Ragem, Jotham, Gersom, Phalet, Gaipha, and Sagaph.

2:48 Caleb's concubine Mocha bore Saber and Tharchna.

2:49 She bore Sagaph, Marmena's father, and Saou, Machabena's father and Gaibaa's father. Caleb's daughter was Ascha.

2:50 These were Caleb's sons. The sons of Or, Ephratha's firstborn: Sobal, Kariathiarim's father,

2:51 Solomon, Bethlehem's father, and Arim, Baithgedor's father.

2:52 Sobal, Kariathiarim's father, had sons: Araa, Esi, Ammanith,

2:53 Emospheos, the city of Jair, Aithalim, Miphithim, Hesamathim, and Hemasaraim. From these came the Sarathaians and the Esthaolaians.

2:54 Solomon's sons: Bethlehem, Netophathi, Ataroth of Joab's house, half the Manathi, Hesarei,

2:55 the families of scribes dwelling at Jabes, Thargathiim, Samathiim, Sokathiim. These were the Kinaians who came from Mesema, father of Rechab's house.

1 Chronicles 3

3:1 These were David's sons born to him in Hebron: the firstborn, Amnon, by Ahinoam the Jezreelite; the second, Daniel, by Abigail the Carmelite;

3:2 the third, Absalom son of Mocha daughter of Tholmai king of Gedsour; the fourth, Adonijah son of Aggith;

3:3 the fifth, Saphatias, by Abital; the sixth, Jethraam, by his wife Agla.

3:4 Six were born to him in Hebron. He reigned there seven years and six months, and he reigned thirty-three years in Jerusalem.

3:5 These were born to him in Jerusalem: Samaa, Sobab, Nathan, and Solomon, four by Bersabee daughter of Amiel,

3:6 and Ibaar, Elisama, and Eliphalet,

3:7 Nage, Naphag, and Janoue,

3:8 Elisama, Eliada, and Eliphalet, nine.

3:9 All these were David's sons, except for the sons of the concubines; Themar was their sister.

3:10 Solomon's sons: Rehoboam; Abia his son, Asa his son, Jehoshaphat his son,

3:11 Joram his son, Ahaziah his son, Joash his son,

3:12 Amasias his son, Azariah his son, Joathan his son,

3:13 Ahaz his son, Hezekiah his son, Manasseh his son,

3:14 Amon his son, Josiah his son.

3:15 Josiah's sons: Joanan the firstborn, Joakim the second, Sedekias the third, Salloum the fourth.

3:16 Joakim's sons: Jechonias his son, Sedekias his son.

3:17 The sons of Jechonia-asir: Salathiel his son,

3:18 Melchiram, Phadaias, Sanesar, Jekemia, Osamo, and Denethi.

3:19 Salathiel's sons: Zerubbabel and Semei. Zerubbabel's sons: Mosollamos and Ananias, and Salomith their sister,

3:20 Asoube, Ool, Barachias, Asadias, and Asobaesd, five.

3:21 Ananias's sons: Phalletia, and Isaiah his son, Raphaia his son, Orna his son, Abdia his son, Sechenia his son.

3:22 Sechenia's son: Samaia. Samaia's sons: Chattous, Joel, Mari, Noadia, and Saphat, six.

3:23 Noadia's sons: Elithenan, Hezekiah, and Ezrikam, three.

3:24 Elithenan's sons: Odouia, Eliasib, Phalaia, Akoun, Joanan, Dalaia, and Anani, seven.

1 Chronicles 4

4:1 Judah's sons: Phares, Arson, Charmi, Or, Soubal,

4:2 and Raia his son. Soubal begot Jeth, and Jeth begot Achimi and Laad. These were the generations of the Sarathi.

4:3 These were Aitam's sons: Jezrael, Ragma, and Jabas. Their sister's name was Eselebbōn.

4:4 Phanouel was Gedor's father, and Azer was Osan's father. These were the sons of Or, Ephratha's firstborn, Bethlehem's father.

4:5 Saour, Thekoe's father, had two wives, Aoda and Thoada.

4:6 Aoda bore him Ochazam, Hephad, Thaiman, and Astheran. All these were Aoda's sons.

4:7 Thoada's sons: Sareth, Saar, and Ethnan.

4:8 Kos begot Enob and Sabeba, and the generations of the brother of Rechab son of Jarim.

4:9 Igabes was more renowned than his brethren. His mother called his name Igabes, saying, "I bore as gabes."

Note †: 4:9 Meaning. Gabes is retained as the opaque word in the Greek naming explanation. The familiar name Jabez and the sorrow explanation belong to the comparison witnesses; they do not settle this Greek form.

4:10 Igabes called upon the God of Israel, saying, "If Thou dost indeed bless me and enlarge my borders, and Thy hand is with me, Thou wilt bring about knowledge, so that I am not humbled." And God brought about all that he asked.

Note †: 4:10 Meaning. The Greek prayer includes "knowledge" and not being humbled. Its difficult syntax is retained; the familiar Hebrew-based petition is not substituted.

4:11 Caleb, Ascha's father, begot Machir, who was Assathon's father.

4:12 Assathon begot Bathrephan, Phessee, and Thana, father of the city of Naas, brother of Eselon the Kenazite. These were the men of Repha.

4:13 Kenaz's sons: Othniel and Saraia. Othniel's sons: Athath.

4:14 Manathi begot Gophera. Saraia begot Joab, father of Ageaddair, for they were craftsmen.

4:15 The sons of Caleb son of Jephonne: Hera, Ala, and Noom. Ala's sons: Kenaz.

4:16 His son: Geseel, Ameachi, Zapha, Zaira, and Eserael.

4:17 Esri's sons: Jether, Morad, Apher, and Jalon. Jether begot Maron, Semai, and Mareth, Esthemon's father.

4:18 His wife—she was Adia—bore Jared, Gedor's father, Aber, Sochon's father, and Jekthiel, Zano's father. These were the sons of Gelia daughter of Pharaoh, whom Mored took.

4:19 The sons of the woman Idouia, Nachem's sister. Dalia was Keila's father, and Semeion was Joman's father. The sons of Naem, Keila's father: Agarmi and Esthemoe Machathi.

4:20 Semion's sons: Amnon and Rana, Anan's son, and Thilon. Isei's sons: Zoath and Zoath's sons.

4:21 The sons of Selom son of Judah: Er, Lecha's father, Laada, Maresa's father, and the families of houses of ephrath abak belonging to Esoba's house,

Note †: 4:21 Text. Ephrath abak is an inherited transliteration within a difficult genealogical clause. Its identification remains unresolved in this reading edition.

4:22 Joakim, the men of Chozeba, Joash, and Saraph, who dwelt in Moab; and he brought them back—abedirin athoukiin.

Note †: 4:22 Text. Abedirin athoukiin preserves the source-facing transliteration. No confident English gloss or identification is claimed.

4:23 These were potters who dwelt in Nataim and Gadera. They grew strong with the king in his kingdom and dwelt there.

4:24 Simeon's sons: Namouel, Jamin, Jarib, Zare, and Saul,

4:25 Salem his son, Mabasam his son, Masma his son,

4:26 Amouel his son, Saboud his son, Zakchour his son, Semei his son.

4:27 Semei had sixteen sons and three daughters, but their brethren did not have many sons. All their families did not multiply as much as Judah's sons.

4:28 They dwelt in Beersheba, Sama, Molada, and Esersoual,

4:29 Balaa, Boasom, and Thoulad,

4:30 Bathouel, Erma, and Seklag,

4:31 Baithmarchaboth, half of Sosim, and the house of Baroumseorim. These were their cities until King David.

4:32 Their farmsteads were Aitam, Enremmon, Thokkan, and Aisan, five cities,

4:33 with all their farmsteads around these cities as far as Baal. This was their possession and their enrollment.

4:34 Mosobab, Jemoloch, and Josia son of Amasia,

4:35 Joel—and this one was Isabia's son—son of Saraia, son of Asiel,

4:36 Elioenai, Jakaba, Jasouia, Asaia, Ediel, Ishmael, and Banaia,

4:37 Zouza son of Sephei son of Allon son of Jedia son of Samari son of Samaios.

4:38 These passed through under the names of rulers in their generations, and in their ancestral houses they multiplied into a multitude.

4:39 They went as far as the approach to Gerara, as far as the east of Gai, to seek pastures for their livestock.

4:40 They found rich, good pastures. The land was broad before them, with peace and quiet, for those who formerly dwelt there were from Ham's sons.

4:41 These who are recorded by name came in the days of Hezekiah king of Judah. They struck their houses and the Minaioi found there, devoted them to destruction to this day, and settled in their place, because there were pastures for their livestock there.

4:42 Some of them, from Simeon's sons, went to Mount Seir, five hundred men, with Phalettia, Noadia, Raphaia, and Oziel, Jesi's sons, as their rulers.

4:43 They struck those who remained of Amalek and dwelt there to this day.

1 Chronicles 5

5:1 The sons of Reuben, Israel's firstborn—for he was the firstborn, but when he went up upon his father's bed, he gave his blessing to his son Joseph, Israel's son, and he was not entered in the genealogy for the firstborn rights.

5:2 For Judah was mighty in strength among his brethren, and from him came a leader, but the blessing belonged to Joseph.

5:3 The sons of Reuben, Israel's firstborn: Enoch, Phallous, Arson, and Charmi.

5:4 Joel's sons: Semei and Banaia his son. The sons of Goug, Semei's son:

5:5 his son Micha, his son Recha, his son Baal,

5:6 his son Beera, whom Thaglathphalnasar king of Assour deported. He was ruler of the Reubenites.

5:7 His brethren by his ancestral family, in their enrollments according to their generations: the ruler Joel, Zacharia,

5:8 and Balek son of Ozouz son of Sama son of Joel. He dwelt in Aroer, and toward Nabau and Beelmaon,

5:9 and eastward he lived as far as the approaches of the wilderness from the River Euphrates, because their livestock were numerous in Galaad's land.

5:10 In Saul's days they made war against the resident aliens, and they fell into their hands, dwelling in tents as far as all the east of Galaad.

5:11 Gad's sons lived opposite them in Basan as far as Selcha.

5:12 Joel was the firstborn, Sapham the second, and Jani the scribe in Basan.

5:13 Their brethren by their ancestral houses were Michael, Mosollam, Sebee, Joree, Jachan, Zoue, and Obed, seven.

5:14 These were the sons of Abichail son of Uri son of Jidai son of Galaad son of Michael son of Isai son of Jouri son of Zaboucham,

5:15 son of Abdiel son of Gouni, ruler of an ancestral house.

5:16 They dwelt in Galaad, in Basan and their villages, and throughout Sharon's surrounding region as far as its outlet.

5:17 Their enrollment, all of them, was in the days of Joatham king of Judah and in the days of Jeroboam king of Israel.

5:18 The sons of Reuben and Gad and half Manasseh's tribe had men of strength who carried shields and the sword, drew the bow, and were taught war: forty-four thousand seven hundred sixty who went out to the battle line.

5:19 They made war against the Hagarenes, Ituraeans, Naphisaeans, and Nadabaeans,

5:20 and they prevailed over them, and the Hagaraeans and all their tents were given into their hands. For they cried to God in the battle, and He listened to them because they hoped in Him.

5:21 They captured their baggage: five thousand camels, two hundred fifty thousand sheep, two thousand donkeys, and one hundred thousand human lives.

5:22 Many fell wounded, for the war was from God. They settled in their place until the deportation.

5:23 The half of Manasseh's tribe dwelt in the land from Basan to Baalermon, Sanir, and Mount Aermon, and they multiplied in Lebanon.

5:24 These were the chiefs of their ancestral houses: Opher, Isei, Eliel, Esdriel, Jermia, Odouia, and Jediel, men mighty in strength, renowned men, rulers of their ancestral houses.

5:25 They broke faith with their fathers' God and went whoring after the gods of the peoples of the land whom God had removed from before them.

5:26 Israel's God stirred up the spirit of Phaloch king of Assour and the spirit of Thaglathphalnasar king of Assour. He deported Reuben, the Gaddite, and half Manasseh's tribe, and brought them to Chalach, Chabor, and the River Gozan, to this day.

5:27 Levi's sons: Gedson, Kaath, and Merari.

5:28 Kaath's sons: Ambram, Issaar, Hebron, and Oziel.

5:29 Ambram's sons: Aaron, Moses, and Mariam. Aaron's sons: Nadab, Abioud, Eleazar, and Ithamar.

5:30 Eleazar begot Phinees, and Phinees begot Abisou.

5:31 Abisou begot Bokai, and Bokai begot Ozi.

5:32 Ozi begot Zaraia, and Zaraia begot Mariel.

5:33 Mariel begot Amariah, and Amariah begot Achitob.

5:34 Achitob begot Sadok, and Sadok begot Achimaas.

5:35 Achimaas begot Azariah, and Azariah begot Joanan.

5:36 Joanas begot Azariah, who served as priest in the house Solomon built in Jerusalem.

5:37 Azariah begot Amariah, and Amariah begot Achitob.

5:38 Achitob begot Sadok, and Sadok begot Salom.

5:39 Salom begot Chelkias, and Chelkias begot Azariah.

5:40 Azariah begot Saraias, and Saraias begot Josadak.

5:41 Josadak went in the deportation with Judah and Jerusalem by Nabouchodonosor's hand.

1 Chronicles 6

6:1 Levi's sons: Gedson, Kaath, and Merari.

6:2 These are the names of Gedson's sons: Lobeni and Semei.

6:3 Kaath's sons: Ambram, Issaar, Hebron, and Oziel.

6:4 Merari's sons: Mooli and Omousi. These were Levi's ancestral families according to their ancestral families:

6:5 For Gedson: for Lobeni his son, Jeeth his son, Zemma his son,

6:6 Joach his son, Addi his son, Zara his son, Jethri his son.

6:7 Kaath's sons: Amminadab his son, Kore his son, Asir his son,

6:8 Elkanah his son, Abiasaph his son, Asir his son,

6:9 Thaath his son, Uriel his son, Ozia his son, Saul his son.

6:10 Elkanah's sons: Amasi and Achimoth,

6:11 Elkanah his son, Souphi his son, and Naath his son,

6:12 Eliab his son, Jidaer his son, Elkanah his son.

6:13 Samuel's sons: the firstborn, Sani, and Abia.

6:14 Merari's sons: Mooli; Lobeni his son, Semei his son, Oza his son,

6:15 Somea his son, Aggia his son, Asaia his son.

6:16 These are those David appointed over the work of the singers in the Lord's house when the ark came to rest,

6:17 and they ministered with instruments before the tent of the house of testimony until Solomon built the Lord's house in Jerusalem. They took their places for their ministries according to their prescribed order.

6:18 These are those who took their places, with their sons, from Kaath's sons: Heman the psalm singer, son of Joel son of Samuel,

6:19 son of Elkanah son of Edad son of Eliel son of Thie,

6:20 son of Souph son of Elkanah son of Meth son of Amasias,

6:21 son of Elkanah son of Joel son of Azariah son of Saphania,

6:22 son of Thaath son of Asir son of Abiasaph son of Kore,

6:23 son of Issaar son of Kaath son of Levi son of Israel.

6:24 His brother Asaph stood at his right: Asaph son of Barachia son of Samaa,

6:25 son of Michael son of Maasia son of Melchia,

6:26 son of Athani son of Zarai son of Adia,

6:27 son of Ethan son of Zamma son of Semei,

6:28 son of Hecha son of Gedson son of Levi.

6:29 The sons of Merari their brother were on the left: Ethan son of Kisai son of Abdi son of Maloch,

6:30 son of Asebi son of Amessia son of Chelkios,

6:31 son of Amasai son of Bani son of Semmer,

6:32 son of Mooli son of Mousi son of Merari son of Levi.

6:33 Their brethren, according to their ancestral houses, the Levites, were assigned to all the work of ministry of the tent of God's house.

6:34 Aaron and his sons burned incense on the altar of whole burnt offerings and on the incense altar, for all the work of the Holy of Holies and to make atonement for Israel, according to everything Moses, God's servant, commanded.

6:35 These were Aaron's sons: Eleazar his son, Phinees his son, Abisou his son,

6:36 Bokai his son, Ozi his son, Zaraia his son,

6:37 Mariel his son, Amariah his son, Achitob his son,

6:38 Sadok his son, Achimaas his son.

6:39 These were their dwelling places in their villages within their boundaries, for Aaron's sons of the Kaathi ancestral family, for the lot fell to them.

6:40 They gave them Hebron in Judah's land and its surrounding lands all around it.

6:41 They gave the city's plains and its villages to Caleb son of Jephonne.

6:42 To Aaron's sons they gave the cities of refuge: Hebron, Lobna and its surrounding lands, Selna and its surrounding lands, and Esthamo and its surrounding lands,

6:43 Jeththar and its surrounding lands, Dabir and its surrounding lands,

6:44 Asan and its surrounding lands, Attan and its surrounding lands, Basamys and its surrounding lands,

6:45 and from Benjamin's tribe, Gabee and its surrounding lands, Galemeth and its surrounding lands, Anchoch and its surrounding lands. All their cities were thirteen cities according to their ancestral families.

6:46 For Kaath's remaining sons, from the ancestral families, from the tribe, from half Manasseh's tribe, there were ten cities by lot.

6:47 For Gedson's sons according to their ancestral families, from Issachar's tribe, Asher's tribe, Naphtali's tribe, and Manasseh's tribe in Basan, there were thirteen cities.

6:48 For Merari's sons according to their ancestral families, from Reuben's tribe, Gad's tribe, and Zebulun's tribe, there were twelve cities by lot.

6:49 Israel's sons gave the Levites the cities and their surrounding lands,

6:50 and they gave by lot, from the tribe of Judah's sons and the tribe of Simeon's sons, these cities which he called by name.

6:51 Some of the ancestral families of Kaath's sons had the cities of their boundaries from Ephraim's tribe.

6:52 They gave him the cities of refuge: Sychem and its surrounding lands in Mount Ephraim, and Gazer and its surrounding lands,

6:53 Jekmaam and its surrounding lands, Baithoron and its surrounding lands,

6:54 Eglam and its surrounding lands, Gethremmon and its surrounding lands,

6:55 and from half Manasseh's tribe, Anar and its surrounding lands, Jeblaam and its surrounding lands, according to the ancestral family of Kaath's remaining sons.

6:56 For Gedson's sons, from the ancestral families of half Manasseh's tribe: Golan in Basan and its surrounding lands, Aseroth and its surrounding lands,

6:57 and from Issachar's tribe, Kedes and its surrounding lands, Deberi and its surrounding lands,

6:58 Dabor and its surrounding lands, Anam and its surrounding lands,

6:59 and from Asher's tribe, Masal and its surrounding lands, Abaran and its surrounding lands,

6:60 Ikak and its surrounding lands, Roob and its surrounding lands,

6:61 and from Naphtali's tribe, Kedes in Galilee and its surrounding lands, Chamoth and its surrounding lands, Kariathaim and its surrounding lands.

6:62 For Merari's remaining sons, from Zebulun's tribe: Remmon and its surrounding lands, Thachchia and its surrounding lands,

6:63 and beyond the Jordan at Jericho, west of the Jordan, from Reuben's tribe: Bosor in the wilderness and its surrounding lands, Jasa and its surrounding lands,

6:64 Kademoth and its surrounding lands, Mophaath and its surrounding lands,

6:65 and from Gad's tribe, Ramoth Galaad and its surrounding lands, Maanaim and its surrounding lands,

6:66 Esebon and its surrounding lands, Jazer and its surrounding lands.

1 Chronicles 7

7:1 Issachar's sons: Thola, Phoua, Jasoub, and Semeron, four.

7:2 Thola's sons: Ozi, Raphaia, Jeriel, Jemou, Jebasam, and Samuel, rulers of their ancestral houses belonging to Thola, mighty in strength according to their generations. Their number in David's days was twenty-two thousand six hundred.

7:3 Ozi's sons: Jezria. Jezria's sons: Michael, Obdia, Joel, and Jesia, five, all rulers.

7:4 With them, according to their generations and paternal houses, were mighty men to draw up for war, thirty-six thousand, for they had multiplied wives and sons.

7:5 Their brethren in all Issachar's ancestral families were mighty in strength, eighty-seven thousand, the number of them all.

7:6 Benjamin: Bale, Bachir, and Jadiel, three.

7:7 Bale's sons: Asebon, Ozi, Oziel, Jerimoth, and Ouri, five, rulers of paternal houses, mighty in strength. Their number was twenty-two thousand thirty-four.

7:8 Bachir's sons: Zamarias, Joash, Eliezer, Elithenan, Amaria, Jerimoth, Abiou, Anathoth, and Gemeeth. All these were Bachir's sons.

7:9 Their number according to their generations, rulers of their ancestral houses, mighty in strength, was twenty thousand two hundred.

7:10 Jadiel's sons: Balaan. Balaan's sons: Jaous, Benjamin, Ehud, Chanana, Zaithan, Ramessai, and Achisaar.

7:11 All these were Jadiel's sons, rulers of ancestral families, mighty in strength, seventeen thousand two hundred who went out in force to fight.

7:12 Sapphin and Apphin, and Raom's sons; his son Aer.

7:13 Naphtali's sons: Jasiel, Goni, Issier, and Salom, Balaa's sons.

7:14 Manasseh's sons: Aseriel, whom his Syrian concubine bore; she bore Machir, Galaad's father.

7:15 Machir took a wife for Amphin and Mamphin. His sister's name was Moocha, and the second one's name was Salpaad. Daughters were born to Salpaad.

7:16 Moocha, Machir's wife, bore a son and named him Phares. His brother's name was Soros; his son was Oulam.

7:17 Oulam's sons: Badan. These were the sons of Galaad son of Machir son of Manasseh.

7:18 His sister Malecheth bore Isadek, Abiezer, and Maela.

7:19 Semira's sons were Jaaim, Sychem, Lakei, and Aniam.

7:20 Ephraim's sons: Sothala; Barad his son, Thaath his son, Eleada his son, Nomee his son,

7:21 Zabed his son, Sothele his son, and Ezer and Elead. The men of Geth who were born in the land killed them because they went down to take their livestock.

7:22 Ephraim their father mourned many days, and his brethren came to comfort him.

7:23 He went in to his wife, and she conceived and bore a son. He named him Baraga, because 'It happened amid troubles in my house.'

7:24 Among those remaining, he built Lower and Upper Baithoron. Ozan's sons: Seera,

7:25 and Raphe, his sons; Raseph and Thale, his sons; Thaen his son.

7:26 For Laadan his son: Amioud his son, Elisama his son,

7:27 Noum his son, Joshua his son.

7:28 Their possession and dwelling place were Bethel and its villages; eastward, Naaran; westward, Gazer and its villages; and Sychem and its villages as far as Gaian and its villages.

7:29 As far as the boundaries of Manasseh's sons were Baithsaan and its villages, Thaanach and its villages, Balad and its villages, Mageddo and its villages, and Dor and its villages. In these lived the sons of Joseph son of Israel.

7:30 Asher's sons: Jemna, Isoua, Isoui, and Beriga, and Sore their sister.

7:31 Beriga's sons: Chaber and Melchiel, who was Berzaith's father.

7:32 Chaber begot Japhalet, Samer, Chotham, and Sola their sister.

7:33 Japhalet's sons: Phesechi, Bamael, and Asith. These were Japhalet's sons.

7:34 Semmer’s sons: Achiouraoga, Oba, Aram,

7:35 and Baneelam. His brethren were Sopha, Imana, Selles, and Amal.

7:36 Sopha’s sons: Chouchi, Arnaphar, Soual, Bari, and Imare,

7:37 Sobal, Od, Semma, Salisa, Jethran, and Beera.

7:38 Jether’s sons: Iphina, Phaspha, and Ara.

7:39 Ola’s sons: Orech, Aniel, and Rasia.

7:40 All these were Asher’s sons, all rulers of ancestral families, chosen men, mighty in strength, leading rulers. Their number for the battle line in war, their number, was twenty-six thousand men.

1 Chronicles 8

8:1 Benjamin begot Bale his firstborn, Asbel the second, Aara the third,

8:2 Noa the fourth and Raphe the fifth.

8:3 Bale had sons: Ader, Gera, and Abioud,

8:4 Abisoue, Nooma, and Achia,

8:5 Gera, Sopharphak, and Oim.

8:6 These were the sons of Aod. These were rulers of ancestral houses of those dwelling in Gabee, and they resettled them in Manachathi:

8:7 Nooma, Achia, and Gera—this one, Iglaam—and he begot Naana and Achichod.

8:8 Saarem begot children in the plain of Moab after he sent away Osim and Baada his wife.

8:9 From Ada his wife he begot Jobab, Sebia, Misa, and Melcham,

8:10 Iaos, Sabia, and Marma. These were rulers of ancestral houses.

8:11 From Osim he begot Abitob and Alphaal.

8:12 The sons of Alphaal: Obed, Messaam, and Semmer; this one built Ono and Lod with its villages.

8:13 Beriga and Sama were rulers of the ancestral houses of those dwelling in Ailam; they drove out the inhabitants of Geth.

8:14 His brother Sosek, and Jarimoth,

8:15 Zabadia, Orer, and Oded,

8:16 Michael, Jespha, and Jocha were sons of Bariga.

8:17 Zabadia, Mosollam, Azaki, and Abar,

8:18 Isamari, Jezlia, and Jobab were sons of Elphaal.

8:19 Jakim, Zechri, and Zabdi,

8:20 Elioenai, Salthi, and Elieli,

8:21 Adaia, Baraia, and Samarath were sons of Samai.

8:22 Isphan, Obed, and Eleel,

8:23 Abadon, Zechri, and Anan,

8:24 Anania, Ambri, Ailam, and Anathothia,

8:25 Athin, Jepheria, and Pheliel were sons of Sosek.

8:26 Samsaria, Saaria, and Ogotholia,

8:27 Jarasia, Elijah, and Zechri were sons of Iraam.

8:28 These were rulers of ancestral houses according to their generations, rulers. These dwelt in Jerusalem.

8:29 In Gabaon dwelt the father of Gabaon; his wife’s name was Maacha.

8:30 Her firstborn son was Abadon; then Sour, Kis, Baal, Ner, and Nadab,

8:31 Gedour, his brother, Zachour, and Makaloth.

8:32 Makaloth begot Semaa. They too dwelt opposite their brethren in Jerusalem, with their brethren.

8:33 Ner begot Kish; Kish begot Saul; Saul begot Jonathan, Melchisoue, Amminadab, and Asabal.

8:34 The sons of Jonathan: Meribaal. Meribaal begot Michia.

8:35 The sons of Michia: Phithon, Melchel, Theree, and Achaz.

8:36 Achaz begot Joiada; Joiada begot Galemath, Asmoth, and Zambri; Zambri begot Maisa.

8:37 Maisa begot Baana; Raphaia was his son, Elasa his son, and Esel his son.

8:38 Esel had six sons, and these were their names: Ezrikam his firstborn, Ismael, Saraia, Abdia, and Anan. All these were sons of Esel.

8:39 The sons of Asel his brother: Ailam his firstborn, Jais the second, Eliphalet the third.

8:40 Ailam’s sons were strong men of power who drew the bow and increased in sons and sons’ sons—one hundred fifty. All these were from Benjamin’s sons.

1 Chronicles 9

9:1 All Israel is recorded by enrollment in the book of the kings of Israel and Judah, along with those deported to Babylon for their lawlessness.

9:2 Those who formerly dwelt in their possessions in the cities were Israel, the priests, the Levites, and the given ones.

9:3 In Jerusalem dwelt some of the sons of Judah, of the sons of Benjamin, and of the sons of Ephraim and Manasseh:

9:4 Gothi son of Ammioud, son of Amri, a son of the sons of Phares son of Judah.

9:5 From the Selonites: Asaia his firstborn and his sons.

9:6 From Zara’s sons: Jiiel and their brethren, six hundred ninety.

9:7 From Benjamin’s sons: Salo son of Mosollam, son of Odouia, son of Sanaa,

9:8 Ibanaa son of Iraam—and these were sons of Ozi son of Machir—and Massalem son of Saphatia son of Ragouel son of Banaia.

9:9 Their brethren, according to their generations, were nine hundred fifty-six, all the men rulers of ancestral houses according to their ancestral houses.

9:10 From the priests: Jodae, Joarim, and Jachin,

9:11 Azaria son of Chelkia, son of Mosollam, son of Sadok, son of Maraioth, son of Achitob, leader of the house of God,

9:12 Adaia son of Iraam, son of Paschor, son of Malchia; and Maasaia son of Adiel, son of Jediou, son of Mosollam, son of Maselmoth, son of Emmer.

9:13 Their brethren, rulers of ancestral houses, numbered one thousand seven hundred sixty, strong in power for the work of ministry in the house of God.

9:14 From the Levites: Samaia son of Asob, son of Esrikam, son of Asabia, from Merari’s sons,

9:15 Bakbakar, Ares, Galal, and Manthanias son of Micha, son of Zechri, son of Asaph,

9:16 Abdia son of Samia, son of Galal, son of Idithon; and Barachia son of Ossa, son of Elkana, who dwelt in the villages of Netophati.

9:17 The gatekeepers: Salom, Akoub, Talman, Aiman, and their brethren; Salom was the ruler.

9:18 Until this time, at the king’s gate toward the east: these were the gates of the camps of Levi’s sons.

9:19 Salom son of Kore, son of Abiasaph, son of Kore, and his brethren belonging to his father’s house, the Korites, were over the works of ministry, keeping the tent’s guard duties; their fathers were over the Lord’s camp, guarding the entrance.

9:20 Phinees son of Eleazar had formerly been leader over them, and these were with him.

9:21 Zacharias son of Masalami was gatekeeper of the door of the Tent of Testimony.

9:22 All those chosen for the gates, at the gates, were two hundred twelve. These were in their courts, their enrollment. David and Samuel the seer appointed these in their faithfulness.

9:23 They and their sons were over the gates in the Lord’s house, in the tent-house, to keep guard.

9:24 The gates were toward the four winds: east, sea, north, south.

9:25 Their brethren in their courts were to come in for seven days, from time to time, with these.

9:26 For four mighty men of the gates serve in faithfulness. The Levites were over the chambers and the treasuries of the house of God.

9:27 They shall camp around the house of God because the guard duty rests on them; they are responsible for the keys, to open the temple doors morning by morning.

9:28 Some of them were over the ministry vessels, for they shall bring them in by count and take them out by count.

9:29 Some were appointed over the vessels, all the holy vessels, the fine flour, the wine, the oil, the frankincense, and the spices.

9:30 Some of the priests’ sons were perfumers for the perfume and for the spices.

9:31 Mattathias, one of the Levites—he was the firstborn of Salom the Korite—was entrusted with the work of the high priest’s pan offering.

9:32 Banaias the Kaathite, one of their brethren, was over the presentation loaves, to prepare them Sabbath by Sabbath.

9:33 These were psalm singers, rulers of the Levites’ ancestral houses, assigned divisions, for day and night the work rested on them.

9:34 These were rulers of the Levites’ ancestral houses according to their generations, rulers. These dwelt in Jerusalem.

9:35 In Gabaon dwelt the father of Gabaon, Jiiel; his wife’s name was Moocha.

9:36 His firstborn son was Abadon; then Sir, Kis, Baal, Ner, and Nadab,

9:37 Gedour, a brother, Zacharia, and Makelloth.

9:38 Makelloth begot Samaa. These dwelt among their brethren in Jerusalem, with their brethren.

9:39 Ner begot Kish; Kish begot Saul; Saul begot Jonathan, Melchisoue, Amminadab, and Isbaal.

9:40 Jonathan’s son was Maribaal, and Maribaal begot Micha.

9:41 Micha’s sons: Phaithon, Malach, and Tharach.

9:42 Achaz begot Jada; Jada begot Galemeth, Gazmoth, and Zambri; Zambri begot Masa.

9:43 Masa begot Baana; Raphaia was his son, Eleasa his son, and Esel his son.

9:44 Esel had six sons, and these were their names: Esdrikam his firstborn, Ismael, Saria, Abdia, and Anan. These were Esel’s sons.

1 Chronicles 10

10:1 The foreigners fought against Israel. They fled before the foreigners and fell wounded on Mount Gelboue.

10:2 The foreigners pursued Saul and his sons, and the foreigners struck Jonathan, Amminadab, and Melchisoue, Saul's sons.

10:3 The battle weighed heavily on Saul. The archers found him with bows and pains, and he suffered from the bows.

10:4 Saul said to the man carrying his equipment, "Draw your sword and pierce me with it, lest these uncircumcised men come and mock me." The man carrying his equipment was unwilling, for he was very afraid. Saul took the sword and fell on it.

10:5 The man carrying his equipment saw that Saul was dead; he too fell on his sword and died.

10:6 Saul and his three sons died on that day, and all his house died together.

10:7 Every man of Israel in the valley saw that Israel had fled and that Saul and his sons were dead. They abandoned their cities and fled; the foreigners came and dwelt in them.

10:8 The next day the foreigners came to plunder the wounded and found Saul and his sons fallen on Mount Gelboue.

10:9 They stripped him and took his head and his equipment, and sent throughout the foreigners' land to announce good news to their idols and to the people.

10:10 They placed his equipment in the house of their god, and placed his head in the house of Dagon.

10:11 All those dwelling in Galaad heard everything the foreigners had done to Saul and to Israel.

10:12 Every mighty man arose from Galaad. They took Saul's body and the body of his sons, brought them to Jabis, buried their bones beneath the oak in Jabis, and fasted seven days.

10:13 Saul died in the lawless acts he committed against the Lord, according to the Lord's word, because he did not keep it; because Saul inquired through the spirit medium to seek counsel, and Samuel the prophet answered him.

10:14 He did not seek the Lord, and He killed him and turned the kingdom over to David son of Jesse.

1 Chronicles 11

11:1 All Israel came to David at Hebron, saying, "Behold, we are your bones and your flesh.

11:2 Formerly, while Saul was king, you were the one leading Israel out and bringing them in. The Lord your God said to you, 'You shall shepherd My people Israel, and you shall be leader over Israel.'"

11:3 All Israel's elders came to the king in Hebron. King David established a covenant with them in Hebron before the Lord, and they anointed David king over Israel, according to the Lord's word through Samuel.

11:4 The king and the men of Israel went to Jerusalem, which is Jebus; the Jebusites, inhabitants of the land, were there.

11:5 The inhabitants of Jebus said to David, "You shall not enter here." But he seized the fortified enclosure of Zion, which is the City of David.

11:6 David said, "Whoever strikes a Jebusite first shall become a ruler and general." Joab son of Sarouia went up against it first and became ruler.

11:7 David settled in the fortified enclosure; therefore he called it the City of David.

11:8 He built the city all around, and fought and took the city.

11:9 David continued growing greater, and the Lord Almighty was with him.

11:10 These were the rulers of David's mighty men, who grew strong with him in his kingdom, together with all Israel, so that he might reign according to the Lord's word concerning Israel.

11:11 This was the number of David's mighty men: Jesebaal son of Achamani, first of the thirty; he drew his sword once against three hundred wounded at one time.

11:12 After him was Eleazar son of Dodai the Achochi; he was among the three mighty men.

11:13 He was with David at Phasodomin, where the foreigners gathered for war. There was a portion of the field full of barley, and the people fled before the foreigners.

11:14 He stood in the middle of the plot, saved it, and struck the foreigners; the Lord brought about a great deliverance.

11:15 Three of the thirty rulers went down to the rock, to David at the cave of Odollam, while the foreigners' camp was encamped in the Valley of the Giants.

11:16 David was then in the fortified enclosure, and the foreigners' garrison was then in Bethlehem.

11:17 David desired it and said, "Who will give me water to drink from Bethlehem's cistern at the gate?"

11:18 The three broke through the foreigners' camp, drew water from the cistern in Bethlehem at the gate, took it, and came to David. David did not wish to drink it and poured it as a libation to the Lord.

11:19 He said, “May God be gracious unto me, that I should not do this deed! Shall I drink the blood of these men at the cost of their lives? For at the cost of their lives they brought it.” He would not drink it. The three mighty men did these things.

Note †: 11:19 Wording. The blood image describes the men’s lives placed at risk. The repeated reference to their lives is retained.

11:20 Abessa, Joab’s brother, was ruler of the three. He drew his sword against three hundred wounded at one time, and he was renowned among the three.

11:21 Among the three he was honored above the two and became their ruler, but he did not attain to the three.

11:22 Banaias son of Jodae, son of a mighty man—many were his deeds beyond Kabasael. He struck the two ariels of Moab; he also went down and struck the lion in the pit on a snowy day.

Note †: 11:22 Meaning. Ariels is retained as an uncertain designation in this account. The reading does not decide whether it names persons, a title, or an image.

11:23 He struck an Egyptian man, a conspicuous man five cubits tall. The Egyptian held a spear like a weavers’ beam. Banaias went down against him with a staff, took the spear from the Egyptian’s hand, and killed him with his own spear.

11:24 Banaias son of Jodae did these things, and he had a name among the three mighty men.

11:25 He was honored above the thirty, but did not attain to the three. David appointed him over his ancestral house.

11:26 The mighty men of the forces were Asael, Joab’s brother; Eleanan son of Dodo from Baithlaem;

11:27 Sammoth the Adite; Chelles the Phelonite;

11:28 Orai son of Ekkes the Thekoite; Abiezer the Anathothite;

11:29 Sobochai the Asothite; Eli the Achoite;

11:30 Moorai the Netophathite; Cholod son of Nooza the Netophathite;

11:31 Aithi son of Ribai from Benjamin’s hill; Banaias the Pharathonite;

11:32 Ouri from Nachaligaas; Abiel the Garabeththite;

11:33 Azmoth the Beermite; Eliaba the Salabonite;

11:34 Bennaias; Osom the Gennounite; Jonathan son of Sola the Ararite;

11:35 Achim son of Sachar the Ararite; Elphal son of Our;

11:36 Ophar the Mochorathite; Achia the Phelonite;

11:37 Eserai the Charmalite; Naarai son of Azobai;

11:38 Joel, Nathan’s brother; Mebaar son of Agari;

11:39 Selek the Ammonite; Nachor the Berthite, carrying the equipment of Joab son of Sarouia;

11:40 Ira the Jetherite; Gareb the Jetherite;

11:41 Uriah the Chettite; Zabet son of Achlia;

11:42 Adina son of Saiza of Reuben, a ruler, with thirty alongside him;

11:43 Anan son of Moocha; Josaphat the Baithanite;

11:44 Ozia the Astarothite; Samma and Jiiel, sons of Chothan the Ararite;

11:45 Jediel son of Sameri; Joazae his brother, the Jeasite;

11:46 Eliel the Miite; Jaribi and Josia his son; Elnaam; Jethema the Moabite;

11:47 Aliel, Obed, and Jesiel the Misabite.

1 Chronicles 12

12:1 These were the men who came to David at Soklag while he was still kept away from Saul son of Kish. They were among the mighty men helping in war,

12:2 with the bow in right and left hands, and slingers with stones and bows, from Saul’s brethren, from Benjamin:

12:3 The ruler Achiezer, and Joas son of Asma the Gebothite; Joel and Jophalet, sons of Asmoth; Berchia; and Jeoul the Anathothite;

12:4 Samaias the Gabaonite, mighty among the thirty and over the thirty;

12:5 Jermias, Jeziel, Joanan, and Jozabad the Gadarathite;

12:6 Eliazai, Jarimouth, Baalia, Samaria, and Saphatia the Charaiphite;

12:7 Elkana, Jesouni, Ozriel, Joazar, and Jesboam, the Korites;

12:8 Elia and Zabadia, sons of Iraam, sons of Gedor.

12:9 Some of the Gaddites separated themselves to David from the wilderness: strong, mighty men of battle array, carrying large shields and spears. Their faces were lion faces, and they were light as gazelles upon the mountains in speed.

12:10 Azer the ruler, Abdia the second, Eliab the third,

12:11 Masemanne the fourth, Jermia the fifth,

12:12 Eththi the sixth, Eliab the seventh,

12:13 Joanan the eighth, Eliazer the ninth,

12:14 Jermia the tenth, Machabannai the eleventh.

12:15 These were from Gad’s sons, rulers of the army: a small one for the hundred, and a great one for the thousand.

12:16 These were the men who crossed the Jordan in the first month, when it overflowed its entire bank, and drove out all those dwelling in the valleys from east to west.

12:17 Some of Benjamin's and Judah's sons came to David's aid.

12:18 David went out to meet them and said to them, "If you have come unto me in peace, may my heart be freely inclined toward you. But if you have come to deliver me to my enemies, without truth of hand, may the God of our fathers see and reprove."

Note †: 12:18 Meaning. "Freely inclined" is a contextual rendering of the difficult heart expression. "Without truth of hand" remains opaque; neither phrase has received independent linguistic approval.

12:19 A spirit clothed Amasai, ruler of the thirty, and he said, "Go, you and your people, David son of Jesse! Peace, peace unto you, and peace unto your helpers, for your God has helped you!" David received them and appointed them rulers of the forces.

12:20 Some from Manasseh came over to David when the foreigners came against Saul for war, and he did not help them, for a decision was made among the foreigners' generals, who said, "With those men's heads he will return to his master Saul."

12:21 As he went to Soklag, these from Manasseh came over to him: Edna, Jozabath, Jodiel, Michael, Josabeth, Elimuth, and Selathi, leaders of Manasseh's thousands.

12:22 They fought alongside David against the Geddour, for all were mighty in strength and were leaders in the army, in the force.

12:23 Day after day men came to David, forming a great force, like a force of God.

12:24 These were the names of the rulers of the army who came to David at Hebron to turn Saul's kingdom over to him, according to the Lord's word:

12:25 Judah's sons bearing large shields and spears: six thousand eight hundred, mighty in battle array.

12:26 From Simeon's sons, mighty in strength for battle array: seven thousand one hundred.

12:27 From Levi's sons: four thousand six hundred.

12:28 Joadae, leader for Aaron, with three thousand seven hundred alongside him;

12:29 Sadok, a young man mighty in strength, and twenty-two rulers from his ancestral house.

12:30 From Benjamin's sons, Saul's brethren: three thousand; most of them were still looking after the guard of Saul's house.

12:31 From Ephraim's sons: twenty thousand eight hundred, mighty in strength, men of renown according to their ancestral houses.

12:32 From half the tribe of Manasseh: eighteen thousand, designated by name for David to reign.

12:33 From Issachar's sons, men knowing discernment for the times, knowing what Israel should do in relation to their leadership: two hundred, and all their brethren with them.

12:34 From Zaboulon, men going out to battle array with every weapon of war: fifty thousand, to help David without leaning another way.

12:35 From Nephthali: one thousand rulers, with thirty-seven thousand bearing large shields and spears alongside them.

12:36 From the Danites, men arrayed for war: twenty-eight thousand eight hundred.

12:37 From Aser, men going out to help in war: forty thousand.

12:38 From beyond the Jordan, from Reuben, Gaddi, and half the tribe of Manasseh, with every weapon of war: one hundred twenty thousand.

12:39 All these were warriors arrayed in battle formation with a peaceful soul. They came to Hebron for David to reign over all Israel; the rest of Israel was one soul for David to reign.

12:40 They were there three days, eating and drinking, for their brethren had prepared for them.

12:41 Their neighbors as far as Issachar, Zaboulon, and Nephthali brought them food on camels, donkeys, mules, and calves: flour, fig cakes, raisins, wine, oil, calves, and sheep in abundance, for there was gladness in Israel.

1 Chronicles 13

13:1 David took counsel with the commanders of thousands and of hundreds, every leader.

13:2 David said to the whole assembly of Israel, "If it seems good to you and is prospered by the Lord our God, let us send to our brethren who remain throughout Israel's land, and with them the priests, the Levites, in their possession towns, and they shall gather to us.

13:3 Let us transfer our God's ark to us, for they have not sought it since Saul's days."

13:4 The whole assembly agreed to do so, for the matter was right in the eyes of all the people.

13:5 David assembled all Israel from Egypt's borders to the entrance of Emath, to bring God's ark from the city of Jarim.

13:6 David brought it up, and all Israel went up to the City of David, which belonged to Judah, to bring up from there the ark of God the Lord, enthroned upon cherubim, where His name was invoked.

13:7 They placed God’s ark on a new cart from Amminadab’s house; Oza and his brethren were leading the cart.

13:8 David and all Israel were playing before God with all their strength, with psalm singers, lyres, harps, tambourines, cymbals, and trumpets.

13:9 They came to the threshing floor. Oza stretched out his hand to hold the ark, for the calf tipped it.

13:10 The Lord was angered with wrath against Oza and struck him there for stretching out his hand upon the ark. He died there before God.

13:11 David was disheartened because the Lord had cut a cutting against Oza. He called that place the Cutting of Oza, to this day.

13:12 David feared God that day, saying, “How shall I bring God’s ark to myself?”

13:13 David did not turn the ark toward himself in the City of David; he turned it aside to the house of Abeddara the Geththite.

13:14 God’s ark stayed in Abeddara’s house three months. God blessed Abeddaram and everything that was his.

1 Chronicles 14

14:1 Chiram king of Tyre sent messengers to David, cedar wood, wall builders, and carpenters to build him a house.

14:2 David knew that the Lord had established him over Israel, for his kingdom had increased on high for the sake of His people Israel.

14:3 David took more wives in Jerusalem, and more sons and daughters were born to David.

14:4 These were the names of those born to him in Jerusalem: Samaa, Isobaam, Nathan, Solomon,

14:5 Ibaar, Elisae, and Eliphalet,

14:6 Nage, Naphag, and Janouou,

14:7 Elisamae, Balegdae, and Eliphalet.

14:8 The foreigners heard that David had been anointed king over all Israel, and all the foreigners went up to seek David. David heard and went out to meet them.

14:9 The foreigners came and fell upon the Valley of the Giants.

14:10 David inquired through God, saying, “Shall I go up against the foreigners, and wilt Thou give them into my hands?” The Lord said to him, “Go up, and I will give them into your hands.”

14:11 He went up to Baalpharasin, and David struck them there. David said, “God has cut through my enemies by my hand like a cutting of water.” Therefore he called that place the Cutting of Pharasin.

14:12 They abandoned their gods there, and David ordered that they be burned with fire.

14:13 The foreigners came again and again fell upon the Valley of the Giants.

14:14 David again inquired of God, and God said to him, “Do not go behind them. Turn away from them and approach them near the pear trees.

14:15 When you hear the sound of shaking in the tops of the pear trees, then go out to war, for God has gone out before you to strike the foreigners’ camp.”

14:16 He did as God commanded him, and he struck the foreigners’ camp from Gabaon to Gazara.

14:17 David had a name throughout all the land, and the Lord placed the fear of him upon all the nations.

1 Chronicles 15

15:1 He made houses for himself in the City of David, prepared the place for God’s ark, and made a tent for it.

15:2 Then David said, “No one may lift God’s ark except the Levites, for the Lord chose them to lift the Lord’s ark and to minister to Him for ever.”

15:3 David assembled all Israel in Jerusalem to bring the Lord’s ark up to the place he had prepared for it.

15:4 David gathered Aaron’s sons and the Levites.

15:5 From Kaath’s sons: Ouriel the ruler and his brethren, one hundred twenty.

15:6 From Merari’s sons: Asaia the ruler and his brethren, two hundred fifty.

15:7 From Gersam’s sons: Joel the ruler and his brethren, one hundred fifty.

15:8 From Elisaphan’s sons: Samaias the ruler and his brethren, two hundred.

15:9 From Hebron’s sons: Eliel the ruler and his brethren, eighty.

15:10 From Oziel’s sons: Amminadab the ruler and his brethren, one hundred twelve.

15:11 David summoned Sadok and Abiathar the priests, and the Levites Ouriel, Asaia, Joel, Samaia, Eliel, and Amminadab.

15:12 He said to them, “You are rulers of the Levites’ ancestral houses. Purify yourselves, you and your brethren, and bring up the ark of Israel’s God to the place I have prepared for it.

15:13 Because you were not there previously, our God cut among us, for we did not seek according to judgment.”

15:14 The priests and Levites purified themselves to bring up the ark of Israel’s God.

15:15 The Levites’ sons took God’s ark, as Moses had commanded by God’s word according to the writing, with carrying poles upon them.

15:16 David said to the Levites’ rulers, “Appoint their brethren the psalm singers with song instruments—harps, lyres, and cymbals—to sound on high with a voice of gladness.”

15:17 The Levites appointed Aiman son of Joel; from his brethren, Asaph son of Barachia; and from Merari’s sons, his brethren, Aithan son of Kisaiou.

15:18 With them were their brethren of the second rank: Zacharias, Oziel, Semiramoth, Jiiel, Oni, Eliab, Banaia, Maasaia, Mattathia, Eliphalia, Makenia, Abdedom, Jiiel, and Ozias, the gatekeepers.

15:19 The psalm singers Aiman, Asaph, and Aithan were to make themselves heard with bronze cymbals.

15:20 Zacharias, Oziel, Semiramoth, Jiiel, Oni, Eliab, Masaias, and Banaias played harps according to Alaimoth.

Note †: 15:20 Text. Alaimoth is retained as the musical designation in the source. The exact performance direction remains uncertain.

15:21 Mattathias, Eliphalias, Makenias, Abdedom, Jiiel, and Ozias played lyres, Amasenith, to strengthen.

Note †: 15:21 Text. Amasenith is retained as the musical designation. This edition does not identify a precise mode, register, or instrument from the form alone.

15:22 Chonenia, ruler of the Levites, was ruler of the songs, for he was discerning.

15:23 Barachia and Elkana were gatekeepers of the ark.

15:24 The priests Sobnia, Josaphat, Nathanael, Amasai, Zacharia, Banai, and Eliezer sounded trumpets before God’s ark; Abdedom and Jia were gatekeepers of God’s ark.

15:25 David, Israel’s elders, and the commanders of thousands went to bring up the ark of the Lord’s covenant from Abdedom’s house with gladness.

15:26 When God strengthened the Levites lifting the ark of the Lord’s covenant, they sacrificed seven calves and seven rams.

15:27 David was girded in a fine-linen robe, as were all the Levites lifting the ark of the Lord’s covenant, the psalm singers, and Chonenias, leader of the singers’ songs. Upon David was a fine-linen robe.

15:28 All Israel brought up the ark of the Lord’s covenant with signals, the sound of the sopher, trumpets, and cymbals, sounding out with harps and lyres.

Note †: 15:28 Text. Sopher is the inherited source-facing name of the sounding instrument; it has not been replaced by a modern instrument.

15:29 As the ark of the Lord’s covenant came to the City of David, Melchol daughter of Saul peered through the window. She saw King David dancing and playing, and despised him in her soul.

1 Chronicles 16

16:1 They brought God’s ark and set it firmly in the middle of the tent David had pitched for it; they presented whole burnt offerings and offerings of deliverance before God.

16:2 David finished presenting whole burnt offerings and offerings of deliverance, and blessed the people in the Lord’s name.

16:3 He distributed to every Israelite, man and woman alike, to each, one baker’s loaf and a cake.

16:4 He appointed some Levites to minister before the ark of the Lord’s covenant, to sound out, give thanks, and praise the Lord, Israel’s God:

16:5 Asaph the leader, Zacharias second to him, Jiiel, Semiramoth, Jiiel, Mattathias, Eliab, Banaias, Abdedom, and Jiiel, with instruments, harps, and lyres; Asaph sounded the cymbals.

16:6 Banaias and Oziel the priests sounded trumpets continually before the ark of God’s covenant.

16:7 On that day David first appointed praise of the Lord through Asaph and his brethren:

16:8 Give thanks unto the Lord; call upon Him by His name; make His works known among peoples.

Note †: 16:8 Wording. Give thanks expresses the contextual praise sense; a confession of sins is not inserted. Brenton’s introductory “Song” is not added to the verse.

16:9 Sing unto Him and hymn Him; recount to everyone His wonders, which the Lord has done.

16:10 Praise in His holy name; the heart seeking His good pleasure shall rejoice.

16:11 Seek the Lord and be strengthened; seek His face continually.

16:12 Remember His wonders which He has done, portents and judgments of His mouth,

16:13 you offspring of Israel, His servants, sons of Jacob His chosen ones.

16:14 He is the Lord our God; His judgments are throughout all the earth.

16:15 He remembers His covenant for ever, His word which He commanded for a thousand generations,

16:16 which He established with Abraham, and His oath to Isaac.

16:17 He established it for Jacob as an ordinance, for Israel as an everlasting covenant,

16:18 saying, “I will give you the land of Canaan, the measured allotment of your inheritance,”

Note †: 16:18 Wording. The Greek moves from singular soi to plural hymōn. Accordingly “thee” and “your” are deliberately different in number.

16:19 when they became few in number, as they were made small and dwelt as strangers in it.

16:20 They traveled from nation to nation, from a kingdom to another people.

16:21 He allowed no man to overpower them and reproved kings on their account:

16:22 “Do not touch My anointed ones, and do not act wickedly against My prophets.”

16:23 Sing unto the Lord, all the earth; proclaim His salvation from day to day.

16:25 For the Lord is great and greatly to be praised; He is fearsome above all the gods.

16:26 For all the nations’ gods are idols, but our God made heaven.

16:27 Glory and praise are before Him; strength and boasting are in His place.

16:28 Give unto the Lord, ancestral families of the nations; give to the Lord glory and strength.

16:29 Give unto the Lord the glory of His name; take gifts and bring them before Him, and bow before the Lord in His holy courts.

Note †: 16:29 Text. The Greek says “in His holy courts.” The King James wording about the beauty of holiness is a comparison reading, not a substitute for this place noun.

16:30 Let all the earth fear before Him; let the earth be set right and not be shaken.

16:31 Let heaven be glad and the earth exult; let them say among the nations, “The Lord reigns!”

16:32 The sea shall resound with its fullness, and the tree of the field and everything in it.

16:33 Then the trees of the forest shall be glad before the Lord, for He has come to judge the earth.

16:34 Give thanks unto the Lord, for it is good, for His mercy endures for ever.

Note †: 16:34 Wording. The Greek has the neuter “it is good” and the mercy refrain. Endureth supplies natural English predication without adding a separate claim.

16:35 Say, “Save us, O God of our salvation, and rescue us from the nations, that we may praise Thy holy name and glory in Thy praises.”

16:36 Blessed be the Lord, Israel’s God, from age to age! All the people shall say, “Amen.” And they praised the Lord.

16:37 They left Asaph and his brethren there before the ark of the Lord’s covenant to minister continually before the ark, each day’s duty on its day,

16:38 with Abdedom and his brethren, sixty-eight; Abdedom son of Idithon and Ossa were gatekeepers.

16:39 They left Sadok the priest and his brother priests before the Lord’s tent at Bama in Gabaon,

16:40 to present whole burnt offerings to the Lord continually on the altar of whole burnt offerings, morning and evening, according to everything written in the Lord’s law, all He commanded Israel’s sons through Moses, God’s attendant;

16:41 With him were Aiman, Idithon, and the remaining men chosen by name, to praise the Lord, for His mercy endures for ever.

16:42 With them were trumpets and cymbals for sounding out, and instruments for God’s songs; Idithon’s sons were at the gate.

16:43 All the people went, each to his house, and David returned to bless his household.

1 Chronicles 17

17:1 When David was dwelling in his house, he said to Nathan the prophet, “Behold, I dwell in a cedar house, but the ark of the Lord’s covenant is beneath skins.”

17:2 Nathan said to David, “Do everything in your soul, for God is with you.”

17:3 That night the Lord’s word came to Nathan, saying,

17:4 “Go and say to David My servant, ‘Thus says the Lord: You shall not build Me a house for Me to dwell in it.

17:5 For I have not dwelt in a house from the day I brought Israel up until this day; I was in a tent and in a lodging.

17:6 In all the places through which I passed in all Israel, did I ever speak unto one tribe of Israel appointed to shepherd My people, saying, “You have not built Me a cedar house”?

17:7 Now say this to My servant David: Thus says the Lord Almighty: I took you from the sheepfold, from following the flocks, to become leader over My people Israel.

17:8 I was with you wherever you went and destroyed all your enemies before you; I made you a name like the name of the great ones on the earth.

17:9 I will appoint a place for My people Israel and plant them, and they shall dwell by themselves and no longer be anxious. Injustice shall no longer humble them as at the beginning.

17:10 From the days when I appointed judges over My people Israel, I humbled all your enemies. I will increase you, and the Lord will build you a house.

17:11 When your days are fulfilled and you sleep with your fathers, I will raise up your offspring after you, one who will be from your body, and prepare his kingdom.

17:12 He shall build Me a house, and I will set his throne upright for ever.

17:13 I will be a Father unto him, and he shall be a son unto Me. I will not withdraw My mercy from him, as I withdrew it from those before you.

Note †: 17:13 Text. The plural “those before thee” is retained. The promise is not harmonized to the singular predecessor of other witnesses.

17:14 I will make him secure in My house and in his kingdom for ever, and his throne shall be set upright for ever.’”

17:15 Nathan spoke to David according to all these words and all this vision.

17:16 King David went in and sat before the Lord. He said, “Who am I, O Lord God, and what is my house, that Thou hast loved me for ever?

17:17 These things became small before Thee, God, and Thou didst speak of Thy servant’s house far ahead. Thou didst look upon me as a human vision, and Thou didst exalt me, Lord God.

17:18 What more can David add unto Thee in giving glory? Thou knowest Thy servant.

17:19 Thou hast done all this greatness according to Thy heart.

17:20 Lord, there is none like Thee, and there is none besides Thee, according to all we have heard with our ears.

17:21 There is no nation on the earth like Thy people Israel, whom God led to redeem a people for Himself, to make Himself a great and manifest name, driving nations out before Thy people whom Thou didst redeem from Egypt.

17:22 Thou didst give Thy people Israel to Thyself as a people for ever, and Thou, O Lord, art their God.

17:23 Now, Lord, let Thy word which Thou didst speak to Thy servant and concerning his house be made secure for ever,

17:24 while people say, ‘Lord, Lord Almighty, God of Israel,’ and let the house of David Thy servant be set upright before Thee.

17:25 For Thou, O Lord, didst open Thy servant’s ear to build him a house. Therefore Thy servant has found courage to pray before Thee.

17:26 Now, Lord, Thou art God, and Thou hast spoken these good things concerning Thy servant.

17:27 Now Thou hast begun to bless Thy servant’s house, so it may remain before Thee for ever. For Thou, O Lord, hast blessed it; bless it for ever.”

1 Chronicles 18

18:1 After these things David struck the foreigners and routed them. He took Geth and its villages from the foreigners’ hand.

18:2 He struck Moab, and Moab became servants to David, bringing gifts.

18:3 David struck Adraazar king of Souba, Hemath, as he went to establish his hand upon the River Euphrates.

18:4 David seized from them a thousand chariots, seven thousand horses, and twenty thousand foot soldiers. David disabled all the chariots, but left a hundred chariots from them.

18:5 The Syrian came from Damascus to help Adraazar king of Souba, and David struck twenty-two thousand men among the Syrian force.

18:6 David placed a garrison in Syria near Damascus, and they became servants to David, bringing gifts. The Lord kept saving David in all his journeys.

18:7 David took the golden collars that were upon Adraazar’s servants and brought them to Jerusalem.

18:8 From Metabechas and from Adraazar’s choice cities David took a very great amount of bronze. From it Solomon made the bronze sea, the pillars, and the bronze vessels.

18:9 Thoa king of Hemath heard that David had struck the entire force of Adraazar king of Souba.

18:10 He sent his son Idouram to King David to inquire after his peace and to bless him because he had fought Adraazar and struck him, for Thoa was a hostile man toward Adraazar. With him were all the silver and gold vessels.

18:11 David consecrated these also to the Lord, with the silver and gold he had taken from all the nations: from Idumea, Moab, the sons of Ammon, the foreigners, and Amalek.

18:12 Abessa son of Sarouia struck Idumea in the Valley of Salts: eighteen thousand.

18:13 He placed garrisons in the valley, and all the Idumeans became David’s servants. The Lord kept saving David in all his journeys.

18:14 David reigned over all Israel, and he administered judgment and righteousness for all his people.

18:15 Joab son of Sarouia was over the army, and Josaphat son of Achiloud was recorder.

18:16 Sadok son of Achitob and Achimelech son of Abiathar were priests, and Sousa was secretary.

18:17 Banaias son of Jodae was over the Chereththi and the Phelethi, and David's sons were the king's foremost successors.

1 Chronicles 19

19:1 After these things Naas king of the sons of Ammon died, and his son Anan reigned in his place.

19:2 David said, "I will show mercy to Anan son of Naas, as his father showed mercy to me." David sent messengers to comfort him concerning his father. David's servants came to the land of the sons of Ammon to comfort him.

19:3 The rulers of Ammon said to Anan, "Do you suppose David sent comforters to you to glorify your father before you? Have not his servants come to you so that they might search out the city and spy out the land?"

19:4 Anan took David's servants, shaved them, removed half their cloaks up to the fold, and sent them away.

19:5 They came to report to David about the men. He sent to meet them because they had been greatly dishonored. The king said, "Stay in Jericho until your beards grow, then return."

19:6 The sons of Ammon saw that David's people had been put to shame. Anan and the sons of Ammon sent a thousand talents of silver to hire chariots and horsemen for themselves from Syria of Mesopotamia, Syria of Moocha, and Soba.

19:7 They hired thirty-two thousand chariots for themselves, and the king of Mocha and his people. They came and camped opposite Maidaba. The sons of Ammon gathered from their cities and came to wage war.

19:8 David heard and sent Joab and the whole army of mighty men.

19:9 The sons of Ammon came out and arrayed themselves for war beside the city gate. The kings who had come camped by themselves in the plain.

19:10 Joab saw that opponents had come to fight him in front and behind. He selected from all the young men of Israel, and they arrayed themselves against the Syrian.

19:11 He placed the remainder of the people in the hand of Abessa his brother, and they arrayed themselves opposite the sons of Ammon.

19:12 He said, "If the Syrian prevails over me, you shall be my deliverance; and if the sons of Ammon prevail over you, I will save you.

19:13 Act courageously, and let us strengthen ourselves for our people and for the cities of our God. The Lord will do what is good in His eyes."

19:14 Joab and the people with him arrayed themselves opposite the Syrians for war, and they fled from him.

19:15 The sons of Ammon saw that the Syrians had fled, and they too fled before Joab and before Abessa his brother and entered the city. Joab came to Jerusalem.

19:16 The Syrian saw that Israel had routed him. He sent messengers, and they brought out the Syrian from beyond the River, with Sophach, chief commander of Adraazar's force, before them.

19:17 David was informed. He gathered all Israel, crossed the Jordan, came against them, and arrayed himself against them. The Syrian arrayed himself opposite David, and they fought him.

19:18 The Syrian fled before David. David killed from the Syrian force seven thousand chariot fighters and forty thousand foot soldiers, and he killed Sophach the chief commander of the force.

19:19 Adraazar's servants saw that they had fallen before Israel. They made a covenant with David and served him, and the Syrian was no longer willing to help the sons of Ammon.

1 Chronicles 20

20:1 In the following year, when the kings went out, Joab led the army's entire force, and they devastated the country of the sons of Ammon. He came and besieged Rabba, while David remained in Jerusalem. Joab struck Rabba and razed it.

20:2 David took the crown of Molchol their king from his head. Its weight was found to be a talent of gold, with a precious stone in it, and it came upon David's head. He brought out a very great amount of spoil from the city.

20:3 He brought out the people who were in it and sawed them apart with saws and iron adzes. David did this to all the sons of Ammon. David and all his people returned to Jerusalem.

20:4 After these things there was again war with the foreigners at Gazer. Then Sobochai the Ousathi struck Saphou, one of the sons of the giants, and humbled him.

20:5 There was again war with the foreigners. Ellanan son of Jair struck Leemi, brother of Goliath the Geththite, whose spear shaft was like a weavers' beam.

20:6 There was again war at Geth. There was a man of extraordinary size whose digits were six and six, twenty-four; he too was descended from giants.

20:7 He reproached Israel, and Jonathan son of Samaa, David's brother, struck him.

20:8 These belonged to Rapha in Geth. They were four giants in all, and they fell by David's hand and by the hand of his servants.

1 Chronicles 21

21:1 The devil stood in Israel and stirred David to number Israel.

Note †: 21:1 Meaning. Devil is retained provisionally for anarthrous diabolos; adversary or accuser remains a lexical alternative. "In Israel" preserves the Greek preposition. The agency is not harmonized with Samuel.

21:2 King David said to Joab and the rulers of the force, "Go, number Israel from Bersabee to Dan, and bring the report to me, so that I may know their number."

21:3 Joab said, "May the Lord add to His people a hundredfold as many as they are, with my lord the king's eyes seeing it! All are my lord's servants. Why does my lord seek this? Let it not become sin for Israel!"

21:4 The king's word prevailed over Joab. Joab went out, passed through all Israel's territory, and came to Jerusalem.

21:5 Joab gave David the number of the people's inspection: all Israel was a million and a hundred thousand men who drew the sword, and Judah was four hundred eighty thousand men who drew the sword.

21:6 He did not number Levi and Benjamin among them, because the king's word had overpowered Joab.

21:7 This matter appeared evil before God, and He struck Israel.

21:8 David said to God, "I have sinned greatly in doing this thing. Now, I beseech Thee, take away Thy servant's wickedness, for I have become exceedingly foolish."

21:9 The Lord spoke to Gad, David's seer, saying,

21:10 "Go and speak to David, saying, 'Thus says the Lord: I am raising three things against you. Choose one of them for yourself, and I will do it to you.'"

21:11 Gad came to David and said to him, "Thus says the Lord: Choose for yourself

21:12 either three years of famine, or three months of your fleeing before your enemies and your enemies' sword destroying, or three days of the Lord's sword and death in the land, with the Lord's angel destroying throughout Israel's inheritance. Now consider what word I should answer Him who sent me."

21:13 David said to Gad, "All three press me very hard. I will indeed fall into the Lord's hands, for His compassions are very many; but I will certainly not fall into human hands."

21:14 The Lord sent death upon Israel, and seventy thousand men of Israel fell.

21:15 God sent an angel to Jerusalem to destroy it. As he destroyed, the Lord saw and relented concerning the calamity. He said to the destroying angel, "Let it be enough for you! Relax your hand." The Lord's angel was standing at the threshing floor of Orna the Jebusite.

21:16 David lifted his eyes and saw the Lord's angel standing between earth and heaven, with his drawn sword in his hand, stretched over Jerusalem. David and the elders, clothed in sackcloth, fell upon their faces.

21:17 David said to God, "Was it not I who ordered the people to be numbered? I am the one who sinned; in doing evil I did evil. But these sheep—what have they done? Lord God, let Thy hand be upon me and my father's house, and not upon Thy people for destruction, Lord."

21:18 The Lord's angel told Gad to tell David to go up and establish an altar to the Lord at the threshing floor of Orna the Jebusite.

21:19 David went up according to Gad's word, which he had spoken in the Lord's name.

21:20 Orna turned and saw the king, and his four sons with him were methachabin. Orna was threshing wheat.

Note †: 21:20 Text. Methachabin preserves a difficult source form. The edition does not replace it with a confident account of what the four sons were doing.

21:21 David came to Ornan. Orna came out from the threshing floor and bowed to David with his face to the ground.

21:22 David said to Orna, "Give me your threshing-floor site, and I will build an altar to the Lord on it. Give it to me for its worth in silver, and the plague will cease from the people."

21:23 Orna said to David, "Take it for yourself, and let my lord the king do what is good before him. Behold, I give the calves for a whole burnt offering, the plow and the wagons for wood, and the grain for a sacrifice. I give everything."

21:24 King David said to Orna, “No! I will surely buy it for its worth in silver. I will not take what is yours for the Lord, to offer a whole burnt offering unto the Lord for nothing.”

21:25 David gave Orna at his site six hundred shekels of gold by weight.

21:26 David built an altar there to the Lord and offered whole burnt offerings and a deliverance offering. He cried to the Lord, and He answered him with fire from heaven upon the altar of whole burnt offering, and consumed the whole burnt offering.

21:27 The Lord spoke to the angel, and he put the sword into its sheath.

21:28 At that time, when David saw that the Lord had answered him at the threshing floor of Orna the Jebusite, he sacrificed there.

21:29 The Lord’s tent, which Moses had made in the wilderness, and the altar of whole burnt offerings were at that time in Bama at Gabaon.

21:30 David could not go before it to seek God, because he hastened away from the sword of the Lord’s angel.

1 Chronicles 22

22:1 David said, “This is the house of the Lord God, and this is the altar for whole burnt offering for Israel.”

22:2 David ordered all the resident foreigners in Israel’s land to be gathered. He appointed quarrymen to cut dressed stones for building a house for God.

22:3 David prepared much iron for the nails of the doorways and gates and for hinges, and bronze in abundance, beyond weighing.

22:4 There were cedar timbers beyond counting, because the Sidonians and Tyrians brought cedar timbers to David in abundance.

22:5 David said, “My son Solomon is a tender child, and the house to be built for the Lord must rise to greatness, renowned and glorious throughout all the earth. I will prepare for it.” David prepared in abundance before his death.

22:6 He called Solomon his son and commanded him to build the house for the Lord, the God of Israel.

22:7 David said to Solomon, “Child, it came upon my soul to build a house for the name of the Lord God.

22:8 But the Lord’s word came upon me, saying, ‘You have poured out much blood and waged great wars. You shall not build a house for My name, because you have poured out much blood upon the earth before Me.

22:9 Behold, a son is born unto you; he shall be a man of rest. I will give him rest from all the enemies round about him, for Solomon is his name; and I will give peace and quietness unto Israel in his days.

Note †: 22:9 Wording. Rest, peace, and quietness remain distinct, related words. Solomon remains the personal name.

22:10 He will build a house for My name. He will be a son to Me, and I will be a Father to him. I will set upright the throne of his kingdom in Israel for ever.’

22:11 Now, my son, the Lord will be with you, and He will grant success, and you will build a house for the Lord your God, as He spoke concerning you.

22:12 Only may the Lord give you wisdom and understanding, and strengthen you over Israel, to observe and to do the law of the Lord your God.

22:13 Then He will grant success, if you take care to do the ordinances and judgments that the Lord commanded Moses concerning Israel. Act courageously and be strong; do not fear or be terrified.

22:14 Behold, according to my poverty I have prepared for the Lord’s house a hundred thousand talents of gold and a million talents of silver, with bronze and iron beyond weighing because there is so much. I have also prepared timber and stones; add to these.

22:15 With you are workers in abundance: artisans, builders in stone, carpenters in wood, and everyone skilled in every kind of work.

22:16 In gold, in silver, in bronze, and in iron, there is no counting. Arise and act, and the Lord be with you.”

22:17 David commanded all the rulers of Israel to support Solomon his son:

22:18 “Is not the Lord with you? He has given you rest on every side, for He has given the land’s inhabitants into hands, and the land has been subjected before the Lord and before His people.

22:19 Now give your hearts and your souls to seek the Lord your God. Arise and build a sanctuary for the Lord your God, to bring the ark of the Lord’s covenant and God’s holy vessels into the house being built for the Lord’s name.”

1 Chronicles 23

23:1 David was old and full of days, and he made Solomon his son king in his place over Israel.

23:2 He gathered all Israel’s rulers, the priests, and the Levites.

23:3 The Levites were numbered from thirty years old and upward. Their number, counting the men head by head, was thirty-eight thousand.

23:4 Of these, twenty-four thousand were supervisors over the works of the Lord’s house, and six thousand were scribes and judges.

23:5 Four thousand were gatekeepers, and four thousand praised the Lord with the instruments that he made for praising the Lord.

23:6 David divided them into service courses according to Levi’s sons: Gedson, Kaath, and Merari;

23:7 and according to Parosom, Edan, and Semei.

23:8 Edan’s sons: Jiiel the ruler, Zethom, and Joel—three.

23:9 Semei’s sons: Salomith, Jiiel, and Aidan—three. These were the ancestral rulers of Edan.

23:10 The sons of Semei: Jeth, Ziza, Joas, and Beria. These were Semei’s sons—four.

23:11 Jeth was the ruler, and Ziza the second. Joas and Beria did not have many sons, so they became one ancestral house for a single inspection.

23:12 Kaath’s sons: Ambram, Issaar, Chebron, and Oziel—four.

23:13 Ambram’s sons: Aaron and Moses. Aaron was distinguished to be consecrated as most holy, he and his sons for ever, to burn incense before the Lord, to minister, and to invoke His name for ever.

23:14 As for Moses, the man of God, his sons were called into the tribe of Levi.

23:15 Moses’ sons: Gersam and Eliezer.

23:16 Gersam’s sons: Soubael the ruler.

23:17 Eliezer’s sons were Raabia the ruler. Eliezer had no other sons, but Raabia’s sons increased greatly.

23:18 Issaar’s sons: Salomoth the ruler.

23:19 Chebron’s sons: Idoud the ruler, Amadia the second, Oziel the third, and Ikemias the fourth.

23:20 Oziel’s sons: Michas the ruler and Isia the second.

23:21 Merari’s sons: Mooli and Mousi. Mooli’s sons: Eleazar and Kis.

23:22 Eleazar died and had no sons, only daughters. The sons of Kis, their kinsmen, took them as wives.

23:23 Mousi’s sons: Mooli, Eder, and Jarimoth—three.

23:24 These were Levi’s sons according to their ancestral houses, their ancestral rulers according to their inspection, by the number of their names, head by head, doing the works of ministry in the Lord’s house, from twenty years old and upward.

23:25 For David said, “The Lord, the God of Israel, has given rest to His people and has dwelt in Jerusalem for ever.”

23:26 The Levites were no longer carrying the tent and all its vessels for its ministry.

23:27 For David’s last words record the number of Levi’s sons from twenty years old and upward,

23:28 for he stationed them at Aaron’s hand to minister in the Lord’s house, over the courts and chambers, over the purification of all holy things, and over the works of ministry in God’s house:

23:29 for the bread of presentation, the fine flour of the sacrifice, the unleavened flat cakes, the pan preparation, the mixed preparation, and every measure;

23:30 and to stand in the morning to praise and give thanks unto the Lord, and likewise in the evening;

23:31 and over all the whole burnt offerings offered to the Lord on sabbaths, new moons, and feasts, by number according to the ordinance concerning them, continually for the Lord.

23:32 They shall keep the charges of the Tent of Testimony and the charges of Aaron’s sons their brethren, to minister in the Lord’s house.

1 Chronicles 24

24:1 The sons of Aaron had divisions. Aaron’s sons were Nadab, Abioud, Eleazar, and Ithamar.

24:2 Nadab and Abioud died before their father and had no sons. Eleazar and Ithamar, Aaron’s sons, served as priests.

24:3 David, Sadok from Eleazar’s sons, and Achimelech from Ithamar’s sons divided them according to their inspection, according to their ministry, according to their ancestral houses.

24:4 Eleazar’s sons were found to have more rulers of the mighty men than Ithamar’s sons. He divided them: sixteen rulers of ancestral houses for Eleazar’s sons, and eight according to ancestral houses for Ithamar’s sons.

24:5 He divided them by lots, these alongside those, because there were rulers of the holy things and rulers of the Lord among Eleazar’s sons and among Ithamar’s sons.

24:6 Samaias son of Nathanael, the secretary from Levi, recorded them before the king and the rulers, with Sadok the priest, Achimelech son of Abiathar, and the ancestral rulers of the priests and Levites: one ancestral house at a time for Eleazar and one at a time for Ithamar.

24:7 The first lot came out for Jarib, the second for Ideia,

24:8 the third for Charem, the fourth for Seorim,

24:9 the fifth for Melchia, the sixth for Miamin,

24:10 the seventh for Kos, the eighth for Abia,

24:11 the ninth for Jesus, the tenth for Sechenia,

24:12 the eleventh for Eliasib, the twelfth for Jakim,

24:13 the thirteenth for Ochchopha, the fourteenth for Isbaal,

24:14 the fifteenth for Belga, the sixteenth for Emmer,

24:15 the seventeenth for Chezir, the eighteenth for Aphesse,

24:16 the nineteenth for Phetaia, the twentieth for Ezekiel,

24:17 the twenty-first for Jachin, the twenty-second for Gamoul,

24:18 the twenty-third for Dalaia, the twenty-fourth for Maasai.

24:19 This was their inspection according to their ministry, to enter the Lord's house according to their ordinance through Aaron their father, as the Lord, the God of Israel, had commanded.

24:20 As for the remaining sons of Levi: of Ambram's sons, Soubael; of Soubael's sons, Jadia.

24:21 For Raabia: Jesias the ruler.

24:22 Of the Issari, Salomoth; of Salomoth's sons, Jath.

24:23 The sons of Jediou: Amadia the second, Jaziel the third, Jokom the fourth.

24:24 Oziel's sons: Micha; Micha's sons: Samer.

24:25 Micha's brother: Isia; Isia's sons: Zacharia.

24:26 Merari's sons: Mooli and Mousi; Ozia's sons; Bonni's sons.

24:27 Merari's sons belonging to Ozia, his sons: Isoam, Zakchour, and Abdi.

24:28 Of Mooli: Eleazar and Ithamar. Eleazar died and had no sons.

24:29 As for Kis: Kis's sons, Iramael.

24:30 Mousi's sons: Mooli, Eder, and Jarimoth. These were the sons of the Levites according to their ancestral houses.

24:31 They too received lots as did their brethren, Aaron's sons, before the king, Sadok, Achimelech, and the ancestral rulers of the priests and Levites: ancestral heads, araab, as his younger brethren.

Note †: 24:31 Text. Araab remains an unresolved inherited transliteration in the final administrative comparison.

1 Chronicles 25

25:1 King David and the rulers of the force appointed for the works the sons of Asaph, Aiman, and Idithon, who uttered inspired words with kinyrai, nablai, and cymbals. Their number was reckoned head by head, those working in their tasks:

Note †: 25:1 Context. Kinyrai and nablai are inherited names for ancient stringed instruments. Their spellings and singular forms are preserved; the edition does not assert a precise modern construction.

25:2 Asaph's sons: Zakchour, Joseph, Nathanias, and Erael, Asaph's sons attached to Asaph the prophet, attached to the king.

25:3 Of Idithon: Idithon's sons, Godolia, Souri, Isaia, Semei, Asabia, and Mattathias—six—with their father Idithon, striking the kinyra in thanksgiving and praise to the Lord.

25:4 Of Aiman: Aiman's sons, Boukias, Manthanias, Azarael, Soubael, Jerimoth, Ananias, Anani, Eliatha, Godollathi, Romemthi-od, Jesbakasa, Mallethi, Otheri, and Meazoth.

25:5 All these were sons of Aiman, who played for the king in God's words, to raise a horn. God gave Aiman fourteen sons and three daughters.

25:6 All these were with their father, singing hymns in the Lord's house with cymbals, nablai, and kinyrai, under the king and Asaph, Idithon, and Aiman.

25:7 Their number, together with their brethren, was two hundred eighty-eight; they were taught to sing to the Lord, each with understanding.

25:8 They too cast lots for the service courses, for the small and for the great, the accomplished and those learning.

25:9 The first lot of his sons and his brethren came out for Asaph, for Joseph, Godolia; the second, Enia, his brethren and his sons—twelve.

25:10 The third: Zakchour, his sons and his brethren—twelve.

25:11 The fourth: Jesdri, his sons and his brethren—twelve.

25:12 The fifth: Nathanias, his sons and his brethren—twelve.

25:13 The sixth: Boukias, his sons and his brethren—twelve.

25:14 The seventh: Iseriel, his sons and his brethren—twelve.

25:15 The eighth: Josia, his sons and his brethren—twelve.

25:16 The ninth: Manthanias, his sons and his brethren—twelve.

25:17 The tenth: Semei, his sons and his brethren—twelve.

25:18 The eleventh: Azaria, his sons and his brethren—twelve.

25:19 The twelfth: Asabia, his sons and his brethren—twelve.

25:20 The thirteenth: Soubael, his sons and his brethren—twelve.

25:21 The fourteenth: Mattathias, his sons and his brethren—twelve.

25:22 The fifteenth: Jerimoth, his sons and his brethren—twelve.

25:23 The sixteenth: Ananias, his sons and his brethren—twelve.

25:24 The seventeenth: Jesbakasa, his sons and his brethren—twelve.

25:25 The eighteenth: Anani, his sons and his brethren—twelve.

25:26 The nineteenth: Mellethi, his sons and his brethren—twelve.

25:27 The twentieth: Eliatha, his sons and his brethren—twelve.

25:28 The twenty-first: Ethir, his sons and his brethren—twelve.

25:29 The twenty-second: Godollathi, his sons and his brethren—twelve.

25:30 The twenty-third: Meazoth, his sons and his brethren—twelve.

25:31 The twenty-fourth: Romemthi-od, his sons and his brethren—twelve.

1 Chronicles 26

26:1 For the divisions of the gates: of the sons of Koreim, Mosollamia son of Kore, of Abiasaph's sons.

26:2 Mosollamia had sons: Zacharias the firstborn, Idiel the second, Zabadias the third, Jethnouel the fourth,

26:3 Olam the fifth, Joanan the sixth, Elioenai the seventh.

26:4 Abdedom had sons: Samaias the firstborn, Jozabad the second, Joaa the third, Sochar the fourth, Nathanael the fifth,

26:5 Amiel the sixth, Issachar the seventh, Phollathi the eighth, because God had blessed him.

26:6 To Samaia his son were born sons of the firstborn Rosai for his ancestral house, because they were mighty.

26:7 Samaia's sons: Gothni, Raphael, Obed, Elzabad, and Achiou, mighty sons; Eliou, Sabchia, and Isbakom.

26:8 All were from Abdedom's sons, they and their brethren and their sons, working mightily in the labor: sixty-two in all belonging to Abdedom.

26:9 Mosollamia had sons and brethren—eighteen mighty men.

26:10 Osa, of Merari's sons, had sons guarding the leadership, for he was not firstborn, and his father made him ruler

26:11 of the second division; Tablai the third, Zacharias the fourth. All these, Osa's sons and brethren, were thirteen.

26:12 These divisions of gates, belonging to the rulers of the mighty men, had service courses like their brethren, to minister in the Lord's house.

26:13 They cast lots for the small and the great, according to their ancestral houses, for each gate.

26:14 The eastern lot fell to Salamia and Zacharia. The sons of Joas cast lots for Melchia, and the lot came out northward.

26:15 To Abdedom fell the south, opposite the house of esephin,

Note †: 26:15 Text. Esephin is retained in the description of the gatekeepers' stations. The exact architectural identification remains under review.

26:16 for the second; to Osa, westward beyond the gate of the chamber of the ascent, guard opposite guard.

26:17 To the east, six each day; to the north, four each day; to the south, four each day; and for the esephin, two;

26:18 for those relieving one another, and westward four, and for the path two relieving one another.

26:19 These were the divisions of the gatekeepers belonging to Kore's sons and Merari's sons.

26:20 The Levites, their brethren, were over the treasuries of the Lord's house and the treasuries of the consecrated things.

26:21 Ladan's sons, the sons of the Gersoni belonging to Ladan, the ancestral rulers belonging to Ladan the Gersoni: Jiiel.

26:22 Jiiel's sons: Zethom and Joel, the brethren, over the treasuries of the Lord's house.

26:23 For Ambram, Issaar, Chebron, and Oziel:

26:24 Soubael, the descendant of Gersam, the descendant of Moses, was leader over the treasuries.

26:25 For his brother Eliezer were Raabias a son, and Josaias, Joram, Zechri, and Salomoth.

26:26 This Salomoth and his brethren were over all the treasuries of the holy things that King David and the ancestral rulers, commanders of thousands and hundreds and leaders of the force, had consecrated,

26:27 which he took from the wars and from the spoils, and from which he consecrated gifts so that the building of God’s house would not fall behind,

26:28 and over all the holy things of Samuel the prophet, Saul the descendant of Kis, Abenner the descendant of Ner, and Joab the descendant of Sarouia: everything they consecrated was through the hand of Salomoth and his brethren.

26:29 Of the Issari, Chonenia and his sons were assigned the outside labor over Israel, to act as scribes and give judgments.

26:30 Of the Chebroni, Asabias and his brethren, mighty men, a thousand seven hundred, had oversight of Israel beyond the Jordan toward the west for all the Lord’s ministry and the king’s work.

26:31 Of the Chebroni, Joudias was ruler of the Chebroni according to their generations and ancestral houses. In the fortieth year of his reign they were inspected, and a mighty man was found among them at Jazer in Galaaditis,

26:32 and his brethren, mighty men, were two thousand seven hundred ancestral rulers. King David appointed them over the Roubeni, the Gaddi, and half the tribe of Manasseh for every ordinance of the Lord and word of the king.

1 Chronicles 27

27:1 The sons of Israel according to their number, the ancestral rulers, commanders of thousands and hundreds, and scribes ministered to the people and attended to every word of the king according to divisions, in every matter of coming in and going out month by month throughout all the months of the year. Each division had twenty-four thousand.

27:2 Over the first division, for the first month, was Jesboam son of Zabdiel. His division had twenty-four thousand.

27:3 He was of Phares’s sons, ruler of all the commanders of the force for the first month.

27:4 Over the division of the second month was Dodia the Echochi. His division had twenty-four thousand, commanders of the force.

27:5 The third, for the third month, was Banaias son of Jodae, the priest, the ruler. His division had twenty-four thousand.

27:6 This Banaias was mightier than the thirty and over the thirty. His son Amizabath was over his division.

27:7 The fourth, for the fourth month, was Asael, Joab’s brother, and his son Zabdias and the brethren. His division had twenty-four thousand.

27:8 The fifth, for the fifth month, was the leader Samaoth the Jesrae. His division had twenty-four thousand.

27:9 The sixth, for the sixth month, was Odouias son of Ekkes the Thekoite. His division had twenty-four thousand.

27:10 The seventh, for the seventh month, was Chelles from Phallous, of Ephraim’s sons. His division had twenty-four thousand.

27:11 The eighth, for the eighth month, was Sobochai the Isathi, belonging to the Zarai. His division had twenty-four thousand.

27:12 The ninth, for the ninth month, was Abiezer from Anathoth, from Benjamin’s land. His division had twenty-four thousand.

27:13 The tenth, for the tenth month, was Meera from Netouphat, belonging to the Zarai. His division had twenty-four thousand.

27:14 The eleventh, for the eleventh month, was Banaias from Pharathon, of Ephraim’s sons. His division had twenty-four thousand.

27:15 The twelfth, for the twelfth month, was Choldai the Netophati, belonging to Gothoniel. His division had twenty-four thousand.

27:16 Over Israel’s tribes: for Reuben, Eliezer son of Zechri was leader; for Simeon, Saphatias son of Maacha;

27:17 for Levi, Asabias son of Kamouel; for Aaron, Sadok;

27:18 for Judah, Eliab, one of David’s brethren; for Issachar, Ambri son of Michael;

27:19 for Zaboulon, Samaias son of Abdiou; for Nephthali, Jerimoth son of Esriel;

27:20 for Ephraim, Ose son of Oziou; for half the tribe of Manasseh, Joel son of Phadaia;

27:21 for half the tribe of Manasseh in Galaad, Jaddai son of Zabdiou; for Benjamin’s sons, Asiel son of Abenner;

27:22 For Dan, Azarael son of Joram. These were the ancestral heads of Israel’s tribes.

27:23 David did not take their number from twenty years old and downward, because the Lord had said He would multiply Israel like the stars of heaven.

27:24 Joab son of Sarouia began numbering among the people but did not finish. In these matters wrath came upon Israel, and the number was not registered in the book of King David’s daily records.

27:25 Over the king’s treasuries was Asmoth son of Odiel. Over the storehouses in the countryside, villages, settlements, and towers was Jonathan son of Oziou.

27:26 Over the workers farming the land was Esdri son of Choloub.

27:27 Over the estates was Semei from Rama. Over the wine stores in the estates was Zachri son of Sephni.

27:28 Over the olive groves and sycamores in the plain was Balanas the Gedorite. Over the oil stores was Joas.

27:29 Over the grazing cattle in Asidon was Satrais the Sharonite. Over the cattle in the valleys was Sophat son of Adli.

27:30 Over the camels was Obil the Ishmaelite. Over the donkeys was Jadias from Merathon.

27:31 Over the sheep was Jaziz the Agarite. All these were overseers of King David's possessions.

27:32 Jonathan, David's paternal uncle, was a counselor, an understanding man and a scribe. Jiiel son of Achamani was with the king's sons.

27:33 Achitophel was the king's counselor, and Chousi was the king's first friend.

27:34 After this man, Achitophel; next was Jodae son of Banaiou and Abiathar, and Joab was the king's chief commander.

1 Chronicles 28

28:1 David assembled in Jerusalem all Israel's rulers: the rulers of the judges, the rulers of the service courses attending the king's person, the commanders of thousands and hundreds, the treasury keepers, those over his possessions, the powerful men, and the army's warriors.

28:2 David stood in the midst of the assembly and said, "Hear me, brethren and my people. It came upon my heart to build a house of rest for the ark of the Lord's covenant and a standing place for our Lord's feet, and I prepared the things suitable for the dwelling.

28:3 But God said, 'You shall not build Me a house to have My name called upon it, because you are a warrior and have shed blood.'

28:4 The Lord, the God of Israel, chose me from all my father's house to be king over Israel for ever. He chose the royal power in Judah, and from Judah's house my father's house, and among my father's sons He was willing that I become king over all Israel.

28:5 From all my sons—for the Lord gave me many sons—He chose Solomon my son to seat him upon the throne of the Lord's kingdom over Israel.

28:6 God said to me, 'Solomon your son will build My house and My court, for I have chosen him to be My son, and I will be a Father to him,

28:7 and I will set his kingdom upright for ever, if he remains strong to observe My commandments and My judgments, as on this day.'

28:8 Now, before the whole assembly of the Lord and in the ears of our God, observe and seek all the commandments of the Lord our God, so that you may inherit the good land and pass it on as an inheritance to your sons after you for ever.

28:9 And now, Solomon my son, know the God of your fathers, and serve Him with a whole heart and a willing soul; for the Lord examines every heart and knows every thought. If you seek Him, He shall be found by you; but if you forsake Him, He will forsake you utterly.

Note †: 28:9 Wording. Whole heart and willing soul are both retained. The conditions address Solomon in the singular, including the warning of being forsaken.

28:10 See, therefore, that the Lord has chosen you to build Him a house as a sanctuary. Be strong and act."

28:11 David gave Solomon his son the pattern of the temple, its houses, its zakcho, its upper rooms, its inner storerooms, and the house of propitiation;

Note †: 28:11 Text. Zakcho is retained as an uncertain architectural term. "House of propitiation" remains distinct from an unmarked architectural paraphrase.

28:12 and the pattern he had in his spirit: the courts of the Lord's house, all the surrounding chambers for the storerooms of the Lord's house, and the storerooms of the holy things;

28:13 and the lodgings of the priests' and Levites' service courses for all the work of ministry in the Lord's house, and the storerooms of the service vessels for worship in the Lord's house.

28:14 He gave the measure of their weight, both the gold and the silver ones;

28:15 he gave him the weight of the lampstands and of the lamps.

28:16 Likewise he gave him the weight of the tables of presentation, each golden table, and likewise of the silver ones;

28:17 and of the meat hooks, libation vessels, and golden bowls, and the weight of the gold and silver ones, kephphoure of each weight.

Note †: 28:17 Text. Kephphoure is retained as the inherited designation among the vessels. Identification remains for specialist review.

28:18 He showed him the weight of the incense altar of tested gold, and the pattern of the chariot of the cherubim with outspread wings, overshadowing the ark of the Lord's covenant.

28:19 David gave Solomon everything in writing from the Lord's hand, according to the understanding that had come to him about carrying out the pattern.

28:20 David said to Solomon his son, “Be strong, be of good courage, and act. Do not fear or be dismayed, for the Lord my God is with you. He will not let you go nor forsake you, until you finish all the work of ministry in the Lord’s house.

28:21 Behold, the service courses of the priests and Levites are ready for all ministry in God’s house, and are with you in every undertaking, together with everyone eager and wise in every craft. The rulers and all the people are ready for all your words.”

1 Chronicles 29

29:1 King David said to the whole assembly, “Solomon my son, the one whom the Lord has chosen, is young and tender, and the work is great, for the building is for the Lord God, not for a human being.

29:2 With all my strength I have prepared for my God’s house gold, silver, bronze, iron, timber, soom stones and filling stones, costly and variegated stones, every precious stone, and much Parian marble.

Note †: 29:2 Context. Soom names a stone in the source-facing wording. Its precise mineral identification is not asserted.

29:3 Moreover, because I delight in my God’s house, I have gold and silver that I have acquired for myself. Behold, I give it to my God’s house in addition, apart from what I have prepared for the house of holy things:

29:4 three thousand talents of gold from Souphir and seven thousand talents of tested silver to coat the sanctuary’s walls with them,

29:5 by the craftsmen’s hand. Who is eager to fill his hands today for the Lord?”

29:6 The ancestral rulers, the rulers of Israel’s sons, the commanders of thousands and hundreds, the overseers of the works, and the king’s stewards offered eagerly.

29:7 They gave for the works of the Lord’s house five thousand talents of gold and ten thousand gold coins, ten thousand talents of silver, eighteen thousand talents of bronze, and a hundred thousand talents of iron.

29:8 Those who had a stone gave it to the storerooms of the Lord’s house through Jiiel the Gersoni.

29:9 The people rejoiced because of their eagerness, for they offered eagerly to the Lord with a full heart. King David rejoiced greatly.

29:10 King David blessed the Lord before the assembly, saying, “Blessed art Thou, O Lord, the God of Israel, our Father, from everlasting to everlasting.

29:11 Thine, O Lord, are greatness, power, glory, victory, and strength; for Thou rulest all things in heaven and upon earth. Before Thee every king and nation is shaken.

Note †: 29:11 Wording. Glory renders the contextual praise sense of kauchēma; glorying or ground of praise explains the sense. All five praise nouns and the shaking of kings and nations are retained. Verse 13 carries the related word family as “the name of Thy glory.”

29:12 From Thee come wealth and glory. Thou governest all, O Lord, Ruler of every rule. In Thy hand are strength and dominion; and it is in Thy hand, O Almighty, to make all things great and strong.

29:13 Now, O Lord, we give thanks unto Thee, and praise the name of Thy glory.

29:14 Who am I, and who are my people, that we had strength to offer willingly unto Thee in this manner? All things are Thine, and of Thine own have we given unto Thee.

29:15 For we are resident strangers before Thee, and sojourners, as all our fathers were: our days upon earth are as a shadow, and there is no endurance.

Note †: 29:15 Meaning. Strangers, sojourners, and the shadow image describe transience. “No endurance” preserves the final expression without turning it into a universal denial of hope.

29:16 Lord our God, all this abundance that I have prepared for a house to be built for Thy holy name is from Thy hand, and everything is Thine.

29:17 I know, Lord, that Thou examinest hearts and lovest righteousness. In simplicity of heart I eagerly offered all these things. Now I have seen Thy people found here offer eagerly to Thee in gladness.

29:18 Lord, God of Abraham, Isaac, and Israel our fathers, preserve these things for ever in the thought of Thy people’s heart, and direct their hearts toward Thee.

29:19 Give Solomon my son a good heart to do Thy commandments, testimonies, and ordinances, and to bring the construction of Thy house to completion.”

29:20 David said to the whole assembly, “Bless the Lord your God.” The whole assembly blessed the Lord, the God of their fathers. Bending their knees, they prostrated themselves before the Lord and the king.

29:21 On the day after the first day David sacrificed sacrifices to the Lord and offered whole burnt offerings to God: a thousand calves, a thousand rams, and a thousand lambs, with their libations, and sacrifices in abundance for all Israel.

29:22 They ate and drank before the Lord that day with joy. They made Solomon son of David king a second time and anointed him for the Lord as king, and Sadok for priesthood.

29:23 Solomon sat upon the throne of David his father and was accepted with favor. All Israel obeyed him.

29:24 The rulers, the powerful men, and all the sons of King David his father submitted to him.

29:25 The Lord made Solomon exceedingly great before all Israel and gave him a king’s glory such as had not belonged to any king before him.

29:26 David son of Jessai reigned over Israel

29:27 for forty years: in Chebron seven years, and in Jerusalem thirty-three years.

29:28 He died in a good old age, full of days, wealth, and glory. Solomon his son reigned in his place.

29:29 The remaining deeds of King David, the earlier and the later, are written in the records of Samuel the seer, the records of Nathan the prophet, and the records of Gad the seer,

29:30 concerning all his kingdom and dominion, and the times that came upon him, upon Israel, and upon all the kingdoms of the earth.

2 Chronicles

2 Chronicles 1

1:1 Solomon son of David grew strong over his kingdom. The Lord his God was with him and made him exceedingly great.

1:2 Solomon spoke to all Israel: the commanders of thousands and hundreds, the judges, and all the rulers before Israel, the ancestral rulers.

1:3 Solomon and the whole assembly with him went to the high place in Gabaon, where God’s Tent of Testimony was, which Moses, the Lord’s servant, had made in the wilderness.

1:4 But David had brought God’s ark up from the city of Kariathiarim, because he had prepared a tent for it in Jerusalem.

1:5 The bronze altar that Beseleel son of Ouriou son of Or had made was there before the Lord’s tent, and Solomon and the assembly sought it out.

1:6 Solomon offered there upon the bronze altar before the Lord, the one in the tent; he offered a thousandfold whole burnt offering upon it.

1:7 That night God appeared to Solomon and said to him, “Ask what I should give you.”

1:8 Solomon said to God, “Thou didst show great mercy to David my father, and Thou didst make me king in his place.

1:9 Now, Lord God, let Thy name be confirmed upon David my father, for Thou hast made me king over a people as numerous as the dust of the earth.

1:10 Now give me wisdom and understanding, and I shall go out before this people and come in; for who can judge this great people of Thine?”

Note †: 1:10 Wording. Wisdom and understanding are paired; going out and coming in remain the image of leadership. The following future is retained.

1:11 God said to Solomon, “Because this came into your heart, and you did not ask for wealth of possessions, glory, or the life of opponents, and did not ask for many days, but did ask for wisdom and understanding to judge My people over whom I made you king,

1:12 I give you wisdom and understanding. I will also give you wealth, possessions, and glory, so that none like you has existed among the kings before you, nor will it be so after you.”

1:13 Solomon came from the bama in Gabaon to Jerusalem, from before the Tent of Testimony, and he reigned over Israel.

Note †: 1:13 Context. Bama is the inherited designation for the high place already identified at Gabaon in verse 3.

1:14 Solomon gathered chariots and horsemen. He had a thousand four hundred chariots and twelve thousand horsemen. He left them in the chariot cities, and the people were with the king in Jerusalem.

1:15 The king made gold and silver in Jerusalem like stones, and cedars in Judea as abundant as the sycamores in the plain.

1:16 Solomon’s horses came out of Egypt, and there was the price of the king’s merchants; they bought them to trade,

1:17 and they went up and exported from Egypt one chariot for six hundred in silver and a horse for a hundred fifty. Likewise they brought them through their hands for all the kings of the Chettites and the kings of Syria.

1:18 Solomon resolved to build a house for the Lord’s name and a house for his kingdom.

2 Chronicles 2

2:1 Solomon gathered seventy thousand burden-bearing men and eighty thousand quarrymen in the mountain, with three thousand six hundred overseers over them.

2:2 Solomon sent to Chiram king of Tyre, saying, “As you dealt with my father David and sent him cedars to build himself a house to live in,

2:3 behold, I his son am building a house for the name of the Lord my God, to consecrate it to Him, to burn incense before Him, with continual presentation and the continual offering of whole burnt offerings morning and evening, on sabbaths, new moons, and the feasts of the Lord our God. This is an everlasting obligation upon Israel.

2:4 The house I am building is great, for our God is greater than all the gods.

2:5 Who will be able to build Him a house, since heaven and the heaven of heaven cannot bear His glory? Who am I to build Him a house, except to burn incense before Him?

2:6 Now send me a wise and knowledgeable man to work in gold, silver, bronze, and iron, in purple, scarlet, and hyacinth blue, skilled at engraving, with the skilled men with me in Judah and Jerusalem whom David my father prepared.

2:7 Send me cedar, juniper, and pine timbers from Lebanon, for I know your slaves know how to cut timber from Lebanon. Behold, your servants will be with my servants

2:8 and will go to prepare abundant timber for me, for the house I am building is great and glorious.

2:9 Behold, I give the workers cutting timber grain for food, as gifts to your servants: twenty thousand kors, and twenty thousand kors of barley, twenty thousand measures of wine, and twenty thousand measures of oil.”

2:10 Chiram king of Tyre replied in writing and sent it to Solomon: “Because the Lord loves His people, He has appointed you king over them.”

2:11 Chiram said, “Blessed is the Lord, the God of Israel, who made heaven and earth, who gave King David a wise son, skilled in understanding and knowledge, who will build a house for the Lord and a house for his kingdom.

2:12 Now I have sent you a wise man, possessing understanding: Chiram, my father,

2:13 his mother is from Dan’s daughters, and his father is a Tyrian man. He knows how to work in gold, silver, bronze, iron, stone, and timber; to weave in purple, hyacinth blue, fine linen, and scarlet; to engrave engravings and devise every design, whatever you give him, with your skilled men and the skilled men of David my lord, your father.

2:14 Now let my lord send his servants the grain, barley, oil, and wine of which he spoke.

2:15 We will cut timber from Lebanon according to all your need and bring it in rafts to Joppa’s sea. You shall bring it to Jerusalem.”

2:16 Solomon gathered all the resident foreign men in Israel’s land after the numbering by which David his father had numbered them. They were found to be a hundred fifty-three thousand six hundred.

2:17 He assigned seventy thousand of them as burden bearers, eighty thousand as quarrymen, and three thousand six hundred as taskmasters over the people.

2 Chronicles 3

3:1 Solomon began building the Lord’s house in Jerusalem on Mount Amoria, where the Lord appeared to David his father, at the place David had prepared, at the threshing floor of Orna the Jebusite.

3:2 He began building in the second month, in the fourth year of his reign.

3:3 These were the measurements when Solomon began building God’s house: the length in cubits, by the first measurement, was sixty cubits, and the width twenty cubits.

3:4 The ailam before the house extended twenty cubits across the house’s width, and its height was a hundred twenty cubits. He gilded it inside with pure gold.

Note †: 3:4 Context. Ailam is retained for the structure before the house. Its stated measurements are preserved without replacing them with a modern unit.

3:5 He paneled the great house with cedar wood, gilded it with pure gold, and carved palm trees and hanging ornaments upon it.

3:6 He adorned the house with precious stones for glory, and with gold from Pharouaim,

3:7 and he gilded the house, the walls, gateways, ceilings, and doorways with gold, and carved cherubim upon the walls.

3:8 He made the House of the Holy of Holies. Its length across the width was twenty cubits, and its width twenty cubits. He gilded it with pure gold for cherubim, amounting to six hundred talents.

3:9 As for the weight of the nails, the weight of one was fifty shekels of gold. He gilded the upper room with gold.

3:10 He made two cherubim in the House of the Holy of Holies, work made from wood, and he gilded them with gold.

3:11 The cherubim’s wings extended twenty cubits in length. One wing, five cubits, touched the house’s wall, and the other wing, five cubits, touched the other cherub’s wing.

3:12 One wing of the other cherub, five cubits, touched the house’s wall, and the other wing, five cubits, touched the wing of the other cherub.

3:13 The cherubim’s wings were spread twenty cubits. They stood upon their feet, with their faces toward the house.

3:14 He made the curtain of hyacinth blue, purple, scarlet, and fine linen, and wove cherubim into it.

3:15 He made two pillars before the house, thirty-five cubits in height, and their capitals five cubits.

3:16 He made serseroth in the dabir and placed them upon the pillars’ capitals. He made a hundred pomegranates and placed them upon the hanging ornaments.

Note †: 3:16 Text. Serseroth and dabir are preserved as the inherited architectural designations. Their exact historical forms are not reconstructed in the verse.

3:17 He erected the pillars before the temple, one on the right and one on the left. He named the one on the right Establishment and the one on the left Strength.

2 Chronicles 4

4:1 He made the bronze altar, twenty cubits long, twenty cubits wide, and ten cubits high.

4:2 He made the cast sea, ten cubits in diameter, round all around, and five cubits high, with a circumference of thirty cubits.

4:3 Likenesses of calves were beneath it, circling it all around; ten cubits surrounded the basin. They cast the calves in two groups when they were cast,

4:4 in which they made them, twelve calves: three looking north, three looking west, three looking south, and three looking east. The sea was above them, with their hindquarters inward.

4:5 Its thickness was a handbreadth, and its rim was like a cup's rim, carved with lily shoots, holding three thousand metretes. He completed it.

Note †: 4:5 Context. Metretes is the ancient capacity-unit designation. No British or American gallon conversion is inserted.

4:6 He made ten basins and placed five on the right and five on the left, to wash and rinse in them the preparations for the whole burnt offerings. The sea was for the priests to wash in.

4:7 He made ten golden lampstands according to their ordinance and placed them in the temple, five on the right and five on the left.

4:8 He made ten tables and placed them in the temple, five on the right and five on the left. He made a hundred golden bowls.

4:9 He made the priests' court, the great court, and doors for the court, with their doorways covered in bronze.

4:10 He placed the sea at the house's right-hand corner, facing toward the east.

4:11 Chiram made the meat hooks, fire pans, the altar's grate, and all its vessels. Chiram finished doing all the work he performed for Solomon the king in God's house:

4:12 two pillars, with golath for the chothareth upon the tops of the two pillars, and two networks covering the heads of the chothareth that are upon the pillars' tops;

Note †: 4:12 Text. Golath and chothareth are inherited architectural terms in the pillar description. The related wording in verse 13 is retained.

4:13 four hundred golden bells for the two networks, and two groups of pomegranates on each network, covering the two golath of the chothareth above the pillars.

4:14 He made ten mechonoth and made the basins upon the mechonoth,

Note †: 4:14 Text. Mechonoth is retained as the source-facing designation of the supports associated with the basins.

4:15 and the one sea and the twelve calves beneath it,

4:16 and the foot pieces, lifting tools, cauldrons, meat hooks, and all their vessels, which Chiram made and brought up to King Solomon in the Lord's house, of pure bronze.

4:17 The king cast them in the Jordan region, in the thick earth, in the house of Sokchoth and between Sirdatha.

4:18 Solomon made all these vessels in very great abundance, because the supply of bronze by weight did not run out.

4:19 Solomon made all the vessels of the Lord's house, the golden altar, and the tables with the bread of presentation upon them;

4:20 the lampstands and the lamps for light according to the ordinance before the dabir, of pure gold,

4:21 and their tongs, their lamps, the bowls, the incense cups, and the fire pans of pure gold;

4:22 and the inner door of the house into the Holy of Holies, for the golden doors of the temple house.

2 Chronicles 5

5:1 All the work that Solomon made in the Lord's house was finished. Solomon brought in the holy things of David his father—the silver, the gold, and the vessels—and put them in the treasury of the Lord's house.

5:2 Then Solomon assembled Israel's elders and all the rulers of the tribes, the leaders of the ancestral houses of Israel's sons, at Jerusalem, to bring up the ark of the Lord's covenant from David's city, which is Zion.

5:3 All the men of Israel assembled before the king at the feast; this was the seventh month.

5:4 All Israel's elders came, and all the Levites took up the ark.

5:5 They brought up the ark, the Tent of Testimony, and all the holy vessels that were in the tent; the priests and the Levites brought it up.

5:6 King Solomon and all Israel's congregation, and those who feared, and their assembled ones, were before the ark, sacrificing calves and sheep that could neither be numbered nor reckoned because of their multitude.

5:7 The priests brought the ark of the Lord's covenant to its place, into the dabir of the house, into the Holy of Holies, beneath the cherubim's wings.

5:8 The cherubim spread out their wings over the ark's place, and the cherubim covered the ark and its carrying poles from above.

5:9 The carrying poles projected, and their ends could be seen from the holy places in front of the dabir, but they could not be seen outside. They have been there to this day.

5:10 There was nothing in the ark except the two tablets that Moses had placed at Choreb, which the Lord covenanted with Israel's sons when they came out of the land of Egypt.

5:11 When the priests came out of the holy places—for all the priests who were found there were sanctified, without being arranged by their courses—

5:12 and all the Levitical singers belonging to the sons of Asaph, to Heman, and to Idithoun, and their sons and their brethren, clothed in fine-linen robes, with cymbals, nablai, and kinyrai, stood opposite the altar, and with them were a hundred and twenty priests sounding trumpets,

5:13 there was one voice as they sounded the trumpets, sang psalms, and cried out with one voice to give thanks and praise to the Lord. And as they raised their voice with trumpets, cymbals, and musical instruments and said, "Give thanks to the Lord, for it is good, for His mercy endures for ever," the house was filled with a cloud of the Lord's glory.

Note †: 5:13 Wording. The unity of the singers' voice and the mercy refrain are preserved. "Endureth" is supplied English predication for the Greek noun phrase, not a separate Greek verb.

5:14 The priests could not stand to minister because of the cloud, for the Lord's glory filled God's house.

2 Chronicles 6

6:1 Then Solomon said, "The Lord said that He would dwell in thick darkness.

6:2 I have built a house for Thy name, holy to Thee and ready for dwelling throughout the ages."

6:3 The king turned his face and blessed all Israel's assembly, while all Israel's assembly stood by.

6:4 He said, "Blessed be the Lord, Israel's God, who spoke with His mouth to David my father and fulfilled it with His hands, saying,

6:5 'Since the day I brought My people up from Egypt's land, I chose no city from all Israel's tribes in which to build a house for My name to be there, and I chose no man to be leader over My people Israel.

6:6 But I chose Jerusalem for My name to be there, and I chose David to be over My people Israel.'

6:7 It came upon the heart of David my father to build a house for the name of the Lord, Israel's God.

6:8 The Lord said to David my father, 'Because it came upon your heart to build a house for My name, you did well that it came upon your heart.

6:9 Nevertheless, you will not build the house. Your son who will come from your loins—he will build the house for My name.'

6:10 The Lord has established the word He spoke. I have come to be in place of David my father and sat on Israel's throne, as the Lord spoke, and I have built the house for the name of the Lord, Israel's God.

6:11 I placed there the ark, in which is the Lord's covenant that He made with Israel."

6:12 He stood before the Lord's altar, opposite all Israel's assembly, and spread out his hands.

6:13 For Solomon had made a bronze base and put it in the middle of the temple court, five cubits long, five cubits wide, and three cubits high. He stood on it, fell on his knees opposite all Israel's assembly, and spread out his hands toward heaven.

6:14 He said, "Lord, Israel's God, there is no god like Thee in heaven or on earth, keeping covenant and mercy for Thy servants who walk before Thee with their whole heart.

6:15 Thou hast kept for Thy servant David my father the things Thou didst speak to him, saying them. Thou didst speak with Thy mouth and didst fulfill them with Thy hands, as on this day.

6:16 Now, O Lord, the God of Israel, keep for Thy servant David my father that which Thou didst speak to him: 'You shall never lack a man before Me sitting upon the throne of Israel, provided your sons guard their way, walking in My law as you walked before Me.'

6:17 Now, Lord, Israel's God, let Thine utterance that Thou didst speak to Thy servant David indeed be confirmed.

6:18 But will God indeed dwell with men upon earth? If heaven and the heaven of heaven will not suffice for Thee, what is this house that I have built?

Note †: 6:18 Meaning. The rhetorical question retains God dwelling with men and the comparison with the house. "Will not suffice" follows the displayed Greek verb; the question does not itself deny every form of divine presence.

6:19 Yet look upon Thy servant's prayer and my supplication, Lord God, to hear the supplication and prayer that Thy servant prays before Thee today.

6:20 Let Thine eyes be open toward this house day and night, toward this place where Thou didst say Thy name would be invoked, to hear the prayer that Thy servant prays toward this place.

6:21 Hear the supplication of Thy servant and Thy people Israel, whatever they pray toward this place. Hear in Thy dwelling place, from heaven; hear and be propitious.

6:22 If a man sins against his neighbor and takes upon himself an oath-curse to bind himself by it, and comes and swears before the altar in this house,

6:23 then hear from heaven, act, and judge Thy servants, repaying the lawless and returning his ways upon his own head, and justifying the righteous, giving him according to his righteousness.

6:24 If Thy people Israel are crushed before the enemy, if they sin against Thee, and they return, confess Thy name, and pray and supplicate before Thee in this house,

6:25 then hear from heaven and be propitious toward the sins of Thy people Israel. Return them to the land Thou didst give to them and their fathers.

6:26 When heaven is shut and there is no rain because they will sin against Thee, and they pray toward this place, praise Thy name, and turn from their sins because Thou wilt humble them,

6:27 then hear from heaven and be propitious toward the sins of Thy servants and Thy people Israel, for Thou wilt make known to them the good way in which they should walk. Give rain upon Thy land that Thou didst give Thy people as an inheritance.

6:28 If there is famine upon the land, if there is death, damage from wind or yellowing, locust or consuming locust; if the enemy oppresses them before their cities; in every plague and every suffering,

6:29 and every prayer and every supplication that comes to any person or to all Thy people Israel, if a man knows his own affliction and weakness and spreads out his hands toward this house,

6:30 then hear from heaven, from Thy prepared dwelling place, and be propitious. Give to each man according to his ways, as Thou knowest his heart; for Thou alone knowest the heart of men,

6:31 so that they may fear Thy ways all the days they live upon the land Thou didst give our fathers.

6:32 And every foreigner who is not of Thy people Israel, who comes from a distant land because of Thy great name, Thy mighty hand, and Thine uplifted arm—when they come and pray toward this place,

6:33 then hear from heaven, from Thy prepared dwelling place, and do everything for which the foreigner invokes Thee, so that all earth's peoples may know Thy name and fear Thee as Thy people Israel do, and know that Thy name has been invoked over this house that I have built.

6:34 If Thy people go out to war against their enemies by the way Thou sendest them, and pray to Thee toward this city Thou hast chosen and the house I have built for Thy name,

6:35 then hear from heaven their supplication and prayer and uphold their right.

6:36 For they will sin against Thee—for there will be no human being who will not sin—and Thou wilt strike them and hand them over before enemies, and their captors will carry them captive to an enemy land, a land far away or near,

6:37 and they turn their heart in their land where they were deported, and indeed return and supplicate Thee in their captivity, saying, 'We have sinned, done wrong, and acted lawlessly,'

6:38 and return to Thee with all their heart and all their soul in the land of those who took them captive, and pray toward their land that Thou didst give their fathers, the city Thou didst choose, and the house I built for Thy name,

6:39 then hear from heaven, from Thy prepared dwelling place, their prayer and supplication, execute judgments, and be propitious toward the people who sinned against Thee.

6:40 Now, O Lord, I beseech Thee, let Thine eyes be open, and Thine ears attentive to the supplication of this place.

6:41 Now arise, O Lord God, to Thy rest, Thou and the ark of Thy strength. Let Thy priests, O Lord God, clothe themselves with salvation, and let Thy sons rejoice in good things.

6:42 Lord God, do not turn away the face of Thine anointed one. Remember the mercies of David Thy servant."

2 Chronicles 7

7:1 When Solomon finished praying, fire came down from heaven and consumed the whole burnt offerings and sacrifices, and the Lord's glory filled the house.

7:2 The priests could not enter the Lord's house at that time, because the Lord's glory had filled the house.

7:3 All Israel's sons saw the fire descending and the Lord's glory upon the house. They fell face down to the earth upon the stone pavement, worshiped, and praised the Lord: "For it is good, for His mercy endures for ever."

7:4 The king and all the people were sacrificing offerings before the Lord.

7:5 Solomon offered the sacrifice: twenty-two thousand calves and a hundred and twenty thousand flock animals. The king and all the people dedicated God's house.

7:6 The priests stood at their watches, and the Levites had instruments for the Lord's songs belonging to King David, to give thanks before the Lord, "For His mercy endures for ever," with David's hymns through their hands. The priests sounded trumpets on the trumpets opposite them, while all Israel stood.

7:7 Solomon sanctified the middle of the court in the Lord's house, for he offered the whole burnt offerings and the fat of the salvation offerings there, because the bronze altar Solomon had made was not sufficient to receive the whole burnt offerings, the manaa, and the fat portions.

Note †: 7:7 Text. Manaa is retained as an unresolved source-facing cultic term. Its presence does not authorize a guess about the precise offering.

7:8 Solomon kept the feast at that time for seven days, with all Israel, a very great assembly, from the entrance of Aimath to Egypt's torrent.

7:9 On the eighth day he held a closing celebration, for he had celebrated the altar's dedication as a feast for seven days.

7:10 On the twenty-third day of the seventh month he sent the people to their dwellings, rejoicing and with a good heart over the good things the Lord had done for David, Solomon, and His people Israel.

7:11 Solomon completed the Lord's house and the king's house. Everything Solomon desired in his soul to do in the Lord's house and in his own house prospered.

7:12 God appeared to Solomon at night and said to him, "I have heard your prayer and chosen this place for Myself as a house of sacrifice.

7:13 If I shut heaven so that there is no rain, if I command the locust to devour the tree, or if I send death among My people,

7:14 and if My people, upon whom My name has been invoked, are ashamed, and pray, and seek My face, and turn from their wicked ways, then I will hear from heaven, and be propitious toward their sins, and heal their land.

Note †: 7:14 Wording. "Be ashamed" follows the Greek-facing contextual decision. Praying, seeking, turning, hearing, forgiveness, and healing remain separately expressed.

7:15 Now My eyes will be open and My ears attentive to the prayer of this place.

7:16 Now I have chosen and sanctified this house for My name to be there for ever. My eyes and My heart will be there all the days.

7:17 And you, if you walk before Me as David your father did, doing everything I commanded you and keeping My ordinances and judgments,

7:18 then I will establish the throne of your kingdom, as I covenanted with David your father, saying, 'A man leading in Israel will not be removed from you.'

7:19 But if you turn away and abandon My ordinances and commandments that I placed before you, and go and render service to other gods and worship them,

Note †: 7:19 Wording. Verses 17–18 address Solomon in the singular. Verse 19 turns to plural address, preserved as ye and you through verse 20.

7:20 then I will remove you from the land that I gave them, and this house that I sanctified for My name I will turn away from My presence. I will make it a parable and a tale among all nations.

7:21 This lofty house—everyone passing through it will be astonished and say, 'For what reason has the Lord done this to this land and this house?'

7:22 They will say, 'Because they abandoned the Lord, their fathers' God, who brought them out of Egypt's land, and attached themselves to other gods, worshiped them, and served them. Therefore He brought all this calamity upon them.'"

2 Chronicles 8

8:1 After twenty years, during which Solomon built the Lord's house and his own house,

8:2 Solomon rebuilt the cities Chiram had given him and settled Israel's sons there.

8:3 Solomon came to Aimath Soba and prevailed over it.

8:4 He built Thedmor in the wilderness and all the fortified cities that he built in Emath.

8:5 He built Upper Baithoron and Lower Baithoron, fortified cities with walls, gates, and bars,

8:6 also Baalath, all the fortified cities belonging to Solomon, all the chariot cities, the cavalry cities, and everything Solomon desired, according to his desire to build in Jerusalem, Lebanon, and all his kingdom.

8:7 All the people left from the Chettites, Amorrites, Pherezites, Hevites, and Jebusites, who were not of Israel—

8:8 they were from their descendants left after them in the land, whom Israel's sons had not exterminated—and Solomon brought them under tribute, continuing to this day.

8:9 But Solomon did not assign Israel's sons as servants to his kingdom, for they were warriors, rulers, mighty men, and commanders of chariots and cavalry.

8:10 These were the chiefs of King Solomon's supervisors: two hundred and fifty, driving the people's work.

8:11 Solomon brought Pharaoh's daughter up from David's city to the house he had built for her, for he said, "My wife shall not live in the city of David, Israel's king, because the place where the Lord's ark entered is holy."

8:12 Then Solomon offered whole burnt offerings to the Lord on the altar that he had built opposite the sanctuary,

8:13 according to each day's requirement, offering as Moses commanded on the Sabbaths, at the months, and at the feasts, three seasons of the year: at the Feast of Unleavened Bread, the Feast of Weeks, and the Feast of Tents.

8:14 Following David's ordinance, he stationed the priestly divisions according to their services; the Levites were at their watches to praise and minister before the priests according to each day's requirement, and the gatekeepers in their divisions at each gate. For such were the commands of David, the man of God.

8:15 They did not transgress the king's commands concerning the priests and Levites in any matter or concerning the treasuries.

8:16 All the work was prepared from the day it was founded until Solomon completed the Lord's house.

8:17 Then Solomon went to Gasion-gaber and to coastal Ailath in Idumean land.

8:18 Chiram sent ships and servants who knew the sea through his servants' hands. They went with Solomon's servants to Sophira, took four hundred and fifty talents of gold from there, and came to King Solomon.

2 Chronicles 9

9:1 The queen of Saba heard Solomon's name and came to Jerusalem to test Solomon with riddles, with a very great force and camels carrying spices, plentiful gold, and precious stones. She came to Solomon and spoke to him about everything in her soul.

9:2 Solomon explained all her questions to her. No matter escaped Solomon that he did not explain to her.

9:3 When the queen of Saba saw Solomon's wisdom and the house he had built,

9:4 the food of the tables, the seating of his servants, the station of his ministers and their clothing, his wine-pourers and their attire, and the whole burnt offerings he offered in the Lord's house, she was beside herself.

9:5 She said to the king, "The report I heard in my land about your words and wisdom was true.

9:6 I did not believe the words until I came and my eyes saw. Behold, not half the abundance of your wisdom was reported to me! You surpass the report I heard.

9:7 Happy are the men, happy are these servants of yours who stand by you continually and hear your wisdom!

9:8 Blessed be the Lord your God, who favored you to put you on His throne as king for the Lord your God! Because the Lord your God loved Israel, to establish it for ever, He made you king over them to enact judgment and righteousness."

9:9 She gave the king a hundred and twenty talents of gold, a very great quantity of spices, and precious stones. There was nothing like those spices the queen of Saba gave King Solomon.

9:10 Solomon's servants and Chiram's servants brought gold to Solomon from Souphir, pinewood, and precious stones.

9:11 The king made the pinewood into stairways for the Lord's house and the king's house, and kitharas and nablas for the singers. Such things had not previously been seen in Judah's land.

9:12 King Solomon gave the queen of Saba everything she desired and requested, apart from all that she had brought to King Solomon. Then she returned to her land.

9:13 The weight of gold brought to Solomon in one year was six hundred and sixty-six talents of gold,

9:14 apart from what the subjected men and merchants brought; all Arabia's kings and the land's satraps brought gold and silver to King Solomon.

9:15 King Solomon made two hundred large shields of hammered gold: six hundred pure gold pieces for each large shield; six hundred gold pieces went onto each shield.

9:16 He made three hundred shields of hammered gold; three hundred gold pieces were applied to each shield. The king placed them in the House of the Forest of Lebanon.

9:17 The king made a great ivory throne of tusks and gilded it with tested gold.

9:18 The throne had six steps fastened with gold, with armrests on either side of the throne's seat and two lions standing beside the armrests.

9:19 Twelve lions stood there on the six steps, on either side. Nothing like it had existed in any kingdom.

9:20 All King Solomon's vessels were of gold, and all the vessels of the House of the Forest of Lebanon were covered with gold. Silver was considered of no account in Solomon's days.

9:21 For a ship belonging to the king traveled to Tharsis with Chiram's servants. Once every three years ships came from Tharsis to the king, laden with gold, silver, elephant tusks, and apes.

9:22 Solomon became greater than all the kings in both wealth and wisdom.

9:23 All earth's kings sought Solomon's presence to hear the wisdom God had put in his heart.

9:24 Each brought his gifts: silver vessels, gold vessels, clothing, stacte, aromatic spices, horses, and mules, year after year.

9:25 Solomon had four thousand mares for chariots and twelve thousand horsemen. He stationed them in the chariot cities and with the king in Jerusalem.

9:26 He was leader over all the kings from the River to the foreigners' land and to Egypt's border.

9:27 The king made gold and silver in Jerusalem like stones, and cedars as plentiful as sycamores in the plain.

9:28 The supply of horses for Solomon came out of Egypt and all the land.

9:29 The remaining deeds of Solomon, first and last—behold, they are written in the records of Nathan the prophet, the records of Achia the Selonite, and the visions of Joel the seer concerning Jeroboam son of Nabat.

9:30 King Solomon reigned over all Israel for forty years.

9:31 Solomon fell asleep, and they buried him in the city of David his father. Rehoboam his son became king in his place.

2 Chronicles 10

10:1 Rehoboam came to Sychem, for all Israel was coming to Sychem to make him king.

10:2 When Jeroboam son of Nabat heard—he was in Egypt, having fled from King Solomon's presence, and Jeroboam had settled in Egypt—Jeroboam returned from Egypt.

10:3 They sent and called him, and Jeroboam and all Israel's assembly came to Rehoboam, saying,

10:4 "Your father made our yoke harsh. Now release us from your father's harsh bondage and the heavy yoke he placed upon us, and we will serve you."

10:5 He said to them, "Go away for three days and come to me." The people went away.

10:6 King Rehoboam gathered the elders who had stood before Solomon his father while he was alive: "How do you advise answering this people?"

10:7 They told him, "If today you are good to this people, show favor, and speak good words to them, they will be your servants all the days."

10:8 He abandoned the elders' counsel that they had given him and consulted the young men brought up with him who stood before him.

10:9 He said to them, "What do you advise, that I may answer this people who said to me, 'Relax the yoke your father placed upon us'?"

10:10 The young men brought up with him told him, "Speak this way to the people who said to you, 'Your father made our yoke heavy; you release us from it.' Say this: 'My little finger is thicker than my father's loins.

10:11 My father disciplined you with a heavy yoke; I will add to your yoke. My father disciplined you with whips; I will discipline you with scorpions.'"

10:12 Jeroboam and all the people came to Rehoboam on the third day, as the king had said, "Return to me on the third day."

10:13 The king answered harshly. King Rehoboam abandoned the elders' counsel,

10:14 and spoke to them according to the younger men's counsel: "My father made your yoke heavy, and I will add to it. My father disciplined you with whips; I will discipline you with scorpions."

10:15 The king did not listen to the people, for there was a reversal from God, saying, "The Lord established His word that He spoke through Achia the Selonite concerning Jeroboam son of Nabat

10:16 and all Israel," because the king did not listen to them. The people answered the king: "What share have we in David, and what inheritance in Jesse's son? To your dwellings, Israel! Now see to your house, David!" All Israel went to their dwellings.

10:17 As for Israel's men living in Judah's cities, Rehoboam ruled over them.

10:18 King Rehoboam sent Adoniram, who was over the tribute, and Israel's sons stoned him with stones, and he died. King Rehoboam hurried to mount the chariot and flee to Jerusalem.

10:19 Israel rejected allegiance to David's house, continuing to this day.

2 Chronicles 11

11:1 Rehoboam came to Jerusalem and assembled Judah and Benjamin, a hundred and eighty thousand young warriors, and was waging war against Israel to restore the kingdom to Rehoboam.

11:2 The Lord's word came to Samaia, the man of God, saying,

11:3 “Speak to Rehoboam, Solomon’s son, and to all Judah and Benjamin, saying,

11:4 ‘Thus says the Lord: You shall not go up or fight your brethren. Return, each to his house, for this matter has come from Me.’” They obeyed the Lord’s word and turned back, so as not to go against Jeroboam.

11:5 Rehoboam dwelt in Jerusalem and built walled cities in Judea.

11:6 He built Baithleem, Aitam, and Thekoe,

11:7 Baithsoura, Sokchoth, and Odollam,

11:8 Geth, Marisa, and Ziph,

11:9 Adoraim, Lachis, and Azeka,

11:10 Saraa, Aialon, and Chebron, which belongs to Judah and Benjamin—walled cities.

11:11 He fortified them with walls and placed leaders in them, with supplies of food, oil, and wine.

11:12 In every city there were large shields and spears, and he strengthened them exceedingly. Judah and Benjamin belonged to him.

11:13 The priests and Levites throughout Israel gathered to him from all the territories.

11:14 For the Levites abandoned the dwellings of their possession and went to Judah, to Jerusalem, because Jeroboam and his sons had expelled them so that they could not minister to the Lord,

11:15 and he appointed priests for himself for the high places, the idols, the vain things, and the calves Jeroboam had made,

11:16 and he expelled them from Israel’s tribes, those who gave their heart to seek the Lord, Israel’s God; and they came to Jerusalem to sacrifice to the Lord, their fathers’ God.

11:17 They strengthened Judah’s kingdom and strengthened Rehoboam, Solomon’s son, for three years, for he walked in the ways of David and Solomon for three years.

11:18 Rehoboam took as wife Mollath, daughter of Jerimouth son of David, and Abaia daughter of Eliab, Jesse’s son.

11:19 She bore him sons: Jaous, Samaria, and Roollam.

11:20 After these things he took Maacah daughter of Absalom, and she bore him Abijah, Jetthi, Ziza, and Emmoth.

11:21 Rehoboam loved Maacah daughter of Absalom more than all his wives and concubines, for he had eighteen wives and thirty concubines. He begot twenty-eight sons and sixty daughters.

11:22 Rehoboam appointed Abijah, Maacah’s son, as ruler, a leader among his brethren, because he intended to make him king.

11:23 He grew greater than all his sons throughout Judah’s and Benjamin’s territories and in the fortified cities. He gave those cities very abundant provisions and requested many wives.

2 Chronicles 12

12:1 When Rehoboam’s kingdom was established and secured, he abandoned the Lord’s commandments, and all Israel with him.

12:2 In the fifth year of Rehoboam’s reign, Sousakim king of Egypt came up against Jerusalem, because they had sinned before the Lord,

12:3 with a thousand and two hundred chariots and sixty thousand horses. The multitude that came with him from Egypt was beyond numbering: Libyans, Troglodytes, and Ethiopians.

12:4 They seized the fortified cities in Judah, and he came to Jerusalem.

12:5 Samaia the prophet came to Rehoboam and Judah’s rulers who had gathered in Jerusalem because of Sousakim, and said to them, “Thus said the Lord: You forsook Me, and I will forsake you into Sousakim’s hand.”

12:6 Israel’s rulers and the king felt shame and said, “The Lord is righteous.”

12:7 When the Lord saw that they felt shame, the Lord’s word came to Samaia: “They have felt shame. I will not destroy them; I will give them over in a little while to salvation, and My wrath will certainly not drip upon Jerusalem,

12:8 for they will become servants, and they will know My service and the service of the kingdom of the earth.”

12:9 Sousakim king of Egypt came up and took the treasures in the Lord’s house and the king’s house; he took everything. He also took the large gold shields Solomon had made,

12:10 and Rehoboam made large bronze shields in their place. Sousakim appointed over him commanders of runners who guarded the king’s gateway.

12:11 Whenever the king entered the Lord’s house, the guards entered, and the runners, and those returning to meet the runners.

12:12 When he felt shame, the Lord’s wrath turned away from him, and not toward utter destruction. For there were also good things in Judah.

12:13 Rehoboam became strong in Jerusalem and reigned. Rehoboam was forty-one years old when he became king, and he reigned seventeen years in Jerusalem, the city the Lord chose from all the tribes of Israel's sons to name His name there. His mother's name was Noomma the Ammanite.

12:14 He did evil, because he did not direct his heart to seek the Lord.

12:15 Rehoboam's deeds, first and last—behold, are they not written in the records of Samaia the prophet and Addo the seer, and his acts? Rehoboam fought Jeroboam all the days.

12:16 Rehoboam died and was buried with his fathers, and he was buried in David's city. Abijah his son became king in his place.

2 Chronicles 13

13:1 In the eighteenth year of Jeroboam's reign, Abijah became king over Judah.

13:2 He reigned three years in Jerusalem. His mother's name was Maacah daughter of Ouriel from Gabaon. There was war between Abijah and Jeroboam.

13:3 Abijah prepared for battle with a force of powerful warriors, four hundred thousand mighty men. Jeroboam prepared for battle against him with eight hundred thousand, mighty warriors of strength.

13:4 Abijah stood on Mount Somoron in Ephraim's hill country and said, "Listen, Jeroboam and all Israel!

13:5 Should you not know that the Lord, Israel's God, gave kingship over Israel for ever to David and his sons, a covenant of salt?

13:6 Yet Jeroboam, Nabat's son, servant of Solomon, David's son, arose and withdrew from his lord.

13:7 Pestilent men, lawless sons, gathered to him, and he opposed Rehoboam, Solomon's son. Rehoboam was younger and cowardly in heart and did not withstand him.

13:8 Now you say you will stand against the Lord's kingdom through the hands of David's sons. You are a great multitude, and with you are the gold calves Jeroboam made for you as gods.

13:9 Did you not expel the Lord's priests, Aaron's sons, and the Levites, and make priests for yourselves from the people of the land? Anyone approaching to fill his hands with a calf from the cattle and seven rams became a priest to the god who does not exist.

13:10 But we have not abandoned the Lord our God. His priests minister to the Lord, Aaron's sons, and the Levites in their appointed courses.

13:11 They burn whole burnt offerings to the Lord morning and evening, and compounded incense; bread is presented upon the pure table, and the gold lampstand and its burning lamps are kindled in the evening. For we keep the charges of the Lord, our fathers' God, but you have abandoned Him.

13:12 Behold, the Lord is with us in command, with His priests and the signal trumpets to signal against you. Israel's sons, you will fight against the Lord, our fathers' God, for it will not prosper for you!"

13:13 Jeroboam turned the ambush around to come behind them. He was in front of Judah, and the ambush was behind.

13:14 Judah turned, and behold, the battle was before and behind them! They cried to the Lord, and the priests sounded the trumpets.

13:15 Judah's men cried out. As Judah's men cried out, the Lord struck Jeroboam and Israel before Abijah and Judah.

13:16 Israel's sons fled before Judah, and the Lord handed them over into their hands.

13:17 Abijah and his people struck them a great blow, and five hundred thousand mighty men of Israel fell wounded.

13:18 Israel's sons were humbled on that day, while Judah's sons prevailed, because they hoped in the Lord, their fathers' God.

13:19 Abijah pursued Jeroboam and seized cities from him: Baithel and its villages, Isana and its villages, and Ephron and its villages.

13:20 Jeroboam had no strength again throughout all Abijah's days. The Lord struck him, and he died.

13:21 Abijah grew strong and took fourteen wives. He begot twenty-two sons and sixteen daughters.

13:22 The remaining deeds of Abijah, his acts, and his words are written in the book of Addo the prophet.

13:23 Abijah died with his fathers, and they buried him in David's city. Asa his son became king in his place. In Asa's days Judah's land was quiet for ten years.

2 Chronicles 14

14:1 He did what was good and right before the Lord his God.

14:2 He removed the foreigners' altars and the high places, shattered the pillars, and cut down the sacred groves.

14:3 He told Judah to seek the Lord, their fathers' God, and carry out the law and commandments.

14:4 He removed the altars and idols from all Judah's cities, and he made peace;

14:5 walled cities in Judah's land, for the land was at peace. There was no war with him during those years, because the Lord had given him rest.

14:6 He said to Judah, "Let us build these cities and make walls, towers, gates, and bars while we hold the land. For just as we sought the Lord our God, He sought us, gave us rest all around, and prospered us."

14:7 Asa had a force of armed men carrying large shields and spears in Judah's land, three hundred thousand; and in Benjamin's land, light-shield bearers and archers, two hundred and fifty thousand. All these were powerful warriors.

14:8 Zare the Ethiopian came out against them with a force of a thousand thousands and three hundred chariots. He came as far as Marisa.

14:9 Asa went out to meet him and arrayed the battle in the ravine north of Marisa.

14:10 Asa cried to the Lord his God: "Lord, it is not beyond Thy power to save with many or with few. Strengthen us, Lord our God, for we trust in Thee, and in Thy name we have come against this great multitude. Lord our God, let no human being prevail against Thee."

14:11 The Lord struck the Ethiopians before Judah, and the Ethiopians fled.

14:12 Asa and his people pursued as far as Gedor. Ethiopians fell so that there was no preservation among them, for they were shattered before the Lord and His force. They plundered much spoil.

14:13 They cut down their villages around Gedor, for terror from the Lord had come upon them. They plundered all their cities, for there was abundant spoil for them.

14:14 They also cut down tents of possessions—the Amazonians—and took many sheep and camels, then returned to Jerusalem.

2 Chronicles 15

15:1 The Spirit of the Lord came upon Azarias son of Oded,

15:2 and he went out to meet Asa and all Judah and Benjamin, and said, "Hear me, Asa and all Judah and Benjamin! The Lord is with you while you are with Him. If you seek Him, He shall be found by you; but if you forsake Him, He will forsake you.

Note †: 15:2 Wording. Ye and you address the assembled hearers in the plural. Both conditional outcomes, seeking and forsaking, remain explicit.

15:3 For many days Israel is without a true God, without a priest giving guidance, and without law.

15:4 They will return to the Lord, Israel's God, and He will be found by them.

15:5 At that time there is no peace for anyone going out or coming in, for terror from the Lord is upon all who inhabit the regions.

15:6 Nation will fight against nation and city against city, for God terrified them with every affliction.

15:7 But you, be strong, and do not let your hands grow feeble; for there is a reward for your work."

15:8 When he heard these words and the prophecy of Adad the prophet, he grew strong. He expelled the abominations from all Judah's and Benjamin's land and from the cities he had seized in Ephraim's hill country, and renewed the Lord's altar before the Lord's sanctuary.

15:9 He assembled Judah and Benjamin and the resident foreigners living with him from Ephraim, Manasse, and Symeon, for many from Israel joined him when they saw that the Lord his God was with him.

15:10 They gathered in Jerusalem in the third month of the fifteenth year of Asa's reign.

15:11 On that day he sacrificed to the Lord from the spoil they had brought: seven hundred calves and seven thousand sheep.

15:12 He passed into a covenant to seek the Lord, their fathers' God, with all the heart and all the soul.

15:13 Everyone who does not seek the Lord, Israel's God, will die, from younger to older, man or woman.

15:14 They swore by the Lord with a loud voice, trumpets, and horn trumpets.

15:15 All Judah rejoiced over the oath, for they had sworn with all their soul and sought Him with every desire. He was found by them, and the Lord gave them rest all around.

15:16 He also removed Maacah his mother from ministering to Astarte, cut down the idol, and burned it in the Kedron torrent.

15:17 But the high places did not depart; they still existed in Israel. Yet Asa's heart was complete all his days.

15:18 He brought in the holy things of David his father and the holy things of the house of the Lord God: silver, gold, and vessels.

15:19 There was no war with him until the thirty-fifth year of Asa's reign.

2 Chronicles 16

16:1 In the thirty-eighth year of Asa's reign, Baasha king of Israel came up against Judah and fortified Rama, to allow no exit or entrance for Asa king of Judah.

16:2 Asa took gold and silver from the treasuries of the Lord's house and the king's house and sent it to the son of Ader, Syria's king, who dwelt in Damascus, saying,

16:3 "Make a covenant between me and you, and between my father and your father. Behold, I have sent you gold and silver. Come, drive Baasha king of Israel away from me, and let him depart from me."

16:4 The son of Ader listened to King Asa and sent his army commanders against Israel's cities. He struck Ion, Dan, Abelmain, and all Naphtali's surrounding districts.

16:5 When Baasha heard, he gave up building Rama any further and stopped his work.

16:6 King Asa took all Judah and took Rama's stones and timber with which Baasha had built. With them he built Gabae and Maspha.

16:7 At that time Anani the prophet came to Asa king of Judah and said, "Because you trusted in Syria's king and did not trust in the Lord your God, Syria's force has been saved from your hand.

16:8 Were not the Ethiopians and Libyans a great force, with confidence and exceedingly many horsemen? Yet because you trusted in the Lord, He handed them into your hands.

16:9 For the Lord's eyes look throughout all the earth, to show strength in every heart that is whole toward Him. You have acted ignorantly in this; from now on there will be war with you."

16:10 Asa became enraged with the prophet and put him in prison, because he was angry over this. Asa also maltreated the people at that time.

16:11 Behold, Asa's deeds, first and last, are written in the Book of the Kings of Judah and Israel.

16:12 In the thirty-ninth year of his reign Asa became ill in his feet, until he was very ill. In his illness he did not seek the Lord, but the physicians.

16:13 Asa fell asleep with his fathers and died in the thirty-ninth year of his reign,

16:14 and they buried him in the tomb he had dug for himself in David's city. They laid him on the bed and filled it with spices and kinds of perfumers' ointments, and made an exceedingly great funeral procession for him.

2 Chronicles 17

17:1 Jehoshaphat his son became king in his place, and Jehoshaphat grew strong against Israel.

17:2 He stationed a force in all Judah's fortified cities and appointed leaders in all Judah's cities and in Ephraim's cities that Asa his father had seized.

17:3 The Lord was with Jehoshaphat because he walked in his father's earlier ways and did not seek the idols,

17:4 but sought the Lord, his father's God, and walked in his father's commandments, unlike Israel's works.

17:5 The Lord established the kingdom in his hand, and all Judah gave gifts to Jehoshaphat. He had abundant wealth and glory.

17:6 His heart was lifted up in the Lord's way, and he further removed the high places and sacred groves from Judah's land.

17:7 In the third year of his reign he sent his leaders and the sons of the mighty men—Abdia, Zacharia, Nathanael, and Michaia—to teach in Judah's cities,

17:8 and with them the Levites Samouia, Nathania, Zabdia, Asiel, Semiramoth, Jonathan, Adonia, and Tobia, the Levites; and with them Elisama and Joram, the priests.

17:9 They taught in Judah, having with them a book of the Lord's law. They went through Judah's cities and taught the people.

17:10 Terror from the Lord fell upon all the kingdoms of the earth around Judah, and they did not fight Jehoshaphat.

17:11 Some of the foreigners brought Jehoshaphat gifts, silver, and offerings. The Arabs brought him seven thousand and seven hundred rams of the flock.

17:12 Jehoshaphat continued to grow greater, rising to a height. He built dwellings in Judea and fortified cities.

17:13 He had many works in Judea, and powerful, mighty warriors in Jerusalem.

17:14 This was their number by ancestral houses. For Judah, commanders of thousands: Ednas the ruler, with three hundred thousand mighty sons of strength;

17:15 after him, Joanan the leader, with two hundred and eighty thousand;

17:16 after him, Amasia, Zachri's son, who was eager for the Lord, with two hundred thousand mighty men of strength.

17:17 From Benjamin, Eliada, a mighty man of strength, with two hundred thousand archers and light-shield bearers;

17:18 after him, Jozabad, with a hundred and eighty thousand mighty in war.

17:19 These ministered to the king, apart from those the king had stationed in the fortified cities throughout Judea.

2 Chronicles 18

18:1 Jehoshaphat still had abundant wealth and glory, and he formed a marriage alliance with Ahab’s house.

18:2 At the end of some years he went down to Ahab in Samaria. Ahab sacrificed many sheep and calves for him and the people with him, and was enticing him to go up with him to Ramoth in Galaaditis.

18:3 Ahab king of Israel said to Jehoshaphat king of Judah, “Will you go with me to Ramoth in Galaaditis?” He answered him, “As I am, so are you; as your people, so my people will be with you for war.”

18:4 Jehoshaphat said to the king of Israel, “Please seek the Lord today.”

18:5 The king of Israel gathered the prophets, four hundred men, and said to them, “Shall I go to Ramoth-galaad for war, or shall I refrain?” They said, “Go up, and God will give it into the king’s hands.”

18:6 Jehoshaphat said, “Is there not another prophet of the Lord here, so that we may inquire from him?”

18:7 The king of Israel said to Jehoshaphat, “There is still one man through whom to seek the Lord, but I have hated him, because he does not prophesy good concerning me; all his days are for evil. He is Michaias son of Iemla.” Jehoshaphat said, “Let the king not speak so.”

18:8 The king of Israel called one eunuch and said, “Quickly, Michaias son of Iemla!”

18:9 The king of Israel and Jehoshaphat king of Judah were seated, each on his throne and dressed in robes, sitting in the broad space at the doorway of Samaria’s gate. All the prophets were prophesying before them.

18:10 Sedekias son of Chanana made himself iron horns and said, “Thus says the Lord: With these you will gore Syria until it is finished.”

18:11 All the prophets were prophesying in this way, saying, “Go up to Ramoth-galaad, and you will prosper; the Lord will give it into the king’s hands.”

18:12 The messenger who went to summon Michaias spoke to him: “Behold, the prophets have spoken with one mouth favorably about the king. Please let your words be like those of one of them, and you shall speak favorably.”

18:13 Michaias said, “As the Lord lives, whatever God says to me, that I will speak.”

18:14 He came to the king, and the king said to him, “Michaias, shall I go to Ramoth-galaad for war, or shall I refrain?” He said, “Go up and prosper, and they will be given into your hands.”

18:15 The king said to him, “How many times do I put you under oath that you speak to me nothing but truth in the Lord’s name?”

18:16 He said, “I saw Israel scattered on the mountains like sheep that have no shepherd. The Lord said, ‘They have no leader; let each return to his house in peace.’”

18:17 The king of Israel said to Jehoshaphat, “Did I not tell you that he does not prophesy good concerning me, but only evil?”

18:18 He said, “Not so! Hear the word of the Lord. I saw the Lord seated on His throne, and all the host of heaven stood at His right and His left.

18:19 The Lord said, ‘Who will deceive Ahab king of Israel, so that he will go up and fall at Ramoth-galaad?’ One said this, and another said that.

18:20 The spirit came out and stood before the Lord and said, ‘I will deceive him.’ The Lord said, ‘By what means?’

18:21 He said, ‘I will go out and become a lying spirit in the mouth of all his prophets.’ He said, ‘You will deceive him, and you will prevail. Go out and do so.’

18:22 Now behold: the Lord has put a lying spirit in the mouth of all these prophets of yours, and the Lord has spoken evil against you.”

18:23 Sedekias son of Chanana approached and struck Michaias on the jaw. He said to him, “By which road did the Spirit of the Lord pass from me to speak to you?”

18:24 Michaias said, “Behold, you will see on that day when you enter a chamber from a chamber to hide yourself.”

18:25 The king of Israel said, “Take Michaias and return him to Emer the city’s ruler and to Joash, a ruler and the king’s son.

18:26 You shall say, ‘Thus said the king: Put this man in the prison house, and let him eat bread of affliction and water of affliction until I return in peace.’”

18:27 Michaias said, “If you return indeed in peace, the Lord has not spoken in me. Hear, all you peoples!”

18:28 The king of Israel and Jehoshaphat king of Judah went up to Ramoth-galaad.

18:29 The king of Israel said to Jehoshaphat, “I will cover myself and enter the battle, but you put on my clothing.” The king of Israel covered himself and entered the battle.

18:30 The king of Syria had commanded the chariot commanders who were with him, “Do not fight the small or the great, but only the king of Israel.”

18:31 When the chariot commanders saw Jehoshaphat, they said, “He is the king of Israel!” They encircled him to fight, but Jehoshaphat cried out. The Lord saved him, and God turned them away from him.

18:32 When the chariot commanders saw that he was not the king of Israel, they turned away from him.

18:33 A man drew his bow with accurate aim and struck the king of Israel between the lung and the breastplate. He said to the charioteer, “Turn your hand and take me out of the battle, for I am hurt.”

18:34 The battle turned into a rout that day. The king of Israel stood on the chariot facing Syria until evening, and he died as the sun was setting.

2 Chronicles 19

19:1 Jehoshaphat king of Judah returned in peace to his house in Jerusalem.

19:2 Jehu son of Anani the prophet went out to meet him and said, “King Jehoshaphat, do you help a sinner, or befriend one hated by the Lord? For this cause wrath from the Lord has come upon you.

19:3 Nevertheless, good things have been found in you, because you removed the sacred groves from the land of Judah and directed your heart to seek the Lord.”

19:4 Jehoshaphat dwelt in Jerusalem. He went out again to the people, from Beersabee to the mountain of Ephraim, and turned them back to the Lord, the God of their fathers.

19:5 He appointed judges in all the fortified cities of Judah, city by city.

19:6 He said to the judges, “Consider what you are doing, because you judge for the Lord, not for a human being, and the matters of judgment are with you.

19:7 Now let the fear of the Lord be upon you. Keep watch and act, because with the Lord our God there is no injustice, admiration of a person’s status, or taking of gifts.”

19:8 In Jerusalem also, Jehoshaphat appointed some of the priests, Levites, and ancestral rulers of Israel for the Lord’s judgment and to judge those living in Jerusalem.

19:9 He commanded them, “This is how you shall act: in the fear of the Lord, in truth, and with a full heart.

19:10 Whatever judgment comes before you from your brethren dwelling in their cities, between blood and blood, between ordinance and commandment, and statutes and judgments, you shall give them clear instruction, so that they do not sin against the Lord, and wrath does not come upon you and your brethren. This is how you shall act, and you shall not sin.

19:11 Behold: Amarias the priest is the leader over you in every matter of the Lord, and Zabdias son of Ismael, the leader for Judah’s house, in every matter of the king. The scribes and the Levites are before you. Be strong and act, and the Lord will be with the good.”

2 Chronicles 20

20:1 After this, the sons of Moab and the sons of Ammon, with some of the Minaeans, came against Jehoshaphat for war.

20:2 People came and informed Jehoshaphat, “A great multitude has arrived against you from beyond the sea, from Syria. Behold, they are at Asasanthamar, that is, Engaddi.”

20:3 Jehoshaphat was afraid and set his face to seek the Lord. He proclaimed a fast throughout Judah.

20:4 Judah assembled to seek the Lord. They came from all the cities of Judah to seek the Lord.

20:5 Jehoshaphat stood in the assembly of Judah in Jerusalem, in the Lord’s house before the new courtyard.

20:6 He said, “Lord, God of our fathers, art Thou not God in heaven? Thou rulest over all the kingdoms of the nations. In Thy hand is mighty strength, and no one can resist Thee.

20:7 Was it not Thou, O Lord, who didst destroy this land’s inhabitants before Thy people Israel and didst give it for ever to the descendants of Abraham, Thy beloved?

20:8 They dwelt in it and built a sanctuary in it for Thy name, saying,

20:9 ‘If calamities come upon us—sword, judgment, death, famine—we will stand before this house and before Thee, for Thy name is upon this house. We will cry to Thee from affliction, and Thou wilt hear and save.’

20:10 Now behold the sons of Ammon and Moab and Mount Seir, through whom Thou didst not let Israel pass when they came out from Egypt’s land. They turned aside from them and did not destroy them.

20:11 Now behold: they are attempting to come out against us and expel us from our inheritance, which Thou didst give us.

20:12 O Lord our God, wilt Thou not judge among them? For we have no strength to withstand this great multitude that has come against us, and we do not know what we should do to them: but our eyes are upon Thee.”

Note †: 20:12 Wording. The direct prayer retains the people’s lack of strength and the final image, “our eyes are upon Thee.” No prediction of the military outcome is inserted.

20:13 All Judah stood before the Lord, with their children and the women.

20:14 The Spirit of the Lord came upon Oziel son of Zacharias, of the sons of Banaias, of the sons of Eleel, of Manthanias the Levite, from Asaph's sons, in the assembly.

20:15 He said, "Listen, all Judah, inhabitants of Jerusalem, and King Jehoshaphat! Thus says the Lord to you yourselves: Do not fear or be terrified before this great crowd, because the battle array belongs to God, not to you.

20:16 Tomorrow go down against them. Behold, they are coming up by the ascent of Asas. You will find them at the edge of the river of the wilderness of Jeriel.

20:17 You will not have to wage war. Understand these things and see the Lord's salvation with you, Judah and Jerusalem. Do not fear or be terrified about going out tomorrow to meet them, and the Lord will be with you."

20:18 Jehoshaphat bowed on his face, and all Judah and Jerusalem's inhabitants fell before the Lord to worship the Lord.

20:19 The Levites from the sons of Kaath and the sons of Kore stood up to praise the Lord, the God of Israel, with a loud voice raised high.

20:20 They rose early in the morning and went out to the wilderness of Thekoe. As they went out, Jehoshaphat stood, cried out, and said, "Hear me, Judah and Jerusalem's inhabitants. Trust in the Lord your God, and you will be trusted. Trust in His prophet, and you will prosper."

20:21 He consulted the people and appointed psalm singers and those giving praise, to give thanks and praise the holy things as they went out before the army. They said, "Give thanks to the Lord, for His mercy is for ever."

20:22 When His praise of thanksgiving began, the Lord set the sons of Ammon to fight against Moab and Mount Seir, who had come out against Judah, and they were routed.

20:23 The sons of Ammon and Moab rose against Mount Seir's inhabitants to destroy and wipe them out. When they had finished Seir's inhabitants, they rose against one another to be destroyed.

20:24 Judah reached the wilderness lookout and looked out and saw the multitude. There they were: all dead, fallen on the ground, with no survivor.

20:25 Jehoshaphat and his people came to plunder their spoils. They found many herds, baggage, spoils, and precious articles, and plundered them for themselves. They spent three days plundering the spoils, because they were so many.

20:26 On the fourth day they assembled in the Vale of Blessing, for there they blessed the Lord. Therefore they called that place the Valley of Blessing, as it is to this day.

20:27 Every man of Judah returned to Jerusalem, with Jehoshaphat leading them, in great rejoicing, because the Lord had made them rejoice over their enemies.

20:28 They entered Jerusalem with nablas, kinyras, and trumpets, going to the Lord's house.

20:29 Terror from the Lord came upon all the kingdoms of the earth when they heard that the Lord had fought against Israel's adversaries.

20:30 Jehoshaphat's kingdom was at peace, and his God gave him rest all around.

20:31 Jehoshaphat reigned over Judah. He was thirty-five years old when he became king, and he reigned twenty-five years in Jerusalem. His mother's name was Azouba daughter of Sali.

20:32 He walked in the ways of his father Asa and did not turn aside from doing what was right before the Lord.

20:33 However, the high places still existed, and the people still had not directed their heart toward the Lord, the God of their fathers.

20:34 The rest of Jehoshaphat's acts, first and last, are written in the accounts of Jehu son of Anani, who wrote down a book of the kings of Israel.

20:35 After this, Jehoshaphat king of Judah entered a partnership with Ahaziah king of Israel—this man acted lawlessly—

20:36 in undertaking the work and going to him to make ships to sail to Tharsis; and he made ships at Gasion-gaber.

20:37 Eliezer son of Dodia from Marisa prophesied against Jehoshaphat: "Because you befriended Ahaziah, the Lord has shattered your work, and your ships have been wrecked." He was unable to go to Tharsis.

2 Chronicles 21

21:1 Jehoshaphat fell asleep with his fathers and was buried beside his fathers in David's city. His son Joram reigned in his place.

21:2 He had six brethren, sons of Jehoshaphat: Azarias, Iiel, Zacharias, Azarias, Michael, and Saphatias. All these were sons of Jehoshaphat king of Judah.

21:3 Their father gave them many gifts: silver, gold, and weapons, along with walled cities in Judah. But he gave the kingdom to Joram, because he was the firstborn.

21:4 Joram rose over his kingdom and grew strong. He killed all his brethren with the sword, and some of Israel's rulers.

21:5 When Joram was thirty-two years old, he was established over his kingdom, and he reigned eight years in Jerusalem.

21:6 He walked in the way of Israel's kings, as Ahab's house had done, because Ahab's daughter was his wife. He did what was evil before the Lord.

21:7 Yet the Lord was unwilling to destroy David's house because of the covenant He had made with David, and as He had told him, to give him and his sons a lamp always.

21:8 In those days Edom broke away from Judah, and they set a king over themselves.

21:9 Joram went out with the rulers, with all the cavalry accompanying him. He rose by night and struck Edom, which was surrounding him, and the chariot commanders. The people fled to their tents.

21:10 Edom has remained apart from Judah to this day. At that same time Lomna rebelled from his hand, because he had abandoned the Lord, the God of his fathers.

21:11 He also made high places in Judah's cities, caused Jerusalem's inhabitants to prostitute themselves, and led Judah astray.

21:12 A written message came to him from Elias the prophet, saying, "Thus says the Lord, the God of David your father: Because you have not walked in the way of Jehoshaphat your father or in the ways of Asa king of Judah,

21:13 but have walked in the ways of Israel's kings and caused Judah and Jerusalem's inhabitants to prostitute themselves as Ahab's house caused prostitution, and because you have killed your brethren, your father's sons, who were better than you,

21:14 behold: the Lord will strike you with a great blow in your people, your sons, your wives, and all your belongings.

21:15 You yourself will be in a grievous sickness, a disease of the belly, until your belly comes out with the sickness, from day to day."

21:16 The Lord stirred up against Joram the foreigners, the Arabs, and the neighbors of the Ethiopians.

21:17 They came up against Judah and overpowered it. They carried away all the belongings they found in the king's house, his sons, and his daughters. No son remained to him except Ahaziah, the youngest of his sons.

21:18 After all this, the Lord struck him in his belly with a sickness for which there was no cure.

21:19 As day followed day, when the time of the days came, two days, his belly came out with the disease, and he died in grievous sickness. His people made no funeral procession like the procession for his fathers.

21:20 He was thirty-two years old when he became king, and he reigned eight years in Jerusalem. He departed without praise and was buried in David's city, but not in the tombs of the kings.

2 Chronicles 22

22:1 Jerusalem's inhabitants made his younger son Ahaziah king in his place, because the raiding band that had come against them, the Arabs and the Alimazonians, had killed all the older ones. Ahaziah son of Joram king of Judah reigned.

22:2 Ahaziah was twenty years old when he became king, and he reigned one year in Jerusalem. His mother's name was Athaliah daughter of Omri.

22:3 He too walked in the way of Ahab's house, because his mother was his counselor in sinning.

22:4 He did what was evil before the Lord, like Ahab's house, because after his father died they were counselors to him, to destroy him.

22:5 He followed their counsels and went with Joram son of Ahab to war against Hazael king of Syria at Rama-galaad. The archers struck Joram.

22:6 Joram returned to Jezrael to be healed of the wounds the Syrians had inflicted on him at Rama when he fought Hazael king of Syria. Ahaziah son of Joram king of Judah went down to see Joram son of Ahab in Jezrael, because he was ill.

22:7 Ahaziah's downfall came from God through his going to Joram. When he arrived, Joram went out with him to Jehu son of Namessi, the Lord's anointed—Ahab's house.

22:8 When Jehu took vengeance on Ahab's house, he found Judah's rulers and Ahaziah's brethren ministering to Ahaziah, and he killed them.

22:9 He ordered a search for Ahaziah, and they caught him while he was receiving treatment in Samaria. They brought him to Jehu, and he killed him. They buried him, for they said, “He is a son of Jehoshaphat, who sought the Lord with his whole heart.” There was no one in Ahaziah’s house able to hold power over the kingdom.

22:10 Athaliah, Ahaziah’s mother, saw that her son was dead. She rose and destroyed all the royal offspring in Judah’s house.

22:11 Jehoshabeath the king’s daughter took Joash son of Ahaziah and stole him away from among the king’s sons who were being killed. She put him and his nurse in the chamber of beds. Jehoshabeath, daughter of King Joram, sister of Ahaziah, and wife of Jehoiada the priest, hid him; she hid him from Athaliah, and Athaliah did not kill him.

22:12 He remained hidden with her in God’s house for six years, while Athaliah ruled over the land.

2 Chronicles 23

23:1 In the seventh year Jehoiada grew strong and took the commanders of hundreds with him into a house: Azarias son of Joram, Ismael son of Joanan, Azarias son of Obed, Maasaias son of Adaia, and Elisaphan son of Zacharias.

23:2 They went around Judah and gathered the Levites from all Judah’s cities and the ancestral rulers of Israel. They came to Jerusalem.

23:3 The whole assembly of Judah made a covenant with the king in God’s house. He showed them the king’s son and said to them, “Behold, let the king’s son reign, as the Lord spoke concerning David’s house.

23:4 Now this is what you shall do: let a third of you, from the priests and Levites, enter on the Sabbath, at the gates of the entrances;

23:5 a third shall be in the king’s house, and a third at the Middle Gate. All the people shall be in the courtyards of the Lord’s house.

23:6 Let no one enter the Lord’s house except the priests, the Levites, and the ministering Levites. They may enter, because they are holy. Let all the people keep the Lord’s charges.

23:7 The Levites shall surround the king, each man’s weapon in his hand. Anyone entering the house will die. They shall be with the king when he enters and leaves.”

23:8 The Levites and all Judah did everything Jehoiada the priest commanded. Each took his men from the beginning of the Sabbath until the Sabbath’s departure, because Jehoiada had not dismissed the divisions.

23:9 He gave the swords, large shields, and weapons that had belonged to King David, in God’s house.

23:10 He stationed all the people, each with his weapons, from the house’s right side to the left side of the altar and the house, surrounding the king.

23:11 He brought out the king’s son and placed the royal crown and the testimonies upon him. Jehoiada and his sons made him king and anointed him, and said, “Long live the king!”

23:12 Athaliah heard the sound of the people running, giving thanks, and praising the king, and she came to the king in the Lord’s house.

23:13 She looked: there was the king at his station, and at the entrance were the rulers and trumpets around the king. All the people rejoiced and blew trumpets, and the singers with instruments were singing and hymning praise. Athaliah tore her robe, cried out, and said, “You are attacking! You are attacking!”

23:14 Jehoiada the priest went out and commanded the commanders of hundreds and the leaders of the army: “Throw her outside the house and go in after her, and let her die by the sword.” For the priest had said, “Do not let her die in the Lord’s house.”

23:15 They gave her room, and she passed through the Gate of the Horsemen at the king’s house. They put her to death there.

23:16 Jehoiada made a covenant between himself, the people, and the king, that they should be the Lord’s people.

23:17 All the people of the land entered Baal’s house and pulled it down. They ground its altars and idols fine, and put Matthan the priest of Baal to death before its altars.

23:18 Jehoiada the priest entrusted the work of the Lord’s house to priests and Levites and established the divisions of priests and Levites that David had arranged over the Lord’s house, to offer burnt offerings to the Lord as written in Moses’ law, with rejoicing and songs according to David’s direction.

23:19 The gatekeepers stood at the gates of the Lord’s house, and no one unclean in any respect shall enter.

23:20 He took the ancestral rulers, the powerful men, the people's rulers, and all the people of the land. They brought the king up into the Lord's house, and he entered the king's house through the Inner Gate. They seated the king on the royal throne.

23:21 All the people of the land rejoiced, and the city was quiet. They had put Athaliah to death with the sword.

2 Chronicles 24

24:1 Joash was seven years old when he became king, and he reigned forty years in Jerusalem. His mother's name was Sabia from Beersabee.

24:2 Joash did what was right before the Lord all the days of Jehoiada the priest.

24:3 Jehoiada took two wives for him, and he begot sons and daughters.

24:4 After this, it came into Joash's heart to repair the Lord's house.

24:5 He gathered the priests and Levites and said to them, "Go out to Judah's cities and collect silver from all Israel to strengthen the Lord's house year by year. Hurry to speak." But the Levites did not hurry.

24:6 King Joash called Jehoiada the ruler and said to him, "Why have you not overseen the Levites' bringing from Judah and Jerusalem what Moses the man of God prescribed when he assembled Israel for the Tent of Testimony?"

24:7 For Athaliah was the lawless woman, and her sons had pulled down God's house; they had also used the holy things of the Lord's house for the Baalim.

24:8 The king said, "Let a collection box be made and placed outside at the gate of the Lord's house.

24:9 Let them proclaim in Judah and Jerusalem that they should bring to the Lord as Moses, God's servant, directed Israel in the wilderness."

24:10 All the rulers and all the people gave. They brought their contributions and put them into the collection box until it was full.

24:11 Whenever the collection box was brought by the Levites to the king's overseers, and they saw that the silver had increased, the king's scribe and the high priest's overseer came, emptied the collection box, and restored it to its place. They did this day after day and gathered much silver.

24:12 The king and Jehoiada the priest gave it to those doing the work for the service of the Lord's house. They hired stonecutters and carpenters to repair the Lord's house, and smiths of iron and bronze to repair the Lord's house.

24:13 The workers did their work, and the extent of the work increased through their hands. They set the Lord's house in its standing place and strengthened it.

24:14 When they finished, they brought the remaining silver to the king and Jehoiada. They made articles for the Lord's house: articles for the service of burnt offerings and golden and silver incense vessels. They offered burnt offerings continually in the Lord's house all Jehoiada's days.

24:15 Jehoiada grew old, full of days, and died, being one hundred thirty years old at his death.

24:16 They buried him in David's city with the kings, because he had done good toward Israel and toward God and His house.

24:17 After Jehoiada's death, Judah's rulers came in and bowed down to the king. Then the king listened to them.

24:18 They abandoned the Lord, the God of their fathers, and served the Astartes and idols. Wrath came upon Judah and Jerusalem on that day.

24:19 He sent prophets to them to turn them back to the Lord, but they did not listen. They testified to them, but they did not listen.

24:20 The Spirit of God clothed Azarias, the priest, son of Jehoiada. He stood above the people and said, "Thus says the Lord: Why do you transgress the Lord's commandments? You shall not prosper. Because you have forsaken the Lord, He will forsake you."

Note †: 24:20 Text. The Greek reading names Azarias and says the Spirit "clothed" him. Zechariah or Zacharias in other witnesses is not silently substituted, and the clothing image remains.

24:21 They attacked him and stoned him by the command of King Joash in the courtyard of the Lord's house.

24:22 Joash did not remember the mercy that Jehoiada, the victim's father, had shown him, but put his son to death. As he was dying, he said, "May the Lord see and judge!"

24:23 After the year's completion, Syria's army came up against him. It came against Judah and Jerusalem, and they destroyed all the people's rulers among the people and sent all their spoils to the king of Damascus.

24:24 Although Syria's army arrived with few men, God delivered a very great army into their hands, because they had abandoned the Lord, the God of their fathers. He executed judgments against Joash.

24:25 After they left him, leaving him with grave illnesses, his servants attacked him because of the blood of the son of Jehoiada the priest. They put him to death on his bed, and he died. They buried him in David's city, but did not bury him in the tomb of the kings.

24:26 Those who attacked him were Zabed son of Samath, the Ammonite, and Jozabed son of Somaroth, the Moabite,

24:27 and all his sons; the five came against him. The remaining matters are written in the writing of the kings. His son Amaziah reigned in his place.

2 Chronicles 25

25:1 Amaziah became king at twenty-five years of age, and he reigned twenty-nine years in Jerusalem. His mother's name was Joaden from Jerusalem.

25:2 He did what was right before the Lord, but not with a full heart.

25:3 When the kingdom was established in his hand, he put to death his servants who had murdered his father the king.

25:4 But he did not kill their sons, according to the covenant of the Lord's law, as written, as the Lord commanded: "Fathers shall not die for children, and sons shall not die for fathers; each shall die for his own sin."

25:5 Amaziah gathered Judah's house and organized them by their ancestral houses under commanders of thousands and hundreds throughout Judah and Jerusalem. He counted those twenty years old and upward and found three hundred thousand capable men able to go out to war, bearing spear and large shield.

25:6 He hired one hundred thousand men mighty in strength from Israel for one hundred talents of silver.

25:7 A man of God came to him and said, "King, Israel's army shall not go with you, because the Lord is not with Israel, all the sons of Ephraim.

25:8 For if you suppose you can be strong through these men, the Lord will rout you before your enemies, because both strength and rout come from the Lord."

25:9 Amaziah said to the man of God, "What shall I do about the hundred talents I gave Israel's army?" The man of God said, "The Lord can give you far more than these."

25:10 Amaziah separated off the army that had come to him from Ephraim, to return to their place. They became very angry with Judah and returned to their place in furious wrath.

25:11 Amaziah grew strong, took his people with him, and went to the Valley of Salts. There he struck down ten thousand of Seir's sons.

25:12 The sons of Judah captured ten thousand alive and brought them to the top of the cliff. They hurled them down from the cliff's top, and all were torn apart.

25:13 The men of the army that Amaziah had sent back from accompanying him to war attacked Judah's cities, from Samaria to Baithoron. They struck down three thousand in them and took many spoils.

25:14 After Amaziah returned from striking Idumea, he brought to them the gods of Seir's sons and set them up as gods for himself. He bowed before them and himself sacrificed to them.

25:15 The Lord's wrath came upon Amaziah, and He sent him prophets who said, "Why have you sought the gods of a people who could not rescue their own people from your hand?"

25:16 While he was speaking to him, the king said, "Have I appointed you the king's counselor? Take care that you are not flogged." The prophet fell silent, but said, "I know that He has purposed against you to destroy you, because you have done this and have not heeded my counsel."

25:17 Amaziah took counsel and sent to Joash son of Joachaz, son of Jehu, king of Israel: "Come, let us appear face to face."

25:18 Joash king of Israel sent to Amaziah king of Judah: "The achouch in Lebanon sent to the cedar in Lebanon, saying, 'Give your daughter to my son as a wife.' Behold, the wild animals of the field in Lebanon will come. The animals came and trampled the achouch.

Note †: 25:18 Meaning. Achouch is retained as the uncertain plant designation in the fable. The reading does not assert a precise species.

25:19 You say, 'Behold, you have struck Idumea,' and your heavy heart lifts you up. Now remain in your house. Why engage in evil, so that you fall, you and Judah with you?"

25:20 Amaziah did not listen, for this came from the Lord, to deliver him into others' hands, because he had sought the Idumeans' gods.

25:21 Joash king of Israel went up, and he and Amaziah king of Judah appeared before one another at Baithsamys, which belongs to Judah.

25:22 Judah was routed before Israel, and each man fled to his tent.

25:23 Joash king of Israel captured Amaziah king of Judah, son of Joash, at Baithsamys. He brought him into Jerusalem and tore down four hundred cubits of Jerusalem’s wall, from the Ephraim Gate to the Corner Gate.

25:24 He took all the gold and silver, all the articles found in the Lord’s house and with Abdedom, the treasures of the king’s house, and the sons of the mixed company, and returned to Samaria.

25:25 Amaziah son of Joash king of Judah lived fifteen years after the death of Joash son of Joachaz king of Israel.

25:26 As for the rest of Amaziah’s acts, first and last, are they not written in the Book of the Kings of Judah and Israel?

25:27 At the time Amaziah departed from the Lord, they formed an attack against him. He fled from Jerusalem to Lachis, but they sent after him to Lachis and put him to death there.

25:28 They carried him on horses and buried him with his fathers in David’s city.

2 Chronicles 26

26:1 All the people of the land took Uzziah, who was sixteen years old, and made him king in place of his father Amaziah.

26:2 He built Ailath; he restored it to Judah after the king fell asleep with his fathers.

26:3 Uzziah became king at sixteen years of age, and he reigned fifty-two years in Jerusalem. His mother’s name was Chalia from Jerusalem.

26:4 He did what was right before the Lord, according to everything his father Amaziah had done.

26:5 He sought the Lord in the days of Zacharias, who understood the fear of the Lord. In his days he sought the Lord, and the Lord made him prosper.

26:6 He went out and fought the foreigners. He pulled down Geth’s walls, Jabne’s walls, and Azotus’s walls, and built cities of Azotus and among the foreigners.

26:7 The Lord strengthened him against the foreigners, against the Arabs living on the rock, and against the Minaeans.

26:8 The Minaeans gave gifts to Uzziah, and his name reached as far as Egypt’s entrance, because he grew exceedingly strong.

26:9 Uzziah built towers in Jerusalem, at the Corner Gate, the Ravine Gate, and at the corners, and grew strong.

26:10 He built towers in the wilderness and hewed many cisterns, because he had many herds in Sephela and the plain, and vinedressers in the hill country and Carmel, for he loved farming.

26:11 Uzziah had forces that waged war and went out to battle array by number. Their number was recorded by Iiel the scribe and Maasaias the judge under Ananias, the king’s deputy.

26:12 The total number of ancestral rulers mighty for war was two thousand six hundred.

26:13 With them was a fighting force of three hundred seven thousand five hundred, waging war with mighty strength to help the king against his adversaries.

26:14 Uzziah prepared for them, for the whole force, large shields, spears, helmets, breastplates, bows, and slings for stones.

26:15 In Jerusalem he made machines devised by a designer to stand on the towers and corners for shooting missiles and large stones. Their construction was heard of far away, for he was wonderfully helped until he grew strong.

26:16 But when he grew strong, his heart was lifted up to destruction. He acted unjustly against the Lord his God and entered the Lord’s sanctuary to burn incense on the incense altar.

26:17 Azarias the priest entered after him, with eighty priests of the Lord, mighty men.

26:18 They stood against King Uzziah and said to him, “Uzziah, burning incense to the Lord belongs to the priests, Aaron’s sons, who are sanctified to burn incense; it does not belong to you. Leave the sanctuary, for you have departed from the Lord. This will bring you no glory from the Lord God.”

26:19 Uzziah became angry, holding the censer in his hand to burn incense in the sanctuary. As he raged against the priests, leprosy rose on his forehead before the priests in the Lord’s house, above the incense altar.

26:20 The chief priest and the priests turned toward him: there he was, leprous on his forehead. They hurried him from there, and he himself also hurried to leave, because the Lord had rebuked him.

26:21 King Uzziah remained leprous until the day of his death. He lived leprous in a house of apphousoth, for he was separated from the Lord’s house. His son Jotham was over his kingdom, judging the people of the land.

Note †: 26:21 Meaning. Apphousoth is retained in the description of the king’s separate dwelling. The precise designation remains under review.

26:22 The rest of Uzziah’s acts, first and last, were written by Jessias the prophet.

26:23 Uzziah fell asleep with his fathers, and they buried him with his fathers in the field of the kings' burial, for they said, "He is leprous." His son Jotham reigned in his place.

2 Chronicles 27

27:1 Jotham was twenty-five years old when he became king, and he reigned sixteen years in Jerusalem. His mother's name was Jerousa daughter of Sadok.

27:2 He did what was right before the Lord, according to everything his father Uzziah had done, except that he did not enter the Lord's sanctuary. But the people were still becoming corrupt.

27:3 He built the Upper Gate of the Lord's house and did much building on the wall of Ophla.

27:4 He built cities in Judah's hill country and in the wooded areas, and also dwellings and towers.

27:5 He fought the king of the sons of Ammon and prevailed over him. The sons of Ammon gave him yearly one hundred talents of silver, ten thousand kors of wheat, and ten thousand of barley. The king of Ammon brought him these each year, in the first, second, and third years.

27:6 Jotham grew strong because he prepared his ways before the Lord his God.

27:7 The rest of Jotham's acts, his war, and his deeds are written in the Book of the Kings of Judah and Israel.

27:9 Jotham fell asleep with his fathers and was buried in David's city. His son Ahaz reigned in his place.

2 Chronicles 28

28:1 Ahaz was twenty years old when he became king, and he reigned sixteen years in Jerusalem. He did not do what was right before the Lord as David his father had done.

28:2 He walked according to the ways of Israel's kings and also made carved images for their idols.

28:3 He sacrificed in Gaibenenom and made his children pass through fire, according to the abominations of the nations the Lord had destroyed before the sons of Israel.

28:4 He burned incense at the high places, on the rooftops, and beneath every leafy tree.

28:5 The Lord his God delivered him through the hand of Syria's king, who struck him, took a great number of captives from them, and brought them to Damascus. He also delivered him into Israel's king's hands, and the king struck him a great blow.

28:6 Phakee son of Romelia, king of Israel, killed one hundred twenty thousand men mighty in strength in Judah in one day, because they had abandoned the Lord, the God of their fathers.

28:7 Ezekri, the mighty man of Ephraim, killed Maasaias the king's son, Esdrikam the ruler of his house, and Elkana, the king's deputy.

28:8 The sons of Israel took captive three hundred thousand of their brethren: women, sons, and daughters. They took many spoils from them and brought the spoils to Samaria.

28:9 The Lord's prophet was there, named Oded. He went out to meet the army coming to Samaria and said to them, "Behold: the wrath of the Lord, the God of your fathers, is upon Judah, and He delivered them into your hands. You killed among them in anger; it has reached the heavens.

28:10 Now you say you will possess Judah's and Jerusalem's sons as male and female slaves. Behold, am I not with you to bear witness to the Lord your God?

28:11 Now hear me: return the captivity you took from your brethren, for the Lord's furious wrath is upon you."

28:12 Rulers from Ephraim's sons stood against those returning from the war: Oudia son of Joanos, Barachias son of Mosolamoth, Ezekias son of Sellem, and Amasias son of Chodli.

28:13 They said to them, "You must not bring the captivity here to us, for you intend to bring sin against the Lord upon us, adding to our sins and ignorance. Our sin is great, and the Lord's furious wrath is upon Israel."

28:14 The warriors left the captivity and the spoils before the rulers and the whole assembly.

28:15 The men called by name rose and took charge of the captivity. They covered all the naked from the spoils, dressed them, shod them, and provided for them to eat and anoint themselves. They helped every weak person on pack animals and brought them to their brethren at Jericho, the City of Palms. Then they returned to Samaria.

28:16 At that time Ahaz sent to the king of Assour to help him,

28:17 at this juncture, because Idumeans had attacked, struck Judah, and carried away captives,

28:18 and the foreigners had attacked the cities of Judah's plain and southwest. They captured Baithsamys, Ailon, Gaderoth, Socho and its villages, Thamna and its villages, and Gamzo and its villages, and settled there.

28:19 For the Lord humbled Judah because of Ahaz king of Judah, because he had utterly departed from the Lord.

28:20 Thaglath-phellasar king of Assour came against him and struck him.

28:21 Ahaz took what was in the Lord's house, in the king's house, and among the rulers, and gave it to Assour's king, but it brought him no help.

28:22 Instead, when he was afflicted, he departed still further from the Lord, and the king said,

28:23 "I will seek the gods of Damascus that are striking me." He said, "The gods of Syria's king will strengthen them; therefore I will sacrifice to them, and they will support me." But they became a stumbling block to him and all Israel.

28:24 Ahaz removed the articles of the Lord's house and cut them up. He shut the doors of the Lord's house and made altars for himself at every corner in Jerusalem.

28:25 In every city of Judah he made high places for burning incense to foreign gods, and they provoked the Lord, the God of their fathers.

28:26 The rest of his acts and his deeds, first and last, are written in the Book of the Kings of Judah and Israel.

28:27 Ahaz fell asleep with his fathers and was buried in David's city, for they did not bring him into the tombs of Israel's kings. His son Hezekiah reigned in his place.

2 Chronicles 29

29:1 Hezekiah became king at twenty-five years of age, and he reigned twenty-nine years in Jerusalem. His mother's name was Abba daughter of Zacharias.

29:2 He did what was right before the Lord, according to everything David his father had done.

29:3 When he was established over his kingdom, in the first month, he opened the doors of the Lord's house and repaired them.

29:4 He brought in the priests and Levites and stationed them on the side toward the east.

29:5 He said to them, "Listen, Levites! Now purify yourselves and purify the house of the Lord, the God of your fathers. Cast the uncleanness out of the holy places.

29:6 For our fathers departed and did what was evil before the Lord. They abandoned Him, turned their face away from the Lord's tent, and turned their backs.

29:7 They shut the sanctuary's doors, extinguished the lamps, burned no incense, and brought no burnt offerings in the holy place to Israel's God.

29:8 The Lord became fiercely angry with Judah and Jerusalem and gave them over to terror, disappearance, and hissing, as you see with your own eyes.

29:9 Behold, your fathers have been struck by the sword, and your sons, daughters, and wives are captive in a land not their own, as they are even now.

29:10 In view of these things, it is now in my heart to establish a covenant of the Lord, the God of Israel, and He will turn His furious wrath away from us.

29:11 Now do not slacken, for the Lord has chosen you to stand before Him, to minister and be His ministers and burners of incense."

29:12 The Levites rose: Maath son of Amasi and Joel son of Azarias from Kaath's sons; Kis son of Abdi and Azarias son of Jallelel from Merari's sons; Joa son of Zemmath and Jodan son of Joacha from the sons of Gedsoni;

29:13 Sambri and Iiel from Elisaphan's sons; Zacharias and Matthanias from Asaph's sons;

29:14 Iiel and Semei from Heman's sons; Samaias and Oziel from Jeduthun's sons.

29:15 They gathered their brethren and purified themselves according to the king's command, through the Lord's ordinance, to cleanse the Lord's house.

29:16 The priests went inside the Lord's house to purify it. They cast out all the uncleanness found in the Lord's house into the courtyard of the Lord's house, and the Levites received it to cast it outside into the Kedron torrent.

29:17 They began purifying on the first day, the new moon of the first month. On the eighth day of the month they entered the Lord's sanctuary. They purified the Lord's house in eight days and finished on the sixteenth day of the first month.

29:18 They went inside to King Hezekiah and said, "We have purified everything in the Lord's house: the altar of burnt offering and its articles, and the table of presentation and its articles.

29:19 All the articles King Ahaz defiled in his reign through his apostasy we have prepared and purified. Behold, they are before the Lord's altar."

29:20 King Hezekiah rose early, gathered the city's rulers, and went up to the Lord's house.

29:21 He brought up seven calves, seven rams, seven lambs, and seven male goats for sin, for the kingdom, the holy places, and Israel. He told Aaron's sons, the priests, to go up onto the Lord's altar.

29:22 They sacrificed the calves, and the priests received the blood and poured it onto the altar. They sacrificed the rams and poured the blood onto the altar. They sacrificed the lambs and poured the blood around the altar.

29:23 They brought the male goats for sin before the king and the assembly, and they laid their hands on them.

29:24 The priests sacrificed them and made propitiation with their blood at the altar, and made propitiation for all Israel, because the king had said, “The burnt offering and the offerings for sin are for all Israel.”

29:25 He stationed the Levites in the Lord’s house with cymbals, nablas, and kinyras, according to the command of King David, Gad the king’s seer, and Nathan the prophet, for the ordinance came by the Lord’s command through the prophets.

29:26 The Levites stood with David’s instruments, and the priests with trumpets.

29:27 Hezekiah ordered the burnt offering to be offered on the altar. When they began offering the burnt offering, they began singing to the Lord, and the trumpets accompanied the instruments of David king of Israel.

29:28 The whole assembly worshiped, the psalm singers sang, and the trumpets sounded until the burnt offering was finished.

29:29 When they finished offering, the king and everyone present bent down and worshiped.

29:30 King Hezekiah and the rulers told the Levites to hymn the Lord with the words of David and Asaph the prophet. They hymned with rejoicing, fell down, and worshiped.

29:31 Hezekiah answered, “Now you have filled your hands for the Lord. Draw near and bring sacrifices and offerings of praise to the Lord’s house.” The assembly brought sacrifices and offerings of praise to the Lord’s house, and everyone eager in heart brought burnt offerings.

29:32 The number of burnt offerings the assembly brought was seventy calves, one hundred rams, and two hundred lambs; all these were for a burnt offering to the Lord.

29:33 The consecrated animals were six hundred calves and three thousand sheep.

29:34 But the priests were few and could not skin the burnt offering. Their brethren the Levites helped them until the work was completed and the priests were purified, for the Levites purified themselves more eagerly than the priests.

29:35 The burnt offering was abundant, with the fat for completing the salvation offering and the libations of the burnt offering. Thus the work in the Lord’s house was set right.

29:36 Hezekiah and all the people rejoiced because God had prepared for the people, for the matter had happened suddenly.

2 Chronicles 30

30:1 Hezekiah sent throughout Israel and Judah and wrote letters to Ephraim and Manasse, inviting them to come to the Lord’s house in Jerusalem to keep the Passover for the Lord, the God of Israel.

Note †: 30:1 Wording. Passover renders the inherited phasek designation under the supplied Lexicon’s Passover rule. It names the festival, meal, or sacrifice as context requires; no later Christian interpretation is added to the verse. The same policy applies in chapter 35.

30:2 The king, the rulers, and the whole assembly in Jerusalem took counsel to keep the Passover in the second month.

30:3 They could not keep it at that time, because enough priests had not purified themselves and the people had not gathered in Jerusalem.

30:4 The proposal pleased the king and the assembly.

30:5 They established a decree for a proclamation to pass throughout Israel, from Beersabee to Dan, inviting people to come and keep the Passover for the Lord, the God of Israel, in Jerusalem, because a multitude had not observed it according to the writing.

30:6 The runners went with letters from the king and the rulers throughout Israel and Judah, according to the king’s ordinance: “Sons of Israel, return to the God of Abraham, Isaac, and Israel, and He will bring back the survivors left from the hand of Assour’s king.

30:7 Do not become like your fathers and your brethren who departed from the Lord, the God of their fathers, so that He delivered them to devastation, as you see.

30:8 Now do not harden your necks. Give glory to the Lord God and enter His sanctuary, which He has sanctified for ever. Serve the Lord your God, and He will turn furious wrath away from you.

30:9 For when you return to the Lord, your brethren and children shall find compassion before all who took them captive, and He will bring them back to this land. The Lord our God is merciful and compassionate; He will not turn His face from us, if we return to Him.”

Note †: 30:9 Wording. Merciful and compassionate remain two adjectives. The Greek changes from your to our and we; the reading preserves that movement.

30:10 The runners passed from city to city in the hill country of Ephraim and Manasse, as far as Zaboulon, but people treated them with laughter and mockery.

30:11 Nevertheless, men from Aser, Manasse, and Zaboulon felt shame and came to Jerusalem.

30:12 In Judah the Lord's hand gave them one heart to come and carry out the king's and the rulers' ordinance according to the Lord's word.

30:13 A great people gathered in Jerusalem to keep the Feast of Unleavened Bread in the second month, a very great assembly.

30:14 They rose and demolished the altars in Jerusalem. They pulled down everything on which they had burned incense to false gods and threw it into the Kedron torrent.

30:15 They sacrificed the Passover on the fourteenth day of the second month. The priests and Levites felt shame, purified themselves, and brought burnt offerings into the Lord's house.

30:16 They stood at their stations according to their rule, according to the command of Moses the man of God. The priests received the blood from the Levites' hands.

30:17 Because a multitude in the assembly had not been purified, the Levites were responsible for sacrificing the Passover for everyone unable to purify himself for the Lord.

30:18 Most of the people from Ephraim, Manasse, Issachar, and Zaboulon had not purified themselves, yet ate the Passover contrary to the writing. Hezekiah prayed for them, saying, "May the good Lord be propitious toward

30:19 every heart directed to seek the Lord, the God of their fathers, though not according to the purity of the holy places."

30:20 The Lord heard Hezekiah and healed the people.

30:21 The sons of Israel present in Jerusalem kept the Feast of Unleavened Bread for seven days with great rejoicing, hymning the Lord day after day, with the priests and Levites playing instruments for the Lord.

30:22 Hezekiah spoke to every heart of the Levites and of those who showed good understanding toward the Lord. They completed the Feast of Unleavened Bread for seven days, sacrificing salvation offerings and giving thanks to the Lord, the God of their fathers.

30:23 The assembly together agreed to keep another seven days, and they kept seven days with rejoicing.

30:24 Hezekiah contributed to Judah, to the assembly, one thousand calves and seven thousand sheep. The rulers contributed to the people one thousand calves and ten thousand sheep, and the priests' holy things were abundant.

30:25 The whole assembly rejoiced, with the priests, Levites, the whole assembly of Judah, those present from Israel, the resident foreigners who came from Israel's land, and those living in Judah.

30:26 There was great rejoicing in Jerusalem, for since the days of Solomon son of David king of Israel, there had been no such festival in Jerusalem.

30:27 The Levitical priests rose and blessed the people. Their voice was heard, and their prayer came to His holy dwelling place, to heaven.

2 Chronicles 31

31:1 When all these things were finished, all Israel present in Judah's cities went out. They shattered the pillars, cut down the sacred groves, and demolished the high places and altars throughout Judea and Benjamin, Ephraim, and Manasse, to completion. Then all Israel returned, each to his inheritance and their cities.

31:2 Hezekiah arranged the divisions of priests and Levites, and each one's divisions according to his own ministry, priests and Levites for the burnt offering and the sacrifice of salvation, to praise, give thanks, and minister at the gates in the courtyards of the Lord's house.

31:3 The king's portion from his belongings was for the morning and evening burnt offerings and burnt offerings for Sabbaths, new moons, and the festivals written in the Lord's law.

31:4 He told the people living in Jerusalem to give the portion of the priests and Levites, so that they could be strong in the ministry of the Lord's house.

31:5 When he commanded the matter, the sons of Israel increased the firstfruits of grain, wine, oil, honey, and every crop of the field. They brought all the tithes abundantly—

31:6 the sons of Israel and Judah. Those living in Judah's cities also brought tithes of calves and sheep and tithes of goats, consecrated them to the Lord their God, brought them in, and laid heaps upon heaps.

31:7 In the third month the heaps began to be laid, and in the seventh month they were completed.

31:8 Hezekiah and the rulers came and saw the heaps. They blessed the Lord and His people Israel.

31:9 Hezekiah questioned the priests and Levites about the heaps.

31:10 Azarias, the priest who headed Sadok's house, answered him: "Since the firstfruits began coming into the Lord's house, we have eaten, drunk, and left a remainder, because the Lord has blessed His people. We have still left this great quantity."

31:11 Hezekiah ordered chambers to be prepared in the Lord's house, and they prepared them.

31:12 They faithfully brought the firstfruits and tithes there. Chonenias the Levite was overseer of them, and his brother Semei was his deputy.

31:13 Iiel, Ozazias, Naeth, Asael, Jerimoth, Jozabath, Eliel, Samachia, Maath, Banaias, and his sons were appointed through Chonenias and his brother Semei, as King Hezekiah and Azarias, the leader of the Lord's house, commanded.

31:14 Kore son of Jemna the Levite, gatekeeper toward the east, was over the gifts, to distribute the firstfruits to the Lord and the most holy things

31:15 through Odom, Benjamin, Jeshua, Semei, Amarias, and Sechonias, through the priests, faithfully distributing to their brethren by divisions, to great and small alike,

31:16 apart from the male offspring from three years old and upward, for everyone entering the Lord's house for the daily account, for ministry in their appointed divisions.

31:17 This was the enrollment of the priests by ancestral houses, and the Levites in their divisions from twenty years old and upward, according to their appointment,

31:18 in enrollment with all the offspring of their sons and daughters, for the whole multitude, because in faithfulness they purified the holy place

31:19 for Aaron's sons who served as priests. Those from their cities, men designated by name in every city, distributed a portion to every male among the priests and everyone counted among the Levites.

31:20 Hezekiah did this throughout Judah. He did what was good and right before the Lord his God.

31:21 In every work he began in service in the Lord's house, and in the law and ordinances, he sought his God with his whole soul, acted, and prospered.

2 Chronicles 32

32:1 After these events and this faithfulness, Sennacherib king of the Assyrians came. He came against Judah, camped against the walled cities, and said he would seize them beforehand.

32:2 Hezekiah saw that Sennacherib had arrived and that his face was set to wage war against Jerusalem.

32:3 He consulted with his elders and mighty men about blocking the waters of the springs outside the city, and they joined in strengthening him.

32:4 He gathered a great crowd and blocked the waters of the springs and the river that divided the city, saying, "Let the king of Assyria not come and find abundant water and gain strength."

32:5 Hezekiah grew strong and built the entire demolished wall and towers, and outside another defensive wall. He strengthened the retaining work of the City of David and prepared many weapons.

32:6 He appointed commanders of war over the people, and they gathered to him in the square at the gate of the ravine. He spoke to their hearts, saying,

32:7 "Be strong and act courageously. Do not be terrified before the king of Assyria or before the entire nation with him, because more are with us than with him.

32:8 With him are arms of flesh, but with us is the Lord our God, to save and to fight our war." The people took courage from the words of Hezekiah king of Judah.

32:9 After these things, Sennacherib king of the Assyrians sent his servants against Jerusalem; he himself was at Lachish, with all the army with him. He sent to Hezekiah king of Judah and all Judah in Jerusalem, saying,

32:10 "Thus says Sennacherib king of the Assyrians: On what have you placed your trust, sitting within the siege in Jerusalem?

32:11 Is Hezekiah not deceiving you, to hand you over to death and hunger and thirst, saying, 'The Lord our God will save us from the hand of the king of Assyria'?

32:12 Is this not Hezekiah who removed His altars and His high places and told Judah and the inhabitants of Jerusalem, 'Before this altar you shall bow down, and upon it you shall burn incense'?

32:13 Will you not learn what I and my fathers did to all the peoples of the countries? Were the gods of the nations of the whole earth at all able to save their people from my hand?

32:14 Who among all the gods of these nations, whom my fathers destroyed? Were they able to save their people from my hand, that your God will be able to save you from my hand?

32:15 Now do not let Hezekiah deceive you or make you confident on these grounds, and do not believe him. The god of any nation and kingdom certainly cannot save his people from my hand and my fathers' hand; your God certainly will not save you from my hand."

32:16 His servants spoke still more against the Lord God and against Hezekiah His servant.

32:17 He wrote a letter to reproach the Lord God of Israel and spoke about Him, saying, “As the gods of the nations of the earth did not deliver their peoples from my hand, so the God of Hezekiah certainly will not deliver His people from my hand.”

32:18 He shouted in a loud voice in the Judean language to the people of Jerusalem upon the wall, to frighten and bring them down so that they might seize the city beforehand.

32:19 He spoke against the God of Jerusalem as also against the gods of the peoples of the earth, works of human hands.

32:20 King Hezekiah and Isaiah son of Amoz the prophet prayed about these things and cried out to heaven.

32:21 The Lord sent an angel, and he wiped out every mighty warrior, ruler, and commander in the camp of the king of Assyria. The king returned to his land with shame of face. He entered the house of his god, and some who had come from his own body struck him down with the sword.

32:22 The Lord saved Hezekiah and the inhabitants of Jerusalem from the hand of Sennacherib king of Assyria and from everyone’s hand, and He gave them rest all around.

32:23 Many brought gifts to the Lord at Jerusalem and presents to Hezekiah king of Judah, and afterward he was highly exalted in the eyes of all the nations.

32:24 In those days Hezekiah became ill to the point of death. He prayed to the Lord, and He listened to him and gave him a sign.

32:25 Hezekiah did not repay according to the recompense He had given him, but his heart was lifted up. Wrath came upon him and upon Judah and Jerusalem.

32:26 Hezekiah and the inhabitants of Jerusalem humbled themselves from the height of his heart, and the Lord’s wrath did not come upon them in Hezekiah’s days.

32:27 Hezekiah had exceedingly great wealth and glory. He made himself treasuries for silver, gold, precious stones, and spices, and armories, and places for desirable articles,

32:28 and cities for the produce of grain, oil, and wine, mangers for every animal, and folds for the flocks,

32:29 and cities that he built for himself, and a great stock of sheep and cattle, because the Lord gave him exceedingly many possessions.

32:30 Hezekiah himself blocked the upper outlet of the water of Gihon and directed the waters downward toward the southwest of the City of David. Hezekiah prospered in all his works.

32:31 And so, concerning the ambassadors of the rulers from Babylon sent to him to learn from him about the wonder that had happened upon the land, the Lord left him to test him, to know what was in his heart.

32:32 The rest of Hezekiah’s deeds and his mercy are written in the prophecy of Isaiah son of Amoz the prophet and in the Book of the Kings of Judah and Israel.

32:33 Hezekiah lay down with his fathers, and they buried him on the ascent to the tombs of David’s sons. All Judah and the inhabitants of Jerusalem gave him glory and honor at his death, and his son Manasseh reigned in his place.

2 Chronicles 33

33:1 Manasseh was twelve years old when he began to reign, and he reigned fifty-five years in Jerusalem.

33:2 He did what was evil before the Lord, following all the abominations of the nations whom the Lord had destroyed before the sons of Israel.

33:3 He rebuilt the high places that his father Hezekiah had pulled down, erected pillars for the Baals, made sacred groves, and bowed down to all the army of heaven and served them.

33:4 He built altars in the Lord’s house, concerning which the Lord had said, “My name shall be in Jerusalem for ever.”

33:5 He built altars for all the army of heaven in the two courtyards of the Lord’s house.

33:6 He passed his children through fire in Gai-banai-ennom. He sought omens from utterances, practiced augury and sorcery, and appointed spirit-mediums and enchanters. He multiplied evil before the Lord, provoking Him to anger.

33:7 He set the carved object and the cast object, an image he had made, in God’s house, concerning which God had said to David and his son Solomon, “In this house and in Jerusalem, which I have chosen out of all the tribes of Israel, I will set My name for ever.

33:8 I will no longer shake Israel’s foot from the land I gave their fathers, if only they take care to do everything I commanded them, according to all the law, ordinances, and judgments through Moses.”

33:9 Manasseh led Judah and the inhabitants of Jerusalem astray, to do evil beyond all the nations the Lord had removed before the sons of Israel.

33:10 The Lord spoke against Manasseh and his people, but they did not listen.

33:11 The Lord brought against them the commanders of the king of Assyria’s force. They seized Manasseh in bonds, bound him in fetters, and brought him to Babylon.

33:12 When he was afflicted, he sought the face of the Lord his God and humbled himself greatly before the God of his fathers.

33:13 He prayed to Him, and He listened to him. He heard his cry and restored him to Jerusalem, to his kingdom. Then Manasseh knew that the Lord Himself is God.

33:14 After these things he built a wall outside the City of David, from the southwest opposite Gihon in the winter stream, and where people go out through the surrounding gate, and toward Ophla, and raised it very high. He stationed commanders of the force in all Judah’s walled cities.

33:15 He removed the foreign gods and the carved object from the Lord’s house, and all the altars he had built on the mountain of the Lord’s house and in Jerusalem and outside the city.

33:16 He set the Lord’s altar right and sacrificed an offering of salvation and praise upon it. He told Judah to serve the Lord God of Israel.

33:17 Nevertheless the people still worshiped at the high places; yet it was the Lord their God whom they worshiped.

Note †: 33:17 Wording. The Greek clauses are elliptical. The verb worship is supplied from the immediate cultic context for intelligible English; it is not a separately written verb in this verse.

33:18 The remaining deeds of Manasseh, his prayer to God, and the words of the seers who spoke to him in the name of the Lord God of Israel—behold, in the accounts

33:19 of his prayer, and how He listened to him, and all his sins and rebellions, and the places where he built the high places and set up sacred groves and carved objects before turning back—behold, they are written in the accounts of the seers.

33:20 Manasseh lay down with his fathers, and they buried him in the garden of his house. His son Amon reigned in his place.

33:21 Amon was twenty-two years old when he began to reign, and he reigned two years in Jerusalem.

33:22 He did what was evil before the Lord, as his father Manasseh had done. Amon sacrificed to all the idols his father Manasseh had made and served them.

33:23 He did not humble himself before the Lord as his father Manasseh had humbled himself, because his son Amon multiplied transgression.

33:24 His servants attacked him and struck him in his house.

33:25 The people of the land struck down those who had attacked King Amon, and the people of the land made his son Josiah king in his place.

2 Chronicles 34

34:1 Josiah was eight years old when he began to reign, and he reigned thirty-one years in Jerusalem.

34:2 He did what was upright before the Lord and walked in the ways of his father David, turning aside neither to the right nor to the left.

34:3 In the eighth year of his reign, while still a boy, he began to seek the Lord, the God of his father David. In the twelfth year of his reign he began to cleanse Judah and Jerusalem of the high places, sacred groves, and cast objects.

34:4 He pulled down before him the altars of the Baals and the high places upon them. He cut down the sacred groves, shattered and pulverized the carved and cast objects, and scattered them over the graves of those who had sacrificed to them.

34:5 He burned priests’ bones upon the altars and cleansed Judah and Jerusalem.

34:6 And in the cities of Ephraim, Manasseh, Simeon, and Naphtali, and in their surrounding places,

34:7 he pulled down the sacred groves and altars, cut the idols into fine pieces, and cut down all the high places throughout the land of Israel. Then he returned to Jerusalem.

34:8 In the eighteenth year of his reign, to cleanse the land and the house, he sent Shaphan son of Eselias, Maasias the city ruler, and Joah son of Joahaz his recorder to strengthen the house of the Lord his God.

34:9 They came to Hilkiah the high priest and handed over the silver brought into God’s house, which the Levites guarding the gate had gathered from Manasseh, Ephraim, the rulers, all the remnant in Israel, the sons of Judah and Benjamin, and the inhabitants of Jerusalem.

34:10 Those appointed in the Lord’s house put it into the hands of the workers, and they gave it to the workers laboring in the Lord’s house, to repair and strengthen the house.

34:11 They gave it to the craftsmen and builders to buy four-foot stones and timber for beams, to roof the buildings the kings of Judah had destroyed.

Note †: 34:11 Context. “Four-foot stones” retains the Greek compound tetrapedous. The exact sense and dimensions remain for lexical review; no modern imperial conversion is intended.

34:12 The men were faithful in their work. Their overseers were Jeth and Abdias, Levites from the sons of Merari, and Zacharias and Mosollam from the sons of Kohath, appointed to oversee the work; and every Levite skilled in instruments of song

34:13 was over the burden-bearers and over all who did the works, task by task. From the Levites came scribes, judges, and gatekeepers.

34:14 As they brought out the silver that had been received into the Lord’s house, Hilkiah the priest found a book of the Lord’s law by the hand of Moses.

Note †: 34:14 Wording. “By the hand of Moses” preserves the agency idiom. It does not by itself establish that the discovered manuscript was a surviving Mosaic autograph.

34:15 Hilkiah answered and said to Shaphan the scribe, “I have found a book of law in the Lord’s house.” Hilkiah gave the book to Shaphan.

34:16 Shaphan brought the book to the king and also reported to the king, “All the silver given is in the hands of your servants who are doing the work,

34:17 and they melted the silver found in the Lord’s house and gave it into the hands of the overseers and those doing the work.”

34:18 Shaphan the scribe told the king, “Hilkiah the priest has given me a book.” Shaphan read it before the king.

34:19 When the king heard the words of the law, he tore his garments.

34:20 The king commanded Hilkiah, Ahikam son of Shaphan, Abdon son of Michaias, Shaphan the scribe, and Asaias the king’s servant, saying,

34:21 “Go, seek the Lord concerning me and all who are left in Israel and Judah, concerning the words of the book that has been found. The Lord’s great anger has burned against us because our fathers did not heed the Lord’s words by doing all that is written in this book.”

34:22 Hilkiah and those to whom the king had spoken went to Huldah the prophetess, wife of Sellem son of Thakouath son of Chelles, herself keeper of the robes. She dwelt in Jerusalem in Masana, and they spoke to her accordingly.

34:23 She said to them, “Thus said the Lord God of Israel: Tell the man who sent you to me,

34:24 ‘Thus says the Lord: I am bringing evils upon this place—all the words written in the book read before the king of Judah,

34:25 because they abandoned Me and burned incense to foreign gods, provoking Me with all the works of their hands. My anger has been kindled in this place and will not be quenched.’

34:26 But concerning the king of Judah who sent you to seek the Lord, this is what you shall say to him: ‘Thus says the Lord God of Israel: The words which you have heard—

34:27 and your heart felt shame, and you humbled yourself before Me when you heard My words against this place and its inhabitants, and humbled yourself before Me, tore your garments, and wept before Me—I also have heard, says the Lord.

34:28 I am adding you to your fathers, and you will be added to your tombs in peace. Your eyes will not see all the evils I am bringing upon this place and its inhabitants.’” They brought word back to the king.

34:29 The king sent and gathered the elders of Judah and Jerusalem.

34:30 The king went up to the Lord’s house with all Judah, the inhabitants of Jerusalem, the priests, the Levites, and all the people from great to small. He read in their hearing all the words of the book of the covenant found in the Lord’s house.

34:31 The king stood by the pillar and established a covenant before the Lord: to walk before the Lord and keep His commandments, testimonies, and ordinances with the whole heart and the whole soul—the words of the covenant written in this book.

34:32 He made everyone found in Jerusalem and Benjamin stand. The inhabitants of Jerusalem made a covenant in the house of the Lord, the God of their fathers.

34:33 Josiah removed all the abominations from all the land belonging to the sons of Israel and made everyone present in Jerusalem and Israel serve the Lord their God throughout his days. He did not turn aside from following the Lord, the God of his fathers.

2 Chronicles 35

35:1 Josiah observed the Passover to the Lord his God, and they sacrificed the Passover on the fourteenth day of the first month.

35:2 He stationed the priests at their watches and strengthened them for the works of the Lord’s house.

35:3 He told the Levites who were mighty in all Israel to consecrate themselves to the Lord, and they placed the holy ark in the house Solomon son of David, king of Israel, built. The king said, “You have nothing to lift upon your shoulders. Now therefore minister to the Lord your God and His people Israel,

35:4 and prepare yourselves by your ancestral houses and by your courses, according to the writing of David king of Israel and through the hand of his son Solomon,

35:5 and stand in the house according to the divisions of your ancestral houses for your brethren, the sons of the people, with a portion of an ancestral house for the Levites,

35:6 and sacrifice the Passover and prepare the holy things for your brethren, to act according to the Lord's word through the hand of Moses."

35:7 Josiah set apart for the sons of the people sheep, lambs, and kids from the offspring of goats, all for the Passover for everyone present, thirty thousand in number, and three thousand calves. These came from the king's property.

35:8 His rulers set apart contributions for the people, priests, and Levites. Hilkiah, Zacharias, and Jiiel, rulers of God's house, gave to the priests; they gave for the Passover two thousand six hundred sheep, lambs, and kids, and three hundred calves.

35:9 Chonenias, Banaias, Samaias, his brother Nathanael, and Asabias, Jiiel, and Jozabad, rulers of the Levites, set apart for the Levites five thousand sheep for the Passover and five hundred calves.

35:10 The ministry was set in order. The priests stood at their station and the Levites in their divisions, according to the king's command.

35:11 They sacrificed the Passover, and the priests poured the blood from their hands while the Levites skinned the animals.

35:12 They prepared the burnt offering to hand it to them according to the division by ancestral houses of the sons of the people, to bring it to the Lord as written in the Book of Moses; and so until morning.

35:13 They roasted the Passover with fire according to the ruling, and boiled the holy things in bronze vessels and cauldrons. It went well, and they ran to all the sons of the people.

35:14 After preparing for themselves and the priests—because the priests were offering the fat and burnt offerings until night—the Levites prepared for themselves and for their brethren, Aaron's sons.

35:15 The psalm-singers, Asaph's sons, were at their station according to the commands of David, Asaph, Heman, and Jeduthun, the king's prophets, together with the rulers and the gatekeepers at each gate. They did not have to move from the ministry of holy things, because their brethren the Levites prepared for them.

35:16 All the Lord's ministry was set in order and prepared that day, to observe the Passover and bring burnt offerings to the Lord's altar according to King Josiah's command.

35:17 The sons of Israel who were present observed the Passover at that time, and the Feast of Unleavened Bread for seven days.

35:18 No Passover like it had occurred in Israel since the days of Samuel the prophet. None of Israel's kings had observed a Passover like the one Josiah observed with the priests, Levites, all Judah and Israel who were present, and the inhabitants of Jerusalem, to the Lord

35:19 in the eighteenth year of Josiah's reign.

35:19a King Josiah burned the spirit-mediums, the spirit-knowers, the tharaphin, the idols, and the karasim that were in the land of Judah and in Jerusalem, to establish the words of the law written in the book Hilkiah the priest had found in the Lord's house.

Note †: 35:19a Text. The inherited labels 19a–19d are retained. The publisher displays their Greek content as successive sections under verse 19; these lettered labels are reading aids, not extra content invented in this revision. Tharaphin and karasim remain inherited source forms requiring separate lexical review.

35:19b Before him there had been no one like him, who turned to the Lord with all his heart, all his soul, and all his strength according to all the law of Moses; after him no one like him arose.

35:19c Nevertheless the Lord did not turn from the wrath of His great anger, with which the Lord was angry against Judah over all the provocations with which Manasseh had provoked Him.

35:19d The Lord said, "I will indeed remove Judah from My presence, just as I removed Israel, and I have rejected the city I chose, Jerusalem, and the house of which I said, 'My name shall be there.'"

35:20 Pharaoh Neco king of Egypt went up against the king of the Assyrians at the River Euphrates, and King Josiah went to meet him.

35:21 He sent messengers to him, saying, "What is there between me and you, king of Judah? I have not come against you today to make war, and God has told me to hurry. Beware of God, who is with me, lest He destroy you."

35:22 Josiah did not turn his face away from him, but strengthened himself to fight him. He did not listen to Neco's words through God's mouth, and came to fight in the plain of Magedon.

35:23 The archers shot at King Josiah, and the king said to his servants, "Bring me out, for I am in great pain."

35:24 His servants brought him out of the chariot, put him into his second chariot, and brought him to Jerusalem. He died and was buried with his fathers. All Judah and Jerusalem mourned for Josiah,

35:25 and Jeremiah lamented over Josiah. All the male and female rulers spoke a lament over Josiah to this day. They made it an ordinance for Israel, and it is written among the laments.

35:26 Josiah's deeds and his hope were written in the Lord's law;

35:27 and his deeds, first and last, are written in the Book of the Kings of Israel and Judah.

2 Chronicles 36

36:1 The people of the land took Jehoahaz son of Josiah, anointed him, and installed him as king in his father's place in Jerusalem.

36:2 Joahaz was twenty-three years old when he began to reign, and he reigned three months in Jerusalem,

36:2a and his mother's name was Amital, daughter of Jeremiah from Lobena.

36:2b He did what was evil before the Lord, according to everything his fathers had done.

36:2c Pharaoh Neco bound him at Deblatha in the land of Emath so that he would not reign in Jerusalem,

36:3 and the king transported him to Egypt and imposed tribute on the land of one hundred talents of silver and one talent of gold.

36:4 Pharaoh Neco installed Eliakim son of Josiah as king of Judah in place of his father Josiah and changed his name to Jehoiakim. Pharaoh Neco took his brother Joahaz and brought him into Egypt, and he died there.

36:4a They gave the silver and gold to Pharaoh. Then the land began to be taxed to provide the silver at Pharaoh's command, and each, according to his capacity, exacted the silver and gold from the people of the land to give to Pharaoh Neco.

36:5 Jehoiakim was twenty-five years old when he began to reign, and he reigned eleven years in Jerusalem. His mother's name was Zechora, daughter of Nerias from Rama. He did what was evil before the Lord, according to everything his fathers had done.

36:5a In his days Nebuchadnezzar king of Babylon came into the land, and he served him for three years and then revolted against him.

36:5b The Lord sent against them the Chaldeans, bands of Syrian raiders, bands of Moabite raiders, and the sons of Ammon and of Samaria. They withdrew after this event, according to the Lord's word through His servants the prophets.

36:5c Nevertheless the Lord's anger was against Judah, to remove him from His presence because of Manasseh's sins in everything he had done,

36:5d and because of the innocent blood that Jehoiakim shed, filling Jerusalem with innocent blood; yet the Lord did not wish to destroy them.

36:6 Nebuchadnezzar king of Babylon came up against him, bound him with bronze fetters, and took him away to Babylon.

36:7 He carried away part of the vessels of the Lord's house to Babylon and put them in his temple in Babylon.

36:8 The rest of Jehoiakim's deeds and everything he did—are these not written in the book of the accounts of the days for the kings of Judah? Jehoiakim lay down with his fathers and was buried in Ganoza with his fathers, and his son Jechonias reigned in his place.

36:9 Jechonias was eighteen years old when he began to reign, and he reigned three months and ten days in Jerusalem. He did what was evil before the Lord.

36:10 At the turn of the year King Nebuchadnezzar sent and brought him into Babylon with the desirable vessels of the Lord's house. He made Zedekiah, his father's brother, king over Judah and Jerusalem.

36:11 Zedekiah was twenty-one years old when he began to reign, and he reigned eleven years in Jerusalem.

36:12 He did what was evil before the Lord his God. He felt no shame before Jeremiah the prophet, and at what came from the Lord's mouth,

36:13 in breaking his obligations to King Nebuchadnezzar, who had made him swear by God. He hardened his neck and strengthened his heart so as not to return to the Lord God of Israel.

36:14 All the distinguished men of Judah, the priests, and the people of the land multiplied breaches of faith in the nations' abominations and defiled the Lord's house in Jerusalem.

36:15 The Lord, the God of their fathers, sent through prophets, rising early and sending His messengers, because He spared His people and His sanctuary.

36:16 They kept sneering at His messengers, treating His words as nothing, and mocking His prophets, until the Lord's anger rose among His people, until there was no healing.

36:17 He brought against them a king of the Chaldeans, who killed their young men with the sword in the house of his sanctuary and did not spare Zedekiah. They had no mercy on their virgins and carried away their elders. He handed everything into their hands.

36:18 All the vessels of God's house, great and small, the treasures, and all the treasures of the king and the magnates—he brought everything into Babylon.

36:19 He burned the Lord’s house, demolished Jerusalem’s wall, and burned its citadels with fire, consigning every beautiful article to destruction.

36:20 He deported the survivors to Babylon, and they became slaves to him and his sons until the kingdom of the Medes,

36:21 to fulfill the Lord’s word through Jeremiah’s mouth, until the land accepted its Sabbaths, to keep Sabbath. All the days of its desolation it kept Sabbath, to complete seventy years.

36:22 In the first year of Cyrus king of the Persians, after the Lord’s word through Jeremiah’s mouth had been fulfilled, the Lord stirred the spirit of Cyrus king of the Persians. He ordered a proclamation throughout his kingdom in writing, saying,

36:23 “Thus says Cyrus king of the Persians: The Lord, the God of heaven, has given me all the kingdoms of the earth, and He has commanded me to build Him a house in Jerusalem in Judea. Who among you is of all His people? His God shall be with him, and let him go up.”

Note †: 36:23 Text. The future “His God shall be with him” is distinguished from the command “let him go up.” This decision follows the supplied lexical source record dated 26 September 2026; a fresh publisher retrieval for this chapter was unavailable in this pass.

1 Maccabees

1 Maccabees 1

1:1 After Alexander son of Philip, the Macedonian who came from the land of Kittim, had defeated Darius king of the Persians and Medes, he became king in his place, having first ruled over Greece.

1:2 He waged many wars, took possession of strongholds, and slaughtered kings of the earth.

1:3 He passed through to the ends of the earth and took the spoils of a multitude of nations. The earth became quiet before him; he was exalted, and his heart was lifted up.

1:4 He gathered an exceedingly strong army and ruled over countries, nations, and rulers; they became tributary to him.

1:5 After this he fell upon his bed and knew that he was dying.

1:6 He summoned his distinguished officers, who had been brought up with him from his youth, and divided his kingdom among them while he was still alive.

1:7 Alexander reigned twelve years, and he died.

1:8 His officers took power, each in his own place.

1:9 They all put on diadems after his death, and their sons after them for many years; they multiplied evils on the earth.

1:10 From them came a sinful root: Antiochus Epiphanes, son of King Antiochus, who had been a hostage in Rome. He became king in the one hundred and thirty-seventh year of the kingdom of the Greeks.

1:11 In those days lawless sons came out of Israel and persuaded many, saying, “Let us go and make a covenant with the nations around us, because since we separated ourselves from them, many evils have overtaken us.”

1:12 The proposal was good in their eyes.

1:13 Some of the people eagerly went to the king, and he gave them authority to follow the ordinances of the nations.

1:14 They built a gymnasium in Jerusalem according to the customs of the nations

1:15 and made foreskins for themselves. They abandoned the holy covenant, yoked themselves to the nations, and sold themselves to do evil.

1:16 The kingdom was established before Antiochus, and he planned to reign over the land of Egypt so that he might rule both kingdoms.

1:17 He entered Egypt with a heavy force, with chariots, elephants, cavalry, and a great fleet,

1:18 and waged war against Ptolemy king of Egypt. Ptolemy was driven back before him and fled, and many fell wounded.

1:19 They seized the fortified cities in the land of Egypt, and he took the spoils of the land of Egypt.

1:20 After striking Egypt, Antiochus returned in the one hundred and forty-third year. He went up against Israel and came up to Jerusalem with a heavy force.

1:21 He arrogantly entered the sanctuary and took the golden altar, the lampstand for light and all its utensils,

1:22 the table of presentation, the libation vessels, the bowls, the golden censers, the curtain, the crowns, and the gold ornament on the front of the temple. He stripped everything off.

1:23 He took the silver, the gold, the precious vessels, and the hidden treasures that he found.

1:24 Having taken everything, he went away to his own land. He committed bloodshed and spoke with great arrogance.

1:25 Great mourning came upon Israel in every place where they lived.

1:26 Rulers and elders groaned; young women and young men grew weak, and the beauty of women was changed.

1:27 Every bridegroom took up a lament, and the bride sitting in her bridal chamber mourned.

1:28 The earth shook over its inhabitants, and the whole house of Jacob put on shame.

1:29 After two full years, the king sent a chief collector of tribute to the cities of Judah. He came to Jerusalem with a heavy force.

1:30 He spoke peaceful words to them deceitfully, and they trusted him. Then he suddenly fell upon the city, struck it a great blow, and destroyed many people of Israel.

1:31 He took the spoils of the city and burned it with fire. He demolished its houses and its surrounding walls.

1:32 They took the women and children captive and took possession of the livestock.

1:33 They fortified the city of David with a great, strong wall and strong towers, and it became their citadel.

1:34 They stationed there a sinful nation, lawless men, and strengthened themselves in it.

1:35 They stored weapons and food, gathered the spoils of Jerusalem, and deposited them there. They became a great trap.

1:36 It became an ambush against the sanctuary and an evil adversary to Israel continually.

1:37 They poured out innocent blood around the sanctuary and defiled the sanctuary.

1:38 Because of them the inhabitants of Jerusalem fled, and she became a dwelling of foreigners. She became foreign to those born in her, and her children abandoned her.

1:39 Her sanctuary was laid waste like a wilderness; her festivals were turned into mourning, her sabbaths into reproach, and her honour into contempt.

1:40 In proportion to her glory, her dishonour multiplied, and her exaltation was turned into mourning.

1:41 The king wrote to his whole kingdom that all should become one people

1:42 and that each should abandon his own customs. All the nations accepted the king's command.

1:43 Many from Israel consented to his worship, sacrificed to idols, and profaned the sabbath.

1:44 The king sent letters by messengers to Jerusalem and the cities of Judah, ordering them to follow customs foreign to the land,

1:45 to prevent whole burnt offerings, sacrifice, and libation in the sanctuary, to profane sabbaths and festivals,

1:46 to defile the sanctuary and holy people,

1:47 to build pagan altars, sacred precincts, and shrines for idols, and to sacrifice pigs and unclean livestock,

1:48 to leave their sons uncircumcised, and to make themselves abominable through every uncleanness and profanation,

1:49 so that they would forget the law and change all the ordinances.

1:50 Whoever did not act according to the king's command was to die.

1:51 In accordance with all these commands he wrote to his whole kingdom. He appointed overseers over all the people and commanded the cities of Judah to sacrifice, city by city.

1:52 Many of the people gathered to them, everyone who abandoned the law, and they did evil in the land.

1:53 They drove Israel into hiding in all their places of refuge.

1:54 On the fifteenth day of Chislev, in the one hundred and forty-fifth year, he built an abomination of desolation upon the altar. They built pagan altars in the surrounding cities of Judah.

1:55 At the doors of the houses and in the squares they burned incense.

1:56 They tore apart the books of the law that they found and burned them with fire.

1:57 Whenever a book of the covenant was found in someone's possession, or anyone consented to the law, the king's decree put him to death.

1:58 By their power they dealt in this way with Israelites found in the cities, month after month.

1:59 On the twenty-fifth day of the month they offered sacrifice on the pagan altar that stood upon the altar.

1:60 According to the decree, they put to death the women who had circumcised their children,

1:61 hanging the infants from their necks; they also killed their households and those who had circumcised them.

1:62 Many in Israel stood firm and fortified themselves against eating unclean things.

1:63 They chose to die so that they would not be defiled by foods or profane the holy covenant, and they died.

1:64 Very great wrath came upon Israel.

1 Maccabees 2

2:1 In those days Mattathias son of John son of Simeon, a priest of the sons of Joarib, arose from Jerusalem and settled in Modein.

2:2 He had five sons: John, called Gaddi;

2:3 Simon, called Thassi;

2:4 Judas, called Maccabeus;

2:5 Eleazar, called Avaran; and Jonathan, called Apphous.

2:6 He saw the blasphemies being committed in Judah and Jerusalem

2:7 and said, "Alas for me! Why was I born to see the ruin of my people and the ruin of the holy city, and to sit there while she was given into the hand of enemies, the sanctuary into the hand of foreigners?

2:8 Her temple has become like a man without honour.

2:9 The vessels of her glory were carried away captive; her little children were slain in her squares, her young men by the sword of an enemy.

2:10 What nation has not taken possession of her royal places and seized her spoils?

2:11 All her adornment was taken away; she that was free became a slave.

2:12 Behold! Our holy places, our beauty, and our glory have been laid waste, and the nations have profaned them.

2:13 Why should we live any longer?"

2:14 Mattathias and his sons tore their garments, put on sackcloth, and mourned greatly.

2:15 The king’s officials who were compelling apostasy came to the city of Modein to make the people sacrifice.

2:16 Many from Israel came to them, and Mattathias and his sons gathered.

2:17 The king’s officials addressed Mattathias, saying, “You are a ruler, honoured and great in this city, supported by sons and brothers.

2:18 Now be the first to come forward and carry out the king’s decree, as all the nations, the men of Judah, and those left in Jerusalem have done. You and your sons shall be among the king’s Friends, and you and your sons shall be honoured with silver, gold, and many gifts.”

2:19 Mattathias answered in a loud voice, “Even if all the nations within the king’s realm obey him, each abandoning the worship of his fathers, and have chosen his commands,

2:20 I and my sons and my brothers will walk in the covenant of our fathers.

2:21 Far be it from us to abandon the law and the ordinances!

2:22 We will not obey the king’s words by turning aside from our worship to the right or to the left.”

2:23 When he finished speaking these words, a Jewish man came forward in the sight of everyone to sacrifice upon the pagan altar in Modein, according to the king’s decree.

2:24 Mattathias saw and burned with zeal; his inward parts trembled. He gave vent to anger according to the judgment, ran forward, and slaughtered him upon the altar.

2:25 At that time he also killed the king’s officer who was compelling sacrifice, and he pulled down the altar.

2:26 He was zealous for the law, just as Phinehas had acted toward Zimri son of Salom.

2:27 Mattathias cried out in the city with a loud voice, “Let everyone who is zealous for the law and upholds the covenant come out after me!”

2:28 He and his sons fled to the mountains and abandoned everything they had in the city.

2:29 Then many who sought righteousness and judgment went down into the wilderness to settle there,

2:30 with their sons, their wives, and their livestock, because the evils had become severe against them.

2:31 It was reported to the king’s men and the forces in Jerusalem, the city of David, that men who had rejected the king’s command had gone down into hiding places in the wilderness.

2:32 Many pursued them, overtook them, encamped against them, and prepared for battle against them on the sabbath day.

2:33 They said to them, “Enough of this! Come out and act according to the king’s command, and you shall live.”

2:34 They said, “We will not come out, nor will we carry out the king’s command by profaning the sabbath day.”

2:35 They hurried into battle against them.

2:36 But they did not answer them, throw a stone at them, or block the hiding places,

2:37 saying, “Let us all die in our integrity. Heaven and earth bear witness concerning us that you are destroying us without judgment.”

2:38 They attacked them in battle on the sabbath. They died, together with their wives, their children, and their livestock—about a thousand human lives.

2:39 Mattathias and his friends learned of it and mourned for them greatly.

2:40 Each said to his neighbour, “If we all do as our brothers have done and do not fight the nations for our lives and our ordinances, they will now quickly destroy us from the earth.”

2:41 That day they resolved, saying, “If anyone comes against us for battle on the sabbath day, we will fight against him, and we will certainly not all die as our brothers died in the hiding places.”

2:42 Then a company of Hasideans gathered to them, strong warriors from Israel, everyone who willingly offered himself for the law.

2:43 All who were fleeing from the evils joined them and became their support.

2:44 They organized an army and struck sinners in their anger and lawless men in their wrath. The rest fled to the nations for safety.

2:45 Mattathias and his friends went around and pulled down the pagan altars.

2:46 They forcibly circumcised all the uncircumcised boys whom they found within the borders of Israel.

2:47 They pursued the sons of arrogance, and the work prospered in their hands.

2:48 They took the law out of the hand of the nations and the kings, and they did not allow the sinner to gain a horn.

2:49 When the days drew near for Mattathias to die, he said to his sons, “Now arrogance and rebuke have grown strong—a time of overthrow and furious wrath.

2:50 Now, children, be zealous for the law and give your lives for the covenant of our fathers.

2:51 Remember the deeds of the fathers that they did in their generations, and receive great glory and an everlasting name.

2:52 Was not Abraham found faithful in testing, and was it not reckoned to him as righteousness?

2:53 Joseph, in the time of his distress, kept the commandment and became lord of Egypt.

2:54 Phinehas our father, by burning with zeal, received a covenant of everlasting priesthood.

2:55 Joshua, by fulfilling the word, became a judge in Israel.

2:56 Caleb, by bearing witness in the assembly, received an inheritance of land.

2:57 David, through his mercy, inherited a royal throne for ever.

2:58 Elijah, by burning with zeal for the law, was taken up into heaven.

2:59 Hananiah, Azariah, and Mishael trusted and were saved from the flame.

2:60 Daniel, in his integrity, was rescued from the mouth of lions.

2:61 So consider it from generation to generation: all who hope in Him will not fail.

2:62 Do not fear the words of a sinful man, for his glory will become dung and worms.

2:63 Today he shall be exalted, and tomorrow he shall not be found, for he has returned to his dust, and his thought shall perish.

2:64 Children, be courageous and be strong in the law, because through it you shall be glorified.

2:65 Behold, Simon your brother—I know that he is a man of counsel. Listen to him all your days; he will be your father.

2:66 Judas Maccabeus has been a strong warrior from his youth. He will be your army commander and will fight the battle of peoples.

2:67 Gather to yourselves all who carry out the law, and exact vengeance for your people.

2:68 Repay the nations what is due to them, and attend to the law's command."

2:69 Then he blessed them and was gathered to his fathers.

2:70 He died in the one hundred and forty-sixth year and was buried in the tombs of his fathers in Modein. All Israel lamented him with a great lament.

1 Maccabees 3

3:1 His son Judas, called Maccabeus, arose in his place.

3:2 All his brothers and everyone who had joined his father helped him, and they fought Israel's war with gladness.

3:3 He spread glory for his people, put on a breastplate like a giant, and girded himself with his weapons of war; he waged battles, shielding the army with his sword.

3:4 In his deeds he was like a lion, like a young lion roaring over prey.

3:5 He searched out and pursued the lawless, and burned those who troubled his people.

3:6 The lawless shrank back from fear of him; all workers of lawlessness were shaken, and deliverance prospered in his hand.

3:7 He embittered many kings and gladdened Jacob by his deeds; his memory is a blessing for ever.

3:8 He passed through the cities of Judah, destroyed the ungodly out of her, and turned wrath away from Israel.

3:9 His name reached to the end of the earth, and he gathered those who were perishing.

3:10 Apollonius gathered nations and a great force from Samaria to fight against Israel.

3:11 Judas learned of it, went out to meet him, struck him, and killed him. Many fell wounded, and the survivors fled.

3:12 They took their spoils. Judas took Apollonius's sword and fought with it all his days.

3:13 Seron, commander of the Syrian force, heard that Judas had gathered a body of men, an assembly of faithful men who were with him and went out to war.

3:14 He said, "I will make a name for myself and be honoured in the kingdom. I will fight Judas and those with him who despise the king's command."

3:15 He set out again, and a strong army of ungodly men went up with him to help him take vengeance on the sons of Israel.

3:16 He approached the ascent of Beth-horon, and Judas went out to meet him with only a few men.

3:17 When they saw the army coming to meet them, they said to Judas, "How can we, being so few, fight such a strong multitude? We are exhausted, having eaten nothing today."

3:18 Judas said, "It is easy for many to be shut into the hands of a few. Before Heaven there is no difference between saving by many or by few.

3:19 For victory in battle does not lie in the size of an army; strength comes from heaven.

3:20 They come against us in an abundance of arrogance and lawlessness to destroy us, our wives, and our children, and to plunder us.

3:21 But we are fighting for our lives and our customs.

3:22 He Himself will crush them before us. Do not be afraid of them.”

3:23 When he finished speaking, he rushed upon them suddenly, and Seron and his army were crushed before him.

3:24 They pursued him down the descent of Beth-horon as far as the plain. About eight hundred of their men fell, and the rest fled into the land of the Philistines.

3:25 Then fear of Judas and his brothers began, and terror fell upon the nations around them.

3:26 His name reached the king, and the nations recounted the battles of Judas.

3:27 When King Antiochus heard these reports, he became furious. He sent and gathered all the forces of his kingdom, an exceedingly strong army.

3:28 He opened his treasury, gave the forces a year’s pay, and commanded them to be ready for every need.

3:29 He saw that the money in the treasuries was exhausted and the revenues of the country were small because of the dissension and disaster he had brought upon the land by removing the customs that had existed from the earliest days.

3:30 He feared that he would not have enough, as on former occasions, for expenses and for the gifts that he had previously given with a lavish hand, surpassing the kings before him.

3:31 He was greatly perplexed in his soul and resolved to go to Persia, collect the revenues of the countries, and gather much silver.

3:32 He left Lysias, an honoured man of royal lineage, in charge of the king’s affairs from the Euphrates River to the borders of Egypt

3:33 and to bring up his son Antiochus until he returned.

3:34 He handed over to him half the forces and the elephants, and instructed him concerning everything he wished, including the inhabitants of Judea and Jerusalem:

3:35 he was to send an army against them to crush and remove Israel’s strength and the remnant of Jerusalem, and to remove their memory from the place.

3:36 He was to settle foreigners throughout all their territory and allot their land to them.

3:37 The king took the remaining half of the forces and set out from Antioch, his royal city, in the one hundred and forty-seventh year. He crossed the Euphrates River and travelled through the upper countries.

3:38 Lysias selected Ptolemy son of Dorymenes, Nicanor, and Gorgias, capable men among the king’s Friends.

3:39 He sent with them forty thousand men and seven thousand cavalry to enter the land of Judah and destroy it, according to the king’s command.

3:40 He set out with all their force, and they came and encamped near Emmaus in the lowland.

3:41 The merchants of the country heard their reputation, took a very great quantity of silver and gold, along with shackles, and came to the camp to buy the sons of Israel as slaves. A force from Syria and the land of foreigners joined them.

3:42 Judas and his brothers saw that the evils had multiplied and that the forces were encamping within their borders. They learned the king’s commands to bring destruction and an end upon the people.

3:43 Each said to his neighbour, “Let us restore our people’s fallen state and fight for our people and the holy places.”

3:44 The assembly gathered to prepare for war, to pray, and to ask for mercy and compassion.

3:45 Jerusalem was uninhabited like a wilderness. None of those born in her went in or out; the sanctuary was being trampled, and foreigners were in the citadel, a lodging for the nations. Delight was removed from Jacob, and flute and lyre ceased.

3:46 They gathered and came to Mizpah opposite Jerusalem, because formerly Mizpah had been a place of prayer for Israel.

3:47 They fasted that day, put on sackcloth, placed ashes on their heads, and tore their garments.

3:48 They unrolled the book of the law concerning the matters for which the nations consulted the likenesses of their idols.

3:49 They brought the priestly garments, the firstfruits, and the tithes, and brought forward the Nazirites who had completed their days.

3:50 They cried aloud to Heaven, saying, “What shall we do with these, and where shall we take them,

3:51 when Thy holy places have been trampled and profaned, and Thy priests are in mourning and humiliation?

3:52 Behold! The nations have gathered against us to destroy us. Thou knowest what they are planning against us.

3:53 How can we stand before them unless Thou help us?”

3:54 They sounded the trumpets and cried out with a loud voice.

3:55 After this Judas appointed leaders of the people: commanders of thousands, hundreds, fifties, and tens.

3:56 He told those building houses, those betrothed to wives, those planting vineyards, and the fearful to return, each to his own house, according to the law.

3:57 The army set out, and they encamped south of Emmaus.

3:58 Judas said, “Gird yourselves and become men of strength. Be ready in the morning to fight these nations that have gathered against us to destroy us and our holy places.

3:59 It is better for us to die in battle than to look upon the evils suffered by our nation and the holy places.

3:60 But whatever the will in heaven may be, that He will do.”

1 Maccabees 4

4:1 Gorgias took five thousand men and a thousand picked cavalry, and the army set out by night

4:2 to fall upon the camp of the Jews and strike them suddenly. Men from the citadel served as his guides.

4:3 Judas heard of it, and he and the mighty men set out to strike the king’s force at Emmaus,

4:4 while the forces were still scattered away from the camp.

4:5 Gorgias came to Judas’s camp by night and found no one. He searched for them in the mountains, saying, “They are fleeing from us.”

4:6 At daybreak Judas appeared on the plain with three thousand men, though they did not have the protective equipment and swords they wanted.

4:7 They saw a strong army of nations, armoured, with cavalry surrounding it; these men were trained for war.

4:8 Judas said to the men with him, “Do not fear their multitude or lose courage before their assault.

4:9 Remember how our fathers were saved at the Red Sea when Pharaoh pursued them with an army.

4:10 Now let us cry to Heaven: perhaps He will favour us, remember the covenant of the fathers, and crush this army before us today.

4:11 Then all the nations will know that there is One who redeems and saves Israel.”

4:12 The foreigners raised their eyes and saw them coming from the opposite side.

4:13 They went out of the camp for battle, and Judas’s men sounded the trumpet.

4:14 They engaged, and the nations were crushed and fled into the plain.

4:15 All who were at the rear fell by the sword. They pursued them as far as Gazera and the plains of Idumea, Azotus, and Jamnia; about three thousand of their men fell.

4:16 Judas and his force returned from pursuing them,

4:17 and he said to the people, “Do not covet the spoils, because a battle lies before us.

4:18 Gorgias and his force are in the mountain near us. Stand now against our enemies and fight them; afterward take the spoils freely.”

4:19 While Judas was finishing these words, a detachment appeared, looking out from the mountain.

4:20 They saw that their men had been routed and that the camp was being burned, for the visible smoke made plain what had happened.

4:21 Seeing these things, they became exceedingly afraid. When they also saw Judas’s army on the plain ready for battle,

4:22 they all fled into the land of foreigners.

4:23 Judas returned to plunder the camp, and they took much gold and silver, blue cloth, sea-purple cloth, and great wealth.

4:24 On their return they sang hymns and blessed Heaven: “For it is good, for His mercy is for ever.”

4:25 A great deliverance came to Israel that day.

4:26 Those foreigners who escaped came and reported to Lysias everything that had happened.

4:27 When he heard it, he was confused and disheartened, because what he had wished had not happened to Israel, and what the king had commanded him had not come about.

4:28 In the following year he assembled sixty thousand picked men and five thousand cavalry to make war on them.

4:29 They came into Idumea and encamped at Beth-zur. Judas met them with ten thousand men.

4:30 He saw the strong army and prayed, saying, “Blessed art Thou, Saviour of Israel, who didst crush the mighty man’s assault by the hand of Thy servant David, and didst deliver the foreigners’ army into the hands of Jonathan son of Saul and his armour-bearer.

4:31 So shut this army into the hand of Thy people Israel, and let them be ashamed of their force and their cavalry.

4:32 Give them cowardice; melt the boldness of their strength, and let them be shaken by their collapse.

4:33 Bring them down by the sword of those who love Thee, and let all who know Thy name praise Thee with hymns.”

4:34 They joined battle with one another. About five thousand men from Lysias’s army fell; they fell before them.

4:35 Lysias saw the rout of his own formation, the courage that had arisen in Judas’s men, and how they were ready either to live or to die nobly. He withdrew to Antioch and recruited mercenaries in greater numbers to come again into Judea.

4:36 Judas and his brothers said, “Behold! Our enemies have been crushed. Let us go up to cleanse the holy places and dedicate them anew.”

4:37 The whole army gathered, and they went up to Mount Zion.

4:38 They saw the sanctuary desolate, the altar profaned, the gates burned down, plants growing in the courts as in a thicket or on one of the mountains, and the chambers demolished.

4:39 They tore their garments, lamented with a great lament, and put ashes on themselves.

4:40 They fell face down upon the ground, sounded the signal trumpets, and cried to Heaven.

4:41 Then Judas ordered men to fight those in the citadel until he had cleansed the holy places.

4:42 He chose blameless priests devoted to the law.

4:43 They cleansed the holy places and carried the stones of defilement to an unclean place.

4:44 They deliberated what to do with the altar of whole burnt offering, which had been profaned.

4:45 They considered it best to pull it down, so that it would not become a reproach to them because the nations had defiled it. They pulled down the altar

4:46 and placed the stones on the mountain of the house in a suitable place until a prophet should come to give an answer about them.

4:47 They took whole stones according to the law and built a new altar like the former one.

4:48 They rebuilt the holy places and the interior of the house, and consecrated the courts.

4:49 They made new holy vessels and brought the lampstand, the incense altar, and the table into the temple.

4:50 They burned incense upon the altar and lit the lamps on the lampstand, and they shone in the temple.

4:51 They placed loaves on the table and spread out the curtains. They completed all the works they had undertaken.

4:52 They rose early in the morning on the twenty-fifth day of the ninth month, which is the month of Chislev, in the one hundred and forty-eighth year.

4:53 They offered sacrifice according to the law upon the new altar of whole burnt offerings that they had made.

4:54 At the season and on the day on which the nations had profaned it, it was dedicated with songs, harps, lyres, and cymbals.

4:55 All the people fell face down, worshiped, and blessed toward heaven the One who had prospered them.

4:56 They celebrated the dedication of the altar for eight days, offered whole burnt offerings with gladness, and sacrificed a sacrifice of well-being and praise.

4:57 They adorned the front of the temple with golden crowns and small shields, renewed the gateways and chambers, and fitted them with doors.

4:58 There was exceedingly great gladness among the people, and the reproach of the nations was turned away.

4:59 Judas, his brothers, and the whole assembly of Israel established that the days of the altar’s dedication should be celebrated at their proper season, year by year, for eight days beginning on the twenty-fifth of the month of Chislev, with gladness and joy.

4:60 At that time they built high walls and strong towers around Mount Zion so that the nations could not come and trample them as they had done before.

4:61 He stationed a force there to guard it, and fortified it to guard Beth-zur, so that the people would have a stronghold facing Idumea.

1 Maccabees 5

5:1 When the nations round about heard that the altar had been rebuilt and the sanctuary dedicated as before, they became exceedingly angry.

5:2 They resolved to remove the descendants of Jacob living among them, and began killing and destroying people.

5:3 Judas fought against the sons of Esau in Idumea, in Akrabattene, because they were besieging Israel. He struck them a great blow, subdued them, and took their spoils.

5:4 He remembered the evil of the sons of Baean, who had become a trap and a stumbling block for the people by ambushing them on the roads.

5:5 He shut them into the towers, encamped against them, devoted them to destruction, and burned the towers with everyone inside.

5:6 He crossed over against the sons of Ammon and found a strong force and many people, with Timothy as their leader.

5:7 He engaged them in many battles. They were crushed before him, and he struck them.

5:8 He seized Jazer and its daughter towns, then returned to Judea.

5:9 The nations in Gilead gathered against the Israelites living in their territory to destroy them, and they fled into the stronghold of Dathema.

5:10 They sent letters to Judas and his brothers, saying, “The nations around us have gathered against us to destroy us.

5:11 They are preparing to come and seize the stronghold into which we fled, and Timothy is leading their force.

5:12 Now, therefore, come and rescue us from their hand, because many of us have fallen.

5:13 All our brothers in the region of Tobiah have been put to death. They have taken their wives, children, and belongings captive, and have destroyed about a thousand men there.”

5:14 While the letters were still being read, other messengers arrived from Galilee with torn garments, reporting similar things.

5:15 They said that people from Ptolemais, Tyre, and Sidon, and all Galilee of foreigners, had gathered against them “to consume us completely.”

5:16 When Judas and the people heard these words, a great assembly gathered to deliberate what to do for their brothers who were in distress and under attack.

5:17 Judas said to Simon his brother, “Choose men for yourself and go and deliver your brothers in Galilee. I and Jonathan my brother will go to Gilead.”

5:18 He left Joseph son of Zechariah and Azariah, a leader of the people, with the remaining force in Judea to guard it.

5:19 He commanded them, saying, “Take charge of this people, and do not engage the nations in battle until we return.”

5:20 Three thousand men were assigned to Simon to go to Galilee, and eight thousand men to Judas for Gilead.

5:21 Simon went to Galilee and engaged the nations in many battles. The nations were crushed before him,

5:22 and he pursued them to the gate of Ptolemais. About three thousand men of the nations fell, and he took their spoils.

5:23 He took those from Galilee and Arbattos, with their wives, children, and everything they had, and brought them into Judea with great gladness.

5:24 Judas Maccabeus and Jonathan his brother crossed the Jordan and travelled a three-day journey in the wilderness.

5:25 They met the Nabateans, who received them peacefully and recounted everything that had happened to their brothers in Gilead.

5:26 Many of them had been confined in Bosora, Bosor in Alema, Chaspho, Maked, and Carnaim—all these cities were strong and large.

5:27 They were also confined in the other cities of Gilead. The enemy had arranged to attack the strongholds the next day, seize them, and destroy all these people in one day.

5:28 Judas and his army suddenly turned their route toward Bosora through the wilderness. He seized the city, killed every male with the edge of the sword, took all their spoils, and burned it with fire.

5:29 He set out from there by night, and they travelled as far as the stronghold.

5:30 In the morning they raised their eyes and saw a great people beyond counting, carrying ladders and siege engines to seize the stronghold and attacking its defenders.

5:31 Judas saw that the battle had begun and that the city’s cry rose to heaven with trumpets and a loud shout.

5:32 He said to the men of the force, “Fight today for our brothers!”

5:33 He came out behind them in three divisions. They sounded the trumpets and cried out in prayer.

5:34 Timothy’s army recognized that it was Maccabeus and fled before him. He struck them a great blow, and about eight thousand of their men fell that day.

5:35 He turned aside to Alema, attacked it, seized it, killed every male in it, took its spoils, and burned it with fire.

5:36 He set out from there and seized Chaspho, Maked, Bosor, and the other cities of Gilead.

5:37 After these events Timothy gathered another army and encamped opposite Raphon, beyond the stream.

5:38 Judas sent men to spy out the camp. They reported to him, saying, “All the nations around us have gathered to him, a very large force.

5:39 They have hired Arabs to help them and are encamped beyond the stream, ready to come against you in battle.” Judas went to meet them.

5:40 As Judas and his army approached the watercourse, Timothy said to his army commanders, “If he crosses over to us first, we will not be able to stand against him; he will surely prevail against us.

5:41 But if he becomes afraid and encamps beyond the river, we will cross over to him and prevail against him.”

5:42 When Judas approached the watercourse, he stationed the officers of the people at the stream and commanded them, saying, “Do not allow anyone to encamp; let everyone come into the battle.”

5:43 He crossed over against them first, with all the people behind him. All the nations were crushed before them; they threw away their weapons and fled to the sacred precinct of Carnaim.

5:44 They seized the city and burned the sacred precinct with everyone inside. Carnaim was overthrown, and they could no longer stand before Judas.

5:45 Judas gathered all Israel in Gilead, from small to great, with their wives, their children, and their belongings—a very great company—to go into the land of Judah.

5:46 They came as far as Ephron. It was a large, exceedingly strong city on the road, and there was no way to turn aside from it to the right or left, but only to pass through its midst.

5:47 The people of the city shut them out and blocked the gates with stones.

5:48 Judas sent to them with peaceful words, saying, “We will pass through your land to go to our land. No one will harm you; we will only pass through on foot.” But they would not open to him.

5:49 Judas ordered a proclamation through the company that each should encamp in the place where he was.

5:50 The men of the force encamped. He attacked the city all that day and all that night, and the city was given into his hand.

5:51 He destroyed every male with the edge of the sword, uprooted the city, took its spoils, and passed through the city over the slain.

5:52 They crossed the Jordan into the great plain opposite Beth-shan.

5:53 Judas gathered those who lagged behind and encouraged the people along the whole road until he came into the land of Judah.

5:54 They went up to Mount Zion with gladness and joy and presented whole burnt offerings, because none of them had fallen before they returned in peace.

5:55 In the days when Judas and Jonathan were in the land of Gilead, and Simon his brother was in Galilee opposite Ptolemais,

5:56 Joseph son of Zechariah and Azariah, commanders of the force, heard of their brave deeds and the warfare they had carried out.

5:57 They said, “Let us also make a name for ourselves. Let us go and fight the nations around us.”

5:58 They gave orders to the men of the force with them, and they marched against Jamnia.

5:59 Gorgias and his men came out of the city to meet them in battle.

5:60 Joseph and Azariah were routed and pursued to the borders of Judea. About two thousand men of the people of Israel fell that day.

5:61 A great rout occurred among the people because they had not listened to Judas and his brothers, thinking to perform brave deeds.

5:62 But they were not of the line of those men through whose hand the deliverance of Israel had been granted.

5:63 The man Judas and his brothers were greatly honoured before all Israel and all the nations wherever their name was heard.

5:64 People gathered to them, acclaiming them.

5:65 Judas and his brothers went out and fought the sons of Esau in the southern land. He struck Hebron and its daughter towns, demolished its fortifications, and burned its towers all around.

5:66 He set out to go into the land of foreigners and passed through Marisa.

5:67 That day priests fell in battle because they wished to perform brave deeds and went out to battle without counsel.

5:68 Judas turned aside to Azotus in the land of foreigners, pulled down their pagan altars, burned the carved images of their gods with fire, took the spoils of the cities, and returned to the land of Judah.

1 Maccabees 6

6:1 King Antiochus was travelling through the upper countries when he heard that Elymais in Persia was a city renowned for wealth, silver, and gold.

6:2 Its temple was exceedingly rich, and there were golden coverings, breastplates, and weapons left there by Alexander son of Philip, the Macedonian king who first reigned among the Greeks.

6:3 He came and tried to seize the city and plunder it, but could not, because the people of the city learned of his plan.

6:4 They resisted him in battle, and he fled and withdrew from there in great sorrow to return to Babylon.

6:5 Someone came to Persia to report to him that the armies that had gone into the land of Judah had been routed;

6:6 that Lysias had gone at first with a strong army but had been driven back before them; and that they had grown strong in weapons, power, and the many spoils they had taken from the armies they had cut down.

6:7 They had pulled down the abomination he had built upon the altar in Jerusalem and surrounded the sanctuary with high walls as before, and also Beth-zur, his city.

6:8 When the king heard these reports, he was astonished and greatly shaken. He fell upon his bed and became ill from sorrow, because things had not happened to him as he had intended.

6:9 He remained there many days, for great sorrow came upon him again, and he judged that he was dying.

6:10 He called all his Friends and said to them, “Sleep is departing from my eyes, and my heart has collapsed from anxiety.

6:11 I said in my heart, ‘Into what distress and great storm have I come, in which I now find myself?’ For I was kind and beloved during my rule.

6:12 But now I remember the evils I committed in Jerusalem: I took all the silver and gold vessels in it and sent to destroy the inhabitants of Judah without cause.

6:13 I know that because of these things these evils have found me. Behold! I am perishing in great sorrow in a foreign land.”

6:14 He summoned Philip, one of his Friends, and appointed him over his whole kingdom.

6:15 He gave him the diadem, his robe, and his ring, to guide his son Antiochus and bring him up to reign.

6:16 King Antiochus died there in the one hundred and forty-ninth year.

6:17 Lysias learned that the king had died and appointed his son Antiochus, whom he had brought up from youth, to reign. He called his name Eupator.

6:18 Those in the citadel were hemming Israel in around the holy places, continually seeking harm, and providing support to the nations.

6:19 Judas determined to remove them and assembled all the people to besiege them.

6:20 They gathered together and besieged it in the one hundred and fiftieth year. He made artillery platforms and siege engines.

6:21 Some of them escaped from the blockade, and certain ungodly men from Israel joined them.

6:22 They went to the king and said, “How long will you refrain from giving judgment and avenging our brothers?

6:23 We are willing to serve your father, walk according to his words, and follow his decrees.

6:24 For this reason the sons of our people besieged it and became estranged from us. Moreover, as many of us as were found were put to death, and our inheritances were plundered.

6:25 They have stretched out their hand not only against us but also against all their territories.

6:26 Behold! Today they have encamped against the citadel in Jerusalem to seize it. They have fortified the sanctuary and Beth-zur.

6:27 Unless you act against them quickly, they will do greater things than these, and you shall not be able to restrain them.”

6:28 The king became angry when he heard this. He gathered all his Friends, his army commanders, and those in charge of the reins.

6:29 Mercenary forces came to him from other kingdoms and from islands of the seas.

6:30 His forces numbered a hundred thousand infantry, twenty thousand cavalry, and thirty-two elephants trained for war.

6:31 They came through Idumea, encamped against Beth-zur, and fought for many days, making siege engines. The defenders came out, burned them with fire, and fought courageously.

6:32 Judas withdrew from the citadel and encamped at Beth-zechariah opposite the king’s camp.

6:33 The king rose early in the morning and set his army moving rapidly along the road to Beth-zechariah. The forces prepared for battle and sounded the trumpets.

6:34 They showed the elephants the blood of grapes and mulberries to ready them for battle.

6:35 They divided the beasts among the phalanxes. Beside each elephant they stationed a thousand men armoured in chain mail, with bronze helmets on their heads, and five hundred picked cavalry were assigned to each beast.

6:36 They were in position beforehand wherever the beast was; wherever it went, they went together and did not leave it.

6:37 Strong, covered wooden towers were on them, secured by devices upon each beast. On each were four fighting men and its Indian driver.

6:38 He stationed the remaining cavalry on either side, on the two wings of the army, threatening the enemy and shielding the phalanxes.

6:39 When the sun flashed upon the golden and bronze shields, the mountains flashed from them and shone like torches of fire.

6:40 One part of the king’s army spread out on the high mountains and others on the low ground. They advanced securely and in order.

6:41 Everyone who heard the sound of their multitude, the march of the multitude, and the clash of weapons was shaken, for the army was exceedingly large and strong.

6:42 Judas and his army drew near for battle, and six hundred men of the king’s army fell.

6:43 Eleazar Avaran saw one of the beasts armoured with royal breastplates, towering above all the beasts, and thought that the king was on it.

6:44 He gave himself to save his people and to gain for himself an everlasting name.

6:45 He ran boldly toward it into the midst of the phalanx, killing to the right and left, and they parted before him on either side.

6:46 He slipped beneath the elephant, thrust under it, and killed it. It fell to the ground on top of him, and he died there.

6:47 They saw the strength of the kingdom and the onrush of the forces and withdrew from them.

6:48 The men of the king’s army went up to meet them at Jerusalem, and the king encamped in Judea and against Mount Zion.

6:49 He made peace with the people of Beth-zur, and they came out of the city, because they had no provisions there to sustain a siege, since it was a sabbath for the land.

6:50 The king seized Beth-zur and stationed a garrison there to guard it.

6:51 He encamped against the sanctuary for many days and set up artillery platforms, siege engines, fire-throwers, stone-throwers, small scorpions for shooting missiles, and slings.

6:52 The defenders also made engines to oppose their engines and fought for many days.

6:53 There was no food in the storage vessels, because it was the seventh year, and those who had escaped into Judea from the nations had consumed the remaining stores.

6:54 Only a few men were left in the holy places, because famine prevailed over them. They scattered, each to his own place.

6:55 Lysias heard that Philip, whom King Antiochus had appointed while still alive to bring up his son Antiochus to reign,

6:56 had returned from Persia and Media with the forces that had gone with the king, and that he was seeking to take control of affairs.

6:57 He hurried and pressed for departure, saying to the king, the commanders of the force, and the men, “We are dwindling day by day, our food is scarce, the place against which we are encamped is strong, and the affairs of the kingdom are pressing upon us.

6:58 Now, therefore, let us give these men our right hands and make peace with them and with their whole nation.

6:59 Let us establish their right to follow their customs as before. For it was because of their customs, which we abolished, that they became angry and did all these things.”

6:60 The proposal pleased the king and the commanders. He sent to make peace with them, and they accepted.

6:61 The king and the commanders swore to them, and on these terms they came out of the stronghold.

6:62 The king entered Mount Zion and saw the strength of the place. He rejected the oath he had sworn and ordered the surrounding wall to be pulled down.

6:63 He set out hurriedly and returned to Antioch. He found Philip in control of the city, fought against him, and seized the city by force.

1 Maccabees 7

7:1 In the one hundred and fifty-first year, Demetrius son of Seleucus departed from Rome, came up with a few men to a coastal city, and reigned there.

7:2 As he was entering the royal house of his fathers, the forces seized Antiochus and Lysias to bring them to him.

7:3 The matter became known to him, and he said, “Do not show me their faces.”

7:4 The forces killed them, and Demetrius sat upon the throne of his kingdom.

7:5 All the lawless and ungodly men from Israel came to him. Alcimus, who wished to serve as priest, was their leader.

7:6 They accused the people before the king, saying, “Judas and his brothers have destroyed all your Friends and scattered us from our land.

7:7 Now, therefore, send a man whom you trust. Let him go and see all the devastation he has brought upon us and the king's country, and let him punish them and all who help them."

7:8 The king chose Bacchides, one of the king's Friends, who ruled Beyond the River, was great in the kingdom, and was faithful to the king.

7:9 He sent him and the ungodly Alcimus, confirmed Alcimus in the priesthood, and commanded Bacchides to exact vengeance among the sons of Israel.

7:10 They set out and came with a large force into the land of Judah. He sent messengers to Judas and his brothers with peaceful words, deceitfully.

7:11 They paid no attention to their words, for they saw that they had come with a large force.

7:12 A company of scribes gathered to Alcimus and Bacchides to seek just terms.

7:13 The Hasideans were the first among the sons of Israel to seek peace from them,

7:14 for they said, "A man who is a priest of Aaron's line has come with the forces, and he will not wrong us."

7:15 He spoke peaceful words with them and swore to them, saying, "We will not seek harm for you or your friends."

7:16 They trusted him. But he seized sixty men from among them and killed them in one day, according to the word that was written:

7:17 "They poured out the flesh of Thy holy ones and their blood around Jerusalem, and there was no one to bury them."

7:18 Fear and trembling because of them fell upon all the people, for they said, "There is no truth or justice in them; they have violated the agreement and the oath they swore."

7:19 Bacchides withdrew from Jerusalem and encamped at Beth-zaith. He sent and seized many of the men who had deserted to him and some of the people, and slaughtered them into the great pit.

7:20 He placed the country under Alcimus and left a force with him to help him. Then Bacchides went to the king.

7:21 Alcimus contended for the high priesthood.

7:22 All who troubled their people gathered to him, took control of the land of Judah, and inflicted a great blow upon Israel.

7:23 Judas saw all the evil that Alcimus and those with him had committed among the sons of Israel, beyond that of the nations.

7:24 He went out throughout all the territory of Judea and exacted vengeance on the deserters. They were prevented from going out into the country.

7:25 Alcimus saw that Judas and those with him had grown strong and knew that he could not stand against them. He returned to the king and brought evil accusations against them.

7:26 The king sent Nicanor, one of his distinguished commanders, who hated Israel and was hostile to them, and commanded him to destroy the people.

7:27 Nicanor came to Jerusalem with a large force. He sent deceitfully to Judas and his brothers with peaceful words, saying,

7:28 "Let there be no battle between me and you. I will come with a few men so that I may see your faces in peace."

7:29 He came to Judas, and they greeted one another peacefully, but the enemies were ready to seize Judas.

7:30 Judas learned that he had come against him deceitfully. He became wary of him and would no longer see his face.

7:31 Nicanor knew that his plan had been revealed and went out to meet Judas in battle near Caphar-salama.

7:32 About five hundred of Nicanor's men fell, and they fled into the city of David.

7:33 After these events Nicanor went up to Mount Zion. Some of the priests came out of the holy places, together with some elders of the people, to greet him peacefully and show him the whole burnt offering being presented for the king.

7:34 He sneered at them, mocked them, defiled them, and spoke arrogantly.

7:35 He swore in anger, saying, "Unless Judas and his army are handed over into my hands now, if I return safely, I will burn this house." He went out in great anger.

7:36 The priests went in and stood before the altar and the temple. They wept and said,

7:37 "Thou didst choose this house for Thy name to be called upon it, to be a house of prayer and petition for Thy people.

7:38 Exact vengeance upon this man and his army, and let them fall by the sword. Remember their insults, and grant them no continuance."

7:39 Nicanor went out from Jerusalem and encamped at Beth-horon, and a Syrian force met him.

7:40 Judas encamped at Adasa with three thousand men. Judas prayed and said,

7:41 “When the king’s men spoke blasphemously, Thine angel went out and struck a hundred and eighty-five thousand among them.

7:42 In this way crush this army before us today. Let the survivors know that he has spoken wickedly against Thy holy places, and judge him according to his wickedness.”

7:43 The armies joined battle on the thirteenth day of the month of Adar. Nicanor’s army was crushed, and he himself fell first in the battle.

7:44 When his army saw that Nicanor had fallen, they threw down their weapons and fled.

7:45 They pursued them a day’s journey from Adasa until they came to Gazera, sounding the signal trumpets behind them.

7:46 People came out from all the surrounding villages of Judea and outflanked them. They turned against one another and all fell by the sword; not even one of them remained.

7:47 They took the spoils and plunder, cut off Nicanor’s head and his right hand, which he had stretched out arrogantly, and brought and displayed them beside Jerusalem.

7:48 The people rejoiced greatly and celebrated that day as a day of great gladness.

7:49 They established that this day should be celebrated every year, on the thirteenth of Adar.

7:50 The land of Judah was quiet for a few days.

1 Maccabees 8

8:1 Judas heard the reputation of the Romans: that they were mighty in strength, that they looked favourably on all who joined them, that they established friendship with whoever approached them, and that they were mighty in strength.

8:2 They recounted to him their wars, the brave deeds they were doing among the Galatians, and how they had subdued them and brought them under tribute;

8:3 also what they had done in the country of Spain to gain control of the silver and gold mines there.

8:4 By their counsel and perseverance they had gained control of the whole region, although it was very far from them. They had also overcome the kings who came against them from the end of the earth, crushing them and striking them a great blow; the survivors paid them tribute every year.

8:5 They had crushed in battle Philip, Perseus king of the Kittians, and those who rose against them, and had subdued them.

8:6 Antiochus the Great, king of Asia, had marched against them for battle with a hundred and twenty elephants, cavalry, chariots, and an exceedingly large force, but he was crushed by them.

8:7 They took him alive and required him and those reigning after him to pay a great tribute, give hostages, and make a territorial settlement,

8:8 including the country of India, Media, and Lydia, some of their finest regions. They took them from him and gave them to King Eumenes.

8:9 They also heard that the people of Greece had resolved to come and destroy them.

8:10 The Romans learned the plan and sent one general against them. They fought them, and many fell wounded; they took their wives and children captive, plundered them, subdued their land, demolished their strongholds, and enslaved them to this day.

8:11 The remaining kingdoms and islands, as many as ever resisted them, they destroyed and enslaved. But with their friends and those who relied on them they maintained friendship.

8:12 They subdued kings near and far, and all who heard their name feared them.

8:13 Those whom they wish to help and to have as kings do reign; those whom they wish to remove, they remove. They have been greatly exalted.

8:14 Yet in all these things not one of them has put on a diadem or clothed himself in purple to magnify himself by it.

8:15 They made a council chamber for themselves, and every day three hundred and twenty men deliberated, continually taking counsel concerning the people so that they might be well ordered.

8:16 Each year they entrust one man to rule them and govern their whole land. All obey the one, and there is no envy or rivalry among them.

8:17 Judas chose Eupolemus son of John son of Accos, and Jason son of Eleazar, and sent them to Rome to establish friendship and an alliance

8:18 and to remove the yoke from them, because they saw the kingdom of the Greeks enslaving Israel in servitude.

8:19 They went to Rome, a very long journey, entered the council chamber, and spoke, saying,

8:20 “Judas, also called Maccabeus, his brothers, and the people of the Jews have sent us to you to establish an alliance and peace with you, and to have us enrolled as your allies and friends.”

8:21 The proposal pleased them.

8:22 This is the copy of the letter they inscribed on bronze tablets and sent to Jerusalem to remain there with them as a memorial of peace and alliance:

8:23 “May it be well with the Romans and the nation of the Jews on sea and on dry land for ever, and may sword and enemy be far from them.

8:24 If war comes first upon Rome or upon any of their allies throughout their whole dominion,

8:25 the nation of the Jews shall fight alongside them wholeheartedly, as circumstances prescribe for them.

8:26 They shall neither give nor supply grain, weapons, money, or ships to those making war, as Rome has decided. They shall keep their obligations, receiving nothing.

8:27 Likewise, if war comes first upon the nation of the Jews, the Romans shall fight alongside them with all their soul, as circumstances prescribe for them.

8:28 To those acting as allies, grain, weapons, money, and ships shall not be given, as Rome has decided. They shall keep these obligations without deceit.

8:29 On these terms the Romans thus established an agreement with the Jewish people.

8:30 If after these terms both parties decide to add or remove anything, they shall do so by their own choice; whatever they add or remove shall be binding.

8:31 Concerning the evils that King Demetrius is committing against them, we have written to him, saying, ‘Why have you made your yoke heavy upon our friends and allies, the Jews?

8:32 If, therefore, they appeal against you again, we will give judgment for them and make war on you by sea and by land.’”

1 Maccabees 9

9:1 Demetrius heard that Nicanor and his force had fallen in battle, and again sent Bacchides and Alcimus into the land of Judah, with the right wing of the army.

9:2 They travelled the road to Gilgal, encamped against Mesaloth in Arbela, seized it, and destroyed many human lives.

9:3 In the first month of the one hundred and fifty-second year they encamped against Jerusalem.

9:4 They set out and went to Berea with twenty thousand men and two thousand cavalry.

9:5 Judas was encamped at Elasa with three thousand picked men.

9:6 They saw the multitude of the forces, how many they were, and became exceedingly afraid. Many slipped away from the camp, and only eight hundred men were left.

9:7 Judas saw that his army had slipped away and that the battle was pressing upon him. His heart was crushed, because he had no time to gather them.

9:8 He grew faint and said to those remaining, “Let us arise and go up against our adversaries, if perhaps we can fight them.”

9:9 They tried to turn him back, saying, “We certainly cannot! Let us save our lives for now. We will return with our brothers and fight them, but we are few.”

9:10 Judas said, “Far be it from us to do this thing and flee from them! If our time has drawn near, let us die courageously for our brothers and leave no charge against our glory.”

9:11 The force moved out of the camp and took position to meet them. The cavalry was divided into two parts; the slingers and archers went ahead of the force, and all the foremost fighters were mighty men. Bacchides was on the right wing.

9:12 The phalanx approached from both sides, and they sounded the trumpets. Judas’s men also sounded their trumpets.

9:13 The earth was shaken by the sound of the armies, and battle was joined from morning until evening.

9:14 Judas saw that Bacchides and the strongest part of the army were on the right. All who were courageous in heart gathered to him,

9:15 and the right wing was crushed by them. He pursued them as far as Mount Azotus.

9:16 Those on the left wing saw that the right wing had been crushed, and turned to follow on the heels of Judas and those with him from behind.

9:17 The battle grew heavy, and many fell wounded on both sides.

9:18 Judas fell, and the rest fled.

9:19 Jonathan and Simon took up Judas their brother and buried him in the tomb of his fathers in Modein.

9:20 They wept for him, and all Israel lamented him with a great lament. They mourned for many days and said,

9:21 “How has the mighty one fallen, the saviour of Israel!”

9:22 The rest of the deeds of Judas, his battles, the brave deeds he performed, and his greatness were not written down, for they were exceedingly many.

9:23 After the death of Judas, the lawless emerged throughout all Israel’s territory, and all who practiced injustice rose up.

9:24 In those days an exceedingly great famine occurred, and the country went over to their side.

9:25 Bacchides chose the ungodly men and appointed them masters of the country.

9:26 They sought out and searched for Judas's friends and brought them to Bacchides, who punished and mocked them.

9:27 Great distress came upon Israel, such as had not occurred since the day a prophet was no longer seen among them.

9:28 All Judas's friends gathered and said to Jonathan,

9:29 "Since your brother Judas died, there is no man like him to go out and come in against our enemies, Bacchides, and those hostile to our nation.

9:30 Now, therefore, today we have chosen you to be our ruler and leader in his place, to fight our war."

9:31 Jonathan accepted the leadership at that time and arose in place of Judas his brother.

9:32 Bacchides learned of it and sought to kill him.

9:33 Jonathan, Simon his brother, and all who were with him learned of it and fled into the wilderness of Tekoa. They encamped by the water of the pool of Asphar.

9:34 Bacchides learned of it on the sabbath day, and he and his whole army came beyond the Jordan.

9:35 Jonathan sent his brother, a leader of the company, and appealed to his friends the Nabateans to allow their many belongings to be deposited with them.

9:36 The sons of Jambri from Medaba came out, seized John and everything he had, and went away with it.

9:37 After these events they reported to Jonathan and Simon his brother, "The sons of Jambri are holding a great wedding and bringing the bride from Nadabath, the daughter of one of the great nobles of Canaan, with a great escort."

9:38 They remembered the blood of John their brother, went up, and hid under the cover of the mountain.

9:39 They raised their eyes and saw a commotion and much baggage. The bridegroom, his friends, and his brothers came out to meet them with tambourines, musicians, and many weapons.

9:40 They rose against them from the ambush and killed them. Many fell wounded, and the survivors fled into the mountain. They took all their spoils.

9:41 The wedding was turned into mourning, and the sound of their musicians into lamentation.

9:42 They exacted vengeance for their brother's blood and returned to the marsh of the Jordan.

9:43 Bacchides heard and came on the sabbath day to the banks of the Jordan with a large force.

9:44 Jonathan said to his men, "Come, let us arise and fight for our lives, for today is not like yesterday or the day before.

9:45 Behold! Battle is before us and behind us, the water of the Jordan is on either side, and there are marsh and thicket. There is nowhere to turn aside.

9:46 Now, therefore, cry out to Heaven so that you may be rescued from the hand of our enemies."

9:47 The battle was joined. Jonathan stretched out his hand to strike Bacchides, but he withdrew backward from him.

9:48 Jonathan and those with him leaped into the Jordan and swam across. The enemy did not cross the Jordan after them.

9:49 About a thousand of Bacchides's men fell that day.

9:50 He returned to Jerusalem. They built fortified cities in Judea: the stronghold at Jericho, Emmaus, Beth-horon, Bethel, Thamnatha-Pharathon, and Tephon, with high walls, gates, and bars.

9:51 He placed garrisons in them to act against Israel.

9:52 He fortified the city of Beth-zur, Gazara, and the citadel, and placed forces and stores of food in them.

9:53 He took the sons of the leaders of the country as hostages and placed them under guard in the citadel at Jerusalem.

9:54 In the second month of the one hundred and fifty-third year, Alcimus ordered the wall of the inner court of the holy places to be demolished. He began tearing down the works of the prophets.

9:55 At that time Alcimus was struck, and his work was obstructed. His mouth was stopped, and he was paralyzed, unable to speak another word or give orders concerning his household.

9:56 Alcimus died at that time in great torment.

9:57 Bacchides saw that Alcimus had died and returned to the king. The land of Judah was quiet for two years.

9:58 All the lawless took counsel, saying, "Behold! Jonathan and his men are living quietly and confidently. Let us now bring up Bacchides, and he will seize them all in one night."

9:59 They went and conferred with him.

9:60 He set out to come with a large force and secretly sent letters to all his allies in Judea to seize Jonathan and those with him. But they could not, because their plan had become known.

9:61 Jonathan's men seized about fifty men from the country who were ringleaders of the evil and killed them.

9:62 Jonathan, Simon, and those with him withdrew to Beth-basi in the wilderness. He rebuilt its demolished parts, and they strengthened it.

9:63 Bacchides learned of it, gathered his whole multitude, and gave orders to those from Judea.

9:64 He came, encamped against Beth-basi, attacked it for many days, and made siege engines.

9:65 Jonathan left Simon his brother in the city, went out into the country, and came with a small number.

9:66 He struck Odomera, his brothers, and the sons of Phasiron in their encampment. They began striking and advancing with their forces.

9:67 Simon and those with him came out of the city and burned the siege engines.

9:68 They fought Bacchides, and he was crushed by them. They pressed him greatly, for his plan and his expedition had come to nothing.

9:69 He became furious with the lawless men who had advised him to come into the country, killed many of them, and resolved to depart to his own land.

9:70 Jonathan learned of it and sent envoys to him to arrange peace with him and to return the captives to them.

9:71 He accepted and acted according to his words, and swore to him that he would not seek his harm all the days of his life.

9:72 He returned to him the captives he had previously taken from the land of Judah. He turned and went away to his own land and did not come again into their territory.

9:73 The sword ceased from Israel. Jonathan settled in Michmash, began to judge the people, and removed the ungodly from Israel.

1 Maccabees 10

10:1 In the one hundred and sixtieth year Alexander Epiphanes, son of Antiochus, came up and seized Ptolemais. They received him, and he reigned there.

10:2 King Demetrius heard of it, gathered very large forces, and went out to meet him in battle.

10:3 Demetrius sent letters to Jonathan with peaceful words, intending to exalt him.

10:4 For he said, "Let us be first to make peace with them before he makes an agreement with Alexander against us.

10:5 He will remember all the evils we have committed against him, his brothers, and the nation."

10:6 He gave him authority to gather forces, prepare weapons, and be his ally. He ordered that the hostages in the citadel be handed over to him.

10:7 Jonathan came to Jerusalem and read the letters in the hearing of all the people and those in the citadel.

10:8 They were greatly afraid when they heard that the king had given him authority to gather a force.

10:9 Those in the citadel handed over the hostages to Jonathan, and he returned them to their parents.

10:10 Jonathan settled in Jerusalem and began rebuilding and renewing the city.

10:11 He told the workers to build the walls and the enclosure around Mount Zion with four-foot stones for fortification, and they did so.

10:12 The foreigners in the strongholds that Bacchides had built fled.

10:13 Each abandoned his place and went to his own land.

10:14 Only at Beth-zur did some who had abandoned the law and the decrees remain, for it was a place of refuge.

10:15 King Alexander heard all the promises Demetrius had sent Jonathan. They recounted to him the battles and brave deeds that he and his brothers had performed, and the hardships they had endured.

10:16 He said, "Could we find another man like this? Now we will make him our friend and ally."

10:17 He wrote letters and sent them to him in these words:

10:18 "King Alexander to his brother Jonathan, greetings.

10:19 We have heard concerning you, that you are a man mighty in strength and suitable to be our friend.

10:20 Now, therefore, today we have appointed you high priest of your nation and to be called the king's Friend"—and he sent him a purple robe and a golden crown—"to be concerned for our interests and maintain friendship with us."

10:21 Jonathan put on the holy robe in the seventh month of the one hundred and sixtieth year, at the Festival of Booths. He gathered forces and prepared many weapons.

10:22 Demetrius heard these things and was grieved. He said,

10:23 "What have we done, that Alexander has anticipated us in securing friendship with the Jews for support?

10:24 I too will write them words of encouragement, honour, and gifts, so that they may be with me to help."

10:25 He sent to them in these words: “King Demetrius to the nation of the Jews, greetings.

10:26 We have heard that you have kept your agreements with us, remained in our friendship, and not joined our enemies, and we rejoiced.

10:27 Now continue to keep faith with us, and we will repay you with good things for what you do with us.

10:28 We will grant you many remissions and give you gifts.

10:29 Now I release you and exempt all the Jews from tribute, the salt charge, and crown payments.

10:30 I relinquish from today onward the right to receive the third of the grain crop and the half of the fruit of the trees that fall to me, from the land of Judah and the three districts added to it from Samaria and Galilee, from this day and for all time.

10:31 Let Jerusalem and its territory be holy and exempt, free of tithes and dues.

10:32 I also relinquish authority over the citadel in Jerusalem and give it to the high priest, so that he may appoint in it men of his own choosing to guard it.

10:33 Every Jewish person taken captive from the land of Judah into any part of my kingdom I release freely, without payment. Let all remit their taxes, including those upon their livestock.

10:34 Let all festivals, sabbaths, new moons, and appointed days, and the three days before a festival and the three after it, all be days of exemption and release for all Jews in my kingdom.

10:35 No one shall have authority to exact payment from or trouble any of them concerning any matter.

10:36 Let up to thirty thousand men of the Jews be enrolled in the king’s forces, and let allowances be given to them, as is proper for all the king’s forces.

10:37 Some of them shall be stationed in the king’s great strongholds, and some shall be appointed to positions of trust in the kingdom. Their supervisors and commanders shall be from among them, and they shall follow their own laws, as the king has also decreed in the land of Judah.

10:38 Let the three districts added to Judea from the region of Samaria be attached to Judea, so that they may be reckoned under one authority and obey no other authority except the high priest.

10:39 I have given Ptolemais and the territory belonging to it as a gift to the holy places in Jerusalem, for the expenses proper to the holy places.

10:40 I myself give every year fifteen thousand shekels of silver from the king’s accounts, from the appropriate places.

10:41 All the excess that they did not pay from the revenues as in former years they shall from now on give for the works of the house.

10:42 Besides these, the five thousand shekels of silver that they used to take from the revenues of the holy place from its account each year are also remitted, because they belong to the priests who minister.

10:43 All who flee to the temple in Jerusalem and anywhere within its precincts, owing royal dues or any other obligation, shall be released, together with all they possess in my kingdom.

10:44 The cost of rebuilding and renewing the works of the holy places shall be given from the king’s account.

10:45 The cost of rebuilding Jerusalem’s walls and fortifying it all around shall be given from the king’s account, and likewise for rebuilding walls in Judea.”

10:46 When Jonathan and the people heard these words, they neither believed nor accepted them, because they remembered the great evil he had committed in Israel and how severely he had oppressed them.

10:47 They favoured Alexander, because he had been the first to speak peaceful words to them, and they remained his allies all his days.

10:48 King Alexander gathered great forces and encamped opposite Demetrius.

10:49 The two kings joined battle. Demetrius’s army fled; Alexander pursued him and prevailed against them.

10:50 He pressed the battle fiercely until the sun went down, and Demetrius fell that day.

10:51 Alexander sent envoys to Ptolemy king of Egypt in these words:

10:52 “I have returned to my kingdom, sat upon the throne of my fathers, and taken control of the government. I have crushed Demetrius and gained control of our country.

10:53 I joined battle with him, and he and his army were crushed by us. We have sat upon the throne of his kingdom.

10:54 Now let us establish friendship with one another. Give me your daughter as wife, and I will become your son-in-law and give you and her gifts worthy of you.”

10:55 King Ptolemy answered, saying, “The day you returned to the land of your fathers and sat upon the throne of their kingdom was a good day.

10:56 Now I will do for you what you have written. But meet me at Ptolemais, so that we may see one another, and I will form a marriage alliance with you as you have said.”

10:57 Ptolemy left Egypt with Cleopatra his daughter and came to Ptolemais in the one hundred and sixty-second year.

10:58 King Alexander met him, and he gave him Cleopatra his daughter in marriage and celebrated her wedding at Ptolemais with great glory, as kings do.

10:59 King Alexander wrote to Jonathan to come and meet him.

10:60 He went in honour to Ptolemais and met the two kings. He gave them and their Friends silver, gold, and many gifts, and found favour before them.

10:61 Pestilent men from Israel, lawless men, gathered against him to petition against him, but the king paid no attention to them.

10:62 The king ordered them to remove Jonathan’s garments and clothe him in purple, and they did so.

10:63 The king seated him with himself and said to his commanders, “Go out with him into the midst of the city and proclaim that no one may petition against him concerning any matter, and that no one may trouble him concerning any charge.”

10:64 When the accusers saw his honour as proclaimed and saw him clothed in purple, they all fled.

10:65 The king honoured him, enrolled him among the First Friends, and appointed him general and district governor.

10:66 Jonathan returned to Jerusalem in peace and gladness.

10:67 In the one hundred and sixty-fifth year, Demetrius son of Demetrius came from Crete into the land of his fathers.

10:68 King Alexander heard of it, was greatly distressed, and returned to Antioch.

10:69 Demetrius appointed Apollonius, who was over Coele-Syria. He gathered a great force and encamped against Jamnia, and sent to Jonathan the high priest, saying,

10:70 “You alone are raising yourself against us, and because of you I have become an object of ridicule and reproach. Why are you exercising power against us in the mountains?

10:71 Now, if you trust in your forces, come down to us into the plain, and let us measure ourselves against one another there, for a force from the cities is with me.

10:72 Ask and learn who I am and who the others helping us are. They say, ‘There is no foothold for you before us, because your fathers were routed twice in their own land.’

10:73 Now you shall not be able to stand against the cavalry and such a force in the plain, where there is neither stone nor pebble nor a place to flee.”

10:74 When Jonathan heard Apollonius’s words, he was stirred in mind. He chose ten thousand men and went out from Jerusalem; Simon his brother met him to help him.

10:75 He encamped against Joppa. The people of the city shut it against him, because Apollonius’s garrison was in Joppa, and they attacked it.

10:76 The people of the city became afraid and opened it, and Jonathan gained control of Joppa.

10:77 Apollonius heard and brought three thousand cavalry and a large force into camp. He went toward Azotus as though passing through, while drawing forward into the plain because he had many cavalry and trusted in them.

10:78 Jonathan pursued him toward Azotus, and the armies joined battle.

10:79 Apollonius had secretly left a thousand cavalry behind them.

10:80 Jonathan realized there was an ambush behind him. They surrounded his army and hurled missiles at the people from morning until evening.

10:81 But the people stood firm, as Jonathan had commanded, and their enemies’ horses grew weary.

10:82 Simon drew out his force and engaged the phalanx, for the cavalry was exhausted. They were crushed by him and fled,

10:83 and the cavalry scattered in the plain. They fled into Azotus and entered Beth-dagon, their idol shrine, for safety.

10:84 Jonathan burned Azotus and its surrounding towns and took their spoils. He burned the temple of Dagon and those who had fled into it with fire.

10:85 Those who had fallen by the sword, together with those burned, numbered about eight thousand men.

10:86 Jonathan set out from there and encamped against Ascalon. The people of the city came out to meet him with great honour.

10:87 Jonathan returned to Jerusalem with his men, carrying many spoils.

10:88 When King Alexander heard these things, he honoured Jonathan still more.

10:89 He sent him a golden clasp, as is customarily given to the king’s Kinsmen, and gave him Ekron and all its territory as an inheritance.

1 Maccabees 11

11:1 The king of Egypt gathered many forces, like the sand beside the seashore, and many ships. He sought to gain control of Alexander’s kingdom by deceit and add it to his own kingdom.

11:2 He went out to Syria with peaceful words. The people of the cities opened to him and met him, because King Alexander had commanded them to meet him, since he was his father-in-law.

11:3 As Ptolemy entered the cities, he stationed forces as a garrison in each city.

11:4 When they approached Azotus, they showed him the burned temple of Dagon, Azotus and its surrounding towns demolished, the bodies thrown out, and those whom Jonathan had burned in the war. They had piled them in heaps along his route.

11:5 They recounted to the king what Jonathan had done, to bring blame upon him. But the king remained silent.

11:6 Jonathan met the king at Joppa with honour. They greeted one another and lodged there.

11:7 Jonathan accompanied the king as far as the river called Eleutherus, then returned to Jerusalem.

11:8 King Ptolemy gained control of the coastal cities as far as Seleucia by the sea, and devised evil plans concerning Alexander.

11:9 He sent envoys to King Demetrius, saying, “Come, let us make a covenant with one another, and I will give you my daughter whom Alexander had, and you shall reign over your father’s kingdom.

11:10 For I regret giving him my daughter, because he sought to kill me.”

11:11 He accused him because he desired his kingdom.

11:12 He took his daughter away from him, gave her to Demetrius, and became estranged from Alexander; their hostility became evident.

11:13 Ptolemy entered Antioch and put on the diadem of Asia. He placed two diadems on his head, that of Egypt and that of Asia.

11:14 King Alexander was in Cilicia at that time, because the people of those places were in revolt.

11:15 Alexander heard and came against him in battle. Ptolemy led out his forces, met him with a strong force, and routed him.

11:16 Alexander fled into Arabia to find shelter there, and King Ptolemy was exalted.

11:17 Zabdiel the Arab cut off Alexander’s head and sent it to Ptolemy.

11:18 King Ptolemy died on the third day, and his men in the strongholds were destroyed by those in the strongholds.

11:19 Demetrius became king in the one hundred and sixty-seventh year.

11:20 In those days Jonathan gathered the men of Judea to make war on the citadel in Jerusalem, and he made many siege engines against it.

11:21 Some lawless men who hated their own nation went to the king and reported to him that Jonathan was besieging the citadel.

11:22 When he heard, he became angry. Immediately on hearing it he set out and came to Ptolemais. He wrote to Jonathan to stop the siege and to come as quickly as possible to confer with him at Ptolemais.

11:23 When Jonathan heard, he ordered the siege to continue, selected some elders of Israel and priests, and exposed himself to danger.

11:24 He took silver, gold, clothing, and many other gifts, went to the king at Ptolemais, and found favour before him.

11:25 Some lawless men from the nation were petitioning against him.

11:26 The king treated him as those before him had done and exalted him before all his Friends.

11:27 He confirmed him in the high priesthood and all the other honours he had held before, and made him rank among the First Friends.

11:28 Jonathan asked the king to make Judea, the three districts, and Samaria free from tribute, and promised him three hundred talents.

11:29 The king consented and wrote letters to Jonathan concerning all these things in the following form:

11:30 “King Demetrius to Jonathan his brother and to the nation of the Jews, greetings.

11:31 We have also written to you a copy of the letter we wrote about you to Lasthenes our Kinsman, so that you may know it.

11:32 ‘King Demetrius to Lasthenes his father, greetings.

11:33 We have judged it good to benefit the nation of the Jews, our friends who keep their obligations toward us, because of their goodwill toward us.

11:34 We have confirmed to them the territory of Judea and the three districts of Aphairema, Lydda, and Rathamin, added to Judea from Samaria, with everything belonging to them, for all who sacrifice in Jerusalem, in place of the royal dues that the king formerly received from them each year from the produce of the land and the fruit trees.

11:35 The other things belonging to us from now on—the tithes and dues belonging to us, the salt lakes, and the crown payments belonging to us—we grant all these to them.

11:36 Not one of these provisions shall be annulled from now and for all time.

11:37 Now, therefore, take care to make a copy of these things. Let it be given to Jonathan and placed on the holy mountain in a conspicuous place.’”

11:38 King Demetrius saw that the land was quiet before him and that nothing resisted him. He dismissed all his forces, each to his own place, except the foreign forces he had recruited from the islands of the nations. All the forces inherited from his fathers became hostile to him.

11:39 Tryphon had formerly been one of Alexander’s men. He saw that all the forces were grumbling against Demetrius and went to Imalcue the Arab, who was bringing up Alexander’s young son Antiochus.

11:40 He stayed with him, urging him to hand the boy over so that he might reign in his father’s place. He reported everything Demetrius had done and the hostility his forces felt toward him, and remained there many days.

11:41 Jonathan sent to King Demetrius, asking him to remove the men of the citadel from Jerusalem and those in the strongholds, because they were fighting Israel.

11:42 Demetrius sent to Jonathan, saying, “I will do not only these things for you and your nation, but I will greatly honour you and your nation if I find an opportunity.

11:43 Now, therefore, you will do well to send me men who will fight alongside me, because all my forces have revolted.”

11:44 Jonathan sent three thousand men mighty in strength to him at Antioch. They came to the king, and the king rejoiced at their arrival.

11:45 The people of the city gathered in its midst, about a hundred and twenty thousand men, intending to kill the king.

11:46 The king fled into the palace. The people of the city seized its passageways and began fighting.

11:47 The king called the Jews to help. They all gathered to him together, spread through the city, and killed about a hundred thousand that day.

11:48 They burned the city, took many spoils that day, and saved the king.

11:49 The people of the city saw that the Jews controlled the city as they wished. They lost courage and cried to the king with a plea, saying,

11:50 “Give us your right hand, and let the Jews stop fighting us and the city.”

11:51 They threw down their weapons and made peace. The Jews were honoured before the king and before everyone in his kingdom, and returned to Jerusalem with many spoils.

11:52 King Demetrius sat upon the throne of his kingdom, and the land was quiet before him.

11:53 He proved false in everything he had said, became estranged from Jonathan, did not repay the goodwill shown to him, and oppressed him greatly.

11:54 After this Tryphon returned, and with him Antiochus, a young boy. Antiochus became king and put on a diadem.

11:55 All the forces Demetrius had dismissed gathered to him. They fought Demetrius, and he fled and was routed.

11:56 Tryphon took the elephants and gained control of Antioch.

11:57 The young Antiochus wrote to Jonathan, saying, “I confirm you in the high priesthood, appoint you over the four districts, and make you one of the king’s Friends.”

11:58 He sent him gold vessels and a table service, and granted him authority to drink from gold vessels, wear purple, and have a golden clasp.

11:59 He appointed Simon his brother general from the Ladder of Tyre to the borders of Egypt.

11:60 Jonathan went out and travelled through Beyond the River and its cities. All the Syrian forces gathered to him as allies. He came to Ascalon, and the people of the city met him with honour.

11:61 He went from there to Gaza, but the people of Gaza shut him out. He besieged it, burned its surrounding towns with fire, and plundered them.

11:62 The people of Gaza appealed to Jonathan. He gave them his right hand, took their rulers’ sons as hostages, and sent them to Jerusalem. He passed through the country as far as Damascus.

11:63 Jonathan heard that Demetrius’s commanders had arrived at Kedesh in Galilee with a large force, intending to remove him from his office.

11:64 He went to meet them, leaving Simon his brother in the country.

11:65 Simon encamped against Beth-zur, attacked it for many days, and blockaded it.

11:66 They asked him to receive a pledge of peace, and he gave it to them. He expelled them from there, seized the city, and placed a garrison over it.

11:67 Jonathan and his army encamped by the water of Gennesar. Early in the morning they went to the plain of Hazor.

11:68 The army of foreigners met him in the plain, having sent out an ambush against him in the mountains, while they themselves met him from the front.

11:69 The men in ambush rose from their positions and joined battle.

11:70 All Jonathan's men fled. Not one remained except Mattathias son of Absalom and Judas son of Chalphi, commanders of the army's forces.

11:71 Jonathan tore his garments, put earth on his head, and prayed.

11:72 He turned back against them in battle and routed them, and they fled.

11:73 Those who had fled from him saw it and returned to him. They pursued with him as far as Kedesh, to their camp, and encamped there.

11:74 About three thousand men of the foreigners fell that day. Jonathan returned to Jerusalem.

1 Maccabees 12

12:1 Jonathan saw that circumstances favoured him. He chose men and sent them to Rome to establish and renew their friendship.

12:2 He also sent letters to the Spartans and other places for the same purpose.

12:3 They went to Rome, entered the council chamber, and said, "Jonathan the high priest and the nation of the Jews have sent us to renew their friendship and alliance as before."

12:4 They gave them letters to the authorities in each place so that they might escort them peacefully to the land of Judah.

12:5 This is the copy of the letters Jonathan wrote to the Spartans:

12:6 "Jonathan the high priest, the council of elders of the nation, the priests, and the rest of the Jewish people, to the Spartans their brothers, greetings.

12:7 In former times letters were sent to Onias the high priest from Areus, who reigned among you, stating that you are our brothers, as the copy below shows.

12:8 Onias received the envoy with honour and accepted the letters, in which alliance and friendship were declared.

12:9 Although we have no need of these things, since we have as encouragement the holy books that are in our hands,

12:10 we have undertaken to send to renew brotherhood and friendship with you, so that we may not become estranged from you. For many seasons have passed since you sent to us.

12:11 We therefore remember you continually at every season, at the festivals and the other appointed days, in the sacrifices we offer and in our prayers, as it is right and fitting to remember brothers.

12:12 We rejoice in your glory.

12:13 But many afflictions and many wars have surrounded us, and the kings around us have made war on us.

12:14 We did not wish to trouble you or our other allies and friends in these wars,

12:15 for we have help from Heaven helping us; we were rescued from our enemies, and our enemies were humbled.

12:16 We have therefore chosen Numenius son of Antiochus and Antipater son of Jason and sent them to the Romans to renew the former friendship and alliance with them.

12:17 We have also commanded them to go to you, greet you, and deliver our letters concerning the renewal of our brotherhood.

12:18 Now you will do well to answer us concerning these matters."

12:19 This is the copy of the letters they sent to Onias:

12:20 "Areus king of the Spartans to Onias the great priest, greetings.

12:21 It has been found in a writing concerning the Spartans and Jews that they are brothers and are of the lineage of Abraham.

12:22 Now that we have learned these things, you will do well to write to us concerning your welfare.

12:23 We in turn write to you: your livestock and your property are ours, and ours are yours. We therefore command that they report to you accordingly."

12:24 Jonathan heard that Demetrius's commanders had returned with a force larger than before to fight him.

12:25 He set out from Jerusalem and met them in the region of Hamath, for he gave them no opportunity to enter his country.

12:26 He sent spies into their camp. They returned and reported to him that they were arranging to fall upon them that night.

12:27 When the sun went down, Jonathan commanded his men to keep watch and remain under arms, ready for battle all night. He posted sentries around the camp.

12:28 The adversaries heard that Jonathan and his men were ready for battle. They were afraid and their hearts trembled, and they kindled fires in their camp.

12:29 Jonathan and his men did not know until morning, for they could see the lights burning.

12:30 Jonathan pursued them but did not overtake them, because they had crossed the Eleutherus River.

12:31 Jonathan turned aside against the Arabs called Zabadeans, struck them, and took their spoils.

12:32 He set out, came to Damascus, and passed through the whole region.

12:33 Simon went out and travelled as far as Ascalon and the nearby strongholds. He turned aside to Joppa and seized it,

12:34 for he had heard that they wished to hand over the stronghold to Demetrius's men. He placed a garrison there to guard it.

12:35 Jonathan returned, assembled the elders of the people, and deliberated with them about building strongholds in Judea

12:36 and raising Jerusalem's walls higher, and building a great barrier between the citadel and the city to separate it from the city, so that it might stand alone and its people could neither buy nor sell.

12:37 They gathered to rebuild the city. Part of the wall by the stream on the east had fallen, and he repaired the section called Chaphenatha.

12:38 Simon rebuilt Adida in the Shephelah, fortified it, and fitted it with doors and bars.

12:39 Tryphon sought to reign over Asia, put on the diadem, and stretch out his hand against King Antiochus.

12:40 He feared that Jonathan might not permit him and might fight against him. He sought to seize and destroy him, and set out and came to Beth-shan.

12:41 Jonathan went out to meet him with forty thousand picked men for battle, and came to Beth-shan.

12:42 Tryphon saw that he had come with a large force and feared to stretch out his hands against him.

12:43 He received him with honour, introduced him to all his Friends, gave him gifts, and commanded his Friends and forces to obey him as they obeyed himself.

12:44 He said to Jonathan, "Why have you wearied all these people when no war threatens us?

12:45 Now send them to their homes, choose a few men to remain with you, and come with me to Ptolemais. I will hand it over to you, along with the other strongholds, the remaining forces, and all who are in charge of affairs. Then I will turn and go away, for this is why I have come."

12:46 Jonathan trusted him and did as he said. He sent away the forces, and they departed to the land of Judah.

12:47 He kept three thousand men with himself, of whom he left two thousand in Galilee, while a thousand accompanied him.

12:48 When Jonathan entered Ptolemais, the people of Ptolemais shut the gates and seized him. They killed with the sword everyone who had entered with him.

12:49 Tryphon sent forces and cavalry into Galilee and the great plain to destroy all Jonathan's men.

12:50 They learned that he had been captured and had perished, along with those with him. They encouraged one another and marched in close formation, ready for battle.

12:51 Their pursuers saw that they were fighting for their lives and turned back.

12:52 They all came safely into the land of Judah, mourned Jonathan and those with him, and were exceedingly afraid. All Israel mourned with great mourning.

12:53 All the nations around them sought to crush them, for they said, "They have no ruler or helper. Now let us fight them and remove their memory from among humankind."

1 Maccabees 13

13:1 Simon heard that Tryphon had gathered a large force to enter the land of Judah and crush it.

13:2 He saw that the people were trembling and terrified. He went up to Jerusalem and gathered the people.

13:3 He encouraged them and said, "You yourselves know all that I, my brothers, and my father's house have done for the laws and the holy places, and the battles and hardships we have seen.

13:4 For this cause all my brothers have perished for Israel, and I alone am left.

13:5 Now far be it from me to spare my life in any time of distress, for I am no better than my brothers.

13:6 I will avenge my nation, the holy places, your wives, and your children, for all the nations have gathered to crush us out of hatred.”

13:7 The spirit of the people was rekindled as soon as they heard these words.

13:8 They answered in a loud voice, saying, “You are our leader in place of Judas and Jonathan your brother.

13:9 Fight our war, and we will do everything you tell us.”

13:10 He gathered all the warriors, hastened to complete Jerusalem’s walls, and fortified it all around.

13:11 He sent Jonathan son of Absalom and a sufficient force with him to Joppa. He expelled those who were in it and remained there.

13:12 Tryphon set out from Ptolemais with a large force to enter the land of Judah, with Jonathan under guard.

13:13 Simon encamped at Adida facing the plain.

13:14 Tryphon learned that Simon had arisen in place of Jonathan his brother and was about to join battle with him. He sent envoys to him, saying,

13:15 “We are holding Jonathan your brother because of money he owed to the royal treasury for the offices he held.

13:16 Now send a hundred talents of silver and two of his sons as hostages, so that he will not revolt against us when released, and we will release him.”

13:17 Simon knew that they were speaking deceitfully to him, yet sent to fetch the money and the children, lest he incur great hostility among the people

13:18 if they said, “Because I did not send him the money and the children, he perished.”

13:19 He sent the children and the hundred talents, but Tryphon proved false and did not release Jonathan.

13:20 After this Tryphon came to invade the country and crush it. They went around by the road to Adora. Simon and his army moved opposite him wherever he went.

13:21 Those in the citadel sent envoys to Tryphon, urging him to come to them through the wilderness and send them food.

13:22 Tryphon prepared all his cavalry to go, but that night there was exceedingly heavy snow, and he did not go because of the snow. He set out and came to Gilead.

13:23 When he approached Bascama, he killed Jonathan, and Jonathan was buried there.

13:24 Tryphon turned and went away to his own land.

13:25 Simon sent and took the bones of Jonathan his brother and buried him in Modein, the city of his fathers.

13:26 All Israel lamented him with a great lament and mourned him for many days.

13:27 Simon built over the tomb of his father and brothers and raised it high to be seen, with dressed stone at the back and front.

13:28 He erected seven pyramids, one opposite another, for his father, his mother, and his four brothers.

13:29 For these he made elaborate structures, setting great columns around them. On the columns he made full suits of armour for an everlasting name, and beside the armour he carved ships, to be seen by all who sailed the sea.

13:30 This is the tomb he made in Modein, remaining to this day.

13:31 Tryphon dealt deceitfully with the young King Antiochus and killed him.

13:32 He reigned in his place, put on the diadem of Asia, and inflicted a great blow upon the land.

13:33 Simon rebuilt Judea’s strongholds, enclosed them with high towers and great walls, gates, and bars, and placed food in the strongholds.

13:34 Simon chose men and sent them to King Demetrius to secure remission for the country, because all Tryphon’s acts were plunder.

13:35 King Demetrius sent to him in these words, replying with a letter of this form:

13:36 “King Demetrius to Simon, high priest and Friend of kings, and to the elders and nation of the Jews, greetings.

13:37 We have received the golden crown and the palm branch that you sent. We are ready to make a great peace with you and to write to the officials to grant you the remissions.

13:38 Everything we have established with you stands, and the strongholds you have built shall be yours.

13:39 We remit offences of ignorance and sins up to this day, and the crown payment you owed. If any other levy was collected in Jerusalem, let it be collected no longer.

13:40 If any of you are suitable to be enrolled among those around us, let them be enrolled, and let there be peace between us.”

13:41 In the one hundred and seventieth year, the yoke of the nations was removed from Israel.

13:42 The people began to write in their documents and contracts, “In the first year of Simon, great high priest, general, and leader of the Jews.”

13:43 In those days he encamped against Gazara, surrounded it with camps, made a siege tower, brought it against the city, struck one tower, and took it.

13:44 Those in the siege tower leaped into the city, and a great commotion arose in the city.

13:45 The people of the city, with their wives and children, went up onto the wall with torn garments and cried in a loud voice, asking Simon to give them his right hand.

13:46 They said, “Do not deal with us according to our wickedness, but according to your mercy.”

13:47 Simon came to terms with them and did not fight them. He expelled them from the city and cleansed the houses in which the idols had been. Then he entered it, singing hymns and blessings.

13:48 He removed every uncleanness from it, settled in it men who would carry out the law, further fortified it, and built himself a dwelling in it.

13:49 Those in the citadel in Jerusalem were prevented from going out and coming into the country to buy and sell. They became exceedingly hungry, and many of them perished from famine.

13:50 They cried to Simon to receive a pledge of peace, and he gave it to them. He expelled them from there and cleansed the citadel from its defilements.

13:51 They entered it on the twenty-third day of the second month in the one hundred and seventy-first year, with praise and palm branches, with lyres, cymbals, harps, hymns, and songs, because a great enemy had been crushed out of Israel.

13:52 He established that this day should be celebrated every year with gladness. He further fortified the temple mountain beside the citadel, and he and his men lived there.

13:53 Simon saw that his son John was a grown man, and appointed him commander of all the forces. He lived in Gazara.

1 Maccabees 14

14:1 In the one hundred and seventy-second year, King Demetrius gathered his forces and went to Media to obtain help for himself so that he might fight Tryphon.

14:2 Arsaces king of Persia and Media heard that Demetrius had entered his territory, and sent one of his commanders to seize him alive.

14:3 He went, struck Demetrius’s army, seized him, and brought him to Arsaces, who put him under guard.

14:4 The land of Judah was quiet all the days of Simon. He sought good things for his nation, and his authority and glory pleased them all his days.

14:5 Among all his glorious deeds he took Joppa as a harbour and made an entrance to the islands of the sea.

14:6 He enlarged the borders of his nation and gained control of the country.

14:7 He gathered many who had been captive and gained control of Gazara, Beth-zur, and the citadel. He removed its uncleannesses, and there was no one to oppose him.

14:8 They tilled their land in peace; the land yielded its produce, and the trees of the plains their fruit.

14:9 Elders sat in the squares, all conversing about good things; the young men clothed themselves in splendour and garments of war.

14:10 He supplied food to the cities and equipped them with means of defence, until the fame of his glory reached the end of the earth.

14:11 He made peace upon the land, and Israel rejoiced with great gladness.

14:12 Each sat beneath his vine and his fig tree, and none made them afraid.

14:13 Those who fought them ceased from the land, and the kings were crushed in those days.

14:14 He strengthened all the lowly of his people. He sought out the law and removed every lawless and wicked person.

14:15 He glorified the holy places and multiplied the vessels of the holy places.

14:16 It was heard in Rome, and as far as Sparta, that Jonathan had died, and they were greatly grieved.

14:17 When they heard that Simon his brother had become high priest in his place and was in control of the country and its cities,

14:18 they wrote to him on bronze tablets to renew with him the friendship and alliance they had established with Judas and Jonathan his brothers.

14:19 The letters were read before the assembly in Jerusalem.

14:20 This is the copy of the letters the Spartans sent: “The rulers of the Spartans and the city to Simon the great priest, the elders, the priests, and the rest of the Jewish people, their brothers, greetings.

14:21 The envoys sent to our people reported to us concerning your glory and honour, and we rejoiced at their arrival.

14:22 We entered what they said in the resolutions of the people as follows: ‘Numenius son of Antiochus and Antipater son of Jason, envoys of the Jews, came to us to renew friendship with us.

14:23 The people resolved to receive the men with honour and to place a copy of their words in the designated public records, so that the Spartan people might have a memorial.’” They wrote a copy of these things to Simon the high priest.

14:24 After this Simon sent Numenius to Rome carrying a great golden shield weighing a thousand minas to establish the alliance with them.

14:25 When the people heard these things, they said, “What thanks shall we return to Simon and his sons?

14:26 For he, his brothers, and his father’s house stood firm, fought off Israel’s enemies, and established freedom for Israel.” They inscribed it on bronze tablets and placed them on pillars on Mount Zion.

14:27 This is the copy of the inscription: “On the eighteenth of Elul, in the one hundred and seventy-second year, which is the third year under Simon the great high priest, in Asaramel,

14:28 in a great assembly of priests, people, rulers of the nation, and elders of the country, a declaration was made to us:

14:29 ‘Since wars have often occurred in the country, Simon son of Mattathias, a priest of the sons of Joarib, and his brothers exposed themselves to danger and resisted their nation’s adversaries, so that their holy places and the law might stand. They honoured their nation with great glory.

14:30 Jonathan gathered their nation, became their high priest, and was gathered to his people.

14:31 Their enemies wished to invade their country and stretch out their hands against their holy places.

14:32 Then Simon resisted and fought for his nation. He spent much of his own money, supplied the men of his nation’s force with weapons, and gave them pay.

14:33 He fortified the cities of Judea and Beth-zur on Judea’s border, where the enemies’ weapons had formerly been, and stationed Jewish men there as a garrison.

14:34 He fortified Joppa by the sea and Gazara on the borders of Azotus, where the enemies had formerly lived. He settled Jews there and provided everything necessary for their restoration.

14:35 The people saw Simon’s faithfulness and the glory he had resolved to bring to his nation. They made him their leader and high priest because he had done all these things, because of the righteousness and faithfulness he maintained toward his nation, and because he sought in every way to exalt his people.

14:36 In his days it prospered in his hands to remove the nations from their country, including those in the city of David at Jerusalem who had made themselves a citadel. From it they used to go out and defile the surroundings of the holy places, inflicting a great blow upon purity.

14:37 He settled Jewish men in it, fortified it for the security of the country and city, and raised Jerusalem’s walls.

14:38 King Demetrius accordingly confirmed him in the high priesthood,

14:39 made him one of his Friends, and honoured him with great glory.

14:40 For he had heard that the Jews had been addressed by the Romans as friends, allies, and brothers, and that they had received Simon’s envoys with honour;

14:41 and that the Jews and priests had agreed that Simon should be their leader and high priest for ever, until a faithful prophet should arise;

14:42 that he should be their general, and take care of the holy places, appointing through his authority those in charge of their works, the country, the weapons, and the strongholds;

14:43 that he should take care of the holy places, be obeyed by everyone, have all documents in the country written in his name, and wear purple and gold ornaments;

14:44 and that no one among the people or priests should have authority to annul any of these things, contradict what he should say, convene a gathering in the country without him, wear purple, or fasten on a golden clasp.

14:45 Whoever acts contrary to these provisions or annuls any of them shall be liable.’

14:46 All the people agreed to establish Simon to act according to these terms.

14:47 Simon accepted and agreed to serve as high priest, to be general and ethnarch of the Jews and priests, and to preside over them all.

14:48 They directed that this inscription be placed on bronze tablets and that these be set up within the enclosure of the holy places in a conspicuous place,

14:49 and that copies be placed in the treasury so that Simon and his sons might possess them.”

1 Maccabees 15

15:1 Antiochus son of King Demetrius sent letters from the islands of the sea to Simon, priest and ethnarch of the Jews, and to the whole nation.

15:2 They contained the following: “King Antiochus to Simon the great priest and ethnarch, and to the nation of the Jews, greetings.

15:3 Since certain pestilent men have seized the kingdom of our fathers, I wish to reclaim the kingdom and restore it as it was before. I have recruited a multitude of forces and prepared warships.

15:4 I intend to land in the country to pursue those who have ruined our country and devastated many cities in my kingdom.

15:5 Now, therefore, I confirm to you all the remissions that the kings before me granted you, and all the other gifts they granted you.

15:6 I permit you to strike your own coinage as money for your country.

15:7 Jerusalem and the holy places shall be free. All the weapons you have prepared and the strongholds you have built and hold shall remain yours.

15:8 Every royal debt and all future royal dues shall be remitted to you from now and for all time.

15:9 When we gain control of our kingdom, we will honour you, your nation, and the temple with great glory, so that your glory may become evident throughout the whole earth.”

15:10 In the one hundred and seventy-fourth year Antiochus went out into the land of his fathers. All the forces joined him, so that only a few remained with Tryphon.

15:11 Antiochus pursued him, and he fled to Dora by the sea,

15:12 for he knew that evils had gathered against him and that the forces had abandoned him.

15:13 Antiochus encamped against Dora, with a hundred and twenty thousand warriors and eight thousand cavalry.

15:14 He surrounded the city, and the ships joined the attack from the sea. He pressed the city from land and sea and allowed no one to go out or come in.

15:15 Numenius and his companions came from Rome carrying letters to the kings and countries, in which the following was written:

15:16 “Lucius, consul of the Romans, to King Ptolemy, greetings.

15:17 The envoys of the Jews, our friends and allies, came to us to renew the friendship and alliance established from the beginning, sent by Simon the high priest and the Jewish people.

15:18 They brought a golden shield of a thousand minas.

15:19 We therefore resolved to write to the kings and countries that they should not seek their harm or make war on them, their cities, or their country, and should not ally themselves with those making war against them.

15:20 We decided to accept the shield from them.

15:21 If, therefore, any pestilent men have escaped from their country to you, hand them over to Simon the high priest, so that he may punish them according to their law.”

15:22 He wrote the same things to King Demetrius, Attalus, Ariarathes, and Arsaces,

15:23 and to all the countries: to Sampsame, the Spartans, Delos, Myndos, Sicyon, Caria, Samos, Pamphylia, Lycia, Halicarnassus, Rhodes, Phaselis, Cos, Side, Aradus, Gortyna, Cnidus, Cyprus, and Cyrene.

15:24 They wrote a copy of these things to Simon the high priest.

15:25 On the second day King Antiochus encamped against Dora, continually bringing his forces against it, making siege engines, and blocking Tryphon from going out or coming in.

15:26 Simon sent him two thousand picked men to fight alongside him, along with silver, gold, and ample equipment.

15:27 He would not receive them, but annulled everything he had previously agreed with Simon and became estranged from him.

15:28 He sent Athenobius, one of his Friends, to confer with him, saying, “You hold Joppa, Gazara, and the citadel in Jerusalem, cities of my kingdom.

15:29 You have devastated their territories, inflicted a great blow upon the land, and gained control of many places in my kingdom.

15:30 Now, therefore, hand over the cities you have seized and the tribute of the places you have taken outside the borders of Judea.

15:31 Otherwise, give five hundred talents of silver in their place, and another five hundred talents for the destruction you have caused and the tribute of the cities. If not, we will come and make war on you.”

15:32 Athenobius, the king’s Friend, came to Jerusalem. He saw Simon’s glory, the display of gold and silver vessels, and the large retinue, and was astonished. He reported the king’s words to him.

15:33 Simon answered him, “We have neither taken foreign land nor gained control of others’ property, but the inheritance of our fathers, which our enemies unjustly seized at one time.

15:34 Now that we have the opportunity, we are holding fast to the inheritance of our fathers.

15:35 As for Joppa and Gazara, which you demand, these caused a great blow among the people and in our country. For these we will give a hundred talents."

15:36 He did not answer him a word, but returned angrily to the king and reported these words, Simon's glory, and everything he had seen. The king became greatly angry.

15:37 Tryphon boarded a ship and fled to Orthosia.

15:38 The king appointed Cendebaeus chief commander of the coast and gave him infantry and cavalry forces.

15:39 He commanded him to encamp opposite Judea, rebuild Kedron, fortify its gates, and fight the people. The king himself pursued Tryphon.

15:40 Cendebaeus came to Jamnia and began provoking the people, invading Judea, taking the people captive, and killing them.

15:41 He rebuilt Kedron and stationed cavalry and forces there, so that they might go out and make sorties along the roads of Judea, as the king had ordered him.

1 Maccabees 16

16:1 John came up from Gazara and reported to Simon his father what Cendebaeus had done.

16:2 Simon called his two elder sons, Judas and John, and said to them, "I, my brothers, and my father's house have fought Israel's wars from youth until this day, and it has prospered in our hands to rescue Israel many times.

16:3 Now I have grown old, but through mercy you are mature in years. Take my place and my brother's, go out and fight for our nation, and may help from Heaven be with you."

16:4 He chose from the country twenty thousand warriors and cavalry, and they marched against Cendebaeus and lodged in Modein.

16:5 They arose in the morning and went into the plain. A large force of infantry and cavalry came to meet them, with a stream between them.

16:6 He and his people encamped opposite them. He saw that the people were afraid to cross the stream, and he crossed first. The men saw him and crossed behind him.

16:7 He divided the people, placing the cavalry among the infantry, for the adversaries had very many cavalry.

16:8 They sounded the trumpets, and Cendebaeus and his army were routed. Many of them fell wounded, and the survivors fled into the stronghold.

16:9 Then Judas, John's brother, was wounded. John pursued them until he came to Kedron, which Cendebaeus had built.

16:10 They fled into the towers in the countryside of Azotus, and he burned it with fire. About two thousand of their men fell. He returned to Judea in peace.

16:11 Ptolemy son of Abubus had been appointed commander over the plain of Jericho and possessed much silver and gold,

16:12 for he was the high priest's son-in-law.

16:13 His heart was lifted up, and he wished to gain control of the country. He plotted deceitfully against Simon and his sons to remove them.

16:14 Simon was visiting the cities in the country and attending to their care. He came down to Jericho with his sons Mattathias and Judas in the one hundred and seventy-seventh year, in the eleventh month, which is the month of Shebat.

16:15 The son of Abubus deceitfully received them in the small stronghold called Dok, which he had built. He made a great drinking feast for them and hid men there.

16:16 When Simon and his sons had become drunk, Ptolemy and his men arose, took their weapons, entered the banquet room against Simon, and killed him, his two sons, and some of his attendants.

16:17 He committed a great act of treachery and repaid evil for good.

16:18 Ptolemy wrote these things and sent them to the king, asking him to send forces to help him and hand over their country and cities.

16:19 He sent others to Gazara to remove John, and sent letters to the commanders of thousands to come to him so that he might give them silver, gold, and gifts.

16:20 He sent others to seize Jerusalem and the temple mountain.

16:21 Someone ran ahead and reported to John at Gazara that his father and brothers had perished, and said, "He has also sent men to kill you."

16:22 When he heard, he was greatly astonished. He seized the men who had come to destroy him and killed them, for he had learned that they were seeking to destroy him.

16:23 The rest of John's deeds, his wars, the brave acts he performed, the building of the walls he built, and his actions—

16:24 behold, these are written in the book of the days of his high priesthood, from the time he became high priest after his father.

2 Maccabees

2 Maccabees 1

1:1 To the brothers, the Jews throughout Egypt: greetings from the brothers, the Jews in Jerusalem and in the land of Judea, and good peace.

1:2 May God do good to you and remember His covenant with Abraham, Isaac and Jacob, His faithful servants.

1:3 May He give you all a heart to revere Him and do His wishes with a generous heart and a willing soul.

1:4 May He open your heart to His law and His ordinances, and make peace.

1:5 May He hear your petitions, be reconciled to you, and not abandon you in an evil time.

1:6 And now we are here praying for you.

1:7 In the reign of Demetrius, in the one hundred sixty-ninth year, we Jews wrote to you in the affliction and the crisis that came upon us in those years, from the time Jason and those with him revolted from the holy land and the kingdom.

1:8 They burned the gateway and poured out innocent blood. We petitioned the Lord and were heard; we offered sacrifice and fine flour, lit the lamps, and set out the loaves.

1:9 And now, see that you observe the days of the Festival of Booths in the month of Chislev. In the one hundred eighty-eighth year.

1:10 Those in Jerusalem and those in Judea, the council of elders and Judas, to Aristobulus, teacher of King Ptolemy and a member of the family of the anointed priests, and to the Jews in Egypt: greetings and good health.

1:11 Saved by God from great dangers, we give Him great thanks, as those drawn up against a king;

1:12 for He Himself drove out those arrayed against us in the holy city.

1:13 For when the ruler came to Persia with his force, which seemed irresistible, they were cut down in the temple of Nanea, the priests of Nanea having used a deception.

1:14 Antiochus and the friends with him came to the place as though he were to marry her, in order to take the greater part of the money as a dowry.

1:15 The priests of Nanea's temple laid it out, and he entered the enclosure of the sacred precinct with a few men. Once Antiochus had gone inside, they shut the temple.

1:16 Opening the concealed door in the coffered ceiling, they hurled stones and struck the ruler down. They cut them into pieces, removed their heads, and threw them to those outside.

1:17 Blessed in every way is our God, who handed over those who acted impiously.

1:18 As we are about to observe the purification of the temple on the twenty-fifth of Chislev, we thought it necessary to explain this to you, so that you yourselves may observe the festival of booths and of the fire, when Nehemiah, who rebuilt the temple and the altar, offered sacrifices.

1:19 For when our fathers were being taken to Persia, the devout priests of that time secretly took some of the altar's fire and hid it in the hollow of a well-like place without water. They secured it there so that the place was unknown to everyone.

1:20 After many years had passed, when it pleased God, Nehemiah was sent by the king of Persia. He sent the descendants of the priests who had hidden it to fetch the fire. When they reported to us that they had found no fire but thick water, he ordered them to draw some and bring it.

1:21 When the sacrificial materials had been brought up, Nehemiah ordered the priests to sprinkle the water on the wood and on what lay upon it.

1:22 When this was done and some time had passed, the sun, previously hidden by clouds, shone out. A great fire was kindled, so that everyone marveled.

1:23 While the sacrifice was being consumed, the priests offered prayer—the priests and everyone—with Jonathan beginning and the others responding, as Nehemiah did.

1:24 The prayer was in this form: "Lord, Lord God, Creator of all, fearsome, strong, righteous and merciful, the only King and good,

1:25 the only Provider, the only righteous One, Almighty and eternal, who dost preserve Israel from every evil, who didst choose the fathers and sanctify them,

1:26 accept the sacrifice on behalf of all Thy people Israel. Protect Thy portion and make it holy.

1:27 Gather our scattered people together. Free those enslaved among the nations. Look upon the despised and abhorred, and let the nations know that Thou art our God.

1:28 Torment those who oppress us and outrage us in arrogance.

1:29 Plant Thy people in Thy holy place, as Moses said."

1:30 The priests sang the hymns in response.

1:31 When the sacrificial materials had been consumed, Nehemiah ordered that the remaining water also be poured over larger stones.

1:32 When this was done, a flame was kindled, but it was consumed by the light shining back from the altar.

1:33 When the matter became known, the king of the Persians was informed that water had appeared in the place where the deported priests had hidden the fire, and that Nehemiah and his companions had purified the sacrificial materials with it.

1:34 The king fenced off the place and made it sacred, after examining the matter.

1:35 The king received many different revenues and shared them with those whom he favoured.

1:36 Nehemiah and his companions called this "Nephthar," which is interpreted "purification"; but most people call it "Nephthai."

2 Maccabees 2

2:1 In the records it is found that Jeremiah the prophet ordered those who were being deported to take some of the fire, as has been indicated,

2:2 and that the prophet, after giving the law to those being deported, commanded them not to forget the Lord's ordinances, nor to go astray in their thoughts when they saw gold and silver statues and the adornment surrounding them.

2:3 Saying these and other such things, he urged them not to let the law depart from their heart.

2:4 It was also in the writing that, after receiving an oracle, the prophet ordered the tent and the ark to accompany him, as he went out to the mountain where Moses had gone up and viewed God's inheritance.

2:5 Jeremiah arrived and found a cave-like chamber. He brought the tent, the ark and the altar of incense inside, and blocked the entrance.

2:6 Some of his companions came to mark the way, but could not find it.

2:7 When Jeremiah learned this, he rebuked them and said, "The place will remain unknown until God gathers His people together and becomes merciful.

2:8 Then the Lord will reveal these things, and the Lord's glory and the cloud will appear, as they were shown in the time of Moses, and as Solomon also prayed that the place might be greatly sanctified."

2:9 It was also explained how, being wise, Solomon offered a sacrifice for the dedication and completion of the temple.

2:10 Just as Moses prayed to the Lord, and fire came down from heaven and consumed the sacrificial materials, so Solomon also prayed, and the fire came down and consumed the whole burnt offerings.

2:11 Moses said, "Because the sin offering was not eaten, it was consumed."

2:12 In the same way Solomon also observed the eight days.

2:13 These same things were related in the records and in the memoirs concerning Nehemiah, and also how, in establishing a library, he gathered together the books concerning the kings and prophets, the writings of David, and kings' letters concerning dedicated gifts.

2:14 In the same way Judas also gathered all the writings that had been scattered because of the war that befell us, and they are with us.

2:15 Therefore, if you need any of them, send people to bring them to you.

2:16 As we are about to observe the purification, we have written to you. You will do well, then, to observe the days.

2:17 Now God, who saved all His people and restored to all the inheritance, the kingship, the priesthood and the sanctification,

2:18 as He promised through the law—for we hope in God that He will soon have mercy on us and gather us from under heaven into the holy place, for He rescued us from great evils and purified the place.

2:19 The events concerning Judas Maccabeus and his brothers, the purification of the greatest temple and the dedication of the altar,

2:20 and also the wars against Antiochus Epiphanes and his son Eupator,

2:21 and the manifestations from heaven to those who zealously performed brave deeds for Judaism, so that, although few, they plundered the whole land and pursued the barbarian multitudes,

2:22 recovered the temple renowned throughout the inhabited world, freed the city, and restored the laws that were about to be abolished, the Lord having become merciful to them with all gentleness—

2:23 these things, set forth by Jason of Cyrene in five books, we shall attempt to abridge into one composition.

2:24 For, seeing the abundance of figures and the difficulty caused by the mass of material for those who wish to enter into the narratives of the history,

2:25 we have taken thought for the pleasure of those who wish to read, for the ease of those eager to commit it to memory, and for the benefit of everyone who encounters it.

2:26 For us who have undertaken the hard work of abridgement, the task is not easy; it involves sweat and sleeplessness.

2:27 Just as it is not easy for someone preparing a banquet and seeking others' benefit, nevertheless, for the gratitude of the many, we will gladly bear the hard work.

2:28 We leave the precise treatment of each matter to the historian, while labouring to follow the outlines of the abridgement.

2:29 For just as the architect of a new house must consider its whole foundation, while the person undertaking its encaustic work and painting must examine what is suitable for decoration, so, I think, it is with us.

2:30 To enter deeply into matters, range widely in the discussion, and investigate the particulars belongs to the original historian.

2:31 But the person making a recasting should be permitted to pursue concise expression and set aside an exhaustive treatment of the subject.

2:32 Let us therefore begin the narrative here, adding only this much to what has already been said: it would be foolish to expand the preface to the history while abridging the history itself.

2 Maccabees 3

3:1 While the holy city was inhabited in complete peace and the laws were being kept most carefully because of the high priest Onias's piety and hatred of wickedness,

3:2 even the kings themselves honoured the place and glorified the temple with their finest gifts,

3:3 so that Seleucus, king of Asia, also supplied from his own revenues all the expenses required for the service of the sacrifices.

3:4 But a certain Simon, of the tribe of Benjamin, who had been appointed overseer of the temple, disagreed with the high priest over the administration of the city's market.

3:5 Unable to overcome Onias, he went to Apollonius son of Thraseas, who at that time was governor of Coele-Syria and Phoenicia.

3:6 He reported that the treasury in Jerusalem was full of indescribable riches, so that the amount of money was beyond counting, and that it did not belong to the account for the sacrifices; these funds, he said, could fall under the king's authority.

3:7 Apollonius met the king and informed him about the money reported to him. The king chose Heliodorus, his chief minister, and sent him with orders to remove that money.

3:8 Heliodorus immediately began his journey, ostensibly to inspect the cities of Coele-Syria and Phoenicia, but actually to carry out the king's intention.

3:9 When he arrived in Jerusalem and was cordially received by the city's high priest, he related the information that had been given and explained why he was there. He asked whether these things were really so.

3:10 The high priest explained that they were deposits belonging to widows and orphans,

3:11 and that some also belonged to Hyrcanus son of Tobias, a man of very high standing. Thus the impious Simon had misrepresented matters. In all there were four hundred talents of silver and two hundred of gold.

3:12 It was utterly impossible, he said, that those who had trusted in the holiness of the place and in the dignity and inviolability of the temple honoured throughout the whole world should suffer injustice.

3:13 But Heliodorus, because of his royal instructions, insisted that the money must certainly be taken into the royal treasury.

3:14 He appointed a day and went in to arrange the inspection of these things. There was no small anguish throughout the city.

3:15 The priests threw themselves down before the altar in their priestly robes, calling to heaven upon the One who had legislated about deposits, that He would keep them safe for those who had entrusted them.

3:16 Whoever saw the high priest's appearance was wounded in mind, for his face and altered complexion revealed his soul's anguish.

3:17 Dread and bodily shuddering had come over the man, making the pain lodged in his heart plain to those who looked at him.

3:18 People also rushed out of their houses in crowds for a public supplication, because the place was about to be treated with contempt.

3:19 Women, girded with sackcloth beneath their breasts, thronged the streets. Of the secluded virgins, some ran together to the gateways, some to the walls, and others leaned out through the windows.

3:20 All of them stretched their hands toward heaven and offered their entreaty.

3:21 It was pitiful to see the mingled multitude falling prostrate, and the high priest waiting in great anguish.

3:22 So they called on the all-powerful Lord to keep the entrusted property safe and fully secure for those who had entrusted it.

3:23 Heliodorus, however, was carrying out his decision.

3:24 When he was already there at the treasury with his bodyguards, the Sovereign of spirits and of all authority made a great manifestation. All who had dared accompany him were struck with awe at God's power and were overcome by faintness and cowardice.

3:25 For there appeared to them a horse with a fearsome rider, adorned with the finest harness. Rushing forcefully forward, it struck at Heliodorus with its forehooves; its rider appeared to wear a full suit of golden armour.

3:26 Two other young men appeared to him, remarkable in strength, most beautiful in glory, and splendid in clothing. They stood on either side of him and flogged him without ceasing, raining many blows upon him.

3:27 He suddenly fell to the ground, and deep darkness enveloped him. They picked him up and placed him on a litter.

3:28 The man who had just entered that treasury with a large retinue and all his bodyguard was carried out, unable to help himself. They plainly recognized God's sovereignty.

3:29 Through the divine action he lay speechless, deprived of every hope and means of deliverance.

3:30 But they blessed the Lord, who had wonderfully honoured His own place. The temple that a little earlier had been full of dread and turmoil was filled with joy and gladness when the Almighty Lord appeared.

3:31 Some of Heliodorus's companions quickly begged Onias to call upon the Most High to grant life to the man who lay at his last breath.

3:32 The high priest, fearing that the king might form the opinion that the Jews had perpetrated some wrongdoing against Heliodorus, offered a sacrifice for the man's deliverance.

3:33 While the high priest was making propitiation, the same young men again appeared to Heliodorus, clothed in the same garments. They stood and said, "Give many thanks to Onias the high priest, for it is because of him that the Lord has granted you life.

3:34 You, having been scourged from heaven, proclaim to everyone God's majestic might." Having said this, they became invisible.

3:35 Heliodorus offered a sacrifice to the Lord and made very great vows to the One who had preserved his life. He warmly took leave of Onias and departed with his company to the king.

3:36 He bore witness to everyone about the deeds of the greatest God that he had seen with his own eyes.

3:37 When the king asked Heliodorus what sort of person would be suitable to send once more to Jerusalem, he said,

3:38 "If you have an enemy or someone plotting against your government, send him there. You shall receive him back scourged, if indeed he survives, because a certain power of God is truly present about that place.

3:39 For He who has His dwelling in heaven is the Overseer and Helper of that place, and He strikes down and destroys those who come to harm it."

3:40 This was how the events concerning Heliodorus and the preservation of the treasury unfolded.

2 Maccabees 4

4:1 The same Simon, who had informed against the funds and his homeland, spoke evil of Onias, alleging that he himself had instigated the attack on Heliodorus and had become the author of the troubles.

4:2 He dared to call the city's benefactor, the guardian of his fellow countrymen and the zealous defender of the laws a conspirator against the government.

4:3 The hostility advanced so far that murders were committed through one of Simon's approved supporters.

4:4 Onias saw the danger of the rivalry and that Apollonius son of Menestheus, governor of Coele-Syria and Phoenicia, was increasing Simon's wickedness.

4:5 He went to the king, not to accuse his fellow citizens but to seek the common and individual benefit of the entire people.

4:6 For he saw that without royal intervention public affairs could no longer find peace and Simon would not cease his folly.

4:7 When Seleucus departed this life and Antiochus, called Epiphanes, took over the kingdom, Jason, Onias's brother, obtained the high priesthood by fraud.

4:8 In an audience he promised the king three hundred sixty talents of silver, and eighty talents from another source of revenue.

4:9 Beyond these he promised to pay a further one hundred fifty if he were permitted by royal authority to establish a gymnasium and a training institution for young men, and to enroll the people in Jerusalem as Antiochenes.

4:10 When the king consented and Jason gained office, he immediately turned his fellow countrymen toward the Greek manner of life.

4:11 He set aside the benevolent royal concessions established for the Jews through John, the father of Eupolemus, who had undertaken the embassy to the Romans for friendship and alliance. Abolishing the lawful forms of civic life, he introduced unlawful customs.

4:12 For he eagerly established a gymnasium immediately beneath the citadel and brought the most distinguished young men under his direction to wear the broad-brimmed hat.

4:13 There was such an upsurge of Hellenism and advance of foreign ways because of the surpassing impurity of the impious Jason, who was no high priest,

4:14 that the priests were no longer eager for the services of the altar. Despising the temple and neglecting the sacrifices, they hurried to take part in the unlawful provision of exercises in the wrestling ground after the signal for the discus.

4:15 They regarded their ancestral honours as nothing and considered Greek distinctions the finest.

4:16 For this reason a difficult crisis overtook them: those whose ways they admired and whom they wished to resemble in everything became their enemies and punishers.

4:17 For acting impiously against the divine laws is no light matter; the ensuing time will show this.

4:18 When the games held every fifth year were being celebrated in Tyre and the king was present,

4:19 the defiled Jason sent spectators from Jerusalem, as Antiochenes, carrying three hundred silver drachmas for the sacrifice to Heracles. The bearers themselves asked that these not be used for sacrifice, because it was unfitting, but assigned to another expense.

4:20 Thus, although intended by the sender for the sacrifice to Heracles, the money was applied, through the bearers, to the construction of triremes.

4:21 When Apollonius son of Menestheus was sent to Egypt for King Philometor’s accession celebration, Antiochus learned that Philometor had become hostile to his affairs and took thought for his own security. Therefore he came to Joppa and proceeded to Jerusalem.

4:22 Received magnificently by Jason and the city, he was welcomed with torches and shouts. Afterward he departed with his army into Phoenicia.

4:23 After a period of three years, Jason sent Menelaus, brother of the previously mentioned Simon, to convey the money to the king and present memoranda on necessary matters.

4:24 When introduced to the king, Menelaus impressed him by the appearance of authority and secured the high priesthood for himself by outbidding Jason by three hundred talents of silver.

4:25 Having received the royal orders, he returned, bringing nothing worthy of the high priesthood, but possessing the temper of a cruel tyrant and the rage of a savage beast.

4:26 Jason, who had fraudulently displaced his own brother, was himself displaced by another and driven as a fugitive into the land of the Ammonites.

4:27 Menelaus held the office, but made no regular payment of the funds promised to the king,

4:28 although Sostratus, commander of the citadel, demanded them, since collection of the funds belonged to him. For this reason the two men were summoned by the king.

4:29 Menelaus left his own brother Lysimachus as his deputy in the high priesthood, while Sostratus left Crates, the commander of the Cypriots.

4:30 While these things were taking place, the people of Tarsus and Mallus happened to revolt because they had been given as a gift to Antiochis, the king’s concubine.

4:31 The king therefore went quickly to settle the matter, leaving Andronicus, one of the men of high rank, as his deputy.

4:32 Menelaus, thinking he had found a favourable opportunity, stole some of the temple’s gold objects and gave them to Andronicus. He had also sold others in Tyre and the surrounding cities.

4:33 Onias, who had learned these things clearly, denounced them, having withdrawn to a place of asylum at Daphne near Antioch.

4:34 Therefore Menelaus took Andronicus aside and urged him to do away with Onias. Andronicus came to Onias, having been persuaded to act deceitfully, greeted him and gave his right hand with oaths. Although under suspicion, he persuaded Onias to leave the asylum and immediately killed him, showing no regard for justice.

4:35 For this reason not only Jews but also many of the other nations were indignant and distressed at the man’s unjust murder.

4:36 When the king returned from the regions of Cilicia, the Jews in the city petitioned him about the senseless killing of Onias; the Greeks shared their hatred of the wickedness.

4:37 Antiochus was deeply grieved, moved to pity, and wept because of the deceased man's self-restraint and admirable conduct.

4:38 Burning with anger, he immediately stripped Andronicus of his purple robe, tore off his tunics, and led him around the whole city to the very place where he had committed the impious act against Onias. There he removed the murderer from life, the Lord rendering him his deserved punishment.

4:39 Many sacrilegious thefts were committed in the city by Lysimachus with Menelaus's consent, and the report spread abroad. The multitude gathered against Lysimachus, many gold objects having already been carried off.

4:40 As the crowds rose up and were filled with anger, Lysimachus armed about three thousand men and began unjust acts of violence, led by a certain Auranus, advanced in age and no less advanced in folly.

4:41 Seeing Lysimachus's attack, some seized stones, others thick pieces of wood, and some handfuls of the ashes lying nearby, and hurled them in confusion at Lysimachus's men.

4:42 In this way they wounded many of them, struck down some, and drove them all into flight. They killed the temple-robber himself beside the treasury.

4:43 A trial concerning these matters was brought against Menelaus.

4:44 When the king arrived in Tyre, three men sent by the council of elders presented their case before him.

4:45 Menelaus, already losing, promised a large sum of money to Ptolemy son of Dorymenes to persuade the king.

4:46 Ptolemy therefore took the king aside into a colonnade, as though for refreshment, and changed his mind.

4:47 The king acquitted Menelaus, the cause of the entire evil, of the charges, but condemned to death the unfortunate men who would have been released uncondemned even if they had pleaded before Scythians.

4:48 Those who had spoken for the city, the communities and the sacred vessels quickly suffered the unjust penalty.

4:49 For this reason even the Tyrians, hating the wickedness, generously provided for their burial.

4:50 But through the greed of those in power, Menelaus remained in office, growing in wickedness and becoming a great conspirator against his fellow citizens.

2 Maccabees 5

5:1 About this time Antiochus organized his second expedition into Egypt.

5:2 Throughout the whole city, for nearly forty days, horsemen were seen racing through the air, wearing robes interwoven with gold, armed with lances and arrayed in squadrons; there were drawn swords,

5:3 formations of cavalry, attacks and countercharges on either side, movements of shields, masses of spears, volleys of missiles, flashes of golden ornaments, and armour of every kind.

5:4 Therefore everyone prayed that the manifestation had come for good.

5:5 When a false rumor arose that Antiochus had departed this life, Jason took no fewer than a thousand men and suddenly attacked the city. Those on the wall were driven back, and when the city was finally being taken, Menelaus fled to the citadel.

5:6 Jason slaughtered his own fellow citizens without mercy, not realizing that success against his kinsmen was the greatest misfortune. He imagined he was setting up trophies over enemies rather than his own countrymen.

5:7 He did not gain control of the government; receiving shame as the outcome of his plot, he again went away as a fugitive into the Ammonite country.

5:8 In the end he met a disastrous conclusion. Accused before Aretas, ruler of the Arabs, he fled from city to city, pursued by everyone, hated as a deserter of the laws and abhorred as the executioner of his homeland and fellow citizens, until he was driven into Egypt.

5:9 He who had made many strangers to their homeland perished in a foreign land, having sailed to the Lacedaemonians in the hope of obtaining shelter because of their kinship.

5:10 He who had thrown out multitudes unburied went unmourned and received neither any funeral care whatever nor a place in his ancestral tomb.

5:11 When news of these events reached the king, he concluded that Judea was in revolt. He therefore broke camp in Egypt, savage in spirit, took the city by force of arms,

5:12 and ordered the soldiers to cut down without mercy those they met and slaughter those who went up into the houses.

5:13 There was killing of young and old, destruction of boys, women and children, and slaughter of virgins and infants.

5:14 In the space of three days eighty thousand were lost: forty thousand in the acts of violence, and no fewer than those slaughtered were sold.

5:15 Not content with this, he dared to enter the holiest temple in all the earth, with Menelaus as guide—the man who had become a traitor to both the laws and his homeland.

5:16 With defiled hands he took the sacred vessels, and with profane hands swept away the gifts other kings had dedicated for the enhancement, glory and honour of the place.

5:17 Antiochus was exalted in his mind, not seeing that the Master had been briefly angered because of the sins of those inhabiting the city, and therefore had disregarded the place.

5:18 Had they not happened to be involved in many sins, he too, like Heliodorus, whom King Seleucus sent to inspect the treasury, would have been scourged immediately upon advancing and thrown back from his rashness.

5:19 But the Lord did not choose the nation for the sake of the place; He chose the place for the sake of the nation.

5:20 Therefore the place itself, having shared in the nation's misfortunes, afterward shared in its benefits. What had been abandoned in the Almighty's anger was restored again in all glory when the great Master became reconciled.

5:21 Antiochus, then, carried off eighteen hundred talents from the temple and quickly withdrew to Antioch. In his arrogance he imagined he could make the land navigable and the sea passable on foot, because of the haughtiness of his heart.

5:22 He also left overseers to afflict the people: in Jerusalem, Philip, a Phrygian by birth, whose character was more barbarous than that of the man who appointed him;

5:23 and at Gerizim, Andronicus; besides these, Menelaus, who exalted himself over his fellow citizens more wickedly than the others. Having a hateful disposition toward the Jewish citizens,

5:24 he sent Apollonius, commander of the Mysians, with an army of twenty-two thousand, ordering him to slaughter all the men in their prime and sell the women and the younger people.

5:25 On arriving in Jerusalem, Apollonius pretended to be peaceable and waited until the holy day of the Sabbath. Finding the Jews at rest, he ordered those under him to parade under arms.

5:26 He stabbed all who came out to watch, and rushing armed into the city, struck down considerable multitudes.

5:27 But Judas, also called Maccabeus, withdrew into the wilderness with about nine others. He and those with him lived in the mountains like wild animals, continually eating plants so as not to share in the defilement.

2 Maccabees 6

6:1 Not long afterward the king sent an elderly Athenian to compel the Jews to depart from their ancestral laws and cease conducting their lives according to God's laws,

6:2 and also to defile the temple in Jerusalem and name it for Olympian Zeus, and the one at Gerizim for Zeus the Protector of Strangers, in keeping with those who inhabited the place.

6:3 The intensification of the evil was harsh and wholly grievous.

6:4 For the temple was filled by the nations with debauchery and revels. They dallied with prostitutes, had intercourse with women in the sacred enclosures, and also brought inside things that were unfit.

6:5 The altar was filled with forbidden things excluded by the laws.

6:6 It was impossible to keep the Sabbath, observe ancestral festivals, or even profess simply to be a Jew.

6:7 With bitter compulsion they were led to partake of sacrificial entrails on the king's monthly birthday celebration. When the festival of Dionysus came, they were compelled to carry ivy and march in procession for Dionysus.

6:8 At Ptolemy's suggestion a decree also went out to the neighboring Greek cities, to follow the same policy against the Jews and make them partake of sacrificial entrails,

6:9 and to slaughter those who would not choose to adopt Greek customs. Thus one could see the misery that had come upon them.

6:10 Two women were brought forward for circumcising their children. They hung the infants from the women's breasts, paraded the women publicly through the city, and hurled them down from the wall.

6:11 Others, who had gathered in nearby caves to observe the seventh day secretly, were reported to Philip and burned together, because their reverence for the most holy day's dignity restrained them from defending themselves.

6:12 I therefore urge those who encounter this book not to shrink back because of the disasters, but to consider these punishments as intended for the discipline of our people, not their destruction.

6:13 For it is a sign of great kindness that those who act impiously are not left alone for long, but immediately encounter penalties.

6:14 For the Master has not determined to deal with us as with the other nations, patiently waiting to punish them until they have reached the full measure of sins,

6:15 so that He may not take vengeance on us afterward, when we have reached the end of our sins.

6:16 Therefore He never withdraws His mercy from us. Though He disciplines through disaster, He does not abandon His own people.

6:17 Let these words serve only as a reminder; we must now return briefly to the narrative.

6:18 A certain Eleazar, one of the foremost scribes, a man already advanced in age and most handsome in appearance, was being forced to open his mouth and eat pork.

6:19 Choosing a glorious death rather than a defiled life, he went of his own accord to the torture frame,

6:20 having spat it out, as those ought to approach who persevere in refusing things it is unlawful to taste, even for love of life.

6:21 Those appointed to oversee the unlawful eating of sacrificial entrails, because of their long acquaintance with the man, took him aside and urged him to bring meat prepared by himself that he could lawfully use, but to pretend that he was eating the sacrificial meat ordered by the king.

6:22 By doing this, they said, he would be released from death and receive humane treatment because of his old friendship with them.

6:23 But he adopted a noble resolve, worthy of his age, the dignity of his old age, his acquired and distinguished gray hair, his excellent conduct from childhood, and still more the holy legislation established by God. Accordingly he declared at once that they should send him to Hades.

6:24 “For it is unworthy of our age to pretend, lest many of the young suppose that Eleazar, at ninety years of age, has gone over to foreign ways,

6:25 and through my pretence, for the sake of a brief and momentary life, they themselves be led astray because of me, and I acquire defilement and a stain upon my old age.

6:26 For even if I now escape the punishment inflicted by human beings, neither living nor dead shall I escape the hands of the Almighty.

6:27 Therefore, by departing this life courageously now, I shall show myself worthy of my old age,

6:28 and leave the young a noble example of dying willingly and nobly for the revered and holy laws.” After saying this, he went immediately to the torture frame.

6:29 Those who led him changed their goodwill of a little earlier into hostility, because they considered his preceding words madness.

6:30 As he was about to die under the blows, he groaned and said, “It is clear to the Lord, who possesses holy knowledge, that although I could have been released from death, I endure harsh bodily pains under the scourging. Yet in my soul I gladly suffer these things because I fear Him.”

6:31 Thus he departed in this way, leaving his own death as an example of nobility and a memorial of virtue, not only to the young but also to the greater part of the nation.

2 Maccabees 7

7:1 It also happened that seven brothers were arrested with their mother and compelled by the king to partake of forbidden pork, while being tortured with whips and sinew lashes.

7:2 One of them became their spokesman and said, “What do you intend to ask and learn of us? We are ready to die rather than transgress our ancestral laws.”

7:3 The king became furious and ordered pans and cauldrons to be heated.

7:4 When they were immediately heated, he ordered the tongue of their spokesman cut out, and that he be scalped and his extremities cut off while the other brothers and their mother watched.

7:5 When he had been rendered completely helpless, the king ordered him brought to the fire, still breathing, and fried in a pan. As the vapor from the pan spread far, they encouraged one another with their mother to die nobly, saying,

7:6 “The Lord God watches, and in truth He has compassion on us, as Moses explained in the song that bears witness against us to our face, saying, ‘And He will have compassion on His servants.’”

7:7 After the first had departed in this manner, they brought the second for their mockery. Tearing the skin from his head together with his hair, they asked, “Will you eat before your body is punished limb by limb?”

7:8 He answered in his ancestral language, “No.” Therefore he too received the ensuing torture, as the first had.

7:9 And when he was at his last breath, he said, “You, accursed one, release us from this present life; but the King of the world shall raise us, who die for His laws, unto everlasting renewal of life.”

7:10 After him the third was mocked. When asked for his tongue, he quickly put it out and fearlessly stretched forth his hands.

7:11 He nobly said, “I received these from heaven, and for His laws I disregard them; from Him I hope to receive them again.”

7:12 The king himself and those with him were astonished at the young man’s spirit, for he regarded his pains as nothing.

7:13 When he too had departed, they tortured the fourth in the same manner, tormenting him.

7:14 As he was about to die, he said, “It is preferable, when dying at human hands, to look for the hopes given by God, to be raised again by Him. But for you there shall be no resurrection to life.”

7:15 Next they brought forward the fifth and tormented him.

7:16 Looking at the king, he said, “Although mortal, you have authority among human beings and do what you will. But do not suppose our people have been abandoned by God.

7:17 Wait and behold His majestic might, how He will torment you and your offspring.”

7:18 After him they brought the sixth, and as he was about to die he said, “Do not deceive yourself vainly. We suffer these things because of ourselves, having sinned against our own God; astonishing things have happened.

7:19 But do not imagine that you shall go unpunished after attempting to fight against God.”

7:20 Their mother was exceedingly admirable and worthy of a good remembrance. Although she saw seven sons perish within the span of a single day, she bore it courageously because of her hopes in the Lord.

7:21 Filled with a noble resolve, she encouraged each of them in their ancestral language, rousing her womanly reasoning with a man’s courage, and said to them,

7:22 “I do not know how you appeared in my womb. It was not I who granted you spirit and life, nor did I arrange the composition of each of you.

7:23 Therefore the Creator of the world, who fashioned humanity’s beginning and devised the beginning of all things, in mercy gives you again both spirit and life, since you now disregard yourselves for the sake of His laws.”

7:24 Antiochus thought himself despised and suspected her words were reproaches. As the youngest was still alive, he not only urged him with words but assured him with oaths that, if he turned away from his ancestral ways, he would make him rich and enviable, regard him as a friend, and entrust him with public responsibilities.

7:25 When the young man paid no attention at all, the king summoned the mother and urged her to advise the boy to save himself.

7:26 After he had urged her at length, she agreed to persuade her son.

7:27 Bending toward him, she mocked the cruel tyrant by speaking in their ancestral language: “Son, have mercy on me, who carried you in my womb for nine months, nursed you for three years, nourished you, brought you to this age, and sustained you.

7:28 I beseech you, child, look up at heaven and earth and see everything in them. Recognize that God made them not from things that were, and that the human race comes into being in the same way.

7:29 Do not fear this executioner. Prove worthy of your brothers and accept death, so that in mercy I may receive you back with your brothers.”

7:30 While she was still finishing, the young man said, “What are you waiting for? I do not obey the king’s ordinance; I obey the ordinance of the law given to our fathers through Moses.

7:31 But you, who have devised every evil against the Hebrews, shall certainly not escape God’s hands.

7:32 For we are suffering because of our own sins.

7:33 Although our living Lord has been angered briefly for rebuke and discipline, He will again be reconciled to His own servants.

7:34 But you, unholy and most defiled of all human beings, do not be vainly exalted, raging with uncertain hopes as you raise your hand against Heaven’s children.

7:35 For you have not yet escaped the judgment of the Almighty, the all-seeing God.

7:36 Our brothers, after enduring a short pain, have now fallen under God’s covenant of everlasting life; but you, by God’s judgment, shall bear the just penalties of your arrogance.

7:37 I, like my brothers, give up both body and soul for our ancestral laws, calling upon God to become merciful quickly to the nation, and that through trials and scourges you may confess that He alone is God.

7:38 May the Almighty’s anger, justly brought upon our whole people, come to rest in me and my brothers.”

7:39 The king became furious and treated this one more cruelly than the others, bitterly resenting the mockery.

7:40 Thus he too departed undefiled, trusting entirely in the Lord.

7:41 Last of all, after her sons, the mother died.

7:42 Let this account suffice concerning the sacrificial eating and the surpassing tortures.

2 Maccabees 8

8:1 Judas, also called Maccabeus, and those with him slipped secretly into the villages, called their kinsmen to join them, and gathered those who had remained in Judaism, assembling about six thousand.

8:2 They called upon the Lord to look upon the people trampled by everyone, and to have pity on the temple profaned by impious men,

8:3 to have mercy also on the city being destroyed and about to be levelled, and to listen to the blood crying out to Him,

8:4 to remember the unlawful destruction of innocent infants and the blasphemies committed against His name, and to show His hatred of wickedness.

8:5 Once Maccabeus had formed his company, he became irresistible to the nations, the Lord's anger having turned to mercy.

8:6 Coming unexpectedly upon cities and villages, he burned them; seizing strategic places, he put not a few enemies to flight.

8:7 He especially used the nights as allies in such attacks. The report of his courage resounded everywhere.

8:8 Philip saw that the man was gradually advancing and making increasingly frequent progress in his successes. He wrote to Ptolemy, governor of Coele-Syria and Phoenicia, to assist the king's affairs.

8:9 Ptolemy quickly selected Nicanor son of Patroclus, one of the foremost friends, and sent him, placing under him no fewer than twenty thousand men from nations of every kind, to eradicate the whole people of Judea. He also associated with him Gorgias, a general experienced in military affairs.

8:10 Nicanor determined to discharge the king's tribute to the Romans, amounting to two thousand talents, from the captivity of the Jews.

8:11 He immediately sent to the coastal cities, inviting people to buy Jewish bodies and promising to give ninety bodies for a talent, not expecting the judgment that was about to follow upon him from the Almighty.

8:12 News of Nicanor's advance reached Judas. When he informed those with him of the army's approach,

8:13 the cowardly and those who distrusted God's judgment slipped away and left the place.

8:14 The others sold everything they had left and together begged the Lord to rescue those whom the impious Nicanor had sold before even encountering them,

8:15 if not for their own sake, then because of the covenants with their fathers and because His revered and magnificent name had been invoked over them.

8:16 Maccabeus gathered those with him, six thousand in number, and urged them not to be terrified of their enemies or fear the multitude of nations unjustly coming against them, but to fight nobly,

8:17 keeping before their eyes the unlawful outrage they had committed against the holy place, the maltreatment of the mocked city, and also the overthrow of their ancestral civic order.

8:18 "For they trust in weapons and audacity," he said, "but we trust in the Almighty God, who can strike down both those coming against us and the whole world with a single nod."

8:19 He further recounted to them the assistance given to their ancestors, including what happened under Sennacherib, how one hundred eighty-five thousand perished,

8:20 and the battle fought in Babylonia against the Galatians: how eight thousand in all came to the engagement, with four thousand Macedonians; when the Macedonians were at a loss, the eight thousand destroyed one hundred twenty thousand through the help that came to them from heaven, and took much spoil.

8:21 Having thus made them confident and ready to die for the laws and their homeland, he divided the army into four sections.

8:22 He appointed his brothers Simon, Joseph and Jonathan to lead the respective divisions, placing fifteen hundred under each,

8:23 and also Eleazar. Having read aloud the sacred book and given "God's help" as the watchword, he himself led the first company and engaged Nicanor.

8:24 With the Almighty as their ally, they slaughtered more than nine thousand of the enemy, wounded and disabled the greater part of Nicanor's army, and forced them all to flee.

8:25 They took the money of those who had come to buy them. After pursuing them for a considerable distance, they returned, constrained by the hour,

8:26 for it was the day before the Sabbath. For this reason they did not prolong their pursuit.

8:27 After collecting their enemies' weapons and stripping off their spoils, they occupied themselves with the Sabbath, abundantly blessing and giving thanks to the Lord who had preserved them to that day and appointed for them a beginning of mercy.

8:28 After the Sabbath they gave a share of the spoils to the maltreated, the widows and the orphans, and divided the rest among themselves and their children.

8:29 Having done this, they made a common supplication and begged the merciful Lord to become fully reconciled to His own servants.

8:30 They also fought the forces of Timothy and Bacchides, killed more than twenty thousand of them, and gained firm possession of very high fortresses. They distributed much plunder, giving equal shares to themselves, the maltreated, the orphans and widows, and also the elderly.

8:31 They collected the weapons and carefully deposited them all in strategic places, but brought the remaining spoils to Jerusalem.

8:32 They killed the tribal commander of Timothy's forces, a most unholy man who had caused the Jews much suffering.

8:33 As they celebrated victory in their homeland, they burned those who had set fire to the sacred gateways, and Callisthenes, who had fled into a little house; he received the reward worthy of his impiety.

8:34 But the thrice-accursed Nicanor, who had brought the thousand merchants for the sale of the Jews,

8:35 was humbled, with the Lord's help, by those whom he considered of the least account. He took off his splendid clothing and went alone through the interior like a runaway, reaching Antioch most fortunate despite his army's destruction.

8:36 He who had undertaken to provide the Romans' tribute from the captivity of Jerusalem's inhabitants now proclaimed that the Jews had a Defender, and that for this reason the Jews were invulnerable, because they followed the laws laid down by Him.

2 Maccabees 9

9:1 About that time Antiochus happened to have retreated in disorder from the regions of Persia.

9:2 For he had entered the city called Persepolis and attempted to rob its temple and oppress the city. The multitudes therefore rushed to defend themselves with weapons, and his men were routed. Antiochus, put to flight by the inhabitants, had to make a disgraceful retreat.

9:3 While he was at Ecbatana, news reached him of what had happened to Nicanor and Timothy's forces.

9:4 Exalted in anger, he thought he would make the Jews bear even the harm inflicted by those who had driven him away. He therefore ordered his charioteer to drive without stopping and finish the journey, though judgment from heaven was already accompanying him. For he arrogantly said, "When I arrive there, I will make Jerusalem a mass grave for Jews."

9:5 But the all-seeing Lord, the God of Israel, struck him with an incurable and unseen plague. He had only just finished speaking when an unrelenting pain in his bowels and bitter internal torments seized him—

9:6 most justly, since he had tormented the bowels of others with many strange afflictions.

9:7 Yet he did not cease his haughtiness at all, but was still filled with arrogance, breathing fire in his anger against the Jews and ordering the journey hastened. He happened to fall from the chariot as it rushed along, and in the severe fall all the members of his body were wrenched.

9:8 He who just now, in arrogance beyond human measure, thought he could command the waves of the sea and imagined he could weigh the mountain heights in a balance, was brought down to the ground and carried on a litter, plainly showing God's power to everyone.

9:9 Worms swarmed up from the impious man's body, and while he was still alive in pain and anguish, his flesh fell away. The whole army was burdened by the stench of his decay.

9:10 No one could carry the man who a little earlier thought he could touch the stars of heaven, because of the unbearable weight of his smell.

9:11 Then, broken, he began to cease much of his arrogance and come to understanding, his pains increasing every moment under the divine scourge.

9:12 Unable even to endure his own smell, he said, "It is right to submit to God and, being mortal, not to think oneself equal to God."

9:13 The defiled man made vows to the Master who would no longer have mercy on him, speaking in this way:

9:14 he would declare free the holy city which he was hurrying to level and build into a mass grave;

9:15 and the Jews, whom he had decided were unworthy even of burial, but whom he would cast out with their infants to be eaten by birds and wild animals, he would make all equal to Athenians;

9:16 he would adorn the holy temple he had previously plundered with the finest dedicated gifts, restore all the sacred vessels many times over, and supply from his own revenues the necessary contributions for the sacrifices.

9:17 Besides these things, he would become a Jew and go through every inhabited place, proclaiming God’s might.

9:18 But his pains did not cease at all, for God’s just judgment had come upon him. Despairing of his own situation, he wrote the following letter to the Jews, having the form of a supplication and containing these words:

9:19 “King and general Antiochus to the good Jewish citizens: many greetings, good health and prosperity.

9:20 If you and your children are well and your affairs are as you wish, placing my hope in heaven,

9:21 I remembered your honour and goodwill affectionately. As I return from the regions of Persia, having fallen into a troublesome illness, I have considered it necessary to take thought for the common security of all.

9:22 I am not despairing of my condition, but have great hope of escaping the illness.

9:23 Yet I observe that my father also, on the occasions when he campaigned in the upper regions, designated his successor,

9:24 so that if something unexpected occurred or some troubling news was reported, those in the country might know to whom the government had been left and not be disturbed.

9:25 Moreover, observing that the nearby rulers who border the kingdom watch for opportunities and await what will happen, I have appointed my son Antiochus as king. I often entrusted and commended him to most of you when travelling to the upper satrapies; I have also written to him what is set down here.

9:26 I therefore urge and ask you, remembering the benefits shown to all and to each individually, to maintain your existing goodwill toward me and my son.

9:27 For I am persuaded that he, following my policy with fairness and humanity, will accommodate himself to you.”

9:28 Thus the murderer and blasphemer, suffering the worst as he had treated others, ended his life by a most pitiful death in the mountains of a foreign land.

9:29 Philip, who had been brought up with him, conveyed his body. Fearing Antiochus’s son, he went to Ptolemy Philometor in Egypt.

2 Maccabees 10

10:1 Maccabeus and those with him, the Lord leading them, recovered the temple and the city.

10:2 They tore down the altars built by the foreigners in the marketplace, and also the sacred precincts.

10:3 Having purified the temple, they made another altar. They heated stones, took fire from them, and offered sacrifices after a period of two years. They offered incense, lit lamps and set out the loaves.

10:4 When they had done this, they fell on their faces and begged the Lord that they might no longer fall into such evils, but that, if they should ever sin, they might be disciplined by Him with gentleness and not handed over to blasphemous and barbarous nations.

10:5 On the very day the temple had been profaned by foreigners, the temple’s purification took place: the twenty-fifth of the same month, which is Chislev.

10:6 They celebrated joyfully for eight days in the manner of the Festival of Booths, remembering how a short time before, during the Festival of Booths, they had roamed the mountains and caves like wild animals.

10:7 Therefore, carrying garlanded staffs, beautiful branches and palm fronds, they offered hymns to the One who had prospered the purification of His own place.

10:8 By a common ordinance and decree they determined that the entire Jewish nation should observe these days every year.

10:9 Thus ended the matters concerning the death of Antiochus, called Epiphanes.

10:10 Now we shall explain the events under Antiochus Eupator, the son of the impious man, abridging the principal evils of the wars.

10:11 For when he took over the kingdom, he appointed a certain Lysias as chief minister and chief governor of Coele-Syria and Phoenicia.

10:12 Ptolemy, called Macron, had taken the lead in maintaining justice toward the Jews because of the wrong done to them, and attempted to conduct relations with them peacefully.

10:13 Therefore the friends accused him before Eupator, and at every turn he was called a traitor because he had abandoned Cyprus, which Philometor had entrusted to him, and gone over to Antiochus Epiphanes. Having failed to make his office honourable, he poisoned himself and departed this life.

10:14 Gorgias, having become governor of the regions, maintained foreign troops and at every turn fostered war against the Jews.

10:15 Along with him, the Idumeans, who held strategic fortresses, harassed the Jews. Taking in those driven from Jerusalem, they attempted to maintain the war.

10:16 Maccabeus and his men offered an entreaty and asked God to become their ally; then they rushed against the Idumean fortresses.

10:17 Attacking them vigorously, they gained control of the places, drove off all who fought on the wall, and slaughtered those they encountered. They killed no fewer than twenty thousand.

10:18 No fewer than nine thousand fled together into two very strong towers, which had everything necessary to withstand a siege.

10:19 Maccabeus left Simon and Joseph, and also Zacchaeus with his men, a sufficient force to besiege them, and himself departed for places requiring urgent attention.

10:20 But Simon's men, in their love of money, were persuaded with silver by some of those in the towers. Receiving seventy thousand drachmas, they let some slip away.

10:21 When Maccabeus was informed of what had happened, he gathered the people's leaders and accused them of selling their brothers for money by releasing enemies against them.

10:22 He therefore put these men to death as traitors and immediately captured the two towers.

10:23 Succeeding in everything by the weapons in his hands, he destroyed more than twenty thousand in the two fortresses.

10:24 Timothy, who had previously been defeated by the Jews, gathered very numerous foreign forces and assembled not a few horses from Asia. He arrived intending to take Judea by force of arms.

10:25 As he approached, Maccabeus and his men sprinkled earth on their heads and girded their waists with sackcloth in supplication to God.

10:26 Falling down on the platform opposite the altar, they asked Him to become merciful to them, to be an enemy to their enemies and oppose their opponents, as the law declares.

10:27 Rising from their petition, they took up their weapons and advanced some distance from the city. When they had approached the enemy, they remained by themselves.

10:28 Just as the sunrise spread, the two sides attacked: the one had, together with courage, their refuge in the Lord as a guarantee of success and victory, while the other appointed anger as the leader of their battles.

10:29 As the battle became fierce, five splendid men appeared to the enemy from heaven on horses with golden bridles, leading the Jews.

10:30 They took Maccabeus into their midst and sheltered him with their own armour, keeping him unwounded. They hurled arrows and thunderbolts at the enemy, who, confused by blindness and filled with turmoil, were cut down.

10:31 Twenty thousand five hundred were slaughtered, and six hundred horsemen.

10:32 Timothy himself fled into a stronghold called Gazara, a very strong fortress, where Chaereas was commander.

10:33 Maccabeus and his men eagerly besieged the fortress for four days.

10:34 Those inside, trusting in the strength of the place, blasphemed excessively and uttered unlawful words.

10:35 As the fifth day dawned, twenty young men of Maccabeus's company, burning with anger because of the blasphemies, attacked the wall courageously and cut down whoever they met with a beast-like fury.

10:36 Others likewise climbed up while those inside were distracted, set the towers on fire, and kindled fires that burned the blasphemers alive. Others broke through the gates, admitted the rest of the division, and took possession of the city.

10:37 They slaughtered Timothy, who was hiding in a cistern, and his brother Chaereas and Apollophanes.

10:38 Having done these things, they blessed the Lord with hymns and thanksgiving, for He greatly benefited Israel and gave them victory.

2 Maccabees 11

11:1 After a very short interval, Lysias, the king's guardian, kinsman and chief minister, was deeply distressed at what had happened.

11:2 Gathering about eighty thousand men and all the cavalry, he came against the Jews, intending to make the city a dwelling for Greeks,

11:3 to make the temple subject to taxation like the other nations' sacred precincts, and to put the high priesthood up for sale each year.

11:4 He took no account at all of God's might, but was elated by his tens of thousands of infantry, his thousands of horsemen, and his eighty elephants.

11:5 Entering Judea, he approached Beth-zur, a fortified place about five stadia from Jerusalem, and pressed it hard.

11:6 When Maccabeus and his men learned that he was besieging the strongholds, they, together with the crowds, implored the Lord with lamentations and tears to send a good angel for Israel's deliverance.

11:7 Maccabeus himself was the first to take up his weapons. He urged the others to share the danger with him and help their brothers. Together and eagerly they set out.

11:8 While they were there near Jerusalem, a horseman in white clothing appeared leading them, brandishing golden armour.

11:9 Together they all blessed the merciful God and grew strong in spirit, ready to pierce not only human beings but the fiercest wild animals and iron walls.

11:10 They advanced in battle array with their Ally from heaven, the Lord having shown them mercy.

11:11 Rushing like lions upon the enemy, they struck down eleven thousand of them and sixteen hundred horsemen; they forced all the rest to flee.

11:12 Most of them escaped wounded and stripped; Lysias himself also escaped by fleeing disgracefully.

11:13 Being no fool, he considered the defeat that had befallen him and realized that the Hebrews were invincible while the mighty God was their ally.

11:14 He sent to persuade them to settle on every just condition, declaring that he would also persuade the king and compel him to become their friend.

11:15 Maccabeus consented to everything Lysias proposed, taking thought for what was beneficial. For the king granted all the requests concerning the Jews that Maccabeus submitted to Lysias in writing.

11:16 The letters written to the Jews contained these words. From Lysias: "Lysias to the multitude of the Jews, greetings.

11:17 John and Absalom, your envoys, presented the document appended below and requested the matters indicated in it.

11:18 Whatever also needed to be brought before the king, I explained; and he granted what was possible.

11:19 If, then, you maintain your goodwill toward the government, I will also attempt in future to help bring about good things for you.

11:20 Concerning these matters and their particulars, I have instructed both these men and my own representatives to speak with you.

11:21 Farewell. In the one hundred forty-eighth year, on the twenty-fourth of Dios Corinthios."

11:22 The king's letter contained these words: "King Antiochus to his brother Lysias, greetings.

11:23 Since our father has departed to the gods, we desire those in the kingdom to be free from disturbance and attend to their own affairs.

11:24 We have heard that the Jews do not consent to our father's change to Greek customs, but choose their own way of life and ask that their lawful practices be permitted.

11:25 Wishing therefore that this nation also be free from disturbance, we decide that their temple be restored to them and that they conduct their lives according to their ancestors' customs.

11:26 You will therefore do well to send to them and give pledges, so that, knowing our policy, they may be of good heart and happily devote themselves to the management of their own affairs."

11:27 The king's letter to the nation was as follows: "King Antiochus to the council of elders of the Jews and the other Jews, greetings.

11:28 If you are well, it is as we wish. We ourselves are also in good health.

11:29 Menelaus has informed us that you wish to return and attend to your own affairs.

11:30 Those who return by the thirtieth of Xanthicus will have a pledge of safe conduct,

11:31 permitting the Jews to use their own foods and laws as before. None of them shall be troubled in any way for offences committed in ignorance.

11:32 I have also sent Menelaus to encourage you.

11:33 Farewell. In the one hundred forty-eighth year, on the fifteenth of Xanthicus."

11:34 The Romans also sent them a letter with these words: "Quintus Memmius and Titus Manius, ambassadors of the Romans, to the people of the Jews, greetings.

11:35 Regarding what Lysias, the king's kinsman, has granted you, we also give our approval.

11:36 As for the matters he decided should be referred to the king, consider them and send someone immediately, so that we may set them forth as is appropriate for you, for we are proceeding to Antioch.

11:37 Therefore hurry and send some men, so that we too may know what your judgment is.

11:38 Be in good health. In the one hundred forty-eighth year, on the fifteenth of Xanthicus."

2 Maccabees 12

12:1 When these agreements had been made, Lysias went away to the king, and the Jews turned to farming.

12:2 But among the local governors, Timothy and Apollonius son of Gennaeus, as well as Hieronymus and Demophon, and besides them Nicanor, commander of Cyprus, would not allow them to remain settled and live quietly.

12:3 The people of Joppa committed this great impiety. They invited the Jews living among them to board boats that they had provided, with their wives and children, as though there were no hostility toward them,

12:4 in accordance with the city's common decree. The Jews accepted, wishing to live peaceably and suspecting nothing; but the people took them out to sea and drowned no fewer than two hundred.

12:5 When Judas learned of the cruelty committed against his fellow countrymen, he gave orders to the men with him.

12:6 Calling upon God, the righteous Judge, he came against his brothers' murderers. By night he burned the harbour and set the boats ablaze, and stabbed those who had fled there.

12:7 Since the town was shut, he withdrew, intending to return and uproot the whole community of Joppa.

12:8 Learning also that the people of Jamnia intended to act in the same way toward the Jews living among them,

12:9 he attacked the Jamnites by night and set fire to the harbour with its fleet. The radiance of the blaze was visible in Jerusalem, two hundred forty stadia away.

12:10 After they had withdrawn nine stadia from there, on their way toward Timothy, Arabs attacked him, no fewer than five thousand, with five hundred horsemen.

12:11 A fierce battle took place, and Judas's men succeeded through God's help. Defeated, the nomads asked Judas to give them pledges, promising to give livestock and assist them in other matters.

12:12 Judas, thinking that they could indeed be useful in many ways, agreed to make peace with them. They received pledges and departed to their tents.

12:13 He also attacked a city strong with earthworks and enclosed by walls, inhabited by a mixture of nations, and named Caspin.

12:14 Those inside trusted in the strength of the walls and the stock of provisions. They treated Judas's men rudely, insulting them, and moreover blaspheming and saying things that were unlawful.

12:15 Judas's men called upon the great Sovereign of the world, who in Joshua's time threw down Jericho without battering rams or mechanical engines, and rushed like wild animals against the wall.

12:16 Taking the city by God's will, they carried out indescribable slaughter, so that the adjacent lake, two stadia wide, appeared filled with flowing blood.

12:17 After withdrawing seven hundred fifty stadia from there, they reached Charax, among the Jews called Toubiani.

12:18 They did not find Timothy in those regions, for he had then left without accomplishing his purpose, but had left a very strong garrison in one place.

12:19 Dositheus and Sosipater, commanders under Maccabeus, marched out and destroyed those whom Timothy had left in the stronghold, more than ten thousand men.

12:20 Maccabeus arranged his army in companies, placed those men over the companies, and rushed against Timothy, who had with him one hundred twenty thousand infantry and twenty-five hundred horsemen.

12:21 When Timothy learned of Judas's advance, he sent the women, children and remaining baggage ahead to the place called Carnion, for the place was difficult to besiege and difficult to approach because of the narrowness of all the approaches.

12:22 When Judas's first company appeared, dread came upon the enemy. Fear fell upon them through the manifestation of the One who watches all things, and they rushed into flight, scattering in different directions, so that they were often injured by their own men and pierced by the points of their swords.

12:23 Judas pursued them with greater vigor, stabbing the accursed men and destroying about thirty thousand.

12:24 Timothy himself fell into the hands of Dositheus's and Sosipater's men. With much deceitful persuasion he begged them to release him unharmed, because he held the parents of many and the brothers of some, and these would come to be disregarded.

12:25 After he had guaranteed in many ways his undertaking to restore them unharmed, they released him for their brothers' deliverance.

12:26 Judas went out against Carnion and the sanctuary of Atargatis and slaughtered twenty-five thousand people.

12:27 After their defeat and destruction, he also marched against Ephron, a fortified city where Lysias and mixed multitudes lived. Strong young men stood before the walls and defended themselves vigorously; there were also large stores of engines and missiles there.

12:28 Calling upon the Sovereign who powerfully shatters the strength of enemies, they brought the city under their control and struck down about twenty-five thousand of those inside.

12:29 Departing from there, they rushed toward Scythopolis, six hundred stadia from Jerusalem.

12:30 The Jews living there testified to the goodwill the Scythopolitans had shown them and their humane treatment in times of misfortune.

12:31 They thanked them and further urged them to remain favourable to their people in future, then came to Jerusalem as the Festival of Weeks drew near.

12:32 After the festival called Pentecost, they rushed against Gorgias, governor of Idumea.

12:33 He came out with three thousand infantry and four hundred horsemen.

12:34 When they drew up for battle, a few of the Jews happened to fall.

12:35 A certain Dositheus, one of Bacenor’s men, a strong cavalryman, caught hold of Gorgias. Grasping his cloak, he dragged him forcefully, wishing to capture the accursed man alive. But one of the Thracian horsemen rushed upon him and struck away his shoulder, and Gorgias escaped to Marisa.

12:36 When Esdris’s men had been fighting for a long time and were exhausted, Judas called upon the Lord to appear as their ally and leader of the war.

12:37 Beginning the cry with hymns in their ancestral language, he rushed unexpectedly upon Gorgias’s forces and put them to flight.

12:38 Judas took his army and came to the city of Adullam. As the seventh day was approaching, they purified themselves according to custom and observed the Sabbath there.

12:39 On the following day, when it had become necessary, Judas’s men came to recover the bodies of the fallen and place them with their kinsmen in the ancestral tombs.

12:40 Under the tunics of each of the dead they found sacred objects of the idols from Jamnia, things from which the law excludes the Jews. It became clear to everyone that these men had fallen for this reason.

12:41 They all therefore blessed the deeds of the Lord, the righteous Judge who makes hidden things manifest,

12:42 and turned to supplication, asking that the sin committed might be completely blotted out. The noble Judas urged the multitude to keep themselves free from sin, having seen with their own eyes what had happened because of the sin of those who had fallen.

12:43 He took up a collection from each man, amounting to two thousand drachmas of silver, and sent it to Jerusalem to offer a sacrifice for sin. He acted very well and nobly, considering the resurrection.

12:44 For if he did not expect those who had fallen to rise again, it would have been superfluous and foolish to pray for the dead.

12:45 But if he was looking to the finest reward laid up for those who fall asleep in piety, the thought was holy and devout. Therefore he made atonement for the dead, so that they might be released from their sin.

2 Maccabees 13

13:1 In the one hundred forty-ninth year, word reached Judas and his men that Antiochus Eupator had come against Judea with multitudes,

13:2 and with him Lysias, his guardian and chief minister, each having a Greek force of one hundred ten thousand infantry, fifty-three hundred horsemen, twenty-two elephants, and three hundred scythe-bearing chariots.

13:3 Menelaus also joined them and urged Antiochus on with much deceit, not for his homeland’s deliverance, but thinking that he would be restored to office.

13:4 But the King of kings stirred Antiochus’s anger against the accursed man. When Lysias pointed out that he was the cause of all the evils, Antiochus ordered that he be taken to Beroea and destroyed according to the custom of that place.

13:5 In that place there is a tower fifty cubits high, full of ashes. It had a revolving device with a sheer drop on every side into the ashes.

13:6 There they all push to destruction anyone guilty of temple robbery or notorious for certain other evils.

13:7 By such a fate the lawless Menelaus happened to die, receiving not even a place in the earth.

13:8 And most justly: since he had committed many sins against the altar, whose fire and ashes were pure, he received his death in ashes.

13:9 The king, made barbarous in his intentions, was coming to show the Jews evils worse than those that had occurred in his father’s time.

13:10 When Judas learned these things, he ordered the multitude to call upon the Lord day and night, that if ever He had helped them before, He would help them now as they were about to be deprived of the law, homeland and holy temple,

13:11 and would not permit the people, who had only just gained a little respite, to fall under the power of blasphemous nations.

13:12 All did the same together and entreated the merciful Lord with weeping, fasts and prostration for three days without ceasing. Judas encouraged them and ordered them to assemble.

13:13 Meeting privately with the elders, he resolved that before the king's army entered Judea and gained control of the city, they should go out and decide matters with God's help.

13:14 Entrusting the outcome to the Creator of the world, he urged those with him to fight nobly to the death for laws, temple, city, homeland and civic life. He made his encampment near Modein.

13:15 Giving his men "God's victory" as the watchword, he attacked the royal quarters in the camp by night with selected young men of the finest quality. He killed about two thousand men and stabbed the leading elephant together with the man in its tower.

13:16 Finally they filled the camp with dread and confusion and departed successfully.

13:17 This had taken place just as day was dawning, because of the Lord's protection that helped him.

13:18 The king, having tasted the Jews' boldness, tried to take the places by stratagem.

13:19 He advanced against Beth-zur, a strong fortress of the Jews; he was routed, repulsed and defeated.

13:20 Judas sent necessary supplies to those inside.

13:21 Rhodocus, one of the Jewish ranks, disclosed the secrets to the enemy. He was sought out, caught and imprisoned.

13:22 The king negotiated a second time with those in Beth-zur, gave a pledge, received one, and went away. He attacked Judas's men and was defeated.

13:23 He learned that Philip, whom he had left in charge of affairs in Antioch, had lost his senses. Disturbed, he appealed to the Jews, submitted and swore to all just conditions. He made a settlement, offered sacrifice, honoured the temple, and treated the place kindly.

13:24 He warmly received Maccabeus and left Hegemonides as governor from Ptolemais to the territory of the Gerrhenes.

13:25 He came to Ptolemais. The people of Ptolemais were distressed about the agreements, for they were so indignant that they wished to annul the provisions.

13:26 Lysias went up to the platform, offered such a defence as was possible, persuaded them, calmed them, won their goodwill, and departed for Antioch. Thus unfolded the events of the king's expedition and withdrawal.

2 Maccabees 14

14:1 After a period of three years, word reached Judas and his men that Demetrius son of Seleucus had sailed into the harbour at Tripolis with a strong force and a fleet,

14:2 had gained control of the country, and had done away with Antiochus and his guardian Lysias.

14:3 A certain Alcimus, who had formerly been high priest but had willingly defiled himself during the times of separation, realized that there was no way for him to obtain deliverance or regain access to the holy altar.

14:4 About the one hundred fifty-first year he came to King Demetrius, bringing him a golden crown and a palm, and also some of the customary temple branches. That day he remained quiet.

14:5 He found an opportunity to assist his own folly when Demetrius summoned him to a council and asked what disposition and policy the Jews had adopted. He answered,

14:6 "Those Jews called Hasideans, whose leader is Judas Maccabeus, foster war and rebellion, preventing the kingdom from obtaining stability.

14:7 Therefore, having been deprived of my ancestral honour—I mean the high priesthood—I have now come here,

14:8 first because I am sincerely concerned for the king's interests, and second because I seek the good of my own fellow citizens. For through the thoughtlessness of those men, our whole people suffer no small misfortune.

14:9 Now that you know each of these things, O king, take thought for the country and our distressed people, in accordance with your readily bestowed humanity toward everyone.

14:10 For as long as Judas survives, public affairs cannot find peace."

14:11 When he had said such things, the other friends who were hostile to Judas quickly inflamed Demetrius further.

14:12 He immediately selected Nicanor, the former commander of the elephants, appointed him governor of Judea, and sent him out,

14:13 with orders to kill Judas himself, scatter those with him, and appoint Alcimus high priest of the greatest temple.

14:14 The nations in Judea who had driven Judas into exile joined Nicanor in crowds, thinking the Jews' misfortunes and disasters would become their own successes.

14:15 When Judas's men heard of Nicanor's advance and the attack of the nations, they sprinkled earth on themselves and entreated the One who established His own people for ever and always assists His own portion by a manifestation.

14:16 When their leader gave the command, he immediately set out from there and met them at a village called Dessau.

14:17 Simon, Judas's brother, had engaged Nicanor, but had faltered for a time because of the opponents' sudden silence.

14:18 Nevertheless, Nicanor heard of the courage of Judas's men and their spirit in struggles for their homeland, and was wary of deciding the matter through bloodshed.

14:19 Therefore he sent Posidonius, Theodotus and Mattathias to give and receive pledges.

14:20 After prolonged consideration of these matters, the leader consulted the multitudes. A unanimous opinion emerged, and they consented to the agreements.

14:21 They appointed a day on which they would meet privately in the same place. A chariot came forward from each side, and they set out seats.

14:22 Judas stationed armed men ready at strategic places, lest the enemy suddenly attempt some treachery. They held an appropriate conference.

14:23 Nicanor remained in Jerusalem and did nothing out of place; he dismissed the crowds that had assembled in throngs.

14:24 He kept Judas continually in his presence, having become deeply attached to the man.

14:25 He urged him to marry and have children. Judas married, settled down and shared in ordinary life.

14:26 Alcimus saw their goodwill toward one another and obtained the agreements they had made. He went to Demetrius and said that Nicanor's intentions were disloyal to the government, for he had appointed Judas, the kingdom's conspirator, as his successor.

14:27 The king became furious and, provoked by the thoroughly wicked man's slanders, wrote to Nicanor, declaring his distress over the agreements and ordering him to send Maccabeus in chains to Antioch immediately.

14:28 When these instructions reached Nicanor, he was dismayed and distressed at the prospect of annulling the settlement when the man had done no wrong.

14:29 But since he could not oppose the king, he watched for a suitable moment to accomplish this by stratagem.

14:30 Maccabeus saw that Nicanor was dealing more harshly with him and that their customary meeting had become less courteous. Recognizing that the harshness had no good cause, he gathered not a few of his men and concealed himself from Nicanor.

14:31 The other man realized that Judas had skillfully outmaneuvered him. He went to the greatest and holy temple while the priests were offering the required sacrifices and ordered them to hand over the man.

14:32 When they declared with oaths that they did not know where the man being sought was,

14:33 he stretched his right hand toward the temple and swore, "Unless you hand Judas over to me in chains, I will make this enclosure of God a level plain, tear down the altar, and erect here a splendid temple for Dionysus."

14:34 Having said this, he departed. The priests stretched their hands toward heaven and called upon the One who continually defends our nation, saying,

14:35 "Thou, Lord of all, hast need of nothing, yet Thou wast pleased that a temple for Thy dwelling should come into being among us.

14:36 And now, holy Lord of all sanctification, preserve this recently purified house undefiled for ever."

14:37 A certain Razis, one of Jerusalem's elders, was reported to Nicanor: a man who loved his fellow citizens, was very well spoken of, and because of his goodwill was called a father of the Jews.

14:38 For in the earlier times of separation he had incurred a judgment for Judaism, risking both body and soul for Judaism with complete earnestness.

14:39 Nicanor, wishing to make his hostility toward the Jews evident, sent more than five hundred soldiers to arrest him,

14:40 for he thought that by arresting him he would inflict a disaster upon them.

14:41 As the multitudes were about to take the tower, forcing the courtyard door and ordering fire to be brought to set the doors alight, Razis, surrounded, thrust his sword into himself,

14:42 wishing to die nobly rather than fall under the power of the accursed men and be outraged in a manner unworthy of his own nobility.

14:43 But because of the haste of the struggle he did not strike accurately. As the crowds rushed inside the doorways, he ran bravely up onto the wall and hurled himself courageously down into the crowds.

14:44 They quickly drew back, leaving a space, and he fell into the middle of the empty area.

14:45 Still breathing and burning with anger, he rose. Although his blood streamed out and his wounds were grievous, he ran through the crowds and stood on a projecting rock.

14:46 By now entirely drained of blood, he pulled out his entrails, took them in both hands and hurled them at the crowds. Calling upon the Master of life and spirit to give these back to him again, he departed in this manner.

2 Maccabees 15

15:1 Nicanor learned that Judas and his men were in the regions of Samaria and planned to attack them in complete security on the day of rest.

15:2 The Jews who were compelled to accompany him said, “Do not destroy so savagely and barbarously, but assign honour to the day that the One who watches all things has especially honoured with holiness.”

15:3 The thrice-accursed man asked whether there was a Sovereign in heaven who had commanded the observance of the Sabbath day.

15:4 They declared, “The living Lord Himself is the Sovereign in heaven, who commanded that the seventh day be observed.”

15:5 But he said, “And I am a sovereign on earth, who commands that weapons be taken up and the king’s business carried out.” Nevertheless he did not succeed in accomplishing his cruel intention.

15:6 Nicanor, holding his neck high in all arrogance, had determined to erect a common trophy over Judas and his men.

15:7 But Maccabeus remained continually confident, with every hope of receiving help from the Lord.

15:8 He urged those with him not to fear the nations’ advance, but to remember the help they had previously received from heaven and now expect the victory that would come to them from the Almighty.

15:9 Encouraging them from the law and the prophets, and reminding them also of the struggles they had completed, he made them more eager.

15:10 Arousing their spirits, he gave orders while also pointing out the nations’ faithlessness and violation of their oaths.

15:11 Arming each of them with the encouragement of good words more than with the security of shields and lances, he also related a trustworthy dream, a kind of waking vision, and gladdened them all.

15:12 Its vision was as follows: Onias, the former high priest, a noble and good man, modest in his encounters, gentle in character, speaking fittingly, and practiced from childhood in everything belonging to virtue, stretched out his hands and prayed for the whole community of the Jews.

15:13 Then another man appeared, distinguished by gray hair and glory, surrounded by a wondrous and most magnificent majesty.

15:14 Onias spoke and said, “This is the lover of the brothers, who prays much for the people and the holy city: Jeremiah, God’s prophet.”

15:15 Jeremiah stretched out his right hand and handed Judas a golden sword. As he gave it, he addressed him in these words:

15:16 “Take this holy sword, a gift from God, with which you will shatter the adversaries.”

15:17 Encouraged by Judas’s very fine words, which could incite them to virtue and strengthen the young men’s souls, they decided not to campaign, but to charge nobly and, engaging with all courage, decide the matter, because the city, the holy things and the temple were in danger.

15:18 For concern for wives and children, and also brothers and kinsmen, occupied a lesser place with them; greatest and foremost was their fear for the consecrated temple.

15:19 Those confined within the city also had no minor anguish, troubled about the attack in the open country.

15:20 Everyone was now awaiting the coming decision. The enemy had already approached, the army had been drawn up, the beasts positioned at a suitable point, and the cavalry stationed on the wing.

15:21 Maccabeus saw the arrival of the multitudes, their varied equipment of weapons, and the beasts’ savagery. Stretching his hands toward heaven, he called upon the wonder-working Lord, knowing that victory does not come through weapons, but that He obtains it for the worthy as He judges.

15:22 He called upon Him in this way: “Thou, Master, didst send Thine angel in the time of Hezekiah, king of Judea, and he killed about one hundred eighty-five thousand in Sennacherib’s camp.

15:23 Now also, Sovereign of the heavens, send a good angel before us to bring dread and trembling.

15:24 By the greatness of Thine arm, may those who come with blasphemy against Thy holy people be struck with terror.” With these words he ended.

15:25 Nicanor’s men advanced with trumpets and battle hymns.

15:26 But Judas’s men met the enemy with invocation and prayers.

15:27 Fighting with their hands and praying to God with their hearts, they struck down no fewer than thirty-five thousand, greatly gladdened by God’s manifestation.

15:28 When they had finished the engagement and were returning with joy, they recognized that Nicanor had fallen in his full armour.

15:29 Amid shouting and commotion, they blessed the Sovereign in their ancestral language.

15:30 The man who had fought foremost for his fellow citizens with his whole body and soul, preserving the goodwill of his youth toward his countrymen, ordered Nicanor’s head and his hand with the shoulder to be cut off and carried to Jerusalem.

15:31 When he arrived there, he called his fellow countrymen together, stationed the priests before the altar, and sent for those in the citadel.

15:32 He displayed the defiled Nicanor’s head and the blasphemer’s hand, which he had stretched out against the holy house of the Almighty while boasting.

15:33 He cut out the impious Nicanor’s tongue and said that it should be given piece by piece to the birds, and that the rewards of his folly should be hung opposite the temple.

15:34 They all blessed the manifested Lord toward heaven, saying, “Blessed is He who has preserved His own place undefiled.”

15:35 He hung Nicanor’s head from the citadel as an evident and visible sign to everyone of the Lord’s help.

15:36 By a common vote they all decreed that this day must never be left unmarked, but that they should specially observe the thirteenth day of the twelfth month, called Adar in the Syrian language, one day before Mordecai’s day.

15:37 Since the matters concerning Nicanor unfolded in this way, and from that time the city was held by the Hebrews, I too will end my account here.

15:38 If it is well composed and to the point, that is what I myself desired; if it is slight and mediocre, that is what I could achieve.

15:39 For drinking wine by itself, and likewise water by itself, is harmful; but just as wine mixed with water is sweet and produces a delightful pleasure, so the arrangement of the account delights the ears of those who encounter the composition. Here shall be the end.

Ezra

Ezra 1

1:1 In the first year of Cyrus king of the Persians, so that the Lord’s word through Jeremiah’s mouth might be fulfilled, the Lord stirred the spirit of Cyrus king of the Persians. He ordered a proclamation throughout his kingdom, also in writing, saying:

1:2 “Thus says Cyrus king of the Persians: The Lord, God of heaven, has given me all the kingdoms of the earth, and He has charged me to build Him a house in Jerusalem in Judea.

1:3 Who among you belongs to any of His people? His God will be with him, and he will go up to Jerusalem in Judea. Let him build the house of the God of Israel—He is the God in Jerusalem.

1:4 As for everyone left behind, from whatever place he resides in, the men of his place will take him up with silver, gold, belongings and livestock, together with the freewill offering for the house of God in Jerusalem.”

1:5 The leaders of the families of Judah and Benjamin, the priests and the Levites arose, of all those whose spirit God had stirred to go up and build the Lord’s house in Jerusalem.

1:6 All those around them strengthened their hands with silver vessels, gold, belongings, livestock and gifts of hospitality, apart from the freewill offerings.

1:7 King Cyrus brought out the vessels of the Lord’s house that Nebuchadnezzar had taken from Jerusalem and placed in the house of his god.

1:8 Cyrus king of the Persians brought them out through Mithradates the gasbaren, who counted them out to Sasabasar, the ruler of Judah.

1:9 This was their number: thirty gold cooling vessels, a thousand silver cooling vessels, twenty-nine miscellaneous items;

1:10 thirty gold kephphoure, two hundred silver ones, and a thousand other vessels.

1:11 All the gold and silver vessels numbered five thousand four hundred; all went up with Sasabasar from the deportation, out of Babylon to Jerusalem.

Ezra 2

2:1 These are the sons of the land who came up from the captivity of the deportation, whom Nabouchodonosor king of Babylon had deported to Babylon. They returned to Jerusalem and Judah, each man to his own city,

2:2 who came with Zorobabel: Iesous, Neemias, Saraias, Reelias, Mardochaios, Balasan, Masphar, Bagoui, Reoum and Baana. The number of the men of the people of Israel:

2:3 The sons of Phoros: two thousand one hundred and seventy-two.

2:4 The sons of Saphatia: three hundred and seventy-two.

2:5 The sons of Era: seven hundred and seventy-five.

2:6 The sons of Phaathmoab, belonging to the sons of Iesoue and Ioab: two thousand eight hundred and twelve.

2:7 The sons of Ailam: one thousand two hundred and fifty-four.

2:8 The sons of Zathoua: nine hundred and forty-five.

2:9 The sons of Zakchou: seven hundred and sixty.

2:10 The sons of Banoui: six hundred and forty-two.

2:11 The sons of Babi: six hundred and twenty-three.

2:12 The sons of Asgad: three thousand two hundred and twenty-two.

2:13 The sons of Adonikam: six hundred and sixty-six.

2:14 The sons of Bagoi: two thousand and fifty-six.

2:15 The sons of Adin: four hundred and fifty-four.

2:16 The sons of Ater, belonging to Ezekia: ninety-eight.

2:17 The sons of Basou: three hundred and twenty-three.

2:18 The sons of Iora: one hundred and twelve.

2:19 The sons of Asem: two hundred and twenty-three.

2:20 The sons of Gaber: ninety-five.

2:21 The sons of Bethlehem: one hundred and twenty-three.

2:22 The sons of Netopha: fifty-six.

2:23 The sons of Anathoth: one hundred and twenty-eight.

2:24 The sons of Asmoth: forty-two.

2:25 The sons of Kariathiarim, Kaphira and Beroth: seven hundred and forty-three.

2:26 The sons of Arama and Gabaa: six hundred and twenty-one.

2:27 The men of Machmas: one hundred and twenty-two.

2:28 The men of Bethel and Aia: four hundred and twenty-three.

2:29 The sons of Nabou: fifty-two.

2:30 The sons of Magebos: one hundred and fifty-six.

2:31 The sons of Elam-ar: one thousand two hundred and fifty-four.

2:32 The sons of Eram: three hundred and twenty.

2:33 The sons of Lod, Aroth and Ono: seven hundred and twenty-five.

2:34 The sons of Jericho: three hundred and forty-five.

2:35 The sons of Sanaa: three thousand six hundred and thirty.

2:36 The priests: the sons of Iedoua, belonging to the house of Iesous: nine hundred and seventy-three.

2:37 The sons of Emmer: one thousand and fifty-two.

2:38 The sons of Phassour: one thousand two hundred and forty-seven.

2:39 The sons of Erem: one thousand and seven.

2:40 The Levites: the sons of Iesous and Kadmiel, belonging to the sons of Odouia: seventy-four.

2:41 The singers: the sons of Asaph: one hundred and twenty-eight.

2:42 The sons of the gatekeepers: the sons of Saloum, the sons of Ater, the sons of Telmon, the sons of Akoub, the sons of Atita and the sons of Sabaou: all together, one hundred and thirty-nine.

2:43 The Nathinaians: the sons of Souia, the sons of Asouphe, the sons of Tabaoth;

2:44 the sons of Keraos, the sons of Soea, the sons of Phadon;

2:45 the sons of Labano, the sons of Agaba, the sons of Akaboth;

2:46 the sons of Agab, the sons of Samalai, the sons of Anan;

2:47 the sons of Kedel, the sons of Gaer, the sons of Reea;

2:48 the sons of Rason, the sons of Nekoda, the sons of Gazem;

2:49 the sons of Ousa, the sons of Phase, the sons of Basi;

2:50 the sons of Asena, the sons of Maonim, the sons of Naphison;

2:51 the sons of Bakbouk, the sons of Akipha, the sons of Arour;

2:52 the sons of Basaloth, the sons of Maouda, the sons of Aresa;

2:53 the sons of Barkous, the sons of Sisara, the sons of Thema;

2:54 The sons of Nasoue, the sons of Atoupha.

2:55 The sons of Abdeselma: the sons of Sati, the sons of Asepherath, the sons of Phadoura;

2:56 the sons of Ieela, the sons of Darkon, the sons of Gedel;

2:57 The sons of Saphatia, the sons of Atil, the sons of Phacherath-aseboin, the sons of Emi.

2:58 All the Nathinin and the sons of Abdeselma: three hundred and ninety-two.

2:59 These came up from Thelmeleth, Thelaresha, Charoub, Edan and Emmer, but they were unable to declare their family house and their descent, whether they were from Israel:

2:60 the sons of Dalaia, the sons of Boua, the sons of Tobia and the sons of Nekoda: six hundred and fifty-two.

2:61 And from the sons of the priests: the sons of Chabia, the sons of Akous and the sons of Berzellai, who had taken a wife from the daughters of Berzellai the Galaadite and was called by their name.

2:62 These—the methoesim—sought their record, but they were not found, and they were excluded from the priesthood on grounds of descent.

2:63 Athersatha told them not to eat of the most holy things until a priest arose with the illuminating things and the perfect things.

2:64 The whole assembly, as one, was forty-two thousand three hundred and sixty,

2:65 apart from their male slaves and female slaves, these being seven thousand three hundred and thirty-seven; and these male and female singers were two hundred.

2:66 Their horses were seven hundred and thirty-six; their mules, two hundred and forty-five;

2:67 their camels, four hundred and thirty-five; their donkeys, six thousand seven hundred and twenty.

2:68 Some of the family leaders, when they came to the Lord’s house in Jerusalem, made freewill offerings for the house of God, to establish it on its prepared place.

2:69 According to their ability, they gave to the treasury for the work: pure gold, sixty-one thousand minas; silver, five thousand minas; and one hundred priests’ kothonoi.

2:70 The priests, the Levites, those from the people, the singers, the gatekeepers and the Nathinim settled in their cities, and all Israel in their cities.

Ezra 3

3:1 The seventh month arrived—the sons of Israel being in their cities—and the people gathered as one man in Jerusalem.

3:2 Iesous son of Iosedek and his brothers the priests, and Zorobabel son of Salathiel and his brothers, arose and built the altar of the God of Israel, to offer whole burnt offerings upon it according to what is written in the law of Moses, the man of God.

3:3 They prepared the altar on its prepared place, for terror from the peoples of the lands was upon them. A whole burnt offering went up upon it to the Lord, in the morning and toward evening.

3:4 They kept the Festival of Booths according to what was written, with whole burnt offerings day by day in the number required by the ordinance, each day's due on its own day,

3:5 and afterward continual whole burnt offerings, those for the new moons and all the consecrated festivals, and for everyone freely presenting a freewill offering to the Lord.

3:6 On day one of the seventh month they began offering whole burnt offerings to the Lord, though the Lord's house had not been founded.

3:7 They gave silver to the stonecutters and craftsmen, and food, drink and oil to the Sedanin and Sorin, to bring cedar timber from Lebanon to the sea at Joppa, according to the concession of Cyrus king of the Persians to them.

3:8 In the second year after their arrival at the house of God in Jerusalem, in the second month, Zorobabel son of Salathiel, Iesous son of Iosedek, the rest of their brothers the priests and Levites, and all who had come from captivity to Jerusalem began. They set the Levites from twenty years old and upward over those doing the work in the Lord's house.

3:9 Iesous and his sons and his brothers, Kadmiel and his sons, sons of Judah, stood over those doing the work in the house of God; also the sons of Enadad, their sons and their brothers the Levites.

3:10 They laid the foundation for building the Lord's house, and the priests stood in their vestments with trumpets, and the Levites, sons of Asaph, with cymbals, to praise the Lord according to the directions of David king of Israel.

3:11 They answered in praise and thanksgiving to the Lord: "For it is good, for His mercy toward Israel endures for ever." All the people sounded a great cry of praise to the Lord at the founding of the Lord's house.

3:12 Many of the priests and Levites and leaders of the families—the elders who had seen the first house at its founding, and who saw this house before their eyes—wept with a loud voice; and the multitude cried aloud with joy to raise a song.

3:13 The people could not distinguish the sound of the joyful signal from the sound of the people's weeping, for the people cried out with a loud voice, and the sound was heard far away.

Ezra 4

4:1 Those who oppressed Judah and Benjamin heard that the sons of the deportation were building a house for the Lord, God of Israel.

4:2 They approached Zorobabel and the family leaders and said to them, "We will build with you, for like you we seek your God, and to Him we have been sacrificing since the days of Asaraddon king of Assour, who brought us here."

4:3 Zorobabel, Iesous and the remaining leaders of Israel's families said to them, "It is not for us and you to build a house for our God. We ourselves together will build for the Lord our God, as Cyrus king of the Persians commanded us."

4:4 The people of the land weakened the hands of the people of Judah and hindered them from building,

4:5 hiring against them those who took counsel to scatter their plan, all the days of Cyrus king of the Persians and until the reign of Darius king of the Persians.

4:6 In the reign of Asoueros, at the beginning of his reign, they wrote a letter against the inhabitants of Judah and Jerusalem.

4:7 In the days of Arthasastha, Tabeel, together with the rest of his fellow slaves, wrote in peace for Mithradates to Arthasastha king of the Persians. The tax collector wrote a document in Syrian, and it was interpreted.

4:8 Raoum the baaltam and Samsai the scribe wrote one letter against Jerusalem to Arthasastha the king.

4:9 These things were decided by Raoum the baaltam, Samsai the scribe and the rest of our fellow slaves—the Dinaians, Apharsathachaians, Tarphallaians, Apharsaians, Archyaians, Babylonians and Sousanachaians, who are Elamites,

4:10 and the remaining nations whom the great and honored Asennaphar had deported and settled in the cities of Somoron, and the remainder beyond the river.

4:11 This is the wording of the letter they sent him: "To Arthasastha the king: your servants, men beyond the river.

4:12 Let it be known to the king that the Jews who came up from you to us have arrived in Jerusalem. They are building the rebellious and wicked city; they have put its walls in order and raised its foundations.

4:13 Now therefore let it be known to the king that if that city is rebuilt and its walls put in order, there will be no taxes for you, nor will they pay them; this harms kings.

4:14 It is not permitted for us to look upon the king's disgrace. Therefore we have sent and informed the king,

4:15 so that a search may be made in the record book of your fathers. You will find and know that this city is rebellious and harms kings and countries, and that there have been flights of slaves within it from ages past. For these reasons this city was laid waste.

4:16 We therefore inform the king that if that city is built and its walls put in order, you will have no peace."

4:17 The king sent peace to Raoum the baaltam, Samsai the scribe, their remaining fellow slaves living in Samaria and the others beyond the river, and he says:

4:18 "The tax collector whom you sent to us was called before me.

4:19 I issued a decision, and we searched and found that this city has risen against kings from ancient days, and rebellions and flights occur within it,

4:20 and mighty kings arise over Jerusalem and hold power over the whole region west of the river, and full taxes and a share are given to them.

4:21 Now issue a decision to stop those men, and that city shall no longer be built, so that, in accordance with the decision,

4:22 you are on your guard against allowing slackness in this matter, lest destruction increase to the harm of kings."

4:23 Then King Arthasastha's tax collector read before Raoum, Samsai the scribe and their fellow slaves. They hurried to Jerusalem and into Judah and stopped them with horses and force.

4:24 Then the work of the house of God in Jerusalem ceased, and it remained idle until the second year of the reign of Darius king of the Persians.

Ezra 5

5:1 Haggai the prophet and Zacharias son of Addo prophesied a prophecy over the Jews in Judah and Jerusalem in the name of the God of Israel, over them.

5:2 Then Zorobabel son of Salathiel and Iesous son of Iosedek arose and began building the house of God in Jerusalem. God's prophets were with them, helping them.

5:3 At that very time Thanthanai, governor beyond the river, Satharbouzana and their fellow slaves came against them and said, "Who issued you a decision to build this house and put this provision in order?"

5:4 Then they said these things to them: "What are the names of the men building this city?"

5:5 But God's eyes were upon the captivity of Judah, and they did not stop them until a report had been carried to Darius; then word was sent to the tax collector about this.

5:6 An account of the letter that Thanthanai, governor beyond the river, Satharbouzana and their fellow slaves the Apharsachaians beyond the river sent to Darius the king:

5:7 They sent him a statement, and this is written in it: "To Darius the king: all peace.

5:8 Let it be known to the king that we went to the country of Judea, to the house of the great God. It is being built with selected stones, and timber is being placed in the walls. That work is being done skillfully and is advancing well in their hands.

5:9 Then we questioned those elders and said to them, 'Who issued you a decision to build this house and put this provision in order?'

5:10 We also asked them their names to make them known to you, so that we could write to you the names of the men who lead them.

5:11 They answered us with this statement: 'We are slaves of the God of heaven and earth, and we are building the house that was built many years before this. A great king of Israel built it and put it in order

5:12 for them. But from the time our fathers provoked the God of heaven, He gave them into the hands of Nabouchodonosor king of Babylon, the Chaldean. He dismantled this house and deported the people to Babylon.

5:13 But in the first year of Cyrus the king, King Cyrus issued a decision for this house of God to be built.

5:14 And the gold and silver vessels of God's house that Nabouchodonosor took from the house in Jerusalem and carried to the king's sanctuary—King Cyrus took them from the king's sanctuary and gave them to Sasabasar, the treasury keeper in charge of the treasury,

5:15 and said to him, 'Take all the vessels, go and place them in the house in Jerusalem, in their own place.'

5:16 Then that Sasabasar came and laid the foundations of the house of God in Jerusalem. From that time until now it has been built, but it has not been completed.'

5:17 Now, if it pleases the king, let a search be made in the treasury house of the king of Babylon, so that you may know that King Cyrus issued a decision to build that house of God in Jerusalem. When the king has learned about this, let him send word to us."

Ezra 6

6:1 Then Darius the king issued a decision and made a search in the libraries where the treasury is kept in Babylon.

6:2 A scroll was found in a city, in the citadel of the city of the Medes, and this was written in it: "Memorandum:

6:3 In the first year of Cyrus the king, King Cyrus issued a decision concerning the house of God in Jerusalem: Let the house be built, and the place where they sacrifice the sacrifices. He set an elevation: sixty cubits high and sixty cubits wide,

6:4 with three courses of strong stone and one wooden course. The expense will be paid from the king's house.

6:5 And let the silver and gold vessels of God's house, which Nabouchodonosor took from the house in Jerusalem and carried to Babylon, be given back and go to the sanctuary in Jerusalem, to the place where they were set in God's house."

6:6 "Now you shall give, governors beyond the river, Satharbouzana and their fellow slaves the Apharsachaians beyond the river; keeping far away from there,

6:7 leave the work on God's house alone. Let the leaders of the Jews and the elders of the Jews build that house of God on its site.

6:8 I have issued a decision that you must not do anything with the elders of the Jews concerning the building of that house of God. From the king's resources, from the taxes beyond the river, let the expense be diligently supplied to those men, so that it is not stopped.

6:9 Whatever may be lacking—offspring of cattle and of rams, and lambs for whole burnt offerings to the God of heaven, wheat, salt, wine and oil—let it be given to them day by day according to the word of the priests in Jerusalem, whatever they ask,

6:10 so that they may offer sweet fragrances to the God of heaven and pray for the life of the king and his sons.

6:11 I have also issued a decision: for anyone who changes this word, a timber will be taken down from his house, and he will be raised upright and fastened upon it. His house will be dealt with according to me.

6:12 The God whose name dwells there will overthrow every king and people who stretches out a hand to alter or destroy that house of God in Jerusalem. I, Darius, have issued the decision; it shall be carried out diligently."

6:13 Then Thanthanai, governor beyond the river, Satharbouzana and his fellow slaves acted diligently according to what Darius the king had sent.

6:14 The elders of the Jews and the Levites were building through the prophecy of Haggai the prophet and Zacharias son of Addo. They rebuilt and put it in order by the decree of the God of Israel and by the decree of Cyrus, Darius and Arthasastha, kings of the Persians.

6:15 They completed this house by the third day of the month of Adar, in the sixth year of the reign of Darius the king.

6:16 The sons of Israel—the priests, the Levites and the remaining sons of the deportation—celebrated the dedication of God's house with joy.

6:17 For the dedication of God's house they offered one hundred young bulls, two hundred rams, four hundred lambs, and twelve male goats for sin on behalf of all Israel, according to the number of Israel's tribes.

6:18 They stationed the priests in their divisions and the Levites in their allotted groups over the service of God in Jerusalem, according to the writing of the book of Moses.

6:19 The sons of the deportation kept the Passover on the fourteenth day of the first month.

6:20 For the priests and Levites had been purified, all clean to the last one. They slaughtered the Passover for all the sons of the deportation, for their brothers the priests and for themselves.

6:21 The sons of Israel ate the Passover, those from the deportation and everyone separating himself from the uncleanness of the nations of the land to join them, to seek the Lord, God of Israel.

6:22 They kept the Festival of Unleavened Bread for seven days with joy, for the Lord had made them joyful and turned the heart of the king of Assour toward them, to strengthen their hands in the works of the house of the God of Israel.

Ezra 7

7:1 After these events, in the reign of Arthasastha king of the Persians, Esdras went up, son of Saraias, son of Azarias, son of Elkia,

7:2 son of Saloum, son of Saddouk, son of Achitob,

7:3 son of Samaria, son of Esria, son of Mareroth,

7:4 son of Zaraia, son of Saouia, son of Bokki,

7:5 son of Abisoue, son of Phinees, son of Eleazar, son of Aaron the first priest—

7:6 this Esdras came up from Babylon. He was a ready scribe in the law of Moses, which the Lord, God of Israel, had given. The king granted him his requests, because the hand of the Lord his God was upon him in everything he sought.

7:7 Some of the sons of Israel, the priests and the Levites, together with the singers, gatekeepers and Nathinim, went up to Jerusalem in the seventh year of Arthasastha the king.

7:8 They came to Jerusalem in the fifth month, in the seventh year of the king.

7:9 On day one of the first month he laid the foundation for the ascent from Babylon; on the first day of the fifth month they came to Jerusalem, because the hand of his God was good upon him.

7:10 For Esdras had set it in his heart to seek the law, to do it, and to teach ordinances and judgments in Israel.

7:11 This is the account of the decree that Arthasastha gave Esdras the priest, the scribe of the book of the words of the Lord’s commandments and His ordinances for Israel:

7:12 “Arthasastha, king of kings, to Esdras, scribe of the law of the God of heaven: The word and the answer are completed.

7:13 I have issued a decision that anyone in my kingdom from the people of Israel, the priests and the Levites who freely wishes to go to Jerusalem is to go with you.

7:14 He has been sent from the king and the seven advisers to inspect Judea and Jerusalem by the law of their God that is in your hand,

7:15 and, for the Lord’s house, silver and gold that the king and the advisers have freely offered to the God of Israel who dwells in Jerusalem,

7:16 and all the silver and gold you may find throughout the country of Babylon, with the voluntary offering of the people and priests who freely offer for the house of God in Jerusalem,

7:17 and everything that comes in—readily enter this in this book: young bulls, rams, lambs, their sacrifices and their drink offerings. You shall offer them on the altar of the house of your God in Jerusalem.

7:18 Whatever seems good to you and your brothers to do with the remaining silver and gold, do as is pleasing to your God.

7:19 The vessels given to you for the service of God’s house, hand over before God in Jerusalem.

7:20 Whatever else you think your God’s house needs, you shall provide from the king’s treasury houses.

7:21 I, Arthasastha the king, have issued a decision to all the treasuries beyond the river: whatever Esdras the priest and scribe of the law of the God of heaven asks of you, let it be provided readily,

7:22 up to one hundred talents of silver, one hundred kors of wheat, one hundred bads of wine, one hundred bads of oil, and salt for which there is no written amount.

7:23 Let everything in the decision of the God of heaven be done. Take care that no one attempts anything against the house of the God of heaven, lest wrath come upon the kingdom of the king and his sons.

7:24 It has also been made known to you: from any priests, Levites, singers, gatekeepers, Nathinim or ministers of this house of God, let there be no tax for you; you shall have no authority to enslave them.

7:25 You, Esdras, according to the wisdom of God in your hand, appoint scribes and judges to judge all the people beyond the river, all who know the law of your God; and you shall make it known to the one who does not know.

7:26 For anyone who does not readily carry out the law of God and the law of the king, judgment shall be executed against him, whether death, discipline, loss of property, or bonds.”

7:27 Blessed be the Lord, the God of our fathers, who put it thus in the king’s heart, to glorify the Lord’s house in Jerusalem,

7:28 and inclined mercy toward me in the eyes of the king, his advisers and all the king’s exalted officials. I was strengthened, as the good hand of God was upon me, and gathered leaders from Israel to go up with me.

Ezra 8

8:1 These are the leaders of their families, the guides who came up with me in the reign of Arthasastha king of Babylon:

8:2 from the sons of Phinees, Gersom; from the sons of Ithamar, Daniel; from the sons of David, Atous;

8:3 from the sons of Sachania; from the sons of Phoros, Zacharias, and with him the company of one hundred and fifty;

8:4 from the sons of Phaathmoab, Eliana son of Zaraia, and with him two hundred males;

8:5 from the sons of Zathoes, Sechenias son of Aziel, and with him three hundred males;

8:6 from the sons of Adin, Obeth son of Ionathan, and with him fifty males;

8:7 from the sons of Elam, Iesia son of Athelia, and with him seventy males;

8:8 from the sons of Saphatia, Zabdia son of Michael, and with him eighty males;

8:9 from the sons of Ioab, Abadia son of Iiel, and with him two hundred and eighteen males;

8:10 from the sons of Baani, Salimouth son of Iosephia, and with him one hundred and sixty males;

8:11 from the sons of Babi, Zacharia son of Babi, and with him seventy-eight males;

8:12 from the sons of Asgad, Ioanan son of Akatan, and with him one hundred and ten males;

8:13 from the sons of Adonikam, the last ones, and these are their names: Aliphalat, Iiel and Samaia, and with them sixty males;

8:14 From the sons of Bago, Outhi, and with him seventy males.

8:15 I gathered them at the river that runs toward Eui, and we camped there for three days. I examined the people and the priests, but found none of the sons of Levi there.

8:16 I sent men to Eleazar, Ariel, Samaia, Alonam, Iarib, Elnathan, Nathan, Zacharia and Mesoulam, and to Ioarib and Elnathan, men of understanding,

8:17 and brought them out under a ruler in the silver of the place. I put words in their mouths to speak to their brothers the Nathinim in the silver of the place, to bring us singers for the house of our God.

8:18 They came to us, as the hand of our God was good upon us: a sachol man from the sons of Mooli son of Levi son of Israel; and at first his sons and his brothers came, eighteen in all;

8:19 also Asebia and Osaia from the sons of Merari, his brothers and their sons, twenty in all;

8:20 and from the Nathinim whom David and the leaders had given for the service of the Levites, two hundred and twenty Nathinim, all gathered by name.

8:21 I proclaimed a fast there at the river Aoue, to humble ourselves before our God and seek from Him a straight way for ourselves, our children and all our possessions.

8:22 For I was ashamed to ask the king for a force and horsemen to save us from an enemy on the road, because we had told the king, “The hand of our God is for good upon all who seek Him, but His might and His wrath are against all who abandon Him.”

8:23 We fasted and sought from our God concerning this, and He heard us.

8:24 I set apart twelve from the leaders of the priests, with Saraia, Asabia and ten of their brothers with them,

8:25 and weighed out to them the silver, gold and vessels of the first offering for the house of our God, which the king, his advisers, his leaders and all Israel present there had lifted up.

8:26 I weighed into their hands six hundred and fifty talents of silver, one hundred silver vessels, and one hundred talents of gold,

8:27 and twenty gold kaphoure, a thousand chamanim for the journey, and various vessels of fine gleaming bronze, desirable in gold.

8:28 I said to them, “You are holy to the Lord, and the vessels are holy. The silver and gold are freewill offerings to the Lord, the God of your fathers.

8:29 Stay awake and guard them until you stand before the leaders of the priests and Levites and the family leaders in Jerusalem, at the tents of the Lord’s house.”

8:30 The priests and Levites received the weight of silver, gold and vessels, to bring them to Jerusalem, to the house of our God.

8:31 We set out from the river Aoue on the twelfth day of the first month to come to Jerusalem. The hand of our God was upon us, and He rescued us from the hand of an enemy and an adversary along the way.

8:32 We came to Jerusalem and stayed there for three days.

8:33 On the fourth day we weighed out the silver, gold and vessels in the house of our God into the hand of Merimoth son of Ouria the priest. With him was Eleazar son of Phinees, and with them were the Levites Iozabad son of Iesous and Noadia son of Banaia,

8:34 everything by number and by weight, and the entire weight was recorded. At that time,

8:35 those who had come from captivity, sons of the sojourning, offered whole burnt offerings to the God of Israel: twelve young bulls for all Israel, ninety-six rams, seventy-seven lambs and twelve male goats for sin—all as whole burnt offerings to the Lord.

8:36 They delivered the king’s ordinance to the king’s administrators and the governors beyond the river, and they honored the people and the house of God.

Ezra 9

9:1 When these things were completed, the leaders approached me and said, “The people of Israel, the priests and the Levites have not separated themselves from the peoples of the lands in their repulsive practices: the Chanani, Ethi, Pherezi, Iebousi, Ammoni, Moabi, Moseri and Amori,

9:2 because they have taken some of their daughters for themselves and their sons, and the holy seed has been led astray among the peoples of the lands. The leaders’ hand has been foremost in this covenant-breaking.”

9:3 When I heard this word, I tore my garments, shook with agitation, plucked hair from my head and beard, and sat quietly.

9:4 Everyone who pursued the word of the God of Israel gathered to me because of the deported community’s covenant-breaking, while I sat quietly until the evening sacrifice.

9:5 At the evening sacrifice I rose from my humiliation. As I tore my garments, I shook with agitation; I bend upon my knees and stretch out my hands toward the Lord God,

9:6 and said, “Lord, I am ashamed and abashed to lift my face toward Thee, for our lawless deeds have multiplied above our heads and our offenses have grown to heaven.

9:7 From the days of our fathers until this day we have been in great offense. In our lawless deeds, we, our kings and our sons have been handed over into the hand of the kings of the nations—to the sword, captivity, plunder and shame of our face—as on this day.

9:8 Now the Lord our God has shown us leniency, leaving some of us for deliverance and giving us a support in the place of His sanctuary, to enlighten our eyes and give us a little revival in our slavery.

9:9 For we are slaves, and in our slavery the Lord our God has not abandoned us. He has inclined mercy toward us before the kings of the Persians, to give us revival, for them to raise up the house of our God and restore its desolate places, and to give us a fence in Judah and Jerusalem.

9:10 What can we say, our God, after this? For we have abandoned Thy commandments,

9:11 which Thou gavest us through Thy servants the prophets, saying, ‘The land you are entering to inherit is a land being moved amid the movement of the peoples of the nations, in their repulsive practices, with which they have filled it from mouth to mouth in their uncleanness.

9:12 Now do not give your daughters to their sons, and do not take some of their daughters for your sons. You shall never seek their peace or good, so that you may become strong, eat the good things of the land and bequeath it to your sons for ever.’

9:13 After everything that has come upon us through our evil deeds and our great offense—for there is none like our God, because Thou hast lightened our lawless deeds and given us deliverance—

9:14 for we have returned to scattering Thy commandments and intermarrying with the peoples of the lands. Do not be provoked against us to the point of destruction, so that no remnant or survivor remains.

9:15 Lord, God of Israel, Thou art righteous, for we have been left as survivors, as on this day. Here we are before Thee in our offenses, for because of this there is no standing before Thee.”

Ezra 10

10:1 As Esdras prayed and confessed, weeping and praying before the house of God, a very great assembly gathered to him from Israel—men, women and young men—for the people wept and raised their weeping.

10:2 Sechenias son of Iiel, of the sons of Elam, answered Esdras, “We have broken covenant with our God and have settled foreign wives from the peoples of the land among us. Now there is patient hope for Israel concerning this.

10:3 Now let us make a covenant with our God to put away all the wives and those born from them, as you may wish. Arise and frighten them with the commandments of our God, and let it be done according to the law.

10:4 Arise, for the matter rests upon you, and we are with you. Be strong and act.”

10:5 Esdras arose and made the leaders, the priests and Levites, and all Israel swear to act according to this word, and they swore.

10:6 Esdras arose from before the house of God and went to the treasury chamber of Ioanan son of Elisoub. He went there, but ate no bread and drank no water, for he was mourning over the deported community’s covenant-breaking.

10:7 They circulated a proclamation in Judah and Jerusalem to all the sons of the deported community, to assemble in Jerusalem:

10:8 Whoever does not arrive within three days, according to the counsel of the leaders and elders, shall have all his property put under the ban, and he himself shall be separated from the assembly of the deported community.

10:9 All the men of Judah and Benjamin gathered at Jerusalem within the three days. This was the ninth month. On the twentieth of the month all the people sat in the open square of the house of God, because of their commotion over the matter and because of the winter weather.

10:10 Esdras the priest arose and said to them, “You have broken covenant and have settled foreign wives among you, adding to Israel’s offense.

10:11 Now give praise to the Lord, the God of your fathers, and do what is pleasing before Him. Separate yourselves from the peoples of the land and from the foreign wives.”

10:12 The whole assembly answered, “This word of yours is a great thing for us to carry out.

10:13 But the people are many, the season is wintry, and there is no strength to stand outside. The work is not for one day or two, for we have multiplied our wrongdoing in this matter.

10:14 Let our leaders stand for the whole assembly. Let all those in our cities who have settled foreign wives come at times set by appointment, with the elders of each city and judges, to turn the wrathful anger of our God away from us concerning this matter.”

10:15 Only Ionathan son of Asael and Iazia son of Thekoue were with me concerning this, and Mesoulam and Sabathai the Levite were helping them.

10:16 The sons of the deported community did so. Esdras the priest and men who were leaders of ancestral families were set apart by household, all of them by name, because they returned on the first day of the tenth month to examine the matter.

10:17 They finished with all the men who had settled foreign wives by the first day of the first month.

10:18 Among the sons of the priests who had settled foreign wives were found, from the sons of Iesous son of Iosedek and his brothers: Maasea, Eliezer, Iarib and Gadalia.

10:19 They gave their hand in pledge to send out their wives and, for offense, a ram from the sheep concerning their offense.

10:20 From the sons of Emmer: Anani and Zabdia.

10:21 From the sons of Eram: Masaia, Elia, Samaia, Iiel and Ozia.

10:22 From the sons of Phasour: Elioenai, Maasaia, Ismael, Nathanael, Iozabad and Elasa.

10:23 From the Levites: Iozabad, Samou, Kolia—he is Kolitas—Phathaia, Iodom and Eliezer.

10:24 From the singers: Elisaph. From the gatekeepers: Sellem, Telem and Odoue.

10:25 From Israel, from the sons of Phoros: Ramia, Iazia, Melchia, Meamin, Eleazar, Asabia and Banaia.

10:26 From the sons of Elam: Mathania, Zacharia, Iaiel, Abdia, Iarimoth and Elia.

10:27 From the sons of Zathoua: Elioenai, Elisoub, Mathania, Iarmoth, Zabad and Oziza.

10:28 From the sons of Babi: Ioanan, Anania, Zabou and Othali.

10:29 From the sons of Banoui: Mesoulam, Malouch, Adaias, Iasoub, Salouia and Remoth.

10:30 From the sons of Phaathmoab: Edene, Chalel, Banaia, Masea, Mathania, Beselel, Banoui and Manasse.

10:31 From the sons of Eram: Eliezer, Iessia, Melchia, Samaia, Semeon,

10:32 Benjamin, Malouch and Samaria.

10:33 From the sons of Esam: Mathani, Mathatha, Zabed, Eliphaleth, Ierami, Manasse and Semei.

10:34 From the sons of Bani: Moodi, Amram and Ouel;

10:35 Banaia, Badaia and Chelia;

10:36 Ouiechoa, Ieramoth and Eliasib;

10:37 Mathania, Mathanai; and acted

10:38 the sons of Banoui and the sons of Semei,

10:39 and Selemia, Nathan and Adaia,

10:40 Machnadabou, Sesi and Sarou,

10:41 Ezerel, Selemia and Samaria,

10:42 and Saloum, Amaria and Joseph.

10:43 From the sons of Nabou: Iiel, Mathathia, Sedem, Zambina, Iadai, Ioel and Banaia.

10:44 All these had taken foreign wives and had fathered sons from them.

Nehemiah

Nehemiah 1

1:1 The words of Neemias son of Achalia. In the month of Chaseelou, in the twentieth year, I was in Sousan abira,

1:2 and Anani, one of my brothers, came, he and men of Judah. I asked them about those who had been saved, who remained from the captivity, and about Jerusalem.

1:3 They said to me, “The remaining people who were left from the captivity there in the country are in great distress and disgrace. Jerusalem’s walls have been pulled down, and its gates have been set ablaze with fire.”

1:4 When I heard these words, I sat down and wept, and mourned for days. I was fasting and praying before the God of heaven,

1:5 and said, “No, I pray, Lord, God of heaven, the Mighty One, the Great and Fearsome, who dost keep the covenant and mercy for those who love Him and keep His commandments:

1:6 let Thine ear be attentive and Thine eyes opened to hear Thy servant’s prayer, which I pray before Thee today, day and night, for the sons of Israel, Thy servants. I confess concerning the sins of the sons of Israel that we have sinned against Thee. I and my father’s house have sinned.

1:7 We have utterly broken faith with Thee, and have not kept the commandments, ordinances and judgments that Thou didst command Moses Thy servant.

1:8 Remember, I pray, the word that Thou didst command Moses Thy servant, saying, ‘If you break covenant, I will scatter you among the peoples;

1:9 and if you turn back to Me, keep My commandments and do them, even if your dispersed people are at the farthest edge of heaven, I will gather them from there and bring them into the place I chose for My name to dwell there.’

1:10 They are Thy servants and Thy people, whom Thou didst redeem by Thy great power and Thy mighty hand.

1:11 No, I pray, Lord! But let Thine ear be attentive to Thy servant’s prayer and to the prayer of Thy servants who wish to fear Thy name. Grant, I pray, Thy servant success today, and give him compassion before this man.” Now I was the king’s cupbearer.

Nehemiah 2

2:1 In the month of Nisan, in the twentieth year of King Arthasastha, the wine was before me. I took the wine and gave it to the king, and there was no other person before him.

2:2 The king said to me, “Why is your face distressed when you are not unwell? This is nothing but distress of heart.” I became very greatly afraid.

2:3 I said to the king, “May the king live for ever! Why should my face not be distressed, since the city, the home of my fathers’ tombs, has been laid waste and its gates have been consumed by fire?”

2:4 The king said to me, “What are you asking for?” I prayed to the God of heaven,

2:5 and said to the king, “If it pleases the king, and if your servant finds favor before you, send him to Judah, to the city of my fathers’ tombs, and I will rebuild it.”

2:6 The king and the concubine sitting beside him said to me, “How long will your journey last, and when will you return?” It pleased the king, and he sent me, and I gave him a time limit.

2:7 I said to the king, “If it pleases the king, let him give me letters to the governors beyond the river, so that they may conduct me through until I reach Judah,

2:8 and a letter to Asaph, keeper of the king’s park, so that he may give me timber to roof the gates, for the city wall, and for the house I will enter.” The king granted it to me, according to the good hand of God.

2:9 I came to the governors beyond the river and gave them the king’s letters. The king had sent army commanders and horsemen with me.

2:10 Sanaballat the Aroni and Tobia the Ammoni servant heard, and it displeased them that a man had arrived to seek good for the sons of Israel.

2:11 I came to Jerusalem and was there for three days.

2:12 I arose at night, with a few men accompanying me. I told no one what God was putting into my heart to do with Israel. No animal was with me except the animal on which I was riding.

2:13 I went out through the gate of Golela, toward the mouth of the Spring of Figs and to the Dung Gate. I was breaking at Jerusalem’s wall, which they were pulling down, and its gates had been consumed by fire.

2:14 I passed on to the gate of Ain and the King’s Pool, but there was no room for the animal beneath me to pass.

2:15 I went up along the wall of the torrent at night, breaking at the wall. I was at the Valley Gate, and returned.

2:16 The guards did not know why I had gone or what I was doing. Until then I had told nothing to the Jews, the priests, the honored men, the commanders, or the remaining people who were doing the works.

2:17 I said to them, “You see the distress we are in, how Jerusalem is desolate and its gates have been given to fire. Come, let us rebuild Jerusalem’s wall, and we will no longer be a disgrace.”

2:18 I told them about the hand of God, which was good upon me, and the king’s words that he had spoken to me. I said, “Let us arise and build,” and their hands were strengthened for good.

2:19 Sanaballat the Aroni, Tobia the Ammoni servant, and Gesam the Arabi heard. They laughed at us and came against us, and said, “What is this thing you are doing? Are you revolting against the king?”

2:20 I answered them and said, “The God of heaven, He will grant us success. We are His pure servants, and we will build. But you have no share, right, or memorial in Jerusalem.”

Nehemiah 3

3:1 Elisoub the high priest and his brothers the priests arose and built the Sheep Gate. They consecrated it and set up its doors, and consecrated as far as the Tower of the Hundred, as far as the Tower of Ananeel,

3:2 and alongside the sons of the men of Jericho, and alongside the sons of Zakchour son of Amari.

3:3 The sons of Asana built the Fish Gate. They roofed it and set up its doors, locks and bars.

3:4 Next to them, from Ramoth, a son of Ouria son of Akos took charge. Next to them Mosollam son of Barachias son of Masezebel took charge. Next to them Sadok son of Baana took charge.

3:5 Next to them the Thekoin took charge, but the adoreem did not bring their necks into their service.

3:6 Ioida son of Phasek and Mesoulam son of Basodia repaired the gate of Isana. They roofed it and set up its doors, locks and bars.

3:8 Next to them Ananias son of Rokeim repaired, and they left Jerusalem as far as the Broad Wall.

3:9 Next to them Raphaia, ruler of half the district of Jerusalem, repaired.

3:10 Next to them Iedaia son of Eromaph repaired, opposite his house. Next to him Atous son of Asbania repaired.

3:11 As second, Melchias son of Eram and Asoub son of Phaathmoab repaired, as far as the Tower of the Thannourim.

3:12 Next to him Saloum son of Alloes, ruler of half the district of Jerusalem, repaired, he and his daughters.

3:13 Anoun and the inhabitants of Zano repaired the Valley Gate. They built it and set up its doors, locks and bars, and a thousand cubits of wall as far as the Dung Gate.

3:14 Melchia son of Rechab, ruler of the district of Bethacharm, repaired the Dung Gate, he and his sons. They covered it and set up its doors, locks and bars,

3:15 and the wall of the Pool of Fleeces, for the king’s shearing, and as far as the steps descending from the City of David.

3:16 After him Neemias son of Azabouch, ruler of half the district of Bethsour, repaired as far as the garden of David’s tomb, as far as the pool that had been made, and as far as Bethaggabarim.

3:17 After him the Levites—Raoum son of Bani—repaired. Next to him Asabia, ruler of half the district of Keila, repaired for his district.

3:18 After him their brothers—Beni son of Enadad, ruler of half the district of Keila—repaired.

3:19 Next to him Azour son of Iesous, ruler of Masphe, repaired a second section of the tower of the ascent adjoining the corner.

3:20 After him Barouch son of Zabou repaired a second section, from the corner to the entrance of Bethelisoub of the high priest.

3:21 After him Meramoth son of Ouria son of Akos repaired a second section, from the entrance of Bethelisoub to the end of Bethelisoub.

3:22 After him the priests, men of Achechar, repaired.

3:23 After him Benjamin and Asoub repaired opposite their house. After him Azaria son of Maasea son of Anania repaired beside his house.

3:24 After him Bani son of Enadad repaired a second section, from Bethazaria to the corner and to the bend

3:25 of Phalal son of Euzai, opposite the corner, and the upper tower projecting from the king’s house, belonging to the court of the guard. After him was Phadaia son of Phoros.

3:26 The Nathinim were living on the Ophal, as far as the garden of the Water Gate toward the east, and the projecting tower.

3:27 After him the Thekoin repaired a second section opposite the great projecting tower, as far as the wall of the Ophla.

3:28 Above the Horse Gate the priests repaired, each opposite his house.

3:29 After him Saddouk son of Emmer repaired opposite his house. After him Samaia son of Sechenia, keeper of the East Gate, repaired.

3:30 After him Anania son of Selemia and Anoum, the sixth son of Seleph, repaired a second section. After him Mesoulam son of Barchia repaired opposite his treasury chamber.

3:31 After him Melchia son of Saraphi repaired as far as Bethanathinim; and the dealers in small wares, opposite the gate of Maphekad and as far as the ascent of the bend.

3:32 In the intervening space at the ascent of the Sheep Gate, the metalworkers and dealers in small wares repaired.

3:33 When Sanaballat heard that we were building the wall, it displeased him. He became very angry and laughed at the Jews.

3:34 He said before his brothers, “Is this the strength of Somoron, that these Jews are building their own city?”

3:35 Tobias the Ammanite came beside him, and they said to one another, “Surely they will not sacrifice or eat in their place? Will not a fox climb up and pull down their stone wall?”

3:36 Hear, our God, for we have become an object of mockery. Turn their reproach back upon their own heads, and give them over to mockery in a land of captivity,

3:37 and do not cover over lawlessness.

Nehemiah 4

4:1 When Sanaballat, Tobia, the Arabs and the Ammanites heard that growth had risen on Jerusalem’s walls, that the breaches were beginning to be blocked, it seemed very bad to them.

4:2 They all gathered together to come and draw up for battle in Jerusalem.

4:3 We prayed to our God and stationed outposts against them day and night because of them.

4:4 Judah said, “The strength of the enemies has been crushed. There is much rubble, and we will not be able to build the wall.”

4:5 Those who were afflicting us said, “They will neither know nor see until we come among them, murder them, and bring the work to a stop.”

4:6 When the Jews who lived beside them came, they told us, “They are coming up against us from every place.”

4:7 I stationed people in the lowest parts of the place behind the wall, in the sheltered areas. I stationed the people by local groups, with their swords, their spears and their bows.

4:8 I looked, arose, and said to the honored men, the commanders and the rest of the people, “Do not be afraid of them. Remember our God, great and fearsome, and draw up for battle for your brothers, your sons and daughters, your wives and your houses.”

4:9 When our enemies heard that it had become known to us, and God had scattered their counsel, we all returned to the wall, each to his work.

4:10 From that day on, half of those who had been shaken out did the work, and half of them held firm. Spears, shields, bows and breastplates were there, and the leaders were behind all the house of Judah,

4:11 those building on the wall. Those carrying with lifting gear were armed; with one hand each did the work itself, and the other held a dart.

4:12 The builders worked with each man’s sword girded at his waist, and the one sounding the horn was beside him.

4:13 I said to the honored men, the leaders and the rest of the people, “The work is widespread and great, and we are scattered along the wall, each far from his brother.

4:14 At whatever place you hear the sound of the horn, gather to us there, and our God will wage war for us.”

4:15 We continued doing the work, while half of them held spears from the rising of dawn until the stars came out.

4:16 At that time I told the people, “Lodge within Jerusalem, and let the night be a watch for you, and the day, work.”

4:17 I was there, with the men of the guard behind me, and not one of us took off his clothes.

Nehemiah 5

5:1 A great outcry arose from the people and their wives against their Jewish brothers.

5:2 Some said, “With our sons and daughters we are many. We must obtain grain, eat, and live.”

5:3 Others said, “Our fields, our vineyards and our houses—we are pledging them. We must obtain grain and eat.”

5:4 Others said, “We borrowed silver for the king’s taxes—our fields, vineyards and houses are at stake.

5:5 Now our flesh is like our brothers' flesh, and our sons like their sons. Yet we are forcing our sons and daughters into slavery, and some of our daughters are being subjected. There is no power in our hands, and our fields and vineyards belong to the honored men."

5:6 I was deeply grieved when I heard their outcry and these words.

5:7 My heart took counsel within me. I contended with the honored men and leaders and said to them, "You are making demands, each against his brother!" I brought a great assembly against them,

5:8 and said to them, "We have bought our Jewish brothers who were being sold to the nations, of our own free will. And are you selling your brothers?" They fell quiet and found no answer.

5:9 I said, "What you are doing is not good. Not so! In the fear of our God you shall depart from the reproach of the nations, our enemies.

5:10 My brothers, my acquaintances and I have also put silver and grain at their disposal. Let us, I pray, relinquish this exaction.

5:11 Please restore to them this very day their fields, vineyards, olive trees and houses; and from the silver, bring out for them the grain, wine and oil."

5:12 They said, "We will return it and ask nothing from them. We will do as you say." I called the priests and made them swear to act according to this word.

5:13 I shook out my wrap and said, "So may God shake out from his house and his labor every man who does not uphold this word. So shall he be shaken out and empty." All the assembly said, "Amen," and praised the Lord. The people carried out this word.

5:14 From the day he appointed me to be their ruler in the land of Judah—from the twentieth year to the thirty-second year of Arthasastha, twelve years—I and my brothers did not eat their coerced provision,

5:15 and as for the former exactions, which before me they laid heavily upon them: they took from them bread and wine, and, at the last, silver—forty didrachms. Their shaken-out men exercise authority over the people, but I did not act that way, because of the fear of God.

5:16 I did not take charge of the work on their wall; I acquired no field, and all those gathered there were for the work.

5:17 At my table were the Jews, one hundred and fifty men, and those who came to us from the nations around us.

5:18 Each day one young bull, six choice sheep and a he-goat were prepared for me. Every ten days there was wine in abundance for everyone. Along with these things, I did not demand bread from coercion, because the service weighed heavily on this people.

5:19 Remember me for good, God, for everything I have done for this people.

Nehemiah 6

6:1 When Sanaballat, Tobia, Gesam the Arabi and the rest of our enemies heard that I had built the wall, no breath was left in them. Up to that time I had not set doors in the gates.

6:2 Sanaballat and Gesam sent to me, saying, "Come, let us gather together in the villages in the plain of Ono." They were planning to do me harm.

6:3 I sent messengers to them, saying, "I am doing a great work and will not be able to come down, lest the work stop. When I finish it, I will come down to you."

6:4 They sent me this same message, and I sent them an answer accordingly.

6:5 Sanaballat sent his servant to me with an open letter in his hand.

6:6 In it was written: "It has been reported among the nations that you and the Jews are planning to revolt. That is why you are building the wall, and you are becoming their king.

6:7 Besides this, you have appointed prophets for yourself so that you may sit in Jerusalem as king in Judah. Now these words will be reported to the king. Come now, let us take counsel together."

6:8 I sent to him, saying, "Nothing like these words you say has happened. You are falsely devising them from your own heart."

6:9 For they are all frightening us, saying, "Their hands will grow slack from this work, and it will not be done." Now I strengthened my hands.

6:10 I entered the house of Semei son of Dalaia son of Meetabel, who was confined. He said, "Let us gather in the house of God, inside it, and shut its doors, for they are coming at night to murder you."

6:11 I said, "Who is the man who could enter the house and live?"

6:12 I recognized that God had not sent him, because the prophecy was a word against me, and Tobias and Sanaballat had hired

6:13 a crowd against me, so that I might be afraid, act in that way and sin, and become a bad name for them to reproach me.

6:14 Remember, God, Tobia and Sanaballat according to these deeds of his, and Noadia the prophet and the rest of the prophets who were frightening me.

6:15 The wall was completed on the twenty-fifth of Eloul, in fifty-two days.

6:16 When all our enemies heard, all the nations around us became afraid. Great fear fell upon them before their eyes, and they knew that it was by our God that this work had been brought to completion.

6:17 In those days letters from many honored men of Judah went to Tobia, and Tobia's letters came to them,

6:18 because many in Judah were bound to him by oath, since he was the son-in-law of Sechenia son of Erae, and his son Ioanan had taken the daughter of Mesoulam son of Barachia as wife.

6:19 They also told me his words and carried my words out to him, and Tobias sent letters to frighten me.

Nehemiah 7

7:1 When the wall had been built, I set up the doors, and the gatekeepers, singers and Levites were appointed.

7:2 I gave orders to my brother Anania and to Anania, ruler of the bira in Jerusalem, for he was a truthful man and feared God more than many,

7:3 and I said to them, "The gates of Jerusalem shall not be opened until the sun is up. While they are still keeping watch, let the doors be closed and wedged fast. Appoint advance guards from those living in Jerusalem, each at his guard post and each opposite his house."

7:4 The city was broad and large, but the people in it were few, and no houses had been built.

7:5 God put it into my heart, and I assembled the honored men, rulers and people into companies. I found a book of the company who had come up first, and I found written in it:

7:6 These are the sons of the country who came up from the captivity of the deportation which Nabouchodonosor king of Babylon had deported. They returned to Jerusalem and Jouda, each to his town,

7:7 with Zorobabel and Jesus and Neemias, Azaria, Daemia, Naemani, Mardochaios, Balsan, Maspharath, Esdra, Bagoi, Naoum, Baana, Masphar. Men of the people of Israel:

7:8 The sons of Phoros: two thousand one hundred seventy-two.

7:9 The sons of Saphatia: three hundred seventy-two.

7:10 The sons of Era: six hundred fifty-two.

7:11 The sons of Phaathmoab, belonging to the sons of Jesus and Joab: two thousand eight hundred eighteen.

7:12 The sons of Ailam: one thousand two hundred fifty-four.

7:13 The sons of Zathoua: eight hundred forty-five.

7:14 The sons of Zakchou: seven hundred sixty.

7:15 The sons of Banoui: six hundred forty-eight.

7:16 The sons of Bebi: six hundred twenty-eight.

7:17 The sons of Asgad: two thousand three hundred twenty-two.

7:18 The sons of Adenikam: six hundred sixty-seven.

7:19 The sons of Bagoi: two thousand sixty-seven.

7:20 The sons of Edin: six hundred fifty-five.

7:21 The sons of Ater, belonging to Ezekia: ninety-eight.

7:22 The sons of Esam: three hundred twenty-eight.

7:23 The sons of Besi: three hundred twenty-four.

7:24 The sons of Ariph: one hundred twelve.

7:25 The sons of Gabaon: ninety-five.

7:26 The sons of Baithleem: one hundred twenty-three. The sons of Netopha: fifty-six.

7:27 The sons of Anathoth: one hundred twenty-eight.

7:28 The men of Bethasmoth: forty-two.

7:29 The men of Kariathiarim, Kaphira and Beroth: seven hundred forty-three.

7:30 The men of Arama and Gabaa: six hundred twenty-one.

7:31 The men of Machemas: one hundred twenty-two.

7:32 The men of Bethel and Aia: one hundred twenty-three.

7:33 The men of Nabi-aar: fifty-two.

7:34 The men of Elam-aar: one thousand two hundred fifty-four.

7:35 The sons of Eram: three hundred twenty.

7:36 The sons of Jericho: three hundred forty-five.

7:37 The sons of Lod, Adid and Ono: seven hundred twenty-one.

7:38 The sons of Sanaa: three thousand nine hundred thirty.

7:39 The priests: the sons of Jodae, belonging to the house of Jesus: nine hundred seventy-three.

7:40 The sons of Emmer: one thousand fifty-two.

7:41 The sons of Phassour: one thousand two hundred forty-seven.

7:42 The sons of Eram: one thousand seventeen.

7:43 The Levites: the sons of Jesus, belonging to Kadmiel, belonging to the sons of Oudouia: seventy-four.

7:44 The singers: the sons of Asaph: one hundred forty-eight.

7:45 The gatekeepers: the sons of Saloum, the sons of Ater, the sons of Telmon, the sons of Akoub, the sons of Atita, the sons of Sabi: one hundred thirty-eight.

7:46 The Nathinim: the sons of Sea, the sons of Asipha, the sons of Tabaoth,

7:47 the sons of Kiras, the sons of Souia, the sons of Phadon,

7:48 the sons of Labana, the sons of Agaba, the sons of Salami,

7:49 the sons of Anan, the sons of Gadel, the sons of Gaar,

7:50 the sons of Raaia, the sons of Rason, the sons of Nekoda,

7:51 the sons of Gezam, the sons of Ozi, the sons of Phese,

7:52 the sons of Besi, the sons of Meinom, the sons of Nephosasim,

7:53 the sons of Bakbouk, the sons of Achipha, the sons of Arour,

7:54 the sons of Basaloth, the sons of Meida, the sons of Adasan,

7:55 the sons of Barkous, the sons of Sisara, the sons of Thema,

7:56 the sons of Nisia, the sons of Atipha.

7:57 The sons of Salomon's slaves: the sons of Souti, the sons of Sapharath, the sons of Pherida,

7:58 the sons of Jeale, the sons of Dorkon, the sons of Gadel,

7:59 the sons of Saphatia, the sons of Etil, the sons of Phacharath, the sons of Sabaim, the sons of Emim.

7:60 All the Nathinim and the sons of Salomon's slaves: three hundred ninety-two.

7:61 These came up from Thelmeleth, Aresa, Charoub, Eron and Jemer, but they could not declare the houses of their families or their descent, whether they were of Israel:

7:62 the sons of Dalaia, the sons of Tobia, the sons of Nekoda: six hundred forty-two.

7:63 And from the priests: the sons of Ebia, the sons of Akos, the sons of Berzelli, because he had taken wives from the daughters of Berzelli the Galaadite and was called by their name.

7:64 These sought their record of the company, but it was not found, and they were excluded from the priesthood on grounds of descent,

7:65 and Athersatha said that they must not eat of the holy of holies until the priest arose to give light.

7:66 The whole assembly was as one: forty-two thousand three hundred sixty,

7:67 apart from their male and female slaves—these were seven thousand three hundred thirty-seven—and two hundred forty-five male and female singers.

7:68 Horses: seven hundred thirty-six. Mules: two hundred forty-five.

7:69 Camels: four hundred thirty-five. Donkeys: six thousand seven hundred twenty.

7:70 Some of the heads of the families gave for the work to Neemia, for the treasury: one thousand gold pieces, fifty bowls and thirty priests' chothonoth.

7:71 Some of the heads of the families gave to the treasury for the work twenty thousand in gold and two thousand two hundred silver minas.

7:72 The remainder of the people gave twenty thousand in gold, two thousand two hundred silver minas and sixty-seven priests' chothonoth.

7:73 The priests, Levites, gatekeepers, singers, those from the people, the Nathinim and all Israel settled in their towns. The seventh month arrived—and the sons of Israel were in their towns—

Nehemiah 8

8:1 All the people gathered as one man in the open space before the Water Gate. They told Esdra the scribe to bring the book of the law of Moses, which the Lord had commanded Israel.

8:2 Esdras the priest brought the law before the assembly—men, women and everyone able to understand by listening—on the first day of the seventh month,

8:3 and read from it from the hour when the sun gave light until midday, before the men and women, who were understanding; the ears of all the people were directed toward the book of the law.

8:4 Esdras the scribe stood on a wooden platform. Beside him stood Mattathias, Samaias, Ananias, Ouria, Elkia and Maasaia on his right, and on his left Phadaias, Misael, Melchias, Osam, Asabdana, Zacharias and Mosollam.

8:5 Esdras opened the book before all the people—for he was above the people—and when he opened it, all the people stood.

8:6 Esdras blessed the Lord, the great God. All the people answered and said, "Amen," lifting their hands, and they bowed and worshiped the Lord with their faces to the ground.

8:7 Jesus, Banaias and Sarabia were helping the people understand the law, while the people remained in their places.

8:8 They read from a book of God's law, and Esdras taught and explained with knowledge of the Lord; the people understood the reading.

8:9 Neemias, Esdras the priest and scribe, and the Levites who helped the people understand said to all the people, "The day is holy to the Lord our God. Do not mourn or weep." For all the people were weeping as they heard the words of the law.

8:10 He said to them, "Go, eat rich food and drink sweet drinks, and send portions to those who have none, for the day is holy to our Lord. Do not lose heart, for it is your strength."

8:11 The Levites quieted all the people, saying, "Be silent, for the day is holy. Do not be downcast."

8:12 All the people went to eat and drink, to send portions and to celebrate with great gladness, because they understood the words that he had made known to them.

8:13 On the second day the heads of the families for all the people, the priests and the Levites gathered around Esdras the scribe to attend to all the words of the law.

8:14 They found written in the law, which the Lord had commanded Moses, that the sons of Israel should live in tents during the feast in the seventh month,

8:15 and that they should give a signal with trumpets in all their towns and in Jerusalem. Esdras said, "Go out to the hill country and bring leaves of olive trees, cypresses, myrtles, palms and dense trees, to make tents according to what is written."

8:16 The people went out and brought the leaves. They made tents for themselves, each on his roof and in their courtyards, in the courts of God's house, in the city's open squares and as far as the Ephraim Gate.

8:17 The whole assembly who had returned from captivity made tents and lived in them, for the sons of Israel had not done so from the days of Jesus son of Naue until that day. There was great gladness.

8:18 He read from a book of God's law day by day, from the first day to the last. They kept the feast for seven days, and on the eighth day there was a closing observance according to the ordinance.

Nehemiah 9

9:1 On the twenty-fourth day of this month, the sons of Israel assembled with fasting and in sackcloth.

9:2 The sons of Israel separated themselves from every foreigner. They stood and confessed their sins and the lawless deeds of their fathers.

9:3 They stood in their places and read from a book of the law of the Lord their God. They confessed to the Lord and worshiped the Lord their God.

9:4 Jesus and the sons of Kadmiel, Sachania son of Sarabia, the sons of Chanani, stood on the Levites' ascent and cried out with a loud voice to the Lord their God.

9:5 The Levites Jesus and Kadmiel said, "Stand up and bless the Lord your God from everlasting to everlasting. They will bless Thy glorious name and exalt it above all blessing and praise."

9:6 Esdras said, "Thou alone art the Lord. Thou madest heaven, the heaven of heaven and all their array, the earth and everything in it, the seas and everything in them. Thou givest life to all things, and the armies of heaven worship Thee.

9:7 "Thou art the Lord God. Thou didst choose Abram, bring him out of the country of the Chaldeans and give him the name Abraam.

9:8 "Thou didst find his heart faithful before Thee and make a covenant with him to give him the land of the Chananites, Chettites, Amorrites, Pherezites, Jebousites and Gergesites, and to his offspring. Thou didst fulfil Thy words, for Thou art righteous.

9:9 "Thou sawest the humiliation of our fathers in Egypt and heardest their cry at the Red Sea.

9:10 "Thou didst perform signs in Egypt, against Pharao, all his servants and all the people of his land, for Thou knewest that they had acted arrogantly against them. Thou madest a name for Thyself, as it is this day.

9:11 "Thou didst break open the sea before them, and they crossed through the middle of the sea on dry ground. Thou didst hurl their pursuers into the deep like a stone into violent water.

9:12 "Thou didst lead them by a pillar of cloud by day and by a pillar of fire by night, to light for them the way they should travel.

9:13 "Thou camest down upon Mount Sina and spakest to them from heaven. Thou gavest them upright judgments, laws of truth, good ordinances and commandments.

9:14 "Thou madest Thy holy Sabbath known to them and didst command them commandments, ordinances and law through Moses Thy slave.

9:15 “Thou gavest them bread from heaven for their shortage of food and didst bring water from a rock for their thirst. Thou didst tell them to enter and inherit the land that Thou hadst stretched out Thy hand to give them.

9:16 “But they and our fathers acted arrogantly, stiffened their necks and did not listen to Thy commandments.

9:17 “They refused to listen and did not remember Thy wonders that Thou hadst done among them. They stiffened their necks and appointed leadership to return to their slavery in Egypt. But Thou art a merciful and compassionate God, longsuffering and abundant in mercy, and Thou didst not abandon them.

9:18 “Even when they made a cast calf for themselves and said, ‘These are the gods who brought us out of Egypt,’ and committed great provocations,

9:19 “Thou, in Thine abundant compassion, didst not abandon them in the wilderness. Thou didst not turn the pillar of cloud away from them by day, to guide them on the way, or the pillar of fire by night, to light for them the way they should travel.

9:20 “Thou gavest Thy good Spirit to give them understanding. Thou didst not withhold Thy manna from their mouths, and Thou gavest them water for their thirst.

9:21 “For forty years Thou didst nourish them in the wilderness; they lacked nothing. Their garments did not grow old, and their feet did not split open.

9:22 “Thou gavest them kingdoms and peoples and didst apportion them to them. They inherited the land of Seon king of Esebon and the land of Og king of Basan.

9:23 “Thou didst multiply their sons like the stars of heaven and bring them into the land that Thou hadst spoken of to their fathers, and they inherited it.

9:24 “Thou didst wipe out before them those inhabiting the land of the Chananites and give them into their hands, with their kings and the peoples of the land, to do with them as they pleased.

9:25 “They took lofty cities and inherited houses full of every good thing, hewn cisterns, vineyards, olive groves and every kind of fruit tree in abundance. They ate, were filled, grew fat and lived in luxury in Thy great goodness.

9:26 “But they changed and withdrew from Thee. They cast Thy law behind their bodies and killed Thy prophets who testified among them to turn them back to Thee. They committed great provocations.

9:27 “Thou gavest them into the hand of those oppressing them, and they oppressed them. In the time of their distress they cried out to Thee, and Thou didst hear from Thy heaven. In Thy great compassion Thou gavest them saviors, and Thou didst save them from the hand of those oppressing them.

9:28 “When they rested, they returned to doing evil before Thee. Thou didst abandon them into the hands of their enemies, who ruled over them. They again cried out to Thee, and Thou didst hear from heaven and rescue them in Thine abundant compassion.

9:29 “Thou didst testify to them to turn them back to Thy law, but they did not listen. Instead, they sinned against Thy commandments and judgments, which, if a person does them, that person will live by them. They presented a disobedient back, stiffened their necks and did not listen.

9:30 “Thou didst prolong Thy dealings with them for many years and testify to them by Thy Spirit through Thy prophets, but they did not give ear. Thou gavest them into the hand of the peoples of the land.

9:31 “In Thine abundant compassion Thou didst not make an end of them or abandon them, for Thou art mighty, merciful and compassionate.

9:32 “Now, our God, the mighty, great, strong and fearsome One, who dost keep Thy covenant and Thy mercy, do not let all the hardship that has found us seem small before Thee—the hardship of our kings, rulers, priests, prophets, fathers and all Thy people, from the days of the kings of Assour until this day.

9:33 “Thou art righteous in all that has come upon us, for Thou hast acted in truth, while we have sinned grievously.

9:34 “Our kings, rulers, priests and fathers did not carry out Thy law or attend to Thy commandments and Thy testimonies by which Thou didst testify to them.

9:35 “Even in Thy kingdom, amid Thine abundant goodness that Thou gavest them and in the broad and fertile land that Thou didst set before them, they did not serve Thee or turn from their evil practices.

9:36 “Behold, we are slaves today, and the land that Thou gavest our fathers to eat its fruit

9:37 “belongs to the kings whom Thou hast set over us because of our sins. They exercise authority over our bodies and our livestock as they please, and we are in great distress.”

Nehemiah 10

10:1 In all these circumstances, we are establishing a pledge and writing it down, and all our rulers, our Levites and our priests are sealing it.

10:2 Among those sealing: Neemias son of Achalia, and Sedekias

10:3 son of Saraia, and Azaria and Jermia,

10:4 Phasour, Amaria, Melchia,

10:5 Atous, Sebani, Malouch,

10:6 Iram, Meramoth, Abdia,

10:7 Daniel, Ganathon, Barouch,

10:8 Mesoulam, Abia, Miamin,

10:9 Maazia, Belgai and Samaia. These were priests.

10:10 And the Levites: Jesus son of Azania, of Banaiou from the sons of Enadad, Kadmiel,

10:11 and his brothers: Sabania, Odouia, Kalita, Pheleia, Anan,

10:12 Micha, Roob, Esebias,

10:13 Zachor, Sarabia, Sebania,

10:14 Odouia, sons of Banounai.

10:15 The rulers of the people: Phoros, Phaathmoab, Elam, Zathouia, sons of

10:16 Bani, Asgad, Bebai,

10:17 Edania, Bagoi, Edin,

10:18 Ater, Ezekia, Azour,

10:19 Odouia, Esam, Besi,

10:20 Ariph, Anathoth, Nobai,

10:21 Magaphes, Mesoulam, Ezir,

10:22 Mesozebel, Saddouk, Jeddoua,

10:23 Phaltia, Anan, Anaia,

10:24 Osee, Anania, Asoub,

10:25 Aloes, Phalai, Sobek,

10:26 Raoum, Esabana, Maasaia,

10:27 and Aia, Ainan, Enan,

10:28 Malouch, Eram and Baana.

10:29 The remainder of the people—the priests, Levites, gatekeepers, singers, Nathinim and everyone coming from the peoples of the land to the law of God, with their wives, sons and daughters, everyone knowing and understanding—

10:30 prevailed over their brothers, cursed them and entered into a curse and an oath to walk in the law of God given through Moses the slave of God, and to keep and carry out all the commandments of our Lord and His judgments:

10:31 We are not to give our daughters to the peoples of the land, and we will not take their daughters for our sons.

10:32 When the peoples of the land bring merchandise or anything for sale on the Sabbath day to sell, we do not buy from them on the Sabbath or on a holy day. We will release the seventh year and the demand of every hand.

10:33 We will establish commandments upon ourselves to give a third of a didrachm yearly for the service of the house of our God:

10:34 for the bread of the Presence, the continual sacrifice and the continual whole burnt offering of the Sabbaths and new moons, for the feasts and the holy things, the sin offerings to make atonement for Israel, and the works of the house of our God.

10:35 We—the priests, Levites and people—cast lots concerning the allotted duty of carrying wood, to bring it to the house of our God by the house of our families at intervals from time to time, year by year, to burn on the altar of the Lord our God, as written in the law;

10:36 and to bring the first produce of our land and the first produce of the fruit of every tree, year by year, to the house of the Lord;

10:37 and to bring the firstborn of our sons and our livestock, as written in the law, and the firstborn of our cattle and flocks, to the house of our God, to the priests ministering in the house of our God.

10:38 We will bring the first offering of our grain and the fruit of every tree, wine and oil, to the priests, to the treasury of God’s house, and the tithe of our land to the Levites. The Levites themselves collect the tithe in all the towns of our service,

10:39 and the priest, a son of Aaron, shall be with the Levite at the Levite’s tithe. The Levites shall bring up the tithe of the tithe to the house of our God, to the treasuries in God’s house.

10:40 For the sons of Israel and the sons of Levi shall bring the first offerings of grain, wine and oil into the stores. There are the holy vessels, the ministering priests, gatekeepers and singers. We will not abandon the house of our God.

Nehemiah 11

11:1 The rulers of the people lived in Jerusalem. The remainder of the people cast lots to bring one in ten to live in Jerusalem, the holy city, and nine portions in the towns.

11:2 The people blessed all the men who willingly offered to live in Jerusalem.

11:3 These are the rulers of the country who lived in Jerusalem. In the towns of Jouda, each lived on his possession in their towns: Israel, the priests, Levites, Nathinaioi and the sons of Salomon’s slaves.

11:4 Some of the sons of Jouda and of the sons of Beniamin lived in Jerusalem. From the sons of Jouda: Athaia son of Azaia, son of Zacharia, son of Amaria, son of Saphatia, son of Malelel, and from the sons of Phares;

11:5 and Maasia son of Barouch, son of Chalaza, son of Ozia, son of Adaia, son of Jorib, son of Thezia, son of the Seloni.

11:6 All the sons of Phares who lived in Jerusalem were four hundred sixty-eight men of ability.

11:7 These are the sons of Beniamin: Selo son of Mesoulam, son of Joad, son of Phadaia, son of Kolia, son of Masaia, son of Aithiel, son of Jesia;

11:8 and after him Gebi and Seli: nine hundred twenty-eight.

11:9 Joel son of Zechri was overseer over them, and Joudas son of Asana was second over the city.

11:10 From the priests: Jadia son of Jorib, Jachin,

11:11 Saraia son of Elkia, son of Mesoulam, son of Saddouk, son of Marioth, son of Aitob, opposite the house of God;

11:12 and their brothers doing the work of the house: Amasi son of Zacharia, son of Phassour, son of Melchia,

11:13 heads of families: two hundred forty-two; and Amessai son of Esdriel,

11:14 and his brothers, men strong for battle: one hundred twenty-eight. Their overseer was Badiel.

11:15 From the Levites: Samaia son of Asoub, son of Ezri,

11:17 and Mathania son of Micha, and Obed son of Samoui,

11:18 Two hundred eighty-four.

11:19 The gatekeepers: Akoub, Telamin and their brothers: one hundred seventy-two.

11:22 The overseer of the Levites was a son of Bani: Ozi son of Asabia, son of Micha, from the sons of Asaph, the singers, opposite the work of the house of God.

11:23 For the king’s command was upon them.

11:24 Pathaia son of Baseza was at the king’s hand in every matter for the people.

11:25 As for the farmsteads in their field, some of the sons of Jouda lived in Kariatharbok,

11:26 and in Jesou,

11:27 and in Beersabee,

11:30 and their farmsteads, Lachis and its fields. They encamped in Beersabee.

11:31 The sons of Beniamin were from Gaba: Machamas.

11:36 From the Levites, portions of Jouda were for Beniamin.

Nehemiah 12

12:1 These are the priests and Levites who came up with Zorobabel son of Salathiel and Jesus: Saraia, Jermia, Esdra,

12:2 Amaria, Malouch,

12:3 Sechenia.

12:7 These were rulers of the priests and their brothers in the days of Jesus.

12:8 The Levites: Jesou, Banoui, Kadmiel, Sarabia, Jouda and Machania; he and his brothers were over the hands,

12:9 for the service divisions.

12:10 Jesus fathered Joakim, Joakim fathered Eliasib, and Eliasib fathered Jodae.

12:11 Jodae fathered Jonathan, and Jonathan fathered Jadou.

12:12 In the days of Joakim, his brothers, the priests and the heads of the families, were: for Saraia, Maraia; for Jermia, Anania;

12:13 for Esdra, Mesoulam; for Amaria, Joanan;

12:14 for Malouch, Jonathan; for Sechenia, Joseph;

12:15 for Arem, Adnas; for Marioth, Elkai;

12:16 for Addai, Zacharias; for Ganathon, Mosollam;

12:17 for Abia, Zechri; for Beniamin, at times, for Pheleti;

12:18 for Balga, Samoue; for Semeia, Jonathan;

12:19 for Joiarib, Maththanai; for Idia, Ozi;

12:20 for Sallai, Kallai; for Amouk, Abed;

12:21 for Elkia, Asabias; for Jedeiou, Nathanael.

12:22 The Levites in the days of Eliasib, Joada, Joanan and Idoua were registered as heads of families, and the priests in the reign of Darius the Persian.

12:23 The sons of Levi who were heads of families were recorded in the book of the accounts of the days, down to the days of Joanan son of Elisoub.

12:24 The rulers of the Levites were Asabia, Sarabia, Jesou and the sons of Kadmiel, with their brothers opposite them, to sing hymns and praise by the command of David the man of God, service division facing service division,

12:25 when I gathered the gatekeepers,

12:26 in the days of Joakim son of Jesus, son of Josedek, and in the days of Neemia—and Esdras the priest and scribe.

12:27 At the dedication of Jerusalem's wall, they sought the Levites in their places to bring them to Jerusalem, to celebrate the dedication and gladness with thodatha and songs, sounding cymbals, with psalteries and lyres.

12:28 The sons of the singers gathered from the surrounding district to Jerusalem and from farmsteads,

12:29 and from fields, for the singers had built farmsteads for themselves in Jerusalem.

12:30 The priests and Levites were purified, and they purified the people, the gatekeepers and the wall.

12:31 I brought the rulers of Jouda up onto the wall and stationed two great ones for praise. They went along to the right on top of the wall of refuse,

12:32 and Osaia and half the rulers of Jouda went after them,

12:33 with Azarias, Esdras and Mesoulam,

12:34 Jouda, Beniamin, Samaia and Jermia,

12:35 and some of the sons of the priests with trumpets: Zacharias son of Jonathan, son of Samaia, son of Mathania, son of Michaia, son of Zakchour, son of Asaph;

12:36 and his brothers Samaia and Oziel, to praise with the songs of David the man of God. Esdras the scribe was before them.

12:37 At the gate of the ain, opposite them, they went up the steps of David's city, at the ascent of the wall, above David's house and as far as the Water Gate to the east.

12:38 The second company for praise went to meet them, with me behind it and half the people on top of the wall, above the tower of the thennourim and as far as the Broad Wall,

12:39 above the Ephraim Gate, to the gate of the isana and the Fish Gate, at the tower of Ananeel, and as far as the Sheep Gate. They stood at the Gate of the Guard.

12:40 The two companies of praise stood in God's house, with me and half the commanders with me,

12:41 and the priests Eliakim, Maasias, Beniamin, Michaias, Elioenai, Zacharias and Ananias with trumpets,

12:42 and Maasias, Semeias, Eleazar, Ozi, Joanan, Melchias, Ailam and Ezour. The singers were heard and were appointed.

12:43 They offered great sacrifices that day and were glad, for God had made them exceedingly glad. Their wives and children were glad, and the gladness in Jerusalem was heard from far away.

12:44 That day they appointed men over the treasury chambers for the stores, first offerings and tithes, and for the rulers of the towns assembled in them—portions for the priests and Levites—for there was gladness in Jouda over the priests and Levites who stood in service.

12:45 They kept the charges of their God and the charges of purification, and watched over the singers and gatekeepers, according to the commandments of David and Salomon his son.

12:46 For in David's days, Asaph was from the beginning first among the singers, with hymn and praise to God.

12:47 All Israel in the days of Zorobabel gave the portions for the singers and gatekeepers, each day's requirement on its day. They consecrated portions for the Levites, and the Levites consecrated portions for the sons of Aaron.

Nehemiah 13

13:1 That day a reading was made from a book of Moses in the hearing of the people. It was found written in it that Ammanites and Moabites should not enter God's assembly for ever,

13:2 because they did not meet the sons of Israel with bread and water, and they hired Balaam against Israel to curse him. But our God turned the curse into a blessing.

13:3 When they heard the law, all the mixed population in Israel was separated.

13:4 Before this, Eliasib the priest, who lived in a treasury chamber of the house of our God, was drawing close to Tobia,

13:5 and he made a large treasury chamber for him. There they had formerly put the manaa, frankincense, vessels, the tithe of grain, wine and oil prescribed for the Levites, singers and gatekeepers, and the priests' first offerings.

13:6 During all this I was not in Jerusalem, for in the thirty-second year of Arthasastha king of Babylon I had gone to the king. After some days had passed I made a request of the king

13:7 and came to Jerusalem. I understood the evil Elisoub had done for Tobia by making him a treasury chamber in the court of God's house.

13:8 It appeared exceedingly evil to me, and I threw all the goods of Tobia's house out of the treasury chamber.

13:9 I gave orders, and they purified the treasury chambers. I brought back there the vessels of God's house, the manaa and frankincense.

13:10 I learned that the Levites' portions had not been given, and the Levites and singers doing the work had fled, each to his field.

13:11 I contended with the commanders and said, "Why has God's house been abandoned?" I gathered them and stationed them at their posts.

13:12 All Jouda brought the tithe of wheat, wine and oil into the stores,

13:13 into the charge of Selemia the priest, Saddouk the scribe and Phadaia from the Levites, and beside them Anan son of Zakchour, son of Mathania, for they were considered trustworthy; distribution to their brothers rested upon them.

13:14 Remember me, O God, in this, and do not let my kindness be blotted out, which I practiced in the house of the Lord God.

13:15 In those days I saw people in Jouda treading winepresses on the Sabbath, bringing sheaves and loading them on donkeys, with wine, grapes, figs and every kind of burden, bringing them to Jerusalem on the Sabbath day. I warned them on the day of their selling.

13:16 People lived there bringing fish and every kind of merchandise, selling on the Sabbath to the sons of Jouda and in Jerusalem.

13:17 I contended with the free men of Jouda and said to them, "What is this evil thing you are doing, profaning the Sabbath day?

13:18 "Did not your fathers do this, so that our God brought all these evils upon them and upon us and upon this city? Yet you add wrath against Israel by profaning the Sabbath."

13:19 When the gates of Jerusalem were at rest before the Sabbath, I gave orders and they closed the gates. I ordered that they should not be opened until after the Sabbath. I stationed some of my young servants at the gates so that no burdens would be carried on the Sabbath day.

13:20 They all lodged and conducted sales outside Jerusalem once or twice.

13:21 I testified against them and said, "Why are you lodging opposite the wall? If you do it a second time, I will stretch out my hand against you." From that time they did not come on the Sabbath.

13:22 I told the Levites who were purifying themselves and coming to guard the gates to sanctify the Sabbath day. In these things remember me, O God, and spare me according to the abundance of Thy mercy.

13:23 In those days I also saw Jews who had established households with Azotian, Ammanite and Moabite wives,

13:24 and half their children spoke Azotian and did not know how to speak Judean.

13:25 I contended with them, cursed them, struck some of their men and pulled out their hair. I made them swear by God: "You shall not give your daughters to their sons or take any of their daughters for your sons.

13:26 "Did not Salomon king of Israel sin in this way? Among many nations there was no king like him, and he was loved by God, and God made him king over all Israel. Yet foreign women turned even him aside.

13:27 "Are we not to hear of you doing all this evil, breaking faith with our God by establishing households with foreign wives?"

13:28 From the sons of Joada of Elisoub, the high priest, the son-in-law of Sanaballat the Oronite—and I drove him away from me.

13:29 Remember it against them, O God, concerning disqualification by descent from the priesthood and the covenant of the priesthood—and remember the Levites.

13:30 I purified them from all foreign association and established service divisions for the priests and Levites, each according to his work,

13:31 and the gift of the wood carriers at intervals from time to time, and at the bakchouria. Remember me, our God, for goodness.

Esther

Esther 1

1:1 In the second year of the reign of Artaxerxes the Great, on the first of Nisa, Mordecai son of Jair, son of Shimei, son of Kish, of the tribe of Benjamin, saw a dream.

1:1b He was a Jewish man living in the city of Susa, a great man serving in the king’s court.

1:1c He was among the captives whom Nebuchadnezzar king of Babylon had taken captive from Jerusalem with Jeconiah king of Judea.

1:1d This was his dream: Look! Voices and tumult, thunders and an earthquake, disturbance upon the earth!

1:1e Look! Two great dragons came forward, both ready to wrestle, and their cry became loud.

1:1f At their cry every nation prepared for war, to wage war against a nation of righteous people.

1:1g Look! A day of darkness and gloom, affliction and distress, suffering and great disturbance upon the earth!

1:1h The whole righteous nation was troubled, fearing its own calamities. They prepared to perish and cried out to God.

1:1i From their cry there came, as though from a small spring, a great river, much water.

1:1k Light and the sun rose, and the lowly were exalted and devoured the glorious.

1:1l When Mordecai awoke, having seen this dream and what God had resolved to do, he kept it in his heart and sought in every way to understand it until night.

1:1m Mordecai stayed quietly in the court with Gabatha and Tharra, the king’s two eunuchs who guarded the court.

1:1n He heard their discussions, investigated their intentions, and learned that they were preparing to lay hands on King Artaxerxes. He informed the king about them.

1:1o The king examined the two eunuchs, and after they confessed, they were led away.

1:1p The king wrote these matters down as a memorial, and Mordecai wrote about these matters.

1:1q The king ordered Mordecai to serve in the court and gave him gifts for these things.

1:1r Haman son of Hammedatha, a Bougaean, was held in honor before the king. He sought to harm Mordecai and his people on account of the king’s two eunuchs.

1:1s After these events, in the days of Artaxerxes—this Artaxerxes ruled a hundred and twenty-seven territories from India—

1:2 in those very days, when King Artaxerxes was enthroned in the city of Susa,

1:3 in the third year of his reign he held a reception for his friends and the other nations, the nobles of Persia and Media, and the rulers of the satraps.

1:4 After these things, after he had shown them the wealth of his kingdom and the glory of the rejoicing in his wealth for a hundred and eighty days,

1:5 when the days of the wedding were completed, the king held a drinking feast for the nations present in the city for six days, in the court of the king’s house,

1:6 which was adorned with fine linen and cotton cloths stretched on fine linen and purple cords upon gold and silver blocks, upon pillars of Parian marble and stone. There were gold and silver couches on a pavement of emerald stone, pearly stone, and Parian stone, and transparent coverings adorned with varied flowers, with roses scattered all around.

1:7 There were gold and silver drinking vessels and a garnet cup set out, reckoned at thirty thousand talents. There was abundant sweet wine, which the king himself drank.

1:8 This drinking feast did not take place according to an established law; rather, the king wished it so and ordered the stewards to carry out his will and that of the people.

1:9 Queen Astin also held a drinking feast for the women in the royal quarters, where King Artaxerxes was.

1:10 On the seventh day, when the king had become merry, he told Haman, Bazan, Tharra, Boraze, Zatholtha, Abataza, and Tharaba, the seven eunuchs who attended King Artaxerxes,

1:11 to bring the queen before him, that she might act as queen, to put the diadem on her, and to show all the rulers and the nations her beauty, because she was beautiful.

1:12 But Queen Astin did not obey his command to come with the eunuchs. The king was grieved and became angry.

1:13 He said to his friends, “Astin has spoken in this way; therefore establish law and judgment concerning this.”

1:14 Arcesaeus, Sarsathaeus, and Malesehar, the rulers of Persia and Media who were nearest the king and sat in the first places beside him, approached him

1:15 and reported to him, according to the laws, how Queen Astin must be dealt with, because she had not done what the king commanded through the eunuchs.

1:16 Muchaeus said to the king and the rulers, “Queen Astin has wronged not only the king, but also all the rulers and the king’s leaders

1:17 (for he had recounted to them the queen’s words and how she had contradicted the king). Just as she contradicted King Artaxerxes,

1:18 so today the other noblewomen, wives of the rulers of Persia and Media, on hearing what she said to the king, will likewise dare to dishonor their husbands.

1:19 If, therefore, it pleases the king, let him issue a royal command, and let it be written according to the laws of Media and Persia. Let him not act otherwise, and let the queen no longer enter his presence; let the king give her royal position to a woman better than she.

1:20 Let the law that the king makes be heard in his kingdom, and thus all the women will bestow honor on their own husbands, from poor to rich.”

1:21 The proposal pleased the king and the rulers, and the king did as Muchaeus said.

1:22 He sent throughout his kingdom, territory by territory, according to their own language, so that they would have fear in their own households.

Esther 2

2:1 After these events the king’s anger subsided, and he no longer remembered Astin, remembering what she had said and how he had condemned her.

2:2 The king’s attendants said, “Let young women who have not been defiled, beautiful in appearance, be sought for the king.

2:3 The king shall appoint village rulers in all the territories of his kingdom, and let them select beautiful young virgins for the women’s quarters in the city of Susa. Let them be handed over to the king’s eunuch, the guardian of the women, and let cleansing ointment and the rest of their care be provided.

2:4 The woman who pleases the king shall reign as queen in Astin’s place.” The matter pleased the king, and he did so.

2:5 There was a Jewish man in the city of Susa named Mordecai son of Jair, son of Shimei, son of Kish, of the tribe of Benjamin,

2:6 who was a captive from Jerusalem, which Nebuchadnezzar king of Babylon had taken captive.

2:7 He had a foster child, the daughter of Aminadab, his father’s brother, and her name was Esther. When her parents died, he brought her up for himself as a wife. The young woman was beautiful in appearance.

2:8 When the king’s command was heard, many young women were gathered into the care of Gai in the city of Susa, and Esther was brought to Gai, the guardian of the women.

2:9 The young woman pleased him and found favor before him. He hurried to give her the cleansing ointment, her portion of food, and the seven young women assigned to her from the royal household. He treated her and her maids well in the women’s quarters.

2:10 Esther did not disclose her ancestry or her homeland, for Mordecai had commanded her not to report them.

2:11 Every day Mordecai walked about the women’s court, watching to see what would happen to Esther.

2:12 This was the time for a young woman to enter the king’s presence: when she had completed twelve months. For thus the days of treatment were completed, with the women anointing themselves for six months with myrrh oil and for six months with spices and women’s cleansing ointments.

2:13 Then she entered the king’s presence. Whatever she requested would be handed over to her to accompany her from the women’s quarters to the royal quarters.

2:14 In the evening she entered, and toward daybreak she went back to the second women’s quarters, where Gai, the king’s eunuch and guardian of the women, was. She did not enter the king’s presence again unless summoned by name.

2:15 When the time was completed for Esther daughter of Aminadab, the brother of Mordecai’s father, to enter the king’s presence, she disregarded none of the instructions the eunuch, the guardian of the women, gave her. For Esther was finding favor with everyone who saw her.

2:16 Esther entered the presence of King Artaxerxes in the twelfth month, which is Adar, in the seventh year of his reign.

2:17 The king fell in love with Esther, and she found favor above all the virgins. He put the queen’s diadem on her.

2:18 The king held a drinking feast for all his friends and his forces for seven days. He celebrated Esther’s marriage splendidly and granted a remission to those under his rule.

2:19 Mordecai was serving in the court.

2:20 Esther did not disclose her homeland. For Mordecai had instructed her in this way: to fear God and carry out His commands, as when she was with him. Esther did not change her way of life.

2:21 The king's two eunuchs who were chief bodyguards were grieved because Mordecai had been promoted, and they sought to kill King Artaxerxes.

2:22 The matter was made known to Mordecai, and he informed Esther; she disclosed the plot to the king.

2:23 The king examined the two eunuchs and hung them. The king ordered a commendation of Mordecai's loyalty to be entered as a memorial in the royal library.

Esther 3

3:1 After these things King Artaxerxes honored Haman son of Hammedatha, a Bougaean, and exalted him; he held the first rank among all the king's friends.

3:2 Everyone in the court bowed down before him, for the king had commanded them to do so. But Mordecai did not bow down before him.

3:3 Those in the king's court said to Mordecai, "Mordecai, why do you disobey what the king says?"

3:4 They spoke to him every day, but he did not listen to them. They pointed out to Haman that Mordecai was opposing the king's words. Mordecai had told them that he was a Jew.

3:5 When Haman learned that Mordecai did not bow before him, he became exceedingly angry

3:6 and resolved to wipe out all the Jews under Artaxerxes's rule.

3:7 He made a decree in the twelfth year of Artaxerxes's reign and cast lots, day by day and month by month, to destroy Mordecai's race in a single day. The lot fell on the fourteenth of the month, which is Adar.

3:8 He spoke to King Artaxerxes, saying, "There is a nation scattered among the nations throughout your kingdom. Their laws are unlike those of all the nations; they disobey the king's laws, and it is not advantageous for the king to let them be.

3:9 If it pleases the king, let him decree their destruction, and I will pay ten thousand talents of silver into the king's treasury."

3:10 The king removed his ring and put it into Haman's hand to seal the written measures against the Jews.

3:11 The king said to Haman, "Keep the silver; deal with the nation as you wish."

3:12 The king's scribes were summoned on the thirteenth of the first month. As Haman commanded, they wrote to the generals and rulers in every territory from India to Ethiopia, the hundred and twenty-seven territories, and to the rulers of the nations in their own language, by authority of King Artaxerxes.

3:13 Letters were sent by couriers into Artaxerxes's kingdom to wipe out the race of the Jews in a single day of the twelfth month, which is Adar, and to plunder their possessions.

3:13a This is the copy of the letter: "The great King Artaxerxes writes the following to the rulers of the hundred and twenty-seven territories from India to Ethiopia and to the district governors subject to them:

3:13b Having ruled many nations and gained control of the whole inhabited world, I have wished—not exalting myself through the boldness of authority, but always conducting myself with greater fairness and gentleness—to establish the lives of my subjects in perpetual calm, to provide a civilized kingdom open to travel to its furthest limits, and to renew the peace desired by all people.

3:13c When I asked my counselors how this might be brought to completion, Haman, who excels among us in sound judgment, has demonstrated unchanging goodwill and firm loyalty, and has received the second honor in the kingdom,

3:13d pointed out to us that among all the tribes throughout the inhabited world a certain hostile people is intermingled, opposed in its laws to every nation, continually disregarding the kings' decrees so as not to accept the shared administration that we direct blamelessly.

3:13e We have therefore understood that this nation alone stands in continual opposition to every person, differing through its strange observance of laws, showing ill will toward our affairs, and accomplishing the worst evils so that the kingdom may not enjoy stability.

3:13f We have therefore commanded that all those indicated to you in the writings of Haman, who is appointed over our affairs and is our second father, be destroyed root and branch, with wives and children, by the swords of their enemies, without any pity or sparing, on the fourteenth of the twelfth month, Adar, of the present year,

3:13g so that those hostile both formerly and now may go down violently to Hades in a single day and thereafter leave our affairs stable and undisturbed for all time."

3:14 The copies of the letters were posted in every territory, and all the nations were ordered to be ready for that day.

3:15 The matter was also hurried forward in Susa. The king and Haman were drinking heavily, while the city was troubled.

Esther 4

4:1 When Mordecai learned what was being accomplished, he tore his clothes, put on sackcloth, and sprinkled himself with ashes. Rushing out through the city square, he cried with a loud voice, “A nation that has done no wrong is being swept away!”

4:2 He came as far as the king’s gate and stood there, for he was not permitted to enter the court wearing sackcloth and ashes.

4:3 In every territory where the letters were posted, there was shouting, lamentation, and great mourning among the Jews; they spread sackcloth and ashes for themselves.

4:4 The queen’s maids and eunuchs came in and reported to her. On hearing what had happened, she was troubled and sent to clothe Mordecai and take away his sackcloth, but he would not be persuaded.

4:5 Esther summoned her eunuch Achrathaeus, who attended her, and sent him to learn the exact matter for her from Mordecai.

4:7 Mordecai told him what had happened and the promise Haman had made to the king of ten thousand talents for the treasury, in order to destroy the Jews.

4:8 He gave him the copy posted in Susa for their destruction, to show Esther. He told him to instruct her to go in, appeal to the king, and petition him concerning the people: “Remember the days of your lowliness, how you were brought up in my care. Haman, who is second to the king, has spoken against us for our death. Call upon the Lord, speak to the king concerning us, and rescue us from death.”

4:9 Achrathaeus came in and spoke all these words to her.

4:10 Esther said to Achrathaeus, “Go to Mordecai and say:

4:11 ‘All the nations of the kingdom know that any man or woman who enters the king’s inner court uninvited has no deliverance. Only the one to whom the king extends the golden sceptre will be spared. I have not been called to enter the king’s presence for these thirty days.’”

4:12 Achrathaeus reported all Esther’s words to Mordecai.

4:13 Mordecai said to Achrathaeus, “Go and tell her, ‘Esther, do not say to yourself that you alone in the kingdom will be spared beyond all the Jews.

4:14 For if you refuse to listen at this time, help and shelter will come to the Jews from elsewhere, but you and your father’s house will perish. Who knows whether you became queen for this time?’”

4:15 Esther sent the man who had come to her back to Mordecai, saying:

4:16 “Go, assemble the Jews in Susa, and all of you fast for me. Neither eat nor drink for three days, night and day; I and my maids will also go without food. Then I will enter the king’s presence contrary to the law, even if I must perish.”

4:17 Mordecai went and did everything Esther commanded him,

4:17a and he implored the Lord, remembering all the Lord’s works, and said:

4:17b “Lord, Lord, King who dost rule over all, everything is under Thine authority, and no one can oppose Thee when Thou wishest to save Israel.

4:17c For Thou madest heaven and earth and every wonderful thing beneath heaven. Thou art Lord of all, and no one can stand against Thee, the Lord.

4:17d Thou knowest all things. Thou knowest, Lord, that it was not in insolence, arrogance, or love of glory that I did this, refusing to bow before arrogant Haman. For I would gladly have kissed the soles of his feet for Israel’s salvation.

4:17e But I did this so that I would not set a human being’s glory above God’s glory. I will bow to no one except Thee, my Lord, and I will not do these things in arrogance.

4:17f Now, Lord God, King, God of Abraham, spare Thy people, for they look upon us to destroy us and have desired to destroy Thine inheritance from the beginning.

4:17g Do not overlook Thy portion, which Thou didst redeem for Thyself from the land of Egypt.

4:17h Hear my supplication, be gracious to Thine allotted people, and turn our mourning into feasting, so that while living we may sing hymns to Thy name, Lord. Do not wipe out the mouth of those who praise Thee.”

4:17i All Israel cried out with all their strength, because their death was before their eyes.

4:17k Queen Esther took refuge in the Lord, gripped by mortal anguish. She took off her glorious garments and put on garments of distress and mourning. Instead of splendid perfumes she filled her head with ashes and dung, greatly humbled her body, and filled every place of her joyful adornment with her tangled hair. She implored the Lord God of Israel and said:

4:17l "My Lord, our King, Thou art the only one. Help me, who am alone and have no helper except Thee, for my danger is at hand.

4:17m From my birth I have heard within my ancestral tribe that Thou, Lord, didst take Israel from all the nations and our fathers from all their ancestors as an everlasting inheritance, and do for them everything Thou saidst.

4:17n Now we have sinned before Thee, and Thou hast handed us over to our enemies because we glorified their gods. Thou art righteous, Lord.

4:17o Now they are not satisfied with the bitterness of our slavery, but have placed their hands upon the hands of their idols, to abolish the decree of Thy mouth, wipe out Thine inheritance, close the mouth of those who praise Thee, and extinguish the glory of Thy house and Thine altar,

4:17p and to open the mouth of nations to praise worthless things, and that a king of flesh might be admired for ever.

4:17q Do not hand over Thy sceptre, Lord, to those who do not exist. Do not let them mock us at our downfall, but turn their plan back upon them, and make an example of the one who began this against us.

4:17r Remember, Lord; make Thyself known in the time of our affliction. Give me courage, King of the gods, who dost hold sway over every dominion.

4:17s Put well-ordered speech in my mouth before the lion, and turn his heart to hatred of the one who wages war against us, to bring him and those of one mind with him to an end.

4:17t But rescue us by Thy hand, and help me, who am alone and have no one except Thee, Lord.

4:17u Thou hast knowledge of all things, and Thou knowest that I have hated the glory of the lawless and abhor the bed of the uncircumcised and of every foreigner.

4:17w Thou knowest my necessity: I abhor the sign of my exalted position upon my head on the days when I appear. I abhor it like a menstrual cloth, and I do not wear it in my days of quiet.

4:17x Thy slave woman has not eaten at Haman's table; I have not honored the king's drinking feast or drunk wine of libations.

4:17y Thy slave woman has had no joy from the day of my change until now except in Thee, Lord, God of Abraham.

4:17z God who is mighty over all, hear the voice of those who have lost hope, and rescue us from the hand of evildoers. Rescue me from my fear."

Esther 5

5:1–1c On the third day, when she had ceased praying, she took off the garments of her devotion and clothed herself in her glory.

5:1d–1f; 5:2 He raised his face, ablaze with glory, and looked at her in the height of anger. The queen fell, her color changed as she fainted, and she bent over upon the head of the maid who went before her.

5:2a She said to him, "I saw you, lord, like an angel of God, and my heart was troubled with fear of your glory. For you are marvelous, lord, and your face is full of grace."

5:2b While she was speaking, she fell in her faintness. The king was troubled, and all his attendants comforted her.

5:3 The king said, "What do you want, Esther, and what is your petition? Even up to half my kingdom, it shall be yours."

5:4 Esther said, "Today is a special day for me. If, therefore, it pleases the king, let him and Haman come to the reception I will hold today."

5:5 The king said, "Hurry Haman here, so that we may carry out Esther's word." Both came to the reception Esther had spoken of.

5:6 During the drinking feast the king said to Esther, "What is it, Queen Esther? Whatever you ask shall be yours."

5:7 She said, "My request and my petition are this:

5:8 If I have found favor before the king, let the king and Haman come tomorrow to the reception I will hold for them, and tomorrow I will do the same."

5:9 Haman went out from the king overjoyed and rejoicing. But when Haman saw Mordecai the Jew in the court, he became exceedingly angry.

5:10 He went into his own house and summoned his friends and his wife Zosara.

5:11 He showed them his wealth and the glory the king had bestowed on him, and how he had made him first and a leader of the kingdom.

5:12 Haman said, "The queen has invited no one but me with the king to the reception, and I am invited for tomorrow.

5:13 Yet these things do not please me whenever I see Mordecai the Jew in the court."

5:14 His wife Zosara and his friends said to him, “Let a tree fifty cubits long be cut for you. At dawn speak to the king, and let Mordecai be hung on the tree. Then enter the reception with the king and rejoice.” The proposal pleased Haman, and the tree was prepared.

Esther 6

6:1 But the Lord removed sleep from the king that night, and he told his teacher to bring in the written remembrances of the days and read them to him.

6:2 He found the writings recorded about Mordecai: how he had reported to the king about the king’s two eunuchs while they were on guard and sought to lay hands on Artaxerxes.

6:3 The king said, “What honor or favor have we shown Mordecai?” The king’s attendants said, “You have done nothing for him.”

6:4 While the king was inquiring about Mordecai’s loyalty, behold, Haman was in the court. The king said, “Who is in the court?” Haman had come in to ask the king to hang Mordecai on the tree he had prepared.

6:5 The king’s attendants said, “Behold, Haman is standing in the court.” The king said, “Call him.”

6:6 The king said to Haman, “What shall I do for the man whom I wish to honor?” Haman said to himself, “Whom does the king wish to honor except me?”

6:7 He said to the king, “As for a man whom the king wishes to honor,

6:8 let the king’s servants bring a fine linen robe that the king wears and a horse on which the king rides.

6:9 Let him give them to one of the king’s distinguished friends, and let that man clothe the man whom the king loves, mount him on the horse, and proclaim through the city square, ‘So shall it be for every man whom the king honors!’”

6:10 The king said to Haman, “Do just as you have said for Mordecai the Jew, who serves in the court. Do not let a word of what you have said fall away from you.”

6:11 Haman took the robe and the horse, clothed Mordecai, mounted him on the horse, went through the city square, and proclaimed, “So shall it be for every man whom the king wishes to honor!”

6:12 Mordecai returned to the court, but Haman returned to his own home, grieving and with his head covered.

6:13 Haman recounted what had happened to him to Zosara his wife and to his friends. His friends and his wife said to him, “If Mordecai is of the race of the Jews, and you have begun to be humbled before him, you will surely fall. You will certainly not be able to ward him off, because a living God is with him.”

6:14 While they were still speaking, the eunuchs arrived, hurrying Haman to the drinking feast Esther had prepared.

Esther 7

7:1 The king and Haman went in to drink with the queen.

7:2 On the second day, at the drinking feast, the king said to Esther, “What is it, Queen Esther? What is your petition, and what is your request? Let it be yours, up to half my kingdom.”

7:3 She answered, “If I have found favor before the king, let my life be granted at my petition, and my people at my request.

7:4 For I and my people have been sold for destruction, plunder, and slavery—we and our children as male and female slaves—and I let it pass. For the slanderer is not worthy of the king’s court.”

7:5 The king said, “Who is this who dared to do this deed?”

7:6 Esther said, “An enemy—this wicked Haman!” Haman was disturbed before the king and the queen.

7:7 The king rose from the banquet and went into the garden. Haman pleaded with the queen, for he saw that he himself was in trouble.

7:8 The king returned from the garden, and Haman had fallen upon the couch, entreating the queen. The king said, “Are you even forcing yourself on the woman in my house?” When Haman heard this, his face changed.

7:9 Bougathan, one of the eunuchs, said to the king, “Behold, Haman also prepared a tree for Mordecai, who spoke concerning the king. A tree of fifty cubits has been erected at Haman’s place.” The king said, “Let him be fastened to it.”

7:10 Haman was hung on the tree he had prepared for Mordecai. Then the king ceased from his anger.

Esther 8

8:1 On that very day King Artaxerxes gave Esther everything that belonged to Haman the slanderer. Mordecai was summoned by the king, for Esther had explained that he was related to her.

8:2 The king took the signet ring he had removed from Haman and gave it to Mordecai. Esther appointed Mordecai over all Haman's possessions.

8:3 She spoke to the king again, fell at his feet, and asked him to remove Haman's wickedness and everything he had done to the Jews.

8:4 The king extended the golden scepter to Esther, and Esther rose to stand before the king.

8:5 Esther said, "If it seems good to you, and I have found favor, let an order be sent to reverse the letters sent out by Haman, which were written for the destruction of the Jews in your kingdom.

8:6 For how shall I be able to see the affliction of my people? How shall I be able to survive the destruction of my homeland?"

8:7 The king said to Esther, "If I have given and granted you all Haman's possessions, and have hung him on a tree because he raised his hands against the Jews, what more do you seek?

8:8 You yourselves may write in my name as seems good to you and seal it with my signet ring. For whatever is written at the king's command and sealed with my signet ring cannot be contradicted."

8:9 The scribes were summoned in the first month, which is Nisa, on the twenty-third day of that same year. What he commanded was written to the Jews, to the administrators, and to the rulers of the satraps from India to Ethiopia, to one hundred twenty-seven satrapies, region by region, in their own language.

8:10 It was written through the king and sealed with his signet ring, and they sent out the letters by letter carriers:

8:11 he commanded them to observe their laws in every city, to help themselves, and to deal with their adversaries and opponents as they wished,

8:12 on one day throughout Artaxerxes's kingdom, on the thirteenth day of the twelfth month, which is Adar.

8:12a The following is a copy of the letter:

8:12b "The great King Artaxerxes, to the rulers of the regions in the one hundred twenty-seven satrapies from India to Ethiopia, and to those who are loyal to us: greetings.

8:12c "Many, repeatedly honored by the abundant kindness of their benefactors, have become arrogant. They not only seek to harm those subject to us, but, unable to bear such abundance, they also attempt to plot against their own benefactors.

8:12d They not only abolish gratitude among people, but, lifted up by the boasts of those unacquainted with goodness, they suppose they will escape the evil-hating justice of God, Who always watches over all things.

8:12e Often the persuasion of friends entrusted with managing affairs has made many appointed to authority complicit in innocent bloodshed and has surrounded them with irreparable calamities,

8:12f as these men have deceived the rulers' innocent good intentions with their malicious false reasoning.

8:12g You can examine this, not so much from the older accounts we have handed down, as by investigating what has been impiously carried out close at hand through the pestilence of those who wield power unworthily.

8:12h You can also attend to what comes afterward, so that we may provide an undisturbed kingdom for all people in peace,

8:12i responding to changes, yet always judging the matters that come before our eyes with a more equitable response.

8:12k For Haman son of Hammedatha, a Macedonian, in truth foreign to the blood of the Persians and far removed from our kindness, was received among us as a guest.

8:12l He received the humanity we show toward every nation to such a degree that he was proclaimed our father and continued as the second person beside the royal throne, receiving homage from everyone.

8:12m But, unable to contain his arrogance, he set about depriving us of our rule and our breath of life.

8:12n With the intricate false reasoning of his schemes, he asked for the destruction of our savior and constant benefactor Mordecai, and Esther, the blameless partner in our kingship, together with their whole nation.

8:12o For he thought that by these means he could find us isolated and transfer the rule of the Persians to the Macedonians.

8:12p But we find that the Jews handed over to annihilation by this thrice-accursed man are not evildoers, but conduct their lives by most righteous laws.

8:12q They are sons of the Most High, greatest, living God, Who has guided the kingdom for us and our ancestors in the finest condition.

8:12r Therefore you will do well not to act upon the letters sent by Haman son of Hammedatha. For he himself, who accomplished these things, has been fastened to a stake at the gates of Susa with his whole household, for God, Who rules over all things, quickly repaid him with the judgment he deserved.

8:12s Display a copy of this letter in every place openly. Allow the Jews to observe their own ordinances, and strengthen them so that they may ward off those who attack them in a time of affliction, on the same day, the thirteenth of the twelfth month, Adar.

8:12t For God, Who has dominion over all things, has made this day a joy for them instead of a destruction of the chosen race.

8:12u You also, therefore, shall observe it as a notable day among your named festivals, with every festivity, so that both now and hereafter there may be deliverance for us and for the Persians loyal to us, but a remembrance of destruction for those who plot against us.

8:12x Every city or region, without exception, that does not act according to these instructions will be consumed in wrath by spear and fire. It will be made not only impassable to human beings but also most hateful to wild beasts and birds for all time.

8:13 Let the copies be displayed plainly throughout the whole kingdom, and let all the Jews be ready for this day to fight their opponents."

8:14 The horsemen went out, hurrying to carry out what the king had said. The decree was also displayed in Susa.

8:15 Mordecai went out clothed in the royal robe, wearing a golden crown and a fine linen, purple diadem. When the people in Susa saw him, they rejoiced.

8:16 For the Jews there was light and joy.

8:17 In every city and region, wherever the decree was displayed, wherever the proclamation was displayed, there was gladness and joy for the Jews, drinking and rejoicing. Many of the nations were circumcised and lived as Jews because of fear of the Jews.

Esther 9

9:1 For in the twelfth month, on the thirteenth day of the month, which is Adar, the letters written by the king were at hand.

9:2 On that very day those opposed to the Jews perished. No one resisted, for they feared them.

9:3 For the rulers of the satraps, the potentates, and the royal scribes honored the Jews, for fear of Mordecai lay upon them.

9:4 For the king's decree had arrived, to be proclaimed throughout the whole kingdom.

9:6 In the city of Susa the Jews killed five hundred men,

9:7 and Pharsannestain, Delphon, Phasga,

9:8 Phardatha, Barea, Sarbacha,

9:9 Marmasima, Arouphaion, Arsaion, and Zabouthaithan,

9:10 the ten sons of Haman son of Hammedatha the Bougaean, the enemy of the Jews; and they plundered.

9:11 On that very day the number of those who had perished in Susa was delivered to the king.

9:12 The king said to Esther, "The Jews have destroyed five hundred men in the city of Susa. How do you think they have acted in the surrounding country? What further request do you have? It will be yours."

9:13 Esther said to the king, "Let the Jews be granted to act in the same way tomorrow, so as also to hang Haman's ten sons."

9:14 He permitted this to be done and published an order for the Jews of the city to hang the bodies of Haman's sons.

9:15 The Jews in Susa gathered on the fourteenth of Adar and killed three hundred men, and they plundered nothing.

9:16 The rest of the Jews in the kingdom gathered, helped themselves, and gained rest from their enemies. For they destroyed fifteen thousand of them on the thirteenth of Adar, and they plundered nothing.

9:17 They rested on the fourteenth of that same month and observed it as a day of rest with gladness and joy.

9:18 But the Jews in the city of Susa gathered also on the fourteenth and did not rest. They also observed the fifteenth with gladness and joy.

9:19 Therefore the Jews scattered throughout all the country outside observe the fourteenth of Adar as a festive day with joy, each sending portions to a neighbor. But those living in the chief cities also observe the fifteenth of Adar as a good day of joy, sending portions to their neighbors.

9:20 Mordecai wrote these words in a book and sent it to the Jews throughout Artaxerxes's kingdom, those near and those far away,

9:21 to establish these days as festive days and to observe the fourteenth and fifteenth of Adar—

9:22 for on these days the Jews gained rest from their enemies—and to observe the whole month in which their circumstances were changed, which was Adar, from mourning to gladness and from distress to a festive day, as festive days of wedding feasts and joy, sending portions to their friends and to the poor.

9:23 The Jews accepted it, as Mordecai had written to them:

9:24 how Haman son of Hammedatha the Macedonian had warred against them, how he had established a decree and a lot to annihilate them,

9:25 and how he had gone in to the king asking for Mordecai to be hung. But all the evils he attempted to bring upon the Jews came upon him, and he and his children were hung.

9:26 Therefore these days were called Phrourai because of the lots, since in their language they are called Phrourai, because of the words of this letter, what they suffered through these things, and what happened to them.

9:27 He established it, and the Jews accepted it for themselves, for their offspring, and for those who had joined them; nor would they act otherwise. These days were a remembrance to be kept in every generation, city, family, and region.

9:28 These days of Phrourai will be observed for all time, and their remembrance will certainly not fail from the generations.

9:29 Queen Esther daughter of Aminadab and Mordecai the Jew wrote what they had done, and the confirmation of the letter about Phrourai.

9:31 Mordecai and Queen Esther established these things for themselves, against themselves, and then also set their plan against their own health.

9:32 Esther established it by a word for ever, and it was written for a remembrance.

Esther 10

10:1 The king set down taxes upon the kingdom, both on land and on sea.

10:2 His strength and courage, and the wealth and glory of his kingdom—behold, they are written in the book of the kings of the Persians and Medes for a remembrance.

10:3 Mordecai acted as deputy to King Artaxerxes. He was great in the kingdom and honored by the Jews. Being beloved, he recounted the course of affairs to his whole nation.

10:3a Mordecai said, “These things came from God.

10:3b For I remembered the dream I saw concerning these matters, and not a word of them passed away.

10:3c The small spring that became a river, and there was light and sun and much water—Esther is the river, whom the king married and made queen.

10:3d The two dragons are Haman and I.

10:3e The nations are those gathered together to destroy the name of the Jews.

10:3f My nation is Israel, those who cried out to God and were saved. The Lord saved His people, and the Lord rescued us from all these evils. God performed the signs and the great wonders that had not happened among the nations.

10:3g Therefore He made two lots, one for the people of God and one for all the nations.

10:3h These two lots came to their hour and appointed time, to a day of judgment before God and among all the nations.

10:3i God remembered His people and vindicated His inheritance.

10:3k These days will be theirs in the month of Adar, on the fourteenth and fifteenth of the same month, with assembly, gladness, and joy before God, through the generations for ever among His people Israel.”

10:3l In the fourth year of the reign of Ptolemy and Cleopatra, Dositheus, who said he was a priest and a Levite, and Ptolemy his son brought in the preceding letter about Phrourai. They said it was authentic and had been translated by Lysimachus son of Ptolemy, one of those in Jerusalem.

Job

Job 1

1:1 A certain man lived in the land of Ausitis whose name was Job. That man was true, blameless, righteous, and God-fearing, keeping away from every evil deed.

1:2 He had seven sons and three daughters.

1:3 His livestock numbered seven thousand sheep, three thousand camels, five hundred pairs of oxen, and five hundred grazing female donkeys. He had a very large body of servants and great enterprises in the land. That man was of noble standing among those from the sunrise.

1:4 His sons would gather with one another and hold a drinking feast each day, taking their three sisters along to eat and drink with them.

1:5 When the days of the drinking feast had ended, Job would send for them and purify them, rising in the morning and offering sacrifices for them according to their number, and one calf as a sin offering for their lives. For Job said, “Perhaps my sons have conceived evil thoughts toward God in their minds.” So Job did this continually.

1:6 When that day came, behold, the angels of God came to stand before the Lord, and the devil came with them.

1:7 The Lord said to the devil, “Where have you come from?” The devil answered the Lord, “I have come after going around the earth and walking through the world beneath heaven.”

1:8 The Lord said to him, “Have you paid attention in your mind to My servant Job? For among those on earth there is no man like him—blameless, true, God-fearing, keeping away from every evil deed.”

1:9 The devil answered before the Lord, “Does Job worship God for nothing?

1:10 Hast Thou not fenced in what is outside him and what is inside his house, and everything around all that belongs to him? Thou hast blessed the works of his hands and made his livestock numerous in the land.

1:11 But stretch out Thy hand and touch everything he has; surely he will curse Thee to Thy face.”

1:12 Then the Lord said to the devil, “Behold, everything he has I give into your hand, but do not touch him.” And the devil went out from the Lord.

1:13 When that day came, Job’s sons and his daughters were drinking wine in the house of their elder brother.

1:14 Behold, a messenger came to Job and said to him, “The pairs of oxen were plowing, and the female donkeys were grazing beside them.

1:15 The raiders came and carried them away, and killed the servants with swords. I alone was saved and came to report to you.”

1:16 While this one was still speaking, another messenger came and said to Job, “Fire fell from heaven and burned up the sheep and likewise consumed the shepherds. I alone was saved and came to report to you.”

1:17 While this one was still speaking, another messenger came and said to Job, “The horsemen formed three companies against us, surrounded the camels and carried them away, and killed the servants with swords. I alone was saved and came to report to you.”

1:18 While this one was still speaking, another messenger came, saying to Job, “While your sons and daughters were eating and drinking with their elder brother,

1:19 a great wind suddenly came from the wilderness and struck the four corners of the house. The house fell on your children, and they died. I alone was saved and came to report to you.”

1:20 Then Job rose, tore his garments, and cut off the hair of his head. He fell to the ground, bowed in worship, and said:

1:21 “I myself came out naked from my mother’s womb, and naked I shall depart there: the Lord gave, and the Lord took away; as it seemed good to the Lord, so it happened: blessed be the name of the Lord.”

1:22 In all these things that happened to him, Job did not sin at all before the Lord or attribute foolishness to God.

Job 2

2:1 When that day came, the angels of God came to stand before the Lord, and the devil came among them to stand before the Lord.

2:2 The Lord said to the devil, “Where are you coming from?” Then the devil said before the Lord, “I have come after traveling through the world beneath heaven and walking through all of it.”

2:3 The Lord said to the devil, “Have you then paid attention to My servant Job? For among those on earth there is no man like him—innocent, true, blameless, God-fearing, keeping away from every evil. He still holds to innocence, but you said to destroy his belongings for nothing.”

2:4 The devil replied to the Lord, “Skin for skin! Whatever a person has, he will pay for his life.

2:5 But indeed, stretch out Thy hand and touch his bones and his flesh; surely he will curse Thee to Thy face.”

2:6 The Lord said to the devil, “Behold, I hand him over to you; only preserve his life.”

2:7 The devil went out from the Lord and struck Job with a grievous ulcer from his feet to his head.

2:8 He took a potsherd to scrape off the discharge, and sat on the dung heap outside the city.

2:9 After much time had passed, his wife said to him, “How long will you persist, saying,

2:9a ‘Behold, I will wait a little while longer, expecting the hope of my deliverance’?

2:9b For behold, your memorial has vanished from the earth: sons and daughters, the pangs and pains of my womb, for whom I labored in vain with hardships.

2:9c You yourself sit amid the decay of worms, spending the night in the open air,

2:9d while I am a wanderer and a hired servant, going from place to place and from house to house, waiting for the sun to set so that I may rest from the hardships and pains that now hold me fast.

2:9e But say some word to the Lord and die.”

2:10 He looked at her and said, “You have spoken like one of the foolish women. If we received good things from the Lord’s hand, shall we not bear the bad things?” In all these things that happened to him, Job did not sin at all with his lips before God.

2:11 His three friends heard of all the bad things that had come upon him and came to him, each from his own country: Eliphaz king of the Temanites, Bildad ruler of the Shuhites, and Zophar king of the Minaeans. They came to him together to comfort him and visit him.

2:12 When they saw him from far away, they did not recognize him. Crying out loudly, they wept, each tearing his own robe and sprinkling earth upon himself.

2:13 They sat beside him seven days and seven nights, and none of them spoke, for they saw that his affliction was terrible and exceedingly great.

Job 3

3:1 After this Job opened his mouth and cursed his day,

3:2 saying:

3:3 “May the day perish on which I was born, and the night in which they said, ‘Behold, a male child!’

3:4 May that day be darkness; may the Lord above not seek it out, and may no brightness come upon it.

3:5 May darkness and death’s shadow take possession of it; may gloom come upon it.

3:6 May that day and night be cursed; may darkness carry it away. May it not belong among the days of the year or be numbered among the days of the months.

3:7 But may that night be pain, and may neither gladness nor joy come upon it.

3:8 But may the one who curses that day curse it, the one who is about to subdue the great sea creature.

3:9 May the stars of that night be darkened; may it wait and not come into light, and may it not see the morning star rising,

3:10 because it did not close the gates of my mother’s womb; for it would have removed pain from my eyes.

3:11 For why did I not die in the womb, come out from the belly and immediately perish?

3:12 Why did knees meet me? Why did I suck breasts?

3:13 Now I would have lain down and been quiet; I would have slept and rested

3:14 with kings, counselors of the earth, who exulted in swords,

3:15 or with rulers who had much gold, who filled their houses with silver,

3:16 or like a miscarriage coming out of a mother’s womb, or like infants who never saw light.

3:17 There the ungodly kindled the fury of anger; there those worn out in body rested.

3:18 Together the age-old ones did not hear a tax collector’s voice.

3:19 Small and great are there, and the servant does not fear his master.

3:20 For why has light been given to those in bitterness, and life to souls in pain,

3:21 who long for death and do not obtain it, digging for it as for treasures,

3:22 and become overjoyed if they obtain it?

3:23 Death is rest for a man, for God has shut him in.

3:24 For sighing comes to me before my food, and I weep, gripped by fear.

3:25 For the fear I thought about came upon me, and what I had feared met me.

3:26 I had no peace, no quiet, no rest; yet wrath came upon me.”

Job 4

4:1 Then Eliphaz the Temanite replied:

4:2 “Have you not often been spoken to amid trouble? Who will endure the force of your words?

4:3 For if you admonished many and encouraged a weak person’s hands,

4:4 and raised up the weak with words and put courage into powerless knees,

4:5 yet now pain has come upon you and touched you, and you have become agitated.

4:6 Is not your fear in foolishness, and your hope and the innocence of your way as well?

4:7 Remember, then: who perished while pure, or when were true people utterly uprooted?

4:8 As I have seen those who plow improper things, those who sow them will reap pains for themselves.

4:9 By the Lord’s command they will perish; by the breath of His anger they will disappear.

4:10 The lion’s strength, the lioness’s voice, and the boasting of dragons were extinguished.

4:11 The ant-lion perished for lack of food, and lion cubs abandoned one another.

4:12 But if some true word had been among your words, none of these evils would have met you. Will not my ear receive extraordinary things from Him?

4:13 There were terrors and a nocturnal sound, fear falling upon people;

4:14 a shudder and trembling met me and shook my bones greatly.

4:15 A spirit came upon my face, and my hair and flesh shuddered.

4:16 I stood up and did not recognize it; I looked, and there was no form before my eyes, but I heard a breeze and a voice:

4:17 ‘What then? Can a mortal be pure before the Lord, or a man blameless on account of his works?

4:18 If He places no trust in His servants and finds something crooked in His angels,

4:19 as for those who inhabit houses of clay, from which we ourselves also are, of the same clay, He struck them as one does a moth.

4:20 From morning until evening they are no more; because they cannot help themselves, they perished.

4:21 For He blew upon them, and they withered; they perished because they had no wisdom.’

Job 5

5:1 “Call, then, to see whether anyone will answer you, or whether you will see any of the holy angels.

5:2 For anger kills a fool, and jealousy puts one who has gone astray to death.

5:3 I have seen fools taking root, but immediately their way of life was devoured.

5:4 May their sons be far from deliverance; may they be battered at the doors of weaker people, with no one to rescue them.

5:5 For the righteous will eat what they gathered, and they themselves will not be rescued from evils; may their strength be drained away.

5:6 For toil will certainly not come out of the earth, nor will pain sprout from mountains;

5:7 but a human being is born to toil, and a vulture’s young fly to the heights.

5:8 But indeed, I will entreat the Lord; I will call upon the Lord, the Master of all,

5:9 who does great and unsearchable things, glorious and extraordinary things beyond numbering,

5:10 who gives rain upon the earth and sends water upon the world beneath heaven,

5:11 who raises the lowly to a height and rouses those who have perished,

5:12 who changes the counsels of the unscrupulous, and their hands will certainly do nothing true.

5:13 He catches the wise in their understanding and throws the counsel of the devious into confusion.

5:14 By day darkness will meet them; may they grope at noon as in the night.

5:15 May they perish in war, but may the powerless escape from a ruler’s hand.

5:16 May the powerless have hope, and may an unjust person’s mouth be stopped.

5:17 Happy is the person whom the Lord reproved; do not refuse the Almighty’s admonition.

5:18 For He causes pain and restores again; He struck, and His hands healed.

5:19 Six times He will rescue you from distress; and the seventh time no evil will touch you.

5:20 In famine He will rescue you from death, and in war He will release you from the hand of iron.

5:21 He will hide you from the lash of the tongue, and you will not fear coming evils.

5:22 You will laugh at unjust and lawless people; you will not fear wild beasts,

5:23 for wild beasts will be at peace with you.

5:24 Then you will know that your house will be at peace, and the livelihood of your tent will not fail.

5:25 You will know that your offspring are many, and your children will be like all the vegetation of the field.

5:26 You will come to the grave like ripe grain harvested at the proper time, or like a heap on the threshing floor gathered in its season.

5:27 Behold, we have searched these things out in this way; these are the things we have heard. But know for yourself whether you have done anything."

Job 6

6:1 Then Job replied:

6:2 "If only someone would weigh my anger and lift my pains together in a balance!

6:3 It would indeed be heavier than the sand beside the sea; but, it seems, my words are worthless.

6:4 For the Lord's arrows are in my body; their fury drinks up my blood. When I begin to speak, they stab me.

6:5 What then? Does a wild donkey cry out for nothing, rather than seeking food? Would an ox raise its voice at a manger when it has food?

6:6 Will bread be eaten without salt? Is there any taste in empty words?

6:7 For my soul cannot cease; I see my food as a stench, like the smell of a lion.

6:8 If only He would grant it and my request would come, and the Lord would grant my hope!

6:9 Let the Lord begin and wound me, but let Him not destroy me completely.

6:10 May my city be a grave, on whose walls I used to leap; I will certainly not hold back. For I have not falsified the holy words of my God.

6:11 For what is my strength, that I endure? What time remains to me, that my soul holds out?

6:12 Is my strength the strength of stones? Is my flesh made of bronze?

6:13 Had I not trusted in Him? But help is far from me.

6:14 Mercy has disowned me, and the Lord's care has overlooked me.

6:15 Those nearest me paid no attention to me; like a failing winter torrent or a wave they passed me by.

6:16 Those who regarded me with awe have now fallen upon me, like snow or ice frozen solid.

6:17 Just as snow melts when heat comes and is no longer recognized as what it was,

6:18 so I too was abandoned by everyone; I perished and became homeless.

6:19 Look at the roads of the Temanites, the paths of the Sabeans, you who see clearly!

6:20 Those who trust in cities and possessions will incur shame.

6:21 But you too have come upon me without mercy, so that on seeing my wound you became afraid.

6:22 What then? Did I ask you for anything, or do I need the strength you have,

6:23 to save me from enemies or rescue me from the hand of rulers?

6:24 Teach me, and I will be silent; if I have gone astray in anything, tell me.

6:25 But, it seems, a truthful person's words are worthless, for I am not asking you for strength.

6:26 Your reproof will not stop me with words, for I will not endure even the sound of a word from you.

6:27 Except that you fall upon an orphan and leap upon your friend.

6:28 But now, looking into your faces, I will not lie.

6:29 Sit down, then, and let there be no injustice; once again associate with the righteous person.

6:30 For there is no injustice on my tongue; does not my throat ponder understanding?

Job 7

7:1 "Is not a human being's life on earth a trial, and his existence like that of a worker hired for the day?

7:2 Or like a servant fearing his master and obtaining shade, or like a hired worker waiting for his wages,

7:3 so I too endured empty months, and nights of pain have been given to me.

7:4 If I lie down, I say, 'When will it be day?' And when I rise, again, 'When will it be evening?' I am filled with pains from evening until morning.

7:5 My body is fouled with the decay of worms; I dissolve clods of earth as I scrape off the discharge.

7:6 My life is lighter than chatter and has perished in empty hope.

7:7 Remember, then, that my life is a breath, and my eye will no longer return to see good.

7:8 The eye of the one who sees me will no longer look upon me; Thine eyes will be upon me, and I will be no more,

7:9 like a cloud cleared away from heaven. For if a person goes down to Hades, he will never come up again,

7:10 nor will he ever return again to his own house, nor will his place recognize him any longer.

7:11 So I too will not restrain my mouth; I will speak in my distress; held fast, I will disclose the bitterness of my soul.

7:12 Am I a sea or a dragon, that Thou didst post a guard over me?

7:13 I said, ‘My bed will comfort me; on my couch I will privately bring up a matter with myself,’

7:14 Thou frightenest me with dreams and overwhelmest me with visions.

7:15 Thou wilt release my soul from my breath, and my bones from death.

7:16 For I will not live for ever, so as to keep enduring; leave me alone, for my life is empty.

7:17 For what is a human being, that Thou didst magnify him, or that Thou givest Thy mind to him,

7:18 or that Thou visitest him until morning and judgest him for rest?

7:19 How long wilt Thou not leave me alone, nor let me go until I swallow my saliva in pain?

7:20 If I sinned, what can I do to Thee, Thou who understandest the human mind? Why hast Thou made me Thine accuser, and why am I a burden to Thee?

7:21 Why hast Thou not brought about forgetfulness of my lawlessness and cleansing of my sin? But now I will depart into the earth; at daybreak I am no more.”

Job 8

8:1 Then Bildad the Shuhite replied:

8:2 “How long will you speak these things? The breath of your mouth is full of words.

8:3 Will the Lord do wrong in judging, or will the Maker of all disturb what is right?

8:4 If your sons sinned before Him, He sent them into the power of their lawlessness.

8:5 But rise early to the Lord Almighty in supplication.

8:6 If you are pure and true, He will hear your supplication and restore to you a righteous way of life.

8:7 Then your first things will be few, but your last things beyond telling.

8:8 For inquire of the former generation; search out the family of the fathers.

8:9 For we are of yesterday and do not know; our life on earth is a shadow.

8:10 Will these not teach you and tell you, and bring words out of the heart?

8:11 Does papyrus flourish without water, or will a rush grow tall without a drink?

8:12 While it is still on its root and unharvested, does not every plant wither before it drinks?

8:13 So, then, will be the latter end of all who forget the Lord; for the hope of an ungodly person will perish.

8:14 For his house will be uninhabited, and his tent will turn into a spider’s web.

8:15 If he props up his house, it will certainly not stand; when he takes hold of it, it will certainly not endure.

8:16 For he is moist beneath the sun, and his shoot will come out of his decay.

8:17 He lies upon a heap of stones and will live among pebbles.

8:18 If it swallows him up, the place will disown him. Have you not seen such things?

8:19 For such is the overthrow of an ungodly person, and from the earth it will cause another to sprout.

8:20 For the Lord will certainly not reject the innocent, but He will accept no gift of an ungodly person.

8:21 He will fill the mouth of true people with laughter, and their lips with thanksgiving.

8:22 Their enemies will be clothed with shame, and an ungodly person’s dwelling will be no more.”

Job 9

9:1 Then Job replied:

9:2 “Truly I know that it is so; for how can a mortal be righteous before the Lord?

9:3 For if he wishes to enter judgment with Him, He certainly will not listen to him, lest he answer back to one of His words out of a thousand.

9:4 For He is wise in understanding, mighty and great. Who grew hard against Him and endured?

9:5 He wears the mountains out, and they do not know; He overturns them in anger.

9:6 He shakes the world beneath heaven from its foundations, and its pillars sway.

9:7 He speaks to the sun and it does not rise, and He seals up the stars.

9:8 He alone stretched out heaven and walks on the sea as on ground.

9:9 He makes the Pleiades, the Evening Star, and Arcturus, and the storehouses of the south.

9:10 He does great and unsearchable things, glorious and extraordinary things beyond numbering.

9:11 If He passes over me, I will not see; if He passes by me, even then I do not perceive Him.

9:12 If He takes away, who will turn Him back? Who will say to Him, ‘What hast Thou done?’

9:13 For He Himself has turned away anger; beneath Him the sea creatures under heaven bent down.

9:14 But if He listens to me, He will surely sift my words.

9:15 For even if I am righteous, He will not listen to me; I will plead for His judgment.

9:16 Even if I call and He answers, I do not believe that He has heard me.

9:17 Might He crush me with gloom? He has multiplied my injuries without cause.

9:18 For He does not let me breathe, but has filled me with bitterness.

9:19 For He prevails in strength. Who, then, will resist His judgment?

9:20 For even if I am righteous, my mouth will act impiously; even if I am blameless, I will turn out crooked.

9:21 For whether I acted impiously, I do not know in my soul; I know only that my life is being taken away.

9:22 Therefore I said, ‘Wrath destroys the great and the ruler,

9:23 for the worthless meet an extraordinary death, but the righteous are mocked,

9:24 for they have been handed over into an ungodly person’s hands. He covers the faces of its judges; if it is not He, who is it?’

9:25 My life is swifter than a runner; they fled and did not see.

9:26 Is there a trace of a ship’s way, or of an eagle flying in search of food?

9:27 For even if I speak, I will forget while speaking; bowing my face, I will groan.

9:28 I shake in all my limbs, for I know that Thou wilt not leave me innocent.

9:29 Since I am ungodly, why did I not die?

9:30 For if I wash myself with snow and purify myself with clean hands,

9:31 Thou hast thoroughly dipped me in filth, and my robe abhorred me.

9:32 For Thou art not a human being like me, with whom I could contend, so that we might come together for judgment.

9:33 Would that our mediator were present, one to reprove and hear the cause between us both!

9:34 Let him remove the rod from me, and let His terror not whirl me about,

9:35 and I will certainly not fear, but will speak; for I am not conscious of being so.

Job 10

10:1 “Weary in my soul and groaning, I will let my words loose upon Him; I will speak, held fast by the bitterness of my soul,

10:2 and say to the Lord, ‘Do not teach me to act impiously! Why hast Thou judged me in this way?

10:3 Is it good for Thee if I do wrong, that I disown the works of Thy hands, while Thou didst attend to the counsel of the ungodly?

10:4 Dost Thou observe as a mortal sees, or look as a human being looks?

10:5 Is Thy life human, or are Thy years those of a man,

10:6 that Thou didst search out my lawlessness and investigate my sins?

10:7 For Thou knowest that I did not act impiously; but who is there to rescue from Thy hands?

10:8 Thy hands molded me and made me; afterward Thou didst change and strike me.

10:9 Remember that Thou didst mold me as clay, and Thou art turning me back again into earth.

10:10 Didst Thou not milk me out like milk and curdle me just like cheese?

10:11 Thou didst clothe me with skin and flesh and thread me together with bones and sinews.

10:12 Thou didst place life and mercy beside me, and Thy care guarded my spirit.

10:13 Thou holdest these things within Thyself; I know that Thou canst do all things, and nothing is impossible for Thee.

10:14 For if I sin, Thou guardest me, and Thou hast not acquitted me of lawlessness.

10:15 For if I am ungodly, alas for me! If I am righteous, I cannot look up, for I am full of dishonor.

10:16 For I am hunted like a lion for slaughter; changing again, Thou destroyest me terribly,

10:17 renewing my examination against me. Thou didst deal with me in great anger and bring trials upon me.

10:18 Why, then, didst Thou bring me out of the womb? Why did I not die with no eye seeing me,

10:19 and become as though I had not existed? For why was I not taken from the womb to the tomb?

10:20 Is not the time of my life short? Let me rest a little

10:21 before I go where I will not return, to a dark and gloomy land,

10:22 to a land of everlasting darkness, where there is no brightness and no seeing the life of mortals.’”

Job 11

11:1 Then Zophar the Minaean replied:

11:2 “The one who says much will hear an answer in return. Does an eloquent person also think himself righteous? Blessed is the one born of woman who lives a short life.

11:3 Do not speak at such length, for there is no one to contend with you.

11:4 For do not say, ‘I am pure in my works and blameless before Him.’

11:5 But how might the Lord speak to you? He will open His lips to speak with you.

11:6 Then He will tell you the power of wisdom, for it will be twice what you have. Then you will know that what has come to you from the Lord is worthy of the sins you committed.

11:7 Will you find a trace of the Lord, or have you reached the furthest things the Almighty made?

11:8 Heaven is high—what will you do? What do you know of things deeper than those in Hades,

11:9 or longer than the measure of earth, or than the breadth of the sea?

11:10 If He overturns everything, who will say to Him, ‘What hast Thou done?’

11:11 For He knows the works of the lawless; when He sees improper things, He will not overlook them.

11:12 But a person vainly swims in words; a mortal born of woman is like a donkey of the wilderness.

11:13 For if you make your heart pure and turn your hands upward toward Him,

11:14 if anything lawless is in your hands, put it far from you, and let injustice not lodge in your dwelling.

11:15 For then your face will shine like pure water; you will take off filth and will not fear.

11:16 You will forget toil like a wave that has passed, and you will not be terrified.

11:17 Your prayer will be like the morning star, and from noon life will rise for you.

11:18 You will be confident, for you have hope; out of anxiety and care, peace will appear to you.

11:19 For you will be quiet, and no one will wage war against you; many will change their ways and entreat you.

11:20 But deliverance will abandon them, for their hope is destruction, and the eyes of the ungodly will waste away.”

Job 12

12:1 Then Job replied:

12:2 “So you are the people! Surely wisdom will die with you!

12:3 I too have a heart like yours.

12:4 For a righteous and blameless man became an object of mockery.

12:5 For at an appointed time he was prepared to fall beneath others, and for his houses to be plundered by the lawless.

12:6 But indeed, let no wicked person trust that he will be innocent, nor those who provoke the Lord suppose that there will be no examination of them.

12:7 But ask the four-footed animals, to see whether they will tell you, and the birds of heaven, to see whether they will report to you.

12:8 Speak fully to the earth, to see whether it will tell you; and the fish of the sea will explain to you.

12:9 Who among all these did not know that the Lord’s hand made these things?

12:10 Is not the life of all living things in His hand, and the breath of every human being?

12:11 For the ear discerns words, and the throat tastes food.

12:12 In much time is wisdom, and in a long life knowledge.

12:13 With Him are wisdom and power; to Him belong counsel and understanding.

12:14 If He throws down, who will build? If He shuts people in, who will open?

12:15 If He restrains water, He will dry the earth; if He lets it loose, He destroys it by overturning it.

12:16 With Him are might and strength; to Him belong knowledge and understanding.

12:17 He leads counselors away captive and throws the earth’s judges into confusion.

12:18 He seats kings on thrones and bound their waists with a belt.

12:19 He sends priests away captive and overthrows the earth’s rulers.

12:20 He changes the lips of the faithful and knows the elders’ understanding.

12:21 He pours dishonor upon rulers and heals the lowly.

12:22 He uncovers deep things from darkness and brings death’s shadow into light.

12:23 He leads nations astray and destroys them; He lays nations low and guides them.

12:24 He changes the hearts of the earth's rulers and leads them astray on a road they did not know.

12:25 May they grope in darkness and not light; may they wander like one who is drunk.

Job 13

13:1 "Behold, my eye has seen these things, and my ear has heard them.

13:2 I know as much as you know, and I am not less intelligent than you.

13:3 But indeed, I will speak to the Lord; I will argue before Him, if He is willing.

13:4 But you are unjust physicians and healers of evils, all of you.

13:5 May you be silent; it will turn out to be wisdom for you.

13:6 Hear the reproof of my mouth; attend to the judgment of my lips.

13:7 Are you not speaking before the Lord, and uttering deceit before Him?

13:8 Will you shrink back? Become judges yourselves.

13:9 Fine indeed, if He examines you! For if, doing everything, you attach yourselves to Him,

13:10 He will reprove you nonetheless. Even if you secretly admire persons,

13:11 will not His terrors whirl you about, and fear from Him fall upon you?

13:12 Your boasting will turn out like ashes, and your body will be clay.

13:13 Be silent, so that I may speak and rest from anger,

13:14 taking my flesh up in my teeth, while I will put my life in my hand.

13:15 If the Mighty One subdues me, as He has already begun, I will surely speak and plead before Him.

13:16 This will turn out to be deliverance for me, for deceit will not enter before Him.

13:17 Listen, listen to my words, for I will declare while you hear.

13:18 Behold, I am near my judgment; I know that I will be shown righteous.

13:19 For who is there to enter judgment with me? For now I will be silent and fail.

13:20 But grant me two things; then I will not hide from Thy face:

13:21 Keep Thy hand away from me, and let Thy terror not overwhelm me.

13:22 Then Thou wilt call, and I will answer Thee; or Thou wilt speak, and I will give Thee a reply.

13:23 How many are my sins and lawless deeds? Teach me what they are.

13:24 Why dost Thou hide from me and regard me as opposed to Thee?

13:25 Wilt Thou be wary of a leaf moved by wind, or oppose me as grass carried by a breeze?

13:26 For Thou didst record evils against me and put the sins of youth around me.

13:27 Thou didst put my foot in a restraint and watch all my works; Thou didst reach to the roots of my feet.

13:28 It grows old like a wineskin, or like a moth-eaten garment.

Job 14

14:1 "For a mortal born of woman is short-lived and full of wrath.

14:2 Like a flower that blossomed, he fell away; he fled like a shadow and will not remain.

14:3 Didst Thou not take account of this one also, and bring him into judgment before Thee?

14:4 For who will be clean from filth? No one.

14:5 Even if his life on earth is one day, his months are numbered with Thee; Thou didst set a time, and he will certainly not go beyond it.

14:6 Leave him alone so that he may be quiet and take pleasure in life like a hired worker.

14:7 For a tree has hope: if it is cut down, it will blossom again, and its shoot will not fail.

14:8 For even if its root grows old in earth and its trunk dies in rock,

14:9 from the scent of water it will blossom and produce a harvest like a newly planted tree.

14:10 But a man who has died is gone; a mortal who has fallen is no more.

14:11 For in time a sea diminishes, and a river, left desolate, dries up.

14:12 But a person who lies down will certainly not rise until heaven is no longer stitched together; they will not wake from their sleep.

14:13 If only Thou hadst guarded me in Hades and hidden me until Thy wrath ceased, and set a time for me at which Thou wouldst remember me!

14:14 For if a person dies, he will live, having completed the days of his life. I will wait until I come to be again.

14:15 Then Thou wilt call, and I will answer Thee. Do not reject the works of Thy hands.

14:16 Thou didst number my practices, and not one of my sins will pass Thee by.

14:17 Thou didst seal my lawless deeds in a bag and mark whether I transgressed in anything unwillingly.

14:18 And indeed, a falling mountain will fall apart, and a rock will grow worn away from its place.

14:19 Waters wore stones smooth, and waters flooded the flat surface of the earth's soil; Thou didst destroy a person's endurance.

14:20 Thou didst thrust him away completely, and he departed; Thou didst set Thy face against him and send him out.

14:21 When his sons become many, he does not know; if they become few, he does not understand.

14:22 Only his flesh felt pain, and his soul mourned."

Job 15

15:1 Then Eliphaz the Temanite replied:

15:2 "Will a wise person give an answer from understanding of spirit and fill himself with pain of the belly,

15:3 arguing with words that ought not be spoken, with speeches in which there is no benefit?

15:4 Did you not also reject fear and complete such words before the Lord?

15:5 You are guilty through the words of your mouth, and you did not discern the words of rulers.

15:6 May your own mouth reprove you, not I; your lips will testify against you.

15:7 What then? Were you the first of human beings to come to be, or were you formed before the hills?

15:8 Have you heard the Lord's command, and has wisdom arrived at you?

15:9 For what do you know that we do not know? What do you understand that we do not also understand?

15:10 Among us are both an elder and an ancient one, weightier in days than your father.

15:11 You have been scourged for few of the sins you committed; you have spoken far too much.

15:12 What did your heart dare, or what did your eyes bring on,

15:13 that you burst out in anger before the Lord and brought such words out of your mouth?

15:14 For what mortal can be blameless, or one born of woman be righteous?

15:15 If He puts no trust in holy ones, and heaven is not pure before Him,

15:16 let alone the loathsome and unclean man, who drinks injustice as a drink.

15:17 I will report to you—hear me; what I have seen I will report to you,

15:18 what wise people will say; they did not conceal their fathers.

15:19 To them alone the land was given, and no foreigner came upon them.

15:20 An ungodly person's whole life is in anxiety, and numbered years are given to a ruler.

15:21 His fear is in his ears; when he thinks he is already at peace, his overthrow will come.

15:22 Let him not trust that he will turn back from darkness, for he has already been assigned to the hands of iron,

15:23 and he has been assigned as food for vultures. He knows within himself that he remains destined to fall. A dark day will whirl him about,

15:24 and distress and affliction will hold him fast, like a general falling in the front rank,

15:25 because he raised his hands against the Lord and stiffened his neck before the Lord Almighty,

15:26 and ran against Him in insolence, with the thick back of his shield,

15:27 because he covered his face with his fat and made a collar upon his thighs.

15:28 May he lodge in deserted cities and enter uninhabited houses; what those people prepared, others will carry away.

15:29 He will certainly not become rich, nor will his belongings remain; he will not cast a shadow upon the earth

15:30 nor will he escape darkness. May wind wither his shoot, and may his flower fall away.

15:31 Let him not trust that he will endure, for empty things will result for him.

15:32 His cutting will be destroyed before its time, and his shoot will not grow dense.

15:33 May he be harvested like an unripe grape before its time; may he fall like an olive blossom.

15:34 For death is the testimony of an ungodly person, and fire will burn the houses of those who take bribes.

15:35 He will conceive pains in the womb; empty things will result for him, and his belly will bear deceit."

Job 16

16:1 Then Job replied:

16:2 “I have heard many such things; you are all comforters of evils.

16:3 What then? Is there any order in words of wind? What will trouble you, that you answer?

16:4 I too will speak as you do, if your life were put in place of mine. Then I will leap upon you with words and shake my head against you.

16:5 May there be strength in my mouth; I will not spare the movement of my lips.

16:6 For if I speak, I will not feel pain from the wound; and if I remain silent, how will I be wounded any less?

16:7 But now He has made me exhausted, foolish, and decayed,

16:8 and Thou didst seize me; it became a testimony. My falsehood rose up within me and answered against my face.

16:9 Dealing in anger, He cast me down and gnashed His teeth at me; the arrows of His raiders fell upon me.

16:10 He sprang upon me with points of eyes; He struck my jaw with a sharp point, and together they rushed down upon me.

16:11 For the Lord handed me into an unjust person’s hands and cast me upon the ungodly.

16:12 While I was at peace, He scattered me; He took me by the hair and tore me apart, and set me up like a target.

16:13 They surrounded me with spears, striking my kidneys without sparing; they poured my gall onto the earth.

16:14 They cast me down, fall upon fall; in their strength they ran against me.

16:15 I sewed sackcloth upon my hide, and my strength was extinguished in earth.

16:16 My belly is burned up from weeping, and a shadow lies upon my eyelids.

16:17 Yet there was nothing unjust in my hands, and my prayer is pure.

16:18 Earth, do not cover the blood of my flesh, and let there be no place for my cry!

16:19 Even now, behold, my witness is in the heavens, and the one who knows with me is in the highest places.

16:20 May my supplication reach the Lord, and may my eye drip tears before Him.

16:21 May there be a hearing for a man before the Lord, and may a son of man plead for his neighbor.

16:22 The numbered years have come, and I will travel a way on which I will not return.

Job 17

17:1 “I perish, carried along by wind; I need burial and do not obtain it.

17:2 Weary, I plead— and what have I done?

17:3 Strangers stole my belongings. Who is this one? Let him bind himself to my hand.

17:4 For Thou didst hide their heart from understanding; therefore Thou wilt certainly not exalt them.

17:5 He will announce evils as a portion, and my eyes wasted away over sons.

17:6 Thou madest me a tale among nations, and I became a laughingstock to them.

17:7 For my eyes are hardened from anger, and I have been greatly besieged by everyone.

17:8 Astonishment seized true people at this; may a righteous person rise against a lawbreaker.

17:9 May a faithful person hold his own way, and one clean of hands take up courage.

17:10 But indeed, all of you, press on, and come now; for I find nothing true among you.

17:11 My days passed in a stench, and the joints of my heart were torn apart.

17:12 They made night into day; light is near in the face of darkness.

17:13 For if I wait, Hades is my house, and in gloom my bedding is spread.

17:14 I called upon death to be my father, and decay to be my mother and sister.

17:15 Where, then, is my hope any longer? Will I see my good things?

17:16 Will they go down with me to Hades, or will we descend together upon a mound of earth?”

Job 18

18:1 Then Bildad the Shuhite replied:

18:2 “How long before you stop? Hold back, so that we ourselves may speak.

18:3 Why have we been silent before you like four-footed animals?

18:4 Wrath has dealt with you. What then? If you die, will the world beneath heaven be uninhabited, or will mountains be overturned from their foundations?

18:5 The light of the ungodly will be extinguished, and their flame will not come forth.

18:6 His light is darkness in his dwelling, and the lamp above him will be extinguished.

18:7 May the least people hunt down his belongings, and may his counsel stumble.

18:8 His foot has been thrown into a trap; may he be entangled in a net.

18:9 May traps come upon him; the thirsty will be made strong against him.

18:10 His cord is hidden in the earth, and his capture upon the paths.

18:11 May pains destroy him all around, and may many come about his feet in severe famine.

18:12 An extraordinary fall has been prepared for him.

18:13 May the branches of his feet be devoured; death will devour his beautiful things.

18:14 May healing burst away from his dwelling, and may distress hold him on a royal charge.

18:15 It will lodge in his tent during his night; his splendid things will be strewn with sulfur.

18:16 Below, his roots will dry up; above, his harvest will fall.

18:17 May his memorial perish from the earth, yet he has a name on the outer face of the land.

18:18 May he thrust him from light into darkness.

18:19 He will not be recognized among his people, nor will his house be preserved beneath heaven, but others will live in what was his.

18:20 Those who came last groaned over him, and astonishment seized those who came first.

18:21 These are the houses of the unjust, and this is the place of those who do not know the Lord.”

Job 19

19:1 Then Job replied:

19:2 “How long will you weary my soul and tear me down with words?

19:3 Know only that the Lord made me like this. You speak against me; without shame you press upon me.

19:4 Yes, indeed, I truly went astray, and error lodges with me—

19:4a to speak a word that ought not have been spoken; my words wander and are not timely.

19:5 But leave off magnifying yourselves against me and leaping upon me with reproach.

19:6 Know, then, that the Lord is the One who disturbed me and raised His stronghold against me.

19:7 Behold, I laugh in reproach and will not speak; I will cry out, but judgment is nowhere.

19:8 I have been walled in all around and cannot pass through; He placed darkness before my face.

19:9 He stripped glory from me and took the crown from my head.

19:10 He tore me apart all around, and I was gone; He cut off my hope like a tree.

19:11 He dealt with me terribly in anger and regarded me like an enemy.

19:12 His trials came together against me on my roads; men lying in wait encircled me.

19:13 My brothers withdrew from me; they recognized strangers rather than me, and my friends became merciless.

19:14 Those nearest me did not acknowledge me, and those who knew my name forgot me.

19:15 Neighbors of the house and my maidservants—I was a foreigner before them.

19:16 I called my servant, but he did not answer; my mouth made entreaty.

19:17 I entreated my wife and called with flattering words to the sons of my concubines.

19:18 They disowned me for ever; whenever I rise, they speak against me.

19:19 Those who knew me abhorred me; those I had loved rose against me.

19:20 My flesh decayed within my skin, and my bones are held in my teeth.

19:21 Have mercy on me, have mercy on me, friends, for the Lord’s hand is the one that touched me!

19:22 Why do you pursue me just as the Lord does and never become filled with my flesh?

19:23 For who might grant that my words be written and placed in a book for ever,

19:24 with an iron stylus and lead, or engraved in rocks?

19:25 For I know that the one who is to release me upon earth is everlasting.

19:26 May he raise my skin, which endures these things; for these things were accomplished for me by the Lord,

19:27 things that I know with myself, that my eye has seen, and no other; everything has been accomplished within my breast.

19:28 But if you also say, ‘What shall we say against him?’ and, ‘We will find a root of the matter in him,’

19:29 you too must beware of a covering, for wrath will come upon the lawless, and then they will know where their substance is.”

Job 20

20:1 Then Zophar the Minaean replied:

20:2 “I did not expect you to answer back like this, and you all do not understand more than I do.

20:3 I will hear correction that puts me to shame, and a spirit from understanding answers me.

20:4 Did you not know these things from long ago, since a human was placed upon the earth?

20:5 For the delight of the ungodly is a terrible fall, and the joy of the lawless is destruction,

20:6 even if his gifts rise to heaven and his sacrifice touches the clouds.

20:7 For when he thinks he has become firmly established, then he will perish utterly; those who saw him will say, ‘Where is he?’

20:8 Like a dream that has flown away, he will certainly not be found; he flew off like a nighttime apparition.

20:9 An eye glanced past him and will not do so again, and his place will no longer perceive him.

20:10 May lesser men destroy his sons, and may his hands blaze with pains.

20:11 His bones were filled with his youth, and it will lie with him upon the mound.

20:12 If evil becomes sweet in his mouth, he will hide it under his tongue;

20:13 he will not spare it and will not abandon it, and he will hold it inside his throat.

20:14 And he will certainly not be able to help himself; an asp’s gall is in his belly.

20:15 Wealth gathered unjustly will be vomited up; an angel will drag it from his house.

20:16 May he suck the fury of dragons, and may a serpent’s tongue destroy him.

20:17 May he not see the milking of grazing herds, nor pastures of honey and butter.

20:18 He toiled for wealth in empty and futile things, wealth he will not taste, like gristly meat that cannot be chewed or swallowed.

20:19 For he shattered the houses of many powerless people; he seized a dwelling and did not establish it.

20:20 There is no deliverance for his possessions; in his desire he will not be saved.

20:21 There is no remainder of his food; therefore his good things will not flourish.

20:22 When he thinks he is already filled, he will be afflicted, and every constraint will come upon him.

20:23 If somehow he might fill his belly, may He send a fury of wrath upon him and shower pains upon him.

20:24 He will certainly not be saved from the hand of iron; may a bronze bow wound him.

20:25 May an arrow pass through his body, and may lightning bolts walk among his dwellings; terrors are upon him.

20:26 May every darkness remain for him; an unkindled fire will consume him, and may a stranger harm his house.

20:27 May heaven uncover his lawless deeds, and may earth rise against him.

20:28 May destruction drag his house utterly away; may a day of wrath come upon him.

20:29 This is an ungodly person’s portion from the Lord, and the possession of his belongings from the Overseer.”

Job 21

21:1 Then Job replied:

21:2 “Listen, listen to my words, so that this consolation from you may not be mine.

21:3 Lift me up, and I will speak; then you will not laugh at me.

21:4 For what then? Is my reproof from a human? Or why should I not become angry?

21:5 Look at me and be amazed, placing a hand upon your cheek.

21:6 For whenever I remember, I am agitated, and pains grip my flesh.

21:7 Why do the ungodly live and grow old even in wealth?

21:8 Their offspring are to their liking, and their children are before their eyes.

21:9 Their houses flourish, and fear is nowhere; a scourge from the Lord is not upon them.

21:10 Their cow did not calve prematurely; their pregnant animal was preserved and did not miscarry.

21:11 They remain like everlasting sheep, and their children play,

21:12 taking up a psaltery and lyre; they delight in the sound of a song.

21:13 They finished their life amid good things and fell asleep in the rest of Hades.

21:14 Yet he says to the Lord, ‘Go away from me! I do not wish to know Thy ways.

21:15 What is the Mighty One, that we should serve Him? And what benefit is there in meeting Him?’

21:16 For their good things were in their hands, and He does not look upon the works of the ungodly.

21:17 Nevertheless, even the lamp of the ungodly will be extinguished; overthrow will come upon them, and pangs will grip them because of wrath.

21:18 They will be like straw before the wind, or like dust that a storm swept away.

21:19 May his possessions fail his sons; He will repay the man himself, and he will know.

21:20 May his eyes see his own slaughter, and may he not be delivered from the Lord.

21:21 For what is his desire in his house after him? The numbers of his months have been divided.

21:22 Is it not the Lord who teaches understanding and knowledge? He Himself will judge murders.

21:23 This one will die in the strength of his integrity, entirely comfortable and prosperous;

21:24 his inward parts are full of fat, and his marrow spreads abundantly.

21:25 But another dies in bitterness of soul, never having eaten anything good.

21:26 Together they sleep upon the earth, and decay covered them.

21:27 So I know you: you press upon me with insolence.

21:28 For you will say, ‘Where is the ruler’s house, and where is the shelter of the ungodly’s dwellings?’

21:29 Ask those passing along the road, and do not reject their signs,

21:30 for the wicked person is relieved for the day of destruction; they will be led away for the day of his wrath.

21:31 Who will declare his way to his face? And what he himself did—who will repay him?

21:32 He himself was carried to tombs and kept vigil upon a coffin.

21:33 The pebbles of the stream became sweet to him; every human will go after him, and those before him are countless.

21:34 How can you console me with empty things? There is no relief for me from you.”

Job 22

22:1 Then Eliphaz the Temanite replied:

22:2 “Is it not the Lord who teaches understanding and knowledge?

22:3 For what does it matter to the Lord if you were blameless in your works? Or what benefit is there if you make your way sincere?

22:4 Will He reprove you out of consideration for you and enter together with you into judgment?

22:5 Is not your wickedness great, and are not your sins countless?

22:6 You took pledges from your brothers for nothing and removed the clothing of the naked.

22:7 You did not even give the thirsty water to drink, but deprived the hungry of a morsel.

22:8 You showed partiality to certain people and settled them upon the land.

22:9 You sent widows away empty and mistreated orphans.

22:10 Therefore traps encircled you, and a terrible war threw you into turmoil;

22:11 light became darkness for you, and water covered you as you slept.

22:12 Does not the One dwelling on high observe? He humbled those carried away by insolence.

22:13 And you said, ‘What has the Strong One known? Will He judge down through the gloom?

22:14 Clouds are His concealment, and He will not be seen; He will pass around the circle of heaven.’

22:15 Will you guard the age-old path that unjust men trod,

22:16 who were seized before their time? Their foundations are a river flowing over,

22:17 those who say, ‘What will the Lord do to us? Or what will the Almighty bring upon us?’

22:18 Yet He is the One who filled their houses with good things, and the counsel of the ungodly is far from Him.

22:19 The righteous saw and laughed, and the blameless person sneered.

22:20 ‘Surely their substance was obliterated, and fire will devour their remainder.’

22:21 Become firm, then, if you endure; then your fruit will be among good things.

22:22 Receive an utterance from His mouth, and take up His words in your heart.

22:23 If you turn back and humble yourself before the Lord, you have put injustice far from your dwelling.

22:24 You will place it upon a mound, in a rock, and, like a rock, the torrents of Ophir.

22:25 Then the Almighty will be your helper against enemies, and He will render you pure like silver refined by fire.

22:26 Then you will speak freely before the Lord, looking up cheerfully toward heaven.

22:27 When you pray to Him, He will hear you, and He will enable you to fulfill your vows.

22:28 He will restore a dwelling of righteousness to you, and brightness will be upon your ways.

22:29 For He humbled him, and you will say, ‘He was arrogant’; He will save the one with downcast eyes.

22:30 He will rescue an innocent person; and be saved through your clean hands.”

Job 23

23:1 Then Job replied:

23:2 “Indeed, I know that the reproof is from my own hand, and His hand has become heavy upon my groaning.

23:3 Who, then, might know that I could find Him and come to an end?

23:4 I would state my own case and fill my mouth with arguments.

23:5 I would know the words He will say to me and perceive what things He will report to me.

23:6 Even if He comes against me with great strength, He will not then deal with me by threat.

23:7 For truth and reproof come from Him; may He bring my case to its conclusion.

23:8 For I will go toward the first things, and I am no more; what do I know about the things at the end?

23:9 When He acted on the left, I did not grasp it; He will wrap around the right, and I will not see.

23:10 For He already knows my way, and He tested me like gold.

23:11 I will go out in His commands; for I guarded His ways and will certainly not turn aside

23:12 from His commands; I will certainly not transgress, and in my breast I hid His words.

23:13 But if He Himself judged in this way, who is there who contradicted Him? For whatever He Himself wished, He also did.

23:15 Therefore I am agitated about Him; being admonished, I was concerned about Him.

23:15a For this reason, may I be deeply troubled before His face; I will consider and be terrified by Him.

23:16 The Lord softened my heart, and the Almighty agitated me.

23:17 For I did not know that darkness would come upon me, and gloom covered what lay before my face.

Job 24

24:1 “Why did the hours escape the Lord’s notice,

24:2 while the ungodly crossed a boundary, seizing a flock together with its shepherd?

24:3 They led away the orphans’ pack animal and took a widow’s cow as a pledge.

24:4 They diverted powerless people from a righteous road; together the meek of the earth hid.

24:5 They departed like donkeys in a field, going out beyond me to their own activity; bread became sweet to him for the young.

24:6 They harvested a field before its time, though it was not theirs; the powerless worked the ungodly’s vineyards without pay or food.

24:7 They made many lie down naked without garments and took away the covering of their lives.

24:8 They become wet from the mountain showers; because they have no shelter, they clasped a rock.

24:9 They snatched an orphan from the breast and humbled one who had fallen.

24:10 They unjustly made people lie down naked and took the morsel from the hungry.

24:11 They unjustly lay in ambush in narrow places and did not know a righteous road.

24:12 People were driven from a city and their own houses; the life of infants groaned loudly. Why has He Himself not made an inspection of these things?

24:13 While they were upon the earth, they did not recognize it; they did not know the road of righteousness or walk in its paths.

24:14 Knowing their works, He handed them over to darkness, and at night he will be like a thief.

24:15 The adulterer’s eye watched for darkness, saying, ‘No eye will notice me,’ and he made a concealment for his face.

24:16 He dug into houses in darkness; by day they sealed themselves in; they did not recognize light.

24:17 For morning is a shadow of death to them all; for he will recognize the disturbances of death’s shadow.

24:18 He is light upon the surface of water; may their portion upon the earth be cursed.

24:19 May their plants appear dried up upon the earth, for they snatched an armful from orphans.

24:20 Then sin remembered him, and he vanished like a mist of dew. May what he did be repaid to him, and may every unjust person be crushed like incurable wood.

24:21 For he did no good to a barren woman and had no mercy on a woman,

24:22 and in anger he overthrew the powerless. Therefore, when he rises, he will certainly have no confidence concerning his own life;

24:23 when weakened, let him not hope to recover; instead he will fall by disease.

24:24 For his exaltation mistreated many; he withered like mallow in scorching heat, or like an ear of grain that falls of itself from the stalk.

24:25 If it is not so, who is there who says I speak falsely and will reduce my words to nothing?”

Job 25

25:1 Then Bildad the Shuhite replied:

25:2 “For what prelude or fear comes from Him, the One who makes the whole in the highest?

25:3 For could anyone suppose that there is a reprieve for raiders? Upon whom will an ambush from Him not come?

25:4 For how will a mortal be righteous before the Lord? Or who, being born of woman, could cleanse himself?

25:5 If He gives the moon a command, it does not shine; the stars are not pure before Him.

25:6 Leave it, then: a human is decay, and a son of humanity a worm.”

Job 26

26:1 Then Job replied:

26:2 “To whom do you attach yourself, or whom are you about to help? Is it not the One with great strength and a mighty arm?

26:3 Whom have you advised? Is it not the One with all wisdom? Or whom will you follow? Is it not the One with the greatest power?

26:4 To whom did you announce words? And whose is the breath that came out of you?

26:5 Will giants be brought to birth beneath water and its neighbors?

26:6 Hades is naked before Him, and destruction has no covering.

26:7 He stretches the north over nothing and hangs the earth upon nothing,

26:8 binding water in His clouds, and no cloud burst beneath it.

26:9 He holds the face of a throne, spreading His cloud over it.

26:10 He circled a command upon the waters’ face, until the completion of light with darkness.

26:11 The pillars of heaven were spread out and were astonished at His rebuke.

26:12 By strength He calmed the sea, and by knowledge He wounded the great sea creature.

26:13 The bars of heaven have feared Him, and by a command He killed the rebellious dragon.

26:14 Behold, these are parts of His way, and we will hear a mere drop of speech concerning Him. But the strength of His thunder—who knows when He will act?”

Job 27

27:1 Job continued and said in his prelude:

27:2 “As the Lord lives, who has judged me in this way, and the Almighty, who embittered my soul,

27:3 surely, while my breath is still within me and divine spirit remains in my nostrils,

27:4 my lips will not speak lawless things, nor will my soul devise unjust things.

27:5 May I never declare you righteous until I die; for I will not give up my innocence.

27:6 Holding to righteousness, I will certainly not let it go; for I am not conscious of having done improper things.

27:7 Nevertheless, may my enemies be like the overthrow of the ungodly, and those rising against me like the destruction of the lawless.

27:8 For what hope does the ungodly person have because he holds on? Trusting in the Lord, will he really be saved?

27:9 Will the Lord hear his plea? Or when constraint comes upon him,

27:10 does he have any freedom of speech before Him? Or when he calls upon Him, will He hear him?

27:11 But I will indeed announce to you what is in the Lord’s hand; about what is with the Almighty I will not lie.

27:12 Behold, you all know that you pile empty things upon empty things.

27:13 This is an ungodly person’s portion from the Lord; the possession of powerful men will come upon them from the Almighty.

27:14 If his sons become many, they will be for slaughter; even if they reach manhood, they will beg.

27:15 Those remaining to him will end in death, and no one will have mercy on their widows.

27:16 If he gathers silver like earth and prepares gold in quantities like clay,

27:17 the righteous will acquire all these things, and truthful people will possess his money.

27:18 His house turned out like moths and like a spider.

27:19 A rich man lay down and will not do so again; he opened his eyes, and he is not.

27:20 Pains met him like water, and gloom stole him away at night.

27:21 A scorching wind will take him up, and he will depart; it will winnow him from his place.

27:22 He will hurl against him and will not spare; from his hand he will flee in haste.

27:23 He will clap his hands over him and hiss him out of his place."

Job 28

28:1 "For silver has a place from which it comes, and gold a place from which it is filtered.

28:2 For iron comes from earth, and copper is quarried like stone.

28:3 He set an order for darkness, and He examines every limit: stone, darkness and a shadow of death,

28:4 a torrent's breach away from dust; but those forgetting a righteous road grew weak among mortals.

28:5 Earth—from it bread will come, and beneath it was turned as though by fire.

28:6 Its stones are the place of sappheiros, and a mound—gold belongs to it.

28:7 A path no bird knew, that a vulture's eye did not glimpse,

28:8 that sons of the arrogant did not tread, nor a lion pass over—

28:9 He stretched His hand against sheer rock and overturned mountains from their roots.

28:10 He broke open the eddies of rivers, and my eye saw every precious thing.

28:11 He uncovered the depths of rivers and showed His own power in the light.

28:12 But where was wisdom found, and what is the place of knowledge?

28:13 A mortal does not know its way, and it will certainly not be found among humans.

28:14 The abyss said, 'It is not in me,' and the sea said, 'It is not with me.'

28:15 No one will give locked-up treasure in exchange for it, nor will silver be weighed as its exchange.

28:16 It will not be weighed together with Ophir gold, precious onyx or sappheiros.

28:17 Gold and glass will not equal it, nor will golden vessels be its exchange.

28:18 Lofty things and gabis will not be mentioned; draw wisdom beyond the innermost things.

28:19 Ethiopian topazion will not equal it; it will not be weighed together with pure gold.

28:20 But where was wisdom found, and what is the place of understanding?

28:21 It has escaped every human and was hidden from the birds of heaven.

28:22 Destruction and Death said, 'We have heard its renown.'

28:23 God established its way well, and He knows its place.

28:24 For He observes the whole realm under heaven, knowing everything in the earth that He made:

28:25 the weight of winds and measures of water;

28:26 when He acted in this way, He counted rain and a path for sounds amid a shaking.

28:27 Then He saw wisdom and expounded it; having prepared it, He traced it out.

28:28 And He said to a human, 'Behold, reverence for God is wisdom, and abstaining from evils is knowledge.'"

Job 29

29:1 Job continued and said in his prelude:

29:2 "Who might place me in a month of former days, when God guarded me?

29:3 As when His lamp shone above my head, when by His light I walked in darkness,

29:4 when I was weighty in my ways, when God made an inspection of my house,

29:5 when I was flourishing abundantly, and my children were around me,

29:6 when my roads were flooded with butter, and my mountains were flooded with milk,

29:7 when I went out early in the city, and my chair was set in the squares.

29:8 Young men saw me and hid, and all the elders stood.

29:9 Powerful men stopped speaking, placing a finger upon their mouths.

29:10 Those who heard called me blessed, and their tongues clung to their throats.

29:11 For an ear heard and called me blessed, and an eye that saw me turned aside.

29:12 For I rescued a poor person from a powerful man's hand and helped an orphan who had no helper.

29:13 May the blessing of the perishing come upon me, and a widow's mouth blessed me.

29:14 I had clothed myself with righteousness, and I wrapped myself in justice like a double cloak.

29:15 I was an eye for the blind and a foot for the lame.

29:16 I was a father to the powerless, and I traced out a case I did not know.

29:17 I crushed the molars of unjust people and tore the plunder from between their teeth.

29:18 I said, ‘My age will grow old; like the trunk of a palm I will live a long time.

29:19 My root is opened toward water, and dew will lodge in my harvest.

29:20 My glory is new with me, and my bow will go in His hand.’

29:21 When they heard me, they paid attention and kept silent at my counsel.

29:22 They added nothing to my word, and became overjoyed whenever I spoke to them.

29:23 Like thirsty earth awaiting rain, so they awaited my speech.

29:24 If I smiled toward them, they would certainly not believe, and the light of my face did not fall away.

29:25 I chose their way and sat as ruler; I encamped like a king among lightly equipped soldiers, in the manner of one consoling sufferers.”

Job 30

30:1 “But now they laughed at me; now the least take turns admonishing me, whose fathers I disdained, whom I did not consider worthy of my grazing flocks’ dogs.

30:2 And indeed, what use to me is their hands’ strength? Their completion perished,

30:3 barren amid need and famine— those who fled a waterless place yesterday, constraint and misery,

30:4 those who broke off salt plants beside what resounded, whose food was salt plants, dishonored and despised, lacking every good thing, who even chewed tree roots because of great hunger.

30:5 Thieves rose against me,

30:6 whose houses were holes in rocks.

30:7 Among resounding things they will cry out— those who lived beneath wild brushwood,

30:8 sons of foolish and dishonored people, whose name and renown were extinguished from the earth.

30:9 But now I am their lyre, and they have me as their repeated tale.

30:10 They abhorred me and stood far away, and they did not spare spit from my face.

30:11 For He opened His quiver and mistreated me, and they released the bridle of my face.

30:12 At the right hand of a shoot they rose; they stretched out their foot and made roads against me, the paths of their destruction.

30:13 My paths were worn away, for He stripped off my robe.

30:14 He struck me with His missiles; He has dealt with me as He wishes; I am befouled with pains.

30:15 My pains return; my hope went away like wind, and my salvation like a cloud.

30:16 And now my soul will be poured out upon me; days of pains hold me.

30:17 By night my bones have been burned together, and my sinews have come apart.

30:18 With great strength He seized my robe; He encircled me like the collar of my tunic.

30:19 Thou regardest me as clay; my portion is in earth and ashes.

30:20 I have cried to Thee, and Thou dost not hear me; they stood and observed me.

30:21 Thou camest upon me without mercy; with a mighty hand Thou didst scourge me.

30:22 Thou didst place me amid pains and cast me away from salvation.

30:23 For I know that death will wear me away; for earth is the house of every mortal.

30:24 If only I could master myself, or at least ask another, and he would do this for me.

30:25 But I wept over every powerless person and groaned when I saw a man in constraints.

30:26 While I held on for good things, behold, days of evils met me instead.

30:27 My belly boiled over and will not be silent; days of poverty overtook me.

30:28 I have gone about groaning without a muzzle; I have stood in an assembly, crying out.

30:29 I have become a brother to sirens and a companion to ostriches.

30:30 My skin has darkened greatly, and my bones are scorched from heat.

30:31 My lyre became an expression of my suffering, and my song became weeping for me.”

Job 31

31:1 “I established a covenant for my eyes, and I will not direct my attention toward a virgin.

31:2 What did God apportion from above, and what is the Mighty One’s inheritance from the highest places?

31:3 Is it not destruction for the unjust and alienation for those practicing lawlessness?

31:4 Will He not see my way and count all my steps?

31:5 If I had walked with mockers, and if my foot also hastened toward deceit,

31:6 may He then set me in a righteous balance; the Lord knows my innocence.

31:7 If my foot turned from the road, if my heart followed my eye, or if I touched gifts with my hands,

31:8 may I then sow and others eat, and may I become rootless upon the earth.

31:9 If my heart pursued another man's wife, and I became one lying in wait at her doors,

31:10 may my wife also please another, and may my infants be humbled.

31:11 For defiling a man's wife is an unrestrainable fury of wrath;

31:12 for it is a fire burning through every part; wherever it comes, it destroys from the roots.

31:13 If I also despised the case of my manservant or maidservant when they were in judgment against me,

31:14 what will I do if the Lord makes an examination of me? If He also makes an inspection, what answer will I make?

31:15 Were they not also formed in the womb just as I was? We were formed in the same belly.

31:16 The powerless did not fail to obtain whatever need they had, and I did not waste away a widow's eye.

31:17 If I also ate my morsel alone and did not share with an orphan—

31:18 for from my youth I nourished like a father, and from my mother's womb I guided—

31:19 if I also disregarded a naked person perishing and did not clothe him,

31:20 if the powerless did not bless me, while their shoulders were warmed from the shearing of my lambs,

31:21 if I lifted a hand against an orphan, trusting that abundant help remained for me,

31:22 may my shoulder then come away from the collarbone, and my arm be shattered from my elbow.

31:23 For fear of the Lord gripped me, and I will not endure because of His taking hold.

31:24 If I appointed gold as my strength, or trusted in a costly stone,

31:25 if I rejoiced because much wealth came to me, or laid my hand upon countless things,

31:26 do I not see the shining sun fail, and the moon diminish? For it does not depend on them.

31:27 And if my heart was secretly deceived, or I placed my hand upon my mouth and kissed it,

31:28 may this also be reckoned to me as the greatest lawlessness, for I lied before the Lord Most High.

31:29 If I rejoiced at my enemies' fall, and my heart said, 'Well done!'

31:30 may my ear then hear my own curse, and may I be made a repeated tale among my people as I suffer.

31:31 If my maidservants often said, 'Who could grant us to be filled with his flesh?' because I was exceedingly kind—

31:32 a stranger did not lodge outside; my door stood open to everyone who came—

31:33 if, having sinned unintentionally, I also hid my sin—

31:34 for I did not shrink before the crowd's great numbers so as not to confess before them— or if I let a powerless person go out my door with an empty fold,

31:35 who could grant me someone who hears me? But if I had not feared the Lord's hand, a written bond I held against someone—

31:36 placing it upon my shoulders as a crown, I would read it aloud,

31:37 and if I did not tear it up and return it, taking nothing from the debtor,

31:38 if ever the earth groaned against me, and its furrows wept together,

31:39 if I ate its strength alone without payment, or expelled the landowner's life and caused grief,

31:40 may nettles then come up for me instead of wheat, and bramble instead of barley." And Job ceased speaking.

Job 32

32:1 His three friends also ceased contradicting Job any further, for Job was righteous before them.

32:2 Elihu son of Barachel the Buzite, of the kindred of Ram in the land of Ausitis, became angry. He was very angry with Job because Job declared himself righteous before the Lord.

32:3 He was also very angry with the three friends, because they could not give Job a contrary answer and declared him ungodly.

32:4 Elihu waited to give Job an answer, because they were older than he in days.

32:5 Elihu saw that there was no answer in the mouth of the three men, and his anger blazed.

32:6 Elihu son of Barachel the Buzite replied: "I am younger in time, and you are older; therefore I kept quiet, afraid to announce my own knowledge to you.

32:7 I said, ‘Time is what speaks, and in many years people know wisdom.’

32:8 But there is a spirit in mortals, and the Almighty’s breath is what teaches.

32:9 The long-lived are not wise, nor do elders know judgment.

32:10 Therefore I said, ‘Listen to me, and I will announce to you what I know.’

32:11 Give ear to my words; for I will speak while you listen, until you examine words.

32:12 I will also direct my understanding toward you; and behold, there was no one among you refuting Job, answering his words,

32:13 so that you may not say, ‘We found wisdom by attaching ourselves to the Lord.’

32:14 But you allowed a human to speak such words.

32:15 They were terrified and answered no more; they wore out their words.

32:16 I waited, for they did not speak; because they stood still, they did not answer.”

32:17 Then Elihu replied:

32:18 “I will speak again, for I am full of words; the spirit of my belly is destroying me.

32:19 My belly is like a tied wineskin of fermenting new wine, or like a smith’s bellows that has burst.

32:20 I will speak so that I may rest, opening my lips.

32:21 For I will certainly not be ashamed before a human, nor indeed will I be overawed by a mortal.

32:22 For I do not know how to show partiality; otherwise moths will eat me too.”

Job 33

33:1 “Nevertheless, Job, hear my words and give ear to my speech.

33:2 For behold, I opened my mouth, and my tongue spoke.

33:3 My heart is pure in words, and the understanding of my lips will perceive pure things.

33:4 Divine spirit is what made me, and the Almighty’s breath is what teaches me.

33:5 If you can, give me an answer to these things; stand firm; take your stand against me, and I against you.

33:6 You have been fashioned from clay just as I have; we have been fashioned from the same material.

33:7 My fear will not whirl you about, nor will my hand be heavy upon you.

33:8 Nevertheless, you spoke in my ears; I have heard the sound of your words,

33:9 for you say, ‘I am clean, having not sinned; I am blameless, for I did not act lawlessly.

33:10 He found a reproach against me and regards me like an opponent.

33:11 He placed my foot in a wooden restraint and guarded all my ways.’

33:12 For how can you say, ‘I am righteous, and He has not heard me’? For the One above mortals is everlasting.

33:13 You say, ‘Why has He not heard every word of my case?’

33:14 For when the Lord speaks once, and at a second time—a dream,

33:15 or in a nighttime meditation, as when terrible fear falls upon people amid drowsiness upon a bed,

33:16 then He uncovers people’s minds; with such forms of fear He terrified them,

33:17 to turn a human away from injustice, and He rescued his body from a fall.

33:18 He spared his soul from death, and kept him from falling in war.

33:19 Again He reproved him with weakness upon a bed, and the multitude of his bones grew numb,

33:20 and he will certainly be unable to receive any edible food, although his soul will desire something to eat,

33:21 until his flesh decays and exposes his bones empty.

33:22 His soul drew near to death, and his life was in Hades.

33:23 If there are a thousand death-bearing angels, one of them will certainly not wound him. If he understands in his heart to turn toward the Lord, announces his own blame to a human, and shows his lack of understanding,

33:24 He will hold him back from falling into death, and renew his body like plaster upon a wall, and fill his bones with marrow;

33:25 He will soften his flesh like an infant’s and restore him, grown to manhood, among humans.

33:26 When he prays to the Lord, it will be acceptable to Him; he will enter with a pure face, with confession, and He will return righteousness to humans.

33:27 Then the human will blame himself, saying, ‘What things I carried through! He did not examine me as my sins deserved.

33:28 Save my soul from coming into corruption, and my life will see light.’

33:29 Behold, the Strong One works all these things in three ways with a man.

33:30 But He rescued my soul from death, so that my life might praise Him in light.

33:31 Give ear, Job, and hear me; be silent, and I myself will speak.

33:32 If there are words, answer me; speak, for I want you to be justified.

33:33 If not, listen to me; be silent, and I will teach you wisdom."

Job 34

34:1 Then Elihu replied:

34:2 "Hear me, you wise; you who understand, give ear to what is good.

34:3 For an ear tests words, and a throat tastes food.

34:4 Let us choose judgment for ourselves; let us know among ourselves what is good.

34:5 For Job has said, 'I am righteous; the Lord removed my judgment,

34:6 and He lied concerning my judgment; my arrow is violent, though I did no injustice.'

34:7 What man is like Job, drinking mockery like water,

34:8 without sinning or acting ungodly, or sharing a road with those doing lawless things, to travel with the ungodly?

34:9 For do not say, 'There will be no inspection of a man'; there is an inspection for him from the Lord.

34:10 Therefore, you understanding in heart, hear me: may I never act ungodly before the Lord or disturb what is right before the Almighty.

34:11 Instead, He repays a human as each one of them acts, and on a man's path He will find him.

34:12 Do you think the Lord will do improper things, or the Almighty disturb judgment?

34:13 He is the One who made the earth; who is the One making the realm under heaven and everything within it?

34:14 For if He wished to hold back and retain the spirit with Himself,

34:15 all flesh will die together, and every mortal will go to earth, from which he was also formed.

34:16 If you are not being admonished, hear these things; give ear to the sound of words.

34:17 Look at the One who hates lawless things and destroys the wicked, who is eternally righteous.

34:18 Ungodly is the one saying to a king, 'You act lawlessly,' and to rulers, 'Most ungodly one,'

34:19 who did not stand in awe before an honored person, nor knows how to give honor to powerful men so as to admire their persons.

34:20 Their crying out and asking a man for help will prove empty, for they dealt lawlessly while the powerless were turned aside.

34:21 For He Himself observes human works, and nothing they do has escaped Him,

34:22 and there will be no place for those doing lawless things to hide.

34:23 For He will place no more upon a man; for the Lord observes everyone,

34:24 He who comprehends unsearchable things, glorious and terrible things beyond number,

34:25 He who makes their works known will turn night about, and they will be humbled.

34:26 He extinguished the ungodly, and they are visible before Him,

34:27 because they turned aside from God's law and did not recognize His ordinances,

34:28 so as to bring a needy person's cry upon Him; He will hear the cry of the poor.

34:29 He will provide quiet, and who will condemn? He will hide His face, and who will see Him? Upon a nation and upon a human alike,

34:30 He makes a hypocritical human king because of a people's perversity.

34:31 For the one saying to the Strong One, 'I have received; I will not take pledges;

34:32 apart from myself I will see; Thou, show me; if I practiced injustice, I will certainly not add to it'—

34:33 will He repay it on your terms? For you will reject it, for you will choose, not I; speak what you have known.

34:34 Therefore those understanding in heart will say these things, and a wise man has heard my word:

34:35 'Job did not speak with understanding, and his words were not spoken with knowledge.'

34:36 Nevertheless, learn, Job; do not give another answer like the foolish,

34:37 so that we may not add to our sins; lawlessness will be reckoned against us as we speak many words before the Lord."

Job 35

35:1 Then Elihu replied:

35:2 "Why have you reckoned this as judgment? Who are you to say, 'I am righteous before the Lord'?

35:3 Or will you say, 'What will I do if I sin?'

35:4 I will give you an answer, and your three friends.

35:5 Look up into heaven and see; observe the clouds, how high they are above you.

35:6 If you sinned, what will you accomplish? If you also acted lawlessly many times, what can you do?

35:7 Since, then, you are righteous, what will you give Him, or what will He receive from your hand?

35:8 Your ungodliness is for a man like you, and your righteousness for a son of humanity.

35:9 Those oppressed by a multitude will cry out; they will shout because of the arm of many.

35:10 Yet he did not say, 'Where is God who made me, who appoints watches of the night,

35:11 who distinguishes me from the four-footed beasts of earth and from the birds of heaven?'

35:12 There they will cry out, and He will certainly not hear, also because of the insolence of evil people.

35:13 For the Lord does not wish to see improper things; for the Almighty Himself observes

35:14 those who carry through lawless things, and He will save me. Enter into judgment before Him, if you can praise Him as He is.

35:15 And now, because He is not examining His anger and has not taken much notice of a transgression,

35:16 Job vainly opens his mouth and weighs down words in ignorance."

Job 36

36:1 Elihu continued speaking:

36:2 "Wait for me a little longer, so that I may teach you; for speech is still within me.

36:3 Taking up my knowledge from afar, I will speak things just in relation to my works,

36:4 in truth, and not unjust words; you understand unjustly.

36:5 Know that the Lord will certainly not reject the innocent; mighty in strength of heart,

36:6 He will certainly not give life to the ungodly, and He will give judgment to the poor.

36:7 He will not take His eyes from a righteous person; with kings upon a throne He will seat them for victory, and they will be raised high.

36:8 If, fettered in handcuffs, they are held in cords of poverty,

36:9 He will announce to them their works and their transgressions, that they will become strong.

36:10 But He will hear the righteous person, and He said that they will turn from injustice.

36:11 If they listen and serve, they will finish their days amid good things and their years in splendor.

36:12 But He does not preserve the ungodly, because they do not wish to know the Lord and because, when admonished, they were disobedient.

36:13 Hypocrites in heart will arrange wrath; they will not cry out because He bound them.

36:14 May their soul therefore die in youth, and their life be wounded by angels,

36:15 because they afflicted the weak and powerless; He will set forth the judgment of the meek.

36:16 Moreover, He deceived you out of an enemy's mouth; an abyss, a pouring-down beneath it; and your table descended, full of fatness.

36:17 Judgment will not be lacking from the righteous,

36:18 and wrath will be upon the ungodly because of the impiety of gifts they accepted for injustices.

36:19 Let your mind not willingly turn you away from the plea of the powerless who are in constraint, and all those strengthening might.

36:20 Do not draw out the night for peoples to rise in their stead,

36:21 but guard yourself from doing improper things; for you chose for this one out of poverty.

36:22 Behold, the Strong One will strengthen by His strength; for who is a ruler like Him?

36:23 Who is the one examining His works, or who said, 'He did unjust things'?

36:24 Remember that His works are great, which men began;

36:25 every human saw within himself, as many mortals as are being wounded.

36:26 Behold, the Strong One is great, and we will not know; the number of His years is also boundless.

36:27 Drops of rain are numbered by Him, and they will be poured as rain into a cloud;

36:28 old things will flow, and He shaded clouds over countless mortals.

36:28a He appointed a time for cattle, and they know the order of their resting place.

36:28b At all these things, is your mind not astonished, and is your heart not changed away from the body?

36:29 And if one understands the extensions of a cloud, the evenness of His tent,

36:30 behold, He stretches ēdō over it and covered the roots of the sea.

36:31 For by these He will judge peoples; He will give food to the strong.

36:32 He covered light upon hands and gave a command concerning it through one meeting it.

36:33 He will announce His friend concerning Him; a possession also concerning injustice.

Job 37

37:1 “At this my heart was troubled and flowed away from its place.

37:2 Hear the report amid the anger of the Lord’s wrath, and a meditation will come out of His mouth.

37:3 His rule is beneath all heaven, and His light upon the earth’s wings.

37:4 After it a voice will cry out; He will thunder with the voice of His violence, and He will not exchange them, because he will hear His voice.

37:5 The Strong One will thunder wonders with His voice; for He did great things that we did not know,

37:6 commanding snow, ‘Come to be upon the earth,’ and a rainstorm, and a storm of rains of His dominion.

37:7 He seals upon every human hand, so that every human may know his own weakness.

37:8 Wild animals went under shelter and rested upon their beds.

37:9 From chambers come whirlwinds, and from the heights comes cold.

37:10 From the Strong One’s breath frost will be given, and He steers the water however He wishes.

37:11 A cloud covers what is chosen, and a cloud will scatter His light.

37:12 He Himself will turn circuits in theeboulathō for their works; all that He commands them— these things have been ordered by Him upon the earth,

37:13 whether for discipline, whether for His earth, or whether for mercy, He will find it.

37:14 Give ear to these things, Job; stand; be instructed about the Lord’s power.

37:15 We know that God established His works, making light out of darkness.

37:16 He knows the division of clouds, and the terrible falls of the wicked.

37:17 Your robe is warm, and there is quiet upon the earth.

37:18 Acts of making firm are with Him for old things, strong like the appearance of a pouring.

37:19 Why? Teach me what we will say to Him, and let us stop saying so much.

37:20 Has a book or a scribe stood beside me, so that, standing, I might silence a human?

37:21 Light is not visible to everyone; it shines afar in the old things, like the light from Him upon clouds.

37:22 From the north come clouds gleaming gold; upon these are the Almighty’s great glory and honor.

37:23 We do not find another like Him in strength; He judges righteous things— do you not think He hears?

37:24 Therefore humans will fear Him, and those wise in heart will also fear Him.”

Job 38

38:1 After Elihu ceased speaking, the Lord spoke to Job through a whirlwind and clouds:

38:2 “Who is this who hides counsel from Me, holding words within his heart, and thinks he hides them from Me?

38:3 Gird your waist like a man; I will question you, and you must answer Me.

38:4 Where were you when I laid the earth’s foundation? Report to Me, if you understand.

38:5 Who set its measures, if you know? Or who brought a cord upon it?

38:6 Upon what have its rings been fixed, and who placed a cornerstone upon it,

38:7 when stars came to be, and all My angels praised Me with a great voice?

38:8 I fenced the sea with gates when it raged, coming out of its mother’s womb;

38:9 I made a cloud its clothing and swaddled it in mist;

38:10 I set boundaries for it, placing bars and gates around it;

38:11 I said to it, ‘You will come this far and will not pass beyond; instead, your waves will be broken within you.’

38:12 Was it in your time that I ordered morning brightness, and the dawn-bearer saw its own appointed place,

38:13 to take hold of earth’s wings and shake the ungodly out of it?

38:14 Or did you take earth and mold clay into a living creature, and set him speaking upon earth?

38:15 Did you take light away from the ungodly and crush the arm of the arrogant?

38:16 Did you come to the sea’s spring and walk in the tracks of the abyss?

38:17 Do the gates of death open to you in fear, and did Hades’ gatekeepers cower when they saw you?

38:18 Have you been instructed about the breadth of the realm under heaven? Tell Me, then, how great it is.

38:19 In what land does light lodge, and what is the place of darkness,

38:20 if you could lead Me to their boundaries, and if you also know their paths?

38:21 I know, then, that you were born at that time, and the number of your years is great.

38:22 Did you come to the treasures of snow, and have you seen the treasures of hail?

38:23 It is stored away for you for an hour of enemies, for a day of war and battle.

38:24 From where does frost come out, or the south wind scatter beneath heaven?

38:25 Who prepared a flow for violent rain and a path for tumult,

38:26 to rain upon land where there is no man, a wilderness where no human exists,

38:27 to fill untrodden and uninhabited ground and make a growth of green plants sprout?

38:28 Who is the father of rain, and who gave birth to lumps of dew?

38:29 From whose belly does ice come forth, and who gave birth to frost in heaven,

38:30 which descends like flowing water? And who fixed the face of the abyss?

38:31 Did you understand the bond of the Pleiades and open Orion’s enclosure?

38:32 Will you open mazourōth in its season, and lead the Evening Star by its hair—lead them?

38:33 Do you know heaven’s turnings, or the things happening together beneath heaven?

38:34 Will you call a cloud with your voice, and will it obey you with a violent trembling of water?

38:35 Will you send thunderbolts, and will they go? Will they say to you, ‘What is it?’

38:36 Who gave women wisdom in weaving or knowledge of embroidery?

38:37 Who counts clouds with wisdom and inclined heaven toward earth?

38:38 Dust has been poured like earth, and I have fastened it like a cube to stone.

38:39 Will you hunt food for lions and fill the souls of dragons?

38:40 For they have feared in their beds; they sit in woods, lying in ambush.

38:41 Who prepared food for a raven? For its nestlings have cried to the Lord, wandering and seeking food.”

Job 39

39:1 “Have you known the birth season of rock goat-deer, and watched the deer’s labor pains?

39:2 Did you count their months completed for birth, and release their labor pains?

39:3 Did you nourish their young beyond fear? Will you send away their birth pains?

39:4 They will break away with their young and multiply in offspring; they will go out and certainly not return to them.

39:5 Who is the one who let the wild donkey go free, and who loosened its bonds?

39:6 I made its dwelling the wilderness, and its encampments the salt marsh,

39:7 laughing at the city’s crowded bustle, and not hearing a tax collector’s reproach;

39:8 it will examine mountains for its pasture and seek after every green thing.

39:9 Will a one-horned beast be willing to serve you or sleep at your feeding trough?

39:10 Will you bind its yoke with straps, or will it draw your furrows in a plain?

39:11 Have you trusted it because its strength is great, and will you entrust your works to it?

39:12 Will you believe that it will return your seed to you and bring in your threshing-floor grain?

39:13 A wing of rejoicing creatures—neelasa— if it takes hold of asida and nessa;

39:14 for she will leave her eggs on earth and warm them upon dust,

39:15 and she forgot that a foot would scatter them and wild beasts of the field trample them;

39:16 she hardened toward her children as though not her own; she toiled in vain without fear,

39:17 for God kept wisdom silent for her and did not give her a share in understanding.

39:18 At the proper time she will lift up on high and laugh at a horse and its rider.

39:19 Did you clothe a horse with power and put fear upon its neck?

39:20 Did you put full armor upon it, and clothe the glory of its breast with daring?

39:21 Digging in the plain, it exults and goes out into the plain with strength;

39:22 meeting a missile, it laughs and will certainly not turn away from iron.

39:23 Bow and sword exult over it,

39:24 and in wrath it will obliterate the earth; it will certainly not believe until a trumpet signals.

39:25 When the trumpet signals, it says, ‘Well done!’ From afar it smells war, with leaping and shouting.

39:26 Is it by your knowledge that a hawk stands, spreading its wings, motionless, looking toward the south?

39:27 Does an eagle rise high at your command, and does a vulture sit upon its nest and lodge

39:28 upon a rocky projection and in a concealed place?

39:29 Being there, it seeks food; its eyes watch from afar.

39:30 Its nestlings are stained with blood, and wherever the dead are, they are immediately found.”

Job 40

40:1 The Lord God answered Job and said:

40:2 “Will he evade judgment with the Mighty One? Will the one reproving God answer it?”

40:3 Then Job replied to the Lord:

40:4 “Why am I still being judged, being admonished and reproving the Lord, hearing such things though I am nothing? What answer can I give to these things? I will place a hand over my mouth;

40:5 I have spoken once, but a second time I will add nothing.”

40:6 Again the Lord replied to Job from the cloud:

40:7 “No, but gird your waist like a man; I will question you, and you must answer Me.

40:8 Do not reject My judgment. Do you think I have dealt with you for any other purpose than that you may be shown righteous?

40:9 Do you have an arm against the Lord, or thunder with a voice like His?

40:10 Take up height and power; clothe yourself in glory and honor.

40:11 Send out angels in wrath, and humble every insolent person;

40:12 extinguish the arrogant, and make the ungodly decay immediately;

40:13 hide them together outside in the earth, and fill their faces with dishonor;

40:14 then I will acknowledge that your right hand is able to save.

40:15 But look at beasts beside you; it eats grass like oxen.

40:16 Behold, its strength is upon the loin, and its power upon the belly’s navel.

40:17 It set its tail upright like a cypress, and its sinews are woven together.

40:18 Its ribs are bronze ribs, and its spine is cast iron.

40:19 This is the beginning of the Lord’s formation, made to be played with by His angels.

40:20 Coming upon a sheer mountain, it brought joy to four-footed creatures in Tartarus.

40:21 It sleeps beneath trees of every kind, beside papyrus, reed and flowering rush.

40:22 Great trees are shaded in it, with shoots and branches of the chaste tree.

40:23 If a flood comes, it will certainly not notice; it is confident that Jordan will strike against its mouth.

40:24 He will receive it in its eye; catching in a snare, will he pierce a nose?

40:25 Will you bring a dragon with a hook and place a muzzle around its nose?

40:26 Will you fasten a ring in its nostril and pierce its lip with a band?

40:27 Will it speak to you with a plea, softly with supplication?

40:28 Will it establish a covenant with you, and will you take it as an everlasting slave?

40:29 Will you play with it like a bird, or tie it like a little bird for a child?

40:30 Will nations feed upon it, and will Phoenician clans divide it?

40:31 All floating craft gathered together certainly cannot carry one hide from its tail, nor its head in fishermen’s boats.

40:32 Will you lay a hand upon it, remembering the war taking place within its body? Let it happen no more.”

Job 41

41:1 “Have you not seen it, nor marveled at what is said?

41:2 Have you not feared because it has been prepared for Me? For who is the one who stood against Me?

41:3 Who will stand against Me and endure, if the whole realm beneath heaven is Mine?

41:4 I will not be silent because of it; regarding a word of power, he will pity his equal.

41:5 Who will uncover the face of its clothing, and who could enter the fold of its breastplate?

41:6 Who will open the gates of its face? Fear surrounds its teeth.

41:7 Its inward parts are bronze shields, and its fastening is like emery stone.

41:8 One sticks to another, and breath will certainly not pass through it;

41:9 each will cling to its brother; they hold together and will certainly not be pulled apart.

41:10 In its sneeze brightness shines, and its eyes have the appearance of the dawn-bearer.

41:11 Burning torches go out from its mouth, and fire-hearths are hurled about.

41:12 Smoke comes out of its nostrils, as from a furnace burning with a coal fire.

41:13 Its soul is coals, and flame comes out of its mouth.

41:14 Power lodges in its neck, and destruction runs before it.

41:15 The flesh of its body is joined together; he pours down upon it; it will not be shaken.

41:16 Its heart is fixed like stone and stands like an unhammered anvil.

41:17 When it turns, fear falls upon four-footed beasts leaping upon the earth.

41:18 If lances meet it, they will certainly accomplish nothing— an uplifted spear and a breastplate.

41:19 For it regards iron as straw and bronze as decayed wood.

41:20 A bronze bow will certainly not wound it; it regards a stone-thrower as grass.

41:21 Hammers were reckoned as stalks, and it laughs at the shaking of a fire-bearing weapon.

41:22 Its bedding is sharp spits, and all the sea's gold beneath it is like immeasurable mud.

41:23 It boils the abyss like a bronze cauldron and regards the sea like an ointment jar,

41:24 and the Tartarus of the abyss like a captive; it reckoned the abyss a place for walking.

41:25 There is nothing upon earth like it, made to be played with by My angels.

41:26 It sees everything high, and it is king of all things in the waters."

Job 42

42:1 Then Job replied to the Lord:

42:2 "I know that Thou canst do all things, and nothing is impossible for Thee.

42:3 For who is the one hiding counsel from Thee, who withholds words and thinks he hides them from Thee? Who will announce to me what I did not know, great and wonderful things I did not understand?

42:4 But hear me, Lord, so that I too may speak; I will question Thee, and Thou, teach me.

42:5 Before, I had heard of Thee with my ear, but now my eye has seen Thee;

42:6 therefore I despised myself and wasted away, and I regard myself as earth and ashes."

42:7 After the Lord had spoken all these words to Job, the Lord said to Eliphaz the Temanite, "You and your two friends sinned, for you spoke nothing true before Me, as My servant Job did.

42:8 Now take seven calves and seven rams and go to My servant Job, and he will make an offering on your behalf. My servant Job will pray for you, for I will surely accept his person. Were it not for him, I would have destroyed you; for you did not speak truth against My servant Job."

42:9 Eliphaz the Temanite, Bildad the Shuhite and Zophar the Minaean went and did as the Lord commanded them, and He released their sin through Job.

42:10 The Lord increased Job. When he also prayed for his friends, He forgave their sin. The Lord gave double what Job had formerly, for a doubling.

42:11 All his brothers and sisters heard everything that had happened to him and came to him, along with all who had known him from the beginning. They ate and drank with him and consoled him, and marveled at all the Lord had brought upon him. Each gave him one ewe lamb and an unstamped gold piece of four drachmas.

42:12 The Lord blessed Job's latter things more than the former. His livestock were fourteen thousand sheep, six thousand camels, one thousand yoke of oxen and one thousand grazing female donkeys.

42:13 Seven sons and three daughters were born to him.

42:14 He called the first Hemera, the second Casia and the third Amalthea's Horn.

42:15 None were found beneath heaven better than Job's daughters, and their father gave them an inheritance among their brothers.

42:16 After the affliction, Job lived one hundred seventy years; in all, he lived two hundred forty-eight years. Job saw his sons and his sons' sons, a fourth generation.

42:17 Job died elderly and full of days.

42:17a It is written that he will rise again with those whom the Lord raises.

42:17b This is translated from the Syriac book: he lived in the land of Ausitis, on the borders of Idumea and Arabia, and his former name was Jobab.

42:17c He took an Arabian wife and fathered a son named Ennon. His father was Zare, a son of the sons of Esau, and his mother was Bosorra, so that he was fifth from Abraham.

42:17d These are the kings who reigned in Edom, the land he himself also ruled: first Balak son of Beor, whose city was called Dennaba; after Balak, Jobab, called Job; after him, Asom, a ruler from the land of Teman; after him, Adad son of Barad, who cut down Midian in the plain of Moab, whose city was called Geththaim.

42:17e The friends who came to him were Eliphaz, from the sons of Esau, king of the Temanites; Bildad, ruler of the Shuhites; and Zophar, king of the Minaeans.

Psalms

Psalms 1

1:1 Blessed is the man who did not walk in the counsel of the ungodly, and did not stand in the way of sinners, and did not sit in the seat of pestilent men;

1:2 but his will is in the Lord’s law, and on His law he will meditate day and night.

1:3 He will be like the tree planted beside the outlets of waters, which will give its fruit in its season, and whose leaf will not fall off; and everything he does will be prospered.

1:4 Not so the ungodly, not so, but like chaff which the wind flings away from the face of the earth.

1:5 Therefore the ungodly will not rise in judgment, nor sinners in the council of the righteous;

1:6 for the Lord knows the way of the righteous, and the way of the ungodly will perish.

Psalms 2

2:1 Why did nations rage, and peoples meditate on empty things?

2:2 The kings of the earth stood ready, and the rulers gathered together, against the Lord and against His anointed. Diapsalma.

2:3 “Let us tear apart their bonds and cast their yoke away from us.”

2:4 The One dwelling in heaven will laugh at them, and the Lord will sneer at them.

2:5 Then He will speak to them in His anger and trouble them in His fury:

2:6 “But I was appointed king by Him on Zion, His holy mountain,

2:7 announcing the Lord’s decree: The Lord said to me, ‘You are My son; today I have begotten you.

2:8 Ask of Me, and I will give you nations as your inheritance, and the ends of the earth as your possession.

2:9 You will shepherd them with an iron rod; you will crush them like a potter’s vessel.’”

2:10 And now, kings, understand; be instructed, all who judge the earth.

2:11 Serve the Lord with fear, and exult in Him with trembling.

2:12 Take hold of instruction, lest the Lord become angry and you perish from a righteous way. When His fury burns quickly, blessed are all who have trusted in Him.

Psalms 3

3:1 A psalm of David, when he was fleeing from the presence of Absalom his son.

3:2 Lord, why have those who afflict me multiplied? Many rise up against me.

3:3 Many say to my soul, “There is no salvation for him in his God.” Diapsalma.

3:4 But Thou, Lord, art my helper, my glory and the One who lifts my head.

3:5 With my voice I cried to the Lord, and He heard me from His holy mountain. Diapsalma.

3:6 I lay down and slept; I was awakened, for the Lord will help me.

3:7 I will not fear tens of thousands of people who together attack me all around.

3:8 Rise, Lord! Save me, my God! For Thou didst strike all who were my enemies without cause; Thou didst crush sinners’ teeth.

3:9 Salvation belongs to the Lord, and Thy blessing is upon Thy people.

Psalms 4

4:1 For the end, among psalms. A song of David.

4:2 When I called, the God of my righteousness heard me. In affliction Thou madest room for me. Have compassion on me, and hear my prayer.

4:3 Sons of men, how long will you be dull of heart? Why do you love vanity and seek falsehood? Diapsalma.

4:4 Know that the Lord has made His holy one wondrous; the Lord will hear me when I cry to Him.

4:5 Be angry, and do not sin; speak in your hearts, and upon your beds be pierced with remorse. Diapsalma.

4:6 Offer a sacrifice of righteousness, and hope in the Lord.

4:7 Many say, “Who will show us good things?” The light of Thy face was marked upon us, Lord.

4:8 Thou didst put gladness in my heart; from the season of their grain and wine and oil, they were increased.

4:9 In peace I will both lie down and sleep, for Thou, Lord, madest me dwell alone in hope.

Psalms 5

5:1 For the end, concerning her who inherits. A psalm of David.

5:2 Give ear to my words, Lord; understand my cry.

5:3 Attend to the voice of my petition, my King and my God, for unto Thee I will pray, Lord.

5:4 In the morning Thou wilt hear my voice; in the morning I will stand before Thee and watch.

5:5 For Thou art not a God who desires lawlessness, nor will an evildoer sojourn with Thee.

5:6 The lawless will not remain before Thine eyes; Thou didst hate all who work lawlessness.

5:7 Thou wilt destroy all who speak falsehood; the Lord abhors a man of bloodshed and deceit.

5:8 But I, through the multitude of Thy mercy, will enter Thy house; I will bow toward Thy holy temple in fear of Thee.

5:9 Lord, guide me in Thy righteousness because of my enemies; direct Thy way straight before me.

5:10 For there is no truth in their mouth; their heart is vain. Their throat is an open tomb; with their tongues they practiced deceit.

5:11 Judge them, God! Let them fall away from their counsels. According to the multitude of their ungodly deeds, drive them out, for they provoked Thee bitterly, Lord.

5:12 Let all who hope in Thee rejoice; they will exult for ever, and Thou wilt dwell among them. All who love Thy name will boast in Thee.

5:13 For Thou wilt bless the righteous one; Lord, Thou didst crown us as with a weapon of favor.

Psalms 6

6:1 For the end, among hymns, concerning the eighth. A psalm of David.

6:2 Lord, do not rebuke me in Thy fury, nor discipline me in Thine anger.

6:3 Have mercy on me, Lord, for I am weak; heal me, Lord, for my bones were troubled,

6:4 and my soul was greatly troubled. And Thou, Lord—how long?

6:5 Return, Lord; rescue my soul. Save me for the sake of Thy mercy.

6:6 For in death there is no one who remembers Thee; and in Hades, who will give Thee thanks?

6:7 I grew weary with my groaning; every night I will bathe my bed, with my tears I will wet my resting place.

6:8 My eye was troubled from anger; I grew old among all my enemies.

6:9 Stand away from me, all who work lawlessness, for the Lord heard the voice of my weeping.

6:10 The Lord heard my petition; the Lord accepted my prayer.

6:11 May all my enemies be ashamed and greatly troubled; may they turn back and be greatly put to shame quickly.

Psalms 7

7:1 A psalm of David, which he sang to the Lord concerning the words of Chousi son of Iemeni.

7:2 Lord my God, in Thee I hoped. Save me from all who pursue me, and rescue me,

7:3 lest he seize my soul like a lion, with no one to redeem or save.

7:4 Lord my God, if I did this, if there is injustice in my hands,

7:5 if I repaid those who repay me evils, then may I fall away from my enemies empty,

7:6 then may the enemy pursue my soul and overtake it, trample my life into the earth, and make my glory dwell in dust. Diapsalma.

7:7 Rise, Lord, in Thine anger; be exalted within the boundaries of my enemies. Awake, Lord my God, in the ordinance which Thou didst command,

7:8 and an assembly of peoples will surround Thee; and for its sake return on high.

7:9 The Lord will judge peoples. Judge me, Lord, according to my righteousness and according to my innocence upon me.

7:10 Let sinners' wickedness come to an end, and Thou wilt direct the righteous one, God who tests hearts and kidneys.

7:11 Righteous is my help from God, who saves those upright in heart.

7:12 God is a righteous judge, strong and patient, not bringing wrath every day.

7:13 If you do not return, He will polish His sword; He bent His bow and prepared it,

7:14 and in it He prepared instruments of death; He fashioned His arrows for those being burned.

7:15 Behold, he was in labor with injustice; he conceived trouble and gave birth to lawlessness.

7:16 He dug a pit and hollowed it out, and he will fall into the hole he made.

7:17 His trouble will return upon his head, and his injustice will descend upon his crown.

7:18 I will give thanks to the Lord according to His righteousness, and sing praise to the name of the Lord Most High.

Psalms 8

8:1 For the end, concerning the winepresses. A psalm of David.

8:2 Lord our Lord, how wondrous is Thy name in all the earth, for Thy magnificence was raised above the heavens.

8:3 Out of the mouth of infants and nursing children Thou didst prepare praise,
because of Thine enemies,
to bring down the enemy and the avenger.

8:4 For I will see the heavens, works of Thy fingers, the moon and stars which Thou didst found:

8:5 what is a human being, that Thou rememberest him, or a son of man, that Thou visitest him?

8:6 Thou madest him a little lower than angels; Thou didst crown him with glory and honor,

8:7 and didst appoint him over the works of Thy hands; Thou didst subject everything beneath his feet:

8:8 all sheep and cattle, and also the animals of the plain,

8:9 the birds of heaven and the fish of the sea, those that travel along the paths of seas.

8:10 Lord our Lord, how wondrous is Thy name in all the earth!

Psalms 9

9:1 For the end, concerning the hidden things of the son. A psalm of David.

9:2 I will give thanks unto Thee, Lord, with my whole heart; I will recount all Thy wonders.

9:3 I will rejoice and exult in Thee; I will sing praise to Thy name, Most High.

9:4 When my enemy turns back, they will grow weak and perish before Thee,

9:5 for Thou hast upheld my judgment and my cause; Thou sattest on a throne, Thou who judgest righteousness.

9:6 Thou didst rebuke nations, and the ungodly one perished; Thou didst erase their name for ever and for the age of the age.

9:7 The enemy's swords failed utterly, and Thou didst pull down cities; their memory perished with a noise.

9:8 And the Lord remains for ever; He prepared His throne for judgment,

9:9 and He will judge the inhabited world in righteousness; He will judge peoples with uprightness.

9:10 And the Lord became a refuge for the needy, a helper at fitting times in distress.

9:11 Let those who know Thy name hope in Thee, for Thou hast not abandoned those who seek Thee, Lord.

9:12 Sing praise to the Lord, who dwells in Zion; announce His deeds among the nations,

9:13 for He who calls bloodshed to account remembered them; He did not forget the cry of the needy.

9:14 Have mercy on me, Lord; see my humiliation from my enemies, Thou who raisest me from the gates of death,

9:15 so that I may proclaim all Thy praises in the gates of daughter Zion; I will exult in Thy salvation.

9:16 Nations became fixed in the destruction they brought about; in this trap they concealed, their foot was caught.

9:17 The Lord is known as He executes judgments; the sinner was caught in the works of his own hands. A song of Diapsalma.

9:18 Let sinners turn back to Hades, all nations that forget God.

9:19 For the poor will not be forgotten utterly; the endurance of the needy will not perish for ever.

9:20 Arise, Lord; do not let a human being grow strong; let nations be judged before Thee.

9:21 Appoint a lawgiver over them, Lord; let nations know that they are human beings. Diapsalma.

9:22 Why, Lord, hast Thou stood far away, overlooking us at fitting times in distress?

9:23 As the ungodly man exalts himself, the poor man is set ablaze; they are caught in the counsels they devise.

9:24 For the sinner is praised for the desires of his soul, and the one who acts unjustly is blessed.

9:25 The sinner provoked the Lord. According to the abundance of his anger, he will not seek out; God is not before him.

9:26 His ways are profaned at every time; Thy judgments are removed from before him; he will lord it over all his enemies.

9:27 For he said in his heart, "I will certainly not be shaken, from generation to generation, without adversity."

9:28 His mouth is full of cursing, bitterness, and deceit; under his tongue are toil and trouble.

9:29 He sits in ambush with rich people, to kill an innocent person in hiding places; his eyes look toward the needy.

9:30 He lurks in hiding like a lion in its enclosure; he lurks to seize a poor man, to seize a poor man as he drags him away.

9:31 In his trap he will humble him; he will bow down and fall as he lords it over the needy.

9:32 For he said in his heart, “God has forgotten; He turned His face away so as never to see.”

9:33 Arise, Lord God; let Thy hand be raised; do not forget the needy.

9:34 For what reason did the ungodly provoke God? For he said in his heart, “He will not call to account.”

9:35 Thou seest, for Thou perceivest trouble and anger, to hand them over into Thy hands. To Thee, therefore, the poor man has been left; Thou wast helping the orphan.

9:36 Crush the arm of the sinful and evil man; his sin will be sought out, and he will certainly not be found because of it.

9:37 The Lord will reign for ever and for the age of the age; you will perish, nations, from His land.

9:38 The Lord heard the desire of the needy; Thine ear attended to the preparation of their heart,

9:39 to judge for the orphan and the lowly, so that a human being on the earth may no longer boast greatly.

Psalms 10

10:1 For the end. A psalm of David. In the Lord I have trusted. How will you say to my soul, “Move away to the mountains like a little bird”?

10:2 For behold, sinners bent a bow; they prepared arrows for a quiver, to shoot down in the moonless dark the upright in heart.

10:3 For what Thou didst establish, they pulled down; but what did the righteous person do?

10:4 The Lord is in His holy temple; the Lord’s throne is in heaven. His eyes look toward the needy; His eyelids examine the sons of men.

10:5 The Lord examines the righteous and the ungodly; but the one who loves injustice hates his own soul.

10:6 He will rain traps upon sinners; fire, sulfur, and a storm wind are the portion of their cup.

10:7 For the Lord is righteous and loved righteous deeds; His face beheld uprightness.

Psalms 11

11:1 For the end, concerning the eighth. A psalm of David.

11:2 Save me, Lord, for the holy one is gone; for truths have become few among the sons of men.

11:3 Each spoke empty things to his neighbor; deceitful lips spoke with a heart and a heart.

11:4 May the Lord destroy all deceitful lips and a boastful tongue—

11:5 those who said, “We will magnify our tongue; our lips are our own; who is our lord?”

11:6 “Because of the misery of the poor and because of the groaning of the needy, now I will arise,” says the Lord. “I will set him in salvation; I will speak openly in him.”

11:7 The sayings of the Lord are pure sayings, silver tried by fire, tested in the earth, purified sevenfold.

11:8 Thou, Lord, wilt keep us and preserve us from this generation and for ever.

11:9 The ungodly walk around; according to Thy height, Thou heldest the sons of men in high regard.

Psalms 12

12:1 For the end. A psalm of David.

12:2 How long, Lord, wilt Thou forget me utterly? How long wilt Thou turn Thy face away from me?

12:3 How long shall I place counsels within my soul, pains within my heart by day? How long will my enemy be raised above me?

12:4 Look; hear me, Lord my God. Give light to my eyes, lest I fall asleep into death,

12:5 lest my enemy say, “I prevailed against him.” Those who afflict me will exult if I am shaken.

12:6 But I have hoped in Thy mercy; my heart will exult in Thy salvation. I will sing to the Lord, who has benefited me, and I will sing praise to the name of the Lord Most High.

Psalms 13

13:1 For the end. A psalm of David. A fool said in his heart, “There is no God.” They acted corruptly and became abominable in their practices; there is no one who shows kindness; there is not even one.

13:2 The Lord looked down from heaven upon the sons of men, to see whether there is anyone who understands or seeks God.

13:3 All turned aside; together they became useless; there is no one who shows kindness, not even one. Their throat is an open tomb; with their tongues they practiced deceit. The venom of asps is under their lips; their mouth is full of cursing and bitterness. Their feet are swift to shed blood; brokenness and misery are in their ways, and they did not know a way of peace. There is no fear of God before their eyes.

13:4 Will all those who practice lawlessness not know? Those who devour my people as a meal of bread did not call upon the Lord.

13:5 There they cowered in fear where there was no fear, for God is with a righteous generation.

13:6 You put a poor man’s counsel to shame, because the Lord is his hope.

13:7 Who will give Israel’s salvation from Zion? When the Lord turns back His people’s captivity, let Jacob exult and let Israel rejoice.

Psalms 14

14:1 A psalm of David. Lord, who will sojourn in Thy dwelling, and who will encamp on Thy holy mountain?

14:2 One who walks blamelessly and works righteousness, speaking truth in his heart,

14:3 who did not act deceitfully with his tongue, nor do evil to his neighbor, and did not take up reproach against those nearest him.

14:4 One who acts wickedly is held in contempt before him, but he honors those who fear the Lord; one who swears to his neighbor and does not set it aside.

14:5 He did not lend his silver at interest and did not take gifts against innocent people. The one who does these things will never be shaken.

Psalms 15

15:1 An inscription of David. Guard me, Lord, for I have hoped in Thee.

15:2 I said to the Lord, “Thou art my Lord, for Thou hast no need of my good things.”

15:3 For the holy ones who are in His land, He made all His purposes wonderful among them.

15:4 Their weaknesses multiplied; after these things they hurried. I will certainly not gather their gatherings of bloodshed, nor will I remember their names through my lips.

15:5 The Lord is the portion of my inheritance and my cup; Thou art the One who restores my inheritance to me.

15:6 Measuring cords fell for me among the best places; indeed, my inheritance is the best for me.

15:7 I will bless the Lord, who gave me understanding; indeed, even until night my kidneys disciplined me.

15:8 I saw the Lord ever before me,
for He is at my right hand, that I may not be shaken.

15:9 Therefore my heart rejoiced, and my tongue exulted; indeed, even my flesh will dwell in hope,

15:10 for Thou wilt not abandon my soul to Hades, nor let Thy holy one see decay.

15:11 Thou hast made known to me the paths of life; Thou wilt fill me with gladness in Thy presence; pleasures are at Thy right hand for ever.

Psalms 16

16:1 A prayer of David. Hear my righteousness, Lord; attend to my petition; give ear to my prayer, not from deceitful lips.

16:2 May my judgment come forth from Thy presence; let my eyes see upright things.

16:3 Thou didst test my heart; Thou didst visit by night; Thou didst try me by fire, and no injustice was found in me,

16:4 so that my mouth might not speak human deeds. Because of the words of Thy lips, I kept hard paths.

16:5 Set my steps firmly in Thy paths, so that my steps may not be shaken.

16:6 I cried out, for Thou heardest me, God; incline Thine ear to me and hear my words.

16:7 Make Thy mercies wonderful, Thou who savest those hoping in Thee from those who oppose Thy right hand.

16:8 Guard me as the pupil of an eye; in the shelter of Thy wings Thou wilt shelter me,

16:9 from the ungodly who made me miserable. My enemies surrounded my soul.

16:10 They shut up their fat; their mouth spoke arrogance.

16:11 Casting me out, they now surrounded me; they set their eyes to turn aside toward the earth.

16:12 They took me up like a lion ready for the hunt and like a young lion dwelling in hiding places.

16:13 Arise, Lord; get ahead of them and trip them up; rescue my soul from an ungodly man, Thy sword from the enemies of Thy hand.

16:14 Lord, separate them from the few, from the earth, during their life. Their belly was filled with Thy hidden things; they were satisfied with sons and left the remains to their infants.

16:15 But I, in righteousness, will appear before Thy face; I will be satisfied when Thy glory appears.

Psalms 17

17:1 For the end. Of the Lord’s servant David, who spoke the words of this song to the Lord on the day the Lord rescued him from the hand of all his enemies and from the hand of Saul.

17:2 And he said: I will love Thee, Lord, my strength.

17:3 The Lord is my firm foundation, my refuge, and my rescuer; my God is my helper, and I will hope in Him; my protector, the horn of my salvation, my supporter.

17:4 Praising, I will call upon the Lord, and I will be saved from my enemies.

17:5 The birth pangs of death encompassed me, and torrents of lawlessness threw me into turmoil.

17:6 The birth pangs of Hades surrounded me; the traps of death overtook me.

17:7 And when I was afflicted, I called upon the Lord and cried out to my God. He heard my voice from His holy temple, and my cry before Him will enter His ears.

17:8 And the earth was shaken and began to tremble; the foundations of the mountains were troubled and shaken because God was angry with them.

17:9 Smoke rose in His anger, and fire from His face set things ablaze; coals were kindled from Him.

17:10 And He bent heaven and came down, and gloom was beneath His feet.

17:11 And He mounted cherubim and flew; He flew on the wings of winds.

17:12 And He made darkness His hiding place; His tent was around Him, dark water in clouds of the air.

17:13 From the far-shining radiance before Him, the clouds passed— hail and coals of fire.

17:14 And the Lord thundered from heaven, and the Most High gave His voice.

17:15 And He sent out arrows and scattered them; He multiplied lightning flashes and threw them into turmoil.

17:16 And the springs of the waters appeared, and the foundations of the inhabited world were uncovered at Thy rebuke, Lord, at the blast of the spirit of Thine anger.

17:17 He sent from on high and took me; He took me to Himself out of many waters.

17:18 He will rescue me from my powerful enemies and from those who hate me, for they grew stronger than I.

17:19 They overtook me in the day of my affliction, and the Lord became my support,

17:20 and He brought me out into a spacious place. He will rescue me because He desired me. He will rescue me from my powerful enemies and from those who hate me.

17:21 And the Lord will repay me according to my righteousness, and according to the purity of my hands He will repay me,

17:22 because I kept the Lord’s ways and did not act impiously by turning from my God,

17:23 because all His judgments are before me, and I did not put His ordinances away from me.

17:24 And I will be blameless with Him and guard myself from my lawlessness.

17:25 And the Lord will repay me according to my righteousness and according to the purity of my hands before His eyes.

17:26 With a holy one Thou wilt show Thyself holy, and with an innocent man Thou wilt be innocent,

17:27 and with a chosen one Thou wilt be chosen, and with a twisted one Thou wilt twist.

17:28 For Thou wilt save a lowly people and humble the eyes of the arrogant.

17:29 For Thou wilt light my lamp, Lord; my God, Thou wilt light my darkness.

17:30 For by Thee I will be rescued from a raiding band, and by my God I will cross over a wall.

17:31 My God’s way is blameless; the Lord’s sayings are tried by fire; He is a protector of all who hope in Him.

17:32 For who is God except the Lord? And who is God except our God?

17:33 God girds me with power and made my way blameless,

17:34 He sets my feet firmly like a deer’s and makes me stand upon the heights,

17:35 training my hands for war; and Thou madest my arms a bronze bow.

17:36 And Thou gavest me the protection of my salvation; Thy right hand supported me, and Thy discipline set me upright completely, and Thy discipline itself will teach me.

17:37 Thou didst widen my steps beneath me, and my footprints did not grow weak.

17:38 I will pursue my enemies and overtake them, and I will not turn back until they fail.

17:39 I will press them down, and they will certainly be unable to stand; they will fall beneath my feet.

17:40 And Thou didst gird me with power for war; Thou didst fetter all those who rose against me beneath me,

17:41 and Thou madest my enemies turn their backs to me, and Thou didst destroy those who hated me.

17:42 They cried out, and there was no one to save; they cried to the Lord, and He did not hear them.

17:43 And I will grind them fine like dust before the wind; I will smooth them away like mud in the streets.

17:44 Thou wilt rescue me from the people's disputes; Thou wilt appoint me head of nations; a people I did not know served me.

17:45 At the hearing of the ear, it obeyed me; foreigners lied to me.

17:46 Foreigners grew old and limped away from their paths.

17:47 The Lord lives! Blessed be my God! Let the God of my salvation be exalted,

17:48 the God who gives me acts of vengeance and subjected peoples beneath me,

17:49 my rescuer from my wrathful enemies. Thou wilt raise me above those who rise against me; Thou wilt rescue me from an unjust man.

17:50 Therefore I will thank Thee among the nations, Lord, and sing praise to Thy name,

17:51 magnifying the salvations of His king and showing mercy to His anointed, to David and to his seed for ever.

Psalms 18

18:1 For the end. A psalm of David.

18:2 The heavens recount God's glory, and the firmament announces the work of His hands.

18:3 Day pours forth an utterance to day, and night announces knowledge to night.

18:4 There are no utterances or words whose voices are not heard.

18:5 Their sound went out into all the earth, and their utterances to the limits of the inhabited world. In the sun He set His dwelling.

18:6 And he is like a bridegroom coming out of his bridal chamber; he will exult like a giant to run his way.

18:7 His going out is from heaven's edge, and his arrival reaches heaven's edge; there is no one who will be hidden from his heat.

18:8 The Lord's law is blameless, turning souls; the Lord's testimony is trustworthy, making infants wise.

18:9 The Lord's ordinances are upright, rejoicing the heart; the Lord's commandment shines afar, giving light to the eyes.

18:10 The fear of the Lord is pure, enduring for the age of the age; the Lord's judgments are true, justified together,

18:11 desirable beyond gold and much precious stone, and sweeter than honey and honeycomb.

18:12 For indeed, Thy servant keeps them; in keeping them there is great recompense.

18:13 Who will understand transgressions? Cleanse me of my hidden things.

18:14 And spare Thy servant from others; if they do not rule over me, then I will be blameless and cleansed from great sin.

18:15 And the sayings of my mouth will be pleasing, and the meditation of my heart will be before Thee continually, Lord, my helper and my redeemer.

Psalms 19

19:1 For the end. A psalm of David.

19:2 May the Lord hear you in the day of affliction; may the name of Jacob's God protect you.

19:3 May He send you help from the sanctuary and support you from Zion.

19:4 May He remember every sacrifice of yours and make your whole burnt offering fat. Diapsalma.

19:5 May He give you according to your heart and fulfill all your counsel.

19:6 We will exult in your salvation, and in our God's name we will be magnified. May the Lord fulfill all your petitions.

19:7 Now I know that the Lord saved His anointed; He will hear him from His holy heaven; in mighty acts is the salvation of His right hand.

19:8 These rely on chariots, and those on horses, but we will be magnified in the name of the Lord our God.

19:9 They were fettered and fell, but we rose and were set upright.

19:10 Lord, save Thy king, and hear us on whatever day we call upon Thee.

Psalms 20

20:1 For the end. A psalm of David.

20:2 Lord, the king will rejoice in Thy power and exult greatly in Thy salvation.

20:3 Thou gavest him the desire of his soul and didst not deprive him of the wish of his lips. Diapsalma.

20:4 For Thou didst meet him with blessings of kindness; Thou didst place upon his head a crown of precious stone.

20:5 He asked Thee for life, and Thou gavest it to him, length of days for the age of the age.

20:6 His glory is great in Thy salvation; Thou wilt bestow glory and magnificence upon him.

20:7 For Thou wilt give him blessing for the age of the age; Thou wilt gladden him with joy in Thy presence.

20:8 For the king hopes in the Lord, and through the Most High's mercy he will certainly not be shaken.

20:9 May your hand be found by all your enemies; may your right hand find all who hate you.

20:10 You will make them like a fiery furnace at the time of your presence; the Lord in His anger will throw them into turmoil, and fire will devour them.

20:11 You will destroy their fruit from the earth and their seed from the sons of men,

20:12 because they directed evils against you; they devised a counsel they will certainly be unable to establish.

20:13 For you will make them turn their backs; among your remaining ones you will prepare their face.

20:14 Be exalted, Lord, in Thy power; we will sing and make music of Thy mighty acts.

Psalms 21

21:1 For the end, concerning the help of the morning. A psalm of David.

21:2 God, my God, give heed to me; why hast Thou forsaken me?
Far from my salvation are the words of my transgressions.

21:3 My God, I will cry by day, and Thou wilt not hear, and by night, and not to folly for me.

21:4 But Thou dwellest among holy ones, the praise of Israel.

21:5 In Thee our fathers hoped; they hoped, and Thou didst rescue them.

21:6 To Thee they cried out and were saved; in Thee they hoped and were not put to shame.

21:7 But I am a worm and not a human being, a human reproach and an object of the people's contempt.

21:8 All who saw me sneered at me;
they spoke with their lips and shook their heads:

21:9 "He hoped in the Lord; let Him rescue him; let Him save him, since He desires him."

21:10 For Thou art the One who drew me from the belly, my hope from my mother's breasts.

21:11 Upon Thee I was cast from the womb; from my mother's belly Thou art my God.

21:12 Do not stand away from me, for affliction is near, for there is no one to help.

21:13 Many calves surrounded me; fat bulls encompassed me.

21:14 They opened their mouth against me like a lion seizing prey and roaring.

21:15 I was poured out like water, and all my bones were scattered. My heart became like wax melting in the midst of my belly.

21:16 My strength dried up like a potsherd; my tongue is stuck to my throat, and Thou broughtest me down into the dust of death.

21:17 For many dogs surrounded me; a gathering of evildoers encompassed me; they dug into my hands and feet.

21:18 I counted all my bones; but they observed and looked upon me.

21:19 They divided my garments among themselves, and cast a lot for my clothing.

21:20 But Thou, Lord, do not put my help far away; attend to my support.

21:21 Rescue my soul from the sword and my only one from the dog's hand.

21:22 Save me from a lion's mouth and my lowliness from the horns of one-horned animals.

21:23 I will recount Thy name to my brothers;
in the midst of the assembly I will sing praise to Thee:

21:24 You who fear the Lord, praise Him! All Jacob's seed, glorify Him! Let all Israel's seed fear Him,

21:25 because He did not despise or resent the poor man's petition, nor turn His face away from me, and when I cried out to Him, He heard me.

21:26 From Thee comes my praise in a great assembly; I will repay my vows before those who fear Him.

21:27 The needy will eat and be filled, and those who seek the Lord will praise Him; their hearts will live for the age of the age.

21:28 All the limits of the earth will remember and turn to the Lord, and all the families of the nations will bow down before Thee,

21:29 because kingship belongs to the Lord, and He is master of the nations.

21:30 All the prosperous of the earth ate and bowed down; before Him all who descend into the earth will fall, and my soul lives for Him.

21:31 And my seed will serve Him; the coming generation will be announced to the Lord,

21:32 and they will announce His righteousness to a people yet to be born, because the Lord has done it.

Psalms 22

22:1 A psalm of David. The Lord shepherds me, and nothing shall fail me.

22:2 He made me dwell in a place of green growth; He nourished me beside water of rest.

22:3 He turned my soul back; He guided me upon paths of righteousness for His name's sake.

22:4 For even if I walk in the midst of death's shadow, I will fear no evils, for Thou art with me; Thy rod and Thy staff comforted me.

22:5 Thou didst prepare a table before me opposite those who afflict me; Thou didst enrich my head with oil, and Thy cup is intoxicating—how excellent!

22:6 And Thy mercy will pursue me all the days of my life, and I will dwell in the Lord's house for length of days.

Psalms 23

23:1 A psalm of David, for the first day of the week. The earth and its fullness belong to the Lord, the inhabited world and all who dwell in it.

23:2 He founded it upon seas and prepared it upon rivers.

23:3 Who will ascend the Lord's mountain, and who will stand in His holy place?

23:4 One innocent in hands and pure in heart, who did not take up his soul for emptiness and did not swear deceitfully to his neighbor.

23:5 This one will receive blessing from the Lord and mercy from God his Savior.

23:6 This is the generation of those who seek Him, who seek the face of Jacob's God. Diapsalma.

23:7 Your rulers—lift up gates! And be raised, eternal gates, and the King of glory will enter.

23:8 Who is this King of glory? The Lord, strong and powerful; the Lord, powerful in war.

23:9 Your rulers—lift up gates! And be raised, eternal gates, and the King of glory will enter.

23:10 Who is this King of glory? The Lord of powers—He is the King of glory.

Psalms 24

24:1 A psalm of David. To Thee, Lord, I lifted my soul, my God.

24:2 In Thee I have trusted; may I not be put to shame, and let my enemies not laugh at me.

24:3 For indeed, all who wait for Thee will certainly not be put to shame; let all who act lawlessly without cause be ashamed.

24:4 Make Thy ways known to me, Lord, and teach me Thy paths.

24:5 Guide me into Thy truth and teach me, for Thou art God my Savior, and I waited for Thee the whole day.

24:6 Remember Thy compassions, Lord, and Thy mercies, for they are from eternity.

24:7 Do not remember the sins of my youth or my acts of ignorance; according to Thy mercy, remember me Thyself, for Thy kindness' sake, Lord.

24:8 The Lord is kind and upright; therefore He will give sinners instruction in the way.

24:9 He will guide the meek in judgment; He will teach the meek His ways.

24:10 All the Lord's ways are mercy and truth for those who seek His covenant and His testimonies.

24:11 For Thy name's sake, Lord, Thou wilt be gracious to my sin, for it is great.

24:12 Who is the human being who fears the Lord? He will give him instruction in a way he chose.

24:13 His soul will lodge among good things, and his seed will inherit land.

24:14 The Lord is the stronghold of those who fear Him, and the Lord's name belongs to those who fear Him, and His covenant is to make things known to them.

24:15 My eyes are continually toward the Lord, for He will pull my feet out of a trap.

24:16 Look upon me and have mercy on me, for I am alone and poor.

24:17 The afflictions of my heart widened; bring me out of my distresses.

24:18 See my humiliation and my toil, and forgive all my sins.

24:19 See my enemies, for they multiplied and hated me with unjust hatred.

24:20 Guard my soul and rescue me; may I not be put to shame, for I hoped in Thee.

24:21 Innocent and upright people clung to me, for I waited for Thee, Lord.

24:22 Redeem Israel, God, from all its afflictions.

Psalms 25

25:1 Of David. Judge me, Lord, for I walked in my innocence, and hoping in the Lord, I will certainly not grow weak.

25:2 Test me, Lord, and try me; try my kidneys and my heart by fire.

25:3 For Thy mercy is before my eyes, and I acted pleasingly in Thy truth.

25:4 I did not sit with a council of emptiness, and I will certainly not enter with transgressors.

25:5 I hated an assembly of evildoers, and I will certainly not sit with the ungodly.

25:6 I will wash my hands among the innocent and go around Thine altar, Lord,

25:7 to hear a voice of praise and recount all Thy wonders.

25:8 Lord, I loved the beauty of Thy house and the place of Thy glory's dwelling.

25:9 Do not destroy my soul together with the ungodly, or my life with men of bloodshed,

25:10 in whose hands are lawless deeds; their right hand was filled with gifts.

25:11 But I walked in my innocence; redeem me and have mercy on me.

25:12 For my foot stood in uprightness; in assemblies I will bless Thee, Lord.

Psalms 26

26:1 Of David, before being anointed. The Lord is my light and my Savior; whom will I fear? The Lord is the protector of my life; of whom will I be afraid?

26:2 When those doing evil approached me to eat my flesh, those who afflict me and my enemies, they grew weak and fell.

26:3 Even if an army draws up against me, my heart will not fear; even if war rises against me, in this I hope.

26:4 One thing I asked from the Lord; this I will seek: that I may dwell in the Lord's house all the days of my life, that I may behold the Lord's loveliness and visit His temple.

26:5 For He hid me in a tent in the day of my troubles; He sheltered me in the hiding place of His tent; He raised me upon a rock.

26:6 And now, behold, He raised my head above my enemies; I went around and sacrificed in His tent a sacrifice of shouting; I will sing and make music to the Lord.

26:7 Hear, Lord, my voice with which I cried; have mercy on me and hear me.

26:8 My heart said unto Thee, "My face sought Thee." Thy face, Lord, I will seek.

26:9 Do not turn Thy face away from me; do not turn aside in anger from Thy servant. Become my helper; do not reject me or abandon me, God my Savior.

26:10 For my father and my mother abandoned me, but the Lord took me to Himself.

26:11 Give me instruction in Thy way, Lord, and guide me on an upright path because of my enemies.

26:12 Do not hand me over to the souls of those who afflict me, for unjust witnesses rose against me, and injustice lied to itself.

26:13 I believe that I will see the Lord's good things in the land of the living.

26:14 Wait for the Lord; act courageously, and let your heart be strong, and wait for the Lord.

Psalms 27

27:1 Of David. To Thee, Lord, I cried; my God, do not keep silence toward me, lest Thou keep silence toward me and I become like those descending into a pit.

27:2 Hear the voice of my petition as I petition Thee, as I lift my hands toward Thy holy temple.

27:3 Do not drag my soul away together with sinners, and do not destroy me together with those working injustice, who speak peace with their neighbors while evils are in their hearts.

27:4 Give them according to their works and according to the wickedness of their practices; give them according to the works of their hands; repay their recompense to them.

27:5 Because they did not understand the Lord's works or the works of His hands, Thou wilt pull them down and certainly not build them up.

27:6 Blessed be the Lord, because He heard the voice of my petition.

27:7 The Lord is my helper and my protector; in Him my heart hoped, and I was helped, and my flesh blossomed anew; from my own will I will thank Him.

27:8 The Lord is the stronghold of His people and the protector of the salvations of His anointed.

27:9 Save Thy people and bless Thine inheritance; shepherd them and lift them up for ever.

Psalms 28

28:1 A psalm of David, for the departure of the tent. Bring to the Lord, sons of God; bring to the Lord young rams; bring to the Lord glory and honor.

28:2 Bring to the Lord glory for His name; bow down to the Lord in His holy courtyard.

28:3 The Lord's voice is over the waters; the God of glory thundered; the Lord is over many waters.

28:4 The Lord's voice is in strength; the Lord's voice is in magnificence.

28:5 The voice of the Lord, who crushes cedars; and the Lord will crush Lebanon's cedars,

28:6 and He will grind them fine—Lebanon like the calf— and the beloved like a young one-horned animal.

28:7 The voice of the Lord, who cleaves a flame of fire.

28:8 The voice of the Lord, who shakes the wilderness; and the Lord will shake the wilderness of Kadesh.

28:9 The voice of the Lord, who makes deer ready; and He will uncover forests; in His temple everyone speaks glory.

28:10 The Lord will settle the flood, and the Lord sits as King for ever.

28:11 The Lord will give strength to His people; the Lord will bless His people with peace.

Psalms 29

29:1 For the end. A psalm of a song for the dedication of the house. Of David.

29:2 I will exalt Thee, Lord, for Thou tookest me up and didst not gladden my enemies over me.

29:3 Lord my God, I cried out unto Thee, and Thou didst heal me.

29:4 Lord, Thou broughtest my soul up from Hades; Thou didst save me from those descending into a pit.

29:5 Sing praise to the Lord, His holy ones, and give thanks at the remembrance of His holiness,

29:6 because anger is in His wrath, and life in His will; weeping will lodge in the evening, and exultation comes toward morning.

29:7 But I said in my prosperity, “I will certainly never be shaken.”

29:8 Lord, in Thy will Thou didst supply strength to my beauty; but Thou didst turn Thy face away, and I became troubled.

29:9 To Thee, Lord, I will cry, and to my God I will make my petition:

29:10 “What benefit is there in my blood, in my descending into corruption? Will dust give thanks unto Thee, or announce Thy truth?”

29:11 The Lord heard and had mercy on me; the Lord became my helper.

29:12 Thou didst turn my lament into dancing for me; Thou didst tear open my sackcloth and gird me with gladness,

29:13 so that my glory may sing praise unto Thee, and I may certainly not be pierced with grief. Lord my God, I will thank Thee for ever.

Psalms 30

30:1 For the end. A psalm of David, of alarm.

30:2 In Thee, Lord, I hoped; may I never be put to shame; in Thy righteousness rescue me and bring me out.

30:3 Incline Thine ear to me; hasten to bring me out; be for me a protecting God and a house of refuge to save me.

30:4 For Thou art my stronghold and my refuge, and for Thy name’s sake Thou wilt guide me and nourish me.

30:5 Thou wilt bring me out of this trap they hid for me, for Thou art my protector.

30:6 Into Thy hands I will entrust my spirit; Thou didst redeem me, Lord, God of truth.

30:7 Thou didst hate those who guard vanities to no purpose; but I hoped in the Lord.

30:8 I will exult and rejoice in Thy mercy, because Thou didst look upon my humiliation; Thou didst save my soul from constraints

30:9 and didst not enclose me in an enemy’s hands; Thou didst set my feet in a spacious place.

30:10 Have mercy on me, Lord, for I am afflicted; my eye was troubled with anger, my soul and my belly too.

30:11 For my life failed in pain and my years in groaning; my strength grew weak in poverty, and my bones were troubled.

30:12 Beyond all my enemies I became a reproach, and greatly so to my neighbors, and a fear to my acquaintances; those who watched me outside fled from me.

30:13 I was forgotten from the heart like a dead person; I became like a lost vessel.

30:14 For I heard the reproach of many dwelling all around; as they gathered together against me, they planned to take my soul.

30:15 But I hoped in Thee, Lord; I said, “Thou art my God.”

30:16 My seasons are in Thy hands; rescue me from the hand of my enemies and from those who pursue me.

30:17 Make Thy face shine upon Thy servant; save me in Thy mercy.

30:18 Lord, may I not be put to shame, for I called upon Thee; may the ungodly be ashamed and brought down to Hades.

30:19 Let deceitful lips become speechless, those that speak lawlessness against the righteous in arrogance and contempt.

30:20 How great is the multitude of Thy kindness, Lord, which Thou didst conceal for those who fear Thee, which Thou didst accomplish for those who hope in Thee before the sons of men!

30:21 Thou wilt hide them in the hiding place of Thy presence from human turmoil; Thou wilt shelter them in a tent from the contradiction of tongues.

30:22 Blessed be the Lord, because He made His mercy wonderful in an enclosed city.

30:23 But I said in my alarm, “So I have been cast away from before Thine eyes.” For this reason Thou heardest the voice of my petition when I cried unto Thee.

30:24 Love the Lord, all His holy ones, because the Lord seeks truths and repays those who act with abundant arrogance.

30:25 Act courageously, and let your heart be strong, all who hope in the Lord.

Psalms 31

31:1 Of David. Of understanding. Blessed are those whose lawless deeds are forgiven and whose sins are covered.

31:2 Blessed is the man whose sin the Lord will certainly not reckon, and in whose mouth there is no deceit.

31:3 Because I kept silent, my bones grew old from my crying out all day long.

31:4 For day and night Thy hand weighed heavily upon me; I was turned to misery when a thorn became lodged. Diapsalma.

31:5 I made my sin known, and I did not cover my lawlessness. I said, “I will confess my lawlessness against myself to the Lord,” and Thou forgavest the impiety of my sin. Diapsalma.

31:6 For this every holy one will pray unto Thee at a fitting time; yet in a flood of many waters they will not approach him.

31:7 Thou art my refuge from the affliction surrounding me; my exultation, redeem me from those who have encircled me. Diapsalma.

31:8 I will give you understanding and instruct you in this way in which you will go; I will fix my eyes upon you.

31:9 Do not become like a horse and mule that have no understanding; with bridle and muzzle tighten their jaws— those that do not approach you.

31:10 Many are the scourges of the sinner, but mercy will surround the one who hopes in the Lord.

31:11 Rejoice in the Lord and exult, righteous ones; boast, all upright in heart.

Psalms 32

32:1 Of David. Exult in the Lord, righteous ones; praise is fitting for the upright.

32:2 Give thanks to the Lord with the lyre; make music to Him with a ten-stringed psaltery.

32:3 Sing Him a new song; make music well with a shout of triumph.

32:4 For the Lord’s word is upright, and all His works are in faithfulness.

32:5 He loves mercy and judgment; the earth is full of the Lord’s mercy.

32:6 By the Lord’s word the heavens were established, and by the spirit of His mouth all their power.

32:7 He gathers the sea’s waters like a wineskin; He places the deeps in storehouses.

32:8 Let all the earth fear the Lord; let all who inhabit the world be shaken before Him.

32:9 For He spoke, and they came to be; He commanded, and they were created.

32:10 The Lord scatters the counsels of nations; He nullifies the plans of peoples and nullifies the counsels of rulers.

32:11 But the Lord’s counsel remains for ever, the plans of His heart from generation to generation.

32:12 Blessed is the nation whose God is the Lord, the people He chose as an inheritance for Himself.

32:13 From heaven the Lord looked down; He saw all the sons of men.

32:14 From His prepared dwelling place He looked upon all who inhabit the earth.

32:15 He formed their hearts individually; He understands all their deeds.

32:16 A king is not saved through a great force, and a giant will not be saved by the abundance of his strength.

32:17 A horse is false for salvation, and by the abundance of its power it will not be saved.

32:18 Behold, the Lord’s eyes are upon those who fear Him, those who hope in His mercy,

32:19 to rescue their souls from death and nourish them in famine.

32:20 Our soul waits for the Lord, for He is our helper and defender.

32:21 For our heart will rejoice in Him, and we have hoped in His holy name.

32:22 May Thy mercy, Lord, be upon us, just as we have hoped in Thee.

Psalms 33

33:1 Of David, when he altered his face before Abimelech, who dismissed him, and he went away.

33:2 I will bless the Lord at every time; His praise is continually in my mouth.

33:3 My soul will be praised in the Lord; let the meek hear and rejoice.

33:4 Magnify the Lord with me; let us exalt His name together.

33:5 I sought the Lord, and He heard me; from all my sojourns He rescued me.

33:6 Approach Him and be enlightened, and your faces will certainly not be put to shame.

33:7 This poor man cried out, and the Lord heard him; from all his afflictions He saved him.

33:8 An angel of the Lord will encamp around those who fear Him and will rescue them.

33:9 Taste and see that the Lord is kind; blessed is the man who hopes in Him.

33:10 Fear the Lord, His holy ones, for there is no deficiency for those who fear Him.

33:11 Rich people became poor and hungry, but those who seek the Lord will not lack any good thing. Diapsalma.

33:12 Come, children, listen to me; I will teach you the fear of the Lord.

33:13 Who is the person who desires life, who loves to see good days?

33:14 Stop your tongue from evil and your lips from speaking deceit.

33:15 Turn aside from evil and do good; seek peace and pursue it.

33:16 The Lord’s eyes are upon the righteous, and His ears toward their supplication.

33:17 But the Lord’s face is against those who do evil, to destroy their remembrance from the earth.

33:18 The righteous cried out, and the Lord heard them; from all their afflictions He rescued them.

33:19 The Lord is near to the brokenhearted, and He will save the humble in spirit.

33:20 Many are the afflictions of the righteous, and He will rescue them from them all.

33:21 The Lord guards all their bones; not one of them will be shattered.

33:22 The death of sinners is evil, and those who hate the righteous will incur guilt.

33:23 The Lord will redeem the souls of His servants, and none of those who hope in Him will incur guilt.

Psalms 34

34:1 Of David. Judge, Lord, those who wrong me; make war on those who make war on me.

34:2 Take hold of weapon and shield, and rise to my aid.

34:3 Draw the sword and close the way against those pursuing me; say to my soul, “I am your salvation.”

34:4 Let those who seek my soul be ashamed and abashed; let those devising evils for me turn backward and be put to shame.

34:5 Let them become like dust before the wind, with an angel of the Lord pressing them out.

34:6 Let their way become darkness and a slippery path, with an angel of the Lord pursuing them.

34:7 For without cause they hid for me the destruction of their trap; without purpose they reproached my soul.

34:8 Let a trap they do not know come upon them; let the snare they hid catch them, and into that trap they will fall.

34:9 But my soul will exult in the Lord; it will delight in His salvation.

34:10 All my bones will say, “Lord, who is like Thee, rescuing the poor from the hand of those stronger than he is, and the poor and needy from those plundering him?”

34:11 Unjust witnesses rose up; they questioned me about what I did not know.

34:12 They repaid me evils for good things, and childlessness to my soul.

34:13 But when they troubled me, I put on sackcloth and humbled my soul with fasting; and my prayer will return to my bosom.

34:14 As for a neighbor, as for our brother, so I sought to please; like one mourning and downcast, so I humbled myself.

34:15 But against me they rejoiced and gathered; scourges gathered against me, and I did not know; they were torn apart and felt no remorse.

34:16 They tested me and mocked me with mockery; they gnashed their teeth at me.

34:17 Lord, when wilt Thou look upon this? Restore my soul from their wickedness, my only life from lions.

34:18 I will thank Thee, Lord, in a great assembly; among a weighty people I will praise Thee.

34:19 Let those unjustly hostile to me not rejoice over me, those who hate me without cause and signal with their eyes.

34:20 For to me they spoke peaceful things, but in anger they devised deceits.

34:21 They opened their mouth wide against me; they said, “Well done! Well done! Our eyes have seen!”

34:22 Thou hast seen, Lord; do not remain silent. Lord, do not depart from me.

34:23 Awake, Lord, and attend to my judgment, my God and my Lord, to my case.

34:24 Judge me according to Thy righteousness, Lord my God; let them not rejoice over me.

34:25 Let them not say in their hearts, “Well done! Well done for our soul!” Nor let them say, “We have swallowed him.”

34:26 May those rejoicing at my troubles be ashamed and abashed together; let those boasting against me wear shame and humiliation.

34:27 May those who desire my righteousness exult and rejoice; let them always say, “May the Lord be magnified”— those who desire His servant’s peace.

34:28 My tongue will meditate on Thy righteousness, on Thy praise all day long.

Psalms 35

35:1 For the end. Of the Lord’s servant, of David.

35:2 The lawless person speaks within himself of sinning; there is no fear of God before his eyes.

35:3 For he acted deceitfully in his sight, as to finding his lawlessness and hating it.

35:4 The words of his mouth are lawlessness and deceit; he was unwilling to understand so as to do good.

35:5 He devised lawlessness upon his bed; he stood by every way that was not good, and he was not offended by wickedness.

35:6 Lord, Thy mercy is in heaven, and Thy truth reaches the clouds.

35:7 Thy righteousness is like mountains of God; Thy judgments are a great deep. Thou wilt save humans and beasts, Lord.

35:8 How Thou hast multiplied Thy mercy, God! The sons of men will hope beneath the shelter of Thy wings.

35:9 They will be intoxicated from the richness of Thy house; Thou wilt give them the torrent of Thy delight to drink.

35:10 For with Thee is a fountain of life; in Thy light we will see light.

35:11 Extend Thy mercy to those who know Thee, and Thy righteousness to the upright in heart.

35:12 Let a foot of arrogance not come against me; let a hand of sinners not shake me.

35:13 There the workers of lawlessness fell; they were expelled and will certainly not be able to stand.

Psalms 36

36:1 Of David. Do not be provoked to envy by those doing evil, nor envy those committing lawlessness.

36:2 For like grass they will quickly dry up, and like green plants they will quickly fall away.

36:3 Hope in the Lord and show kindness; settle in the land, and you will be pastured on its wealth.

36:4 Delight yourself in the Lord, and He will give you the requests of your heart.

36:5 Reveal your way to the Lord; hope in Him, and He will act.

36:6 He will bring out your righteousness like light, and your judgment like noon.

36:7 Submit to the Lord and beseech Him; do not be provoked to envy by one prospering in his way, by a person committing lawless deeds.

36:8 Cease from anger and abandon wrath; do not be provoked to envy so as to act wickedly.

36:9 For those doing evil will be destroyed, but those who wait for the Lord will inherit the land.

36:10 A little longer, and the sinner will certainly not exist; you will seek his place and certainly not find it.

36:11 But the meek will inherit the land and delight themselves in abundant peace.

36:12 The sinner will watch the righteous closely and gnash his teeth at him.

36:13 But the Lord will laugh him to scorn, for He foresees that his day will come.

36:14 The sinners drew a sword and stretched their bow, to cast down the poor and needy, to slaughter the upright in heart.

36:15 May their sword enter their own heart, and may their bows be shattered.

36:16 Better is a little for the righteous than the great wealth of sinners.

36:17 For the arms of sinners will be shattered, but the Lord sustains the righteous.

36:18 The Lord knows the ways of the blameless, and their inheritance will last for ever.

36:19 They will not be put to shame in an evil time, and in days of famine they will be filled.

36:20 For sinners will perish; the Lord’s enemies, as soon as they are glorified and exalted, vanished away like smoke—they vanished.

36:21 The sinner borrows and will not repay, but the righteous person has compassion and gives.

36:22 For those blessing him will inherit the land, but those cursing him will be destroyed.

36:23 A person’s steps are directed by the Lord, and He will desire his way.

36:24 When he falls, he will not be dashed down, for the Lord supports his hand.

36:25 I was young and indeed have grown old, and I have not seen a righteous person abandoned or his offspring seeking loaves.

36:26 All day long he shows mercy and lends, and his offspring will be a blessing.

36:27 Turn aside from evil and do good, and dwell for age upon age.

36:28 For the Lord loves judgment and will not abandon His holy ones; they will be guarded for ever. But the lawless will be driven out, and the offspring of the ungodly will be destroyed.

36:29 But the righteous will inherit the land and dwell upon it for age upon age.

36:30 The mouth of the righteous will meditate on wisdom, and his tongue will speak judgment.

36:31 The law of his God is in his heart, and his steps will not be tripped up.

36:32 The sinner observes the righteous and seeks to put him to death.

36:33 But the Lord will certainly not abandon him into his hands, nor condemn him when he comes to judgment with him.

36:34 Wait for the Lord and keep His way; He will exalt you to inherit the land; you will see when sinners are destroyed.

36:35 I saw an ungodly person raised high and lifting himself like the cedars of Lebanon.

36:36 I passed by, and behold, he was gone; I sought him, but his place could not be found.

36:37 Guard innocence and look upon uprightness, for a peaceful person has a remnant.

36:38 But the lawless will be destroyed together; the remnants of the ungodly will be destroyed.

36:39 But the salvation of the righteous is from the Lord, and He is their defender in a time of affliction.

36:40 The Lord will help them and rescue them; He will remove them from sinners and save them, because they have hoped in Him.

Psalms 37

37:1 A psalm of David, for remembrance concerning the Sabbath.

37:2 Lord, do not rebuke me in Thy fury, nor discipline me in Thine anger.

37:3 For Thine arrows became lodged in me, and Thou didst press Thy hand upon me.

37:4 There is no healing in my flesh because of Thine anger; there is no peace for my bones because of my sins.

37:5 For my lawless deeds rose above my head; like a heavy load they weighed upon me.

37:6 My bruises stank and rotted because of my foolishness.

37:7 I suffered misery and was bent down completely; all day long I walked about downcast.

37:8 For my loins were filled with mockings, and there is no healing in my flesh.

37:9 I was afflicted and humbled exceedingly; I roared from the groaning of my heart.

37:10 Lord, all my desire is before Thee, and my groaning was not hidden from Thee.

37:11 My heart was troubled; my strength abandoned me; and the light of my eyes—even that is not with me.

37:12 My friends and neighbors approached and stood opposite me, and those nearest me stood far away.

37:13 Those seeking my soul used violence; those seeking evils for me spoke vain things and meditated on deceptions all day long.

37:14 But like a deaf person I did not hear, like one unable to speak who does not open his mouth.

37:15 I became like a person who does not hear and has no rebukes in his mouth.

37:16 For I hoped in Thee, Lord; Thou wilt hear, Lord my God.

37:17 For I said, “Let my enemies never rejoice over me!” When my feet were shaken, they boasted against me.

37:18 For I am ready for scourges, and my pain is continually before me.

37:19 For I will announce my lawlessness and be concerned about my sin.

37:20 But my enemies live and have become stronger than I, and those hating me unjustly have multiplied.

37:21 Those repaying evils for good things slandered me because I pursued righteousness, and they cast me, the beloved, away like an abhorred corpse.

37:22 Do not abandon me, Lord; my God, do not depart from me.

37:23 Attend to my aid, Lord of my salvation.

Psalms 38

38:1 For the end. For Jeduthun. A song of David.

38:2 I said, “I will guard my ways so as not to sin with my tongue.” I placed a guard upon my mouth when the sinner stood against me.

38:3 I became mute and was humbled and kept silent from good things, and my pain was renewed.

38:4 My heart grew hot within me, and in my meditation a fire will be kindled. I spoke with my tongue:

38:5 “Make known to me, Lord, my limit and the number of my days, what it is, so that I may know what I lack.

38:6 Behold, Thou madest my days handbreadths, and my existence is as nothing before Thee. Yet all things are vanity—every living person. Diapsalma.

38:7 Indeed a person passes through as an image; yet they are troubled in vain. He stores treasure and does not know for whom he will gather it.

38:8 And now, what is my expectation? Is it not the Lord? And my existence comes from Thee.

38:9 Rescue me from all my lawless deeds; Thou hast given me as a reproach to a fool.

38:10 I became mute and did not open my mouth, because Thou art the One who made me.

38:11 Remove Thy scourges from me; from the strength of Thy hand I wasted away.

38:12 With rebukes for lawlessness Thou didst discipline a person and melt his soul like a spider. Yet every person is troubled in vain. Diapsalma.

38:13 Hear my prayer, Lord, and give ear to my supplication; do not remain silent at my tears. For I am a sojourner with Thee and a temporary resident like all my fathers.

38:14 Give me relief, that I may be refreshed, before I depart and no longer exist.”

Psalms 39

39:1 For the end. A psalm of David.

39:2 I waited patiently for the Lord; He attended to me and heard my supplication.

39:3 He brought me up from a pit of misery and from muddy slime; He set my feet upon a rock and directed my steps.

39:4 He put a new song into my mouth, a hymn to our God. Many will see and fear and hope in the Lord.

39:5 Blessed is the man whose hope is the Lord’s name and who has not looked toward vanities and false frenzies.

39:6 Many are the wonders Thou hast done, Lord my God, and in Thy purposes there is no one who can be compared with Thee. I announced and spoke; they multiplied beyond number.

39:7 Sacrifice and offering Thou didst not desire,
but ears Thou didst prepare for me.
Whole burnt offering and an offering for sin Thou didst not request.

39:8 Then I said, “Behold, I have come; in the scroll of the book it is written concerning me.

39:9 I desired to do Thy will, my God,
and Thy law is deep within me.”

39:10 I proclaimed good news of righteousness in a great assembly; behold, I will certainly not restrain my lips; Lord, Thou knowest.

39:11 I did not hide Thy righteousness in my heart; I spoke of Thy truth and Thy salvation. I did not hide Thy mercy and Thy truth from a great congregation.

39:12 But Thou, Lord, do not put Thy compassions far from me; Thy mercy and Thy truth have continually sustained me.

39:13 For evils without number surrounded me; my lawless deeds overtook me, and I could not see. They multiplied beyond the hairs of my head, and my heart abandoned me.

39:14 Be pleased, Lord, to rescue me; Lord, attend to helping me.

39:15 May those seeking my soul to remove it be ashamed and abashed together; may those desiring evils for me turn backward and be abashed.

39:16 Let those saying to me, “Well done! Well done!” receive their shame immediately.

39:17 May all seeking Thee exult and rejoice in Thee, Lord; let those loving Thy salvation always say, “May the Lord be magnified!”

39:18 But I am poor and needy; the Lord will care for me. Thou art my helper and defender; my God, do not delay.

Psalms 40

40:1 For the end. A psalm of David.

40:2 Blessed is the one who understands the poor and needy; in an evil day the Lord will rescue him.

40:3 May the Lord guard him, keep him alive and bless him in the land; may He not hand him over into his enemy’s hands.

40:4 May the Lord help him upon his bed of pain; Thou didst turn all his bed in his weakness.

40:5 I said, “Lord, have mercy on me; heal my soul, for I sinned against Thee.”

40:6 My enemies spoke evils against me: “When will he die and his name perish?”

40:7 If someone entered to see me, he spoke vainly; his heart gathered lawlessness for himself; he went outside and spoke.

40:8 Together all my enemies whispered against me; against me they devised evils for me.

40:9 They laid a lawless word against me: “Can it be that the one lying down will not rise again?”

40:10 For even the man of my peace, in whom I hoped, who ate my loaves, magnified treachery against me.

40:11 But Thou, Lord, have mercy on me and raise me up, and I will repay them.

40:12 By this I knew that Thou didst desire me: my enemy will certainly not rejoice over me.

40:13 But Thou didst sustain me because of innocence and establish me before Thee for ever.

40:14 Blessed be the Lord, Israel’s God, from age to age. May it be! May it be!

Psalms 41

41:1 For the end. For understanding, of the sons of Korah.

41:2 As the deer longs for springs of water, so my soul longs for Thee, God.

41:3 My soul thirsted for the living God. When will I come and appear before God’s face?

41:4 My tears became my bread day and night, while it is said to me every day, “Where is your God?”

41:5 These things I remembered and poured out my soul within me: for I will pass through the place of a wonderful tent to God’s house, with a voice of exultation and thanksgiving, a celebrating sound.

41:6 Why are you deeply grieved, soul, and why do you disturb me? Hope in God, for I will thank Him: my God is the salvation of my face.

41:7 My soul was troubled within me; therefore I will remember Thee from the land of Jordan and Hermoniim, from a small mountain.

41:8 Deep calls upon deep at the sound of Thy waterfalls; all Thy billows and Thy waves passed over me.

41:9 By day the Lord will command His mercy, and at night a song is with me, a prayer to the God of my life.

41:10 I will say to God, “Thou art my supporter; why hast Thou forgotten me? Why do I walk downcast while my enemy oppresses me?”

41:11 As they crushed my bones, those afflicting me reproached me, saying to me every day, “Where is your God?”

41:12 Why are you deeply grieved, soul, and why do you disturb me? Hope in God, for I will thank Him: my God is the salvation of my face.

Psalms 42

42:1 A psalm of David. Judge me, God, and judge my case against an unholy nation; rescue me from an unjust and deceitful person.

42:2 For Thou, God, art my strength; why didst Thou thrust me away? And why do I walk downcast while my enemy oppresses me?

42:3 Send out Thy light and Thy truth; they guided me and brought me to Thy holy mountain and to Thy dwellings.

42:4 Then I will go in to God’s altar, to God who gladdens my youth; I will thank Thee with the lyre, God, my God.

42:5 Why are you deeply grieved, soul, and why do you disturb me? Hope in God, for I will thank Him: my God is the salvation of my face.

Psalms 43

43:1 For the end. A psalm of the sons of Korah, for understanding.

43:2 God, with our ears we heard; our fathers announced to us the work Thou didst in their days, in ancient days.

43:3 Thy hand destroyed nations, and Thou didst plant our fathers; Thou didst afflict peoples and cast them out.

43:4 For they did not inherit the land by their sword, and their arm did not save them, but Thy right hand, Thine arm and the light of Thy face, because Thou didst delight in them.

43:5 Thou Thyself art my King and my God, who commands the salvations of Jacob.

43:6 Through Thee we will gore our enemies, and through Thy name we will bring to nothing those rising against us.

43:7 For I will not hope in my bow, and my sword will not save me.

43:8 For Thou didst save us from those afflicting us and put those who hate us to shame.

43:9 In God we will be praised all day long, and in Thy name we will give thanks for ever. Diapsalma.

43:10 But now Thou didst thrust us away and put us to shame, and Thou wilt not go out with our forces.

43:11 Thou didst turn us backward before our enemies, and those who hate us plundered for themselves.

43:12 Thou gavest us like sheep for eating and didst scatter us among the nations.

43:13 Thou soldest Thy people without a price, and there was no abundance in their exchange.

43:14 Thou madest us a reproach to our neighbors, scorn and ridicule to those around us.

43:15 Thou madest us a parable among the nations, a shaking of the head among the peoples.

43:16 All day long my humiliation is before me, and the shame of my face covered me,

43:17 at the voice of one reproaching and speaking abusively, at the presence of an enemy and pursuer.

43:18 All these things came upon us, and we did not forget Thee or act unjustly in Thy covenant.

43:19 And our heart did not withdraw backward, but Thou didst turn our paths away from Thy way.

43:20 For Thou didst humble us in a place of affliction, and death's shadow covered us.

43:21 If we forgot our God's name, and if we spread our hands toward a foreign god,

43:22 will God not search these things out? For He knows the heart's hidden things.

43:23 For Thy sake we are put to death all day long; we were reckoned as sheep for slaughter.

43:24 Awake! Why dost Thou sleep, Lord? Arise, and do not thrust us away completely.

43:25 Why dost Thou turn Thy face away and forget our poverty and affliction?

43:26 For our soul was humbled to the dust; our belly clung to the earth.

43:27 Arise, Lord; help us, and redeem us for the sake of Thy name.

Psalms 44

44:1 For the end, concerning those who will be changed. Of the sons of Korah, for understanding. A song concerning the beloved.

44:2 My heart poured forth a good word; I speak my works to the king; my tongue is the reed of a swiftly writing scribe.

44:3 Fair in beauty beyond the sons of men, grace was poured upon your lips; therefore God blessed you for ever.

44:4 Gird your sword upon your thigh, mighty one, in your fairness and your beauty,

44:5 and stretch forth, prosper and reign for the sake of truth and meekness and righteousness; your right hand will guide you wondrously.

44:6 Your arrows are sharpened, mighty one—peoples will fall beneath you— in the heart of the king's enemies.

44:7 Your throne, O God, endures forever and ever; a rod of uprightness is the rod of your kingdom.

44:8 You loved righteousness and hated lawlessness; therefore God, your God, anointed you with the oil of exultation beyond your companions.

44:9 Myrrh, stacte and cassia come from your garments, from ivory palaces, from which they gladdened you.

44:10 Daughters of kings are in your honor; the queen stood at your right in clothing woven with gold, arrayed in varied embroidery.

44:11 Listen, daughter, look and incline your ear, and forget your people and your father's house,

44:12 because the king desired your beauty, because he is your lord.

44:13 And daughters of Tyre will bow down to him with gifts; the rich of the people will entreat your favor.

44:14 All the glory of the king's daughter is within; she is arrayed in gold-fringed, varied embroidery.

44:15 Virgins behind her will be brought to the king; her companions will be brought unto you.

44:16 They will be brought with gladness and exultation; they will be led into the king's sanctuary.

44:17 In place of your fathers, sons were born unto you; you will establish them as rulers over all the earth.

44:18 They will remember your name in every generation; therefore peoples will thank you for ever and for age upon age.

Psalms 45

45:1 For the end. Concerning the sons of Korah. A psalm concerning hidden things.

45:2 Our God is refuge and strength, a helper in the afflictions that have greatly overtaken us.

45:3 Therefore we will not fear when the earth is disturbed and mountains are displaced into the hearts of seas.

45:4 Their waters roared and were disturbed; the mountains were disturbed at his might. Diapsalma.

45:5 The river's rushing streams gladden God's city; the Most High sanctified His dwelling.

45:6 God is in her midst; she will not be shaken; God will help her toward morning.

45:7 Nations were disturbed; kingdoms bent; He gave His voice; the earth was shaken.

45:8 The Lord of powers is with us; Jacob’s God is our supporter. Diapsalma.

45:9 Come, see the Lord’s works, the wonders He has set upon the earth.

45:10 Bringing wars to an end as far as the earth’s limits, He will shatter a bow and break a weapon apart and burn shields in fire.

45:11 “Cease your activity and know that I am God; I will be exalted among the nations, exalted in the earth.”

45:12 The Lord of powers is with us; Jacob’s God is our supporter.

Psalms 46

46:1 For the end. A psalm concerning the sons of Korah.

46:2 All nations, clap your hands; shout to God with a voice of exultation.

46:3 For the Lord Most High is fearsome, a great King over all the earth.

46:4 He subjected peoples to us and nations beneath our feet.

46:5 He chose His inheritance for us, the beauty of Jacob, which He loved. Diapsalma.

46:6 God ascended with a shout of triumph, the Lord with the sound of a trumpet.

46:7 Make music to our God, make music; make music to our King, make music.

46:8 For God is King of all the earth; make music with understanding.

46:9 God reigned over the nations; God sits upon His holy throne.

46:10 The rulers of peoples gathered with Abraham’s God; for the mighty of the earth belong to God; they were greatly exalted.

Psalms 47

47:1 A psalm of song for the sons of Korah, on the second day of the week.

47:2 Great is the Lord and greatly to be praised in our God’s city, His holy mountain,

47:3 taking good root for the exultation of all the earth. Zion’s mountains, the sides of the north, the city of the great King.

47:4 God is known in her citadels when He supports her.

47:5 For behold, the kings gathered; they came together.

47:6 They saw and thus marveled; they were troubled and shaken.

47:7 Trembling seized them; there were pangs like a woman giving birth.

47:8 With a violent wind Thou wilt shatter the ships of Tarshish.

47:9 Just as we heard, so we saw in the city of the Lord of powers, in our God’s city; God founded her for ever. Diapsalma.

47:10 We received Thy mercy, God, in the midst of Thy sanctuary.

47:11 According to Thy name, God, so also Thy praise reaches the earth’s limits; Thy right hand is full of righteousness.

47:12 Let Mount Zion rejoice; let Judea’s daughters exult because of Thy judgments, Lord.

47:13 Encircle Zion and encompass her; recount in her towers,

47:14 set your hearts upon her strength and divide her citadels, so that you may tell another generation.

47:15 For this is God, our God for ever and for age upon age; He will shepherd us through the ages.

Psalms 48

48:1 For the end. A psalm of the sons of Korah.

48:2 Hear these things, all nations; give ear, all who inhabit the world,

48:3 both the earthborn and the sons of men, rich and poor together.

48:4 My mouth will speak wisdom, and my heart’s meditation understanding.

48:5 I will incline my ear to a parable; with a psaltery I will open my riddle.

48:6 Why do I fear in an evil day? The lawlessness of my heel will surround me.

48:7 Those trusting in their strength and boasting in the abundance of their wealth,

48:8 A brother does not redeem; will a person redeem? He will not give God his atonement price

48:9 and the price of the redemption of his soul.

48:10 And he ceased for ever and will live to the end, for he will not see corruption when he sees wise people dying.

48:11 The foolish and senseless will perish together and leave their wealth to strangers.

48:12 Their tombs are their houses for ever, their dwellings from generation to generation; they invoked their names upon their lands.

48:13 A person, though in honor, did not understand; he was compared to senseless beasts and made like them.

48:14 This way of theirs is a stumbling block to them, and afterward they will take delight with their mouth. Diapsalma.

48:15 Like sheep they were placed in Hades; death shepherds them. The upright will rule over them in the morning, and their help will grow old in Hades, away from their glory.

48:16 But God will redeem my soul from Hades' hand when He receives me. Diapsalma.

48:17 Do not fear when a person grows rich and when the glory of his house increases.

48:18 For when he dies he will not take everything, nor will his glory descend with him.

48:19 For his soul will be blessed during his lifetime; he will thank you when you do good to him.

48:20 He will enter as far as the generation of his fathers; he will never see light.

48:21 A person, though in honor, did not understand; he was compared to senseless beasts and made like them.

Psalms 49

49:1 A psalm of Asaph. The God of gods, the Lord, spoke and summoned the earth from the sun's risings to its settings.

49:2 From Zion comes the splendor of His beauty; God will come manifestly,

49:3 our God, and He will not keep silent; fire will burn before Him, and around Him is a mighty tempest.

49:4 He will summon heaven above and the earth, to judge His people.

49:5 Gather His holy ones to Him, those who establish His covenant over sacrifices.

49:6 The heavens will announce His righteousness, for God is judge. Diapsalma.

49:7 "Hear, My people, and I will speak unto you; Israel, I testify unto you. I am God, your God.

49:8 I will not rebuke you concerning your sacrifices; your burnt offerings are continually before Me.

49:9 I will not receive calves from your house or young goats from your flocks.

49:10 For all the forest's wild animals are Mine, beasts on the mountains and cattle.

49:11 I know all the birds of heaven, and the field's beauty is with Me.

49:12 If I become hungry, I will certainly not tell you, for the inhabited world and its fullness are Mine.

49:13 Will I eat bulls' flesh or drink goats' blood?

49:14 Sacrifice a sacrifice of praise to God and pay your vows to the Most High.

49:15 Call on Me in the day of affliction; I will rescue you, and you will glorify Me." Diapsalma.

49:16 But to the sinner God said, "Why do you recount My decrees and take up My covenant through your mouth?

49:17 But you hated instruction and cast My words behind you.

49:18 If you saw a thief, you would run along with him, and you would place your portion with adulterers.

49:19 Your mouth multiplied wickedness, and your tongue was weaving deception.

49:20 Sitting, you would speak against your brother, and against your mother's son you would place a stumbling block.

49:21 These things you did, and I kept silent; you conceived the lawless thought that I would be like you. I will rebuke you and set it before your face.

49:22 Understand these things, you who forget God, lest He seize you and there be no rescuer.

49:23 A sacrifice of praise will glorify Me, and there is a way by which I will show him God's salvation."

Psalms 50

50:1 For the end. A psalm of David,

50:2 when Nathan the prophet came to him, when he had gone in to Bathsheba.

50:3 Have mercy on me, God, according to Thy great mercy, and according to the abundance of Thy compassions blot out my lawless deed.

50:4 Wash me more and more from my lawlessness, and cleanse me from my sin.

50:5 For I know my lawlessness, and my sin is continually before me.

50:6 Against Thee alone I sinned and did evil before Thee, so that Thou mayest be justified in Thy words and prevail when Thou art judged.

50:7 For behold, I was conceived in lawless deeds, and in sins my mother conceived me.

50:8 For behold, Thou didst love truth; Thou madest known to me the unseen and hidden things of Thy wisdom.

50:9 Thou wilt sprinkle me with hyssop, and I will be cleansed; Thou wilt wash me, and I will be whitened beyond snow.

50:10 Thou wilt make me hear exultation and gladness; humbled bones will exult.

50:11 Turn Thy face away from my sins, and blot out all my lawless deeds.

50:12 Create in me a clean heart, O God, and renew an upright spirit in my inward parts.

50:13 Do not cast me away from Thy face, and do not remove Thy holy Spirit from me.

50:14 Restore to me the exultation of Thy salvation, and strengthen me with a governing spirit.

50:15 I will teach the lawless Thy ways, and the ungodly will turn back unto Thee.

50:16 Rescue me from bloodshed, God, God of my salvation; my tongue will exult in Thy righteousness.

50:17 Lord, Thou wilt open my lips, and my mouth will announce Thy praise.

50:18 For if Thou hadst desired sacrifice, I would have given it; Thou wilt not delight in burnt offerings.

50:19 A sacrifice to God is a broken spirit; a broken and humbled heart God will not despise.

50:20 Do good to Zion, Lord, in Thy good pleasure, and let Jerusalem's walls be built.

50:21 Then Thou wilt delight in a sacrifice of righteousness, an offering and burnt offerings; then they will bring calves upon Thine altar.

Psalms 51

51:1 For the end. Of understanding, of David,

51:2 when Doeg the Idumean came and reported to Saul, and said to him, "David came to Abimelech's house."

51:3 Why do you boast in wickedness, mighty one, in lawlessness all day long?

51:4 Your tongue devised injustice; like a sharpened razor you worked deceit.

51:5 You loved wickedness more than goodness, injustice more than speaking righteousness. Diapsalma.

51:6 You loved every word of drowning, a deceitful tongue.

51:7 Therefore God will pull you down completely; may He pluck you out and remove you from your dwelling, and your root from the land of the living. Diapsalma.

51:8 The righteous will see and fear; they will laugh at him and say:

51:9 "Look at the person who did not make God his helper, but hoped in the abundance of his wealth and became strong in his vanity."

51:10 But I am like a fruitful olive tree in God's house; I hoped in God's mercy for ever and for age upon age.

51:11 I will thank Thee for ever, because Thou didst act, and I will wait for Thy name, because it is kind before Thy holy ones.

Psalms 52

52:1 For the end. Concerning Maeleth. Of understanding, of David.

52:2 A fool said in his heart, "There is no God." They became corrupt and abominable in lawless deeds; there is no one doing good.

52:3 God bent down from heaven toward the sons of men, to see whether anyone understands or seeks God.

52:4 All turned aside; together they became useless; there is no one doing good, not a single one.

52:5 Will all who work lawlessness not learn? Those eating my people like the eating of bread did not call on God.

52:6 There they will fear greatly where there was no fear, for God scattered the bones of people-pleasers. They were put to shame, for God despised them.

52:7 Who will give Israel's salvation from Zion? When the Lord turns back His people's captivity, Jacob will exult and Israel will rejoice.

Psalms 53

53:1 For the end. Among hymns. Of understanding, of David.

53:2 When the Ziphites came and said to Saul, "Behold, is David not hidden among us?"

53:3 God, save me by Thy name, and judge me by Thy power.

53:4 God, hear my prayer; give ear to the words of my mouth.

53:5 For outsiders rose against me, and powerful men sought my soul; they did not set God before themselves. Diapsalma.

53:6 For behold, God helps me, and the Lord is the supporter of my soul.

53:7 He will turn the evils back upon my enemies; in Thy truth, utterly destroy them.

53:8 I will sacrifice unto Thee willingly; I will give thanks to Thy name, Lord, for it is good.

53:9 For Thou didst rescue me from every affliction, and my eye has looked upon my enemies.

Psalms 54

54:1 For the end. Among hymns. Of understanding, of David.

54:2 Give ear, God, to my prayer, and do not overlook my petition.

54:3 Attend to me and hear me. I was grieved in my meditation and troubled

54:4 by an enemy's voice and a sinner's affliction, for they turned lawlessness upon me and harbored anger against me.

54:5 My heart was troubled within me, and dread of death fell upon me.

54:6 Fear and trembling came upon me, and darkness covered me.

54:7 I said, "Who will give me wings like a dove's, so that I may fly away and rest?"

54:8 Behold, I went far away in flight and lodged in the wilderness. Diapsalma.

54:9 I waited for the one saving me from faintheartedness and tempest.

54:10 Drown them, Lord, and divide their tongues, for I saw lawlessness and contradiction in the city.

54:11 Day and night it will circle it upon its walls; lawlessness and toil are within it, and injustice,

54:12 and interest-taking and deceit did not depart from its squares.

54:13 For if an enemy had reproached me, I would have endured it; and if the one hating me had boasted against me, I would have hidden from him.

54:14 But you, a man of like soul, my leader and my acquaintance,

54:15 you who made food sweet together with me: in God's house we walked in concord.

54:16 Let death come upon them, and let them descend alive into Hades, for wicked things are in their sojournings, within them.

54:17 But I cried to God, and the Lord heard me.

54:18 Evening, morning and noon I will recount; I will proclaim, and He will hear my voice.

54:19 He will redeem my soul in peace from those drawing near me, for among many they were with me.

54:20 God will hear and humble them, He who exists before the ages. Diapsalma. For they have no exchange, and they did not fear God.

54:21 He stretched out his hand in making repayment; they profaned his covenant.

54:22 They were divided by the anger of his face, and his heart drew near; his words became softer than oil, yet they are missiles.

54:23 Cast your care upon the Lord, and He will nourish you; He will never give the righteous a shaking.

54:24 But Thou, God, wilt bring them down into a well of corruption; men of bloodshed and deceit shall certainly not live out half their days. But I will hope in Thee, Lord.

Psalms 55

55:1 For the end. Concerning the people far removed from the holy ones. Of David, for an inscription on a pillar, when the foreigners seized him in Gath.

55:2 Have mercy on me, Lord, for a man trampled me; fighting all day, he afflicted me.

55:3 My enemies trampled me all day, for many are those fighting me from a height.

55:4 By day I will fear, but I will hope in Thee.

55:5 In God I will praise my words all day. In God I have hoped; I will not fear. What will flesh do to me?

55:6 All day they detested my words; all their thoughts against me are for evil.

55:7 They will sojourn and conceal themselves; they will watch my heel, just as they waited for my soul.

55:8 For nothing Thou wilt save them; in anger Thou wilt bring down peoples, God.

55:9 I declared my life unto Thee; Thou didst set my tears before Thee, as also in Thy promise.

55:10 My enemies will turn backward on whatever day I call upon Thee. Behold, I know that Thou art my God.

55:11 In God I will praise an utterance; in the Lord I will praise a word.

55:12 In God I have hoped; I will not fear. What will a human being do to me?

55:13 Within me, God, are the vows of praise that I will pay unto Thee,

55:14 because Thou didst rescue my soul from death and my feet from slipping, that I may be pleasing before God in the light of the living.

Psalms 56

56:1 For the end. Do not destroy. Of David, for an inscription on a pillar, when he escaped from Saul's presence into the cave.

56:2 Have mercy on me, God, have mercy on me, for my soul has trusted in Thee; in the shadow of Thy wings I will hope until lawlessness passes.

56:3 I will cry to God Most High, to God who has done good to me.

56:4 He sent from heaven and saved me; He gave those trampling me over to reproach. Diapsalma. God sent His mercy and His truth

56:5 and rescued my soul from among young lions. I lay down troubled. Sons of men—their teeth are a weapon and arrows, and their tongue a sharp sword.

56:6 Be exalted above the heavens, God, and Thy glory above all the earth.

56:7 They prepared a trap for my feet and bowed my soul down; they dug a pit before me and fell into it. Diapsalma.

56:8 My heart is ready, God; my heart is ready. I will sing and make music.

56:9 Awake, my glory; awake, psaltery and lyre! I will awake at dawn.

56:10 I will give thanks unto Thee among peoples, Lord; I will make music unto Thee among nations,

56:11 for Thy mercy was magnified to the heavens, and Thy truth to the clouds.

56:12 Be exalted above the heavens, God, and Thy glory above all the earth.

Psalms 57

57:1 For the end. Do not destroy. Of David, for an inscription on a pillar.

57:2 Do you then truly speak righteousness? Do you judge uprightly, sons of men?

57:3 For indeed in your heart you work lawless deeds on earth; your hands weave injustice together.

57:4 Sinners were estranged from the womb; from the belly they went astray and spoke lies.

57:5 Their fury is in the likeness of a serpent, like that of a deaf asp that stops up its ears,

57:6 which will not hear the voice of enchanters, or a spell being cast by a wise person.

57:7 God shattered their teeth in their mouth; the Lord crushed the lions’ grinders.

57:8 They will be reduced to nothing like water passing away; He will stretch His bow until they grow weak.

57:9 Like wax that melted, they will be taken away; fire fell, and they did not see the sun.

57:10 Before your thorns understand the buckthorn, as though alive, as in anger, He will swallow you.

57:11 A righteous person will rejoice when he sees vengeance upon the ungodly; he will wash his hands in the sinner’s blood.

57:12 A human being will say, “Then there is indeed fruit for the righteous; then there is God judging them on earth.”

Psalms 58

58:1 For the end. Do not destroy. Of David, for an inscription on a pillar, when Saul sent and watched his house to put him to death.

58:2 Take me out from my enemies, God, and redeem me from those rising against me.

58:3 Deliver me from those working lawlessness, and save me from men of bloodshed.

58:4 For behold, they hunted my soul; powerful men attacked me. Neither my lawlessness nor my sin, Lord—

58:5 without lawlessness they ran and made straight. Awake to meet me, and see!

58:6 And Thou, Lord, God of powers, God of Israel, attend to visiting all the nations; have no compassion on any who work lawlessness. Diapsalma.

58:7 They will return toward evening, hunger like a dog, and circle a city.

58:8 Behold, they will speak out with their mouths, and a sword is on their lips; for who has heard?

58:9 And Thou, Lord, wilt laugh them to scorn; Thou wilt reduce all nations to nothing.

58:10 My strength—I will keep watch toward Thee, for Thou, God, art my supporter.

58:11 My God’s mercy will reach me first; God will show me what concerns my enemies.

58:12 Do not kill them, lest they forget my people; scatter them by Thy power and bring them down, Lord, my defender.

58:13 The sin of their mouth, the word of their lips—let them be caught in their arrogance; and from curse and falsehood consummations will be announced

58:14 in the anger of consummation, and they shall certainly not exist; and they will know that God rules Jacob and the ends of the earth. Diapsalma.

58:15 They will return toward evening, hunger like a dog, and circle a city.

58:16 They will be scattered in search of food; and if they are not filled, they will grumble.

58:17 But I will sing to Thy power and exult in Thy mercy in the morning, for Thou becamest my supporter and a refuge in the day of my affliction.

58:18 My helper, I will make music unto Thee, for Thou, God, art my supporter, my God, my mercy.

Psalms 59

59:1 For the end. For those who will yet be changed. For an inscription on a pillar, of David, for instruction.

59:2 When he burned Mesopotamia of Syria and Syria Zobah, and Joab returned and struck the Valley of Salt—twelve thousand.

59:3 God, Thou didst reject us and pull us down; Thou wast angry and hadst compassion on us.

59:4 Thou didst shake the earth and trouble it; heal its fractures, for it was shaken.

59:5 Thou didst show Thy people hard things; Thou madest us drink wine of stupor.

59:6 Thou gavest those who fear Thee a sign to flee from the face of a bow. Diapsalma.

59:7 So that Thy beloved may be rescued, save by Thy right hand and hear me.

59:8 God spoke in His holy place: “I will exult and divide Shechem, and measure out the Valley of Tents.

59:9 Gilead is Mine, and Manasseh is Mine; Ephraim is the strengthening of My head; Judah is My king.

59:10 Moab is the basin of My hope; upon Idumea I will extend My sandal; foreigners were subjected to Me.”

59:11 Who will lead me away into an enclosed city? Who will guide me as far as Idumea?

59:12 Is it not Thou, God, who didst reject us? And Thou wilt not go out, God, with our forces.

59:13 Give us help from affliction, for human salvation is vain.

59:14 But through God we will do a mighty deed, and He will reduce our afflicters to nothing.

Psalms 60

60:1 For the end. Among hymns. Of David.

60:2 Hear my petition, God; attend to my prayer.

60:3 From the ends of the earth I cried unto Thee when my heart grew weary; Thou didst raise me upon a rock,

60:4 Thou didst guide me, for Thou becamest my hope, a tower of strength before the enemy.

60:5 I will sojourn in Thy dwelling for the ages; I will be sheltered under the shelter of Thy wings. Diapsalma.

60:6 For Thou, God, heardest my vows; Thou gavest an inheritance to those who fear Thy name.

60:7 Thou wilt add days upon the king’s days, his years until the day of generation upon generation.

60:8 He will remain for ever before God; who will seek out his mercy and truth?

60:9 So I will make music to Thy name for the age of the age, that I may pay my vows day by day.

Psalms 61

61:1 For the end. Concerning Jeduthun. A psalm of David.

61:2 Will my soul not submit to God? For from Him is my salvation.

61:3 For He is my God and my Savior, my supporter; I shall certainly not be shaken any further.

61:4 How long do you attack a human being? All of you murder, as against a leaning wall and a fence thrust down.

61:5 Nevertheless they planned to reject my honor; they ran in falsehood; they blessed with their mouths but cursed with their hearts. Diapsalma.

61:6 Nevertheless submit to God, my soul, for my endurance is from Him.

61:7 For He is my God and my Savior, my supporter; I shall certainly not migrate away.

61:8 Upon God rest my salvation and my glory; the God of my help—and my hope is upon God.

61:9 Hope in Him, all the assembly of the people; pour out your hearts before Him. God is our helper. Diapsalma.

61:10 Nevertheless the sons of men are vain; the sons of men are false upon scales for doing injustice, they themselves together from vanity.

61:11 Do not hope in injustice or long for plunder; if wealth flows, do not attach your heart.

61:12 God spoke once; these two things I heard:

61:13 that power belongs to God, and mercy unto Thee, Lord, for Thou wilt repay each one according to his works.

Psalms 62

62:1 A psalm of David, when he was in the wilderness of Judea.

62:2 God, my God, toward Thee I rise at dawn; my soul thirsted for Thee. How greatly my flesh longs for Thee in a desert, trackless and waterless land!

62:3 So I was seen by Thee in the holy place, to see Thy power and Thy glory.

62:4 For Thy mercy is better than lives; my lips will praise Thee.

62:5 So I will bless Thee in my life; in Thy name I will lift my hands.

62:6 May my soul be filled as with fat and richness, and my mouth will praise with lips of exultation.

62:7 If I remembered Thee upon my bed, in the dawn hours I meditated upon Thee.

62:8 For Thou becamest my helper, and in the shelter of Thy wings I will exult.

62:9 My soul clung behind Thee; Thy right hand supported me.

62:10 But they sought my soul in vain; they will enter the lowest places of the earth.

62:11 They will be handed over into the hands of a sword; they will be portions for foxes.

62:12 But the king will rejoice in God; everyone swearing by Him will be praised, for the mouth of those speaking unjust things was stopped.

Psalms 63

63:1 For the end. A psalm of David.

63:2 Hear my voice as I petition, God; take my soul out from fear of the enemy.

63:3 Thou didst shelter me from a conspiracy of evildoers, from a multitude working lawlessness,

63:4 who sharpened their tongues like a sword and stretched their bow—a bitter deed—

63:5 to shoot down a blameless one in hidden places; suddenly they will shoot him down and will not fear.

63:6 They strengthened an evil word for themselves; they discussed concealing traps; they said, “Who will see them?”

63:7 They searched out lawless deeds; they failed while searching with a search. A human being will approach, and a deep heart,

63:8 and God will be exalted. Their blows became an infants’ arrow,

63:9 and their tongues grew powerless against them. All who saw them were troubled,

63:10 and every human being feared. They announced God’s works and understood His acts.

63:11 A righteous person will rejoice in the Lord and hope in Him, and all the upright in heart will be praised.

Psalms 64

64:1 For the end. A psalm of David, a song. Of Jeremiah and Ezekiel, from the account of the sojourn, when they were about to depart.

64:2 A hymn befits Thee, God, in Zion, and unto Thee a vow will be paid in Jerusalem.

64:3 Hear my prayer; unto Thee all flesh will come.

64:4 Words of lawless deeds overpowered us, and Thou wilt make atonement for our impieties.

64:5 Blessed is the one Thou didst choose and take to Thyself; he will dwell in Thy courts. We will be filled with the good things of Thy house; holy is Thy sanctuary, wondrous in righteousness.

64:6 Hear us, God our Savior, the hope of all earth’s ends and of those far away at sea,

64:7 who prepares mountains in His strength, girded with power;

64:8 who troubles the sea’s hollow, the sounds of its waves. The nations will be troubled,

64:9 and those dwelling at the ends will fear Thy signs; Thou wilt gladden the departures of morning and evening.

64:10 Thou didst visit the earth and make it drunk; Thou didst multiply its enrichment. God’s river was filled with water; Thou didst prepare their food, for thus is Thy preparation.

64:11 Make its furrows drunk; multiply its produce; in its drops it will rejoice as it sprouts.

64:12 Thou wilt bless the crown of the year of Thy kindness, and Thy plains will be filled with richness.

64:13 The beautiful places of the wilderness will grow rich, and the hills will gird themselves with exultation.

64:14 The rams of the sheep clothed themselves, and the valleys will abound in grain; they will cry out, for indeed they will sing hymns.

Psalms 65

65:1 For the end. A song of a psalm. Of resurrection. Raise a shout to God, all the earth!

65:2 Make music, then, to His name; give glory to His praise.

65:3 Say to God, “How fearsome are Thy works! Through the abundance of Thy power, Thine enemies will lie unto Thee.

65:4 Let all the earth bow unto Thee and make music unto Thee; let them make music to Thy name.” Diapsalma.

65:5 Come and see God’s works, fearsome in His counsels concerning the sons of men,

65:6 He who turns the sea into dry land; through a river they will pass on foot. There we will rejoice in Him,

65:7 who rules the age by His power; His eyes look upon the nations. Let those provoking Him not exalt themselves within themselves. Diapsalma.

65:8 Bless our God, nations, and cause the sound of His praise to be heard,

65:9 He who set my soul in life and did not give my feet over to shaking.

65:10 For Thou didst test us, God; Thou didst try us by fire as silver is tried by fire.

65:11 Thou broughtest us into the trap; Thou didst place afflictions upon our back.

65:12 Thou madest human beings mount our heads; we passed through fire and water, and Thou broughtest us out to refreshment.

65:13 I will enter Thy house with whole burnt offerings; I will pay Thee my vows,

65:14 which my lips declared and my mouth spoke in my affliction.

65:15 I will offer Thee marrow-rich whole burnt offerings, with incense and rams; I will prepare oxen with he-goats for Thee. Diapsalma.

65:16 Come, hear, all who fear God, and I will recount all that He did for my soul.

65:17 I cried to Him with my mouth and lifted up beneath my tongue:

65:18 “If I was regarding injustice in my heart, let the Lord not hear.”

65:19 For this reason God heard me; He attended to the sound of my petition.

65:20 Blessed is God, who did not turn away my prayer or His mercy from me.

Psalms 66

66:1 For the end. Among hymns. A psalm of a song.

66:2 May God have compassion on us and bless us; may He make His face shine upon us. Diapsalma.

66:3 That Thy way may be known on earth, Thy salvation among all nations.

66:4 Let peoples give thanks unto Thee, God; let all peoples give thanks unto Thee.

66:5 Let nations rejoice and exult, for Thou wilt judge peoples in uprightness and guide nations upon the earth. Diapsalma.

66:6 Let peoples give thanks unto Thee, God; let all peoples give thanks unto Thee.

66:7 The earth gave its fruit; may God, our God, bless us.

66:8 May God bless us, and let all earth’s ends fear Him.

Psalms 67

67:1 For the end. Of David, a psalm of a song.

67:2 Let God arise, and let His enemies be scattered, and let those hating Him flee from His presence.

67:3 As smoke vanishes, let them vanish; as wax melts before fire, so may sinners perish before God.

67:4 Let the righteous rejoice and exult before God; let them delight in gladness.

67:5 Sing to God; make music to His name. Make a road for Him who rides upon the west—Lord is His name— and exult before Him. They will be troubled before Him,

67:6 the Father of orphans and judge of widows, God in His holy place.

67:7 God settles those of one disposition in a house, leading out the fettered with courage, likewise the rebellious who dwell in tombs.

67:8 God, when Thou wentest out before Thy people, when Thou didst pass through the wilderness—Diapsalma—

67:9 the earth shook, and indeed the heavens dripped before God—this Sinai— before the God of Israel.

67:10 Thou wilt set apart willing rain, God, for Thine inheritance; it grew weak, but Thou didst restore it.

67:11 Thy living creatures dwell in it; in Thy kindness Thou didst prepare for the poor, God.

67:12 The Lord will give an utterance to those announcing good news with great power,

67:13 the king of the powers of the beloved, and for the beauty of the house to divide spoils.

67:14 If you sleep between the allotted portions— a dove’s wings plated with silver, and its back in the green sheen of gold. Diapsalma.

67:15 When the Heavenly One distinguishes kings upon it, they will be covered with snow in Selmon.

67:16 A mountain of God, a rich mountain; a curdled mountain, a rich mountain.

67:17 Why do you suppose, curdled mountains, that this is the mountain in which God was pleased to dwell? For indeed the Lord will dwell to the end.

67:18 God’s chariot is ten-thousandfold, thousands of flourishing ones; the Lord is among them, in Sinai, in the holy place.

67:19 Thou didst ascend on high; Thou tookest captivity captive; Thou didst receive gifts among humankind, and indeed the disobedient, to establish a dwelling. Blessed is the Lord God.

67:20 Blessed is the Lord day by day; the God of our salvations will prosper our way. Diapsalma.

67:21 Our God is a God of saving, and to the Lord, the Lord, belong the exits of death.

67:22 Nevertheless God will crush His enemies’ heads, the crown of hair of those walking in their offenses.

67:23 The Lord said, “I will return from Bashan; I will return in the depths of the sea,

67:24 so that your foot may be dipped in blood, and the tongue of your dogs from enemies, from him.”

67:25 Thy processions were seen, God, the processions of my God, the King in the holy place.

67:26 Rulers went first, closely followed by musicians, amid young women beating tambourines.

67:27 In assemblies bless God, the Lord, from Israel’s springs.

67:28 There is Benjamin, the younger, in ecstasy; Judah’s rulers, their leaders, Zebulun’s rulers, Naphtali’s rulers.

67:29 Command Thy power, God; strengthen, God, this which Thou didst accomplish for us.

67:30 From Thy sanctuary over Jerusalem, kings will bring Thee gifts.

67:31 Rebuke the beasts of the reed, the assembly of bulls among the heifers of peoples, so that those tested by silver may not be shut out; scatter nations that desire wars.

67:32 Envoys will come from Egypt; Ethiopia will hasten its hand toward God.

67:33 Kingdoms of the earth, sing to God; make music to the Lord. Diapsalma.

67:34 Make music to God, who rides upon the heaven of heaven toward the east; behold, He will give with His voice a voice of power.

67:35 Give glory to God; His magnificence is over Israel, and His power in the clouds.

67:36 Wondrous is God among His holy ones; the God of Israel will give power and strengthening to His people. Blessed is God.

Psalms 68

68:1 For the end. Concerning those who will be changed. Of David.

68:2 Save me, God, for waters have entered as far as my soul.

68:3 I was stuck in the mud of the depth, with no firm ground; I entered the sea’s depths, and a tempest drowned me.

68:4 I grew weary crying out; my throat became hoarse; my eyes failed from hoping in my God.

68:5 More numerous than the hairs on my head became those hating me without cause; my enemies pursuing me unjustly became strong. What I did not plunder, I was then repaying.

68:6 God, Thou knewest my folly, and my offenses were not concealed from Thee.

68:7 May those waiting for Thee not be ashamed because of me, Lord, Lord of powers; may those seeking Thee not be embarrassed because of me, God of Israel,

68:8 for on Thine account I endured reproach; embarrassment covered my face.

68:9 I became estranged from my brothers and a foreigner to my mother’s sons,

68:10 for zeal for Thy house devoured me, and the reproaches of those reproaching Thee fell upon me.

68:11 I bowed my soul down in fasting, and it became a reproach to me.

68:12 I made sackcloth my garment, and became a proverb to them.

68:13 Those sitting in the gate talked against me, and wine-drinkers sang about me.

68:14 But I, in my prayer, turn toward Thee, Lord; a time of favor, God, in the abundance of Thy mercy. Hear me in the truth of Thy salvation.

68:15 Save me from clay so that I may not become stuck; may I be rescued from those hating me and from the depth of waters.

68:16 Let no tempest of water drown me, nor the depth swallow me; let no well close its mouth over me.

68:17 Hear me, Lord, for Thy mercy is kind; according to Thine abundant compassions, look upon me.

68:18 Do not turn Thy face away from Thy servant; for I am afflicted, hear me quickly.

68:19 Attend to my soul and redeem it; because of my enemies, rescue me.

68:20 For Thou knowest my reproach, shame and embarrassment; all those afflicting me are before Thee.

68:21 My soul expected reproach and misery; I waited for someone to grieve with me, but there was none, for comforters, but found none.

68:22 They gave gall for my food, and for my thirst made me drink sour wine.

68:23 Let their table before them become a trap, a repayment and a stumbling block.

68:24 Let their eyes be darkened so they cannot see, and bend their back down continually.

68:25 Pour Thine anger upon them; may the fury of Thine anger seize them.

68:26 Let their homestead become deserted; let no one dwell in their dwellings.

68:27 For they persecuted the one Thou didst strike, and added to the pain of Thy wounded.

68:28 Add lawlessness to their lawlessness, and let them not enter Thy righteousness.

68:29 Let them be erased from the book of the living, and let them not be written with the righteous.

68:30 I am poor and in pain, and the salvation of Thy presence, God, supported me.

68:31 I will praise God's name with a song and magnify Him in praise,

68:32 and it will please God more than a young calf bringing forth horns and hoofs.

68:33 Let the poor see and rejoice; seek God, and your soul will live,

68:34 for the Lord heard the needy and did not despise His bound ones.

68:35 Let the heavens and earth praise Him, the sea and everything creeping in them.

68:36 For God will save Zion, and Judea's cities will be built; they will dwell there and inherit it.

68:37 His servants' offspring will possess it, and those loving His name will dwell in it.

Psalms 69

69:1 For the end. Of David. For remembrance,

69:2 for the Lord to save me. God, attend to my help!

69:3 May those seeking my soul be ashamed and confounded; may those wishing me evil turn backward and be disgraced.

69:4 May those saying to me, "Well! Well!" turn back immediately in shame.

69:5 Let all who seek Thee exult and be glad in Thee; let those who love Thy salvation always say, "Let God be magnified!"

69:6 But I am poor and needy; God, help me! Thou art my helper and my rescuer; Lord, do not delay!

Psalms 70

70:1 Of David; of the sons of Jonadab and of those first taken captive. God, in Thee I have hoped; may I never be disgraced.

70:2 In Thy righteousness rescue me and bring me out; bend Thine ear toward me and save me.

70:3 Become for me a defending God and a fortified place to save me, for Thou art my firm support and my refuge.

70:4 My God, rescue me from a sinner's hand, from the hand of one acting lawlessly and unjustly.

70:5 For Thou art my endurance, Lord; the Lord is my hope from my youth.

70:6 Upon Thee I was supported from the womb; from my mother's belly Thou art the One who shelters me. My hymn is continually in Thee.

70:7 I became like a portent to the many, and Thou art a mighty helper.

70:8 Let my mouth be filled with praise, so that I may sing of Thy glory, Thy majesty all day.

70:9 Do not cast me away at the time of old age; when my strength fails, do not forsake me.

70:10 For my enemies spoke to me, and those watching my soul plotted together,

70:11 saying, "God has forsaken him! Pursue him and overtake him, for there is no rescuer!"

70:12 God, do not go far from me; my God, attend to my help!

70:13 Let those slandering my soul be ashamed and fail; let those seeking evil for me wrap themselves in shame and confusion.

70:14 But I will always hope, and add to all Thy praise.

70:15 My mouth will proclaim Thy righteousness, Thy salvation all day, for I did not know literary learning.

70:16 I will enter in the Lord's power; Lord, I will remember Thy righteousness alone.

70:17 Thou didst teach me, God, from my youth, and until now I will announce Thy wonders.

70:18 And until old age and advanced years, God, do not forsake me, until I announce Thine arm to the whole coming generation, Thy power and Thy righteousness—

70:19 God, up to the highest—what great things Thou hast done! God, who is like Thee?

70:20 How many troubles, many and grievous, Thou didst show me! And turning back, Thou madest me live, and from the depths of the earth Thou broughtest me up again.

70:21 Thou didst increase Thy greatness, and turning back, didst comfort me, and from the depths of the earth Thou broughtest me up again.

70:22 For I too will acknowledge unto Thee Thy truth with a musical instrument, God; I will sing unto Thee with a lyre, Holy One of Israel.

70:23 My lips will exult when I sing unto Thee, and my soul, which Thou didst redeem.

70:24 And my tongue too will meditate on Thy righteousness all day, when those seeking evil for me become ashamed and confounded.

Psalms 71

71:1 For Solomon. God, give Thy judgment to the king, and Thy righteousness to the king’s son,

71:2 to judge Thy people in righteousness, and Thy poor in justice.

71:3 Let the mountains take up peace for Thy people, and the hills in righteousness.

71:4 He will judge the poor of the people, and save the children of the needy, and humble the false accuser,

71:5 and he will endure alongside the sun, and before the moon, through generations of generations.

71:6 And he will descend like rain upon a fleece, and like drops dripping upon the earth.

71:7 Righteousness will arise in his days, and abundant peace until the moon is taken away.

71:8 And he will rule from sea to sea, and from the river to the ends of the inhabited world.

71:9 Ethiopians will fall before him, and his enemies will lick dust.

71:10 kings of Tarshish and the islands will offer gifts; kings of the Arabians and Saba will bring gifts.

71:11 And all kings will bow before him; all nations will serve him.

71:12 For he rescued a poor person from a powerful man’s hand, and a needy person who had no helper.

71:13 He will spare the poor and needy, and save the souls of the needy.

71:14 From interest-taking and injustice he will redeem their souls, and their name is honored before him.

71:15 And he will live, and some of Arabia’s gold will be given to him; and they will pray concerning him continually, and bless him all day.

71:16 There will be a firm support in the land upon the mountain summits; his fruit will be raised far above Lebanon, and they will blossom from the city like the earth’s grass.

71:17 Let his name be blessed through the ages; before the sun his name will endure. And all the tribes of the earth will be blessed in him; all nations will call him blessed.

71:18 Blessed be the Lord God, the God of Israel, who alone does wonders!

71:19 And blessed be His glorious name for the age and for the age of the age; and the whole earth will be filled with His glory. May it be! May it be!

71:20 The hymns of David son of Jesse have ended.

Psalms 72

72:1 A psalm of Asaph. How good God is to Israel, to those upright in heart!

72:2 But my feet were almost shaken; my steps were nearly poured out.

72:3 For I envied the lawless, beholding sinners’ peace,

72:4 for there is no refusal at their death, and firmness in their scourging.

72:5 They are not in human toils, and they will not be scourged with humans.

72:6 Therefore arrogance seized them; they wrapped themselves in their injustice and ungodliness.

72:7 Their injustice will come out as though from fat; they passed into a disposition of heart.

72:8 They devised and spoke in wickedness; they spoke injustice against the height.

72:9 They set their mouth toward heaven, and their tongue passed over the earth.

72:10 Therefore my people will return here, and full days will be found for them.

72:11 And they said, “How did God know? And is there knowledge in the Most High?”

72:12 Behold, these are sinners, and they prosper; for the age they took possession of wealth.

72:13 And I said, “Then in vain I made my heart righteous and washed my hands among the innocent;

72:14 and I became scourged all day, and my rebuke comes in the mornings.”

72:15 If I were saying, “I will recount it thus,” behold, I would have broken faith with the generation of Thy sons.

72:16 And I undertook to understand this; it is toil before me,

72:17 until I enter God’s sanctuary and understand their last things.

72:18 Nevertheless, because of their deceits Thou didst set things for them; Thou didst cast them down when they were lifted up.

72:19 How they became desolate suddenly! They failed; they perished through their lawlessness.

72:20 Like the dream of someone awakening, Lord, in Thy city Thou wilt count their image as nothing.

72:21 For my heart was set ablaze, and my kidneys were altered,

72:22 and I was counted as nothing and did not understand; I became beastlike beside Thee.

72:23 And I am continually with Thee; Thou didst grasp my right hand.

72:24 In Thy counsel Thou didst guide me, and with glory Thou didst receive me.

72:25 For what is there for me in heaven? And what did I desire from Thee upon the earth?

72:26 My heart and my flesh failed; the God of my heart and my portion is God for ever.

72:27 For behold, those distancing themselves from Thee will perish; Thou didst destroy everyone who goes whoring away from Thee.

72:28 But for me, clinging to God is good, to set my hope in the Lord, to proclaim all Thy praises in the gates of the daughter of Zion.

Psalms 73

73:1 Of understanding. Of Asaph. Why, God, didst Thou reject to the end? Why was Thy wrath angry against the sheep of Thy pasture?

73:2 Remember Thy congregation, which Thou didst acquire from the beginning; Thou didst redeem the rod of Thine inheritance, this Mount Zion, where Thou didst encamp.

73:3 Raise Thy hands against their arrogance to the end, for all the evil the enemy did in Thy holy places.

73:4 And those hating Thee boasted within Thy feast; they set their signs as signs, and did not understand.

73:5 As though into the entrance above,

73:6 as in a forest of trees, with axes they cut out her doors; together with axe and stone-cutting tool they tore her down.

73:7 They burned Thy sanctuary with fire; they profaned the tent of Thy name to the ground.

73:8 Their kindred said in their hearts together, “Come, let us burn all God’s feasts from the earth!”

73:9 We did not see our signs; there is no prophet any longer, and he will know us no longer.

73:10 How long, God, will the enemy reproach? Will the adversary provoke Thy name to the end?

73:11 Why dost Thou turn away Thy hand and Thy right hand from within Thy bosom to the end?

73:12 But God is our King before the age; He worked salvation in the midst of the earth.

73:13 Thou didst strengthen the sea by Thy power; Thou didst crush the dragons’ heads upon the water.

73:14 Thou didst crush the dragon’s heads; Thou gavest him as food to the Ethiopian peoples.

73:15 Thou didst break open springs and torrents; Thou didst dry up rivers of Etham.

73:16 Thine is the day, and Thine is the night; Thou didst fashion light and the sun.

73:17 Thou madest all the earth’s boundaries; summer and spring—Thou didst shape them.

73:18 Remember this: an enemy reproached the Lord, and a foolish people provoked Thy name.

73:19 Do not hand over to wild beasts a soul acknowledging Thee; do not forget Thy needy ones’ souls to the end.

73:20 Look upon Thy covenant, for the darkened ones of the earth were filled with houses of lawlessness.

73:21 Let a humbled person not turn back disgraced; the poor and needy will praise Thy name.

73:22 Arise, God, judge Thy case; remember the reproaches against Thee by a fool all day.

73:23 Do not forget Thy suppliants’ voice; the arrogance of those hating Thee ascended continually toward Thee.

Psalms 74

74:1 For the end. Do not destroy. A psalm of Asaph, of song.

74:2 We will acknowledge Thee, God; we will acknowledge and call upon Thy name.

74:3 I will recount all Thy wonders when I take an appointed time; I will judge uprightness.

74:4 The earth and all who inhabit it melted; I established its pillars. Diapsalma.

74:5 I said to those acting lawlessly, “Do not act lawlessly,” and to those sinning, “Do not raise a horn;

74:6 do not lift your horn on high; do not speak injustice against God.”

74:7 For neither from the goings-out nor from the settings, nor from desert mountains,

74:8 for God is judge: He humbles this one and raises that one.

74:9 For in the Lord’s hand is a cup of unmixed wine, full of mixture; and He tilted from this into that, but its dregs were not emptied out; all the earth’s sinners will drink.

74:10 But I will exult for ever; I will sing to the God of Jacob.

74:11 And I will break together all sinners’ horns; and the righteous person’s horns will be raised.

Psalms 75

75:1 For the end, among hymns. A psalm of Asaph; a song concerning the Assyrian.

75:2 God is known in Judea; His name is great in Israel.

75:3 His place came to be in peace, and His dwelling in Zion.

75:4 There He crushed the bows' powers, weapon and sword and war. Diapsalma.

75:5 Thou givest light wondrously from everlasting mountains.

75:6 All those without understanding in heart were troubled; they slept their sleep, and all the men of wealth found nothing with their hands.

75:7 At Thy rebuke, God of Jacob, those mounted on horses grew drowsy.

75:8 Thou art fearsome, and who will withstand Thee? From that time is Thy wrath.

75:9 From heaven Thou didst cause judgment to be heard; the earth feared and grew quiet,

75:10 when God arose for judgment, to save all the earth's meek. Diapsalma.

75:11 For human thought will acknowledge Thee, and the remainder of thought will keep a feast for Thee.

75:12 Make vows and repay the Lord your God; all around Him will bring gifts

75:13 to the Fearsome One, who takes away rulers' spirits, who is fearsome among the earth's kings.

Psalms 76

76:1 For the end, concerning Jeduthun. Of Asaph. A psalm.

76:2 With my voice I cried to the Lord, with my voice to God, and He attended to me.

76:3 In the day of my affliction I sought God, with my hands at night before Him, and I was not deceived; my soul refused to be comforted.

76:4 I remembered God and was glad; I spoke at length, and my spirit lost heart. Diapsalma.

76:5 My eyes anticipated the watches; I was troubled and did not speak.

76:6 I considered ancient days, and remembered everlasting years and meditated.

76:7 At night I spoke at length with my heart, and my spirit kept searching.

76:8 "Will the Lord reject for the ages, and not again take pleasure?

76:9 Or will He cut off His mercy to the end, from generation to generation?

76:10 Or will God forget to show pity, or hold His compassions shut in His wrath?" Diapsalma.

76:11 And I said, "Now I have begun; this is the change of the Most High's right hand."

76:12 I remembered the Lord's works, for I will remember Thy wonders from the beginning,

76:13 and meditate on all Thy works, and speak at length about Thy practices.

76:14 God, Thy way is in the Holy One; what god is great like our God?

76:15 Thou art the God who does wonders; Thou madest Thy power known among the peoples.

76:16 With Thine arm Thou didst redeem Thy people, the sons of Jacob and Joseph. Diapsalma.

76:17 The waters saw Thee, God; the waters saw Thee and feared, and the depths were troubled—a multitude of sounding waters.

76:18 The clouds gave voice, for Thine arrows too pass through.

76:19 Thy thunder's voice was in the wheel; Thy flashes of lightning shone upon the inhabited world; the earth shook and became trembling.

76:20 Thy way is in the sea, and Thy paths in many waters, and Thy tracks will not be known.

76:21 Thou didst guide Thy people like sheep by the hand of Moses and Aaron.

Psalms 77

77:1 Of understanding. Of Asaph. Attend, my people, to my law; bend your ear to the words of my mouth.

77:2 I will open my mouth in parables; I will utter riddles from the beginning,

77:3 whatever we heard and knew, and our fathers recounted to us,

77:4 it was not hidden from their children for another generation, as we announce the Lord's praises, His mighty acts and the wonders He did.

77:5 And He raised a testimony in Jacob and set a law in Israel, whatever He commanded our fathers to make known to their sons,

77:6 so that another generation might know, sons who will be born; and they will rise and announce it to their sons,

77:7 so that they may set their hope upon God and not forget God's works, and seek out His commandments,

77:8 so that they may not become like their fathers, a crooked and embittering generation, a generation that did not direct its heart, whose spirit was not faithful with God.

77:9 The sons of Ephraim, drawing and shooting bows, turned back on the day of war.

77:10 They did not keep God's covenant and were unwilling to walk in His law,

77:11 and forgot His benefits and the wonders He showed them,

77:12 the wonders He did before their fathers, in Egypt's land, in the plain of Tanis.

77:13 He tore the sea apart and led them through; He stood the waters like a skin-bag,

77:14 and guided them with a cloud by day, and all night with the light of fire.

77:15 He split a rock in the wilderness and gave them drink as in a great deep,

77:16 and brought water out of a rock and made waters descend like rivers.

77:17 And they continued still to sin against Him; they embittered the Most High in a waterless place,

77:18 and put God to the test in their hearts, asking food for their souls,

77:19 and spoke against God and said, "Surely God cannot prepare a table in a wilderness?

77:20 Since He struck a rock and waters flowed, and torrents were flooded, surely He cannot also give bread or prepare a table for His people?"

77:21 Therefore the Lord heard and delayed; and fire was kindled in Jacob, and wrath rose against Israel,

77:22 because they did not believe in God nor hope in His salvation.

77:23 And He commanded the clouds above and opened heaven's doors,

77:24 and rained manna for them to eat, and gave them heaven's bread.

77:25 A man ate angels' bread; He sent them food supplies to fullness.

77:26 He moved the south wind from heaven, and brought the southwest wind by His power,

77:27 and rained flesh upon them like dust, and winged birds like the sands of seas,

77:28 and they fell within their camp, around their tents,

77:29 and they ate and were filled exceedingly, and He brought them their desire.

77:30 They were not deprived of their desire. While their food was still in their mouth,

77:31 then God's wrath rose against them, and He killed among their fat ones, and entangled Israel's chosen men.

77:32 In all these things they sinned still and did not believe in His wonders,

77:33 and their days failed in futility, and their years with haste.

77:34 Whenever He killed them, they sought Him; and they returned and rose early toward God,

77:35 and remembered that God is their helper, and God Most High is their redeemer.

77:36 And they deceived Him with their mouth, and lied to Him with their tongue,

77:37 but their heart was not upright with Him, nor were they faithful in His covenant.

77:38 But He is compassionate; He will make atonement for their sins and not destroy, and will turn back His wrath again and again, and will not kindle all His anger.

77:39 And He remembered that they are flesh, a spirit going away and not returning.

77:40 How often they embittered Him in the wilderness and angered Him in a waterless land!

77:41 And they turned again and tested God, and provoked the Holy One of Israel.

77:42 They did not remember His hand, the day He redeemed them from an oppressor's hand,

77:43 how He set His signs in Egypt and His portents in the plain of Tanis,

77:44 and turned their rivers into blood, and their rain-waters, so that they might not drink.

77:45 He sent a dog-fly among them, and it devoured them, and a frog, and it destroyed them.

77:46 And He gave their fruit to mildew, and their labors to the locust.

77:47 He killed their vine with hail, and their sycamores with frost.

77:48 And He handed their cattle over to hail, and their possessions to fire.

77:49 He sent upon them the anger of His wrath, wrath, anger and affliction, a mission through evil angels.

77:50 He made a road for His wrath; He did not spare their souls from death, and confined their cattle to death,

77:51 and struck every firstborn in Egypt, the firstfruits of their labors in Ham's tents.

77:52 And He led His people away like sheep, and brought them up like a flock in the wilderness,

77:53 and guided them in hope, and they did not grow cowardly; and the sea covered their enemies.

77:54 And He brought them into the boundary of His sanctuary, this mountain which His right hand acquired,

77:55 and expelled nations from before them, and assigned them by a cord of inheritance, and settled Israel's tribes in their tents.

77:56 And they tested and embittered God Most High, and did not keep His testimonies,

77:57 and turned back and broke faith just like their fathers, and changed into a crooked bow,

77:58 and angered Him with their hills, and provoked Him to jealousy with their carvings.

77:59 God heard and disregarded, and counted Israel as utterly nothing,

77:60 and rejected Shiloh's tent, His dwelling, where He encamped among humans.

77:61 And He handed their strength over to captivity, and their beauty into an enemy's hands,

77:62 and confined His people to the sword, and disregarded His inheritance.

77:63 Fire devoured their young men, and their virgins were not mourned.

77:64 Their priests fell by the sword, and their widows will not be wept for.

77:65 And the Lord awoke like one sleeping, like a powerful man heavy with wine,

77:66 and struck His enemies backward; He gave them everlasting reproach.

77:67 And He rejected Joseph's dwelling, and did not choose Ephraim's tribe.

77:68 And He chose Judah's tribe, Mount Zion, which He loved,

77:69 and built His sanctuary like that of one-horned beasts; in the earth He founded it for ever.

77:70 And He chose David His servant, and took him up from the flocks of sheep;

77:71 from behind the ewes giving birth He took him, to shepherd Jacob His people and Israel His inheritance.

77:72 And he shepherded them in his heart's innocence, and guided them with his hands' understanding.

Psalms 78

78:1 A psalm for Asaph. God, nations entered Thine inheritance; they defiled Thy holy temple; they made Jerusalem into a fruit-watchman's hut.

78:2 They made the dead bodies of Thy servants food for the birds of heaven, the flesh of Thy holy ones for the beasts of the earth.

78:3 They poured out their blood like water around Jerusalem, and there was no one to bury them.

78:4 We became a reproach to our neighbors, sneering and ridicule to those around us.

78:5 How long, Lord? Wilt Thou be angry to the end? Will Thy jealousy blaze like fire?

78:6 Pour out Thy wrath upon nations that do not know Thee, and upon kingdoms that did not call on Thy name,

78:7 for they devoured Jacob and made his place desolate.

78:8 Do not remember our ancient acts of lawlessness; let Thy compassions swiftly reach us first, for we became very poor.

78:9 Help us, God our Savior. For the glory of Thy name, Lord, rescue us, and be propitious toward our sins for Thy name's sake,

78:10 lest the nations say, "Where is their God?" And let vengeance for the poured-out blood of Thy servants be known among the nations before our eyes.

78:11 Let the groaning of those in bonds enter before Thee; according to the greatness of Thine arm, preserve the sons of those put to death.

78:12 Repay our neighbors sevenfold into their bosom their insult with which they insulted Thee, Lord.

78:13 But we, Thy people and the sheep of Thy pasture, will give Thee thanks for ever; from generation to generation we will proclaim Thy praise.

Psalms 79

79:1 For the end; concerning those who will be changed. A testimony for Asaph; a psalm concerning the Assyrian.

79:2 Thou who shepherdest Israel, pay attention, Thou who guidest Joseph like sheep; Thou who sittest upon the cherubim, appear.

79:3 Before Ephraim and Benjamin and Manasseh, rouse Thy dominion, and come to save us.

79:4 God, turn us back; make Thy face shine, and we shall be saved.

79:5 Lord, God of powers, how long art Thou angry at the prayer of Thy servant,

79:6 wilt Thou feed us bread of tears and give us tears to drink by measure?

79:7 Thou madest us an object of contradiction for our neighbors, and our enemies sneered at us.

79:8 Lord, God of powers, turn us back; make Thy face shine, and we shall be saved. Diapsalma.

79:9 Thou didst transplant a vine from Egypt; Thou didst cast out nations and plant her.

79:10 Thou madest a road before her and didst plant her roots, and the land was filled.

79:11 Her shadow covered mountains, and her climbing branches covered God's cedars.

79:12 She stretched her branches as far as the sea, and her offshoots as far as the River.

79:13 Why didst Thou tear down her fence, so that all who pass along the road harvest her?

79:14 A pig from the woodland ravaged her, and a solitary wild beast grazed her down.

79:15 God of powers, turn back now; look from heaven and see, and visit this vine,

79:16 and restore her whom Thy right hand planted, and upon the son of man whom Thou didst strengthen for Thyself.

79:17 Burned with fire and dug up— at the rebuke of Thy face they will perish.

79:18 Let Thy hand come upon the man of Thy right hand and upon the son of man whom Thou didst strengthen for Thyself.

79:19 And we shall certainly not depart from Thee; Thou wilt give us life, and we will call on Thy name.

79:20 Lord, God of powers, turn us back; make Thy face shine, and we shall be saved.

Psalms 80

80:1 For the end; concerning the winepresses. A psalm for Asaph.

80:2 Exult in God our helper; raise a shout to the God of Jacob.

80:3 Take up a psalm and sound the tambourine, a delightful psaltery together with a lyre.

80:4 Sound the trumpet at the new moon, on the conspicuous day of our feast.

80:5 For it is an ordinance for Israel and a judgment of the God of Jacob.

80:6 He established it as a testimony in Joseph, when he went out from the land of Egypt; a language he did not know, he heard.

80:7 He removed his back from burdens; his hands served at the basket.

80:8 In affliction you called on Me, and I delivered you; I heard you in the hidden place of the storm; I tested you at the water of contention. Diapsalma.

80:9 Hear, My people, and I solemnly testify to you; Israel, if you listen to Me,

80:10 There shall be no new god among you, nor shall you bow down to a foreign god.

80:11 For I am the Lord your God, who brought you up from the land of Egypt. Open your mouth wide, and I will fill it.

80:12 And My people did not listen to My voice, and Israel did not pay attention to Me.

80:13 So I sent them away according to the practices of their hearts; they will walk in their practices.

80:14 If My people had listened to Me, if Israel had walked in My ways,

80:15 in no time I would have humbled their enemies and laid My hand upon those who afflict them.

80:16 The Lord’s enemies lied to Him, and their appointed time will be for ever.

80:17 And He fed them with the finest wheat, and with honey from rock He satisfied them.

Psalms 81

81:1 A psalm for Asaph. God stood in an assembly of gods, and in their midst He judges gods:

81:2 “How long do you judge injustice and favor sinners? Diapsalma.

81:3 Judge for the fatherless and the poor; vindicate the lowly and the needy.

81:4 Deliver the needy and the poor; rescue them from the hand of a sinner.”

81:5 They did not know or understand; they pass through darkness; all the foundations of the earth will be shaken.

81:6 “I said, ‘You are gods, and all sons of the Most High.’

81:7 But you die like human beings, and fall like one of the rulers.”

81:8 Rise, God, judge the earth, for Thou wilt take inheritance among all the nations.

Psalms 82

82:1 A song of a psalm for Asaph.

82:2 God, who will be likened unto Thee? Do not be silent or remain quiet, God.

82:3 For behold, Thine enemies made an uproar, and those who hate Thee lifted their head.

82:4 Against Thy people they cunningly devised a plan, and they took counsel against Thy holy ones.

82:5 They said, “Come, let us destroy them from being a nation, and Israel’s name shall certainly be remembered no more.”

82:6 For they took counsel together in concord; against Thee they made a covenant—

82:7 the dwellings of the Idumeans, and the Ishmaelites, Moab and the Hagarenes,

82:8 Gebal and Ammon and Amalek, and foreigners with those who inhabit Tyre.

82:9 For Asshur too came alongside them; they became a support for the sons of Lot. Diapsalma.

82:10 Do to them as to Midian and Sisera, as with Jabin at the torrent Kishon,

82:11 they were destroyed at En-dor and became like dung for the earth.

82:12 Make their rulers like Oreb and Zeeb, and Zebah and Zalmunna—all their rulers,

82:13 who said, “Let us inherit for ourselves the sanctuary of God.”

82:14 My God, make them like a wheel, like straw before the wind.

82:15 Like fire that will burn through a woodland, as though a flame should burn up mountains,

82:16 so Thou wilt pursue them with Thy storm and trouble them in Thy wrath.

82:17 Fill their faces with dishonor, and they will seek Thy name, Lord.

82:18 Let them be ashamed and troubled for an age of an age; let them be abashed and perish,

82:19 and let them know that Thy name is Lord; Thou alone art Most High over all the earth.

Psalms 83

83:1 For the end; concerning the winepresses. A psalm for the sons of Korah.

83:2 How beloved are Thy dwellings, Lord of powers!

83:3 My soul longs and faints for the courts of the Lord; my heart and my flesh exulted in the living God.

83:4 For even a sparrow found itself a house, and a turtledove a nest for herself, where she will place her young— Thine altars, Lord of powers, my King and my God.

83:5 Blessed are those who dwell in Thy house; they will praise Thee for ages of ages. Diapsalma.

83:6 Blessed is the man whose support is from Thee, Lord; he arranged ascents in his heart,

83:7 in the valley of weeping, toward a place which he appointed; for the lawgiver will also give blessings.

83:8 They will go from power to power; the God of gods will appear in Zion.

83:9 Lord, God of powers, hear my prayer; give ear, God of Jacob. Diapsalma.

83:10 Look, God our defender; look upon the face of Thine anointed.

83:11 For one day in Thy courts is better than thousands; I chose to be cast aside in the house of God rather than dwell in the tents of sinners.

83:12 For the Lord God loves mercy and truth; He will give grace and glory; the Lord will not deprive those who walk in innocence of good things.

83:13 Lord of powers, blessed is the person who hopes in Thee.

Psalms 84

84:1 For the end. A psalm for the sons of Korah.

84:2 Thou tookest pleasure in Thy land, Lord; Thou didst turn back Jacob’s captivity.

84:3 Thou forgavest Thy people their acts of lawlessness; Thou didst cover all their sins. Diapsalma.

84:4 Thou didst stop all Thy wrath; Thou didst turn away from the anger of Thy fury.

84:5 Turn us back, God of our deliverances, and turn Thy fury away from us.

84:6 Surely Thou wilt not be angry with us for ever, or extend Thy wrath from generation to generation?

84:7 God, Thou wilt turn back and give us life, and Thy people will rejoice in Thee.

84:8 Show us Thy mercy, Lord, and mayest Thou give us Thy salvation.

84:9 I will hear what the Lord God will speak within me, for He will speak peace upon His people and upon His holy ones and upon those who turn their heart toward Him.

84:10 Nevertheless His salvation is near those who fear Him, so that glory may dwell in our land.

84:11 Mercy and truth met; righteousness and peace kissed.

84:12 Truth sprang up from the earth, and righteousness looked down from heaven.

84:13 For the Lord will also give goodness, and our land will give its fruit.

84:14 Righteousness will go ahead before Him and set His footsteps on a path.

Psalms 85

85:1 A prayer for David. Incline Thine ear, Lord, and hear me, for I am poor and needy.

85:2 Guard my soul, for I am holy; save Thy servant, my God, who hopes in Thee.

85:3 Have mercy on me, Lord, for unto Thee I will cry all day.

85:4 Gladden the soul of Thy servant, for unto Thee, Lord, I lifted my soul.

85:5 For Thou, Lord, art kind and forbearing, abundant in mercy to all who call on Thee.

85:6 Give ear, Lord, to my prayer, and attend to the voice of my petition.

85:7 On the day of my affliction I cried unto Thee, for Thou heardest me.

85:8 There is none like Thee among gods, Lord, and nothing is like Thy works.

85:9 All the nations Thou madest will come and bow down before Thee, Lord, and glorify Thy name,

85:10 for Thou art great and dost wondrous things; Thou alone art the great God.

85:11 Guide me in Thy way, Lord, and I will walk in Thy truth; let my heart rejoice to fear Thy name.

85:12 I will give Thee thanks, Lord my God, with all my heart, and glorify Thy name for ever,

85:13 for Thy mercy toward me is great, and Thou didst deliver my soul from lowest Hades.

85:14 God, lawless people rose up against me, and an assembly of strong men sought my soul; they did not set Thee before them.

85:15 And Thou, Lord God, art compassionate and merciful, long-suffering, abundant in mercy, and true.

85:16 Look upon me and have mercy on me; give Thy might to Thy servant and save the son of Thy maidservant.

85:17 Work a sign for good with me, and let those who hate me see and be ashamed, for Thou, Lord, didst help and comfort me.

Psalms 86

86:1 For the sons of Korah, a psalm of a song. Its foundations are in the holy mountains.

86:2 The Lord loves the gates of Zion more than all the dwellings of Jacob.

86:3 Glorified things were spoken about you, city of God. Diapsalma.

86:4 I will remember Raab and Babylon to those who know me. And look: foreigners and Tyre and the people of Ethiopians— these were born there.

86:5 “Mother Zion,” a man will say, and a man was born in her; and the Most High Himself founded her.

86:6 The Lord will recount in a register of peoples and of these rulers who were born in her. Diapsalma.

86:7 The dwelling in you is like that of all who rejoice.

Psalms 87

87:1 A song of a psalm for the sons of Korah. For the end; concerning Maeleth, for answering. Of understanding; of Heman the Israelite.

87:2 Lord, God of my salvation, by day I cried out, and by night before Thee.

87:3 Let my prayer enter before Thee; incline Thine ear to my petition, Lord.

87:4 For my soul was filled with evils, and my life drew near Hades.

87:5 I was counted with those descending into a pit; I became like a person without help, free among the dead,

87:6 like wounded people cast down, sleeping in a grave, whom Thou didst remember no more, and who were thrust away from Thy hand.

87:7 They put me in the lowest pit, in dark places and in death’s shadow.

87:8 Thy fury rested firmly upon me, and Thou broughtest all Thy surges upon me. Diapsalma.

87:9 Thou didst remove my acquaintances far from me; they made me an abomination to themselves. I was handed over and did not go out.

87:10 My eyes grew weak from poverty. I cried unto Thee, Lord, all day; I spread my hands toward Thee:

87:11 Surely Thou wilt not work wonders for the dead? Or will physicians raise them, and will they give Thee thanks?

87:12 Surely no one will recount Thy mercy in a grave and Thy truth in destruction?

87:13 Surely Thy wonders will not be known in darkness, or Thy righteousness in a forgotten land?

87:14 And I cried unto Thee, Lord, and in the morning my prayer will reach Thee first.

87:15 Why, Lord, dost Thou thrust away my soul and turn Thy face away from me?

87:16 I am poor and in toils from my youth; but after being raised up, I was humbled and left helpless.

87:17 Thy wraths passed over me, and Thy threats utterly troubled me;

87:18 they encircled me like water all day; together they closed around me.

87:19 Thou didst remove friend and neighbor far from me, and my acquaintances because of misery.

Psalms 88

88:1 Of understanding; of Ethan the Israelite.

88:2 I will sing of Thy mercies, Lord, for ever; from generation to generation I will proclaim Thy truth with my mouth,

88:3 for Thou saidst, “Mercy will be built for ever; in the heavens Thy truth will be prepared.”

88:4 “I made a covenant with My chosen ones; I swore to David My servant:

88:5 ‘I will prepare your seed for ever and build your throne from generation to generation.’” Diapsalma.

88:6 The heavens will acknowledge Thy wonders, Lord, and Thy truth in an assembly of holy ones.

88:7 For who in clouds will be equaled to the Lord, and who among sons of God will be likened to the Lord?

88:8 God is glorified in the council of holy ones, great and fearsome above all around Him.

88:9 Lord, God of powers, who is like Thee? Thou art mighty, Lord, and Thy truth surrounds Thee.

88:10 Thou rulest the sea's might, and Thou quietest the surge of its waves.

88:11 Thou didst humble a proud one like a wounded man, and with the arm of Thy power Thou didst scatter Thine enemies.

88:12 The heavens are Thine, and the earth is Thine; the inhabited world and its fullness—Thou didst found them.

88:13 The north and seas—Thou didst create them; Tabor and Hermon will exult in Thy name.

88:14 Thine is the arm with dominion; let Thy hand be strengthened; let Thy right hand be raised.

88:15 Righteousness and judgment are the preparation of Thy throne; mercy and truth will go ahead before Thy face.

88:16 Blessed are the people who know the cry of triumph; Lord, they will walk in the light of Thy face,

88:17 and in Thy name they will exult all day, and in Thy righteousness they will be raised up.

88:18 For Thou art the boast of their power, and by Thy favor our horn will be raised.

88:19 For support belongs to the Lord, and to the Holy One of Israel, our King.

88:20 Then Thou spakest in a vision to Thy holy ones and saidst: "I placed help upon a powerful man; I raised a chosen one from My people.

88:21 I found David My servant; with My holy oil I anointed him,

88:22 for My hand will support him, and My arm will strengthen him.

88:23 An enemy will not gain by him, and a son of lawlessness will not go on to harm him.

88:24 I will cut down his enemies before him and put those who hate him to flight.

88:25 My truth and My mercy will be with him, and in My name his horn will be raised.

88:26 I will set his hand in the sea and his right hand in rivers.

88:27 He will call on Me, 'Thou art my Father, my God and the supporter of my salvation.'

88:28 And I will make him firstborn, high among the kings of the earth.

88:29 For ever I will keep My mercy for him, and My covenant is faithful to him.

88:30 I will establish his seed for an age of an age and his throne like the days of heaven.

88:31 If his sons abandon My law and do not walk in My judgments,

88:32 if they profane My ordinances and do not keep My commandments,

88:33 I will visit their lawless acts with a rod and their sins with scourges;

88:34 but I shall certainly not scatter My mercy away from him, nor act unjustly in My truth,

88:35 nor shall I profane My covenant, and what goes out through My lips I shall certainly not set aside.

88:36 Once I swore by My holiness: I will not lie to David.

88:37 His seed will remain for ever, and his throne will be like the sun before Me,

88:38 and like the moon, established for ever; and the witness in heaven is faithful." Diapsalma.

88:39 But Thou didst reject and treat as nothing; Thou didst put off Thine anointed.

88:40 Thou didst overturn Thy servant's covenant; Thou didst profane his consecrated thing to the ground.

88:41 Thou didst tear down all his fences; Thou madest his fortifications cowardice.

88:42 All who travel the road plundered him; he became a reproach to his neighbors.

88:43 Thou didst raise the right hand of his enemies; Thou didst gladden all his enemies.

88:44 Thou didst turn back the help of his sword and didst not support him in war.

88:45 Thou didst remove him from purification; Thou didst dash his throne down to the ground.

88:46 Thou didst shorten the days of his time; Thou didst pour shame over him. Diapsalma.

88:47 How long, Lord? Wilt Thou turn away to the end? Will Thy wrath blaze like fire?

88:48 Remember what my existence is; for surely Thou didst not create all the sons of men in vain?

88:49 Who is the person who will live and not see death, who will deliver his soul from the hand of Hades? Diapsalma.

88:50 Where are Thine ancient mercies, Lord, which Thou didst swear to David in Thy truth?

88:51 Remember, Lord, the reproach of Thy servants, which I bore in my bosom from many nations,

88:52 with which Thine enemies reproached, Lord, with which they reproached the exchange of Thine anointed.

88:53 Blessed be the Lord for ever. May it be; may it be.

Psalms 89

89:1 A prayer of Moses, the man of God. Lord, Thou becamest our refuge through every generation.

89:2 Before the mountains came to be and the earth and inhabited world were formed, from age to age Thou art.

89:3 Do not turn a man toward humiliation; and Thou saidst, Return, sons of men.

89:4 For a thousand years in Thine eyes are like yesterday, which passed, and a watch in the night.

89:5 Their things counted as nothing will be years. In the morning, like green grass, may it pass away;

89:6 in the morning may it blossom and pass away; in the evening may it fall, grow hard and dry up.

89:7 For we failed in Thine anger and were troubled in Thy wrath.

89:8 Thou didst set our lawless deeds before Thee; our age is in the light of Thy face.

89:9 For all our days failed, and in Thine anger we failed; I pondered our years like a spider.

89:10 The days of our years—in them are seventy years, or, with strength, eighty years; the greater part of them is toil and pain, for gentleness came upon us, and we shall be disciplined.

89:11 Who knows the might of Thine anger, and Thy wrath from the fear of Thee?

89:12 So make known how to number Thy right hand, and those bound in heart in wisdom.

89:13 Return, Lord—how long? Be moved concerning Thy servants.

89:14 We were filled in the morning with Thy mercy, and we exulted and rejoiced all our days.

89:15 We were glad in return for the days Thou didst humble us, the years when we saw evils.

89:16 Look upon Thy servants and Thy works, and guide their children.

89:17 Let the splendor of the Lord our God be upon us, and direct the works of our hands for us.

Psalms 90

90:1 A praise of a song, of David. The one dwelling in the help of the Most High will lodge in the shelter of the God of heaven.

90:2 He will say to the Lord, Thou art my Helper and my refuge, my God; I will hope in Him.

90:3 For He will rescue me from the hunters' trap and from a disturbing word.

90:4 With His shoulders He will overshadow you, and under His wings you will hope; His truth will surround you with a weapon.

90:5 You will not fear terror by night, the missile flying by day,

90:6 the thing passing through darkness, the calamity and the demon of noon.

90:7 A thousand will fall at your side and ten thousand at your right hand, but it will not come near you.

90:8 You will only observe with your eyes and see the repayment of sinners.

90:9 For Thou, Lord, art my hope. You have made the Most High your refuge.

90:10 Evils will not approach you, and a scourge will not come near your dwelling.

90:11 For He will command His angels concerning you, to guard you in all your ways.

90:12 On their hands they will lift you, lest you strike your foot against a stone.

90:13 You will step on an asp and a basilisk, and trample a lion and a dragon.

90:14 Because he hoped in Me, I will rescue him; I will shelter him, because he knew My name.

90:15 He will call upon Me, and I will hear him; I am with him in affliction, and I will take him out and glorify him.

90:16 With length of days I will fill him and show him My salvation.

Psalms 91

91:1 A psalm of a song, for the Sabbath day.

91:2 It is good to give thanks to the Lord and make music to Thy name, Most High,

91:3 to declare Thy mercy in the morning and Thy truth by night,

91:4 on a ten-stringed psaltery, with song on a lyre.

91:5 For Thou didst gladden me, Lord, by Thy making, and at the works of Thy hands I will exult.

91:6 How great Thy works have become, Lord; Thy reasonings have grown very deep.

91:7 A senseless man will not know, and one without understanding will not understand these things:

91:8 when sinners spring up like grass and all who work lawlessness emerge, it is so that they may be utterly destroyed for the age of the age.

91:9 But Thou art Most High for ever, Lord.

91:10 For behold, Thine enemies will perish, and all who work lawlessness will be scattered.

91:11 My horn will be raised like a one-horned creature's, and my old age in rich oil.

91:12 My eye looked upon my enemies, and my ear will hear of evildoers rising against me.

91:13 A righteous person will blossom like a palm tree; like the cedar in Lebanon he will multiply.

91:14 Planted in the Lord's house, they will blossom in the courts of our God.

91:15 They will still multiply in a rich old age and be flourishing,

91:16 to declare that the Lord my God is upright, and there is no injustice in Him.

Psalms 92

92:1 For the day before the Sabbath, when the earth has been inhabited; a praise of a song, of David. The Lord reigned, clothed Himself in comeliness; the Lord clothed Himself in power and girded Himself. For He established the inhabited world, which will not be shaken.

92:2 Thy throne is ready from then; Thou art from the age.

92:3 The rivers lifted up, Lord; the rivers lifted up their voices.

92:4 From the voices of many waters, wondrous are the sea's surges; wondrous on high is the Lord.

92:5 Thy testimonies were made very sure; sanctity befits Thy house, Lord, for length of days.

Psalms 93

93:1 A psalm of David, for the fourth day of the week. The God of vengeance is the Lord; the God of vengeance spoke openly.

93:2 Be exalted, Judge of the earth; give repayment to the arrogant.

93:3 How long, Lord, will sinners— how long will sinners boast,

93:4 utter and speak injustice— will all who work lawlessness speak?

93:5 They humbled Thy people, Lord, and mistreated Thine inheritance.

93:6 They killed the widow and newcomer and murdered orphans.

93:7 They said, The Lord will not see, nor will the God of Jacob understand.

93:8 Understand now, you senseless among the people; and you fools, become wise at last.

93:9 Does the One who planted the ear not hear, or the One who formed the eye not perceive?

93:10 Will the One who disciplines nations not rebuke— the One who teaches humankind knowledge?

93:11 The Lord knows human reasonings, that they are futile.

93:12 Happy the person Thou disciplinest, Lord, whom Thou teachest from Thy law,

93:13 to soothe him from evil days, until a pit is dug for the sinner.

93:14 For the Lord will not reject His people, nor abandon His inheritance,

93:15 until righteousness returns to judgment, and all the upright in heart cling to it. Diapsalma.

93:16 Who will rise for me against evildoers, or who will stand beside me against workers of lawlessness?

93:17 Had the Lord not helped me, my soul would almost have sojourned in Hades.

93:18 If I said, My foot has been shaken, Thy mercy, Lord, helps me.

93:19 Lord, amid the multitude of pains in my heart, Thy consolations loved my soul.

93:20 Will a throne of lawlessness join Thee, one that shapes toil by command?

93:21 They will hunt a righteous person's soul and condemn innocent blood.

93:22 The Lord became my refuge, and my God the Helper of my hope.

93:23 He will repay them their lawlessness, and according to their wickedness the Lord our God will obliterate them.

Psalms 94

94:1 A praise of a song, of David. Come, let us exult in the Lord; let us shout to God our Savior.

94:2 Let us come before His face with thanksgiving, and with psalms let us shout to Him.

94:3 For the Lord is a great God and a great King above all gods.

94:4 For in His hand are the earth's ends, and the mountain heights are His.

94:5 For the sea is His, and He made it, and His hands formed the dry land.

94:6 Come, let us bow down and fall before Him, and let us weep before the Lord who made us.

94:7 For He is our God, and we are the people of His pasture and the sheep of His hand. Today, if you hear His voice,

94:8 do not harden your hearts as in the provocation, on the day of testing in the wilderness,

94:9 where your ancestors tested, put to the proof, and saw My works.

94:10 For forty years I was vexed with that generation and said, They always stray in heart, and they did not know My ways,

94:11 as I swore in My anger, They shall not enter My rest.

Psalms 95

95:1 When the house was being built after the captivity; a song of David. Sing to the Lord a new song; sing to the Lord, all the earth.

95:2 Sing to the Lord; bless His name. Proclaim the good news of His salvation day after day.

95:3 Announce His glory among the nations, His wonders among all the peoples.

95:4 For great is the Lord and greatly to be praised; He is fearsome above all gods.

95:5 For all the gods of the nations are demons, but the Lord made the heavens.

95:6 Thanksgiving and beauty are before Him; holiness and magnificence are in His sanctuary.

95:7 Bring to the Lord, families of nations; bring to the Lord glory and honor.

95:8 Bring to the Lord glory for His name; take up sacrifices and enter His courts.

95:9 Bow down to the Lord in His holy court; let all the earth be shaken before Him.

95:10 Say among the nations, “The Lord has become King!” For He also established the inhabited world, which will not be shaken. He will judge peoples with uprightness.

95:11 Let the heavens rejoice and the earth exult; let the sea be shaken, and all that fills it.

95:12 The plains will rejoice, and everything in them; then all the trees of the woodland will exult

95:13 before the Lord, for He is coming, for He is coming to judge the earth. He will judge the inhabited world with righteousness and peoples with His truth.

Psalms 96

96:1 Of David, when his land is being established. The Lord has become King! Let the earth exult; let many islands rejoice.

96:2 Cloud and gloom surround Him; righteousness and judgment are the establishment of His throne.

96:3 Fire will go ahead before Him and set His enemies aflame all around.

96:4 His lightning flashes shone upon the inhabited world; the earth saw and was shaken.

96:5 The mountains melted like wax before the Lord, before the Lord of all the earth.

96:6 The heavens announced His righteousness, and all the peoples saw His glory.

96:7 Let all who bow down to carved images be ashamed, those who boast in their idols. Bow down to Him, all His angels!

96:8 Zion heard and rejoiced, and the daughters of Judea exulted because of Thy judgments, Lord.

96:9 For Thou art the Lord, the Most High over all the earth; Thou wast greatly exalted above all gods.

96:10 You who love the Lord, hate evil! The Lord guards the souls of His holy ones; He will rescue them from the hand of sinners.

96:11 Light has dawned for the righteous, and gladness for the upright in heart.

96:12 Rejoice in the Lord, you righteous, and give thanks at the remembrance of His holiness.

Psalms 97

97:1 A psalm of David. Sing to the Lord a new song, for the Lord has done wonders. His right hand and His holy arm won salvation for Him.

97:2 The Lord made His salvation known; before the nations He revealed His righteousness.

97:3 He remembered His mercy to Jacob and His truth to the house of Israel. All the ends of the earth saw the salvation of our God.

97:4 Shout to God, all the earth; sing and exult and make music.

97:5 Make music to the Lord with a lyre, with a lyre and the sound of a psalm.

97:6 With hammered trumpets and the sound of a horn trumpet, shout before the King, the Lord.

97:7 Let the sea be shaken, and all that fills it, the inhabited world and those who dwell in it.

97:8 Rivers will clap their hands together; the mountains will exult,

97:9 for He has come to judge the earth. He will judge the inhabited world with righteousness and peoples with uprightness.

Psalms 98

98:1 A psalm of David. The Lord has become King! Let peoples be angry. He sits upon the cherubim; let the earth be shaken.

98:2 The Lord is great in Zion and exalted above all the peoples.

98:3 Let them give thanks to Thy great name, for it is fearsome and holy.

98:4 The King’s honor loves judgment. Thou didst prepare uprightness; judgment and righteousness in Jacob Thou hast done.

98:5 Exalt the Lord our God and bow down at His footstool, for He is holy.

98:6 Moses and Aaron were among His priests, and Samuel among those who call on His name. They called upon the Lord, and He heard them,

98:7 He spoke to them in a pillar of cloud. They kept His testimonies and the ordinances He gave them.

98:8 Lord our God, Thou heardest them; God, Thou wast gracious to them and tookest vengeance for all their practices.

98:9 Exalt the Lord our God and bow down toward His holy mountain, for holy is the Lord our God.

Psalms 99

99:1 A psalm for thanksgiving. Shout to the Lord, all the earth.

99:2 Serve the Lord with gladness; enter before Him with exultation.

99:3 Know that the Lord—He is God. He made us, and not we; His people and the sheep of His pasture.

99:4 Enter His gates with thanksgiving, His courts with hymns. Give thanks to Him; praise His name.

99:5 For the Lord is kind; His mercy is for ever, and His truth through generation after generation.

Psalms 100

100:1 Of David. A psalm. I will sing mercy and judgment unto Thee, Lord;

100:2 I will make music and understand in a blameless way. When wilt Thou come to me? I used to walk in innocence of my heart within my house.

100:3 I did not set a lawless matter before my eyes; I hated those who commit transgressions.

100:4 A crooked heart did not cling to me; when the evil one turned away from me, I did not know him.

100:5 The one secretly speaking against his neighbor I used to drive away; with a proud eye and an insatiable heart, with that one I did not eat.

100:6 My eyes were on the faithful of the land, that they might sit with me; the one walking in a blameless way used to minister to me.

100:7 One practicing arrogance did not dwell within my house; one speaking unjust things did not prosper before my eyes.

100:8 In the mornings I used to kill all the sinners of the land, to destroy from the Lord’s city all who practice lawlessness.

Psalms 101

101:1 A prayer of a poor person when he becomes despondent and pours out his petition before the Lord.

101:2 Hear my prayer, Lord, and let my cry come unto Thee.

101:3 Do not turn Thy face away from me. On whatever day I am afflicted, incline Thine ear to me; on whatever day I call upon Thee, hear me quickly.

101:4 For my days vanished like smoke, and my bones were scorched like kindling.

101:5 My heart was struck like grass and dried up, for I forgot to eat my bread.

101:6 From the sound of my groaning, my bone clung to my flesh.

101:7 I became like a wilderness pelican; I became like a night raven on a house site.

101:8 I stayed awake and became like a little bird alone on a roof.

101:9 All day my enemies reproached me, and those praising me swore against me.

101:10 For I ate ashes like bread and mixed my drink with weeping,

101:11 because of Thine anger and wrath, for after lifting me up Thou didst dash me down.

101:12 My days bent like a shadow, and I dried up like grass.

101:13 But Thou, Lord, remainest for ever, and Thy memorial is from generation to generation.

101:14 Thou wilt arise and have compassion on Zion, for it is time to have compassion on her; the time has come.

101:15 For Thy servants took pleasure in her stones and will have compassion on her dust.

101:16 Nations will fear the Lord’s name, and all the kings of the earth Thy glory,

101:17 for the Lord will build Zion and will appear in His glory.

101:18 He looked upon the prayer of the lowly and did not treat their petition as nothing.

101:19 Let this be written for another generation, and the people being created will praise the Lord,

101:20 for He leaned out from His holy height; the Lord looked from heaven upon the earth,

101:21 to hear the groaning of those in bonds, to release the sons of those put to death,

101:22 to announce the Lord’s name in Zion and His praise in Jerusalem,

101:23 when peoples are gathered together, and kingdoms, to serve the Lord.

101:24 He answered him in the way of his strength: Tell me the fewness of my days.

101:25 Do not take me up at the halfway point of my days; Thy years extend through a generation of generations.

101:26 At the beginning Thou, Lord, didst found the earth, and the heavens are works of Thy hands.

101:27 They will perish, but Thou wilt remain; all will grow old like a garment. Like a cloak Thou wilt change them, and they will be changed.

101:28 But Thou art the same, and Thy years will not fail.

101:29 The children of Thy servants will make their dwelling, and their offspring will be established for ever.

Psalms 102

102:1 Of David. Bless the Lord, my soul, and all that is within me, His holy name.

102:2 Bless the Lord, my soul, and do not forget all His repayments:

102:3 who is gracious toward all your lawless deeds, who heals all your diseases;

102:4 who redeems your life from corruption, who crowns you with mercy and compassions;

102:5 who fills your desire with good things; your youth will be renewed like an eagle’s.

102:6 The Lord does deeds of mercy and judgment for all who are wronged.

102:7 He made His ways known to Moses, His wishes to the sons of Israel.

102:8 The Lord is compassionate and merciful, patient and abundant in mercy.

102:9 He will not be angry to the end, nor maintain wrath for ever.

102:10 He has not dealt with us according to our sins, nor repaid us according to our lawless deeds,

102:11 for according to heaven’s height above the earth, the Lord strengthened His mercy toward those who fear Him.

102:12 As far as the east is distant from the west, He removed our lawless deeds from us.

102:13 As a father has compassion on children, the Lord had compassion on those who fear Him,

102:14 for He knew our formation. Remember that we are dust.

102:15 A man—his days are like grass; like a flower of the field, so he will flower,

102:16 for a wind passed through him, and he will not exist, and he will no longer recognize his place.

102:17 But the Lord’s mercy is from eternity to eternity toward those who fear Him, and His righteousness toward children’s children,

102:18 to those who keep His covenant and remember His commandments to do them.

102:19 The Lord prepared His throne in heaven, and His kingdom has dominion over all.

102:20 Bless the Lord, all His angels, mighty in strength, doing His word, so as to hear the voice of His words.

102:21 Bless the Lord, all His powers, His ministers who do His will.

102:22 Bless the Lord, all His works, in every place of His dominion. Bless the Lord, my soul.

Psalms 103

103:1 Of David. Bless the Lord, my soul. Lord my God, Thou hast become very great; Thou hast clothed Thyself in praise and dignity,

103:2 wrapping Thyself in light like a garment, stretching out heaven like a hide curtain;

103:3 He roofs His upper chambers in waters, makes clouds His means of ascent, and walks on the wings of winds.

103:4 He makes His angels winds, and His ministers a burning fire.

103:5 He founded the earth on its stability; it will not be tilted for an age of ages.

103:6 The deep is His covering like a garment; waters will stand upon the mountains.

103:7 At Thy rebuke they will flee; at the voice of Thy thunder they will become afraid.

103:8 Mountains rise and plains descend to the place Thou didst found for them.

103:9 Thou didst set a boundary they will not pass, nor will they return to cover the earth.

103:10 He sends springs into the ravines; waters will pass between the mountains.

103:11 They give drink to all the beasts of the field; wild donkeys will receive it for their thirst.

103:12 Upon them the birds of heaven will nest; from among the rocks they will give voice.

103:13 He waters mountains from His upper chambers; the earth will be filled with the fruit of Thy works.

103:14 He makes grass spring up for livestock and green plants for the service of humans, to bring bread out of the earth;

103:15 and wine gladdens the human heart, to brighten the face with oil, and bread makes the human heart firm.

103:16 The trees of the plain will be filled, the cedars of Lebanon that He planted;

103:17 there sparrows will nest; the heron’s house leads them.

103:18 The high mountains are for deer; a rock is a refuge for rock rabbits.

103:19 He made the moon for seasons; the sun knew its setting.

103:20 Thou didst set darkness, and night came to be; in it all the beasts of the forest will pass,

103:21 young lions roaring to seize prey and to seek food for themselves from God.

103:22 The sun rose, and they gathered, and they will lie down in their enclosures.

103:23 A man will go out to his work and to his labor until evening.

103:24 How great Thy works have become, Lord! Thou madest all things in wisdom; the earth was filled with Thy possession.

103:25 Here is the sea, great and spacious; there are creeping things without number, living creatures small with great.

103:26 There ships pass, and this dragon, which Thou didst form to play with it.

103:27 All wait for Thee to give them food at the right time.

103:28 When Thou givest to them, they will gather; when Thou openest Thy hand, all things will be filled with goodness.

103:29 When Thou turnest Thy face away, they will be troubled. Thou wilt take back their breath, and they will fail and return to their dust.

103:30 Thou wilt send Thy Spirit, and they will be created, and Thou wilt renew the face of the earth.

103:31 Let the Lord’s glory be for ever; the Lord will rejoice in His works.

103:32 He looks upon the earth and makes it tremble; He touches the mountains, and they smoke.

103:33 I will sing to the Lord in my life; I will make music to my God as long as I exist.

103:34 May my meditation be sweet to Him; as for me, I will rejoice in the Lord.

103:35 May sinners vanish from the earth, and lawless people, so that they no longer exist. Bless the Lord, my soul.

Psalms 104

104:1 Hallelujah. Give thanks to the Lord and call upon His name; announce His works among the nations.

104:2 Sing to Him and make music to Him; recount all His wonders.

104:3 Be praised in His holy name; let the heart of those seeking the Lord rejoice.

104:4 Seek the Lord and be strengthened; seek His face continually.

104:5 Remember His wonders that He did, His portents and the judgments of His mouth,

104:6 offspring of Abraham, His servants, sons of Jacob, His chosen ones.

104:7 He is the Lord our God; His judgments are in all the earth.

104:8 He remembered His covenant for ever, the word He commanded for a thousand generations,

104:9 which He covenanted with Abraham, and His oath to Isaac;

104:10 He established it for Jacob as an ordinance and for Israel as an everlasting covenant,

104:11 saying, To you I will give the land of Canaan, the measured portion of your inheritance,

104:12 when they were small in number, very few, and sojourners in it,

104:13 and passed from nation to nation, from a kingdom to another people.

104:14 He allowed no person to wrong them and rebuked kings on their behalf:

104:15 Do not touch My anointed ones, and do not act wickedly against My prophets.

104:16 He called a famine upon the land; He shattered every support of bread.

104:17 He sent a man ahead of them; Joseph was sold as a slave.

104:18 They humbled his feet in fetters; his soul passed through iron,

104:19 until his word came; the Lord’s oracle put him through fire.

104:20 A king sent and released him; a ruler of peoples let him go.

104:21 He appointed him lord of his house and ruler of all his possession,

104:22 to instruct his rulers as himself and make his elders wise.

104:23 Israel entered Egypt, and Jacob sojourned in the land of Ham.

104:24 He greatly increased His people and made them stronger than their enemies.

104:25 He turned their heart to hate His people, to deal deceitfully with His servants.

104:26 He sent out Moses His servant, Aaron whom He chose.

104:27 He set among them the words of His signs and portents in the land of Ham.

104:28 He sent out darkness and made it dark, and they provoked His words.

104:29 He turned their waters into blood and killed their fish.

104:30 Their land teemed with frogs in the chambers of their kings.

104:31 He spoke, and dog-flies came, and gnats throughout all their borders.

104:32 He made their rains hail, consuming fire in their land,

104:33 and struck their vines and fig trees and shattered every tree of their border.

104:34 He spoke, and locusts came, and locust larvae without number,

104:35 and devoured all the grass in their land and devoured the fruit of their land.

104:36 He struck every firstborn in their land, the firstfruits of all their toil,

104:37 and brought them out with silver and gold, and none among their tribes was weak.

104:38 Egypt rejoiced at their departure, for fear of them had fallen upon them.

104:39 He spread a cloud as a shelter for them and fire to light the night for them.

104:40 They asked, and quail came, and He filled them with bread from heaven.

104:41 He split a rock, and waters flowed; rivers traveled through waterless places.

104:42 For He remembered His holy word to Abraham His servant,

104:43 and brought His people out in exultation and His chosen ones in gladness.

104:44 He gave them countries of nations, and they inherited the toils of peoples,

104:45 so that they might keep His ordinances and diligently seek His law.

Psalms 105

105:1 Hallelujah. Give thanks to the Lord, for He is good; His mercy is for ever.

105:2 Who will speak the Lord’s mighty deeds, make all His praises heard?

105:3 Blessed are those who keep judgment and do righteousness at every time.

105:4 Remember us, Lord, with the favor of Thy people; visit us with Thy salvation,

105:5 that we may see the goodness of Thy chosen ones, rejoice in the gladness of Thy nation, and be praised with Thine inheritance.

105:6 We sinned with our fathers; we acted lawlessly and unjustly.

105:7 Our fathers in Egypt did not understand Thy wonders; they did not remember the abundance of Thy mercy and provoked Thee while going up in the Red Sea.

105:8 He saved them for His name’s sake, to make His might known.

105:9 He rebuked the Red Sea, and it dried up; He guided them in the deep as in a wilderness.

105:10 He saved them from the hand of those hating them and redeemed them from the hand of the enemy.

105:11 Water covered those afflicting them; not one of them was left.

105:12 They believed His words and sang His praise.

105:13 They hurried and forgot His works; they did not wait for His counsel.

105:14 They desired a desire in the wilderness and tested God in a waterless place.

105:15 He gave them their request and sent fullness into their souls.

105:16 They angered Moses in the camp, and Aaron, the Lord’s holy one.

105:17 The earth was opened and swallowed Dathan and covered Abiram’s assembly.

105:18 Fire was kindled in their assembly; a flame burned up sinners.

105:19 They made a calf at Horeb and bowed down to a carved image.

105:20 They exchanged their glory for the likeness of a calf that eats grass.

105:21 They forgot the God who saved them, who did great things in Egypt,

105:22 wonders in the land of Ham, fearful things at the Red Sea.

105:23 He said He would destroy them, had not Moses His chosen one stood in the breach before Him, to turn His anger away so He would not destroy.

105:24 They treated the desirable land as nothing; they did not believe His word.

105:25 They grumbled in their dwellings; they did not hear the Lord's voice.

105:26 He lifted His hand to them, to cast them down in the wilderness,

105:27 and to cast their offspring down among the nations, and scatter them in the countries.

105:28 They were initiated to Baal-peor and ate sacrifices of the dead.

105:29 They provoked Him with their practices, and the falling multiplied among them.

105:30 Phinehas stood and made atonement, and the breaking ceased.

105:31 It was reckoned to him as righteousness, from generation to generation for ever.

105:32 They angered Him at the water of contradiction, and Moses suffered harm because of them,

105:33 for they embittered his spirit, and he issued a command with his lips.

105:34 They did not destroy the nations of which the Lord had spoken to them,

105:35 and mixed with the nations and learned their works.

105:36 They served their carved images, and it became a stumbling block to them.

105:37 They sacrificed their sons and their daughters to demons,

105:38 and shed innocent blood, the blood of their sons and daughters whom they sacrificed to Canaan's carved images; the land was murdered with blood,

105:39 and was defiled by their works, and they prostituted themselves through their practices.

105:40 The Lord was wrathfully angry against His people and abhorred His inheritance.

105:41 He handed them over into nations' hands, and those hating them became their masters.

105:42 Their enemies afflicted them, and they were humbled beneath their hands.

105:43 Many times He rescued them, but they provoked Him in their counsel and were humbled in their lawless deeds.

105:44 He saw when they were afflicted, when He heard their petition.

105:45 He remembered His covenant and changed His purpose according to His abundant mercy,

105:46 and granted them compassions before all who had taken them captive.

105:47 Save us, Lord our God, and gather us together from the nations, to give thanks to Thy holy name and boast in Thy praise.

105:48 Blessed be the Lord, the God of Israel, from eternity to eternity. All the people will say, May it be, may it be.

Psalms 106

106:1 Hallelujah. Give thanks to the Lord, for He is good; His mercy is for ever.

106:2 Let those redeemed by the Lord say so, those He redeemed from the enemy's hand.

106:3 He gathered them from the countries, from east and west and north and the sea.

106:4 They wandered in the wilderness, in a waterless place; they did not find a road to a city of habitation,

106:5 hungry and thirsty; their soul failed within them.

106:6 They cried to the Lord when they were afflicted, and He rescued them from their distresses,

106:7 and guided them into a straight way to travel to a city of habitation.

106:8 Let them acknowledge to the Lord His mercies and His wonders to the sons of men,

106:9 for He filled an empty soul and filled a hungry soul with good things.

106:10 Those sitting in darkness and death's shadow, fettered in poverty and iron,

106:11 because they provoked God's oracles and spurned the Most High's counsel,

106:12 their heart was humbled in toils; they grew weak, and there was no helper.

106:13 They cried to the Lord when they were afflicted, and He saved them from their distresses,

106:14 and brought them out of darkness and death's shadow and broke their bonds apart.

106:15 Let them acknowledge to the Lord His mercies and His wonders to the sons of men,

106:16 for He shattered bronze gates and broke iron bars.

106:17 He helped them out of their lawless way, for because of their lawless deeds they were humbled.

106:18 Their soul abhorred every food, and they drew near the gates of death.

106:19 They cried to the Lord when they were afflicted, and He saved them from their distresses.

106:20 He sent His word and healed them and rescued them from their destructions.

106:21 Let them acknowledge to the Lord His mercies and His wonders to the sons of men,

106:22 and let them sacrifice a sacrifice of praise and proclaim His works in exultation.

106:23 Those going down into the sea in ships, doing work on many waters,

106:24 they saw the Lord’s works and His wonders in the depth.

106:25 He spoke, and a storm wind stood, and its waves were raised.

106:26 They rise as far as the heavens and descend as far as the deeps; their soul melted in evils.

106:27 They were troubled and shaken like a drunken man, and all their wisdom was swallowed up.

106:28 They cried to the Lord when they were afflicted, and He brought them out of their distresses,

106:29 and commanded the storm, and it settled into a breeze, and its waves fell silent.

106:30 They rejoiced because they became quiet, and He guided them to the harbor of their desire.

106:31 Let them acknowledge to the Lord His mercies and His wonders to the sons of men,

106:32 let them exalt Him in an assembly of the people and praise Him where the elders sit.

106:33 He made rivers a wilderness and outlets of waters thirst,

106:34 a fruitful land brine, because of the wickedness of those inhabiting it.

106:35 He made a wilderness lakes of waters and waterless land outlets of waters,

106:36 and settled hungry people there, and they established a city of habitation,

106:37 and sowed fields and planted vineyards and produced a fruitful crop.

106:38 He blessed them, and they multiplied greatly, and He did not diminish their livestock.

106:39 They became few and suffered harm from the affliction of evils and pain.

106:40 Contempt was poured out upon rulers, and He made them wander in an impassable place, not a road.

106:41 He helped the poor out of poverty and made families like sheep.

106:42 The upright will see and rejoice, and all lawlessness will stop its mouth.

106:43 Who is wise and will keep these things, and will they understand the Lord’s mercies?

Psalms 107

107:1 A song of a psalm of David.

107:2 My heart is ready, God; my heart is ready. I will sing and make music in my glory.

107:3 Awake, psaltery and lyre! I will awake at dawn.

107:4 I will thank Thee among peoples, Lord, and make music unto Thee among nations,

107:5 for Thy mercy is great above the heavens, and Thy truth reaches the clouds.

107:6 Be exalted above the heavens, God, and Thy glory over all the earth.

107:7 So that Thy beloved ones may be rescued, save with Thy right hand and hear me.

107:8 God spoke in His holy place: I will be exalted and divide Shechem and measure out the valley of tents.

107:9 Gilead is Mine, and Manasseh is Mine; Ephraim is the support of My head; Judah is My king.

107:10 Moab is the cauldron of My hope; over Idumea I will extend My sandal; foreign peoples were subjected to Me.

107:11 Who will lead me to a city of enclosure? Who will guide me as far as Idumea?

107:12 Is it not Thou, God, who didst reject us? Thou wilt not go out, God, with our forces.

107:13 Give us help from affliction, for human salvation is futile.

107:14 In God we will act with power, and He will bring our enemies to nothing.

Psalms 108

108:1 For the end. Of David. A psalm. God, do not pass over my praise in silence,

108:2 for a sinner’s mouth and a deceitful person’s mouth were opened against me; they spoke against me with a deceitful tongue,

108:3 and surrounded me with words of hatred and fought me without cause.

108:4 Instead of loving me, they were slandering me, but I was praying.

108:5 They set evils against me in exchange for good things and hatred in exchange for my love.

108:6 Appoint a sinner over him, and let a slanderer stand at his right hand.

108:7 When he is judged, may he come out condemned, and let his prayer become sin.

108:8 Let his days become few, and may another take his oversight.

108:9 Let his sons become orphans and his wife a widow.

108:10 Let his sons be shaken and migrate, and let them beg; let them be cast out from their house sites.

108:11 Let a lender search out everything he possesses; let strangers plunder his toils.

108:12 Let no helper exist for him, nor anyone compassionate toward his orphans.

108:13 Let his children be destroyed; in one generation let his name be erased.

108:14 May his fathers' lawlessness be remembered before the Lord, and may his mother's sin not be erased.

108:15 Let them be before the Lord continually, and may their memorial be destroyed from the earth,

108:16 because he did not remember to show mercy and pursued a poor and needy person and one pierced in heart, to put him to death.

108:17 He loved a curse, and it will come to him; he did not desire blessing, and it will be far from him.

108:18 He clothed himself in a curse like a garment; it entered his innards like water and his bones like oil.

108:19 Let it become for him like a garment he puts around himself and like a belt he continually fastens.

108:20 This is the work of those slandering me, from the Lord, and of those speaking evil against my soul.

108:21 But Thou, Lord, Lord, show mercy with me for Thy name's sake, for Thy mercy is good.

108:22 Rescue me, for I am poor and needy, and my heart is troubled within me.

108:23 Like a shadow as it declines, I was taken away; I was shaken off like locusts.

108:24 My knees grew weak from fasting, and my flesh was altered because of oil.

108:25 I became a reproach to them; they saw me and shook their heads.

108:26 Help me, Lord my God; save me according to Thy mercy,

108:27 and let them know that this is Thy hand and that Thou, Lord, hast done it.

108:28 They will curse, but Thou wilt bless; let those rising against me be ashamed, but Thy servant will rejoice.

108:29 Let those slandering me wear humiliation and wrap themselves in their shame like a double cloak.

108:30 I will greatly thank the Lord with my mouth and praise Him among many,

108:31 for He stood at a poor person's right hand, to save from those pursuing my soul.

Psalms 109

109:1 Of David. A psalm. The Lord said to my lord: Sit at My right hand until I make your enemies a footstool for your feet.

109:2 The Lord will send forth the rod of your power from Zion.
Rule in the midst of your enemies.

109:3 With you is rule on the day of your power, in the splendors of the holy ones; from the womb, before the morning star, I begot you.

109:4 The Lord swore and will not change His mind: You are a priest forever
according to the order of Melchizedek.

109:5 The Lord at your right hand crushed kings on the day of His anger.

109:6 He will judge among the nations; He will fill the field with corpses; He will crush heads over the land of many.

109:7 He will drink from a torrent on the way; therefore he will lift his head.

Psalms 110

110:1 Hallelujah! I will give Thee thanks, Lord, with my whole heart, in the council of the upright and the congregation.

110:2 Great are the works of the Lord, searched out for all His purposes.

110:3 Thanksgiving and magnificence are His work, and His righteousness remains for an age of an age.

110:4 He made remembrance of His wonders; the Lord is merciful and compassionate.

110:5 He gave food to those who fear Him; He will remember His covenant for ever.

110:6 He announced the strength of His works to His people, to give them an inheritance of nations.

110:7 The works of His hands are truth and judgment; all His commandments are faithful,

110:8 established for an age of an age, made in truth and uprightness.

110:9 He sent redemption to His people; He commanded His covenant for ever; holy and fearsome is His name.

110:10 The beginning of wisdom is the fear of the Lord; good understanding belongs to all who practice it. His praise remains for an age of an age.

Psalms 111

111:1 Hallelujah! Blessed is the man who fears the Lord; he will greatly delight in His commandments.

111:2 His seed will be powerful in the land; a generation of the upright will be blessed.

111:3 Glory and riches are in his house, and his righteousness remains for an age of an age.

111:4 Light sprang up in darkness for the upright—merciful, compassionate and righteous.

111:5 Kind is the man who has compassion and lends; he will manage his words with judgment.

111:6 For he will never be shaken; the righteous person will be an everlasting memorial.

111:7 He will not fear an evil report; his heart is ready to hope in the Lord.

111:8 His heart is established; he shall certainly not fear, until he looks upon his enemies.

111:9 He scattered gifts; he gave to the poor. His righteousness remains for an age of an age; his horn will be raised in glory.

111:10 A sinner will see and be angry; he will gnash his teeth and waste away; the desire of sinners will perish.

Psalms 112

112:1 Hallelujah! Praise the Lord, servants; praise the name of the Lord.

112:2 May the name of the Lord be blessed from now and for ever.

112:3 From the sun's risings to its settings, praise the name of the Lord.

112:4 The Lord is high above all nations; His glory is above the heavens.

112:5 Who is like the Lord our God, who dwells in high places,

112:6 and looks upon lowly things in heaven and on earth?

112:7 He raises the poor from the ground and lifts the needy from the dung heap,

112:8 to seat him with rulers, with the rulers of His people.

112:9 He settles a barren woman in a house as a mother of children rejoicing.

Psalms 113

113:1 Hallelujah. At Israel's departure from Egypt, the house of Jacob from a foreign-speaking people,

113:2 Judea became His sanctuary, Israel His authority.

113:3 The sea saw and fled; the Jordan turned backward.

113:4 The mountains skipped like rams, and the hills like lambs of sheep.

113:5 What is it with you, sea, that you fled, and with you, Jordan, that you withdrew backward?

113:6 Mountains, that you skipped like rams, and hills, like lambs of sheep?

113:7 Before the Lord the earth was shaken, before the God of Jacob,

113:8 who turned the rock into pools of water and the sheer rock into springs of water.

113:9 Not to us, Lord, not to us, but only to Thy name give glory, because of Thy mercy and Thy truth,

113:10 lest the nations say, "Where is their God?"

113:11 But our God is in heaven above; in the heavens and on the earth He has done everything He wished.

113:12 The idols of the nations are silver and gold, works of human hands.

113:13 They have a mouth and will not speak; they have eyes and will not see.

113:14 They have ears and will not hear; they have noses and will not smell.

113:15 They have hands and will not feel; feet, and will not walk; they will not sound with their throat.

113:16 May those who make them become like them, and all who have put their trust in them.

113:17 The house of Israel hoped in the Lord; He is their helper and their defender.

113:18 The house of Aaron hoped in the Lord; He is their helper and their defender.

113:19 Those who fear the Lord hoped in the Lord; He is their helper and their defender.

113:20 The Lord remembered us and blessed us; He blessed the house of Israel; He blessed the house of Aaron.

113:21 He blessed those who fear the Lord, the small together with the great.

113:22 May the Lord add to you, to you and to your sons.

113:23 You are blessed by the Lord, who made heaven and earth.

113:24 The heaven of heaven belongs to the Lord, but the earth He gave to the sons of men.

113:25 The dead will not praise Thee, Lord, nor any who descend into Hades,

113:26 but we, the living, will bless the Lord from now and for ever.

Psalms 114

114:1 Hallelujah. I loved, for the Lord will hear the voice of my petition,

114:2 for He inclined His ear to me, and in my days I will call upon Him.

114:3 The pangs of death surrounded me; the dangers of Hades found me; I found affliction and pain.

114:4 And I called on the name of the Lord: “O Lord, rescue my soul!”

114:5 Merciful is the Lord, and righteous; and our God shows mercy.

114:6 The Lord guards the little children; I was humbled, and He saved me.

114:7 Return, my soul, to your rest, for the Lord has benefited you,

114:8 for He rescued my soul from death, my eyes from tears, and my feet from slipping.

114:9 I will be well pleasing before the Lord in the land of the living.

Psalms 115

115:1 Hallelujah. I believed; therefore I spoke. But I was greatly humbled.

115:2 I said in my bewilderment, “Every man is a liar.”

115:3 What shall I repay to the Lord for everything He has repaid to me?

115:4 I will take the cup of salvation and call on the name of the Lord.

115:6 Precious before the Lord is the death of His holy ones.

115:7 O Lord, I am Thy slave; I am Thy slave and the son of Thy slave woman. Thou hast torn apart my bonds.

115:8 To Thee I will sacrifice a sacrifice of praise.

115:9 I will repay my vows to the Lord before all His people,

115:10 in the courts of the Lord’s house, in your midst, Jerusalem.

Psalms 116

116:1 Hallelujah. Praise the Lord, all nations; laud Him, all peoples,

116:2 for His mercy has grown strong over us, and the Lord’s truth remains for ever.

Psalms 117

117:1 Hallelujah. Give thanks to the Lord, for He is good, for His mercy is for ever.

117:2 Let the house of Israel now say that He is good, that His mercy is for ever.

117:3 Let the house of Aaron now say that He is good, that His mercy is for ever.

117:4 Let all those who fear the Lord now say that He is good, that His mercy is for ever.

117:5 In affliction I called upon the Lord, and He answered me with room to breathe.

117:6 The Lord is my helper; I will not fear what a man will do to me.

117:7 The Lord is my helper, and I will look upon my enemies.

117:8 Better to trust in the Lord than to trust in a man.

117:9 Better to hope in the Lord than to hope in rulers.

117:10 All nations surrounded me, and in the name of the Lord I warded them off.

117:11 Surrounding me, they surrounded me, and in the name of the Lord I warded them off.

117:12 They surrounded me like bees a honeycomb, and they blazed up like fire among thorns, and in the name of the Lord I warded them off.

117:13 Pushed, I was overturned so as to fall, and the Lord took hold of me.

117:14 The Lord is my strength and my hymn, and He has become my salvation.

117:15 A voice of exultation and salvation is in the tents of the righteous: “The Lord’s right hand has done a mighty work;

117:16 the Lord’s right hand lifted me high; the Lord’s right hand has done a mighty work.”

117:17 I will not die, but live, and tell in full the works of the Lord.

117:18 The Lord disciplined me with discipline, and did not hand me over to death.

117:19 Open for me the gates of righteousness; entering through them, I will give thanks to the Lord.

117:20 This is the gate of the Lord; the righteous will enter through it.

117:21 I will thank Thee, for Thou heardest me and becamest my salvation.

117:22 The stone the builders rejected,
that very stone has become the head of the corner.

117:23 This has come from the Lord, and is marvelous in our eyes.

117:24 This is the day the Lord has made; let us exult and be glad in it.

117:25 O Lord, save now! O Lord, prosper us now!

117:26 Blessed is the one who comes in the name of the Lord. We have blessed you from the house of the Lord.

117:27 The Lord is God, and He has shone upon us. Arrange a festival among the thickly covering boughs, up to the horns of the altar.

117:28 Thou art my God, and I will thank Thee; Thou art my God, and I will exalt Thee. I will thank Thee, for Thou heardest me and becamest my salvation.

117:29 Give thanks to the Lord, for He is good, for His mercy is for ever.

Psalms 118

118:1 Hallelujah. One: Alph. Blessed are the blameless in the way, those who walk in the Lord’s law.

118:2 Blessed are those who search out His testimonies; with their whole heart they will seek Him.

118:3 For those who practice lawlessness did not walk in His ways.

118:4 Thou didst command Thy commandments to be kept diligently.

118:5 If only my ways were directed to keep Thine ordinances!

118:6 Then I will certainly not be ashamed when I look upon all Thy commandments.

118:7 I will give thanks unto Thee, Lord, with uprightness of heart, when I have learned Thy righteous judgments.

118:8 I will keep Thine ordinances; do not forsake me utterly.

118:9 Two: Beth. By what will the younger man set his way right? By keeping Thy words.

118:10 With my whole heart I sought Thee; do not thrust me away from Thy commandments.

118:11 In my heart I hid Thy sayings, so that I might not sin against Thee.

118:12 Blessed art Thou, Lord; teach me Thine ordinances.

118:13 With my lips I declared all the judgments of Thy mouth.

118:14 In the way of Thy testimonies I delighted, as in all wealth.

118:15 I will ponder Thy commandments and consider Thy ways.

118:16 I will meditate on Thine ordinances; I will not forget Thy words.

118:17 Three: Gimal. Recompense Thy servant; I will live and keep Thy words.

118:18 Uncover my eyes, and I will consider Thy wonders from Thy law.

118:19 I am a sojourner on the earth; do not hide Thy commandments from me.

118:20 My soul longed to desire Thy judgments at every time.

118:21 Thou didst rebuke the arrogant; accursed are those who turn away from Thy commandments.

118:22 Remove reproach and contempt from me, for I sought Thy testimonies.

118:23 For rulers also sat and were speaking against me, but Thy servant was pondering Thine ordinances.

118:24 For Thy testimonies are also my meditation, and Thine ordinances are my counsels.

118:25 Four: Delth. My soul clung to the ground; give me life according to Thy word.

118:26 I declared my ways, and Thou heardest me; teach me Thine ordinances.

118:27 Give me understanding of the way of Thine ordinances, and I will ponder Thy wonders.

118:28 My soul dripped away from weariness; strengthen me by Thy words.

118:29 Remove the way of injustice from me, and show me mercy through Thy law.

118:30 I chose the way of truth; I did not forget Thy judgments.

118:31 I clung to Thy testimonies; Lord, do not put me to shame.

118:32 I ran the way of Thy commandments when Thou didst enlarge my heart.

118:33 Five: Ē. Instruct me, Lord, in the way of Thine ordinances, and I will seek it continually.

118:34 Give me understanding, and I will search out Thy law and keep it with my whole heart.

118:35 Guide me in the path of Thy commandments, for I desired it.

118:36 Bend my heart toward Thy testimonies, and not toward greed.

118:37 Turn away my eyes so that they do not see futility; give me life in Thy way.

118:38 Establish Thy saying for Thy servant, for the fear of Thee.

118:39 Remove my reproach, which I dreaded, for Thy judgments are good.

118:40 Behold, I desired Thy commandments; give me life in Thy righteousness.

118:41 Six: Ouau. May Thy mercy also come upon me, Lord, Thy salvation according to Thy saying.

118:42 And I will answer those who reproach me with a word, for I hoped in Thy words.

118:43 And do not remove the word of truth from my mouth utterly, for I placed my hope in Thy judgments.

118:44 And I will keep Thy law continually, for ever and for the age of the age.

118:45 And I was walking in a broad place, for I sought Thy commandments.

118:46 And I was speaking of Thy testimonies before kings, and I was not ashamed.

118:47 And I was meditating on Thy commandments, which I loved greatly.

118:48 And I raised my hands toward Thy commandments, which I loved, and I was pondering Thine ordinances.

118:49 Seven: Zai. Remember Thy word to Thy servant, upon which Thou didst cause me to hope.

118:50 This comforted me in my humiliation, for Thy saying gave me life.

118:51 The arrogant were acting lawlessly to an extreme, but I did not turn away from Thy law.

118:52 I remembered Thy judgments from of old, Lord, and I was comforted.

118:53 Despondency seized me because of sinners who forsake Thy law.

118:54 Thine ordinances were songs to me in the place of my sojourning.

118:55 I remembered Thy name in the night, Lord, and kept Thy law.

118:56 This came to be mine, for I sought Thine ordinances.

118:57 Eight: Ēth. Thou art my portion, Lord; I said that I would keep Thy law.

118:58 I entreated Thy face with my whole heart; have mercy on me according to Thy saying.

118:59 I considered Thy ways and turned my feet toward Thy testimonies.

118:60 I was prepared and was not troubled to keep Thy commandments.

118:61 Sinners' cords entangled me, and I did not forget Thy law.

118:62 At midnight I would rise to give thanks unto Thee for Thy righteous judgments.

118:63 I am a companion of all who fear Thee and of those who keep Thy commandments.

118:64 The earth is full of Thy mercy, Lord; teach me Thine ordinances.

118:65 Nine: Tēth. Thou didst deal kindly with Thy servant, Lord, according to Thy word.

118:66 Teach me kindness, discipline and knowledge, for I trusted Thy commandments.

118:67 Before I was humbled, I did wrong; therefore I kept Thy saying.

118:68 Thou art good, Lord, and in Thy goodness teach me Thine ordinances.

118:69 The injustice of the arrogant multiplied against me, but I will search out Thy commandments with my whole heart.

118:70 Their heart curdled like milk, but I meditated on Thy law.

118:71 It is good for me that Thou didst humble me, so that I might learn Thine ordinances.

118:72 The law of Thy mouth is better for me than thousands of gold and silver.

118:73 Ten: Iōth. Thy hands made me and formed me; give me understanding, and I will learn Thy commandments.

118:74 Those who fear Thee will see me and rejoice, for I placed my hope in Thy words.

118:75 I knew, Lord, that Thy judgments are righteousness, and that in truth Thou didst humble me.

118:76 Let Thy mercy now be for my comfort, according to Thy saying to Thy servant.

118:77 Let Thy compassions come to me, and I will live, for Thy law is my meditation.

118:78 Let the arrogant be ashamed, for they unjustly acted lawlessly against me; but I will ponder Thy commandments.

118:79 Let those who fear Thee turn to me, and those who know Thy testimonies.

118:80 Let my heart be blameless in Thine ordinances, so that I may not be ashamed.

118:81 Eleven: Chaph. My soul fails with longing for Thy salvation, and I placed my hope in Thy word.

118:82 My eyes failed with longing for Thy saying, saying, "When wilt Thou comfort me?"

118:83 For I became like a wineskin in frost; I did not forget Thine ordinances.

118:84 How many are the days of Thy servant? When wilt Thou give me judgment against those who pursue me?

118:85 Lawbreakers told me idle tales, but not in keeping with Thy law, Lord.

118:86 All Thy commandments are truth; they pursued me unjustly—help me.

118:87 They nearly brought me to an end on the earth, but I did not forsake Thy commandments.

118:88 Give me life according to Thy mercy, and I will keep the testimonies of Thy mouth.

118:89 Twelve: Labd. For ever, Lord, Thy word remains in heaven.

118:90 Thy truth is from generation to generation; Thou didst found the earth, and it remains.

118:91 By Thine arrangement the day remains, for all things are Thy servants.

118:92 If Thy law had not been my meditation, then I would have perished in my humiliation.

118:93 I will certainly never forget Thine ordinances, for by them Thou gavest me life, Lord.

118:94 I am Thine; save me, for I sought Thine ordinances.

118:95 Sinners waited for me to destroy me; I understood Thy testimonies.

118:96 I saw an end to every completion; Thy commandment is exceedingly broad.

118:97 Thirteen: Mēm. How I loved Thy law, Lord! It is my meditation all day.

118:98 Thou madest me wiser than my enemies in Thy commandment, for it is mine for ever.

118:99 I understood more than all who teach me, for Thy testimonies are my meditation.

118:100 I understood more than elders, for I sought Thy commandments.

118:101 I restrained my feet from every evil way, so that I might keep Thy words.

118:102 I did not turn away from Thy judgments, for Thou didst instruct me.

118:103 How sweet are Thy sayings to my throat, beyond honey and honeycomb to my mouth!

118:104 From Thy commandments I gained understanding; therefore I hated every way of injustice, for Thou didst instruct me.

118:105 Fourteen: Noun. Thy word is a lamp to my feet and a light to my paths.

118:106 I have sworn and established it: to keep Thy righteous judgments.

118:107 I was humbled to an extreme; Lord, give me life according to Thy word.

118:108 Please accept the freewill offerings of my mouth, Lord, and teach me Thy judgments.

118:109 My soul is in my hands continually, and I did not forget Thy law.

118:110 Sinners set a trap for me, and I did not wander from Thy commandments.

118:111 I inherited Thy testimonies for ever, for they are my heart’s rejoicing.

118:112 I bent my heart to perform Thine ordinances for ever, for a recompense.

118:113 Fifteen: Samch. I hated lawbreakers, and I loved Thy law.

118:114 Thou art my helper and my upholder; I placed my hope in Thy word.

118:115 Turn away from me, evildoers, and I will search out my God’s commandments.

118:116 Uphold me according to Thy saying, and I will live; and do not put me to shame in my expectation.

118:117 Help me, and I will be saved; and I will meditate on Thine ordinances continually.

118:118 Thou didst despise all who depart from Thine ordinances, for their thought is unjust.

118:119 I reckoned all the sinners of the earth as transgressors; therefore I loved Thy testimonies continually.

118:120 Nail down my flesh through fear of Thee, for I feared Thy judgments.

118:121 Sixteen: Ain. I did judgment and righteousness; do not hand me over to those who wrong me.

118:122 Receive Thy servant for good; do not let the arrogant oppress me with false accusations.

118:123 My eyes failed with longing for Thy salvation and for Thy righteous saying.

118:124 Deal with Thy servant according to Thy mercy, and teach me Thine ordinances.

118:125 I am Thy servant; give me understanding, and I will know Thy testimonies.

118:126 It is time to act for the Lord; they scattered Thy law.

118:127 Therefore I loved Thy commandments more than gold and topaz.

118:128 Therefore I was set right toward all Thy commandments; I hated every unjust way.

118:129 Seventeen: Phē. Thy testimonies are wonderful; therefore my soul searched them out.

118:130 The disclosure of Thy words will give light and understanding to the simple.

118:131 I opened my mouth and drew breath, for I longed for Thy commandments.

118:132 Look upon me and have mercy on me, according to the judgment for those who love Thy name.

118:133 Direct my steps according to Thy saying, and let no lawlessness rule over me.

118:134 Redeem me from people's oppression through false accusation, and I will keep Thy commandments.

118:135 Shine Thy face upon Thy servant, and teach me Thine ordinances.

118:136 Streams of water ran down from my eyes, since they did not keep Thy law.

118:137 Eighteen: Sadē. Thou art righteous, Lord, and Thy judgment is upright.

118:138 Thou didst command Thy testimonies as righteousness and exceeding truth.

118:139 Zeal for Thy house melted me away, for my enemies forgot Thy words.

118:140 Thy saying has been thoroughly refined by fire, and Thy servant loved it.

118:141 I am younger and despised; I did not forget Thine ordinances.

118:142 Thy righteousness is righteousness for ever, and Thy law is truth.

118:143 Affliction and constraint found me; Thy commandments are my meditation.

118:144 Thy testimonies are righteousness for ever; give me understanding, and I will live.

118:145 Nineteen: Kōph. I cried with my whole heart; hear me, Lord; I will seek Thine ordinances.

118:146 I cried unto Thee; save me, and I will keep Thy testimonies.

118:147 I rose early at an untimely hour and cried out; I placed my hope in Thy words.

118:148 My eyes were awake before dawn to meditate on Thy sayings.

118:149 Hear my voice, Lord, according to Thy mercy; give me life according to Thy judgment.

118:150 Those who pursue me with lawlessness drew near, but they were far from Thy law.

118:151 Thou art near, Lord, and all Thy commandments are truth.

118:152 From the beginning I knew from Thy testimonies that Thou didst establish them for ever.

118:153 Twenty: Rēs. See my humiliation and rescue me, for I did not forget Thy law.

118:154 Judge my case and redeem me; give me life because of Thy word.

118:155 Salvation is far from sinners, for they did not seek Thine ordinances.

118:156 Thy compassions are many, Lord; give me life according to Thy judgment.

118:157 Many are those who pursue me and press me hard; I did not turn away from Thy testimonies.

118:158 I saw those who break faith and melted away, for they did not keep Thy sayings.

118:159 See that I loved Thy commandments; Lord, give me life in Thy mercy.

118:160 The beginning of Thy words is truth, and all Thy righteous judgments endure for ever.

118:161 Twenty-one: Sen. Rulers pursued me without cause, and my heart was afraid of Thy words.

118:162 I will rejoice in Thy sayings like one who finds much spoil.

118:163 I hated and abhorred injustice, but I loved Thy law.

118:164 Seven times a day I praised Thee for Thy righteous judgments.

118:165 Great peace belongs to those who love Thy law, and there is no stumbling block for them.

118:166 I awaited Thy salvation, Lord, and I loved Thy commandments.

118:167 My soul kept Thy testimonies and loved them greatly.

118:168 I kept Thy commandments and Thy testimonies, for all my ways are before Thee, Lord.

118:169 Twenty-two: Thau. Let my supplication draw near before Thee, Lord; give me understanding according to Thy saying.

118:170 May my plea enter before Thee; deliver me according to Thy saying.

118:171 May my lips pour forth a hymn when Thou teachest me Thine ordinances.

118:172 May my tongue utter Thy saying, for all Thy commandments are righteousness.

118:173 Let Thy hand be for saving me, for I chose Thy commandments.

118:174 I longed for Thy salvation, Lord, and Thy law is my meditation.

118:175 My soul will live and praise Thee, and Thy judgments will help me.

118:176 I wandered like a lost sheep; seek Thy servant, for I did not forget Thy commandments.

Psalms 119

119:1 A song of the ascents. To the Lord, when I was afflicted, I cried, and He heard me.

119:2 Lord, rescue my soul from unjust lips and from a deceitful tongue.

119:3 What might be given to you, and what might be added to you, against a deceitful tongue?

119:4 The mighty one’s sharpened arrows, with desert coals.

119:5 Alas for me, for my sojourn has been prolonged; I have encamped among the tents of Kedar.

119:6 My soul has sojourned a long time.

119:7 With those who hate peace I was peaceable; whenever I spoke to them, they fought me without cause.

Psalms 120

120:1 A song of the ascents. I lifted my eyes to the mountains. From where will my help come?

120:2 My help is from the Lord, who made heaven and earth.

120:3 Do not give your foot over to shaking, and may your Keeper not slumber.

120:4 Behold, the One guarding Israel will neither slumber nor sleep.

120:5 The Lord will guard you; the Lord is your shelter at your right hand.

120:6 By day the sun will not scorch you, nor the moon by night.

120:7 The Lord will guard you from all evil; He will guard your soul.

120:8 The Lord will guard your coming in and your going out, from now and for ever.

Psalms 121

121:1 A song of the ascents. I rejoiced over those who said to me, “We will go to the Lord’s house.”

121:2 Our feet were standing in your courts, Jerusalem.

121:3 Jerusalem, being built as a city whose common sharing is together,

121:4 for there the tribes went up, the tribes of the Lord—a testimony for Israel— to give thanks to the Lord’s name.

121:5 For there thrones sat for judgment, thrones over David’s house.

121:6 Ask, then, for the things that bring Jerusalem peace, and prosperity for those who love you.

121:7 May there be peace within your strength, and prosperity within your fortified towers.

121:8 For the sake of my brothers and neighbors, I was speaking peace concerning you.

121:9 For the sake of the house of the Lord our God, I sought good things for you.

Psalms 122

122:1 A song of the ascents. To Thee I lifted my eyes, Thou who dwellest in heaven.

122:2 Behold, as slaves’ eyes turn to their masters’ hands, as a slave woman’s eyes turn to her mistress’s hands, so our eyes turn to the Lord our God, until He has compassion on us.

122:3 Have mercy on us, Lord, have mercy on us, for we have been filled with contempt to excess,

122:4 Our soul has been filled beyond measure. Reproach for those who prosper, and contempt for the proud.

Psalms 123

123:1 A song of the ascents. Had the Lord not been among us— let Israel now say—

123:2 had the Lord not been among us when people rose against us,

123:3 then they would have swallowed us alive when their fury was kindled against us.

123:4 Then the water drowned us; our soul passed through a torrent.

123:5 Then our soul passed through the irresistible water.

123:6 Blessed be the Lord, who did not give us as prey to their teeth.

123:7 Our soul was rescued like a little bird from the trap of hunters; the trap was shattered, and we were rescued.

123:8 Our help is in the Lord’s name, who made heaven and earth.

Psalms 124

124:1 A song of the ascents. Those trusting in the Lord are like Mount Zion; the one dwelling in Jerusalem will never be shaken.

124:2 Mountains are around her, and the Lord is around His people, from now and for ever.

124:3 For He will not leave the rod of sinners upon the lot of the righteous, so that the righteous may not stretch out their hands in lawlessness.

124:4 Do good, Lord, to the good and to those upright in heart.

124:5 But those turning aside into tangled ways— the Lord will lead them away with workers of lawlessness. Peace upon Israel.

Psalms 125

125:1 A song of the ascents. When the Lord turned back Zion's captivity, we became like those comforted.

125:2 Then our mouth was filled with joy and our tongue with exultation. Then they will say among the nations, "The Lord has done great things with them."

125:3 The Lord has done great things with us; we became glad.

125:4 Turn back our captivity, Lord, like torrents in the south.

125:5 Those sowing in tears will reap with exultation.

125:6 Going, they went and wept, carrying their seeds; but coming, they will arrive with exultation, carrying their sheaves.

Psalms 126

126:1 A song of the ascents. For Solomon. Unless the Lord builds a house, those building it have labored in vain. Unless the Lord guards a city, the watchman has kept awake in vain.

126:2 It is vain for you to rise early, to get up after sitting down, you who eat bread of pain, when He gives sleep to His beloved ones.

126:3 Behold, sons are the Lord's inheritance, the reward of the fruit of the womb.

126:4 Like arrows in a mighty man's hand, so are the sons of those who have been cast out.

126:5 Happy is the person who will fill his desire with them. They will not be put to shame when they speak with their enemies at the gate.

Psalms 127

127:1 A song of the ascents. Happy are all who fear the Lord, who walk in His ways.

127:2 You will eat the labors of your wrists; happy are you, and it will be well with you.

127:3 Your wife is like a flourishing vine in the sides of your house; your sons are like newly planted olive trees around your table.

127:4 Behold, thus will the person be blessed who fears the Lord.

127:5 May the Lord bless you from Zion, and may you see Jerusalem's good things all the days of your life.

127:6 And may you see sons of your sons. Peace upon Israel.

Psalms 128

128:1 A song of the ascents. Many times they fought against me from my youth— let Israel now say—

128:2 many times they fought against me from my youth, and indeed they did not prevail over me.

128:3 On my back sinners worked; they prolonged their lawlessness.

128:4 The righteous Lord cut apart the necks of sinners.

128:5 May all who hate Zion be put to shame and turn backward.

128:6 May they become like grass on roofs, which dried up before it was pulled out,

128:7 with which no reaper has filled his hand, nor the one gathering sheaves his bosom,

128:8 And passersby have not said, "The Lord's blessing be upon you; we have blessed you in the Lord's name."

Psalms 129

129:1 A song of the ascents. From the depths I have cried unto Thee, Lord.

129:2 Lord, hear my voice; let Thine ears be attentive to the voice of my petition.

129:3 If Thou dost closely watch lawless deeds, Lord, Lord, who will withstand?

129:4 For with Thee is atonement.

129:5 Because of Thy law I waited for Thee, Lord; my soul waited for Thy word.

129:6 My soul hoped in the Lord from the morning watch until night; from the morning watch let Israel hope in the Lord.

129:7 For with the Lord is mercy, and with Him is abundant redemption,

129:8 And He will redeem Israel from all its lawless deeds.

Psalms 130

130:1 A song of the ascents. For David. Lord, my heart was not exalted, nor were my eyes raised high; I did not walk among great things nor among wonders beyond me.

130:2 If I was not humble-minded, but exalted my soul— like the weaned child upon its mother, like repayment upon my soul.

130:3 Let Israel hope in the Lord, from now and for ever.

Psalms 131

131:1 A song of the ascents. Remember David, Lord, and all his gentleness,

131:2 how he swore to the Lord, vowed to the God of Jacob:

131:3 “I will not enter the dwelling of my house, nor climb onto my bed’s couch;

131:4 I will not give sleep to my eyes, slumber to my eyelids, or rest to my temples,

131:5 until I find a place for the Lord, a dwelling for the God of Jacob.”

131:6 Behold, we heard of her in Ephrathah; we found her in the plains of the forest.

131:7 We will enter His dwelling places; we will bow toward the place where His feet stood.

131:8 Rise, Lord, to Thy rest, Thou and the ark of Thy holiness.

131:9 Thy priests will clothe themselves in righteousness, and Thy holy ones will exult.

131:10 For the sake of David Thy slave, do not turn away the face of Thine anointed.

131:11 The Lord swore truth to David, and He will certainly not annul it: “From the fruit of your belly I will set one on your throne.

131:12 If your sons keep My covenant and these testimonies of Mine that I will teach them, their sons too will sit for ever on your throne.”

131:13 For the Lord chose Zion; He selected her as His dwelling:

131:14 “This is My rest for age upon age; here I will dwell, for I selected her.

131:15 I will surely bless her game; I will satisfy her poor with loaves.

131:16 I will clothe her priests with salvation, and her holy ones will surely exult.

131:17 There I will make a horn spring up for David; I have prepared a lamp for My anointed.

131:18 I will clothe his enemies with shame, but upon him My holy sign will blossom.”

Psalms 132

132:1 A song of the ascents. For David. Behold, what is good or what is delightful except for brothers to dwell together?

132:2 Like ointment upon the head, descending upon the beard, Aaron’s beard, descending upon the border of his garment;

132:3 Like Hermon’s dew descending upon Zion’s mountains; for there the Lord commanded the blessing and life for ever.

Psalms 133

133:1 A song of the ascents. Behold, bless the Lord, all slaves of the Lord, who stand in the Lord’s house, in the courts of the house of our God.

133:2 By night lift your hands toward the holy places and bless the Lord.

133:3 The Lord will bless you from Zion, who made heaven and earth.

Psalms 134

134:1 Hallelujah! Praise the Lord’s name; praise the Lord, slaves,

134:2 you who stand in the Lord’s house, in the courts of our God’s house.

134:3 Praise the Lord, for the Lord is good; make music to His name, for it is beautiful.

134:4 For the Lord chose Jacob for Himself, Israel as His special possession.

134:5 For I knew that the Lord is great, and our Lord is above all the gods.

134:6 Everything the Lord willed, He did, in heaven and on earth, in the seas and all the deeps.

134:7 He brings clouds up from the earth’s extremity; He made lightning for rain; He brings winds out of His treasuries.

134:8 He struck Egypt’s firstborn, from man to beast.

134:9 He sent out signs and wonders into your midst, Egypt, upon Pharaoh and all his slaves.

134:10 He struck many nations and killed powerful kings,

134:11 Sihon king of the Amorites, Og king of Bashan, and all Canaan’s kingdoms.

134:12 He gave their land as an inheritance, an inheritance to Israel His people.

134:13 Lord, Thy name is for ever; Lord, Thy memorial is from generation to generation.

134:14 For the Lord will judge His people and be comforted concerning His slaves.

134:15 The nations’ idols are silver and gold, works of human hands.

134:16 They have a mouth but will not speak; they have eyes but will not see.

134:17 They have ears but will not listen; they have noses but will not smell; they have hands but will not touch; they have feet but will not walk; they will not sound in their throat, for there is no breath in their mouth.

134:18 May those who make them become like them, and all who trust in them.

134:19 House of Israel, bless the Lord; house of Aaron, bless the Lord.

134:20 House of Levi, bless the Lord; you who fear the Lord, bless the Lord.

134:21 Blessed be the Lord from Zion, He who dwells in Jerusalem.

Psalms 135

135:1 Hallelujah! Give thanks to the Lord, for He is kind; for His mercy is for ever.

135:2 Give thanks to the God of gods; for His mercy is for ever.

135:3 Give thanks to the Lord of lords; for His mercy is for ever.

135:4 To Him who alone does great wonders; for His mercy is for ever.

135:5 To Him who made the heavens with understanding; for His mercy is for ever.

135:6 To Him who made the earth firm upon the waters; for His mercy is for ever.

135:7 To Him who alone made great lights; for His mercy is for ever.

135:8 the sun for authority over the day; for His mercy is for ever.

135:9 the moon and stars for authority over the night; for His mercy is for ever.

135:10 To Him who struck Egypt with their firstborn; for His mercy is for ever.

135:11 And to Him who brought Israel out from their midst; for His mercy is for ever.

135:12 with a mighty hand and a raised arm; for His mercy is for ever.

135:13 To Him who divided the Red Sea into divisions; for His mercy is for ever.

135:14 And to Him who led Israel through its midst; for His mercy is for ever.

135:15 And to Him who shook Pharaoh and his force into the Red Sea; for His mercy is for ever.

135:16 To Him who led His people through the wilderness; for His mercy is for ever. To Him who brought water out of a sheer rock; for His mercy is for ever.

135:17 To Him who struck great kings; for His mercy is for ever.

135:18 And to Him who killed mighty kings; for His mercy is for ever.

135:19 Sihon king of the Amorites; for His mercy is for ever.

135:20 and Og king of Bashan; for His mercy is for ever.

135:21 And to Him who gave their land as an inheritance; for His mercy is for ever.

135:22 an inheritance to Israel His slave; for His mercy is for ever.

135:23 For in our humiliation the Lord remembered us; for His mercy is for ever.

135:24 And He redeemed us from our enemies; for His mercy is for ever.

135:25 He gives food to all flesh; for His mercy is for ever.

135:26 Give thanks to the God of heaven; for His mercy is for ever. Give thanks to the Lord of lords; for His mercy is for ever.

Psalms 136

136:1 For David. By Babylon’s rivers, there we sat and wept when we remembered Zion.

136:2 Upon the willows in her midst we hung our instruments.

136:3 For there those who took us captive asked us for words of songs, and those who led us away for a hymn: “Sing us some of Zion’s songs.”

136:4 How can we sing the Lord’s song on foreign land?

136:5 If I forget you, Jerusalem, may my right hand be forgotten.

136:6 May my tongue cling to my throat if I do not remember you, if I do not set Jerusalem first at the beginning of my gladness.

136:7 Remember, Lord, Edom’s sons on Jerusalem’s day, those saying, “Empty her, empty her, down to the foundation within her!”

136:8 Daughter Babylon, miserable one, happy is the one who will repay you the repayment you gave us.

136:9 Happy is the one who will seize your infants and dash them against the rock.

Psalms 137

137:1 For David. I will thank Thee, Lord, with all my heart, for Thou heardest the words of my mouth, and before angels I will make music unto Thee.

137:2 I will bow toward Thy holy temple and thank Thy name for Thy mercy and Thy truth, for Thou hast magnified Thine utterance above every name.

137:3 On whatever day I call Thee, hear me quickly; Thou wilt greatly attend to me with strength in my soul.

137:4 Let all earth's kings thank Thee, Lord, for they heard all the words of Thy mouth.

137:5 And let them sing in the Lord's ways, for great is the Lord's glory.

137:6 For the Lord is high and watches the lowly, and the lofty He knows from afar.

137:7 If I walk amid affliction, Thou wilt keep me alive; against my enemies' anger Thou didst stretch out Thy hand, and Thy right hand saved me.

137:8 The Lord will repay on my behalf. Lord, Thy mercy is for ever; do not neglect the works of Thy hands.

Psalms 138

138:1 For the end. A psalm for David. Lord, Thou didst test me and know me.

138:2 Thou knewest my sitting and my rising; Thou didst understand my reasonings from afar.

138:3 Thou didst trace my path and my measuring cord, and Thou didst foresee all my ways.

138:4 For there is no word on my tongue,

138:5 behold, Lord, Thou knewest all things, the last and the first; Thou didst form me and place Thy hand upon me.

138:6 Thy knowledge was made wondrous beyond me; it grew strong—I cannot reach it.

138:7 Where can I go from Thy Spirit, and where can I flee from Thy face?

138:8 If I ascend to heaven, Thou art there; if I descend into Hades, Thou art present.

138:9 if I take up my wings at dawn and settle at the sea's farthest reaches,

138:10 indeed, even there Thy hand will guide me, and Thy right hand will hold me fast.

138:11 And I said, "Then darkness will trample me, and night is light in my delight."

138:12 For darkness will not be dark from Thee, and night will be lit up like day; as its darkness, so also its light.

138:13 For Thou didst acquire my kidneys, Lord; Thou didst support me from my mother's womb.

138:14 I will thank Thee, for I was made fearfully wonderful; wondrous are Thy works, and my soul knows very well.

138:15 My bone was not hidden from Thee, which Thou madest in secret, and my substance in earth's lowest places.

138:16 Thine eyes saw my unworked substance, and in Thy book all will be written; they will be formed over days, and none among them.

138:17 Thy friends were greatly honored by me, God; their beginnings grew very strong.

138:18 I will count them, and they will multiply beyond the sand; I awoke, and I am still with Thee.

138:19 If Thou dost kill sinners, God— men of blood, turn away from me,

138:20 for Thou wilt speak into deliberation; they will take Thy cities into vanity.

138:21 Did I not hate those who hate Thee, Lord, and melt away over Thine enemies?

138:22 I hated them with complete hatred; they became enemies to me.

138:23 Test me, God, and know my heart; examine me and know my paths,

138:24 and see whether a way of lawlessness is in me, and guide me in an eternal way.

Psalms 139

139:1 For the end. A psalm for David.

139:2 Rescue me, Lord, from an evil person; deliver me from an unjust man,

139:3 those who devised injustices in their heart and were arraying wars all day.

139:4 They sharpened their tongue like a serpent's; asp venom is beneath their lips. Diapsalma.

139:5 Guard me, Lord, from a sinner's hand; rescue me from unjust people, those who devised to trip my steps.

139:6 The proud hid a trap for me and stretched cords, traps for my feet; along the path they set a stumbling block for me. Diapsalma.

139:7 I said to the Lord, "Thou art my God." Listen, Lord, to the voice of my petition.

139:8 Lord, Lord, power of my salvation, Thou didst overshadow my head on the day of war.

139:9 Do not hand me over to a sinner, Lord, through my desire; they schemed against me; do not abandon me, lest they rise high. Diapsalma.

139:10 The head of their encirclement— the trouble of their lips will cover them.

139:11 Coals will fall upon them; in fire Thou wilt cast them down; in miseries they will certainly not withstand.

139:12 A talkative man will not be set straight on the earth; evils will hunt an unjust man to destruction.

139:13 I knew that the Lord will act for the poor person’s judgment and the needy people’s cause.

139:14 Indeed, the righteous will thank Thy name, and the upright will dwell with Thy presence.

Psalms 140

140:1 A psalm for David. Lord, I have cried unto Thee; hear me. Attend to the voice of my petition when I cry unto Thee.

140:2 Let my prayer be directed as incense before Thee, the lifting of my hands as an evening sacrifice.

140:3 Set a guard, Lord, for my mouth and a restraining door around my lips.

140:4 Do not turn my heart toward words of wickedness, to offer excuses for sins with people who practice lawlessness, and I will certainly not join with their chosen ones.

140:5 A righteous man will discipline me in mercy and correct me, but let a sinner’s oil not enrich my head, for still my prayer is amid their good pleasures.

140:6 Their judges were swallowed up beside a rock; they will hear my words, for they became sweet.

140:7 Like a clod of earth broken upon the earth, our bones were scattered beside Hades.

140:8 For my eyes are toward Thee, Lord, Lord; in Thee I hoped—do not take away my soul.

140:9 Guard me from the trap they assembled for me and from the stumbling blocks of those practicing lawlessness.

140:10 Sinners will fall into his casting net; I am alone until I pass by.

Psalms 141

141:1 Of understanding, of David, when he was in the cave. A prayer.

141:2 With my voice I cried to the Lord; with my voice I pleaded with the Lord.

141:3 I will pour out my plea before Him; I will declare my affliction before Him.

141:4 When my spirit was failing within me, Thou knewest my paths. On this way where I was walking, they hid a trap for me.

141:5 I looked to the right and observed, for there was no one recognizing me. Escape perished from me, and there is no one seeking my soul.

141:6 I cried unto Thee, Lord; I said, Thou art my hope, my portion in the land of the living.

141:7 Attend to my plea, for I was brought very low. Rescue me from those pursuing me, for they grew stronger than I.

141:8 Bring my soul out of prison, that I may thank Thy name, Lord. The righteous will wait for me until Thou repayest me.

Psalms 142

142:1 A psalm of David, when his son pursues him. Lord, hear my prayer; give ear to my plea in Thy truth. Answer me in Thy righteousness.

142:2 Do not enter into judgment with Thy servant, for no one living will be justified before Thee.

142:3 For the enemy pursued my soul, brought my life low to the ground, made me sit in dark places like those long dead.

142:4 My spirit grew despondent within me; within me my heart was troubled.

142:5 I remembered ancient days and meditated on all Thy works; I was pondering the works of Thy hands.

142:6 I spread out my hands unto Thee; my soul is like a waterless land for Thee. Diapsalma.

142:7 Quickly hear me, Lord; my spirit is spent. Do not turn Thy face away from me, or I shall become like those descending to the pit.

142:8 Make Thy mercy heard by me in the morning, for I hoped in Thee. Make known to me, Lord, the way I shall walk, for unto Thee I lifted my soul.

142:9 Take me out from my enemies, Lord, for I fled unto Thee for refuge.

142:10 Teach me to do Thy will, for Thou art my God. Thy good Spirit will lead me on level ground.

142:11 For Thy name’s sake, Lord, Thou wilt give me life; in Thy righteousness Thou wilt bring my soul out of distress.

142:12 In Thy mercy Thou wilt utterly destroy my enemies and destroy all who distress my soul, for I am Thy servant.

Psalms 143

143:1 Of David, concerning Goliath. Blessed is the Lord, my God, who trains my hands for battle array, my fingers for war.

143:2 My mercy and my refuge, my Helper and my Rescuer, my Defender, in whom I hoped, who subjects my people beneath me.

143:3 Lord, what is man, that Thou becamest known to him, or a son of man, that Thou takest account of him?

143:4 A man was likened to futility; his days pass like a shadow.

143:5 Lord, bend Thy heavens and descend; touch the mountains, and they will smoke.

143:6 Flash lightning, and Thou wilt scatter them; send out Thine arrows, and Thou wilt throw them into confusion.

143:7 Send out Thy hand from on high; take me out and rescue me from many waters, from the hand of foreigners.

143:8 Whose mouth spoke futility, and whose right hand is a right hand of injustice.

143:9 God, I will sing a new song unto Thee; on a ten-stringed psaltery I will make music unto Thee.

143:10 To Him who gives salvation to kings, who redeems David His servant from an evil sword.

143:11 Rescue me and take me out from the hand of foreigners, whose mouth spoke futility and whose right hand is a right hand of injustice.

143:12 Whose sons are like young plants established in their youth, their daughters beautified, adorned all around like the likeness of a sanctuary.

143:13 Their storehouses full, pouring forth from this to that; their sheep bearing many young, multiplying in their outgoing places.

143:14 Their oxen fat; there is no collapse of a fence and no passage out, nor any cry in their squares.

143:15 They called happy the people who have these things; happy the people whose God is the Lord.

Psalms 144

144:1 A praise of David. I will exalt Thee, my God, my King, and bless Thy name for the age and for the age of the age.

144:2 Every day I will bless Thee and praise Thy name for the age and for the age of the age.

144:3 Great is the Lord and greatly to be praised; His greatness has no limit.

144:4 Generation after generation will praise Thy works, and they will declare Thy power.

144:5 They will speak of the magnificence of the glory of Thy holiness, and they will recount Thy wonders.

144:6 They will speak of the power of Thy fearsome acts, and they will recount Thy greatness.

144:7 They will pour forth remembrance of the abundance of Thy kindness and rejoice in Thy righteousness.

144:8 Compassionate and merciful is the Lord, patient and abundant in mercy.

144:9 The Lord is kind to all, and His compassions are over all His works.

144:10 Let all Thy works give thanks unto Thee, Lord, and let Thy holy ones bless Thee.

144:11 They will speak of the glory of Thy kingdom and tell of Thy might,

144:12 to make known to the sons of men Thy might and the glory of the magnificence of Thy kingdom.

144:13 Thy kingdom is a kingdom of all ages, and Thy lordship endures through every generation.

144:13a Faithful is the Lord in His words, and holy in all His works.

144:14 The Lord supports all who are falling and raises up all who have been broken down.

144:15 The eyes of all hope in Thee, and Thou givest their food at the right time.

144:16 Thou openest Thy hand and fillest every living creature with good pleasure.

144:17 The Lord is righteous in all His ways and holy in all His works.

144:18 The Lord is near to all who call on Him, to all who call on Him in truth.

144:19 He will fulfill the will of those who fear Him; He will hear their plea and save them.

144:20 The Lord guards all who love Him, and all sinners He will utterly destroy.

144:21 My mouth will speak the Lord’s praise, and let all flesh bless His holy name for the age and for the age of the age.

Psalms 145

145:1 Hallelujah. Of Haggai and Zechariah. Praise the Lord, my soul.

145:2 I will praise the Lord throughout my life; I will make music to my God as long as I exist.

145:3 Do not trust in rulers and in sons of men who have no salvation.

145:4 His spirit will go out, and he will return to his earth; on that day all their reasonings will perish.

145:5 Happy the one whose Helper is the God of Jacob, whose hope is in the Lord his God,

145:6 who made heaven and earth, the sea and all that is in them, who keeps truth for ever,

145:7 who does justice for those wronged, who gives food to the hungry. The Lord releases those in fetters.

145:8 The Lord raises up those broken down; the Lord makes the blind wise; the Lord loves the righteous.

145:9 The Lord guards the newcomers; He will take up the orphan and widow, and He will obliterate the way of sinners.

145:10 The Lord will reign for ever, your God, Zion, through every generation.

Psalms 146

146:1 Hallelujah. Of Haggai and Zechariah. Praise the Lord, for a psalm is good; may praise be pleasing to our God.

146:2 The Lord builds Jerusalem, and He will gather the dispersed of Israel.

146:3 He heals the brokenhearted and binds up their fractures.

146:4 He numbers multitudes of stars and calls them all by names.

146:5 Great is our Lord, and great is His strength; His understanding is beyond number.

146:6 The Lord takes up the meek, but brings sinners low to the ground.

146:7 Begin singing to the Lord with thanksgiving; make music to our God with a lyre,

146:8 who clothes heaven with clouds, who prepares rain for the earth, who makes grass sprout on the mountains and green growth for the service of humans,

146:9 who gives the cattle their food and to the young ravens who call upon Him.

146:10 He will not delight in the horse’s might, nor does He take pleasure in a man’s shins.

146:11 The Lord takes pleasure in those who fear Him and in those who hope in His mercy.

Psalms 147

147:1 Hallelujah. Of Haggai and Zechariah. Commend the Lord, Jerusalem; praise your God, Zion.

147:2 For He strengthened the bars of your gates; He blessed your children within you.

147:3 He makes your borders peaceful and fills you with the finest wheat.

147:4 He sends His oracle to the earth; His word will run swiftly,

147:5 of Him who gives snow like wool, who sprinkles mist like ashes,

147:6 who casts His ice like morsels; who will withstand His cold?

147:7 He will send His word and melt them; He will blow His wind, and waters will flow.

147:8 He declares His word to Jacob, His ordinances and judgments to Israel.

147:9 He did not do so for any nation, and He did not disclose His judgments to them.

Psalms 148

148:1 Hallelujah. Of Haggai and Zechariah. Praise the Lord from the heavens; praise Him in the highest places.

148:2 Praise Him, all His angels; praise Him, all His powers.

148:3 Praise Him, sun and moon; praise Him, all the stars and the light.

148:4 Praise Him, heavens of heavens, and the water above the heavens.

148:5 Let them praise the Lord’s name, for He spoke, and they came to be; He commanded, and they were created.

148:6 He established them for the age and for the age of the age; He set a command, and it will not pass away.

148:7 Praise the Lord from the earth, dragons and all deeps,

148:8 fire, hail, snow, ice, storm wind—all fulfilling His word,

148:9 mountains and all hills, fruit-bearing trees and all cedars,

148:10 wild animals and all cattle, creeping things and winged birds,

148:11 kings of the earth and all peoples, rulers and all judges of the earth,

148:12 young men and young women, old people with younger people.

148:13 Let them praise the Lord’s name, for His name alone was exalted; His praise is over earth and heaven.

148:14 He will raise a horn of His people— a hymn for all His holy ones, for the children of Israel, a people drawing near to Him.

Psalms 149

149:1 Hallelujah. Sing a new song to the Lord, His praise in the assembly of holy ones.

149:2 Let Israel rejoice in the One who made it, and let Zion’s children exult in their King.

149:3 Let them praise His name in a chorus; with tambourine and psaltery let them make music to Him.

149:4 For the Lord takes pleasure in His people, and He will exalt the meek in salvation.

149:5 Holy ones will boast in glory and rejoice upon their beds.

149:6 Exaltations of God in their throat, and two-edged swords in their hands,

149:7 to execute vengeance among the nations, reproofs among the peoples,

149:8 to bind their kings in fetters and their glorious ones in iron handcuffs,

149:9 to execute upon them a written judgment. This is glory for all His holy ones.

Psalms 150

150:1 Hallelujah. Praise God among His holy ones; praise Him in the firmament of His power.

150:2 Praise Him for His mighty acts; praise Him according to the abundance of His greatness.

150:3 Praise Him with the sound of a trumpet; praise Him with psaltery and lyre.

150:4 Praise Him with tambourine and chorus; praise Him with strings and instrument.

150:5 Praise Him with well-sounding cymbals; praise Him with cymbals of a shout.

150:6 Let every breath praise the Lord. Hallelujah.

Psalms 151

151:1 This psalm is personally written concerning David and is outside the number, when he fought Goliath in single combat. I was small among my brothers and younger in my father’s house; I was shepherding my father’s sheep.

151:2 My hands made an instrument; my fingers fitted a psaltery.

151:3 And who shall tell my Lord? He Himself is Lord; He Himself hears.

151:4 He Himself sent out His angel and took me from my father’s sheep and anointed me with the oil of His anointing.

151:5 My brothers were handsome and tall, but the Lord took no pleasure in them.

151:6 I went out to meet the foreigner, and he cursed me by his idols.

151:7 But I drew the sword he carried, cut off his head, and removed reproach from the sons of Israel.

Proverbs

Proverbs 1

1:1 The proverbs of Solomon son of David, who reigned in Israel,

1:2 for knowing wisdom and discipline and understanding words of good sense,

1:3 for receiving turns of speech, understanding true righteousness, and directing judgment rightly,

1:4 so that he may give shrewdness to the innocent, perception and thought to a young child.

1:5 For a wise person who hears these things will become wiser, and the discerning will acquire guidance,

1:6 and understand a comparison and an obscure saying, the utterances of the wise and riddles.

1:7 The fear of God is the beginning of wisdom, and good understanding belongs to all who practice it. Reverence toward God is the beginning of perception, but the ungodly will despise wisdom and discipline.

1:8 Listen, son, to your father’s discipline, and do not reject your mother’s ordinances,

1:9 for you will receive a crown of graces for your head and a golden collar around your neck.

1:10 Son, do not let ungodly men lead you astray; do not agree if they invite you, saying,

1:11 Come with us; share in bloodshed. Let us hide a righteous man in the earth unjustly;

1:12 let us swallow him alive like Hades and remove his memory from the earth.

1:13 Let us seize his costly property and fill our houses with spoils.

1:14 Cast your lot among us; let us all obtain a common purse, and let there be one moneybag for us.

1:15 Do not walk in the way with them; turn your foot away from their paths,

1:16 for their feet run toward evil, and they are quick to shed blood.

1:17 For nets are not unjustly stretched out for winged creatures.

1:18 For those who share in murder store up evils for themselves, and the overthrow of lawless men is evil.

1:19 These are the ways of all who carry out lawless deeds, for through ungodliness they take away their own life.

1:20 Wisdom is celebrated at the exits, and in the squares she speaks openly.

1:21 At the tops of walls she is proclaimed; at rulers’ gates she sits nearby, and at city gates she speaks boldly:

1:22 As long as the innocent hold to righteousness, they will not be ashamed. But the senseless, desiring insolence, became ungodly and hated perception,

1:23 and became liable to reproofs. Behold, I will send forth to you an utterance of my breath, and I will teach you my word.

1:24 Since I kept calling and you did not obey, and kept extending words and you paid no attention,

1:25 but you were making my counsels ineffective and disobeyed my reproofs,

1:26 therefore I too will laugh at your ruin and exult when destruction comes to you,

1:27 and when sudden tumult reaches you and overthrow arrives like a storm, when affliction and siege come upon you, or when destruction comes to you.

1:28 For when you call upon me, I will not listen to you; evil people will seek me and will not find me,

1:29 for they hated wisdom and did not choose the fear of the Lord,

1:30 nor did they want to attend to my counsels, but they were sneering at my reproofs.

1:31 Therefore they will eat the fruits of their own way and be filled with their own ungodliness.

1:32 For because they wronged the innocent, they will be murdered, and examination will destroy the ungodly.

1:33 But whoever listens to me will dwell in hope and rest fearlessly from every evil.

Proverbs 2

2:1 Son, if you receive an utterance of my commandment and hide it within yourself,

2:2 your ear will obey wisdom, and you will apply your heart to understanding; you will also apply it to admonishing your son.

2:3 for if you call upon wisdom and give your voice to understanding, and seek perception with a loud voice,

2:4 and if you seek it like silver and search it out like treasures,

2:5 then you will understand the fear of the Lord and find the knowledge of God.

2:6 For the Lord gives wisdom, and from His presence come knowledge and understanding.

2:7 He stores up salvation for those acting rightly; He will shield their journey,

2:8 to guard the ways of righteous ordinances, and He will protect the way of those who revere Him.

2:9 Then you will understand righteousness and judgment, and you will make all good courses straight.

2:10 For if wisdom enters your mind and perception seems good to your soul,

2:11 good counsel will guard you, and holy thought will keep you,

2:12 so that it may rescue you from an evil way and from a man who says nothing trustworthy.

2:13 O you who abandon straight ways to walk in ways of darkness,

2:14 who delight in evils and rejoice in evil distortion,

2:15 whose paths are crooked and whose tracks are bent,

2:16 to put you far from a straight way and make you alien to a righteous judgment.

2:17 Son, do not let evil counsel seize you, counsel that abandons the teaching of youth and has forgotten a divine covenant.

2:18 For she has set her house beside death and her courses beside Hades with the earthborn.

2:19 All who travel in her will not return, nor will they reach straight paths, for they are not reached by years of life.

2:20 For if they had walked good paths, they would have found smooth paths of righteousness.

2:21 Good people will inhabit the land, and the innocent will remain in it, for the upright will dwell in the land and the holy will remain in it.

2:22 The ways of the ungodly will perish from the land, and the lawless will be driven out of it.

Proverbs 3

3:1 Son, do not forget my ordinances; let your heart keep my words,

3:2 for they will add length of life, years of living, and peace to you.

3:3 Do not let acts of mercy and faithfulness fail you. Fasten them around your neck, and you will find favor.

3:4 And take thought for good things before the Lord and people.

3:5 Trust God with your whole heart; do not exalt yourself in your own wisdom.

3:6 In all your ways acknowledge her, that she may cut your ways straight; and your foot will surely not stumble.

3:7 Do not be prudent in your own estimation; fear God and turn away from every evil.

3:8 Then there will be healing for your body and care for your bones.

3:9 Honor the Lord from your righteous labors, and offer Him firstfruits from your fruits of righteousness,

3:10 so that your storerooms may be filled with an abundance of grain and your vats gush with wine.

3:11 Son, do not make light of the Lord’s discipline or lose heart when corrected by Him,

3:12 for the Lord disciplines the one He loves and scourges every son He receives.

3:13 Blessed is the person who found wisdom, the mortal who saw good sense,

3:14 for trading in her is better than treasures of gold and silver.

3:15 She is more valuable than costly stones; nothing evil will stand against her. She is readily known to all who approach her, and nothing precious is worthy of her.

3:16 For length of life and years of living are in her right hand, and wealth and glory in her left.

3:16a Righteousness proceeds from her mouth, and she carries law and mercy on her tongue.

3:17 Her ways are good ways, and all her paths are in peace.

3:18 She is a tree of life to all who hold her fast, and secure for those who lean on her as on the Lord.

3:19 God founded the earth by wisdom and prepared the heavens by good sense.

3:20 By perception the deeps were split open, and clouds flowed with dew.

3:21 Son, do not drift away; keep my counsel and thought,

3:22 so that your soul may live and grace be around your neck.

3:22a There will be healing for your flesh and care for your bones,

3:23 so that you may walk all your ways confidently in peace, and your foot will certainly not stumble.

3:24 For if you sit, you will be fearless, and if you sleep, you will sleep pleasantly.

3:25 You will not fear an approaching fright or the oncoming assaults of the ungodly,

3:26 for the Lord will be upon all your ways and support your foot so that you are not shaken.

3:27 Do not refrain from doing good to someone in need whenever your hand has the means to help.

3:28 Do not say, ‘Go away and come back; tomorrow I will give,’ when you are able to do good, for you do not know what the coming day will bring forth.

3:29 Do not devise evils against your friend who lives nearby and trusts in you.

3:30 Do not seek enmity with anyone in vain, lest he do you some harm.

3:31 Do not acquire the reproaches of evil men or imitate their ways,

3:32 for every lawless person is unclean before the Lord, and he does not sit in council among the righteous.

3:33 God’s curse is in the houses of the ungodly, but the dwellings of the righteous are blessed.

3:34 The Lord opposes the proud, but gives grace to the humble.

3:35 The wise will inherit glory, but the ungodly raised up dishonor.

Proverbs 4

4:1 Listen, children, to a father’s discipline; pay attention to gain discernment,

4:2 for I give you a good gift; do not abandon my law.

4:3 For I too became a son obedient to a father and loved in a mother’s presence,

4:4 who used to speak to me and teach me: Let our word take hold in your heart;

4:5 keep commandments; do not forget or disregard an utterance of my mouth,

4:6 and do not abandon her, and she will hold fast to you; love her, and she will keep you.

4:8 Fortify her, and she will exalt you; honor her so that she may embrace you,

4:9 so that she may give your head a crown of graces and shield you with a crown of delight.

4:10 Listen, son, and receive my words, and your years of life will multiply, so that many ways of living may be yours,

4:11 for I teach you ways of wisdom and lead you onto straight tracks.

4:12 For if you walk, your steps will not be shut in, and if you run, you will not grow weary.

4:13 Take hold of my discipline; do not release it, but keep it for yourself for your life.

4:14 Do not enter the ways of the ungodly or imitate the ways of the lawless.

4:15 Wherever they encamp, do not go there; turn away from them and pass by.

4:16 For they will not sleep unless they do harm; their sleep has been taken away, and they do not lie down.

4:17 For these people eat food of ungodliness and get drunk on lawless wine.

4:18 But the ways of the righteous shine like light; they go forward and illuminate until the day comes right.

4:19 But the ways of the ungodly are dark; they do not know how they stumble.

4:20 Son, attend to my utterance; apply your ear to my words,

4:21 so that your springs do not fail you; keep them in your heart,

4:22 for there is life for those who find them and healing for all flesh.

4:23 With every guard keep your heart, for from these come life’s outlets.

4:24 Remove a crooked mouth from yourself and thrust unjust lips far away from you.

4:25 Let your eyes look straight, and let your eyelids incline toward righteous things.

4:26 Make straight tracks for your feet and direct your ways rightly.

4:27 Do not turn to the right or the left; turn your foot away from an evil way.

4:27a For God knows the ways on the right, but those on the left are perverted.

4:27b He Himself will make your tracks straight and advance your journeys in peace.

Proverbs 5

5:1 Son, attend to my wisdom, and incline your ear to my words,

5:2 so that you may guard good understanding. I command you to heed the discernment of my lips.

5:3 Do not attend to a base woman, for honey drips from a prostitute’s lips; for a time she oils your throat.

5:4 Afterward, however, you will find it more bitter than gall and sharper than a two-edged blade.

5:5 For folly’s feet lead those who engage with her down with death into Hades; her tracks are not firmly set.

5:6 For she does not travel life’s ways; her tracks are slippery and not easy to recognize.

5:7 Now therefore, son, listen to me, and do not make my words ineffective.

5:8 Put your way far from her; do not approach the doors of her houses,

5:9 so that you do not surrender your life to others and your livelihood to the merciless,

5:10 so that outsiders are not filled with your strength, and your labors enter outsiders' houses,

5:11 and you will come to regret it at the end, when the flesh of your body is worn away,

5:12 and you will say, "How I hated discipline! My heart turned aside from rebukes.

5:13 I did not listen to the voice of the one disciplining and teaching me, nor incline my ear.

5:14 I was nearly in every kind of evil in the midst of the assembly and congregation."

5:15 Drink waters from your vessels and from your spring wells.

5:16 Do not let waters overflow for you from your spring; but let your waters travel into your own squares.

5:17 Let them belong to you alone, and let no outsider share with you.

5:18 Let your fountain of water be your own, and share joy with the wife of your youth.

5:19 Let a deer of affection and a colt of your graces keep company with you. Let your own woman lead you and be with you at every time, for as you move in the company of her affection, you will be one among many.

5:20 Do not be much involved with another woman, nor be held in the arms of one who is not your own.

5:21 For a man's ways are before God's eyes, and He watches all his tracks.

5:22 Lawless acts hunt a man, and each is bound tight by the cords of his own sins.

5:23 He dies among the undisciplined; from the abundance of his own life he was cast out and perished through folly.

Proverbs 6

6:1 Son, if you act as guarantor for your friend, you will give your hand over to an enemy.

6:2 For a man's own lips are a strong trap, and he is caught by the lips of his own mouth.

6:3 Son, do what I command you and save yourself—for through your friend you have come into evil men's hands. Go without growing slack, and press the friend for whom you acted as guarantor.

6:4 Give no sleep to your eyes, nor doze with your eyelids,

6:5 so that you may save yourself like a gazelle from snares and like a bird from a trap.

6:6 Go to the ant, sluggard; see its ways and emulate them, and become wiser than it.

6:7 For although it has no cultivated field, and has no one forcing it, and is under no master,

6:8 it prepares its food in summer and makes abundant provision at harvest.

6:8a Or go to the bee and learn how industrious she is, and how nobly she performs her work,

6:8b whose labors kings and private people use for health; she is desired by everyone and held in esteem.

6:8c Although weak in bodily strength, she was advanced because she honored wisdom.

6:9 How long will you remain lying down, sluggard? When will you rise from sleep?

6:10 You sleep a little, sit a little, doze a little, and clasp your chest with your hands a little;

6:11 then poverty arrives beside you like an evil traveler, and want like a good runner.

6:11a But if you are diligent, your harvest will come like a spring, and want will desert you like a bad runner.

6:12 A foolish and lawless man travels ways that are not good;

6:13 the same man signals with his eye and gives signs with his foot, and instructs by gestures of his fingers;

6:14 with a twisted heart he devises evils at every time. Such a person stirs up disturbances for a city.

6:15 Therefore his destruction comes suddenly: a cutting down and an incurable crushing,

6:16 because he rejoices in everything the Lord hates, and is crushed because of his soul's uncleanness:

6:17 an insolent person's eye, an unjust tongue, hands shedding a righteous person's blood,

6:18 and a heart devising evil thoughts, and feet hastening to do harm;

6:19 an unjust witness kindles falsehoods and sends disputes among brothers.

6:20 Son, guard your father's laws, and do not reject your mother's ordinances.

6:21 Fasten them always upon your soul, and collar them around your neck.

6:22 Whenever you walk, take her along and let her be with you; when you sleep, let her guard you, so that when you rise she may converse with you,

6:23 because the commandment of law is a lamp and a light, and correction and discipline are life's way,

6:24 to preserve you from a married woman and from an alien tongue's slander.

6:25 Do not let desire for beauty overcome you; do not be hunted by your own eyes, nor seized by her eyelids.

6:26 For a prostitute's price is as much as one loaf, but a woman hunts men's precious lives.

6:27 Will someone bind fire in his bosom without burning his garments?

6:28 Or will someone walk on fiery coals without burning his feet?

6:29 So is the one who goes in to a married woman: he will not be acquitted, nor will anyone touching her.

6:30 It is no wonder if someone is caught stealing, for he steals to fill his appetite when hungry.

6:31 But if caught, he will repay sevenfold, and by giving all his possessions he will rescue himself.

6:32 But the adulterer, through lack of sense, brings destruction upon his own life;

6:33 he bears pains and dishonors, and his reproach will never be wiped away.

6:34 For her husband's anger is full of jealousy; he will not spare on the day of judgment,

6:35 he will not trade his enmity for any ransom, nor be reconciled by many gifts.

Proverbs 7

7:1 Son, guard my words, and hide my commandments with yourself.

7:1a Son, honor the Lord and you will be strong; apart from Him, fear no other.

7:2 Guard my commandments and you will live, and my words like the pupils of eyes.

7:3 Put them around your fingers; inscribe them on the broad surface of your heart.

7:4 Say that wisdom is your sister, and acquire understanding as your familiar companion,

7:5 so that she may keep you from an alien and wicked woman, if she catches you with pleasing words.

7:6 For she leans out from a window of her house toward the squares,

7:7 and whenever she sees among the foolish children a young man lacking sense,

7:8 passing by a corner in the passages of her houses

7:9 and talking in evening darkness, when night is still and murky,

7:10 the woman meets him, with a prostitute's appearance, making young men's hearts fly away.

7:11 She is fluttering with excitement and dissolute; her feet do not rest in the house.

7:12 For at one time she roams outside, and at another she lies in wait in the squares, at every corner.

7:13 Then she took hold of him and kissed him; with a shameless face she addressed him:

7:14 "I have a peace sacrifice; today I am paying my vows.

7:15 For this reason I came out to meet you; longing for your face, I have found you.

7:16 I have stretched my bed with bands and spread it with double-sided rugs from Egypt.

7:17 I have sprinkled my bed with saffron and my house with cinnamon.

7:18 Come, let us enjoy affection until dawn; come here, let us roll in love.

7:19 For my husband is not at home; he has gone on a long journey,

7:20 taking a pouch of silver in his hand; after many days he will return to his house."

7:21 She led him astray with much conversation and drove him off course with snares from her lips.

7:22 He followed her, made a fool, as an ox is led to slaughter and as a dog to bonds,

7:23 or as a deer struck in the liver by an arrow. He hurries like a bird into a trap, not knowing that he runs for his life.

7:24 Now therefore, son, listen to me, and attend to my mouth's sayings.

7:25 Do not let your heart turn aside to her ways.

7:26 For she has wounded and brought down many, and those she has murdered are beyond counting.

7:27 Her house is ways to Hades, leading down to death's chambers.

Proverbs 8

8:1 You will proclaim wisdom, so that understanding may heed you.

8:2 For she is on the high summits, and stands between the paths.

8:3 For she sits beside the gates of rulers, and is praised at the entrances:

8:4 "You, O human beings, I summon, and I send forth my voice to the children of humankind.

8:5 Understand resourcefulness, you innocent ones; and you uneducated, put your heart into it.

8:6 Listen to me, for I will speak noble things, and bring forth upright things from my lips.

8:7 For my throat will meditate on truth, and lying lips are detestable before me.

8:8 All the words of my mouth are with righteousness; there is nothing crooked or entangled in them.

8:9 They are all plain to those who understand, and upright to those who find knowledge.

8:10 Take discipline rather than silver, and knowledge above tested gold; choose discernment rather than pure gold.

8:11 For wisdom is better than costly stones, and nothing precious is worthy of her.

8:12 I, Wisdom, have made counsel my dwelling, and I have called upon knowledge and reflection.

8:13 The fear of the Lord hates injustice, insolence and arrogance and the ways of wicked people; and I hate the perverted ways of evil people.

8:14 Counsel and security are mine; understanding is mine, and strength is mine.

8:15 Through me kings reign, and rulers write righteousness.

8:16 Through me great men become great, and through me sovereigns rule the earth.

8:17 I love those who love me, and those who seek me will find me.

8:18 Wealth and glory belong to me, and possession of many things and righteousness.

8:19 It is better to reap me than gold and precious stone, and my produce is better than choice silver.

8:20 I walk in ways of righteousness, and move in the midst of paths of just judgment,

8:21 so that I may apportion substance to those who love me, and fill their storehouses with good things.

8:21a If I announce to you the things that happen day by day, I will remember to recount the things from eternity.

8:22 The Lord created me as the beginning of His ways, for His works.

8:23 Before the age He founded me, in the beginning,

8:24 before making the earth and before making the deeps, before the springs of the waters came forth,

8:25 before the mountains were established, and before all hills He gives me birth.

8:26 The Lord made countries and uninhabited places, and the inhabited extremities of the world beneath heaven.

8:27 When He was preparing heaven, I was present with Him, and when He was marking out His own throne upon winds.

8:28 When He was making the clouds above strong, and when He was setting the springs of the world beneath heaven secure,

8:29 and was making the foundations of the earth strong,

8:30 I was beside Him, fitting things together; I was the one in whom He delighted. Day by day I rejoiced before Him at every time,

8:31 when He rejoiced after completing the inhabited world, and delighted in the children of humankind.

8:32 Now, therefore, son, listen to me.

8:34 Happy is the man who will listen to me, and the person who will keep my ways, staying awake at my doors day by day, guarding the posts of my entrances.

8:35 For my ways out are ways out to life, and favor is prepared by the Lord.

8:36 But those who sin against me act impiously against their own lives, and those who hate me love death.”

Proverbs 9

9:1 Wisdom built herself a house, and set seven pillars beneath it.

9:2 She slaughtered her own sacrificial animals, mixed her own wine in a mixing-bowl, and prepared her own table.

9:3 She sent her own servants, summoning with a lofty proclamation to the mixing-bowl, saying:

9:4 “Whoever is foolish, let him turn aside to me!” And to those lacking understanding she said:

9:5 “Come, eat of my loaves, and drink wine that I mixed for you.

9:6 Leave foolishness, and you will live; seek understanding, so that you may live, and set insight right in knowledge.”

9:7 One who disciplines evil people will receive dishonor for himself, and one who reproves an impious person will bring blame on himself.

9:8 Do not reprove evil people, so that they may not hate you; reprove a wise person, and he will love you.

9:9 Give a wise person a starting point, and he will be wiser; inform a righteous person, and he will receive still more.

9:10 The beginning of wisdom is the fear of the Lord, and the counsel of holy ones is understanding.

9:10a For knowing the law belongs to a good mind.

9:11 For in this way you will live a long time, and years of your life will be added to you.

9:12 Son, if you become wise for yourself, you will also be wise for your neighbors; but if you turn out evil, you alone will bear evils.

9:12a One who leans on lies—he will shepherd winds, and that same person will pursue flying birds.

9:12b For he has left the ways of his own vineyard, and strayed from the paths of his own cultivated field.

9:12c He travels through a waterless wilderness and land allotted among thirsty places, and gathers fruitlessness with his hands.

9:13 A foolish and brazen woman comes to lack a morsel, she who does not know shame.

9:14 She sat at the doors of her own house, on a stool openly in the squares,

9:15 calling to those passing by and going straight along their ways:

9:16 “Whoever among you is most foolish, let him turn aside to me!” And I urge those lacking understanding, saying:

9:17 “Taste hidden loaves with pleasure, and sweet stolen water.”

9:18 But he does not know that earth-born ones perish beside her, and he comes upon the ledge of Hades.

9:18a But leap away; do not linger in the place, and do not fix your eye upon her.

9:18b For in this way you will cross foreign water and pass over a foreign river.

9:18c But keep away from foreign water, and do not drink from a foreign spring,

9:18d so that you may live a long time, and years of life may be added to you.

Proverbs 10

10:1 A wise son makes a father glad, but a foolish son is grief to his mother.

10:2 Treasures will not profit lawless people, but righteousness will rescue from death.

10:3 The Lord will not starve a righteous life, but He will overturn the life of the impious.

10:4 Poverty humbles a man, but the hands of the courageous make rich.

10:4a A disciplined son will be wise, and he will use the foolish one as a servant.

10:5 An intelligent son was preserved from scorching heat, but a lawless son is ruined by wind at harvest.

10:6 The Lord’s blessing is upon the head of the righteous, but untimely mourning will cover the mouth of the impious.

10:7 The memory of righteous people is with praises, but the name of the impious is extinguished.

10:8 One wise in heart will receive commands, but the unrestrained person who twists things with his lips will be tripped up.

10:9 One who walks sincerely walks confidently, but one who perverts his ways will be known.

10:10 One who signals with his eyes deceitfully gathers griefs for people, but one who reproves with frankness makes peace.

10:11 A fountain of life is in the hand of the righteous, but destruction will cover the mouth of the impious.

10:12 Hatred raises strife, but friendship covers all who do not love strife.

10:13 One who brings forth wisdom from his lips strikes a man lacking heart with a rod.

10:14 Wise people will hide discernment, but the mouth of a rash person draws near to ruin.

10:15 The possession of the rich is a fortified city, but the ruin of the impious is poverty.

10:16 The works of the righteous produce life, but the fruits of the impious produce sins.

10:17 Discipline guards righteous paths of life, but discipline that goes unreproved wanders.

10:18 Righteous lips conceal enmity, but those who bring forth abuse are most foolish.

10:19 Through much talking you will not escape sin, but by sparing your lips you will be intelligent.

10:20 The tongue of the righteous is fire-tested silver, but the heart of the impious will fail.

10:21 The lips of the righteous know lofty things, but fools die in want.

10:22 The Lord’s blessing is upon the head of the righteous; it makes rich, and sorrow in the heart will certainly not be added to it.

10:23 A fool does evil things in laughter, but wisdom gives birth to understanding for a man.

10:24 An impious person is swept about in destruction, but the desire of the righteous is acceptable.

10:25 When a storm passes by, the impious disappears, but the righteous turns aside and is saved for ever.

10:26 As an unripe grape is harmful to teeth and smoke to eyes, so is lawlessness to those who practice it.

10:27 The fear of the Lord adds days, but the years of the impious will become few.

10:28 Gladness stays long with the righteous, but the hope of the impious perishes.

10:29 The fear of the Lord is a stronghold for the devout, but ruin for those who do evil.

10:30 The righteous will never give way, but the impious will not inhabit the earth.

10:31 The mouth of the righteous drips wisdom, but the tongue of the unjust will be destroyed.

10:32 The lips of righteous men drip gracious things, but the mouth of the impious turns away.

Proverbs 11

11:1 Deceitful scales are an abomination before the Lord, but a just weight is acceptable to Him.

11:2 Wherever insolence enters, dishonor is there too, but the mouth of the humble meditates on wisdom.

11:3 A righteous person, when he died, left regret, but the destruction of the impious is ready at hand and welcomed with joy.

11:5 Righteousness cuts blameless paths straight, but impiety falls into injustice.

11:6 The righteousness of upright men rescues them, but lawless people are caught in their own destruction.

11:7 When a righteous man dies, hope does not perish, but the boast of the impious perishes.

11:8 The righteous escapes from the hunt, but the impious is handed over in his place.

11:9 In the mouth of the impious is a trap for citizens, but the discernment of the righteous has a good course.

11:10 Through the good things of the righteous a city prospered,

11:11 but by the mouths of the impious it was razed.

11:12 One lacking understanding sneers at citizens, but an intelligent man keeps quiet.

11:13 A double-tongued man reveals plans in a council, but one faithful in breath conceals matters.

11:14 Those who have no steering fall like leaves, but deliverance is in much counsel.

11:15 An evil person does harm when he mixes with a righteous person, and he hates the sound of security.

11:16 A gracious woman raises glory for her husband, but a woman who hates righteous things is a throne of dishonor. The lazy become lacking in wealth, but the courageous lean upon wealth.

11:17 A merciful man does good to his own life, but the merciless destroys his own body.

11:18 The impious does unjust works, but the seed of righteous people is a reward of truth.

11:19 A righteous son is born for life, but pursuit of the impious is for death.

11:20 Perverted ways are an abomination to the Lord, but all who are blameless in their ways are acceptable to Him.

11:21 One who unjustly puts hands into a hand will not go unpunished, but one who sows righteousness will receive a faithful reward.

11:22 As a ring in a pig’s snout, so is beauty for a woman of bad judgment.

11:23 Every desire of the righteous is good, but the hope of the impious will perish.

11:24 There are those who sow their own things and produce more, and there are those who gather and become diminished.

11:25 Every blessed life is sincere, but a quick-tempered man is not dignified.

11:26 May one who holds grain back leave it to the nations, but blessing is upon the head of one who shares it.

11:27 One who devises good things seeks good favor, but evil will overtake the one who searches for it.

11:28 One who trusts in wealth will fall, but one who supports righteous people will spring up.

11:29 One who does not deal well with his own household will inherit wind, and a fool will serve an intelligent person.

11:30 From the fruit of righteousness a tree of life grows, but the lives of lawless people are taken away before their time.

11:31 If the righteous is scarcely saved, where will the impious and sinner appear?

Proverbs 12

12:1 One who loves discipline loves discernment, but one who hates rebukes is foolish.

12:2 Better is the one who has found favor with the Lord, but a lawless man will be passed over in silence.

12:3 A person will not prosper through a lawless person, but the roots of the righteous will not be uprooted.

12:4 A courageous woman is a crown to her husband; but as a worm in wood, so a woman who does evil destroys a man.

12:5 The reasonings of the righteous are judgments, but the impious steer deceits.

12:6 The words of the impious are deceitful, but the mouth of the upright will rescue them.

12:7 Wherever he turns, the impious disappears, but the houses of the righteous remain.

12:8 The mouth of an understanding person is praised by a man, but one sluggish of heart is sneered at.

12:9 Better is a man in dishonor who serves himself than one who clothes himself in honor but needs bread.

12:10 The righteous has compassion on the lives of his animals, but the inward affections of the impious are merciless.

12:11 One who works his own land will be filled with loaves, but those who pursue empty things lack understanding.

12:11a One who delights in time spent over wine will leave dishonor in his own strongholds.

12:12 The desires of the impious are evil, but the roots of the devout are in strongholds.

12:13 Through the sin of lips a sinner falls into traps, but the righteous escapes from them.

12:13a One who looks gently will receive mercy, but one who confronts people at the gates will crush lives.

12:14 From fruits of a mouth a man's life will be filled with good things, and the recompense of his lips will be given to him.

12:15 The ways of fools are upright before them, but a wise person listens to counsel.

12:16 A fool announces his anger that same day, but a resourceful person hides his own dishonor.

12:17 A righteous person reports demonstrated faithfulness, but the witness of unjust people is deceitful.

12:18 There are those who wound with a sword as they speak, but the tongues of the wise heal.

12:19 Truthful lips set testimony right, but a hasty witness has an unjust tongue.

12:20 Deceit is in the heart of one devising evil things, but those who desire peace will rejoice.

12:21 Nothing unjust will please the righteous, but the impious will be filled with evils.

12:22 Lying lips are an abomination to the Lord, but one who performs faithful deeds is acceptable to Him.

12:23 An understanding man is a throne of discernment, but the heart of fools will meet curses.

12:24 The hand of chosen people will rule easily, but deceitful people will become plunder.

12:25 A frightening word troubles the heart of a righteous man, but good news makes him glad.

12:26 A discerning righteous person will be his own friend, but the judgments of the impious are unreasonable. Evils will pursue those who sin, and the way of the impious will lead them astray.

12:27 A deceitful person will not obtain game, but a pure man is a precious possession.

12:28 In ways of righteousness is life, but the ways of those who remember wrongs lead to death.

Proverbs 13

13:1 A resourceful son is obedient to a father, but a disobedient son is in destruction.

13:2 A good person will eat from fruits of righteousness, but the lives of lawless people will perish before their time.

13:3 One who guards his own mouth keeps his own life, but one rash with his lips will terrify himself.

13:4 Every idle person is amid desires, but the hands of the courageous are engaged in care.

13:5 The righteous hates an unjust word, but the impious is ashamed and will have no frankness.

13:6 Righteousness guards the innocent, but sin makes the impious worthless.

13:7 There are those who make themselves rich while having nothing, and those who humble themselves amid much wealth.

13:8 A man's own wealth is the ransom of his life, but a poor person does not face a threat.

13:9 Light is for the righteous continually, but the light of the impious is extinguished.

13:9a Deceitful lives wander in sins, but the righteous have compassion and show mercy.

13:10 An evil person does evil things with insolence, but those who understand themselves are wise.

13:11 Property pursued eagerly with lawlessness becomes less, but one who gathers for himself with piety will increase; a righteous person has compassion and lends.

13:12 Better is one who begins to help the heart than one who promises and leads it into hope; for a good desire is a tree of life.

13:13 One who despises a matter will be despised by it, but one who fears a command is sound.

13:13a Nothing good will belong to a deceitful son, but a wise household servant's actions will prosper, and his way will be made straight.

13:14 The law of a wise person is a fountain of life, but the senseless will die by a trap.

13:15 Good understanding gives favor, and knowing the law belongs to a good mind, but the ways of the contemptuous are in destruction.

13:16 Every resourceful person acts with knowledge, but the fool has spread out his own wickedness.

13:17 A rash king will fall into evils, but a faithful messenger will rescue him.

13:18 Discipline takes away poverty and dishonor, and one who keeps rebukes will be glorified.

13:19 The desires of the devout sweeten the life, but the works of the impious are far from knowledge.

13:20 One who walks with the wise will be wise, but one who walks with fools will be known.

13:21 Evils will pursue those who sin, but good things will overtake the righteous.

13:22 A good man will inherit children's children, but the wealth of the impious is stored up for the righteous.

13:23 The righteous will spend many years in wealth, but the unjust will perish swiftly.

13:24 One who spares the staff hates his son, but one who loves him disciplines carefully.

13:25 The righteous, by eating, fills his life, but the lives of the impious are in want.

Proverbs 14

14:1 Wise women built houses, but the foolish woman tore them down with her hands.

14:2 One who walks uprightly fears the Lord, but one who is crooked in his ways will be dishonored.

14:3 From the mouth of fools comes a staff of insolence, but the lips of the wise guard them.

14:4 Where there are no oxen, mangers are clean; but where there is much produce, an ox's strength is evident.

14:5 A faithful witness does not lie, but an unjust witness kindles lies.

14:6 You will seek wisdom among evil people and not find it, but discernment is readily found among intelligent people.

14:7 Everything is against a foolish man, but wise lips are weapons of discernment.

14:8 The wisdom of resourceful people will recognize their ways, but the senselessness of fools is in wandering.

14:9 The houses of lawless people will owe purification, but the houses of the righteous are acceptable.

14:10 A man's heart is perceptive; his life is sorrowful, but when he rejoices, he does not mingle with insolence.

14:11 The houses of the impious will disappear, but the tents of those who act rightly will stand.

14:12 There is a way that seems upright to people, but its final outcome comes to the bottom of Hades.

14:13 In gladness sorrow does not mingle, but in the end joy comes to mourning.

14:14 One rash in heart will be filled from his own ways, but a good man from his own thoughts.

14:15 The innocent person believes every word, but the resourceful comes to reconsideration.

14:16 The wise, becoming afraid, turned from evil, but the fool, trusting himself, mixes with a lawless person.

14:17 One quick to anger acts without counsel, but an intelligent man endures many things.

14:18 Fools will receive a share of wickedness, but the resourceful will lay hold of discernment.

14:19 Evil people will slip before good people, and the impious will attend the doors of the righteous.

14:20 Friends will hate poor friends, but the friends of the rich are many.

14:21 One who dishonors the needy sins, but one who has mercy on the poor is blessed.

14:22 Those who wander devise evil things, but good people devise mercy and truth. Makers of evils do not know mercy and faithfulness, but acts of mercy and faithfulness are with good makers.

14:23 In everyone who takes care there is abundance, but the pleasure-loving and unfeeling person will be in want.

14:24 A resourceful person is the crown of the wise, but the occupation of fools is evil.

14:25 A faithful witness will rescue a life from evils, but a deceitful person kindles lies.

14:26 In the fear of the Lord is hope of strength, and he leaves a support for his children.

14:27 The command of the Lord is a fountain of life, and it causes one to turn from a trap of death.

14:28 In a numerous nation is a king's glory, but in the failing of a people is a ruler's ruin.

14:29 A patient man is great in understanding, but one faint of spirit is exceedingly foolish.

14:30 A gentle-tempered man is a physician of the heart, but a perceptive heart is a moth to the bones.

14:31 One who extorts from the needy provokes the One who made him, but one who honors Him has mercy on the poor.

14:32 The impious will be thrust away in his wickedness, but one trusting in his own piety is righteous.

14:33 Wisdom is in a man's good heart, but in the heart of fools it is not discerned.

14:34 Righteousness exalts a nation, but sins diminish tribes.

14:35 An intelligent attendant is acceptable to a king, and by his own skill he removes dishonor.

Proverbs 15

15:1 Anger destroys even intelligent people; but a yielding answer turns away wrath, and a painful word stirs up anger.

15:2 The tongue of the wise knows good things, but the mouth of fools will announce evil things.

15:3 The eyes of the Lord are in every place; they observe both evil people and good people.

15:4 Healing of a tongue is a tree of life, but one who keeps watch over it will be filled with spirit.

15:5 A fool sneers at a father's discipline, but one who keeps commands is more resourceful.

15:6 In abundant righteousness is great strength, but the impious will perish from the earth, roots and all. In the houses of the righteous is great strength, but the fruits of the impious will perish.

15:7 The lips of the wise are bound to discernment, but the hearts of fools are not secure.

15:8 The sacrifices of the impious are an abomination to the Lord, but the prayers of those going straight are acceptable to Him.

15:9 The ways of the impious are an abomination to the Lord, but He loves those who pursue righteousness.

15:10 The discipline of an innocent person is recognized by passersby, but those who hate rebukes die shamefully.

15:11 Hades and destruction are manifest before the Lord; how are human hearts not also?

15:12 An uneducated person will not love those who reprove him, and he will not associate with the wise.

15:13 When the heart rejoices, the face flourishes, but when it is in sorrows, the face grows gloomy.

15:14 An upright heart seeks discernment, but the mouth of the uneducated will know evil things.

15:15 All the time the eyes of evil people expect evils, but good people rest quietly continually.

15:16 Better a small portion with the fear of the Lord than great storehouses with fearlessness.

15:17 Better hospitality of vegetables with friendship and favor than a serving of calves with enmity.

15:18 A quick-tempered man prepares battles, but a patient person calms even a battle about to begin.

15:18a A patient man will extinguish disputes, but the impious stirs them up still more.

15:19 The ways of the idle are strewn with thorns, but those of the courageous are well worn.

15:20 A wise son makes a father glad, but a foolish son sneers at his mother.

15:21 The paths of a senseless person lack understanding, but an intelligent man walks making his course straight.

15:22 Those who do not honor councils put plans off, but counsel remains in the hearts of those who deliberate.

15:23 The evil person will certainly not heed it, nor say anything timely and good for the community.

15:24 The thoughts of an understanding person are ways of life, so that, turning aside from Hades, he may be saved.

15:25 The Lord pulls down the houses of the insolent, but He established the boundary of a widow.

15:26 An unjust thought is an abomination to the Lord, but the sayings of pure people are noble.

15:27 One who takes bribes destroys himself, but one who hates taking gifts is saved.

15:27a By acts of mercy and faithfulness sins are thoroughly cleansed, and by the fear of the Lord everyone turns from evil.

15:28 The hearts of the righteous meditate on faithful things, but the mouth of the impious answers evil things.

15:28a The ways of righteous men are acceptable to the Lord, and through them even enemies become friends.

15:29 God is far distant from the impious, but He listens to the prayers of the righteous.

15:29a Better a small gain with righteousness than much produce with injustice.

15:29b Let a man's heart consider righteous things, so that his steps may be set right by God.

15:30 An eye looking at good things gladdens the heart, and a good report makes bones full.

15:32 One who thrusts discipline away hates himself, but one who keeps rebukes loves his own life.

15:33 The fear of God is discipline and wisdom, and the beginning of glory will answer her.

Proverbs 16

16:2 All the works of the humble are manifest before God, but the impious will perish on an evil day.

16:5 Everyone high of heart is unclean before God, and one who unjustly puts hands into a hand will not be acquitted.

16:7 The beginning of a good way is to do righteous things, and these are more acceptable before God than sacrificing sacrifices.

16:8 One who seeks the Lord will find knowledge with righteousness, and those who seek Him rightly will find peace.

16:9 All the works of the Lord are with righteousness, but the impious is kept for an evil day.

16:10 An oracle is on the lips of a king, and his mouth will certainly not go astray in judgment.

16:11 The balance's inclination is righteousness before the Lord, and His works are just weights.

16:12 One who does evil is an abomination to a king, for a throne of rule is prepared with righteousness.

16:13 Righteous lips are acceptable to a king, and he loves upright words.

16:14 A king's wrath is a messenger of death, but a wise man will appease him.

16:15 In the light of life is a king's son, and those acceptable to him are like a cloud of late rain.

16:16 Nests of wisdom are more desirable than gold, and nests of understanding more desirable than silver.

16:17 Paths of life turn aside from evils, and ways of righteousness are length of life. One who receives discipline will be amid good things, and one who keeps rebukes will be made wise. One who guards his own ways keeps his own life, and one who loves his life will spare his mouth.

16:18 Insolence leads before ruin, and evil-mindedness before a fall.

16:19 Better a gentle-tempered person with humility than one who divides spoils with the insolent.

16:20 One understanding in matters is a finder of good things, and one trusting in God is blessed.

16:21 They call the wise and understanding worthless, but those sweet in speech will hear more.

16:22 Reflection is a fountain of life to those who possess it, but the discipline of fools is evil.

16:23 A wise person's heart will understand what comes from his own mouth, and will carry discernment upon his lips.

16:24 Good words are honeycombs, and their sweetness is healing of the life.

16:25 There are ways that seem upright to a man, but their final outcome looks toward the bottom of Hades.

16:26 A man in toils toils for himself and forces his own destruction upon himself; but the crooked person carries destruction upon his own mouth.

16:27 A foolish man digs evils for himself, and upon his own lips stores up fire.

16:28 A crooked man sends out evils, lights a torch of deceit for evil people, and separates friends.

16:29 A lawless man puts friends to the test, and leads them away into ways that are not good.

16:30 Fixing his eyes, he considers perverted things, and with his lips determines all evils; this man is a furnace of wickedness.

16:31 Old age is a crown of boasting, and it is found in ways of righteousness.

16:32 A patient man is better than a strong man, and one who controls anger is better than one who captures a city.

16:33 Everything comes into the laps of the unjust, but all righteous things are from the Lord.

Proverbs 17

17:1 Better a morsel with pleasure in peace than a house full of many good things and unjust sacrifices with battle.

17:2 An intelligent household servant will rule foolish masters, and divide portions among brothers.

17:3 As silver and gold are tested in a furnace, so hearts are chosen before the Lord.

17:4 An evil person heeds the tongue of lawless people, but a righteous person pays no attention to lying lips.

17:5 One who laughs at the poor provokes the One who made him, and one who rejoices over someone perishing will not be acquitted; but one who has compassion will receive mercy.

17:6 The crown of elders is children's children, and the boast of children is their fathers.

17:6a The whole world of possessions belongs to the faithful person, but not even an obol belongs to the unfaithful.

17:7 Faithful lips will not suit a fool, nor lying lips a righteous person.

17:8 Discipline is a reward of favors to those who use it, and wherever it turns, it will prosper.

17:9 One who hides wrongdoings seeks friendship, but one who hates hiding them separates friends and household members.

17:10 A threat crushes an intelligent person's heart, but a fool, though whipped, does not perceive.

17:11 Every evil person raises disputes, but the Lord will send a merciless messenger to him.

17:12 Concern will fall upon an intelligent man, but fools will deliberate evil things.

17:13 One who repays evil things instead of good things—evils will not move from his house.

17:14 The beginning of righteousness gives authority to words, but faction and battle lead the way to want.

17:15 One who judges the unjust righteous and the righteous unjust is unclean and detestable before God.

17:16 Why did possessions come to a fool? For one lacking heart will not be able to acquire wisdom.

17:16a One who makes his own house high seeks ruin, and one who turns crookedly away from learning will fall into evils.

17:17 Let a friend be yours at all times, and let brothers be useful in times of need; for this is why they are born.

17:18 A foolish man claps and rejoices over himself, as does one who acts as guarantor for his own friend with a pledge.

17:19 One who loves sin rejoices in battles,

17:20 but one hard of heart does not meet good things. A man changeable in tongue will fall into evils,

17:21 and a fool's heart is pain to the one who possesses it. A father does not rejoice over an uneducated son, but an intelligent son gladdens his mother.

17:22 A rejoicing heart makes one flourish, but a sorrowful man's bones dry up.

17:23 The ways of one taking gifts unjustly in his lap do not prosper, and an impious person bends the ways of righteousness.

17:24 An understanding face belongs to a wise man, but the fool's eyes are upon the extremities of the earth.

17:25 A foolish son is anger to a father, and pain to the one who bore him.

17:26 To penalize a righteous man is not good, nor is it holy to plot against righteous rulers.

17:27 One who refrains from sending forth a harsh word is discerning, and a patient man is intelligent.

17:28 Wisdom will be reckoned to a senseless person who asks for wisdom, and someone who makes himself mute will seem intelligent.

Proverbs 18

18:1 A man who wishes to separate from friends seeks pretexts, and at every time he will be subject to reproach.

18:2 One lacking understanding has no use for wisdom, for he is led rather by foolishness.

18:3 When the impious comes into the depth of evils, he despises, and dishonor and reproach come upon him.

18:4 A word in a man's heart is deep water, and a river springs up, a fountain of life.

18:5 To admire the face of the impious is not good, nor is it holy to turn aside what is just in judgment.

18:6 A fool's lips lead him into evils, and his rash mouth calls upon death.

18:7 A fool's mouth is ruin for him, and his lips are a trap for his life.

18:8 Fear casts down the lazy, and the lives of womanish men will hunger.

18:9 One who does not heal himself in his works is brother to one who ruins himself.

18:10 From greatness of strength comes the name of the Lord, and righteous people who run to it are raised high.

18:11 A rich man's property is a fortified city, and its glory casts a great shadow.

18:12 Before ruin a man's heart is raised high, and before glory it is humbled.

18:13 One who answers a word before hearing it—it is foolishness and reproach for him.

18:14 An intelligent attendant calms a man's anger, but who will bear a fainthearted man?

18:15 An intelligent heart acquires discernment, and the ears of the wise seek reflection.

18:16 A person's gift makes space for him, and seats him beside rulers.

18:17 The righteous is his own accuser in the opening speech, but when the opponent presses in, he is reproved.

18:18 A lot stops disputes, and makes a determination among rulers.

18:19 A brother helped by a brother is like a fortified and high city, and is strong like a founded palace.

18:20 From fruits of a mouth a man fills his belly, and from fruits of his lips he will be filled.

18:21 Death and life are in the hand of the tongue, and those who control it will eat its fruits.

18:22 One who found a good wife found favors, and received gladness from God.

18:22a One who casts out a good wife casts out good things, but one who keeps an adulteress is foolish and impious.

Proverbs 19

19:3 A man's foolishness ruins his ways, but in his heart he blames God.

19:4 Wealth adds many friends, but the poor person is abandoned even by the friend he has.

19:5 A false witness will not be unpunished, and one who accuses unjustly will not escape.

19:6 Many attend the faces of kings, but every evil person becomes a reproach to a man.

19:7 Everyone who hates a poor brother will also be far from friendship. A good thought will draw near to those who know it, and an intelligent man will find it. One who does many evils brings wickedness to completion, and one who provokes words will not be saved.

19:8 One who acquires understanding loves himself, and one who keeps understanding will find good things.

19:9 A false witness will not be unpunished, and whoever kindles wickedness will perish by it.

19:10 Luxury does not benefit a fool, nor does it benefit a household servant if he begins to rule with insolence.

19:11 A merciful man is patient, and his boast comes upon lawless people.

19:12 A king’s threat is like a lion’s growling, but as dew upon grass, so is his cheerfulness.

19:13 A foolish son is shame to a father, and prayers from a courtesan’s fee are not pure.

19:14 Fathers apportion house and property to children, but a wife is joined to a husband by God.

19:15 Cowardice holds a womanish man, and the life of an idle person will hunger.

19:16 One who keeps a command guards his own life, but one who despises his own ways will perish.

19:17 One who has mercy on the poor lends to God, and He will repay him according to his gift.

19:18 Discipline your son, for in this way he will be hopeful, but do not lift yourself in your soul toward insolence.

19:19 An evil-minded man will suffer many penalties, and if he acts pestilentially, he will add his own life as well.

19:20 Listen, son, to your father’s discipline, so that you may become wise in your latter days.

19:21 Many are the reasonings in a man’s heart, but the counsel of the Lord remains for ever.

19:22 Mercy is a man’s fruit, and better a righteous poor person than a rich liar.

19:23 The fear of the Lord is for a man’s life, but the fearless person will lodge in places where knowledge is not attended to.

19:24 One who unjustly hides his hands in his lap will certainly not even bring them to his mouth.

19:25 When a pestilent person is whipped, a fool becomes more resourceful; but if you reprove an intelligent man, he will understand discernment.

19:26 One who dishonors a father and thrusts his mother away will be put to shame and be subject to reproach.

19:27 A son who falls short of keeping a father’s discipline will meditate on evil sayings.

19:28 One who acts as guarantor for a foolish child treats just judgment with insolence, and the mouth of the impious swallows judgments.

19:29 Whips are prepared for the undisciplined, and punishments for the shoulders of fools.

Proverbs 20

20:1 Wine is undisciplined, and drunkenness insolent, and everyone who mingles with it will not be wise.

20:2 A king’s threat does not differ at all from a lion’s wrath, and one who provokes him sins against his own life.

20:3 It is glory for a man to turn away from abuse, but every fool entangles himself in such things.

20:4 A lazy person, when reproached, is not ashamed, and neither is one who borrows grain at harvest.

20:5 Counsel in a man’s heart is deep water, but an intelligent man will draw it out.

20:6 A human being is a great thing, and a merciful man a precious thing, but finding a faithful man is hard work.

20:7 One who lives blamelessly in righteousness will leave his children blessed.

20:8 When a righteous king sits on a throne, no evil thing sets itself against him before his eyes.

20:9 Who will boast that he has a pure heart? Or who will speak confidently of being clean from sins?

20:9a The lamp of one who speaks evil of a father or mother will be extinguished, and the pupils of his eyes will see darkness.

20:9b A portion eagerly pursued at first will not be blessed at the end.

20:9c Do not say, “I will punish the enemy.” But wait for the Lord, so that He may help you.

20:10 A large weight and a small one, and double measures—both are unclean before the Lord.

20:11 And one who makes them will be fettered in his practices; a young man is with a devout person, and his way is straight.

20:12 An ear hears and an eye sees; both are works of the Lord.

20:13 Do not love speaking against others, so that you are not cut off; open your eyes and be filled with loaves.

20:23 A double weight is an abomination to the Lord, and deceitful scales are not good before Him.

20:24 A man's steps are directed by the Lord, but how could a mortal understand his ways?

20:25 It is a trap for a man quickly to consecrate something of his own, for after making the vow comes reconsideration.

20:26 A wise king is a winnower of the impious, and will bring a wheel upon them.

20:27 The breath of human beings is the light of the Lord, who searches the store-chambers of the belly.

20:28 Mercy and truth are a guard for a king, and they will surround his throne in righteousness.

20:29 Wisdom is an adornment for young men, and gray hair is the glory of elders.

20:30 Bruises and crushing wounds meet evil people, and blows reach the store-chambers of the belly.

Proverbs 21

21:1 As a rush of water, so is a king's heart in God's hand; wherever He willingly inclines, there He has bent it.

21:2 Every man appears righteous to himself, but the Lord sets hearts straight.

21:3 Doing righteous things and speaking truth are more pleasing before God than the blood of sacrifices.

21:4 One lofty-minded in insolence is rash-hearted, and the lamp of the impious is sin.

21:6 One who works up stores with a false tongue pursues empty things toward traps of death.

21:7 Destruction will lodge with the impious, for they do not wish to do righteous things.

21:8 God sends crooked ways to the crooked, for His works are pure and upright.

21:9 Better to dwell on a corner in the open air than in plastered rooms with injustice and in a shared house.

21:10 The life of the impious will receive mercy from none of humankind.

21:11 When an undisciplined person is penalized, the innocent becomes more resourceful, and a wise person who understands will receive knowledge.

21:12 A righteous person understands the hearts of the impious, and brings the impious low amid evils.

21:13 One who blocks his ears from hearing the weak will himself also call, and there will be no one listening.

21:14 A secret gift overturns anger, but one who is sparing with gifts raises fierce wrath.

21:15 Doing judgment is the joy of the righteous, but a devout person is unclean in the eyes of evildoers.

21:16 A man who wanders from the way of righteousness will rest in the assembly of giants.

21:17 A needy man loves gladness, loving wine and oil toward wealth;

21:18 but a lawless person is a cleansing-offering for the righteous.

21:19 Better to dwell in a desert land than with a battling, talkative, and quick-tempered woman.

21:20 Desirable treasure will rest upon a wise person's mouth, but foolish men will swallow it down.

21:21 A way of righteousness and mercy will find life and glory.

21:22 A wise person mounted fortified cities, and brought down the stronghold in which the impious trusted.

21:23 One who guards his mouth and tongue keeps his life from affliction.

21:24 A rash, self-willed, boastful person is called pestilent, and one who remembers wrongs is lawless.

21:25 Desires kill a lazy person, for his hands do not choose to do anything.

21:26 The impious desires evil desires the whole day, but the righteous shows mercy and compassion without sparing.

21:27 The sacrifices of the impious are an abomination to the Lord, for they offer them lawlessly.

21:28 A false witness will perish, but an obedient man will speak with caution.

21:29 An impious man stands his ground with a shameless face, but the upright himself understands his ways.

21:30 There is no wisdom, there is no courage, there is no counsel with the impious.

21:31 A horse is prepared for a day of war, but help is from the Lord.

Proverbs 22

22:1 A good name is more desirable than much wealth, and good favor is above silver and gold.

22:2 Rich and poor met one another, and the Lord made both.

22:3 A resourceful person, seeing an evil person severely punished, is himself instructed, but fools passed by and were penalized.

22:4 The offspring of wisdom is the fear of the Lord, and wealth and glory and life.

22:5 Thistles and traps are in crooked ways, but one who guards his own life will keep away from them.

22:7 The rich will rule the poor, and household servants will lend to their own masters.

22:8 One who sows worthless things will reap evils, and he will bring the blow of his works to completion.

22:8a God blesses a cheerful and giving man, and He will bring the emptiness of his works to an end.

22:9 One who has mercy on the poor will himself be nourished, for he gave of his own loaves to the poor.

22:9a One who has given gifts obtains victory and honor, yet takes away the life of those who possess them.

22:10 Cast a pestilent person out of a council, and strife will go out with him; for whenever he sits in a council, he dishonors everyone.

22:11 The Lord loves devout hearts, and all the blameless are acceptable to Him; a king shepherds with his lips.

22:12 The eyes of the Lord preserve discernment, but a lawless person makes words worthless.

22:13 The lazy person makes an excuse and says, “A lion is in the roads, and murderers in the squares!”

22:14 The mouth of a lawless person is a deep pit, and one hated by the Lord will fall into it.

22:14a There are evil ways before a man, and he does not love turning from them; but one must turn from a crooked and evil way.

22:15 Senselessness is fastened to a young person’s heart, but rod and discipline are far from him.

22:16 One who extorts from the needy makes his own things many, but gives to the rich at a loss.

22:17 Bring your ear beside words of the wise and hear my word, and direct your heart so that you may know that they are good;

22:18 and if you put them into your heart, they will gladden you together upon your lips,

22:19 so that your hope may be in the Lord, and He may make His way known to you.

22:20 And you, copy them for yourself threefold, for counsel and knowledge upon the breadth of your heart.

22:21 Therefore I teach you to heed a true word and good knowledge, so as to answer words of truth to those who put questions to you.

22:22 Do not use force against the needy, for he is poor, and do not dishonor the weak at the gates;

22:23 for the Lord will judge his case, and you will preserve your own life unplundered.

22:24 Do not be a companion to a quick-tempered man, and do not lodge with an angry friend,

22:25 lest you learn his ways and take nooses for your own life.

22:26 Do not give yourself as a pledge out of deference to a face.

22:27 For if you have no means from which to pay, they will take the bedding from beneath your sides.

22:28 Do not move everlasting boundaries that your fathers set.

22:29 A perceptive man, keen in his works, must stand beside kings and not stand beside sluggish men.

Proverbs 23

23:1 If you sit to dine at the table of rulers, thoughtfully consider what is set before you,

23:2 and lay your hand to it, knowing that you must prepare such things;

23:3 but if you are more insatiable, do not desire his foods, for these belong to a false life.

23:4 Do not stretch yourself, being poor, to match a rich man, but hold back in your own reflection;

23:5 If you fix your eye upon him, he will appear nowhere, for wings like an eagle’s have been prepared for him, and he returns to the house of the one who presides over him.

23:6 Do not dine with a begrudging man, and do not desire his foods,

23:7 for as if someone swallowed a hair, so he eats and drinks.

23:8 Do not bring him in to yourself and eat your morsel with him, for he will vomit it and ruin your good words.

23:9 Say nothing into a fool’s ears, lest he sneer at your intelligent words.

23:10 Do not move everlasting boundaries, and do not enter orphans’ property,

23:11 for the Lord who redeems them is mighty, and He will judge their case with you.

23:12 Give your heart to discipline, and prepare your ears for words of discernment.

23:13 Do not refrain from disciplining a little child, for if you strike him with a rod, he will certainly not die;

23:14 for you will strike him with a rod, but rescue his life from death.

23:15 Son, if your heart becomes wise, you will gladden my heart too,

23:16 and your lips will spend time in words with my lips, if the words are upright.

23:17 Do not let your heart envy sinners, but be in the fear of the Lord the whole day;

23:18 for if you keep these things, you will have offspring, and your hope will not depart.

23:19 Listen, son, and become wise, and straighten the reflections of your heart.

23:20 Do not be a wine-drinker, and do not stretch yourself over contributions and purchases of meat;

23:21 for every drunkard and frequenter of prostitutes will become poor, and every sleepy person will clothe himself in torn and ragged things.

23:22 Listen, son, to the father who begot you, and do not despise your mother because she has grown old.

23:24 A righteous father brings up well, and his life rejoices over a wise son;

23:25 let father and mother rejoice over you, and let the one who bore you be glad.

23:26 Give me your heart, son, and let your eyes keep my ways;

23:27 for another's house is a jar with holes, and another's well is narrow;

23:28 for this will swiftly perish, and every lawless person will be consumed.

23:29 Who has woe? Who has uproar? Who has a lawsuit? Who has unpleasantness and chatter? Who has bruises for nothing? Whose eyes are livid?

23:30 Is it not those who linger over wines? Is it not those who track down where drinking parties take place?

23:31 Do not become drunk with wine, but associate with righteous people, and converse during walks; for if you give your eyes to bowls and cups, afterward you will walk about barer than a pestle.

23:32 But at the end he lies stretched out as though struck by a snake, and as though by a horned viper its poison spreads through him.

23:33 When your eyes see another woman, then your mouth will speak crooked things,

23:34 and you will lie down as in the heart of the sea, and like a helmsman in heavy surging;

23:35 and you will say, "They strike me, and I felt no pain; they mocked me, but I did not know. When will dawn come, so that I may go and seek those with whom I will gather?"

Proverbs 24

24:1 Son, do not envy evil men, and do not desire to be with them;

24:2 for their heart meditates lies, and their lips speak toils.

24:3 With wisdom a house is built, and with understanding it is raised upright;

24:4 with discernment store-rooms are filled from every precious and good wealth.

24:5 A wise person is better than a strong one, and a man with understanding than a great cultivated estate;

24:6 with steering war takes place, and help is with a deliberative heart.

24:7 Wisdom and good reflection are in the gates of the wise; the wise do not turn from the mouth of the Lord,

24:8 but deliberate in councils. Death meets the uneducated,

24:9 and a fool dies in sins; and impurity will be defiled in a pestilent man,

24:10 on an evil day and on a day of affliction, until he fails.

24:11 Rescue those being led to death, and ransom those being killed; do not hold back.

24:12 But if you say, "I do not know this person," know that the Lord knows everyone's hearts, and the One who fashioned breath for all Himself knows everything, and repays each one according to his works.

24:13 Eat honey, son, for a honeycomb is good, so that your throat may be sweetened;

24:14 in this way you will perceive wisdom for your own life; for if you find it, your end will be good, and hope will not abandon you.

24:15 Do not bring an impious person to the pasture of the righteous, and do not be deceived by a filled belly;

24:16 for the righteous will fall seven times and rise, but the impious will grow weak amid evils.

24:17 If your enemy falls, do not rejoice over him, and at his tripping do not lift yourself up,

24:18 for the Lord will see, and it will not please Him, and He will turn His wrath away from him.

24:19 Do not rejoice over evildoers, and do not envy sinners;

24:20 for evil people will certainly have no offspring, and the lamp of the impious will be extinguished.

24:21 Fear God, son, and the king, and disobey neither of them;

24:22 for suddenly they will punish the impious, and who will know the punishments of both?

24:22a A son who guards a word will be outside destruction, and receiving it, he has received it.

24:22b Let no falsehood from a tongue be spoken to a king, and no falsehood will ever come from his tongue.

24:22c A king's tongue is a sword and is not made of flesh, and whoever is handed over will be crushed;

24:22d for if his wrath is sharpened, it consumes human beings with their sinews,

24:22e and devours human bones, and burns them together like a flame, so that they are inedible to young eagles.

Proverbs 25

25:1 These are Solomon's undifferentiated instructions, which the friends of Hezekiah, king of Judea, copied out.

25:2 God's glory conceals a word, but a king's glory honors matters.

25:3 Heaven is high and earth deep, but a king's heart is beyond examination.

25:4 Beat unapproved silver, and it will be cleansed, entirely pure;

25:5 Kill the impious from before a king, and his throne will prosper in righteousness.

25:6 Do not boast before a king, and do not station yourself in the places of rulers;

25:7 for it is better for you to be told, "Come up to me," than for him to humble you before a ruler. Say what your eyes have seen.

25:8 Do not rush quickly into battle, so that you do not regret it at the end. When your friend reproaches you,

25:9 withdraw backward; do not show contempt,

25:10 lest the friend reproach you, and your battle and enmity not depart, but be for you equal to death.

25:10a Favor and friendship set one free; keep these for yourself so that you do not become subject to reproach, but guard your ways with readiness to be reconciled.

25:11 A golden apple on a carnelian necklace—so is speaking a word.

25:12 A costly carnelian is fastened into a golden earring—a wise word into a receptive ear.

25:13 As snow coming forth benefits people in harvest heat, so a faithful messenger benefits those who sent him; for he benefits the lives of those who employ him.

25:14 Like winds and clouds and very conspicuous rains, so are those who boast of a false gift.

25:15 In patience is prosperity for kings, and a soft tongue crushes bones.

25:16 Having found honey, eat what is sufficient, lest you become full and vomit.

25:17 Bring your foot rarely to your own friend, lest he become filled with you and hate you.

25:18 A club and sword and barbed arrow—so also is a man testifying false testimony against his friend.

25:19 An evil person's tooth and a lawless person's foot will perish on an evil day.

25:20 As vinegar is unsuitable for a wound, so a suffering that falls upon the body pains the heart.

25:20a As a moth harms a garment and a worm wood, so a man's grief harms the heart.

25:21 If your enemy is hungry, feed him; if he is thirsty, give him drink;

25:22 for by doing this you will heap coals of fire upon his head, and the Lord will repay you good things.

25:23 A north wind raises clouds, but a shameless face provokes a tongue.

25:24 Better to dwell on a corner of a roof than with an abusive wife in a shared house.

25:25 As cold water is welcome to a thirsty life, so is good news from a faraway land.

25:26 As if someone blocked a spring and ruined an outlet of water, so it is disorderly for a righteous person to have fallen before the impious.

25:27 Eating much honey is not good, but one must honor glorious words.

25:28 As a city with its walls cast down and unwalled, so is a man who does something without counsel.

Proverbs 26

26:1 Like dew at harvest and rain in summer, so honor does not belong to a fool.

26:2 As birds and sparrows fly, so an empty curse will come upon no one.

26:3 As a whip for a horse and a goad for a donkey, so a rod for a lawless nation.

26:4 Do not answer a fool in relation to his foolishness, so that you do not become like him;

26:5 but answer a fool according to his foolishness, so that he does not appear wise to himself.

26:6 One who sends a word through a foolish messenger will drink reproach from his own feet.

26:7 Remove walking from legs, and a proverb from the mouth of fools.

26:8 One who binds a stone in a sling is like one who gives glory to a fool.

26:9 Thorns grow in the hand of the drunkard, but slavery is in the hand of fools.

26:10 All the flesh of fools is greatly storm-tossed, for their distraction is shattered.

26:11 Like a dog that comes upon its own vomit and becomes hateful is a fool who has returned in his own wickedness to his own sin.

26:11a There is shame that brings on sin, and there is shame that is glory and favor.

26:12 I saw a man who thought himself wise, yet a fool had more hope than he.

26:13 A lazy person sent on a journey says, “A lion is in the roads!”

26:14 As a door turns on its hinge, so a lazy person on his bed.

26:15 A lazy person, having hidden his hand in his lap, will not be able to bring it to his mouth.

26:16 The lazy person appears wiser to himself than one who brings back a message in full.

26:17 As one who grasps a dog’s tail, so is one who presides over another’s dispute.

26:18 As healers put forward words to people, and the first to meet the word will be tripped up,

26:19 so are all who ambush their own friends, and when detected say, “I did it in play.”

26:20 With much wood a fire flourishes, but where there is no double-minded person, battle is quiet.

26:21 A hearth for coals and wood for fire, and an abusive man for the turmoil of battle.

26:22 The words of tricksters are soft, but they strike into the store-chambers of the inward parts.

26:23 Silver given with deceit must be regarded like a potsherd; smooth lips cover a painful heart.

26:24 A weeping enemy agrees to everything with his lips, but in his heart devises deceits;

26:25 if the enemy entreats you with a loud voice, do not be persuaded, for seven evils are in his life.

26:26 One who hides enmity establishes deceit, but one well known in councils discloses his own sins.

26:27 One who digs a pit for his neighbor will fall into it, and one who rolls a stone rolls it upon himself.

26:28 A false tongue hates truth, but an unrestrained mouth makes disorders.

Proverbs 27

27:1 Do not boast of things for tomorrow, for you do not know what the coming day will bear.

27:2 Let your neighbor praise you, and not your mouth, another, and not your lips.

27:3 A stone is heavy and sand hard to carry, but a fool’s anger is heavier than both.

27:4 Wrath is merciless and anger sharp, but jealousy bears with no one.

27:5 Open rebukes are better than concealed friendship.

27:6 A friend’s wounds are more trustworthy than an enemy’s willing kisses.

27:7 A life in fullness mocks honeycombs, but to a needy life even bitter things seem sweet.

27:8 As when a bird flies down from its own nest, so a person is enslaved when estranged from his own places.

27:9 The heart delights in perfumes and wines and incense, but the life is torn apart by misfortunes.

27:10 Do not abandon your friend or an ancestral friend, and do not enter your brother’s house when misfortune strikes you; a nearby friend is better than a brother dwelling far away.

27:11 Become wise, son, so that my heart may rejoice, and turn reproachful words away from yourself.

27:12 A resourceful person hid when evils approached, but fools who went on will pay a penalty.

27:13 Take away his garment, for he has transgressed; one who ruins another’s property is insolent.

27:14 One who blesses a friend early with a loud voice will seem no different from one cursing.

27:15 Drops drive a man from his house on a wintry day, and likewise an abusive wife from his own house.

27:16 The north wind is a harsh wind, but by name it is called favorable.

27:17 Iron sharpens iron, but a man provokes the face of a companion.

27:18 One who plants a fig tree will eat its fruits, and one who guards his own master will be honored.

27:19 As faces are not like faces, so neither are human hearts.

27:20 Hades and destruction are not filled, and likewise human eyes are insatiable.

27:20a One who fixes an eye is an abomination to the Lord, and the uneducated are unrestrained in tongue.

27:21 A test for silver and gold is burning, but a man is tested through the mouth of those who praise him.

27:21a A lawless person’s heart searches out evils, but an upright heart searches out knowledge.

27:22 If you whip a fool in the midst of a council, dishonoring him, you will certainly not strip away his foolishness.

27:23 Know thoroughly the lives of your flock, and set your heart upon your herds;

27:24 for a man's might and strength do not last for ever, nor does he hand them on from generation to generation.

27:25 Care for the green growth in the plain, and you will cut grass, and gather mountain fodder,

27:26 so that you may have sheep for clothing; value a plain, so that you may have lambs.

27:27 Son, from me you have strong sayings for your life, and for the life of your attendants.

Proverbs 28

28:1 An impious person flees when no one pursues, but a righteous person is confident like a lion.

28:2 Through the sins of the impious, disputes arise, but a prudent man will extinguish them.

28:3 A man vigorous in impieties extorts the poor. Just like a violent and useless rain,

28:4 so those who abandon the law praise impiety, but those who love the law surround themselves with a wall.

28:5 Evil men will not understand judgment, but those who seek the Lord will understand in everything.

28:6 Better a poor person walking in truth than a lying rich person.

28:7 An understanding son keeps the law, but one who tends dissipation dishonors a father.

28:8 One who increases his wealth with interest and gains gathers it for one who shows mercy to the poor.

28:9 One who turns his ear aside so as not to hear the law has himself also abhorred his own prayer.

28:10 One who leads the upright astray on an evil way will himself fall into destruction; but the lawless will pass by good things and will not enter into them.

28:11 A rich man is wise in his own estimation, but an intelligent poor person will judge him.

28:12 Through the help of the righteous much glory comes about, but in the places of the impious people are captured.

28:13 One who covers his own impiety will not prosper, but one who explains reproofs will be loved.

28:14 Happy is a man who shrinks from everything out of reverence, but one hard of heart will fall into evils.

28:15 One who tyrannizes over a needy nation while himself poor is a hungry lion and a thirsty wolf.

28:16 A king lacking revenues is a great extortioner, but one who hates injustice will live a long time.

28:17 One who acts as guarantor for a man charged with murder will be a fugitive and will not be secure.

28:17a Discipline a son, and he will love you and give adornment to your life; you must not heed a lawless nation.

28:18 One who walks righteously has been helped, but one who walks crooked ways will become entangled.

28:19 One who works his own land will be filled with bread, but one who pursues leisure will be filled with poverty.

28:20 A trustworthy man will be greatly blessed, but the evil person will not be unpunished.

28:21 One who has no respect for the faces of the righteous is not good; such a person will sell a man for a morsel of bread.

28:22 A grudging man hastens to become rich and does not know that a merciful person will rule over him.

28:23 One who reproves a person's ways will have more favor than one who flatters with the tongue.

28:24 One who casts away a father or mother and thinks he is not sinning is a partner of an impious man.

28:25 An insatiable man judges rashly, but one who trusts in the Lord will be cared for.

28:26 One who trusts in a rash heart is a fool; but one who walks in wisdom will be saved.

28:27 One who gives to the poor will not be in need; but one who turns away his eye will be in great difficulty.

28:28 In the places of the impious the righteous groan, but at their destruction the righteous will multiply.

Proverbs 29

29:1 Better a man who reproves than a stiff-necked man; for when the latter suddenly burns, there is no healing.

29:2 When the righteous are praised, peoples will rejoice; but when the impious rule, men groan.

29:3 When a man loves wisdom, his father rejoices; but one who tends prostitutes will destroy wealth.

29:4 A righteous king raises up a country, but a lawless man tears it down.

29:5 One who prepares a net before his own friend's face wraps it around his own feet.

29:6 For a sinning man there is a great snare, but a righteous person will be in joy and gladness.

29:7 A righteous person knows how to judge for the needy, but the impious person will not understand knowledge, and a poor person has no discerning mind.

29:8 Pestilent men set a city ablaze, but wise people turned away wrath.

29:9 A wise man judges nations, but a worthless man who becomes angry is laughed at and does not shrink back.

29:10 Men sharing in bloodshed will hate a holy person, but the upright will seek his life.

29:11 A fool brings out all his anger, but a wise person stores it up portion by portion.

29:12 When a king listens to an unjust word, all those under him are lawless.

29:13 When lender and debtor come together, the Lord inspects both.

29:14 When a king judges the poor in truth, his throne will be established as a testimony.

29:15 Blows and reproofs give wisdom, but a wandering child shames his parents.

29:16 When the impious are many, sins become many, but the righteous become terrified when those people fall.

29:17 Discipline your son, and he will give you rest and give adornment to your life.

29:18 There will certainly be no interpreter for a lawless nation, but one who keeps the law is blessed.

29:19 A harsh household servant will not be disciplined by words; for even if he understands, he will not obey.

29:20 If you see a man swift in words, know that a fool has more hope than he.

29:21 One who lives extravagantly from childhood will become a household servant, and in the end he will grieve over himself.

29:22 A wrathful man digs up strife, and an angry man dug out sins.

29:23 Insolence brings a man low, but the Lord supports the humble-minded with glory.

29:24 One who shares with a thief hates his own life; but if, when an oath is set before them, those who heard do not report,

29:25 having feared and felt shame before people, they were tripped up; but one who trusts in the Lord will rejoice. Impiety gives a man a fall; but one who trusts in the Master will be saved.

29:26 Many court the faces of leaders, but what is just for a man comes from the Lord.

29:27 An unjust man is an abomination to the righteous, but a straightening way is an abomination to a lawless person.

Proverbs 30

30:1 Fear my words, son, and receive them and repent. Thus says the man to those who trust in God, and I cease:

30:2 For I am the most foolish of all people, and human understanding is not in me.

30:3 God has taught me wisdom, and knowledge of holy ones I have known.

30:4 Who went up to heaven and came down? Who gathered winds in a fold of his garment? Who wrapped water in a cloak? Who took hold of all the ends of the earth? What is his name, or what is his children's name, so that you may know?

30:5 All God's words have been refined by fire, and He shields those who revere Him.

30:6 Do not add to His words, so that He may not reprove you and you become false.

30:7 Two things I ask from Thee; do not take favor away from me before I die:

30:8 Put a vain and false word far from me; give me neither wealth nor poverty; assign me what is needed and sufficient,

30:9 so that I may not become full and false and say, "Who sees me?" or become poor and steal and swear by the name of God.

30:10 Do not hand a household servant over into a master's hands, lest he curse you and you be destroyed.

30:11 Evil offspring curse a father and do not bless the mother.

30:12 Evil offspring judge themselves righteous, but have not washed away their discharge.

30:13 Evil offspring have lofty eyes and exalt themselves with their eyelids.

30:14 Evil offspring have swords for teeth and cutting blades for molars, to consume and devour the lowly from the earth and their poor from among people.

Proverbs 31

31:1 My words have been spoken by God, an oracle concerning a king whom his mother instructed.

31:2 What will you keep, child? What? God’s sayings. Firstborn, I speak to you, son. What, child of my womb? What, child of my vows?

31:3 Do not give women your wealth, or your mind and livelihood to belated counsel.

31:4 Do everything with counsel; drink wine with counsel. The powerful are hot-tempered, but let them not drink wine,

31:5 so that, after drinking, they may not forget wisdom and become entirely unable to judge the weak rightly.

31:6 Give intoxicating drink to those in grief, and wine to drink to those in pain,

31:7 so that they may forget their poverty and no longer remember their troubles.

31:8 Open your mouth for God’s word, and judge everyone soundly.

31:9 Open your mouth and judge justly, and decide the case of the poor and weak.

Ecclesiastes

Ecclesiastes 1

1:1 The words of Ecclesiastes, son of David, king of Israel in Jerusalem.

1:2 Futility of futilities, said Ecclesiastes; futility of futilities, everything is futility.

1:3 What surplus has a person in all his toil at which he toils beneath the sun?

1:4 A generation goes, and a generation comes, but the earth stands for ever.

1:5 The sun rises, and the sun sets, and draws toward its place.

1:6 Rising there, it goes toward the south and circles toward the north. Round and round the wind goes, and on its circuits the wind returns.

1:7 All the streams go to the sea, yet the sea will not be filled. To the place where the streams go, there they return to go again.

1:8 All words are wearisome; a man will not be able to speak. The eye will not be filled with seeing, nor the ear filled with hearing.

1:9 What has come to be is what will come to be, and what has been done is what will be done; there is nothing fresh beneath the sun.

1:10 If anyone speaks and says, “Behold, this is new,” it has already come to be in the ages that were before us.

1:11 There is no remembrance of the first ones, nor will the last ones who have come to be have remembrance among those who will come at the end.

1:12 I, Ecclesiastes, became king over Israel in Jerusalem.

1:13 I set my heart to seek out and examine by wisdom everything that happens beneath heaven, for God gave human beings a grievous distraction to be distracted by.

1:14 I saw all the works done beneath the sun, and behold, everything is futility and resolve of spirit.

1:15 What is twisted cannot be put in order, and what is lacking cannot be counted.

1:16 I spoke in my heart, saying: Behold, I became great and added wisdom beyond everyone who was in Jerusalem before me, and my heart saw much—wisdom and knowledge.

1:17 I set my heart to know wisdom and knowledge; I came to know comparisons and understanding, for this too is resolve of spirit.

1:18 For in much wisdom is much knowledge, and whoever increases knowledge will increase pain.

Ecclesiastes 2

2:1 I said in my heart: Come now, I will test you with gladness; experience good. But behold, this too was futility.

2:2 Of laughter I said, “Delirium!” And to gladness, “What are you doing?”

2:3 I examined in my heart how to draw my flesh toward wine—while my heart guided me with wisdom—and how to take hold of folly, until I might see what good human beings should do beneath the sun during the numbered days of their lives.

2:4 I enlarged my work; I built houses for myself and planted vineyards for myself,

2:5 I made gardens and parks for myself and planted in them every kind of fruit tree.

2:6 I made pools of water for myself to irrigate from them a woodland sprouting trees.

2:7 I acquired male and female slaves, and I had slaves born in my house. I also had a great possession of herds and flocks, beyond everyone who was before me in Jerusalem.

2:8 I also gathered silver and gold for myself, and the riches of kings and regions. I provided male and female singers for myself, and human delights—a male cupbearer and female cupbearers.

2:9 I grew great and surpassed everyone who was before me in Jerusalem; my wisdom also remained with me.

2:10 Whatever my eyes asked for, I did not withhold from them. I did not keep my heart from any gladness, for my heart rejoiced in all my toil, and this was my portion from all my toil.

2:11 Then I looked upon all my works that my hands had done and the toil with which I had labored to do them, and behold, everything was futility and resolve of spirit, with no surplus beneath the sun.

2:12 Then I looked to consider wisdom, delirium and folly. For who is the person who will come after the counsel—all the things with which he made it?

2:13 I saw that wisdom has an advantage over folly, like the advantage light has over darkness.

2:14 The wise person’s eyes are in his head, but the fool walks in darkness. Yet I too knew that one event will happen to them all.

2:15 I said in my heart: The fool’s fate will happen to me too. Why have I been wise? Then I spoke excessively in my heart, because a fool speaks from excess, for this too is futility.

2:16 For there is no enduring remembrance of the wise person along with the fool; in the coming days everything will already be forgotten. How will the wise person die along with the fool?

2:17 I hated life, because the work done beneath the sun was grievous to me, for everything is futility and resolve of spirit.

2:18 I hated all my toil with which I toil beneath the sun, because I leave it to the person who comes after me.

2:19 Who knows whether he will be wise or foolish? Yet he has authority over all the toil with which I labored and acted wisely beneath the sun. This too is futility.

2:20 I turned to bid my heart farewell concerning all the toil with which I had labored beneath the sun,

2:21 for a person may toil with wisdom, knowledge and courage, yet will give his portion to someone who did not toil for it. This too is futility and a great evil.

2:22 For what comes to a person from all his toil and the resolve of his heart with which he toils beneath the sun?

2:23 For all his days are pain, and his distraction is anger; even at night his heart does not sleep. This too is futility.

2:24 There is no good in a person. What he will eat and drink and let his soul see as good in his toil—I saw that this too is from the hand of God.

2:25 For who will eat, and who will abstain, apart from Him?

2:26 For to the person who is good before Him He gave wisdom, knowledge and gladness; but to the sinner He gave the distraction of adding and gathering, to give to the one who is good before God. This too is futility and resolve of spirit.

Ecclesiastes 3

3:1 For all things there is a time, and a season for every matter beneath heaven.

3:2 a time to give birth and a time to die, a time to plant and a time to uproot what is planted,

3:3 a time to kill and a time to heal, a time to pull down and a time to build,

3:4 a time to weep and a time to laugh, a time to beat the breast in mourning and a time to dance,

3:5 a time to throw stones and a time to gather stones, a time to embrace and a time to keep far from embracing,

3:6 a time to seek and a time to lose, a time to keep and a time to throw away,

3:7 a time to tear and a time to sew, a time to be silent and a time to speak,

3:8 a time to love and a time to hate, a time of war and a time of peace.

3:9 What surplus does the worker gain from the things for which he toils?

3:10 I saw the distraction God has given human beings to be distracted by.

3:11 He has made everything beautiful in its time. He has also put the age in their hearts, so that human beings may not find out the work God has done from beginning to end.

3:12 I knew that there is no good for them except to rejoice and do good during one's life.

3:13 Moreover, whenever a person eats and drinks and sees good in all his toil, this is God's gift.

3:14 I knew that everything God has done will endure for ever. Nothing can be added to it, and nothing taken from it; God has done this so that people may fear before Him.

3:15 What has come to be already is, and whatever is to come has already come to be; God will seek the one who is pursued.

3:16 Again I saw beneath the sun: in the place of judgment, the ungodly person was there; in the righteous person's place, the ungodly person was there.

3:17 I said in my heart: God will judge the righteous and the ungodly, for there is a time for every matter and for every work.

3:18 There I said in my heart concerning human beings' speech: God will distinguish them and show that they themselves are beasts, even to themselves.

3:19 For the fate of human beings and the fate of the beast is one fate for them: as one dies, so the other dies, and all have one breath. What advantage has a human being over the beast? None, for everything is futility.

3:20 All go to one place; all came from dust, and all return to dust.

3:21 Who knows whether the spirit of human beings goes upward, and whether the spirit of the beast goes down into the earth?

3:22 I saw that there is no good except for a person to rejoice in his works, for that is his portion. For who will bring him to see what may happen after him?

Ecclesiastes 4

4:1 Again I turned and saw all the extortions committed beneath the sun. Behold, the tears of those being extorted, with no one to comfort them! Power was in their extorters' hands, and they had no one to comfort them.

4:2 I praised the dead, who had already died, above the living, who are alive until now.

4:3 Better than these two is the one who has not yet come to be, who has not seen the evil work done beneath the sun.

4:4 I saw all toil and all courage in work: it is a person's rivalry with his companion. This too is futility and resolve of spirit.

4:5 The fool folded his hands and ate his own flesh.

4:6 Better a handful of rest than two handfuls of toil and resolve of spirit.

4:7 Again I turned and saw futility beneath the sun.

4:8 There is one person with no second, with neither son nor brother. There is no end to all his toil, and his eye is not filled with wealth. For whom am I toiling and depriving my soul of goodness? This too is futility and a grievous distraction.

4:9 Two are better than one, because they have a good reward for their toil.

4:10 For if they fall, one will lift his partner. But woe to the one who falls with no second person to lift him!

4:11 Also, if two lie down, they have warmth; but how can one be warm alone?

4:12 If the one gains strength, the two will stand against him; a threefold cord is not quickly torn apart.

4:13 Better a poor and wise youth than an older and foolish king who no longer knows how to pay attention,

4:14 for he will come from the prisoners' house to reign, though he was born poor in his kingdom.

4:15 I saw all the living who walk beneath the sun with the second young man who will stand in his place,

4:16 there was no end to all the people, all who came before them; yet those who come last will not rejoice in him. This too is futility and resolve of spirit.

4:17 Guard your foot when you go to God's house, and be near to listen. Your sacrifice is better than the fools' gift, for they do not know how to do evil.

Ecclesiastes 5

5:1 Do not be hasty with your mouth, and do not let your heart hurry to bring out a word before God, for God is in heaven and you are on earth. Therefore let your words be few.

5:2 For a dream comes with much distraction, and a fool's voice with many words.

5:3 Whenever you vow a vow to God, do not delay paying it, for there is no delight in fools. Pay whatever you vow.

5:4 Better that you do not vow than that you vow and do not pay.

5:5 Do not let your mouth cause your flesh to sin, and do not say before God, "It was ignorance," lest God become angry at your voice and destroy the works of your hands.

5:6 For with many dreams come futilities and many words; therefore fear God.

5:7 If you see extortion of the poor and robbery of judgment and righteousness in a region, do not be astonished at the matter, for a high official is above another to keep watch, and higher ones are above them.

5:8 The land's surplus is in everything—a king of a cultivated field.

5:9 Whoever loves silver will not be filled with silver; and who has loved a yield in their abundance? This too is futility.

5:10 When goodness increased, those who consumed it multiplied. What strength has its possessor except to look at it with his eyes?

5:11 Sweet is the slave's sleep, whether he eats little or much; but being filled with riches does not let him sleep.

5:12 There is a sickness I have seen beneath the sun: wealth kept by its possessor to his harm,

5:13 and that wealth will be lost through a grievous distraction, and he fathered a son with nothing in his hand.

5:14 As he came naked from his mother's womb, he will return to depart as he came. He will take nothing from his toil to carry in his hand.

5:15 This too is a grievous sickness: just as he came, so he will depart. What surplus has he from toiling for the wind?

5:16 All his days are in darkness and mourning, with much anger, sickness and wrath.

5:17 Behold, what I have seen to be good and fitting is to eat and drink and see goodness in all one's toil beneath the sun during the numbered days of life God has given, for that is one's portion.

5:18 Moreover, every person to whom God has given wealth and possessions, and whom He has empowered to eat from them, take his portion and rejoice in his toil—this is God's gift.

5:19 For he will not often remember the days of his life, because God distracts him with the gladness of his heart.

Ecclesiastes 6

6:1 There is an evil I have seen beneath the sun, and it is great upon human beings:

6:2 a person to whom God will give wealth, possessions and glory, so that his soul lacks nothing it desires, yet God will not empower him to eat from it, for a stranger will eat it. This is futility and a grievous sickness.

6:3 If a man fathers a hundred children and lives many years, however numerous the days of his years, but his soul is not filled with goodness and he has no burial, I said a stillborn child is better off than he,

6:4 for it came in futility and goes in darkness, and in darkness its name will be covered,

6:5 and though it has not seen the sun or known anything, it has more rest than he.

6:6 Even if he lived through courses of a thousand years but saw no goodness, do not all go to one place?

6:7 All a person's toil is for his mouth, yet his appetite will not be filled.

6:8 For what advantage has the wise person over the fool? For the poor person knows how to walk before life.

6:9 Better a sight for the eyes than wandering in appetite. This too is futility and resolve of spirit.

6:10 Whatever has come to be has already been named, and it is known what a human being is; he will not be able to contend in judgment with one stronger than himself.

6:11 For many words increase futility; what advantage has a person?

6:12 For who knows what is good for a person in life, during the numbered days of his life of futility? He has spent them in a shadow. Who will tell a person what will be after him beneath the sun?

Ecclesiastes 7

7:1 A name is better than good oil, and the day of death than the day of one's birth.

7:2 Better to go to a house of mourning than to a house of drinking, for this is the end of every human being, and the living will take it to heart.

7:3 Anger is better than laughter, for through a troubled face the heart will become better.

7:4 The heart of the wise is in the house of mourning, but the heart of fools is in the house of gladness.

7:5 Better to hear a wise person's rebuke than to be someone listening to the song of fools,

7:6 for like the sound of thorns beneath a cauldron, so is the laughter of fools. This too is futility.

7:7 For extortion drives a wise person astray and destroys the heart of his vigor.

7:8 The end of words is better than their beginning; a patient person is better than one high in spirit.

7:9 Do not be hasty in your spirit to become angry, for anger will rest in the bosom of fools.

7:10 Do not say, "What happened that the former days were better than these?" For it was not in wisdom that you asked about this.

7:11 Wisdom is good with an inheritance, and an advantage to those who behold the sun.

7:12 For wisdom in its shade is like the shade of silver, and the advantage of the knowledge of wisdom will give life to its possessor.

7:13 Consider God's works, for who can put in order the one whom God has twisted?

7:14 On a day of goodness, live in good; on a day of evil, consider: God has made this in accord with that concerning speech, so that human beings may find out nothing that comes after them.

7:15 I have seen everything in my days of futility: a righteous person perishing in his righteousness, and an ungodly person remaining in his evil.

7:16 Do not become overly righteous, and do not be excessively wise, lest you be bewildered.

7:17 Do not be greatly ungodly, and do not become harsh, lest you die before your time.

7:18 It is good for you to hold to this and also not release your hand from that, for the one who fears God will come through them all.

7:19 Wisdom will help the wise person more than ten rulers who are in the city,

7:20 for there is no righteous person on earth who will do good and not sin.

7:21 Also, do not set your heart upon every word people speak, so that you may not hear your slave cursing you,

7:22 for very often he will wrong you, and many times he will hurt your heart, just as you too have cursed others.

7:23 All this I tested by wisdom. I said, "I will be wise,"

7:24 but it moved far away from me, farther than it was; and depth is deep—who can find it?

7:25 I turned, I and my heart, to know, examine and seek wisdom and a reckoning, and to know an ungodly person's folly, harshness and delirium.

7:26 I find more bitter than death the woman who is traps, whose heart is nets and whose hands are bonds. The one who is good before God will be rescued from her, but the sinner will be caught by her.

7:27 Behold, this I found, said Ecclesiastes, one thing alongside another, to find a reckoning,

7:28 which my soul still sought but I did not find. One man among a thousand I found, but a woman among all these I did not find.

7:29 Only behold, this I found: God made humankind upright, but they sought many reasonings.

Ecclesiastes 8

8:1 Who knows wise people, and who knows the solution of a saying? A person's wisdom will light up his face, but one with a shameless face will be hated.

8:2 Guard the king's mouth; and concerning the word of an oath of God, do not hurry.

8:3 You will go from his presence. Do not stand in an evil matter, for he will do whatever he pleases,

8:4 just as a king with authority speaks; and who will say to him, "What will you do?"

8:5 Whoever keeps a command will know no evil word, and a wise heart knows a time of judgment.

8:6 For every matter has a time and judgment, because a person's knowledge is great upon him.

8:7 For he does not know what will be; who will tell him how it will be?

8:8 No human being has authority over the spirit to restrain the spirit, and there is no authority over the day of death. There is no discharge in war, and ungodliness will not rescue the one who possesses it.

8:9 All this I saw, and I set my heart upon every deed done under the sun, all the things in which one person had authority over another to his harm.

8:10 Then I saw ungodly people brought into tombs; they went from the holy place and were praised in the city because they had acted so. This too is futility.

8:11 Because no prompt contradiction comes from those who do evil, the heart of human beings therefore became fully assured in them to do evil.

8:12 The sinner has done evil from then, and there is length for him; for I know that it will be good for those who fear God, so that they may fear before Him.

8:13 But it will not be good for the ungodly, and he will not prolong his days in a shadow, because he does not fear before God.

8:14 There is a futility that occurs on earth: there are righteous people to whom things happen as the deeds of the ungodly deserve, and ungodly people to whom things happen as the deeds of the righteous deserve. I said that this too is futility.

8:15 So I praised gladness, because a person has no good under the sun except to eat, drink and rejoice; this will accompany him in his toil through the days of his life that God gave him under the sun.

8:16 When I set my heart to know wisdom and to see the distraction carried on upon the earth, because neither by day nor by night does one see sleep with one's eyes,

8:17 then I saw all God's works: a person cannot find the work done under the sun. However much a person toils to seek it, he will not find it; even if the wise person says he knows, he will not be able to find it.

Ecclesiastes 9

9:1 For I set all this upon my heart, and my heart saw all this: the righteous, the wise and their works are in God's hand. A person knows neither love nor hatred; everything lies before them.

9:2 There is futility in everything: one event comes to the righteous and the ungodly, to the good and the bad, to the clean and the unclean, to the one who sacrifices and the one who does not sacrifice. As the good person, so the sinner; as the one who swears, so the one who fears an oath.

9:3 This is an evil in all that is done under the sun: one event comes to everyone. Moreover, the heart of human beings is full of evil, and delirium is in their heart during their lives; afterward they go to the dead.

9:4 Who shares with all the living? There is hope, for a living dog is better than a dead lion.

9:5 For the living will know that they will die, but the dead know nothing; they have no further reward, for their memory is forgotten.

9:6 Their love, their hatred and their envy have already perished; they have no further share for ever in anything done under the sun.

9:7 Come, eat your bread with gladness and drink your wine with a good heart, for God has already favored your deeds.

9:8 Let your garments be white at all times, and let oil not be lacking on your head.

9:9 Enjoy life with the woman whom you have loved, all the days of your futile life that have been given you under the sun, all your futile days; for this is your share in life and in your toil at which you toil under the sun.

9:10 Whatever your hand finds to do, do it with your strength, for there is no deed, reckoning, knowledge or wisdom in Hades, where you are going.

9:11 Again I saw under the sun that the race is not to the swift, nor battle to the mighty, nor bread to the wise, nor wealth to those with understanding, nor favor to those with knowledge; for time and encounter will happen to them all.

9:12 For a person does not know his time: like fish caught in an evil net, and birds caught in a snare, so human beings are trapped at an evil time when it falls upon them suddenly.

9:13 This too I saw as wisdom under the sun, and it seemed great to me:

9:14 There was a small city with few people in it; a great king might come against it, surround it and build great siegeworks against it,

9:15 and he might find in it a poor wise man, who will deliver the city by his wisdom; yet no one remembered that poor man.

9:16 I said, Wisdom is better than strength; yet the poor man's wisdom is despised, and his words are not heard.

9:17 The words of the wise, heard quietly, are better than the shouting of rulers in follies.

9:18 Wisdom is better than weapons of war, but one sinner will destroy much good.

Ecclesiastes 10

10:1 Death-bringing flies will spoil a preparation of fragrant oil; a little wisdom is precious beyond the glory of great folly.

10:2 A wise person's heart is toward his right, but a fool's heart is toward his left.

10:3 Even when the fool walks along the road, his heart will be lacking, and everything he considers is folly.

10:4 If the spirit of one in authority rises against you, do not leave your place, for healing will put great sins to rest.

10:5 There is an evil I saw under the sun, like an unintended act proceeding from one in authority:

10:6 the fool was set in great heights, while the rich will sit in a low place.

10:7 I saw slaves on horses and rulers walking like slaves upon the ground.

10:8 Whoever digs a pit will fall into it, and whoever tears down a fence will be bitten by a snake.

10:9 Whoever lifts stones will be worn out by them; whoever splits wood will be endangered by it.

10:10 If the iron falls out and he has troubled the face, he will strengthen his forces; and wisdom is the advantage of the courageous man.

10:11 If the snake bites without a whispered charm, there is no advantage for the charmer.

10:12 The words of a wise person's mouth are gracious, but a fool's lips will drown him.

10:13 The beginning of his mouth's words is folly, and the end of his speech is evil wandering.

10:14 The fool multiplies words. A person did not know what happened, and who will tell him what will be after him?

10:15 The toil of fools will weary them, the one who did not know how to go to the city.

10:16 Woe to you, city, whose king is young and whose rulers eat in the morning!

10:17 Blessed are you, land, whose king is a son of free people and whose rulers will eat at the proper time in strength and will not be ashamed!

10:18 Through laziness the roof beams will sink, and through idle hands the house will leak.

10:19 They make bread for laughter, and wine gladdens the living, and everything will listen to money.

10:20 Even in your conscience do not curse a king, and in the inner rooms of your bedchambers do not curse a rich person, for a bird of the heavens will carry the sound, and one with wings will report the word.

Ecclesiastes 11

11:1 Send forth your bread upon the face of the water, for after many days you will find it.

11:2 Give a share to seven, and also to eight, for you do not know what evil will occur upon the earth.

11:3 If the clouds are full of rain, they pour it upon the earth; and if a tree falls to the south or to the north, in the place where the tree falls, there it will be.

11:4 Whoever watches the wind will not sow, and whoever looks at the clouds will not reap,

11:5 among which no one knows the way of the spirit. As with bones in the womb of the pregnant woman, so you will not know God's works, all that He will make.

11:6 In the morning sow your seed, and toward evening do not let your hand rest, for you do not know which will proceed, this or that, or whether both together will be good.

11:7 Light is sweet, and it is good for the eyes to see the sun.

11:8 For even if a person lives many years, he will rejoice in them all and remember the days of darkness, for they will be many. All that comes is futility.

11:9 Rejoice, young man, in your youth, and let your heart make you glad in the days of your youth. Walk in the ways of your heart and in the sight of your eyes, and know that for all these God will bring you into judgment.

11:10 Remove anger from your heart and put away evil from your flesh, for youth and lack of understanding are futility.

Ecclesiastes 12

12:1 Remember the One who created you in the days of your youth, before the days of evil come and the years arrive in which you will say, “I have no desire in them”;

12:2 before the sun, the light, the moon and the stars grow dark, and the clouds return after the rain;

12:3 on the day when the keepers of the house are shaken and the men of strength are bent, when the grinding women have ceased because they have become few and the women looking through the openings grow dark;

12:4 when they shut doors in the marketplace as the grinding woman’s voice weakens, and one rises at the sound of a sparrow, and all the daughters of song are brought low;

12:5 when they look from a height and terrors are on the road, when the almond blossoms, the locust grows fat and the caperberry is scattered; for the human being went to his everlasting home, and mourners circled in the marketplace;

12:6 before the silver cord is overturned, the golden flower ornament is crushed, the jar is broken at the spring and the wheel runs together at the pit;

12:7 and the dust returns to the earth as it was, and the spirit returns to God who gave it.

12:8 Futility of futilities, said Ecclesiastes; everything is futility.

12:9 Besides becoming wise, Ecclesiastes also taught the people knowledge; and an ear will trace out an orderly arrangement of proverbs.

12:10 Ecclesiastes sought much to find words of delight and something written in uprightness, words of truth.

12:11 The words of the wise are like goads and like planted nails, which were given from collections, from one shepherd, and something beyond them.

12:12 My son, beware of making many books; there is no limit, and much study is weariness of the flesh.

12:13 The conclusion of the matter—the whole is heard: fear God and keep His commandments, for this is the whole human being.

12:14 For God will bring every deed into judgment, concerning everything overlooked, whether good or evil.

Song of Songs

Song of Songs 1

1:1 The Song of Songs, which belongs to Solomon.

1:2 Let him kiss me with the kisses of his mouth, for your breasts are better than wine.

1:3 The fragrance of your perfumes surpasses all spices; your name is perfume poured out. That is why young women loved you.

1:4 They drew you; we will run after you into the fragrance of your perfumes. The king brought me into his chamber. Let us exult and rejoice in you; we will love your breasts more than wine. Uprightness loved you.

1:5 I am black and beautiful, daughters of Jerusalem, as the tents of Kedar, as the tent coverings of Solomon.

1:6 Do not look at me because I have been darkened, because the sun looked upon me. My mother's sons fought against me; they made me a keeper in vineyards. My own vineyard I did not keep.

1:7 Tell me, you whom my soul loved, where you pasture, where you rest at noon, lest I become like a woman covering herself beside your companions' herds.

1:8 If you do not know yourself, beautiful among women, go out along the heels of the flocks and pasture your young goats beside the shepherds' tents.

1:9 I have compared you, my companion, to my mare among Pharaoh's chariots.

1:10 How beautiful your cheeks have become, like turtledoves, and your neck like necklaces!

1:11 We will make you likenesses of gold with dots of silver.

1:12 While the king was reclining, my nard gave its fragrance.

1:13 My kinsman is to me a bundle of liquid myrrh; he will lodge between my breasts.

1:14 My kinsman is to me a cluster of henna in the vineyards of En-gedi.

1:15 Behold, you are beautiful, my companion! Behold, you are beautiful; your eyes are doves.

1:16 Behold, you are beautiful, my kinsman, and indeed lovely! Moreover, our bed is shaded.

1:17 The beams of our houses are cedars; our ceiling panels are cypresses.

Song of Songs 2

2:1 I am a flower of the plain, a lily of the valleys.

2:2 Like a lily among thorns, so is my companion among the daughters.

2:3 Like an apple tree among the trees of the woodland, so is my kinsman among the sons. I desired his shade and sat there; his fruit was sweet in my throat.

2:4 Bring me into the house of wine; arrange love over me.

2:5 Strengthen me with sweet cakes, heap apples about me, for I am wounded by love.

2:6 His left hand is beneath my head, and his right hand will embrace me.

2:7 I have adjured you, daughters of Jerusalem, by the powers and by the strengths of the field: do not awaken or stir up love until it wishes.

2:8 The voice of my kinsman! Behold, he comes, leaping over the mountains, bounding over the hills.

2:9 My kinsman is like a gazelle or a young stag upon the mountains of Bethel. Behold, he stands behind our wall, peering through the windows, looking out through the lattice.

2:10 My kinsman answers and says to me: Rise, come, my companion, my beautiful one, my dove,

2:11 for behold, winter has passed; the rain has gone, departed,

2:12 the blossoms have appeared in the land; the time of pruning has arrived; the voice of the turtledove has been heard in our land.

2:13 The fig tree has brought forth its early figs; the vines are flowering and have given fragrance. Rise, come, my companion, my beautiful one, my dove,

2:14 and come, my dove, in the shelter of the rock, close to the outer wall. Show me your face and let me hear your voice, for your voice is sweet and your face lovely.

2:15 Catch for us the little foxes that destroy vineyards, for our vines are flowering.

2:16 My kinsman is mine, and I am his, he who pastures among the lilies,

2:17 until the day breathes and the shadows move. Turn back, my kinsman; be like a gazelle or a young stag upon mountains of hollows.

Song of Songs 3

3:1 On my bed at night I sought the one my soul loved; I sought him but did not find him. I called him, but he did not answer me.

3:2 I will rise now and go around the city, through the marketplaces and squares, and seek the one my soul loved. I sought him but did not find him.

3:3 The watchmen going around the city found me. “Have you perhaps seen the one my soul loved?”

3:4 Scarcely had I passed them when I found the one my soul loved. I held him and will not let him go until I have brought him into my mother’s house, into the chamber of the one who conceived me.

3:5 I have adjured you, daughters of Jerusalem, by the powers and by the strengths of the field: do not awaken or stir up love until it wishes.

3:6 Who is this coming up from the wilderness like columns of smoke, perfumed with myrrh and frankincense, with every powder of the perfumer?

3:7 Behold, Solomon’s couch! Sixty mighty men surround it, from the mighty men of Israel,

3:8 all holding a sword, trained for war, each with his sword upon his thigh, against terror in the night.

3:9 King Solomon made himself a carrying chair from the timber of Lebanon.

3:10 He made its pillars silver and its reclining support gold; its step was purple, its interior paved with stone—love from the daughters of Jerusalem.

3:11 Go out and look at King Solomon wearing the crown with which his mother crowned him on his wedding day, on the day his heart rejoiced.

Song of Songs 4

4:1 Behold, you are beautiful, my companion! Behold, you are beautiful; your eyes are doves apart from your silence. Your hair is like herds of goats that have appeared from Gilead.

4:2 Your teeth are like herds of shorn sheep that came up from bathing, all bearing twins, with none childless among them.

4:3 Your lips are like a scarlet cord, and your speech is lovely. Your cheek is like a pomegranate rind apart from your silence.

4:4 Your neck is like David’s tower, built for thalpioth; a thousand shields hang upon it, all the missiles of mighty men.

4:5 Your two breasts are like two fawns, twins of a gazelle, grazing among lilies.

4:6 Until the day breathes and the shadows move, I will go to the mountain of myrrh and the hill of Lebanon.

4:7 You are altogether beautiful, my companion, and there is no blemish in you.

4:8 Come from Lebanon, bride, come from Lebanon. You will come and pass through from the beginning of faith, from the summit of Senir and Hermon, from lions’ enclosures, from leopards’ mountains.

4:9 You have stirred our hearts, my sister, bride; you have stirred our hearts with one of your eyes, with one ornament of your neck.

4:10 How beautiful your breasts have become, my sister, bride! How much more beautiful your breasts than wine, and the fragrance of your garments than all spices!

4:11 Your lips drip honeycomb sweetness, bride; honey and milk are beneath your tongue, and the fragrance of your garments is like the fragrance of Lebanon.

4:12 A garden enclosed is my sister, my bride; a garden enclosed, a fountain sealed.

4:13 Your outgrowths are an orchard of pomegranates with tree fruits, henna with nard,

4:14 nard and saffron, aromatic reed and cinnamon, with all the trees of Lebanon, myrrh, aloth, with all the finest perfumes,

4:15 a fountain of gardens, a well of living water rushing from Lebanon.

4:16 Awake, north wind, and come, south wind! Blow through my garden, and let my spices flow. Let my kinsman come down into his garden and eat its tree fruits.

Song of Songs 5

5:1 I entered my garden, my sister, bride; I gathered my myrrh with my spices. I ate my bread with my honey; I drank my wine with my milk. Eat, companions, and drink and become drunk, brothers!

5:2 I sleep, but my heart keeps watch. The voice of my kinsman—he knocks upon the door! Open to me, my sister, my companion, my dove, my perfect one, for my head is filled with dew and my curls with the drops of night.

5:3 I took off my tunic; how could I put it on? I washed my feet; how could I soil them?

5:4 My kinsman extended his hand from the opening, and my belly was stirred for him.

5:5 I rose to open to my kinsman; my hands dripped myrrh, my fingers rich myrrh, upon the handles of the bolt.

5:6 I opened to my kinsman; my kinsman had gone. My soul went out at his word. I sought him but did not find him; I called him, but he did not answer me.

5:7 The guards going around the city found me; they struck me, they wounded me. The guards of the walls took my light covering from me.

5:8 I have adjured you, daughters of Jerusalem, by the powers and by the strengths of the field: if you find my kinsman, what will you tell him? That I am wounded by love.

5:9 What makes your kinsman more than another kinsman, beautiful among women? What makes your kinsman more than another kinsman, that you have adjured us this way?

5:10 My kinsman is white and ruddy, selected from myriads.

5:11 His head is gold and phaz; his curls are fir trees, black as a raven,

5:12 his eyes are like doves beside full waters, bathed in milk, seated beside full waters,

5:13 his cheeks are like bowls of spice growing fragrant substances; his lips are lilies dripping rich myrrh,

5:14 his hands are sculpted gold filled with tharsis; his belly is an ivory tablet upon sapphire stone,

5:15 his legs are marble pillars founded upon golden bases; his appearance is like Lebanon, choice as cedars,

5:16 his throat is sweetness, and all of him is desire. This is my kinsman, and this is my companion, daughters of Jerusalem.

Song of Songs 6

6:1 Where has your kinsman gone, beautiful among women? Where has your kinsman looked away? We will seek him with you.

6:2 My kinsman went down to his garden, to the bowls of spice, to pasture in gardens and gather lilies.

6:3 I am my kinsman’s, and my kinsman is mine; he pastures among the lilies.

6:4 You are beautiful, my companion, like goodwill, lovely like Jerusalem, a terror like troops drawn up.

6:5 Turn your eyes away from me, for they have given me wings. Your hair is like herds of goats that have appeared from Gilead.

6:6 Your teeth are like herds of shorn sheep that came up from bathing, all bearing twins, with none childless among them.

6:7 Your lips are like a scarlet cord, and your speech is lovely. Your cheek is like a pomegranate rind apart from your silence.

6:8 There are sixty queens and eighty concubines, and young women without number.

6:9 My dove, my perfect one, is the only one; she is the only one of her mother, the chosen one of the woman who bore her. Daughters saw her and will call her blessed; queens and concubines will praise her.

6:10 Who is this looking out like dawn, beautiful like the moon, chosen like the sun, a terror like troops drawn up?

6:11 I went down to the walnut garden to look at the produce of the wadi, to see whether the vine had blossomed, whether the pomegranates had flowered. There I will give you my breasts.

6:12 My soul did not know; it set me among Amminadab’s chariots.

Song of Songs 7

7:1 Return, return, Shulammite! Return, return, and we will look at you. What will you see in the Shulammite? She comes like dances of the camps.

7:2 How beautiful your steps in sandals have become, daughter of Nadab! The rhythms of your thighs are like necklaces, the work of a craftsman’s hands.

7:3 Your navel is a sculpted mixing bowl, not lacking mixed wine; your belly is a heap of grain fenced about with lilies.

7:4 Your two breasts are like two fawns, twins of a gazelle.

7:5 Your neck is like an ivory tower; your eyes are like pools in Heshbon at the gates of the daughter of many. Your nose is like Lebanon’s tower looking toward Damascus.

7:6 Your head upon you is like Carmel, and the braid of your head is like purple; a king is bound in passageways.

7:7 How beautiful and how delightful you have become, love, in your delights!

7:8 This stature of yours has been compared to a palm tree, and your breasts to clusters.

7:9 I said: I will climb the palm tree; I will grasp its heights. Then your breasts will be like clusters of the vine, and the fragrance of your nose like apples,

7:10 and your throat like good wine, going straight to my kinsman, suited to my lips and teeth.

7:11 I am my kinsman’s, and his turning is toward me.

7:12 Come, my kinsman, let us go out into the field; let us lodge in the villages.

7:13 Let us rise early for the vineyards; let us see whether the vine has blossomed, whether the bloom has flowered, whether the pomegranates have flowered. There I will give you my breasts.

7:14 The mandrakes have given fragrance, and at our doors are all tree fruits, new together with old, which I have kept for you, my kinsman.

Song of Songs 8

8:1 Who might make you my kinsman, nursing at my mother’s breasts? Finding you outside, I will kiss you, and indeed they will not despise me.

8:2 I will take you, bring you into my mother’s house and into the chamber of the one who conceived me. I will give you spiced wine to drink, the juice of my pomegranates.

8:3 His left hand is beneath my head, and his right hand will embrace me.

8:4 I have adjured you, daughters of Jerusalem, by the powers and by the strengths of the field: why awaken or stir up love before it wishes?

8:5 Who is this coming up, made white, leaning upon her kinsman? Beneath the apple tree I awakened you. There your mother labored with you; there she who bore you labored.

8:6 Set me as a seal upon your heart, as a seal upon your arm, for love is strong as death, jealousy harsh as Hades. Its wings are wings of fire, its flames.

8:7 Much water will not be able to quench love, nor will rivers flood it. If a man gives all his livelihood for love, they will utterly despise him.

8:8 We have a little sister, and she has no breasts. What shall we do for our sister on the day someone speaks concerning her?

8:9 If she is a wall, let us build silver battlements upon her; and if she is a door, let us mark out a cedar plank upon her.

8:10 I am a wall, and my breasts are like towers. I was in his eyes like one who finds peace.

8:11 Solomon had a vineyard at Baal-hamon; he gave his vineyard to keepers. Each will bring a thousand pieces of silver for its fruit.

8:12 My own vineyard is before me. The thousand are yours, Solomon, and the two hundred belong to those who keep its fruit.

8:13 You who sit in gardens, companions are attending to your voice; let me hear it.

8:14 Flee, my kinsman, and be like a gazelle or a young stag upon mountains of spices.

Lamentations

Lamentations 1

1:1 After Israel was taken captive and Jerusalem laid waste, Jeremiah sat weeping and lamented this lament over Jerusalem, saying: How the city once full of peoples sat alone! She has become like a widow, she who was populous among the nations. A ruler among the regions has become subject to tribute.

1:2 Weeping, she wept in the night, her tears upon her cheeks. Among all those who love her there is no one to comfort her. All her friends have dealt faithlessly with her; they have become her enemies.

1:3 Judea was deported because of her humiliation and her great slavery. She dwelt among the nations; she found no rest. All her pursuers overtook her among those who afflicted her.

1:4 Zion's roads mourn because no one comes at the festival. All her gates are destroyed; her priests groan. Her virgins are led away, and she is embittered within herself.

1:5 Those afflicting her have become the head, and her enemies prospered, because the Lord humbled her for her many acts of ungodliness. Her infants went into captivity before the oppressor.

1:6 All her beauty has departed from Daughter Zion. Her rulers have become like rams finding no pasture; they went without strength before the pursuer.

1:7 Jerusalem remembered the days of her humiliation and rejection, all her desired things from ancient days. When her people fell into the oppressor's hands and no one helped her, her enemies saw her and laughed at her deportation.

1:8 Jerusalem has sinned grievously; therefore she has come into upheaval. All who glorified her humbled her, for they saw her shame. She too groaned and turned backward.

1:9 Her uncleanness is at her feet; she did not remember her last things. He brought her down exceedingly; there is no one to comfort her. See, Lord, my humiliation, for the enemy has grown great!

1:10 The oppressor spread out his hand over all her desired things. She saw nations enter her sanctuary, those whom Thou didst command not to enter Thine assembly.

1:11 All her people groan, seeking bread. They gave her desired things for food to restore life. See, Lord, and behold, for I have become dishonored!

1:12 Not to you, all who pass along the road! Turn and see whether there is pain like my pain, which came to be. Speaking against me, the Lord humbled me on the day of His furious anger.

1:13 From His height He sent fire; He brought it down into my bones. He spread a net for my feet; He turned me backward. He made me desolate, suffering pain all day long.

1:14 A watch was kept over my acts of ungodliness; they were intertwined in my hands and rose upon my neck. My strength weakened, because the Lord put pains into my hands; I will not be able to stand.

1:15 The Lord removed all my strong men from my midst. He called a time against me to crush my chosen men. The Lord trod a winepress for the virgin Daughter Judah; for these things I weep.

1:16 My eye brought down water, for the one who comforts me, who restores my life, is far from me. My sons have been destroyed, for the enemy has grown strong.

1:17 Zion spread out her hands; there is no one to comfort her. The Lord commanded concerning Jacob; around him are those who afflict him. Jerusalem has become like a woman sitting apart among them.

1:18 The Lord is righteous, for I embittered His mouth. Hear now, all you peoples, and see my pain. My virgins and my young men went into captivity.

1:19 I called my lovers, but they deceived me. My priests and my elders failed in the city, for they sought food for themselves to restore their lives, and found none.

1:20 See, Lord, how I am afflicted! My belly is troubled, and my heart has turned within me, for I have bitterly provoked. Outside the sword bereaved me, like death in the house.

1:21 Hear now that I groan; there is no one to comfort me. All my enemies heard of my calamities and rejoiced because Thou didst do it. Thou didst bring a day, Thou didst call a time, and they became like me.

1:22 May all their wickedness come before Thee, and glean them as they made a gleaning for all my sins; for my groans are many and my heart is grieved.

Lamentations 2

2:1 How the Lord has darkened Daughter Zion in His anger! He hurled Israel's glory from heaven to earth and did not remember His footstool on the day of His anger.

2:2 The Lord drowned without sparing all Jacob's beautiful things. In His fury He brought down Daughter Judah's strongholds; He pressed them to the earth and profaned her king and her rulers.

2:3 In His furious anger He broke every horn of Israel. He turned back His right hand before the enemy and kindled a flame in Jacob like fire, consuming everything around.

2:4 He drew His bow like an enemy and made His right hand firm like an opponent. He killed everything desired by my eyes in Daughter Zion's tent; He poured out His fury like fire.

2:5 The Lord became like an enemy; He drowned Israel. He drowned all her citadels and destroyed his strongholds; He multiplied humiliation and abasement for Daughter Judah.

2:6 He spread out His dwelling like a vine and destroyed His festival. The Lord forgot what He had made in Zion of festival and Sabbath; in His angry indignation He provoked king, priest and ruler.

2:7 The Lord rejected His altar and shook off His sanctuary. He shattered the wall of her citadels in the enemy's hand. They raised a shout in the Lord's house as on a festival day.

2:8 The Lord turned to destroy Daughter Zion's wall. He stretched out a measure; He did not withdraw His hand from trampling. The outer defense mourned, and the wall weakened together with it.

2:9 Her gates were fixed in the earth; He destroyed and broke her bars. Her king and her rulers are among the nations. There is no law; even her prophets saw no vision from the Lord.

2:10 Daughter Zion's elders sat on the ground in silence. They put dust on their heads and girded themselves with sackcloth. They brought the leading virgins in Jerusalem down to the ground.

2:11 My eyes failed with tears; my heart was troubled. My glory was poured onto the ground at the shattering of the daughter of my people, as infant and nursing child failed in the city's squares.

2:12 They said to their mothers, "Where are grain and wine?" They weakened like the wounded in the city's squares, and their lives poured out into their mothers' bosoms.

2:13 What can I testify to you, or what can I liken to you, Daughter Jerusalem? Who will save you and comfort you, virgin Daughter Zion? For the cup of your crushing has grown great; who will heal you?

2:14 Your prophets saw futile things and folly for you. They did not uncover your injustice to turn back your captivity; they saw for you futile pronouncements and expulsions.

2:15 All who pass along the road clapped their hands at you. They hissed and shook their heads at Daughter Jerusalem: "Is this the city they will call a crown of glory, the gladness of all the earth?"

2:16 All your enemies opened their mouths against you. They hissed and gnashed their teeth; they said, "We have swallowed her! Indeed, this is the day we expected; we found it, we saw it!"

2:17 The Lord did what He intended; He fulfilled His words, which He commanded from ancient days. He brought down without sparing; He made the enemy rejoice over you and exalted your oppressor's horn.

2:18 Their heart cried to the Lord: Walls of Zion, bring down tears like torrents day and night! Give yourself no sobering pause; daughter, may your eye not fall silent.

2:19 Rise, exult in the night at the beginning of your watch! Pour out your heart like water before the Lord. Lift your hands to Him for the lives of your infants, who weaken with hunger at the head of every way out.

2:20 See, Lord, and look: whom hast Thou gleaned in this way? Will women eat the fruit of their womb? A butcher made a gleaning; will infants nursing at breasts be murdered? Wilt Thou kill priest and prophet in the Lord's sanctuary?

2:21 Child and elder lay at the way out. My virgins and my young men went into captivity. With sword and famine Thou didst kill; on the day of Thine anger Thou didst slaughter without sparing.

2:22 He called a festival day of my sojourning from all around. On the day of the Lord's anger there was neither one rescued nor one left, as I prevailed and multiplied all my enemies.

Lamentations 3

3:1 I am the man who sees poverty under the rod of His fury against me.

3:2 He took me and led me away into darkness, not light.

3:3 Indeed, against me He turned His hand all day.

3:4 He made my flesh and my skin old; He shattered my bones.

3:5 He built against me, surrounded my head and toiled.

3:6 He made me dwell in dark places like the dead of ages.

3:7 He built against me, and I will not go out; He made my bronze heavy.

3:8 Indeed, I will cry and call out; He blocked my prayer.

3:9 He built up my roads, blocked my paths and troubled them.

3:10 He is a bear lying in wait for me, a lion in hidden places.

3:11 He pursued me when I turned away and brought me to a stop; He made me desolate.

3:12 He drew His bow and fixed me as a target for a missile.

3:13 He drove the arrows of His quiver into my kidneys.

3:14 I became a laughingstock to all my people, their psalm all day.

3:15 He filled me with bitterness and made me drunk with gall.

3:16 He knocked out my teeth with a pebble and fed me ashes.

3:17 He drove my soul away from peace; I forgot good things.

3:18 I said, “My victory has perished, and my hope from the Lord.”

3:19 I remembered, from my poverty and my persecution, my bitterness and gall.

3:20 My soul will remember and brood over me.

3:21 I will set this in my heart; therefore I will endure.

3:25 The Lord is good to those who wait for Him, to the soul that will seek Him as good

3:26 and will endure and be quiet for the Lord’s salvation.

3:27 It is good for a man when he takes up a yoke in his youth.

3:28 He will sit alone and be silent, because he has taken it upon himself.

3:30 He will give his cheek to the one striking him; he will be filled with reproaches.

3:31 For the Lord will not reject for ever.

3:32 For the One who humbled will have compassion according to His abundant mercy.

3:33 For He did not answer from His heart, and He humbled human beings.

3:34 To humble under one’s feet all the prisoners of the earth,

3:35 to turn aside a man’s judgment before the face of the Most High,

3:36 to condemn a person when he is judged—the Lord did not say to do this.

3:37 Who spoke in this way and it came to be? The Lord did not command,

3:38 will not calamities and good come from the mouth of the Most High?

3:39 Why should a living person grumble, a man concerning his sin?

3:40 Our way was searched and examined; let us return to the Lord.

3:41 Let us lift our hearts upon our hands to the Exalted One in heaven.

3:42 We have sinned and acted godlessly, and Thou wast not propitiated.

3:43 Thou didst cover Thyself with fury and drive us away; Thou didst kill without sparing.

3:44 Thou didst spread a cloud over Thyself because of prayer,

3:45 to close my eyes; Thou didst place us to be rejected among the peoples.

3:46 All our enemies opened their mouths against us.

3:47 Fear and fury have come upon us, exaltation and crushing.

3:48 My eye will bring down outpourings of water at the shattering of the daughter of my people.

3:49 My eye was swallowed up, and I will not be silent, for there is no recovery,

3:50 until the Lord bends down and sees from heaven.

3:51 My eye will glean my soul beyond all the daughters of a city.

3:52 My enemies hunted and hunted me like a sparrow without cause.

3:53 They put my life to death in a pit and laid a stone upon me.

3:54 Water overflowed my head; I said, “I have been rejected.”

3:55 I called upon Thy name, Lord, from the lowest pit.

3:56 Thou didst hear my voice: “Do not hide Thine ears from my supplication.”

3:57 Thou didst draw near to help me on the day I called Thee; Thou didst say to me, “Do not fear.”

3:58 Thou didst judge the cases of my soul, Lord; Thou didst redeem my life.

3:59 Thou didst see my troubles, Lord; Thou didst judge my case.

3:60 Thou didst see all their vengeance in all their reasonings against me.

3:61 Thou didst hear their reproach, all their reasonings against me,

3:62 the lips of those rising against me and their meditations against me all day,

3:63 their sitting and their rising; look upon their eyes.

3:64 Thou wilt repay them a recompense, Lord, according to the works of their hands.

3:65 Thou wilt give them a shielding of heart, Thy toil for them.

3:66 Thou wilt pursue in anger and consume them from beneath heaven, Lord.

Lamentations 4

4:1 How the gold will grow dim, how the good silver will change! Holy stones were poured out at the head of every way out.

4:2 Zion's precious sons, exalted in gold— how they were regarded as earthen vessels, works of a potter's hands!

4:3 Even dragons bared breasts, and their young suckled; the daughters of my people have become incurable, like a sparrow in the wilderness.

4:4 The nursing child's tongue clung to its throat with thirst. Infants asked for bread; there is no one to break it for them.

4:5 Those who ate luxuries were destroyed at the ways out; those nursed upon scarlet wrapped themselves in dung heaps.

4:6 The lawlessness of the daughter of my people became greater than Sodom's lawlessness, which was overthrown as in haste, and they did not labor their hands upon it.

4:7 Her Nazirites were made purer than snow and shone beyond milk; they glowed red beyond sapphire stones in their cut portion.

4:8 Their appearance grew darker than soot; they were unrecognized at the ways out. Their skin clung to their bones; they dried up and became like wood.

4:9 Those wounded by the sword were better off than those wounded by famine; they went away pierced through, deprived of the fields' produce.

4:10 The hands of compassionate women boiled their children; they became food for them at the shattering of the daughter of my people.

4:11 The Lord completed His fury and poured out His furious anger. He kindled a fire in Zion, and it consumed her foundations.

4:12 The kings of the earth, all who dwell in the inhabited world, did not believe that enemy and oppressor would enter through Jerusalem's gates.

4:13 It was because of her prophets' sins and her priests' injustices, those who shed righteous blood in her midst.

4:14 Her watchmen were shaken at the ways out, polluted with blood; when they were unable, they touched their garments.

4:15 Keep away from unclean people—call them—keep away, keep away! Do not touch, for they were set aflame and shaken. Say among the nations, "They will sojourn no longer."

4:16 The Lord's face is their portion; He will look upon them no longer. They showed no respect to priests and no mercy to elders.

4:17 While we still existed, our eyes failed, looking vainly for our help. Keeping watch, we watched for a nation that does not save.

4:18 We hunted our little ones so they would not walk in our squares. Our time has drawn near, our days were fulfilled, our time is here.

4:19 Those pursuing us became swifter than the eagles of heaven. They were kindled upon the mountains and lay in wait for us in the wilderness.

4:20 The spirit of our face, the Lord's anointed, was seized in their destructions, of whom we said, "In his shadow we will live among the nations."

4:21 Rejoice and be glad, daughter of Idumea, dwelling upon the land! To you too the Lord's cup will pass; you will become drunk and pour it out.

4:22 Your lawlessness has ended, Daughter Zion; He will deport you no longer. He has visited your acts of lawlessness, Daughter Edom; He has uncovered your acts of ungodliness.

Lamentations 5

5:1 Remember, Lord, what has happened to us; look and see our reproach.

5:2 Our inheritance has passed to outsiders, our houses to strangers.

5:3 We have become orphans; there is no father; our mothers are like widows.

5:4 From our days, our wood came in exchange.

5:5 We were pursued at our neck; we toiled and did not rest.

5:6 Egypt gave a hand, Assyria for their satisfaction.

5:7 Our fathers sinned and no longer exist; we bore their lawless acts.

5:8 Slaves ruled over us; there is no one to redeem us from their hand.

5:9 At the risk of our lives we will bring in our bread, because of the sword of the wilderness.

5:10 Our skin turned livid like an oven; they shriveled because of famine's storms.

5:11 They humiliated women in Zion, virgins in Judah’s cities.

5:12 Rulers were hung by their hands; elders were not glorified.

5:13 Chosen men took up weeping, and young men weakened under wood.

5:14 Elders ceased from the gate, chosen men ceased from their songs.

5:15 The joy of our heart ended; our dancing turned to mourning.

5:16 The crown fell from our head; woe indeed to us, for we sinned!

5:17 For this our heart became sorrowful; for this our eyes grew dim,

5:18 because Mount Zion was destroyed; foxes passed through her.

5:19 But Thou, Lord, wilt dwell for ever; Thy throne endures from generation to generation.

5:20 Why wilt Thou forget us for ever and forsake us for so many days?

5:21 Turn us back unto Thee, O Lord, and we shall be turned back; and renew our days as before.

5:22 For Thou hast utterly rejected us and hast been exceedingly angry with us.

Wisdom of Solomon

Wisdom of Solomon 1

1:1 Love righteousness, you who judge the earth; think of the Lord in goodness, and seek Him in simplicity of heart.

1:2 For He is found by those who do not put Him to the test, and He makes Himself known to those who do not distrust Him.

1:3 For crooked reasonings separate from God, and power, when put to the test, exposes the foolish.

1:4 For wisdom will not enter a soul that devises evil, nor will she dwell in a body indebted to sin.

1:5 For a holy spirit of discipline will flee deceit and depart from senseless reasonings, and will be put to shame when injustice comes upon it.

1:6 For wisdom is a spirit that loves humanity, and she will not acquit a blasphemer of what his lips have said; for God is a witness of his kidneys, a true overseer of his heart, and a hearer of his tongue.

1:7 For the Spirit of the Lord has filled the inhabited world, and that which holds all things together has knowledge of utterance.

1:8 Therefore no one who speaks unjust things will escape notice, nor will convicting justice pass him by.

1:9 For there will be an examination of the ungodly person’s deliberations, and the report of his words will come to the Lord to expose his lawless deeds.

1:10 For an ear of jealousy listens to all things, and the murmur of grumblings is not hidden.

1:11 Therefore guard yourselves against useless grumbling, and restrain your tongue from slander; for a secret utterance will not pass away without effect, and a lying mouth destroys a soul.

1:12 Do not pursue death through the wandering of your life, nor draw destruction upon yourselves through the works of your hands;

1:13 For God did not make death, neither does He delight in the destruction of the living.

1:14 For He created all things that they might exist, and the created things of the world are life-preserving; there is no poison of destruction in them, nor is Hades’ dominion upon the earth.

1:15 For righteousness is immortal.

1:16 But the ungodly summoned him by their hands and words; considering him a friend, they wasted away, and they made a covenant with him, because they are worthy to belong to his portion.

Wisdom of Solomon 2

2:1 For they said among themselves, reasoning wrongly: “Our life is short and sorrowful, and there is no healing when a human being dies, and no one has been known to return from Hades.

2:2 For we came into being by chance, and afterward we will be as though we had not existed; for the breath in our nostrils is smoke, and reason is a spark in the movement of our heart;

2:3 when it is extinguished, the body will become ashes, and the spirit will disperse like insubstantial air.

2:4 And our name will be forgotten in time, and no one will remember our works; our life will pass like the traces of a cloud, and will disperse like mist, driven away by the sun’s rays and weighed down by its heat.

2:5 For our allotted time is the passing of a shadow, and there is no turning back from our end, because it has been sealed, and no one returns.

2:6 Come, then, and let us enjoy the good things that exist, and eagerly make use of creation as in youth.

2:7 Let us fill ourselves with costly wine and perfumes, and let no spring blossom pass us by.

2:8 Let us crown ourselves with rosebuds before they wither.

2:9 Let none of us be without a share in our revelry; let us leave tokens of our enjoyment everywhere, for this is our portion, and this our lot.

2:10 Let us oppress the poor righteous person; let us not spare a widow, nor show regard for an old man’s many years of gray hair.

2:11 Let our strength be the law of righteousness, for what is weak is shown to be useless.

2:12 Let us lie in wait for the righteous person, because he is troublesome to us and opposes our works; he reproaches us for sins against law and charges us with sins against our upbringing.

2:13 He professes to have knowledge of God and calls himself a child of the Lord.

2:14 He has become a reproach to our thoughts; even the sight of him weighs upon us,

2:15 because his life is unlike that of others, and his paths are different.

2:16 He has reckoned us counterfeit, and keeps away from our ways as from impurities; he calls the final lot of the righteous blessed, and boasts that God is his father.

2:17 Let us see whether his words are true, and test what will happen at his departure.

2:18 For if the righteous person is a son of God, He will help him and rescue him from the hand of his opponents.

2:19 Let us examine him with insult and torture, so that we may know his gentleness and test his endurance of wrong.

2:20 Let us condemn him to a shameful death, for, according to his words, he will be visited with care.”

2:21 They reasoned these things and went astray, for their wickedness blinded them;

2:22 they did not know the mysteries of God, nor hope for a reward of holiness, nor recognize a prize for blameless souls.

2:23 For God created the human being for incorruption and made him an image of His own eternity;

2:24 but through the devil’s envy death entered the world, and those who belong to his portion experience it.

Wisdom of Solomon 3

3:1 But the souls of the righteous are in the hand of God, and torment will surely not touch them.

3:2 In the eyes of the foolish they seemed to have died, and their departure was reckoned a calamity,

3:3 and their going away from us a destruction; but they are in peace.

3:4 For even if they are punished in the sight of human beings, their hope is full of immortality;

3:5 and after being disciplined a little, they will receive great benefits, because God tested them and found them worthy of Himself.

3:6 Like gold in a crucible He tested them, and like a sacrificial whole burnt offering He accepted them.

3:7 And at the time of their visitation they will shine out, and like sparks among stubble they will dart about.

3:8 They will judge nations and rule over peoples, and the Lord will reign over them unto the ages.

3:9 Those who trust in Him will understand truth, and the faithful will remain with Him in love, for grace and mercy are for His chosen ones.

3:10 But the ungodly will have punishment in keeping with their reasoning— those who neglected what is righteous and departed from the Lord.

3:11 For the one who despises wisdom and discipline is wretched; their hope is empty, their labors unprofitable, and their works useless.

3:12 Their wives are foolish, and their children wicked; their offspring is accursed.

3:13 For blessed is the undefiled barren woman, who has not known a bed of transgression; she will have fruit at the visitation of souls,

3:14 and the eunuch who has done no lawless deed with his hand and has not conceived evil against the Lord; for a choice favor will be given him for his faithfulness, and a more delightful portion in the Lord’s temple.

3:15 For the fruit of good labors is glorious, and the root of understanding does not fail.

3:16 But the children of adulterers will not reach fulfillment, and offspring from an unlawful bed will disappear.

3:17 For even if they become long-lived, they will be reckoned as nothing, and their old age will be without honor at the end;

3:18 and if they die quickly, they will have no hope, nor consolation on the day of decision.

3:19 For the ends of an unrighteous generation are harsh.

Wisdom of Solomon 4

4:1 Childlessness with virtue is better, for immortality is in its remembrance, because it is recognized both by God and by human beings.

4:2 When it is present, people imitate it, and when it has departed, they long for it; throughout the age it marches crowned in triumph, having won the contest for undefiled prizes.

4:3 But the prolific multitude of the ungodly will be of no use; from illegitimate shoots it will not send a root deep down, nor establish a secure foundation.

4:4 For even if it flourishes in branches for a time, standing insecurely, it will be shaken by wind and uprooted by the force of winds.

4:5 Unfulfilled branches will be broken off, and their fruit will be useless, unripe for eating, and fit for nothing.

4:6 For children born from unlawful unions are witnesses of wickedness against their parents at their examination.

4:7 But if a righteous person dies early, he will be at rest.

4:8 For honorable old age is not length of time, nor is it measured by a number of years;

4:9 rather, understanding is gray hair for human beings, and an unstained life is the maturity of old age.

4:10 Having become pleasing to God, he was loved, and while living among sinners he was transferred.

4:11 He was snatched away, lest evil change his understanding or deceit mislead his soul;

4:12 for the fascination of wickedness obscures what is good, and the wandering of desire alters an innocent mind.

4:13 Having been brought to completion in a short time, he fulfilled long years;

4:14 for his soul was pleasing to the Lord; therefore he hastened from the midst of wickedness. Yet the peoples saw and did not understand, nor set such a thing in their minds:

4:15 that grace and mercy are among His chosen ones, and visitation among His holy ones.

4:16 But a righteous person who has died will condemn the living ungodly, and youth brought swiftly to completion will condemn the many years of an unrighteous person’s old age.

4:17 For they will see a wise person’s end and will not understand what the Lord planned concerning him or for what purpose He kept him safe.

4:18 They will see and despise, but the Lord will laugh them to scorn.

4:19 And afterward they will become a dishonored corpse and an object of outrage among the dead for ever; for He will dash them down headlong, speechless, and shake them from their foundations; they will be laid utterly waste, and will be in anguish, and their remembrance will perish.

4:20 They will come in dread at the reckoning of their sins, and their lawless deeds will confront and convict them.

Wisdom of Solomon 5

5:1 Then the righteous person will stand with great boldness before those who afflicted him and those who disregarded his labors.

5:2 When they see him, they will be troubled with terrible fear and astonished at his unexpected salvation.

5:3 They will speak among themselves in repentance, and in anguish of spirit they will groan and say:

5:4 “This was the one whom we fools once made a laughingstock and a byword of reproach. We reckoned his life madness and his end dishonorable.

5:5 How was he counted among the sons of God, and how is his portion among the saints?

5:6 So we strayed from the way of truth, and the light of righteousness did not shine upon us, and the sun did not rise upon us.

5:7 We were filled with paths of lawlessness and destruction, and traveled through trackless deserts, but the way of the Lord we did not know.

5:8 What did arrogance profit us? And what did wealth with boasting contribute to us?

5:9 All those things passed like a shadow and like a report rushing by;

5:10 like a ship passing through surging water, whose trace cannot be found after it has crossed, nor the path of its keel among the waves;

5:11 or like a bird that has flown through the air: no sign of its passage is found. It crossed the light air, lashed by the beat of its pinions and split by the force of its rushing wings; and afterward no sign of its passage was found in it;

5:12 or like an arrow shot at a target: the air it cut immediately flowed back into itself, so that its course could not be known:

5:13 so we also were born and vanished, and had no sign of virtue to show, but were consumed in our wickedness.”

5:14 For the hope of an ungodly person is like dust borne by wind, and like fine frost driven by a storm; like smoke it was dispersed by wind, and like the memory of a guest who stayed one day it passed away.

5:15 But the righteous live for ever, and their reward is with the Lord, and the Most High takes care of them.

5:16 Therefore they will receive the royal crown of splendor and the diadem of beauty from the Lord’s hand, because with His right hand He will cover them and with His arm He will shield them.

5:17 He will take His zeal as full armor and make creation into weapons to repel His enemies;

5:18 He will put on righteousness as a breastplate, and put on unfeigned judgment as a helmet;

5:19 He will take holiness as an invincible shield,

5:20 and sharpen stern wrath into a sword; the world will fight together with Him against the senseless.

5:21 Well-aimed bolts of lightning will go forth, and from the clouds, as from a well-curved bow, they will leap at the target;

5:22 and hailstones full of fury will be hurled from a catapult; the water of the sea will rage against them, and rivers will flood over them relentlessly.

5:23 A mighty wind will oppose them and winnow them away like a storm; lawlessness will lay the whole earth waste, and wrongdoing will overturn the thrones of rulers.

Wisdom of Solomon 6

6:1 Listen, then, kings, and understand; learn, judges of the ends of the earth.

6:2 Give ear, you who rule a multitude and boast over crowds of nations;

6:3 for your rule was given you by the Lord, and your authority by the Most High, who will examine your works and search out your plans.

6:4 For though you were servants of His kingdom, you did not judge rightly, nor keep law, nor walk according to God's purpose.

6:5 He will come upon you terribly and swiftly, for a severe judgment falls upon those in high position.

6:6 For the least is pardonable through mercy, but the powerful will be powerfully examined.

6:7 For the Master of all will not shrink before anyone's face or show deference to greatness, because He Himself made both small and great and provides for all alike;

6:8 but a forceful inquiry awaits the mighty.

6:9 To you, therefore, rulers, my words are directed, so that you may learn wisdom and not fall away.

6:10 For those who keep holy things in holiness will be made holy, and those instructed in them will find a defense.

6:11 Desire my words, then; long for them, and you will be instructed.

6:12 Wisdom is radiant and unfading; she is readily seen by those who love her and found by those who seek her.

6:13 She goes ahead of those who desire her, making herself known first.

6:14 The one who rises early for her will not grow weary, for he will find her sitting beside his gates.

6:15 For to reflect upon her is the perfection of understanding, and the one who keeps watch for her will soon be free from care;

6:16 for she herself goes about seeking those worthy of her, appears graciously to them on their paths, and meets them in every thought.

6:17 For her beginning is the truest desire for discipline, and concern for discipline is love;

6:18 love is the keeping of her laws, and attention to laws is assurance of incorruption;

6:19 and incorruption brings one near to God.

6:20 Therefore desire for wisdom leads up to kingship.

6:21 If, then, you delight in thrones and scepters, rulers of peoples, honor wisdom, so that you may reign for ever.

6:22 What wisdom is and how she came to be, I will declare, and I will not hide mysteries from you; instead I will trace her from the beginning of her origin, and bring the knowledge of her into the open, and I will certainly not pass truth by.

6:23 Nor will I travel with wasting envy, for it will have no share with wisdom.

6:24 A multitude of wise people is the world's salvation, and an understanding king is the stability of a people.

6:25 Therefore be instructed by my words, and you will benefit.

Wisdom of Solomon 7

7:1 I too am a mortal human being, equal to all, and a descendant of the first-formed earthborn man; in a mother's womb I was sculpted into flesh,

7:2 taking form in blood over a time of ten months, from a man's seed and the pleasure that accompanied sleep.

7:3 And when I was born, I drew in the common air and fell upon the earth that shares the same lot, crying as my first sound just like everyone else.

7:4 I was brought up in swaddling clothes and attentive care.

7:5 For no king had a different beginning of birth;

7:6 all have one entrance into life, and the same departure.

7:7 Therefore I prayed, and understanding was given me; I called out, and a spirit of wisdom came to me.

7:8 I preferred her to scepters and thrones, and reckoned wealth as nothing in comparison with her.

7:9 Nor did I compare a priceless stone with her, for all gold in her sight is a little sand, and silver will be reckoned as clay before her.

7:10 I loved her more than health and beauty, and chose to have her rather than light, because the radiance that comes from her never sleeps.

7:11 But all good things came to me together with her, and immeasurable wealth was in her hands.

7:12 I rejoiced in them all, because wisdom leads them, but I did not know that she was their mother.

7:13 I learned without deceit and share without envy; I do not conceal her wealth.

7:14 For she is an unfailing treasure for human beings; those who acquire it enter into friendship with God, commended by the gifts that come from discipline.

7:15 May God grant me to speak with judgment and to reflect worthily on what has been given, for He is both the guide of wisdom and the corrector of the wise.

7:16 For in His hand are both we and our words, all understanding and skill in crafts.

7:17 For He Himself gave me unerring knowledge of existing things: to know the composition of the world and the activity of the elements,

7:18 the beginning and end and middle of times, the changes of the solstices and the transitions of seasons,

7:19 the cycles of the year and the positions of stars,

7:20 the natures of living creatures and the tempers of wild animals, the forces of winds and the reasonings of human beings, the varieties of plants and the powers of roots.

7:21 I learned all that is hidden and manifest, for wisdom, the artisan of all things, taught me.

7:22 For in her is a spirit intelligent, holy, unique, manifold, subtle, agile, lucid, undefiled, clear, unharmed, loving the good, keen,

7:23 unhindered, beneficent, loving humanity, steadfast, secure, free from care, all-powerful, all-overseeing, and passing through all spirits that are intelligent, pure, and most subtle.

7:24 For wisdom is more mobile than every motion; she penetrates and passes through all things because of her purity.

7:25 For she is a breath of God’s power and a pure outflow of the Almighty’s glory; therefore nothing defiled enters into her.

7:26 For she is a radiance of eternal light, an unstained mirror of God’s activity, and an image of His goodness.

7:27 Though she is one, she can do all things; remaining in herself, she renews all things, and passing into holy souls from generation to generation, she makes friends of God and prophets.

7:28 For God loves no one except the one who dwells with wisdom.

7:29 For she is more beautiful than the sun and surpasses every arrangement of stars; compared with light, she is found superior.

7:30 For night succeeds light, but evil does not overpower wisdom.

Wisdom of Solomon 8

8:1 She reaches mightily from end to end, and governs all things well.

8:2 I loved her and sought her out from my youth, and sought to take her as my bride, and became a lover of her beauty.

8:3 She glorifies her noble birth by sharing life with God, and the Master of all loved her;

8:4 for she is initiated into God’s knowledge and is a chooser of His works.

8:5 If wealth is a desirable possession in life, what is richer than wisdom, who works all things?

8:6 And if understanding accomplishes things, who among existing beings is more skilled than she?

8:7 And if anyone loves righteousness, her labors are virtues; for she teaches self-control and understanding, righteousness and courage; nothing in life is more useful for human beings than these.

8:8 And if anyone longs for wide experience, she knows ancient things and infers what is to come; she understands turns of speech and solutions of riddles; she knows signs and wonders beforehand, and the outcomes of seasons and times.

8:9 Therefore I decided to take her to live with me, knowing that she would be a counselor of good things to me and encouragement amid cares and sorrow.

8:10 Through her I will have glory among the crowds, and, though young, honor among elders.

8:11 I will be found keen in judgment and will be admired in the sight of rulers.

8:12 When I am silent they will wait for me, and when I speak they will pay attention; if I speak at length, they will place a hand upon their mouth.

8:13 Through her I will have immortality, and will leave an everlasting remembrance to those after me.

8:14 I will govern peoples, and nations will be subjected to me.

8:15 Terrifying rulers will fear me when they hear of me; among the multitude I will appear good, and in war courageous.

8:16 When I enter my house, I will rest beside her; for companionship with her has no bitterness, and life with her no anguish, but gladness and joy.

8:17 Having reasoned these things within myself and considered in my heart that immortality is in kinship with wisdom,

8:18 and in friendship with her is good delight, and in the labors of her hands unfailing wealth, and in the shared exercise of companionship with her understanding, and in sharing her words good renown, I went about seeking how to take her to myself.

8:19 I was a naturally gifted child, and received a good soul as my lot;

8:20 or rather, being good, I came into an undefiled body.

8:21 But knowing that I could not otherwise gain possession of her unless God gave her— and this too was understanding: to know whose gift it was— I appealed to the Lord and petitioned Him, and said with my whole heart:

Wisdom of Solomon 9

9:1 “God of the fathers and Lord of mercy, who made all things by Thy word

9:2 and by Thy wisdom fashioned the human being, so that he might rule over the creatures made by Thee

9:3 and administer the world in holiness and righteousness, and render judgment in uprightness of soul,

9:4 give me wisdom, who sits beside Thy thrones, and do not reject me from among Thy servants.

9:5 For I am Thy slave and the son of Thy slave woman, a weak and short-lived human being, deficient in understanding judgment and laws.

9:6 For even if someone is perfect among the sons of human beings, without the wisdom that comes from Thee, he will be reckoned as nothing.

9:7 Thou didst choose me as king of Thy people and judge of Thy sons and daughters.

9:8 Thou didst tell me to build a temple on Thy holy mountain and an altar in the city of Thy dwelling, a likeness of the holy tent that Thou didst prepare beforehand from the beginning.

9:9 With Thee is wisdom, who knows Thy works and was present when Thou didst make the world, who understands what is pleasing in Thine eyes and what is upright in Thy commandments.

9:10 Send her out from the holy heavens, and from the throne of Thy glory send her, so that she may labor at my side, and I may know what is pleasing to Thee.

9:11 For she knows and understands all things, and will guide me prudently in my actions and guard me in her glory;

9:12 and my works will be acceptable, and I will judge Thy people righteously and be worthy of my father’s thrones.

9:13 For what human being will know God’s purpose? Or who will conceive what the Lord wills?

9:14 For the reasonings of mortals are uncertain, and our thoughts precarious;

9:15 for a corruptible body weighs down a soul, and the earthly tent burdens a mind full of cares.

9:16 With difficulty we infer the things on earth, and find what lies at hand only with labor; but who has traced out the things in heaven?

9:17 And who knew Thy purpose, unless Thou didst give wisdom and send Thy Holy Spirit from on high?

9:18 And in this way the paths of those on earth were set right, and human beings were taught what pleases Thee, and were saved by wisdom.”

Wisdom of Solomon 10

10:1 She guarded the first-formed father of the world, who had been created alone, and delivered him from his own transgression;

10:2 and she gave him strength to rule over all things.

10:3 But an unrighteous man, departing from her in his anger, perished with the passions that made him kill his brother.

10:4 Because of him the earth was being flooded, but wisdom again saved it, steering the righteous man by means of humble wood.

10:5 When nations were confounded in their shared wickedness, she recognized the righteous man and kept him blameless before God, and preserved him strong against compassion for his child.

10:6 When the ungodly were being destroyed, she rescued a righteous man who fled the fire descending upon the Five Cities.

10:7 As a witness to its wickedness there still stands a smoking wasteland, and plants whose fruit never reaches ripeness, and a standing pillar of salt, a memorial to a disbelieving soul.

10:8 For by passing wisdom by, they were harmed not only by failing to know what is good, but also left life a memorial of their folly, so that even in the things in which they failed they could not escape notice.

10:9 But wisdom rescued those who served her from troubles.

10:10 She guided a righteous man fleeing his brother’s anger along upright paths; she showed him God’s kingdom and gave him knowledge of holy things; she made him prosper in his hardships and multiplied the fruit of his labors.

10:11 She stood beside him against those who overpowered him in their greed, and made him rich.

10:12 She guarded him from enemies and kept him safe from those lying in wait; she presided over a mighty contest for him, so that he might know that devotion to God is stronger than everything.

10:13 She did not abandon a righteous man who had been sold, but rescued him from sin;

10:14 she went down with him into a pit and did not leave him in bonds, until she brought him the scepters of kingship and authority over those who ruled him; she showed those who accused him to be liars and gave him everlasting glory.

10:15 She rescued a holy people and blameless offspring from a nation of oppressors;

10:16 she entered the soul of a servant of the Lord and opposed terrifying kings with wonders and signs.

10:17 She repaid the holy ones the reward of their labors, guided them on a marvelous way, and became for them a covering by day and a flame of stars by night.

10:18 She brought them across the Red Sea and led them through abundant water;

10:19 but their enemies she overwhelmed with the flood and cast them up from the depth of the abyss.

10:20 Therefore the righteous plundered the ungodly and sang hymns, Lord, to Thy holy name, and praised with one accord Thy hand that fought for them;

10:21 for wisdom opened the mouth of the mute and made the tongues of infants speak clearly.

Wisdom of Solomon 11

11:1 She prospered their works by the hand of a holy prophet.

11:2 They traveled through an uninhabited desert and pitched tents in trackless places;

11:3 they opposed their adversaries and repelled their enemies.

11:4 They thirsted and called upon Thee, and water was given them from a sheer rock, and a cure for thirst from hard stone.

11:5 For through the very things by which their enemies were punished, they themselves received benefits in their need.

11:6 Instead of the source of an ever-flowing river turbid with bloody gore,

11:7 as a rebuke to the decree for killing infants, Thou didst give them abundant water beyond their expectation,

11:8 showing through the thirst of that time how Thou didst punish their opponents.

11:9 For when they were tested, although disciplined in mercy, they learned how the ungodly were tormented when judged in wrath.

11:10 For these Thou didst test as a father giving instruction, but those Thou didst examine as a stern king condemning them.

11:11 Whether absent or present, they were worn down alike;

11:12 for a twofold sorrow seized them, and a groaning at the remembrance of what had passed.

11:13 For when they heard that the others had received benefits through their own punishments, they became aware of the Lord.

11:14 For the one long ago cast out in exposure, whom they rejected with mockery, they marveled at in the final outcome, having thirsted unlike the righteous.

11:15 In return for the senseless reasonings of their unrighteousness, in which they went astray and worshiped irrational creeping things and worthless beasts, Thou didst send upon them a multitude of irrational animals for vengeance,

11:16 so that they might know that through the things by which someone sins, through those things he is punished.

11:17 For Thine all-powerful hand, which created the world from unformed matter, was not at a loss to send upon them a multitude of bears or fierce lions,

11:18 or newly created, unknown beasts full of fury, either breathing a fire-breathing blast, or scattering a stench of smoke, or flashing dreadful sparks from their eyes,

11:19 whose injury could not only utterly crush them, but whose very appearance could terrify and destroy them.

11:20 Even without these, they could have fallen at a single breath, pursued by justice and winnowed away by the breath of Thy power; but Thou didst arrange all things by measure and number and weight.

11:21 For great strength is always at Thy disposal, and who will oppose the might of Thine arm?

11:22 For the whole world before Thee is like a slight tipping of the scales, and like a drop of morning dew that has fallen upon the earth.

11:23 But Thou hast mercy on all, because Thou canst do all things, and Thou overlookest human sins with a view to repentance.

11:24 For Thou lovest all existing things and abhorrest nothing that Thou didst make; for Thou wouldst not have fashioned anything while hating it.

11:25 How could anything have endured unless Thou didst will it, or what had not been called by Thee have been preserved?

11:26 But Thou sparest all things, because they are Thine, Master who loves life.

Wisdom of Solomon 12

12:1 For Thine incorruptible Spirit is in all things.

12:2 Therefore Thou reprovest those who fall away little by little, and admonishest them by reminding them of the things in which they sin, so that, freed from evil, they may believe in Thee, Lord.

12:3 For the ancient inhabitants of Thy holy land,

12:4 whom Thou didst hate for practicing the most detestable things— works of sorcery and unholy rites,

12:5 merciless murders of children, and an entrail-devouring feast of human flesh and blood— initiates from the midst of a ritual company,

12:6 and parents who were murderers of helpless lives, Thou didst will to destroy by the hands of our fathers,

12:7 so that the land most precious to Thee of all might receive a worthy settlement of God’s children.

12:8 Yet even these Thou didst spare as human beings, and send hornets as forerunners of Thine army, so that they might destroy them little by little.

12:9 Thou wast not unable to give the ungodly into the hands of the righteous in battle, or to crush them all at once with terrifying beasts or a stern word;

12:10 but judging them little by little, Thou didst give room for repentance, not unaware that their origin was wicked, and their evil ingrained, and that their reasoning would never change.

12:11 For they were an accursed offspring from the beginning; nor was it out of fear of anyone that Thou didst grant them respite for their sins.

12:12 For who will say, ‘What hast Thou done?’ Or who will oppose Thy judgment? Who will accuse Thee concerning destroyed nations that Thou didst make? Or who will come to confront Thee as an avenger concerning unrighteous human beings?

12:13 For there is no god besides Thee, who cares for all, so that Thou shouldst have to show that Thou hast not judged unjustly;

12:14 nor will a king or ruler be able to face Thee concerning those Thou didst punish.

12:15 But being righteous, Thou administerest all things righteously, regarding it as alien to Thy power to condemn anyone who does not deserve punishment.

12:16 For Thy strength is the beginning of righteousness, and Thy mastery over all makes Thee spare all.

12:17 For Thou displayest strength when the completeness of Thy power is disbelieved, and among those who know, Thou exposest their audacity.

12:18 But Thou, master of strength, judgest with gentleness and governest us with great forbearance; for the ability to act is at Thy disposal whenever Thou wilt.

12:19 Through such works Thou didst teach Thy people that the righteous person must love humanity, and make Thy sons hopeful, because Thou givest repentance for sins.

12:20 For if Thou didst punish the enemies of Thy children, who were liable to death, with such attention and leniency, giving times and room through which they might be freed from evil,

12:21 with how much care didst Thou judge Thy sons, to whose fathers Thou didst give oaths and covenants of good promises?

12:22 Therefore, while disciplining us, Thou scourgest our enemies with myriad blows, so that when judging we may consider Thy goodness, and when judged we may expect mercy.

12:23 Therefore those who lived unrighteously in a foolish way of life Thou didst also torment through their own abominations.

12:24 For they wandered even farther than the paths of error, supposing that creatures despised even among shameful animals were gods, deceived like senseless infants.

12:25 Therefore, as to children without reason, Thou didst send judgment in mockery.

12:26 But those who were not admonished by playful reproofs will experience a judgment worthy of God.

12:27 For as they suffered punishment through the very creatures they had supposed to be gods, they grew indignant at them, and saw and recognized as the true God the One they had long refused to know; therefore the final condemnation also came upon them.

Wisdom of Solomon 13

13:1 For all human beings in whom ignorance of God was present were futile by nature; from the good things seen they could not know the One who is, nor, attending to the works, did they recognize the Artisan.

13:2 Instead, they supposed fire or wind or swift-moving air, or the circuit of stars or violent water, or the lights of heaven to be gods, rulers of the world.

13:3 If, delighted by their beauty, they supposed these things to be gods, let them know how much better than these their Master is; for the Originator of beauty created them.

13:4 And if they were astonished at their power and activity, let them understand from these how much more powerful the One who fashioned them is.

13:5 For from the greatness and beauty of created things their Maker is seen by analogy.

13:6 Yet the blame upon these is small, for perhaps they themselves go astray while seeking God and wishing to find Him.

13:7 For living among His works, they search them out and are persuaded by their appearance, because the things seen are beautiful.

13:8 But again, even they are not excusable;

13:9 for if they were able to know so much that they could investigate the world, how did they not more quickly find the Master of these things?

13:10 But wretched are those whose hopes rest in dead things, who called the works of human hands gods: gold and silver, exercises of craftsmanship, likenesses of living creatures, or a useless stone, the work of an ancient hand.

13:11 Suppose a woodcutting craftsman sawed down a manageable tree, skillfully scraped off all its bark, and, working it handsomely, fashioned a useful vessel for the service of life,

13:12 and burned the scraps from the work to prepare food and ate his fill,

13:13 then took the scrap left from these, useful for nothing, a crooked piece of wood grown full of knots, and carved it with the care of his leisure, shaped it with practiced understanding, and made it resemble a human image,

13:14 or made it like some worthless animal, coating it with red ocher and reddening its surface with paint, and covering every blemish in it,

13:15 and made for it a dwelling worthy of it, set it in a wall, and secured it with iron.

13:16 He took care that it would not fall, knowing that it cannot help itself; for it is an image and needs help.

13:17 Yet when praying concerning his possessions, marriage, and children, he is not ashamed to address what has no soul; for health he calls upon what is weak,

13:18 for life he petitions what is dead, for assistance he begs what is utterly inexperienced, for a journey what cannot even use its feet,

13:19 and for gain, work, and success of his hands, he asks vigor of what is most powerless with its hands.

Wisdom of Solomon 14

14:1 Again, someone preparing for a voyage and about to traverse wild waves calls upon a piece of wood more rotten than the ship carrying him.

14:2 For the desire for gain devised that ship, and wisdom, the artisan, fashioned it;

14:3 but Thy providence, Father, steers it, for Thou didst give a way even in the sea and a safe path among the waves,

14:4 showing that Thou canst save from every danger, so that even someone without skill may embark.

14:5 Thou wilt that the works of Thy wisdom should not be idle; therefore human beings entrust their lives even to a very small piece of wood, and, crossing the surge on a raft, they were brought safely through.

14:6 For even at the beginning, when arrogant giants were perishing, the hope of the world took refuge on a raft and left to the age a seed for generation, steered by Thy hand.

14:7 For blessed is wood through which righteousness comes about;

14:8 but the handmade object is accursed, both it and its maker: the one because he made it, and the other because, though corruptible, it was named a god.

14:9 For equally hateful to God are the ungodly person and his ungodliness;

14:10 for what was done will be punished together with the one who did it.

14:11 Therefore there will also be a visitation upon the nations' idols, because within God's creation they became an abomination, stumbling blocks to human souls, and a snare for the feet of fools.

14:12 For the devising of idols is the beginning of sexual immorality, and their invention the corruption of life.

14:13 For they did not exist from the beginning, nor will they exist for ever;

14:14 through human vainglory they entered the world, and therefore a swift end was planned for them.

14:15 For a father worn down by untimely grief, having made an image of a child swiftly taken away, now honored as a god the one who had once been a dead human being, and handed on mysteries and rites to those under him.

14:16 Then, strengthened over time, the ungodly custom was kept as law.

14:17 And carved images were worshiped at rulers' commands; when people could not honor them face to face because they lived far away, they reproduced their distant appearance and made a visible image of the honored king, so that by their zeal they might flatter the absent one as though present.

14:18 The artist's ambition urged even those who did not know the king toward still greater worship;

14:19 for, perhaps wishing to please the ruler, he used his art to force the likeness toward greater beauty.

14:20 The multitude, drawn by the charm of the workmanship, now reckoned as an object of worship the human being whom they had honored a little before.

14:21 And this became an ambush for life, because human beings, enslaved either to misfortune or to royal power, bestowed upon stones and pieces of wood the name that cannot be shared.

14:22 Then it was not enough to go astray about the knowledge of God; living in the great war of ignorance, they also call such great evils peace.

14:23 For while celebrating rites that murder children, or secret mysteries, or frenzied revelries with strange customs,

14:24 they no longer keep either lives or marriages pure; one kills another by ambush or grieves him by adultery.

14:25 Bloodshed and murder, theft and deceit, hold everything in confusion, corruption, unfaithfulness, disturbance, perjury,

14:26 confusion of good things, forgetfulness of favor, defilement of souls, alteration of natural relations, disorder in marriages, adultery, and licentiousness.

14:27 For worship of nameless idols is the beginning, cause, and end of every evil.

14:28 For they either go mad in their merrymaking, or prophesy lies, or live unjustly, or readily swear falsely.

14:29 For trusting in lifeless idols, they do not expect to be harmed when they swear wrongly.

14:30 But just consequences will pursue them for both things: because they thought wrongly about God by attending to idols, and swore unjustly in deceit, despising holiness.

14:31 For it is not the power of those by whom they swear, but the justice due to sinners, that always pursues the transgression of the unrighteous.

Wisdom of Solomon 15

15:1 But Thou, our God, art good and true, patient, and governing all things in mercy.

15:2 For even if we sin, we are Thine, knowing Thy might; but we will not sin, knowing that we have been reckoned as Thine.

15:3 For to know Thee is complete righteousness, and to know Thy might is the root of immortality.

15:4 For neither the evil-devising invention of human beings misled us, nor the fruitless labor of painters, a form stained with varied colors,

15:5 the sight of which stirs desire in fools, and one longs for the breathless form of a dead image.

15:6 Lovers of evil and worthy of such hopes are those who make them, those who desire them, and those who worship them.

15:7 For a potter, laboriously kneading soft earth, shapes each object for our service; from the same clay he fashioned alike vessels serving clean purposes and those serving the opposite; and the clay-worker decides the use of each kind.

15:8 With evil labor he also shapes a futile god from the same clay, though he himself, having come from earth a little before, will shortly go back to that from which he was taken, when the debt of his soul is demanded.

15:9 But his concern is not that he is about to die, nor that his life is short; instead, he competes with goldsmiths and silver-workers, imitates bronze-workers, and considers it glory that he fashions counterfeits.

15:10 His heart is ashes, and his hope more worthless than earth, and his life more dishonorable than clay,

15:11 because he did not know the One who formed him, who breathed into him an active soul and breathed in a life-giving spirit.

15:12 Instead, they reckoned our life a plaything and our existence a profitable fair; for he says that one must make gain from whatever source, even evil.

15:13 For this man knows better than everyone that he is sinning, when he crafts fragile vessels and carved images from earthy material.

15:14 But all the enemies of Thy people who oppressed them are most foolish and more wretched than an infant's soul,

15:15 because they also reckoned all the nations' idols gods, though these have neither use of eyes for sight, nor nostrils for drawing in air, nor ears to hear, nor fingers of their hands to feel, and their feet are idle for walking.

15:16 For a human being made them, and one who had borrowed his spirit fashioned them; for no human being can shape a god like himself.

15:17 Being mortal, he makes a dead thing with lawless hands; for he is better than the objects he worships: he at least has lived, but they never have.

15:18 They also worship the most hateful animals, for compared in senselessness with the others, these are worse;

15:19 Nor, in their appearance as animals, are they beautiful enough to be desired, and they have escaped both God's praise and His blessing.

Wisdom of Solomon 16

16:1 Therefore they were deservedly punished through similar creatures and tormented by a multitude of beasts.

16:2 In contrast to that punishment, Thou didst benefit Thy people: to meet their eager appetite Thou didst prepare quail as food, a novel taste,

16:3 so that those, though desiring food, would turn away even from their necessary appetite because of the loathsomeness of the creatures sent upon them, while these, after a brief lack, would share in a novel taste.

16:4 For unavoidable need had to come upon those who oppressed, but these only had to be shown how their enemies were tormented.

16:5 For even when the terrible fury of beasts came upon them, and they were being destroyed by the bites of twisting snakes, Thy wrath did not remain to the end;

16:6 they were troubled for a short time as an admonition, having a symbol of salvation to remind them of the commandment of Thy law.

16:7 For the one who turned toward it was saved not through what was seen, but through Thee, the Savior of all.

16:8 Through this Thou didst also convince our enemies that Thou art the One who rescues from every evil.

16:9 For the bites of locusts and flies killed those others, and no cure was found for their lives, because they deserved to be punished by such creatures;

16:10 but even the teeth of venom-spitting serpents did not conquer Thy sons, for Thy mercy came to meet them and healed them.

16:11 For they were stung as a reminder of Thine oracles and swiftly brought safely through, so that they would not fall into deep forgetfulness and become inattentive to Thy beneficence.

16:12 For neither herb nor poultice healed them, but Thy word, Lord, which heals all.

16:13 For Thou hast authority over life and death, and Thou bringest down to the gates of Hades and bringest up again;

16:14 but a human being kills by his wickedness, and does not bring back a spirit that has gone out, nor release a soul that has been taken.

16:15 But it is impossible to escape Thy hand.

16:16 For the ungodly, refusing to know Thee, were scourged by the strength of Thine arm, pursued by strange rains, hail, and relentless showers, and consumed by fire.

16:17 Most astonishingly, in water that quenches everything, the fire worked still more strongly, for the world fights for the righteous.

16:18 At one time the flame was tamed, so that it would not burn up the animals sent against the ungodly, but they themselves, seeing, would know that they were being driven by God's judgment;

16:19 at another time, even amid water, it burns beyond fire's own power, so that it may destroy the produce of an unrighteous land.

16:20 In contrast, Thou didst feed Thy people with angels' food and supply them ready bread from heaven without toil, capable of every delight and suited to every taste.

16:21 For Thy sustenance manifested Thy sweetness toward Thy children; serving the desire of the one who received it, it was transformed into whatever that person wished.

16:22 Snow and ice endured fire and did not melt, so that they might know that the enemies' fruits were destroyed by fire blazing in the hail and flashing in the rains;

16:23 yet again, so that the righteous might be nourished, this fire has even forgotten its own power.

16:24 For creation, serving Thee who made it, strains itself for punishment against the unrighteous and relaxes itself for benefit on behalf of those who trust in Thee.

16:25 Therefore at that time also, changing into all things, it served Thy gift that nourishes all, according to the desire of those in need,

16:26 so that Thy sons whom Thou didst love, Lord, might learn that it is not the production of fruits that nourishes a human being, but Thine utterance that preserves those who trust in Thee.

16:27 For what was not destroyed by fire melted when merely warmed by a brief ray of the sun,

16:28 so that it might be known that one must rise before the sun to give Thee thanks and appeal to Thee at the rising of the light.

16:29 For the hope of an ungrateful person will melt like wintry frost and flow away like useless water.

Wisdom of Solomon 17

17:1 For Thy judgments are great and hard to recount; therefore uninstructed souls went astray.

17:2 For lawless people, supposing they could oppress a holy nation, lay as prisoners of darkness and captives of a long night, shut under their roofs, fugitives from eternal providence.

17:3 For thinking they could escape notice in secret sins, under a lightless covering of forgetfulness, they were scattered, terribly astonished and shaken by apparitions.

17:4 For not even the recess that held them kept them free from fear; terrifying sounds rang around them, and gloomy specters with unsmiling faces appeared.

17:5 No force of fire could give light, nor could the bright flames of stars endure to illuminate that hateful night.

17:6 Only a self-kindled fire full of fear shone through to them; terrified by that unseen sight, they reckoned what they saw still worse.

17:7 The delusions of magical art lay prostrate, and its boasting of understanding suffered a scornful exposure;

17:8 for those who promised to drive away the terrors and disturbances of a sick soul were themselves sick with a ridiculous fear.

17:9 For even if nothing disturbing frightened them, startled by the passing of beasts and the hissing of creeping things, they perished trembling, refusing even to look at the air, which cannot be escaped anywhere.

17:10 For wickedness is a cowardly thing, condemned by its own witness; pressed by conscience, it always imagines grievous things.

17:11 For fear is nothing but a betrayal of the aids that come from reasoning;

17:12 and as expectation within grows weaker, it reckons ignorance more fearful than the cause that produces the torment.

17:13 But they, sleeping the same sleep during that truly powerless night, which had come upon them from the recesses of powerless Hades,

17:14 were at one moment driven by monstrous apparitions, at another paralyzed by their soul's betrayal; for a sudden and unexpected fear poured over them.

17:15 Then whoever it might be who fell there was held under guard, shut in a prison without iron bars.

17:16 For whether someone was a farmer or shepherd or a laborer toiling in the wilderness, once overtaken, he endured the inescapable compulsion; for all were bound by one chain of darkness.

17:17 Whether a whistling wind, or the melodious sound of birds among spreading branches, or the rhythm of water rushing violently, or the harsh crash of falling rocks,

17:18 or the unseen running of leaping animals, or the voice of the fiercest roaring beasts, or an echo rebounding from the hollows of mountains, these terrified and paralyzed them.

17:19 For the whole world was illuminated by brilliant light and occupied with unhindered works;

17:20 but over those alone a heavy night was spread, an image of the darkness that was to receive them; yet they were heavier to themselves than the darkness.

Wisdom of Solomon 18

18:1 But for Thy holy ones there was very great light; hearing their voices but not seeing their forms, the others called them blessed because they had not suffered likewise,

18:2 and thanked them because, though previously wronged, they did not harm them, and begged pardon for their quarrel.

18:3 In contrast, Thou didst supply a fire-blazing pillar, a guide for an unknown journey, and a harmless sun for a glorious sojourn abroad.

18:4 For those deserved to be deprived of light and imprisoned in darkness who had kept Thy sons shut up, through whom the incorruptible light of law was to be given to the world.

18:5 When they planned to kill the infants of the holy ones, and one child had been exposed and saved, Thou didst take away their multitude of children as a rebuke and destroy them together in violent water.

18:6 That night was known beforehand to our fathers, so that, knowing securely the oaths in which they trusted, they might take courage.

18:7 Thy people awaited the salvation of the righteous and the destruction of enemies;

18:8 for by the very means through which Thou didst punish the opponents, Thou didst glorify us, calling us to Thyself.

18:9 For in secret the holy children of good ancestors offered sacrifice, and in unity established the divine law: that the saints would share alike in the same good things and dangers, already singing beforehand the praises of the fathers.

18:10 But the discordant cry of enemies echoed back, and a pitiful sound spread abroad as children were mourned.

18:11 Slave and master were punished together by the same judgment, and the commoner suffered the same things as the king;

18:12 all together, under one name of death, they had countless dead; for the living were not even sufficient to bury them, since in a single moment their most honored offspring had been destroyed.

18:13 For though they disbelieved everything because of their sorceries, at the destruction of the firstborn they acknowledged that the people were God's son.

18:14 For while quiet silence surrounded all things and night was midway through its swift course,

18:15 Thine all-powerful word leaped from heaven, from royal thrones, a stern warrior, into the midst of the doomed land, carrying Thine unfeigned command as a sharp sword;

18:16 standing there, it filled all things with death; it touched heaven while standing upon the earth.

18:17 Then at once apparitions of dreadful dreams disturbed them, and unexpected fears came upon them;

18:18 one here and another there, hurled down half-dead, made known the reason why they were dying.

18:19 For the dreams that troubled them had announced this beforehand, so that they would not perish without knowing why they suffered.

18:20 But a trial of death touched the righteous too, and a breaking of the multitude occurred in the wilderness; yet the wrath did not remain long.

18:21 For a blameless man hastened to fight for them, bringing the weapon of his own ministry: prayer and propitiation by incense. He opposed the wrath and put an end to the calamity, showing that he was Thy servant.

18:22 He conquered the anger, not by bodily strength, not by the activity of weapons, but by a word he subdued the punisher, reminding him of the fathers' oaths and covenants.

18:23 For when the dead had already fallen in heaps upon one another, he stood between them and checked the wrath, and cut off the path to the living.

18:24 For upon his ankle-length garment was the whole world, and the glories of the fathers upon the engraving of four rows of stones, and Thy majesty upon the diadem of his head.

18:25 To these the destroyer yielded, and these he feared; for the trial of wrath alone was enough.

Wisdom of Solomon 19

19:1 But merciless fury came upon the ungodly to the end, for He knew beforehand even what they would do,

19:2 that after permitting the people to depart and sending them on their way with haste, they would change their minds and pursue them.

19:3 For while their griefs were still at hand and they were lamenting beside the graves of the dead, they drew upon themselves another senseless plan, and pursued as fugitives those whom they had begged to leave.

19:4 For the compulsion they deserved drew them toward this end and cast upon them forgetfulness of what had happened, so that they might fill up the punishment still lacking in their torments,

19:5 and Thy people might experience an astonishing journey, while those others found an extraordinary death.

19:6 For the whole creation, in its own kind, was being fashioned anew from the beginning, serving Thy commands, so that Thy children might be guarded unharmed.

19:7 The cloud overshadowing the camp was seen, and dry land rising from water that had existed before, an unobstructed way out of the Red Sea, and a grass-bearing plain out of the violent surge;

19:8 through it those sheltered by Thy hand passed as an entire nation, having seen marvelous wonders.

19:9 For they grazed like horses and leaped like lambs, praising Thee, Lord, who rescued them.

19:10 For they still remembered the things from their sojourn: how, instead of producing animals, the earth brought forth gnats, and instead of aquatic creatures the river disgorged a multitude of frogs.

19:11 Later they also saw a new production of birds, when, urged on by desire, they asked for luxurious foods;

19:12 for as a consolation quail came up to them from the sea.

19:13 Punishments also came upon the sinners, not without earlier signs in the violence of thunderbolts; for they suffered justly for their own wickedness, since they had practiced a harsher hatred of strangers.

19:14 For the former did not receive unfamiliar visitors when they came, but these enslaved strangers who had benefited them.

19:15 And not only that: there will be a visitation upon the former, since they received foreigners with hostility;

19:16 but the latter, after receiving with celebrations those who had already shared in the same rights, afflicted them with terrible labors.

19:17 They were also struck with blindness, like those at the righteous man’s doors, when, surrounded by yawning darkness, each sought the passage through his own doors.

19:18 For the elements were being rearranged among themselves, as notes on a harp change the pattern of the rhythm, while always retaining their sound; this can be inferred precisely from observing what happened.

19:19 For land creatures were changed into water creatures, and swimming creatures moved onto land;

19:20 fire in water exceeded its own power, and water forgot its nature of extinguishing;

19:21 flames, conversely, did not wither the flesh of perishable animals walking among them, nor the meltable, crystal-like kind of heavenly food that readily melts.

19:22 For in every way, Lord, Thou didst magnify and glorify Thy people, and didst not disregard them, standing beside them at every time and place.

Sirach

Sirach translator’s prologue

Prologue 1 Since many great things have been given to us through the law, the prophets, and the others who followed after them, for which Israel ought to be praised for instruction and wisdom, and since the readers themselves ought not only to become knowledgeable,

Prologue 1a but lovers of learning should also be able to benefit those outside, both by speaking and by writing, my grandfather Jesus, having devoted himself extensively to reading the law and the prophets

Prologue 1b and the other ancestral books, and having acquired considerable familiarity with them, was himself moved to write something concerning instruction and wisdom, so that lovers of learning, by becoming engaged with these things too, might advance much further through a life according to the law.

Prologue 1c You are therefore urged to read with goodwill and attention, and to be forgiving wherever we may seem

Prologue 1d to fall short in some expressions despite the labor devoted to translation. For things expressed in Hebrew in their own form do not have equal force when transferred into another language. Not only these things, but even the law itself, the prophecies,

Prologue 1e and the remaining books show no small difference when expressed in their own form. For in the thirty-eighth year, under King Euergetes, I arrived in Egypt and stayed for some time; finding a likeness of no small learning,

Prologue 1f I myself considered it most necessary to contribute some diligence and hard work toward translating this book. During that time I devoted many wakeful hours and much skill to completing the book and publishing it also for those living abroad who wish to learn,

Prologue 1g preparing their character to live according to the law.

Sirach 1

1:1 All wisdom is from the Lord and is with Him for ever.

1:2 Who can count the sand of the seas, the drops of rain, and the days of eternity?

1:3 Who can trace the height of heaven, the breadth of the earth, the abyss, and wisdom?

1:4 Wisdom was created before all things, and discerning understanding from eternity.

1:6 To whom was the root of wisdom revealed? Who knew her skillful works?

1:8 There is One who is wise, greatly to be feared, seated upon His throne,

1:9 the Lord Himself. He created her, saw her, counted her out, and poured her upon all His works,

1:10 with all flesh according to His giving; He supplied her to those who love Him.

1:11 The fear of the Lord is glory and a boast, gladness and a crown of rejoicing.

1:12 The fear of the Lord will delight the heart and give gladness, joy, and length of days.

1:13 It will go well at the end with the one who fears the Lord, and on the day of his death he will be blessed.

1:14 To fear the Lord is the beginning of wisdom; she was created together with the faithful in the womb.

1:15 Among human beings she nested on an eternal foundation, and among their offspring she will be trusted.

1:16 To fear the Lord is the fullness of wisdom, and she intoxicates them with her fruits.

1:17 She will fill their whole house with desirable things and their storehouses with her produce.

1:18 The fear of the Lord is the crown of wisdom, making peace and the health of healing flourish.

1:19 He saw her and counted her out; He rained down skill and discerning knowledge and raised high the glory of those who hold her fast.

1:20 To fear the Lord is the root of wisdom, and her branches are length of days.

1:22 Unjust anger cannot be justified, for the weight of a man’s anger brings about his fall.

1:23 A patient person will hold out until the right time, and afterward gladness will spring up for him.

1:24 Until the right time he will conceal his words, and the lips of many will recount his understanding.

1:25 In wisdom’s treasuries are sayings of knowledge, but reverence for God is an abomination to a sinner.

1:26 If you desire wisdom, keep the commandments, and the Lord will supply her to you.

1:27 For wisdom and instruction are the fear of the Lord, and faithfulness and gentleness are His good pleasure.

1:28 Do not disobey the fear of the Lord, and do not approach Him with a divided heart.

1:29 Do not play the hypocrite in people’s talk, and keep watch over your lips.

1:30 Do not exalt yourself, lest you fall and bring dishonor upon your soul. The Lord will uncover your hidden things and cast you down in the midst of the assembly, because you did not approach the fear of the Lord and your heart is full of deceit.

Sirach 2

2:1 Child, if you come to serve the Lord, prepare your soul for testing.

2:2 Set your heart straight and endure; do not rush in a time of calamity.

2:3 Cling to Him and do not withdraw, so that you may grow in your last days.

2:4 Accept whatever is brought upon you, and be patient amid the changes of your humiliation.

2:5 For gold is tested in fire, and acceptable people in the furnace of humiliation.

2:6 Trust Him, and He will support you. Set your ways straight and hope in Him.

2:7 You who fear the Lord, wait for His mercy, and do not turn aside, lest you fall.

2:8 You who fear the Lord, trust Him, and your reward will certainly not fail.

2:9 You who fear the Lord, hope for good things, for eternal gladness and mercy.

2:10 Look at the generations of old and see: Who trusted in the Lord and was put to shame? Who remained in His fear and was abandoned? Who called upon Him and was disregarded by Him?

2:11 For the Lord is compassionate and merciful; He forgives sins and saves in a time of affliction.

2:12 Woe to cowardly hearts and slack hands, and to the sinner who walks on two paths!

2:13 Woe to the slack heart, because it does not trust; therefore it will not be sheltered.

2:14 Woe to you who have lost endurance! What will you do when the Lord visits?

2:15 Those who fear the Lord will not disobey His words, and those who love Him will keep His ways.

2:16 Those who fear the Lord will seek His good pleasure, and those who love Him will be filled with the law.

2:17 Those who fear the Lord will prepare their hearts and humble their souls before Him.

2:18 Let us fall into the hands of the Lord and not into human hands, for as His greatness is, so also is His mercy.

Sirach 3

3:1 Listen to me, your father, children, and act accordingly, so that you may be saved.

3:2 For the Lord has honored a father over his children and confirmed a mother’s authority over her sons.

3:3 The one who honors a father atones for sins,

3:4 and the one who glorifies his mother is like someone storing up treasure.

3:5 The one who honors a father will be gladdened by children, and on the day of his prayer he will be heard.

3:6 The one who glorifies a father will have length of days, and the one who obeys the Lord will give his mother rest;

3:7 he will serve those who brought him into being as masters.

3:8 Honor your father in deed and word, so that a blessing may come upon you from him.

3:9 For a father’s blessing establishes the houses of children, but a mother’s curse uproots foundations.

3:10 Do not glory in your father’s dishonor, for a father’s dishonor is no glory to you.

3:11 For a person’s glory comes from his father’s honor, and a mother in disrepute is a reproach to her children.

3:12 Child, support your father in old age, and do not grieve him during his life.

3:13 Even if he loses understanding, bear with him, and do not dishonor him in all your strength.

3:14 For mercy toward a father will not be forgotten; in place of sins it will be built up for you.

3:15 In the day of your affliction you will be remembered; as fair weather upon frost, so your sins will dissolve.

3:16 The one who abandons a father is like a blasphemer, and the one who provokes his mother is cursed by the Lord.

3:17 Child, carry out your works with gentleness, and you will be loved by an acceptable person.

3:18 The greater you are, the more you must humble yourself, and you will find favor before the Lord,

3:20 because the Lord’s dominion is great, and He is glorified by the humble.

3:21 Do not seek things too difficult for you, and do not investigate things beyond your strength.

3:22 Consider the things commanded you, for you have no need of hidden things.

3:23 Do not busy yourself with matters beyond your tasks, for more than human understanding has been shown to you.

3:24 For their assumption has misled many, and an evil suspicion has caused their thoughts to slip.

3:26 A hard heart will suffer harm at the end, and the one who loves danger will perish in it.

3:27 A hard heart will be weighed down with troubles, and the sinner will add sin upon sins.

3:28 There is no healing for a proud person's calamity, for a plant of wickedness has taken root in him.

3:29 An understanding heart will consider a proverb, and a listening ear is the desire of a wise person.

3:30 Water will extinguish a blazing fire, and almsgiving will atone for sins.

3:31 The one who repays favors takes thought for what comes afterward, and at the time of his fall he will find support.

Sirach 4

4:1 Child, do not deprive the poor person of his livelihood, and do not keep needy eyes waiting.

4:2 Do not grieve a hungry soul, and do not provoke a man in his helplessness.

4:3 Do not add trouble to an embittered heart, and do not delay a gift to someone in need.

4:4 Do not reject an afflicted supplicant, and do not turn your face away from a poor person.

4:5 Do not turn your eye away from someone in need, and do not give anyone occasion to curse you.

4:6 For if he curses you in the bitterness of his soul, his Maker will listen to his petition.

4:7 Make yourself welcome to the assembly, and bow your head to a person of high rank.

4:8 Incline your ear to the poor person, and answer him peaceably with gentleness.

4:9 Rescue the one being wronged from the hand of the wrongdoer, and do not lose courage when you judge.

4:10 Be like a father to orphans and in place of a husband to their mother. Then you will be like a son of the Most High, and He will love you more than your mother does.

4:11 Wisdom has raised her sons high and takes hold of those who seek her.

4:12 The one who loves her loves life, and those who rise early to seek her will be filled with gladness.

4:13 The one who holds her fast will inherit glory; wherever he enters, the Lord blesses.

4:14 Those who serve her will minister to the Holy One, and the Lord loves those who love her.

4:15 The one who obeys her will judge nations, and the one who attends to her will dwell confidently.

4:16 If he trusts, he will possess her as an inheritance, and his descendants will hold her in possession.

4:17 For at first she will walk with him on winding paths; she will bring fear and dread upon him and torment him with her discipline until she trusts his soul, and she will test him by her ordinances.

4:18 Then she will return straight to him, gladden him, and reveal her hidden things to him.

4:19 If he goes astray, she will abandon him and hand him over into the grip of his downfall.

4:20 Watch for the right time and guard against evil, and do not be ashamed concerning your soul.

4:21 For there is shame that brings sin, and there is shame that is glory and favor.

4:22 Do not show partiality against your own soul, and do not defer to someone to your own downfall.

4:23 Do not withhold a word at a time of need,

4:24 for wisdom will be known through speech, and instruction through the tongue's utterance.

4:25 Do not speak against the truth, and be ashamed of your lack of instruction.

4:26 Do not be ashamed to confess your sins, and do not force your way against a river's current.

4:27 Do not lay yourself down beneath a foolish person, and do not show partiality to someone powerful.

4:28 Struggle for the truth until death, and the Lord God will fight for you.

4:29 Do not be rash with your tongue and sluggish and slack in your deeds.

4:30 Do not be like a lion in your house, indulging vain fancies among your household slaves.

4:31 Do not let your hand be stretched out to receive, but drawn back when repaying.

Sirach 5

5:1 Do not rely on your possessions, and do not say, "They are sufficient for me."

5:2 Do not follow your soul and your strength in walking according to the desires of your heart.

5:3 Do not say, "Who will have power over me?" For the Lord will certainly exact retribution.

5:4 Do not say, "I sinned, and what happened to me?" For the Lord is patient.

5:5 Do not become fearless about atonement, adding sin upon sins.

5:6 Do not say, “His compassion is great; He will atone for the multitude of my sins.” For mercy and wrath are with Him, and His anger will settle upon sinners.

5:7 Do not delay turning to the Lord, and do not put it off from day to day. For the Lord’s wrath will go out suddenly, and at the time of retribution you will perish.

5:8 Do not rely on unjust possessions, for they will be of no benefit to you on the day of calamity.

5:9 Do not winnow in every wind or walk on every path; that is how the double-tongued sinner acts.

5:10 Be firm in your understanding, and let your word be one.

5:11 Be quick in listening, and give your answer with patience.

5:12 If you have understanding, answer your neighbor; if not, let your hand be over your mouth.

5:13 Glory and dishonor are in speech, and a person’s tongue can bring about his fall.

5:14 Do not be called a whisperer, and do not set an ambush with your tongue. For shame rests upon a thief, and harsh condemnation upon someone double-tongued.

5:15 In great and small matters do not act ignorantly, and do not become an enemy in place of a friend. For a bad name will inherit shame and reproach; that is how it is with the double-tongued sinner.

Sirach 6

6:2 Do not lift yourself up in the counsel of your soul, lest your soul be torn apart like a bull.

6:3 You will devour your leaves and destroy your fruits, and leave yourself like a dry tree.

6:4 An evil soul will destroy its possessor and make him an object of his enemies’ gloating.

6:5 A sweet voice will multiply its friends, and a well-spoken tongue will multiply friendly greetings.

6:6 Let those at peace with you be many, but your counselors one out of a thousand.

6:7 If you acquire a friend, acquire him through testing, and do not trust him quickly.

6:8 For there is a friend for his own occasion who will certainly not remain on the day of your affliction.

6:9 There is also a friend who turns to enmity and will expose a quarrel to your reproach.

6:10 There is also a friend who shares your tables but will certainly not remain on the day of your affliction.

6:11 In your prosperity he will be like you, and he will speak freely to your household slaves;

6:12 if you are brought low, he will be against you and hide from your face.

6:13 Separate yourself from your enemies, and be cautious with your friends.

6:14 A faithful friend is a strong shelter; and whoever has found him has found a treasure.

6:15 There is no exchange for a faithful friend, and no weight to measure his excellence.

6:16 A faithful friend is medicine for life, and those who fear the Lord will find him.

6:17 The one who fears the Lord will guide his friendship rightly, for as he is, so also is his neighbor.

6:18 Child, choose instruction from your youth, and until your hair is gray you will find wisdom.

6:19 Approach her like one who plows and sows, and wait for her good fruits. For you will labor a little in her cultivation and soon eat from her produce.

6:20 How very harsh she is to the uninstructed! The fainthearted will not remain with her.

6:21 She will be upon him like a heavy testing stone, and he will not delay throwing her away.

6:22 For wisdom is according to her name, and she is not manifest to many.

6:23 Listen, child, and receive my judgment; do not reject my counsel.

6:24 Put your feet into her fetters and your neck into her collar.

6:25 Place your shoulder beneath her and carry her, and do not resent her bonds.

6:26 Approach her with all your soul, and keep her ways with your whole strength.

6:27 Trace her out and seek her, and she will become known to you; when you have gained hold of her, do not let her go.

6:28 For in the end you will find her rest, and she will turn to gladness for you.

6:29 Her fetters will become a strong shelter for you, and her collars a robe of glory.

6:30 For there is a golden ornament upon her, and her bonds are a blue thread.

6:31 You will put her on as a robe of glory and place a crown of rejoicing upon yourself.

6:32 If you are willing, child, you will be instructed; if you give your soul to it, you will become skillful.

6:33 If you love to listen, you will receive; if you incline your ear, you will become wise.

6:34 Stand among a multitude of elders, and if anyone is wise, cling to him.

6:35 Be willing to listen to every godly discourse, and do not let proverbs of understanding escape you.

6:36 If you see someone understanding, rise early to go to him, and let your foot wear down the steps of his doors.

6:37 Consider the Lord’s ordinances and meditate continually on His commandments. He Himself will establish your heart, and the wisdom you desire will be given to you.

Sirach 7

7:1 Do not do evil things, and evil will certainly not overtake you.

7:2 Withdraw from injustice, and it will turn aside from you.

7:3 Son, do not sow in the furrows of injustice, and you will certainly not reap them sevenfold.

7:4 Do not seek leadership from the Lord or a seat of glory from a king.

7:5 Do not justify yourself before the Lord, and do not make yourself out to be wise before a king.

7:6 Do not seek to become a judge, lest you prove unable to remove injustices, lest you be afraid before someone powerful and place a stumbling block in your uprightness.

7:7 Do not sin against the population of a city, and do not cast yourself down among the crowd.

7:8 Do not bind a sin twice, for even with one you will not be innocent.

7:9 Do not say, “He will look upon the multitude of my gifts, and when I present an offering to God Most High, He will accept it.”

7:10 Do not lose heart in your prayer, and do not neglect to give alms.

7:11 Do not laugh at someone in bitterness of soul, for there is One who brings low and raises high.

7:12 Do not plow a lie against your brother, or do the same to a friend.

7:13 Do not be willing to tell any lie, for persisting in it leads to no good.

7:14 Do not chatter among a multitude of elders, and do not repeat a word in your prayer.

7:15 Do not hate laborious work or farming, which the Most High created.

7:16 Do not count yourself among the multitude of sinners; remember that wrath will not delay.

7:17 Humble your soul greatly, for the retribution of the ungodly is fire and the worm.

7:18 Do not exchange a friend for profit or a true brother for gold of Souphir.

7:19 Do not disregard a wise and good wife, for her grace is beyond gold.

7:20 Do not mistreat a household slave who works faithfully, or a hired worker who gives his soul to the task.

7:21 Let your soul love an understanding household slave; do not deprive him of freedom.

7:22 Do you have livestock? Look after them, and if they are useful to you, let them remain with you.

7:23 Do you have children? Discipline them, and bend their neck from youth.

7:24 Do you have daughters? Attend to their bodies, and do not make your face cheerful toward them.

7:25 Give a daughter in marriage, and you will have completed a great task; give her to an understanding man.

7:26 Do you have a wife after your heart? Do not put her away; and do not entrust yourself to an unloved woman.

7:27 Glorify your father with your whole heart, and do not forget your mother’s labor pains.

7:28 Remember that through them you were born; what will you repay them to match what they have given you?

7:29 Revere the Lord with your whole soul, and honor His priests.

7:30 Love your Maker with your whole strength, and do not abandon His ministers.

7:31 Fear the Lord and glorify the priest; give him his portion, as you have been commanded: firstfruits, the guilt offering, the gift of shoulders, the sacrifice of sanctification, and the firstfruits of holy things.

7:32 Stretch out your hand also to the poor person, so that your blessing may be complete.

7:33 Let the favor of a gift extend to every living person, and do not withhold kindness from the dead.

7:34 Do not hold back from those who weep, and mourn with those who mourn.

7:35 Do not hesitate to visit a sick person, for through such deeds you will be loved.

7:36 In all your words remember your last things, and you will never sin.

Sirach 8

8:1 Do not fight with a powerful person, lest you fall into his hands.

8:2 Do not quarrel with a rich person, lest he set his weight against yours; for gold has destroyed many and turned aside the hearts of kings.

8:3 Do not fight with a talkative person, and do not pile wood upon his fire.

8:4 Do not jest with someone uninstructed, lest your ancestors be dishonored.

8:5 Do not reproach someone turning away from sin; remember that we are all under penalties.

8:6 Do not dishonor a person in his old age, for some of us too grow old.

8:7 Do not rejoice over a dead person; remember that we all die.

8:8 Do not disregard the discourse of the wise; dwell among their proverbs, for from them you will learn instruction and how to serve people of high rank.

8:9 Do not neglect the discourse of the old, for they themselves learned from their fathers; from them you will learn understanding and how to give an answer at a time of need.

8:10 Do not kindle a sinner's coals, lest you be burned in his blazing fire.

8:11 Do not rise up against an insolent person, lest he sit in ambush against your mouth.

8:12 Do not lend to someone stronger than you; if you do lend, regard it as lost.

8:13 Do not stand surety beyond your means; if you do stand surety, take thought as someone who will have to pay.

8:14 Do not litigate with a judge, for they will decide in his favor in keeping with his prestige.

8:15 Do not travel on a road with a reckless person, lest he become a burden against you. For he will act according to his own will, and you will perish along with him through his folly.

8:16 Do not fight with a hot-tempered person or cross the wilderness with him. For blood is as nothing in his eyes, and where there is no help, he will strike you down.

8:17 Do not take counsel with a fool, for he will not be able to keep a word concealed.

8:18 Do not do something secret before a stranger, for you do not know what it will bring forth.

8:19 Do not reveal your heart to every person, and do not let him return you a favor.

Sirach 9

9:1 Do not be jealous of the wife at your bosom, and do not teach her an evil lesson against yourself.

9:2 Do not give your soul to a woman so that she steps upon your strength.

9:3 Do not encounter a woman who acts as a courtesan, lest you fall into her traps.

9:4 Do not spend your time with a female musician, lest you be caught by her undertakings.

9:5 Do not study a virgin closely, lest you stumble into penalties on her account.

9:6 Do not give your soul to prostitutes, so that you do not lose your inheritance.

9:7 Do not look around in the streets of a city, or wander in its deserted places.

9:8 Turn your eye away from a shapely woman, and do not study another's beauty closely. Many have been led astray by a woman's beauty, and from it affection is kindled like fire.

9:9 Do not sit at all with a married woman or share a wine feast with her, lest your soul turn toward her and you slip in your spirit into destruction.

9:10 Do not abandon an old friend, for a recent one is not his equal. A new friend is new wine; when it has aged, you will drink it with gladness.

9:11 Do not envy a sinner's glory, for you do not know what his downfall will be.

9:12 Do not take pleasure in the prosperity of the ungodly; remember that even down to Hades they will certainly not be acquitted.

9:13 Keep far away from a person who has authority to kill, and you will certainly not suspect the fear of death. If you do approach him, do not offend, so that he does not take away your life. Recognize that you are crossing among traps and walking upon a city's battlements.

9:14 To the best of your strength, take the measure of your neighbors, and seek counsel with the wise.

9:15 Let your deliberation be with people of understanding, and let all your discourse be in the law of the Most High.

9:16 Let righteous men be your table companions, and let your boast be in the fear of the Lord.

9:17 A work will be praised through the hand of craftsmen, and a leader of the people is wise through his speech.

9:18 A talkative man is feared in his city, and one who is rash in his speech will be hated.

Sirach 10

10:1 A wise judge will instruct his people, and the government of an understanding person will be orderly.

10:2 As the judge of a people is, so are his ministers; as the ruler of a city is, so are all who inhabit it.

10:3 An uninstructed king will destroy his people, but a city will be settled through the understanding of its rulers.

10:4 Authority over the earth is in the Lord’s hand, and at the right time He will raise up the fitting person over it.

10:5 A man’s prosperity is in the Lord’s hand, and He will place His glory upon the face of a scribe.

10:6 Do not bear anger toward your neighbor over every wrong, and do nothing by acts of insolence.

10:7 Pride is hateful before the Lord and human beings, and injustice is offensive to both.

10:8 Sovereignty passes from nation to nation because of injustices, acts of insolence, and money.

10:9 Why are earth and ashes proud? For even in life I have cast out his entrails.

10:10 A long illness—the physician mocks it. A king today, and tomorrow he will die.

10:11 For when a person dies, he will inherit creeping things, beasts, and worms.

10:12 The beginning of a person’s pride is to withdraw from the Lord; his heart has departed from his Maker.

10:13 For the beginning of pride is sin, and the one who holds it fast will rain down abomination. Therefore the Lord made the calamities extraordinary and overthrew them completely.

10:14 The Lord pulled down the thrones of rulers and seated the gentle in their place.

10:15 The Lord plucked out the roots of nations and planted the humble in their place.

10:16 The Lord overthrew the lands of nations and destroyed them down to the foundations of the earth.

10:17 He removed some from among them and destroyed them, and made their memory cease from the earth.

10:18 Pride was not created for human beings, nor furious anger for those born of women.

10:19 What offspring is honorable? Human offspring. What offspring is honorable? Those who fear the Lord. What offspring is dishonorable? Human offspring. What offspring is dishonorable? Those who transgress commandments.

10:20 Among brothers their leader is honored, and those who fear the Lord are honored in His eyes.

10:22 Rich, renowned, and poor alike—their boast is the fear of the Lord.

10:23 It is not right to dishonor an understanding poor person, and it is not fitting to glorify a sinful man.

10:24 A dignitary, judge, and ruler will be glorified, but none of them is greater than the one who fears the Lord.

10:25 Free people will serve a wise household slave, and a knowledgeable man will not grumble.

10:26 Do not be clever about doing your work, and do not glorify yourself in a time of distress.

10:27 Better someone who works and has abundance in everything than someone who walks about enjoying glory but lacks bread.

10:28 Child, glorify your soul with gentleness, and give it honor according to its worth.

10:29 Who will justify the one who sins against his own soul? Who will glorify the one who dishonors his own life?

10:30 A poor person is glorified for his knowledge, and a rich person is glorified for his wealth.

10:31 If someone is honored in poverty, how much more in wealth? If someone is without honor in wealth, how much more in poverty?

Sirach 11

11:1 The wisdom of a humble person will raise his head and seat him among dignitaries.

11:2 Do not praise a man for his beauty or loathe a person for his appearance.

11:3 The bee is small among winged creatures, but her product is foremost among sweet things.

11:4 Do not boast in the clothing you wear or exalt yourself on a day of glory. For the Lord’s works are wonderful, and His works are hidden from human beings.

11:5 Many rulers have sat upon the ground, while someone unsuspected wore a diadem.

11:6 Many powerful people have been greatly dishonored, and the renowned were handed into others’ hands.

11:7 Do not find fault before investigating; understand first, and then rebuke.

11:8 Do not answer before hearing, and do not interrupt in the middle of someone’s words.

11:9 Do not quarrel about a matter that is no concern of yours, and do not sit together in the judgment of sinners.

11:10 Child, do not let your activities concern too many things. If you multiply them, you will not escape blame; even if you pursue, you will certainly not catch up, and even by running away you will certainly not escape.

11:11 There is someone who toils, labors, and hurries, yet is all the more in want.

11:12 There is someone slow who needs support, lacking strength and abounding in poverty. Yet the Lord’s eyes looked upon him for good, and He raised him from his low estate

11:13 and lifted his head, and many marveled at him.

11:14 Good things and bad, life and death, poverty and wealth are from the Lord.

11:17 The Lord’s gift remains with the godly, and His good pleasure will prosper for ever.

11:18 There is someone who grows rich through his attention and frugality, and this is his allotted reward:

11:19 when he says, “I have found rest, and now I will eat from my good things,” he does not know how much time will pass before he leaves them to others and dies.

11:20 Stand firm in your covenant, occupy yourself with it, and grow old in your work.

11:21 Do not marvel at a sinner’s works, but trust the Lord and remain at your labor. For it is easy in the Lord’s eyes to make a poor person rich quickly and suddenly.

11:22 The Lord’s blessing is in the godly person’s reward, and in a swift moment He makes His blessing flourish.

11:23 Do not say, “What need do I have, and what good things will be mine from now on?”

11:24 Do not say, “I have enough; what harm can come to me from now on?”

11:25 On a day of good things, bad things are forgotten; on a day of bad things, good things will not be remembered.

11:26 For it is easy before the Lord, on the day of death, to repay a person according to his ways.

11:27 An hour’s suffering makes one forget luxury, and at a person’s end his works are revealed.

11:28 Call no one happy before his death, and a man will be known in his children.

11:29 Do not bring every person into your house, for the deceitful person has many ambushes.

11:30 Like a decoy partridge in a basket is the heart of a proud person; like a spy, he watches for a fall.

11:31 For he lies in wait, turning good things into bad, and will attach blame to what is choice.

11:32 From a spark of fire a bed of coals grows, and a sinful person lies in ambush for blood.

11:33 Beware of an evildoer, for he devises evil, lest he give you lasting blame.

11:34 Settle a stranger in your house, and he will throw you into disorder with troubles and estrange you from your own people.

Sirach 12

12:1 If you do good, know to whom you do it, and there will be gratitude for your good deeds.

12:2 Do good to a godly person, and you will find repayment; if not from him, then from the Most High.

12:3 There will be no good things for the one who persists in evil and the one who gives no alms.

12:4 Give to the godly person, and do not support the sinner.

12:5 Do good to the humble person, and do not give to the ungodly. Hold back his loaves and do not give them to him, so that he does not use them to overpower you. For you will receive double evils for all the good things you do to him.

12:6 For the Most High Himself has hated sinners and will repay the ungodly with retribution.

12:7 Give to the good person, and do not support the sinner.

12:8 A friend will not be vindicated in prosperity, and an enemy will not remain hidden in adversity.

12:9 When a man prospers, his enemies are in grief; when he suffers adversity, even his friend will separate himself.

12:10 Never trust your enemy, for as copper corrodes, so does his wickedness.

12:11 Even if he humbles himself and walks bowed down, keep your soul alert and guard against him. You will be toward him like someone who has wiped a mirror, and you will know that it has not completely corroded.

12:12 Do not station him beside yourself, lest he overthrow you and stand in your place. Do not seat him at your right hand, lest he seek your seat; then in the end you will recognize my words and be pierced by my sayings.

12:13 Who will pity a snake-charmer bitten by a serpent, or all those who approach wild beasts?

12:14 So it is with the one who approaches a sinful man and becomes entangled in his sins.

12:15 He will stay with you for an hour, but if you turn aside, he will certainly not hold firm.

12:16 An enemy will make his lips sweet, but in his heart he will plan to throw you into a pit. An enemy will weep with his eyes, but if he finds the occasion, he will not be satisfied with blood.

12:17 If evil things meet you, you will find him there before you; as though helping, he will undermine your heel.

12:18 He will shake his head and clap his hands, whisper many things, and change his expression.

Sirach 13

13:1 The one who touches pitch will be stained, and the one who associates with a proud person will become like him.

13:2 Do not lift a burden beyond you, and do not associate with someone stronger and richer than you. What fellowship can an earthen pot have with a cauldron? One will strike, and the other will be shattered.

13:3 A rich person has done wrong, yet he has added threats; a poor person has been wronged, yet he will add entreaties.

13:4 If you are useful, he makes use of you; if you are in want, he will abandon you.

13:5 If you have something, he will live with you and empty you out, while he himself takes no trouble.

13:6 He needs you, and he will mislead you, smile at you, and give you hope. He will say pleasant things to you and ask, “What do you need?”

13:7 He will shame you with his food until he has emptied you out twice or three times, and in the end he will mock you. After this he will see you and abandon you and shake his head at you.

13:8 Take care not to be misled or brought low through your folly.

13:9 When a powerful person summons you, be retiring, and he will summon you all the more.

13:10 Do not thrust yourself forward, lest you be pushed away; do not stand too far off, so that you are not forgotten.

13:11 Do not insist on speaking with him as an equal, and do not trust his many words. For through much talk he will test you and examine you as though smiling.

13:12 Merciless is the one who does not keep words to himself, and he will certainly not spare you harm and bonds.

13:13 Keep watch and take very great care, because you are walking alongside your downfall.

13:15 Every living creature loves its like, and every person his neighbor.

13:16 All flesh gathers according to kind, and a man will cling to someone like himself.

13:17 What fellowship can a wolf have with a lamb? So it is with a sinner and a godly person.

13:18 What peace can a hyena have with a dog? What peace can a rich person have with a poor one?

13:19 Wild asses in the wilderness are prey for lions; so the poor are feeding grounds for the rich.

13:20 Lowliness is an abomination to the proud; so a poor person is an abomination to the rich.

13:21 A rich person who is shaken is supported by friends; a lowly person who falls is pushed away still further by friends.

13:22 When a rich person stumbles, many support him. He spoke things that should not be spoken, and they justified him. A lowly person stumbled, and they added rebuke; he spoke with understanding, and no place was given him.

13:23 A rich person spoke, and everyone fell silent; they raised his word to the clouds. A poor person spoke, and they said, “Who is this?” If he stumbles, they will throw him down all the more.

13:24 Wealth is good when no sin accompanies it, and poverty is evil in the mouth of the ungodly.

13:25 A person’s heart changes his face, whether for good or for evil.

13:26 A cheerful face is the trace of a heart in good circumstances, and finding proverbs requires laborious deliberations.

Sirach 14

14:1 Happy is the man who has not slipped with his mouth and has not been pierced by grief over sins.

14:2 Happy is the one whose soul has not condemned him and who has not fallen away from his hope.

14:3 Wealth is not good for a miserly man; what are possessions for a grudging person?

14:4 The one who gathers by depriving his own soul gathers for others, and strangers will enjoy his good things.

14:5 To whom will the one who is bad to himself be good? He will certainly not rejoice in his possessions.

14:6 No one is worse than the one who begrudges himself, and this is the repayment of his evil:

14:7 even if he does good, he does it forgetfully, and in the end he reveals his evil.

14:8 Evil is the one who begrudges with his eye, turning his face away and disregarding souls.

14:9 A greedy person’s eye is not satisfied with its portion, and evil injustice dries up the soul.

14:10 An evil eye begrudges bread, and his own table is lacking.

14:11 Child, do yourself good according to what you have, and bring offerings worthily to the Lord.

14:12 Remember that death will not delay, and the covenant of Hades has not been shown to you.

14:13 Before you die, do good to a friend; according to your strength, reach out and give to him.

14:14 Do not miss a good day, and do not let your share of a good desire pass you by.

14:15 Will you not leave your labors to another, and your toils to the division of an inheritance?

14:16 Give and receive, and beguile your soul, for in Hades there is no seeking luxury.

14:17 All flesh grows old like a garment, for the covenant from eternity is, “You will surely die.”

14:18 Like flourishing foliage on a leafy tree—some it casts down, while other leaves it grows—so is a generation of flesh and blood: one dies, and another is born.

14:19 Every decaying work comes to an end, and its maker will depart with it.

14:20 Happy is the man who will meditate on wisdom and speak with his understanding,

14:21 who considers her ways in his heart and will reflect upon her hidden things.

14:22 Go out after her like a tracker, and lie in wait on her paths.

14:23 The one who peers through her windows will also listen at her doorways;

14:24 the one who lodges near her house will fix a tent peg in her walls.

14:25 He will pitch his tent beside her and lodge in a lodging of good things.

14:26 He will place his children in her shelter and spend the night beneath her branches.

14:27 He will be sheltered by her from the heat and lodge in her glory.

Sirach 15

15:1 The one who fears the Lord will do this, and the one who holds fast to the law will gain her.

15:2 She will meet him like a mother and welcome him like a wife of his youth.

15:3 She will feed him bread of understanding and give him water of wisdom to drink.

15:4 He will lean upon her and certainly not be shaken; he will hold to her and certainly not be put to shame.

15:5 She will raise him above his neighbors and open his mouth in the midst of the assembly.

15:6 He will find gladness and a crown of rejoicing, and inherit an everlasting name.

15:7 People without understanding will certainly not gain her, and sinful men will certainly not see her.

15:8 She is far from pride, and lying men will certainly not remember her.

15:9 Praise is not fitting in a sinner’s mouth, because it was not sent from the Lord.

15:10 For praise will be spoken in wisdom, and the Lord will cause it to prosper.

15:11 Do not say, “Because of the Lord I fell away,” for He will not do the things He hates.

15:12 Do not say, “He Himself led me astray,” for He has no need of a sinful man.

15:13 The Lord has hated every abomination, and it is not loved by those who fear Him.

15:14 He Himself made the human being from the beginning and left him in the hand of his own deliberation.

15:15 If you are willing, you will keep the commandments; to act faithfully is a matter of good will.

15:16 He has placed fire and water before you; toward whichever you wish, you will stretch out your hand.

15:17 Before human beings are life and death, and whichever a person chooses will be given to him.

15:18 For the Lord’s wisdom is great; He is strong in dominion and sees all things.

15:19 His eyes are upon those who fear Him, and He Himself will know every human deed.

15:20 He commanded no one to act ungodly, and He gave no one license to sin.

Sirach 16

16:1 Do not desire a multitude of useless children, or rejoice in ungodly sons.

16:2 Even if they multiply, do not rejoice in them unless the fear of the Lord is with them.

16:3 Do not trust in their life or rely on their multitude. For one is better than a thousand, and it is better to die childless than to have ungodly children.

16:4 For through one understanding person a city will be settled, but a tribe of lawless people will become desolate.

16:5 My eye has seen many such things, and my ear has heard things stronger than these.

16:6 In an assembly of sinners fire will be kindled, and in a disobedient nation wrath was kindled.

16:7 He did not make atonement for the ancient giants, who rebelled in their strength.

16:8 He did not spare Lot’s neighbors, whom He loathed because of their pride.

16:9 He did not have mercy on the nation of destruction, those carried away in their sins,

16:10 and likewise on the six hundred thousand foot soldiers gathered together in their hardness of heart.

16:11 Even if there is one stiff-necked person, it is a wonder if he will be acquitted. For mercy and wrath are with Him; He is mighty in atonements and pours out wrath.

16:12 As His mercy is great, so also His rebuke is great; He will judge a man according to his deeds.

16:13 A sinner will not escape with his plunder, and a godly person's endurance will certainly not be left behind.

16:14 He will make room for every act of almsgiving; each person will receive according to his deeds.

16:17 Do not say, "I will be hidden from the Lord; who will remember me from on high? Among a numerous people I will certainly not be known, for what is my soul in the immeasurable creation?"

16:18 Behold, heaven and the heaven of heaven, the abyss and the earth will be shaken at His visitation.

16:19 Together the mountains and the foundations of the earth are shaken with trembling when He looks upon them.

16:20 Yet no heart will consider these things, and who will ponder His ways?

16:21 There is also a tempest that a person will not see, and most of His works are hidden.

16:22 Who will announce works of righteousness? Who will wait? For the covenant is far away.

16:23 Someone deficient in heart thinks these things; a foolish and wandering man thinks foolish things.

16:24 Listen to me, child, and learn knowledge; attend to my words with your heart.

16:25 I will disclose instruction by measure and declare knowledge with precision.

16:26 By the Lord's judgment His works have existed from the beginning; from their making He distinguished their portions.

16:27 He ordered His works for ever and their dominions through their generations. They neither hungered nor grew weary, and they did not cease from their tasks.

16:28 None crowded out its neighbor, and for ever they will not disobey His word.

16:29 After these things the Lord looked upon the earth and filled it with His good things.

16:30 He covered its face with the life of every living creature, and to it they return.

Sirach 17

17:1 The Lord created a human being from earth and returned him to it again.

17:2 He gave them numbered days and an appointed time, and He gave them authority over the things upon it.

17:3 He clothed them with strength like His own and made them according to His image.

17:4 He placed the fear of the human being upon all flesh and granted dominion over beasts and winged creatures.

17:6 He gave them deliberation, a tongue and eyes, ears and a heart for understanding.

17:7 He filled them with discerning knowledge and showed them good things and evil things.

17:8 He set His eye upon their hearts to show them the greatness of His works,

17:10 and they will praise the holy name, so that they may recount the greatness of His works.

17:11 He added knowledge to them and gave them the law of life as an inheritance.

17:12 He established an everlasting covenant with them and showed them His judgments.

17:13 Their eyes saw the greatness of glory, and their ear heard the glory of His voice.

17:14 He said to them, "Beware of every injustice," and commanded each of them concerning the neighbor.

17:15 Their ways are continually before Him; they will not be hidden from His eyes.

17:17 He appointed a ruler for each nation, but Israel is the Lord's portion.

17:19 All their works are like the sun before Him, and His eyes are continually upon their ways.

17:20 Their injustices were not hidden from Him, and all their sins are before the Lord.

17:22 A man's almsgiving is like a seal with Him, and He will guard human kindness like the pupil of an eye.

17:23 After these things He will rise and repay them; He will return their recompense upon their head.

17:24 Yet He gave a way back to those who repent and encouraged those whose endurance was failing.

17:25 Return to the Lord and leave sins behind; petition Him face to face and lessen your stumbling.

17:26 Come back to the Most High, turn away from injustice, and hate abomination intensely.

17:27 Who in Hades will praise the Most High in place of the living who give acknowledgment?

17:28 From the dead, as from one who does not exist, thanksgiving perishes; the living and healthy will praise the Lord.

17:29 How great is the Lord’s mercy and His atonement for those who return to Him!

17:30 For human beings cannot have everything, because a son of man is not immortal.

17:31 What is brighter than the sun? Yet even it fails; and flesh and blood will conceive evil.

17:32 He Himself surveys the power of the height of heaven, but all human beings are earth and ashes.

Sirach 18

18:1 He who lives for ever created all things together.

18:2 The Lord alone will be justified.

18:4 He has empowered no one to declare His works fully; who will trace out His mighty deeds?

18:5 Who will count the might of His greatness? Who will go on to recount His mercies?

18:6 It is impossible to diminish or to add, and impossible to trace out the Lord’s wonders.

18:7 When a person finishes, then he begins; when he stops, then he will be at a loss.

18:8 What is a human being, and what is his use? What is his good, and what is his evil?

18:9 The number of a person’s days, in many years, is a hundred.

18:10 Like a drop of water from the sea or a grain of sand, so are a few years in a day of eternity.

18:11 Therefore the Lord was patient with them and poured His mercy upon them.

18:12 He saw and knew that their end was grievous; therefore He multiplied His atonement.

18:13 A person’s mercy is toward his neighbor, but the Lord’s mercy is upon all flesh: rebuking, disciplining, teaching, and bringing back like a shepherd his flock.

18:14 He has mercy on those who receive discipline and those who hasten eagerly toward His judgments.

18:15 Child, do not add reproach to good deeds, or the grief of words to any gift.

18:16 Will not dew bring relief from scorching heat? So a word is better than a gift.

18:17 Behold, is not a word beyond a good gift? Yet both are found with a gracious man.

18:18 A fool will reproach gracelessly, and a grudging person’s gift makes eyes waste away.

18:19 Learn before speaking, and attend to your health before illness.

18:20 Examine yourself before judgment, and at the hour of visitation you will find atonement.

18:21 Humble yourself before you fall ill, and show repentance at the time of sins.

18:22 Do not be held back from repaying a vow at the right time, and do not wait until death to be justified.

18:23 Prepare yourself before making a vow, and do not become like a person testing the Lord.

18:24 Remember wrath in the days of death, and the time of retribution when the face is turned away.

18:25 Remember a time of famine in a time of fullness, poverty and need in days of wealth.

18:26 From morning until evening the time changes, and all things are swift before the Lord.

18:27 A wise person will be cautious in everything, and in days of sins will guard against wrongdoing.

18:28 Every understanding person has known wisdom and will give acknowledgment to the one who finds her.

18:29 Those understanding in words have themselves become wise and rained down precise proverbs.

18:30 Do not walk after your desires, and restrain your appetites.

18:31 If you supply your soul with the satisfaction of desire, it will make you an object of your enemies’ gloating.

18:32 Do not rejoice in great luxury, lest you be bound to contribute to it.

18:33 Do not become poor by feasting on borrowed money when you have nothing in your purse.

Sirach 19

19:1 A drunken worker will not become rich; the one who despises small things will fall little by little.

19:2 Wine and women will lead understanding men astray, and the one who clings to prostitutes will become more reckless.

19:3 Rot and worms will inherit him, and a reckless soul will be taken away.

19:4 The one who trusts quickly is lighthearted, and the one who sins will wrong his own soul.

19:5 The one who rejoices in heart will be condemned,

19:6 but the one who hates chatter diminishes evil.

19:7 Never repeat a word, and you will certainly lose nothing.

19:8 Do not tell it to friend or enemy, and unless silence is a sin for you, do not reveal it.

19:9 For someone has heard you and kept watch on you, and in time he will hate you.

19:10 Have you heard a word? Let it die with you. Take courage; it will certainly not make you burst.

19:11 A fool will suffer labor pains over a word, like a woman giving birth over her baby.

19:12 An arrow fixed in the flesh of a thigh—so is a word in a fool's belly.

19:13 Question a friend; perhaps he did not do it, and if he did, question him so that he may not repeat it.

19:14 Question your neighbor; perhaps he did not say it, and if he has said it, question him so that he may not say it again.

19:15 Question a friend, for slander often occurs; do not trust every report.

19:16 There is someone who slips without intending it in his soul; who has not sinned with his tongue?

19:17 Question your neighbor before threatening him, and give place to the law of the Most High.

19:20 All wisdom is fear of the Lord, and in all wisdom there is doing the law.

19:22 Knowledge of wickedness is not wisdom, and where sinners take counsel there is no prudence.

19:23 There is shrewdness that is an abomination, and there is a foolish person deficient in wisdom.

19:24 Better someone lacking understanding but full of fear than someone abounding in prudence who transgresses the law.

19:25 There is precise shrewdness that is unjust, and there is someone who twists matters in order to bring a judgment to light.

19:26 There is someone who acts wickedly while bowed down in gloom, with his inward parts full of deceit.

19:27 Hiding his face and pretending to be deaf, where he has not been recognized he will get ahead of you.

19:28 If lack of strength prevents him from sinning, he will do evil when he finds an opportunity.

19:29 A man will be recognized from his appearance, and an understanding person from the look of his face.

19:30 A man's clothing, the grin of his teeth, and a person's steps will declare what he is like.

Sirach 20

20:1 There is a rebuke that is not fitting, and there is a silent person who is prudent.

20:2 How much better to rebuke than to be angry,

20:3 and the one who acknowledges his fault will be kept from loss.

20:4 A eunuch's desire to take a young woman's virginity—so is the one who carries out judgments by force.

20:5 There is a silent person who is found wise, and there is someone hated for much chatter.

20:6 There is someone silent because he has no answer, and someone silent because he knows the right time.

20:7 A wise person will keep silent until the right time, but a babbler and a fool will miss the right time.

20:8 The one who multiplies words will be loathed, and the one who assumes authority will be hated.

20:9 There is success for a man amid adversity, and there is a gain that brings loss.

20:10 There is a gift that will not benefit you, and a gift whose repayment is double.

20:11 There is loss for the sake of glory, and there is someone who has lifted his head from lowliness.

20:12 There is someone who buys much for little and pays for it sevenfold.

20:13 A wise person will make himself welcome by his words, but fools' favors will be wasted.

20:14 An unthinking person's gift will not benefit you, for his eyes seek many things in exchange for one.

20:15 He will give little and reproach much, and open his mouth like a herald. Today he will lend, and tomorrow he will demand repayment; such a person is hateful.

20:16 A fool will say, "I have no friend, and there is no gratitude for my good deeds."

20:17 Those who eat his bread are base in speech. How often, and how many, will laugh at him?

20:18 Better a slip on the ground than a slip of the tongue; so the fall of the wicked will come swiftly.

20:19 A graceless person is an untimely tale; it will be continually in the mouth of the uninstructed.

20:20 A proverb will be rejected from a fool's mouth, for he will certainly not say it at its proper time.

20:21 There is someone prevented from sinning by need; in his rest he will not be pierced with remorse.

20:22 There is someone who destroys his soul through shame, and through regard for a foolish face he will lose it.

20:23 There is someone who makes a promise to a friend because of shame, and has acquired him as an enemy for nothing.

20:24 A lie is an evil blemish in a person; it will be continually in the mouth of the uninstructed.

20:25 A thief is preferable to someone who persists in lying, but both will inherit destruction.

20:26 A lying person's character is dishonor, and his shame is continually with him.

20:27 A wise person will advance himself through his words, and a prudent man will please dignitaries.

20:28 The one who works the land will raise his heap of grain, and the one who pleases dignitaries will atone for injustice.

20:29 Presents and gifts blind the eyes of the wise and turn aside rebukes like a muzzle in the mouth.

20:30 Hidden wisdom and an unseen treasure—what benefit is there in either?

20:31 Better a person who hides his foolishness than a person who hides his wisdom.

Sirach 21

21:1 Child, have you sinned? Do not add to it any more, and pray concerning your earlier sins.

21:2 Flee from sin as from the presence of a snake, for if you approach it, it will bite you. Its teeth are lions' teeth, destroying human lives.

21:3 All lawlessness is like a two-edged sword; there is no healing for its wound.

21:4 Intimidation and insolence will lay wealth waste; so the house of a proud person will be laid waste.

21:5 A poor person's petition goes from his mouth to His ears, and His judgment comes swiftly.

21:6 The one who hates rebuke is in a sinner's tracks, but the one who fears the Lord will turn back in heart.

21:7 One who is powerful with the tongue is known from far away, but an understanding person knows when he slips.

21:8 The one who builds his house with others' money is like someone gathering its stones for a storm.

21:9 An assembly of the lawless is gathered tow, and their end is a flame of fire.

21:10 The sinners' road is smoothed with stones, but at its end is the pit of Hades.

21:11 The one who keeps the law masters his thoughts, and wisdom is the fulfillment of the fear of the Lord.

21:12 The one who is not shrewd will not be instructed, yet there is a shrewdness that multiplies bitterness.

21:13 A wise person's knowledge will increase like a flood, and his counsel is like a spring of life.

21:14 A fool's inward parts are like a broken vessel; he will retain no knowledge.

21:15 If a knowledgeable person hears a wise word, he will praise it and add to it. A self-indulgent person heard it, and it displeased him; he cast it behind his back.

21:16 A fool's explanation is like a burden on a journey, but grace will be found on an understanding person's lip.

21:17 The mouth of a prudent person will be sought in the assembly, and they will consider his words in their heart.

21:18 Wisdom is like a ruined house to a fool, and an uncomprehending person's knowledge is unexamined words.

21:19 Instruction is fetters on the feet of the senseless, and like handcuffs on his right hand.

21:20 A fool raises his voice in laughter, but a shrewd man will barely smile quietly.

21:21 Instruction is like a golden ornament to the prudent, and like a bracelet on his right arm.

21:22 A fool's foot is quick to enter a house, but an experienced person will feel shame before it.

21:23 A foolish person peers into a house from its door, but an instructed man will stand outside.

21:24 It is a person's lack of instruction to listen at a door, but the prudent will feel weighed down by the dishonor.

21:25 Strangers' lips will talk about these things, but the words of the prudent will be weighed in a balance.

21:26 Fools have their heart in their mouth, but the heart of the wise is their mouth.

21:27 When an ungodly person curses Satan, he curses his own soul.

21:28 The whisperer stains his own soul and will be hated where he dwells.

Sirach 22

22:1 A lazy person has been compared to a filthy stone, and everyone will hiss at his dishonor.

22:2 A lazy person has been compared to a lump of dung; everyone who picks it up will shake his hand.

22:3 A father's shame is in begetting an uninstructed child, and a daughter brings about loss.

22:4 A prudent daughter will inherit her husband, but one who brings shame brings grief to her parent.

22:5 A shameless woman shames both father and husband and will be dishonored by both.

22:6 An untimely discourse is music in mourning, but lashes and discipline are wisdom at every time.

22:9 The one teaching a fool is gluing a potsherd together, waking a sleeper from deep sleep.

22:10 The one speaking to a fool is speaking to someone drowsy; at the end he will say, “What is it?”

22:11 Weep over a dead person, for he has lost the light; weep also over a fool, for he has lost understanding. Weep more gently over the dead, because he has found rest, but the fool’s life is worse than death.

22:12 Mourning for the dead lasts seven days; for a fool and an ungodly person, all the days of his life.

22:13 Do not multiply words with a fool or go to someone without understanding. Guard against him so that you do not have trouble, and you will certainly not be stained by what he shakes off. Turn away from him, and you will find rest and will certainly not grow weary of his madness.

22:14 What is heavier than lead? What is its name except a fool?

22:15 Sand, salt, and a lump of iron are easier to bear than a person without understanding.

22:16 A wooden bond fitted into a building will not be loosened in a shaking; so a heart established on thoughtful counsel will not be cowardly when the time comes.

22:17 A heart made firm upon an understanding thought is like a sanded ornament on a polished wall.

22:18 Stakes set on a height will certainly not endure before the wind; so a cowardly heart resting on a foolish thought will certainly not endure before any fear.

22:19 The one who pricks an eye will bring down tears; the one who pricks a heart reveals feeling.

22:20 Throwing a stone at birds drives them away, and the one who reproaches a friend will break up friendship.

22:21 If you draw a sword against a friend, do not despair, for there is a way back.

22:22 If you open your mouth against a friend, do not be afraid, for there is reconciliation—except for reproach, pride, disclosure of a secret, and a treacherous blow; at these things every friend will flee.

22:23 Establish trust with your neighbor in poverty, so that you may be filled together with him in his good circumstances. Stay with him in a time of affliction, so that you may share his inheritance.

22:24 Before fire come a furnace’s vapor and smoke; so before bloodshed come insults.

22:25 I will not be ashamed to shelter a friend, and I will certainly not hide from his face.

22:26 If evil things happen to me because of him, everyone who hears will guard against him.

22:27 Who will place a guard upon my mouth and a skillful seal upon my lips, so that I do not fall because of it and my tongue destroy me?

Sirach 23

23:1 Lord, Father and Master of my life, do not abandon me to their counsel; do not let me fall through them.

23:2 Who will set lashes over my thought and wisdom’s discipline over my heart, so that they may not spare my errors of ignorance, and He may certainly not pass over their sins,

23:3 so that my errors of ignorance do not multiply and my sins increase, and I fall before my adversaries and my enemy gloat over me?

23:4 Lord, Father and God of my life, do not give me haughty eyes,

23:5 and turn desire away from me.

23:6 Do not let the appetite of the belly and sexual intercourse overtake me, and do not hand me over to a shameless soul.

23:7 Listen, children, to discipline of the mouth; the one who keeps it will certainly not be caught.

23:8 A sinner will be caught by his lips, and an abusive person and a proud person will stumble through them.

23:9 Do not accustom your mouth to an oath, and do not make a habit of naming the Holy One.

23:10 For just as a household slave under continual examination will not be free of bruises, so the one who continually swears and invokes the name will certainly not be cleansed from sin.

23:11 A man of many oaths will be filled with lawlessness, and a scourge will not depart from his house. If he offends, his sin is upon him; if he disregards it, he has sinned twice. If he swore in vain, he will not be justified, for his house will be filled with calamities.

23:12 There is an expression comparable to death; let it not be found in Jacob's inheritance. For all these things will depart from the godly, and they will not wallow in sins.

23:13 Do not accustom your mouth to crude ignorance, for sinful speech is in it.

23:14 Remember your father and mother, for you sit among dignitaries, lest you forget yourself before them and become foolish through your habit; then you will wish you had not been born and curse the day of your birth.

23:15 A person accustomed to words of reproach will certainly not be instructed throughout all his days.

23:16 Two kinds multiply sins, and the third will bring wrath:

23:17 a heated soul, like a burning fire, will certainly not be quenched until it is consumed; a sexually immoral man in his fleshly body will certainly not stop until he kindles a fire. Every loaf is sweet to a sexually immoral man; he will certainly not cease until he dies.

23:18 A man who transgresses from his marriage bed says in his soul, "Who sees me? Darkness is around me, and the walls cover me; no one sees me. What should I fear? The Most High will certainly not remember my sins."

23:19 Human eyes are what he fears; he does not know that the Lord's eyes are ten thousand times brighter than the sun, surveying every human way and observing hidden places.

23:20 Before all things were created, they were known to Him, and likewise after they were completed.

23:21 This man will receive retribution in the city's squares and be seized where he did not suspect it.

23:22 So also a woman who leaves her husband and presents an heir from another man.

23:23 For first she disobeyed the law of the Most High; second she wronged her husband; and third she committed adultery in sexual immorality and presented children from another man.

23:24 She will be brought before the assembly, and there will be a visitation upon her children.

23:25 Her children will not spread out into a root, and her branches will not bear fruit.

23:26 She will leave her memory as a curse, and her reproach will not be erased.

23:27 Those left behind will know that nothing is better than the fear of the Lord, and nothing sweeter than attending to the Lord's commandments.

Sirach 24

24:1 Wisdom will praise her own soul and boast in the midst of her people.

24:2 She will open her mouth in the assembly of the Most High and boast before His host:

24:3 "I came forth from the mouth of the Most High and covered the earth like mist.

24:4 I dwelt in the heights, and my throne was in a pillar of cloud.

24:5 Alone I encircled heaven's circuit and walked in the depth of the abysses.

24:6 In the waves of the sea, in all the earth, and in every people and nation I gained possession.

24:7 Among all these I sought rest, and in whose inheritance I might lodge.

24:8 Then the Creator of all commanded me; my Creator settled my tent and said, 'Dwell in Jacob, and receive your inheritance in Israel.'

24:9 Before the age, from the beginning, He created me, and for ever I will certainly not cease.

24:10 I ministered before Him in the holy tent, and thus I was established in Zion.

24:11 Likewise He settled me in the beloved city, and my authority was in Jerusalem.

24:12 I took root in a glorified people, in the Lord's portion, His inheritance.

24:13 I rose high like a cedar in Lebanon, like a cypress in the mountains of Hermon.

24:14 I rose high like a palm in En-gedi, like rose plants in Jericho, like a stately olive in the plain; I rose high like a plane tree.

24:15 Like cinnamon and aromatic aspalathus I gave a scent; like choice myrrh I spread fragrance, like galbanum, onycha, and stacte, and like a cloud of frankincense in a tent.

24:16 Like a terebinth I spread out my branches, and my branches were branches of glory and grace.

24:17 Like a vine I sprouted grace, and my blossoms were fruit of glory and wealth.

24:19 Come to me, you who desire me, and be filled from my produce.

24:20 For my memory is sweeter than honey, and my inheritance than a honeycomb.

24:21 Those who eat me will still hunger, and those who drink me will still thirst.

24:22 The one who obeys me will not be ashamed, and those who work in me will not sin."

24:23 All these things are the book of the covenant of God Most High, the law which Moses commanded us as an inheritance for the assemblies of Jacob,

24:25 which fills with wisdom like the Pishon, like the Tigris in the days of new crops,

24:26 which fills with understanding like the Euphrates, like the Jordan in the days of harvest,

24:27 which makes instruction appear like light, like the Gihon in the days of vintage.

24:28 The first did not come to know her fully, and likewise the last did not trace her out.

24:29 For her thought grew abundant from the sea, and her counsel from a great abyss.

24:30 I too came out like a channel from a river, like a watercourse into a garden.

24:31 I said, “I will water my garden and drench my garden bed.” Then behold, my channel became a river, and my river became a sea.

24:32 I will again make instruction shine like the dawn and reveal these things far away.

24:33 I will again pour out teaching like prophecy and leave it for generations of ages.

24:34 See that I have labored not for myself alone, but for all who seek her.

Sirach 25

25:1 In three things I was adorned and stood beautiful before the Lord and human beings: harmony among brothers, friendship among neighbors, and a wife and husband living agreeably with one another.

25:2 But my soul hated three kinds, and I was greatly offended at their life: a proud poor person, a rich liar, and an old adulterer deficient in understanding.

25:3 You have not gathered in youth; how could you find anything in your old age?

25:4 How fitting is judgment for gray hair, and knowledge of counsel for elders!

25:5 How fitting is wisdom for the old, and thought and counsel for the honored!

25:6 Long experience is the crown of the old, and their boast is the fear of the Lord.

25:7 Nine things I considered happy in my heart, and the tenth I will speak with my tongue: a person rejoicing in children, one who lives to see his enemies’ fall;

25:8 happy is the one who lives with an understanding wife, who has not slipped with his tongue, and who has not served someone unworthy of him;

25:9 happy is the one who has found prudence and the one who speaks into listening ears.

25:10 How great is the one who has found wisdom! Yet he is not above the one who fears the Lord.

25:11 The fear of the Lord has surpassed everything; to whom will the one who holds it fast be compared?

25:13 Any wound, but not a wound of the heart; any evil, but not a woman’s evil;

25:14 any calamity, but not a calamity from those who hate; any retribution, but not the retribution of enemies.

25:15 There is no head beyond a snake’s head, and no anger beyond an enemy’s anger.

25:16 I would choose to live with a lion and a dragon rather than live with an evil woman.

25:17 A woman’s evil changes her appearance and darkens her face like a bear.

25:18 Her husband will recline among his neighbors and involuntarily groan bitterly.

25:19 Every evil is small beside a woman’s evil; may a sinner’s lot fall upon her.

25:20 A sandy ascent under an old person’s feet—so is a talkative wife to a quiet husband.

25:21 Do not fall for a woman’s beauty, and do not long for a woman.

25:22 Wrath, shamelessness, and great shame result if a wife supplies her husband.

25:23 An evil wife is a humbled heart, a gloomy face, and a wound of the heart; one who will not make her husband happy is slack hands and paralyzed knees.

25:24 From a woman came the beginning of sin, and because of her we all die.

25:25 Do not give water an outlet, or an evil wife freedom of speech.

25:26 If she does not walk according to your direction, cut her off from your flesh.

Sirach 26

26:1 Happy is the husband of a good wife, and the number of his days is doubled.

26:2 A courageous wife gladdens her husband, and he will complete his years in peace.

26:3 A good wife is a good portion; she will be given among the portion of those who fear the Lord.

26:4 Whether rich or poor, his heart is good, and at every time his face is cheerful.

26:5 My heart feared three things, and before a fourth presence I made supplication: a city’s slander, an assembled mob, and a false accusation—all more grievous than death.

26:6 A wife jealous of another wife is heartache and mourning, and a scourge of the tongue that reaches everyone.

26:7 An evil wife is a shifting ox-yoke; the one who takes hold of her is like someone grasping a scorpion.

26:8 A drunken wife is great wrath, and she will not conceal her shame.

26:9 A woman's sexual immorality will be known in the lifting of her eyes and in her eyelids.

26:10 Keep a firm watch over a headstrong daughter, so that she does not find freedom and use it for herself.

26:11 Be on guard after a shameless eye, and do not marvel if she offends against you.

26:12 Like a thirsty traveler she will open her mouth and drink from every nearby water; she will sit before every tent peg and open her quiver before an arrow.

26:13 A wife's grace will delight her husband, and her knowledge will fatten his bones.

26:14 A silent wife is a gift of the Lord, and there is no exchange for a disciplined soul.

26:15 A modest wife is grace upon grace, and no weight is worth a self-controlled soul.

26:16 The sun rising in the Lord's heights—so is a good wife's beauty in the order of her house.

26:17 A lamp shining upon a holy lampstand—so is a beautiful face upon a firmly established stature.

26:18 Golden pillars upon a silver base—so are beautiful feet upon the breast of one who stands firm.

26:28 At two things my heart has grieved, and at the third anger came upon me: a warrior in want through need, understanding men when they are treated as refuse, and someone turning back from righteousness to sin. The Lord will prepare him for the sword.

26:29 A merchant will hardly be delivered from wrongdoing, and a retailer will not be acquitted of sin.

Sirach 27

27:1 Many have sinned for profit, and the one who seeks to increase his gains will turn his eye away.

27:2 A peg will be fixed between the joints of stones, and sin will be squeezed between selling and buying.

27:3 Unless a person holds fast diligently in the fear of the Lord, his house will quickly be overthrown.

27:4 When a sieve is shaken, refuse remains; so a person's rubbish remains in his reasoning.

27:5 A furnace tests a potter's vessels, and a person's testing is in his deliberation.

27:6 A tree's fruit reveals its cultivation; so a word reveals the thought of a person's heart.

27:7 Do not praise a man before he reasons, for this is the testing of human beings.

27:8 If you pursue what is right, you will attain it and put it on like a glorious robe reaching to the feet.

27:9 Birds will lodge with their like, and truth will return to those who practice it.

27:10 A lion lies in wait for prey; so sin lies in wait for those who do unjust things.

27:11 A godly person's discourse is always wisdom, but a fool changes like the moon.

27:12 Among people without understanding, watch the time; among thoughtful people, linger.

27:13 Fools' discourse is offensive, and their laughter is in sinful indulgence.

27:14 The talk of someone who swears many oaths will make hair stand up, and their quarrel makes one stop the ears.

27:15 The quarrel of the proud is bloodshed, and their mutual abuse is grievous to hear.

27:16 The one who reveals secrets has destroyed trust and will certainly not find a friend close to his soul.

27:17 Love a friend and keep faith with him; but if you reveal his secrets, do not pursue him afterward.

27:18 For as a person has lost his dead, so you have lost your neighbor's friendship.

27:19 As you have released a bird from your hand, so you have let your neighbor go, and you will not catch him.

27:20 Do not pursue him, because he has gone far away and escaped like a gazelle from a trap.

27:21 For a wound can be bound up, and there is reconciliation after abuse, but the one who revealed secrets has lost hope.

27:22 The one who winks with his eye devises evil things, and no one will remove them from him.

27:23 Before your eyes he will make his mouth sweet and marvel at your words, but afterward he will twist his mouth and put a stumbling block in your words.

27:24 I have hated many things, but compared none to him; the Lord will hate him too.

27:25 The one who throws a stone upward throws it upon his own head, and a treacherous blow will open wounds.

27:26 The one who digs a pit will fall into it, and the one who sets a trap will be caught in it.

27:27 The one who does evil things will have them roll back upon him, and he will certainly not know where they have come to him from.

27:28 Mockery and reproach await the proud, and retribution will lie in wait for him like a lion.

27:29 Those who rejoice at the fall of the godly will be caught in a trap, and pain will consume them before their death.

27:30 Resentment and wrath—these too are abominations, and a sinful man will hold them fast.

Sirach 28

28:1 The one who takes revenge will find revenge from the Lord, and He will certainly keep his sins in view.

28:2 Forgive your neighbor's wrong, and then when you pray, your sins will be released.

28:3 Does a person keep wrath against another person and seek healing from the Lord?

28:4 Does he have no mercy on a person like himself and pray concerning his own sins?

28:5 If he himself, being flesh, keeps resentment, who will atone for his sins?

28:6 Remember the last things and stop being hostile; remember decay and death, and remain in the commandments.

28:7 Remember the commandments and do not be resentful toward your neighbor; remember the covenant of the Most High and overlook ignorance.

28:8 Keep away from quarrelling, and you will lessen sins, for a hot-tempered person will kindle a quarrel.

28:9 A sinful man will disturb friends and cast slander among those at peace.

28:10 As the fuel for a fire is, so it will burn; as a quarrel grows firm, so it will burn. A person's anger will match his strength, and he will raise his wrath according to his wealth.

28:11 A hurried dispute kindles fire, and a rushing quarrel pours out blood.

28:12 If you blow on a spark, it will burn; if you spit on it, it will be quenched. Both come out of your mouth.

28:13 Curse a whisperer and someone double-tongued, for he has destroyed many who were at peace.

28:14 A third tongue has shaken many and scattered them from nation to nation; it has pulled down fortified cities and overthrown dignitaries' houses.

28:15 A third tongue has driven out courageous women and deprived them of their labors.

28:16 The one who attends to it will certainly not find rest or dwell in quiet.

28:17 A lash's blow makes a bruise, but a tongue's blow will shatter bones.

28:18 Many have fallen by the edge of a sword, yet not as many as those who have fallen through a tongue.

28:19 Happy is the one sheltered from it, who has not passed through its anger, who has not pulled its yoke or been bound in its bonds.

28:20 For its yoke is an iron yoke, and its bonds are bronze bonds.

28:21 The death it brings is an evil death, and Hades is preferable to it.

28:22 It will certainly not master the godly, and they will not be burned in its flame.

28:23 Those who abandon the Lord will fall into it; among them it will burn and certainly not be quenched. It will be sent against them like a lion and ravage them like a leopard.

28:24 Behold, fence your property with thorns; bind up your silver and gold.

28:25 Make a balance and a weight for your words, and make a door and a bar for your mouth.

28:26 Take care lest you slip through it, lest you fall before someone lying in ambush.

Sirach 29

29:1 The one who shows mercy will lend to his neighbor, and the one who strengthens his hand keeps commandments.

29:2 Lend to your neighbor at his time of need, and in turn repay your neighbor at the appointed time.

29:3 Confirm your word and keep faith with him, and at every time you will find what you need.

29:4 Many regarded a loan as a windfall and brought trouble upon those who helped them.

29:5 Until he receives it, he will kiss the lender's hands and lower his voice over his neighbor's money; when repayment is due, he will drag out the time, return words of indifference, and blame the season.

29:6 If the lender succeeds, he will scarcely recover half and regard it as a windfall. If not, the borrower has deprived him of his money and made him an enemy for nothing. He will repay him with curses and insults, and repay dishonor in place of honor.

29:7 Many have turned away, not from wickedness, but because they feared being deprived for nothing.

29:8 Nevertheless, be patient with the lowly person and do not keep him waiting for alms.

29:9 For the commandment's sake, support the poor person; in his need do not turn him away empty.

29:10 Lose silver for a brother and a friend, and do not let it corrode under a stone to destruction.

29:11 Place your treasure according to the Most High’s commandments, and it will benefit you more than gold.

29:12 Store up almsgiving in your chambers, and it will rescue you from every affliction.

29:13 More than a strong shield and more than a weighty spear, it will fight for you against an enemy.

29:14 A good man will stand surety for his neighbor, but someone who has lost shame will abandon him.

29:15 Do not forget a guarantor’s favors, for he has given his life on your behalf.

29:16 A sinner will overthrow a guarantor’s good circumstances, and someone ungrateful in thought will abandon his rescuer.

29:17 Surety has destroyed many who were prospering and shaken them like a wave of the sea.

29:18 It has driven powerful men from home, and they wandered among foreign nations.

29:19 A sinner who falls into surety and pursues profitable undertakings will fall into lawsuits.

29:20 Support your neighbor according to your ability, and take care of yourself so that you do not fall.

29:21 The first necessities of life are water, bread, clothing, and a house that covers nakedness.

29:22 Better a poor person’s life beneath a shelter of beams than splendid dishes in other people’s homes.

29:23 Be content with little or much, and you will certainly not hear the reproach of living as a guest.

29:24 A life from house to house is grievous; where you live as a guest, you will not open your mouth.

29:25 You will entertain and provide drink without thanks, and besides these things you will hear bitter words:

29:26 “Come along, guest, arrange the table, and if you have anything in your hand, feed me.

29:27 Go out, guest, before a more honored person; my brother has come as my guest, and I need the house.”

29:28 These things are burdensome to a person with prudence: rebuke about lodging and a creditor’s reproach.

Sirach 30

30:1 The one who loves his son will continually give him lashes, so that he may rejoice at his last days.

30:2 The one who disciplines his son will benefit from him and boast about him among acquaintances.

30:3 The one who teaches his son will make his enemy envious and rejoice over him before friends.

30:4 His father died, yet it is as though he did not die, for he left someone like himself after him.

30:5 During his life he saw him and rejoiced, and at his death he was not grieved.

30:6 He left an avenger against enemies and one who would repay kindness to friends.

30:7 The one who pampers a son will bind up his wounds, and at every cry his inward parts will be troubled.

30:8 An untamed horse turns out stubborn, and an unrestrained son turns out headstrong.

30:9 Pamper a child, and he will terrify you; play with him, and he will grieve you.

30:10 Do not laugh together with him, so that you do not suffer together and in the end gnash your teeth.

30:11 Do not give him authority in youth.

30:12 Bruise his sides while he is little, lest he become hardened and disobey you.

30:13 Discipline your son and work upon him, so that you do not stumble through his shamelessness.

30:14 Better a poor person who is healthy and strong in constitution than a rich person scourged in his body.

30:15 Health and soundness are better than all gold, and a robust body than immeasurable wealth.

30:16 There is no wealth better than bodily health, and no gladness beyond joy of heart.

30:17 Death is better than a bitter life, and eternal rest than persistent illness.

30:18 Good things poured out before a closed mouth are like offerings of food set beside a tomb.

30:19 What benefit is an offering to an idol? For it neither eats nor smells; so is the one pursued by the Lord.

30:20 He sees with his eyes and groans, like a eunuch embracing a virgin and groaning.

30:21 Do not give your soul over to grief, and do not afflict yourself with your deliberation.

30:22 Gladness of heart is a person’s life, and a man’s rejoicing is length of days.

30:23 Beguile your soul, comfort your heart, and put grief far from you; for grief has destroyed many, and there is no benefit in it.

30:24 Jealousy and anger shorten days, and anxiety brings old age before its time.

30:25 A bright and good heart will take care over the dishes it eats.

Sirach 31

31:1 Wakefulness over wealth wastes the flesh, and anxiety about it drives away sleep.

31:2 The anxiety of wakefulness will drive away drowsiness, and a severe illness will rouse a person from sleep.

31:3 A rich person toiled in gathering money, and at rest he is filled with his luxuries.

31:4 A poor person toiled with a diminished livelihood, and at rest he becomes needy.

31:5 The one who loves gold will not be justified, and the one who pursues profits will go astray in them.

31:6 Many were given over to ruin for gold, and their destruction happened before their face.

31:7 It is a stumbling block for those infatuated with it, and every fool will be caught by it.

31:8 Happy is the rich person who was found blameless and did not go after gold.

31:9 Who is he? We will call him happy, for he has done wonderful things among his people.

31:10 Who was tested by it and brought to completion? It will be a boast for him. Who could have transgressed and did not transgress, could have done evil things and did not do them?

31:11 His good circumstances will be established, and the assembly will recount his almsgiving.

31:12 Have you sat at a great table? Do not open your throat over it or say, “How much there is upon it!”

31:13 Remember that an evil eye is bad. What has been created worse than an eye? Therefore it weeps for every reason.

31:14 Do not stretch your hand toward whatever it looks at, and do not crowd together with it in the dish.

31:15 Understand your neighbor’s concerns from yourself, and consider every matter.

31:16 Eat what is set before you like a human being, and do not chew greedily, lest you be hated.

31:17 Be the first to stop for the sake of good discipline; do not be insatiable, lest you stumble.

31:18 If you have sat among many, do not stretch out your hand before them.

31:19 How sufficient a little is for an instructed person! He does not pant upon his bed.

31:20 Healthy sleep comes with a moderate stomach. He rose early, and his soul was with him. The pain of sleeplessness, bilious vomiting, and cramp accompany an insatiable man.

31:21 If you have been forced to eat too much, rise, vomit at a distance, and you will find rest.

31:22 Listen to me, child, and do not despise me; in the end you will find my words true. In all your works be skillful, and no illness at all will meet you.

31:23 Lips will bless the generous provider of bread, and testimony to his excellence is trustworthy.

31:24 A city will grumble against someone stingy with bread, and testimony to his meanness is precise.

31:25 Do not show your manliness with wine, for wine has destroyed many.

31:26 A furnace tests hardened metal in quenching; so wine tests hearts in the quarrel of the proud.

31:27 Wine is like life for human beings if you drink it in its measure. What is life for someone lacking wine? It too was created for human gladness.

31:28 Wine drunk at the proper time in sufficient measure is rejoicing of heart and gladness of soul.

31:29 Wine drunk in quantity amid provocation and conflict is bitterness of soul.

31:30 Drunkenness multiplies a fool’s anger to his stumbling, diminishing strength and adding wounds.

31:31 At a wine banquet do not rebuke your neighbor or despise him in his gladness. Do not speak a reproachful word to him or distress him with a demand for repayment.

Sirach 32

32:1 Have they appointed you leader? Do not exalt yourself. Be among them as one of them; take care of them, and then sit down.

32:2 After attending to every duty, recline, so that you may rejoice because of them and receive a crown for good order.

32:3 Speak, elder, for it is fitting for you, with exact knowledge, but do not hinder the music.

32:4 Where there is a performance, do not pour out chatter or display wisdom at an unsuitable time.

32:5 A carbuncle signet upon a golden ornament—so is an ensemble of musicians at a wine banquet.

32:6 An emerald signet in a gold setting—so is musicians’ melody with pleasant wine.

32:7 Speak, young man, if you are needed; scarcely twice, if you are asked.

32:8 Sum up your speech, much in few words; be like someone who knows and at the same time keeps silent.

32:9 Among dignitaries do not make yourself their equal, and while another speaks do not chatter much.

32:10 Lightning hastens before thunder, and grace will go ahead of a modest person.

32:11 Rise at the right hour and do not linger at the rear; hurry home and do not be slack.

32:12 There enjoy yourself and carry out your thoughts, but do not sin by a proud word.

32:13 For these things bless your Maker, who intoxicates you with His good things.

32:14 The one who fears the Lord will receive instruction, and those who rise early will find favor.

32:15 The one who seeks the law will be filled with it, but the hypocrite will stumble in it.

32:16 Those who fear the Lord will find judgment and kindle ordinances like light.

32:17 A sinful person will turn aside a rebuke and find an interpretation according to his own will.

32:18 A man of counsel will certainly not disregard a thought; an alien and proud person will not shrink from fear.

32:19 Do nothing without counsel, and after doing it, do not regret it.

32:20 Do not walk on a road of obstacles, and do not stumble among stones.

32:21 Do not trust a road free of stumbling blocks,

32:22 and guard yourself even against your children.

32:23 In every undertaking trust your soul, for this too is keeping commandments.

32:24 The one who trusts the law attends to commandments, and the one who trusts the Lord will not be diminished.

Sirach 33

33:1 Evil will not meet the one who fears the Lord; even in testing he will be rescued again.

33:2 A wise man will not hate the law, but the one who acts hypocritically in it is like a ship in a storm.

33:3 An understanding person will trust the law, and the law is trustworthy for him, like an answer from the sacred tokens.

33:4 Prepare your speech, and so you will be heard; bind instruction together and answer.

33:5 A fool's inward parts are a cartwheel, and his deliberation is like a turning axle.

33:6 A breeding horse is like a mocking friend; he neighs beneath everyone who mounts him.

33:7 Why does one day surpass another when all the light of the year's days comes from the sun?

33:8 By the Lord's knowledge they were distinguished, and He differentiated seasons and festivals.

33:9 Some He raised high and sanctified, and some He placed among the ordinary numbered days.

33:10 All human beings are from the ground, and Adam was created from earth.

33:11 In abundant knowledge the Lord distinguished them and differentiated their ways.

33:12 Some He blessed and raised high, some He sanctified and brought near Himself; some He cursed and brought low, and overturned them from their position.

33:13 Like a potter's clay in his hand—all its ways are according to his pleasure—so are human beings in the hand of their Maker, for Him to repay them according to His judgment.

33:14 Good stands opposite evil, and life opposite death; so a sinner stands opposite a godly person.

33:15 Look in this way at all the Most High's works: two by two, one opposite the other.

33:16 I too, the last, kept watch like someone gleaning behind grape-gatherers.

33:17 By the Lord's blessing I came in time, and like a grape-gatherer I filled a winepress.

33:18 Consider that I have labored not for myself alone, but for all who seek instruction.

33:19 Listen to me, dignitaries of the people; give ear, leaders of the assembly.

33:20 Do not give son or wife, brother or friend authority over you during your life. Do not give your money to another, lest afterward you regret it and beg for it.

33:21 As long as you still live and breath is in you, do not exchange yourself for any flesh.

33:22 For it is better that your children ask you than that you look toward your sons' hands.

33:23 In all your works be preeminent; do not put a blemish upon your glory.

33:24 On the day when your life's days are completed, at the time of death, distribute your inheritance.

33:25 Fodder, a rod, and burdens for a donkey; bread, discipline, and work for a household slave.

33:26 Make a servant work, and you will find rest; release his hands, and he will seek freedom.

33:27 A yoke and strap will bend a neck, and racks and tortures are for a wrongdoing household slave.

33:28 Put him to work so that he is not idle, for idleness has taught much evil.

33:29 Assign him tasks as befits him, and if he does not obey, make his fetters heavy.

33:30 Do not go to excess against any flesh, and do nothing without judgment.

33:31 If you have a household slave, let him be as yourself, because you acquired him with blood.

33:32 If you have a household slave, treat him as a brother, because you will need him as your own soul.

33:33 If you mistreat him and he leaves and runs away, on what road will you look for him?

Sirach 34

34:1 Empty and false hopes belong to a man without understanding, and dreams give wings to fools.

34:2 Like someone grasping a shadow and chasing wind is the one who relies on dreams.

34:3 A dream vision is this set against that, a likeness of a face opposite a face.

34:4 What will be cleansed from something unclean? What will prove true from something false?

34:5 Divinations, omens, and dreams are vain, and the heart imagines like a woman in labor.

34:6 Unless they are sent from the Most High in a visitation, do not give your heart to them.

34:7 For dreams have led many astray, and those who hoped in them fell away.

34:8 The law will be fulfilled without falsehood, and wisdom is fulfillment in a faithful mouth.

34:9 A man who has wandered has learned much, and one with much experience will recount understanding.

34:10 The one who has not been tested knows little, but the one who has wandered will increase in skill.

34:11 I have seen many things in my wandering, and my understanding exceeds my words.

34:12 Often I was in danger to the point of death, and because of these things I was preserved.

34:13 The spirit of those who fear the Lord will live, for their hope rests upon the One who saves them.

34:14 The one who fears the Lord will fear nothing and certainly not be cowardly, because He Himself is his hope.

34:15 Happy is the soul of the one who fears the Lord! On whom does he rely? Who is his support?

34:16 The Lord’s eyes are upon those who love Him: a mighty shield and strong support, shelter from scorching heat and shelter from midday, protection from stumbling and help against falling,

34:17 raising the soul and brightening the eyes, giving healing, life, and blessing.

34:18 One who sacrifices from unjust gain makes a blemished offering, and the gifts of the lawless bring no acceptance.

34:19 The Most High takes no pleasure in the offerings of the ungodly, nor does He atone for sins through a multitude of sacrifices.

34:20 The one who presents a sacrifice from the property of the poor is slaughtering a son before his father.

34:21 The bread of the needy is the life of the poor; the one who deprives them of it is a man of blood.

34:22 The one who takes away a livelihood murders his neighbor, and the one who withholds a hired worker’s wage sheds blood.

34:23 One builds and another tears down; what have they gained beyond toil?

34:24 One prays and another curses; whose voice will the Master hear?

34:25 Someone washes after contact with a corpse and then touches it again; what has he gained by his washing?

34:26 So is a person who fasts over his sins and goes again to do the same things. Who will hear his prayer, and what has he gained by humbling himself?

Sirach 35

35:1 The one who keeps the law multiplies offerings; the one who attends to commandments sacrifices a peace offering.

35:2 The one who repays kindness offers fine flour, and the one who gives alms sacrifices a praise offering.

35:3 To withdraw from wickedness is the Lord’s good pleasure, and to withdraw from injustice is atonement.

35:4 Do not appear empty before the Lord, for all these things are for the commandment’s sake.

35:5 A righteous person’s offering fattens the altar, and its fragrance is before the Most High.

35:6 A righteous man’s sacrifice is acceptable, and its memorial will not be forgotten.

35:7 Glorify the Lord with a generous eye, and do not diminish the firstfruits of your hands.

35:8 With every gift make your face cheerful, and consecrate a tenth with gladness.

35:9 Give to the Most High according to His gift, with a generous eye according to what your hand has found.

35:10 For the Lord repays, and He will repay you sevenfold.

35:11 Do not bribe, for He will not accept it, and do not rely on an unjust sacrifice.

35:12 For the Lord is judge, and with Him there is no prestige of persons.

35:13 He will not show partiality against the poor, and He will hear the petition of the wronged.

35:14 He will certainly not disregard an orphan's supplication or a widow when she pours out her words.

35:15 Do not a widow's tears run down her cheek, and her cry rise against the one who brought them down?

35:16 The one who serves acceptably will be received, and his petition will reach as far as the clouds.

35:17 A humble person's prayer has passed through the clouds, and until it draws near, he will certainly not be comforted.

35:18 He will certainly not withdraw until the Most High visits, judges in favor of the righteous, and executes judgment.

35:19 The Lord will certainly not delay or be patient with them,

35:20 until He crushes the loins of the merciless and repays the nations with retribution,

35:21 until He removes the multitude of the insolent and crushes the scepters of the unjust,

35:22 until He repays a person according to his actions and judges human works according to their thoughts,

35:23 until He judges His people's case and gladdens them with His mercy.

35:24 Mercy is timely in the season of His people's affliction, like rain clouds in a season without rain.

Sirach 36

36:1 Have mercy on us, Master, God of all; look upon us and cast Thy fear upon all the nations.

36:2 Raise Thy hand against foreign nations, and let them see Thy dominion.

36:3 Just as Thou wast sanctified in us before them, so mayest Thou be magnified in them before us.

36:4 Let them know Thee, as we also have known that there is no God except Thee, Lord.

36:5 Renew signs and make wonders different; glorify Thy hand and right arm.

36:6 Rouse anger and pour out wrath; remove the adversary and destroy the enemy.

36:7 Hasten the time and remember the oath, and let them recount Thy mighty deeds.

36:8 Let the survivor be consumed in fiery wrath, and let those who harm Thy people find destruction.

36:9 Crush the heads of enemy rulers who say, "There is no one except us."

36:10 Gather all the tribes of Jacob, and give them their inheritance as from the beginning.

36:11 Have mercy, Lord, on the people called by Thy name, and on Israel, whom Thou didst liken to a firstborn.

36:12 Have compassion on the city of Thy sanctuary, Jerusalem, the place of Thy rest.

36:13 Fill Zion with the recounting of Thine excellence, and Thy people with Thy glory.

36:14 Give testimony to those Thou didst create in the beginning, and raise up the prophecies spoken in Thy name.

36:15 Give a reward to those who wait for Thee, and let Thy prophets be found trustworthy.

36:16 Hear, Lord, the petition of Thy supplicants, according to Aaron's blessing concerning Thy people,

36:17 and all those upon the earth will know that Thou art Lord, the God of the ages.

36:18 The belly will eat every food, yet one food is better than another.

36:19 The throat tastes food from the hunt; so an understanding heart tastes false words.

36:20 A twisted heart will give grief, and a person of much experience will repay it.

36:21 A woman will accept any male, yet one daughter is better than another.

36:22 A woman's beauty gladdens the face and surpasses every human desire.

36:23 If mercy and gentleness are upon her tongue, her husband is unlike ordinary human sons.

36:24 The one who acquires a wife begins a possession: a helper corresponding to him and a pillar of rest.

36:25 Where there is no fence, property will be plundered; where there is no wife, a wanderer will groan.

36:26 For who will trust a well-girded robber springing from city to city?

36:27 So it is with a person who has no nest and lodges wherever evening overtakes him.

Sirach 37

37:1 Every friend will say, "I too have shown friendship," but there is a friend who is a friend in name alone.

37:2 Is there not grief to the point of death when a companion and friend turns to enmity?

37:3 O evil thought, from where did you roll in to cover the dry land with deceit?

37:4 A companion enjoys his friend’s gladness but will stand against him in a time of affliction.

37:5 A companion labors with a friend for his belly’s sake; before battle he will take up a shield.

37:6 Do not forget a friend in your soul or be unmindful of him in your wealth.

37:7 Every counselor exalts counsel, but there is someone who counsels for himself.

37:8 Guard your soul against a counselor, and know beforehand what he needs—for he too will counsel for himself—lest he cast a lot against you

37:9 and say to you, “Your road is good,” then stand opposite to see what happens to you.

37:10 Do not take counsel with someone who looks suspiciously at you, and hide your counsel from those who envy you.

37:11 Do not consult a woman about her rival, a coward about war, a merchant about exchange, a buyer about selling, a grudging person about gratitude, a merciless person about kindness, a lazy person about any work, a yearly hired worker about completing it, or an idle household slave about much labor. Do not rely on these for any counsel.

37:12 Instead, remain with a godly man whom you know to keep commandments, whose soul is in accord with your soul, and who will share your pain if you stumble.

37:13 Establish the counsel of your heart, for you have nothing more trustworthy than it.

37:14 For a man’s soul is sometimes accustomed to report more than seven watchmen seated high upon a watchtower.

37:15 Besides all these things, petition the Most High to make your road straight in truth.

37:16 A word is the beginning of every work, and counsel precedes every action.

37:17 The trace of a heart’s change brings forth four parts:

37:18 good and evil, life and death; the tongue continually rules them.

37:19 There is a skillful man who instructs many, yet is useless to his own soul.

37:20 There is someone who displays wisdom in words but is hated; this person will lack all food,

37:21 for grace was not given him from the Lord, because he was deprived of all wisdom.

37:22 There is someone wise for his own soul, and the fruits of his understanding are trustworthy upon his mouth.

37:23 A wise man will instruct his own people, and the fruits of his understanding are trustworthy.

37:24 A wise man will be filled with blessing, and all who see him will call him happy.

37:25 A man’s life is a number of days, but Israel’s days are beyond numbering.

37:26 The wise person will inherit trust among his people, and his name will live for ever.

37:27 Child, in your life test your soul; see what is bad for it and do not give it that.

37:28 For not everything benefits everyone, and not every soul takes pleasure in everything.

37:29 Do not be insatiable in every luxury, and do not abandon yourself to dishes of food.

37:30 For with much food there will be illness, and insatiability will approach the point of bilious vomiting.

37:31 Many have died through insatiability, but the one who takes care will add life.

Sirach 38

38:1 Honor a physician with his due honors, according to the need for him; for the Lord created him also.

38:2 For healing is from the Most High, and the physician will receive a gift from a king.

38:3 A physician’s knowledge will raise his head, and he will be admired before dignitaries.

38:4 The Lord created medicines from the earth, and a prudent man will not reject them.

38:5 Was not water sweetened by wood, so that its strength might be known?

38:6 He Himself gave human beings knowledge, to be glorified in His wonderful works.

38:7 By these He healed and removed the sufferer’s pain; with these a perfumer will make a mixture,

38:8 and His works will certainly not come to an end; from Him there is peace upon the face of the earth.

38:9 Child, do not be negligent in your illness, but pray to the Lord, and He Himself will heal you.

38:10 Put wrongdoing away, straighten your hands, and cleanse your heart from every sin.

38:11 Give a fragrant offering and a memorial of fine flour, and make your offering rich, as one who is no more.

38:12 Give the physician a place too, for the Lord created him; do not let him leave you, for you need him.

38:13 There is a time when success is also in their hands,

38:14 for they themselves will petition the Lord to grant them success in relief and healing for the sake of preserving life.

38:15 May the one who sins before his Maker fall into a physician's hands.

38:16 Child, shed tears over the dead and begin a lament as one suffering terribly. Lay out his body according to his due, and do not neglect his burial.

38:17 Make your weeping bitter and your lament fervent; mourn according to his worth for one day or two because of slander, and be comforted because of grief.

38:18 For death comes from grief, and grief of heart will bend strength.

38:19 In calamity grief also remains, and the poor person's life weighs upon the heart.

38:20 Do not give your heart over to grief; put it away, remembering the last things.

38:21 Do not forget: there is no return. You will not benefit this person, and you will harm yourself.

38:22 "Remember my judgment, for yours is likewise: yesterday for me, today for you."

38:23 When the dead person rests, bring his remembrance to rest, and be comforted concerning him when his spirit departs.

38:24 A scribe's wisdom comes through the opportunity of leisure; the one whose activity is reduced will become wise.

38:25 How will someone become wise who holds a plow, boasts in a goad's shaft, drives oxen, is occupied with their work, and whose talk is about the offspring of bulls?

38:26 He will give his heart to making furrows, and his wakefulness to fodder for heifers.

38:27 So also every craftsman and master-builder who spends the night like the day, those who engrave signet engravings: his persistence is in varying the design. He will give his heart to making the depiction lifelike, and his wakefulness to finishing the work.

38:28 So also a smith sitting near an anvil and studying works of iron: the fire's vapor will melt his flesh, and he will struggle in the furnace's heat. He will incline his ear to the hammer's sound, and his eyes are upon the pattern of the vessel. He will give his heart to completing works, and his wakefulness to finishing their adornment.

38:29 So also a potter sitting at his work and turning a wheel with his feet, who is continually anxious over his work, and whose whole labor is measured by number.

38:30 With his arm he will shape clay, and before his feet he will bend his strength. He will give his heart to completing the coating, and his wakefulness to cleaning the kiln.

38:31 All these trusted in their hands, and each shows skill in his own work.

38:32 Without them a city will not be settled, and people will neither sojourn nor walk about.

38:33 Yet they will not be sought for the people's council or rise high in the assembly; they will not sit on a judge's chair or consider a covenant of judgment.

38:34 They will certainly not make instruction and judgment known or be found among proverbs, but they will sustain the fabric of the world, and their petition is in the work of their craft.

Sirach 39

39:1 Different is the one who gives his soul to considering the law of the Most High: he will seek out the wisdom of all the ancients and occupy himself with prophecies.

39:2 He will preserve the discourse of renowned men and enter into the turns of parables.

39:3 He will seek out the hidden meanings of proverbs and dwell among the riddles of parables.

39:4 He will serve among dignitaries and appear before rulers. He will pass through the land of foreign nations, for he has experienced good and evil among human beings.

39:5 He will give his heart to rising early before the Lord his Maker and petition the Most High. He will open his mouth in prayer and petition concerning his sins.

39:6 If the great Lord is willing, he will be filled with a spirit of understanding. He himself will rain down words of his wisdom and give thanks to the Lord in prayer.

39:7 He will direct his counsel and knowledge rightly and consider His hidden things.

39:8 He will reveal the instruction of his teaching and boast in the law of the Lord's covenant.

39:9 Many will praise his understanding, and it will not be erased for ever. His memory will not depart, and his name will live for generations of generations.

39:10 Nations will recount his wisdom, and the assembly will proclaim his praise.

39:11 If he remains, he will leave a name greater than a thousand; if he rests, it suffices for him.

39:12 Having reflected further, I will recount more, for I have become full like the moon at midmonth.

39:13 Listen to me, holy sons, and sprout like a rose growing beside a flowing stream.

39:14 Give a fragrant scent like frankincense, and blossom like a lily. Spread a scent and offer a song of praise; bless the Lord for all His works.

39:15 Ascribe greatness to His name and give thanks with His praise, with songs of lips and lyres; and thus you will say in thanksgiving:

39:16 “All the Lord’s works are very good, and every command will come to pass at its time. One cannot say, ‘What is this? What is this for?’ For everything will be sought at its time.

39:17 At His word water stood like a heap, and at the utterance of His mouth came reservoirs of water.

39:18 In His command is all His good pleasure, and no one can diminish His salvation.

39:19 The works of all flesh are before Him, and nothing can be hidden from His eyes.

39:20 From age to age He has looked upon everything, and nothing is astonishing before Him.

39:21 One cannot say, ‘What is this? What is this for?’ For all things have been created for their uses.

39:22 His blessing covered like a river and drenched dry land like a flood.

39:23 So nations will inherit His wrath, as when He turned waters into brine.

39:24 His ways are straight for the holy, but likewise stumbling blocks for the lawless.

39:25 Good things were created for the good from the beginning, and likewise evil things for sinners.

39:26 The first necessities for human life are water, fire, iron, salt, fine wheat flour, milk, honey, the blood of the grape, oil, and clothing.

39:27 All these are good for the godly, but likewise will turn into evils for sinners.

39:28 There are spirits created for retribution; in His anger He made their scourges firm. At the time of completion they will pour out strength and assuage their Maker’s anger.

39:29 Fire, hail, famine, and death—all these were created for retribution;

39:30 the teeth of beasts, scorpions, vipers, and a sword exacting retribution upon the ungodly to their destruction.

39:31 They will rejoice in His command and be prepared upon the earth for their uses; at their times they will not transgress His word.”

39:32 Therefore from the beginning I stood firm, reflected, and left this in writing:

39:33 “All the Lord’s works are good, and He will supply every need at its proper hour.

39:34 One cannot say, ‘This is worse than that,’ for everything will prove good at its time.”

39:35 And now sing hymns with all your heart and mouth, and bless the Lord’s name.

Sirach 40

40:1 Great occupation was created for every person, and a heavy yoke lies upon Adam’s sons, from the day they leave their mother’s womb until the day they return to the mother of all:

40:2 their thoughts and fear of heart, anxious expectation, the day of death.

40:3 From the one seated upon a glorious throne to the one brought low in earth and ashes,

40:4 from the one wearing blue and a crown to the one clothed in raw linen, there are anger, jealousy, trouble, upheaval, fear of death, resentment, and strife.

40:5 Even at the time of rest upon a bed, night’s sleep alters his awareness.

40:6 He rests a little, almost nothing; then in sleep, as on a day of keeping watch, he is troubled by his heart’s vision, like someone who escaped from battle.

40:7 At his time of need he woke, marveling that there was nothing to fear.

40:8 This is with all flesh, from human being to beast, and for sinners sevenfold beyond these things:

40:9 death, blood, strife, sword, calamities, famine, crushing, and scourge.

40:10 All these things were created against the lawless, and because of them the flood occurred.

40:11 Everything from earth returns to earth, and what comes from waters returns to the sea.

40:12 Every bribe and injustice will be erased, but faithfulness will stand for ever.

40:13 The wealth of the unjust will dry up like a river and resound like great thunder in rain.

40:14 When he opens his hands, he will rejoice; so transgressors will cease completely.

40:15 The offspring of the ungodly will not multiply branches, and unclean roots rest upon sheer rock.

40:16 Reed grass beside every water and riverbank will be plucked out before all other grass.

40:17 Kindness is like a garden amid blessings, and almsgiving will remain for ever.

40:18 The life of a self-sufficient person and a worker will be sweet, but above both is the one who finds treasure.

40:19 Children and the building of a city establish a name, but a blameless wife is reckoned above both.

40:20 Wine and music gladden the heart, but love of wisdom is above both.

40:21 Flute and harp sweeten melodies, but a pleasant tongue is above both.

40:22 An eye will desire grace and beauty, but above both the green growth of a crop.

40:23 Friend and companion meet at the right time, but above both is a wife with her husband.

40:24 Brothers and help are for a time of affliction, but almsgiving will rescue beyond both.

40:25 Gold and silver will make the foot firm, but counsel proves better than both.

40:26 Money and strength will lift the heart, but fear of the Lord is above both. There is no lack in the fear of the Lord, and in it there is no need to seek help.

40:27 The fear of the Lord is like a garden of blessing, and it has sheltered a person beyond all glory.

40:28 Child, do not live a life of begging; it is better to die than to beg.

40:29 A man who looks toward another's table has no livelihood reckoned as life; he will defile his soul with others' dishes. But a knowledgeable and instructed man will guard himself.

40:30 Begging will be sweet in a shameless person's mouth, but fire will burn in his belly.

Sirach 41

41:1 O death, how bitter is your remembrance to a person at peace among his possessions, to a man free from distraction and prospering in everything, who still has strength to take food!

41:2 O death, how good is your sentence to a person in need and declining in strength, extremely old and distracted about everything, resistant and having lost endurance!

41:3 Do not fear death's sentence; remember those before you and those who come afterward.

41:4 This is the sentence from the Lord upon all flesh. Why do you refuse what pleases the Most High? Whether ten or a hundred or a thousand years, in Hades there is no reproach concerning one's life.

41:5 The children of sinners become loathsome children, those who associate with the dwellings of the ungodly.

41:6 The inheritance of sinners' children will perish, and reproach will remain continually with their offspring.

41:7 Children will blame an ungodly father, because they will be reproached on his account.

41:8 Woe to you, ungodly men, who have abandoned the law of God Most High!

41:9 If you are born, you will be born for a curse; if you die, you will be allotted to a curse.

41:10 Everything that comes from earth will depart into earth; so the ungodly go from a curse to destruction.

41:11 People's mourning concerns their bodies, but the name of sinners, being no good, will be blotted out.

41:12 Take care of your name, for it will remain with you longer than a thousand great treasures of gold.

41:13 A good life has a numbered span of days, but a good name will remain for ever.

41:14 Children, preserve instruction in peace. But hidden wisdom and an unseen treasure—what benefit is there in either?

41:15 A person who hides his foolishness is better than a person who hides his wisdom.

41:16 Therefore, be ashamed in accordance with my word. For it is not good to preserve every kind of shame, and not everything finds approval with everyone in good faith.

41:17 Be ashamed before father and mother concerning sexual immorality, and before a leader and ruler concerning a lie;

41:18 before a judge and magistrate concerning an offense, and before an assembly and people concerning lawlessness;

41:19 before a partner and friend concerning injustice, and before the place where you reside concerning theft;

41:20 before the truth of God and His covenant, and of planting your elbow upon bread;

41:21 of contempt in receiving and giving, and of silence toward those who greet you;

41:22 of looking at a courtesan, and of turning your face away from a relative;

41:23 of taking away a portion and a gift, and of scrutinizing a married woman;

41:24 of meddling with his maidservant—and do not stand over her bed;

41:25 before friends concerning words of reproach—and after giving, do not reproach;

41:26 of repeating a report you have heard, and of concealing secret words.

41:27 Then you will be truly modest and find favor before every person.

Sirach 42

42:1 Do not be ashamed of these things, and do not show partiality so as to sin:

42:2 of the law of the Most High and His covenant, and of a judgment that acquits the ungodly;

42:3 of an accounting with a partner and fellow travelers, and of giving an inheritance to companions;

42:4 of accuracy in scales and weights, and of acquiring much or little;

42:5 of profit from merchants' sales, of much discipline for children, and of making an evil household slave's side bleed.

42:6 With an evil woman, a seal is good; where there are many hands, lock things up.

42:7 Whatever you hand over, do so by number and weight; every giving and receiving should be in writing.

42:8 Do not be ashamed of disciplining the senseless and foolish, or an extremely old man who contends with young people. Then you will be truly instructed and approved before everyone living.

42:9 A daughter is a secret cause of sleeplessness to her father, and anxiety about her drives sleep away: in her youth, lest she pass her prime; when married, lest she be hated;

42:10 in her virginity, lest she be defiled and become pregnant in her father's home; while with a husband, lest she transgress; and when married, lest she be barren.

42:11 Keep a firm watch over a headstrong daughter, lest she make you a delight to enemies, a subject of talk in the city, and an outcast of the people, and put you to shame among a great multitude.

42:12 Do not gaze at any person's beauty, and do not sit among women.

42:13 For from clothes comes a moth, and from a woman comes a woman's wickedness.

42:14 A man's wickedness is better than a woman who does good—and a woman who brings shame leads to reproach.

42:15 I will now remember the Lord's works and recount what I have seen. By the Lord's words are His works.

42:16 The shining sun has looked upon everything, and His work is full of the Lord's glory.

42:17 He has not enabled the Lord's holy ones to recount all His wonders, which the Lord Almighty established so that everything might stand firm in His glory.

42:18 He has traced out the abyss and the heart and considered their intricate workings. For the Most High knows all knowledge and has looked upon the sign of the age,

42:19 announcing what has passed and what will be, and uncovering the traces of hidden things.

42:20 No thought has escaped Him; not even one word has been hidden from Him.

42:21 He has set in order the great things of His wisdom, as He exists before the age and into the age. Nothing has been added or diminished, and He has had no need of any counselor.

42:22 How desirable all His works are! They are there to behold like a spark.

42:23 All these live and remain for ever for every need, and all obey.

42:24 All things are paired, one opposite another, and He has made nothing deficient.

42:25 One has confirmed the good things of another. Who will be filled with beholding His glory?

Sirach 43

43:1 The pride of the heights is the clear firmament, the appearance of heaven in a vision of glory.

43:2 The sun, appearing, announces as it rises: a wondrous instrument, a work of the Most High.

43:3 At its noon it dries out the land; who will withstand its burning heat?

43:4 One blows a furnace for works requiring heat, but the sun burns mountains three times as fiercely. Breathing out fiery vapors and flashing rays, it dims the eyes.

43:5 Great is the Lord who made it, and by His words it hastened on its course.

43:6 The moon too is always there at its appointed time, a display of seasons and a sign of the age.

43:7 From the moon comes the sign of a festival, a luminary that diminishes as it completes its course.

43:8 The month takes its name from it. It grows wondrously in its changes, an instrument of the encampments on high, shining in the firmament of heaven.

43:9 The beauty of heaven is the glory of the stars, an ornament shining in the Lord's heights.

43:10 At the Holy One’s words they will stand according to His judgment and will never grow slack in their watches.

43:11 Look at the rainbow and bless the One who made it, exceedingly beautiful in its radiance.

43:12 It encircled heaven with a ring of glory; the hands of the Most High stretched it out.

43:13 By His command He hastened the snow and speeds the lightning of His judgment.

43:14 Therefore the storehouses were opened, and clouds flew out like birds.

43:15 By His greatness He strengthened the clouds, and hailstones were broken into pieces.

43:16 At His appearing the mountains will be shaken; at His will the south wind will blow.

43:17 The sound of His thunder rebuked the earth, as did the north wind’s storm and the whirling of wind.

43:18 Like birds flying down, He sprinkles snow; like a settling locust is its descent. The eye will marvel at the beauty of its whiteness, and the heart will be astounded by its falling shower.

43:19 He pours frost upon the earth like salt, and when frozen it becomes points of thorns.

43:20 A cold north wind will blow, and ice will freeze upon water. It will settle upon every gathering of water, and the water will put it on like a breastplate.

43:21 It will consume mountains and burn the wilderness, and extinguish green growth like fire.

43:22 A mist quickly brings healing to everything; dew arriving from the scorching heat will bring gladness.

43:23 By His purpose He stilled the abyss and planted islands in it.

43:24 Those who sail the sea recount its danger, and we marvel at what our ears hear.

43:25 There too are strange things and wondrous works, the variety of every living creature, the creation of sea monsters.

43:26 Because of Him His messenger succeeds, and by His word all things hold together.

43:27 We will say much and still never reach the end. The conclusion of our words is this: He is everything.

43:28 When glorifying Him, where will we find strength? For He is greater than all His works.

43:29 The Lord is fearsome and exceedingly great, and His power is wondrous.

43:30 As you glorify the Lord, exalt Him as much as you can, for He will surpass even that. As you exalt Him, increase your strength; do not grow weary, for you will never reach the end.

43:31 Who has seen Him and will recount Him? Who will magnify Him as He is?

43:32 Many hidden things are greater than these, for we have seen few of His works.

43:33 For the Lord made all things, and He gave wisdom to the godly.

Sirach 44

44:1 Let us now praise glorious men, our fathers according to their generations.

44:2 The Lord created great glory, His majesty from of old.

44:3 There were those who ruled in their kingdoms, men renowned for power; those who counseled with their understanding, who made declarations in prophecies;

44:4 leaders of the people in deliberations and in understanding the people’s writings, wise words being part of their instruction;

44:5 those who sought out musical melodies and related verses in writing;

44:6 wealthy men furnished with strength, living peacefully in their dwellings.

44:7 All these were honored in their generations and were a source of boasting in their days.

44:8 Some of them left a name, so that their praises might be recounted.

44:9 But there are some of whom there is no remembrance, who perished as though they had never existed, becoming as though they had never been born, and their children after them.

44:10 Yet these were men of mercy, whose righteous deeds have not been forgotten.

44:11 It will remain with their offspring; their descendants are a good inheritance.

44:12 Their offspring stood within the covenants, and their children did so because of them.

44:13 Their offspring will remain for ever, and their glory will not be blotted out.

44:14 Their bodies were buried in peace, and their name lives through generations.

44:15 Peoples will recount their wisdom, and the assembly proclaims their praise.

44:16 Enoch pleased the Lord and was taken away, an example of repentance to the generations.

44:17 Noah was found perfect and righteous; in a time of wrath he became an exchange. Through him a remnant was left to the earth when the flood came.

44:18 Everlasting covenants were established with him, so that all flesh might not be wiped out by a flood.

44:19 Abraham was a great father of a multitude of nations, and no one like him was found in glory.

44:20 He kept the law of the Most High and entered a covenant with Him. He established a covenant in his flesh, and under testing he was found faithful.

44:21 Therefore He assured him by an oath that nations would be blessed in his offspring, that He would multiply him like the dust of the earth, raise his offspring like the stars, and give them an inheritance from sea to sea and from the River to the end of the earth.

44:22 In Isaac He established it in the same way, because of Abraham his father.

44:23 He caused the blessing of all people and the covenant to rest upon Jacob's head. He acknowledged him with His blessings and gave him an inheritance. He distinguished his portions and divided them among twelve tribes.

Sirach 45

45:1 From him He brought forth a man of mercy who found favor in the eyes of all flesh, beloved by God and people: Moses, whose remembrance is among blessings.

45:2 He made him like the holy ones in glory and magnified him through the fears of his enemies.

45:3 By his words He caused signs to cease; He glorified him before kings. He gave him commandments for His people and showed him something of His glory.

45:4 In faithfulness and gentleness He sanctified him; He chose him out of all flesh.

45:5 He let him hear His voice, brought him into the darkness, and gave him commandments face to face, a law of life and knowledge, to teach Jacob the covenant and Israel His judgments.

45:6 He exalted Aaron, a holy man like him, his brother from the tribe of Levi.

45:7 He established him as an everlasting covenant and gave him the priesthood of the people. He blessed him with beautiful attire and girded him with a robe of glory.

45:8 He clothed him with the fullness of splendor and equipped him with mighty garments: breeches, a robe reaching to the feet, and a shoulder piece.

45:9 He surrounded him with little pomegranates, with many golden bells all around, to sound with his footsteps and make an audible ringing in the sanctuary as a remembrance for the sons of His people;

45:10 with a holy robe of gold, blue, and purple, the work of an embroiderer; with an oracle-piece of judgment, tokens of truth, twisted scarlet, a craftsman's work;

45:11 with costly stones bearing engraved seals in settings of gold, a stoneworker's work, as a remembrance in carved writing according to the number of Israel's tribes;

45:12 with a golden crown upon the turban, the impression of a seal of holiness, an honor to boast of, a mighty work, beautifully adorned things desired by the eyes.

45:13 Before him there had never been such beautiful things. No outsider has ever worn them, but only his sons and his descendants continually.

45:14 His sacrifices will be wholly offered twice every day, continually.

45:15 Moses filled his hands and anointed him with holy oil. It became an everlasting covenant for him and his offspring, throughout the days of heaven, to minister to Him, serve as priests, and bless His people in the Name.

45:16 He chose him from every living person to present an offering to the Lord, incense and a pleasing fragrance as a remembrance, to make atonement for your people.

45:17 In His commandments He gave him authority concerning covenants of judgments, to teach Jacob the testimonies and enlighten Israel through His law.

45:18 Outsiders banded together against him and envied him in the wilderness: the men around Dathan and Abiram, and Korah's assembly in anger and wrath.

45:19 The Lord saw and was not pleased, and they were brought to their end in furious wrath. He worked portents upon them, consuming them in His flaming fire.

45:20 He added glory to Aaron and gave him an inheritance. He allotted him the firstfruits of the first produce; He prepared bread in abundance first for them.

45:21 For they will eat the Lord's sacrifices, which He gave both to him and to his offspring.

45:22 But he will inherit nothing in the people's land, and he has no portion among the people, for He Himself is your portion and inheritance.

45:23 Phinehas son of Eleazar was third in glory, because he was zealous in the fear of the Lord and stood firm when the people turned away, with the goodness of his soul's eagerness. He made atonement for Israel.

45:24 Therefore a covenant of peace was established for him, to preside over holy things and His people, so that the majesty of the priesthood might belong to him and his offspring for ever.

45:25 There was also a covenant for David son of Jesse, of the tribe of Judah: the inheritance of a king passes from son to son alone; Aaron's inheritance belongs also to his offspring.

45:26 May He give you wisdom in your heart to judge His people in righteousness, so that their good things may not disappear, and their glory may last through their generations.

Sirach 46

46:1 Mighty in war was Joshua son of Nun, Moses' successor in prophecies. In keeping with his name he became great in the salvation of His chosen ones, taking vengeance on enemies who rose against them, so that he might give Israel its inheritance.

46:2 How glorious he was when he raised his hands and stretched out his sword against cities!

46:3 Who before him stood so firm? For he himself brought on the Lord's wars.

46:4 Was not the sun held back by his hand, and did not one day become as two?

46:5 He called upon the Most High Ruler when enemies pressed him on every side, and the great Lord answered him with hailstones of mighty power.

46:6 He hurled war down upon a nation and destroyed those who resisted on the descent, so that the nations might know his full armament, because his war was before the Lord.

46:7 For he followed the Ruler, and in Moses' days he showed mercy, he and Caleb son of Jephunneh, by standing against the assembly, restraining the people from sin, and stilling wicked grumbling.

46:8 They alone, being two, were preserved from six hundred thousand foot soldiers, to bring them into an inheritance, into a land flowing with milk and honey.

46:9 The Lord gave Caleb strength, and it remained with him until old age, so that he might mount the high places of the land; his offspring possessed an inheritance,

46:10 so that all the sons of Israel might see that it is good to walk after the Lord.

46:11 The judges too, each by his own name, whose hearts did not prostitute themselves and who did not turn away from the Lord—may their remembrance be among blessings!

46:12 May their bones flourish again from their place, and may their name pass onward to their honored sons.

46:13 Beloved by his Lord, Samuel, the Lord's prophet, established a kingdom and anointed rulers over His people.

46:14 By the Lord's law he judged the assembly, and the Lord visited Jacob.

46:15 By his faithfulness he was proved a prophet, and through his words he was known to be trustworthy in vision.

46:16 He called upon the Lord, the Ruler, when his enemies pressed him on every side, with an offering of a suckling lamb.

46:17 The Lord thundered from heaven and made His voice heard with a great sound.

46:18 He destroyed the leaders of the Tyrians and all the rulers of the Philistines.

46:19 Before the time of his everlasting sleep, he testified before the Lord and His anointed: "I have taken no property—not even sandals—from any human being." And no person brought an accusation against him.

46:20 Even after he fell asleep, he prophesied and showed the king his end. He raised his voice from the earth in prophecy to wipe out the people's lawlessness.

Sirach 47

47:1 After him Nathan arose to prophesy in David's days.

47:2 As fat is set apart from a peace offering, so David was set apart from the sons of Israel.

47:3 He played with lions as with young goats, and with bears as with lambs of the flock.

47:4 In his youth did he not kill a giant and remove reproach from the people, when he raised his hand with a sling stone and brought down Goliath's pride?

47:5 For he called upon the Lord Most High, and He put strength in his right hand to remove a mighty warrior and raise the horn of His people.

47:6 Thus they glorified him with tens of thousands and praised him with blessings of the Lord when a crown of glory was brought to him.

47:7 For he destroyed enemies all around and reduced his Philistine adversaries to nothing; he shattered their horn to this day.

47:8 In every deed he gave thanks to the Holy Most High with a word of glory. With his whole heart he sang hymns and loved the One who made him.

47:9 He stationed psalm singers before the altar, to sweeten the melodies with their sound.

47:10 He gave festivals splendor and adorned the appointed seasons to their completion, while they praised His holy name and made the sanctuary resound from early morning.

47:11 The Lord took away his sins, raised his horn for ever, and gave him a covenant of kings and a throne of glory in Israel.

47:12 After him arose a knowledgeable son, who because of him rested in spacious prosperity.

47:13 Solomon reigned in days of peace; God gave him rest all around, so that he might establish a house for His name and prepare a sanctuary for ever.

47:14 How wise you became in your youth! You were filled with understanding like a river.

47:15 Your soul covered the earth, and you filled it with comparisons containing riddles.

47:16 Your name reached distant islands, and you were loved for your peace.

47:17 Countries marveled at you for songs, proverbs, comparisons, and interpretations.

47:18 In the name of the Lord God, who is called the God of Israel, you gathered gold like tin and multiplied silver like lead.

47:19 You bent your loins toward women and were brought under power in your body.

47:20 You put a blemish upon your glory and profaned your offspring, bringing wrath upon your children and anguish because of your folly,

47:21 so that the dominion became divided and a disobedient kingdom began from Ephraim.

47:22 But the Lord will never abandon His mercy or let any of His words fail. He will never wipe out His chosen one’s descendants or remove the offspring of the one who loved Him. He gave Jacob a remnant, and David a root from him.

47:23 Solomon rested with his fathers and left after him, from his offspring, the people’s foolishness: Rehoboam, deficient in understanding, who made the people revolt through his counsel.

47:24 There was also Jeroboam son of Nebat, who made Israel sin and gave Ephraim a path of sin. Their sins multiplied exceedingly, so that they were removed from their land.

47:25 They sought out every kind of wickedness, until vengeance came upon them.

Sirach 48

48:1 Then Elijah arose, a prophet like fire, and his word burned like a torch.

48:2 He brought famine upon them and made them few through his zeal.

48:3 By the Lord’s word he held back heaven; in the same way he brought down fire three times.

48:4 How glorious you became, Elijah, through your wonders! Who can boast of being like you?

48:5 You raised a dead man from death and from Hades by the word of the Most High.

48:6 You brought kings down to destruction and glorious men from their bed.

48:7 You heard rebuke at Sinai and judgments of vengeance at Horeb.

48:8 You anointed kings for retribution, and prophets as successors after him.

48:9 You were taken up in a whirlwind of fire, in a chariot with fiery horses.

48:10 You were recorded in rebukes for appointed times: to still anger before wrath, to turn a father’s heart toward a son, and to restore the tribes of Jacob.

48:11 Blessed are those who saw you and those who have fallen asleep in love; for we too will surely live.

48:12 Elijah was covered by a whirlwind, and Elisha was filled with his spirit. In his days he was not shaken by a ruler, and no one overpowered him.

48:13 No word surpassed him, and even in sleep his body prophesied.

48:14 In his life he performed portents, and at his end his works were wondrous.

48:15 Through all these things the people did not repent or turn away from their sins, until they were plundered from their land and scattered throughout all the earth.

48:16 The people were left few in number, with a ruler in David’s house. Some of them did what was pleasing, but others multiplied sins.

48:17 Hezekiah fortified his city and brought water into its midst. With iron he dug through a steep rock and built reservoirs for water.

48:18 In his days Sennacherib came up and sent Rabshakeh, and he departed. He raised his hand against Zion and boasted greatly in his arrogance.

48:19 Then their hearts and hands were shaken, and they suffered pangs like women giving birth.

48:20 They called upon the merciful Lord, spreading their hands toward Him. The Holy One quickly heard them from heaven and redeemed them by Isaiah’s hand.

48:21 He struck the Assyrians' camp, and His angel destroyed them.

48:22 For Hezekiah did what was pleasing to the Lord and stood strong in the ways of his father David, which Isaiah the prophet commanded, great and faithful in his vision.

48:23 In his days the sun went backward, and He added life to the king.

48:24 With a great spirit he saw the last things and comforted those mourning in Zion.

48:25 He showed what would happen to the end of the age, and hidden things before they came to pass.

Sirach 49

49:1 The remembrance of Josiah is like a blend of incense prepared by a perfumer's skill. In every mouth it will be sweet as honey, and like music at a wine banquet.

49:2 He was rightly directed in bringing the people back, and he removed the abominations of lawlessness.

49:3 He directed his heart toward the Lord; in days of lawless people he strengthened godliness.

49:4 Except for David, Hezekiah, and Josiah, they all committed offenses. For they abandoned the law of the Most High; the kings of Judah came to an end.

49:5 For they gave their horn to others and their glory to a foreign nation.

49:6 They burned the chosen city of the sanctuary and made its streets desolate,

49:7 by Jeremiah's hand. For they mistreated him, though he was sanctified in the womb as a prophet to uproot, afflict, and destroy, and likewise to build and plant.

49:8 Ezekiel saw a vision of glory, which He showed him upon a chariot of cherubim.

49:9 For He remembered the enemies in a rainstorm, and remembered to do good to those who make their ways straight.

49:10 May the bones of the twelve prophets flourish again from their place! For they comforted Jacob and redeemed them with the faithfulness of hope.

49:11 How shall we magnify Zerubbabel? He too was like a seal upon the right hand.

49:12 So was Joshua son of Jozadak. In their days they built a house and raised up a holy sanctuary for the Lord, prepared for everlasting glory.

49:13 Great also is the remembrance of Nehemiah, who raised our fallen walls, set up gates and bars, and rebuilt our home sites.

49:14 No one was created on earth like Enoch, for he was taken up from the earth.

49:15 Nor was a man born like Joseph, a leader of his brothers, a support for the people; and his bones were cared for.

49:16 Shem and Seth were glorified among people, and Adam above every living creature in creation.

Sirach 50

50:1 Simon son of Onias, the high priest, repaired the house in his lifetime and strengthened the sanctuary in his days.

50:2 By him the height of the double wall was founded, a high retaining wall around the sacred precinct.

50:3 In his days a water reservoir was hewn out, a cistern whose circumference was like a sea.

50:4 He cared for his people against a fall and strengthened the city against a siege.

50:5 How glorious he was with the people surrounding him, when he came out from the house of the veil!

50:6 He was like the morning star among clouds, like the full moon in its days,

50:7 like the sun shining upon the sanctuary of the Most High, and like the rainbow gleaming in clouds of glory,

50:8 like a rose blossom in the days of new growth, like lilies beside an outflow of water, like a shoot of Lebanon in summer days,

50:9 like fire and frankincense upon a firepan, like a vessel of beaten gold adorned with every costly stone,

50:10 like an olive tree flourishing with fruit, and like a cypress rising into the clouds.

50:11 When he took up the robe of glory and clothed himself with the fullness of splendor, as he ascended the holy altar he glorified the sanctuary's enclosure.

50:12 When he received portions from the priests' hands, standing himself beside the altar hearth, a crown of brothers surrounded him, like a growth of cedars in Lebanon; they encircled him like palm trunks,

50:13 all the sons of Aaron in their glory, with the Lord's offering in their hands before the whole assembly of Israel.

50:14 As he completed his ministry at the altars, adorning the offering of the Most High Almighty,

50:15 he stretched his hand over the libation vessel and poured a drink offering from the blood of the grape. He poured it at the altar's foundations, a pleasing fragrance to the Most High, King of all.

50:16 Then the sons of Aaron cried out and sounded their hammered trumpets. They made a great sound heard as a remembrance before the Most High.

50:17 Then all the people together hurried and fell facedown upon the earth to worship their Lord, the Almighty God Most High.

50:18 The psalm singers praised with their voices; amid a very great sound the melody grew sweet.

50:19 The people entreated the Lord Most High in prayer before the Merciful One, until the Lord's ceremony was completed and they finished His service.

50:20 Then he came down and raised his hands over the whole assembly of the sons of Israel, to give the Lord's blessing from his lips and to glory in His name.

50:21 They bowed down a second time to receive the blessing from the Most High.

50:22 And now bless the God of all, who does great things everywhere, who exalts our days from the womb and deals with us according to His mercy.

50:23 May He give us gladness of heart, and may there be peace in Israel in our days, throughout the days of eternity.

50:24 May He entrust His mercy to us, and in our days may He redeem us.

50:25 My soul is disgusted with two nations, and the third is no nation:

50:26 those who sit on Mount Samaria, the Philistines, and the foolish people who dwell in Shechem.

50:27 Jesus son of Sirach Eleazar, the Jerusalemite, inscribed instruction in understanding and knowledge in this book; he poured wisdom like rain from his heart.

50:28 Blessed is the one who will occupy himself with these things; by setting them upon his heart he will become wise.

50:29 For if he does them, he will be strong for everything, because the Lord's light is his path.

Sirach 51

51:1 I will give thanks to Thee, Lord and King, and praise Thee, God my Savior. I give thanks to Thy name,

51:2 because Thou didst become my shelter and helper. Thou didst redeem my body from destruction and from the snare of a slanderous tongue, from lips that work falsehood. Before those standing around, Thou didst become my helper and redeem me,

51:3 according to the abundance of Thy mercy and Thy name, from gnashing teeth when I was ready to be devoured, from the hand of those seeking my life, from the many afflictions I had,

51:4 from the choking of a fire all around, and from the midst of a fire that I did not kindle,

51:5 from the depth of Hades' belly, from an unclean tongue and a false word—

51:6 slander to a king from an unjust tongue. My soul drew near to death, and my life was close to Hades below.

51:7 They surrounded me on every side, and there was no helper. I looked for support from people, but there was none.

51:8 I remembered Thy mercy, Lord, and Thy work from of old: Thou rescuest those who wait for Thee and savest them from the hand of enemies.

51:9 I lifted my supplication from the earth and pleaded for deliverance from death.

51:10 I called upon the Lord, the Father of my Lord, not to abandon me in days of affliction, in a time of arrogance when there was no help. I will praise Thy name continually and sing hymns with thanksgiving.

51:11 My petition was heard, for Thou didst save me from destruction and rescue me from an evil time.

51:12 Therefore I will give thanks to Thee and praise Thee and bless the Lord's name.

51:13 While I was still young, before I wandered, I openly sought wisdom in my prayer.

51:14 Before the sanctuary I asked for her, and until the end I will seek her out.

51:15 From her blossom, as from a ripening grape, my heart rejoiced in her. My foot stepped in uprightness; from my youth I traced her path.

51:16 I inclined my ear a little and received, and found much instruction for myself.

51:17 I made progress in her; I will give glory to the One who gives me wisdom.

51:18 For I resolved to practice her and was zealous for the good, and I will never be put to shame.

51:19 My soul has struggled for her, and I was exact in practicing the law. I spread my hands toward the height and mourned my soul's unwitting faults.

51:20 I directed my soul toward her and found her in purity. From the beginning I gained a heart together with her; therefore I will never be abandoned.

51:21 My inward parts were stirred to seek her out; therefore I acquired a good possession.

51:22 The Lord gave me a tongue as my reward, and with it I will praise Him.

51:23 Draw near to me, you who are uninstructed, and lodge in a house of instruction.

51:24 Why do you say you are lacking in these things, while your souls thirst exceedingly?

51:25 I opened my mouth and said, “Acquire for yourselves without silver.

51:26 “Put your neck beneath the yoke, and let your soul receive instruction. She is near at hand to be found.

51:27 “See with your own eyes that I labored a little and found much rest for myself.

51:28 “Take part in instruction at the cost of much silver, and acquire much gold through her.

51:29 “May your soul rejoice in His mercy, and may you not be ashamed in His praise.

51:30 “Do your work before the appointed time, and He will give you your reward in His time.”

Isaiah

Isaiah 1

1:1 The vision that Isaiah son of Amos saw, which he saw against Judea and against Jerusalem during the reign of Oziah, Joatham, Achaz and Hezekiah, who reigned over Judea.

1:2 Listen, heaven, and give ear, earth, because the Lord has spoken: “I begot sons and raised them high, but they rejected Me.

1:3 An ox knew the one who acquired it, and a donkey its lord’s manger; but Israel did not know Me, and the people did not understand Me.”

1:4 Woe, sinful nation, people full of sins, evil offspring, lawless sons! You abandoned the Lord and provoked the Holy One of Israel to anger.

1:5 Why should you be struck again as you add lawlessness? Every head is in pain, and every heart in grief.

1:6 From feet to head: for neither a wound nor a bruise nor an inflamed blow is there a poultice to apply, nor oil nor bandages.

1:7 Your land is deserted, your cities burned by fire. Your country—foreigners consume it before you; it has been deserted, overturned by foreign peoples.

1:8 Daughter Zion will be left like a tent in a vineyard, like a fruit-watcher’s shelter in a cucumber field, like a besieged city.

1:9 If the Lord Sabaoth had not left us seed, we would have become like Sodom and been made like Gomorrah.

1:10 Hear the Lord’s word, rulers of Sodom! Attend to God’s law, people of Gomorrah!

1:11 “What is the multitude of your sacrifices to Me?” says the Lord. “I am full of burnt offerings of rams; fat of lambs and blood of bulls and male goats I do not desire,

1:12 not even if you come to appear before Me. For who demanded these things from your hands? To trample My court,

1:13 you will no longer continue. If you bring fine flour, it is futile. Incense is an abomination to Me. Your new moons and sabbaths and a great day I cannot endure; fasting and idleness,

1:14 and your new moons and your festivals My soul hates. You have become more than enough for Me; I will no longer let your sins go.

1:15 Whenever you stretch your hands toward Me, I will turn My eyes away from you. Even if you multiply supplication, I will not listen to you, for your hands are full of blood.

1:16 Wash yourselves, become clean. Remove the evils from your souls, before My eyes. Stop your evil deeds.

1:17 Learn to do good, seek judgment, rescue the wronged. Give judgment for the orphan and vindicate the widow.

1:18 Come, let us reason together, says the Lord. Though your sins are like purple-red, I will whiten them like snow; though they are like scarlet, I will whiten them like wool.

Note [1]: Isaiah 1:18 · Meaning and wording · reason togetherEnter into an examination or dispute of the case. Retain the joint invitation with debate the case as its modern explanation. Preserve the following first-person promises I will whiten, rather than turning them into unqualified passive statements.Historical comparison. KJV and Brenton use reason together; DRC has accuse me. Saints makes the disputation explicit. The Greek continues with two first-person whitening verbs.Providence lexical record PRV-ISA-01, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

1:19 If you are willing and listen to Me, you will eat the land’s good things.

1:20 But if you are unwilling and do not listen to Me, a sword will devour you, for the Lord’s mouth has spoken these things.”

1:21 How the faithful city Zion has become a prostitute, full of judgment, in which righteousness lay at rest, but now murderers!

1:22 Your silver is unapproved; your retailers mix the wine with water.

Note [1]: Isaiah 1:22 · Wording · grammatical numberThe first possessive is plural (your silver); the second is singular (thy retailers). The Greek changes grammatical number within the verse.Greek running text consulted 30 September 2026. Editorial grammatical review; no full apparatus collation. Greek chapter

1:23 Your rulers disobey, partners of thieves, loving gifts and pursuing repayment, not judging for orphans and not attending to widows’ judgment.

1:24 Therefore thus says the Master, the Lord Sabaoth: “Woe, mighty ones of Israel! For My anger will not cease among My opponents, and I will exact judgment from My enemies.

1:25 I will bring My hand against you and burn you to purity. I will destroy the disobedient, remove all lawless people from you and humble all the arrogant.

1:26 I will establish your judges as before and your counselors as at the beginning. After these things you will be called City of Righteousness, Faithful Metropolis Zion.

1:27 For her captivity will be saved through judgment and through mercy.

1:28 The lawless and sinners will be shattered together, and those abandoning the Lord will be brought to an end.

1:29 For they will be ashamed of their idols, which they themselves wanted, and they were disgraced by their gardens, which they desired.

1:30 For they will be like a terebinth that has shed its leaves, like a garden that has no water.

1:31 Their strength will become a stalk of tow and their works sparks of fire. The lawless and sinners will be burned together, with no one to quench."

Isaiah 2

2:1 The word that came from the Lord to Isaiah son of Amos concerning Judea and Jerusalem.

2:2 In the last days the Lord's mountain and God's house will be clearly visible on the summits of the mountains and be raised above the hills; all the nations will come to it,

2:3 and many nations will go and say, "Come, let us go up to the Lord's mountain and to the house of Jacob's God. He will announce His way to us, and we will walk in it." For law will go out from Zion, and the Lord's word from Jerusalem.

2:4 He will judge between the nations and reprove a numerous people. They will beat their swords into plows and their spears into sickles. Nation will no longer take sword against nation, and they will certainly no longer learn to wage war.

Note [1]: Isaiah 2:4 · Meaning and wording · sickleCurved cutting implements in the transformation of weapons into tools. Keep the concrete sickles alongside ploughs. The nouns should not be replaced with modern machinery; the promise concerns the cessation of war and learning war.Historical comparison. Saints, Brenton, and DRC retain sickles; KJV has pruninghooks. Ploughshare is a traditional contextual rendering of the other tool, not a separate noun in this Greek phrase.Providence lexical record PRV-ISA-02, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

2:5 And now, house of Jacob, come, let us walk by the Lord's light!

2:6 For He abandoned His people, Israel's house, because their country was filled, as from the beginning, with omens like the foreigners' country, and many foreign children were born to them.

2:7 For their country was filled with silver and gold, and their treasures had no number; the land was filled with horses, and their chariots had no number.

2:8 The land was filled with abominations, the works of their hands, and they bowed before what their fingers made.

2:9 A human being bowed down, and a man was humbled; I will certainly not let them go.

2:10 And now enter the rocks and hide in the earth from the Lord's terror and the glory of His strength, whenever He rises to shatter the earth.

2:11 For the Lord's eyes are high, but the human being is low; humanity's height will be humbled, and the Lord alone will be exalted on that day.

2:12 For the Lord Sabaoth has a day against every insolent and arrogant person, against everyone high and elevated; they will be humbled,

2:13 against every cedar of Lebanon among the high and elevated, and against every oak tree of Bashan,

2:14 against every mountain and every high hill,

2:15 against every high tower and every high wall,

2:16 against every ship of the sea and every beautiful display of ships.

2:17 Every human being will be humbled, humanity's height will fall, and the Lord alone will be exalted on that day.

2:18 They will hide away all the handmade things,

2:19 carrying them into caves, into clefts in the rocks and into holes in the earth, from the Lord's terror and the glory of His strength, whenever He rises to shatter the earth.

2:20 For on that day a person will cast out his silver and gold abominations, which they made to worship, to the worthless ones and the bats,

2:21 to enter holes in the solid rock and clefts in the rocks from the Lord's terror and the glory of His strength, whenever He rises to shatter the earth.

Isaiah 3

3:1 Look now, the Master, the Lord Sabaoth, will remove from Judea and Jerusalem strong man and strong woman, the strength of bread and the strength of water,

3:2 giant and strong man and warrior and judge and prophet and conjecturer and elder,

3:3 commander of fifty and admirable counselor and wise master builder and discerning listener.

3:4 I will establish young men as their rulers, and mockers will lord it over them.

3:5 The people will clash, person against person and each against his neighbor. The child will collide with the elder, the dishonored with the honored.

3:6 For a man will seize his brother or a member of his father's household, saying, "You have a cloak; become our leader, and let my food be under you!"

3:7 Answering on that day, he will say, "I will not be your leader, for there is neither bread nor cloak in my house. I will not be leader of this people."

3:8 For Jerusalem has been abandoned and Judea has collapsed; their tongues accompany lawlessness, disobeying what concerns the Lord, because now their glory has been humbled,

3:9 and the shame of their face stood against them. They announced their sin like Sodom's and made it manifest. Woe to their soul, for they have planned an evil plan against themselves,

3:10 saying, "Let us bind the righteous person, because he is troublesome to us." Therefore they will eat the produce of their works.

3:11 Woe to the lawless! Evils according to the works of his hands will happen to him.

3:12 My people, your collectors glean you, and those demanding payment lord it over you. My people, those pronouncing you blessed lead you astray and disturb the path of your feet.

3:13 But now the Lord will establish Himself for judgment and will set His people before judgment.

3:14 The Lord Himself will come to judgment with the people's elders and its rulers: "Why have you burned My vineyard, while the poor person's plunder is in your houses?

3:15 Why do you wrong My people and shame the face of the poor?"

3:16 Thus says the Lord: "Because Zion's daughters were exalted and walked with high neck and glancing eyes, dragging their tunics as their feet moved and playing with their feet,

3:17 God will humble Zion's ruling daughters, and the Lord will uncover their appearance

3:18 on that day, and the Lord will remove the glory of their clothing and their ornaments, hair braids, fringes and crescents,

3:19 the necklace and the adornment of their face,

3:20 the arrangement of glorious adornment, armlets, bracelets, a hair braid, armbands, rings and earrings,

3:21 the garments bordered with purple and those purple at the center,

3:22 the coverings used about the house and the transparent Laconian garments,

3:23 the fine-linen, blue-purple and scarlet garments, and fine linen interwoven with gold and blue-purple, and trailing summer wraps.

3:24 Instead of sweet fragrance there will be dust; instead of a belt you will gird yourself with a cord; instead of golden head adornment you will have baldness because of your deeds; instead of the tunic with purple at its center you will gird yourself with sackcloth.

3:25 Your most beautiful son, whom you love, will fall by the sword, and your strong men will fall by the sword.

3:26 The cases of your adornment will be humbled and mourn; you will be left alone and dashed to the ground."

Isaiah 4

4:1 Seven women will take hold of one man, saying, "We will eat our own bread and put on our own clothes; only let your name be called over us. Take away our disgrace!"

4:2 On that day God will shine out in counsel with glory upon the earth, to exalt and glorify what remains of Israel,

4:3 and those remaining in Zion and left in Jerusalem will be called holy, all those recorded for life in Jerusalem,

4:4 because the Lord will wash away the filth of Zion's sons and daughters and thoroughly cleanse the blood from their midst, by a spirit of judgment and a spirit of burning.

4:5 He will come, and it will be: a cloud will shade every place of Mount Zion and everything around her by day, and as of smoke and as of a light of fire burning by night; with all the glory it will be covered.

4:6 It will be shade from heat, shelter and concealment from harshness and rain.

Isaiah 5

5:1 I will sing now to the beloved a song of the loved one for my vineyard. The beloved had a vineyard on a horn, in a fertile place.

5:2 I put a fence around it, surrounded it with a palisade, planted a Sorech vine, built a tower in its midst and dug a wine vat in it. I waited for it to produce grapes, but it produced thorns.

5:3 Now, man of Judah and residents of Jerusalem, judge My case and the matter of My vineyard.

5:4 What more shall I do for My vineyard that I did not do for it? For I waited for it to produce grapes, but it produced thorns.

5:5 Now I will announce to you what I will do to My vineyard: I will remove its fence, and it will be plundered; I will pull down its wall, and it will be trampled,

5:6 and I will abandon My vineyard. It will certainly not be pruned or dug, and thorns will rise in it as in fallow ground. I will command the clouds not to rain upon it.

5:7 For the vineyard of the Lord Sabaoth is Israel’s house, and the man of Judah a beloved new planting. I waited for it to produce judgment, but it produced lawlessness, not righteousness but an outcry.

5:8 Woe to those joining house to house and bringing field beside field, so that they may take something from their neighbor! Surely you will not dwell alone upon the earth?

5:9 For these things were heard in the ears of the Lord Sabaoth: “If many houses come to be, great and beautiful, they will become deserted, and no one will inhabit them.

5:10 For where ten pairs of oxen work, it will yield one jar, and the one sowing six artabas will yield three measures.”

5:11 Woe to those rising in the morning and pursuing strong drink, lingering into the evening, for wine will burn them up!

5:12 For with lyre and harp, drums and flutes they drink wine, but they do not look at the Lord’s works or consider the works of His hands.

5:13 Therefore My people became captive because they did not know the Lord, and there was a multitude of dead through famine and thirst for water.

5:14 Hades enlarged its appetite and opened its mouth without ceasing, and her glorious ones, great ones, rich ones and pestilent ones will go down.

5:15 A human being will be humbled, a man dishonored, and lofty eyes humbled.

5:16 The Lord Sabaoth will be exalted through judgment, and the holy God will be glorified through righteousness.

5:17 Those who were plundered will be pastured like bulls, and lambs will feed upon the deserted places of those wiped out.

5:18 Woe to those drawing sins as with a long cord and lawless deeds as with the strap of a heifer’s yoke,

5:19 who say, “Let what He will do approach quickly, so that we may see, and let the counsel of the Holy One of Israel come, so that we may know!”

5:20 Woe to those calling evil good and good evil, making darkness light and light darkness, making bitter sweet and sweet bitter!

5:21 Woe to those who are discerning in their own judgment and knowledgeable in their own view!

5:22 Woe to your strong ones who drink wine and the powerful who mix strong drink,

5:23 who justify the ungodly for gifts and take away the righteous person’s right!

5:24 Therefore, as a stalk is burned by a fiery coal and consumed by a rising flame, their root will become like chaff and their blossom rise like dust. For they did not desire the law of the Lord Sabaoth, but provoked the utterance of the Holy One of Israel.

5:25 The Lord Sabaoth was enraged with wrath against His people, brought His hand against them and struck them. The mountains were roused, and their carcasses became like dung in the middle of the road. In all these things the anger did not turn away, but the hand is still high.

5:26 Therefore He will raise a signal among the distant nations and whistle to them from the earth’s end. Behold, they come quickly and lightly!

5:27 They will not hunger or grow weary, slumber or sleep, nor loosen the belts from their waists; their sandal straps will certainly not break.

5:28 Their arrows are sharp and their bows drawn. Their horses’ feet were reckoned like solid rock, and their chariot wheels like a storm.

5:29 They rush like lions and have taken their stand like a lion’s cub. It will seize and cry out as a beast does and cast out, and no one will rescue them.

5:30 It will cry out because of them on that day like the sound of a surging sea. They will look to the earth, and behold, harsh darkness in their perplexity.

Isaiah 6

6:1 In the year that King Oziah died, I saw the Lord seated on a throne, high and lifted up; and the house was full of His glory.

6:2 And seraphim stood around Him: each one had six wings, and each one had six wings; with two they covered their faces, and with two they covered their feet, and with two they flew.

Note [1]: Isaiah 6:2 · WordingThe Greek repeats six wings for each one. The trial preserves that recurrence without adding a count of the seraphim. The covering of faces and feet remains as stated.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

6:3 And one cried to another, saying: Holy, holy, holy is the Lord Sabaoth; all the earth is full of His glory.

Note [1]: Isaiah 6:3 · MeaningSabaoth is the Greek transcription of a Hebrew title conventionally rendered hosts or armies. It is distinct from Sabbath. Lord of hosts remains a permitted explained alternative.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

Note [2]: Isaiah 6:3 · Meaning and wording · SabaothThe traditional divine designation explained as Lord of hosts. Retain Sabaoth with Lord of hosts as its explanatory connection. Keep the threefold holy and the declaration concerning the whole earth; do not add God to this Greek line merely to reproduce another witness.Historical comparison. Saints preserves the transliteration. KJV and Brenton have Lord of hosts; DRC has Lord God of hosts. The received liturgical phrase can be discussed separately from this exact source line.Providence lexical record PRV-ISA-03, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

6:4 And the lintel was lifted at the sound of their cry, and the house was filled with smoke.

6:5 And I said, Woe is me, for I am pierced to the heart! For I am a man of unclean lips, and I dwell among a people of unclean lips; and my eyes have seen the King, the Lord Sabaoth.

Note [1]: Isaiah 6:5 · WordingTo the heart explains the idiom of being pierced or stricken; heart is not a separate noun in this clause. A more compressed alternative is I am stricken.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

6:6 And one of the seraphim was sent to me, with a coal in his hand that he had taken from the altar with the tongs;

6:7 and he touched my mouth and said, Behold, this has touched your lips, and will take away your iniquities and cleanse your sins.

6:8 And I heard the voice of the Lord, saying, Whom shall I send, and who will go to this people? And I said, Behold, here I am; send me.

Note [1]: Isaiah 6:8 · TextThe Greek asks who will go unto this people. The Brenton transcription attaches the opening command of the next Greek verse to 6:8. Read its 6:8 and 6:9 together for the complete comparison.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

6:9 And He said, Go, and say to this people: Hearing, you will hear and certainly not understand; and seeing, you will see and certainly not perceive.

6:10 For the heart of this people has grown dull,
and with their ears they heard but faintly,
and they have closed their eyes;
lest they see with their eyes, and hear with their ears,
and understand with their heart, and turn,
and I will heal them.

Note [1]: Isaiah 6:10 · MeaningThe Greek describes the people closing their eyes. The trial preserves this agency and the change to I shall heal them; it does not import the command form found in familiar English models.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

6:11 And I said, How long, O Lord? And He said: Until cities lie waste, without inhabitants, and houses, without people, and the land is left desolate.

6:12 And after these things God will remove people far away; and those who remain will multiply upon the land.

6:13 And yet a tenth remains upon it; and again it will be for plunder, as a terebinth, and as an acorn when it falls from its husk.

Note [1]: Isaiah 6:13 · TextThis publisher running text ends with the acorn and its husk, without the holy-seed clause visible in KJV and Douay–Rheims. Its absence here is recorded; no claim is made about every Greek manuscript.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

Isaiah 7

7:1 In the days of Achaz, son of Joatham, son of Oziah, king of Judea, Raasson king of Aram and Phakee son of Romelias, king of Israel, went up against Jerusalem to wage war on her, but they could not besiege her.

7:2 It was reported to David’s house, “Aram has come to agreement with Ephraim.” His soul and his people’s soul were distraught, as when a tree in a wood is shaken by wind.

7:3 The Lord said to Isaiah, “Go out to meet Achaz, you and the remaining Jasub, your son, toward the pool of the upper road of the fuller’s field,

7:4 and you will say to him, ‘Take care to be quiet, and do not fear; do not let your soul grow weak before these two smoking firebrand logs. For whenever the wrath of My anger comes, I will heal again.

7:5 And the son of Aram and the son of Romelias, because they counseled an evil counsel concerning you, saying,

7:6 “We will go up into Judea and, after speaking with them, turn them toward ourselves and make Tabeel’s son king over her,”

7:7 thus says the Lord Sabaoth: “This counsel will certainly not endure, nor will it happen.

7:8 But the head of Aram is Damascus; yet within another sixty-five years Ephraim’s kingdom will cease from being a people,

7:9 and the head of Ephraim is Somoron, and the head of Somoron Romelias’s son. If you do not believe, you will certainly not understand.”’”

7:10 And the Lord spoke again to Achaz, saying,

7:11 Ask for yourself a sign from the Lord your God, in the depth or in the height.

7:12 And Achaz said, I will certainly not ask, nor will I put the Lord to the test at all.

7:13 And he said, Hear now, O house of David: is it a small thing for you to trouble people? And how is it that you trouble the Lord?

7:14 Therefore the Lord Himself will give you a sign: behold, the virgin will conceive and bear a son, and you will call his name Emmanuel.

Note [1]: Isaiah 7:14 · WordingYou in shall give you is plural; thou shalt call is singular. The addressee of the singular clause is not named here. Matthew 1:23 has a different naming construction and must retain its own wording.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

Note [2]: Isaiah 7:14 · Meaning and wording · virginThe woman designated as a virgin in the declared Greek sign. Retain virgin as the Greek reading and preserve plural you in the sign's recipients beside singular thou shalt call in the naming clause. Hebrew comparison and later Christian reception belong in separate notes.Historical comparison. All four English witnesses use virgin. Brenton agrees with the Greek singular thou shalt call; KJV uses a third-person naming clause and DRC a passive. This record does not decide the Hebrew lexical question.Providence lexical record PRV-ISA-04, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

7:15 Curds and honey he will eat; before he knows or chooses evil, he will choose the good.

Note [1]: Isaiah 7:15 · MeaningCurds is provisional for the dairy term, traditionally butter. The final Greek verb states he shall choose the good. Brenton's English groups the clause differently; its wording does not govern this syntax.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

7:16 For before the child knows good or evil, he refuses wickedness, to choose the good; and the land which you fear because of the two kings will be forsaken.

7:17 But God will bring upon you, upon your people and upon your father's house days that have not yet come since the day He removed Ephraim from Judah—the king of the Assyrians."

7:18 On that day the Lord will whistle for flies—what rules a part of Egypt's river—and for the bee that is in the Assyrians' country,

7:19 and they will all come and rest in the country's ravines, in holes of the rocks, in the caves, in every fissure and in every tree.

7:20 On that day the Lord will shave with the great and drunken razor that is beyond the river of the king of the Assyrians—the head and the hair of the feet—and He will remove the beard.

7:21 On that day a person will raise a heifer from the cattle and two sheep,

7:22 and because they produce very much milk, everyone left upon the land will eat butter and honey.

7:23 On that day every place where there are a thousand vines worth a thousand shekels will become fallow ground and thorn.

7:24 With missile and arrow they will enter there, because all the land will be fallow ground and thorn.

7:25 Every mountain that is plowed will be plowed, and fear will certainly not come there; for from fallow ground and thorn it will become pasture for sheep and a trampling place for cattle.

Isaiah 8

8:1 The Lord said to me, "Take a large new sheet and write on it with a human stylus: 'To make plunder of spoils swiftly; for it is at hand.'"

8:2 "Make reliable men witnesses for Me, Uriah and Zechariah son of Barachias."

8:3 I approached the prophetess; she became pregnant and bore a son. The Lord said to me, "Call his name Plunder-quickly, Spoil-swiftly,

8:4 because before the child knows how to call father or mother, he will take Damascus's power and Samaria's spoils before the king of the Assyrians."

8:5 The Lord spoke to me yet again,

8:6 "Because this people does not want Siloam's water, which flows quietly, but wants to have Raasson and Romelias's son as king over you,

8:7 therefore, behold, the Lord brings up against you the river's strong and abundant water—the king of the Assyrians and his glory. He will ascend every ravine of yours and walk over every wall of yours,

8:8 and he will remove from Judea a person able to lift a head or someone strong enough to accomplish anything. His encampment will fill the breadth of your country. God is with us."

8:9 Know, nations, and be defeated! Listen, you at the farthest edge of the earth! You who have grown strong, be defeated; for even if you grow strong again, you will again be defeated.

8:10 Whatever counsel you devise, the Lord will scatter; whatever word you speak will certainly not endure for you, because the Lord God is with us.

8:11 Thus says the Lord: "With a strong hand they resist the course of this people's way, saying,

8:12 'Never say hard; for everything this people says is hard.' But do not fear its fear, and do not be troubled.

8:13 Sanctify the Lord Himself, and He will be your fear.

8:14 If you trust in Him, He will become a sanctuary for you, and you will not encounter Him as the stumbling of a stone or as the falling of a rock. But Jacob's house is in a trap, and those settled in Jerusalem in a pit.

8:15 Therefore many among them will be powerless, fall and be broken; people who are secure will draw near and be captured."

8:16 Then those sealing up the law so that it may not be learned will be revealed.

8:17 He will say, "I will wait for God, who turned His face away from Jacob's house, and I will put my trust in Him."

8:18 Behold, I and the children God gave me—and it will be for signs and wonders in Israel’s house, from the Lord Sabaoth, who dwells on Mount Zion.

8:19 If they say to you, “Seek those who speak from the earth and the belly-speakers, the empty-talkers who speak from the belly,” should not a nation turn to its God? Why do they seek the dead concerning the living?

8:20 For He gave law for help, so that they might speak unlike this utterance, concerning which there are no gifts to give for it.

8:21 A harsh famine will come upon you; when you hunger, you will be grieved and speak evil of the ruler and the cult images, and they will look up toward heaven above,

8:22 and they will look down to the earth, and behold, affliction and confinement and darkness, constricted perplexity and darkness so that they cannot see,

8:23 and the one in confinement will not remain perplexed for a time. “Do this first, do it quickly, country of Zebulun, land of Naphtali, way of the sea, and the rest who dwell by the sea and beyond the Jordan, Galilee of the nations, the regions of Judea.”

Isaiah 9

9:1 You people who walk in darkness, behold a great light; you who dwell in a land and shadow of death, a light will shine upon you.

Note [1]: Isaiah 9:1 · TextRahlfs–Hanhart and the consulted Brenton display number this passage 9:1–6. KJV and Douay–Rheims number the corresponding passage 9:2–7. All comparison labels retain their own numbering.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

9:2 The multitude of the people whom Thou hast brought down in Thy gladness, they will rejoice before Thee, as people rejoice at harvest, and as those who divide the spoils.

Note [1]: Isaiah 9:2 · MeaningThe opening Greek noun phrase is awkward. The trial retains multitude and the downward-direction verb rather than importing the familiar multiplied the nation. Thou is taken as address to God; that antecedent remains an editorial judgment.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

9:3 For the yoke laid upon them has been taken away, and the rod upon their neck; for the Lord has shattered the rod of their oppressors, as in the day against Midian.

9:4 For every robe gathered by deceit, and every garment, they will repay with restitution; and they will wish that they had been burned with fire.

Note [1]: Isaiah 9:4 · MeaningThe restitution clause and the following wish are difficult. They shall wish that they had been burned is a provisional construal; Brenton instead gives a willingness even if burned. Independent syntactic review is especially needed here.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

9:5 For a child was born to us, a son also was given to us, whose rule was laid upon his shoulder; and his name is called Messenger of Great Counsel. For I will bring peace upon the rulers, peace and health to him.

Note [1]: Isaiah 9:5 · TextMessenger of Great Counsel follows the named Greek text. The title sequence in KJV and Douay–Rheims is not inserted. The repeated peace before health is present in this Greek display but absent from the consulted Brenton English.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

Note [2]: Isaiah 9:5 · MeaningThe child’s pronouns remain lower-case because translation casing must not itself decide a theological identification. The following I is read as divine speech; its shift is retained.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

Note [3]: Isaiah 9:5 · Meaning and wording · messenger of great counselThe title given to the child in this Greek reading. Keep the complete title and the ensuing peace declaration. Messenger explains the office expressed by angelos; it does not determine the child's nature or replace reception commentary.Historical comparison. Greek and Saints 9:5 align with KJV and DRC 9:6. Brenton also reads Messenger of great counsel. KJV and DRC give a different series of titles; they are not synonyms to combine into this clause.Providence lexical record PRV-ISA-05, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

9:6 Great is his rule, and his peace has no limit, upon the throne of David and his kingdom, to establish it and uphold it in righteousness and judgment, from now on and for ever. The zeal of the Lord Sabaoth will do these things.

9:7 The Lord sent death against Jacob, and it came upon Israel,

9:8 and all Ephraim’s people and those settled in Samaria will know, saying in insolence and a lofty heart,

9:9 “Bricks have fallen, but come, let us hew stones, cut down sycamores and cedars, and build ourselves a tower.”

9:10 God will dash those rising against Mount Zion upon them, and He will scatter their enemies,

9:11 Syria from the sun’s rising and the Greeks from the sun’s setting, who devour Israel with their whole mouth. For all these things the anger did not turn away, but the hand is still high.

9:12 The people did not turn back until they were struck, and they did not seek the Lord.

9:13 The Lord removed from Israel head and tail, great and small, in one day,

9:14 the elder and those who show favoritism—this is the leadership—and the prophet teaching lawless things—this is the tail.

9:15 Those blessing this people will lead astray, and they lead astray in order to swallow them up.

9:16 Therefore God will not rejoice over their young men, and He will not pity their orphans or widows, because all are lawless and evil, and every mouth speaks unjust things. For all these things the anger did not turn away, but the hand is still high.

9:17 Lawlessness will burn like fire and be consumed by fire like dry grass; it will burn in the forest's thickets and consume together everything around the hills.

9:18 Through the fury of the Lord's anger the whole earth has been burned, and the people will be as though burned by fire. A person will not pity his brother,

9:19 but will turn to the right because he will hunger, and eat from the left; a person eating the flesh of his own arm will certainly not be filled.

9:20 For Manasseh will eat from Ephraim, and Ephraim from Manasseh, because together they will besiege Judah. For all these things the anger did not turn away, but the hand is still high.

Isaiah 10

10:1 Woe to those writing wickedness! For when they write, they write wickedness,

10:2 turning aside the judgment of the poor, seizing the justice of My people's needy, so that a widow becomes their prey and an orphan their plunder.

10:3 What will they do on the day of visitation? For affliction will come to you from far away. To whom will you flee for help, and where will you leave your glory,

10:4 so as not to fall into captivity? For all these things the anger did not turn away, but the hand is still high.

10:5 Woe to the Assyrians! The rod of My anger and wrath is in their hands.

10:6 I will send My anger against a lawless nation, and I will command My people to take spoils and plunder, trample the cities and reduce them to dust.

10:7 But he did not consider it this way and has not reckoned it this way in his soul; rather, his mind will turn aside, even to destroy not a few nations.

10:8 If they say to him, "You alone are ruler,"

10:9 he will say, "Did I not take the country above Babylon and Chalanneh, where the tower was built? I also took Arabia, Damascus and Samaria.

10:10 As I took these in my hand, I will also take all the dominions. Wail, carved images in Jerusalem and Samaria!

10:11 For as I did to Samaria and her handmade objects, so I will also do to Jerusalem and her idols."

10:12 When the Lord has finished doing all things on Mount Zion and in Jerusalem, He will bring judgment upon the great mind—the ruler of the Assyrians—and upon the height of the glory of his eyes.

10:13 For he said, "By strength I will act, and by the wisdom of understanding. I will remove nations' boundaries, plunder their strength and shake inhabited cities.

10:14 I will seize the whole inhabited world in my hand like a nest, and lift it like abandoned eggs. There is no one who will escape me or contradict me."

10:15 Will an ax be glorified without the one cutting with it, or a saw be raised without the one drawing it? Likewise, if someone lifts a rod or a piece of wood.

10:16 And it will not be so; rather, the Lord Sabaoth will send dishonor against your honor, and against your glory a burning fire will burn.

10:17 Israel's light will become fire, and He will sanctify him in burning fire and consume the woodland like grass. On that day,

10:18 the mountains, hills and forests will be extinguished, and it will consume from soul to flesh. The one fleeing will be like someone fleeing from a burning flame.

10:19 Those left from them will be a number, and a child will write them down.

10:20 On that day Israel's remainder will no longer continue, and Jacob's survivors will certainly no longer trust those who wronged them; rather, they will trust God, Israel's Holy One, in truth,

10:21 and Jacob's remainder will be toward a mighty God.

10:22 Even if Israel's people becomes like the sea's sand, their remnant will be saved; for He is completing and cutting short a word in righteousness,

10:23 because God will carry out a shortened word in the whole inhabited world.

10:24 Therefore thus says the Lord Sabaoth: "Do not fear the Assyrians, My people dwelling in Zion, because he will strike you with a rod; for I bring a blow upon you to see Egypt's way.

10:25 For yet a little while, and the wrath will cease, but My anger will be against their counsel."

10:26 God will rouse action against them according to Midian's blow in a place of affliction, and His anger on the way by the sea, toward the way by Egypt.

10:27 On that day his fear will be removed from you and his yoke from your shoulder, and the yoke will be destroyed from your shoulders.

10:28 For he will come to the city of Angai, pass into Magedo, and deposit his equipment in Machmas,

10:29 cross a ravine and come to Angai. Fear will seize Rama, Saul’s city; she will flee—

10:30 Daughter Gallim. Laisa will listen, Anathoth will listen.

10:31 Madebena and Gibbir’s residents were distraught. Offer encouragement,

10:32 today along the way, to remain; with the hand offer encouragement, the mountain, Daughter Zion, and the hills in Jerusalem.

10:33 For behold, the Master, the Lord Sabaoth, throws the glorious ones into confusion with strength; those lofty in insolence will be shattered, and the high brought low,

10:34 and the high will fall by a sword, while Lebanon will fall with the high.

Isaiah 11

11:1 And a shoot will come from the root of Jesse, and a blossom will rise from the root.

11:2 And the Spirit of God will rest upon him: the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and godliness.

Note [1]: Isaiah 11:2 · WordingThe Brenton transcription begins the shall fill him construction at the end of verse 2 and finishes it in verse 3. The Saints trial follows the Greek verse division. Lower-case descriptions of the spirit’s qualities are not intended as a doctrinal distinction.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

Note [2]: Isaiah 11:2 · Meaning and wording · godlinessReverence or piety expressed as a quality of the spirit. Use godliness with reverence as the modern connection. Keep knowledge distinct, and read the following fear-of-God clause in its own verse rather than collapsing the two qualities.Historical comparison. DRC and Brenton use godliness; Saints uses reverence; KJV has fear of the LORD at this position. Brenton's shall fill him reaches into the following Greek verse.Providence lexical record PRV-ISA-06, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

11:3 The spirit of the fear of God will fill him. He will not judge according to appearance, nor reprove according to report;

11:4 but he will judge the cause of the lowly, and reprove the lowly of the earth; and he will strike the earth with the word of his mouth, and with breath through his lips he will slay the ungodly.

Note [1]: Isaiah 11:4 · MeaningReprove the lowly preserves the Greek object relation provisionally. It is not silently replaced with judging on behalf of the lowly. The Greek names word of his mouth, not rod of his mouth.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

11:5 His loins will be girded with righteousness, and his sides bound with truth.

11:6 And the wolf will feed with the lamb, and the leopard will rest with the young goat; and the calf and the bull and the lion will feed together, and a little child will lead them.

11:7 And the ox and the bear will feed together, and their young will be together; and the lion and the ox will eat straw together.

Note [1]: Isaiah 11:7 · TextThe Greek has the lion and the ox eating straw together. Its repeated together is retained rather than changed to the comparison like the ox.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

11:8 And an infant will stretch out his hand over the hole of asps, and over the nest of their young.

Note [1]: Isaiah 11:8 · MeaningAsp denotes a venomous snake here; no exact modern species is established. The verse speaks of an infant and snake offspring.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

11:9 And they will certainly do no harm, nor will they be able at all to destroy anyone upon My holy mountain; for the whole earth has been filled with the knowledge of the Lord, as abundant water covers the seas.

11:10 On that day there will be Jesse’s root and the one rising to rule nations; nations will hope in him, and his rest will be honor.

11:11 On that day the Lord will again show His hand, to be zealous for the remaining remnant of the people left from the Assyrians, Egypt, Babylonia, Ethiopia, the Elamites, the sun’s rising and Arabia.

11:12 He will raise a signal to the nations and gather Israel’s lost ones; He will gather Judah’s scattered ones from the earth’s four wings.

11:13 Ephraim’s jealousy will be removed, and Judah’s enemies will perish. Ephraim will not envy Judah, and Judah will not afflict Ephraim.

11:14 They will fly in foreigners’ ships toward the sea; together they will plunder those from the sun’s rising and Idumea. Upon Moab they will first lay their hands, and Ammon’s sons will be the first to obey.

11:15 The Lord will lay Egypt’s sea waste and bring His hand upon the river with a violent wind. He will strike seven ravines so that one may pass through it in sandals.

11:16 There will be a passage for My remaining people in Egypt, and it will be for Israel as on the day it came out of Egypt’s land.

Isaiah 12

12:1 On that day you will say, “I will bless Thee, Lord, because Thou wast angry with me, didst turn Thy wrath away and have mercy on me.

12:2 Behold, my God, my Savior, is the Lord; I will trust in Him and be saved in Him, and I will not fear, because the Lord is my glory and my praise, and He became my salvation.”

12:3 You will draw water with gladness from salvation’s springs.

12:4 On that day you will say, “Sing hymns to the Lord, cry out His name, announce His glorious deeds among the nations, remember that His name was exalted.

12:5 Sing the Lord’s name, because He has done exalted things; announce these throughout the earth.

12:6 Exult and be glad, you who dwell in Zion, because Israel’s Holy One has been exalted in her midst.”

Isaiah 13

13:1 The vision that Isaiah son of Amos saw against Babylon.

13:2 Raise a signal on a level mountain, lift your voice to them, do not fear, beckon with the hand: “Open, rulers!”

13:3 I command, and I lead them; they are consecrated, and I lead them. Giants are coming to fulfill My wrath, rejoicing and acting insolently together.

13:4 A sound of many nations upon the mountains, like many nations; a sound of kings and gathered nations. The Lord Sabaoth has commanded an armed nation,

13:5 to come from a distant land, from the farthest edge of heaven’s foundation—the Lord and His armed fighters—to destroy the whole inhabited world.

13:6 Wail, for the Lord’s day is near, and shattering will come from God.

13:7 Therefore every hand will slacken, and every human soul grow cowardly;

13:8 the envoys will be troubled, and labor pains will hold them like those of a woman giving birth. They will lament to one another and be distraught, and change their face as to flame.

13:9 For behold, the Lord’s incurable day comes, of wrath and anger, to make the whole inhabited world deserted and destroy its sinners from it.

13:10 For heaven’s stars, Orion and all heaven’s array will not give light; it will grow dark as the sun rises, and the moon will not give its light.

13:11 I will ordain evils for the whole inhabited world, and for the ungodly their sins; I will destroy the insolence of the lawless and lower the insolence of the proud.

13:12 Those left will be more precious than unrefined gold, and a human being more precious than the stone from Souphir.

13:13 For heaven will be enraged, and the earth shaken from its foundations through the fury of the Lord Sabaoth’s anger, on the day when His wrath comes upon it.

13:14 Those left will be like a fleeing little gazelle and a wandering sheep, with no one to gather them, so that each turns back to his own people and hastens to his own country.

13:15 Whoever is captured will be defeated, and those gathered together will fall by a sword.

13:16 They will dash their children before them, plunder their houses and take possession of their wives.

13:17 Behold, I am rousing the Medes against you, who do not value silver or have need of gold.

13:18 They will shatter young men’s arrows and certainly not pity your children; their eyes will not spare the children.

13:19 Babylon, which is called glorious by the king of the Chaldeans, will be as when God overturned Sodom and Gomorrah.

13:20 She will not be inhabited for everlasting time, nor will people ever enter her through many generations. Arabs will certainly not pass through her, and shepherds will certainly not rest in her.

13:21 Wild beasts will rest there, and the houses fill with sound; sirens will rest there, and demons dance there.

13:22 Donkey-centaurs will dwell there, and hedgehogs make nests in their houses. It comes quickly and will not delay.

Isaiah 14

14:1 The Lord will pity Jacob and again choose Israel; they will rest upon their land, and the resident foreigner will be added to them and added to Jacob’s house,

14:2 and nations will take them and bring them into their place; they will inherit and multiply upon God’s land as male and female slaves. Those who took them captive will be captives, and those who ruled them will be ruled.

14:3 On that day God will give you rest from pain, your wrath and the harsh slavery in which you served them,

14:4 and you will take up this lament against Babylon’s king and say on that day, “How the one who made demands has rested, and the taskmaster rested!

14:5 God shattered the sinners' yoke, the rulers' yoke;

14:6 having struck a nation in wrath with an incurable blow, striking a nation with a blow of anger that did not spare,

14:7 he rested confidently. The whole earth cries out with gladness,

14:8 and Lebanon's trees rejoiced over you, and Lebanon's cedar: 'Since you have fallen asleep, the one cutting us has not come up.'

14:9 Hades below grew bitter on meeting you. All the giants who ruled the earth rose together for you, those who raised all the nations' kings from their thrones.

14:10 They will all answer and say to you, 'You too were captured as we were, and were numbered among us.'

14:11 Your glory went down to Hades, your abundant gladness. They will spread decay beneath you, and your covering is a worm.

14:12 How the dawn-bearer who rises in the morning fell from heaven! The one dispatching to all the nations was shattered to earth.

14:13 You said in your mind, 'I will ascend to heaven, set my throne above heaven's stars, and sit on a high mountain, upon the high mountains toward the north.

14:14 I will ascend above the clouds; I will be like the Most High.'

14:15 But now you will descend to Hades and to the earth's foundations.

14:16 Those who see you will marvel at you and say, 'Is this the person who provoked the earth, shook kings,

14:17 who made the whole inhabited world deserted and pulled down the cities, who did not release those in captivity?'

14:18 All the nations' kings fell asleep in honor, each in his own house;

14:19 but you will be thrown into the mountains like an abhorred dead man, with many dead pierced by swords, descending to Hades. As a garment stained with blood will not be clean,

14:20 so neither will you be clean, because you destroyed My land and killed My people. You will certainly not endure for everlasting time, evil offspring.

14:21 Prepare your children to be slaughtered because of your father's sins, so that they do not rise, inherit the earth and fill the earth with cities."

14:22 "I will rise against them," says the Lord Sabaoth, "and destroy their name, remnant and offspring"—thus says the Lord—

14:23 "and make Babylonia deserted, so that hedgehogs dwell there; she will become nothing. I will make her a muddy abyss for destruction."

14:24 Thus says the Lord Sabaoth: "As I said, so it will be, and as I counseled, so it will endure,

14:25 to destroy the Assyrians from My land and from My mountains. They will become a trampling place; their yoke will be removed from them, and their glory removed from the shoulders."

14:26 This is the counsel the Lord has counseled concerning the whole inhabited world, and this the high hand over all the world's nations.

14:27 For what the holy God has counseled, who will scatter? And who will turn back the high hand?

14:28 In the year King Achaz died, this utterance came:

14:29 "Do not rejoice, all you foreigners, because the yoke of the one striking you was shattered; for from snakes' seed asp offspring will come, and their offspring will emerge as flying snakes.

14:30 The poor will be fed through him, and poor men will rest in peace; but he will destroy your seed with famine and destroy your remnant.

14:31 Wail, gates of cities! Let troubled cities cry out, all the foreigners, because smoke comes from the north, and there is no surviving.

14:32 What will the nations' kings answer? That the Lord founded Zion, and through Him the humble among the people will be saved."

Isaiah 15

15:1 The utterance against Moab's country. In a night Moab's country will perish, for in a night the wall of Moab's country will perish.

15:2 Grieve over yourselves, for Debon too will perish. Where your altar is, there you will go up to weep. Over Nabau of Moab's country, wail: baldness upon every head, every arm cut.

15:3 In her squares put on sackcloth and beat yourselves in mourning; upon her roofs and in her lanes all of you wail with weeping.

15:4 For Hesebon and Eleale have cried out; their voice was heard as far as Iassa. Therefore Moab's loins cry out; her soul will know.

15:5 Moab's heart cries within her as far as Segor, for she is a three-year-old heifer. On Louith's ascent they will go up toward you weeping; along Aroniim's road destruction and shaking cry out.

15:6 Nemrim’s water will be deserted, and her grass cease; for there will be no green grass.

15:7 Surely she is not going to be saved even so? For I will bring Arabs upon the ravine, and they will take her.

15:8 For the cry has reached Moab’s border at Agallim, and her wailing extends to Ailim’s well.

15:9 Remmon’s water will fill with blood; for I will bring Arabs upon Remmon and remove Moab’s offspring, Ariel and Adama’s remainder.

Isaiah 16

16:1 I will send them like creeping creatures upon the earth. Surely Mount Zion is not a deserted rock?

16:2 For you will be like a fledgling removed from a bird taking flight, Daughter Moab. Then, Arnon,

16:3 take further counsel. Make a shelter of mourning for her continually. In midday darkness they flee; they were distraught. Do not be carried away.

16:4 Moab’s fugitives will sojourn with you; they will be a shelter for you from the pursuer, because your alliance was removed, and the ruler trampling the earth perished.

16:5 A throne will be set right with mercy, and one will sit upon it with truth in David’s tent, judging, seeking judgment and hastening righteousness.

16:6 We heard Moab’s insolence—exceedingly insolent. You raised up your arrogance. Your divination is not so,

16:7 not so. Moab will wail, for all in Moab’s country will wail. You will ponder for Deseth’s residents and not be ashamed.

16:8 Hesebon’s plains will mourn, and Sebama’s vine. You who devour the nations, trample her vineyards as far as Iazer; you will certainly not reach them. Wander in the wilderness! Those sent out were abandoned, for they crossed the wilderness.

16:9 Therefore I will weep like Iazer’s weeping for Sebama’s vine. He felled your trees, Hesebon and Eleale, because I will trample upon your grain harvest and vintage, and all will fall.

16:10 Gladness and exultation will be removed from your vineyards; in your vineyards they will certainly not rejoice or tread wine into the vats, for it has ceased.

16:11 Therefore my belly will sound like a lyre for Moab, and my inward parts like a wall that you renewed.

16:12 It will turn to your shame, because Moab labored at the altars and will enter her handmade objects to pray; it will certainly not be able to rescue him.

16:13 This is the utterance the Lord spoke against Moab, whenever He spoke it.

16:14 Now I say, “In three years, years of a hired worker, Moab’s glory will be dishonored with all its abundant wealth, and a very small, unhonored remnant will be left.”

Isaiah 17

17:1 The utterance against Damascus. Behold, Damascus will be removed from the cities and become a ruin,

17:2 abandoned for everlasting time, a bed and resting place for flocks, with no one pursuing.

17:3 There will no longer be a stronghold for Ephraim to flee to, nor a kingdom in Damascus, and the Syrians’ remainder will perish; for you are no better than Israel’s sons and their glory. Thus says the Lord Sabaoth.

17:4 On that day Jacob’s glory will fail, and the fat parts of his glory will be shaken.

17:5 It will be as when someone gathers a standing harvest and reaps seed from the ears in his arm, as when someone gathers an ear in a firm ravine,

17:6 and a stalk is left in it, or like olive berries, two or three on a lofty top, or four or five left on their branches. Thus says the Lord, Israel’s God.

17:7 On that day a person will trust in the One who made him, and his eyes will look toward Israel’s Holy One,

17:8 and they will certainly not trust the altars or their hands’ works, which their fingers made, nor look at their trees or abominations.

17:9 On that day your cities will be abandoned as the Amorites and Hivites abandoned theirs before Israel’s sons, and they will be deserted,

17:10 because you abandoned God your Savior and did not remember the Lord your Helper. Therefore you will plant a faithless planting and faithless seed;

17:11 on the day you plant, you will wander. In the morning, if you sow, it will blossom for harvest on whatever day you allot, and like a human father you will allot to your sons.

17:12 Woe, the multitude of many nations! Like a surging sea, so you will be troubled, and the back of many nations will roar like water.

17:13 Many nations are like abundant water, like much water violently rushing down. He will drive him away and pursue him far off, like chaff-dust when people winnow before wind, and like wheel-dust carried by a squall.

17:14 Toward evening there will be mourning; before morning it will be gone. This is the portion of those who plundered you, an inheritance for those who took possession of you.

Isaiah 18

18:1 Woe, wings of a land of ships, beyond Ethiopia's rivers,

18:2 the one sending hostages by sea and papyrus letters over the water! For swift messengers will go to a lofty nation and a foreign and harsh people—who is beyond it?—a hopeless and trampled nation. Now the land's rivers,

18:3 all are like an inhabited country; their country will be inhabited as when a signal is raised from a mountain, and it will be audible like a trumpet's voice.

18:4 For thus the Lord said to me, "There will be security in My city, like the light of midday heat, and it will be like a dew cloud on a harvest day."

18:5 Before harvest, when the bloom is complete and the unripe grape blossoms as its flower forms unripe fruit, He will remove the small grape clusters with sickles, remove the vine branches and cut them down,

18:6 and leave them together for heaven's birds and the earth's wild beasts. Heaven's birds will gather upon them, and all the earth's wild beasts will come upon him.

18:7 At that time gifts will be brought to the Lord Sabaoth from a people afflicted and plucked, and from a great people from now on and for everlasting time—a hoping and trampled nation, which is in a part of its country's river—to the place where the Lord Sabaoth's name was called, Mount Zion.

Isaiah 19

19:1 A vision of Egypt. Behold, the Lord sits upon a light cloud and will come into Egypt; Egypt's handmade objects will be shaken before Him, and their heart overcome within them.

19:2 Egyptians will be roused against Egyptians; each will fight his brother and each his neighbor, city against city and district against district.

19:3 The Egyptians' spirit will be troubled within them, and I will scatter their counsel. They will inquire of their gods, their statues, those speaking from the earth and the belly-speakers.

19:4 I will hand Egypt into the hands of harsh human masters, and harsh kings will rule them. Thus says the Lord Sabaoth.

19:5 The Egyptians will drink water beside the sea, but the river will fail and dry up.

19:6 Rivers and the river's canals will fail, and every gathering of water dry up, in every marsh of reed and papyrus,

19:7 and all the green marsh growth around the river and everything sown by the river will dry up, destroyed by wind.

19:8 Fishermen will groan, and all casting a hook into the river will groan; those casting seines and those using casting nets will mourn.

19:9 Shame will seize those working split flax and those working fine linen,

19:10 and those warping them will be in pain, and all who make beer will be grieved and suffer in their souls.

19:11 Tanis's rulers will be fools; the king's wise counselors—their counsel will become foolish. How will you say to the king, "We are sons of the discerning, sons of kings from the beginning"?

19:12 Where are your wise men now? Let them announce to you and say what the Lord Sabaoth has counseled against Egypt.

19:13 Tanis's rulers failed, and Memphis's rulers were exalted; they will lead Egypt astray tribe by tribe.

19:14 For the Lord mixed for them a spirit of wandering; they led Egypt astray in all their works, as someone wanders while drunk and vomiting.

19:15 There will be no work for the Egyptians that will produce a head and tail, a beginning and end.

19:16 On that day the Egyptians will be like women in fear and trembling before the Lord Sabaoth's hand, which He Himself will bring upon them.

19:17 The Judeans' country will become a terror to the Egyptians; whenever anyone names her to them, they will fear because of the counsel the Lord has counseled against her.

19:18 On that day five cities in Egypt will speak the Canaanite language and swear by the Lord's name. One city will be called City-Asedek.

19:19 On that day there will be an altar to the Lord in the Egyptians' country and a pillar to the Lord by its border,

19:20 and it will be an everlasting sign to the Lord in Egypt's country, because they will cry to the Lord on account of their oppressors. The Lord will send them a man who will save them; judging, he will save them.

19:21 The Lord will be known to the Egyptians, and the Egyptians will know the Lord on that day. They will make sacrifices, vow vows to the Lord and pay them.

19:22 The Lord will strike the Egyptians with a great blow and heal them with healing. They will turn back to the Lord, and He will listen to them and heal them.

19:23 On that day there will be a road from Egypt toward the Assyrians. Assyrians will enter Egypt, and Egyptians go toward the Assyrians, and the Egyptians will serve the Assyrians.

19:24 On that day Israel will be third among the Assyrians and Egyptians, blessed upon the earth,

19:25 which the Lord Sabaoth blessed, saying, “Blessed be My people in Egypt and among the Assyrians, and My inheritance Israel.”

Isaiah 20

20:1 In the year Tanathan entered Azotus, when he was sent by Arna king of the Assyrians and fought Azotus and seized it,

20:2 then the Lord spoke to Isaiah, saying, “Go, remove the sackcloth from your waist and untie the sandals on your feet.” He did so, going naked and without sandals.

20:3 The Lord said, “As Isaiah My servant has gone naked and without sandals for three years, there will be signs and wonders for the Egyptians and Ethiopians;

20:4 for thus the king of the Assyrians will lead Egypt’s and the Ethiopians’ captivity, young men and elders, naked and without sandals, exposed as Egypt’s shame.

20:5 The Egyptians will be ashamed in defeat because of the Ethiopians, in whom the Egyptians had trusted, for they were their glory.

20:6 Those dwelling on this island will say, ‘Behold, we had trusted that we could flee to them for help, but they could not be saved from the king of the Assyrians. How, then, shall we be saved?’”

Isaiah 21

21:1 The vision of the wilderness. As a squall might pass through a wilderness, coming from a wilderness, from a land—a fearsome

21:2 and harsh vision was announced to me. The faithless person deals faithlessly, and the lawless person acts lawlessly. The Elamites are against me, and Persian envoys come against me. Now I will groan and comfort myself.

21:3 Therefore my loins filled with weakness, and labor pains seized me like a woman giving birth. I did wrong by not hearing; I strove not to see.

21:4 My heart wanders, and lawlessness submerges me; my soul stands in fear.

21:5 Prepare the table; drink, eat! Rise, rulers; prepare shields!

21:6 For thus the Lord said to me: “Go, station a watcher for yourself, and report whatever you see.

21:7 I saw mounted riders, two horsemen, a donkey rider and a camel rider. Listen with great attention,

21:8 and call Uriah to the Lord’s watchtower.” He said, “I stood continually by day, and at the camp I stood all night,

21:9 and behold, he himself comes, a rider of a two-horse team.” He answered and said, “Babylon has fallen, and all her statues and handmade objects were shattered to the ground.”

21:10 Hear, you who remain and suffer; hear what I heard from the Lord Sabaoth. Israel’s God announced it to us.

21:11 The vision of Idumea. One calls to me from Seir: “Guard the battlements.”

21:12 “I watch morning and night. If you seek, seek, and dwell beside me;

21:13 in the wood you will sleep at evening, on Daidan’s road.”

21:14 Bring water to meet the thirsty, you dwelling in Thaiman’s country; meet the fugitives with loaves,

21:15 because of the multitude of those fleeing, the multitude of those wandering, the multitude of the sword, the multitude of ready arrows, and the multitude of those fallen in war.

21:16 For thus the Lord said to me: “Yet one year, like a hired worker’s year, and the glory of Kedar’s sons will fail,

21:17 and the remaining arrows of Kedar’s strong sons will be few, because the Lord, Israel’s God, has spoken.”

Isaiah 22

22:1 The utterance of Zion’s ravine. What happened to you now, that you all went up to the roofs,

22:2 the futile roofs? The city was filled with people crying out. Your wounded were not wounded by a sword, nor did your dead die in war.

22:3 All your rulers have fled; those captured are harshly bound, and the strong among you have fled far away.

22:4 Therefore I said, “Leave me; I will weep bitterly. Do not insist on comforting me over the shattering of the daughter of my race.”

22:5 For there is a day of disturbance, destruction, trampling and wandering from the Lord Sabaoth in Zion’s ravine. They wander from small to great; they wander upon the mountains.

22:6 The Elamites took quivers—mounted men upon horses and an assembled battle line.

22:7 Your chosen ravines will be filled with chariots, and the horsemen will block your gates,

22:8 and they will uncover Judah’s gates and look on that day into the city’s choice houses,

22:9 and uncover the hidden things of the houses in David’s citadel. They saw that they were many and that the old pool’s water had been diverted into the city,

22:10 and that Jerusalem’s houses had been pulled down to fortify the city’s wall.

22:11 You provided water for yourselves between the two walls, inside the old pool, and did not look to the One who made her from the beginning or see the One who founded her.

22:12 The Lord Sabaoth called on that day for weeping, lamentation, shaving and putting on sackcloth,

22:13 but they made gladness and exultation, slaughtering calves and sacrificing sheep to eat meat and drink wine, saying, “Let us eat and drink, for tomorrow we die!”

22:14 These things are revealed in the Lord Sabaoth’s ears: “This sin will not be forgiven you until you die.”

22:15 Thus says the Lord Sabaoth: “Go into the chamber to Somnas the treasurer, and say to him,

22:16 What are you doing here, and what do you have here, that you quarried yourself a memorial here, made yourself a memorial on high and inscribed yourself a dwelling in rock?

22:17 Behold, the Lord Sabaoth will cast out and crush a man and remove your robe,

22:18 and your glorious crown, and throw you into a great and immeasurable country. There you will die; He will make your fine chariot dishonored and your ruler’s house a trampling place,

22:19 and you will be removed from your stewardship and your standing.

22:20 On that day I will call My servant Eliakim, son of Chelkias,

22:21 clothe him in your robe, give him your crown, and put the power and your stewardship in his hands. He will be like a father to those dwelling in Jerusalem and those dwelling in Judah.

22:22 I will give him David’s glory, and he will rule, with no one contradicting.

22:23 I will establish him as a ruler in a trustworthy place, and he will become a throne of glory for his father’s house.

22:24 Every glorious person in his father’s house, from small to great, will trust in him, and they will hang upon him.

22:25 On that day—thus says the Lord Sabaoth—the person established in a trustworthy place will be shaken and fall, and the glory upon him will be removed, because the Lord has spoken.”

Isaiah 23

23:1 The vision of Tyre. Wail, ships of Carthage, because she has perished, and they no longer come from the Kitians’ land; she has been led captive.

23:2 Whom have the island-dwelling traders of Phoenicia become like, crossing the sea

23:3 upon much water, seed of traders? Like a harvest being brought in are the nations’ traders.

23:4 “Be ashamed, Sidon,” said the sea; and the sea’s strength said, “I did not labor or give birth or rear young men or raise maidens.”

23:5 When it becomes known to Egypt, pain will seize them concerning Tyre.

23:6 Go away to Carthage! Wail, residents of this island!

23:7 Was this not your insolence from the beginning, before she was handed over?

23:8 Who planned these things against Tyre? Is she weaker, or has she no strength? Her merchants are glorious, rulers of the earth.

23:9 The Lord Sabaoth planned it, to dissolve all the insolence of the glorious and dishonor everything glorious upon the earth.

23:10 Work your land, for ships no longer come from Carthage.

23:11 Your hand no longer has strength at sea, the hand that provoked kings. The Lord Sabaoth commanded concerning Canaan, to destroy her strength.

23:12 They will say, “You shall no longer continue in insolence and in wronging Sidon’s daughter.” Even if you go to the Kitians, there too you will have no rest,

23:13 and into the Chaldeans' land: this too has been devastated by the Assyrians. There too you will have no rest, because her wall has fallen.

23:14 Wail, ships of Carthage, because your fortress has perished!

23:15 On that day Tyre will be left for seventy years, like a king's time, like a person's time. After seventy years, Tyre will be like a prostitute's song:

23:16 "Take a lyre, wander through cities, forgotten prostitute! Play the lyre well, sing much, so that you may be remembered."

23:17 After seventy years God will visit Tyre, and she will again be restored to her former state and become a trading center for all the inhabited world's kingdoms.

23:18 Her trade and her wage will be holy to the Lord. It will not be collected for them; instead, all her trade will be for those dwelling before the Lord, to eat and drink and be filled, as a contribution, a memorial before the Lord.

Isaiah 24

24:1 Behold, the Lord is destroying the inhabited world; He will make it desolate, uncover its face and scatter those dwelling in it.

24:2 The people will be like the priest, the slave like the master, the maidservant like the mistress; the buyer will be like the seller, the lender like the borrower, and the debtor like the one to whom he owes a debt.

24:3 The earth will be utterly destroyed, and the earth utterly plundered, for the Lord's mouth has spoken these things.

24:4 The earth mourned, the inhabited world was destroyed, and the earth's high ones mourned.

24:5 The earth acted lawlessly because of those dwelling in it, because they transgressed the law and changed the ordinances, an everlasting covenant.

24:6 Therefore a curse will consume the earth, because those dwelling in it sinned. Therefore those dwelling on the earth will be poor, and few people will be left.

24:7 Wine will mourn, the vine will mourn, and all who gladden the soul will groan.

24:8 The joy of tambourines has ceased; the impudence and wealth of the ungodly have ceased; the lyre's sound has ceased.

24:9 They were ashamed and did not drink wine; sikera became bitter to those drinking it.

24:10 Every city was deserted; he will shut a house so that none may enter.

24:11 Wail over wine everywhere! All the earth's gladness has ceased.

24:12 Cities will be left deserted, and abandoned houses will perish.

24:13 All these things will happen on the earth, among the nations: as when someone gleans an olive tree, so they will glean them, even when the grape harvest has ceased.

24:14 These will cry aloud, and those left upon the earth will rejoice together with the Lord's glory. The sea's water will be troubled;

24:15 therefore the Lord's glory will be in the sea's islands; the Lord's name will be glorious—O Lord, Israel's God!

24:16 From the earth's wings we heard wonders: "Hope for the devout!" And they will say, "Woe to those who reject, those who reject the law!"

24:17 Fear, pit and trap are upon you who dwell on the earth!

24:18 Whoever flees the fear will fall into the pit, and whoever climbs from the pit will be caught by the trap, because windows from heaven have opened and the earth's foundations will be shaken.

24:19 The earth will be utterly agitated, and the earth will be utterly at a loss;

24:20 The earth has tilted and will be shaken like a fruit-watcher's shelter, like someone drunk and hungover. It will fall and will never be able to rise, for lawlessness has prevailed upon it.

24:21 God will bring His hand against heaven's array and against the earth's kings.

24:22 They will gather and shut them into a fortress and a prison; after many generations there will be a visitation of them.

24:23 The brick will melt and the wall will fall, because the Lord will reign in Zion and in Jerusalem and will be glorified before the elders.

Isaiah 25

25:1 Lord my God, I will glorify Thee and sing Thy name, because Thou hast done wondrous things, an ancient, true plan. May it be so, Lord!

25:2 For Thou hast made cities a mound, fortified cities so that their foundations fall. The city of the ungodly will certainly never be rebuilt.

25:3 Therefore the poor people will bless Thee, and cities of wronged people will bless Thee.

25:4 For Thou didst become a helper to every lowly city and a shelter to those discouraged by need. Thou wilt rescue them from evil people, a shelter for the thirsty and a breath for wronged people.

25:5 They will bless Thee like fainthearted people thirsting in Zion because of ungodly people, to whom Thou didst hand us over.

25:6 The Lord Sabaoth will act for all the nations upon this mountain. They will drink gladness, drink wine and anoint themselves with perfume.

25:7 On this mountain, hand all these things over to the nations, for this plan concerns all the nations.

25:8 Death swallowed, having prevailed; and again God removed every tear from every face. He removed the people's reproach from all the earth, for the Lord's mouth has spoken.

25:9 On that day they will say, "Behold, our God, in whom we hoped and exulted; and we will rejoice in our salvation."

25:10 For God will give rest upon this mountain, and Moab's land will be trampled as people tread a threshing floor with wagons,

25:11 and he will release his hands, just as he himself brought low for destruction; he will bring low his insolence over what he laid his hands on,

25:12 and he will bring low the height of your wall's refuge, and it will descend to the ground.

Isaiah 26

26:1 On that day they will sing this song in Judah's land, saying, "Behold, a fortified city! He will make our salvation a wall and an encircling wall.

26:2 Open the gates; let a people enter, keeping righteousness and keeping truth,

26:3 holding fast to truth and keeping peace. For in Thee

26:4 they hoped, Lord, for ever, the great, everlasting God,

26:5 Thou who didst humble and bring down those dwelling on high. Thou wilt cast down fortified cities and bring them to the ground,

26:6 and the feet of the meek and lowly will trample them.

26:7 The way of the devout became straight, and the way of the devout is prepared.

26:8 For the Lord's way is judgment. We hoped in Thy name and in the remembrance

26:9 which our soul desires. From night my spirit rises early toward Thee, God, because Thine ordinances are light upon the earth. Learn righteousness, you dwelling upon the earth!

26:10 For the ungodly has ceased; he will certainly not learn righteousness upon the earth or practice truth. Let the ungodly be removed, so that he may not see the Lord's glory.

26:11 Lord, Thine arm is high, and they did not know; when they know, they will be ashamed. Zeal will seize an undisciplined people, and now fire will consume the opponents.

26:12 Lord our God, give us peace, for Thou hast repaid everything to us.

26:13 Lord our God, acquire us! Lord, we know no other besides Thee; we name Thy name.

26:14 The dead will certainly not see life, nor will physicians ever raise them. Therefore Thou didst bring calamity, destroy and remove every male of theirs.

26:15 Add evils to them, Lord; add evils to all the earth's glorious people!

26:16 Lord, in affliction I remembered Thee; in slight affliction Thy discipline was for us.

26:17 Like a woman in labor nearing childbirth and crying out in her pang, so we became toward Thy beloved because of fear of Thee, Lord.

26:18 We conceived, labored and gave birth; we produced the spirit of Thy salvation upon the earth, but those dwelling upon the earth will fall.

26:19 The dead will rise, those in the tombs will be awakened, and those in the earth will rejoice, for the dew from Thee is healing to them; but the earth of the ungodly will fall."

26:20 Go, My people, enter your inner rooms, shut your door, hide for a little, a very little while, until the Lord's wrath passes.

26:21 For behold, the Lord brings wrath from the holy place upon those dwelling on the earth. The earth will uncover its blood and will not cover those killed.

Isaiah 27

27:1 On that day God will bring the holy, great and strong sword against the dragon, the fleeing serpent, against the dragon, the crooked serpent, and will kill the dragon.

27:2 On that day, a beautiful vineyard; a desire to lead a song against her.

27:3 "I am a strong city, a besieged city; in vain I will water her, for she will be captured by night, and by day the wall will fall.

27:4 There is none who has not seized her. Who will set me to guard stubble in a field? Because of this hostility I rejected her." Therefore, for this reason the Lord God has done everything He commanded. "I have been burned!"

27:5 the residents in her will cry. "Let us make peace with Him; let us make peace."

27:6 Those coming, Jacob's children—Israel will sprout and flower, and the inhabited world will be filled with his fruit.

27:7 Surely he will not be struck just as he himself struck, and be killed just as he himself killed?

27:8 Fighting and reproaching, he will send them away. Wast Thou not the One planning with a harsh spirit to destroy them with a spirit of wrath?

27:9 Therefore Jacob's lawlessness will be removed, and this is his blessing: when I remove his sin, when they make all altar stones cut down like fine dust. Their trees will certainly not remain, and their idols will be cut down like a forest far away.

27:10 The inhabited flock will be released like an abandoned flock; it will be pasture for a long time, and there they will rest.

27:11 After a time there will be nothing green in her because it has dried. Women coming from a spectacle, come! For this is a people without understanding; therefore their Maker will certainly not pity them, nor will the One who formed them ever have mercy.

27:12 On that day the Lord will fence off from the River's canal to Rhinocorura; but you, gather Israel's sons one by one.

27:13 On that day they will sound the great trumpet. Those lost in the Assyrians' country and those lost in Egypt will come and bow to the Lord upon the holy mountain in Jerusalem.

Isaiah 28

28:1 Woe to the crown of insolence, Ephraim's hired men; the flower fallen from glory on the summit of the fertile mountain, those drunk without wine!

28:2 Behold, the Lord's wrath is strong and harsh, like falling hail with no covering, falling violently. Like a great mass of water dragging a country, He will give the land rest with His hands.

28:3 Underfoot will be trampled the crown of insolence, Ephraim's hired men.

28:4 The flower fallen from the hope of glory, on the high mountain's summit, will be like an early fig: whoever sees it will want to swallow it before taking it into his hand.

28:5 On that day the Lord Sabaoth will be the crown of hope, woven of glory, for My people who remain;

28:6 they will be left with a spirit of judgment, for judgment and strength, as He prevents destruction.

28:7 For these have been led astray by wine and wandered because of sikera. Priest and prophet lost their senses because of wine, reeled from sikera's intoxication and went astray. This is an apparition.

28:8 A curse will consume this counsel, for this counsel is for greed.

28:9 To whom did we announce evils, and to whom did we announce a message—you weaned from milk, torn from a breast?

28:10 Expect affliction upon affliction, hope upon hope, yet a little, yet a little,

28:11 because of contemptuous lips, through another tongue, for they will speak to this people,

28:12 saying to it, "This is the rest for the hungry, and this is the shattering." But they did not want to listen.

28:13 The utterance of the Lord God will become for them affliction upon affliction, hope upon hope, yet a little, yet a little, so that they go and fall backward, come into danger, be shattered and captured.

28:14 Therefore hear the Lord's word, afflicted men and rulers of this people in Jerusalem:

28:15 Because you said, "We made a covenant with Hades and agreements with death; if a rushing storm passes, it will certainly not come upon us. We made falsehood our hope and will be sheltered by deceit,"

28:16 therefore thus says the Lord: "Behold, I will place in Zion's foundations a costly, chosen, precious cornerstone, in her foundations, and whoever trusts in it will certainly not be ashamed.

28:17 I will make judgment a hope, and My mercy will be weights; those trusting deceit do so in vain, for a storm will certainly not pass you by—

28:18 might it also remove your covenant with death? Your hope toward Hades will certainly not remain. If a rushing storm comes, you will become its trampling ground.

28:19 When it passes, it will take you; morning after morning it will pass during the day, and at night there will be evil hope. Learn to listen!

28:20 Cramped, we cannot fight, and we ourselves are too weak to be gathered.

28:21 Like a mountain of ungodly people he will rise and be in Gabaon's ravine. With wrath he will do his deeds, a work of bitterness; his wrath will act strangely, and his bitterness is foreign."

28:22 And you, do not rejoice, nor let your bonds grow stronger, because I heard from the Lord Sabaoth completed and shortened deeds, which He will do upon all the earth.

28:23 Give ear and hear my voice; pay attention and hear my words.

28:24 Will the plowman plow all day? Or will he prepare seed before working the ground?

28:25 When he has leveled its surface, does he not then sow a little black cumin and cumin, and again sow wheat, barley and emmer within your borders?

28:26 You will be disciplined by your God's judgment and will rejoice.

28:27 For black cumin is not cleaned with harshness, nor will a wagon wheel roll over cumin; black cumin is shaken out with a rod, but cumin

28:28 will be eaten with bread. For I will not be angry with you for ever, nor will the sound of My bitterness trample you.

28:29 These wonders too came from the Lord Sabaoth. Take counsel; raise up futile consolation!

Isaiah 29

29:1 Woe, city Ariel, against which David fought! Gather produce year after year, for you will eat with Moab.

29:2 For I will press Ariel hard, and her strength and wealth will be Mine.

29:3 I will surround you like David, set a palisade around you and set towers around you,

29:4 and your words will be humbled into the earth and sink into the earth. Your voice will be like those who speak from the earth, and your voice will weaken toward the ground.

29:5 The wealth of the ungodly will be like dust from a wheel, like drifting chaff, and it will be like a moment, immediately,

29:6 from the Lord Sabaoth. For there will be a visitation with thunder, earthquake and a great sound, a rushing storm and a consuming flame of fire.

29:7 Like someone dreaming in sleep will be the wealth of all nations who marched against Ariel, all who marched against Jerusalem, and all assembled against her and afflicting her.

29:8 They will be like people drinking and eating in sleep; when they rise, their dream is futile. As a thirsty person dreams of drinking but wakes still thirsty, his soul having hoped in vain, so will be the wealth of all nations who marched against Mount Zion.

29:9 Grow faint, lose your senses and suffer a hangover, neither from sikera nor from wine,

29:10 because the Lord has made you drink a spirit of stupor, and He will close their eyes and those of their prophets and rulers, those who see hidden things.

29:11 All these sayings will be for you like the words of this sealed book. If they give it to a person who knows how to read, saying, "Read these," he will say, "I cannot read, for it is sealed."

29:12 This book will be given into the hands of a person who does not know how to read. Someone will say to him, "Read this," and he will say, "I do not know how to read."

29:13 The Lord said, "This people draws near Me; with their lips they honor Me, but their heart is far from Me. They revere Me in vain, teaching human commands and teachings.

29:14 Therefore, behold, I will proceed to remove this people; I will remove them, destroy the wise people's wisdom and hide the discerning people's understanding."

29:15 Woe to those making deep counsel, but not through the Lord! Woe to those making counsel in secret! Their deeds will be in darkness, and they will say, "Who has seen us, and who will know us or what we do?"

29:16 Will you not be reckoned as the potter's clay? Will the formed thing say to its former, "You did not form me," or the work to its maker, "You did not make me intelligently"?

29:17 Is it not yet a little while until Lebanon is changed like Mount Chermel, and Mount Chermel is reckoned as forest?

29:18 On that day the deaf will hear a book's words, and the blind people's eyes in darkness and mist will see.

29:19 The poor will exult with joy because of the Lord, and the hopeless among people will be filled with gladness.

29:20 The lawless one has failed, the arrogant one has perished, and those acting lawlessly for evil have been destroyed,

29:21 and those who cause people to sin by a word. They will make all who reprove at the gates a stumbling block, and have turned the righteous aside through injustices.

29:22 Therefore thus says the Lord concerning Jacob's house, which He set apart from Abraham: "Jacob will not now be ashamed, nor will Israel now change his face;

29:23 but when their children see My works, because of Me they will sanctify My name, sanctify Jacob's Holy One and fear Israel's God.

29:24 Those wandering in spirit will know understanding; grumblers will learn obedience, and stammering tongues will learn to speak peace."

Isaiah 30

30:1 “Woe, rebellious children,” thus says the Lord, “you made a plan not through Me and agreements not through My spirit, to add sins upon sins,

30:2 you who go down to Egypt, but they did not ask Me, to be helped by Pharaoh and sheltered by Egyptians.

30:3 For Pharaoh’s shelter will become your shame, and reproach for those trusting in Egypt.

30:4 For there are leaders in Tanis, evil messengers; they will labor in vain

30:5 toward a people that will not benefit them, neither for assistance nor for profit, but for shame and reproach.”

30:6 The vision of the four-footed creatures in the wilderness. In affliction and hardship, a lion and lion cub from there, asps and offspring of flying asps; they carried their wealth on donkeys and camels to a nation that will not benefit them with help, but with shame and reproach.

30:7 Egyptians will benefit you with futile and empty things. Announce to them, “This consolation of yours is futile.”

30:8 Now then, sit and write these things on a tablet and in a book, because these things will endure for days of appointed times and for ever.

30:9 For this is a disobedient people, lying sons who did not want to hear God’s law,

30:10 who say to the prophets, “Do not announce to us,” and to those seeing visions, “Do not speak to us. Instead, speak to us and announce another deception,

30:11 and turn us from this way, remove this path from us, and remove Israel’s Holy One from us.”

30:12 Therefore thus says the Lord, Israel’s Holy One: “Because you disobeyed these words and hoped in falsehood, and because you grumbled and came to trust in this word,

30:13 therefore this sin will be for you like a wall falling immediately in a captured fortified city, whose fall is immediately at hand,

30:14 and its fall will be like the shattering of an earthen vessel, fine pieces from a jar, so that no shard is found among them with which to lift fire or draw a little water.”

30:15 Thus says the Lord, Israel’s Holy One: “When you turn back and groan, then you will be saved and know where you were. When you trusted in futile things, your strength became futile.” But you did not want to listen,

Note [1]: Isaiah 30:15 · Wording · grammatical numberThe address changes from singular in turning, groaning, salvation and trust to plural in your strength and the refusal to listen. These shifts remain visible in Saints English.Greek running text consulted 30 September 2026. Editorial grammatical review; no full apparatus collation. Greek chapter

30:16 but you said, “We will flee on horses.” Therefore you will flee. You said, “We will ride swift mounts.” Therefore those pursuing you will be swift.

30:17 At the voice of one, a thousand will flee; at the voice of five, many will flee, until you are left like a mast upon a mountain, like someone carrying a standard upon a hill.

30:18 Again God will wait to pity you, and therefore He will be exalted to have mercy on you, because the Lord our God is a judge. Where will you leave your glory? Blessed are those remaining in Him.

30:19 For a holy people will dwell in Zion, and Jerusalem wept bitterly, “Have mercy on me!” He will have mercy on you at the sound of your cry; when He saw, He listened to you.

30:20 The Lord will give you bread of affliction and scant water; those misleading you will certainly no longer approach you, for your eyes will see those misleading you,

Note [1]: Isaiah 30:20 · Wording · grammatical numberThe first recipient is plural (you); the later possessives and objects are singular (thee, thine).Greek running text consulted 30 September 2026. Editorial grammatical review; no full apparatus collation. Greek chapter

30:21 and your ears will hear the words of those behind you who led you astray, saying, “This is the way; let us walk in it, whether right or left.”

30:22 You will remove the silver-covered and gold-covered idols, reduce them to fine pieces and winnow them like a menstruating woman’s fluid; like dung you will push them away.

30:23 Then there will be rain for your land’s seed; bread from your land’s produce will be plentiful and rich, and on that day your livestock will graze a fertile, spacious place,

30:24 your bulls and cattle working the earth will eat straw prepared with barley and winnowed.

30:25 On every high mountain and every lofty hill there will be flowing water on that day, when many perish and towers fall.

30:26 The moon’s light will be like the sun’s light, and the sun’s light will be sevenfold on the day when the Lord heals His people’s fracture; He will heal the pain of your wound.

30:27 Behold, the Lord’s name comes after a long time, wrath burning. His lips’ utterance comes with glory, an utterance full of anger, and the anger of His wrath will consume like fire.

30:28 His spirit will come like water sweeping through a ravine, reaching the neck, and will divide to trouble nations in futile wandering. Delusion will pursue them and seize them in their faces.

30:29 Must you always rejoice and always enter My holy places like festival-keepers, like people rejoicing as they enter with a flute to the Lord's mountain, to Israel's God?

30:30 God will make His voice's glory heard and show His arm's wrath with fury, anger and consuming flame. He will strike violently with lightning, like water and hail falling together violently.

30:31 For at the Lord's voice the Assyrians will be defeated by the blow with which He strikes them.

30:32 It will be all around him, from where he hoped for help, on which he himself relied; they will turn and fight him with flutes and a lyre.

30:33 For you will be called to account ahead of time. Has it also been prepared for you to rule a deep ravine, with wood laid out, fire and much wood? The Lord's wrath is like a ravine burning with sulfur.

Isaiah 31

31:1 Woe to those going down to Egypt for help, trusting in horses and chariots because there are many, and in horses, a very great multitude, but not trusting Israel's Holy One or seeking God!

31:2 He Himself, wise, brought evils upon them; His word will certainly not be set aside. He will rise against evil people's houses and against their futile hope,

31:3 an Egyptian human being and not God, horses' flesh, with no help. The Lord will bring His hand against them; the helpers will grow weary, and all will perish together.

31:4 For thus the Lord said to me: "As a lion or lion cub cries over prey it has caught and shouts over it until the mountains fill with its voice, and they are defeated and terrified by the greatness of its wrath, so the Lord Sabaoth will descend to march upon Mount Zion, upon her mountains.

31:5 Like flying birds, so the Lord will shield Jerusalem, rescue, preserve and save."

31:6 Turn back, you planning a deep and lawless plan.

31:7 For on that day people will renounce their silver and golden handmade things, which their hands made.

31:8 Assour will fall. Neither a man's sword nor a human's sword will devour him, and he will flee, but not from a sword. The young men will be defeated,

31:9 for they will be enclosed by a rock as by a palisade and defeated, and the fugitive will be captured. Thus says the Lord: "Blessed is the one who has seed in Zion and household members in Jerusalem."

Isaiah 32

32:1 For behold, a righteous king will reign, and rulers will rule with judgment.

32:2 The man will conceal his words and hide as from rushing water; he will appear in Zion like a rushing river, glorious in a thirsty land.

32:3 They will no longer trust in human beings, but will give their ears to listen.

32:4 The heart of the weak will pay attention and listen, and stammering tongues will quickly learn to speak peace.

32:5 They will no longer tell the fool to rule, and your attendants will no longer say, "Be silent."

32:6 For the fool will speak foolish things, and his heart will think futile things, carrying out lawless acts and speaking deception toward the Lord, scattering hungry souls and making thirsty souls empty.

32:7 For evil people's counsel will devise lawless things, to destroy the lowly with unjust words and scatter the lowly people's words in judgment.

32:8 The devout made wise plans, and this counsel will remain.

32:9 Wealthy women, rise and hear my voice! Daughters in hope, hear my words!

32:10 Remember the days of a year in pain with hope; the vintage has been exhausted, the sowing has ceased and will certainly no longer come.

32:11 Be dismayed, grieve, you confident women; undress, become naked and wrap sackcloth around your waists,

32:12 and beat your breasts because of the desirable field and fruitful vine.

32:13 My people's earth will grow thorn and grass, and joy will be removed from every house. Wealthy city,

32:14 houses abandoned! They will leave the city's wealth and desirable houses; villages will become caves for ever, wild donkeys' delight, pastures for shepherds,

32:15 until a spirit from on high comes upon you. Chermel will become wilderness, and Chermel will be reckoned as forest.

32:16 Judgment will rest in the wilderness, and righteousness will dwell in Carmel.

32:17 The works of righteousness will be peace; righteousness will secure rest, and they will be confident for ever.

32:18 His people will dwell in a city of peace and live confidently, and they will rest with wealth.

32:19 If hail comes down, it will not come upon you. Those dwelling in the forests will be confident like those in the plain.

32:20 Blessed are those sowing beside every water, where ox and donkey tread!

Isaiah 33

33:1 Woe to those afflicting you—yet no one afflicts you—and the one rejecting you does not reject. The rejecters will be captured and handed over; like a moth upon a cloak, so they will be defeated.

33:2 Lord, have mercy on us, for we have trusted in Thee. The disobedient people's seed came to destruction, but our salvation is in a time of affliction.

33:3 At the sound of Thy terror, peoples were dismayed by fear of Thee, and nations scattered.

33:4 Now your spoils, small and great, will be gathered; as someone gathers locusts, so they will mock you.

33:5 Holy is God, who dwells on high; Zion has been filled with judgment and righteousness.

33:6 They will be handed over under law; our salvation is among treasures. There are wisdom, knowledge and reverence toward the Lord; these are treasures of righteousness.

33:7 Behold, in your terror they themselves will fear; those you feared will fear you. For messengers will be sent asking for peace, weeping bitterly, pleading for peace.

33:8 For their roads will be deserted; fear of the nations has ceased, the covenant with these people is removed, and you will certainly not reckon them as human beings.

33:9 The earth mourned; Lebanon was ashamed; Sharon became marshes. Galilee and Carmel will be clearly visible.

33:10 "Now I will rise," says the Lord. "Now I will be glorified; now I will be exalted.

33:11 Now you will see, now you will perceive; your spirit's strength will be futile. Fire will consume you.

33:12 Nations will be burned, like a thorn thrown in a field and burned.

33:13 Those far away will hear what I did; those drawing near will know My strength."

33:14 The lawless in Zion departed; trembling will seize the ungodly. Who will announce to you that fire burns? Who will announce to you the everlasting place?

33:15 One walking in righteousness, speaking a straight way, hating lawlessness and injustice, shaking his hands free of gifts, making his ears heavy so as not to hear a judgment of blood, and closing his eyes so as not to see injustice,

33:16 this one will dwell in a high cave of strong rock. Bread will be given him, and his water is trustworthy.

33:17 You will see a king with glory, and your eyes will see a land from afar.

33:18 Your soul will ponder fear: "Where are the scholars? Where are the counselors? Where is the one counting those being fed,

33:19 a people small and great?" With whom they did not deliberate, nor did he know a deep voice, so that a despised people would not hear; the hearer has no understanding.

33:20 Behold, Zion, the city, our salvation! Your eyes will see Jerusalem, a wealthy city, tents that will certainly not be shaken; her tent's pegs will never be moved, nor her ropes torn.

33:21 For the Lord's name is great for you. There will be a place for you, rivers and broad, spacious canals. You will not go this way, nor will a rowing ship go.

33:22 For my God is great; the Lord will not pass me by. The Lord is our judge, the Lord our ruler, the Lord our king; this One will save us.

33:23 Your ropes tore because it was not strong; your mast tilted. It will not lower the sails or raise a signal until it is handed over for plunder. Then many lame people will take spoil.

33:24 The people dwelling among them will certainly not say, "I am weary," for their sin has been forgiven.

Isaiah 34

34:1 Draw near, nations, and hear, rulers! Let the earth and those in it hear, the inhabited world and the people in it!

34:2 For the Lord's wrath is against all nations, and anger against their number, to destroy them and hand them over to slaughter.

34:3 Their wounded and dead will be thrown out; their odor will rise, and mountains will be soaked with their blood.

34:4 Heaven will roll up like a scroll, and all the stars will fall like leaves from a vine, like leaves falling from a fig tree.

34:5 My sword became drunk in heaven. Behold, it will descend upon Idumea and upon the people of destruction, with judgment.

34:6 The Lord’s sword was filled with blood, thickened with lambs’ fat and the fat of male goats and rams, for the Lord has a sacrifice in Bosor and a great slaughter in Idumea.

34:7 The stout ones will fall with them, and rams and bulls; the earth will become drunk with blood and be filled with their fat.

34:8 For it is the Lord’s day of judgment and a year of repayment for Zion’s judgment.

34:9 Her ravines will turn to pitch, her earth to sulfur, and her land will burn like pitch

34:10 night and day. It will not be quenched for an everlasting time, and her smoke will rise upward. For generations and a long time she will be deserted.

34:11 Birds, hedgehogs, ibises and ravens will dwell in her; a measuring cord for deserted land will be cast upon her, and donkey-centaurs will dwell in her.

34:12 Her rulers will be no more, for her kings, her rulers and her magnates will come to destruction.

34:13 Thorny trees will sprout in their cities and her fortifications; she will become a dwelling for sirens and a courtyard for ostriches.

34:14 Demons will meet donkey-centaurs and cry one to another. There donkey-centaurs will rest, for they found rest for themselves.

34:15 There a hedgehog nested, and the earth kept her children safe. There deer met and saw one another’s faces;

34:16 they passed by in number, and not one of them perished; none sought another, for the Lord commanded them and His spirit gathered them.

34:17 He Himself will cast lots for them, and His hand apportioned grazing. You will inherit for an everlasting time; for generations of generations they will rest upon her.

Isaiah 35

35:1 Rejoice, thirsty wilderness! Let the wilderness exult and flower like a lily,

35:2 and the Jordan’s desert places will flower and exult. Lebanon’s glory and Carmel’s honor were given to her, and My people will see the Lord’s glory and God’s height.

35:3 Be strong, limp hands and paralyzed knees!

35:4 Give encouragement, you fainthearted in mind. Be strong; do not fear! Behold, our God repays judgment and will repay; He Himself will come and save us.

35:5 Then blind people’s eyes will open, and deaf people’s ears will hear.

35:6 Then the lame person will leap like a deer, and the tongue of those with difficulty speaking will be clear, for water burst out in the wilderness and a ravine in a thirsty land,

35:7 the waterless place will become marshes, and a water spring will be in the thirsty land. There will be birds’ gladness, a dwelling of reeds and marshes.

35:8 There will be a clean road, called a Holy Way. No unclean person will ever pass there, nor will there be an unclean way there; the scattered will walk upon it and will certainly not wander.

35:9 No lion will be there, nor will any evil wild beast ever go up on it or be found there; instead, the redeemed will walk in it.

35:10 Those gathered through the Lord will return and come to Zion with gladness, everlasting gladness above their heads; for praise and exultation are upon their heads, and gladness will overtake them. Pain, grief and groaning have fled.

Isaiah 36

36:1 In the fourteenth year of Hezekiah’s reign, Sennacherib king of the Assyrians came up against Judea’s fortified cities and took them.

36:2 The king of the Assyrians sent Rapsakes from Lachis to Jerusalem, to King Hezekiah, with a large force. He stood at the upper pool’s aqueduct, on the road of the fuller’s field.

36:3 Eliakim son of Chelkias, the steward, Somnas the scribe, and Joach son of Asaph, the record-keeper, went out to him.

36:4 Rapsakes said to them, “Tell Hezekiah: Thus says the great king, the king of the Assyrians: ‘What do you trust in?

36:5 Does a battle line arise through counsel or words of lips? Now whom have you trusted, that you disobey me?

36:6 Behold, you trust this broken reed staff, Egypt. Whoever leans on it, it will enter his hand. Such are Pharaoh king of Egypt and all who trust in him.

36:7 But if you say, “We trust the Lord our God,”

36:8 now join with my master, the king of the Assyrians, and I will give you two thousand horses, if you can provide riders for them.

36:9 How can you face even one district governor? Those trusting Egyptians for horses and riders are servants.

36:10 Now have we come up without the Lord against this country to wage war upon it?’”

36:11 Eliakim, Somnas and Joach said to him, “Speak Syrian to your servants, for we understand, and do not speak Judean to us. Why do you speak within hearing of the people on the wall?”

36:12 Rapsakes said to them, “Has my master sent me to your master or to you to speak these words? Was it not to the people sitting on the wall, so that they eat dung and drink urine together with you?”

36:13 Rapsakes stood and cried in a loud voice in Judean: “Hear the words of the great king, the king of the Assyrians:

36:14 Thus says the king: ‘Do not let Hezekiah deceive you with words, which will not be able to rescue you,

36:15 and do not let Hezekiah tell you, “God will rescue you, and this city will certainly not be handed into the king of the Assyrians’ hand.”

36:16 Do not listen to Hezekiah. Thus says the king of the Assyrians: If you wish to be blessed, come out to me; each will eat from his vine and fig trees, and you will drink your cistern’s water,

36:17 until I come and take you to a land like your land, a land of grain, wine, bread and vineyards.

36:18 Do not let Hezekiah deceive you, saying, “Your God will rescue you.” Have the nations’ gods each rescued his own country from the king of the Assyrians’ hand?

36:19 Where is the god of Aimath and Arphath? Where is the god of Seppharim’s city? Were they able to rescue Samaria from my hand?

36:20 Which of all these nations’ gods rescued his land from my hand, that God should rescue Jerusalem from my hand?’”

36:21 They were silent, and no one answered him a word, because the king had ordered that no one answer.

36:22 Eliakim son of Chelkias, the steward, Somnas the army’s scribe, and Joach son of Asaph, the record-keeper, came to Hezekiah with torn tunics and reported Rapsakes’ words.

Isaiah 37

37:1 When King Hezekiah heard, he tore his garments, wrapped himself in sackcloth, and went up to the Lord’s house.

37:2 He sent Eliakim the steward, Somnas the scribe, and the elders of the priests, wrapped in sackcloth, to the prophet Isaiah son of Amos.

37:3 They said to him, “Thus says Hezekiah: Today is a day of distress, reproach, reproof, and wrath, for labor has come upon the woman giving birth, but she has no strength to give birth.

37:4 May the Lord your God hear Rapsakes’ words, which the king of the Assyrians sent to reproach the living God and to reproach words that the Lord your God has heard. You shall plead with the Lord your God for those who remain.”

37:5 The king’s servants came to Isaiah,

37:6 and Isaiah said to them, “You shall say this to your master: Thus says the Lord: Do not fear the words you heard, with which the king of the Assyrians’ envoys reproached Me.

37:7 Behold, I will put a spirit into him. On hearing a report he will return to his country, and he will fall by the sword in his own land.”

37:8 Rapsakes returned and found the king besieging Lomna. The king of the Assyrians heard that

37:9 Tharaka king of the Ethiopians had come out to besiege him. On hearing this he turned back and sent messengers to Hezekiah, saying,

37:10 “You shall say this to Hezekiah king of Judea: Do not let your God, on whom you rely, deceive you by saying, ‘Jerusalem will certainly not be handed into the king of the Assyrians’ hands.’

37:11 Or have you not heard what the kings of the Assyrians did—how they destroyed the whole earth?

37:12 Did the gods of the nations my fathers destroyed rescue them—Gozan, Charran, and Raphes, which are in the country of Themad?

37:13 Where are the kings of Aimath and Arphath, and of the city of Seppharim, Anag, and Ougaua?”

37:14 Hezekiah took the document from the messengers and opened it before the Lord.

37:15 Hezekiah prayed to the Lord, saying,

37:16 “Lord Sabaoth, God of Israel, seated upon the cherubim, Thou alone art God of every kingdom of the inhabited world. Thou didst make heaven and earth.

37:17 Hear, Lord; look, Lord, and see the words that Sennacherib sent to reproach the living God.

37:18 For the kings of the Assyrians have truly laid waste the whole inhabited world and their country,

37:19 and cast their idols into the fire. For they were not gods, but works of human hands, wood and stones, and they destroyed them.

37:20 But Thou, Lord our God, save us from their hand, so that every kingdom of the earth may know that Thou alone art God.”

37:21 Isaiah son of Amos was sent to Hezekiah and said to him, “Thus says the Lord, God of Israel: I heard what you prayed to Me about Sennacherib king of the Assyrians.

37:22 This is the word God spoke concerning him: Virgin daughter Zion despised and sneered at you; daughter Jerusalem shook her head over you.

37:23 Whom did you reproach and provoke? Against whom did you raise your voice? Yet you did not lift your eyes on high toward the Holy One of Israel.

37:24 For through messengers you reproached the Lord. You said, ‘With my many chariots I climbed the mountain heights and the furthest reaches of Lebanon. I cut down its cedar’s height and the cypress’s beauty, and entered the height of a part of the woodland.

37:25 I laid a bridge and dried up waters and every gathering of water.’

37:26 Did you not hear long ago about these things I did? From ancient days I arranged them; now I have shown them: to desolate nations in strongholds and those dwelling in fortified cities.

37:27 I let the hands go, and they withered and became like dry grass on roofs and like wild grass.

37:28 But now I know your rest, your going out and your coming in.

37:29 Your wrath with which you raged, and your bitterness, have risen to Me. I will put a muzzle in your nose and a bridle in your lips, and turn you back by the way you came.

37:30 This is your sign: This year eat what you have sown, in the second year what remains, and in the third, after sowing, reap and plant vineyards; you will eat their fruit.

37:31 Those remaining in Judea will grow a root below and produce seed above.

37:32 For those remaining will go out from Jerusalem, and those being saved from Mount Zion. The zeal of the Lord Sabaoth will do these things.

37:33 Therefore thus says the Lord against the king of the Assyrians: He will certainly not enter this city or shoot a missile against it; he will certainly not bring a shield against it or surround it with a siegework.

37:34 By the way he came he will return. Thus says the Lord.

37:35 I will shield this city to save it, because of Me and because of David My servant.”

37:36 An angel of the Lord went out and killed one hundred eighty-five thousand from the Assyrians’ camp. On rising early in the morning, they found all the bodies dead.

37:37 The king of the Assyrians turned back, went away, and lived in Nineveh.

37:38 While he was worshiping his cult-image in the house of Nasarach, his sons Adramelech and Sarasar struck him with swords. They escaped safely to Armenia, and his son Asordan reigned in his place.

Isaiah 38

38:1 At that time Hezekiah became ill to the point of death. The prophet Isaiah son of Amos came to him and said, “Thus says the Lord: Arrange your household’s affairs, for you are dying and will not live.”

38:2 Hezekiah turned his face toward the wall and prayed to the Lord,

38:3 saying, “Remember, Lord, how I walked before Thee with truth, in a true heart, and did what was pleasing before Thee.” Hezekiah wept greatly.

38:4 The Lord’s word came to Isaiah, saying,

38:5 “Go and tell Hezekiah: Thus says the Lord, God of David your father: I heard the voice of your prayer and saw your tears. Behold, I am adding fifteen years to your time.

38:6 I will save you from the king of the Assyrians’ hand, and I will shield this city.

38:7 This is your sign from the Lord that God will do this thing:”

38:8 “As for the shadow of the steps the sun descended—the ten steps of your father’s house—I will turn the sun back ten steps.” The sun went up the ten steps which the shadow had descended.

38:9 A prayer of Hezekiah king of Judea, when he became ill and rose from his illness:

38:10 I said, “At the height of my days, at Hades’ gates, I will leave my remaining years behind.”

38:11 I said, “I will certainly no longer see God’s salvation upon the earth; I will certainly no longer see a person

38:12 from my family. I left the rest of my life; it went out and departed from me like someone taking down a tent he had pitched. My spirit beside me became like a weaver’s web as she approached to cut it off. On that day I was handed over

38:13 until morning, as to a lion; thus he crushed my bones, for from day to night I was handed over.

38:14 Like a swallow I will cry out, and like a dove I will murmur. For my eyes failed from looking toward heaven’s height, toward the Lord who rescued me

38:15 and took away my soul’s pain.

38:16 For, Lord, a report about it was brought to Thee, and Thou didst raise my breath; comforted, I lived.

38:17 For Thou didst choose my soul so that it would not perish, and didst cast all my sins behind me.

38:18 For those in Hades will not praise Thee, nor will the dead bless Thee, nor will those in Hades hope for Thy mercy.

38:19 The living will bless Thee, as I do. For from today I will have children who will announce Thy righteousness,

38:20 Lord of my salvation. I will not cease blessing Thee with a harp all the days of my life before God’s house.”

38:21 Isaiah said to Hezekiah, “Take a cake made of figs, crush it and apply it as a poultice, and you will be healthy.”

38:22 Hezekiah said, “This is the sign that I will go up to the house of the Lord God.”

Isaiah 39

39:1 At that time Marodach son of Laadan, king of Babylonia, sent letters, envoys, and gifts to Hezekiah, for he heard that he had been ill to the point of death and had recovered.

39:2 Hezekiah rejoiced greatly over them and showed them the store of nekhotha, liquid myrrh, incense, perfumed ointment, silver, gold, all the storerooms of the treasury’s equipment, and everything in his treasuries. There was nothing in his house that Hezekiah did not show.

39:3 The prophet Isaiah came to King Hezekiah and said, “What are these men saying, and from where have they come to you?” Hezekiah said, “They have come to me from a distant land, from Babylon.”

39:4 Isaiah said, “What did they see in your house?” Hezekiah said, “They saw everything in my house. There is nothing in my house they did not see, and also the things in my treasuries.”

39:5 Isaiah said to him, “Hear the word of the Lord Sabaoth:

39:6 Behold, days are coming, says the Lord, and they will take everything in your house. What your fathers gathered until this day will reach Babylon, and they will certainly leave nothing behind. God also said

39:7 that they will also take some of your children whom you fathered and make them eunuchs in the house of the Babylonians’ king.”

39:8 Hezekiah said to Isaiah, “The Lord’s word that He spoke is good. Let there indeed be peace and righteousness in my days.”

Isaiah 40

40:1 Comfort, comfort My people, says God.

40:2 You priests, speak to the heart of Jerusalem; comfort her. For her humiliation is fulfilled, her sin is loosed; for from the hand of the Lord she has received double for her sins.

Note [1]: Isaiah 40:2 · MeaningSpeak unto the heart is retained as an intelligible metaphor for consoling speech. Sin is loosed means it is released or forgiven. The explicit address to priests is present in the Greek.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

40:3 A voice of one crying in the wilderness: Prepare the way of the Lord; make straight the paths of our God.

Note [1]: Isaiah 40:3 · WordingThe punctuation provisionally attaches in the wilderness to the crying voice. Ancient punctuation and later quotation history must not be treated as independent proof of that attachment.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

Note [2]: Isaiah 40:3 · Meaning and wording · prepareMake the way ready in the herald's summons. Preserve the plural command and the paired instruction to make the paths straight. Keep the wilderness in the source's actual position; punctuation should not smuggle in a second desert phrase.Historical comparison. Brenton closely follows the Greek paths of our God. KJV and DRC also express a desert or wilderness location within the command. Saints preserves the shorter Greek wording.Providence lexical record PRV-ISA-07, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

40:4 Every valley will be filled, and every mountain and hill will be brought low; all the crooked places will become straight, and the rough country will become plains.

40:5 And the glory of the Lord will be seen, and all flesh will see the salvation of God; for the Lord has spoken.

40:6 A voice says, “Cry out!” And I said, “What shall I cry?” All flesh is grass, and all the glory of man is as the flower of grass.

40:7 The grass has withered, and the flower has fallen;

Note [1]: Isaiah 40:7 · TextThe checked Greek gives only the brief withered-grass and fallen-flower clauses here. The additional wording in the KJV and Douay–Rheims comparisons is not inserted; verse 8 continues the Greek sentence.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

40:8 but the word of our God remains for ever.

40:9 Go up on a high mountain, you who bring good news to Zion; lift up your voice with strength, you who bring good news to Jerusalem. Lift up; do not fear. Say to the cities of Judah, Behold your God!

Note [1]: Isaiah 40:9 · WordingSingular commands change to plural lift ye up and fear not, then return to singular say. The object after lift up is understood from voice earlier in the verse. This shift is preserved without inventing a named chorus.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

40:10 Behold, the Lord comes with might, and His arm with dominion; behold, His reward is with Him, and His work before Him.

40:11 Like a shepherd, He will shepherd His flock; and with His arm He will gather lambs, and comfort those that are with young.

Note [1]: Isaiah 40:11 · TextThe Greek names gathering lambs and comforting those with young. Carrying in the bosom, found in the English comparisons, is not supplied to the trial.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

40:12 Who measured the water with His hand, heaven with a span, and all the earth with a handful? Who weighed mountains with a weight and wooded valleys with a balance?

40:13 Who knew the Lord's mind, and who became His counselor to instruct Him?

40:14 With whom did He take counsel, and who instructed Him? Who showed Him judgment, or who showed Him the way of understanding?

40:15 If all the nations were counted like a drop from a bucket and like a scale's slight tipping, they will also be counted like spittle.

40:16 Lebanon is not sufficient for burning, nor all the four-footed animals sufficient for a whole burnt offering,

40:17 and all the nations are as nothing and were counted as nothing.

40:18 To whom did you liken the Lord, and to what likeness did you liken Him?

40:19 Did a craftsman make an image, or did a goldsmith melt gold and gild it, fashioning it as a likeness?

40:20 For a craftsman chooses wood that will not rot and skillfully seeks how to set up his image so that it will not shake.

40:21 Will you not know? Will you not hear? Was it not announced to you from the beginning? Did you not know the earth's foundations?

40:22 He holds the earth's circuit, and its inhabitants are like locusts. He set heaven like a vault and stretched it out like a tent to dwell in.

40:23 He gives rulers nothing to rule and made the earth as nothing.

40:24 For they will certainly not sow or plant, nor will their root take hold in the earth. He blew on them, and they dried; a storm will carry them away like brushwood.

40:25 "Now then, to whom did you liken Me, and shall I be exalted?" said the Holy One.

40:26 Lift your eyes on high and see: Who displayed all these? He brings out His array by number and will call all by name. From abundant glory and in strength's might, nothing escaped you.

40:27 Do not say, Jacob—and why did you declare, Israel—"My way was hidden from God, and my God removed judgment and departed"?

40:28 And now, did you not know, if you have not heard? God is eternal, the God who fashioned the earth's extremities. He will not hunger or grow weary, and His understanding cannot be discovered.

40:29 He gives strength to the hungry, and grief to those who are not in pain.

40:30 For younger people will hunger, young men will grow weary, and chosen men will be without strength.

40:31 But those enduring for God will exchange their strength and grow wings like eagles. They will run without growing weary and walk without hunger.

Isaiah 41

41:1 "Be renewed toward Me, islands, for rulers will exchange their strength. Let them approach and speak together; then let them announce judgment.

41:2 Who roused righteousness from the east, called her to His feet, and she will go? He will set her before nations, astonish kings, and put their swords into the earth and their bows like brushwood driven away.

41:3 He will pursue them, and the way of his feet will pass through in peace.

41:4 Who acted and did these things? He called her, the One calling her from the generations' beginning: I, God, am first, and for the things coming I am.

41:5 Nations saw and feared; the earth's extremities drew near and came together,

41:6 each deciding to help his neighbor and brother, and he will say,

41:7 'A craftsman grew strong, and a smith striking with a hammer while also beating out the work.' At one time he will say, 'The joining is good.' They strengthened them with nails; they will set them in place, and they will not move.

41:8 But you, Israel, My servant Jacob whom I chose, offspring of Abraham whom I loved,

41:9 whom I took hold of from the earth's extremities, and from its lookout heights called you and said, 'You are My servant; I chose you and did not abandon you'—

41:10 do not fear, for I am with you; do not wander, for I am your God who strengthened you. I helped you and secured you with My righteous right hand.

41:11 Behold, all opposing you will be ashamed and abashed, for all your adversaries will be as though they did not exist and will perish.

41:12 You will seek them but certainly not find the people who insult you. For those warring against you will be as though they did not exist, and will not exist.

41:13 For I am your God who holds your right hand and says to you, ‘Do not fear,

41:14 Jacob, little Israel. I helped you,’ says God who redeems you, Israel.

41:15 Behold, I made you like new, saw-toothed wagon wheels for threshing. You will thresh mountains, grind hills fine, and make them like dust.

41:16 You will winnow, and wind will take them and a storm scatter them. But you will rejoice among Israel’s holy ones. And they will exult—

41:17 the poor and needy. For they will seek water, and there will be none; their tongue dried from thirst. I am the Lord God; I will listen, the God of Israel, and will not abandon them,

41:18 but will open rivers on mountains and springs amid plains. I will make the wilderness marshes and the thirsty land watercourses,

41:19 and will place cedar, box tree, myrtle, cypress, and white poplar in the waterless land,

41:20 so that they may see and know, consider and understand together that the Lord’s hand did all these things and Israel’s Holy One displayed them.

41:21 Your judgment draws near, says the Lord God; your plans have drawn near, says Jacob’s King.

41:22 Let them approach and announce to you what will happen. Or say what the former things were, and we will apply our mind and know what the last things are; tell us also the coming things.

41:23 Announce to us the things coming at the end, and we will know that you are gods. Do good and cause harm, and we will marvel and see together.

41:24 For where are you from, and where is your work from? From the earth! They chose you as an abomination.

41:25 But I roused the one from the north and the one from the sun’s rising; they will be called by My name. Let rulers come, and like a potter’s clay, as a potter tramples clay, so you will be trampled.

41:26 For who will announce the things from the beginning so we may know, and the earlier things so we may say, ‘They are true’? There is no one predicting, nor anyone hearing your words.

41:27 I will give Zion a beginning and comfort Jerusalem for a journey.

41:28 For behold, there is no one from the nations, and none among their idols was an announcer. If I ask them, ‘Where are you from?’ they will certainly not answer Me.

41:29 For there are those making you, and those misleading you do so in vain.”

Isaiah 42

42:1 “Jacob is My servant; I will uphold him. Israel is My chosen one; My soul accepted him. I put My spirit upon him; he will bring judgment to the nations.

42:2 He will not cry out or raise his voice, nor will his voice be heard outside.

42:3 He will not crush a bruised reed or extinguish a smoking flax wick; rather, he will bring judgment in truth.

42:4 He will shine forth and will not be broken until he sets judgment upon the earth, and nations will hope in his name.”

42:5 Thus says the Lord God, who made heaven and fixed it in place, established the earth and its contents, and gives breath to the people upon it and spirit to those treading it:

42:6 “I, the Lord God, called you in righteousness; I will hold your hand and strengthen you. I gave you as a covenant for a people, a light for nations,

42:7 to open blind people’s eyes, bring those bound out of bonds, and those sitting in darkness out of the prison house.

42:8 I am the Lord God; this is My name. I will not give My glory to another or My praiseworthy deeds to carved images.

42:9 Behold, the things from the beginning have arrived, and new things I will announce; before they spring up, they were disclosed to you.”

42:10 Sing a new hymn to the Lord—its beginning: “Glorify His name from the earth’s extremity, you who go down to the sea and sail it, islands and their inhabitants.”

42:11 Rejoice, wilderness and its villages, settlements and those inhabiting Kedar. Those inhabiting Petra will rejoice and cry out from the mountain tops.

42:12 They will give God glory and announce His praiseworthy deeds in the islands.

42:13 The Lord God of Powers will go out and crush war. He will rouse zeal and cry out mightily against His enemies.

42:14 “I was silent; surely I will not always be silent and hold back? I endured like a woman giving birth; I will astonish and dry up together.

42:15 I will turn rivers into islands and dry up marshes.

42:16 I will lead the blind on a road they did not know and make them tread paths they did not know. I will turn darkness into light for them and crooked places straight. These things I will do, and I will not abandon them.

42:17 But they turned backward. Be utterly ashamed, you who trust carved images, who say to cast images, ‘You are our gods.’”

42:18 Deaf people, listen; blind people, look up and see!

42:19 Who is blind except My servants, or deaf except those ruling them? God’s slaves have become blind.

42:20 You saw often but did not keep watch; the ears were opened, but you did not listen.

42:21 The Lord God wished to be justified and to magnify praise. And I saw,

42:22 and the people became plundered and despoiled. For the snare is in the storerooms everywhere and in houses together, where they hid them. They became plunder, and no one rescued the spoil; no one said, ‘Give it back!’

42:23 Who among you will give ear to these things and listen for what is coming?

42:24 Who gave Jacob over to plunder and Israel to those despoiling him? Was it not God, against whom they sinned, refusing to walk in His ways or listen to His law?

42:25 He brought His wrathful anger upon them; war overpowered them, as did those burning them all around. None of them understood, nor did they take it to soul.

Isaiah 43

43:1 But now thus says the Lord God who made you, Jacob, who formed you, Israel: “Do not fear, for I redeemed you. I called you by your name; you are Mine.

43:2 Even if you cross through water, I am with you, and rivers will not flood over you. Even if you pass through fire, you will certainly not be burned up; flame will not burn you up.

43:3 For I am the Lord your God, Israel’s Holy One, who saves you. I made Egypt your exchange, and Ethiopia and Soene on your behalf.

43:4 Since you became honored before Me, you were glorified, and I loved you. I will give many people on your behalf and rulers for your head.

43:5 Do not fear, for I am with you. From the east I will bring your offspring, and from the west I will gather you.

43:6 I will say to the north, ‘Bring them,’ and to the southwest, ‘Do not hinder. Bring My sons from a distant land and My daughters from the earth’s extremities,

43:7 all who are called by My name.’ For in My glory I fashioned him, formed him, and made him,

43:8 and I brought out a blind people, and their eyes are likewise blind, and deaf people who have ears.

43:9 All nations were gathered together, and rulers from them will assemble. Who will announce these things, or who will announce to you the things from the beginning? Let them bring their witnesses, be justified, and speak true things.

43:10 Become witnesses for Me—and I too am a witness, says the Lord God, and the servant whom I chose—so that you may know, believe, and understand that I am. Before Me no other god came to be, nor will there be one after Me.

43:11 I am God, and apart from Me there is no one who saves.

43:12 I announced and saved; I reproached, and there was no foreign one among you. You are witnesses for Me, and I too am a witness, says the Lord God,

43:13 still from the beginning. No one rescues from My hands. I will act, and who will turn it back?”

43:14 Thus says the Lord God who redeems you, Israel’s Holy One: “For your sake I will send to Babylon and rouse all who flee, and Chaldeans will be bound in ships.

43:15 I am the Lord God, your Holy One, who presented Israel as your king.”

43:16 Thus says the Lord, who gives a way in the sea and a path in strong water,

43:17 who brought out chariots and a horse and a mighty host: But they fell asleep and will not rise; they were extinguished like an extinguished flax wick.

43:18 “Do not remember the first things or ponder the ancient ones.

43:19 Behold, I am doing new things which will now spring up, and you will know them. I will make a way in the wilderness and rivers in the waterless land.

43:20 The field’s wild beasts will bless Me, sirens and daughters of ostriches, because I gave water in the wilderness and rivers in the waterless land to give drink to My chosen race,

43:21 My people, whom I acquired to recount My praiseworthy deeds.

43:22 I did not call you now, Jacob, nor did I make you toil, Israel.

43:23 The sheep for your whole burnt offering were not for Me, nor did you glorify Me with your sacrifices, nor did I make you toil with frankincense.

43:24 You did not acquire incense for Me with silver, nor did I desire the fat of your sacrifices; instead, amid your sins and wrongdoings I stood over you.

43:25 I am, I am the One who wipes out your lawless acts, and I will certainly not remember.

43:26 But you, remember, and let us be judged. You, state your lawless acts first, so that you may be justified.

43:27 Your first fathers and their rulers acted lawlessly against Me,

43:28 and the rulers defiled My holy things, and I gave Jacob over to destruction and Israel to reproach."

Isaiah 44

44:1 "But now listen, My servant Jacob, and Israel whom I chose.

44:2 Thus says the Lord God who made you and formed you from the womb: You will yet be helped. Do not fear, My servant Jacob and beloved Israel whom I chose.

44:3 For I will give water in thirst to those traveling through waterless land. I will place My spirit upon your offspring and My blessings upon your children,

44:4 and they will spring up like grass amid water and like a willow beside flowing water.

44:5 One will say, 'I belong to God'; another will cry out in Jacob's name; another will inscribe, 'I belong to God,' in Israel's name."

44:6 Thus says God, Israel's King, who rescued him, God Sabaoth: "I am first, and I am after these things; apart from Me there is no God.

44:7 Who is like Me? Let him stand, call out, and prepare for Me, from when I made humankind for eternity. Let them announce to you the coming things before they arrive.

44:8 Do not cover yourselves. Did you not hear from the beginning, and did I not announce it to you? You are witnesses whether there is a God apart from Me; there were none then."

44:9 All who fashion and carve are futile, making what pleases them, things that will not help them. But they will be ashamed—

44:10 all who fashion a god and carve useless things,

44:11 and all from whom they came have dried up. Let the deaf from among humankind all assemble and stand together; let them be abashed and ashamed together.

44:12 For a craftsman sharpened iron, worked it with an adze, bored it with a drill, and worked it with his strong arm. He will hunger and grow weak and certainly not drink water. Having selected

44:13 wood, a craftsman set it by measure and arranged it with glue. He made it like a man's form and human beauty, to set it in a house.

44:14 The wood he cut from the woodland was what the Lord planted and rain made grow,

44:15 so that it might serve people for burning. Taking some, he warmed himself; after burning it they baked loaves over the pieces. They worked the rest into gods and worship them.

44:16 Half of it they burned in fire, and after burning it they baked loaves over the pieces. Over it he roasted meat, ate, and was satisfied. Warmed, he said, 'It is pleasant for me, for I am warm and have seen fire!'

44:17 He made the rest into a carved god and worships it and prays, saying, 'Rescue me, for you are my god.'

44:18 They did not know enough to understand, because they were darkened from seeing with their eyes and comprehending with their heart.

44:19 He did not reckon it in his heart, consider it in his soul, or know by understanding that he burned half in fire, baked loaves over its coals, roasted meat and ate, and made its remainder an abomination; and they worship it.

44:20 Know that their heart is ashes, and they wander, and no one can rescue his soul. See—will you not say, 'A lie is in my right hand'?

44:21 "Remember these things, Jacob and Israel, for you are My servant. I formed you as My servant; and you, Israel, do not forget Me.

44:22 For behold, I wiped away your lawless acts like a cloud and your sins like dark mist. Turn back to Me, and I will redeem you."

44:23 Rejoice, heavens, because God had mercy on Israel! Sound trumpets, earth's foundations! Cry out joy, mountains, hills and all their trees! For God redeemed Jacob, and Israel will be glorified.

44:24 Thus says the Lord who redeems you and forms you from the womb: "I am the Lord who completes all things. I stretched heaven alone and established the earth. Who else

44:25 will scatter the signs of spirit-mediums and divinations from the heart, turning the discerning backward and making their counsel foolish,

44:26 and establish His servant's words and make His messengers' counsel true? He says to Jerusalem, 'You will be inhabited,' and to Judea's cities, 'You will be rebuilt,' and her deserted places will spring up;

44:27 He says to the abyss, 'You will be desolate, and I will dry your rivers';

44:28 He tells Cyrus to understand, and says, 'He will do all My wishes.' He says to Jerusalem, 'You will be rebuilt, and I will lay the foundation of My holy house.'"

Isaiah 45

45:1 Thus says the Lord God to My anointed Cyrus, whose right hand I grasped so that nations would heed him: "I will shatter kings' strength, open doors before him, and cities will not be shut.

45:2 I will go before you and level mountains. I will shatter bronze doors and break iron bars.

45:3 I will give you dark treasures and open hidden, unseen stores to you, so that you may know that I am the Lord God who calls your name, Israel's God.

45:4 For the sake of My servant Jacob and Israel My chosen one, I will call you by your name and welcome you; yet you did not know Me.

45:5 For I am the Lord God, and there is no god besides Me, and you did not know Me,

45:6 so that those from the sun's rising and those from its setting may know that there is none besides Me. I am the Lord God, and there is no other.

45:7 I fashioned light and made darkness; I make peace and create calamities. I am the Lord God, who does all these things.

Note [1]: Isaiah 45:7 · Meaning and wording · calamityAdverse events or evils contrasted with peace. Propose calamities as a contextual explanation of the plural evils. Preserve God's stated agency and the peace contrast; explain the semantic choice without converting the line into a claim that moral wrongdoing is commanded.Historical comparison. Saints has evils; KJV, Brenton, and DRC have evil. Calamities clarifies the contextual sense while the broader source term remains documented.Providence lexical record PRV-ISA-08, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

45:8 Let heaven above rejoice, and let clouds sprinkle righteousness. Let earth bring forth mercy and bring forth righteousness together. I am the Lord who created you."

45:9 What better thing did I fashion like a potter's clay? Will the plower plow the earth all day? Will the clay say to the potter, 'What are you doing, since you neither work nor have hands?'

45:10 The one saying to the father, 'What will you father?' and to the mother, 'What will you bring forth in labor?'

45:11 For thus says the Lord God, Israel's Holy One, who made what is coming: "Ask Me about My sons and My daughters, and command Me concerning the works of My hands.

45:12 I made earth and humanity upon it. With My hand I established heaven; I commanded all the stars.

45:13 I raised him as king with righteousness, and all his ways are straight. He will rebuild My city and bring back My people's captivity, without ransom or gifts," said the Lord Sabaoth.

45:14 Thus says the Lord Sabaoth: "Egypt toiled, and the Ethiopians' trade; and the Seboin, tall men, will cross over to you and become your slaves. They will follow behind you, bound with handcuffs, bow to you, and pray in you, because God is in you. They will say, 'There is no God besides Thee;

45:15 for Thou art God, and we did not know it, Israel's God, the Savior.'"

45:16 All who oppose Him will be ashamed and abashed and go away in shame. "Be renewed toward Me, islands."

45:17 Israel is saved by the Lord with everlasting salvation. They will not be ashamed or ever be abashed for eternity.

45:18 Thus says the Lord who made heaven—He is the God who displayed the earth and made it, who marked it out; He did not make it for emptiness, but to be inhabited—"I am, and there is no other.

45:19 I have not spoken in secret or in a dark place of the earth. I did not say to Jacob's offspring, 'Seek a futile thing.' I am, I am the Lord, speaking righteousness and announcing truth.

45:20 Gather and come; take counsel together, you who are saved from the nations. Those carrying wood as their carved image did not know, praying as though to gods who do not save.

45:21 If they will announce it, let them draw near so that they may know together who made these things heard from the beginning. Then it was announced to you: I am God, and there is no other besides Me; there is none righteous and saving apart from Me.

45:22 Turn back to Me, and you will be saved, you from the earth's extremity. I am God, and there is no other.

45:23 By Myself I swear: Surely righteousness will go out from My mouth; My words will not return, because every knee will bend to Me and every tongue will confess to God,

45:24 saying, ‘Righteousness and glory will come to Him,’ and all who set themselves apart will be ashamed.

45:25 From the Lord all the offspring of Israel’s sons will be justified, and in God they will be glorified.”

Isaiah 46

46:1 Bel fell; Dagon was shattered. Their carved images became a burden for wild and domestic animals. Lift them, bound together, as a load for one who is weary

46:2 and hungry and exhausted, without strength at all; they cannot be saved from war, and they themselves were led captive.

46:3 “Listen to Me, house of Jacob and all Israel’s remnant, you who are carried from the belly and instructed from childhood.

46:4 Until old age I am, and until you grow very old I am. I bear with you; I made you, and I will release you. I will take you up and save you.

46:5 To whom did you liken Me? Look, devise your handiwork, you who wander astray.

46:6 Those contributing gold from a pouch will set silver on a balance by weight; after hiring a goldsmith they made handmade objects and bend down to worship them.

46:7 They lift it onto their shoulders and go along. If they set it down, it stays in its place and will never move. Whoever cries to it, it will certainly not listen or save him from evils.

46:8 Remember these things and groan. Repent, you who have wandered astray; turn back in heart.

46:9 Remember the former things from eternity, for I am God, and there is none besides Me,

46:10 announcing the last things beforehand, before they came to be—and together they were fulfilled. I said, ‘All My counsel will stand, and I will do everything I have planned,’

46:11 calling a bird from the east and from a distant land concerning what I have planned. I spoke and brought it about; I created and acted. I brought him and made his journey prosper.

46:12 Listen to Me, you who have lost heart, who are far from righteousness.

46:13 I brought My righteousness near, and I will not delay the salvation that comes from Me. I have given salvation in Zion to Israel for glory.”

Isaiah 47

47:1 “Come down and sit on the ground, virgin daughter Babylon. Enter darkness, daughter of the Chaldeans, for you will no longer be called tender and pampered.

47:2 Take a millstone and grind flour. Uncover your veil, expose your gray hair, pull up your garments to bare your lower legs, and cross rivers.

47:3 Your shame will be uncovered, and your reproaches will be visible. I will exact justice from you; I will certainly no longer hand it over to humans.”

47:4 The One who rescued you said—His name is the Lord Sabaoth, Israel’s Holy One—

47:5 “Sit stricken and enter darkness, daughter of the Chaldeans. You will certainly no longer be called a kingdom’s strength.

47:6 I was provoked against My people; you defiled My inheritance. I gave it into your hand, but you gave them no mercy; you made the elder’s yoke exceedingly heavy.

47:7 You said, ‘I will rule for ever.’ You did not consider these things in your heart or remember the last things.

47:8 Now hear these things, pampered one who sits confident, saying in her heart, ‘I am, and there is no other. I will not sit as a widow or know bereavement.’

47:9 Now these two will come upon you suddenly, in one day: widowhood and childlessness will come suddenly upon you, amid your sorcery and the overwhelming power of your enchanters,

47:10 in your hope of wickedness. For you said, ‘I am, and there is no other.’ Know that understanding these things and your prostitution will become your shame. You said in your heart, ‘I am, and there is no other.’

47:11 Destruction will come upon you, and you will certainly not know it—a pit, and you will fall into it. Misery will come upon you, and you will certainly not be able to become clean. Destruction will come upon you suddenly, and you will certainly not know it.

47:12 Stand now amid your enchantments and your abundant sorcery, which you learned from youth, if you can be helped.

47:13 You have toiled in your counsels. Let heaven’s astrologers stand up and save you; let those watching the stars announce to you what is about to come upon you.

47:14 Behold, all will be burned up like brushwood upon a fire and certainly not rescue their soul from flame. Since you have burning coals, sit upon them!

47:15 These will be your help! You toiled in your trade from youth; each person wandered on his own, but there will be no salvation for you.”

Isaiah 48

48:1 “Hear these things, house of Jacob, you called by Israel’s name, who came forth from Judah, who swear by the name of the Lord God of Israel, remembering without truth or righteousness,

48:2 and cling to the holy city’s name and lean upon Israel’s God; His name is the Lord Sabaoth.

48:3 I announced the former things beforehand; they went out from My mouth and were heard. Suddenly I acted, and they arrived.

48:4 I know that you are stubborn, your neck an iron sinew and your forehead bronze.

48:5 I announced it to you long ago; before it came upon you I made you hear it. Do not say, ‘My idols did it,’ or say, ‘My carved and cast images commanded me.’

48:6 You heard everything, but you did not understand. Yet I also made you hear the new things from now on, what is about to happen, and you did not speak.

48:7 They happen now, not long ago; you did not hear them in earlier days. Do not say, ‘Yes, I know them.’

48:8 You neither knew nor understood; from the beginning I did not open your ears. For I knew you would utterly reject faithfulness, and you would be called lawless even from the belly.

48:9 For My name’s sake I will show you My anger and bring My glorious deeds upon you, so that I do not destroy you.

48:10 Behold, I sold you, but not for silver; I rescued you from a furnace of poverty.

48:11 For My sake I will act for you, because My name is being profaned. I will not give My glory to another.

48:12 Listen to Me, Jacob and Israel whom I call. I am first, and I am for ever,

48:13 and My hand founded the earth, and My right hand established heaven. I will call them, and they will stand together

48:14 and all will gather and hear. Who announced these things to them? Loving you, I carried out your will against Babylon, to remove the Chaldeans’ offspring.

48:15 I spoke, I called; I brought him and made his journey prosper.

48:16 Draw near to Me and hear these things. From the beginning I did not speak in secret or in a dark place of the earth. When it came to be, I was there; and now the Lord has sent me, and His spirit.”

48:17 Thus says the Lord who rescued you, Israel’s Holy One: “I am your God. I have shown you how to find the road on which you will walk.

48:18 If you had listened to My commands, your peace would have become like a river and your righteousness like a sea wave.

48:19 Your offspring would have become like sand, those born from your belly like the earth’s dust. Even now you will certainly not be destroyed, nor will your name perish before Me.”

48:20 Leave Babylon, fleeing from the Chaldeans. Announce a voice of rejoicing, and let this be heard; proclaim it to the earth’s extremity. Say, “The Lord rescued His slave Jacob.”

48:21 Even if they thirst, He will lead them through a wilderness and bring water out of a rock for them. A rock will split and water will flow, and My people will drink.

48:22 “There is no rejoicing for the ungodly,” says the Lord.

Isaiah 49

49:1 Listen to me, islands, and attend, nations. “After a long time it will stand,” says the Lord. From my mother’s belly He called my name,

49:2 and made my mouth like a sharp sword. In the shelter of His hand He hid me; He made me a chosen arrow and sheltered me in His quiver.

49:3 He said to me, “You are My slave, Israel, and in you I will be glorified.”

49:4 I said, “I toiled in vain and gave my strength to futility and nothing. Therefore my judgment is with the Lord, and my toil before my God.”

49:5 And now thus says the Lord, who formed me from the belly as His slave to gather Jacob and Israel to Him—I will be gathered and glorified before the Lord, and my God will be my strength—

49:6 and He said to me, “It is a great thing for you to be called My servant, to establish Jacob’s tribes and bring back Israel’s dispersion. Behold, I have appointed you as a covenant for a race, a light for nations, so that you may bring salvation to the earth’s extremity.”

49:7 Thus says the Lord who rescued you, Israel's God: "Sanctify the one who despises his own life, the one abhorred by nations—the slaves of rulers. Kings will see him and rise; rulers will bow to him because of the Lord, for Israel's Holy One is faithful, and I chose you."

49:8 Thus says the Lord: "At an acceptable time I heard you, and on a day of salvation I helped you. I gave you as a covenant for nations, to establish the earth and inherit a desolate inheritance,

49:9 saying to those in bonds, 'Come out,' and telling those in darkness to be revealed. They will be fed along all their roads, with pasture along every path.

49:10 They will neither hunger nor thirst, nor will scorching heat or the sun strike them. Rather, the One showing them mercy will comfort them and lead them through springs of water.

49:11 I will make every mountain into a road and every path into pasture for them.

49:12 Behold, these come from afar, these from the north and these from the sea, and others from the Persians' land."

49:13 Rejoice, heavens, and let earth exult! Let mountains burst out in joy and hills in righteousness, for God had mercy on His people and comforted His people's lowly ones.

49:14 But Zion said, "The Lord has abandoned me, and the Lord has forgotten me."

49:15 "Will a woman forget her child, failing to have mercy on the offspring of her belly? Even if a woman forgets these, I will not forget you," said the Lord.

49:16 "Behold, on My hands I painted your walls, and you are before Me continually.

49:17 You will swiftly be rebuilt by those who pulled you down, and those who laid you waste will depart from you.

49:18 Lift your eyes around and see them all. Behold, they gathered and came to you. As I live, says the Lord, you will put them all on and wrap them around you like a bride's adornment.

49:19 For your deserted, destroyed, and fallen places will now be cramped by inhabitants, and those swallowing you will be removed far from you.

49:20 For your sons whom you lost will say within your hearing, 'This place is too cramped for me. Make room for me, so I can settle.'

49:21 You will say in your heart, 'Who bore these for me? I was childless and widowed. Who raised these for me? I was left alone; where were these of mine?'"

49:22 Thus says the Lord: "Behold, I lift My hand toward nations and will raise My signal toward islands. They will bring your sons in their bosom and carry your daughters on shoulders,

49:23 and kings will be your foster fathers and ruling women your nurses. They will bow to you upon the earth's surface and lick the dust of your feet. You will know that I am the Lord, and you will not be ashamed.

49:24 Will anyone take spoils from a giant? If someone takes captives unjustly, will he be saved?"

49:25 Thus says the Lord: "If someone captures a giant, he will take spoils; one taking from a strong man will be saved. I will judge your case, and I will rescue your sons.

49:26 Those who afflicted you will eat their own flesh, drink their own blood like new wine, and become drunk. All flesh will perceive that I am the Lord who rescued you and upholds Jacob's strength."

Isaiah 50

50:1 Thus says the Lord: "What is your mother's divorce document with which I sent her away? Or to which debtor have I sold you? Behold, you were sold because of your sins, and I sent your mother away because of your lawless acts.

50:2 Why did I come when no person was there, call when no one obeyed? Is My hand not strong enough to rescue? Am I not able to deliver? Behold, by My threat I will make the sea desolate and turn rivers to deserts; their fish will dry up for lack of water and die in thirst.

50:3 I will clothe heaven in darkness and make its covering like sackcloth."

50:4 The Lord gives me a tongue of instruction, to know the right time when a word must be spoken. He appointed morning for me; He added an ear for me to hear,

50:5 and the Lord's instruction opens my ears. I do not disobey or contradict.

50:6 I have given my back to scourges and my cheeks to slaps. I did not turn my face away from the shame of spitting.

50:7 The Lord became my helper; therefore I was not abashed. Instead, I set my face like solid rock and knew that I would certainly not be ashamed.

50:8 For the One who justified me draws near. Who is bringing a case against me? Let him stand against me together. Who is bringing a case against me? Let him approach me.

50:9 Behold, the Lord helps me. Who will harm me? Behold, all of you will grow old like a garment, and it will devour you like a moth.

50:10 Who among you fears the Lord? Let him listen to His servant's voice. Those walking in darkness have no light; trust in the Lord's name and lean upon God.

50:11 Behold, all of you burn fire and strengthen a flame. Walk by your fire's light and the flame you kindled. These things came to you because of Me; you will fall asleep in sorrow.

Isaiah 51

51:1 "Listen to Me, you who pursue what is right and seek the Lord. Look at the solid rock you quarried and the hollow of the pit you dug.

51:2 Look at Abraham your father and Sarah who labored to bear you. He was one, and I called him, blessed him, loved him, and multiplied him.

51:3 I will now comfort you, Zion; I have comforted all her deserted places and will make her deserted places like the Lord's paradise. They will find joy and exultation in her, thanksgiving and a voice of praise.

51:4 Listen to Me, listen, My people; and kings, give ear to Me. For law will go out from Me, and My judgment as a light for nations.

51:5 My righteousness approaches swiftly, and My salvation will go out like light. Nations will hope in My arm; islands will wait for Me and hope in My arm.

51:6 Lift your eyes to heaven and look at earth below. Heaven was made firm like smoke, but earth will grow old like a garment, and earth's inhabitants will die like these. My salvation will last for ever, and My righteousness will never fail.

51:7 Listen to Me, you who know judgment, My people with My law in your heart. Do not fear people's reproach or be overcome by their contempt.

51:8 For a garment will be consumed by time, and wool eaten by a moth. But My righteousness will last for ever, and My salvation through generations of generations."

51:9 Awake, awake, Jerusalem, and clothe yourself with the strength of your arm! Awake as at day's beginning, as an age-old generation. Are you not the one

51:10 who makes the sea desolate, the abundant water of the abyss, who made the sea depths a crossing road for those rescued

51:11 and ransomed? For by the Lord they will be brought back and come to Zion with joy and everlasting exultation. Exultation and praise are upon their heads; joy will overtake them. Pain, sorrow, and sighing fled.

51:12 "I am, I am the One comforting you. Recognize whom you dreaded and feared: a mortal person, a human being who withered like grass.

51:13 You forgot God who made you, who made heaven and founded earth, and feared continually, every day, the face of your oppressor's anger. For as he planned to remove you—where now is your oppressor's anger?

51:14 For as you are saved, it will not stand or linger.

51:15 For I am your God, who stirs the sea and makes its waves resound; the Lord Sabaoth is My name.

51:16 I will put My words in your mouth and shelter you under My hand's shadow, by which I established heaven and founded earth; and He will say to Zion, 'You are My people.'

51:17 Awake, awake, rise, Jerusalem, you who drank the cup of anger from the Lord's hand. You drank out and emptied the cup of falling, the bowl of anger.

51:18 There was no one to comfort you among all your children you bore, and no one to take your hand among all your sons you raised.

51:19 These two confront you—who will grieve with you?—fall and crushing, famine and sword. Who will comfort you?

51:20 Your sons are helpless, sleeping at every way out like a half-boiled beet, full of the Lord's anger, exhausted because of the Lord God.

51:21 Therefore listen, humbled one, drunk but not from wine.

51:22 Thus says the Lord God who judges His people: 'Behold, I have taken from your hand the cup of falling, the bowl of anger. You will not drink it again.

51:23 I will throw it into the hands of those who wronged and humbled you, who told your soul, "Bend down, so we may pass." You laid your back level with the earth, outside for passersby.'"

Isaiah 52

52:1 Awake, awake, Zion! Clothe yourself with your strength, Zion, and put on your glory, Jerusalem, holy city. No uncircumcised and unclean person will pass through you again.

52:2 Shake off the dust and rise; sit, Jerusalem. Strip off the bond around your neck, captive daughter Zion.

52:3 For thus says the Lord: "You were sold for nothing, and without silver you will be ransomed."

52:4 Thus says the Lord: "My people formerly went down to Egypt to live there as strangers, and they were forcibly led to the Assyrians.

52:5 And now, why are you here?” Thus says the Lord. “My people were taken for nothing. Be amazed and wail!” Thus says the Lord. “Because of you, My name is continually blasphemed among the nations.

52:6 Therefore My people will know My name on that day, because I am the One speaking. I am present

52:7 like beauty on the mountains, like the feet of one proclaiming a report of peace, like one bringing good news. For I will make your salvation heard, saying, ‘Zion, your God will reign.’”

52:8 For the voice of those guarding you was raised, and together they will rejoice with their voice. For eyes will see eye to eye when the Lord has mercy on Zion.

52:9 Let Jerusalem’s deserted places break out in joy together, for the Lord had mercy on her and rescued Jerusalem.

52:10 The Lord will uncover His holy arm before all nations, and all the ends of earth will see the salvation that comes from God.

52:11 Depart, depart; go out from there, and do not touch anything unclean. Go out from her midst; separate yourselves, you who carry the Lord’s vessels.

52:12 For you will not go out in turmoil or travel in flight, because the Lord will go ahead of you, and the One gathering you is the Lord, Israel’s God.

52:13 Behold, My servant will understand, and will be exalted and greatly glorified.

52:14 As many will be astonished at you— so your form will be without honour among men, and your glory among men—

Note [1]: Isaiah 52:14 · MeaningThe speech moves from servant in the third person to thee, then returns to him in 52:15. Honour and glory retain the source’s terms; physical disfigurement is not substituted as though lexically identical.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

52:15 so many nations will marvel at him, and kings will close their mouths. For those to whom he was not proclaimed will see, and those who have not heard will understand.

Isaiah 53

53:1 O Lord, who has believed our report? And to whom has the arm of the Lord been revealed?

53:2 We proclaimed before him as a child, as a root in thirsty ground. He has no form nor glory; and we saw him, and he had no form nor beauty.

Note [1]: Isaiah 53:2 · MeaningThe first verb is we proclaimed, not he grew. The relation of before him and as a child is difficult; the English retains this difficulty provisionally. No unstated object or identity is supplied to make it agree with a familiar version.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

53:3 But his form was without honour, fallen below all men: a man under affliction, and knowing how to bear sickness. For his face has been turned away; he was dishonoured and held of no account.

Note [1]: Isaiah 53:3 · WordingThe Greek says his face hath been turned away; it does not explicitly add from us in this clause. Sickness remains a bodily term, not an automatic metaphor for sin.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

53:4 He bears our sins and suffers pain for us;
yet we reckoned him in pain, under blows, and in affliction.

Note [1]: Isaiah 53:4 · Meaning and wording · bear sinsCarries the sins of the speaking community. Retain sins and the present tense in this Greek statement, together with the separate suffering-for-us clause. Doctrinal accounts of how the bearing works belong in commentary.Historical comparison. Saints and Brenton have sins. KJV has griefs and DRC infirmities, with sorrows in their next clause. Their wording records a source difference rather than a stylistic equivalent of hamartiai.Providence lexical record PRV-ISA-09, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

53:5 But he was wounded for our iniquities, and has been weakened for our sins. The chastisement of our peace was upon him; by his bruise we were healed.

Note [1]: Isaiah 53:5 · MeaningWeakened represents memalakistai; made infirm or afflicted is possible. Bruise is singular. Chastisement of our peace retains the terse relation, commonly understood as chastisement connected with our peace, without a fuller theological paraphrase.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

53:6 We all, like sheep, have gone astray; each person has strayed in his own way. And the Lord delivered him over to our sins.

Note [1]: Isaiah 53:6 · MeaningTo our sins follows the Greek dative closely. Delivered for our sins is an interpretive alternative. The clause is not rewritten as sins laid upon him.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

53:7 And because he has been afflicted, he does not open his mouth. Like a sheep he was led to slaughter, and as a lamb is silent before its shearer, so he does not open his mouth.

53:8 In his humiliation his judgment was taken away.
Who will recount his generation?
For his life is taken from the earth;
because of the iniquities of My people he was led to death.

Note [1]: Isaiah 53:8 · MeaningGeneration remains broad: lineage, contemporaries, and the period of his life require contextual argument. My people marks a change of speaking perspective; a complete speaker-identification theory is not imposed.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

53:9 And I will give the wicked in exchange for his burial, and the rich in exchange for his death; for he committed no iniquity, nor was deceit found in his mouth.

Note [1]: Isaiah 53:9 · MeaningI will give and the exchange construction are retained. The exact relation of the wicked and rich to burial and death remains difficult; no Gospel burial detail is inserted.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

53:10 And the Lord desires to cleanse him of his affliction. If you give an offering for sin, your soul will see seed that lives long. And the Lord desires to take him away

Note [1]: Isaiah 53:10 · TextCleanse, if ye give, and your soul follow the Greek. Offering is supplied to express the sacrificial construction concerning sin. Him after take away is an understood object, supplied to connect the sentence across verses 10–11. Brenton places that entire continuation in verse 11.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

53:11 from the toil of his soul, to show him light and fashion him with understanding, to justify the righteous one who serves many well; and he will bear their sins.

Note [1]: Isaiah 53:11 · MeaningThe Greek includes showing him light. The righteous one is the object of justify, followed by serving many well. This trial does not turn the phrase into the servant justifying many simply to match familiar English.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

53:12 Therefore he will inherit many, and will divide the spoils of the mighty; for his soul was delivered to death, and he was numbered among the lawless. And he bore the sins of many, and for their sins he was delivered up.

Note [1]: Isaiah 53:12 · MeaningHis soul can here mean his life. The repeated delivery to death is preserved; intercession is not inserted in place of the final delivery clause.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

Isaiah 54

54:1 “Rejoice, barren woman who does not give birth! Break out and cry aloud, you who do not labor in childbirth, because the deserted woman’s children are more numerous than those of the woman who has a husband,” for the Lord has spoken.

54:2 “Widen the place of your tent and your curtains. Pitch them; do not spare! Lengthen your ropes and strengthen your pegs.

54:3 Spread out still farther to right and left. Your offspring will inherit nations, and you will settle deserted cities.

54:4 Do not fear because you were put to shame, or be abashed because you were reproached. For you will forget lasting shame and never remember the reproach of your widowhood.

54:5 For the Lord is the One making you; the Lord Sabaoth is His name. The One who rescued you is Himself Israel’s God; He will be called upon throughout all earth.

54:6 “The Lord has not called you like an abandoned, fainthearted wife, nor like a wife hated since youth,” says your God.

54:7 “For a short time I abandoned you, and with great mercy I will have mercy on you.

54:8 In a little anger I turned My face from you, and with everlasting mercy I will have mercy on you,” says the Lord who rescued you.

54:9 “This dates for Me from the water in Noah’s time, when I swore to him then concerning the earth not to be angry with you again, nor at a threat against you

54:10 for mountains to move away; nor will your hills be shifted. So neither will My mercy toward you fail, nor will your covenant of peace ever be removed.” For the Lord said, “I am gracious to you.”

54:11 Humbled and unsettled woman, you were not comforted! Behold, I am preparing carbuncle as your stone and sapphire as your foundations,

54:12 and I will make your battlements jasper, your gates crystal stones, and your enclosing wall choice stones,

54:13 and all your sons taught by God, and your children in great peace.

54:14 You will be built in righteousness. Keep away from injustice, and you will not fear; terror will not approach you.

54:15 Behold, newcomers will approach you through Me and take refuge with you.

54:16 Behold, I am creating you, not like a smith blowing coals and bringing out an implement for work. I did not create you for ruin, to destroy

54:17 every perishable implement. I will not grant success against you. Every voice will rise against you in judgment; you will defeat them all, and those accountable to you will be held liable in it. There is an inheritance for those serving the Lord, and you will be righteous before Me,” says the Lord.

Isaiah 55

55:1 You who thirst, go to the water; and you who have no silver, go and buy wine and rich food, and drink without silver or price.

Note [1]: Isaiah 55:1 · MeaningSilver retains the monetary material; no particular coin is named. Rich food interprets the Greek fat as nourishing fare. The word order is adjusted to separate buying food from drinking. Milk and an additional eat command are not in this checked wording.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

55:2 Why do you pay a price of silver, and give your toil for what does not satisfy? Listen to Me, and you will eat good things, and your soul will delight in good things.

Note [1]: Isaiah 55:2 · MeaningPay a price is a provisional contextual rendering of the value-at-a-price verb. Give is supplied in the parallel toil clause. The difficult Greek does not explicitly say not bread here; that wording is not borrowed from KJV or Douay–Rheims.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

55:3 Listen with your ears, and follow My ways; listen to Me, and your soul will live amid good things. And I will make with you an everlasting covenant: the holy and sure blessings of David.

Note [1]: Isaiah 55:3 · MeaningBlessings supplies a contextual noun for the holy and faithful things associated with David. Sure mercies is a traditional alternative; neither blessings nor mercies is an explicit noun in this Greek phrase.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

55:4 Behold, I have given him as a testimony among the nations, a ruler and commander of nations.

55:5 Nations that did not know you will call upon you, and peoples that do not know you will flee to you for refuge, because of your God, the Holy One of Israel, for He has glorified you.

55:6 Seek God, and when you find Him, call upon Him; and when He draws near to you,

Note [1]: Isaiah 55:6 · TextGod is the noun in this Greek verse. The temporal wording says when ye find Him, then when He draweth nigh; the trial does not substitute the familiar while He may be found.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

55:7 let the ungodly forsake his ways, and the lawless man his counsels; and let him return to the Lord, and he will receive mercy; for He will abundantly forgive your sins.

55:8 For My counsels are not as your counsels, nor are My ways like your ways, says the Lord.

55:9 But as the heaven is distant from the earth, so is My way distant from your ways, and your thoughts from My mind.

Note [1]: Isaiah 55:9 · WordingThe Greek places your thoughts before My mind in its final comparison. The trial preserves that direction and the change from counsels to thoughts or mind.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

55:10 For as rain or snow comes down from the heaven, and does not return until it has drenched the earth, and made it bring forth and sprout, and given seed to the sower and bread for food,

55:11 so it will be with My word, whatever goes out from My mouth: it will certainly not return until all that I have willed is accomplished; and I will prosper your ways and My commandments.

Note [1]: Isaiah 55:11 · WordingThy ways is singular within surrounding plural addresses. The final prosperity clause is retained. A theory identifying this addressee is not supplied in the translation.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

55:12 For you will go out in gladness, and in joy you will be taught; for the mountains and the hills will leap, welcoming you with joy, and all the trees of the field will clap their branches.

Note [1]: Isaiah 55:12 · TextTaught and branches follow the declared Greek. The personification remains: the hills leap and the trees clap. The KJV and Douay–Rheims have led forth and hands.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

55:13 And the cypress will rise in place of the thorny shrub, and the myrtle will rise in place of the fleabane; and the Lord will be for a name and for an everlasting sign, and will not fail.

Note [1]: Isaiah 55:13 · MeaningThorny shrub and fleabane are provisional plant identifications; the latter follows the Greek plant name rather than importing nettle from Brenton. A specialist botanical review is outstanding. The Lord is explicitly the subject of the final clauses in this Greek display.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

Isaiah 56

56:1 Thus says the Lord: “Keep justice; do righteousness. For the coming of My salvation has drawn near, and the revealing of My mercy.

56:2 Happy is the man who does these things, the person holding fast to them, keeping the Sabbaths from profanation and guarding his hands from wrongdoing.”

56:3 Let no foreigner attached to the Lord say, “Will the Lord then separate me from His people?” And let no eunuch say, “I am a dry tree.”

56:4 Thus says the Lord: “To the eunuchs who keep My Sabbaths, choose what I wish, and hold fast to My covenant,

56:5 I will give them in My house and wall a renowned place better than sons and daughters; I will give them an everlasting name, and it will not fail.

56:6 And the foreigners attached to the Lord, to serve Him and love the Lord’s name, to become His male and female slaves, and all those keeping My Sabbaths from profanation and holding fast to My covenant—

56:7 I will bring them into My holy mountain and make them rejoice in My house of prayer. Their whole burnt offerings and sacrifices will be acceptable on My altar, for My house will be called a house of prayer for all nations,”

56:8 said the Lord who gathers Israel’s scattered people, “for I will gather a gathering to him.”

56:9 All you wild beasts, come and eat, all you beasts of the woodland!

56:10 See: all have been blinded; they did not know how to think. They are all mute dogs, unable to bark, dreaming of a bed, loving to doze.

56:11 The dogs are shameless in appetite, knowing no satisfaction, and they are evil, without understanding. They all followed their own ways, each according to what was his own.

Isaiah 57

57:1 See how the righteous man perished, and no one considers it in his heart. Righteous men are removed, and no one understands. For the righteous man was taken from the presence of injustice.

57:2 His burial will be in peace; he has been removed from the midst.

57:3 “But you, come forward here, lawless sons, offspring of adulterers and a prostitute!

57:4 In whom did you delight? Against whom did you open your mouth and let loose your tongue? Are you not children of destruction, lawless offspring?

57:5 You who appeal to idols beneath leafy trees, slaughtering their children in ravines among the rocks!

57:6 That is your portion; this is your lot. To those you poured libations, and to those you brought sacrifices. Will I not therefore be angry over these things?

57:7 On a high and lofty mountain—there is your bed, and there you brought sacrifices up.

57:8 Behind your doorposts you set your memorials. You thought that if you departed from Me you would have something more. You loved those sleeping with you

57:9 and multiplied your prostitution with them. You increased the number of those far away from you, sent ambassadors beyond your boundaries, turned away, and were humbled as far as Hades.

57:10 You wore yourself out with your many journeys and did not say, ‘I will stop.’ You kept strengthening yourself because you did these things; therefore you did not implore Me—

57:11 you! Whom did you reverently fear, that you lied to Me, did not remember Me, and took Me neither into thought nor into your heart? I see you and overlook you, yet you did not fear Me.

57:12 I will proclaim My righteousness and your evils, which will not benefit you.

57:13 When you cry aloud, let them rescue you in your distress! Wind will take all these, and a storm carry them away. But those holding fast to Me will acquire land and inherit My holy mountain.

57:14 They will say, ‘Clear roads before him, and remove obstacles from My people’s road.’

57:15 Thus says the Lord Most High, who dwells in the heights for ever, whose name is Holy among holy ones, the Lord Most High resting among holy ones and giving patience to the fainthearted and life to the brokenhearted:

57:16 ‘I will not take vengeance on you for ever or always be angry with you. For spirit will go out from Me, and I made every breath.

57:17 Because of sin I grieved him a little, struck him, and turned My face away from him. He was grieved and went gloomily along his ways.

57:18 I have seen his ways, healed him, comforted him, and given him true comfort—

57:19 peace upon peace to those far away and those near. And the Lord said, ‘I will heal them.’

57:20 But the unjust will be tossed by waves in this way and will be unable to rest.

57:21 ‘There is no rejoicing for the ungodly,’ said the Lord God.”

Isaiah 58

58:1 “Shout with strength and do not spare! Raise your voice like a trumpet and announce My people’s sins to them, and Jacob’s house their lawless acts.

58:2 Day after day they seek Me and desire to know My ways. Like a people who practiced righteousness and did not abandon their God’s judgment, they now ask Me righteous judgment and desire to draw near to God,

58:3 saying, ‘Why did we fast, and Thou didst not see? We humbled our lives, and Thou didst not notice?’ For on your fasting days you pursue your wishes and prod all those under your control.

58:4 If you fast for lawsuits and fights and strike a humble person with fists, why do you fast for Me as today, to make your voice heard in an outcry?

58:5 I did not choose this fast, or a day for a person to humble his life. Even if you bend your neck like a ring and spread sackcloth and ashes beneath you, you will not thereby call it an acceptable fast.

58:6 ‘It is not such a fast that I chose,’ says the Lord. ‘Instead, loosen every bond of injustice, undo the strangling ties of coercive agreements, let the crushed go free, and tear up every unjust written contract.

58:7 Break your bread for the hungry and bring homeless poor people into your house. If you see someone naked, clothe him; do not overlook those belonging to your own family.

58:8 Then your light will break out early, and your healings quickly rise. Your righteousness will go ahead of you, and God’s glory will enfold you.

58:9 Then you will cry, and God will hear you. While you are still speaking He will say, “Behold, I am present.” If you remove from yourself a bond, finger-pointing, and a word of grumbling,

58:10 and give bread to the hungry from your heart and satisfy a humbled life, then your light will rise in darkness, and your darkness be like noon.

58:11 Your God will be with you continually, and you will be filled as your life desires. Your bones will grow rich; you will be like a drenched garden and a spring whose water never ran out. Your bones will sprout like grass and grow rich, and they will inherit generations upon generations.

58:12 Your ancient deserted places will be rebuilt, and your foundations will endure through generations upon generations. You will be called Builder of Fences, and you will put an end to the paths between.

58:13 If you turn your foot away from the Sabbaths, from doing your wishes on the holy day, and call the Sabbaths delightful, holy to your God, you will not lift your foot for work or speak a word in anger from your mouth,

58:14 and you will trust in the Lord. He will bring you up to earth’s good things and feed you your father Jacob’s inheritance, for the Lord’s mouth has spoken these things.’”

Isaiah 59

59:1 Is the Lord’s hand unable to save? Or has His ear grown heavy so that He cannot hear?

59:2 Instead, your offenses stand between you and God, and because of your sins He has turned His face away from you so as not to show mercy.

59:3 For your hands are stained with blood and your fingers with sins. Your lips spoke lawlessness, and your tongue meditates on injustice.

59:4 No one speaks what is just, nor is there true judgment. They trust vain things and speak emptiness, for they conceive trouble and give birth to lawlessness.

59:5 They broke open asps’ eggs and weave a spider’s web. Whoever was about to eat their eggs broke one and found a wind-egg, and in it a basilisk.

59:6 Their web will not become clothing, nor will they clothe themselves from their works, for their works are works of lawlessness.

59:7 Their feet run to wickedness, quick to shed blood. Their thoughts are the thoughts of fools; destruction and misery lie in their ways.

59:8 They do not know the way of peace, and there is no justice in their ways. For the paths they travel are twisted, and they do not know peace.

59:9 Therefore judgment withdrew from them, and righteousness will not reach them. While they waited for light, darkness came to them; waiting for dawn, they walked in an untimely darkness.

59:10 They will grope along a wall like the blind, and as though without eyes they will grope. They will fall at noon as at midnight; like people dying, they will groan.

59:11 Like a bear and like a dove they will travel together. We waited for judgment, but there is none; salvation has withdrawn far from us.

59:12 For our lawlessness is great before Thee, and our sins have opposed us. Our lawless deeds are within us, and we have recognized our wrongs:

59:13 We acted impiously and lied and withdrew from following our God. We spoke unjust things and disobeyed; we conceived and meditated on unjust words from our heart.

59:14 We drove judgment backward, and righteousness has withdrawn far away, for truth was consumed in their ways, and they could not go straight through.

59:15 Truth has been taken away, and they turned their mind away from understanding. The Lord saw, and it did not please Him that there was no judgment.

59:16 He saw, and there was no man; He considered, and there was no one to help. He defended them with His arm and steadied Himself by mercy.

59:17 He put on righteousness like a breastplate, placed a helmet of salvation on His head, and wrapped Himself in a garment of vengeance and the cloak,

59:18 as one who will repay recompense—reproach to His adversaries.

59:19 Those from the west will fear the Lord’s name, and those from sunrise the glorious name. For anger from the Lord will come like a violent river; it will come with wrath.

59:20 The deliverer will come for Zion’s sake and turn ungodliness away from Jacob.

59:21 “And this is My covenant with them,” said the Lord: “My spirit that is upon you and the words I put into your mouth will never fail from your mouth or your offspring’s mouth,” for the Lord said, “from now on and for ever.”

Isaiah 60

60:1 Shine, shine, Jerusalem, for your light has come, and the Lord’s glory has risen upon you.

60:2 Behold, darkness and gloom will cover earth over nations, but the Lord will appear upon you, and His glory will be seen over you.

60:3 Kings will walk by your light, and nations by your radiance.

60:4 Lift your eyes around you and see your children gathered. Behold, all your sons have come from far away, and your daughters will be lifted upon shoulders.

60:5 Then you will see and fear and be astonished in heart, for the wealth of sea, nations, and peoples will turn toward you. There will come to you

60:6 herds of camels, and camels from Madiam and Gaipha will cover you. They will all come from Saba, bringing gold and carrying frankincense, and they will proclaim the Lord’s salvation as good news.

60:7 All Kedar’s sheep will gather to you, and Nabaioth’s rams will come to you. They will be offered acceptably upon My altar, and My house of prayer will be glorified.

60:8 Who are these flying like clouds and like doves with their young?

60:9 Islands waited for Me, and Tharsis ships among the first, to bring your children from far away, with silver and gold, because of the Lord’s holy name and because Israel’s Holy One is glorious.

60:10 Foreigners will build your walls, and their kings will attend you. For because of My anger I struck you, and because of mercy I loved you.

60:11 Your gates will be opened continually; day and night they will not be shut, to bring you the nations’ resources and kings being led.

60:12 For nations and kings who will not serve you will perish, and the nations will be utterly desolated.

60:13 Lebanon’s glory will come to you in cypress, pine, and cedar together, to glorify My holy place.

60:14 The sons of those who humbled and provoked you will come to you in fear. You will be called the Lord’s City, Zion of Israel’s Holy One.

60:15 Because you became abandoned and hated, with no one helping, I will make you an everlasting exultation, joy for generations upon generations.

60:16 You will suck the nations’ milk and eat kings’ wealth. You will know that I am the Lord who saves and delivers you, Israel’s God.

60:17 Instead of bronze I will bring you gold, instead of iron silver, instead of wood bronze, and instead of stones iron. I will appoint your rulers in peace and your overseers in righteousness.

60:18 Injustice will no longer be heard in your land, nor destruction and misery within your borders. Your walls will be called Salvation, and your gates Engraving.

60:19 The sun will not be your light by day, nor will the rising moon light your night. Instead, the Lord will be your everlasting light and God your glory.

60:20 For your sun will not set, and your moon will not fail. The Lord will be your everlasting light, and your days of mourning will be fulfilled.

60:21 Your people will all be righteous, and they will inherit the land for ever, guarding the planting, the works of His hands, for glory.

60:22 The fewest will become thousands, and the least a great nation. I, the Lord, will gather them at the proper time.

Isaiah 61

61:1 The Spirit of the Lord is upon me, because He anointed me. He has sent me to bring good news to the poor, to heal the brokenhearted, to proclaim release to captives and recovery of sight to the blind,

Note [1]: Isaiah 61:1 · Meaning and wording · releaseFreedom or release announced to those held captive. Use release or liberty in the captivity clause and retain recovery of sight in the next clause. The same noun can denote forgiveness elsewhere; this object governs the local meaning.Historical comparison. Saints and Brenton preserve release or liberty and the blind receiving sight. KJV and DRC instead describe release or opening for prisoners in the final clause.Providence lexical record PRV-ISA-10, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

61:2 to announce the Lord’s year of favor and a day of recompense, to comfort all who mourn,

61:3 so that Zion’s mourners may receive glory instead of ashes, an ointment of joy for those who mourn, a robe of glory instead of a spirit of despondency. They will be called Generations of Righteousness, the Lord’s planting, for glory.

61:4 They will rebuild age-old deserts and raise places formerly desolated. They will renew deserted cities laid waste for generations.

61:5 Foreigners will come shepherding your sheep, and people of other nations will be plowmen and vinedressers.

61:6 But you will be called priests of the Lord, ministers of God. You will consume the nations’ resources and be admired in their wealth.

61:7 Thus they will inherit the land a second time, and everlasting joy will be over their head.

61:8 “For I am the Lord who loves righteousness and hates plunder obtained through injustice. I will give their labor’s yield to righteous people and make an everlasting covenant with them.

61:9 Their offspring and descendants will be known among nations. Everyone seeing them will recognize them, because they are offspring blessed by God,

61:10 and they will rejoice greatly in the Lord.” Let my soul exult in the Lord, for He clothed me in a garment of salvation and a tunic of joy. Like a bridegroom He placed a turban on me, and like a bride He adorned me with ornaments.

61:11 As earth increases its flower and a garden its seeds, so the Lord will make righteousness and exultation spring up before all nations.

Isaiah 62

62:1 For Zion I will not be silent, and for Jerusalem I will not let up until My righteousness goes out like light and My salvation burns like a torch.

62:2 Nations will see your righteousness and kings your glory. He will call you your new name, which the Lord will name.

62:3 You will be a crown of beauty in the Lord’s hand and a royal diadem in your God’s hand.

62:4 You will no longer be called Abandoned, nor will your land be called Desert. You will be called My Desire, and your land Inhabited.

62:5 As a young man lives with a virgin, so your sons will dwell with you. As a bridegroom rejoices over a bride, so the Lord will rejoice over you.

62:6 Upon your walls, Jerusalem, I appointed guards all day and all night, who will never be silent as they remember the Lord.

62:7 For there is no one like you, if He restores Jerusalem and makes her a source of pride upon earth.

62:8 The Lord swore by His right hand and the strength of His arm: “I will no longer give your grain and food to your enemies, nor will foreigners drink your wine for which you toiled.

62:9 Instead, those who gather will eat these things and praise the Lord, and those who gather will drink them in My holy dwellings.”

62:10 Go through My gates and make a road for My people. Scatter the stones from the road; raise a signal for the nations!

62:11 For behold, the Lord has made it heard to earth’s farthest end: “Tell daughter Zion, ‘Behold, the savior is arriving for you, bringing His own reward and His work before His face.’”

62:12 He will call it a holy people redeemed by the Lord; but you will be called a sought-out city, not abandoned.

Isaiah 63

63:1 Who is this arriving from Edom, with redness of garments from Bosor, so beautiful in His robe, with force and strength? “I speak righteousness and saving judgment.”

63:2 Why are Thy garments red and Thy clothes as though from a trodden winepress?

63:3 “I am full of what has been trodden. No man from the nations is with Me. I trampled them in wrath, crushed them like earth, and brought their blood down to earth.

63:4 For a day of recompense came upon them, and a year of redemption is here.

63:5 I looked, but there was no helper; I considered, but no one came to aid. My arm rescued them, and My wrath stood by.

63:6 I trampled them in My anger and brought their blood down to earth.”

63:7 I remembered the Lord’s mercy, the Lord’s excellent deeds in everything He repays us. The Lord is a good judge for Israel’s house; He brings upon us according to His mercy and the abundance of His righteousness.

63:8 He said, “Are they not My people, children who will surely not reject Me?” And He became their salvation

63:9 from every affliction. Neither an envoy nor an angel, but the Lord Himself saved them because He loved and spared them. He Himself redeemed them, took them up, and exalted them throughout all the days of the age.

63:10 But they disobeyed and provoked His holy spirit. He turned toward hostility against them and Himself fought them.

63:11 The one who brought the sheep’s shepherd up from earth remembered days of old. Where is the one who placed the holy spirit among them,

63:12 who led Moses by the right hand, the arm of His glory? He overpowered water before Him to make Himself an everlasting name.

63:13 He led them through the abyss like a horse through a wilderness, and they did not grow weary.

63:14 Like livestock through a plain, a spirit from the Lord came down and guided them. So Thou didst lead Thy people to make Thyself a glorious name.

63:15 Turn from heaven and see from Thy holy and glorious house. Where are Thy zeal and strength? Where is the abundance of Thy mercy and compassion, since Thou hast held back from us?

63:16 For Thou art our Father, because Abraham did not know us and Israel did not recognize us. But Thou, Lord, art our Father. Rescue us! From the beginning Thy name has been upon us.

63:17 Why, Lord, didst Thou make us stray from Thy way and harden our hearts so that we do not fear Thee? Return because of Thy servants, because of the tribes of Thine inheritance,

63:18 so that we may inherit a little of Thy holy mountain. Our adversaries trampled Thy sanctuary.

63:19 We became as at the beginning, when Thou didst not rule us and Thy name had not been called upon us. If Thou openest heaven, trembling will seize mountains because of Thee, and they will melt,

Isaiah 64

64:1 like wax melting before fire. Fire will burn up the adversaries, and the Lord's name will become manifest among the adversaries. Nations will be shaken before Thee.

64:2 Whenever Thou dost glorious things, trembling will seize mountains because of Thee.

64:3 From of old we have not heard, nor have our eyes seen a god except Thee and Thy works, which Thou wilt do for those awaiting mercy.

64:4 For He will meet those doing what is just, and they will remember Thy ways. Behold, Thou becamest angry, and we sinned; therefore we went astray.

64:5 We all became like unclean people; all our righteousness is like a menstruating woman's rag. We fell away like leaves because of our lawless deeds; thus wind will carry us off.

64:6 There is no one calling on Thy name or remembering to take hold of Thee, because Thou didst turn Thy face away from us and didst hand us over because of our sins.

64:7 But now, Lord, Thou art our Father, and we are clay, all the work of Thy hands.

64:8 Do not be exceedingly angry with us or remember our sins at the appointed time. And now look, for we are all Thy people.

64:9 The city of Thy holy place became a desert; Zion became like a desert, Jerusalem a curse.

64:10 The house, our holy place, and the glory our ancestors blessed became fire-burned, and all the glorious things collapsed.

64:11 Despite all these things Thou didst hold back, Lord, and keep silent and humble us greatly.

Isaiah 65

65:1 "I became manifest to those not seeking Me; I was found by those not inquiring of Me. I said, 'Here I am,' to the nation that did not call My name.

65:2 I spread out My hands all day to a disobedient, contradicting people who did not walk in a true way but followed their sins.

65:3 This people continually provokes Me to My face. They sacrifice in gardens and burn incense on bricks to demons that do not exist,

65:4 and sleep in tombs and caves for dreams. They eat pig's flesh and sacrificial broth; all their vessels are defiled.

65:5 They say, 'Far away from me! Do not approach me, for I am clean.' This is smoke of My wrath; fire burns in it all the days.

65:6 Behold, it is written before Me: I will not keep silent until I repay into their lap

65:7 their sins and their ancestors' sins," says the Lord, "who burned incense on mountains and insulted Me on hills. I will repay their works into their lap."

65:8 Thus says the Lord: "As a grape is found in the cluster and people say, 'Do not ruin it, for the Lord's blessing is in it,' so I will act for the sake of the one serving Me; for this one's sake I will not destroy everyone.

65:9 I will bring out the offspring from Jacob and from Judah, and it will inherit My holy mountain. My chosen ones and My slaves will inherit and dwell there.

65:10 There will be shelters for flocks in the woodland, and the ravine of Achor will be a resting place for cattle, for My people who sought Me.

65:11 But you who abandoned Me and forget My holy mountain, preparing a table for the demon and filling a mixed drink for Fortune,

65:12 I will hand you over to the sword; all of you will fall in slaughter, because I called you and you did not obey, I spoke and you disregarded Me. You did evil before Me and chose what I did not want."

65:13 Therefore thus says the Lord: "Behold, those serving Me will eat, but you will hunger. Those serving Me will drink, but you will thirst. Those serving Me will rejoice, but you will be ashamed.

65:14 Behold, those serving Me will exult with joy, but you will cry out because of your heart's pain and wail from a broken spirit.

65:15 For you will leave your name as a surfeit for My chosen ones, but the Lord will put you to death. Those serving Him will be called a new name,

65:16 which will be blessed upon earth. For they will bless the true God, and those swearing upon earth will swear by the true God. They will forget their former affliction, and it will not rise into their heart.

65:17 For heaven will be new and earth new, and they will never remember former things, nor will those things enter their heart,

65:18 but they will find joy and exultation in it. For behold, I am making Jerusalem an exultation and My people joy.

65:19 I will exult over Jerusalem and rejoice over My people, and no sound of weeping or crying will ever again be heard in her.

65:20 There will never be one cut off prematurely there, nor an old man who fails to complete his time. For the young person will be a hundred years old, but the sinner who dies will be a hundred years old and accursed.

65:21 They will build houses and inhabit them themselves; they will plant vineyards and eat their own produce.

65:22 They will not build for others to inhabit or plant for others to eat. For My people's days will be like those of the tree of life; they will wear out the works of their labor.

65:23 My chosen ones will not labor in vain or bear children for a curse, because they are offspring blessed by God, and their descendants will be with them.

65:24 Before they cry out I will listen to them; while they are still speaking I will say, 'What is it?'

65:25 Then wolves and lambs will graze together, and a lion will eat straw like an ox, while a serpent will eat earth like bread. They will not wrong or destroy on My holy mountain," says the Lord.

Isaiah 66

66:1 Thus says the Lord: "Heaven is My throne, and earth the footstool of My feet. What sort of house will you build for Me, or what place is My rest?

66:2 For My hand made all these things, and all these things are Mine," says the Lord. "And to whom will I look except the humble and quiet one who trembles at My words?

66:3 But the lawless person who sacrifices a calf to Me is like someone killing a dog; the one offering fine flour is like one offering pig's blood; the one giving frankincense as a memorial is like a blasphemer. These people chose their ways and their abominations, which their soul desired,

66:4 and I will choose their mockeries and repay their sins to them, because I called them and they did not obey Me, I spoke and they did not hear. They did evil before Me and chose what I did not want."

66:5 Hear the Lord's word, you who tremble at His word! Speak, our brothers, to those who hate us and loathe us, so that the Lord's name may be glorified and seen in their rejoicing; and those people will be ashamed.

66:6 A sound of shouting from the city, a sound from the temple, the sound of the Lord repaying recompense to His opponents!

66:7 Before the woman in labor gave birth, before the pain of labor came, she escaped and bore a male.

66:8 Who heard such a thing, and who has seen anything like it? Did a land labor in one day, or was a nation born all at once? For Zion labored and bore her children.

66:9 'But I gave this expectation, and you did not remember Me,' said the Lord. 'Behold, did I not make the woman who gives birth and the barren woman?' said God.

66:10 Rejoice, Jerusalem, and celebrate in her, all who love her! Rejoice with joy, all who mourn over her,

66:11 so that you may nurse and be filled from her comforting breast, so that, nursing fully, you may delight in the entrance of her glory.

66:12 For thus says the Lord: 'Behold, I turn toward them like a river of peace, and like a flooding torrent the glory of nations. Their children will be lifted on shoulders and comforted on knees.

66:13 As if a mother were to comfort someone, so I too will comfort you, and in Jerusalem you will be comforted.'

66:14 You will see, and your heart will rejoice; your bones will spring up like vegetation. The Lord's hand will be known to those who revere Him, and He will threaten the disobedient.

66:15 For behold, the Lord will come like fire, and His chariots like a storm, to render vengeance in wrath and rejection in a flame of fire.

66:16 For by the Lord's fire all the earth will be judged, and by His sword all flesh; many will be wounded by the Lord.

66:17 ‘Those purifying and cleansing themselves for the gardens, eating pig’s flesh and abominations and the mouse in the porches, will be consumed together,’ said the Lord,

66:18 ‘and I know their works and their reasoning. I am coming to gather all nations and languages, and they will come and see My glory.

66:19 I will leave signs upon them and send those saved from them to the nations: to Tharsis, Phoud, Loud, Mosoch, Thobel and Greece, and to the distant islands that have not heard My name or seen My glory. They will announce My glory among the nations.

66:20 They will bring your brothers from all nations as a gift to the Lord, with horses and chariots, in mule carriages with sunshades, to the holy city Jerusalem,’ said the Lord, ‘as the Israelites might bring Me their sacrifices with psalms into the Lord’s house.

66:21 From them I will take priests and Levites for Myself,’ said the Lord.

66:22 ‘For just as the new heaven and new earth that I make remain before Me,’ says the Lord, ‘so your offspring and your name will stand.

66:23 Month after month and Sabbath after Sabbath, all flesh will come before Me to bow down in Jerusalem,’ said the Lord.

66:24 ‘They will go out and see the limbs of the people who transgressed against Me, for their worm will not die and their fire will not be quenched. They will be a spectacle to all flesh.’

Jeremiah

Jeremiah 1

1:1 The word of God that came upon Jeremiah son of Hilkiah, one of the priests, who lived in Anathoth in the land of Benjamin,

1:2 which became God’s word to him in the days of Josiah son of Amos, king of Judah, in the thirteenth year of his reign.

1:3 It also came in the days of Jehoiakim son of Josiah, king of Judah, until the eleventh year of Zedekiah son of Josiah, king of Judah, until Jerusalem’s captivity in the fifth month.

1:4 The Lord’s word came to me, saying,

1:5 Before I formed you in the belly, I know you; before you came out of the womb, I have consecrated you. I have appointed you a prophet to nations.

Note [1]: Jeremiah 1:5 · Meaning and wording · consecrateSet apart the addressed prophet for the stated vocation. Retain the completed consecration and the following appointment to the nations. Explain sanctify here as setting apart; the verb does not alone assert every possible claim about personal sinlessness.Historical comparison. Saints uses consecrated; KJV, Brenton, and DRC use sanctified. The Greek's I know thee is present in the preceding clause, unlike their I knew thee.Providence lexical record PRV-JER-01, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

1:6 I said, O Master Lord! Behold, I do not know how to speak, because I am young.

1:7 The Lord said to me, Do not say, I am young, because you will go to everyone to whom I send you, and you will speak according to everything I command you.

1:8 Do not fear them, because I am with you to rescue you, says the Lord.

1:9 The Lord stretched out His hand toward me and touched my mouth. The Lord said to me, Behold, I have put My words into your mouth.

1:10 Behold, today I have appointed you over nations and kingdoms, to uproot, demolish, destroy, build and plant.

1:11 The Lord’s word came to me, saying, What do you see, Jeremiah? I said, A nut-wood staff.

1:12 The Lord said to me, You have seen well, because I am watchful over My words to perform them.

1:13 The Lord’s word came to me a second time, saying, What do you see? I said, A cauldron heated from beneath, its face away from the north.

1:14 The Lord said to me, From the north calamities will be kindled upon all who inhabit the land.

1:15 Because behold, I am summoning all the kingdoms from the north of the land, says the Lord. They will come and each set his throne at the forecourts of Jerusalem’s gates, against all her surrounding walls and against all Judah’s cities.

1:16 I will speak to them with judgment concerning all their evil, because they abandoned Me, sacrificed to foreign gods and bowed down to the works of their hands.

1:17 But you, gird your waist, rise and tell them everything I command you. Do not fear them or be terrified before them, because I am with you to rescue you, says the Lord.

1:18 Behold, on this day I have made you like a fortified city and like a strong bronze wall against all Judah’s kings, its rulers and the people of the land,

1:19 and they will fight you, but they will certainly not prevail against you, because I am with you to rescue you, said the Lord.

Jeremiah 2

2:2 And He said, Thus says the Lord: I remembered the mercy of your youth and the love of your completion, when you followed the Holy One of Israel, says the Lord.

2:3 Israel is holy. To the Lord he is the first of His produce. All who devour him will offend; calamities will come upon them, declares the Lord.

2:4 Hear the Lord’s word, house of Jacob and every clan of the house of Israel.

2:5 Thus says the Lord: What offense did your fathers find in Me, that they withdrew far from Me, followed futile things and became futile?

2:6 They did not say, Where is the Lord who brought us up from Egypt’s land, who guided us in the wilderness, in a boundless and impassable land, a waterless and fruitless land, a land through which nothing passed and where no human being lived?

2:7 I brought you into Carmel to eat its fruits and good things, but you entered and polluted My land and made My inheritance an abomination.

2:8 The priests did not say, Where is the Lord? Those holding to the law did not know Me; the shepherds acted ungodly toward Me; the prophets prophesied by Baal and followed what is useless.

2:9 Therefore I will still enter judgment with you, says the Lord, and with your children’s children I will enter judgment.

2:10 Cross over to the islands of Kittim and see; send to Kedar and consider carefully. See whether such things have happened.

2:11 Will nations exchange their gods, though these are not gods? But My people exchanged their glory, from which they will not benefit.

2:12 Heaven was astonished at this and shuddered exceedingly, says the Lord.

2:13 For My people did two evil things: they abandoned Me, a spring of water of life, and dug broken cisterns for themselves that will not be able to hold water.

Note [1]: Jeremiah 2:13 · Meaning and wording · cisternDug reservoirs unable to hold water in the prophetic image. Use cisterns to make the water-storage setting clear, with pits as the broader noun. Preserve the contrast with the spring of water of life and the future inability to retain water.Historical comparison. The three historical English witnesses use cisterns; Saints has broken pits. The context supports the reservoir gloss without requiring a modern tank.Providence lexical record PRV-JER-02, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

2:14 Is Israel a slave, or is he house-born? Why has he become spoil?

2:15 Lions roared over him and raised their voice. They made his land a wilderness, and his cities were demolished so that none inhabited them.

2:16 The sons of Memphis and Tahpanhes knew you and mocked you.

2:17 Has abandoning Me not brought these things upon you? says the Lord your God.

2:18 Now what do you have to do with Egypt’s road, to drink Gihon’s water? And what do you have to do with the Assyrians’ road, to drink river waters?

2:19 Your apostasy will discipline you, and your evil will rebuke you. Know and see that abandoning Me is bitter for you, says the Lord your God; and I took no pleasure in you, says the Lord your God.

2:20 For long ago you shattered your yoke and tore apart your bonds, and said, I will not be enslaved, but I will go upon every high hill and beneath every shady tree; there I will abandon myself to my prostitution.

2:21 But I planted you as a fruitful vine, wholly genuine. How have you changed into bitterness, you foreign vine?

2:22 Even if you wash with natron and multiply cleansing herb for yourself, you remain stained in your injustices before Me, says the Lord.

2:23 How will you say, I was not polluted and did not follow Baal? See your ways in the burial ground and know what you did. Late her voice wailed; her ways

2:24 she broadened upon wilderness waters. In her soul’s desires she was carried by the wind; she was handed over. Who will turn her back? All who seek her will not toil; in her humiliation they will find her.

2:25 Turn your foot from a rough road and your throat from thirst. But she said, I will be strong, because she had loved strangers and went after them.

2:26 As a thief is ashamed when caught, so the sons of Israel will be ashamed: they, their kings, their rulers, their priests and their prophets.

2:27 They said to wood, You are my father, and to stone, You gave birth to me. They turned their backs toward Me, not their faces; and in the time of their calamities they will say, Rise and save us!

2:28 Where are your gods that you made for yourself? Will they rise and save you in the time of your affliction? For your gods were as numerous as your cities, Judah, and according to the number of Jerusalem’s streets they sacrificed to Baal.

2:29 Why do you speak to Me? All of you acted ungodly, and all of you acted lawlessly against Me, says the Lord.

2:30 In vain I struck your children; you accepted no discipline. A sword devoured your prophets like a destroying lion, and you did not fear.

2:31 Hear the Lord’s word. Thus says the Lord: Have I become a wilderness to Israel, or a land left barren? Why did My people say, We will not be ruled, and we will come to Thee no more?

2:32 Will a bride forget her adornment, or a virgin her breastband? Yet My people forgot Me for days beyond counting.

2:33 What good practice will you still pursue in your ways to seek love? Not so; you too acted wickedly to pollute your ways.

2:34 Even on your hands was found the blood of innocent lives. I did not find them in break-ins, but at every oak.

2:35 And you said, I am innocent; let His fury turn away from me. Behold, I enter judgment with you because you say, I did not sin.

2:36 Why did you show such contempt by repeating your ways? You will also be put to shame by Egypt, as you were put to shame by Assyria.

2:37 For from here too you will go out with your hands on your head, because the Lord rejected your hope, and you will not prosper in it.

Jeremiah 3

3:1 If a man sends his wife away, and she leaves him and becomes another man’s, surely she will not return to him again? Would not that woman be utterly polluted? And you prostituted yourself with many shepherds—and were you returning to Me? says the Lord.

3:2 Lift your eyes straight ahead and see: where have you not been defiled? You sat for them on the roads like a solitary crow, and polluted the land with your prostitution and your evils.

3:3 You had many shepherds as a stumbling block for yourself. You had a prostitute's appearance; you were shameless toward everyone.

3:4 Did you not call Me a household, a father and the leader of your virginity?

3:5 Will He remain for ever, or will it be guarded always? Behold, you spoke and did these evil things and were able.

3:6 The Lord said to me in the days of King Josiah, You saw what the dwelling of Israel did to Me. They went upon every high mountain and beneath every wooded tree and prostituted themselves there.

3:7 After she prostituted herself in all these ways, I said, Return to Me. But she did not return, and faithless Judah saw her faithlessness.

3:8 I saw that, concerning all the things in which the dwelling of Israel was caught committing adultery, I sent her away and gave a certificate of divorce into her hands. Yet faithless Judah did not fear; she too went and prostituted herself.

3:9 Her prostitution came to be regarded as nothing, and she committed adultery with wood and stone.

3:10 In all these things faithless Judah did not return to Me with her whole heart, but in falsehood.

3:11 The Lord said to me, Israel has justified himself in comparison with faithless Judah.

3:12 Go and read these words toward the north: Return to Me, dwelling of Israel, says the Lord. I will not set My face firmly against you, because I am merciful, says the Lord, and I will not be angry with you for ever.

3:13 Only recognize your injustice: you acted ungodly toward the Lord your God and spread your ways to strangers beneath every wooded tree, but you did not obey My voice, says the Lord.

3:14 Return, children who have withdrawn, says the Lord, because I will rule over you. I will take you, one from a city and two from a clan, and bring you into Zion,

3:15 and I will give you shepherds according to My heart, and they will shepherd you, shepherding with knowledge.

3:16 When you multiply and increase upon the land in those days, says the Lord, they will no longer say, The ark of the covenant of the Holy One of Israel. It will not come to mind, be named or be attended to, and it will not be made again.

3:17 In those days and at that time they will call Jerusalem the Lord's throne, and all the nations will gather to her. They will no longer follow the thoughts of their evil heart.

3:18 In those days the house of Judah will join the house of Israel, and together they will come from the northern land and from all the regions to the land I gave their fathers as an inheritance.

3:19 And I said, May it be, Lord! For I will place you among children and give you a chosen land, an inheritance of God Almighty of nations. I said, You will call Me Father and will not turn away from Me.

3:20 But as a woman deals faithlessly with the one living with her, so the house of Israel dealt faithlessly with Me, says the Lord.

3:21 A voice was heard from lips, the weeping and supplication of Israel's children, because they acted unjustly in their ways and forgot their holy God.

3:22 Return, returning children, and I will heal your fractures. Behold, we will be Thy servants, because Thou art the Lord our God.

3:23 Truly the hills and the power of the mountains were false; but through the Lord our God is Israel's salvation.

3:24 Shame consumed our fathers' labors from our youth: their sheep and calves, their sons and daughters.

3:25 We lay down in our shame, and our dishonor covered us, because we sinned before our God, we and our fathers, from our youth until this day, and did not obey the voice of the Lord our God.

Jeremiah 4

4:1 If Israel returns, says the Lord, he will return to Me; if he removes his abominations from his mouth and shows reverence before Me,

4:2 and swears, 'The Lord lives,' with truth and in judgment and righteousness, then nations will bless in her, and in Him they will praise God in Jerusalem.

4:3 For thus says the Lord to the men of Judah and those dwelling in Jerusalem: Break up fallow ground for yourselves, and do not sow among thorns.

4:4 Be circumcised to your God, and circumcise your hardness of heart, men of Judah and those dwelling in Jerusalem, lest My fury come out like fire and burn, and there be no one to extinguish it because of the evil of your practices.

4:5 Announce in Judah, and let it be heard in Jerusalem; say: Signal with a trumpet over the land, and cry loudly! Say: Gather, and let us enter the walled cities!

4:6 Take up and flee to Zion; hurry, do not stand still, for I am bringing evils from the north and great crushing.

4:7 A lion has gone up from his enclosure; destroying nations, he has set out and left his place to make the land a desolation, and cities will be demolished so that they are not inhabited.

4:8 For these things, gird yourselves with sackcloth, beat yourselves in mourning and wail, because the Lord's fury has not turned away from you.

4:9 And it will be on that day, says the Lord: the king's heart and the rulers' heart will perish, and the priests will be beside themselves and the prophets astonished.

4:10 And I said: O Master, Lord, surely Thou hast indeed deceived this people and Jerusalem, saying, 'You will have peace,' and behold, the sword has reached to their soul!

4:11 At that time they will say to this people and Jerusalem: A spirit of wandering in the wilderness; the daughter of My people's way is not toward purity or holiness.

4:12 A spirit of filling will come to Me; but now I speak judgments against them.

4:13 Behold, he will come up like a cloud, and his chariots like a storm; his horses are swifter than eagles. Woe to us, because we suffer misery!

4:14 Wash your heart clean of evil, Jerusalem, so that you may be saved. How long will the schemes of your troubles exist within you?

4:15 For the voice of one announcing will come from Dan, and trouble will be heard from Mount Ephraim.

4:16 Remind the nations: Behold, they have come! Announce in Jerusalem: Bands come from a distant land and have raised their voice against the cities of Judah.

4:17 Like those guarding a field they came against her all around, because you neglected Me, says the Lord.

4:18 Your ways and your practices have done these things to you. This is your evil: it is bitter; it has reached to your heart.

4:19 My belly, my belly, I am in pain, and the senses of my heart! My soul rages, my heart is torn; I will not be silent, because my soul heard the sound of a trumpet, a cry of war.

4:20 It calls out misery and crushing, because the whole land has suffered misery; suddenly the tent has suffered misery, and my tent coverings have been torn apart.

4:21 How long will I see people fleeing while hearing the sound of trumpets?

4:22 For the leaders of My people did not know Me; they are foolish sons and not discerning. They are wise at doing evil, but did not learn to do well.

4:23 I looked upon the earth, and behold, nothing; and into heaven, and its lights were not there.

4:24 I saw the mountains, and they were trembling, and all the hills were being shaken.

4:25 I looked, and behold, there was no human, and all the birds of heaven were terrified.

4:26 I saw, and behold, Carmel was a wilderness, and all the cities were burned with fire before the Lord, and they vanished before His furious anger.

4:27 Thus says the Lord: The whole land will be a wilderness, but I will certainly not make a complete end.

4:28 For these things let the earth mourn and let heaven above grow dark, because I have spoken and will not change My mind; I have set Myself in motion and will not turn back from it.

4:29 At the sound of a horseman and a drawn bow the whole countryside withdrew; they entered caves and hid in groves and climbed onto the rocks. Every city was abandoned; no human dwells in them.

4:30 And you, what will you do if you put on scarlet and adorn yourself with golden ornaments, and if you paint your eyes with antimony? Your adornment is in vain; your lovers have rejected you; they seek your soul.

4:31 For I heard a voice like a woman in labor, your groaning like one giving birth for the first time, the voice of the daughter of Zion. She will grow faint and let her hands fall: Woe to me, because my soul fails over those killed!

Jeremiah 5

5:1 Run through Jerusalem's streets and see and learn, and search her squares: if you find a man, if there is one doing justice and seeking faithfulness, then I will be merciful to them, says the Lord.

5:2 They say, 'The Lord lives'; do they not therefore swear on falsehoods?

5:3 Lord, Thine eyes are toward faithfulness. Thou didst scourge them, and they did not suffer; Thou broughtest them to an end, and they would not accept instruction. They hardened their faces beyond rock and would not return.

5:4 And I said: Perhaps they are poor, because they had no ability, because they did not know the Lord's way and God's judgment.

5:5 I will go to the prosperous and speak to them, for they recognized the Lord's way and God's judgment. And behold, with one accord they broke the yoke and tore the bonds.

5:6 Therefore a lion from the woodland struck them, and a wolf destroyed them as far as the houses, and a leopard kept watch over their cities. All who leave them will be hunted, because they multiplied their impieties and grew strong in their turnings away.

5:7 For which of these things should I be merciful to you? Your sons abandoned Me and swore by those who are not gods. And I fed them fully, and they committed adultery and lodged in prostitutes' houses.

5:8 They became horses mad for mares; each neighed after his neighbor's wife.

5:9 Shall I not visit for these things? says the Lord. Or will not My soul take vengeance on such a nation?

5:10 Go up against her battlements and tear them down, but do not make a complete end. Leave her supports, because they belong to the Lord.

5:11 For the house of Israel and the house of Judah have utterly rejected Me, says the Lord.

5:12 They lied to their own Lord and said: These things are not so; evils will not come upon us, and we will not see sword or famine.

5:13 Our prophets became wind, and the Lord's word was not in them. Thus it will be for them.

5:14 Therefore thus says the Lord Almighty: Because you spoke this utterance, behold, I have made My words fire in your mouth, and this people wood, and it will devour them.

5:15 Behold, I am bringing a nation upon you from far away, house of Israel, says the Lord, a nation whose language's sound you will not understand.

5:16 All are strong,

5:17 and they will devour your harvest and your bread, and devour your sons and daughters, and devour your sheep and calves, and devour your vineyards and fig orchards and olive groves; and with a sword they will thresh your fortified cities, in which you have trusted.

5:18 And it will be in those days, says the Lord your God: I will certainly not bring you to a complete end.

5:19 And when you say, 'For what reason has the Lord our God done all these things to us?' you will say to them: Because you served foreign gods in your land, so you will serve foreigners in a land not yours.

5:20 Announce these things to the house of Jacob, and let it be heard in Judah.

5:21 Hear these things now, foolish and senseless people: they have eyes and do not see; they have ears and do not hear.

5:22 Will you not fear Me? says the Lord. Or will you not show reverence before Me, who appointed sand as the sea's boundary, an eternal command it will not cross? It will be stirred and will not prevail, and its waves will roar, and it will not cross it.

5:23 But this people acquired an unheeding and disobedient heart, and they turned aside and went away.

5:24 And they did not say in their heart: Let us fear the Lord our God, who gives us early and late rain at the time of fulfillment of the harvest's command, and He kept it for us.

5:25 Your lawless acts turned these things aside, and your sins removed good things from you.

5:26 For impious people were found among My people, and they set traps to destroy men and were catching them.

5:27 Like a set trap full of birds, so their houses are full of deceit; therefore they became great and rich.

5:28 And they transgressed judgment; they did not judge an orphan's case, and they were not judging a widow's case.

5:29 Shall I not visit for these things? says the Lord. Or will not My soul take vengeance on such a nation?

5:30 Astonishment and horrifying things happened upon the land:

5:31 The prophets prophesy unjust things, and the priests applauded with their hands, and My people loved it so. And what will you do after these things?

Jeremiah 6

6:1 Take courage, sons of Benjamin, from within Jerusalem, and signal with a trumpet in Tekoa, and raise a sign above Beth-haccherem, because evils have looked out from the north, and great crushing is taking place,

6:2 and your height will be taken away, daughter of Zion.

6:3 Shepherds and their flocks will come to her, and they will pitch tents against her all around, and each will shepherd with his own hand.

6:4 Prepare yourselves for war against her! Rise, and let us go up against her at noon! Woe to us, because the day has declined, because evening's shadows are failing!

6:5 Rise, and let us go up in the night and destroy her foundations!

6:6 For thus says the Lord: Cut down her trees; pour out a force upon Jerusalem. O false city, all oppression is within her!

6:7 As a cistern cools water, so her evil cools; impiety and misery will be heard in her, continually before her. With pain and scourging

6:8 you will be instructed, Jerusalem, lest My soul depart from you, lest I make you an impassable land that will not be inhabited.

6:9 For thus says the Lord: Glean, glean Israel’s remnants like a vine; turn back like the grape-gatherer to his basket.

6:10 To whom shall I speak and testify, and he will hear? Behold, their ears are uncircumcised, and they cannot hear. Behold, the Lord’s utterance became a reproach to them; they certainly will not wish to hear it.

6:11 And I filled up My fury and held back and did not bring them to an end. I will pour it upon little children outside and upon a gathering of young men together, because man and woman will be seized, the elder with one full of days.

6:12 And their houses will be transferred to others, fields and their wives together, because I will stretch out My hand against those dwelling in this land, says the Lord.

6:13 For from their small to their great, all have carried out lawless deeds; from priest to false prophet, all have done false things.

6:14 And they treated My people’s fracture with contempt, saying, ‘Peace, peace’; and where is peace?

6:15 They were put to shame because they failed, and even so they were not at all ashamed and did not recognize their dishonor. Therefore they will fall in their fall, and at the time of their visitation they will perish, said the Lord.

6:16 Thus says the Lord: Stand upon the roads and see, and ask for the Lord’s eternal paths and see which is the good way, and walk in it, and you will find purification for your souls. And they said, ‘We will not go.’

Note [1]: Jeremiah 6:16 · Meaning and wording · purificationCleansing promised along the good way. Retain purification as the Greek noun and preserve the people's refusal to walk. Old or everlasting paths should be explained in context, not made a claim that every ancient practice is approved.Historical comparison. Saints and Brenton read purification; KJV reads rest and DRC refreshment. Brenton was checked in the publisher PDF at printed page xix. These nouns are a meaningful textual difference.Providence lexical record PRV-JER-03, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

6:17 I have appointed watchers over you: Hear the trumpet’s sound! And they said, ‘We will not hear.’

6:18 Therefore the nations heard, and those shepherding their flocks.

6:19 Hear, earth! Behold, I am bringing evils upon this people, the fruit of their turning away, because they did not attend to My words and rejected My law.

6:20 Why do you bring Me frankincense from Sheba and cinnamon from a distant land? Your whole burnt offerings are not acceptable, and your sacrifices did not please Me.

6:21 Therefore thus says the Lord: Behold, I am placing weakness upon this people, and fathers and sons together will become weak in it; neighbor and his neighbor will perish.

6:22 Thus says the Lord: Behold, a people comes from the north, and nations will be roused from the earth’s extremity.

6:23 They will grasp bow and spear; it is ruthless and will show no mercy. Its voice is like a surging sea; on horses and chariots it will draw up like fire for war against you, daughter of Zion.

6:24 We heard the report of them; our hands were paralyzed. Affliction seized us, labor pains like a woman giving birth.

6:25 Do not go out into a field or walk on the roads, because the enemies’ sword dwells all around.

6:26 Daughter of My people, gird yourself with sackcloth; sprinkle yourself with ashes. Make mourning for yourself for a beloved one, a pitiful lament, because misery will suddenly come upon you.

6:27 I have made you a tester among tested peoples, and you will know Me when I test their way.

6:28 All are unheeding, walking crookedly, bronze and iron; all are corrupted.

6:29 The bellows failed from the fire; the lead failed. In vain the silversmith works silver; their wickedness was not melted away.

6:30 Call them rejected silver, because the Lord rejected them.

Jeremiah 7

7:2 Hear the Lord’s word, all Judea!

7:3 Thus says the Lord, Israel’s God: Correct your ways and your practices, and I will settle you in this place.

7:4 Do not put your confidence in yourselves on false words, because they will not benefit you at all when they say, ‘The Lord’s temple, the Lord’s temple it is.’

7:5 For if you truly correct your ways and practices and truly execute judgment between a man and his neighbor,

7:6 and do not oppress a newcomer, orphan, or widow, and do not shed innocent blood in this place, and do not follow foreign gods to your own harm,

7:7 then I will settle you in this place, in the land I gave your fathers, from age to age.

7:8 But if you have trusted false words from which you will receive no benefit,

7:9 and murder and commit adultery and steal and swear unjustly, and you burned incense to Baal and followed foreign gods whom you do not know, to your own harm,

7:10 and you came and stood before Me in the house over which My name has been called and said, ‘We have kept away, so as not to do all these abominations,’

7:11 is My house, over which My name has been called there, a den of robbers before you? And behold, I have seen, says the Lord.

7:12 For go to My place in Shiloh, where I formerly made My name dwell, and see what I did to it because of the evil of My people Israel.

7:13 And now, because you did all these works, and I spoke to you and you did not hear Me, and I called you and you did not answer,

7:14 I will also do to this house over which My name has been called, in which you have trusted, and to the place I gave you and your fathers, as I did to Shiloh.

7:15 And I will throw you away from My presence, as I threw away your brothers, all Ephraim’s offspring.

7:16 And you, do not pray for this people, and do not ask that they receive mercy, and do not pray or approach Me on their behalf, because I will not listen.

7:17 Do you not see what they are doing in Judah’s cities and Jerusalem’s streets?

7:18 Their sons gather wood, and their fathers burn a fire, and their women work dough to make cakes for heaven’s host; and they poured drink offerings to foreign gods to provoke Me to anger.

7:19 Is it Me they provoke to anger? says the Lord. Is it not themselves, so that their faces are put to shame?

7:20 Therefore thus says the Lord: Behold, My wrath and fury are poured upon this place, upon the people and the livestock, upon every tree of their field and all the earth’s produce; and it will burn and not be extinguished.

7:21 Thus says the Lord: Gather your whole burnt offerings with your sacrifices, and eat meat!

7:22 For I did not speak to your fathers or command them on the day I brought them up from Egypt’s land concerning whole burnt offerings and sacrifice.

7:23 But this utterance I commanded them, saying: Hear My voice, and I will be your God and you will be My people; and walk in all My ways that I command you, so that it may be well with you.

7:24 And they did not hear Me, and their ear did not attend, but they walked in the thoughts of their evil heart and went backward rather than forward.

7:25 From the day their fathers left Egypt’s land until this day, I sent out to you all My servants the prophets by day and at dawn, and I sent them.

7:26 And they did not hear Me, and their ear did not attend, and they hardened their neck beyond their fathers.

7:27–28 And you will say this word to them: This is the nation that did not hear the Lord’s voice or accept instruction; faithfulness failed from their mouth.

7:29 Shear your head and cast it away, and take up a lament on your lips, because the Lord rejected and thrust away the generation doing these things.

7:30 For Judah’s sons did evil before Me, says the Lord; they set their abominations in the house over which My name has been called, to defile it.

7:31 And they built Topheth’s altar, which is in the ravine of the son of Hinnom, to burn up their sons and daughters in fire, which I did not command them and did not conceive in My heart.

7:32 Therefore behold, days are coming, says the Lord, and they will no longer say Topheth’s Altar or Ravine of the Son of Hinnom, but Ravine of the Slain; and they will bury in Topheth because there is no space.

7:33 And this people’s dead will be food for heaven’s birds and the earth’s wild beasts, and there will be no one to drive them off.

7:34 And I will stop the sound of those rejoicing and the sound of those glad, the voice of bridegroom and the voice of bride, from Judah’s cities and Jerusalem’s thoroughfares, because the whole land will become a desolation.

Jeremiah 8

8:1 At that time, says the Lord, they will bring the bones of Judah’s kings and the bones of its rulers and the bones of the priests and the bones of the prophets and the bones of those dwelling in Jerusalem out of their tombs,

8:2 and expose them to cool before the sun and moon and all the stars and all heaven’s host, which they loved and served and followed and clung to and bowed down to. They will not be mourned or buried, and they will be an example upon the earth’s surface,

8:3 because they chose death rather than life, and for all the remnants left from that generation in every place where I drive them away.

8:4 For thus says the Lord: Does one who falls not rise? Or does one who turns away not return?

8:5 Why has this people of Mine turned away with a shameless turning away, and been held fast in their own choice, and been unwilling to return?

8:6 Give ear now and hear: they will not speak thus; there is no person repenting of his evil, saying, ‘What have I done?’ The runner ceased from his course like a sweating horse in its neighing.

8:7 Even the stork in heaven knew her time; turtledove and swallow, field sparrows, kept the times of their coming, but My people did not know the Lord’s judgments.

8:8 How will you say, ‘We are wise, and the Lord’s law is with us’? A false reed-pen came to be in vain for scribes.

8:9 The wise were ashamed and terrified and captured, because they rejected the Lord’s word. What wisdom is in them?

8:10 Therefore I will give their wives to others and their fields to inheritors,

8:13 and they will gather their produce, says the Lord. There is no grape on the vines and no figs on the fig trees, and the leaves have fallen.

8:14 Why are we sitting? Gather, and let us enter the fortified cities and be cast away, because God cast us away and made us drink gall-water, because we sinned before Him.

8:15 We gathered for peace, and there were no good things; for a time of healing, and behold, haste!

8:16 From Dan we will hear the shrill sound of his horses; at the sound of the neighing of his riding horses the whole earth shook. And he will come and devour the earth and its fullness, a city and those dwelling in it.

8:17 Because behold, I am sending out among you deadly snakes that cannot be charmed, and they will bite you.

8:18 Incurable things, with pain, while your heart is bewildered.

8:19 Behold, the crying voice of the daughter of My people from a distant land: ‘Is the Lord not in Zion? Is a King not there?’ Why did they provoke Me with their carved things and foreign futile things?

8:20 Summer passed, harvest went by, and we were not delivered.

8:21 At the crushing of the daughter of My people I was darkened; in bewilderment, pains like a woman giving birth overpowered me.

8:22 Is there no resin in Gilead, or is there no physician there? Why did healing not rise for the daughter of My people?

8:23 Who will give my head water and my eyes a fountain of tears, and I will weep day and night for this people of Mine, for the wounded of the daughter of My people?

Jeremiah 9

9:1 Who would give me a remote station in the wilderness, and I will leave my people and go away from them? For all commit adultery, an assembly of those rejecting faithfulness.

9:2 And they stretched their tongue like a bow; falsehood and not faithfulness grew strong upon the earth, because they went from evils to evils and did not know Me.

9:3 Each of you, guard against his neighbor, and do not put trust in their brothers, because every brother will trip with the heel, and every friend will walk deceitfully.

9:4 Each will mock his friend; they certainly will not speak truth. Their tongue has learned to speak false things; they did wrong and did not cease turning back.

9:5 Interest upon interest, deceit upon deceit: they were unwilling to know Me.

9:6 Therefore thus says the Lord: Behold, I will put them through fire and test them, because I will act on account of the evil of the daughter of My people.

9:7 Their tongue is a wounding missile; the utterances of their mouth are deceitful. One speaks peaceful things to his neighbor, and within himself he holds enmity.

9:8 Shall I not visit for these things? says the Lord. Or will not My soul take vengeance on such a people?

9:9 Take up mourning for the mountains and a dirge for the wilderness paths, because they failed for lack of people. They did not hear the sound of possessions; from heaven’s birds to livestock, they were displaced and went away.

9:10 And I will give Jerusalem over to deportation and as a dwelling of dragons, and make Judah’s cities disappear, so that they are not inhabited.

9:11 Who is the discerning person? Let him understand this; and the one to whom the word of the Lord’s mouth comes, let him announce it to you: for what reason did the land perish, kindled like a wilderness so that no one passes through it?

9:12 And the Lord said to me: Because they abandoned My law that I set before them and did not hear My voice,

9:13 but walked after the things pleasing to their evil heart and after the idols that their fathers taught them,

9:14 therefore thus says the Lord, Israel's God: Behold, I will feed them distresses and make them drink gall-water,

9:15 and I will scatter them among nations that neither they nor their fathers knew, and send the sword upon them until I consume them by it.

9:16 Thus says the Lord: Call the women who lament, and let them come; send for the skilled women, and let them speak,

9:17 and let them take up a dirge over you; let your eyes bring down tears, and let your eyelids flow with water.

9:18 For a voice of lament was heard in Zion: How we suffered misery and were greatly ashamed, because we abandoned the land and threw away our dwellings!

9:19 Hear God's word now, women, and let your ears receive His mouth's words; teach your daughters lament, and each woman her neighbor a dirge.

9:20 For death climbed through your windows and entered your land, to wipe out little children outside and young men from the squares.

9:21 And people's dead will become an example on the surface of your land's plain, and like grass behind one reaping, and there will be no one gathering.

9:22 Thus says the Lord: Let no wise man boast in his wisdom, let no strong man boast in his strength, and let no rich man boast in his wealth,

Note [1]: Jeremiah 9:22 · Meaning and wording · boastTake pride in or claim distinction from the named quality. Use boast for the verbal sense of glory and preserve the repeated negative commands about wisdom, strength, and wealth. The next verse supplies the positive contrast.Historical comparison. Greek, Saints, and Brenton 9:22 correspond to KJV and DRC 9:23. Brenton uses boast; KJV and DRC use glory as a verb.Providence lexical record PRV-JER-04, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

9:23 but let whoever boasts boast in this: understanding and knowing that I am the Lord, doing mercy and judgment and righteousness upon the earth, because in these is My will, says the Lord.

9:24 Behold, days are coming, says the Lord, and I will visit all who have been circumcised in their foreskins:

9:25 Egypt and Judea and Edom and the sons of Ammon and the sons of Moab and everyone who clips the hair around his face, those dwelling in the wilderness; because all the nations are uncircumcised in flesh, and all Israel's house are uncircumcised in their hearts.

Jeremiah 10

10:1 Hear the Lord's word that He spoke concerning you, house of Israel.

10:2 Thus says the Lord: Do not learn according to the nations' ways, and do not fear heaven's signs, because they fear them before their faces.

10:3 For the nations' customs are futile: it is wood cut from the woodland, a carpenter's work and a cast object.

10:4 They are adorned with silver and gold; with hammers and nails they fastened them, and they will not move.

10:5 They must be lifted and carried, because they will not take a step. Do not fear them, because they certainly will not do evil, and no good is in them.

10:9 It is worked silver; they will not walk. Applied silver will come from Tarshish, gold from Mophaz, and the goldsmiths' hand; all are artisans' works. They will dress them in blue and purple.

10:11 This is what you will say to them: Gods who did not make heaven and earth, let them perish from the earth and from beneath this heaven.

10:12 The Lord who made the earth by His strength, who set the inhabited world upright by His wisdom, also stretched out heaven by His understanding,

10:13 and an abundance of water in heaven; and He brought clouds up from the earth's extremity, made lightning for rain, and brought light out of His treasuries.

10:14 Every human became foolish, without knowledge; every goldsmith was put to shame at his carved things, because they cast false things; there is no spirit in them.

10:15 They are futile, mocked works; at the time of their visitation they will perish.

10:16 Jacob's portion is not such as this, because the One who formed everything is himself his inheritance; Lord is His name.

10:17 He gathered your possessions from outside, you who dwell among chosen ones.

10:18 For thus says the Lord: Behold, I am tripping those dwelling in this land with affliction, so that your wound may be found.

10:19 Woe for your crushing! Your wound is painful. And I said: Truly this is my wound, and it has seized me.

10:20 My tent suffered misery and perished, and all my tent coverings were torn apart. My sons and my sheep are no more; there is no longer a place for my tent, a place for my coverings.

10:21 For the shepherds acted foolishly and did not seek the Lord; therefore all the pasture did not perceive, and they were scattered.

10:22 A sound of a report—behold, it comes! And a great shaking from the northern land, to lay Judah's cities waste and make them a resting place for ostriches.

10:23 I know, Lord, that a human's way does not belong to him, nor will a man go and make his course straight.

10:24 Instruct us, Lord, but with judgment and not in fury, so that Thou dost not make us few.

10:25 Pour Thy fury upon nations who do not know Thee and upon generations who did not call on Thy name, because they devoured Jacob and consumed him and made his pasture desolate.

Jeremiah 11

11:1 The word that came from the Lord to Jeremiah, saying:

11:2 Hear the words of this covenant. And you will speak to the men of Judah and those dwelling in Jerusalem,

11:3 and you will say to them: Thus says the Lord, Israel's God: Cursed is the person who will not hear the words of this covenant,

11:4 which I commanded your fathers on the day I brought them up from Egypt's land, from the iron furnace, saying: Hear My voice and do everything I command you, and you will be My people and I will be your God,

11:5 so that I may establish My oath that I swore to your fathers, to give them a land flowing with milk and honey, as on this day. And I answered and said: May it be, Lord.

11:6 And the Lord said to me: Read these words in Judah's cities and outside Jerusalem, saying: Hear the words of this covenant and do them.

11:8 And they did not do them.

11:9 And the Lord said to me: A conspiracy was found among Judah's men and those dwelling in Jerusalem.

11:10 They returned to the injustices of their earlier fathers, who would not listen to My words; and behold, they walk after foreign gods to serve them. And the house of Israel and the house of Judah shattered My covenant that I established with their fathers.

11:11 Therefore thus says the Lord: Behold, I am bringing evils upon this people from which they will not be able to escape; and they will cry to Me, and I will not listen to them.

11:12 And Judah's cities and those dwelling in Jerusalem will go and cry to the gods to whom they burn incense. Will those gods save them in the time of their evils?

11:13 For your gods were according to the number of your cities, Judah; and according to the number of Jerusalem's exits you set up altars to burn incense to Baal.

11:14 And you, do not pray for this people or petition for them with supplication and prayer, because I will not listen when they call upon Me, in their time of affliction.

11:15 Why has the beloved woman committed an abomination in My house? Will prayers and holy meats remove your evils from you, or will you escape by these?

11:16 The Lord called your name a beautiful olive tree, well-shaded in appearance. At the sound of its pruning, fire was kindled upon it; great is the affliction upon you, and its branches became useless.

11:17 And the Lord who planted you spoke evils against you in return for the evil of the house of Israel and the house of Judah, because they acted for themselves to provoke Me by burning incense to Baal.

11:18 Lord, make it known to me, and I will know; then I saw their practices.

11:19 But I, like a guileless lamb led to be slaughtered, did not know. Against me they devised an evil design, saying: Come, let us put wood into his bread and wipe him out from the land of the living, and his name will certainly be remembered no more.

11:20 Lord, who judges justly, who tests kidneys and hearts, may I see the vengeance from Thee upon them, because to Thee I revealed my claim of right.

11:21 Therefore thus says the Lord concerning the men of Anathoth who seek my soul, who say: You must certainly not prophesy in the Lord's name; otherwise you will die by our hands.

11:22 Behold, I will visit them; their young men will die by the sword, and their sons and daughters will end their lives in famine,

11:23 and no remnant of them will remain, because I will bring evils upon those dwelling in Anathoth in the year of their visitation.

Jeremiah 12

12:1 Thou art righteous, Lord, as I make my defense before Thee; nevertheless I will speak judgments with Thee. Why does the impious person's way prosper? Why did all who commit acts of rejection flourish?

12:2 Thou didst plant them, and they took root; they produced children and bore fruit. Thou art near their mouth and far from their kidneys.

12:3 And Thou, Lord, knowest me; Thou hast tested my heart before Thee. Purify them for their day of slaughter.

12:4 How long will the earth mourn and all the field's grass dry up because of the evil of those dwelling in it? Livestock and birds vanished, because they said, 'God will not see our ways.'

12:5 Your feet run and exhaust you; how will you prepare yourself against horses? And in a land of peace you have confidence; how will you fare in the Jordan's raging?

12:6 For even your brothers and your father's house rejected you, and they shouted; they gathered behind you. Do not trust them, because they will speak good things to you.

12:7 I have abandoned My house, let go My inheritance, and given My beloved soul into her enemies' hands.

12:8 My inheritance became to Me like a lion in woodland; she raised her voice against Me, therefore I hated her.

12:9 Is My inheritance to Me a hyena's cave, or a cave around her? Go, gather all the field's wild beasts, and let them come to eat her!

12:10 Many shepherds ruined My vineyard, defiled My portion, and made My desirable portion an impassable wilderness.

12:11 It was reduced to ruin and destruction; because of Me the whole land utterly vanished, because there is no man who lays it to heart.

12:12 Upon every passage through the wilderness those bringing misery came, because the Lord's sword will devour from one end of the earth to the other; there is no peace for any flesh.

12:13 Sow wheat and harvest thorns! Their allotments will not benefit them. Be ashamed of your boasting, of reproach before the Lord.

12:14 For thus says the Lord concerning all the evil neighbors who touch My inheritance that I apportioned to My people Israel: Behold, I am tearing them from their land, and I will cast Judah out from their midst.

12:15 And after I cast them out, I will return and have mercy on them and settle each in his inheritance and each in his land.

12:16 And if they truly learn My people's way, to swear by My name, 'The Lord lives,' as they taught My people to swear by Baal, then they will be built up in the midst of My people.

12:17 But if they do not return, I will remove that nation with removal and destruction.

Jeremiah 13

13:1 Thus says the Lord: Go, acquire a linen waistcloth for yourself, and put it around your waist, and it will not pass through water.

13:2 And I acquired the waistcloth according to the Lord's word and put it around my waist.

13:3 And the Lord's word came to me, saying:

13:4 Take the waistcloth around your waist, and rise and go to the Euphrates, and hide it there in the rock's opening.

13:5 And I went and hid it at the Euphrates, as the Lord commanded me.

13:6 And after many days the Lord said to me: Rise, go to the Euphrates, and take from there the waistcloth that I commanded you to hide there.

13:7 And I went to the Euphrates River and dug and took the waistcloth from the place where I had buried it. And behold, it was ruined, so that it could certainly be used for nothing.

13:8 And the Lord's word came to me, saying:

13:9 Thus says the Lord: Thus I will ruin Judah's arrogance and Jerusalem's arrogance,

13:10 this great arrogance, those unwilling to obey My words and who went after foreign gods to serve them and bow down to them; and they will be like this waistcloth, which will be used for nothing.

13:11 For just as the waistcloth clings around a man's waist, so I made Israel's house and all Judah's house cling to Myself, to become for Me a renowned people, a boast and a glory; and they did not listen to Me.

13:12 And you will say to this people: Every wineskin will be filled with wine. And if they say to you, 'Do we not surely know that every wineskin will be filled with wine?'

13:13 then you will say to them: Thus says the Lord: Behold, I am filling those dwelling in this land, and their kings, David's sons who sit on his throne, and the priests and prophets and Judah and all those dwelling in Jerusalem, with intoxication,

13:14 and I will scatter them, a man and his brother, their fathers and their sons together. I will not yearn for them, says the Lord, nor spare nor pity them so as to withhold their destruction.

13:15 Hear and give ear, and do not exalt yourselves, because the Lord has spoken.

13:16 Give glory to the Lord your God before darkness comes and before your feet stumble on dark mountains; you will wait for light, and there is death's shadow, and they will be placed in darkness.

13:17 But if you do not hear, your soul will weep in secret because of arrogance, and your eyes will bring down tears, because the Lord's flock was crushed.

13:18 Say to the king and those exercising power: Humble yourselves and sit down, because your crown of glory was taken down from your head.

13:19 The southern cities were shut, and there was no one opening them. Judah was deported; a complete deportation was accomplished.

13:20 Lift your eyes, Jerusalem, and see those coming from the north. Where is the flock given to you, the sheep of your glory?

13:21 What will you say when they visit you? And you taught them lessons against yourself for rule. Will not labor pains seize you like a woman giving birth?

13:22 And if you say in your heart, 'Why have these things happened to me?' because of your great injustice your backside was uncovered, so that your heels were put on display.

13:23 If an Ethiopian changes his skin and a leopard her markings, then you too will be able to do well, having learned evil things.

13:24 And I scattered them like brushwood carried by wind into a wilderness.

13:25 This is your lot and portion for your disobeying Me, says the Lord, because you forgot Me and hoped in falsehoods.

Note [1]: Jeremiah 13:25 · Wording · grammatical numberSingular thy lot and thou forgotest surround plural your disobeying. The uneven number follows the Greek rather than an English harmonization.Greek running text consulted 30 September 2026. Editorial grammatical review; no full apparatus collation. Greek chapter

13:26 And I will uncover your backside over your face, and your dishonor will be seen.

13:27 And your adultery and your neighing and the estrangement of your prostitution—on the hills and in the fields I have seen your abominations. Woe to you, Jerusalem, because you were not cleansed after Me! How much longer?

Jeremiah 14

14:1 And the Lord's word came to Jeremiah concerning the lack of rain:

14:2 Judea mourned, and her gates were emptied and darkened upon the earth, and Jerusalem's cry rose.

14:3 Her magnates sent their younger ones for water; they came to wells and found no water and brought back their vessels empty.

14:4 And the land's works failed because there was no rain; the farmers were ashamed and covered their heads.

14:5 And deer in the field gave birth and abandoned their young, because there was no pasture.

14:6 Wild donkeys stood in wooded valleys; they drew in wind, their eyes failed, because there was no grass, because of a people of injustice.

14:7 If our sins stood against us, Lord, act for us for Thine own sake, because our sins before Thee are many, because we sinned against Thee.

14:8 Israel's patient expectation, Lord, Thou savest in a time of evils; why didst Thou become like a sojourner upon the earth and like a native turning aside to a lodging?

14:9 Wilt Thou be like a sleeping man, or like a man unable to save? Yet Thou art among us, Lord, and Thy name has been called over us; do not forget us.

14:10 Thus says the Lord to this people: They loved to move their feet and did not restrain them, and God was not pleased with them; now He will remember their injustices.

14:11 And the Lord said to me: Do not pray for good things for this people,

14:12 because if they fast, I will not listen to their supplication, and if they bring whole burnt offerings and sacrifices, I will not be pleased with them, because by sword and famine and death I will bring them to an end.

14:13 And I said: O Lord, behold, their prophets prophesy and say, 'You will not see sword, nor will famine be among you, because I will give truth and peace upon the land and in this place.'

14:14 And the Lord said to me: The prophets prophesy false things in My name; I did not send them or command them or speak to them, because they prophesy false visions, divinations, omens, and their heart's choices to you.

14:15 Therefore thus says the Lord concerning the prophets prophesying false things in My name, though I did not send them, who say, 'Sword and famine will not be upon this land': They will die a diseased death, and the prophets will be consumed by famine.

14:16 And the people to whom they prophesy will be thrown into Jerusalem's thoroughfares because of sword and famine, and there will be no one burying them, and their wives and sons and daughters; and I will pour their evils upon them.

14:17 And you will say this word to them: Bring tears down upon your eyes day and night, and let them not cease, because the daughter of My people was utterly crushed, with a very painful wound.

14:18 If I go out to the plain, behold, those wounded by the sword; and if I enter the city, behold, the pain of famine! For priest and prophet went to a land they did not know.

14:19 Hast Thou utterly rejected Judah, and has Thy soul departed from Zion? Why didst Thou strike us, and there is no healing for us? We waited for peace, and there were no good things; for a time of healing, and behold, turmoil!

14:20 We recognized, Lord, our sins and our fathers' injustices, because we sinned before Thee.

14:21 Abate for Thy name's sake; do not destroy Thy throne of glory. Remember; do not shatter Thy covenant with us.

14:22 Is there among the nations' idols one who brings rain? Can heaven give its fullness? Is it not Thou Thyself? And we will wait for Thee, because Thou madest all these things.

Jeremiah 15

15:1 And the Lord said to me: If Moses and Samuel stand before Me, My soul is not toward them. Send this people away, and let them go out.

15:2 And if they say to you, 'Where shall we go out?' you will say to them: Thus says the Lord: As many as are for death, to death; as many for sword, to sword; as many for famine, to famine; as many for captivity, to captivity.

15:3 And I will exact vengeance upon them in four kinds, says the Lord: the sword for slaughter, dogs for tearing apart, the earth's wild beasts and heaven's birds for eating and destruction.

15:4 And I will hand them over to distresses for all the earth's kingdoms because of Manasseh son of Hezekiah, king of Judah, concerning all he did in Jerusalem.

15:5 Who will spare you, Jerusalem? Who will be afraid for you? Or who will turn back for your peace?

15:6 You turned away from Me, says the Lord; you will go backward. And I will stretch out My hand and destroy you, and I will no longer let them go.

15:7 And I will scatter them in a dispersion; at My people's gates they were bereaved; they destroyed My people because of their evils.

15:8 Their widows multiplied beyond the sea's sand. I brought misery upon a young man's mother at noon; suddenly I cast trembling and haste upon her.

15:9 She who bore seven was emptied; her soul grew faint. Her sun set while the day was still at its middle; she was ashamed and reproached. Their remnants I will give to the sword before their enemies.

15:10 Woe to me, mother! What sort of man did you give birth to—a man litigating and disputing with the whole earth? I benefited no one, nor did anyone benefit me; my strength failed among those cursing me.

15:11 May it be, Master, as they are directed—if I did not stand before Thee in the time of their evils and their affliction, for good toward the enemy!

15:12 Will iron be recognized? And a bronze enclosure

15:13 is your strength. And I will give your treasures as plunder, an exchange for all your sins and in all your borders.

15:14 And I will enslave you all around to your enemies in the land you did not know, because a fire has been kindled from My fury; it will burn upon you.

15:15 Lord, remember me and visit me and vindicate me against those pursuing me; do not delay. Know how I received reproach concerning Thee

15:16 from those rejecting Thy words. Bring them to an end, and Thy word will become to me rejoicing and my heart's joy, because Thy name has been called over me, Lord Almighty.

15:17 I did not sit in their gathering as they played, but I was reverent before Thy hand. I sat alone because I was filled with bitterness.

15:18 Why do those grieving me overpower me? My wound is firm; from where will I be healed? It indeed became to me like false water having no faithfulness.

15:19 Therefore thus says the Lord: If you return, I will restore you, and you will stand before Me. If you bring out the honored from the unworthy, you will be as My mouth; and they will turn to you, and you will not turn to them.

15:20 And I will make you to this people like a fortified bronze wall, and they will fight against you but certainly will not prevail against you, because I am with you to save you

15:21 and to rescue you from the hand of evil people, and I will ransom you from the hand of pestilent people.

Jeremiah 16

16:1 And you must not take a wife, says the Lord, Israel's God,

16:2 and no son or daughter will be born to you in this place.

16:3 For thus says the Lord concerning the sons and daughters born in this place, and their mothers who bore them, and their fathers who begot them in this land:

16:4 They will die a diseased death; they will not be mourned or buried. They will be an example upon the earth's surface, and for the earth's wild beasts and heaven's birds; they will fall by the sword and be consumed by famine.

16:5 Thus says the Lord: Do not enter their gathering or go to beat yourself in mourning, and do not mourn them, because I have removed My peace from this people.

16:6 They certainly will not mourn them or make cuts, and they will not shave themselves,

16:7 and bread certainly will not be broken in their mourning for consolation over one dead; they will not give him a cup for consolation over his father and mother.

16:8 You must not enter a house of drinking to sit with them to eat and drink.

16:9 Because thus says the Lord, Israel's God: Behold, before your eyes and in your days I am stopping from this place the sound of joy and rejoicing, the voice of bridegroom and bride.

16:10 And when you announce all these utterances to this people and they say to you, 'Why did the Lord speak all these evils against us? What is our injustice, and what is our sin that we sinned before the Lord our God?'

16:11 you will say to them: Because your fathers abandoned Me, says the Lord, and went after foreign gods and served them and bowed down to them, and abandoned Me and did not keep My law,

16:12 and you acted more wickedly than your fathers, and behold, each of you follows what pleases your evil heart, so as not to obey Me,

16:13 and I will cast you away from this land into the land neither you nor your fathers knew, and there you will serve other gods who will give you no mercy.

16:14 Therefore behold, days are coming, says the Lord, and they will no longer say, 'The Lord lives, who brought Israel's sons up from Egypt's land,'

16:15 but, 'The Lord lives, who brought Israel's house up from the northern land and all the regions where they were driven.' And I will restore them to their land that I gave their fathers.

16:16 Behold, I am sending the many fishermen, says the Lord, and they will fish for them; and after these things I will send the many hunters, and they will hunt them on every mountain and hill and from the rocks' openings.

16:17 Because My eyes are upon all their ways, and their wrongdoings were not hidden before My eyes.

16:18 And I will repay double their injustices and sins, for which they profaned My land with the corpses of their abominations and with their lawless acts, by which they offended against My inheritance.

16:19 Lord, my strength and help and refuge in a day of evils, nations will come to Thee from the earth's extremity and say: How our fathers acquired false idols, and there is no benefit in them!

16:20 Will a human make gods for himself? And these are not gods.

16:21 Therefore behold, at this time I will show them My hand and make My power known to them, and they will know that My name is Lord.

Jeremiah 17

17:5 Cursed is the person who places his hope in a human and will rest the flesh of his arm upon him, and whose heart departs from the Lord;

17:6 and he will be like a wild tamarisk in the wilderness; he will not see when good things come, and will dwell among salt-plants and in a wilderness, in a salt land that is not inhabited.

17:7 And blessed is the person who has trusted in the Lord, and the Lord will be his hope;

17:8 and he will be like a tree flourishing beside waters, and will send its roots toward moisture, and will not fear when heat comes. Wooded stems will be upon it; in a rainless year it will not fear or cease bearing fruit.

17:9 The heart is deep beyond all things, and so is a human; and who will know him?

Note [1]: Jeremiah 17:9 · Meaning and wording · deepProfound or difficult to fathom in the heart saying. Retain deep. Keep the difficult human clause and masculine final pronoun visible for syntactic review instead of solving them with an imported description of wickedness.Historical comparison. Saints and Brenton preserve deep and a human clause. KJV has deceitful and desperately wicked; DRC perverse and unsearchable. The Greek construction remains difficult even after its adjective is identified.Providence lexical record PRV-JER-05, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

17:10 I, the Lord, examine hearts and test kidneys, to give each according to his ways and the fruits of his practices.

17:11 A partridge called; it gathered what it did not bear. One makes his wealth without judgment; in the middle of his days they will abandon him, and at his last he will be foolish.

17:12 An exalted throne of glory is our sanctuary,

17:13 Israel’s patient expectation, Lord, let all who abandoned Thee be ashamed; let those who departed be written upon the earth, because they abandoned the Lord, the fountain of life.

17:14 Heal me, Lord, and I will be healed; save me, and I will be saved, because Thou art my boast.

17:15 Behold, they say to me: Where is the Lord’s word? Let it come!

17:16 But I did not grow weary following after Thee, and did not desire a human’s day; Thou knowest. The things going out through my lips are before Thee.

17:17 Do not become an estrangement to me, sparing me in an evil day.

17:18 Let those pursuing me be ashamed, and may I not be ashamed; may they be terrified, and may I not be terrified. Bring an evil day upon them; crush them with double crushing.

17:19 Thus says the Lord: Go and stand in the gates of your people’s sons, through which Judah’s kings enter and leave, and in all Jerusalem’s gates,

17:20 and you will say to them: Hear the Lord’s word, kings of Judah, all Judea and all Jerusalem, who enter these gates:

17:21 Thus says the Lord: Guard your souls, and do not lift burdens on the Sabbath day or go out through Jerusalem’s gates,

17:22 and do not bring burdens out of your houses on the Sabbath day, and you must do no work; consecrate the Sabbath day, as I commanded your fathers. And they did not hear or incline their ear,

17:23 and they hardened their neck beyond their fathers, so as not to hear Me or accept instruction.

17:24 And if you truly listen to Me, says the Lord, not bringing burdens through this city’s gates on the Sabbath day and consecrating the Sabbath day by doing no work,

17:25 then kings and rulers sitting on David’s throne will enter through this city’s gates, mounted on their chariots and horses, they and their rulers, Judah’s men and those dwelling in Jerusalem; and this city will be inhabited for ever.

17:26 And they will come from Judah’s cities, around Jerusalem, Benjamin’s land, the plain, the mountain and the south, bringing whole burnt offerings, sacrifice, incense offerings, grain offering and frankincense, bringing praise into the Lord’s house.

17:27 And if you do not listen to Me to consecrate the Sabbath day, not lifting burdens and not entering Jerusalem’s gates on the Sabbath day, I will kindle fire in her gates, and it will devour Jerusalem’s quarters and not be extinguished.

Jeremiah 18

18:1 The word that came from the Lord to Jeremiah, saying:

18:2 Rise and go down to the potter’s house, and there you will hear My words.

18:3 And I went down to the potter’s house, and behold, he was doing work upon the stones.

18:4 And the vessel he was making fell apart in his hands, and again he made it another vessel, as pleased him to make.

18:5 And the Lord’s word came to me, saying:

18:6 Can I not shape you as this potter does, house of Israel? Behold, you are like the potter’s clay in My hands.

Note [1]: Jeremiah 18:6 · Meaning and wording · potterA maker of pottery in the clay-and-hands image. Preserve the potter, the clay, and the direct address to the house of Israel. Keep My hands plural in this Greek text, while explaining the comparison in its prophetic setting.Historical comparison. All witnesses retain the potter. Saints and Brenton keep the Greek plural hands; KJV and DRC use singular hand in the concluding image.Providence lexical record PRV-JER-06, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

18:7 At last I will speak concerning a nation or kingdom, to remove them and destroy,

18:8 and if that nation turns from all their evils, I will change My mind concerning the evils I planned to do to them.

18:9 And at last I will speak concerning a nation and kingdom, for it to be rebuilt and planted,

18:10 and if they do evil things before Me by not hearing My voice, I will change My mind concerning the good things I spoke of doing for them.

18:11 And now say to Judah’s men and those dwelling in Jerusalem: Behold, I am shaping evils against you and devising a design against you. Let each turn from his evil way now, and make your practices better.

18:12 And they said: We will be resolute, because we will follow our turnings away, and each will do what pleases his evil heart.

18:13 Therefore thus says the Lord: Ask now among the nations: Who heard such horrifying things that virgin Israel committed so greatly?

18:14 Will breasts fail from a rock, or snow from Lebanon? Will water borne violently by wind turn aside?

18:15 Because My people forgot Me, they burned incense in vain; and they will become weak in their ways, the age-old tracks, to step upon paths having no road for travel,

18:16 to make their land a ruin and an eternal hissing; all who pass through it will be astonished and shake their head.

18:17 Like a scorching wind I will scatter them before their enemies; I will show them their day of destruction.

18:18 And they said: Come, let us devise a design against Jeremiah, because law will not perish from a priest, counsel from the discerning, or word from a prophet. Come, let us strike him with the tongue, and we will hear all his words.

18:19 Listen to me, Lord, and listen to the voice of my claim of right.

18:20 Is evil repaid for good things? For they spoke words together against my soul and hid their punishment for me. Remember my standing before Thee to speak good things for them, to turn Thy fury from them.

18:21 Therefore give their sons to famine and gather them into the sword's hands. Let their women become childless and widowed, their men killed by death, and their young men fallen by the sword in war.

18:22 Let there be a cry in their houses; Thou wilt bring robbers upon them suddenly, because they attempted a plan for my capture and hid traps against me.

18:23 And Thou, Lord, knewest all their counsel against me for death. Do not acquit their injustices or erase their sins from before Thee. Let their weakness be before Thee; act among them in the time of Thy fury.

Jeremiah 19

19:1 Then the Lord said to me: Go and acquire a molded earthenware jar, and bring some of the elders of the people and of the elders of the priests.

19:2 And go out to the burial ground of the sons of their children, which is before the Charsith Gate, and read there all the words that I speak to you.

19:3 And say to them: Hear the Lord's word, kings of Judah, men of Judah, inhabitants of Jerusalem, and those entering these gates. Thus says the Lord, Israel's God: Behold, I am bringing evils upon this place, so that both ears of everyone hearing them will ring.

19:4 Because they abandoned Me and alienated this place, burning incense in it to foreign gods whom neither they nor their fathers knew; and Judah's kings filled this place with innocent blood,

19:5 and built high places for Baal to burn their sons in fire, things I did not command or speak of or conceive in My heart.

19:6 Therefore behold, days are coming, says the Lord, and this place will no longer be called Collapse or the Burial Ground of the Son of Hinnom, but the Burial Ground of Slaughter.

19:7 And I will slaughter Judah's counsel and Jerusalem's counsel in this place, and cast them down by the sword before their enemies and into the hands of those seeking their lives. I will give their dead as food to the birds of the heavens and the beasts of the earth.

19:8 And I will make this city a ruin and a hissing. Everyone passing through it will look gloomy and hiss over its whole wound.

19:9 And they will eat the flesh of their sons and daughters, and each will eat his neighbor's flesh in the encirclement and siege with which their enemies will besiege them.

19:10 And smash the jar before the eyes of the men going out with you,

19:11 and say: Thus says the Lord: This is how I will smash this people and this city, as an earthenware vessel is smashed that cannot be healed again.

19:12 This is what I will do, says the Lord, to this place and its inhabitants, so that this city is made like the collapsing place.

19:13 And Jerusalem's houses and the houses of Judah's kings will be like the collapsing place of uncleannesses, in all the houses where they burned incense upon their roofs to all the host of the heavens and poured drink offerings to foreign gods.

19:14 And Jeremiah came from Collapse, where the Lord had sent him to prophesy, stood in the courtyard of the Lord's house, and said to all the people:

19:15 Thus says the Lord: Behold, I am bringing upon this city, all its towns, and its villages all the evils I spoke against it, because they hardened their necks so as not to listen to My words.

Jeremiah 20

20:1 And Pashhur son of Immer, the priest who had been appointed leader of the Lord's house, heard Jeremiah prophesying these words.

20:2 And he struck him and put him into the trap, which was at the gate of the separated upper house that was in the Lord's house.

20:3 And Pashhur brought Jeremiah out of the trap, and Jeremiah said to him: The Lord has called your name not Pashhur but Migrant.

20:4 Because thus says the Lord: Behold, I am giving you to migration with all your friends. They will fall by their enemies' sword, and your eyes will see. I will give you and all Judah into the hands of Babylon's king, and they will deport them and cut them down with swords.

20:5 And I will give all this city's strength, all its labors, and all the treasures of Judah's king into his enemies' hands, and they will bring them to Babylon.

20:6 And you and all who dwell in your house will go into captivity. In Babylon you will die and there be buried—you and all your friends to whom you prophesied false things.

20:7 Thou didst deceive me, Lord, and I was deceived. Thou tookest hold and didst prevail. I became a laughingstock; all day I continued being mocked.

20:8 Because I will laugh with my bitter word; I will call upon rejection and misery, because the Lord's word became a reproach and a derision to me all day long.

20:9 And I said: I will certainly not name the Lord's name or speak in His name again. And it became like a burning fire blazing in my bones; I am weakened on every side and cannot bear it.

20:10 Because I heard the reproach of many gathering all around: Rise against him, and let us rise against him, all you men who are his friends! Watch his purpose, to see whether he will be deceived and we can prevail against him and take our revenge on him.

20:11 And the Lord is with me like a strong fighter. Therefore they pursued and could not understand; they were greatly shamed, because they did not understand their dishonors, which will never be forgotten.

20:12 Lord, testing righteous things, understanding kidneys and hearts: May I see the vengeance from Thee among them, because to Thee I disclosed my defenses.

20:13 Sing to the Lord; praise Him, because He rescued a poor person's life from the hand of those doing evil.

20:14 Accursed be the day on which I was born! Let the day my mother bore me not be a day to pray for!

20:15 Accursed be the man who brought my father good news, saying, A boy has been born to you!—rejoicing.

20:16 Let that man be like the cities the Lord overthrew in fury without changing His mind. Let him hear a cry in the morning and a battle shout at noon,

20:17 because he did not kill me in my mother's womb, so that my mother would have become my tomb and the womb one of everlasting conception.

20:18 Why did I come out from the womb to see labors and pains, and have my days continue in shame?

Jeremiah 21

21:1 The word that came from the Lord to Jeremiah when King Zedekiah sent to him Pashhur son of Malchiah and Zephaniah son of Maaseiah the priest, saying:

21:2 Ask the Lord about us, because Babylon's king has come against us, whether the Lord will act according to all His wonders, so that he goes away from us.

21:3 And Jeremiah said to them: Say this to Zedekiah king of Judah:

21:4 Thus says the Lord: Behold, I am turning the weapons of war with which you fight the Chaldeans who have shut you in outside the wall into this city,

21:5 and I Myself will fight you with outstretched hand and mighty arm, with fury, anger, and great indignation.

21:6 And I will strike all this city's inhabitants, the people and the livestock, with a great death, and they will die.

21:7 And afterward—thus says the Lord—I will give Zedekiah king of Judah, his servants, and the people remaining in this city after death, famine, and sword into the hands of their enemies who seek their lives. They will cut them down with the sword's edge. I will not spare them or have compassion on them.

21:8 And say to this people: Thus says the Lord: Behold, I have set before your face the way of life and the way of death.

21:9 Whoever stays in this city will die by sword and famine; whoever goes out to join the Chaldeans who have shut you in will live, and his life will be spoil, and he will live.

21:10 Because I have fixed My face upon this city for evils and not for good things. It will be handed into Babylon's king's hands, and he will burn it down with fire.

21:11 House of Judah's king, hear the Lord's word.

21:12 House of David, thus says the Lord: Judge a judgment in the morning, set things straight, and rescue the plundered from the hand of the one wronging him, so that My anger is not kindled like fire and burns with no one to quench it.

21:13 Behold, I am against you who dwell in the valley of Sor, the level land, you who say, Who will frighten us? Or who will enter our dwelling?

21:14 And I will kindle a fire in her woodland, and it will consume everything around her.

Jeremiah 22

22:1 Thus says the Lord: Go and descend to the house of Judah's king and speak this word there,

22:2 and say: Hear the Lord's word, king of Judah who sits on David's throne—you, your household, your people, and those entering these gates.

22:3 Thus says the Lord: Do justice and righteousness; rescue the plundered from the hand of the one wronging him. Do not oppress the newcomer, orphan, or widow, and do not act impiously or shed innocent blood in this place.

22:4 Because if you truly carry out this word, kings sitting upon David's throne and riding chariots and horses will enter this house's gates—they, their servants, and their people.

22:5 But if you do not carry out these words, I swear by Myself, says the Lord, that this house will become a desolation.

22:6 Because thus says the Lord against the house of Judah's king: You are Gilead to Me, the head of Lebanon; surely I will make you a wilderness, cities that will not be inhabited.

22:7 And I will bring against you a destroying man and his axe, and they will cut down your chosen cedars and cast them into the fire.

22:8 And nations will pass through this city, and each will say to his neighbor: Why did the Lord act this way toward this great city?

22:9 And they will say: Because they abandoned the covenant of the Lord their God, bowed down to foreign gods, and served them.

22:10 Do not weep for the dead or lament him; weep bitterly for the one going out, because he will never return or see his homeland.

22:11 Because thus says the Lord concerning Shallum son of Josiah, who reigned in place of his father Josiah and went out from this place: He will not return there again,

22:12 but in the place where I deported him, there he will die, and he will never see this land again.

22:13 O you who build your house without righteousness and your upper rooms without judgment! He works through his neighbor without payment and will not give him his wages.

22:14 You built yourself a well-proportioned house, airy upper rooms set apart by windows, paneled with cedar and painted with red ocher.

22:15 Will you reign because you are provoked in Ahaz your father? They will not eat or drink. It was better for you to do judgment and good righteousness.

22:16 They did not know; they did not judge a case for the lowly or a case for the poor. Is this not your failing to know Me? says the Lord.

22:17 Behold, neither your eyes nor your heart are good; instead they are directed toward your greed, innocent blood to shed it, wrongdoing, and murder to commit it.

22:18 Therefore thus says the Lord concerning Jehoiakim son of Josiah, king of Judah: Woe upon this man! They will certainly not mourn him, O brother! Nor will they weep for him, Alas, lord!

22:19 He will be buried with a donkey's burial; swept up, he will be thrown beyond Jerusalem's gate.

22:20 Go up to Lebanon and cry out; raise your voice in Bashan and shout to the far side of the sea, because all your lovers have been shattered.

22:21 I spoke to you in your falling away, and you said, I will not listen. This is your way from your youth: you did not hear My voice.

22:22 Wind will shepherd all your shepherds, and your lovers will go out in captivity. Then you will be ashamed and dishonored because of all who love you.

22:23 You who dwell in Lebanon and nest among the cedars will groan when pangs come upon you like those of a woman giving birth.

22:24 As I live, says the Lord, even if Jeconiah son of Jehoiakim, king of Judah, becomes a signet on My right hand, I will pull you off from there,

22:25 and hand you into the hands of those seeking your life, those before whom you are afraid, into the hands of the Chaldeans.

22:26 And I will cast you and your mother who bore you into a land where you were not born, and there you both will die.

22:27 But to the land for which they pray in their souls, they will certainly not return.

22:28 Jeconiah was dishonored like a vessel for which there is no use, because he was cast out and thrown into a land he did not know.

22:29 Land, land, hear the Lord's word:

22:30 Record this man as an outcast, because no man from his offspring will grow great sitting on David's throne and ruling again in Judah.

Jeremiah 23

23:1 O shepherds who scatter and destroy the sheep of My pasture!

23:2 Therefore thus says the Lord to those shepherding My people: You scattered My sheep and drove them out without visiting them. Behold, I am exacting justice from you according to your evil practices.

23:3 And I will receive the remnant of My people from all the land where I drove them out, and establish them in their pasture; they will increase and multiply.

23:4 And I will raise shepherds for them who will tend them, and they will no longer fear or be frightened, says the Lord.

23:5 Behold, days are coming, says the Lord, and I will raise up a righteous rising for David. A king will reign and understand, doing judgment and righteousness upon the earth.

Note [1]: Jeremiah 23:5 · Meaning and wording · risingA rising or springing-forth designation for the coming Davidic ruler. Retain rising provisionally with branch or shoot as contextual alternatives. The noun's range and the royal context need explanation; do not force a solar mechanism or combine rival images in the verse.Historical comparison. Saints has righteous rising; KJV and Brenton righteous branch; DRC just branch. Brenton's wording was checked in the publisher PDF at printed page lxiv. Compare the related title in Zechariah 6:12.Providence lexical record PRV-JER-07, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

23:6 In his days Judah will be saved and Israel will dwell confidently. This is his name, which the Lord will call him: Josedek.

23:7 Therefore behold, days are coming, says the Lord, and they will no longer say, As the Lord lives, who brought Israel’s house up from Egypt’s land,

23:8 but, As the Lord lives, who gathered all Israel’s offspring from the northern land and all the countries where He drove them out, and restored them to their land.

23:9 Among the prophets my heart was shattered; within me all my bones were shaken. I became like a shattered man, like a person gripped by wine, before the Lord and the splendor of His glory.

23:10 Because of these things the land mourned and the wilderness pastures dried up. Their course became evil, and their strength was not so.

23:11 Because priest and prophet were defiled, and in My house I saw their evils.

23:12 Therefore let their way become a slippery place for them in darkness, and they will be tripped and fall in it, because I will bring evils upon them in their year of visitation, says the Lord.

23:13 And among Samaria’s prophets I saw lawless acts: they prophesied through Baal and led My people Israel astray.

23:14 And among Jerusalem’s prophets I have seen horrifying things: committing adultery, walking in lies, and supporting evil hands so that no one turns from his evil way. They all became like Sodom to Me, and her inhabitants like Gomorrah.

23:15 Therefore thus says the Lord: Behold, I will feed them pain and give them bitter water to drink, because from Jerusalem’s prophets defilement went out into all the land.

23:16 Thus says the Lord Almighty: Do not listen to the prophets’ words, because they make a vision futile for themselves. They speak from their own heart and not from the Lord’s mouth.

23:17 They say to those rejecting the Lord’s word, You will have peace. To all who walk according to their own wishes, to everyone walking in the wandering of his heart, they said, No evils will come upon you.

23:18 Because who stood in the Lord’s standing place and saw His word? Who gave ear and heard?

23:19 Behold, a shaking comes from the Lord, and anger goes out into a convulsion; swirling, it will come upon the ungodly.

23:20 And the Lord’s fury will no longer turn back until He does it and raises it up from His heart’s undertaking. At the end of the days they will understand these things.

23:21 I was not sending the prophets, yet they ran; I did not speak to them, yet they prophesied.

23:22 And if they had stood in My standing presence and listened to My words, they would have turned My people from their evil practices.

23:23 I am a God drawing near, says the Lord, and not a God far away.

23:24 If a person hides in hidden places, will I not see him? Do I not fill the heaven and the earth? says the Lord.

23:25 I heard what the prophets speak, the false things they prophesy in My name, saying, I dreamed a dream.

23:26 How long will it be in the heart of the prophets prophesying false things, and in their prophesying the wishes of their own heart?

23:27 They plan to forget My law through their dreams, which each told his neighbor, just as their fathers forgot My name through Baal.

23:28 Let the prophet in whom there is a dream tell his dream, and the one to whom My word comes tell My word in truth. What has chaff to do with wheat? So are My words, says the Lord.

23:29 Are not My words like blazing fire, says the Lord, and like an axe cutting rock?

23:30 Therefore behold, I am against the prophets, says the Lord God, who steal My words, each from his neighbor.

23:31 Behold, I am against the prophets who cast out prophecies of the tongue and doze their own dozing.

23:32 Behold, I am against the prophets who prophesy false dreams, who told them and led My people astray by their lies and wanderings. I did not send or command them, and they will bring this people no benefit at all.

23:33 And if this people, a priest, or a prophet asks you, What is the Lord's burden? say to them, You are the burden, and I will dash you down, says the Lord.

23:34 And the prophet, priest, or people who say, The Lord's burden—I will exact justice from that person and his household.

23:35 For this is what you will say, each to his neighbor and his brother: What did the Lord answer? What did the Lord speak?

23:36 And do not name the Lord's burden again, because a person's own word will be his burden.

23:37 And why did the Lord our God speak?

23:38 Therefore thus says the Lord God: Because you said this word, The Lord's burden, though I sent to you saying, Do not say The Lord's burden,

23:39 therefore behold, I seize you and dash you down, along with the city I gave to you and your fathers,

23:40 and I will put eternal reproach and eternal dishonor upon you, which will not be forgotten.

Jeremiah 24

24:1 The Lord showed me two baskets of figs lying before the Lord's sanctuary, after Nebuchadnezzar king of Babylon had deported Jeconiah son of Jehoiakim, king of Judah, the rulers, craftsmen, prisoners, and rich people from Jerusalem and brought them to Babylon.

24:2 One basket had very good figs, like early figs; the other basket had very bad figs that could not be eaten because of their badness.

24:3 And the Lord said to me: What do you see, Jeremiah? I said: Figs. The good are exceedingly good, and the bad exceedingly bad; they cannot be eaten because of their badness.

24:4 And the Lord's word came to me, saying:

24:5 Thus says the Lord, Israel's God: Like these good figs, so I will acknowledge Judah's deportees, whom I have sent from this place to the Chaldeans' land, for good things.

24:6 And I will fix My eyes upon them for good things and restore them to this land for good things. I will rebuild them and certainly not tear them down, plant them and certainly not pluck them out.

24:7 And I will give them a heart to know Me, that I am the Lord. They will be My people and I will be their God, because they will return to Me from their whole heart.

24:8 And like the bad figs that cannot be eaten because of their badness—thus says the Lord—so I will hand over Zedekiah king of Judah, his nobles, Jerusalem's remnant left in this land, and those dwelling in Egypt.

24:9 And I will give them to scattering into all the earth's kingdoms, and they will become a reproach, a parable, an object of hatred, and a curse in every place where I drove them out.

24:10 And I will send famine, death, and sword against them until they disappear from the land I gave them.

Jeremiah 25

25:1 The word that came to Jeremiah concerning all Judah's people in the fourth year of Jehoiakim son of Josiah, king of Judah,

25:2 which he spoke to all Judah's people and Jerusalem's inhabitants, saying:

25:3 In the thirteenth year of Josiah son of Amos, king of Judah, and until this day, twenty-three years, I spoke to you, rising early and saying,

25:4 and I was sending My servants the prophets to you, sending from early morning, and you did not listen or attend with your ears,

25:5 saying: Turn, each from his evil way and from your evil practices, and you will dwell upon the land I gave to you and your fathers from age to age.

25:6 Do not follow foreign gods to serve them and bow down to them, so that you do not provoke Me by your hands' works into harming you.

25:7 And you did not hear Me.

25:8 Therefore thus says the Lord: Since you did not believe My words,

25:9 behold, I am sending and will take the clan from the north and bring them against this land, its inhabitants, and all the surrounding nations. I will lay them waste and make them a ruin, a hissing, and eternal reproach.

25:10 And I will remove from them the sound of joy and delight, the sound of bridegroom and bride, the fragrance of ointment and the light of a lamp.

25:11 And all the land will become a ruin, and they will serve among the nations for seventy years.

25:12 And when the seventy years are fulfilled, I will exact justice from that nation, says the Lord, and make them an everlasting ruin.

25:13; 32:13 And I will bring upon that land all My words that I spoke against it, everything written in this book. What Jeremiah prophesied against all the nations.

25:14;25:20 What Jeremiah prophesied concerning the nations, Elam. At the beginning of King Zedekiah's reign, this word came concerning Elam.

25:15 Thus says the Lord: Let Elam's bow be shattered, the beginning of their dominion.

25:16 I will bring upon Elam four winds from heaven's four ends and scatter them among all these winds. There will be no nation where Elam's outcasts do not come.

25:17 I will terrify them before their enemies who seek their lives and bring calamities upon them according to the anger of My wrath. I will send My sword after them until they are consumed.

25:18 I will set My throne in Elam and send king and nobles away from there.

25:19 In the last days I will turn back Elam's captivity, says the Lord.

Jeremiah 26

26:2 For Egypt, concerning the force of Pharaoh Neco king of Egypt, who was beside the Euphrates River at Carchemish and whom Nebuchadnezzar king of Babylon struck in the fourth year of Jehoiakim king of Judah:

26:3 Take up weapons and shields, and advance to war!

26:4 Saddle the horses; mount, riders! Take your positions in your helmets. Hold your spears forward; put on your breastplates!

26:5 Why are they terrified and withdrawing backward? Because their strong men will be cut down. They fled in flight and did not turn back, surrounded on every side, says the Lord.

26:6 Let the swift not flee, nor the strong man escape. Northward, in the places beside the Euphrates, they grew weak and have fallen.

26:7 Who is this who will rise like a river, and like rivers churn water?

26:8 Egypt's waters will rise like a river, and it said, I will rise and cover the land and destroy those living in it.

26:9 Mount the horses; prepare the chariots! Go out, warriors of the Ethiopians and Libyans equipped with weapons! And Lydians, go up and draw the bow!

26:10 That day belongs to the Lord our God, a day of vengeance, to take vengeance on His enemies. The Lord's sword will devour, be filled, and become drunk with their blood, for the Lord Sabaoth has a sacrifice from the northern land beside the Euphrates River.

26:11 Go up, Gilead, and take resin for the virgin daughter Egypt. In vain you multiplied your remedies; there is no benefit for you.

26:12 Nations heard your voice, and the land was filled with your cry, for warrior grew weak against warrior; both fell together.

26:13 What the Lord spoke through Jeremiah concerning Nebuchadnezzar king of Babylon coming to cut down Egypt's land:

26:14 Announce to Migdol and proclaim to Memphis. Say, Take your position and prepare, for the sword has devoured your smilax growth.

26:15 Why did Apis flee? Your choice calf did not remain, for the Lord disabled him.

26:16 Your multitude grew weak and fell, and each spoke to his neighbor, Let us rise and return to our people, to our homeland, away from the Greek sword.

26:17 Call Pharaoh Neco king of Egypt by the name Saon-esbi-emoeed.

26:18 As I live, says the Lord God, like Itabyrion among the mountains and Carmel in the sea, he will come.

26:19 Prepare belongings for deportation, resident daughter Egypt, for Memphis will become a ruin and will be called Woe because no inhabitants remain in her.

26:20 Egypt is a beautified heifer; a detachment from the north came against her.

26:21 Her hired men within her are like fattened calves being fed within her. They too turned and fled together; they did not stand, for a day of destruction came upon them, the time of their vengeance.

26:22 A sound like a hissing snake, for they will travel through sand; with axes they will come against her like woodcutters.

26:23 They will cut down her forest, says the Lord God, for it certainly cannot be estimated, for it multiplies beyond a locust swarm, and they are beyond numbering.

26:24 Daughter Egypt was put to shame, handed over to a people from the north.

26:25 I am taking vengeance for Amon her son upon Pharaoh and those who trust him.

26:27 But do not fear, My slave Jacob, nor be terrified, Israel, for I am saving you from afar and your offspring from their captivity. Jacob will return, be quiet, and sleep, and no one will trouble him.

26:28 Do not fear, My servant Jacob, says the Lord, for I am with you. I will make an end of every nation where I thrust you out, but I certainly will not make you perish. I will discipline you for judgment and certainly will not acquit you.

Jeremiah 27

27:1 The Lord’s word that He spoke against Babylon:

27:2 Announce among the nations and make it heard; do not hide it. Say, Babylon has been captured! Bel was disgraced, the fearless one; the delicate one was handed over, Marodach.

27:3 A nation came up against her from the north; it will make her land a ruin, with no one living in it, from human to livestock.

27:4 In those days and at that time, Israel’s sons and Judah’s sons will come together; walking and weeping, they will go seeking the Lord their God.

27:5 They will ask the way as far as Zion, for they will turn their faces here. They will come and take refuge with the Lord God, for an everlasting covenant will not be forgotten.

27:6 My people became lost sheep; their shepherds thrust them away and led them astray upon the mountains. They went from mountain to hill and forgot their resting place.

27:7 All who found them consumed them. Their enemies said, Let us not release them, because they sinned against the Lord, the pasture of righteousness, who gathered their fathers.

27:8 Separate yourselves from Babylon’s midst and the Chaldeans’ land; come out and become like dragons before sheep.

27:9 I am rousing assemblies of nations against Babylon from the north. They will deploy against her; from there she will be captured. Like a discerning warrior’s missile, it will not return empty.

27:10 Chaldea will become plunder; all who plunder her will be filled.

27:11 because you rejoiced and boasted while plundering My inheritance, because you leaped like little cattle in pasture and butted like bulls,

27:12 your mother was deeply ashamed—a mother for good things, last of nations, a wilderness.

27:13 Because of the Lord’s anger she will not be inhabited and will entirely disappear. Everyone passing through Babylon will look gloomy, and they will hiss at every wound of hers.

27:14 Deploy against Babylon all around, all who stretch the bow. Shoot at her; do not spare your arrows.

27:15 Clap against her! Her hands were disabled, her battlements fell, and her wall was demolished. For this is vengeance from God; take vengeance upon her. Do to her as she did.

27:16 Destroy seed from Babylon, the one holding a sickle at harvest. Before the Greek sword, each will return to his people and flee to his land.

27:17 Israel is a wandering sheep driven away by lions. First Assyria’s king ate him; later this one, Babylon’s king, ate his bones.

27:18 Therefore thus says the Lord: I am taking vengeance upon Babylon’s king and his land, as I took vengeance upon Assyria’s king.

27:19 I will restore Israel to his pasture. He will graze on Carmel, on Ephraim’s mountain, and in Gilead, and his soul will be filled.

27:20 In those days and at that time they will seek Israel’s injustice, and it will not exist, and Judah’s sins, and they certainly will not be found, for I will be merciful to those left upon the land, says the Lord.

27:21 Go fiercely against her and her inhabitants. Take vengeance, sword, and make her disappear, says the Lord; do everything I command you.

27:22 A sound of war and great shattering in the Chaldeans’ land!

27:23 How the hammer of the whole earth was snapped and shattered! How Babylon became a ruin among nations!

27:24 They will attack you and you will be captured, Babylon, without knowing it. You were found and taken because you resisted the Lord.

27:25 The Lord opened His treasury and brought out the instruments of His anger, for the Lord God has work in the Chaldeans’ land,

27:26 for her times have arrived. Open her storehouses; search her like a cave and destroy her. Let no remnant of her remain.

27:27 Dry up all her fruits, and let them go down to slaughter. Woe to them, for their day has come, the time of their vengeance.

27:28 A sound of those fleeing and being rescued from Babylon's land, announcing in Zion vengeance from the Lord our God!

27:29 Give orders against Babylon to many, to everyone drawing a bow. Encamp against her all around; let none of her people escape. Repay her according to her works; do to her all she did, for she resisted the Lord, Israel's holy God.

27:30 Therefore her young men will fall in her squares, and all her warriors will be thrown down, said the Lord.

27:31 I am against you, insolent woman, says the Lord, for your day has come, the time of your vengeance.

27:32 Your insolence will grow weak and fall, with no one to raise it. I will kindle fire in her forest, and it will devour everything around her.

27:33 Thus says the Lord: Israel's sons and Judah's sons have been oppressed together. All who captured them oppressed them, because they did not want to release them.

27:34 The One redeeming them is strong; the Lord Almighty is His name. He will judge a case against His adversaries, to remove the land, and He will provoke Babylon's inhabitants.

27:35 A sword against the Chaldeans, Babylon's inhabitants, her nobles, and her discerning men!

27:36 A sword against her warriors, and they will be disabled!

27:37 A sword against their horses and chariots! A sword against their warriors and the mixed people within her, and they will become like women! A sword against her treasures, and they will be scattered!

27:38 She trusted in her water, and they will be ashamed, for it is a land of carved images, and in the islands where they boasted.

27:39 Therefore apparitions will live on the islands, and daughters of sirens will live in her. She certainly will never again be inhabited.

27:40 As God overturned Sodom, Gomorrah, and their bordering places, said the Lord, no person will live there, and no human being will reside there.

27:41 A people is coming from the north; a great nation and many kings will be roused from the earth's farthest part,

27:42 holding bow and dagger. It is insolent and certainly will not show mercy. Their voice will sound like the sea. They will ride horses, prepared like fire for war against you, daughter Babylon.

27:43 Babylon's king heard the report about them, and his hands were disabled. Distress seized him, birth pains like a woman giving birth.

27:44 Like a lion he will come up from the Jordan into Aitham's place, for I will quickly drive them away from her and appoint every young man over her. For who is like Me? Who will resist Me, and what shepherd can stand before Me?

27:45 Therefore hear the Lord's counsel that He has planned against Babylon and His purposes against the resident Chaldeans: Surely the lambs of their sheep will be destroyed; surely pasture will disappear from them.

27:46 For at the sound of Babylon's capture the earth will shake, and a cry will be heard among the nations.

Jeremiah 28

28:1 Thus says the Lord: I am rousing a destroying hot wind against Babylon and against the Chaldeans who live there.

28:2 I will send insolent men to Babylon; they will abuse her and ravage her land. Woe upon Babylon all around on the day of her affliction!

28:3 Against her let the archer stretch his bow, and let the man who has armor put it on. Do not spare her young men; obliterate her whole force.

28:4 Wounded men will fall in the Chaldeans' land, and pierced men outside her.

28:5 For Israel and Judah have not been widowed of their God, of the Lord Almighty, because their land was filled with injustice from Israel's holy ones.

28:6 Flee from Babylon's midst; each of you save your life. Do not be cast away in her injustice, for her time of vengeance is from the Lord; He is repaying her recompense.

28:7 Babylon was a golden cup in the Lord's hand, making the whole earth drunk. Nations drank her wine; therefore they were shaken.

28:8 Suddenly Babylon fell and was shattered. Lament her! Take resin for her corruption, if somehow she may be healed.

28:9 We treated Babylon, but she was not healed. Let us leave her; let each of us go to our own land, for her judgment reached heaven and rose to the stars.

28:10 The Lord has brought forth His judgment. Come, let us announce in Zion the works of the Lord our God.

28:11 Prepare the arrows; fill the quivers. The Lord roused the spirit of the Medes' king, for His anger against Babylon is to destroy her. This is the Lord's vengeance, vengeance for His people.

28:12 Raise a signal on Babylon’s walls; set up quivers, raise guards, prepare weapons, for the Lord has undertaken and will do what He spoke against Babylon’s inhabitants,

28:13 who dwell beside many waters and her abundance of treasures. Your end has truly come to your inward parts.

28:14 For the Lord swore by His arm: I will fill you with people like locusts, and those coming down will speak out against you.

28:15 He makes the earth by His strength, prepares the inhabited world by His wisdom, and stretched out heaven by His understanding.

28:16 At His voice He set a sound of water in heaven and brought clouds up from the earth’s end. He made lightning for rain and brought light out of His treasuries.

28:17 Every person became foolish, without knowledge; every goldsmith was disgraced by his carvings, because they cast false things, and there is no spirit in them.

28:18 They are vain, mocked works; at the time of their visitation they will perish.

28:19 Jacob’s portion is not like this, for the One who formed all things is Himself his inheritance. The Lord is His name.

28:20 You scatter instruments of war for Me. In you I will scatter nations, and from you I will remove kings.

28:21 In you I will scatter horse and rider; in you I will scatter chariots and their riders.

28:22 In you I will scatter young man and virgin; in you I will scatter man and woman.

28:23 In you I will scatter shepherd and flock; in you I will scatter farmer and farmland; in you I will scatter your leaders and generals.

28:24 I will repay Babylon and all the Chaldeans who live there for all the evils they did against Zion before your eyes, says the Lord.

28:25 I am against you, ruined mountain that ruins the whole earth. I will stretch My hand against you, roll you down from the rocks, and make you like a burned mountain.

28:26 They will certainly not take from you a cornerstone or a foundation stone, for you will be a ruin for ever, says the Lord.

28:27 Raise a signal on the earth; sound a trumpet among the nations. Consecrate nations against her; give orders against her to Ararat’s kingdoms from Me and to the Ashkenazites. Set up arrow batteries against her; bring up horses against her like a multitude of locusts.

28:28 Consecrate nations against her: the king of the Medes and of all the earth, his leaders and all his generals.

28:29 The earth was shaken and suffered, for the Lord’s purpose rose against Babylon, to make Babylon’s land a ruin, no longer inhabited.

28:30 Babylon’s warrior has ceased fighting; they will sit there in confinement. Their power was crushed; they became like women. Her dwellings were burned; her bars were shattered.

28:31 Pursuer will pursue to meet pursuer, and announcer to meet announcer, to tell Babylon’s king that his city has been captured;

28:32 from the extremity of his crossings they were taken, and their gatherings were burned with fire, and his warriors are going out.

28:33 For thus says the Lord: The houses of Babylon’s king will be threshed like a threshing floor ready for use; a little longer, and her harvest will come.

28:34 Nebuchadnezzar king of Babylon devoured me, divided me, seized me, a thin vessel. He swallowed me like a dragon, filled his belly, and drove me from my luxury.

28:35 My toils and miseries be upon Babylon, the woman dwelling in Zion will say; my blood be upon the Chaldeans who live there, Jerusalem will say.

28:36 Therefore thus says the Lord: I will judge your adversary and avenge you; I will lay her sea waste and dry her spring.

28:37 Babylon will become a ruin and will not be inhabited.

28:38 Together they were roused like lions and like lions’ cubs.

28:39 In their heat I will give them a drink and make them drunk, so that they are stupefied and sleep an everlasting sleep and certainly do not rise, says the Lord.

28:40 I will bring them down like lambs to slaughter and like rams with young goats.

28:41 How the boast of the whole earth was captured and hunted! How Babylon became a ruin among the nations!

28:42 The sea rose over Babylon with the sound of its waves, and she was covered.

28:43 Her cities became a waterless and untrodden land; not one person will live there, nor will any human lodge there.

28:44 I will exact vengeance on Babylon and bring what she swallowed out of her mouth. Nations will certainly no longer gather to her.

28:49 And in Babylon wounded men from all the earth will fall.

28:50 You who escape from the land, go on; do not stand still. You who are far away, remember the Lord, and let Jerusalem rise in your hearts.

28:51 We were disgraced, for we heard our reproach; dishonor covered our face. Foreigners entered our holy places, the Lord’s house.

28:52 Therefore days are coming, says the Lord, when I will exact vengeance on her carvings, and wounded men will fall throughout her land.

28:53 Even if Babylon rises as high as heaven and fortifies the height of her strength, those who destroy her will come from Me, says the Lord.

28:54 A sound of crying in Babylon, a great shattering in the Chaldeans’ land!

28:55 For the Lord destroyed Babylon and silenced her loud voice sounding like many waters; He gave her voice over to destruction.

28:56 For misery came upon Babylon. Her warriors were captured; their bow is terrified, because God repays them; the Lord repays her recompense.

28:57 He will make her leaders and wise men and generals thoroughly drunk, says the King, whose name is the Lord Almighty.

28:58 Thus says the Lord: Babylon’s wall was broadened; it will be utterly demolished, and her high gates burned. Peoples will not labor in vain, and nations will perish at the beginning.

28:59 The word the Lord commanded Jeremiah the prophet to tell Seraiah son of Neriah son of Maaseiah when he went from Zedekiah king of Judah to Babylon in the fourth year of his reign. Seraiah was an official over gifts.

28:60 Jeremiah wrote in one scroll all the evils that would come upon Babylon, all these words written against Babylon.

28:61 Jeremiah said to Seraiah: When you arrive in Babylon, you will see and read all these words,

28:62 and say, Lord, Lord, Thou spakest against this place to destroy it and leave no inhabitants in it, from human to livestock, for it will be a ruin for ever.

28:63 When you finish reading this scroll, bind a stone to it and throw it into the Euphrates,

28:64 and say, Thus Babylon will sink and certainly not rise because of the evils I am bringing upon her.

Jeremiah 29

29:1 Concerning the people of another tribe.

29:2 Thus says the Lord: Waters are rising from the north and will become a flooding torrent. It will flood the land and its fullness, the city and those living in it. People will cry out, and all the land’s inhabitants will shout aloud.

29:3 At the sound of his onrush, of the hooves of his feet, the shaking of his chariots, and the noise of his wheels, fathers did not turn back to their sons, because their hands failed,

29:4 on the day coming to destroy all the people of another tribe. I will obliterate Tyre and Sidon and all the remainder of their assistance, for the Lord will destroy the survivors of the islands.

29:5 Baldness has come upon Gaza; Ashkelon and the survivors of the Anakim have been cast away. How long will you strike,

29:6 sword of the Lord? How long will you not be quiet? Return to your sheath; rest and be lifted away!

29:7 How will it be quiet? The Lord commanded it to rise against Ashkelon, against the coastal places, against those remaining.

Jeremiah 30

30:1 For Idumea, thus says the Lord: There is no longer wisdom in Teman; counsel perished from the discerning; their wisdom went away.

30:2 Their place was deceived. Go deep to dwell, inhabitants of Dedan, for he did difficult things; I brought them upon him at the time I visited him.

30:3 For grape gatherers came to you; they will leave you no remnants. Like thieves by night they will lay their hand upon you.

30:4 For I dragged Esau away and uncovered their secrets; they certainly cannot hide. They perished by the hand of his brother and his neighbor, and it is not possible

30:5 for your orphan to remain so that he may live. And I will live, and widows have trusted in Me.

30:6 For thus said the Lord: Those for whom there was no law to drink the cup drank it. And you, though acquitted, certainly will not be acquitted, for you will certainly drink.

30:7 For I swore by Myself, says the Lord, that you will become an untrodden place, a reproach, and a curse in her midst, and all her cities will be deserted for ever.

30:8 I heard a report from the Lord, and He sent messengers to the nations: Gather and come against her; rise for war!

30:9 I made you small among nations, easily despised among people.

30:10 Your playfulness assailed you; your heart's insolence destroyed holes in rocks and seized the strength of a high hill. For he raised his nest like an eagle; from there I will bring you down.

30:11 Idumea will become an untrodden place; everyone passing by her will hiss.

30:12 As Sodom, Gomorrah, and her neighboring places were overturned, said the Lord Almighty, no person will settle there, and no human being will live there.

30:13 Like a lion he will come up from Jordan's midst into Aitham's place, for I will quickly drive them away from her. Appoint the young men over her. For who is like Me? Who will resist Me, and what shepherd can stand before Me?

30:14 Therefore hear the Lord's counsel that He planned against Idumea and His purpose against Teman's inhabitants: Surely the smallest sheep will be swept together; surely their dwelling will be made untrodden over her.

30:15 For at the sound of their fall the earth shook, and your cry was heard at the sea.

30:16 Like an eagle he will look and stretch his wings over her fortifications. That day Idumea's strong men's hearts will be like the heart of a woman in labor.

30:17 For Ammon's sons, thus said the Lord: Are there no sons in Israel, or have they no one to inherit? Why did Melchom take Gad, and will their people live in their cities?

30:18 Therefore days are coming, says the Lord, when I will make the din of wars heard against Rabbath. They will become an untrodden place and a destruction, her altars will be burned with fire, and Israel will receive his rule.

30:19 Shout aloud, Heshbon, for Gai perished! Cry out, daughters of Rabbath; put on sackcloth, be seized with distress, and beat yourselves over Melchom, for he will go into deportation, his priests and rulers together.

30:20 Why do you exult in the plains of the Anakim, daughter of dishonor, trusting in her treasures and saying, Who will come against me?

30:21 I am bringing fear upon you, said the Lord, from all your surroundings. You will be scattered, each straight ahead, and there will be no one gathering.

30:23 For Kedar, queen of the courtyard, whom Nebuchadnezzar king of Babylon struck. Thus said the Lord: Rise and go up against Kedar, and fill the sons of Kedem!

30:24 They will take their tents and sheep, their garments, all their equipment, and camels for themselves. Call destruction against them on every side!

30:25 Flee far away; go deep to dwell, you who stay in the courtyard, for Babylon's king planned counsel against you and devised a purpose against you.

30:26 Rise and go up against a stable nation living in refreshment, with neither doors nor pins nor bars; they lodge alone.

30:27 Their camels will become plunder and their numerous livestock destruction. I will winnow them to every wind, those shorn before their faces; from every side of them I will bring their rout, said the Lord.

30:28 The courtyard will become an abode for ostriches, untrodden for ever. No person will settle there; no human being will live there.

30:29 For Damascus: Hamath and Arpad were ashamed because they heard an evil report. They were distraught and angry; they certainly cannot rest.

30:30 Damascus grew feeble and turned to flight; trembling seized her.

30:31 How did he not abandon My city? They loved a village.

30:32 Therefore young men will fall in your squares, and all your warriors will fall, says the Lord.

30:33 I will kindle fire in Damascus's wall, and it will devour the quarters of Ader's son.

Jeremiah 31

31:1 For Moab, thus said the Lord: Woe to Nebo, for she perished! Kiriathaim was taken; Amath was disgraced and defeated.

31:2 There is no longer healing for Moab, a boast in Heshbon. They devised evils against her: We cut her off from a nation, and she will certainly cease. A sword will walk behind you.

31:3 For a sound of people crying out comes from Horonaim: destruction and great shattering!

31:4 Moab was shattered; announce it in Zogora.

31:5 For Alaoth was filled with weeping; he will go up weeping on Horonaim's road. You heard a cry of shattering:

31:6 Flee and save your lives, and you will be like a wild donkey in the wilderness!

31:7 Because you trusted in your fortifications, you too will be seized. Chemosh will go into deportation, his priests and rulers together.

31:8 Destruction will come upon every city; no city will be saved. The valley will perish and the plain be destroyed, as the Lord said.

31:9 Give signs to Moab, for she will surely be kindled; all her cities will become an untrodden place. From where will an inhabitant come to her?

31:10 Accursed is one who does the Lord's works carelessly, removing his sword from blood.

31:11 Moab rested from childhood and trusted in his glory. He did not pour from vessel to vessel or go into deportation. Therefore his taste remained in him and his scent did not fade.

31:12 Therefore days are coming, says the Lord, when I will send him tilters who will tip him, thin out his vessels, and cut up his horns.

31:13 Moab will be ashamed of Chemosh, as Israel's house was ashamed of Bethel, their hope, having trusted in them.

31:14 How will you say, We are strong, and a man strong for warfare?

31:15 Moab perished, his city, and his choice young men went down to slaughter.

31:16 Moab's day is near to coming, and his calamity is very swift.

31:17 Move in lament for him, all who surround him, all who know his name. Say, How the renowned staff is shattered, the rod of grandeur!

31:18 Come down from glory and sit in dampness, resident Dibon. Be crushed, for Moab perished; he came up against you, ruining your fortification.

31:19 Stand on the road and look, you who live in Aroer. Ask the one fleeing and the one being saved, and say, What happened?

31:20 Moab was ashamed, for he was shattered. Wail and cry out; announce at Arnon that Moab perished.

31:21 Judgment is coming into the land of Misor: upon Chailon, Jahzah, and Mophath,

31:22 upon Dibon, Nebo, and the house of Deblathaim,

31:23 upon Kiriathaim, the house of Gamol, and the house of Maon,

31:24 upon Kerioth, Bosor, and all Moab's cities, far and near.

31:25 Moab's horn was broken and his effort shattered.

31:26 Make him drunk, for he magnified himself against the Lord. Moab will strike with his hand and become a laughingstock himself.

31:27 Was not Israel a laughingstock to you? Was he found in your thefts, that you made war on him?

31:28 Moab's inhabitants left the cities and lived among rocks. They became like doves nesting among rocks at a pit's mouth.

31:29 I heard Moab's insolence; he acted very insolently—his insolence and arrogance—and his heart was lifted up.

31:30 But I knew his works. Not his sufficiency; he did not act so.

31:31 Therefore wail over Moab from every side; cry out over the men of Kiradas of drought.

31:32 Like the weeping for Jazer, I will weep for you, vine of Sibmah. Your branches crossed the sea and reached Jazer. Destruction fell upon your summer fruit and your grape gatherers.

31:33 Joy and gladness were boiled away from Moab's land, and wine was upon your winepresses. They did not tread in the morning or in the evening; they did not make an aidad shout.

31:34 From Heshbon's cry as far as Elealeh, their cities raised their voice; from Zogor to Horonaim and Aglath-salisia, for even Nebrim's water will become a burning.

31:35 I will destroy Moab, says the Lord, as he goes up to an altar and burns incense to his gods.

31:36 Therefore my heart, Moab, will hum like flutes; my heart will hum like a flute for Kiradas's people. Therefore what he acquired perished from a person.

31:37 They will shave every head in every place; every beard will be shaved, all hands will beat themselves, and on every waist is sackcloth.

31:38 And on all Moab's rooftops and in her squares—for I shattered Moab, says the Lord, like a vessel for which there is no use.

31:39 How he has changed! How Moab turned his back! He was ashamed, and Moab became a laughingstock and an object of resentment to all around her.

31:40 For thus said the Lord:

31:41 Akkarioth was taken and the fortifications seized.

31:42 Moab will perish from being a multitude, for he magnified himself against the Lord.

31:43 Trap, fear, and pit are upon you, resident Moab.

31:44 One who flees from fear will fall into the pit, and one who climbs from the pit will be caught in the trap, for I will bring these things upon Moab in the year of her visitation.

Jeremiah 32

32:15 Thus said the Lord, Israel's God: Take this cup of unmixed wine from My hand, and give it to all the nations to whom I send you to drink,

32:16 and they will drink, vomit, and go mad before the sword I am sending among them.

32:17 And I took the cup from the Lord’s hand and gave it to the nations to whom the Lord sent me to drink:

32:18 Jerusalem, Judah’s cities, Judah’s kings, and its rulers, to make them a desolation, an untrodden place, and a hissing;

32:19 and Pharaoh king of Egypt, his servants, his nobles, and all his people;

32:20 and all his mixed population, all the Philistine kings, Ashkelon, Gaza, Ekron, and Ashdod’s remnant;

32:21 and Idumea, the Moabite land, and Ammon’s sons;

32:22 and all Tyre’s kings, Sidon’s kings, and the kings across the sea;

32:23 and Dedan, Teman, Ros, and everyone shorn about his face;

32:24 and all the mixed populations lodging in the wilderness;

32:25 and all Elam’s kings and all the Persian kings;

32:26 and all the kings from the east, far and near, each with his brother, and all the kingdoms upon the face of the earth.

32:27 And say to them: Thus said the Lord Almighty: Drink, get drunk, and vomit; you will fall and certainly not rise before the sword I am sending among you.

32:28 And when they are unwilling to receive the cup from your hand to drink, say: Thus said the Lord: You will certainly drink.

32:29 Because I am beginning to bring harm in the city upon which My name was named, and you will certainly not be cleansed, because I am summoning a sword against those dwelling upon the earth.

32:30 And prophesy these words against them and say: The Lord will give an oracle from on high; from His holy place He will raise His voice. He will give an oracular word over His place, and they will answer with Aidad, like grape-gatherers. And upon those dwelling upon the earth,

32:31 destruction comes upon a part of the earth, because the Lord has a judgment among the nations. He enters judgment with all flesh, and the ungodly were given to the sword, says the Lord.

32:32 Thus said the Lord: Behold, evils come from nation to nation, and a great whirlwind goes out from the earth’s farthest end.

32:33 And those wounded by the Lord on the Lord’s day will lie from one part of the earth to another. They will certainly not be buried; they will be dung upon the earth’s face.

32:34 Raise a shout, shepherds, and cry out; beat yourselves in mourning, rams of the sheep, because your days for slaughter have been fulfilled, and you will fall like choice rams.

32:35 And flight will perish from the shepherds, and salvation from the rams of the sheep.

32:36 A sound of shepherds crying and of sheep and rams shouting, because the Lord destroyed their grazing places,

32:37 and the remnants of peace will cease before the anger of My fury.

32:38 Like a lion He abandoned His lodging, because their land became an untrodden place before the great sword.

Jeremiah 33

33:1 At the beginning of the reign of King Jehoiakim son of Josiah, this word came from the Lord:

33:2 Thus said the Lord: Stand in the courtyard of the Lord’s house and deliver an oracle to all the Judeans and all who come to bow down in the Lord’s house—all the words I commanded you to deliver to them. Do not take away a word.

33:3 Perhaps they will hear and turn, each from his evil way, and I will cease from the evils I plan to do to them because of their evil practices.

33:4 And say: Thus said the Lord: If you do not hear Me, walking in My ordinances that I set before your face,

33:5 listening to the words of My servants the prophets whom I send to you from early morning, and have sent—though you did not listen to Me—

33:6 then I will make this house like Shiloh and make the city a curse to all the nations of all the earth.

33:7 And the priests, false prophets, and all the people heard Jeremiah speaking these words in the Lord’s house.

33:8 And when Jeremiah stopped speaking everything the Lord commanded him to speak to all the people, the priests, false prophets, and all the people seized him, saying: You must die!

33:9 Because you prophesied in the Lord’s name, saying, This house will be like Shiloh and this city will be emptied of inhabitants. And all the people assembled against Jeremiah in the Lord’s house.

33:10 And Judah’s rulers heard this word and went up from the king’s house to the Lord’s house. They sat before the Lord’s New Gate.

33:11 And the priests and false prophets said to the rulers and all the people: A sentence of death for this man, because he prophesied against this city, as you heard with your own ears!

33:12 And Jeremiah said to the rulers and all the people: The Lord sent me to prophesy against this house and this city all these words you heard.

33:13 And now make your ways and works better and hear the Lord's voice, and the Lord will cease from the evils He spoke against you.

33:14 And behold, I am in your hands. Do to me what is advantageous and better for you.

33:15 But know for certain that if you kill me, you place innocent blood upon yourselves, this city, and its inhabitants, because the Lord truly sent me to you to speak all these words in your ears.

33:16 And the rulers and all the people said to the priests and false prophets: There is no sentence of death for this man, because he spoke to us in the name of the Lord our God.

33:17 And men from the land's elders rose and said to the whole congregation of the people:

33:18 Micah the Morathite lived in the days of Hezekiah king of Judah and said to all Judah's people: Thus said the Lord: Zion will be plowed as a field, Jerusalem will become an untrodden place, and the house's mountain a grove of woodland.

33:19 Did Hezekiah and all Judah kill him? Was it not that they feared the Lord and entreated the Lord's face, and the Lord ceased from the evils He spoke against them? And we have done great evils against our own lives!

33:20 And there was a man prophesying in the Lord's name, Uriah son of Shemaiah from Kiriath-jearim. He prophesied concerning this land according to all Jeremiah's words.

33:21 And King Jehoiakim and all the rulers heard all his words and sought to kill him. Uriah heard and entered Egypt.

33:22 And the king sent men to Egypt,

33:23 and they brought him out from there and brought him to the king. He struck him with the sword and threw him into the tomb of the sons of his people.

33:24 Nevertheless, Ahikam son of Shaphan's hand was with Jeremiah, so that he was not handed into the people's hands and they did not kill him.

Jeremiah 34

34:2 Thus said the Lord: Make bonds and neck collars and put them around your neck,

34:3 and send them to Idumea's king, Moab's king, the king of Ammon's sons, Tyre's king, and Sidon's king by their messengers coming to meet them in Jerusalem, to Zedekiah king of Judah.

34:4 And command them to tell their masters: Thus said the Lord, Israel's God: Say this to your masters:

34:5 I made the earth by My great strength and My lofty undertaking, and I will give it to whoever seems right in My eyes.

34:6 I gave the earth to Nebuchadnezzar king of Babylon to serve him, and the field's beasts to work for him.

34:8 And the nation and kingdom, whoever will not put their neck under Babylon's king's yoke—I will visit them with sword and famine, said the Lord, until they disappear by his hand.

34:9 And do not listen to your false prophets, those divining for you, those dreaming for you, your omens, or your enchantments, who say: You will certainly not work for Babylon's king.

34:10 Because they prophesy false things to you, to remove you far from your land.

34:11 And the nation that brings its neck under Babylon's king's yoke and works for him, I will leave it in its own land, and it works for him and will dwell in it.

34:12 And I spoke to Zedekiah king of Judah according to all these words, saying: Bring your neck,

34:14 and work for Babylon's king, because they prophesy unjust things to you.

34:15 Because I did not send them, says the Lord, and they prophesy unjustly in My name to destroy you. You will perish, you and your prophets who prophesy false things unjustly to you.

34:16 I spoke to you, all this people, and the priests, saying: Thus said the Lord: Do not listen to the prophets' words prophesying to you, Behold, the vessels of the Lord's house will return from Babylon, because they prophesy unjust things to you. I did not send them.

34:18 If they are prophets and the Lord's word is in them, let them meet with Me.

34:19 Because thus said the Lord: And of the remaining vessels,

34:20 which Babylon's king did not take when he deported Jeconiah from Jerusalem,

34:22 they will go into Babylon, says the Lord.

Jeremiah 35

35:1 And in the fourth year of Zedekiah king of Judah, in the fifth month, Hananiah son of Azzur, the false prophet from Gibeon, said to me in the Lord’s house before the priests and all the people:

35:2 Thus said the Lord: I smashed Babylon’s king’s yoke.

35:3 In two full years I will return to this place the vessels of the Lord’s house,

35:4 and Jeconiah and Judah’s deportees, because I will smash Babylon’s king’s yoke.

35:5 And Jeremiah said to Hananiah before all the people and before the priests standing in the Lord’s house,

35:6 and Jeremiah said: Truly! May the Lord do so. May He establish your word that you prophesy, returning the vessels of the Lord’s house and all the deportees from Babylon to this place.

35:7 Nevertheless, hear the Lord’s word that I speak in your ears and in all the people’s ears:

35:8 The prophets who were before me and before you from of old prophesied over much land and against great kingdoms concerning war.

35:9 The prophet who prophesied peace—when the word comes, they will know the prophet whom the Lord sent to them in faithfulness.

35:10 And Hananiah took the collars from Jeremiah’s neck before all the people and smashed them.

35:11 And Hananiah said before all the people: Thus said the Lord: This is how I will smash Babylon’s king’s yoke from all the nations’ necks. And Jeremiah went his way.

35:12 And the Lord’s word came to Jeremiah after Hananiah smashed the collars from his neck, saying:

35:13 Go and tell Hananiah: Thus said the Lord: You smashed wooden collars, and I will make iron collars in their place.

35:14 Because thus said the Lord: I placed an iron yoke upon all the nations’ necks to work for Babylon’s king.

35:15 And Jeremiah said to Hananiah: The Lord has not sent you, and you made this people trust in injustice.

35:16 Therefore thus said the Lord: Behold, I am sending you away from the earth’s face. This year you will die.

35:17 And he died in the seventh month.

Jeremiah 36

36:1 And these are the words of the document Jeremiah sent from Jerusalem to the elders of the deportation, the priests, and the false prophets—a letter to Babylon for the deportees and all the people—

36:2 after King Jeconiah, the queen, the eunuchs, and every free person, prisoner, and craftsman left Jerusalem,

36:3 by Elasah son of Shaphan and Gemariah son of Hilkiah, whom Zedekiah king of Judah sent to Babylon’s king in Babylon, saying:

36:4 Thus said the Lord, Israel’s God, concerning the deportees whom I deported from Jerusalem:

36:5 Build houses and dwell in them; plant gardens and eat their fruits,

36:6 and take wives and beget sons and daughters. Take wives for your sons and give your daughters to husbands. Multiply and do not become fewer,

36:7 and seek the peace of the land where I deported you, and pray to the Lord for them, because in its peace you will have peace.

36:8 Because thus said the Lord: Do not let the false prophets among you persuade you, and do not let your diviners persuade you. Do not listen to your dreams that you dream,

36:9 because they prophesy unjust things to you in My name, and I did not send them.

36:10 Because thus said the Lord: When seventy years are about to be fulfilled for Babylon, I will visit you and establish My words for you, to return your people to this place.

36:11 And I will plan for you a plan of peace and not evils, to give you these things.

Note [1]: Jeremiah 36:11 · Meaning and wording · planAn intention for peace within the promise to the exiles. Retain the planning language and the stated these things. Explain the collective historical address; do not add a personal guarantee of wealth or the familiar expected-end clause absent from this Greek verse.Historical comparison. Greek, Saints, and Brenton 36:11 align with KJV and DRC 29:11. KJV has an expected end; DRC an end and patience; Brenton these good things. The Greek says these things without a separate good adjective.Providence lexical record PRV-JER-10, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

36:12 And pray to Me, and I will listen to you.

36:13 And seek Me earnestly, and you will find Me, because you will seek Me with your whole heart,

36:14 and I will appear to you.

36:15 Because you said: The Lord established prophets for us in Babylon,

36:21 Thus said the Lord concerning Ahab and Zedekiah: Behold, I am giving them into Babylon's king's hands, and he will strike them before your eyes.

36:22 And all Judah's deportees in Babylon will take a curse from them, saying: May the Lord make you as He made Zedekiah and Ahab, whom Babylon's king fried in fire,

36:23 because of the lawlessness they committed in Israel: they committed adultery with their fellow citizens' wives and delivered an oracle in My name that I did not command them. I am a witness, says the Lord.

36:24 And to Shemaiah the Nelamite say:

36:25 I did not send you in My name. And to Zephaniah son of Maaseiah the priest say:

36:26 The Lord appointed you priest in place of Jehoiada the priest, to become an overseer in the Lord's house over every person prophesying and every person raging, and you will put him into confinement and into the trap.

36:27 And now why did you join in reviling Jeremiah from Anathoth, who prophesied to you?

36:28 Was it not for this that he sent to you in Babylon, saying: It is far off. Build houses and dwell in them; plant gardens, and you will eat their fruit?

36:29 And Zephaniah read the document in Jeremiah's hearing.

36:30 And the Lord's word came to Jeremiah, saying:

36:31 Send to the deportees, saying: Thus said the Lord concerning Shemaiah the Nelamite: Since Shemaiah prophesied to you, though I did not send him, and made you trust in unjust things,

36:32 therefore thus said the Lord: Behold, I will visit Shemaiah and his family, and none of them will be among you to see the good things I will do for you. They will not see.

Jeremiah 37

37:1 The word that came to Jeremiah from the Lord, saying:

37:2 Thus said the Lord, Israel's God: Write in a book all the words I delivered to you as oracles,

37:3 because behold, days are coming, says the Lord, and I will return the deportees of My people Israel and Judah, said the Lord. I will return them to the land I gave their fathers, and they will rule over it.

37:4 And these are the words the Lord spoke concerning Israel and Judah:

37:5 Thus said the Lord: You will hear a sound of fear—fear, and there is no peace.

37:6 Ask and see whether a male gave birth, and about fear in which they will hold loins and salvation. For I have seen every person with his hands upon his loins; faces turned toward jaundice—

37:7 so it became. For that day is great, and there is none like it; it is a narrow time for Jacob, and he will be saved from it.

37:8 On that day, said the Lord, I will smash the yoke from their neck and tear apart their bonds, and they will no longer work for foreigners.

37:9 And they will work for the Lord their God, and I will raise up David their king for them.

37:12 Thus said the Lord: I raised up a fracture; your wound is painful.

37:13 There is no one judging your case; you were treated into pain. There is no benefit for you.

37:14 All your friends forgot you; they will certainly not inquire. For I struck you with an enemy's blow, a firm discipline; upon all your injustice your sins multiplied.

37:16 Therefore all who eat you will be eaten; as for all your enemies, they will eat all their flesh. Upon the multitude of your injustices your sins multiplied; they did these things to you. Those plundering you will become plunder, and I will give all who despoil you as spoil.

37:17 Because I will bring up your cure and heal you from a painful wound, says the Lord, because you were called Scattered: She is your prey, because no one seeks her.

37:18 Thus said the Lord: Behold, I will return Jacob's deportees and have mercy on his captivity. A city will be built upon its height, and the sanctuary will sit according to its judgment.

37:19 And singers and the sound of people playing will come out from them. I will increase them, and they will certainly not be diminished.

37:20 And their sons will enter as formerly, and their testimonies will be set upright before Me. I will visit those afflicting them.

37:21 And stronger ones of his will be over them, and his ruler will come out from him. I will gather them, and they will return to Me. For who is this who gave his heart to return to Me? says the Lord.

37:23 Because the Lord's anger went out furious; swirling anger went out and will come upon the ungodly.

37:24 The anger of the Lord's fury will certainly not turn back until He acts and establishes His heart's undertaking. At the end of the days you will know these things.

Jeremiah 38

38:1 At that time, said the Lord, I will be God to Israel’s family, and they will be My people.

38:2 Thus said the Lord: I found warmth in the wilderness among those who perished by the sword. Go, and do not destroy Israel.

38:3 The Lord appeared to him from afar: I loved you with an eternal love; therefore I drew you into compassion.

38:4 Again I will build you, and you will be built, virgin Israel. Again you will take your tambourine and go out with a gathering of people playing.

38:5 Again plant vineyards on Samaria’s mountains; plant and praise.

38:6 Because there is a day of calling by those making their defense in Ephraim’s mountains: Rise and go up to Zion, to the Lord our God.

38:7 Because thus said the Lord to Jacob: Rejoice and neigh aloud toward the head of the nations; make it heard and praise. Say: The Lord saved His people, Israel’s remnant!

38:8 Behold, I am bringing them from the north and will gather them from the earth’s farthest end at the Passover festival. You will bear a great crowd, and they will return here.

Note [1]: Jeremiah 38:8 · Wording · grammatical numberThe bearing clause addresses a singular recipient; thou wilt bear retains this. The identity of that addressee requires interpretation in context.Greek running text consulted 30 September 2026. Editorial grammatical review; no full apparatus collation. Greek chapter

38:9 They went out with weeping, and with encouragement I will bring them up, lodging them beside water channels on a straight road where they will certainly not wander, because I became Israel’s father, and Ephraim is My firstborn.

38:10 Hear the Lord’s word, nations, and announce it to the farther islands. Say: He who winnowed Israel will gather him and guard him like one tending his flock.

38:11 Because the Lord ransomed Jacob and rescued him from the hand of those stronger than he.

38:12 They will come and rejoice on Mount Zion; they will come for the Lord’s good things, to a land of grain, wine, fruits, livestock, and sheep. Their life will be like a fruitful tree, and they will hunger no more.

38:13 Then virgins will rejoice in a gathering of young men, and elders will rejoice. I will turn their mourning into gladness and make them joyful.

38:14 I will magnify and fill the priests’ souls to abundance, the sons of Levi, and My people will be filled with My good things.

38:15 Thus said the Lord: A voice was heard in Ramah, lamentation, weeping, and wailing. Rachel, weeping aloud, would not stop over her sons, because they are no more.

38:16 Thus said the Lord: Let your voice cease from weeping and your eyes from your tears, because your works have a reward, and they will return from enemies’ land,

38:17 a lasting stay for your children.

38:18 I surely heard Ephraim wailing: Thou didst discipline me, and I was disciplined; like a calf I was not taught. Turn me back, and I will return, because Thou art the Lord my God.

38:19 Because after my captivity I repented, and after I came to know, I groaned over days of shame and showed Thee that I received reproach from my youth.

38:20 Ephraim is a beloved son to Me, a child taking delight, because My words are in him; I will surely remember him. Therefore I hastened toward him; I will surely have mercy on him, says the Lord.

38:21 Stand firm, Zion; carry out punishment; set your heart upon the shoulders. Turn back along the road you traveled, virgin Israel; turn back to your cities in mourning.

38:22 How long will you turn away, dishonored daughter? Because the Lord created salvation for a new planting; people will go about in salvation.

38:23 Thus said the Lord: They will again say this word in Judah’s land and its cities when I return its captivity: Blessed is the Lord over the righteous mountain, His holy mountain,

38:24 and those dwelling in Judah’s cities and all its land together with a farmer; and he will be lifted up with a flock.

38:25 Because I filled every thirsty soul to abundance and filled every hungry soul.

38:26 Therefore I awoke and saw, and my sleep became sweet to me.

38:27 Therefore behold, days are coming, says the Lord, and I will sow Israel and Judah with human seed and livestock seed.

38:28 And just as I watched over them to tear down and harm, so I will watch over them to build and plant, says the Lord.

38:29 In those days they will certainly not say: The fathers ate an unripe grape, and the children’s teeth were set on edge.

38:30 Instead, each will die in his own sin, and the one eating the unripe grape will have his own teeth set on edge.

38:31 Behold, days are coming, says the Lord, and I will make a new covenant with the house of Israel and with the house of Judah,

Note [1]: Jeremiah 38:31 · WordingRetains both named houses and the future promise. Greek/Saints/Brenton 38:31 corresponds to KJV/DRC 31:31; the sentence continues into the following verse.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

Note [2]: Jeremiah 38:31 · Meaning and wording · new covenantThe covenant promised to the named houses of Israel and Judah. Preserve both named recipients and new as the stated quality. Later accounts of fulfilment belong in reception notes and must not replace the verse's recipients.Historical comparison. Greek, Saints, and Brenton 38:31 correspond to KJV and DRC 31:31. All four retain new covenant; identical content does not remove the numbering difference.Providence lexical record PRV-JER-08, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

38:32 not according to the covenant I made with their fathers on the day I took their hand to bring them out of Egypt's land, because they did not remain in My covenant, and I disregarded them, says the Lord.

38:33 Because this is the covenant I will make with Israel's house after those days, says the Lord: I will surely put My laws into their understanding and write them upon their hearts. I will be their God, and they will be My people.

Note [1]: Jeremiah 38:33 · Meaning and wording · understandingThe inward faculty of thought in the covenant promise. Use understanding or mind while retaining plural My laws and the separate writing upon hearts. Preserve the emphatic giving construction rather than reducing the sentence to a generic inward spirituality.Historical comparison. Brenton agrees with Saints on laws and mind or understanding. KJV has law and inward parts; DRC law and bowels. Greek 38:33 aligns with their 31:33.Providence lexical record PRV-JER-09, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

38:34 And they will certainly not teach each his fellow citizen or his brother, saying, Know the Lord, because they will all know Me, from their least to their greatest. I will be merciful toward their injustices and certainly remember their sins no more.

38:35 If the heaven is raised to the height, says the Lord, and the earth's ground lowered beneath, even then I do not reject Israel's family, says the Lord, for all they did.

38:36 Thus said the Lord, who gave the sun for daylight, moon and stars for night light, and a cry in the sea so its waves boomed—the Lord Almighty is His name:

38:37 If these laws cease from before Me, says the Lord, then Israel's family will cease to be a nation before Me for all days.

38:38 Behold, days are coming, says the Lord, and a city will be built for the Lord from Hanamel's tower to the Corner Gate.

38:39 And its measurement will go out opposite them as far as Gareb's hills, and it will be enclosed all around with chosen stones.

38:40 And all Asaremoth as far as the Kidron wadi, to the corner of the eastern Horse Gate, will be a sanctuary for the Lord. It will certainly never disappear or be torn down for ever.

Jeremiah 39

39:1 The word that came from the Lord to Jeremiah in King Zedekiah's tenth year, which was the eighteenth year of King Nebuchadnezzar, king of Babylon.

39:2 The king of Babylon's force had built siegeworks against Jerusalem, and Jeremiah was kept in the prison court at the king's house.

39:3 King Zedekiah had shut him in there, saying, Why do you prophesy, saying, Thus said the Lord: I am handing this city over to Babylon's king, and he will take it?

39:4 Zedekiah will certainly not be saved from the Chaldeans' hand, but will certainly be handed over to Babylon's king. His mouth will speak to his mouth, and his eyes will see his eyes.

39:5 Zedekiah will enter Babylon and remain there.

39:6 The Lord's word came to Jeremiah:

39:7 Hanamel son of Shallum, your father's brother, is coming to you, saying, Acquire my field at Anathoth for yourself, because you have the right to receive it as a possession.

39:8 Hanamel son of Shallum, my father's brother, came to me in the prison court and said, Acquire my field in Benjamin's land at Anathoth, because you have the right to acquire it, and you are the elder. Then I knew that this was the Lord's word.

39:9 I acquired the field of Hanamel, my father's brother's son, and weighed out to him seventeen shekels of silver.

39:10 I wrote a document, sealed it, called witnesses, and weighed the silver on a balance.

39:11 I took the purchase document, the sealed one and the one that had been read.

39:12 I gave it to Baruch son of Neriah son of Maaseiah, before Hanamel my father's brother's son, before those standing there and writing in the purchase document, and before the Judeans in the prison court.

39:13 Before their eyes I instructed Baruch:

39:14 Thus said the Lord Almighty: Take this purchase document and the document that has been read, and put it in an earthenware vessel so that it may last many days.

39:15 For thus said the Lord: Fields, houses, and vineyards will again be acquired in this land.

39:16 After giving the purchase document to Baruch son of Neriah, I prayed to the Lord:

39:17 O Lord, Thou madest heaven and earth by Thy great strength and Thy high, uplifted arm. Nothing can be hidden from Thee.

39:18 Thou showest mercy to thousands and repayest fathers' sins into their children's laps after them, the great and strong God,

39:19 Lord of great counsel and powerful in works, the great God, the Almighty and renowned Lord. Thine eyes are upon the ways of human beings, to give each according to his way.

39:20 Thou didst perform signs and wonders in Egypt down to this day, in Israel and among earthborn people, and madest a name for Thyself as it is this day.

39:21 Thou broughtest Thy people Israel out of Egypt with signs and wonders, with a mighty hand, a high arm, and great sights.

39:22 Thou gavest them this land, which Thou hadst sworn to their fathers, a land flowing with milk and honey.

39:23 They entered and received it, but did not obey Thy voice or walk in Thine ordinances. They did none of all that Thou didst command them, and Thou didst cause all these calamities to befall them.

39:24 A multitude has reached this city to seize it. The city was handed over to the Chaldeans fighting it because of sword and famine. As Thou spakest, so it happened.

39:25 Yet Thou sayest to me, Acquire a field with silver. And I wrote a document, sealed it, and called witnesses—even though the city was handed over to the Chaldeans.

39:26 The Lord's word came to me:

39:27 I am the Lord, the God of all flesh. Can anything be hidden from Me?

39:28 Therefore thus said the Lord, Israel's God: This city will certainly be handed over to Babylon's king, and he will take it.

39:29 The Chaldeans fighting this city will come and burn this city with fire. They will burn down the houses on whose roofs they burned incense to Baal and poured libations to other gods to provoke Me bitterly.

39:30 The children of Israel and Judah alone were doing evil in My sight from their youth.

39:31 This city has aroused My anger and wrath from the day they built it until this day, so that I would remove it from My presence,

39:32 because of all the wicked deeds the children of Israel and Judah committed to embitter Me—they and their kings, their rulers, their priests, their prophets, the men of Judah and Jerusalem's inhabitants.

39:33 They turned their backs to Me, not their faces. I taught them from early morning and kept teaching, but they did not listen and take hold of discipline.

39:34 They set their pollutions in the house over which My name is invoked, amid their impurities.

39:35 They built the altars to Baal in the Valley of the Son of Hinnom, to offer their sons and daughters to Molech the king. I had not instructed them, nor had it entered My heart, to do this abomination and cause Judah to sin.

39:36 And now, thus said the Lord, Israel's God, concerning the city of which you say, It will be handed over to Babylon's king by sword, famine, and a sent affliction:

39:37 I am gathering them from all the land where I scattered them in My anger, wrath, and great indignation. I will bring them back to this place and settle them in confidence.

39:38 They will be My people, and I will be their God.

39:39 I will give them another way and another heart, to fear Me always, for their good and their children's good after them.

39:40 I will establish an eternal covenant with them, which I will certainly not turn back from behind them. I will put My fear in their heart so that they do not depart from Me.

39:41 I will attend to them to do them good and will plant them in this land in faithfulness, with all heart and all soul.

39:42 For thus said the Lord: Just as I brought all these great calamities upon this people, so I will bring upon them all the good things I spoke concerning them.

39:43 Fields will again be acquired in the land of which you say, It is untrodden by people and animals, and they were handed over to the Chaldeans.

39:44 They will acquire fields with silver, and you will write a document, seal it, and call witnesses in Benjamin's land, around Jerusalem, in Judah's cities, the hill-country cities, the cities of the Shephelah, and the cities of the Negeb, because I will bring back their exiles.

Jeremiah 40

40:1 The Lord’s word came to Jeremiah a second time, while he was still bound in the prison court:

40:2 Thus said the Lord, who makes the earth and forms it to set it upright—the Lord is His name:

40:3 Cry out to Me and I will answer you. I will announce to you great, mighty things you have not known.

40:4 For thus said the Lord, Israel’s God, about this city’s houses and the houses of Judah’s king, torn down for siegeworks and defenses,

40:5 to fight the Chaldeans and fill the city with the dead bodies of people I struck in My anger and wrath. I turned My face from them because of all their wicked deeds.

40:6 I am bringing her the closing of wounds and a remedy. I will reveal to them that I listen, heal her, and make peace and faithfulness for them.

40:7 I will bring back Judah’s exiles and Israel’s exiles and build them as before.

40:8 I will cleanse them from all the injustices by which they sinned against Me. I will certainly not remember the sins they committed against Me when they departed from Me.

40:9 It will be for joy, praise, and greatness to all the people of the earth. They will hear all the good things I will do, and they will fear and be distressed over all the good and peace I will bring them.

40:10 Thus said the Lord: Again in this place, which you call deserted of people and animals, in Judah’s cities and outside Jerusalem, desolate because there are no people or animals, there will be heard

40:11 the sound of joy and rejoicing, the bridegroom’s voice and the bride’s voice, the voices of those saying, Give thanks to the Lord Almighty, for the Lord is good; His mercy is for ever. They will bring gifts into the Lord’s house, for I will bring back all the exiles of that land as before, said the Lord.

40:12 Thus said the Lord of forces: Again in this place, deserted because there are no people or animals, and in all its cities, there will be lodgings for shepherds settling sheep down.

40:13 In the hill-country cities, the cities of the Shephelah, the cities of the Negeb, in Benjamin’s land, in the places around Jerusalem, and in Judah’s cities, sheep will again pass under the hand of the one counting, said the Lord.

Jeremiah 41

41:1 The word that came to Jeremiah from the Lord while Nebuchadnezzar king of Babylon, his whole army, and all the land under his rule were fighting Jerusalem and all Judah’s cities:

41:2 Thus said the Lord: Go to Zedekiah king of Judah and tell him, Thus said the Lord: This city will certainly be handed over to Babylon’s king. He will seize it and burn it with fire.

41:3 You will certainly not be saved from his hand. You will certainly be captured and handed over to him. Your eyes will see his eyes, and his mouth will speak with your mouth. You will enter Babylon.

41:4 But hear the Lord’s word, Zedekiah king of Judah. Thus says the Lord:

41:5 You will die in peace. As they wept for your fathers who reigned before you, they will weep for you and lament you, O lord! For I have spoken the word, said the Lord.

41:6 Jeremiah spoke all these words to King Zedekiah in Jerusalem,

41:7 while Babylon’s king’s force fought Jerusalem and Judah’s cities, Lachish and Azekah; these were the fortified cities left among Judah’s cities.

41:8 The word that came to Jeremiah from the Lord after King Zedekiah concluded a covenant with the people to proclaim release:

41:9 each was to send his Hebrew male slave and his Hebrew female slave away free, so that a man from Judah would not be enslaved.

41:10 All the magnates and all the people who had entered the covenant to send away their male and female slaves turned back,

41:11 and thrust them into the position of male and female slaves.

41:12 The Lord’s word came to Jeremiah:

41:13 Thus said the Lord, Israel’s God: I established a covenant with your fathers on the day I rescued them from Egypt, from the house of slavery, saying:

41:14 When six years are complete, you must send away your Hebrew brother who is sold to you. He will work for you six years, and you must send him away free. But they did not obey Me or incline their ears.

41:15 Today they turned to do what was right before My eyes, each proclaiming his neighbor’s release. They concluded a covenant before Me in the house over which My name is invoked.

41:16 Then you reversed yourselves and profaned My name by bringing back your male and female slaves, whom you had sent away free in their own persons, to be your slaves.

41:17 Therefore thus said the Lord: You did not obey Me by proclaiming release, each to his neighbor. So I proclaim release for you to sword, death, and famine! I will give you over to scattering among all the earth's kingdoms.

41:18 I will hand over the men who passed beyond My covenant, who did not uphold My covenant which they made before Me—the calf they made, to work for it—

41:19 Judah's rulers, the powerful men, the priests, and the people.

41:20 I will hand them over to their enemies, and their carcasses will become food for the birds of heaven and the wild beasts of the earth.

41:21 I will hand Zedekiah king of Judea and their rulers over to their enemies. And the force of Babylon's king is for those running away from them.

41:22 I am giving orders, says the Lord, and will bring them back to this land. They will fight against it, take it, and burn it with fire, along with Judah's cities; I will make them deserted of inhabitants.

Jeremiah 42

42:1 The word that came to Jeremiah from the Lord in the days of Jehoiakim king of Judah:

42:2 Go to the house of the Rechabites. Bring them into the Lord's house, into one of the courts, and give them wine to drink.

42:3 I brought out Jaazaniah son of Jeremiah son of Habazziniah, his brothers, his sons, and the whole house of the Rechabites.

42:4 I brought them into the Lord's house, into the chamber of the sons of Hananiah son of Gedaliah, the man of God. It is near the house of the rulers above the house of Maaseiah son of Shallum, who guards the court.

42:5 I set before them an earthenware jar of wine and cups, and said, Drink wine.

42:6 They said, We certainly will not drink wine, because Jonadab son of Rechab, our father, commanded us: Neither you nor your sons must ever drink wine.

42:7 You must not build a house or sow seed, and you must not have a vineyard. You must live in tents all your days, so that you may live many days on the land where you spend your time.

42:8 We have obeyed the voice of Jonadab our father by not drinking wine all our days, we, our wives, our sons, and our daughters,

42:9 and by not building houses to live there. We have had no vineyard, field, or sown crop.

42:10 We lived in tents, obeying and doing everything Jonadab our father commanded us.

42:11 When Nebuchadnezzar invaded the land, we said, Come in, let us enter Jerusalem to escape the Chaldean force and the Assyrian force. So we were living there.

42:12 The Lord's word came to me:

42:13 Thus says the Lord: Go and say to the people of Judah and Jerusalem's inhabitants, Will you really not accept discipline and hear My words?

42:14 The sons of Jonadab son of Rechab upheld the word he commanded his children, not to drink wine, and they drank none. Yet I spoke to you from early morning and kept speaking, and you did not listen.

42:15 I sent you My servants the prophets, saying, Each of you, turn from his evil way and improve your practices. Do not follow other gods to serve them, and you will live on the land I gave you and your fathers. But you did not incline your ears or listen.

42:16 The sons of Jonadab son of Rechab upheld their father's command, but this people did not obey Me.

42:17 Therefore thus said the Lord: I am bringing upon Judah and Jerusalem's inhabitants all the calamities I pronounced against them.

42:18 Therefore thus said the Lord: Because the sons of Jonadab son of Rechab obeyed their father's command, doing as their father commanded them,

42:19 there will certainly never fail a man from the sons of Jonadab son of Rechab standing before Me all the earth's days.

Jeremiah 43

43:1 In the fourth year of Jehoiakim son of Josiah, king of Judah, the Lord's word came to me:

43:2 Take a writing roll and write on it all the words I have delivered to you as oracles concerning Jerusalem, Judah, and all the nations, from the day I spoke to you, from the days of Josiah king of Judah until today.

43:3 Perhaps Judah's house will hear all the calamities I intend to bring upon them, so that they turn from their evil way and I may be merciful toward their injustices and sins.

43:4 Jeremiah called Baruch son of Neriah, and he wrote on a writing roll, from Jeremiah's mouth, all the Lord's words which He had delivered to him as oracles.

43:5 Jeremiah instructed Baruch, I am under guard and cannot enter the Lord's house.

43:6 Read from this roll in the people's hearing at the Lord's house on a fast day, and read it to all Judah's people coming from their city.

43:7 Perhaps their appeal for mercy will fall before the Lord, and they will turn from their evil way, for great are the Lord's wrath and anger which He has pronounced against this people.

43:8 Baruch did everything Jeremiah instructed him, reading the Lord's words from the document in the Lord's house.

43:9 In King Jehoiakim's eighth year, in the ninth month, all the people in Jerusalem and Judah's house assembled for a fast before the Lord.

43:10 Baruch read Jeremiah's words from the document in the Lord's house, in the house of Gemariah son of Shaphan the scribe, in the upper court at the entrance of the New Gate of the Lord's house, in all the people's hearing.

43:11 Micaiah son of Gemariah son of Shaphan heard all the Lord's words from the document.

43:12 He went down to the king's house, to the scribe's house. All the rulers were sitting there: Elishama the scribe, Delaiah son of Shelemiah, Elnathan son of Achbor, Gemariah son of Shaphan, Zedekiah son of Hananiah, and all the rulers.

43:13 Micaiah reported to them all the words he had heard when Baruch read in the people's hearing.

43:14 All the rulers sent Jehudi son of Nethaniah son of Shelemiah son of Cushi to Baruch son of Neriah, saying, Take in your hand the roll from which you are reading to the people, and come. Baruch took the roll and went down to them.

43:15 They said to him, Read it again to us. Baruch read it.

43:16 When they heard all the words, they consulted one another and said, Let us certainly report all these words to the king.

43:17 They asked Baruch, Where did all these words you wrote come from?

43:18 Baruch said, Jeremiah reported all these words to me from his mouth, and I wrote them in a document.

43:19 They said to Baruch, Go and hide, you and Jeremiah. Let no one know where you are.

43:20 They entered the court to see the king, leaving the roll for safekeeping in Elishama's house, and reported all the words to the king.

43:21 The king sent Jehudi to fetch the roll. He took it from Elishama's house, and Jehudi read it to the king and all the rulers standing around him.

43:22 The king was sitting in a winter house, with a fire brazier before him.

43:23 When Jehudi read three or four columns, the king cut them off with the scribe's knife and threw them into the fire on the brazier, until the whole roll was consumed in the brazier's fire.

43:24 Neither the king nor his servants who heard all these words sought anything or tore their garments.

43:25 Elnathan, Gedaliah, and Gemariah advised the king not to burn the roll.

43:26 The king ordered Jerahmeel the king's son and Seraiah son of Azriel to arrest Baruch and Jeremiah. But they were hidden.

43:27 After the king burned the roll—all the words Baruch had written from Jeremiah's mouth—the Lord's word came to Jeremiah:

43:28 Take another roll again and write all the words that were on the roll which King Jehoiakim burned.

43:29 Say, Thus said the Lord: You burned this roll, saying, Why did you write in it that Babylon's king will certainly enter and destroy this land, and people and animals will cease from it?

43:30 Therefore thus said the Lord concerning Jehoiakim king of Judah: He will have no one sitting on David's throne. His carcass will be thrown out in the day's heat and the night's frost.

43:31 I will visit him, his family, and his servants, and bring upon them, Jerusalem's inhabitants, and Judah's land all the calamities I pronounced to them, but they did not listen.

43:32 Baruch took another roll and wrote on it, from Jeremiah's mouth, all the words of the document Jehoiakim burned. Still more words like these were added to it.

Jeremiah 44

44:1 Zedekiah son of Josiah reigned in place of Jehoiakim; Nebuchadnezzar had made him king over Judah.

44:2 Neither he nor his servants nor the people of the land obeyed the Lord's words, which He spoke through Jeremiah.

44:3 King Zedekiah sent Jehucal son of Shelemiah and Zephaniah son of Maaseiah the priest to Jeremiah, saying, Please pray for us to the Lord.

44:4 Jeremiah came and passed through the midst of the city; they had not put him in prison.

44:5 Pharaoh's force came out of Egypt. The Chaldeans heard the report about them and withdrew from Jerusalem.

44:6 The Lord's word came to Jeremiah:

44:7 Thus said the Lord: Tell Judah's king, who sent to you to seek Me, Pharaoh's force, which came out to help you, will return to Egypt's land.

44:8 The Chaldeans themselves will return, fight this city, seize it, and burn it with fire.

44:9 For thus said the Lord: Do not suppose within yourselves, The Chaldeans will flee and leave us. They certainly will not leave.

44:10 Even if you struck the whole Chaldean force fighting you and some were left pierced through, each in his place, these would rise and burn this city with fire.

44:11 When the Chaldean force withdrew from Jerusalem because of Pharaoh's force,

44:12 Jeremiah left Jerusalem to go to Benjamin's land, to buy from there among the people.

44:13 At Benjamin's Gate there was a man with whom he lodged, Sarouiah son of Shelemiah son of Hananiah. He arrested Jeremiah, saying, You are fleeing to the Chaldeans!

44:14 He said, A lie! I am not fleeing to the Chaldeans. But Sarouiah would not listen to him; he arrested Jeremiah and brought him to the rulers.

44:15 The rulers were embittered against Jeremiah. They struck him and sent him into the house of Jonathan the scribe, which they had made into a prison house.

44:16 Jeremiah entered the pit-house and the chereth and stayed there many days.

44:17 Zedekiah sent and summoned him. The king secretly asked him whether there was a word from the Lord. He said, There is. You will be handed over to Babylon's king.

44:18 Jeremiah said to the king, How have I wronged you, your servants, or this people, that you are putting me in prison?

44:19 Where are your prophets who prophesied to you, saying, Babylon's king certainly will not come against this land?

44:20 Now, lord king, let my appeal for mercy fall before you. Why send me back to Jonathan the scribe's house—and will I not die there?

44:21 The king gave orders, and they put him into the prison house, giving him one loaf a day from outside where they bake, until the city's loaves ran out. Jeremiah remained in the prison court.

Jeremiah 45

45:1 Shephatiah son of Mattan, Gedaliah son of Pashhur, and Jehucal son of Shelemiah heard the words Jeremiah was speaking to the people:

45:2 Thus said the Lord: Whoever remains in this city will die by sword and famine. Whoever goes out to the Chaldeans will live; his life will be his gain, and he will live.

45:3 For thus said the Lord: This city will certainly be handed over to the force of Babylon's king, and he will seize it.

45:4 They said to the king, Let that man be killed! By speaking these words to them he weakens the hands of the fighters left in the city and of all the people. This man delivers oracles of evil to this people, not peace.

45:5 The king said, He is in your hands—for the king was unable to oppose them.

45:6 They threw him into the pit of Malchiah the king's son in the prison court and lowered him into the pit. There was no water in it, only mire, and he was in the mire.

45:7 Ebed-melech the Ethiopian, who was in the king's house, heard that they had put Jeremiah in the pit. The king was at Benjamin's Gate.

45:8 He went out to him, spoke to the king, and said:

45:9 You have acted wickedly in what you did, killing this man through hunger, for there are no more loaves in the city.

45:10 The king instructed Ebed-melech, Take thirty men from here under your command and bring him up from the pit so that he does not die.

45:11 Ebed-melech took the men and entered the king's underground house. He took old rags and old ropes from there and threw them down to Jeremiah in the pit.

45:12 He said, Put these beneath the ropes. Jeremiah did so.

45:13 They pulled him with the ropes and brought him up from the pit. Jeremiah remained in the prison court.

45:14 The king sent and summoned him to himself, to the aselisi house in the Lord's house. The king said to him, I will ask you something. Please hide no word from me.

45:15 Jeremiah said to the king, If I tell you, will you not certainly put me to death? And if I advise you, you certainly will not listen to me.

45:16 The king swore to him, As the Lord lives, who made this life for us, I will not kill you or hand you over to these men.

45:17 Jeremiah said to him, Thus said the Lord: If you go out to Babylon's king's commanders, your life will be spared and this city will certainly not be burned with fire. You and your household will live.

45:18 But if you do not go out, this city will be handed over to the Chaldeans and they will burn it with fire. You certainly will not be saved.

45:19 The king said to Jeremiah, I am concerned about the Judeans who have fled to the Chaldeans, lest they hand me over to them and mock me.

45:20 Jeremiah said, They certainly will not hand you over. Hear the Lord's word which I speak to you, and it will be better for you; your life will be spared.

45:21 But if you are unwilling to go out, this is the word the Lord showed me:

45:22 All the women left in Judah's king's house were being brought out to Babylon's king's rulers. They said, Your peaceful friends deceived you and will overpower you. They will bring your feet to rest in slippery places; they turned away from you.

45:23 They will bring your wives and children out to the Chaldeans. You certainly will not be saved, for Babylon's king will seize you, and this city will be burned.

45:24 The king said to him, Let no one learn anything of these words, and you certainly will not die.

45:25 If the rulers hear that I spoke to you, come to you, and say, Tell us what the king said to you. Hide nothing from us and we certainly will not kill you. What did the king say to you?

45:26 tell them, I am casting my appeal for mercy before the king's eyes, not to send me back to Jonathan's house to die there.

45:27 All the rulers came to Jeremiah and questioned him. He reported everything the king had instructed him, and they fell silent, because the Lord's word had not been heard.

45:28 Jeremiah remained in the prison court until the time Jerusalem was captured.

Jeremiah 46

46:1 In the ninth year of Zedekiah king of Judah, in the tenth month, Nebuchadnezzar king of Babylon and his whole force arrived against Jerusalem and besieged it.

46:2 In Zedekiah's eleventh year, on the ninth day of the fourth month, the city was breached.

46:3 All Babylon's king's commanders entered and sat at the Middle Gate: Nargalasar, Samagoth, Nabousachar, Nabousaris, Nagargasnaser Rabamag, and the remaining commanders of Babylon's king.

46:14 They sent and took Jeremiah from the prison court and handed him over to Gedaliah son of Ahikam son of Shaphan. They brought him out, and he lived among the people.

46:15 The Lord's word came to Jeremiah in the prison court:

46:16 Go and tell Ebed-melech the Ethiopian, Thus said the Lord, Israel's God: I am bringing My words upon this city for calamity, not good.

46:17 I will save you that day and certainly will not hand you over to the men you fear.

46:18 I will certainly save you. You certainly will not fall by the sword; your life will be your gain because you trusted in Me, says the Lord.

Jeremiah 47

47:1 The word that came from the Lord to Jeremiah afterward, after Nebuzaradan, the chief guard from Daman, sent him away, when he took him in handcuffs among Judah's exiles who were being led to Babylon.

47:2 The chief guard took him and said to him, The Lord your God spoke these calamities against this place.

47:3 And the Lord acted, because you sinned against Him and did not obey His voice.

47:4 Behold, I have released you from the handcuffs on your hands. If it seems good to you to come with me to Babylon, come, and I will look after you.

47:5 But if not, go off and return to Gedaliah son of Ahikam son of Shaphan, whom Babylon's king appointed in Judah's land, and live with him among the people in Judah's land. Go wherever it seems good in your eyes to go. The chief guard gave him gifts and sent him away.

47:6 He came to Gedaliah at Mizpah and lived among the people left in the land.

47:7 All the commanders of the force in the countryside, they and their men, heard that Babylon's king had appointed Gedaliah in the land and had entrusted to him men and their wives whom he had not deported to Babylon.

47:8 Ishmael son of Nethaniah, Johanan son of Kareah, Seraiah son of Tanhumeth, the sons of Ophe the Netophathite, and Jezaniah son of the Maacathite came to Gedaliah at Mizpah, they and their men.

47:9 Gedaliah swore to them and their men, saying, Do not be afraid of the Chaldeans' servants. Live in the land and work for Babylon's king, and it will be better for you.

47:10 Behold, I am staying before you at Mizpah to stand before the Chaldeans who come against you. Gather wine and summer fruit, gather oil, put them in your containers, and live in the cities you have taken over.

47:11 All the Judeans in Moab's land, among Ammon's people, in Idumea, and in all the land heard that Babylon's king had left a remnant for Judah and appointed Gedaliah son of Ahikam over them.

47:12 They came to Gedaliah in Judah's land at Mizpah and gathered a very great amount of wine and summer fruit, and oil.

47:13 Johanan son of Kareah and all the commanders of the force in the countryside came to Gedaliah at Mizpah.

47:14 They said to him, Do you really know that Belisa king of Ammon's people has sent Ishmael to you to take your life? But Gedaliah did not believe them.

47:15 Johanan spoke secretly to Gedaliah at Mizpah: Let me go and strike down Ishmael, and let no one know, lest he take your life and all Judah gathered to you be scattered, and Judah's survivors perish.

47:16 Gedaliah said to Johanan, Do not do this thing, for you are speaking falsehoods about Ishmael.

Jeremiah 48

48:1 In the seventh month, Ishmael son of Nethaniah son of Elasa, of the king's family, came with ten men to Gedaliah at Mizpah. They ate bread together there.

48:2 Ishmael and the ten men with him rose and struck Gedaliah, whom Babylon's king had appointed over the land,

48:3 and all the Judeans with him at Mizpah, and all the Chaldeans found there.

48:4 On the second day after he struck Gedaliah, when no one knew,

48:5 eighty men came from Shechem, Salem, and Samaria, with shaved beards and torn clothes, beating themselves, carrying grain offerings and frankincense to bring to the Lord's house.

48:6 Ishmael went out to meet them. They were walking and weeping, and he said to them, Come in to Gedaliah.

48:7 When they entered the middle of the city, he slaughtered them into the cistern.

48:8 Ten men found there said to Ishmael, Do not kill us, for we have stores in the countryside: wheat, barley, honey, and oil. He passed them by and did not kill them among their brothers.

48:9 The cistern into which Ishmael threw all those he had struck down is a large cistern that King Asa made because of Baasha king of Israel. Ishmael filled it with the slain.

48:10 Ishmael turned back all the people left at Mizpah and the king's daughters whom the chief guard had entrusted to Gedaliah son of Ahikam, and he went away to the far side of Ammon's people.

48:11 Johanan son of Kareah and all the commanders of the force with him heard of all the evils Ishmael had done.

48:12 They led their entire army and went away to fight him. They found him beside abundant water at Gibeon.

48:13 When all the people with Ishmael saw Johanan and the commanders of the force with him,

48:14 they returned to Johanan.

48:15 Ishmael escaped with eight men and went away to Ammon's people.

48:16 Johanan and all the commanders of the force with him took all the people left whom he had brought back from Ishmael: men mighty in war, the women, the rest, and the eunuchs whom he brought back from Gibeon.

48:17 They went away and stayed at Gaberoth-chamaam near Bethlehem, intending to go into Egypt,

48:18 away from the Chaldeans, for they feared them because Ishmael had struck Gedaliah, whom Babylon's king had appointed in the land.

Jeremiah 49

49:1 All the commanders of the force, Johanan, Azariah son of Maaseiah, and all the people, from the least to the greatest, approached

49:2 Jeremiah the prophet and said to him, Please let our appeal for mercy come before you. Pray to the Lord your God for these survivors, for few of us remain out of many, as your eyes see.

49:3 Let the Lord your God tell us the way we should go and the matter we should carry out.

49:4 Jeremiah said to them, I have heard. I will pray to the Lord our God as you have said. Whatever word the Lord answers, I will tell you; I certainly will not hide a word from you.

49:5 They said to Jeremiah, May the Lord be a righteous and faithful witness among us if we do not act according to every word with which the Lord sends you to us.

49:6 Whether good or bad, we will obey the voice of the Lord our God, to whom we are sending you, so that it may be better for us, because we will obey the voice of the Lord our God.

49:7 After ten days, the Lord's word came to Jeremiah.

49:8 He called Johanan, the commanders of the force, and all the people, from the least to the greatest.

49:9 He said to them, Thus said the Lord:

49:10 If you remain in this land, I will build you up and certainly not tear you down; I will plant you and certainly not pluck you up. For I have rested from the calamities I brought upon you.

49:11 Do not fear Babylon's king, whom you fear. Do not fear, says the Lord, for I am with you to rescue you and save you from his hand.

49:12 I will grant you mercy, have mercy on you, and return you to your land.

49:13 But if you say, We certainly will not remain in this land, so as not to obey the Lord's voice,

49:14 because we will enter Egypt's land, certainly not see war or hear the trumpet's sound or hunger for bread, and there we will live—

49:15 therefore hear the Lord's word. Thus said the Lord: If you set your faces toward Egypt and go in to live there,

49:16 the sword you fear will find you in Egypt's land, and the famine you are concerned about will catch up with you from behind in Egypt, and there you will die.

49:17 All the people and all the foreigners who set their faces toward Egypt's land to live there will perish by sword and famine. None of them will be saved from the calamities I am bringing upon them.

49:18 For thus said the Lord: As My wrath dripped upon Jerusalem's inhabitants, so My wrath will drip upon you when you enter Egypt. You will become an untrodden place, subject to others, a curse, and a reproach, and you certainly will never see this place again.

49:19 These are the things the Lord spoke concerning you, Judah's survivors: Do not enter Egypt. And now know for certain

49:20 that you acted wickedly in your souls when you sent me, saying, Pray for us to the Lord, and we will do everything the Lord tells you.

49:21 And you did not obey the Lord's voice, with which He sent me to you.

49:22 And now you will perish by sword and famine in the place where you want to go and live.

Jeremiah 50

50:1 When Jeremiah stopped speaking to the people all the Lord's words, with which the Lord had sent him to them—all these words—

50:2 Azariah son of Maaseiah, Johanan son of Kareah, and all the men who spoke said to Jeremiah, You are lying! The Lord did not send you to us to say, Do not enter Egypt to live there.

50:3 Rather, Baruch son of Neriah is setting you against us, so that you will hand us over to the Chaldeans, to put us to death and have us deported to Babylon.

50:4 Johanan, all the commanders of the force, and all the people did not obey the Lord's voice by remaining in Judah's land.

50:5 Johanan and all the commanders of the force took all Judah's survivors who had returned to live in the land:

50:6 the mighty men, the women, the little children, the king's daughters, the people Nebuzaradan had left with Gedaliah son of Ahikam, and Jeremiah the prophet and Baruch son of Neriah.

50:7 They entered Egypt, for they had not obeyed the Lord's voice. They entered Taphnas.

50:8 The Lord's word came to Jeremiah at Taphnas:

50:9 Take large stones for yourself and hide them in the forecourt at the gate of Pharaoh's house at Taphnas, before the eyes of Judah's men.

50:10 Say, Thus said the Lord: I am sending and will bring Nebuchadnezzar king of Babylon. He will place his throne above these stones that you hid and raise his weapons over them.

50:11 He will enter and strike Egypt's land: those for death, to death; those for deportation, to deportation; and those for the sword, to the sword.

50:12 He will kindle fire in the houses of their gods, burn the houses, and deport the gods. He will delouse Egypt's land as a shepherd delouses his garment, and he will go out in peace.

50:13 He will shatter the pillars of the City of the Sun, those in On, and burn their houses with fire.

Jeremiah 51

51:1 The word that came to Jeremiah for all the Judeans living in Egypt's land and those staying at Migdol, Taphnas, and in Pathoures's land:

51:2 Thus said the Lord, Israel's God: You have seen all the calamities I brought upon Jerusalem and Judah's cities. Behold, they are deserted of inhabitants,

51:3 because of the wickedness they committed to embitter Me, going to burn incense to other gods whom you did not know.

51:4 I sent you My servants the prophets at dawn, and I sent them saying, Do not commit this act of defilement that I hate.

51:5 But they did not listen to Me or incline their ear to turn from their evils and stop burning incense to other gods.

51:6 My anger and wrath dripped out and blazed in Judah's cities and outside Jerusalem, and they became a desolation and an untrodden place, as on this day.

51:7 Now thus said the Lord Almighty: Why are you doing great evils against yourselves, cutting off from yourselves man and woman, little child and nursing infant from Judah, so that none of you remains,

51:8 embittering Me with the work of your hands by burning incense to other gods in Egypt's land, which you entered to live there, so that you are cut off and become a curse and a reproach among all the earth's nations?

51:9 Have you forgotten your fathers' evils, the evils of Judah's kings, your rulers' evils, and your wives' evils, which they committed in Judah's land and outside Jerusalem?

51:10 They have not stopped to this day and have not held fast to My ordinances, which I set before their fathers.

51:11 Therefore thus said the Lord: I am setting My face

51:12 to destroy all the survivors in Egypt, and they will fall. By sword and famine they will perish, from the least to the greatest, and become a reproach, a destruction, and a curse.

51:13 I will visit those staying in Egypt's land as I visited Jerusalem, by sword, famine, and death.

51:14 None of Judah's remainder residing in Egypt's land will be saved to return to Judah's land, where they hope in their souls to return. They certainly will not return except those rescued.

51:15 All the men who knew that their wives burned incense to other gods, all the women, a great assembly, and all the people staying in Egypt's land at Pathoures answered Jeremiah:

51:16 As for the word you spoke to us in the Lord's name, we will not listen to you.

51:17 We will certainly do everything that will come from our mouths: burn incense to the queen of heaven and pour out drink offerings to her, as we, our fathers, our kings, and our rulers did in Judah's cities and outside Jerusalem. We were filled with bread, were well off, and saw no calamities.

51:18 But when we stopped burning incense to the queen of heaven, we were all diminished and perished by sword and famine.

51:19 And when we burn incense to the queen of heaven and poured out drink offerings to her, did we make cakes for her and pour out drink offerings to her without our husbands?

51:20 Jeremiah said to all the people—to the mighty men, the women, and all the people who had answered him:

51:21 Was it not the incense you burned in Judah's cities and outside Jerusalem—you, your fathers, your kings, your rulers, and the people of the land—that the Lord remembered, and did it not come into His heart?

51:22 The Lord could no longer bear the wickedness of your actions and the abominations you had committed. Your land became a desolation, an untrodden place, and a curse, as on this day,

51:23 because you burned incense, sinned against the Lord, did not obey the Lord's voice, and did not walk in His ordinances, law, and testimonies. These calamities have seized you.

51:24 Jeremiah said to the people and the women, Hear the Lord's word:

51:25 Thus said the Lord, Israel's God: You women spoke with your mouths and fulfilled it with your hands, saying, We will certainly carry out our pledges that we pledged, to burn incense to the queen of heaven and pour out drink offerings to her. You firmly persisted in your pledges and indeed carried them out.

51:26 Therefore hear the Lord's word, all Judah staying in Egypt's land: I have sworn by My great name, said the Lord, that My name will no longer be in any Judean's mouth to say, As the Lord, the Lord, lives, throughout Egypt's land.

51:27 For I am watching over them to harm them, not do them good. All Judah living in Egypt's land will perish by sword and famine until they perish.

51:28 Those saved from the sword will return to Judah's land, few in number. Judah's survivors who settled in Egypt's land to live there will know whose word will endure.

51:29 This will be the sign for you that I will visit you for evils:

51:30 Thus said the Lord: I am handing Ouaphre king of Egypt over to his enemy and those seeking his life, as I handed Zedekiah king of Judah over to Nebuchadnezzar king of Babylon, his enemy who sought his life.

51:31 The word Jeremiah the prophet spoke to Baruch son of Neriah when he wrote these words in the scroll from Jeremiah's mouth, in the fourth year of Jehoiakim son of Josiah king of Judah:

51:32 Thus said the Lord concerning you, Baruch:

51:33 For you said, Woe to me, woe to me! The Lord has added toil to my pain. I lay down amid groanings and found no rest.

51:34 Tell him, Thus said the Lord: Those I have built up I am tearing down, and those I have planted I am plucking up.

51:35 Are you seeking great things for yourself? Do not seek them, for I am bringing calamities upon all flesh, says the Lord. I will give your life as gain wherever you walk.

Jeremiah 52

52:1 Zedekiah was twenty-one years old when he became king, and he reigned eleven years in Jerusalem. His mother's name was Amitaal daughter of Jeremiah, from Lobena.

52:4 In the ninth year of his reign, in the tenth month, on the tenth of the month, Nebuchadnezzar king of Babylon and all his force came against Jerusalem. They enclosed her with a palisade and built around her with squared stones.

52:5 The city was under siege until the eleventh year of King Zedekiah.

52:6 On the ninth of the month, the famine grew severe in the city, and there were no loaves for the people of the land.

52:7 The city was breached, and all the warriors went out at night by the gate between the wall and the outer wall beside the king's garden, while the Chaldeans surrounded the city. They went by the road to Arabah,

52:8 and the Chaldean force pursued the king and overtook him beyond Jericho. All his servants scattered away from him.

52:9 They captured the king and brought him to the king of Babylon at Deblatha, and he spoke to him in judgment.

52:10 The king of Babylon slaughtered Zedekiah's sons before his eyes, and he slaughtered all Judah's rulers at Deblatha.

52:11 He blinded Zedekiah's eyes and bound him in fetters. The king of Babylon brought him to Babylon and put him in a mill house until the day he died.

52:12 In the fifth month, on the tenth of the month, Nebuzaradan, the chief guard who stood before the king of Babylon, came to Jerusalem.

52:13 He burned the Lord's house, the king's house, and all the city's houses; every great house he burned with fire.

52:14 The Chaldean force with the chief guard pulled down the whole wall of Jerusalem all around.

52:16 The chief guard left the remaining people as vinedressers and farmers.

52:17 The Chaldeans shattered the bronze pillars in the Lord's house, the bases, and the bronze Sea in the Lord's house. They took their bronze and carried it to Babylon.

52:18 And the rim, the bowls, the meat forks, and all the bronze utensils with which they performed service,

52:19 and the saphphoth, the masmaroth, the pouring vessels, the lampstands, the incense bowls, and the ladles—those of gold, gold, and those of silver, silver—the chief guard took.

52:20 The two pillars, the one Sea, and the twelve bronze calves beneath the Sea, which King Solomon made for the Lord's house—their bronze was beyond weighing.

52:21 As for the pillars, one pillar was thirty-five cubits high, and a cord of twelve cubits encircled it. Its thickness was four fingerbreadths all around,

52:22 and a bronze cornice was on them. The projection of one cornice was five cubits in length, and a net and pomegranates surrounded the cornice, all of bronze. The second pillar had the same: eight pomegranates per cubit over the twelve cubits.

52:23 There were ninety-six pomegranates on one side; all the pomegranates around the net numbered one hundred.

52:24 The chief guard took the first priest, the second priest, and the three men guarding the road,

52:25 and one eunuch who supervised the warriors, seven prominent men in the king's presence who were found in the city, the scribe of the forces who kept records for the people of the land, and sixty people from the people of the land found inside the city.

52:26 Nebuzaradan, the chief guard, took them and brought them to the king of Babylon at Deblatha,

52:27 and the king of Babylon struck them at Deblatha in Aimath's land.

52:31 In the thirty-seventh year after Ioakim king of Judah had been deported, in the twelfth month, on the twenty-fourth of the month, Oulaimaradach king of Babylon, in the year he became king, took up the head of Ioakim king of Judah and brought him out of the house where he was guarded.

52:32 He spoke kindly to him and placed his throne above the thrones of the kings with him in Babylon.

52:33 He changed his prison robe, and he ate bread continually before him all the days he lived.

52:34 His allowance was given to him continually by the king of Babylon, from day to day until the day he died.

Ezekiel

Ezekiel 1

1:1 And it happened in the thirtieth year, in the fourth month, on the fifth of the month, while I was among the captives by the River Chebar: the heavens opened, and I saw visions of God.

1:2 On the fifth of the month—this was the fifth year of King Jehoiakim’s captivity—

1:3 the Lord’s word came to Ezekiel son of Buzi, the priest, in the land of the Chaldeans by the River Chebar; and the Lord’s hand came upon me,

1:4 and I looked, and behold, a sweeping wind was coming from the north, and a great cloud was within it, with brightness around it and fire flashing like lightning; within it was something like the appearance of electrum, within the fire, and brightness within it.

Note [1]: Ezekiel 1:4 · Meaning and wording · electrumA radiant material term in the vision, traditionally also rendered amber. Retain electrum with the historical amber comparison and the uncertainty of the material identification. Keep like the appearance of; the vision does not provide a chemical assay.Historical comparison. Saints uses electrum; KJV, Brenton, and DRC use amber. The Greek noun can carry different material associations, so the lexicon must not impose a precise alloy ratio.Providence lexical record PRV-EZK-01, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

1:5 And within it was something like a likeness of four living creatures. This was their appearance: a human likeness was upon them,

1:6 and each had four faces, and each had four wings.

1:7 Their legs were straight, and their feet were winged, with sparks like flashing bronze; and their wings were light.

1:8 A human hand was beneath their wings on their four sides; and the faces of all four of them

1:9 did not turn as they walked; each went straight ahead.

1:10 The likeness of their faces was a human face and a lion’s face on the right for all four, and a calf’s face on the left for all four, and an eagle’s face for all four.

1:11 The wings of all four were stretched out above; each had two joined to one another, and two covered the top of their bodies.

1:12 Each went straight ahead. Wherever the spirit was going, they went and did not turn.

1:13 And amid the living creatures was an appearance like burning coals of fire, like the sight of torches whirling among the living creatures, and brightness of the fire; lightning came out of the fire.

1:15 I looked, and behold, one wheel was on the earth adjoining the four living creatures;

1:16 the appearance of the wheels was like the appearance of tharsis, and all four had one likeness; their workmanship was as though a wheel were within a wheel.

1:17 They went toward their four sides; they did not turn as they went,

1:18 nor did their backs; they were tall, and I saw them. The backs of all four were full of eyes all around.

1:19 When the living creatures went, the wheels moved beside them; when the living creatures rose from the earth, the wheels rose.

1:20 Wherever the cloud was, there was the spirit for movement; the living creatures and the wheels went and rose together with them, because a spirit of life was in the wheels.

1:21 When they went, these went; when they stood, these stood; when they rose from the earth, these rose together with them, because a spirit of life was in the wheels.

1:22 Above the living creatures’ heads was a likeness as of a firmament, like the appearance of crystal, stretched out above their wings;

1:23 and beneath the firmament their wings were stretched out, fluttering one toward another; each had two joined together, covering their bodies.

1:24 As they went, I heard the sound of their wings like the sound of much water; when they stood, their wings came to rest.

1:25 And behold, a voice came from above the firmament that was over their heads.

1:26 Like the appearance of a sapphire stone was the likeness of a throne upon it; and above the likeness of the throne was a likeness like the form of a human being.

1:27 I saw something like the sight of electrum from the appearance of a waist upward; and from the appearance of a waist down below I saw something like the appearance of fire, with its brightness all around.

1:28 Like the appearance of a bow when it is in the cloud on a rainy day, so was the arrangement of the brightness all around. This was the appearance of the likeness of the Lord’s glory. I saw it, and I fall upon my face, and I heard the voice of One speaking.

Ezekiel 2

2:1 He said to me, “Son of man, stand on your feet, and I will speak to you.”

Note [1]: Ezekiel 2:1 · Meaning and wording · son of manThe address to the human prophet. Retain the traditional address with human being as its explanation. Keep the singular commands and do not automatically identify this use with every later Son of Man title.Historical comparison. All witnesses use Son of man. Brenton and DRC begin their displayed 2:1 with material belonging to Greek and KJV 1:28; the address itself aligns with Greek 2:1.Providence lexical record PRV-EZK-02, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

2:2 A spirit came upon me, took me up, raised me, and set me on my feet; I heard Him speaking to me,

2:3 and He said to me, “Son of man, I am sending you out to the house of Israel, those who embitter Me, who have embittered Me, they and their fathers, until this present day,

2:4 and you will say to them, ‘Thus says the Lord.’

2:5 If indeed they listen or are terrified—for it is an embittering house—they will know that you are a prophet among them.

2:6 And you, son of man, do not fear them or be shaken before their faces, because they will rage and gather against you all around, and you dwell among scorpions. Do not fear their words or be shaken before their faces, for it is an embittering house.

2:7 You will speak My words to them, if indeed they listen or are terrified, for it is an embittering house.

2:8 And you, son of man, hear the One speaking to you. Do not become embittering like the embittering house. Open your mouth wide and eat what I give you.”

2:9 I looked, and behold, a hand was stretched toward me, and in it was a scroll of a book;

2:10 and He unrolled it before me. It had writing on the back and the front, and upon it were written a lament, a song and woe.

Ezekiel 3

3:1 He said to me, “Son of man, eat this scroll, then go and speak to the sons of Israel.”

3:2 I opened my mouth wide, and He fed me the scroll.

3:3 He said to me, “Son of man, your mouth will eat, and your belly will be filled with this scroll that has been given to you.” I ate it, and in my mouth it became like sweet honey.

3:4 He said to me, “Son of man, go, enter the house of Israel, and speak My words to them;

3:5 for you are not sent out to a people of deep speech and heavy tongue, but to the house of Israel,

3:6 nor to many peoples of foreign speech or foreign tongues, nor those strong in tongue whose words you will not understand. If I had sent you to such people, they would have listened to you.

3:7 But the house of Israel certainly will not be willing to listen to you, because they do not wish to listen to Me; the entire house of Israel is contentious and hard-hearted.

3:8 Behold, I have made your face strong against their faces, and I will strengthen your contention against their contention,

3:9 and it will always be stronger than rock. Do not fear them or be terrified before their faces, for it is an embittering house.”

3:10 He said to me, “Son of man, take into your heart all the words that I have spoken with you, and hear with your ears,

3:11 and go, enter the captivity, to the sons of your people; you will speak to them and say to them, ‘Thus says the Lord,’ if indeed they listen, if indeed they yield.”

3:12 A spirit took me up, and I heard behind me the sound of a great shaking: “Blessed be the Lord’s glory from His place!”

3:13 I saw the sound of the living creatures’ wings fluttering one toward another, and the sound of the wheels adjoining them, and the sound of the shaking.

3:14 The spirit raised me and took me up. I went, impelled by my spirit, and the Lord’s hand came strongly upon me.

3:15 I entered the captivity aloft and went around those dwelling by the River Chebar, those who were there; I sat there seven days, living among them.

3:16 After the seven days, the Lord’s word came to me, saying,

3:17 “Son of man, I have appointed you a watchman for the house of Israel. You will hear a word from My mouth and convey My warning to them.

Note [1]: Ezekiel 3:17 · Meaning and wording · watchmanA lookout charged with delivering the stated warning. Keep watchman and the requirement to hear God's word before conveying His warning. The image describes a particular prophetic commission; it is not an unrestricted claim of authority for later speakers.Historical comparison. All four retain watchman. Brenton's threaten reflects the warning verb, while KJV has give them warning and DRC tell it them.Providence lexical record PRV-EZK-03, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

3:18 When I say to the lawless person, ‘You will surely be put to death,’ and you do not warn him or speak to warn the lawless person to turn from his ways so that he may live, that lawless person will die in his injustice; but I will require his blood from your hand.

3:19 But if you warn the lawless person and he does not turn from his lawlessness and his way, that lawless person will die in his injustice, while you will rescue your life.

3:20 When a righteous person turns from his righteous deeds and commits a transgression, and I place torment before his face, he will die because you did not warn him. He will die in his sins, because the righteous deeds he did certainly will not be remembered, and I will require his blood from your hand.

3:21 But if you warn the righteous person not to sin, and he does not sin, the righteous person will surely live because you warned him; and you will rescue your own life."

3:22 The Lord's hand came upon me, and He said to me, "Rise and go out to the plain, and you will be spoken to there."

3:23 I rose and went out to the plain, and behold, the Lord's glory stood there, like the vision and like the glory I had seen by the River Chebar; and I fall upon my face.

3:24 A spirit came upon me and set me on my feet. He spoke to me and said to me, "Go, be shut inside your house.

3:25 And you, son of man, behold, bonds have been placed upon you, and they will bind you with them; you certainly will not go out from among them.

3:26 I will bind your tongue, and you will become mute; you will not be a man rebuking them, for it is an embittering house.

3:27 But when I speak to you, I will open your mouth, and you will say to them, 'Thus says the Lord: Let the one who hears hear, and let the one who disobeys disobey,' for it is an embittering house."

Ezekiel 4

4:1 "And you, son of man, take a brick, set it before your face, and draw upon it a city—Jerusalem;

4:2 lay siege to it, build forward defenses against it, throw up a palisade against it, set camps against it, and arrange missile positions all around.

4:3 Take an iron pan and place it as an iron wall between you and the city. Prepare your face against it; it will be besieged, and you will besiege it. This is a sign for the sons of Israel.

4:4 Lie on your left side and place the injustices of the house of Israel upon it, according to the number of days—one hundred fifty—that you lie upon it; bear their injustices.

4:5 I have assigned you their two injustices as a number of days, one hundred ninety days; bear the injustices of the house of Israel

4:6 and complete all these things. Lie on your right side and bear the injustices of the house of Judah forty days. I have appointed you a day for a year.

4:7 Prepare your face against Jerusalem's siege, strengthen your arm, and prophesy against it.

4:8 Behold, I have placed bonds upon you; do not turn from side to side until the days of your confinement are completed.

4:9 Take wheat, barley, beans, lentils, millet and spelt; put them in one earthen vessel and make loaves from them for yourself. According to the number of days you sleep on your side, you will eat them one hundred ninety days.

4:10 The food you are to eat will be weighed out: twenty shekels a day; eat it from time to time.

4:11 Drink water by measure, the sixth part of a hin; drink it from time to time.

4:12 Eat it as a barley cake baked in embers; bake it in pellets of human dung before their eyes,

4:13 and say, 'Thus says the Lord, the God of Israel: So the sons of Israel will eat unclean things among the nations.'"

4:14 I said, "By no means, Lord, God of Israel! Behold, my life has not been defiled with uncleanness. From my birth until now I have eaten neither what died of itself nor what a wild animal killed, nor has any stale meat entered my mouth."

4:15 He said to me, "Behold, I have given you cattle dung instead of human dung; prepare your loaves over it."

4:16 He said to me, "Son of man, behold, I am breaking the support of bread in Jerusalem. They will eat bread by weight and in need, and drink water by measure and in devastation,

4:17 so that they become needy for bread and water. A man and his brother will disappear, and they will waste away in their injustices.

Ezekiel 5

5:1 "And you, son of man, take a sword sharper than a barber's razor. Obtain it for yourself and pass it over your head and your beard. Take a balance with weights and divide the hairs;

5:2 burn a quarter with fire inside the city when the days of siege are complete. Take a quarter and burn it up in its midst; cut down a quarter with the sword around it, and scatter a quarter to the wind. I will draw a sword after them.

5:3 Take a few of them in number and gather them into your cloak.

5:4 Take some of these again, cast them into the fire, and burn them in the fire. From it fire will go out. And you will say to the entire house of Israel,

5:5 ‘Thus says the Lord: This is Jerusalem. I have placed her amid the nations, and the lands around her.

5:6 And you will speak My ordinances to the lawless one among the nations, and My laws among the lands around her; for they rejected My ordinances and did not walk in My laws.

5:7 Therefore thus says the Lord: Because your impulse comes from the nations around you, and you have not walked in My laws or performed My ordinances—nor have you even acted according to the ordinances of the nations around you—

5:8 therefore thus says the Lord: Behold, I am against you, and I will execute judgment in your midst before the nations,

5:9 and I will do among you what I have not done and the like of which I will not do again, according to all your abominations.

5:10 Therefore fathers will eat children in your midst, and children will eat fathers. I will execute judgments against you and scatter all your survivors to every wind.

5:11 Therefore, as I live, says the Lord, surely, because you defiled My holy places with all your abominations, I too will reject you. My eye will not spare, and I too will have no mercy.

5:12 A quarter of you will be consumed by death; a quarter of you will perish by famine within you; a quarter of you I will scatter to every wind; and a quarter of you will fall by the sword around you, and I will draw a sword after them.

5:13 My wrath and My anger against them will be completed, and you will know that I, the Lord, have spoken in My jealousy when I complete My anger against them.

5:14 I will make you a wilderness, and your daughters around you, before every passerby;

5:15 you will be mourned and ravaged among the nations around you when I execute judgments against you in the vengeance of My wrath. I, the Lord, have spoken.

5:16 When I send My arrows of famine against them, they will bring exhaustion, and I will break your support of bread.

5:17 I will send famine and harmful wild animals against you, and I will punish you. Death and blood will pass over you, and I will bring a sword upon you all around. I, the Lord, have spoken.’”

Ezekiel 6

6:1 The Lord’s word came to me, saying,

6:2 “Son of man, set your face firmly against the mountains of Israel and prophesy against them,

6:3 and say, ‘Mountains of Israel, hear the Lord’s word. Thus says the Lord to the mountains, hills, ravines and wooded valleys: Behold, I am bringing a sword against you, and your high places will be destroyed,

6:4 and your altars and your sacred precincts will be shattered; I will cast down your wounded before your idols,

6:5 and I will scatter your bones around your altars.

6:6 In all your dwelling territory the cities will be made desolate and the high places will disappear, so that your altars are destroyed, your idols shattered, and your sacred precincts removed;

6:7 wounded people will fall in your midst, and you will recognize that I am the Lord.

6:8 When there are among you survivors of the sword among the nations, and in your scattering in the lands,

6:9 the survivors from among you will remember Me among the nations where they were taken captive. I have sworn against their heart that whores away from Me and their eyes that whore after their pursuits; they will beat their faces over all their abominations.

6:10 They will recognize that I, the Lord, have spoken.

6:11 Thus says the Lord: Clap your hand, stamp your foot, and say, “Aha! Aha!” over all the abominations of the house of Israel; they will fall by sword, death and famine.

6:12 The one near will fall by the sword, the one far away will die by death, and the one enclosed will perish by famine; I will complete My anger against them.

6:13 You will know that I am the Lord when your wounded lie among your idols, around your altars, on every high hill and beneath a shady tree, where they offered a fragrant aroma to all their idols.

6:14 I will stretch out My hand against them and reduce the land to ruin and destruction, from the wilderness of Deblatha, from every dwelling place; you will recognize that I am the Lord.’”

Ezekiel 7

7:1 The Lord’s word came to me, saying,

7:2 “And you, son of man, say, ‘Thus says the Lord to the land of Israel: An end has come; the end has come upon the four wings of the land.

7:3 The end has come

7:4 upon you, inhabitant of the land. The time has come; the day has drawn near, neither with tumult nor with birth pangs.

7:5 Now soon I will pour My anger upon you and complete My wrath in you; I will judge you in your ways and bring all your abominations upon you.

7:6 My eye will not spare, nor will I have mercy; I will bring your ways upon you, and your abominations will be in your midst. You will recognize that I am the Lord who strikes.

7:7 Now the end is upon you. I Myself will send against you and exact retribution upon you in your ways; I will bring all your abominations upon you.

7:8 My eye will not spare you, nor will I have mercy; I will bring your way upon you, and your abominations will be in your midst. You will recognize that I am the Lord.

7:9 For thus says the Lord:

7:10 Behold, the end has come; behold, the Lord's day! Even if the rod has blossomed, insolence has risen.

7:11 It will shatter the support of a lawless person, neither with tumult nor with haste.

7:12 The time has come; behold, the day! Let the buyer not rejoice, nor the seller lament;

7:13 for the buyer certainly will no longer return to the seller, and a person will not prevail in the eye of his life.

7:14 Sound the trumpet and judge everything.

7:15 War by the sword is outside, and famine and death inside. The one in the plain will die by the sword, while famine and death will consume those in the city.

7:16 Their survivors will be saved and be on the mountains; I will kill them all, each in his injustices.

7:17 All hands will weaken, and all thighs will be defiled with moisture,

7:18 and they will gird on sackcloth; amazement will cover them, shame will be upon every face among them, and baldness upon every head.

7:19 Their silver will be thrown into the broad streets, and their gold will be disregarded. Their lives certainly will not be satisfied, nor their bellies filled, because it became torment for their injustices.

7:20 They made choice ornaments a source of arrogance and made images of their abominations from them. Therefore I have given them over to them as uncleanness.

7:21 I will hand them into foreigners' hands to plunder them, and to the pestilent people of the earth as spoils; they will profane them.

7:22 I will turn My face away from them, and they will defile My oversight; they will enter them unguarded and profane them,

7:23 and they will make a confused mixture, because the land is full of peoples and the city full of lawlessness.

7:24 I will turn back the arrogance of their strength, and their holy places will be defiled.

7:25 Propitiation will come and will seek peace, and there will be none.

7:26 Woe upon woe will come, and message upon message; a vision will be sought from a prophet, but law will perish from a priest and counsel from elders.

7:27 A ruler will clothe himself in devastation, and the hands of the people of the land will be paralyzed. According to their ways I will deal with them, and by their judgments I will exact retribution upon them; they will know that I am the Lord.'"

Ezekiel 8

8:1 In the sixth year, in the fifth month, on the fifth of the month, I was sitting in the house, and Judah's elders were sitting before me. The Lord's hand came upon me,

8:2 and I saw, and behold, the likeness of a man: from His waist downward, fire, and from His waist upward, like the appearance of electrum.

8:3 He stretched out the likeness of a hand and lifted me by the crown of my head. A spirit lifted me between earth and heaven and brought me to Jerusalem in a vision of God, to the entrance of the inner gate facing north, where the pillar of the one acquiring stood.

8:4 And behold, the glory of the Lord God of Israel was there, in accordance with the vision I had seen in the plain.

8:5 He said to me, "Son of man, look up with your eyes toward the north." I looked up with my eyes toward the north, and behold, from the north to the gate toward the east.

8:6 He said to me, "Son of man, have you seen what these people do? They commit great lawlessness here, to keep away from My holy places. You will yet see greater lawlessness."

8:7 He brought me to the courtyard entrance

8:8 and said to me, "Son of man, dig." I dug, and behold, there was a door.

8:9 He said to me, "Go in and see the lawlessness these people are committing here."

8:10 I went in and saw, and behold, vain abominations and all the idols of the house of Israel were drawn upon it all around,

8:11 and there were seventy men from the elders of the house of Israel. Jaazaniah son of Shaphan stood among them before their faces; each had his censer in his hand, and the vapor of incense rose.

8:12 He said to me, “Son of man, have you seen what the elders of the house of Israel do, each in their hidden bedchamber? For they said, ‘The Lord does not see; the Lord has abandoned the land.’”

8:13 He said to me, “You will yet see greater lawlessness that these people are committing.”

8:14 He brought me to the entrance of the gate of the Lord’s house facing north, and behold, women were sitting there lamenting Tammuz,

8:15 and He said to me, “Son of man, have you seen? You will yet see practices greater than these.”

8:16 He brought me into the inner court of the Lord’s house, and behold, at the entrance of the Lord’s temple, between the porches and the altar, were about twenty men, their backs toward the Lord’s temple and their faces opposite. These were bowing to the sun.

8:17 He said to me, “Have you seen, son of man? Is it a small thing for the house of Judah to commit the lawlessness they have committed here? For they have filled the land with lawlessness, and behold, they are as though sneering.

8:18 I too will act toward them in wrath. My eye will not spare, nor will I have mercy.”

Ezekiel 9

9:1 He cried into my ears with a loud voice, saying, “The city’s retribution has drawn near.” Each had the implements of destruction in his hand.

9:2 And behold, six men came from the direction of the high gate facing north, each with an axe in his hand. One man among them wore a full-length robe, with a sapphire belt at his waist. They entered and stood beside the bronze altar.

9:3 The glory of the God of Israel, which had been upon the cherubim, rose from them to the forecourt of the house. He called the man wearing the full-length robe, who had the belt at his waist,

9:4 and said to him, “Pass through the midst of Jerusalem and put the sign upon the foreheads of the men who sigh deeply and grieve over all the lawlessness being committed within her.”

9:5 To these others He said while I listened, “Go behind him into the city and strike. Do not spare with your eyes, and have no mercy.

9:6 Old man, young man, maiden, infants and women—kill them to obliteration. But do not approach anyone upon whom the sign is. Begin at My holy places.” They began with the elderly men who were inside the house.

9:7 He said to them, “Defile the house and fill the roads with the dead as you go out, and strike.”

9:8 As they struck, I fall upon my face and cried aloud and said, “Alas, Lord! Art Thou obliterating the survivors of Israel as Thou pourest out Thy wrath upon Jerusalem?”

9:9 He said to me, “The injustice of the house of Israel and Judah has grown very, very great, because the land is full of many peoples, and the city full of injustice and uncleanness. For they said, ‘The Lord has abandoned the land; the Lord does not look upon it.’

9:10 My eye will not spare, nor will I have mercy. I have brought their ways upon their heads.”

9:11 And behold, the man wearing the full-length robe, with the belt fastened at his waist, answered, saying, “I have done as Thou didst command me.”

Ezekiel 10

10:1 I saw, and behold, above the firmament over the cherubim’s head was something like sapphire stone, a throne’s likeness above them.

10:2 He said to the man wearing the robe, “Go in among the wheels beneath the cherubim, fill your hands with burning coals from among the cherubim, and scatter them over the city.” He went in before me.

10:3 The cherubim stood to the right of the house as the man entered, and the cloud filled the inner court.

10:4 The Lord’s glory departed from the cherubim to the forecourt of the house. The cloud filled the house, and the court filled with the radiance of the Lord’s glory.

10:5 The sound of the cherubim’s wings was heard as far as the outer court, like the voice of God Shaddai speaking.

10:6 When He commanded the man wearing the holy robe, saying, “Take fire from among the wheels, from among the cherubim,” he entered and stood beside the wheels,

10:7 and he stretched out his hand into the midst of the fire among the cherubim, took it and gave it into the hands of the man wearing the holy robe. He took it and went out.

10:8 I saw the cherubim, the likeness of human hands beneath their wings.

10:9 I saw, and behold, four wheels stood beside the cherubim, one wheel beside one cherub. The wheels' appearance was like the appearance of a carbuncle stone.

10:10 Their appearance was one likeness for all four, as when a wheel is within a wheel.

10:11 As they went, they went toward their four directions; they did not turn as they went. For wherever the one leading part looked, they went, and they did not turn as they went.

10:12 Their backs, their hands, their wings, and the wheels were full of eyes all around, upon their four wheels.

10:13 These wheels were called "Gelgel" in my hearing.

10:15 The cherubim lifted themselves. This was the living creature I had seen at the river Chebar.

10:16 When the cherubim went, the wheels went beside them. When the cherubim raised their wings to rise from the earth, their wheels did not turn.

10:17 When they stood, these stood; when they rose, these rose with them, because a spirit of life was in them.

10:18 The Lord's glory went out from the house and mounted upon the cherubim,

10:19 and the cherubim lifted their wings and rose from the earth before me as they went out, with the wheels beside them. They stood at the entrance of the opposite gate of the Lord's house, and the glory of the God of Israel was above them.

10:20 This is the living creature I had seen beneath the God of Israel at the river Chebar, and I knew that it was cherubim.

10:21 Each had four faces, each had eight wings, and the likeness of human hands was beneath their wings.

10:22 As for the likeness of their faces, these are the faces I had seen beneath the glory of the God of Israel at the river Chebar; each of them went straight ahead.

Ezekiel 11

11:1 A spirit lifted me and brought me to the opposite gate of the Lord's house, facing east. And behold, at the gate entrance were about twenty-five men. Among them I saw Jaazaniah son of Ezer and Pelatiah son of Benaiah, leaders of the people.

11:2 The Lord said to me, "Son of man, these are the men who devise vain things and counsel wicked counsel in this city,

11:3 who say, 'Have the houses not been built recently? She is the cauldron, and we are the meat.'

11:4 Therefore prophesy against them; prophesy, son of man."

11:5 The Lord's spirit fell upon me, and He said to me, "Say, 'Thus says the Lord: You have said this, house of Israel, and I understand the deliberations of your spirit.

11:6 You have multiplied your dead in this city and filled her roads with the wounded.

11:7 Therefore thus says the Lord: Your dead whom you struck within her are the meat, and she is the cauldron; but I will bring you out of her.

11:8 You fear the sword, and I will bring a sword upon you, says the Lord.

11:9 I will bring you out of her midst, hand you into foreigners' hands, and execute judgments among you.

11:10 You will fall by the sword. At Israel's borders I will judge you, and you will recognize that I am the Lord.

11:11 She will not be a cauldron for you, and you certainly will not become meat within her. At Israel's borders I will judge you,

11:12 and you will recognize that I am the Lord.'"

11:13 As I prophesied, Pelatiah son of Benaiah died. I fall upon my face and cried aloud with a loud voice and said, "Alas, alas, Lord! Thou art bringing Israel's survivors to a complete end!"

11:14 The Lord's word came to me, saying,

11:15 "Son of man, your brothers and the men of your captivity and the whole house of Israel have been brought to an end. To them Jerusalem's inhabitants said, 'Keep far from the Lord; the land has been given to us as an inheritance.'

11:16 Therefore say, 'Thus says the Lord: I will thrust them away into the nations and scatter them through all the earth, and I will be a little sanctuary for them in the countries where they may enter.'

11:17 Therefore say, 'Thus says the Lord: I will receive them from the nations and gather them from the countries where I scattered them, and I will give them the land of Israel.

11:18 They will enter there and remove all her abominations and all her lawlessness from her.

11:19 I will give them another heart and put a new spirit within them. I will tear the stone heart from their flesh and give them a heart of flesh,

11:20 so that they may walk in My commands, keep My ordinances and carry them out. They will be My people, and I will be their God.

11:21 As their heart went toward the heart of their abominations and their lawlessness, I have brought their ways upon their heads, says the Lord.'"

11:22 The cherubim raised their wings, with the wheels beside them, and the glory of the God of Israel was upon them, above them.

11:23 The Lord's glory rose from the midst of the city and stood upon the mountain opposite the city.

11:24 A spirit lifted me and brought me into the Chaldeans' land, to the captives, in a vision by God's spirit. I rose out of the vision I had seen,

11:25 and I spoke to the captives all the Lord's words that He had shown me.

Ezekiel 12

12:1 The Lord's word came to me, saying,

12:2 "Son of man, you dwell in the midst of their injustices. They have eyes to see and do not see, and ears to hear and do not hear, because they are an embittering house.

12:3 And you, son of man, get your belongings ready for captivity by day before them. You will be taken captive from your place to another place before them, so that they may see, because they are an embittering house.

12:4 You will bring your belongings out like belongings for captivity by day before their eyes, and you yourself will go out in the evening as a captive goes out.

12:5 Before them, dig for yourself through the wall, and you will pass out through it.

12:6 Before them you will be lifted upon shoulders and go out concealed. Cover your face, and you certainly will not see the land, for I have made you a portent to the house of Israel."

12:7 I did so according to all that He commanded me. I brought belongings out like belongings for captivity by day; in the evening I dug through the wall for myself and went out concealed. I was lifted upon shoulders before them.

12:8 In the morning the Lord's word came to me, saying,

12:9 "Son of man, has not the house of Israel, the embittering house, said to you, 'What are you doing?'

12:10 Say to them, 'Thus says the Lord, the Lord: The ruler and the leader in Jerusalem and in the whole house of Israel, who are among them—'

12:11 Say, 'I perform portents in her midst. As I have done, so it will be for them; in deportation and captivity they will go.'

12:12 The ruler among them will be lifted upon shoulders and go out concealed through the wall. He will dig through it to go out through it. He will cover his face so that he may not be seen by an eye, and he himself will not see the land.

12:13 I will spread My net over him, and he will be caught in My enclosure. I will bring him to Babylon, to the Chaldeans' land, and he will not see it, and there he will die.

12:14 All those around him, his helpers and all who support him, I will scatter to every wind; I will draw a sword after them.

12:15 They will know that I am the Lord when I scatter them among the nations, and I will disperse them among the countries.

12:16 I will spare a few men among them from sword, famine and death, so that they may recount all their lawlessness among the nations where they entered, and they will know that I am the Lord."

12:17 The Lord's word came to me, saying,

12:18 "Son of man, eat your bread with pain, and drink your water with torment and distress,

12:19 and say to the people of the land, 'Thus says the Lord to Jerusalem's inhabitants upon Israel's land: They will eat their bread with want and drink their water with devastation, so that the land may be destroyed with its fullness, for all who dwell in it are in impiety.

12:20 Their inhabited cities will be made desolate, and the land will be laid waste. You will recognize that I am the Lord.'"

12:21 The Lord's word came to me, saying,

12:22 "Son of man, what is this proverb you have concerning Israel's land, saying, 'The days are far off; vision has perished'?

12:23 Therefore say to them, 'Thus says the Lord: I will turn back this proverb, and the house of Israel certainly will no longer say this proverb.' For you will speak to them: 'The days have drawn near, and the word of every vision,

12:24 because there will no longer be any false vision or anyone divining pleasing things among the sons of Israel,

12:25 because I, the Lord, will speak My words; I will speak and act, and I certainly will delay no longer. For in your days, embittering house, I will speak a word and act, says the Lord.'"

12:26 The Lord's word came to me, saying,

12:27 "Son of man, behold, the embittering house of Israel keeps saying, 'The vision this man sees is for many days ahead; this man prophesies of times far ahead.'

12:28 Therefore say to them, ‘Thus says the Lord: None of My words that I may speak will be prolonged any longer. I will speak and act, says the Lord.’”

Ezekiel 13

13:1 The Lord’s word came to me, saying,

13:2 “Son of man, prophesy against Israel’s prophets; you will prophesy and say to them, ‘Hear the Lord’s word!

13:3 Thus says the Lord: Woe to those who prophesy from their own heart and see nothing at all!

13:4 Your prophets, Israel, are like foxes in the wildernesses.

13:5 They did not stand in a firm position, and they gathered flocks against the house of Israel. Those saying, ‘On the Lord’s day,’ did not rise.

13:6 They see false things and divine vain things, those who say, ‘The Lord says,’ although the Lord has not sent them; and they began to establish a word.

13:7 Have you not seen a false vision and spoken vain divinations?

13:8 Therefore say, ‘Thus says the Lord: Because your words are false and your divinations vain, therefore behold, I am against you, says the Lord,

13:9 and I will stretch out My hand against the prophets who see false things and utter vain things. They will not belong to My people’s instruction, nor be written in the register of the house of Israel, nor enter Israel’s land. They will know that I am the Lord.

13:10 Because they misled My people, saying, ‘Peace, peace,’ when there was no peace, and this one builds a wall, and they coat it—if it is going to fall,

13:11 say to those coating it, ‘It will fall.’ There will be a flooding downpour, and I will put stones for hurling into their bonds, and they will fall; there will be an upending wind, and it will be split.

13:12 And behold, the wall has fallen! Will they not say to you, ‘Where is your coating with which you coated it?’

13:13 Therefore thus says the Lord: I will unleash an upending blast with wrath; a flooding downpour will come in My anger, and I will bring the projectile stones in wrath for complete destruction,

13:14 and I will tear down the wall you coated, and it will fall. I will lay it upon the ground; its foundations will be uncovered, and it will fall, and you will be brought to an end with rebukes. You will recognize that I am the Lord.

13:15 I will complete My wrath upon the wall and those coating it, and it will fall. I said to you, ‘There is no wall, nor those coating it—

13:16 the prophets of Israel who prophesy concerning Jerusalem and see peace for her, when there is no peace,’ says the Lord.’

13:17 And you, son of man, set your face firmly against the daughters of your people who prophesy from their own heart, and prophesy against them,

13:18 and say, ‘Thus says the Lord: Woe to the women sewing cushions upon every elbow of an arm and making coverings upon every head of every age, to distort lives! The lives of My people were distorted, and they were preserving lives.

13:19 They were profaning Me among My people for a handful of barley and scraps of bread, putting to death lives that ought not die and preserving lives that ought not live, as you uttered things to a people listening to vain pronouncements.

13:20 Therefore thus says the Lord, the Lord: Behold, I am against your cushions, on which you entangle lives. I will tear them from your arms and send the lives out—their lives that you twist away—into dispersion.

13:21 I will tear your coverings and rescue My people from your hand. They will no longer be in your hands for entanglement, and you will recognize that I am the Lord.

13:22 Because you distorted the righteous person’s heart unjustly, though I was not distorting him, and strengthened the lawless person’s hands so that he does not turn at all from his evil way and live,

13:23 therefore you certainly will no longer see false things or divine divinations. I will rescue My people from your hand, and you will know that I am the Lord.’”

Ezekiel 14

14:1 Men from Israel’s elders came to me and sat before me.

14:2 The Lord’s word came to me, saying,

14:3 “Son of man, these men have set their thoughts upon their hearts and set the punishment of their injustices before their faces. Shall I indeed answer them?

14:4 Therefore speak to them and say to them, ‘Thus says the Lord: Anyone of the house of Israel who sets his thoughts upon his heart, places the punishment of his injustice before his face, and comes to the prophet—I, the Lord, will answer him in the things in which his mind is entangled,

14:5 so that it may turn the house of Israel aside in accordance with their hearts, alienated from Me through their reflections.’

14:6 Therefore say to the house of Israel, ‘Thus says the Lord, the Lord: Turn back and turn away from your practices and all your impieties, and turn your faces.

14:7 For anyone of the house of Israel or of the sojourners living among Israel who becomes alienated from Me, sets his reflections upon his heart, places the punishment of his injustice before his face, and comes to the prophet to question him concerning Me—I, the Lord, will answer him in that in which he is entangled.

14:8 I will set My face firmly against that person, make him a wilderness and a devastation, and remove him from the midst of My people. You will recognize that I am the Lord.

14:9 If the prophet is led astray and speaks, I, the Lord, have led that prophet astray. I will stretch out My hand against him and destroy him from the midst of My people Israel.

14:10 They will receive their injustice; according to the inquirer’s offense and according to the offense, it will likewise be for the prophet,

14:11 so that the house of Israel may no longer wander from Me or be defiled by any of their transgressions. They will be My people, and I will be their God, says the Lord.’”

14:12 The Lord’s word came to me, saying,

14:13 “Son of man, if a land sins against Me by committing a transgression, and I stretch My hand against it, shatter its support of bread, send famine upon it, and remove human and livestock from it,

14:14 even if these three men—Noah, Daniel and Job—were within it, they themselves would be saved by their righteousness, says the Lord.

14:15 Even if I bring evil beasts upon the land and punish it, so that it becomes a devastation and no one passes through because of the beasts,

14:16 and these three men were within it, as I live, says the Lord, neither sons nor daughters would be saved; only they themselves would be saved, and the land would be destroyed.

14:17 Or even if I bring a sword upon that land and say, ‘Let a sword pass through the land,’ and remove human and livestock from it,

14:18 and these three men were within it, as I live, says the Lord, they certainly would not rescue sons or daughters; they alone would be saved.

14:19 Or even if I send death upon that land and pour My wrath upon it in blood, to destroy human and livestock from it,

14:20 and Noah, Daniel and Job were within it, as I live, says the Lord, neither sons nor daughters would be left; they would rescue their own lives by their righteousness.

14:21 Thus says the Lord: Even if I send My four evil retributions—sword, famine, evil beasts and death—against Jerusalem, to destroy human and livestock from her,

14:22 and behold, her rescued survivors are left in her, bringing sons and daughters out of her. Behold, they are coming out to you. You will see their ways and their reflections and feel regret over the evils I brought upon Jerusalem—all the evils I brought upon her,

14:23 and they will comfort you, because you will see their ways and their reflections, and recognize that I have not done in vain all that I did in her, says the Lord.”

Ezekiel 15

15:1 The Lord’s word came to me, saying,

15:2 “And you, son of man, what could vinewood be among all the branch wood found among the forest trees?

15:3 Will they take wood from it to make anything useful? Will they take a peg from it to hang any vessel upon it?

15:4 It has only been given to the fire to be consumed. Fire consumes its yearly prunings, and it is utterly spent. Surely it will not be useful for work?

15:5 Even when it is whole, it will not serve for work. How much less if fire consumes it completely—will it still serve for work?

15:6 Therefore say, ‘Thus says the Lord: As with the vinewood among the forest trees, which I have given to the fire to be consumed, so I have given Jerusalem’s inhabitants.

15:7 I will set My face against them. They will come out of the fire, and fire will devour them. They will recognize that I am the Lord when I set My face firmly against them.

15:8 I will lay the land waste, because they have fallen into transgression, says the Lord.’”

Ezekiel 16

16:1 The Lord’s word came to me, saying,

16:2 “Son of man, solemnly testify to Jerusalem about her lawlessness,

16:3 and say, ‘Thus says the Lord to Jerusalem: Your root and your birth are from the land of Canaan; your father was an Amorite and your mother a Hittite.

16:4 As for your birth, on the day you were born they did not bind your breasts; you were not washed with water, not salted with salt, and not wrapped in swaddling cloths.

16:5 Nor did My eye spare you to do any of all these things for you, to feel anything for you. You were cast upon the face of the plain because of your life's crookedness, on the day you were born.

16:6 I passed by you and saw you befouled in your blood, and said to you, 'From your blood, life!

16:7 Multiply!' I have made you like the growth of the field. You multiplied, grew great and entered cities of cities. Your breasts stood firm and your hair grew, but you were naked and exposed.

16:8 I passed through you and saw you; behold, your season was the season of those lodging. I spread My wings over you and covered your exposure. I swore to you and entered a covenant with you, says the Lord, and you became Mine.

16:9 I washed you with water, washed your blood off you, and anointed you with oil,

16:10 and clothed you in patterned garments, gave you blue-purple footwear, girded you with fine linen, and wrapped you in hair-woven cloth,

16:11 and adorned you with ornaments, placed bracelets around your hands and a necklace around your neck,

16:12 and put a ring around your nostril, little hoops upon your ears and a crown of boasting upon your head.

16:13 You were adorned with gold and silver; your coverings were fine linen, hair-woven and patterned. You ate fine flour, oil and honey, and became very beautiful.

16:14 Your fame went out among the nations because of your beauty, for it was made complete in splendor, in the loveliness I placed upon you, says the Lord.

16:15 You trusted in your beauty and prostituted yourself because of your fame. You poured out your prostitution upon every passerby—which will not be.

16:16 You took some of your garments, made sewn idols for yourself and prostituted yourself upon them. You certainly will not enter, nor will it come to be.

16:17 You took your vessels of boasting from My gold and My silver, from what I had given you, made male images for yourself and prostituted yourself among them.

16:18 You took your patterned clothing and clothed them; you set My oil and My incense before them.

16:19 My loaves that I gave you—fine flour, oil and honey with which I fed you—you set before them as a fragrant aroma. So it happened, says the Lord.

16:20 You took your sons and daughters whom you had borne and sacrificed them to them for consumption, as though you had prostituted yourself only a little,

16:21 and slaughtered your children and gave them over as you used them for averting rites.

16:22 This was in addition to all your prostitution, and you did not remember the days of your infancy, when you were naked and exposed and lived befouled in your blood.

16:23 After all your evils, says the Lord,

16:24 you built yourself a prostitution chamber and made yourself a display place in every broad street,

16:25 and at the head of every road you built your brothels, ruined your beauty, spread your legs to every passerby, and multiplied your prostitution.

16:26 You prostituted yourself with the sons of Egypt, your neighbors great in flesh, and prostituted yourself in many ways to anger Me.

16:27 But if I stretch My hand against you, I will remove your ordinances and hand you over to the desires of those who hate you, daughters of foreigners who turn you aside from your way in which you acted impiously.

16:28 You prostituted yourself with the daughters of Assyria, and not even so were you filled; you prostituted yourself, and were not filled.

16:29 You multiplied your covenants toward the Chaldeans' land, and not even with these were you filled.

16:30 What shall I do to your daughter, says the Lord, when you do all these things, the works of a prostitute? And you prostituted yourself threefold

16:31 among your daughters. You built your brothel at every road head and made your platform in every broad street, and became like a prostitute gathering payments.

16:32 The adulterous wife is like you, receiving payments from her husband;

16:33 she kept giving payments to all who prostituted her. You too gave payments to all your lovers and loaded them up to come to you from all around in your prostitution.

16:34 With you it became distorted compared with other women in your prostitution. They have prostituted themselves with you as you paid extra payments, and no payments were given to you; with you things became distorted.

16:35 Therefore, prostitute, hear the Lord's word!

16:36 Thus says the Lord: Because you poured out your copper, your shame will be exposed in your prostitution with your lovers, in all the reflections of your lawlessness, and in the blood of your children whom you gave to them.

16:37 Therefore behold, I am gathering against you all your lovers with whom you mingled, all whom you loved together with all whom you hated. I will gather them against you from all around, reveal your evils to them, and they will see all your shame.

16:38 I will exact retribution upon you with the retribution of an adulteress and a woman shedding blood, and place you in blood of wrath and jealousy.

16:39 I will hand you into their hands. They will tear down your brothel, pull down your platform, strip your clothing from you, take your vessels of boasting, and leave you naked and exposed.

16:40 They will bring crowds against you, stone you with stones, and slaughter you with their swords.

16:41 They will burn your houses with fire and exact retributions upon you before many women. I will turn you away from your prostitution, and you certainly will give no more payments.

16:42 I will release My wrath upon you; My jealousy will be removed from you. I will rest and certainly be concerned no longer.

16:43 Because you did not remember the day of your infancy but grieved Me with all these things, behold, I have brought your ways upon your head, says the Lord. Thus you committed impiety in addition to all your lawlessness.

16:44 These are all the things they said against you in a proverb, saying, ‘As the mother, so the daughter.’

16:45 You are the daughter of your mother, who rejected her husband and her children, and the sister of your sisters, who rejected their husbands and children. Your mother was a Hittite, and your father an Amorite.

Note [1]: Ezekiel 16:45 · Wording · grammatical numberSingular address to the daughter changes to plural your in the two parentage clauses.Greek running text consulted 30 September 2026. Editorial grammatical review; no full apparatus collation. Greek chapter

16:46 Your elder sister is Samaria, she and her daughters, dwelling at your left; your sister younger than you, dwelling at your right, is Sodom and her daughters.

16:47 Not even so did you walk in their ways or act according to their lawlessness. Before long, you surpass them in all your ways.

16:48 As I live, says the Lord, your sister Sodom, she and her daughters, certainly did not do as you and your daughters have done.

16:49 Yet this was the lawlessness of your sister Sodom: arrogance. In fullness of bread and abundance of wine she and her daughters lived luxuriously. This belonged to her and her daughters, but they did not support the hand of the poor and needy.

16:50 They boasted greatly and committed acts of lawlessness before Me, and I removed them as I saw.

16:51 Samaria did not sin half your sins. You multiplied your lawlessness beyond theirs and justified your sisters by all the lawlessness you committed.

16:52 You too, receive your torment, in which you corrupted your sisters by your sins, in which you acted more lawlessly than they and justified them above yourself. You too, be ashamed and take your dishonor, in that you justified your sisters.

16:53 I will reverse their reversals—the reversal of Sodom and her daughters; I will reverse the reversal of Samaria and her daughters; and I will reverse your reversal among them,

16:54 so that you may receive your torment and be dishonored for all you did in provoking Me.

16:55 Your sister Sodom and her daughters will be restored as they were from the beginning; Samaria and her daughters will be restored as they were from the beginning; and you and your daughters will be restored as you were from the beginning.

Note [1]: Ezekiel 16:55 · Wording · grammatical numberThou names the singular city; thou and thy daughters together take plural agreement, continued in ye were.Greek running text consulted 30 September 2026. Editorial grammatical review; no full apparatus collation. Greek chapter

16:56 And if your sister Sodom was not a report in your mouth in the days of your arrogance,

16:57 before your evils were revealed—as now you are a reproach of Syria’s daughters and all around her, daughters of foreigners who surround you all around?

16:58 Your impieties and your lawlessness—you have borne them, says the Lord.

16:59 Thus says the Lord: I will deal with you as you have done, as you dishonored these things by transgressing My covenant.

16:60 I Myself will remember My covenant with you in the days of your infancy and raise up for you an eternal covenant.

16:61 You will remember your way and be dishonored when you take up your sisters, those older than you together with those younger than you. I will give them to you for building up, and not from your covenant.

16:62 I Myself will raise up My covenant with you, and you will recognize that I am the Lord,

16:63 so that you may remember and be ashamed, and no longer have occasion to open your mouth because of your dishonor, when I am propitious to you concerning all that you have done, says the Lord.’”

Ezekiel 17

17:1 The Lord’s word came to me, saying,

17:2 “Son of man, tell a story and speak a parable to the house of Israel,

17:3 and say, ‘Thus says the Lord: The great eagle, with great wings and a broad span, full of talons, which has authority to enter Lebanon, took the cedar’s choice parts;

17:4 he nipped off the tips of its tender growth, carried them to the land of Canaan, and set them in a fortified city.

17:5 He took some of the land’s seed and put it in the plain, a plant beside abundant water; he appointed it to be watched over.

17:6 It sprouted and became a weak vine, small in size so that it might appear. Its branches were upon it and its roots beneath it. It became a vine, produced offshoots and extended its climbing growth.

17:7 There was another great eagle, with great wings and many talons. Behold, this vine was intertwined toward him, its roots toward him; it sent its branches to him to water it together with the clod of its planting.

17:8 It grows fat in a good plain beside abundant water, to produce shoots, bear fruit and become a great vine.

17:9 Therefore say, ‘Thus says the Lord: Will it prosper? Will not the roots of its tender growth and its fruit rot, and all its early shoots dry up? No great arm or numerous people will be needed to pull it from its roots.

17:10 Behold, it grows fat—surely it will not prosper? Will it not dry up completely as soon as the scorching wind touches it? It will dry up together with the clod of its growth.’”

17:11 The Lord’s word came to me, saying,

17:12 “Son of man, say now to the embittering house, ‘Do you not understand what these things were?’ Say, ‘When Babylon’s king comes against Jerusalem, he will take her king and her rulers and bring them to himself in Babylon.

17:13 He will take one of the royal seed, make a covenant with him, and bring him under a curse-oath. He will take the land’s leaders,

17:14 so that it may become a weak kingdom, not exalt itself at all, and keep his covenant and establish it.

17:15 He will revolt from him, sending his messengers to Egypt to give him horses and many people. Will he prosper? Will the one doing contrary things be rescued? Will one transgressing a covenant be saved?

17:16 As I live, says the Lord, surely in the place of the king who made him king—he who dishonored My curse-oath and transgressed My covenant—with him in the midst of Babylon he will die.

17:17 Pharaoh will not wage war against him with great power or a numerous crowd, amid siegeworks and the building of missile stations to remove lives.

17:18 He dishonored a sworn oath by transgressing a covenant; behold, he has given his hand and did all these things to him. Surely he will not be saved?

17:19 Therefore say, ‘Thus says the Lord: As I live, surely My covenant that he transgressed and My sworn oath that he dishonored—I will bring them upon his head.

17:20 I will spread My net over him, and he will be caught in his enclosure.

17:21 In all his battle array they will fall by the sword, and I will scatter the survivors to every wind. You will recognize that I, the Lord, have spoken.’

17:22 For thus says the Lord: I Myself will take from the cedar’s choice parts, nip off from the top of their heart, and I Myself will plant it upon a high mountain. I will suspend it

17:23 upon Israel’s lofty mountain and plant it. It will produce a shoot, bear fruit and become a great cedar. Every beast will rest beneath it, every bird will rest under its shade, and its branches will be restored.

17:24 All the plain’s trees will know that I am the Lord who lowers a high tree, raises a low tree, dries a green tree and makes a dry tree flourish. I, the Lord, have spoken and will act.”

Ezekiel 18

18:1 The Lord’s word came to me, saying,

18:2 “Son of man, what is this proverb you have among Israel’s sons, saying, ‘The fathers ate unripe grapes, and the children’s teeth were set on edge’?

18:3 As I live, says the Lord, this proverb will certainly no longer be spoken in Israel.

18:4 For all souls are Mine. As the soul of the father, so also the soul of the son—they are Mine. The soul that sins will die.

Note [1]: Ezekiel 18:4 · Meaning and wording · soulThe accountable living person in the father-and-son argument. Retain soul with living person as its local explanation, preserving the repeated noun across the verse. This statement must be read within the argument about responsibility, not used alone to settle every question about the soul's nature.Historical comparison. The historical witnesses consistently repeat soul. Saints shifts from lives to person to clarify the sense; the proposed elevated wording restores the repetition with an explanatory gloss.Providence lexical record PRV-EZK-04, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

18:5 The person who is righteous, practicing judgment and righteousness,

18:6 will not eat upon the mountains, certainly will not raise his eyes to the reflections of the house of Israel, certainly will not defile his neighbor’s wife, and will not approach a woman in her menstrual separation;

18:7 he certainly will not oppress anyone, will return a debtor’s pledge, takes no plunder, will give his bread to the hungry, and will clothe the naked;

18:8 he will not give his silver at interest or take increase, will turn his hand from injustice, and will render a righteous judgment between a man and his neighbor;

18:9 he has walked in My commands and kept My ordinances to carry them out. This one is righteous; he will surely live, says the Lord.

18:10 But if he fathers a pestilent son who sheds blood and commits sins,

18:11 he did not walk in the way of his righteous father, but even ate upon the mountains and defiled his neighbor’s wife,

18:12 oppressed the poor and needy, seized plunder, did not return a pledge, set his eyes upon idols, and has committed lawlessness,

18:13 gave at interest and took increase—this one certainly will not live. He committed all this lawlessness; he will surely be put to death, and his blood will be upon him.

18:14 But if he fathers a son who sees all the sins his father committed, becomes afraid, and does not act according to them,

18:15 he has not eaten upon the mountains, not set his eyes upon the reflections of the house of Israel, and not defiled his neighbor’s wife,

18:16 has not oppressed anyone, not taken a pledge, and not seized plunder; he gave his bread to the hungry and clothed the naked,

18:17 and turned his hand from injustice, did not take interest or increase, practiced righteousness and walked in My commands. He will not die in his father’s injustices; he will surely live.

18:18 But if his father practiced affliction and seized plunder, he did contrary things in the midst of My people and will die in his injustice.

18:19 You will say, ‘Why did the son not receive his father’s injustice?’ Because the son practiced righteousness and mercy, preserved all My ordinances and carried them out; he will surely live.

18:20 The soul that sins will die. The son will not receive his father’s injustice, nor the father his son’s injustice. The righteous person’s righteousness will be upon him, and the lawless person’s lawlessness upon him.

18:21 If the lawless person turns from all the lawlessness he committed, keeps all My commandments, and practices righteousness and mercy, he will surely live; he certainly will not die.

18:22 None of the transgressions he committed will be remembered. By the righteousness he practiced, he will live.

18:23 Do I at all desire the death of the lawless, says the Lord, rather than his turning from his evil way and living?

Note [1]: Ezekiel 18:23 · Meaning and wording · desireWill or wish for the outcome named in the question. Keep the emphatic rhetorical question and its comparison with turning and living. The lawless person's return is part of the sentence and should not be omitted for cadence.Historical comparison. Saints and Brenton use desire; KJV pleasure; DRC will. DRC converted is explained by the literal turning action in the Greek.Providence lexical record PRV-EZK-05, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

18:24 But when a righteous person turns from his righteousness and practices injustice according to all the lawlessness the lawless person committed, none of the righteous acts he did will be remembered. In the transgression he committed and the sins he sinned, in these he will die.

18:25 You said, ‘The Lord’s way does not run straight.’ Hear now, the whole house of Israel: Surely My way does not fail to run straight? Is it not your way that fails to run straight?

18:26 When the righteous person turns from his righteousness, commits a transgression and dies, in the transgression he committed—in it he will die.

18:27 When a lawless person turns from the lawlessness he practiced and practices judgment and righteousness, this one has preserved his life

18:28 and turned from all the impieties he committed; he will surely live, he certainly will not die.

18:29 The house of Israel says, ‘The Lord’s way does not go right.’ Surely My way does not fail to go right, house of Israel? Is it not your way that fails to go right?

18:30 I will judge you, each according to his way, house of Israel, says the Lord. Turn back and turn away from all your impieties, and they will not become a punishment of injustice for you.

18:31 Cast away from yourselves all your impieties with which you acted impiously against Me, and make yourselves a new heart and a new spirit. Why are you dying, house of Israel?

18:32 For I do not desire the death of the one who dies, says the Lord."

Ezekiel 19

19:1 "And you, take up a lament over Israel's ruler,

19:2 and say: What was your mother? A cub! She came to be among lions; among lions she multiplied her cubs.

19:3 One of her cubs sprang away; he became a lion, learned to seize prey, and ate human beings.

19:4 Nations heard against him; he was caught in their destruction, and they led him with a muzzle to Egypt's land.

19:5 She saw that he had been driven away from her and that her support had perished; she took another of her cubs and appointed him a lion.

19:6 He moved among lions, became a lion, learned to seize prey, and ate human beings.

19:7 He fed in his boldness, desolated their cities, and destroyed the land and its fullness by the sound of his roaring.

19:8 Nations from the surrounding countries set themselves against him and spread their nets over him; he was caught in their destruction.

19:9 They put him in a muzzle and a cage. He came to Babylon's king, and he brought him into prison, so that his voice would not be heard upon Israel's mountains.

19:10 Your mother was like a vine, like a blossom on a pomegranate tree, planted by water; her fruit and her shoot came from abundant water.

19:11 She had a rod of strength for a tribe of leaders; it rose in her size among the trunks, and it saw her size among the multitude of her branches.

19:12 She was broken off in wrath and thrown to the ground. The scorching wind dried her choice parts; her rod of strength was punished and dried up. Fire consumed her.

19:13 Now they have planted her in the wilderness, in a waterless land,

19:14 and fire went out from a rod of her choice parts and devoured her, and there was no rod of strength in her. A tribe is for a parable of lament, and it will become a lament."

Ezekiel 20

20:1 In the seventh year, in the fifth month, on the tenth of the month, men from the elders of the house of Israel came to question the Lord and sat before me.

20:2 The Lord's word came to me, saying,

20:3 "Son of man, speak to Israel's elders and say to them, 'Thus says the Lord: Have you come to question Me? As I live, I will certainly not answer you, says the Lord.'

20:4 Shall I indeed exact retribution upon them? Son of man, solemnly testify to them about their fathers' lawlessness,

20:5 and say to them, 'Thus says the Lord: From the day I chose the house of Israel, I became known to the seed of Jacob's house and was known to them in Egypt's land. I supported them with My hand, saying, "I am the Lord your God."

20:6 On that day I supported them with My hand to bring them out of Egypt's land into the land I prepared for them, a land flowing with milk and honey; it is a honeycomb compared with all the earth.

20:7 I said to them, "Let each cast away the abominations of his eyes, and do not be defiled by Egypt's practices. I am the Lord your God."

20:8 They revolted from Me and would not listen to Me. They did not cast away the abominations of their eyes or abandon Egypt's practices. I said I would pour My wrath upon them and complete My anger in them in the midst of Egypt's land.

20:9 I acted so that My name would not be profaned at all before the nations among whom they are, among whom I was known to them before their eyes by bringing them out of Egypt's land.

20:10 I brought them out of Egypt's land and brought them into the wilderness,

20:11 and gave them My commands and made My ordinances known to them, which a person will carry out and by which he will live.

20:12 I gave them My sabbaths as a sign between Me and them, so that they might know that I am the Lord who sanctifies them.

20:13 I said to the house of Israel in the wilderness, "Walk in My commands." But they did not walk, and they rejected My ordinances, which a person will carry out and by which he will live; they greatly profaned My sabbaths. I said I would pour My wrath upon them in the wilderness to consume them utterly.

20:14 I acted so that My name would not be profaned at all before the nations from whom I brought them out before their eyes.

20:15 I too raised My hand against them in the wilderness, that I would not bring them at all into the land I gave them, a land flowing with milk and honey, a honeycomb compared with all the earth,

20:16 because they rejected My ordinances, did not walk in My commands, and were profaning My sabbaths, and they followed the reflections of their hearts.

20:17 My eye spared them from obliteration, and I did not make a complete end of them in the wilderness.

20:18 I said to their children in the wilderness, “Do not walk in your fathers’ ordinances, do not keep their judgments, do not mix yourselves with their practices, and do not be defiled.

20:19 I am the Lord your God. Walk in My commands, keep My ordinances and carry them out,

20:20 and sanctify My sabbaths; let it be a sign between Me and you, so that you may know that I am the Lord your God.”

20:21 Their children too embittered Me. They did not walk in My commands or keep My ordinances to carry them out, which a person will carry out and by which he will live; they were profaning My sabbaths. I said I would pour My wrath upon them in the wilderness and complete My anger upon them.

20:22 I acted so that My name would not be profaned at all before the nations from whom I brought them out before their eyes.

20:23 I raised My hand against them in the wilderness, to scatter them among the nations and disperse them among the countries,

20:24 because they did not carry out My ordinances, rejected My commands and were profaning My sabbaths, while their eyes followed their fathers’ reflections.

20:25 I too gave them commands that were not good, and ordinances in which they would not live.

20:26 I will defile them through their gifts, when I pass through every one who opens the womb, so that I may destroy them.

20:27 Therefore speak to the house of Israel, son of man, and say to them, ‘Thus says the Lord: To this extent your fathers angered Me in the transgressions they committed against Me.

20:28 I brought them into the land I raised My hand to give them. They saw every high hill and every shady tree; there they sacrificed to their gods, there they set a fragrant aroma, and there they poured their libations.

20:29 I said to them, “What is Abama, that you go in there?” They called its name Abama to this very day.’

20:30 Therefore say to the house of Israel, ‘Thus says the Lord: Are you being defiled in your fathers’ lawlessness and prostituting yourselves after their abominations?

20:31 In the firstfruits of your gifts, in your separations, you are being defiled with all your reflections to this very day. Shall I answer you, house of Israel? As I live, says the Lord, I will certainly not answer you, nor will this rise upon your spirit.

20:32 It will not be as you say: “We will be like the nations and like the tribes of the earth, serving woods and stones.”

20:33 Therefore, as I live, says the Lord, with a mighty hand, a high arm and outpoured wrath I will reign over you.

20:34 I will bring you out from the peoples and receive you from the countries where you were scattered, with a mighty hand, a high arm and outpoured wrath.

20:35 I will bring you into the wilderness of the peoples and contend with you there, face to face.

20:36 As I contended with your fathers in the wilderness of Egypt’s land, so I will judge you, says the Lord.

20:37 I will lead you beneath My rod and bring you in by number,

20:38 and select from you the impious and those who have revolted, for I will bring them out of their sojourning, but they will not enter Israel’s land. You will recognize that I am the Lord.

20:39 And you, house of Israel, thus says the Lord, the Lord: Each of you, remove his practices! After these things, if you are not listening to Me, you will no longer profane My holy name with your gifts and practices.

20:40 For upon My holy mountain, upon a high mountain, says the Lord, the Lord, there the whole house of Israel will serve Me to the end. There I will accept, and there I will attend to your firstfruits and the firstfruits of your separations, with all your holy things.

20:41 As a fragrant aroma I will accept you when I bring you out from the peoples and receive you from the countries where you were scattered. I will be sanctified among you before the eyes of the peoples.

20:42 You will recognize that I am the Lord when I bring you into Israel's land, into the land for which I raised My hand to give it to your fathers.

20:43 There you will remember your ways and your practices by which you were being defiled; you will beat your faces over all your evils.

20:44 You will recognize that I am the Lord when I deal thus with you so that My name may not be profaned according to your evil ways and corrupt practices, says the Lord.'"

Ezekiel 21

21:1 The Lord's word came to me, saying,

21:2 "Son of man, set your face firmly toward Thaiman, look toward Darom, and prophesy against the leading forest, Nageb,

21:3 and say to the Nageb forest, 'Hear the Lord's word! Thus says the Lord, the Lord: Behold, I am kindling a fire within you. It will devour every green tree and every dry tree in you. The kindled flame will not be quenched, and every face from east to north will be burned by it.

21:4 All flesh will recognize that I, the Lord, have kindled it, and it will not be quenched.'"

21:5 I said, "By no means, Lord, Lord! They say to me, 'Is this not a parable being spoken?'"

21:6 The Lord's word came to me, saying,

21:7 "Therefore prophesy, son of man; set your face firmly toward Jerusalem, look toward their holy places, and prophesy against Israel's land,

21:8 and say to Israel's land, 'Behold, I am against you. I will draw My dagger from its sheath and destroy from you the unjust and the lawless.

21:9 Because I will destroy from you the unjust and the lawless, so My dagger will come out of its sheath against all flesh from east to north.

21:10 All flesh will recognize that I, the Lord, have drawn My dagger from its sheath, and it will not return again.'

21:11 And you, son of man, groan deeply with your loins broken; groan in pains before their eyes.

21:12 If they say to you, 'Why are you groaning?' say, 'Because of the message, for it is coming. Every heart will be shattered, all hands will be paralyzed, all flesh and every spirit will expire, and all thighs will be defiled with moisture. Behold, it is coming and will happen, says the Lord, the Lord.'"

21:13 The Lord's word came to me, saying,

21:14 "Son of man, prophesy and say, 'Thus says the Lord: Say: Sword, sword, be sharpened and enraged,

21:15 so that you may slaughter victims. Be sharpened to become gleaming. Ready for paralysis, slaughter! Disdain; thrust away every tree.

21:16 He gave it ready for his hand to grasp. The sword has been sharpened; it is ready to be put into the hand of one who pierces.

21:17 Cry aloud and wail, son of man, for it has come among My people, among all Israel's leaders. They will sojourn upon a sword; it has come among My people. Therefore strike upon your hand.

21:18 For it has been justified. And what if even a tribe was rejected? It will not be, says the Lord, the Lord.

21:19 And you, son of man, prophesy and strike hand upon hand, and double the sword. The third sword of the wounded is the great sword of the wounded, and it will terrify them,

21:20 so that the heart is shattered and the weak multiply at every gate of theirs. They have been handed over as victims of a sword. It has been well prepared for slaughter, well prepared for gleaming.

21:21 Pass through! Be sharpened on the right and on the left, wherever your face may be roused.

21:22 I too will strike My hand against My hand and release My wrath. I, the Lord, have spoken.'"

21:23 The Lord's word came to me, saying,

21:24 "And you, son of man, arrange two roads for Babylon's king's sword to enter. Both will come out from one country, and a hand at the beginning of a city road; at the beginning

21:25 of a road you will arrange for the sword to enter against Rabbath of the sons of Ammon, against Judea, and against Jerusalem in her midst.

21:26 For Babylon's king will stand upon the ancient road, at the beginning of the two roads, to divine a divination, toss a rod, question the carved images and inspect a liver at his right.

21:27 The oracle came against Jerusalem: to set a siege stake, open the mouth in a shout, raise the voice with a cry, set a siege stake against her gates, cast up a mound and build missile stations.

21:28 He is to them like one divining a divination before them, and he himself recalls his injustices for remembrance.

21:29 Therefore thus says the Lord: Because you recalled your injustices when your impieties were revealed, so that your sins were seen in all your impieties and practices—because you recalled them, in these you will be captured.

21:30 And you, profane, lawless leader of Israel, whose day has arrived in a season of injustice—an end!—

21:31 thus says the Lord: You removed the tiara and put on the crown. This will not be such. You lowered the high and raised the low.

21:32 Injustice, injustice I will make it! Nor will this be such until the one comes to whom it belongs, and I will hand it over to him.

21:33 And you, son of man, prophesy and say, ‘Thus says the Lord concerning the sons of Ammon and their reproach.’ Say, ‘Sword, sword, drawn for victims and drawn for complete destruction, arise so that you may gleam,

21:34 in your vain vision and your divining false things, to hand you over upon the necks of the wounded lawless, whose day has arrived in a season of injustice—an end!

21:35 Turn back; do not lodge in this place where you were born. In your own land I will judge you

21:36 and pour My anger upon you. I will blow upon you with the fire of My anger and hand you into the hands of barbarian men devising destruction.

21:37 You will be food in fire; your blood will be in the midst of your land. There certainly will be no remembrance of you, for I, the Lord, have spoken.’”

Ezekiel 22

22:1 The Lord’s word came to me, saying,

22:2 “And you, son of man, will you judge the city of bloodshed? Display all her lawless deeds to her,

22:3 and say, ‘Thus says the Lord, the Lord: O city shedding blood within her so that her time may come, making reflections against herself to defile herself!

22:4 Through their blood that you shed you have transgressed, and through your reflections that you made you were being defiled. You brought your days near and brought the season of your years. Therefore I have made you a reproach to the nations and a mockery to all the countries

22:5 near you and far away from you. They will mock you: “Unclean, the famous one, abundant in lawless deeds!”

22:6 Behold, the leaders of Israel’s house mingled themselves in you, each with his relatives, in order to shed blood.

22:7 They reviled father and mother in you and dealt unjustly with the sojourner in you. They oppressed the orphan and widow in you.

22:8 They despised My holy things and profaned My Sabbaths in you.

22:9 Robbers are in you in order to shed blood in you. They ate upon the mountains in you; they committed unholy acts within you.

22:10 They uncovered a father’s shame in you, and they violated a woman sitting apart in uncleanness in you.

22:11 Each acted lawlessly with his neighbor’s wife; each defiled his daughter-in-law with impiety; each violated his sister, his father’s daughter, in you.

22:12 They took gifts in you in order to shed blood; they took interest and increase in you. You brought your evil in oppression to its full completion, but you forgot Me, says the Lord.

22:13 But if I strike My hand against My hand over what you have completed, what you did, and over your bloodshed that occurred within you,

22:14 will your heart hold out? Will your hands prevail in the days when I act within you? I, the Lord, have spoken and will act.

22:15 I will scatter you among the nations and disperse you among the countries, and your uncleanness will cease from you.

22:16 I will take possession in you before the nations’ eyes, and you will know that I am the Lord.’”

22:17 The Lord’s word came to me, saying,

22:18 “Son of man, behold, Israel’s house has become mixed to Me, all of them with copper, iron, tin and lead; it is mixed amid silver.

22:19 Therefore say, ‘Thus says the Lord: Because all of you became one mixture, therefore I am receiving you into Jerusalem.

22:20 As silver, copper, iron, tin and lead are received into a furnace to blow fire into it to melt it, so I will receive you in My anger, gather you and melt you,

22:21 and blow upon you with the fire of My anger, and you will be melted within her.

22:22 As silver is melted within a furnace, so you will be melted within her. You will recognize that I, the Lord, have poured My wrath upon you.’”

22:23 The Lord’s word came to me, saying,

22:24 “Son of man, say to her, ‘You are a land not wetted, nor did rain come upon you on the day of wrath.

22:25 Her leaders within her are like roaring lions seizing prey, devouring lives with power, taking payments unjustly, and your widows have multiplied within you.

22:26 Her priests set aside My law and profaned My holy things. They did not distinguish between holy and profane, nor distinguish between unclean and clean. They covered their eyes from My Sabbaths, and I was profaned among them.

22:27 Her rulers within her are like wolves seizing prey to shed blood, so that in greed they may gain more.

22:28 Her prophets, coating them, will fall, seeing vain things, divining falsehoods, saying, “Thus says the Lord,” when the Lord has not spoken,

22:29 oppressing the people of the land unjustly and seizing plunder, oppressing the poor and needy and not dealing justly with the sojourner.

22:30 I sought among them a man conducting himself rightly and standing wholly before Me at the land’s time, so that I would not utterly wipe her out, but I found none.

22:31 I poured My wrath upon her in the fire of My anger to bring an end. I brought their ways upon their own heads, says the Lord, the Lord.’”

Ezekiel 23

23:1 The Lord’s word came to me, saying,

23:2 “Son of man, there were two women, daughters of one mother,

23:3 and they prostituted themselves in Egypt in their youth. There their breasts fell; there they were deflowered.

23:4 Their names were Oholah the elder and Oholibah her sister. They became Mine and bore sons and daughters. Their names: Samaria is Oholah, and Jerusalem is Oholibah.

23:5 Oholah prostituted herself away from Me and set her desire upon her lovers, the Assyrians approaching her,

23:6 clothed in blue-purple, leaders and generals; all choice young men, horsemen riding horses.

23:7 She bestowed her prostitution upon them, all choice sons of Assyrians; and with all upon whom she set her desire, in all her reflections she was defiled.

23:8 She did not abandon her prostitution from Egypt, for they lay with her in her youth; they deflowered her and poured their prostitution upon her.

23:9 Therefore I handed her into her lovers’ hands, into the hands of Assyrians’ sons, upon whom she had set her desire.

23:10 They uncovered her shame, took her sons and daughters, and killed her with the sword. She became a subject of talk among women, and they inflicted punishments upon her, upon the daughters.

23:11 Her sister Oholibah saw this and corrupted her desire beyond hers, and her prostitution beyond her sister’s prostitution.

23:12 She set her desire upon Assyrians’ sons, leaders and generals near her, clothed in finely bordered garments, horsemen riding horses; all choice young men.

23:13 I saw that she was defiled; one way for the two.

23:14 She added to her prostitution and saw men depicted upon the wall, images of Chaldeans drawn with a stylus,

23:15 girded with embroidered work at their waists, with dyed tiaras upon their heads, all with a threefold appearance, the likeness of Chaldeans’ sons from their native land.

23:16 She set her desire upon them at the sight of her eyes and sent messengers to them in the Chaldeans’ land.

23:17 Babylon’s sons came to her, to a bed of lodgers, and defiled her in her prostitution. She was defiled by them, and her soul withdrew from them.

23:18 She uncovered her prostitution and uncovered her shame. My soul withdrew from her, as My soul had withdrawn from her sister.

23:19 You multiplied your prostitution to recall the days of your youth, in which you prostituted yourself in Egypt,

23:20 and you set your desire upon the Chaldeans, whose flesh was like donkeys’ and whose genitals were horses’ genitals.

23:21 You revisited the lawlessness of your youth, what you did in Egypt at your lodging, where your youthful breasts were.

23:22 Therefore, Oholibah, thus says the Lord: Behold, I am rousing your lovers against you, those from whom your soul withdrew. I will bring them against you all around:

23:23 Babylon’s sons and all the Chaldeans, Phakoud, Soue and Koue, and all Assyrians’ sons with them, choice young men, all leaders and generals, threefold men and renowned men riding horses.

23:24 All will come against you from the north: chariots and wheels with a multitude of peoples, large shields and small shields; they will set a guard against you all around. I will set judgment before them, and they will punish you by their judgments.

23:25 I will set My jealousy within you, and they will deal with you in fierce anger. They will remove your nose and ears and strike down your remaining people with the sword. They will take your sons and daughters, and fire will consume your remaining people.

23:26 They will strip you of your clothing and take the objects of your boasting.

23:27 I will turn your impieties away from you and your prostitution from Egypt's land. You certainly will not lift your eyes toward them, and you certainly will no longer remember Egypt.

23:28 For thus says the Lord, the Lord: Behold, I am handing you into the hands of those you hate, those from whom your soul withdrew.

23:29 They will deal with you in hatred and take all the fruit of your pain and toil. You will be naked and exposed to shame, and the shame of your prostitution and your impiety will be uncovered. Your prostitution

23:30 did these things to you when you prostituted yourself after nations and were defiled in their reflections.

23:31 You walked in your sister's way; I will put her cup into your hands.

23:32 Thus says the Lord: You will drink your sister's cup, deep and wide, abounding to bring about

23:33 drunkenness; you will be filled with collapse. And the cup of annihilation, your sister Samaria's cup—

23:34 you will drink it. I will turn away her festivals and her new moons, for I have spoken, says the Lord.

23:35 Therefore thus says the Lord: Because you forgot Me and cast Me behind your body, you too must take your impiety and your prostitution."

23:36 The Lord said to me, "Son of man, will you not judge Oholah and Oholibah? Declare their lawless deeds to them,

23:37 for they committed adultery, and blood is on their hands. They committed adultery with their reflections, and made their children whom they bore to Me pass through fire offerings for them.

23:38 They even did these things to Me: they defiled My holy things and profaned My Sabbaths.

23:39 When they slaughtered their children for their idols, they entered My holy places to profane them. Indeed, they acted this way within My house.

23:40 Indeed, for the men coming from far away, to whom they sent messengers—as soon as they arrived, you immediately bathed, painted your eyes with antimony and adorned yourself with ornaments,

23:41 and sat upon a spread couch with an adorned table before it. My incense and My oil—they delighted in them.

23:42 They struck up a harmonious sound. With men arriving from the mass of people out of the wilderness, they gave bracelets for their hands and a crown of boasting upon their heads.

23:43 I said, 'Do they not commit adultery in these things? A prostitute's deeds—and she herself prostituted herself!'

23:44 They entered her as they enter a prostitute; so they entered Oholah and Oholibah to commit lawlessness.

23:45 Righteous men will punish them with the punishment of an adulteress and the punishment of bloodshed, for they are adulteresses, and blood is on their hands.

23:46 Thus says the Lord, the Lord: Bring a multitude against them and set turmoil and plunder among them,

23:47 and stone them with the multitude's stones and pierce them with their swords. They will kill their sons and daughters and burn their houses.

23:48 I will turn impiety away from the land. All women will be disciplined and certainly will not act according to their impieties.

23:49 Your impiety will be brought upon you, and you will receive the sins of your reflections. You will know that I am the Lord."

Ezekiel 24

24:1 The Lord's word came to me in the ninth year, in the tenth month, on the tenth of the month, saying,

24:2 "Son of man, write for yourself a record of the day, from this day on which Babylon's king pressed against Jerusalem, from this present day,

24:3 and speak a parable against the provoking house. Say to them, 'Thus says the Lord: Set on the cauldron and pour water into it,

24:4 and put the cut pieces into it, every good cut, leg and shoulder stripped from the bones,

24:5 from choice animals taken. Burn the bones beneath them. It boiled, it boiled, and her bones have been cooked within her.

24:6 Therefore thus says the Lord: O city of bloodshed! A cauldron with rust in it, whose rust has not come out of her! He brought it out limb by limb; no lot fell upon her.

24:7 For her blood is within her. I have set it upon smooth rock; I have not poured it upon the earth to cover it with earth.

24:8 To make wrath rise for vengeance to be exacted, I have set her blood upon smooth rock so that it will not be covered.

24:9 Therefore thus says the Lord: I too will enlarge the firebrand

24:10 and multiply the wood and kindle the fire, so that the flesh melts and the broth is reduced,

24:11 and it stands upon the coals, so that its copper is scorched and heated and melts amid its uncleanness, and its rust ceases,

24:12 yet her abundant rust certainly will not leave her; her rust will be put to shame,

24:13 because you were being defiled. And what if you are not cleansed any more until I fill up My wrath?

24:14 I, the Lord, have spoken, and it will come, and I will act. I will not draw back, nor will I show mercy. According to your ways and your reflections I will judge you, says the Lord. Therefore I will judge you according to your bloodshed, and according to your reflections I will judge you, the unclean one, the famous one, abundant in provoking.'"

24:15 The Lord's word came to me, saying,

24:16 "Son of man, behold, I am taking the desires of your eyes from you in battle array. You certainly will not beat your breast, nor be wept over.

24:17 It is a groaning of blood, of loins, of mourning. Your hair will not be plaited upon you, nor will your footwear be on your feet. You certainly will not be comforted by their lips or eat the bread of men.

24:18 I spoke to the people in the morning as He commanded me, and my wife died in the evening. In the morning I did as I was ordered.

24:19 The people said to me, "Will you not tell us what these things are that you are doing?"

24:20 I said to them, "The Lord's word came to me, saying,

24:21 'Say to Israel's house, Thus says the Lord: Behold, I am profaning My holy things, the boast of your strength, the desires of your eyes, those for whom your souls care. Your sons and daughters whom you left behind will fall by the sword.

24:22 You will do as I have done: you will not be comforted from their mouth or eat the bread of men,

24:23 with your hair upon your heads and your footwear on your feet. You certainly will neither beat your breasts nor weep; you will waste away in your injustices and each will comfort his brother.

24:24 Ezekiel will be a portent for you; according to everything he has done, you will do when these things come. You will recognize that I am the Lord.

24:25 And you, son of man, will it not be on the day when I take their strength from them, the exaltation of their boasting, the desires of their eyes, the exaltation of their soul, their sons and daughters—

24:26 on that day the survivor will come to you to announce it into your ears?

24:27 On that day your mouth will be opened toward the survivor; you will speak and certainly will no longer be struck mute. You will be a portent for them, and they will recognize that I am the Lord.'"

Ezekiel 25

25:1 The Lord's word came to me, saying,

25:2 "Son of man, set your face firmly against the sons of Ammon and prophesy against them,

25:3 and say to Ammon's sons, 'Hear the Lord's word! Thus says the Lord: Because you rejoiced over My holy things when they were profaned, over Israel's land when it was devastated, and over Judah's house when they went into captivity,

25:4 therefore behold, I am handing you to the sons of Kedem as an inheritance. They will camp with their equipment in you and set their dwellings in you. They will eat your fruits and drink your richness.

25:5 I will make Ammon's city pastures for camels, and Ammon's sons a pasture for sheep. You will recognize that I am the Lord.

25:6 For thus says the Lord: Because you clapped your hand and made noise with your foot, and rejoiced from your soul over Israel's land,

25:7 therefore I will stretch My hand against you, give you to plunder among the nations, utterly destroy you from the peoples and make you perish from the countries with destruction. You will recognize that I am the Lord.'

25:8 Thus says the Lord: Because Moab said, 'Behold, Israel's and Judah's house is like all the nations,'

25:9 therefore behold, I am paralyzing Moab's shoulder from its frontier cities, the choice land, the house of Asimouth above a spring of a coastal city.

25:10 To Kedem's sons, against Ammon's sons, I have given them as an inheritance, so that no remembrance of Ammon's sons may remain.

25:11 I will exact vengeance upon Moab, and they will recognize that I am the Lord.

25:12 Thus says the Lord: Because Idumea acted in vengeance against Judah's house, and they bore a grudge and exacted punishment,

25:13 therefore thus says the Lord: I will stretch My hand against Idumea and utterly destroy human and animal from her. I will make her a wilderness, and those pursued from Thaiman will fall by the sword.

25:14 I will place My vengeance upon Idumea by the hand of My people Israel. They will act in Idumea according to My anger and My wrath, and they will recognize My vengeance, says the Lord.

25:15 Therefore thus says the Lord: Because the foreigners acted in vengeance and stirred up vengeance, rejoicing from their soul to wipe out for ever,

25:16 therefore thus says the Lord: Behold, I will stretch My hand against the foreigners, utterly destroy Cretans and make the remaining inhabitants of the coast perish.

25:17 I will execute great acts of vengeance upon them. They will recognize that I am the Lord when I bring My vengeance upon them.”

Ezekiel 26

26:1 In the eleventh year, on the first of the month, the Lord’s word came to me, saying,

26:2 “Son of man, because Tyre said of Jerusalem, ‘Well done! She is shattered; the nations have perished. She has turned to me; the full one has been laid waste,’

26:3 therefore thus says the Lord: I am against you, Tyre, and I will bring many nations against you, as the sea rises with its waves.

26:4 They will throw down Tyre’s walls and throw down your towers. I will winnow her dust from her and make her a smooth rock.

26:5 She will be a drying place for nets in the midst of the sea, for I have spoken, says the Lord. She will become plunder for the nations,

26:6 and her daughters in the plain will be killed by the sword. They will know that I am the Lord.

26:7 For thus says the Lord: I am bringing against you, Tyre, Nebuchadnezzar king of Babylon from the north—he is king of kings—with horses, chariots, horsemen, and an assembly of very many nations.

26:8 He will kill your daughters in the plain with the sword, set an advance guard against you, build around you, and make a palisade and a ring of weapons around you; he will set his spears opposite you.

26:9 He will throw down your walls and your towers with his swords.

26:10 The dust of his multitude of horses will cover you, and your walls will shake at the sound of his horsemen and his chariots’ wheels when he enters your gates like someone entering a city from the plain.

26:11 With his horses’ hoofs they will trample all your squares. He will kill your people with the sword and bring the support of your strength down to the ground.

26:12 He will plunder your strength, strip your possessions, throw down your walls, and demolish your desirable houses. He will throw your stones, timber, and dust into the sea.

26:13 He will put an end to the multitude of your musicians, and the sound of your psalteries will certainly no longer be heard.

26:14 I will make you a smooth rock, a drying place for nets. You will certainly not be rebuilt, for I have spoken, says the Lord.

26:15 For thus says the Lord, the Lord, to Tyre: Will not the islands shake at the sound of your fall, when the wounded groan and a sword is drawn within you?

26:16 All the rulers from the nations of the sea will step down from their thrones, remove the turbans from their heads, and strip off their patterned clothing. They will be utterly astonished, sit on the ground, fear their own destruction, and groan over you.

26:17 They will raise a lament over you and say to you: ‘How you were destroyed from the sea, praised city that spread her fear to all who live in her!

26:18 The islands will be afraid from the day of your fall.’

26:19 For thus says the Lord, the Lord: When I make you a desolated city like cities that will not be inhabited, when I bring the abyss up over you and much water covers you,

26:20 I will bring you down to those descending into the pit, to the people of old. I will settle you in the depths of the earth like an everlasting wilderness, with those descending into the pit, so that you are not inhabited and do not rise in the land of life.

26:21 I will bring you to ruin, and you will no longer exist for ever, says the Lord, the Lord.”

Ezekiel 27

27:1 The Lord’s word came to me, saying,

27:2 “Son of man, take up a lament over Tyre,

27:3 and say to Tyre, who dwells at the entrance of the sea, the trading place of the peoples from many islands: Thus says the Lord to Tyre: You said, ‘I have clothed myself with my beauty.’

27:4 In the heart of the sea, at Beelim, your sons clothed you with beauty.

27:5 Cedar from Senir was built for you; strips of cypress planks were taken from Lebanon to make fir masts for you.

27:6 From Bashan they made your oars; they made your sacred places from ivory, wooded houses from the islands of Kittim.

27:7 Fine linen with embroidery from Egypt became your bedding, to clothe you with glory and wrap you in blue and purple from the islands of Elishah; it became your coverings.

27:8 Your rulers who inhabit Sidon, and the Arvadites, became your rowers; your wise men, Tyre, who were in you, were your pilots.

27:9 The elders of Byblos and their wise men were in you; they strengthened your counsel. All the ships of the sea and their rowers came to you toward the farthest west.

27:10 Persians, Lydians, and Libyans were in your force; your warrior men hung small shields and helmets in you; they gave you your glory.

27:11 Sons of Arvadites and your force were on your walls; guards were in your towers. They hung their quivers around your harbors; they completed your beauty.

27:12 Carthaginians were your traders because of the abundance of all your strength; they gave silver, gold, iron, tin, and lead for your market.

27:13 Greece, all of it, and the adjoining regions traded with you in human lives, and gave bronze vessels for your commerce.

27:14 From the house of Togarmah they gave horses and horsemen for your market.

27:15 Sons of Rhodians were your traders; from islands they increased your commerce with ivory tusks, and you gave your payments in exchange for the imported goods,

27:16 people as your merchandise from the abundance of your mixed company, myrrh drops and embroideries from Tarshish; Ramoth and Chorchor gave for your market.

27:17 Judah and the sons of Israel were your traders in the sale of grain, perfumes, and cassia; they gave choice honey, oil, and resin to your mixed company.

27:18 Damascus was your trader because of the abundance of all your strength: wine from Helbon and wool from Miletus;

27:19 and they gave wine for your market. From Asel, worked iron and a wheel are among your mixed company.

27:20 Dedan was your trader with choice animals for chariots.

27:21 Arabia and all the rulers of Kedar were your traders through your hand, with camels, rams, and lambs in which they traded with you.

27:22 Traders of Sheba and Raamah were your traders with choice spices and good stones, and they gave gold for your market.

27:23 Haran and Channa were your traders; Asshur and Charman were your traders,

27:24 bringing merchandise, blue cloth and choice treasures bound with cords, and cypress

27:25 ships: in them Carthaginians were your traders in abundance among your mixed company. You were filled and became very heavy in the heart of the sea.

27:26 Your rowers led you in much water; the south wind shattered you in the heart of the sea.

27:27 There were your forces, your payment and that of your mixed companies, your rowers and pilots, your counselors and your mixed companies from your mixed companies, all your warrior men in you, and your whole assembly within you; they will fall in the heart of the sea on the day of your fall.

27:28 At the sound of your cry, your pilots will be greatly afraid,

27:29 and all your rowers will come down from the ships; the passengers and the lookouts of the sea will stand on the land.

27:30 They will raise a cry over you with their voice and cry bitterly; they will put earth on their head and spread ashes beneath them.

27:32 Their sons will take up a lament over you and a lamentation for you:

27:33 ‘What a payment you found from the sea! You filled nations from your abundance, and from your mixed company you enriched all the kings of the earth.

27:34 Now you were shattered in the sea, in the depth of water; your mixed company and all your assembly fell within you—all your rowers.

27:35 All who inhabit the islands became gloomy over you; their kings were utterly astonished, and their faces shed tears.

27:36 Traders from nations hissed at you; you came to ruin, and you will be no more for ever.’”

Ezekiel 28

28:1 The Lord’s word came to me, saying,

28:2 “And you, son of man, say to the ruler of Tyre: Thus says the Lord: Because your heart was exalted and you said, ‘I am a god; I have inhabited a god’s dwelling in the heart of the sea’—yet you are a human, and not a god, and you made your heart like a god’s heart—

28:3 Surely you are not wiser than Daniel? Did wise men not instruct you in their knowledge?

28:4 Surely it was not by your knowledge or understanding that you built up strength for yourself, and gold and silver in your treasuries?

28:5 By your abundant knowledge and your trade you increased your strength; your heart was exalted in your strength.

28:6 Therefore thus says the Lord: Since you made your heart like a god's heart,

28:7 therefore, behold, I am bringing foreigners against you, scourges from nations. They will draw their swords against you and against the beauty of your knowledge, and lay your beauty out for destruction,

28:8 and they will bring you down; you will die the death of wounded men in the heart of the sea.

28:9 Surely you will not say, 'I am a god,' before those killing you? You are a human, and not a god. In a multitude

28:10 of uncircumcised people you will perish by foreigners' hands, for I have spoken, says the Lord."

28:11 The Lord's word came to me, saying,

28:12 "Son of man, take up a lament over the ruler of Tyre and say to him: Thus says the Lord, the Lord: You were a seal of likeness and a crown of beauty;

28:13 you came to be in the delight of God's paradise. You have been clothed with every good stone: carnelian, topaz, emerald, carbuncle, sapphire, jasper, silver, gold, ligurite, agate, amethyst, chrysolite, beryl, and onyx. You filled your treasuries and storehouses within you with gold from the day you were created.

28:14 With the cherub I placed you on God's holy mountain; you came to be among fiery stones.

28:15 You were blameless in your days from the day you were created until wrongdoings were found in you.

28:16 From the abundance of your trade you filled your store chambers with lawlessness, and you sinned and were wounded away from God's mountain; the cherub led you out from among fiery stones.

28:17 Your heart was exalted because of your beauty; your knowledge was corrupted together with your beauty. Because of your many sins I threw you to the ground; I placed you before kings to be made a spectacle.

28:18 Because of your many sins and the wrongdoings of your trade you profaned your sacred places. I will bring fire out from within you; it will consume you. I will turn you to ashes on your land before all who see you.

28:19 All who know you among the nations will become gloomy over you; you came to ruin, and you will no longer exist for ever."

28:20 The Lord's word came to me, saying,

28:21 "Son of man, fix your face upon Sidon and prophesy against her,

28:22 and say: Thus says the Lord: Behold, I am against you, Sidon, and I will be glorified in you. You will know that I am the Lord when I execute judgments in you, and I will be sanctified in you.

28:23 Blood and death will be in your broad streets, and wounded men will fall by swords in you, all around you. They will know that I am the Lord.

28:24 The house of Israel will no longer have a thorn of bitterness or a thorn of pain from all around them who dishonored them. They will know that I am the Lord.

28:25 Thus says the Lord, the Lord: I will gather Israel from the nations where they were scattered, and I will be sanctified in them before the peoples and the nations. They will dwell on their land, which I have given to My servant Jacob,

28:26 and they will dwell on it in hope, build houses, and plant vineyards. They will dwell in hope when I execute judgment on all around them who dishonored them. They will know that I am the Lord their God and the God of their fathers."

Ezekiel 29

29:1 In the tenth year, in the tenth month, on the first of the month, the Lord's word came to me, saying,

29:2 "Son of man, fix your face upon Pharaoh king of Egypt and prophesy against him and against all Egypt,

29:3 and say: Thus says the Lord: Behold, I am against Pharaoh, the great dragon seated among his rivers, who says, 'The rivers are mine, and I made them.'

29:4 I will put traps in your jaws and fasten the fish of your river to your fins. I will bring you up from the midst of your river, and all the fish of your river,

29:5 and I will cast you down quickly, and all the fish of your river. You will fall on the face of the plain; you will certainly not be gathered or wrapped for burial. I have given you for food to the beasts of the earth and the birds of heaven.

29:6 All who inhabit Egypt will know that I am the Lord, because you became a reed staff for the house of Israel.

29:7 When they took hold of you with their hand, you were crushed; and when every hand prevailed against them, and when they rested upon you, you were shattered and broke all their loins.

29:8 Therefore thus says the Lord: Behold, I am bringing a sword against you, and I will destroy humans and livestock from you.

29:9 The land of Egypt will become a ruin and a wilderness, and they will know that I am the Lord, because you say, ‘The rivers are mine, and I made them.’

29:10 Therefore, behold, I am against you and against all your rivers. I will make the land of Egypt a wilderness, a sword, and destruction, from Migdol and Syene as far as the borders of the Ethiopians.

29:11 No human foot will pass through it, nor will livestock’s foot pass through it; it will not be inhabited for forty years.

29:12 I will make her land a ruin amid desolated land, and her cities will be amid desolated cities for forty years. I will scatter Egypt among the nations and winnow them into the countries.

29:13 Thus says the Lord: After forty years I will gather the Egyptians from the nations where they were scattered,

29:14 and I will turn back the captivity of the Egyptians and settle them in the land of Pathros, in the land from which they were taken; it will be a lowly dominion

29:15 among all the dominions; it will no longer be exalted over the nations, and I will make them few, so that they are not more numerous among the nations.

29:16 They will no longer be a hope for the house of Israel, bringing lawlessness to remembrance when they follow after them. They will know that I am the Lord.”

29:17 In the twenty-seventh year, on the first of the first month, the Lord’s word came to me, saying,

29:18 “Son of man, Nebuchadnezzar king of Babylon subjected his force to great servitude against Tyre; every head was bald and every shoulder was losing its hair. Yet neither he nor his force received wages for Tyre and the servitude they performed against her.

29:19 Thus says the Lord, the Lord: Behold, I give the land of Egypt to Nebuchadnezzar king of Babylon. He will take her booty and strip her spoils; it will be wages for his force.

29:20 In exchange for his service, which he performed against Tyre, I have given him the land of Egypt. Thus says the Lord, the Lord:

29:21 On that day a horn will spring up for the whole house of Israel, and I will give you an opened mouth among them. They will know that I am the Lord.”

Ezekiel 30

30:1 The Lord’s word came to me, saying,

30:2 “Son of man, prophesy and say: Thus says the Lord: Alas, alas, the day!

30:3 For the Lord’s day is near; it will be a day, an end of nations.

30:4 A sword will come upon the Egyptians, and there will be turmoil in Ethiopia; wounded men will fall in Egypt, and her foundations will collapse together.

30:5 Persians, Cretans, Lydians, Libyans, all the mixed company, and some of the sons of My covenant will fall by the sword in her.

30:6 Egypt’s supports will fall, and the arrogance of her strength will come down from Migdol to Syene; they will fall in her by the sword, says the Lord.

30:7 She will be desolated among desolated countries, and their cities will be among desolated cities.

30:8 They will know that I am the Lord when I put fire upon Egypt and all who help her are shattered.

30:9 On that day messengers will go out, hastening to lay Ethiopia waste; turmoil will be among them on Egypt’s day, for behold, it is coming.

30:10 Thus says the Lord, the Lord: I will destroy the multitude of Egyptians by the hand of Nebuchadnezzar king of Babylon,

30:11 him and his people: scourges from nations sent to destroy the land. They will all draw their swords against Egypt, and the land will be filled with wounded men.

30:12 I will make their rivers desolate and destroy the land and all that fills it by foreigners’ hands. I, the Lord, have spoken.

30:13 For thus says the Lord, the Lord: I will destroy the magnates from Memphis and the rulers from the land of Egypt, and they will be no more.

30:14 I will destroy the land of Pathros, put fire upon Tanis, and execute vengeance in Diospolis,

30:15 and pour out My wrath upon Sais, Egypt’s strength, and destroy the multitude of Memphis.

30:16 I will put fire upon Egypt; Syene will be greatly troubled, and in Diospolis there will be a breach, and waters will pour out.

30:17 The young men of Heliopolis and Bubastis will fall by the sword, and the women will go into captivity.

30:18 At Tahpanhes the day will grow dark when I shatter Egypt’s scepters there and the arrogance of her strength perishes there. A cloud will cover her, and her daughters will be led away captive.

30:19 I will execute judgment in Egypt, and they will know that I am the Lord.”

30:20 In the eleventh year, in the first month, on the seventh of the month, the Lord’s word came to me, saying,

30:21 “Son of man, I shattered the arms of Pharaoh king of Egypt. Behold, it has not been bound up to provide healing, to put a poultice upon it, to give strength to grasp a sword.

30:22 Therefore thus says the Lord, the Lord: Behold, I am against Pharaoh king of Egypt. I will shatter his arms, the strong and the outstretched, and cast his sword down from his hand,

30:23 and scatter Egypt into the nations and winnow them into the countries.

30:24 I will strengthen the arms of the king of Babylon and put My sword into his hand; he will bring it upon Egypt, take her booty, and strip her spoils.

30:25 I will strengthen the arms of the king of Babylon, but Pharaoh’s arms will fall. They will know that I am the Lord when I put My sword into the hands of the king of Babylon and he stretches it over the land of Egypt.

30:26 I will scatter Egypt into the nations and winnow them into the countries. All will know that I am the Lord.”

Ezekiel 31

31:1 In the eleventh year, in the third month, on the first of the month, the Lord’s word came to me, saying,

31:2 “Son of man, say to Pharaoh, Egypt’s king, and to his multitude, ‘To whom did you liken yourself in your height?

31:3 Behold, Assyria was a cypress in Lebanon, beautiful in offshoots and tall in size; its crown reached into the midst of clouds.

31:4 Water nourished it; the abyss raised it high, led its rivers around its plantings and sent out its gatherings of water to all the plain’s trees.

31:5 Therefore its size rose above all the plain’s trees, and its branches spread wide because of abundant water.

31:6 All the sky’s birds nested in its offshoots; all the plain’s beasts gave birth beneath its branches, and every multitude of nations lived in its shade.

31:7 It was beautiful in its height because of the multitude of its branches, for its roots reached abundant water.

31:8 Such cypresses did not exist in God’s paradise; pines were not like its offshoots, and firs were not like its branches. No tree in God’s paradise resembled it in its beauty

31:9 because of the multitude of its branches, and the trees of God’s paradise of delight envied it.

31:10 Therefore thus says the Lord: Because you became great in size and set your crown amid clouds, and I saw it being lifted high,

31:11 I handed it into the hands of a ruler of nations, and he brought about its destruction.

31:12 Foreigners, scourges from nations, utterly destroyed it and cast it upon the mountains. Its branches fell in all the ravines; its trunks were shattered in every plain of the land. All the nations’ peoples went down from their shelter and dashed it to the ground.

31:13 All the sky’s birds rested upon its fallen trunk, and all the field’s beasts were upon its trunks,

31:14 so that none of the trees in the water may rise high in their size. They did not set their crowns amid clouds, and none of those drinking water stood toward them in their height. All were given to death, to the depth of the earth, among human beings, with those descending to a pit.

31:15 Thus says the Lord, the Lord: On the day it descended to Hades, the abyss mourned it. I stopped its rivers and restrained the multitude of water. Lebanon grew dark over it, and all the plain’s trees collapsed over it.

31:16 At the sound of its fall the nations shook when I brought it down to Hades with those descending to a pit. In the earth all the trees of delight and the choice trees of Lebanon, all drinking water, comforted it.

31:17 For they too went down with it to Hades among those wounded by the sword; its offspring, those living under its shelter, perished in the midst of their life.

31:18 Whom were you likened to? Descend and be brought down with the trees of delight into the earth’s depth. Among the uncircumcised you will lie with those wounded by the sword. So it is with Pharaoh and the multitude of his strength, says the Lord, the Lord.’”

Ezekiel 32

32:1 In the eleventh year, in the twelfth month, on the first of the month, the Lord’s word came to me, saying,

32:2 “Son of man, take up a lament over Pharaoh, Egypt’s king, and say to him, ‘You were likened to a lion of nations, and you are like the dragon in the sea. You butted in your rivers, troubled water with your feet and trampled your rivers.

32:3 Thus says the Lord: I will throw nets of many peoples over you and haul you up with My hook,

32:4 and stretch you out upon the earth; plains will be filled with you. I will seat all the sky's birds upon you and fill all the beasts of the whole earth with you.

32:5 I will lay your flesh upon the mountains and fill them with your blood,

32:6 and the earth will be watered from your discharges, from your multitude upon the mountains. I will fill ravines with you.

32:7 When you are extinguished, I will cover heaven and darken its stars. I will cover the sun with a cloud, and the moon certainly will not show its light.

32:8 All the things shining light in heaven will grow dark over you, and I will put darkness upon your land, says the Lord, the Lord.

32:9 I will provoke the heart of many peoples when I bring your captivity among the nations, into a land you have not known.

32:10 Many nations will grow gloomy over you; their kings will be utterly astounded when My sword flies before their faces, awaiting their own fall from the day of your fall.

32:11 For thus says the Lord: Babylon's king's sword will come upon you

32:12 with giants' swords, and I will strike down your strength. All are scourges from nations; they will destroy Egypt's arrogance, and all her strength will be shattered.

32:13 I will destroy all her livestock beside the abundant water. No human foot will ever trouble it again, nor will livestock's tread trample it.

32:14 Thus their waters will then become still, and their rivers will flow like oil, says the Lord.

32:15 When I give Egypt to destruction and the land is made desolate with its fullness, when I scatter all who dwell in her, they will know that I am the Lord.

32:16 It is a lament, and you will lament it, and the nations' daughters will lament it. Over Egypt and all her strength they will lament her, says the Lord, the Lord.'"

32:17 In the twelfth year, in the first month, on the fifteenth of the month, the Lord's word came to me, saying,

32:18 "Son of man, lament over Egypt's strength. The nations will bring her daughters down dead into the earth's depth, with those descending to a pit.

32:20 They will fall with him among those wounded by the sword, and all his strength will lie down.

32:21 The giants will say to you, 'Be in the depth of a pit! Whom do you surpass? Descend and lie with the uncircumcised among those wounded by the sword.'

32:22 There Assyria and all his assembly, all wounded, were placed. Their burial is in the depth of a pit, and his assembly was around his tomb, all the wounded who fell by the sword,

32:23 who spread their fear upon the land of life.

32:24 There is Elam and all his force around his tomb, all the wounded who fell by the sword and those descending uncircumcised into the earth's depth, who spread their fear upon the land of life and received their torment with those descending to a pit,

32:25 among the wounded.

32:26 There were placed Mosoch and Thobel and all their strength around his tomb, all his wounded, all uncircumcised, wounded by the sword, who spread their fear upon the land of life.

32:27 They lay with the giants who fell long ago, who descended to Hades with weapons of war and put their swords beneath their heads. Their lawless deeds were upon their bones, because they terrified giants in the land of life.

32:28 You too will lie among the uncircumcised with those wounded by the sword.

32:29 There were placed Assyria's rulers, who gave his strength to a sword wound. These lay with the wounded, with those descending to a pit.

32:30 There are the north's rulers, all Assyria's generals, who descended wounded. With their fear and their strength they lay uncircumcised with those wounded by the sword and carried away their torment with those descending to a pit.

32:31 King Pharaoh will see them and be comforted over all their strength, says the Lord, the Lord.

32:32 For I have set his fear upon the land of life, and he will lie among the uncircumcised with those wounded by the sword—Pharaoh and all his multitude—says the Lord, the Lord."

Ezekiel 33

33:1 The Lord's word came to me, saying,

33:2 "Son of man, speak to your people's sons and say to them, 'If I bring a sword upon a land, and the land's people take one man from among themselves and appoint him as their watchman,

33:3 and he sees the sword coming upon the land, sounds the trumpet and signals to the people,

33:4 and a hearer hears the trumpet's sound but does not take care, and the sword comes upon him and overtakes him, his blood will be upon his own head.

33:5 Because he heard the trumpet's sound and did not take care, his blood will be upon himself. But this one, because he took care, rescued his life.

33:6 If the watchman sees the sword coming but does not signal with the trumpet, and the people do not take care, and the sword comes and takes a life from them, that life was taken because of its own lawlessness, but I will require the blood from the watchman's hand.'

33:7 And you, son of man, I have appointed you a watchman for Israel's house, and you will hear a word from My mouth.

33:8 When I say to the sinner, 'You will surely be put to death,' and you do not speak so that the impious man may guard himself from his way, that lawless man will die in his lawlessness, but I will require his blood from your hand.

33:9 But if you forewarn the impious man of his way so that he may turn from it and he does not turn from his way, this man will die in his impiety, and you have rescued your own life.

33:10 And you, son of man, say to Israel's house, 'You spoke this way: Our wanderings and lawless deeds are upon us, and we waste away in them. How shall we live?'

33:11 Say to them, 'I live, thus says the Lord: I do not desire the impious man's death, but rather that he turn from his way and live. Turn back completely from your way! Why are you dying, house of Israel?'

33:12 Say to your people's sons, 'A righteous man's righteousness certainly will not rescue him on the day he wanders, and an impious man's lawlessness certainly will not harm him on the day he turns from it. A righteous man certainly will not be able to be saved.

33:13 When I speak to the righteous man—this one has trusted in his righteousness, yet commits lawlessness—none of his righteous deeds will ever be remembered. In the injustice he committed, in it he will die.

33:14 When I say to the impious man, "You will surely be put to death," and he turns from his sin and practices judgment and righteousness,

33:15 and returns a pledge, repays what he seized and walks in the ordinances of life without doing wrong, he will surely live and certainly will not die.

33:16 None of the sins he committed will ever be remembered, because he practiced judgment and righteousness; in these he will live.

33:17 Your people's sons will say, "The Lord's way is not straight." Yet this way of theirs is not straight.

33:18 When a righteous man turns from his righteousness and commits lawless deeds, he will die in them.

33:19 When the sinner turns from his lawlessness and practices judgment and righteousness, in these he will live.

33:20 This is what you said: "The Lord's way is not straight." I will judge you, each in his ways, house of Israel.'"

33:21 In the twelfth year of our captivity, in the twelfth month, on the fifth of the month, the survivor from Jerusalem came to me, saying, "The city has been captured!"

33:22 The Lord's hand came upon me in the evening before he arrived, and He opened my mouth until he came to me in the morning. Once my mouth was opened, it was no longer restrained.

33:23 The Lord's word came to me, saying,

33:24 "Son of man, those dwelling in the devastated places upon Israel's land say, 'Abraham was one, yet he possessed the land. We are more; the land has been given to us as a possession.'

33:25 Therefore say to them, 'Thus says the Lord, the Lord:

33:27 I live: surely those in the devastated places will fall by the sword. Those in the open plain will be given as food to the field's beasts, and those in fortified places and caves I will kill with death.

33:28 I will make the land a wilderness; the arrogance of her strength will perish, and Israel's mountains will be desolate because no one passes through.

33:29 They will know that I am the Lord. I will make their land a wilderness, and it will be desolate because of all the abominations they committed.'

33:30 And you, son of man, your people's sons talk about you beside the walls and in the houses' gateways. A man says to his brother, 'Let us gather and hear what comes from the Lord!'

33:31 They come to you as people assemble and sit before you. They hear your words but certainly will not do them, because falsehood is in their mouth, and their heart follows defilements.

33:32 You become to them like the sound of a sweet-voiced, well-tuned psaltery. They will hear your words but certainly will not do them.

33:33 When it comes, they will say, 'Behold, it has arrived,' and know that a prophet was among them."

Ezekiel 34

34:1 The Lord's word came to me, saying,

34:2 “Son of man, prophesy against Israel’s shepherds. Prophesy and say to the shepherds, ‘Thus says the Lord, the Lord: O shepherds of Israel, surely shepherds do not feed themselves? Do shepherds not feed the sheep?

34:3 Behold, you consume the milk, clothe yourselves with the wool and slaughter the fattened animal, but you do not feed My sheep.

34:4 You have not strengthened the weak, restored the sick to health, bound up the broken, brought back the wandering or sought the lost. You have worn down the strong with toil.

34:5 My sheep scattered because there were no shepherds and became food for all the field’s beasts.

34:6 My sheep scattered on every mountain and upon every high hill, and scattered over the whole face of the earth. There was no one seeking them out or turning them back.

34:7 Therefore, shepherds, hear the Lord’s word:

34:8 I live, says the Lord, the Lord: surely because My sheep became plunder and My sheep became food for all the plain’s beasts for lack of shepherds, and the shepherds did not seek out My sheep but fed themselves and did not feed My sheep—

34:9 because of this, shepherds,

34:10 thus says the Lord, the Lord: Behold, I am against the shepherds. I will require My sheep from their hands and turn them aside from shepherding My sheep. The shepherds will no longer feed them. I will rescue My sheep from their mouth, and they will no longer be food for them.

34:11 For thus says the Lord: Behold, I will seek out My sheep and visit them.

Note [1]: Ezekiel 34:11 · Meaning and wording · visitAttend to or look after the sheep in the restoration promise. Retain visit with care for as its contextual gloss. It denotes active attention here, not a brief social call; keep the separate seeking verb.Historical comparison. Saints, Brenton, and DRC have visit; KJV expresses both actions through search and seek out. The same English visit can carry punitive force elsewhere.Providence lexical record PRV-EZK-06, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

34:12 As a shepherd seeks his flock on a day when there is gloom and cloud among separated sheep, so I will seek out My sheep and drive them away from every place where they scattered on a day of cloud and gloom.

34:13 I will bring them out from the nations, gather them from the countries and bring them into their own land. I will feed them upon Israel’s mountains, in the ravines and in every dwelling place of the land.

34:14 I will feed them in good pasture, and their folds will be upon Israel’s high mountain. There they will lie down, there rest in good delight, and graze in rich pasture upon Israel’s mountains.

34:15 I Myself will feed My sheep and give them rest, and they will know that I am the Lord. Thus says the Lord, the Lord:

34:16 I will seek the lost, bring back the wandering, bind up the broken, strengthen the failing and guard the strong. I will feed them with judgment.

34:17 And you, sheep, thus says the Lord, the Lord: Behold, I will distinguish between sheep and sheep, rams and male goats.

34:18 Was it not enough for you that you grazed the good pasture, yet trampled the rest of your pasture with your feet, drank the settled water and troubled the rest with your feet?

34:19 My sheep grazed what your feet had trampled and drank the water troubled by your feet.

34:20 Therefore thus says the Lord, the Lord: Behold, I will distinguish between the strong sheep and the weak sheep.

34:21 You shove with your sides and shoulders; you butted with your horns and forced out every failing one.

34:22 I will save My sheep, and they certainly will no longer be plunder. I will judge between ram and ram.

34:23 I will raise up one shepherd over them, My servant David, and he will shepherd them and be their shepherd.

34:24 I, the Lord, will be their God, and David a ruler among them. I, the Lord, have spoken.

34:25 I will make a covenant of peace with David and remove harmful beasts from the land. They will dwell in the wilderness and sleep in the woods.

34:26 I will place them around My mountain and give you rain, rain of blessing.

34:27 The trees in the plain will give their fruit, and the land will give its strength. They will dwell upon their land in hope of peace and know that I am the Lord when I shatter their yoke. I will rescue them from the hand of those who enslaved them.

34:28 They will no longer be plunder for the nations, and the land’s beasts certainly will no longer eat them. They will dwell in hope, and no one will terrify them.

34:29 I will raise up a plant of peace for them. They will no longer perish by famine upon the land or bear the nations’ reproach.

34:30 They will know that I am the Lord their God, and they, Israel’s house, are My people, says the Lord.

34:31 You are My sheep and the sheep of My flock, and I am the Lord your God, says the Lord, the Lord.’”

Ezekiel 35

35:1 The Lord’s word came to me, saying,

35:2 “Son of man, turn your face toward Mount Seir and prophesy against it,

35:3 and say, ‘Thus says the Lord, the Lord: Behold, I am against you, Mount Seir. I will stretch My hand against you and make you a wilderness, and you will be laid waste.

35:4 I will make your cities desolate, and you will be a wilderness. You will know that I am the Lord.

35:5 Because you became an everlasting enemy and ambushed Israel’s house treacherously, by enemies’ hand, with a sword at the final time of injustice,

35:6 therefore, I live, says the Lord, the Lord: surely you sinned unto blood, and blood will pursue you.

35:7 I will make Mount Seir a wilderness and lay it waste, and destroy human beings and livestock from it,

35:8 and fill the hills and your ravines with your wounded. In all your plains, those wounded by the sword will fall within you.

35:9 I will make you an everlasting wilderness, and your cities certainly will not be inhabited again. You will know that I am the Lord.

35:10 Because you said, “The two nations and the two countries will be mine, and I will inherit them,” and the Lord is there,

35:11 therefore, I live, says the Lord: I will deal with you according to your hostility and make Myself known to you when I judge you.

35:12 You will know that I am the Lord. I heard the voice of your blasphemies, because you said, “Israel’s mountains are desolate; they have been given to us for food.”

35:13 You spoke grandly against Me with your mouth. I heard.

35:14 Thus says the Lord: In the rejoicing of the whole earth, I will make you a wilderness.

35:15 You will be a wilderness, Mount Seir, and all Idumea will be utterly consumed. You will know that I am the Lord their God.’”

Ezekiel 36

36:1 “And you, son of man, prophesy concerning Israel’s mountains and say to Israel’s mountains, ‘Hear the Lord’s word:

36:2 Thus says the Lord, the Lord: Because the enemy said over you, “Well done! Everlasting wildernesses have become our possession,”

36:3 therefore prophesy and say, Thus says the Lord, the Lord: Because you were dishonored and hated by those around you, so that you became a possession for the remaining nations, and you became a topic on people’s tongues and a reproach to nations,

36:4 therefore, mountains of Israel, hear the Lord’s word! Thus says the Lord to the mountains, hills, ravines, torrents, devastated and destroyed places, and abandoned cities, which became plunder and a trampling place for the remaining nations all around:

36:5 Therefore thus says the Lord, the Lord: Surely in the fire of My wrath I have spoken against the remaining nations and all Idumea, because they gave My land to themselves as a possession with rejoicing, dishonoring lives so as to destroy through plunder.

36:6 Therefore prophesy over Israel’s land and say to the mountains, hills, ravines and valleys, Thus says the Lord: Behold, I have spoken in My jealousy and My wrath because you bore the nations’ reproaches.

36:7 Therefore I will raise My hand against the nations around you; these will receive their own dishonor.

36:8 But your grapes and fruit, mountains of Israel, My people will consume, for they are drawing near.

36:9 For behold, I am toward you; I will look upon you, and you will be cultivated and sown.

36:10 I will multiply people upon you, all Israel’s house completely. The cities will be inhabited and the devastated land rebuilt.

36:11 I will multiply humans and livestock upon you, settle you as at your beginning and do you good as in your former times. You will know that I am the Lord.

36:12 I will cause people, My people Israel, to be born upon you. They will inherit you, and you will be their possession. You certainly will no longer be bereaved of them.

36:13 Thus says the Lord, the Lord: Because they said to you, “You devour human beings and became bereaved by your nation,”

36:14 therefore you will no longer eat human beings or bereave your nation, says the Lord, the Lord.

36:15 The nations’ dishonor will no longer be heard against you, and you certainly will not bear the peoples’ reproaches, says the Lord, the Lord.’”

36:16 The Lord’s word came to me, saying,

36:17 “Son of man, Israel’s house lived upon their land and defiled it by their way, their idols and their uncleannesses. Their way before Me became like the uncleanness of a woman sitting apart.

36:18 I poured My wrath upon them

36:19 and scattered them among the nations and winnowed them into the countries. I judged them according to their way and their sin.

36:20 They entered the nations where they entered, and profaned My holy name when it was said of them, ‘These are the Lord’s people, and they have left His land.’

36:21 I spared them because of My holy name, which Israel’s house profaned among the nations where they entered.

36:22 Therefore say to Israel’s house, ‘Thus says the Lord: I am not acting for you, house of Israel, but because of My holy name, which you profaned among the nations where you entered.

36:23 I will sanctify My great name, profaned among the nations, which you profaned among them. The nations will know that I am the Lord when I am sanctified in you before their eyes.

36:24 I will take you out of the nations, gather you out of all the lands and bring you into your own land.

36:25 I will sprinkle clean water upon you, and you will be cleansed from all your uncleannesses and all your idols. I will cleanse you.

Note [1]: Ezekiel 36:25 · Meaning and wording · sprinkleScatter water upon the addressed people in the cleansing promise. Retain the specific action sprinkle, the clean water, and the repeated cleansing. Later sacramental interpretation should be attributed separately without changing the verb.Historical comparison. Saints, KJV, and Brenton have sprinkle; DRC has pour. The Greek action should not be made generic merely to harmonize this difference.Providence lexical record PRV-EZK-07, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

36:26 And I will give you a new heart, and I will give a new spirit within you; and I will take the heart of stone out of your flesh, and give you a heart of flesh.

Note [1]: Ezekiel 36:26 · WordingPreserves repeated giving, plural recipients, and the stone/flesh contrast. Heart of flesh clarifies the material image in the inherited fleshly heart.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

Note [2]: Ezekiel 36:26 · Meaning and wording · heart of fleshA living, responsive heart contrasted with stone. Prefer heart of flesh to fleshly heart, whose modern moral associations can mislead. Keep the new heart, new spirit, and removal of stone as distinct images.Historical comparison. KJV, Brenton, and DRC all have heart of flesh. Saints' fleshly heart is literal in form but needs this contextual clarification; the adjective is material here.Providence lexical record PRV-EZK-08, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

36:27 I will put My Spirit within you and cause you to walk in My ordinances, keep My judgments and do them.

36:28 You will dwell upon the land I gave your fathers. You will be My people, and I will be your God.

36:29 I will save you from all your uncleannesses, summon the grain and multiply it, and will not bring famine upon you.

36:30 I will multiply the tree’s fruit and the field’s produce, so that you do not bear the reproach of famine among the nations.

36:31 You will remember your evil ways and practices that were not good, and feel disgust before them at your lawless deeds and abominations.

36:32 I am not acting because of you, says the Lord, the Lord; this will be known to you. Be ashamed and abashed because of your ways, house of Israel.

36:33 Thus says the Lord: On the day I cleanse you from all your lawless deeds, I will cause the cities to be inhabited, and the wilderness places will be rebuilt.

36:34 The devastated land will be worked, instead of lying devastated before every passerby’s eyes.

36:35 They will say, “That devastated land has become like a garden of delight, and the deserted, devastated, razed cities stand fortified.”

36:36 The nations remaining around you will know that I, the Lord, have rebuilt the razed places and planted the devastated places. I, the Lord, have spoken and will act.

36:37 Thus says the Lord: I will also be sought by Israel’s house to do this for them: I will multiply them, human beings like sheep.

36:38 Like holy sheep, like Jerusalem’s sheep at her festivals, so the deserted cities will be filled with sheep who are human beings. They will know that I am the Lord.’”

Ezekiel 37

37:1 The Lord’s hand came upon me. The Lord brought me out in spirit and set me in the middle of the plain, which was full of human bones.

37:2 He led me all around them, and behold, there were very many upon the plain’s surface, very dry.

37:3 He said to me, ‘Son of man, will these bones live?’ I said, ‘Lord, Thou knowest these things.’

37:4 He said to me, ‘Prophesy over these bones and say to them, Dry bones, hear the Lord’s word:

37:5 Thus says the Lord to these bones: Behold, I am bringing the breath of life into you,

37:6 and I will put sinews upon you, bring flesh upon you, stretch skin over you and put My Spirit into you. You will live and know that I am the Lord.’

37:7 I prophesied as He commanded me. As I prophesied, behold, there was a shaking, and the bones came together, each to its joint.

37:8 I saw, and behold, sinews and flesh grew upon them, and skin came up over them, but there was no breath in them.

37:9 He said to me, ‘Prophesy, son of man! Prophesy to the breath and say to the breath, Thus says the Lord: Come from the four winds and breathe into these dead, and let them live!’

Note [1]: Ezekiel 37:9 · Meaning and wording · breathLife-giving breath in a passage that also names the four winds. Keep breath and winds in their respective clauses and explain that one Greek noun links them. Preserve the command to breathe into the dead and let them live.Historical comparison. Saints uses breath and winds; KJV alternates wind and breath; Brenton wind; DRC spirit. The differences expose the noun's range and must not erase the imagery.Providence lexical record PRV-EZK-09, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

37:10 I prophesied as He commanded me. The breath entered them, and they lived and stood upon their feet, an exceedingly great assembly.

37:11 The Lord spoke to me, saying, ‘Son of man, these bones are all Israel’s house, and they say, Our bones have become dry, our hope has perished; we are utterly spent.

37:12 Therefore prophesy and say, Thus says the Lord: Behold, I am opening your tombs and will bring you up from your tombs and into Israel’s land,

37:13 and you will know that I am the Lord when I open your graves to bring My people up from the graves.

37:14 I will put My Spirit into you, and you will live. I will place you upon your land, and you will know that I, the Lord, have spoken and will act, says the Lord.’

37:15 The Lord’s word came to me, saying,

37:16 ‘Son of man, take a staff for yourself and write upon it Judah and Israel’s sons attached to him. Take a second staff for yourself and write upon it, For Joseph—Ephraim’s staff—and all Israel’s sons joined to him.

37:17 Join them to one another for yourself as one staff, binding them together, and they will be in your hand.

37:18 When your people’s sons say to you, Will you not tell us what these things mean to you?

37:19 say to them, Thus says the Lord: Behold, I will take Joseph’s tribe through Ephraim’s hand, and Israel’s tribes attached to him, and place them upon Judah’s tribe. They will become one staff in Judah’s hand.

37:20 The staffs upon which you wrote will be in your hand before them,

37:21 and say to them, Thus says the Lord, the Lord: Behold, I am taking all Israel’s house from among the nations where they entered, gathering them from all those around them and bringing them into Israel’s land.

37:22 I will make them one nation in My land and upon Israel’s mountains, and one ruler will be theirs. They will no longer be two nations or ever again be divided into two kingdoms,

37:23 so that they no longer defile themselves with their idols. I will deliver them from all their lawless deeds in which they sinned and cleanse them. They will be My people, and I, the Lord, will be their God.

37:24 My servant David will be ruler among them, and one shepherd will be over all, because they will walk in My ordinances, keep My judgments and do them.

37:25 They will dwell upon their land, which I gave My servant Jacob, where their fathers dwelt. They will dwell upon it, and David My servant will be their ruler for ever.

37:26 I will make a covenant of peace with them; it will be an everlasting covenant with them. I will set My holy things among them for ever.

37:27 My dwelling will be among them. I will be their God, and they will be My people.

37:28 The nations will know that I am the Lord who sanctifies them, when My holy things are among them for ever.’

Ezekiel 38

38:1 The Lord’s word came to me, saying,

38:2 “Son of man, set your face firmly against Gog and the land of Magog, ruler of Rhos, Mosoch and Thobel, and prophesy against him,

38:3 and say to him, ‘Thus says the Lord, the Lord: Behold, I am against you, Gog, ruler of Rhos, Mosoch and Thobel,

38:4 and I will gather you and all your force, horses and horsemen all clothed in breastplates, a great assembly, small shields, helmets and swords,

38:5 Persians, Ethiopians and Libyans, all with helmets and small shields;

38:6 Gomer and all those around him, the house of Thergama from the farthest north and all those around him, and many nations with you.

38:7 Be made ready; prepare yourself, you and all your assembly gathered with you, and you will be a guard for Me.

38:8 After many days he will be prepared, and at the end of years he will come and reach the land turned back from the sword, of those gathered from many nations, upon Israel's land that had been wholly desolate. This one has come out of nations, and all will dwell in peace.

38:9 You will come up like rain and arrive like a cloud to cover the land; you will be there, with all those around you and many nations with you.

38:10 Thus says the Lord, the Lord: On that day words will rise in your heart, and you will devise evil plans,

38:11 and say, "I will go up against an abandoned land; I will come upon those resting quietly and dwelling in peace, all living in a land with no wall or bars, and they have no doors,"

38:12 to take plunder and strip their spoils, to turn your hand against the desolate land that was inhabited and against a nation gathered from many nations, acquiring possessions, dwelling upon the earth's navel.

38:13 Saba, Daidan, Carthaginian merchants and all their villages will say to you, "Are you coming for plunder, to plunder and strip spoils? Have you gathered your assembly to take silver and gold, carry away possessions and strip spoils?"

38:14 Therefore prophesy, son of man, and say to Gog, Thus says the Lord: On that day when My people Israel are settled in peace, will you not be roused?

38:15 You will come from your place in the farthest north, with many nations beside you, all horse riders, a great assembly and a mighty force,

38:16 and come up against My people Israel like a cloud covering the land. It will be at the end of days; I will bring you against My land so that all the nations may know Me when I am sanctified in you before them.

38:17 Thus says the Lord, the Lord, to Gog: You are the one of whom I spoke before the former days through My servants, Israel's prophets, in those days and years, to bring you against them.

38:18 On that day, on the day Gog comes against Israel's land, says the Lord, the Lord, My wrath will rise,

38:19 and My jealousy. In the fire of My anger I have spoken: Surely on that day there will be a great shaking upon Israel's land,

38:20 and the sea's fish, the sky's birds, the plain's beasts, every creeping thing upon the earth and every human upon the earth's face will shake before the Lord. The mountains will split, the ravines will fall, and every wall will fall to the ground.

38:21 I will summon every fear against him, says the Lord. A man's sword will be against his brother.

38:22 I will judge him with death, blood, flooding rain and hailstones. I will rain fire and sulfur upon him, all those with him and the many nations with him.

38:23 I will be magnified, sanctified, glorified and made known before many nations, and they will know that I am the Lord.'"

Ezekiel 39

39:1 "And you, son of man, prophesy against Gog and say, 'Thus says the Lord: Behold, I am against you, Gog, ruler of Rhos, Mosoch and Thobel,

39:2 and I will gather you, lead you along, bring you up from the farthest north and bring you upon Israel's mountains.

39:3 I will destroy your bow from your left hand and your arrows from your right hand, and strike you down

39:4 upon Israel's mountains. You and all those around you will fall, and the nations with you will be given to multitudes of birds. I have given you to every flying creature and all the plain's beasts to be eaten.

39:5 Upon the open plain you will fall, for I have spoken, says the Lord.

39:6 I will send fire upon Gog, and the islands will be inhabited in peace. They will know that I am the Lord.

39:7 My holy name will be known among My people Israel and My holy name will no longer be profaned. The nations will know that I am the Lord, holy in Israel.

39:8 Behold, it has arrived, and you will know that it will be, says the Lord, the Lord. This is the day on which I spoke.

39:9 Those dwelling in Israel's cities will go out and burn fires with the weapons: small shields, pikes, bows, arrows, hand staffs and spears. They will burn fires with them for seven years.

39:10 They certainly will not take wood from the plain or cut it from the woods; they will burn the weapons with fire. They will plunder those who plundered them and strip those who stripped them, says the Lord.

39:11 On that day I will give Gog a notable place, a memorial tomb in Israel, the mass grave of those who came against it, beside the sea. They will build around the valley's mouth and bury Gog and all his multitude there. It will be called Gai, Gog's Mass Grave.

39:12 Israel's house will bury them over seven months so that the land may be cleansed.

39:13 All the land's people will bury them, and it will bring them renown on the day I was glorified, says the Lord.

39:14 They will continually designate men to pass through the land and bury those left upon the land's surface, to cleanse it after the seven months, and they will search.

39:15 Everyone passing through the land who sees a human bone will build a marker beside it until the buriers bury it in Gai, Gog's Mass Grave.

39:16 Indeed, the city's name will be Mass Grave, and the land will be cleansed.

39:17 And you, son of man, say, Thus says the Lord: Say to every flying bird and all the plain's beasts, Gather and come! Gather from all those around to My sacrifice that I have sacrificed for you, a great sacrifice upon Israel's mountains. You will eat flesh and drink blood.

39:18 You will eat giants' flesh and drink the blood of the land's rulers: rams, calves and male goats, and the calves all fattened.

39:19 You will eat fat to fullness and drink blood to drunkenness from My sacrifice that I sacrificed for you.

39:20 At My table you will be filled with horse and rider, giant and every warrior, says the Lord.

39:21 I will set My glory among you, and all the nations will see My judgment that I executed and My hand that I brought upon them.

39:22 Israel's house will know that I am the Lord their God from this day onward.

39:23 All the nations will know that Israel's house was taken captive because of their sins, because they acted faithlessly toward Me. I turned My face from them and handed them into their enemies' hands, and all fell by the sword.

39:24 I dealt with them according to their uncleannesses and lawless acts, and turned My face from them.

39:25 Therefore thus says the Lord, the Lord: Now I will reverse Jacob's captivity, show mercy to Israel's house and be zealous for My holy name.

39:26 They will receive their own dishonor and the injustice they committed when they are settled upon their land in peace, and no one will terrify them,

39:27 when I bring them back from the nations and gather them from the nations' countries; I will be sanctified in them before the nations,

39:28 and they will know that I am the Lord their God when I appear to them among the nations.

39:29 I will no longer turn My face from them, because I poured My wrath upon Israel's house, says the Lord, the Lord.'"

Ezekiel 40

40:1 In the twenty-fifth year of our captivity, in the first month, on the tenth of the month, in the fourteenth year after the city was captured, on that day the Lord's hand came upon me, and He led me

40:2 in a vision of God into Israel's land and set me upon a very high mountain. Upon it, opposite, was something like a city's structure.

40:3 He brought me in there, and behold, a man whose appearance was like gleaming copper. In his hand were a builders' cord and a measuring reed, and he stood at the gate.

40:4 The man said to me, 'Have you seen, son of man? See with your eyes, hear with your ears and set in your heart everything I show you, for you have entered here so that it might be shown to you. You will show Israel's house everything you see.'

40:5 Behold, an enclosure surrounded the house outside. In the man's hand was a reed measuring six cubits by the cubit and handbreadth. He measured the outer wall: its width equaled the reed, and its height equaled the reed.

40:6 He entered the gate facing east by seven steps and measured the gate's porch, equal to the reed,

40:7 and the chamber, one reed long and one reed wide; the porch between the chambers was six cubits. The second chamber was one reed wide and one reed long, and the porch five cubits,

40:8 and the third chamber was one reed wide and one reed long,

40:9 and the gateway's porch beside the gate's porch was eight cubits, the jambs two cubits, and the gate's porch was on the inside.

40:10 The gate's chambers stood opposite one another, three on this side and three on that side, one measurement for all three and one measurement for the porches on this side and that side.

40:11 He measured the gateway door's width, ten cubits, and the gateway's breadth, thirteen cubits,

40:12 with one additional cubit before the chambers on each side, and the chamber six cubits on this side and six cubits on that side.

40:13 He measured the gate from a chamber's wall to a chamber's wall, twenty-five cubits wide, gate opposite gate.

40:14 The open court of the gate's porch was sixty cubits, with twenty chambers around the gate.

40:15 From the gate's outer open court to the inner open court of the gate's porch was fifty cubits.

40:16 There were concealed windows upon the chambers and porches inside the courtyard gate all around, and likewise windows around the porches inward, and palm trees upon the porch on both sides.

40:17 He brought me into the inner courtyard. Behold, there were chambers and colonnades around the courtyard, thirty chambers in the colonnades,

40:18 and porticoes behind the gates, corresponding to the gates' length—the lower colonnade.

40:19 He measured the courtyard's width from the outer gate's open court inward to the open court of the gate facing outward, one hundred cubits, at the east-facing gate. He brought me north,

40:20 and behold, a gate faced north in the outer courtyard. He measured its length and width.

40:21 Its chambers, three on this side and three on that side, its jambs, porches and palm trees matched the east-facing gate's measurements: fifty cubits long and twenty-five cubits broad.

40:22 Its windows, porches and palm trees were like the east-facing gate. They went up it by seven steps, and its porches were on the inside.

40:23 A gate in the inner courtyard faced the north gate, as with the east-facing gate. He measured the courtyard from gate to gate, one hundred cubits.

40:24 He led me south, and behold, a gate faced south. He measured it, its chambers, jambs and porches according to these measurements.

40:25 Its windows and porches all around were like the porch's windows: fifty cubits long and twenty-five cubits broad.

40:26 It had seven steps, with porches on the inside and palm trees upon its jambs, one on this side and one on that side.

40:27 A gate stood opposite the gate of the inner courtyard toward the south. He measured the courtyard from gate to gate, a breadth of one hundred cubits toward the south.

40:28 He brought me into the inner courtyard by the south-facing gate and measured the gate according to these measurements,

40:29 with its chambers, jambs and porches according to these measurements. It and its porches had windows all around: fifty cubits long and twenty-five cubits broad.

40:31 The porches faced the outer courtyard, with palm trees upon the jambs and eight steps.

40:32 He brought me into the east-facing gate and measured it according to these measurements,

40:33 with its chambers, jambs and porches according to these measurements. It and its porches had windows all around: fifty cubits long and twenty-five cubits broad.

40:34 The porches faced the inner courtyard, with palm trees upon the jambs on this side and that side, and it had eight steps.

40:35 He brought me into the north-facing gate and measured according to these measurements,

40:36 with its chambers, jambs and porches. It and its porch had windows all around: fifty cubits long and twenty-five cubits broad.

40:37 Its porches faced the outer courtyard, with palm trees upon the jambs on this side and that side, and it had eight steps.

40:38 Its chambers, doorframes and porches were at the gate—

40:39 the second—with a drain, so that they may slaughter there the offerings for sin and for ignorance.

40:40 Behind the burnt offerings' channel at the north-facing gate were two tables toward the east; behind the second and the gate's porch were two tables toward the east,

40:41 four on this side and four on that side behind the gate. Upon them they will slaughter the victims, opposite the eight tables for victims.

40:42 There were four hewn-stone tables for the burnt offerings, one and a half cubits wide, two and a half cubits long and one cubit high. Upon them they will place the implements with which they slaughter the burnt offerings and victims there.

40:43 They will have a hewn ledge of one handbreadth inside all around, and coverings above the tables to shelter them from rain and dry heat.

40:44 He brought me into the inner courtyard, and behold, two recessed chambers were in the inner courtyard: one behind the north-facing gate faced south, and one behind the south gate faced north.

40:45 He said to me, 'This recessed chamber facing south is for the priests who keep the house's charge,

40:46 and the recessed chamber facing north is for the priests who keep the altar's charge. They are Zadok's sons, who draw near to the Lord from Levi to minister to Him.'

40:47 He measured the courtyard, one hundred cubits long and one hundred cubits broad on its four sides, and the altar before the house.

40:48 He brought me into the house’s porch. He measured the porch’s jamb, five cubits broad on this side and five on that side; the doorway’s breadth was fourteen cubits, and the porch door’s side pieces three cubits on this side and three on that side.

40:49 The porch was twenty cubits long and twelve cubits broad. They went up to it by ten steps, and there were pillars at the porch, one on this side and one on that side.

Ezekiel 41

41:1 He brought me into the temple, for which he measured the porch: six cubits in breadth on this side and six cubits in the porch’s width on that side.

41:2 The gateway was ten cubits wide, with sidepieces of five cubits on this side and five cubits on that side. He measured its length, forty cubits, and its breadth, twenty cubits.

41:3 He entered the inner court and measured the doorway’s jamb, two cubits; the doorway, six cubits; and the doorway’s sidepieces, seven cubits on this side and seven cubits on that side.

41:4 He measured the length of the doors, forty cubits, and the breadth, twenty cubits, in front of the temple. He said, “This is the Most Holy Place.”

41:5 He measured the house’s wall, six cubits, and the side chamber’s breadth, four cubits, all around.

41:6 The side chambers stood chamber upon chamber, thirty and three, twice over. There was an interval in the house’s wall among the side chambers all around, so that those taking hold could see, and might not touch the house’s walls at all.

41:7 The breadth of the upper side chambers followed the addition from the wall toward the upper part all around the house, so that it widened above and people could go up from the lower parts to the upper stories, and from the middle parts to the third stories.

41:8 The house’s thrael rose all around; the interval of the side chambers equaled the reed, a space of six cubits.

41:9 The outer wall of the side chamber was five cubits wide; the remaining spaces lay between the house’s side chambers—

41:10 —and between the recessed chambers, with a breadth of twenty cubits, encircling the house all around.

41:11 The doors of the recessed chambers opened onto the remaining area of the one door toward the north; the other door faced south. The opening of the remaining area was five cubits wide all around.

41:12 The dividing structure opposite the remaining area toward the sea was seventy cubits. The dividing structure’s wall was five cubits in breadth all around, and its length was ninety cubits.

41:13 He measured opposite the house, a length of a hundred cubits; the remaining spaces, dividing structures, and their walls were a hundred cubits long.

41:14 The breadth in front of the house and the remaining spaces opposite was a hundred cubits.

41:15 He measured the dividing structure opposite the remaining area behind that house, with the remaining spaces on both sides: a hundred cubits in length. The temple, the corners, and the outer porch—

41:16 —were coffered. The windows were latticed, with openings for light around the three, so that one could look through. The house and the adjoining areas were covered with wood all around, as were the floor and the space from the floor to the windows; the windows opened in three ways for looking through.

41:17 As far as the vicinity of the inner and outer parts, and over the whole wall all around, inside and outside,

41:18 cherubim were carved, with palm trees between each cherub and the next. Each cherub had two faces:

41:19 a human face toward the palm tree on this side and that side, and a lion’s face toward the palm tree on this side and that side. The whole house was carved all around,

41:20 from the floor to the coffered ceiling, with the cherubim and palm trees carved.

41:21 The holy place and the temple opened out in square forms. In front of the holy places was an appearance like the sight

41:22 of a wooden altar, three cubits high, two cubits long, and two cubits broad. It had horns, and its base and its walls were wood. He said to me, “This is the table before the Lord.”

41:23 The temple and the holy place had two doorways.

41:24 The two pivoting doorways had two leaves: two leaves for the one and two leaves for the second door.

41:25 Carving was on them, and on the temple’s doorways were cherubim and palm trees, matching the carving of the holy places. Fine timbers stood in front of the porch outside,

41:26 with concealed windows. He measured on this side and that side toward the porch’s ceilings, and the house’s side chambers were joined together.

Ezekiel 42

42:1 He brought me out into the outer court toward the east, opposite the gate toward the north. He brought me in, and look—five recessed chambers adjoining the remaining area and adjoining the dividing structure toward the north.

42:2 Their length toward the north extended a hundred cubits, and their breadth was fifty cubits.

42:3 They were laid out like the gates of the inner court and like the colonnades of the outer court, arranged in facing rows: three porticoes.

42:4 Opposite the recessed chambers was a walkway ten cubits wide and a hundred cubits long; their doorways faced north.

42:5 The upper walkways were likewise, because the colonnade projected from it, from the colonnade below, and so did the intervening space; thus a colonnade and an intervening space, and thus porticoes.

42:6 For they were threefold and had no pillars like the pillars of the outer structures; therefore they projected beyond the lower and middle ones from the ground.

42:7 There was an opening outside, like the recessed chambers of the outer court that faced opposite the recessed chambers toward the north, fifty cubits long.

42:8 For the recessed chambers facing the outer court were fifty cubits long, and these faced those; the whole was a hundred cubits.

42:9 The doors of these recessed chambers belonged to the entrance toward the east, through which one entered them from the outer court—

42:10 —along the opening at the beginning of the walkway. And toward the south, facing the south, facing the remaining area and facing the dividing structure, were recessed chambers.

42:11 The walkway in front of them followed the measurements of the recessed chambers toward the north—their length, their breadth, all their exits, all their turnings, their openings, and their doorways—

42:12 —of the recessed chambers toward the south, and followed the doorways from the beginning of the walkway, toward an opening with an interval of a reed, and toward the east for entering through them.

42:13 He said to me, “The recessed chambers toward the north and toward the south, facing the intervening spaces, are the chambers of the holy place. There the priests, the sons of Zadok who draw near to the Lord, will eat the most holy things. There they will place the most holy things—the offering, the offerings for sin, and the offerings for ignorance—for the place is holy.

42:14 No one will enter there except the priests. They will not go out from the holy place into the outer court, so that those who bring offerings may always be holy and may not touch the garments in which they minister, for they are holy. They will put on other garments whenever they come into contact with the people.”

42:15 The measurement of the house inside was completed. He brought me out by the gate facing east and measured the plan of the house all around in its arrangement.

42:16 He stood behind the gate facing east and measured five hundred with the measuring reed.

42:17 He turned toward the north and measured the north-facing side: five hundred cubits with the measuring reed.

42:18 He turned toward the sea and measured the sea-facing side: five hundred with the measuring reed.

42:19 He turned toward the south and measured opposite the south: five hundred with the measuring reed.

42:20 The four sides were measured with the same reed. He laid it out, with their enclosure all around: five hundred toward the east and five hundred cubits in breadth, to distinguish between the holy areas and the forewall in the arrangement of the house.

Ezekiel 43

43:1 He led me to the gate facing east and brought me out.

43:2 Look—the glory of the God of Israel was coming by the way of the gate facing east. The sound of the camp was like the sound of many redoubling their sound, and the earth flashed like radiance from the glory all around.

43:3 The vision I saw was like the vision I had seen when I was entering to anoint the city; and the vision of the chariot I saw was like the vision I had seen by the River Chobar. I fall on my face.

43:4 The glory of the Lord entered the house by the way of the gate facing east.

43:5 A spirit lifted me and brought me into the inner court. Look—the house was full of the glory of the Lord.

43:6 I stood, and look—a voice from the house, speaking to me, while the man stood next to me.

43:7 He said to me, “Have you seen, son of man, the place of My throne and the place of the footprints of My feet, where My name will dwell among the house of Israel for ever? The house of Israel will no longer profane My holy name, neither they nor their rulers, by their prostitution and by the murders of the rulers among them—

43:8 —when they set My vestibule among their vestibules and My doorposts next to their doorposts, and placed My wall as adjoining Me and them. They profaned My holy name by the lawless deeds they practiced, and I wiped them out in My wrath and in slaughter.

43:9 Now let them drive their prostitution and the murders of their rulers away from Me, and I will dwell among them for ever.

43:10 You, son of man, show the house to the house of Israel, and they will cease from their sins. Show its appearance and its arrangement—

43:11 —and they will receive their punishment for everything they have done. You will draw the house, its exits, and its structure; make known to them all its commands and all its ordinances, and draw them before them. They will keep all My judgments and all My commands and carry them out,

43:12 together with the drawing of the house on the mountain’s summit: all its boundaries all around are most holy.”

43:13 These are the altar’s measurements in a cubit consisting of a cubit and a handbreadth: a hollow one cubit deep and one cubit wide, with a ledge along its edge all around of a span. This was the altar’s height:

43:14 from the depth at the beginning of its hollow to the large lower place of atonement, two cubits, with a breadth of a cubit; and from the small place of atonement to the large place of atonement, four cubits, with a breadth of a cubit.

43:15 The Ariel was four cubits, and from the Ariel upward above the horns was a cubit.

43:16 The Ariel was twelve cubits long by twelve cubits wide, square on its four sides.

43:17 The place of atonement was fourteen cubits long by fourteen cubits wide on its four sides. Its surrounding ledge ran all around it at half a cubit, and its surrounding band was a cubit all around. Its steps faced east.

43:18 He said to me, “Son of man, thus says the Lord, the God of Israel: These are the altar’s commands on the day it is made, for offering burnt offerings on it and pouring blood against it.

43:19 You will give the Levitical priests who are of Zadok’s offspring and draw near to Me to minister to Me, says the Lord God, a calf from the cattle as an offering for sin.

43:20 They will take some of its blood and put it on the altar’s four horns, on the four corners of the place of atonement, and on the base all around. They will make atonement for it.

43:21 They will take the calf for the sin offering, and it will be burned in the separated area of the house, outside the holy places.

43:22 On the second day they will take two unblemished goat kids for sin, and they will make atonement for the altar as they made atonement with the calf.

43:23 After you have completed the atonement, they will bring an unblemished calf from the cattle and an unblemished ram from the sheep.

43:24 You all will bring them before the Lord, and the priests will throw salt upon them and offer them as burnt offerings to the Lord.

43:25 For seven days you will prepare a kid for sin each day, and a calf from the cattle and a ram from the sheep. They will prepare unblemished animals—

43:26 —for seven days. They will make atonement for the altar and cleanse it, and they will fill their hands.

43:27 From the eighth day onward, the priests will offer your burnt offerings and your offerings for well-being on the altar. I will accept you, says the Lord.”

Ezekiel 44

44:1 He brought me back by the way of the outer gate of the holy places, which faced east, and it was shut.

44:2 The Lord said to me, “This gate will remain shut. It will not be opened, and no one will pass through it, because the Lord, the God of Israel, will enter through it. It will remain shut,

44:3 for the ruler—he will sit in it to eat bread before the Lord. He will enter by the way of the gate’s porch and go out by his way.”

44:4 He brought me by the north gate opposite the house. I looked, and behold—the house of the Lord was full of glory. I fall on my face.

44:5 The Lord said to me, “Son of man, set in your heart, see with your eyes, and hear with your ears everything I speak with you concerning all the commands of the Lord’s house and all its ordinances. Set your heart on the house’s entrance, according to all its exits in all the holy places.

44:6 You will say to the provoking house, to the house of Israel: Thus says the Lord God: Let all your lawless deeds be enough for you, house of Israel—

44:7 —your bringing in foreign sons, uncircumcised in heart and uncircumcised in flesh, to be in My holy places. They profaned them while you offered bread, fat, and blood, and you transgressed My covenant in all your lawless deeds.

44:8 You arranged for the keeping of duties in My holy places.

44:9 Therefore thus says the Lord God: No foreign son uncircumcised in heart and uncircumcised in flesh will enter My holy places, among all the foreign sons who are in the midst of the house of Israel,

44:10 except the Levites, who sprang away from Me when Israel strayed from Me after their reflections; they will receive their injustice—

44:11 —and will serve in My holy places as gatekeepers at the house's gates and as ministers to the house. They will slaughter the burnt offerings and sacrifices for the people, and stand before the people to serve them.

44:12 Because they ministered to them before their idols, and it became a punishment of injustice for the house of Israel, I raised My hand against them, says the Lord God.

44:13 They will not draw near to Me to serve Me as priests, nor approach the holy things of the sons of Israel, nor My most holy things. They will receive their dishonor in the straying by which they strayed.

44:14 They will assign them to keep the duties of the house, for all its works and everything they may do.

44:15 The Levitical priests, the sons of Zadok, who kept the duties of My holy places when the house of Israel strayed from Me, will approach Me to minister to Me. They will stand before Me to offer sacrifice, fat, and blood to Me, says the Lord God.

44:16 They will enter My holy places and approach My table to minister to Me, and they will keep My duties.

44:17 When they enter the gates of the inner court, they will put on linen robes. They will not wear woolen things when they minister from the gate of the inner court.

44:18 They will have linen turbans on their heads and linen trousers on their hips, and they will not bind their clothing tightly.

44:19 When they go out to the outer court, to the people, they will take off the robes in which they minister, place them in the recessed chambers of the holy places, and put on other robes. They will certainly not sanctify the people with their robes.

44:20 They will not shave their heads or strip away their hair; they will certainly cover their heads.

44:21 No priest will drink wine when they enter the inner court.

44:22 They will not take a widow or a woman who has been sent away as a wife, but a virgin of Israel's offspring; if she is a priest's widow, they may take her.

44:23 They will teach My people the difference between holy and profane, and make known to them the difference between unclean and clean.

44:24 In a case involving blood they will stand to decide. They will uphold My judgments and judge My decisions; they will keep My ordinances and My commands at all My festivals, and sanctify My Sabbaths.

44:25 They will not approach a human corpse so as to be defiled, except that a priest may be defiled for his father, mother, son, daughter, brother, or sister who has not belonged to a husband.

44:26 After he has been cleansed, one will count seven days for him.

44:27 On whatever day they enter the inner court to minister in the holy place, they will bring an atonement offering, says the Lord God.

44:28 This will be their inheritance: I am their inheritance. No possession will be given them among the sons of Israel, because I am their possession.

44:29 They will eat the sacrifices, the offerings for sin, and the offerings for ignorance. Everything set apart in Israel will belong to them.

44:30 The firstfruits of everything, the firstborn of everything, and all the contributions from all your firstfruits will belong to the priests. You will give your first produce to the priest, to place your blessings upon your houses.

44:31 The priests will not eat anything that has died of itself or has been taken by a beast, whether from the birds or from the livestock."

Ezekiel 45

45:1 "When you measure out the land as an inheritance, you will set apart a first portion for the Lord, a holy part of the land, twenty-five thousand long and twenty thousand broad. It will be holy throughout all its boundaries all around.

45:2 From this, a square of five hundred by five hundred will be for a sanctuary, with an interval of fifty cubits all around it.

45:3 From this measured area you will measure a length of twenty-five thousand and a breadth of ten thousand. In it will be the sanctuary, the most holy place.

45:4 It will be land for the priests who minister in the holy place, for those who draw near to minister to the Lord. It will be a place for their houses, set apart for their sanctification.

45:5 An area twenty-five thousand long and ten thousand broad will belong to the Levites who minister to the house, as their possession, with cities in which to dwell.

45:6 You will give the city a possession five thousand broad and twenty-five thousand long; like the first portion of the holy areas, these will be for the whole house of Israel.

45:7 The ruler will have land on this side and that side of the first portions of the holy areas and the city's possession, facing the first portions of the holy areas and facing the city's possession: the parts toward the sea, and from those toward the sea toward the east. Its length will be like one of the portions, from the sea-facing boundaries, with the length extending to the eastern boundaries of the land.

45:8 It will be his possession in Israel. Israel's rulers will no longer oppress My people, and the house of Israel will inherit the land according to their tribes.

45:9 Thus says the Lord God: Enough, rulers of Israel! Remove injustice and suffering, and practice judgment and righteousness. Take oppression away from My people, says the Lord God.

45:10 You are to have an honest balance, an honest measure, and an honest choenix.

45:11 The measure and the choenix will likewise have one capacity: the choenix a tenth of the gomor, and the measure a tenth of the gomor. They will be equal in relation to the gomor.

45:12 The standard weight will be twenty obols. The five shekels will be five, the ten shekels ten, and fifty shekels will make your mina.

45:13 This is the first portion you will set apart: a sixth of the measure from the gomor of wheat, and a sixth of the oiphi from the kor of barley.

45:14 The command for oil is a cotyle of oil from ten cotyles, because ten cotyles are a gomor.

45:15 One sheep from every ten sheep will be a contribution from all Israel's families, for sacrifices, burnt offerings, and offerings for well-being, to make atonement for you, says the Lord God.

45:16 All the people will give this first portion to Israel's ruler.

45:17 Through the ruler will come the burnt offerings, sacrifices, and libations at the festivals, new moons, and Sabbaths, and at all the festivals of the house of Israel. He will provide the offerings for sin, the sacrifice, the burnt offerings, and the offerings for well-being to make atonement for the house of Israel.

45:18 Thus says the Lord God: In the first month, on the first of the month, you all will take an unblemished calf from the cattle to make atonement for the holy place.

45:19 The priest will take some of the blood of the atonement offering and put it on the house's doorposts, on the four corners of the sacred precinct, on the altar, and on the doorposts of the gate of the inner court.

45:20 You will do likewise in the seventh month, on the first of the month: you will take a portion from each, and you all will make atonement for the house.

45:21 In the first month, on the fourteenth of the month, you will have the Passover festival; for seven days you will eat unleavened bread.

45:22 On that day the ruler will provide a calf for sin on behalf of himself, the house, and all the people of the land.

45:23 For the seven days of the festival, he will provide burnt offerings to the Lord: seven calves and seven unblemished rams each day for the seven days, and a goat kid each day for sin.

45:24 You will provide an offering of a cake for each calf and a cake for each ram, with a hin of oil for each cake.

45:25 In the seventh month, on the fifteenth of the month, at the festival you will provide the same for seven days: the offerings for sin, the burnt offerings, the grain offering, and the oil."

Ezekiel 46

46:1 "Thus says the Lord God: The gate in the inner court facing east will be shut during the six working days, but on the Sabbath day it will be opened, and on the day of the new moon it will be opened.

46:2 The ruler will enter by the porch of the outer gate and stand at the gate's vestibules. The priests will offer his burnt offerings and his offerings for well-being. He will bow down at the gate's vestibule and go out, and the gate will certainly not be shut until evening.

46:3 The people of the land will bow down before the Lord at the vestibules of that gate on Sabbaths and new moons.

46:4 The ruler will present burnt offerings to the Lord: on the Sabbath day, six unblemished lambs and an unblemished ram,

46:5 with a grain offering of a cake for the ram, and for the lambs an offering as the gift of his hand, with a hin of oil for each cake.

46:6 On the day of the new moon there will be an unblemished calf and six lambs, and the ram will be unblemished.

46:7 A cake for the ram and a cake for the calf will be the grain offering, and for the lambs whatever his hand can produce, with a hin of oil for each cake.

46:8 When the ruler enters, he will enter by the porch of the gate and go out by the way of the gate.

46:9 When the people of the land come before the Lord at the festivals, whoever enters by the north gate to bow down will go out by the south gate, and whoever enters by the south gate will go out by the north gate. He will not return through the gate by which he entered, but will go out straight opposite it.

46:10 The ruler will be among them: when they enter, he will enter with them, and when they go out, he will go out.

46:11 At the festivals and public assemblies the grain offering will be a cake for each calf, a cake for each ram, and for the lambs whatever his hand can produce, with a hin of oil for each cake.

46:12 If the ruler makes a pledged offering, a burnt offering for well-being to the Lord, he will open for himself the gate facing east and offer his burnt offering and his offerings for well-being as he does on the Sabbath day. He will go out and close the doors after he has gone out.

46:13 He will prepare an unblemished year-old lamb as a daily burnt offering to the Lord; in the morning he will prepare it.

46:14 In the morning he will prepare with it a grain offering of a sixth of the measure and a third of a hin of oil to mix the fine flour: a grain offering to the Lord, a permanent command.

46:15 You all will prepare the lamb, the grain offering, and the oil; you all will prepare them in the morning as a continual burnt offering.

46:16 Thus says the Lord God: If the ruler gives one of his sons a gift from his inheritance, this will belong to his sons as an inherited possession.

46:17 If he gives a gift to one of his servants, it will belong to him until the year of release, and he will return it to the ruler. But the inheritance of his sons will belong to them.

46:18 The ruler will certainly not take from the people's inheritance to oppress them. He will give his sons an inheritance from his own possession, so that none of My people is scattered from his possession."

46:19 He brought me into the entrance behind the gate, into the north-facing recessed chamber of the priests' holy places. Look—there was a separated place there.

46:20 He said to me, "This is the place where the priests will boil the offerings for ignorance and for sin, and there bake the entire grain offering, so as not to carry it out into the outer court and sanctify the people."

46:21 He brought me out into the outer court and led me around its four sides. Look—a court at one side of the court, and a court at another side of the court!

46:22 At the four sides of the court was a small court, forty cubits long and thirty cubits broad; the four had one measure.

46:23 There were recessed chambers all around them, around the four, with kitchens made underneath the recessed chambers all around.

46:24 He said to me, "These are the kitchen houses, where those ministering to the house will boil the people's sacrificial animals."

Ezekiel 47

47:1 He brought me to the house's vestibules, and look—water was flowing out beneath the open court toward the east, for the house's front faced east. The water was descending from the right side, from the south toward the altar.

47:2 He brought me out by the north gate and led me around outside to the court's gate facing east. Look—the water was flowing down from the right side.

47:3 As the man went out opposite, with a measure in his hand, he measured a thousand with the measure and went through the water—water of release.

47:4 He measured a thousand and went through water up to the thighs. He measured a thousand and went through water up to the waist.

47:5 He measured a thousand and could not go through, for the water surged violently like the rush of a torrent that they will not cross.

47:6 He said to me, "Have you seen, son of man?" Then he led me to the river's edge.

47:7 As I returned, look—very many trees were on the river's edge, on both sides.

47:8 He said to me, “This water flowing out into eastern Galilee was descending into Arabia and coming as far as the sea, to the water of the outlet; it will heal the waters.

47:9 Every life among the swarming living creatures will live wherever the river comes. There will be very many fish there, because this water has arrived there, and it will become healthy and live. Everything over which the river comes will live.

Note [1]: Ezekiel 47:9 · Meaning and wording · healRecovery or health in the river's life-giving vision. Preserve the river, the living creatures, and the recurring shall live. Explain the difficult subject of the health clause rather than making this a medical promise about ordinary water.Historical comparison. Saints has become healthy; Brenton heal them; KJV and DRC be healed. Their grammatical choices show why the clause needs a note even when the health sense is clear.Providence lexical record PRV-EZK-10, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

47:10 Fishers will stand there from Aingadin to Ainagalim; there will be a drying place for nets. It will be by itself, and its fish will be like the fish of the Great Sea, an exceedingly great multitude.

47:11 At its outlet, at its turning, and at its overflow, they will certainly not be healed; they are given over to salt.

47:12 Along the river, on its edge on both sides, every edible tree will grow. Nothing upon it will grow old, nor will its fruit fail. In its newness it will bear its first crop, because these waters flow from the holy places. Their fruit will be for food and their growth for health.

47:13 Thus says the Lord God: These are the boundaries of the land you will allot as an inheritance to the twelve tribes of the sons of Israel—an addition of a measured portion.

47:14 You will inherit it, each like his brother, the land for which I raised My hand to give it to their fathers. This land will fall to you as an inheritance.

47:15 These are the boundaries of the land toward the north: from the Great Sea, descending and dividing at the entrance of Hamath—Seddada,

47:16 Berotha, Sebraim, Heliam, between the boundaries of Damascus and the boundaries of Hamath, the court of Saunan, which are above the boundaries of Auranitis.

47:17 These are the boundaries from the sea, from the court of Ainan, the boundaries of Damascus, and the parts toward the north.

47:18 The eastern parts lie between Auranitis and Damascus, and between Galaaditis and the land of Israel; the Jordan marks the boundary as far as the sea east of Palm Grove. These are the eastern parts.

47:19 The parts toward the south and southwest run from Thaiman and Palm Grove to the water of Marimoth Kades, extending to the Great Sea. This is the south and southwest side.

47:20 This is the side of the Great Sea: it forms the boundary as far as opposite the entrance of Hamath, as far as its entrance. These are the sea-facing parts of Hamath.

47:21 You will divide this land for them, for the tribes of Israel.

47:22 You will cast lots for it for yourselves and for the sojourners dwelling among you who have fathered sons among you. They will be to you as native-born among the sons of Israel; with you they will eat from an inheritance among Israel’s tribes.

47:23 They will be in a tribe of sojourners, among the sojourners who are with them; there you will give them an inheritance, says the Lord God.

Ezekiel 48

48:1 These are the names of the tribes: from the northern beginning, along the side of the descending, dividing way toward the entrance of Hamath, the court of Ainan, the boundary of Damascus toward the north, along the side of Hamath’s court; the eastern parts as far as the sea will belong to them—Dan, one portion.

48:2 From Dan’s boundaries, from the eastern parts to the sea-facing parts—Asher, one portion.

48:3 From Asher’s boundaries, from the eastern parts to the sea-facing parts—Naphtali, one portion.

48:4 From Naphtali’s boundaries, from the eastern parts to the sea-facing parts—Manasseh, one portion.

48:5 From Manasseh’s boundaries, from the eastern parts to the sea-facing parts—Ephraim, one portion.

48:6 From Ephraim’s boundaries, from the eastern parts to the sea-facing parts—Reuben, one portion.

48:7 From Reuben’s boundaries, from the eastern parts to the sea-facing parts—Judah, one portion.

48:8 From Judah’s boundaries, from the eastern parts to the sea-facing parts, will be the first portion set apart, twenty-five thousand in breadth, with a length like one of the portions from the eastern parts to the sea-facing parts. The holy place will be in their midst.

48:9 The first portion they set apart for the Lord will be twenty-five thousand long and twenty-five thousand broad.

48:10 From these will be the first portion of the holy areas for the priests: twenty-five thousand toward the north, a breadth of ten thousand toward the sea, a breadth of ten thousand toward the east, and a length of twenty-five thousand toward the south. The mountain of the holy places will be in its midst,

48:11 for the consecrated priests, the sons of Zadok, who keep the duties of the house and did not stray when the sons of Israel strayed, as the Levites strayed.

48:12 They will have the first portion given from the land's first portions, most holy, from the Levites' boundaries.

48:13 The Levites will have the land adjoining the priests' boundaries, twenty-five thousand long and ten thousand broad. The whole length will be twenty-five thousand and the breadth twenty thousand.

48:14 None of it will be sold or measured out, nor will the land's first produce be taken away, for it is holy to the Lord.

48:15 The five thousand remaining in breadth alongside the twenty-five thousand will be a forewall for the city, for dwelling and its intervening space. The city will be in its midst.

48:16 These are its measurements: on the north, four thousand five hundred; on the south, four thousand five hundred; on the east, four thousand five hundred; and toward the sea, four thousand five hundred.

48:17 The city will have an intervening space: two hundred fifty toward the north, two hundred fifty toward the south, two hundred fifty toward the east, and two hundred fifty toward the sea.

48:18 The remaining length adjoining the first portions of the holy areas will be ten thousand toward the east and ten thousand toward the sea; these will be the holy place's first portions, and its produce will be bread for the city's workers.

48:19 The city's workers, from all Israel's tribes, will work it.

48:20 The entire first portion will be twenty-five thousand by twenty-five thousand. You will set apart its holy portion as a square, from the city's possession.

48:21 The remainder will belong to the ruler on this side and that side, from the holy first portions and toward the city's possession, extending twenty-five thousand in length to the eastern boundaries, and toward the sea extending twenty-five thousand to the sea-facing boundaries, adjoining the ruler's portions. The first portion of the holy areas and the house's sanctuary will be in its midst.

48:22 From the Levites' possession and from the city's possession, it will be in the midst of the rulers; between Judah's boundaries and Benjamin's boundaries it will belong to the rulers.

48:23 As for the remaining tribes, from the eastern parts to the sea-facing parts—Benjamin, one portion.

48:24 From Benjamin's boundaries, from the eastern parts to the sea-facing parts—Simeon, one portion.

48:25 From Simeon's boundaries, from the eastern parts to the sea-facing parts—Issachar, one portion.

48:26 From Issachar's boundaries, from the eastern parts to the sea-facing parts—Zebulun, one portion.

48:27 From Zebulun's boundaries, from the eastern parts to the sea-facing parts—Gad, one portion.

48:28 From Gad's boundaries toward the southwest, its boundaries will run from Thaiman and the water of Marimoth Kades, an inheritance as far as the Great Sea.

48:29 This is the land you will cast lots for among Israel's tribes, and these are their divisions, says the Lord God.

48:30 These are the city's outlets toward the north: four thousand five hundred by measure.

48:31 The city's gates will bear the names of Israel's tribes. Three gates will face north: one gate of Reuben, one gate of Judah, and one gate of Levi.

48:32 Toward the east, four thousand five hundred, with three gates: one gate of Joseph, one gate of Benjamin, and one gate of Dan.

48:33 Toward the south, four thousand five hundred by measure, with three gates: one gate of Simeon, one gate of Issachar, and one gate of Zebulun.

48:34 Toward the sea, four thousand five hundred by measure, with three gates: one gate of Gad, one gate of Asher, and one gate of Naphtali.

48:35 The circuit will be eighteen thousand. And the city's name, from whatever day it comes into being, will be its name."

Daniel

Daniel 1

1:1 In the third year of King Joakim of Judea, Nebuchadnezzar king of Babylon arrived at Jerusalem and besieged it.

1:2 The Lord handed the city into his hands, together with Joakim king of Judea and a portion of the Lord’s sacred vessels. He carried them away to Babylon and deposited them in his idol-temple.

1:3 The king told Abiesdri, his chief eunuch, to bring him some of the sons of Israel’s magnates, of the royal family and of the chosen men:

1:4 young men without blemish, handsome, knowledgeable in every kind of wisdom, literate, intelligent, wise, and strong enough to be in the king’s house, and to teach them letters and the Chaldean tongue,

1:5 and to give them a ration from the king’s house each day, from the royal table and the wine the king drank, and to educate them for three years and place some of them before the king.

1:6 Among the lineage of Israel’s sons from Judea were Daniel, Hananiah, Mishael, and Azariah.

1:7 The chief eunuch assigned them names: Daniel, Baltasar; Hananiah, Sedrach; Mishael, Misach; and Azariah, Abdenago.

1:8 Daniel considered in his heart how he might avoid being polluted by the king’s dinner and the wine he drank, and petitioned the chief eunuch that he might not be contaminated.

1:9 The Lord gave Daniel honor and favor before the chief eunuch.

1:10 The chief eunuch said to Daniel, “I am anxious about my lord the king, who prescribed your food and drink, lest he see your faces drawn and weak beside the foreign youths being reared with you, and I risk my own neck.”

1:11 Daniel said to Abiesdri, appointed chief eunuch over Daniel, Hananiah, Mishael, and Azariah,

1:12 “Test your servants for ten days, and let us be given legumes from the earth to eat, and water to drink.

Note [1]: Daniel 1:12 · WordingProvisional trial of the checked Old Greek request. Pulse means legumes; ten days, earth, and water remain explicit. The English syntax of giving is smoothed without changing the requested food.Isaiah and Providence reference studies, 26 September 2026; provisional editorial decisions. Greek chapter

Note [2]: Daniel 1:12 · Meaning and wording · pulseLeguminous food requested for the ten-day trial. Use pulse with legumes as the plain explanation, retaining the ten days and water. The noun is food vocabulary here and does not denote heartbeat.Historical comparison. All three historical witnesses use pulse; Saints uses legumes. This is a useful elevated word when its food sense is immediately accessible.Providence lexical record PRV-DAN-01, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

1:13 If our appearance looks drawn beside the other young men eating the royal dinner, then deal with your servants however you wish.”

1:14 He dealt with them in this manner and tested them for ten days.

1:15 After ten days their appearance was good and their bodily condition better than the other young men eating the royal dinner.

1:16 Abiesdri kept removing their dinner and wine and giving them legumes in exchange.

1:17 The Lord gave the young men knowledge, understanding, and practical wisdom in every literary skill; to Daniel He gave understanding in every utterance, vision, dreams, and all wisdom.

1:18 After these days the king ordered them brought in, and the chief eunuch brought them before King Nebuchadnezzar.

1:19 The king conversed with them, and among the wise no one was found like Daniel, Hananiah, Mishael, and Azariah. They remained beside the king.

1:20 In every matter of discourse, understanding, and education about which the king questioned them, he found them ten times wiser than the learned experts and philosophers throughout his kingdom. The king honored them, appointed them rulers, and declared them wiser than all his own men in affairs throughout his land and kingdom.

1:21 Daniel remained until the first year of the reign of Cyrus king of the Persians.

Daniel 2

2:1 In the second year of Nebuchadnezzar’s reign, the king fell into visions and dreams and was disturbed in his dream, and his sleep left him.

2:2 The king ordered the incantation-singers, magi, and sorcerers of the Chaldeans brought in to report his dreams to him. They arrived and stood beside the king.

2:3 The king said to them, “I have seen a dream, and my spirit was stirred; therefore I wish to understand the dream.”

2:4 The Chaldeans spoke to the king in the Syrian language: “My lord king, live for ever! Report your dream to your servants, and we will explain its interpretation to you.”

2:5 The king answered the Chaldeans, “Unless you truthfully report the dream to me and disclose its interpretation, you will be made a public example, and your possessions will be taken into the royal treasury.

2:6 But if you make the dream clear to me and report its interpretation, you will receive gifts of every kind and be honored by me. Disclose the dream to me and interpret it.”

2:7 They answered a second time, “O king, state the vision, and your servants will interpret accordingly.”

2:8 The king said to them, “I know for certain that you are buying time, since you have seen that the matter has departed from me. As I have commanded, so it will be.

2:9 Unless you truthfully report the dream and disclose its interpretation, you will meet death. You have agreed together to speak false words before me until the time changes. Now, if you tell me what I saw during the night, I will know that you can also disclose its interpretation.”

2:10 The Chaldeans answered before the king, “No one on earth can tell the king what he has seen, as you ask. No king and no ruler asks such a thing of any wise man, magus, or Chaldean.

2:11 The matter you seek, O king, is weighty and extraordinary. No one can disclose these things to the king except perhaps an angel, whose dwelling is not with any flesh. Therefore it cannot happen as you suppose.”

2:12 Then the king became gloomy and deeply grieved and ordered all the wise men of Babylonia brought out.

2:13 It was decreed that all should be killed, and Daniel and everyone with him were sought so that they might perish together.

2:14 Then Daniel shared his counsel and judgment with Arioch, the king’s chief cook, who had been ordered to bring out Babylonia’s learned men,

2:15 and questioned him, saying, “On what matter is such a bitter decree being issued by the king?” Then Arioch explained the command to Daniel.

2:16 Daniel quickly went in to the king and petitioned for time from the king, so that he might disclose everything before him.

2:17 Then Daniel went to his house and explained everything to his companions Hananiah, Mishael, and Azariah.

2:18 He called for fasting and supplication and for help to be sought from the Lord Most High concerning this mystery, so that Daniel and those with him would not be handed over to destruction with Babylon’s learned men.

2:19 Then, in a vision that very night, the king’s mystery was plainly revealed to Daniel. Daniel blessed the Lord Most High,

2:20 and cried out, “The name of the great Lord will be blessed for ever, because wisdom and majesty belong to Him.

2:21 He changes seasons and times, transfers kings and appoints them, gives wisdom to the wise and understanding to those who possess knowledge,

2:22 reveals deep and dark things, knows what is in darkness and what is in light, and with Him is a dwelling.

Note [1]: Daniel 2:22 · Meaning and wording · dwellingA lodging or resting-place expression in a difficult Old Greek clause. Retain dwelling provisionally and record the Old Greek clause as such. Its subject and force require further review; do not replace it with the familiar light dwells with Him from a different textual form.Historical comparison. Saints follows the Old Greek. KJV has the light dwelleth with him; Brenton and DRC the light is with him. The preceding Old Greek also names what is in light as an object of knowing.Providence lexical record PRV-DAN-02, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

2:23 To Thee, Lord of my fathers, I give thanks and praise, because Thou hast given me wisdom and prudence. Now Thou hast shown me everything I requested, to disclose these things to the king.”

2:24 Daniel went to Arioch, whom the king had appointed to kill all Babylonia’s learned men, and said, “Do not destroy Babylonia’s learned men. Bring me to the king, and I will disclose every detail to him.”

2:25 Then Arioch urgently brought Daniel to the king and said, “I have found a wise man from the captivity of the sons of Judea who will disclose every detail to the king.”

2:26 The king answered Daniel, who was called Baltasar in Chaldean, “Will you be able to disclose to me the vision I saw and its interpretation?”

2:27 Daniel spoke aloud before the king, “Disclosure of the mystery the king saw does not belong to wise men, sorcerers, incantation-singers, or gazarenes,

2:28 but there is a God in heaven who uncovers mysteries, who has disclosed to King Nebuchadnezzar what must happen in the last days. O king, live for ever! This is the dream and the vision of your head upon your bed:

2:29 You, O king, reclining upon your bed, saw everything that must happen in the last days, and the Revealer of mysteries disclosed to you what must happen.

2:30 This mystery was revealed to me because of no wisdom in me beyond all people; rather, so that it might be disclosed to the king, what you conceived in your heart was made known to me.

2:31 You, O king, saw a single image. That image was exceedingly large, its appearance was extraordinary as it stood before you, and the image's appearance was frightening.

2:32 Its head was good gold, its chest and arms silver, and its belly and thighs bronze,

2:33 its legs iron, and its feet partly iron and partly earthenware.

2:34 You watched until a stone was cut from a mountain without hands. It struck the image on its feet of iron and earthenware and ground them down.

2:35 Then the iron, earthenware, bronze, silver, and gold were ground fine together, becoming finer than chaff on a threshing floor. The wind scattered them so that nothing remained of them. The stone that struck the image became a great mountain and struck the whole earth.

2:36 This was the vision; now we will state its interpretation before the king.

2:37 You, O king, are king of kings, and the Lord of heaven has given you rule, kingdom, strength, honor, and glory.

2:38 Throughout the inhabited world He has handed over into your hands human beings, wild beasts, birds of heaven, and fish of the sea, to rule them all. You are the golden head.

2:39 After you a kingdom lesser than you will arise, and another, a third kingdom of bronze, which will rule the whole earth.

2:40 A fourth kingdom will be strong like iron that subdues everything and cuts down every tree, and the whole earth will be shaken.

2:41 As you saw its feet partly potter's earthenware and partly iron, another kingdom, divided in two, will be within it, just as you saw iron mixed with clay earthenware.

2:42 The toes of the feet were partly iron and partly earthenware; part of the kingdom will be strong and part shattered.

2:43 As you saw iron mixed with clay earthenware, they will be mingled in human generation, but will neither agree nor have goodwill toward one another, just as iron cannot blend with earthenware.

2:44 In the times of these kings the God of heaven will establish another kingdom, which will exist for ever and will not be destroyed. This kingdom will not leave another nation; it will strike and obliterate these kingdoms and will itself stand for ever,

2:45 just as you saw a stone cut from a mountain without hands, pounding together the earthenware, iron, bronze, silver, and gold. The great God has shown the king what will happen in the last days. The vision is exact, and its interpretation trustworthy."

2:46 Then King Nebuchadnezzar fell face down on the ground and prostrated himself before Daniel. He ordered sacrifices and libations made to him.

2:47 The king spoke aloud to Daniel, "Truly your God is God of gods and Lord of kings, the One who alone brings hidden mysteries to light, because you have been able to disclose this mystery."

2:48 Then King Nebuchadnezzar exalted Daniel, gave him many great gifts, placed him over Babylonia's affairs, and appointed him ruler and leader of all Babylonia's learned men.

2:49 Daniel petitioned the king that Sedrach, Misach, and Abdenago be appointed over Babylonia's affairs. Daniel remained in the royal court.

Daniel 3

3:1 In the eighteenth year, King Nebuchadnezzar, who administered cities and countries and all who inhabited the earth from India to Ethiopia, made a golden image, sixty cubits high and six cubits wide. He set it up on the plain of the enclosure in the country of Babylonia.

3:2 Nebuchadnezzar, king of kings and lord of the whole inhabited world, sent to gather all the nations, tribes, and languages, satraps, generals, district governors, consuls, administrators, those holding authority in each country, and everyone throughout the inhabited world, to come to the dedication of the golden image that King Nebuchadnezzar had set up.

3:3 Those previously listed stood opposite the image.

3:4 The herald proclaimed to the crowds, "You are commanded, nations and countries, peoples and languages:

3:5 when you hear the sound of trumpet, panpipe, kithara, sambuca, psaltery, symphonia, and every kind of musical instrument, fall down and bow to the golden image that King Nebuchadnezzar has set up.

3:6 They will throw into the blazing furnace anyone who does not fall down and bow."

3:7 At that time, when all the nations heard the sound of the trumpet and every musical sound, all the nations, tribes, and languages fell down and bowed to the golden image that Nebuchadnezzar had set up before him.

3:8 At that time Chaldean men came forward and accused the Jews.

3:9 They spoke and said, "My lord king, live for ever!

3:10 You, O king, commanded and decreed that everyone who hears the trumpet and every musical sound must fall down and bow to the golden image.

3:11 Whoever does not fall down and bow will be thrown into the blazing furnace.

3:12 There are certain Jewish men whom you appointed over the country of Babylonia—Sedrach, Misach, and Abdenago. Those men have not feared your command; they have not served your idol or bowed to your golden image that you set up.”

3:13 Then Nebuchadnezzar, angered with wrath, ordered Sedrach, Misach, and Abdenago brought in. The men were brought to the king.

3:14 When King Nebuchadnezzar saw them, he said to them, “Why, Sedrach, Misach, and Abdenago, do you not serve my gods or bow to the golden image I set up?

3:15 Now, if you are ready, as soon as you hear the trumpet and every musical sound, to fall down and bow to the golden image I set up—but if not, know that unless you bow, you will immediately be thrown into the blazing furnace. What god will rescue you from my hands?”

3:16 Sedrach, Misach, and Abdenago answered King Nebuchadnezzar, “O king, we have no need to answer you concerning this command.

3:17 For there is a God in the heavens, our one Lord, whom we fear, who is able to rescue us from the furnace of fire; and from your hands, O king, He will rescue us.

3:18 Then it will be plain to you that we neither serve your idol nor bow to your golden image that you set up.”

3:19 Then Nebuchadnezzar was filled with fury, and the appearance of his face changed. He ordered the furnace heated seven times beyond what it needed to be heated.

3:20 He ordered the strongest men in his force to bind Sedrach, Misach, and Abdenago hand and foot and throw them into the blazing furnace.

3:21 Then those men were bound hand and foot, wearing their footwear and the tiaras on their heads, together with their clothing, and were thrown into the furnace.

3:22 Because the king’s command was urgent and the furnace had been heated seven times beyond its earlier heat, the appointed men bound them hand and foot, brought them to the furnace, and threw them into it.

3:23 The flame came out of the furnace and burned and killed the men who had bound Azariah and his companions; but they themselves were preserved.

3:24 Thus Hananiah, Azariah, and Mishael prayed and sang to the Lord when the king ordered them thrown into the furnace.

3:25 Azariah stood and prayed in this manner. Opening his mouth, he gave thanks to the Lord together with his companions amid the fire, while the Chaldeans were fiercely stoking the furnace. They said:

Note [1]: Daniel 3:25 · Meaning and wording · give thanksPraise or thankful acknowledgment within Azariah's prayer. Retain the acknowledgment, his companions, and the fierce stoking of the furnace in the Old Greek frame. Keep the prayer introduction separate from the prayer's next verse.Historical comparison. Greek and Saints Daniel 3:25 are fuller than Brenton and DRC 3:25. KJV's corresponding prayer introduction is Prayer of Azariah 1:2 in its Apocrypha, not KJV Daniel 3:25.Providence lexical record PRV-DAN-03, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

3:26 “Blessed art Thou, Lord, God of our fathers; Thy name is praised and glorified for ever.

3:27 For Thou art righteous in everything Thou hast done to us; all Thy works are true, Thy ways upright, and all Thy judgments true.

3:28 Thou hast carried out judgments of truth in everything Thou didst bring upon us and upon Thy holy city, our fathers’ Jerusalem. For in truth and judgment Thou didst all these things because of our sins.

3:29 For we have sinned in everything and acted lawlessly by departing from Thee. We have sinned in everything and have not obeyed the commands of Thy law.

3:30 We have neither kept nor done what Thou didst command us, so that it might go well with us.

3:31 And now, everything Thou hast brought upon us and everything Thou hast done to us, Thou hast done in true judgment.

3:32 Thou didst hand us over to our enemies, lawless and most hateful apostates, and to an unjust king, the most wicked in all the earth.

3:33 Now we cannot open our mouths; shame and reproach have come upon Thy servants and those who revere Thee.

3:34 Do not hand us over utterly, for Thy name’s sake; do not dissolve Thy covenant.

3:35 Do not remove Thy mercy from us, for the sake of Abraham, beloved by Thee, and Isaac Thy servant, and Israel Thy holy one,

3:36 as Thou didst speak to them, saying that Thou wouldst multiply their descendants like the stars of heaven and the sand along the shore of the sea.

3:37 For, Master, we have been diminished beyond all nations, and today we are lowly throughout the earth because of our sins.

3:38 At this time there is no ruler or prophet or leader, no burnt offering or sacrifice or offering or incense, no place to offer produce before Thee and find mercy.

3:39 But with a crushed soul and humbled spirit may we be accepted, as with burnt offerings of rams and bulls, and as with tens of thousands of fat lambs.

3:40 So may our sacrifice be before Thee today; and be propitious—“behind Thee”; for there is no shame for those who trust in Thee; and bring to completion—“behind Thee.”

3:41 Now we follow with our whole heart; we fear Thee and seek Thy face. Do not put us to shame,

3:42 but deal with us according to Thy gentleness and the abundance of Thy mercy.

3:43 Rescue us according to Thy wondrous deeds, and give glory to Thy name, Lord.

3:44 May all who inflict evil on Thy servants be ashamed; may they be humiliated out of all their power, and may their strength be crushed.

3:45 Let them know that Thou alone art Lord, God, glorious over the whole inhabited world.”

3:46 The king’s servants who threw them in did not stop heating the furnace. When they threw the three together into the furnace, the furnace was sevenfold ablaze in its heat. When they threw them in, those casting them were above them, while others stoked beneath them with naphtha, tow, pitch, and vine brushwood.

3:47 The flame spread above the furnace for forty-nine cubits.

3:48 It spread out and burned those Chaldeans whom it found around the furnace.

3:49 An angel of the Lord descended into the furnace together with Azariah and his companions and shook the flame of fire out of the furnace.

3:50 He made the middle of the furnace like a dew-laden breeze whistling through. The fire did not touch them at all; it neither distressed nor troubled them.

3:51 Then the three took up the song as with one mouth, singing hymns, glorifying, blessing, and exalting God in the furnace, saying:

3:52 “Blessed art Thou, Lord, God of our fathers, praised and highly exalted for ever. Blessed is the holy name of Thy glory, exceedingly praised and highly exalted through all ages.

3:53 Blessed art Thou in the temple of Thy holy glory, exceedingly praised in hymns and exceedingly glorious for ever.

3:54 Blessed art Thou upon the throne of Thy kingdom, praised in hymns and highly exalted for ever.

3:55 Blessed art Thou who lookest upon the depths, seated upon cherubim, praised and glorified for ever.

3:56 Blessed art Thou in the firmament, praised in hymns and glorified for ever.

3:57 All works of the Lord, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:58 Angels of the Lord, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:59 Heavens, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:60 All waters above heaven, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:61 All powers of the Lord, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:62 Sun and moon, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:63 Stars of heaven, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:64 All rain and dew, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:65 All winds, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:66 Fire and heat, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:67 Chill and cold, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:68 Dews and snowfalls, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:69 Ice and cold, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:70 Hoarfrost and snow, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:71 Nights and days, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:72 Light and darkness, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:73 Lightning and clouds, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:74 Let the earth bless the Lord; let her sing praise to Him and exalt Him highly for ever.

3:75 Mountains and hills, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:76 All things growing upon the earth, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:77 Springs, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:78 Seas and rivers, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:79 Sea monsters and all things moving in the waters, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:80 All birds of heaven, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:81 Four-footed creatures and wild animals of the earth, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:82 Sons of humankind, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:83 Israel, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:84 Priests, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:85 Servants, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:86 Spirits and souls of the righteous, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:87 Holy ones and those humble in heart, bless the Lord; sing praise to Him and exalt Him highly for ever.

3:88 Hananiah, Azariah, and Mishael, bless the Lord; sing praise to Him and exalt Him highly for ever. For He rescued us from Hades and saved us from the hand of death; He delivered us from the midst of the burning flame and redeemed us from the fire.

3:89 Give thanks to the Lord, for He is good, for His mercy endures for ever.

3:90 Bless, all who revere the God of gods; sing praise and give thanks, for His mercy endures for ever and for the age of ages.”

3:91 When the king heard them singing and, standing, observed them alive, King Nebuchadnezzar was astonished, rose in haste, and said to his friends:

3:92 “Behold! I see four men unbound, walking in the fire, and no harm has come upon them. The fourth has the likeness of an angel of God.”

Note [1]: Daniel 3:92 · Meaning and wording · angel of GodThe fourth figure's appearance in the king's statement. Preserve angel of God and the comparison of appearance. Later identification of the figure belongs in reception notes; it must not displace the declared Old Greek reading.Historical comparison. Saints follows Old Greek Daniel 3:92. Brenton and DRC at 3:92 and KJV at 3:25 have Son or son of God. This is a textual difference, not merely capitalization.Providence lexical record PRV-DAN-04, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

3:93 The king approached the door of the furnace blazing with fire and called them by name: “Sedrach, Misach, and Abdenago, servants of the Most High God of gods, come out of the fire!” Thus the men came out from the midst of the fire.

3:94 The consuls, district governors, ancestral chiefs, and the king’s friends gathered. They observed those men: the fire had not touched their bodies, their hair had not burned, their trousers were unchanged, and there was no smell of fire on them.

3:95 King Nebuchadnezzar spoke and said, “Blessed be the Lord, the God of Sedrach, Misach, and Abdenago, who sent His angel and saved His servants who hoped in Him. They rejected the king’s command and surrendered their bodies to burning so that they would neither serve nor bow to another god except their own God.

3:96 Now I decree: from every nation, every tribe, and every language, whoever blasphemes the Lord, the God of Sedrach, Misach, and Abdenago, will be dismembered and his house confiscated, because there is no other god who can rescue like this.”

3:97 Thus the king gave Sedrach, Misach, and Abdenago authority over the whole country and appointed them rulers.

Daniel 4

4:4 In the eighteenth year of Nebuchadnezzar’s reign, he said, “I was at peace in my house and prospering upon my throne.

4:5 I saw a dream and became apprehensive; fear fell upon me.

4:10 I was sleeping, and there was a tall tree growing upon the earth. Its appearance was great, and no other was like it.

4:11 Its appearance was great: its top reached to heaven, and its mass to the clouds, filling what lay beneath heaven. The sun and moon dwelt in it and illuminated the whole earth.

4:12 Its branches were about thirty stadia long. All the wild animals of the earth found shade beneath it, and the birds of heaven nested in it. Its fruit was abundant and good, and it supplied all living creatures.

4:13 I was watching in my sleep, and an angel was sent in strength from heaven.

4:14 He called out and said to it, ‘Cut it down and destroy it, for the Most High has commanded that it be uprooted and rendered useless.’

4:15 He spoke in this way: ‘Leave one root of it in the earth, so that it may graze on grass like an ox with the wild animals of the earth in the mountains;

4:16 let his body be changed by heaven’s dew, and let him graze with them for seven years,

4:17 until he knows that the Lord of heaven has authority over everything in heaven and upon earth, and does among them whatever He wills.’

4:17a Before me it was cut down in one day, and its destruction came within one hour of the day. Its branches were given to every wind; it was dragged away and thrown down. It ate the grass of the earth with the wild animals of the earth, was handed over to custody, and was bound by them in fetters and bronze handcuffs. I was greatly astonished at all this, and sleep departed from my eyes.

4:18 In the morning I rose from my bed and called Daniel, chief of the learned experts and leader of those who judge dreams. I recounted the dream to him, and he explained its entire interpretation to me.

4:19 Daniel was greatly astonished, and apprehension pressed upon him. Frightened, seized with trembling, and changed in appearance, he shook his head and remained astonished for an hour. He answered me in a gentle voice, ‘O king, may this dream come upon those who hate you and its interpretation upon your enemies!

4:20 You, O king, are the tree planted in the earth, whose appearance was great.

4:21 And all the birds of heaven nesting in it—the strength of the earth and of the nations and of all languages to the ends of the earth, and all countries—serve you.

4:22 The raising of that tree, its reaching heaven, and its mass touching the clouds mean that you, O king, were raised above all people upon the face of the whole earth. Your heart was raised in pride and strength against the Holy One and His angels. Your deeds were seen, because you laid waste the house of the living God on account of the sins of the consecrated people.

4:23 The vision you saw, that an angel was sent in strength from the Lord and commanded the tree’s removal and cutting down, means that the judgment of the great God will come upon you,

4:24 and the Most High and His angels are rushing against you.

4:25 They will lead you away into custody and send you to a deserted place.

4:26 The root of the tree that was left, since it was not uprooted, means that the place of your throne will be preserved for you for a time and an hour. Behold! They are preparing against you; they will scourge you and bring the judgments upon you.

4:27 The Lord lives in heaven, and His authority is over all the earth. Entreat Him concerning your sins, and redeem all your injustices by almsgiving, so that gentleness may be granted you, you may have many days upon your royal throne, and He may not destroy you. Love these words, for my word is accurate and your time is full.’”

Note [1]: Daniel 4:27 · Meaning and wording · redeemRelease or redemption expressed through merciful giving in the king's admonition. Preserve the redemption verb and almsgiving without weakening them or adding a complete doctrine of salvation. Keep the preceding appeal concerning sins and the stated royal setting.Historical comparison. Old Greek and Saints 4:27 have the fuller admonition. KJV 4:27 says break off sins by righteousness; Brenton 4:27 atone by alms; DRC 4:24 redeem sins with alms. Objects and surrounding clauses differ.Providence lexical record PRV-DAN-05, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

4:28 At the completion of the words, Nebuchadnezzar, when he heard the judgment of the vision, kept the words in his heart.

4:29 After twelve months, the king was walking upon the city walls with all his glory and passing over its towers.

4:30 He spoke and said, “This is great Babylon, which I built, and it will be called the house of my kingship through the strength of my might, for the honor of my glory.”

4:31 At the completion of his word, he heard a voice from heaven: “To you it is said, King Nebuchadnezzar: Babylon’s kingdom has been taken from you and is given to another, a despised man in your house. Behold! I appoint him over your kingdom; he will take your authority, glory, and luxury, so that you may recognize that the God of heaven has authority over human kingship and will give it to whomever He wishes. By sunrise another king will rejoice in your house and take possession of your glory, strength, and authority.

4:32 The angels will pursue you for seven years. You will neither be seen nor speak with any human being. They will feed you grass like an ox, and your pasture will be the earth’s greenery. Behold! In place of your glory they will bind you, and another will have your luxurious house and your kingdom.

4:33 By morning everything will be fulfilled upon you, Nebuchadnezzar, king of Babylon; nothing of all this will fail.”

4:33a “I, Nebuchadnezzar, king of Babylon, was bound for seven years. They fed me grass like an ox, and I ate the earth’s greenery. After seven years I devoted my soul to supplication and pleaded concerning my sins before the Lord, the God of heaven; concerning my acts of ignorance I entreated the great God of gods.

4:33b My hair became like an eagle's wings, and my nails like a lion's. My flesh and my heart were changed; I walked naked with the wild animals of the earth. I saw a dream, and apprehensions seized me. After a time a deep sleep took hold of me, and drowsiness fell upon me.

4:34 At the completion of the seven years, the time of my release came. My sins and my acts of ignorance reached their full measure before the God of heaven. I entreated the great God of gods concerning my acts of ignorance, and an angel called to me from heaven, saying, 'Nebuchadnezzar, serve the holy God of heaven and give glory to the Most High; the kingship of your nation is restored to you.'

4:36 At that time my kingdom was restored to me and my glory returned to me.

4:37 I give thanks to the Most High and praise Him who created heaven and earth, seas and rivers, and everything in them. I give thanks and praise, for He is God of gods, Lord of lords, and King of kings. He performs signs and wonders and changes seasons and times, taking kingdoms from kings and appointing others in their place.

4:37a From now on I will worship Him. Trembling has seized me through fear of Him, and I praise all His holy ones. For the gods of the nations have no strength in themselves to transfer one king's kingdom to another king, to kill and make alive, to perform signs and great and fearsome wonders, or to change exceedingly great affairs, as the God of heaven has done in me, changing great affairs concerning me. Throughout all the days of my reign I will offer sacrifices to the Most High on behalf of my soul, as a pleasing aroma to the Lord. I will do what is acceptable before Him—I and my people, my nation and my countries under my authority. Whoever has spoken against the God of heaven, and whoever is caught speaking anything against Him, I will condemn to death."

4:37b King Nebuchadnezzar wrote a circular letter to all the nations in every place, to the countries and all languages dwelling in every country, from generation to generation: "Praise the Lord, the God of heaven, and gloriously bring Him sacrifice and offering. I, king of kings, gloriously give thanks to Him, because He has dealt with me in this way: on that very day He seated me upon my throne; I regained my authority and my kingdom among my people, and my greatness was restored to me."

4:37c "King Nebuchadnezzar to all nations, all countries, and all who dwell in them: May peace be multiplied to you at every time. Now I will explain to you the deeds that the great God has done with me. It pleased me to demonstrate to you and to your learned experts that there is a God, and His wonders are great; His kingship is an everlasting kingship, His authority from generation to generation." He sent letters concerning everything that had happened to him in his kingdom to all the nations under his kingship.

Daniel 5

5:preface King Baltasar held a great reception on the day of the dedication of his royal buildings and invited two thousand men from among his magnates. On that day Baltasar, elated by wine and boasting, praised all the nations' cast and carved gods in his place, but gave no praise to God Most High. That very night fingers like a human's came out and inscribed on the plaster of his house's wall, opposite the lamp, "Mane, Phares, Thekel." Their interpretation is: Mane, "It has been numbered"; Phares, "It has been taken away"; Thekel, "It has been weighed."

5:1 King Baltasar held a great banquet for his companions and drank wine.

5:2 His heart was exalted, and he ordered the gold and silver vessels of God's house that his father Nebuchadnezzar had brought from Jerusalem to be brought in, and wine poured in them for his companions.

5:3 They were brought, and they drank from them,

5:4 and blessed their handmade idols. But they did not bless the everlasting God, who had authority over their breath.

5:5 At that very hour fingers like those of a human hand came out and wrote on the plaster of his house's wall, opposite the light and before King Baltasar. He saw a hand writing.

5:6 His appearance changed, and fears and apprehensions pressed upon him. The king hurried and rose to look at that writing, while his companions around him were boasting.

5:7 The king cried out with a loud voice to summon the incantation-singers, sorcerers, Chaldeans, and gazarenes to report the writing's interpretation. They came in to inspect the writing, but could not interpret it for the king. Then the king issued a decree: "Any man who explains the writing's interpretation will be clothed in purple and have a gold necklace placed upon him, and he will be given authority over a third part of the kingdom."

5:8 The incantation-singers, sorcerers, and gazarenes came in, but no one could report the writing’s interpretation.

5:9 Then the king summoned the queen about the sign and explained to her how great it was, and that no one could report the writing’s interpretation to the king.

5:10 Then the queen mentioned to him Daniel, who was from the captivity of Judea,

5:11 and said to the king, “The man was knowledgeable and wise, surpassing all Babylon’s wise men,

5:12 and a holy spirit is in him. In the days of your father the king, he explained extraordinary interpretations to Nebuchadnezzar your father.”

5:13 Then Daniel was brought before the king, and the king addressed him:

5:16 “O Daniel, can you explain the writing’s interpretation to me? I will clothe you in purple and place a gold necklace upon you, and you will have authority over a third part of my kingdom.”

5:17 Then Daniel stood opposite the writing and read it. He answered the king in this way: “This is the writing: ‘It has been numbered, it was reckoned, it has been taken away.’ The hand that wrote came to a stop. This is their interpretation:

5:23 O king, you held a banquet for your friends and drank wine. The vessels of the living God’s house were brought to you, and you and your magnates drank from them and praised all the idols made by human hands. But you did not bless the living God. Your breath is in His hand, and He gave you your kingdom, yet you neither blessed Him nor offered Him praise.

Note [1]: Daniel 5:23 · Wording · grammatical numberThe address is chiefly singular to the king; But ye did not bless represents the plural Greek clause that includes his company.Greek running text consulted 30 September 2026. Editorial grammatical review; no full apparatus collation. Greek chapter

5:26–28 This is the writing’s interpretation: your time of kingship has been numbered; your kingdom is ending. Your kingdom has been cut short and brought to completion; it is given to the Medes and Persians.”

5:29 Then King Baltasar clothed Daniel in purple, placed a gold necklace upon him, and gave him authority over a third part of his kingdom.

5:30 The interpretation came upon King Baltasar; the kingship was taken from the Chaldeans and given to the Medes and Persians.

Daniel 6

6:1 Artaxerxes of the Medes received the kingdom. Darius was full of days and glorious in old age.

6:2 He appointed one hundred twenty-seven satraps over his whole kingdom,

6:3 and over them three men as their leaders. Daniel was one of the three men,

6:4 having authority above everyone in the kingdom. Daniel was clothed in purple, great and glorious before King Darius, because he was distinguished, knowledgeable, and understanding, with a holy spirit in him, and prospered in the king’s affairs that he conducted. Then the king decided to appoint Daniel over his whole kingdom, along with the two men whom he had appointed with him and one hundred twenty-seven satraps.

6:5 When the king decided to appoint Daniel over his whole kingdom, the two young men devised a plan and resolution together. Since they could find no sin or ignorant fault in Daniel of which they could accuse him before the king,

6:6 they said, “Come, let us establish a restriction binding upon ourselves: no one is to make a request or offer a prayer to any god for thirty days, except to King Darius; otherwise he will die.” They intended to bring Daniel down before the king and have him thrown into the lions’ pit, for they knew that Daniel prayed and entreated the Lord his God three times a day.

6:7 Then those men approached and said before the king:

6:8 “We have established a restriction and decree: anyone who offers a prayer or makes any request to any god for thirty days, except to King Darius, will be thrown into the lions’ pit.”

6:9 They asked the king to establish the restriction and not alter it, because they knew that Daniel prayed and entreated three times a day; they intended him to be brought down through the king and thrown into the lions’ pit.

6:10 Thus King Darius established and ratified it.

6:11 When Daniel learned of the restriction established against him, he opened windows in his upper room toward Jerusalem, fell upon his face three times a day as he had done before, and made supplication.

6:12 They watched Daniel and caught him praying three times a day, every day.

6:13 Then these men appealed to the king and said, “King Darius, did you not decree a restriction that no one should offer a prayer or make a request to any god for thirty days except to you, O king, otherwise he would be thrown into the lions’ pit?” The king answered them, “The statement is exact, and the restriction will remain.”

6:13a They said to him, “We adjure you by the decrees of the Medes and Persians: do not alter the command, show partiality, or diminish anything that has been stated; punish the man who has not kept this restriction.” He said, “I will do as you say; this is established with me.”

6:14 They said, “Behold! We found Daniel your friend praying and seeking the face of his God three times a day.”

6:15 The king, grieved, ordered Daniel thrown into the lions’ pit according to the restriction he had established against him. Then the king was deeply grieved over Daniel and tried to rescue him from the satraps’ hands until sunset,

6:16 but could not rescue him from them.

6:17 King Darius cried out and said to Daniel, “Your God, whom you worship continually three times a day, will rescue you from the lions’ power. Take courage until morning.”

6:18 Then Daniel was thrown into the lions’ pit. A stone was brought and placed at the pit’s mouth, and the king sealed it with his own ring and his magnates’ rings, so that Daniel could not be taken away from them, nor could the king pull him up from the pit.

6:19 Then the king returned to his royal residence and spent the night fasting, grieving over Daniel. Daniel’s God, taking care of him, shut the lions’ mouths, and they did not trouble Daniel.

6:20 King Darius rose early in the morning, took the satraps with him, and went and stood at the mouth of the lions’ pit.

6:21 Then the king called to Daniel with a loud voice and weeping: “O Daniel, are you perhaps alive? Has your God, whom you worship continually, saved you from the lions, so that they have not destroyed you?”

6:22 Then Daniel answered with a loud voice and said, “O king, I am still alive,

6:23 and God has saved me from the lions, because righteousness was found in me before Him. Before you also, O king, neither ignorant fault nor sin was found in me. Yet you listened to men who mislead kings and threw me into the lions’ pit for destruction.”

6:24 Then all the forces assembled and saw Daniel, whom the lions had not troubled.

6:25 Then those two men who had testified against Daniel, with their wives and children, were thrown to the lions. The lions killed them and crushed their bones.

6:26 Then Darius wrote to all nations, countries, and languages dwelling throughout his whole land, saying:

6:27 “Let all people in my kingdom bow to and worship Daniel’s God, for He is God who endures and lives from generation to generation for ever.

6:28 I, Darius, will bow to Him and serve Him all my days, for handmade idols cannot save as Daniel’s God redeemed Daniel.”

6:29 King Darius was gathered to his people, and Daniel was appointed in Darius’s reign. Cyrus the Persian received his kingdom.

Daniel 7

7:1 In the first year of Baltasar’s reign over the country of Babylonia, Daniel saw a vision at his head upon his bed. Then Daniel wrote the vision he had seen in principal points:

7:2 “Upon my bed I was watching in dreams by night, and there were four winds of heaven falling upon the great sea.

7:3 Four beasts came up from the sea, each differing from the other.

7:4 The first was like a lioness with wings like an eagle’s. I watched until her wings were plucked out, she was lifted from the earth and stood on human feet, and a human heart was given her.

7:5 After her there was another beast with the likeness of a bear. It stood on one side and had three ribs in its mouth. He spoke in this way: ‘Rise, devour much flesh!’

7:6 After this I watched another beast, like a leopard. Four wings stretched over it, and the beast had four heads; a tongue was given it.

7:7 After this I watched in the night vision a fourth beast, fearsome, its terror surpassing in strength. It had great iron teeth, devoured and pounded, trampled all around with its feet, and acted differently from all the beasts before it. It had ten horns,

7:8 and many plans were in its horns. Another single horn sprouted among them, small among its horns, and three of the earlier horns were withered through it. This horn had eyes like human eyes and a mouth speaking great things, and it made war against the holy ones.

7:9 I watched until thrones were set in place and an Ancient of Days was seated, wearing a covering like snow, with the hair of His head like pure white wool. The throne was like a flame of fire,

7:10 and a river of fire came out before Him. A thousand thousands attended Him, and ten thousand times ten thousand stood beside Him. A court sat, and books were opened.

7:11 Then I watched the sound of the great words the horn was speaking. The beast was beaten to death, its body perished, and it was given over to burning fire.

7:12 He removed those around it from their authority, and a span of life was given them for a time and a season.

7:13 I watched in the night vision, and there, upon the clouds of heaven, one like a son of man was coming. He was present as an Ancient of Days, and those standing by were present with him.

Note [1]: Daniel 7:13 · Meaning and wording · Ancient of DaysThe comparative designation in this Old Greek vision clause. Retain as and the being-present verb. Explain the pronoun and figure relationship as a difficult textual question; do not quietly convert as into to.Historical comparison. Saints follows the Old Greek as an Ancient of Days. KJV, Brenton, and DRC describe coming to the Ancient of Days. The relation between the figures is materially different in the wording.Providence lexical record PRV-DAN-06, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

7:14 Authority was given him, and all the nations of the earth according to their families, and all glory, worshipped him. His authority is everlasting authority that will never be taken away, and his kingdom will never be destroyed.

Note [1]: Daniel 7:14 · Meaning and wording · authorityEnduring rule granted to the figure in the vision. Keep authority distinct from kingdom and preserve the emphatic denial that it will be taken away. The preceding worship clause is syntactically unusual in Old Greek and remains separately flagged.Historical comparison. Saints has authority; KJV and Brenton dominion; DRC power. The Old Greek's surrounding list differs from their peoples, tribes, and languages, so the whole verse must not be harmonized.Providence lexical record PRV-DAN-07, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

7:15 I, Daniel, was disheartened by these things in the night vision,

7:16 and approached one of those standing there, seeking exact understanding from him concerning all these things. He answered me and explained the judgment of the words:

7:17 ‘These great beasts are four kingdoms that will perish from the earth.

7:18 The holy ones of the Most High will receive the kingdom and hold the kingdom for ever, for the age of ages.’

7:19 Then I wanted exact understanding of the fourth beast, which destroyed everything and was exceedingly fearsome. Its teeth were iron and its claws bronze, devouring everyone all around and trampling with its feet,

7:20 and of its ten horns upon its head and the single other that sprouted, through which three fell out. That horn had eyes and a mouth speaking great things, and its appearance surpassed the others.

7:21 I observed that horn waging war against the holy ones and routing them,

7:22 until the Ancient of Days came and gave judgment to the holy ones of the Most High. The time was given, and the holy ones took possession of the kingship.

7:23 I was told concerning the fourth beast that a fourth kingdom would be upon the earth, surpassing the whole earth, overturning it and grinding it down.

7:24 As for the kingdom’s ten horns, ten kings will arise, and another king will arise after them. He will surpass the earlier ones in evils and humble three kings.

7:25 He will speak words against the Most High, wear down the holy ones of the Most High, and expect to alter seasons and law. Everything will be handed into his hands for a time, times, and half a time.

7:26 The judgment will sit; they will destroy the authority and plan to defile and destroy completely.

7:27 He gave the kingdom, authority, their greatness, and rule over all the kingdoms under heaven to a holy people of the Most High, to reign with everlasting kingship; all authorities will be subject to him and obey him.

7:28 Until the account ended, I, Daniel, was greatly overcome with astonishment; my condition changed, and I fixed the matter in my heart.”

Daniel 8

8:1 In the third year of Baltasar’s reign came the vision that I, Daniel, saw after seeing the first one.

8:2 I saw in the vision of my dream, while I was in the city of Susa in the country of Elymais, still beside the gate of Ailam,

8:3 that, looking up, I saw a great ram standing opposite the gate. It had horns, one higher than the other, and the higher one was rising.

8:4 After this I saw the ram charging eastward, northward, westward, and southward. No animals stood before it, and no one rescued from its hands. It did as it wished and was exalted.

8:5 I was pondering, and a male goat came from the west over the earth's surface without touching the earth. The goat had a single horn between its eyes.

8:6 It came against the horned ram that I had seen standing beside the gate and ran at it in furious anger.

8:7 I saw it approach the ram, become furious with it, strike it, and shatter its two horns. The ram no longer had strength to stand against the goat. It hurled the ram down upon the earth and crushed it, and no one could rescue the ram from the goat.

8:8 The male goat grew exceedingly strong. When it became strong, its great horn was shattered, and four other horns rose behind it toward the four winds of heaven.

8:9 From one of them a single strong horn sprouted. It grew strong and struck toward the south, toward the east, and toward the north.

8:10 It was raised as high as heaven's stars, but was dashed to the earth from the stars and trampled by them,

8:11 until the chief commander rescues the captivity. Because of him the ancient mountains were dashed down; their place and sacrifice were removed. He set it down upon the earth, and it prospered and came to pass, and the sanctuary will be made desolate.

8:12 Sins came upon the sacrifice; righteousness was thrown down to the ground, and he acted and prospered.

8:13 I heard another holy one speaking, and the other said to the speaking Phelmouni, "How long will the vision stand, and the sacrifice that was removed, and the sin of desolation that was given, and the holy places be made desolate for trampling?"

8:14 He said to him, "Until evening and morning, two thousand three hundred days; then the sanctuary will be cleansed."

8:15 As I, Daniel, watched the vision, I sought to understand, and there stood opposite me someone with a human appearance.

8:16 I heard a human voice in the midst of Ulai, calling, "Gabriel, give that one understanding of the vision." The man cried out and said, "The vision concerns that command."

8:17 He came and stood beside where I stood. As he came, I was disturbed and fell upon my face. He said to me, "Understand, son of man, for this vision is still for an appointed hour."

8:18 As he spoke with me, I fell asleep face down on the ground. He touched me and raised me on the spot,

8:19 and said to me, "Behold! I am reporting what will happen at the end of the wrath to the sons of your people; it will still remain until the hours of the appointed time of completion.

8:20 The ram you saw with the horns is the king of the Medes and Persians.

8:21 The male goat is the king of the Greeks, and the great horn between its eyes is the first king himself.

8:22 As for the four horns that were shattered and rose behind it, four kings of his nation will arise, but not according to his strength.

8:23 At the end of their kingship, when their sins reach fullness, a king with a shameless face who understands riddles will arise.

8:24 His strength will be made firm, though not by his own strength. He will destroy astonishingly, prosper, and act; he will destroy rulers and a people of holy ones.

8:25 His intent will be against the holy ones; falsehood will prosper in his hands, and his heart will be exalted. By deceit he will make many disappear, rise for the destruction of men, make a "gathering of a hand," and sell.

8:26 The evening-and-morning vision was found to be true. Now the vision is closed up, for it is still for many days."

8:27 I, Daniel, was weak for many days. Then I rose and again conducted royal affairs. I was undone by the vision, and there was no one who understood.

Daniel 9

9:1 In the first year under Darius son of Xerxes, from the Median family who ruled over the kingdom of the Chaldeans,

9:2 in the first year of his reign, I, Daniel, considered in the books the number of years, when a command came to the land concerning Jeremiah the prophet, to bring Jerusalem's reproach to its full term: seventy years.

9:3 I set my face toward the Lord God to find prayer and mercy, with fasts, sackcloth, and ashes.

9:4 I prayed to the Lord God and confessed, saying, "Behold, Lord, Thou art the great, strong, and fearsome God, keeping the covenant and mercy for those who love Thee and guard Thy commands:

9:5 we have sinned, done wrong, acted impiously, fallen away, and transgressed Thy commandments and judgments,

9:6 and have not listened to Thy servants the prophets, to what they spoke in Thy name to our kings, our rulers, our fathers, and every nation upon the earth.

9:7 Righteousness belongs to Thee, Lord, but shame of face to us as on this day—to the people of Judah, those dwelling in Jerusalem, and all the people Israel, near and far, in all the countries where Thou didst scatter them because of the trespass they committed before Thee.

9:8 Master, shame of face belongs to us, to our kings, rulers, and fathers, because we have sinned against Thee.

9:9 To the Lord belong righteousness and mercy, for we have fallen away from Thee

9:10 and have not listened to the voice of the Lord our God, to follow Thy law that Thou didst set before Moses and us through Thy servants the prophets.

9:11 All Israel abandoned Thy law and fell away, refusing to hear Thy voice. The curse and oath written in the law of Moses, God’s servant, came upon us, because we sinned against Him.

9:12 He established for us His commands, all He spoke against us and against our judges, all Thou didst judge for us, bringing great calamities upon us, such as had not occurred under heaven as occurred in Jerusalem.

9:13 According to what is written in Moses’ covenant, all the calamities came upon us. Yet we did not seek the face of the Lord our God by departing from our sins and understanding Thy righteousness, Lord.

9:14 The Lord God kept watch over the calamities and brought them upon us, for the Lord our God is righteous in everything He may do, and we did not listen to His voice.

9:15 Now, Master, Lord our God, who didst bring Thy people out of Egypt with Thine uplifted arm and didst make Thyself a name as on this day: we have sinned and acted in ignorance.

9:16 Master, according to Thy righteousness, let Thy wrath and anger turn away from Thy city Jerusalem, Thy holy mountain. Because of our sins and our fathers’ acts of ignorance, Jerusalem and Thy people, Lord, are a reproach among all around us.

9:17 Now, Master, hear Thy servant’s prayer and my supplications. Let Thy face look upon Thy desolate holy mountain, for Thy servants’ sake, Master.

9:18 Attend with Thine ear, Lord, and hear me. Open Thine eyes and see our desolation and that of Thy city, over which Thy name has been called. For we make our supplication in our prayers before Thee because of Thy mercy, not our righteous deeds.

9:19 Lord, be propitious! Lord, hear and act, and do not delay, for Thine own sake, Master, because Thy name has been called over Thy city Zion and Thy people Israel.”

9:20 While I was speaking in prayer, confessing my sins and the sins of my people Israel, and making supplication in prayers before the Lord my God and on behalf of our God’s holy mountain,

9:21 while I was still speaking in my prayer, the man I had seen at first in my sleep, Gabriel, was carried swiftly and approached me at the hour of the evening sacrifice.

9:22 He approached and spoke with me, saying, “Daniel, I have just come out to show you understanding.

9:23 At the beginning of your supplication, a command went out from the Lord, and I came to explain it to you, because you are worthy of pity. Understand the command.

9:24 Seventy weeks have been determined for your people and the city Zion: for sin to be brought to completion, injustices to become scarce, injustices to be wiped away, the vision to be understood, everlasting righteousness to be given, the vision to be fulfilled, and a holy of holies to be gladdened.

Note [1]: Daniel 9:24 · Meaning and wording · holy of holiesThe final holy designation as object of gladdening in Old Greek. Keep the gladdening verb and leave the holy designation's precise referent for contextual review. Preserve seventy weeks without imposing a chronology inside the translation.Historical comparison. Saints follows Old Greek's gladden. KJV and Brenton have anoint the Most Holy; DRC anoint the saint of saints. These are different verbs and interpretive renderings of the object.Providence lexical record PRV-DAN-08, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

9:25 You will know, understand, and rejoice. You will find commands to be answered, and you will build Jerusalem as a city for the Lord.

9:26 After seven and seventy and sixty-two, an anointing will be removed and no longer exist. A kingdom of nations will destroy the city and sanctuary together with the anointed one. Its completion will come with wrath and last until the time of completion; it will be assailed by war.

9:27 The covenant will prevail for many. It will return again and be rebuilt in breadth and length. At the completion of times, after seven and seventy periods and sixty-two years, until the time of the completion of war, desolation will be removed when the covenant grows strong for many weeks. At the end of the week the sacrifice and libation will be removed. Upon the temple will be an abomination of desolations until completion, and completion will be given upon the desolation.”

Daniel 10

10:1 In the first year of Cyrus, king of the Persians, a command was shown to Daniel, whose name was called Baltasar. The vision and command were true, and the strong multitude will understand the command; I understood it in a vision.

10:2 In those days I, Daniel, was mourning for three weeks.

10:3 I ate no desirable bread; meat and wine did not enter my mouth, and I did not anoint myself with oil until I completed the three weeks of days.

10:4 On the twenty-fourth day of the first month, I was on the bank of the great river, the Tigris,

10:5 and I lifted my eyes and saw a man clothed in fine linen, with fine linen wrapped around his waist, and light coming from his middle.

10:6 His body was like a tarshish stone, his face like a flash of lightning, his eyes like flaming torches, his arms and feet like flashing bronze, and the sound of his speech like the sound of an uproar.

10:7 I, Daniel, saw this great vision, but the men with me did not see it. Strong fear fell upon them, and they fled in haste.

10:8 I was left alone and saw this great vision. No strength remained in me; a spirit turned upon me for destruction, and I had no strength.

10:9 I did not hear the sound of his speech; I had fallen face down upon the earth.

10:10 He brought a hand toward me and raised me upon my knees, upon the soles of my feet.

10:11 He said to me, “Daniel, you are a man worthy of pity. Understand the commands I speak to you, and stand in your place, for I have just been sent to you.” As he spoke this command with me, I stood trembling.

10:12 He said to me, “Do not fear, Daniel. From the first day you set your face to understand and humble yourself before the Lord your God, your word was heard, and I entered because of your word.

10:13 The general of the king of the Persians stood against me for twenty-one days. Then Michael, one of the foremost rulers, came to help me, and I left him there with the general of the king of the Persians.”

10:14 He said to me, “I came to show you what will meet your people in the latter days, for the vision is still for days to come.”

10:15 As he spoke these commands with me, I set my face toward the earth and fell silent.

10:16 Something like a human hand touched my lips. I opened my mouth, spoke, and said to the one standing opposite me, “My lord, something like a vision turned upon my side, upon me, and there was no strength in me.

10:17 How can the servant speak with his lord? I have become weak; there is no strength in me, and no breath was left in me.”

10:18 Again one with a human appearance touched me and strengthened me,

10:19 and said to me, “You are a man worthy of pity. Do not fear; be well. Take courage and be strong.” As he spoke with me, I became strong and said, “Let my lord speak, for he has strengthened me.”

10:20 He said to me, “Do you know why I came to you? Now I will return to contend with the general of the king of the Persians. I was going out, and the general of the Greeks was coming in.

10:21 I will indeed show you the first things in a record of truth. No one was helping with me concerning these except Michael the angel.”

Daniel 11

11:1 In the first year of King Cyrus, he told me to be strong and take courage.

11:2 “Now I have come to show you the truth. Three kings have stood in opposition in Persia, and the fourth will become richer than all the others. When he grows strong through his wealth, he will rise against every king of the Greeks.

11:3 A powerful king will arise, exercise great lordship, and do whatever he wishes.

11:4 When he arises, his kingdom will be shattered and divided toward the four winds of heaven, not according to his might or the lordship with which he ruled. His kingdom will be removed, and he will teach others these things.

11:5 He will strengthen Egypt’s kingdom, and one of the rulers will overpower him and rule; his rule will be a great rule.

11:6 At the completion of years he will lead them, and the king of Egypt will enter the northern kingdom to make treaties. He will not prevail, for his arm will not establish strength; his arm and that of those traveling with him will grow numb, and he will remain until the appointed hours.

11:7 A plant from his root will arise on its own, and the king of the north will come against his force with his strength, cause turmoil, and prevail.

11:8 He will overthrow their gods together with their cast images, and they will carry their crowds, with their precious vessels, silver, and gold, captive to Egypt. There will be a year for the king of the north.

11:9 He will enter Egypt’s kingdom for days and return to his land,

11:10 and so will his son. He will be provoked, gather an assembly of a great crowd, and enter against it, sweeping through. He will pass over, return, and be greatly provoked.

11:11 The king of Egypt will become angry and fight the king of the north, and the assembled force will be handed into his hands.

11:12 He will take the assembled force, and his heart will be exalted. He will throw many into turmoil and will not be afraid.

11:13 The king of the north will return and gather a city’s force larger than the first at the completion of a year’s appointed time. He will enter it against him with a great crowd and much money.

11:14 In those times designs will rise against the king of Egypt. He will rebuild the fallen things of your nation and arise to establish the prophecy, but they will stumble.

11:15 The king of the north will come, turn his spears, and take the fortified city. The arms of Egypt’s king will stand with his rulers, but he will have no strength to resist him.

11:16 The one coming against him will act according to his will, and no one will resist before him. He will stand in the country, and everything will be accomplished in his hands.

11:17 He will set his face to advance all his undertaking by force and make treaties with him. He will give him a daughter of a human to destroy her, but she will not obey and will not remain.

11:18 He will set his face toward the sea and take many. He will turn back the wrath of their reproach with an oath according to his reproach.

11:19 He will turn his face to strengthen his country, but stumble, fall, and not be found.

11:20 From his root a royal plant will arise, a man striking a king’s glory. In the last days he will be shattered, but not in wrath or war.

11:21 In his place will arise one easily despised, upon whom royal glory will not be bestowed. He will come suddenly; a king will prevail in his allotment.

11:22 He will shatter the already-shattered arms before him.

11:23 With the covenant and a people arrayed with him, he will act falsely and act against a strong nation with a very small nation.

11:24 He will suddenly desolate a city and do what neither his fathers nor his fathers’ fathers did. He will give them plunder, spoils, and money and devise plans against the strong city, but his plans will be in vain.

11:25 His strength and heart will be stirred against Egypt’s king with a great crowd. Egypt’s king will be provoked to war with an exceedingly strong crowd, but will not stand, because he will devise a design against him.

11:26 His anxieties will consume him and turn him away. He will pass through and sweep away, and many wounded will fall.

11:27 Two kings alone will dine together, eat at one table, and speak falsely, but they will not prosper, for completion still awaits its appointed time.

11:28 He will return to his country with much money, his heart against the holy covenant. He will act and return to his country

11:29 at the appointed time. He will enter Egypt, but it will not be as the first and the last.

11:30 Romans will come, drive him out, and rebuke him. He will return, become angry against the holy covenant, act, and return. He will consider them because they abandoned the holy covenant.

11:31 Arms from him will arise, defile the sanctuary of fear, remove the sacrifice, and establish an abomination of desolation.

11:32 In sins against the covenant they will defile with a harsh people, but the people who know these things will be strong and act.

11:33 The thoughtful of the nation will give understanding to many. They will stumble by the sword and grow old in it; in captivity and plunder they will be stained for days.

11:34 When they are crushed, they will gather a little strength. Many will assemble with them at a city, and many as in an allotment.

11:35 Some of those who understand will consider how to purify themselves, be selected, and be cleansed until the time of completion, for the time still awaits its hours.

11:36 The king will act according to his will, become enraged, and be exalted above every god. He will speak extraordinary things against the God of gods and prosper until the wrath is completed, for completion is coming upon him.

11:37 He will pay no heed to his fathers’ gods or to the desire of a woman, for he will be exalted in everything, and strong nations will be subject to him.

11:38 He will stir in his place and honor a god whom his fathers did not know with gold, silver, and costly stone. And with the desirable things

11:39 of cities he will act, and he will come into a strong fortification. With a foreign god, whom he may acknowledge, he will multiply glory, rule over him greatly, and apportion country as a gift.

11:40 At the hour of completion, Egypt's king will clash with him. The king of the north will rage against him with chariots, many horses, and many ships, and enter Egypt's country

11:41 and come into my country,

11:42 and in Egypt's country no one will be saved.

11:43 He will control the place of gold, the place of silver, and all Egypt's desirable wealth; Libyans and Ethiopians will be in his multitude.

11:44 A report from the east and north will disturb him, and he will go out in strong anger and with a sword to wipe out and kill many.

11:45 Then he will set his tent between the seas and the mountain of the Holy One's desire. The hour of his completion will come, and no one will help him."

Daniel 12

12:1 "At that hour Michael will pass by, the great angel who stands over the sons of your people. That will be a day of affliction such as has not occurred since they came into being until that day. On that day all the people found inscribed in the book will be exalted.

12:2 Many of those sleeping in the breadth of the earth shall arise: some unto everlasting life, others unto reproach, and others unto dispersion and everlasting shame.

Note [1]: Daniel 12:2 · Meaning and wording · ariseRise from the sleep of death in the vision. Retain arise with the three stated outcome clauses in this Old Greek text, including dispersion. The division of these clauses and the extent of many require interpretation outside the verse.Historical comparison. Saints preserves breadth of the earth and the additional dispersion clause. KJV, Brenton, and DRC have dust and a shorter two-part outcome statement.Providence lexical record PRV-DAN-09, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

12:3 Those who understand will appear like heaven's lights, and those who strengthen my words like the stars of heaven for the age of the age.

12:4 But you, Daniel, cover the commands and seal the book until the time of completion, until the many go mad and the earth is filled with injustice."

12:5 I, Daniel, saw two others standing, one on this side of the river and one on the other.

12:6 I said to the one clothed in fine linen above, "When, then, will the wonders you have told me reach completion, and these things be cleansed?"

12:7 I heard the one clothed in fine linen above the river's water say, "Until the time of completion." He raised his right hand and his left to heaven and swore by God who lives for ever that in a time, times, and half a time would be the completion of the "hands of release" of a holy people, and all these things would be completed.

12:8 I heard, but did not understand the time from him. I said, "My lord, what is the interpretation of this word, and what do these figures concern?"

12:9 He said to me, "Go away, Daniel, for the commands are covered and sealed until

12:10 many are tested and made holy, and sinners sin. None of the sinners will understand, but those who understand will pay attention.

12:11 From when the sacrifice is removed for all time and preparations are made to set up the abomination of desolation: one thousand two hundred ninety days.

12:12 Blessed is the one who perseveres and reaches a total of one thousand three hundred thirty-five days.

12:13 But you, go and rest, for there are still days and hours until completion is fulfilled. You will rest and arise unto your glory at the completion of days."

Note [1]: Daniel 12:13 · Meaning and wording · gloryThe glory associated with Daniel's rising at the completion of days. Retain glory, the promised rest, and the rising verb. This Old Greek noun is not the word lot; the comparison should make that difference visible.Historical comparison. Saints follows Old Greek glory. KJV, Brenton, and DRC have thy lot. Brenton also retains an expanded interval before the end, but agreement there does not erase the noun difference.Providence lexical record PRV-DAN-10, 2026-09-26. Source occurrence checked in the earlier study; interpretation remains provisional. Greek chapter

Hosea

Hosea 1

1:1 The word of the Lord that came to Hosea son of Beeri in the days of Uzziah, Jotham, Ahaz and Hezekiah, kings of Judah, and in the days of Jeroboam son of Joash, king of Israel.

1:2 The beginning of the Lord's word to Hosea. The Lord said to Hosea, "Go, take for yourself a woman of prostitution and children of prostitution, for the land will utterly prostitute itself away from following the Lord."

1:3 He went and took Gomer daughter of Debelaim; she conceived and bore him a son.

1:4 The Lord said to him, "Call him Jezreel, for in a little while I will avenge Jezreel's blood upon Jehu's house and put an end to the kingdom of Israel's house.

1:5 On that day I will shatter Israel's bow in the Valley of Jezreel."

1:6 She conceived again and bore a daughter. He said to him, "Call her Not Shown Mercy, for I will certainly no longer show mercy to Israel's house, but I will surely set Myself against them.

1:7 But I will show mercy to Judah's sons and save them by the Lord their God. I will not save them by bow, sword, war, chariots, horses or horsemen."

1:8 She weaned Not Shown Mercy, conceived again and bore a son.

1:9 He said, "Call him Not My People, for you are not My people, and I am not yours."

Hosea 2

2:1 The number of Israel's sons was like the sand of the sea, which will not be measured or counted. And it shall come to pass that in the place where it was said to them, 'You are not My people,' there they will be called sons of the living God.

2:2 Judah's sons and Israel's sons will gather together, appoint one authority for themselves and come up from the land, for great is Jezreel's day.

2:3 Say to your brother, 'My People,' and to your sister, 'Shown Mercy.'

2:4 "Enter into judgment with your mother, enter into judgment! For she is not My wife and I am not her husband. I will remove her prostitution from My face and her adultery from between her breasts,

2:5 so that I may strip her naked and restore her as on the day of her birth. I will make her like a wilderness, set her like a waterless land and kill her with thirst.

2:6 I will certainly show no mercy to her children, for they are children of prostitution.

2:7 For their mother prostituted herself; she who bore them brought shame. She said, 'I will follow my lovers, who give me my loaves and water, my garments and linen cloths, my oil and everything due to me.'

2:8 Therefore look, I block her way with thorns and will build up her roads, and she will certainly not find her path.

2:9 She will pursue her lovers but certainly not catch them; she will seek them but certainly not find them. She will say, 'I will go and return to my former husband, for it was better for me then than now.'

2:10 She did not know that it was I who gave her grain, wine and oil and multiplied silver for her; but she made silver and gold objects for Baal.

2:11 Therefore I will return and recover My grain at its season and My wine at its time; I will take away My garments and linen cloths so that they do not cover her shame.

2:12 Now I will uncover her uncleanness before her lovers, and certainly no one will deliver her from My hand.

2:13 I will turn away all her rejoicings, her festivals, new moons and Sabbaths, and all her festal assemblies.

2:14 I will obliterate her vine and fig trees, of which she said, 'These are my wages that my lovers gave me.' I will make them a testimony, and the field's beasts, heaven's birds and the earth's creeping things will devour them."

2:15 "I will exact vengeance upon her for the days of the Baalim, when she sacrificed to them, put on her earrings and necklaces and went after her lovers, but forgot Me," says the Lord.

2:16 "Therefore look, I am leading her astray; I will place her in a wilderness and speak to her heart,

2:17 and from there I will give her her possessions and the Valley of Achor to open her understanding. There she will be humbled as in the days of her infancy and the days of her ascent from Egypt's land.

2:18 On that day," says the Lord, "she will call Me 'My Husband' and no longer call Me 'Baalim.'

2:19 I will remove the names of the Baalim from her mouth, and they will certainly no longer remember their names.

2:20 On that day I will establish a covenant for them with the field's beasts, heaven's birds and the earth's creeping things. I will shatter bow, sword and war from the land and settle you in hope.

2:21 I will betroth you to Myself forever; I will betroth you to Myself in righteousness and judgment, in mercy and compassion,

2:22 and I will betroth you to Myself in faithfulness, and you will know the Lord.

2:23 On that day," says the Lord, "I will listen to heaven, and heaven will listen to the earth,

2:24 and the earth will listen to grain, wine and oil, and they will listen to Jezreel.

2:25 I will sow her for Myself upon the land, show mercy to Not Shown Mercy and say to Not My People, 'You are My people.' He will say, 'Thou art the Lord my God!'"

Hosea 3

3:1 The Lord said to me, "Go again and love a woman who loves evil things and is an adulteress, just as God loves Israel's sons, though they look toward foreign gods and love cakes with raisins."

3:2 I hired her for myself for fifteen pieces of silver, a gomor of barley and a nebel of wine.

3:3 I said to her, "You will remain with me many days; you must certainly not prostitute yourself or belong to another man, and I toward you."

3:4 For Israel's sons will remain many days without king or ruler, without sacrifice or altar, without priesthood or manifestations.

3:5 After these things Israel's sons will return and seek the Lord their God and David their king; they will be astonished at the Lord and His good things in the last days.

Hosea 4

4:1 Hear the Lord's word, sons of Israel, for the Lord has a case against the land's inhabitants: there is no truth, no mercy and no recognition of God upon the land.

4:2 Cursing, falsehood, murder, theft and adultery have poured over the land, and they mix bloodshed with bloodshed.

4:3 Therefore the land will mourn and diminish with all who inhabit it, with the field's beasts, the earth's creeping things and heaven's birds; the sea's fish will disappear,

4:4 so that no one brings a case and no one rebukes; but My people are like a priest being contradicted.

4:5 You will grow weak by day, and a prophet will also grow weak with you; I likened your mother to night.

4:6 My people were likened to one without knowledge. Because you thrust away recognition, I too will thrust you away from serving Me as priest. You forgot your God's law, and I too will forget your children.

4:7 According to their multitude, so they sinned against Me; I will turn their glory into dishonor.

4:8 They will eat My people's sins and take their souls amid their injustices.

4:9 It will be as with the people, so with the priest; I will exact punishment upon him for his ways and repay him for his schemes.

4:10 They will eat but certainly not be filled; they prostituted themselves but will certainly not prosper, because they abandoned keeping faith with the Lord.

4:11 My people's heart welcomed prostitution, wine and intoxicating drink.

4:12 They inquired by signs, and by his rods they announced things to him; they were led astray by a spirit of prostitution and prostituted themselves away from their God.

4:13 On the mountaintops they sacrificed, and on the hills they offered sacrifice, beneath oak, poplar and a tree providing shade, because shelter is good. Therefore your daughters will prostitute themselves and your daughters-in-law commit adultery.

4:14 I will certainly not call your daughters to account when they prostitute themselves, or your daughters-in-law when they commit adultery, for the men themselves mixed with prostitutes and sacrificed with initiates; the people who understood became entangled with a prostitute.

4:15 But you, Israel, do not be ignorant; and Judah, do not enter Gilgal or go up to the house of On, and do not swear by the living Lord.

4:16 For Israel has run wild like a heifer running wild. Now the Lord will pasture them like a lamb in an open place.

4:17 Ephraim, a partner of idols, set stumbling blocks for himself.

4:18 He chose Canaanites. They prostituted themselves thoroughly; they loved dishonor arising from their arrogance.

4:19 You are a whirlwind within its wings, and they will be put to shame because of their altars.

Hosea 5

5:1 Hear these things, priests; pay attention, house of Israel; listen, house of the king, for the judgment is against you. You became a trap at the lookout and like a net stretched over Itabyrion,

5:2 which those hunting game fixed in place. But I am your instructor.

5:3 I know Ephraim, and Israel is not away from Me; for now Ephraim has prostituted himself and Israel is defiled.

5:4 They did not direct their schemes toward returning to their God, for a spirit of prostitution is within them, and they did not recognize the Lord.

5:5 Israel's arrogance will be humbled before his face. Israel and Ephraim will weaken in their injustices, and Judah too will weaken with them.

5:6 With sheep and calves they will go to seek the Lord, but they will certainly not find Him, because He turned away from them,

5:7 because they abandoned the Lord, because foreign children were born to them. Now blight will devour them and their allotments.

5:8 Blow a trumpet on the hills; sound out on the heights; proclaim in the house of On! Benjamin was beside himself;

5:9 Ephraim was brought to ruin in days of rebuke. Among Israel's tribes I revealed trustworthy things.

5:10 Judah's rulers became like people moving boundaries; upon them I will pour My onrush like water.

5:11 Ephraim oppressed his adversary and trampled judgment, because he began to follow worthless things.

5:12 I am like turmoil to Ephraim and like a goad to Judah's house.

5:13 Ephraim saw his illness and Judah his pain; Ephraim went to the Assyrians and sent ambassadors to King Jarim. But he could not heal you, and pain will certainly not cease among you.

5:14 For I am like a panther to Ephraim and like a lion to Judah's house. I seize and will go away and take, and there will be no one to rescue.

5:15 I will go and return to My place until they disappear; they will seek My face, and in their affliction they will rise early toward Me, saying,

Hosea 6

6:1 "Let us go and return to the Lord our God, because He has seized us and will heal us; He will strike and dress our wounds.

6:2 He will restore us to health after two days; on the third day we will rise and live before Him.

6:3 We will know; we will pursue knowledge of the Lord. We will find Him ready like dawn, and He will come to us like rain, early and late upon the land."

6:4 What shall I do with you, Ephraim? What shall I do with you, Judah? Your mercy is like a morning cloud and like morning dew passing away.

6:5 Therefore I mowed down your prophets; I killed them with the words of My mouth, and My judgment will go forth like light.

6:6 For I desire mercy, and not sacrifice, and knowledge of God rather than whole burnt offerings.

6:7 But they are like a person transgressing a covenant; there he despised Me.

6:8 Gilead is a city working worthless things, stirring up water,

6:9 and your strength is that of a pirate. Priests concealed the Lord's road; they murdered Shechem, because they committed lawlessness.

6:10 In Israel's house I saw dreadful things, there Ephraim's prostitution; Israel and Judah were defiled.

6:11 Begin harvesting for yourself when I turn back My people's captivity,

Hosea 7

7:1 when I heal Israel. Ephraim's injustice and Samaria's wickedness will be uncovered, because they practiced falsehood. A thief will enter upon him, a robber stripping him on his road,

7:2 so that they sing together as people singing together with their heart. I remembered all their evils; now their schemes have surrounded them; they have come before My face.

7:3 With their evils they gladdened kings, and with their falsehoods, rulers.

7:4 All are adulterers, like an oven burning for the baking of something scorched by flame, from the kneading of fat until it ferments.

7:5 On your kings' days the rulers began to rage from wine; he stretched out his hand with pestilent men,

7:6 because their hearts were kindled like an oven as they battered people. All night Ephraim was filled with sleep; morning came, and he was kindled like fire's blaze.

7:7 All grew hot like an oven and devoured their judges. All their kings fell; there was no one among them calling to Me.

7:8 Ephraim mingled among his peoples; Ephraim became a cake baked in ashes and not turned.

7:9 Foreigners devoured his strength, but he did not recognize it; gray hairs blossomed upon him, but he did not know it.

7:10 Israel's arrogance will be humbled before his face, yet they did not return to the Lord their God or seek Him in all these things.

7:11 Ephraim was like a senseless dove without understanding; he called on Egypt, and they went to the Assyrians.

7:12 Whenever they go, I will cast My net over them; I will bring them down like heaven's birds. I will discipline them when their affliction is heard.

7:13 Woe to them, because they sprang away from Me! They are miserable, because they acted impiously toward Me. I redeemed them, but they spoke falsehoods against Me.

7:14 Their hearts did not cry to Me; they only howled on their beds. They cut themselves over grain and wine. They were disciplined through Me,

7:15 and I strengthened their arms, but they devised evil against Me.

7:16 They turned away toward nothing; they became like a drawn bow. Their rulers will fall by the sword because of their tongues' lack of discipline. This is their contempt in Egypt's land.

Hosea 8

8:1 Into their bosom like earth, like an eagle against the Lord's house, because they transgressed My covenant and acted impiously against My law.

8:2 They will cry to Me, 'God, we know Thee!'

8:3 Because Israel turned away good things, they pursued an enemy.

8:4 They reigned for themselves and not through Me; they ruled and did not make it known to Me. They made their silver and gold into idols for themselves, so that they might be destroyed.

8:5 Rub away your calf, Samaria! My anger was provoked against them. How long will they be incapable of being cleansed

8:6 in Israel? A craftsman made it, and it is no god, because your calf was leading people astray, Samaria.

8:7 Because they sowed wind-blasted things, their overthrow will receive them: a sheaf without strength to make flour. Even if it does make flour, foreigners will devour it.

8:8 Israel was swallowed up; now he became among the nations like a useless vessel.

8:9 Because they went up to the Assyrians; Ephraim flourished by himself, and they loved gifts.

8:10 Therefore they will be handed over among the nations. Now I will receive them, and they will pause a little from anointing a king and rulers.

8:11 Because Ephraim multiplied altars, beloved altars became occasions of sin for him.

8:12 I will write down for him a multitude and his ordinances; the beloved altars were reckoned as foreign things.

8:13 Because even if they offer a sacrifice and eat meat, the Lord will not accept them. Now He will remember their injustices and punish their sins. They returned to Egypt and will eat unclean things among the Assyrians.

8:14 Israel forgot his Maker, and they built sacred precincts; Judah multiplied walled cities. I will send fire into his cities, and it will devour their foundations.

Hosea 9

9:1 Do not rejoice, Israel, or be glad like the peoples, because you prostituted yourself away from your God; you loved gifts on every threshing floor of grain.

9:2 Threshing floor and winepress did not know them, and wine deceived them.

9:3 They did not dwell in the Lord's land; Ephraim dwelt in Egypt, and among the Assyrians they will eat unclean things.

9:4 They did not pour wine to the Lord or make it pleasant to Him. Their sacrifices are like bread of mourning to them; all who eat them will be defiled, because their loaves for their own lives will not enter the Lord's house.

9:5 What will you do on a day of assembly and on the day of the Lord's festival?

9:6 Therefore look, they will go away from Egypt's misery; Memphis will receive them, and Machmas will bury them. Destruction will inherit their silver; thorns will be in their dwellings.

9:7 The days of vengeance have come; the days of your repayment have come. Israel will be afflicted like the deranged prophet, a spirit-bearing man. Because your injustices were many, your madness increased.

9:8 Ephraim's watchman is with God; a prophet, a crooked trap upon all his ways. They fixed madness in the Lord's house.

9:9 They were corrupted as in the hill's days. He will remember his injustices; He will punish his sins.

9:10 Like a cluster of grapes in a wilderness I found Israel, and like an early lookout in a fig tree I saw their fathers. They went to Beel-phegor and became estranged into shame, and the beloved became like the detested.

9:11 Ephraim flew away like a bird; their glories are from births, labor pains and conceptions,

9:12 because even if they rear their children, they will be bereaved among humankind. Indeed, woe is upon them: My flesh is from them.

9:13 Ephraim, as I saw them, presented their children for a hunt; and Ephraim must bring his children out to piercing.

9:14 Give them, Lord—what wilt Thou give them? Give them a childless womb and dry breasts.

9:15 All their evils are at Gilgal, because there I hated them. Because of their wicked practices I will expel them from My house. I will certainly love them no longer; all their rulers are disobedient.

9:16 Ephraim suffered; he dried up at his roots; he will certainly bear fruit no longer. Even if they give birth, I will kill the desired offspring of their womb.

9:17 God will thrust them away because they did not listen to Him, and they will be wanderers among the nations.

Hosea 10

10:1 Israel is a vine with luxuriant branches, its fruit thriving. According to the abundance of his fruits he multiplied altars; according to his land's good things he built pillars.

10:2 They divided their hearts; now they will disappear. He will demolish their altars, and their pillars will suffer devastation.

10:3 Because now they will say, 'We have no king, because we did not fear the Lord; and the king—what will he do for us?'

10:4 Speaking words, false pretexts, he will make a covenant; judgment will spring up like wild grass on the field's fallow ground.

10:5 Samaria's inhabitants will dwell beside the calf of the house of On, because its people mourned over it; just as they embittered it, they will rejoice over its glory, because it was deported from it.

10:6 They bound it and carried it to the Assyrians as guest-gifts for King Jarim. He will receive Ephraim as a gift, and Israel will be ashamed of his counsel.

10:7 Samaria cast off her king like a twig on the water's surface.

10:8 The shrines of On, Israel's sins, will be removed; thorns and thistles will grow on their altars. They will say to the mountains, 'Cover us!' and to the hills, 'Fall upon us!'

10:9 From when the hills existed, Israel sinned; there they stood. Will war against the children of injustice certainly not overtake them on the hill?

10:10 He came to discipline them, and peoples will gather against them when they are disciplined for their two injustices.

10:11 Ephraim is a heifer trained to love strife, but I will come upon the finest part of her neck. I will mount Ephraim and pass over Judah in silence; Jacob will strengthen him.

10:12 Sow for yourselves in righteousness; reap life's fruit. Shine a light of knowledge for yourselves; seek the Lord until produce of righteousness comes to you.

10:13 Why did you pass over impiety in silence and reap its injustices, eating false fruit? Because you hoped in your chariots, in the multitude of your force.

10:14 Destruction will arise among your people, and all your walled places will vanish. As the ruler Salaman from the house of Jerobaal, in days of war they dashed a mother to the ground upon children.

10:15 So I will do to you, house of Israel, because of your evils. At dawn they were cast off; Israel's king was cast off.

Hosea 11

11:1 Because Israel was an infant, I loved him, and out of Egypt I summoned his children.

11:2 As I summoned them, so they departed from My presence; they sacrificed to the Baalim and burned incense to carved images.

11:3 I bound Ephraim's feet together; I took him up on My arm, but they did not know that I have healed them.

11:4 Amid human destruction I stretched them out in bonds of My love. I will be to them like a man slapping his cheeks; I will look toward him and be able to act for him.

11:5 Ephraim dwelt in Egypt, and Assur himself was his king, because he did not wish to return.

11:6 A sword grew weak in his cities and ceased in his hands, and they will eat from their schemes.

11:7 His people hang suspended from his dwelling, and God will be angry at his precious things and will certainly not exalt him.

11:8 How shall I deal with you, Ephraim? Shall I shield you, Israel? How shall I deal with you? Shall I make you like Adama and like Seboim? My heart turned within itself; My change of mind was stirred together.

11:9 I will certainly not act according to My furious anger; I will certainly not abandon Ephraim to be erased. For I am God and not a human being, holy within you, and I will not enter a city.

11:10 I will walk after the Lord. He will roar like a lion, because He Himself will howl, and children of waters will be astonished.

11:11 They will be astonished like a bird from Egypt and like a dove from the Assyrians' land, and I will restore them to their houses, says the Lord.

Hosea 12

12:1 Ephraim surrounded Me with falsehood, and Israel's house and Judah with impieties. Now God knew them, and he will be called God's holy people.

12:2 But Ephraim is an evil spirit; he pursued scorching heat all day, multiplied empty and worthless things, made a covenant with the Assyrians, and traded oil into Egypt.

12:3 The Lord has a case against Judah, to exact punishment on Jacob according to his ways; He will repay him according to his practices.

12:4 In the womb he tripped up his brother, and in his labors he prevailed against God

12:5 and prevailed with an angel and was able. They wept and entreated Me; in the house of On they found Me, and there he was spoken to.

12:6 The Lord God Almighty will be his memorial.

12:7 You will return in your God; keep mercy and judgment, and draw near to your God continually.

12:8 Canaan—in his hand is a balance of injustice; he loved to dominate.

12:9 Ephraim said, 'Indeed I have become rich; I have found refreshment for myself.' All his labors will not be found for him because of the injustices in which he sinned.

12:10 But I, the Lord your God, brought you up from Egypt's land; I will still settle you in tents as on a festival day.

12:11 I will speak to prophets; I multiplied visions and was represented in likenesses through prophets.

12:12 If Gilead does not exist—then the rulers sacrificing at Gilgal were false, and their altars are like tortoises upon the field's fallow ground.

12:13 Jacob withdrew to Syria's plain; Israel served for a wife, and for a wife he kept guard.

12:14 Through a prophet the Lord brought Israel up from Egypt, and through a prophet he was preserved.

12:15 Ephraim provoked anger and exasperation; his blood will be poured upon him, and the Lord will repay him for his reproach.

Hosea 13

13:1 According to Ephraim's word, he received ordinances in Israel, assigned them to Baal and died.

13:2 He still continued to sin, and they made themselves a cast image from their silver according to the likeness of idols, works completed for them by craftsmen. They say, 'Sacrifice human beings, for calves have run out!'

13:3 Therefore they will be like a morning cloud and like morning dew passing away, like chaff blown from a threshing floor and like vapor from locusts.

13:4 But I am the Lord your God, who establishes heaven and creates earth, whose hands created all heaven's host. I did not display them to you so that you should follow them. I brought you up from Egypt's land; you shall know no god except Me, and there is none who saves apart from Me.

13:5 I shepherded you in the wilderness, in an uninhabited land,

13:6 according to their pastures. They were filled to fullness, and their hearts were lifted up; for this reason they forgot Me.

13:7 I will be like a panther to them and like a leopard along the Assyrians' road.

13:8 I will meet them like a bear in distress and tear open their heart's enclosure. There forest lion cubs will devour them; field beasts will tear them apart.

13:9 In your destruction, Israel, who will help?

13:10 Where is this king of yours? Let him save you in all your cities; let him judge you, the one of whom you said, 'Give me a king and a ruler.'

13:11 I gave you a king in My anger, and in My fury I held

13:12 a bundle of injustice. Ephraim—his sin is hidden.

13:13 Pangs like those of a woman giving birth will come upon him. This son of yours is not prudent, because he will certainly not endure amid the crushing of children.

13:14 I will rescue them from Hades' hand and redeem them from death. Where is your punishment, Death? Where is your sting, Hades? Consolation is hidden from My eyes.

13:15 Because this one will make a division among brothers. The Lord will bring a scorching wind from the wilderness upon him and dry up his channels and desolate his springs; it will dry his land and all his desirable vessels.

Hosea 14

14:1 Samaria will disappear because she opposed her God. They will fall by the sword; their nursing infants will be dashed to the ground, and their pregnant women will be ripped open.

14:2 Return, Israel, to the Lord your God, because you grew weak in your injustices.

14:3 Take words with you and return to the Lord your God. Speak to Him so that you do not receive injustice but receive good things, and we will repay the fruit of our lips.

14:4 Assur will certainly not save us; we will not mount a horse, and we will certainly no longer call the works of our hands “Our gods.” The One in you will have mercy on an orphan.

14:5 I will heal their dwellings; I will love them openly, because My anger turned away from them.

14:6 I will be like dew to Israel; he will blossom like a lily and put down his roots like Lebanon.

14:7 His branches will spread, and he will be like an olive tree laden with fruit; his fragrance will be like Lebanon.

14:8 They will return and settle beneath his shelter; they will live and be filled to intoxication with grain. His memorial will blossom like a vine, like Lebanon’s wine.

14:9 As for Ephraim, what has he still to do with idols? I humbled him, and I will strengthen him. I am like a thickly shading juniper; from Me your fruit is found.

14:10 Who is wise and will understand these things, or discerning and will recognize them? For the Lord’s ways are straight; the righteous will walk in them, but the impious will grow weak in them.

Joel

Joel 1

1:1 The word of the Lord that came to Joel, the son of Bathuel.

1:2 Hear these things, elders, and give ear, all who inhabit the land! Have such things happened in your days or in your fathers' days?

1:3 Tell your children about these things, and let your children tell their children, and their children a further generation.

1:4 What the caterpillar left, the locust devoured; what the locust left, the bruchus locust devoured; what the bruchus locust left, the blight devoured.

1:5 Sober up, you drunkards, from their wine, and weep! Lament, all who drink wine to intoxication, because gladness and joy have been removed from your mouths.

1:6 For a nation has come up against My land, strong and uncountable. Its teeth are a lion's teeth, and its grinding teeth a young lion's.

1:7 It laid My vine waste and shattered My fig trees; searching, it searched it out and cast it away; it whitened its branches.

1:8 Lament to Me more than a bride wrapped in sackcloth for her first husband.

1:9 Sacrifice and drink offering have been removed from the Lord's house. Mourn, priests who minister at the altar,

1:10 because the plains have suffered. Let the earth mourn, because grain has suffered, wine has dried up, and oil has diminished.

1:11 The farmers have dried up. Lament, estates, over wheat and barley, because the harvest from the field has perished.

1:12 The vine has dried up and the fig trees have diminished; pomegranate, palm, apple tree and all the field's trees have dried up, because human beings have put joy to shame.

1:13 Wrap yourselves and beat your breasts, priests; lament, ministers of the altar! Enter and sleep in sackcloth, ministers of God, because sacrifice and drink offering have been kept away from your God's house.

1:14 Consecrate a fast; proclaim a service. Gather elders, all who inhabit the land, into your God's house, and cry earnestly to the Lord,

1:15 "Alas, alas, alas for the day! For the Lord's day is near, and it will come like suffering from suffering."

1:16 Before your eyes food was destroyed, and gladness and joy from your God's house.

1:17 Heifers leaped at their feeding troughs; storehouses disappeared, winepresses were demolished, because grain dried up.

1:18 What shall we store up for ourselves? Herds of cattle wept because they had no pasture, and flocks of sheep disappeared.

1:19 To Thee, Lord, I will cry, because fire consumed the beautiful places of the wilderness, and flame kindled all the field's trees.

1:20 Even the animals of the plain looked up toward Thee, because outlets of water dried up, and fire devoured the beautiful places of the wilderness.

Joel 2

2:1 Blow a trumpet in Zion! Proclaim on My holy mountain, and let all who inhabit the land be thrown into turmoil, because the Lord's day is present; it is near,

2:2 a day of darkness and gloom, a day of cloud and mist. Like dawn a numerous and strong people will be poured over the mountains. Its like has never existed, nor will another follow it through the years, for generations upon generations.

2:3 Before it is consuming fire, and behind it a kindled flame. The land before its face is like a garden of delight, and behind it a desolate plain; no one will escape it.

2:4 Their appearance is like the sight of horses; like riders they will pursue.

2:5 With a sound like chariots they will leap upon mountain peaks, like the sound of a fiery flame devouring stubble, like a numerous and strong people arrayed for war.

2:6 Before it peoples will be crushed; every face is like the scorching of a pot.

2:7 Like fighters they will run, and like soldiers they will climb the walls. Each will go on his own road, and they certainly will not turn aside from their paths,

2:8 and no one will hold back from his brother. Burdened with their weapons they will go, and among their missiles they will fall, yet they will certainly not be destroyed.

2:9 They will seize the city and run upon the walls; they will climb upon the houses and enter through windows like thieves.

2:10 Before them the earth will be thrown into turmoil and heaven shaken; the sun and moon will grow dark, and the stars will sink their brightness.

2:11 The Lord will give His voice before His force, because His camp is very large, because the works of His words are strong. For the Lord's day is great, great and very manifest; who will be sufficient for it?

2:12 "And now," says the Lord your God, "turn to Me with your whole heart, with fasting, weeping and mourning."

2:13 Tear your hearts, not your garments, and turn to the Lord your God, because He is merciful and compassionate, patient and abundant in mercy, and relents concerning calamities.

2:14 Who knows whether He will turn and relent and leave a blessing behind Him, a sacrifice and drink offering for the Lord our God?

2:15 Blow a trumpet in Zion! Consecrate a fast; proclaim a service.

2:16 Gather the people; consecrate the congregation. Choose elders; gather infants nursing at breasts. Let the bridegroom leave his bedroom and the bride her bridal chamber.

2:17 In the midst of the altar's platform the priests who minister to the Lord will weep and say, "Spare Thy people, Lord, and do not give Thine inheritance to reproach, for nations to rule over them, so that they do not say among the nations, 'Where is their God?'"

2:18 Then the Lord became jealous for His land and spared His people.

2:19 The Lord answered His people: "Look, I am sending out to you grain, wine and oil, and you will be filled with them. I will no longer give you over to reproach among the nations,

2:20 and I will drive away from you the one from the north and thrust it into a waterless land. I will make its front disappear into the first sea and its rear into the last sea; its decay will rise, and its stench will rise, because it magnified its deeds."

2:21 Take courage, land! Rejoice and be glad, because the Lord has done great things.

2:22 Take courage, animals of the plain, because the wilderness plains have sprouted, because a tree bore its fruit; vine and fig tree have given their strength.

2:23 Children of Zion, rejoice and be glad in the Lord your God, because He gave you food for righteousness, and He will rain upon you early and late rainfall as before.

2:24 Threshing floors will be filled with grain, and winepresses will overflow with wine and oil.

2:25 "I will repay you for the years the locust devoured, the bruchus locust, the blight and the caterpillar—My great force that I sent among you.

2:26 You will eat abundantly and be filled, and praise the name of the Lord your God for the wonders He has done with you. My people will certainly never be put to shame,

2:27 and you will recognize that I am in Israel's midst, that I am the Lord your God and there is no other besides Me. All My people will certainly never again be put to shame."

Joel 3

3:1 "And it shall be after these things, that I will pour out of My Spirit upon all flesh; and your sons and your daughters shall prophesy, your elders shall dream dreams, and your young men shall see visions.

3:2 Even upon male slaves and female slaves in those days I will pour out of My Spirit.

3:3 I will give wonders in heaven and upon the earth: blood, fire and a vapor of smoke.

3:4 The sun will turn to darkness and the moon to blood before the coming of the Lord's great and manifest day.

3:5 And it shall come to pass that everyone who calls upon the name of the Lord will be saved, for on Mount Zion and in Jerusalem there will be one who escapes, as the Lord said, and bearers of good news whom the Lord has called."

Joel 4

4:1 "For look, in those days and at that time, when I turn back the captivity of Judah and Jerusalem,

4:2 I will gather all the nations and bring them down to the Valley of Jehoshaphat. There I will enter into judgment with them over My people and My inheritance Israel, who were scattered among the nations; and they divided up My land

4:3 and cast lots over My people; they gave the boys to prostitutes and sold the girls for wine, which they drank.

4:4 What have you to do with Me, Tyre and Sidon and all Galilee of foreigners? Are you repaying Me a recompense? Or do you bear a sharp grudge against Me? I will speedily repay your recompense upon your heads,

4:5 because you took My silver and gold and brought My chosen and beautiful things into your temples,

4:6 and sold the sons of Judah and the sons of Jerusalem to the sons of the Greeks, so as to thrust them out of their own borders.

4:7 Look, I am rousing them from the place to which you sold them, and I will repay your recompense upon your heads,

4:8 and I will sell your sons and daughters into the hands of the sons of Judah, and they will sell them into captivity to a nation far away, because the Lord has spoken.”

4:9 Proclaim these things among the nations: Consecrate war! Rouse the fighters! Draw near and come up, all soldiers!

4:10 Beat your plows into swords and your sickles into lances; let the powerless say, “I am strong!”

4:11 Assemble and enter, all surrounding nations, and gather there! Let the meek become a fighter!

4:12 Let all the nations be roused and come up to the Valley of Jehoshaphat, because there I will sit to judge all the surrounding nations.

4:13 Send out sickles, because the vintage is at hand! Enter and tread, because the winepress is full; the vats overflow, because their evils have multiplied.

4:14 Sounds rang out in the Valley of Judgment, because the Lord’s day is near in the Valley of Judgment.

4:15 The sun and moon will grow dark, and the stars will sink their brightness.

4:16 The Lord will cry out from Zion and give His voice from Jerusalem; heaven and earth will shake. But the Lord will spare His people, and the Lord will strengthen the sons of Israel.

4:17 You will recognize that I am the Lord your God, dwelling in Zion on My holy mountain. Jerusalem will be a holy city, and foreigners will no longer pass through her.

4:18 On that day mountains will drip sweetness, hills will flow with milk, and all Judah’s water outlets will flow with water. A spring will come out of the Lord’s house and water the Wadi of Rushes.

4:19 Egypt will become desolate, and Idumea a desolate plain, because of injustices concerning the sons of Judah, because they poured out righteous blood in their land.

4:20 But Judea will be inhabited forever, and Jerusalem for generations upon generations.

4:21 “I will avenge their blood, and I will certainly not acquit.” And the Lord will dwell in Zion.

Amos

Amos 1

1:1 The words of Amos that came among nakkarim from Tekoa, which he saw concerning Jerusalem in the days of Uzziah king of Judah and Jeroboam son of Joash king of Israel, two years before the earthquake.

1:2 He said: “The Lord spoke from Zion and gave His voice from Jerusalem; the shepherds’ pastures mourned, and Carmel’s summit dried up.”

1:3 The Lord said: “For three impieties of Damascus, and for four, I will not turn away from him, because they sawed the pregnant women of those in Gilead with iron saws.

1:4 I will send fire into Hazael’s house, and it will devour the foundations of the son of Ader,

1:5 and I will shatter Damascus’s bars and destroy inhabitants from the Plain of On. I will cut down a tribe from the men of Harran, and the people of Syria, called by name, will be taken captive,” says the Lord.

1:6 Thus says the Lord: “For three impieties of Gaza, and for four, I will not turn away from them, because they took Solomon’s captives into captivity, to shut them up in Idumea.

1:7 I will send fire upon Gaza’s walls, and it will devour her foundations.

1:8 I will destroy inhabitants from Azotus, and a tribe will be removed from Ascalon. I will bring My hand against Accaron, and the remaining foreigners will perish,” says the Lord.

1:9 Thus says the Lord: “For three impieties of Tyre, and for four, I will not turn away from her, because they shut Solomon’s captives up in Idumea and did not remember a covenant of brothers.

1:10 I will send fire upon Tyre’s walls, and it will devour her foundations.”

1:11 Thus says the Lord: “For three impieties of Idumea, and for four, I will not turn away from them, because they pursued his brother with a sword; he ravaged a womb upon the earth, seized his shuddering as testimony, and kept his onrush for victory.

1:12 I will send fire into Teman, and it will devour the foundations of her walls.”

1:13 Thus says the Lord: “For three impieties of the sons of Ammon, and for four, I will not turn away from him, because they ripped open the pregnant women of the Gileadites in order to enlarge their borders.

1:14 I will kindle fire upon Rabbah’s walls, and it will devour her foundations with shouting on the day of war; she will be shaken on the day of her end.

1:15 Her kings will go into captivity, their priests and their rulers together,” says the Lord.

Amos 2

2:1 Thus says the Lord: “For three impieties of Moab, and for four, I will not turn away from him, because they burned the bones of Idumea’s king into lime.

2:2 I will send fire upon Moab, and it will devour the foundations of her cities. Moab will die in weakness, with shouting and the sound of a trumpet.

2:3 I will destroy the judge from her, and kill all her rulers with him,” says the Lord.

2:4 Thus says the Lord: “For three impieties of the sons of Judah, and for four, I will not turn away from him, because they rejected the Lord’s law and did not keep His ordinances. Their vain things, which they made, led them astray—the things their fathers followed.

2:5 I will send fire upon Judah, and it will devour Jerusalem’s foundations.”

2:6 Thus says the Lord: “For three impieties of Israel, and for four, I will not turn away from him, because they sold a righteous person for silver and a poor person for sandals,

2:7 which tread upon the earth’s dust. They struck the heads of the poor with their fists and turned aside the way of the humble; a son and his father went in to the same young slave woman, to profane the name of their God,

2:8 and, tying their garments with cords, they made hangings next to the altar, and drank wine from extortions in their God’s house.

2:9 But I removed the Amorite from before them, whose height was like a cedar and who was strong as an oak. I removed his fruit above and his roots below.

2:10 I brought you up from Egypt’s land and led you around in the wilderness forty years, to inherit the Amorites’ land.

2:11 I took some of your sons as prophets and some of your young men for consecration. Are these things not so, sons of Israel?” says the Lord.

2:12 “But you gave the consecrated ones wine to drink and commanded the prophets, saying, ‘You must not prophesy!’

2:13 Therefore look, I roll beneath you as a wagon full of straw rolls,

2:14 and flight will perish from the runner, the mighty one will certainly not maintain his strength, and the fighter will certainly not save his life,

2:15 and the archer will certainly not stand, the swift of foot will certainly not be saved, nor will the horseman save his life,

2:16 and he will find his heart among powers; the naked one will pursue on that day," says the Lord.

Amos 3

3:1 Hear this word that the Lord spoke against you, house of Israel, and against every tribe I brought up from Egypt's land, saying:

3:2 "You alone have I known among all the earth's tribes; therefore I will exact judgment upon you for all your sins."

3:3 Will two go together at all unless they make themselves known to one another?

3:4 Will a lion roar from its thicket without prey? Will a young lion give its voice from its enclosure at all unless it has seized something?

3:5 Will a bird fall upon the ground without a fowler? Will a trap be sprung upon the ground without catching something?

3:6 Will a trumpet sound in a city and the people not be alarmed? Will there be calamity in a city that the Lord has not done?

3:7 For the Lord God will certainly do no deed unless He reveals His discipline to His servants the prophets.

3:8 A lion will roar—and who will not fear? The Lord God has spoken—and who will not prophesy?

3:9 Announce to the regions among the Assyrians and to Egypt's regions: "Gather upon Samaria's mountain and see the many astonishing things in her midst and the oppression within her!"

3:10 "She did not know what would be against her," says the Lord—those storing injustice and suffering in their regions.

3:11 Therefore thus says the Lord God: "Tyre, your land will be desolated all around; he will bring down your strength from you, and your regions will be plundered."

3:12 Thus says the Lord: "As when a shepherd snatches two legs or an earlobe from a lion's mouth, so the sons of Israel who dwell in Samaria will be snatched out, opposite a tribe, and priests in Damascus."

3:13 "Hear and bear witness to Jacob's house," says the Lord God Almighty,

3:14 "because on the day I exact judgment upon Israel for its impieties, I will also exact judgment upon Bethel's altars. The altar's horns will be demolished and fall upon the ground,

3:15 and I will confound and strike the colonnaded house along with the summer house. Ivory houses will perish, and many other houses will be added," says the Lord.

Amos 4

4:1 Hear this word, heifers of Bashan on Samaria's mountain, who oppress the poor and trample the needy, who say to their masters, "Give to us so that we may drink!"

4:2 The Lord swears by His holy things: "Look, days are coming upon you, and they will take you with weapons; fiery pestilences will throw those with you into cauldrons burning underneath,

4:3 and you will be carried out naked opposite one another and thrown onto Mount Remman," says the Lord God.

4:4 "You entered Bethel and acted lawlessly; at Gilgal you multiplied impiety. You brought your sacrifices for the morning and your tithes for the three-day period,

4:5 and they read a law outside and invoked acknowledgments. Announce that the sons of Israel loved these things," says the Lord God.

4:6 "I will give you aching teeth in all your cities and shortage of bread in all your places; yet you did not turn to Me," says the Lord.

4:7 "I withheld rainfall from you three months before the vintage. I will rain on one city but not on another; one portion will be watered, and the portion on which I do not rain will dry up,

4:8 and two or three cities will assemble at one city to drink water, yet they certainly will not be filled; and you did not turn to Me," says the Lord.

4:9 "I struck you with burning and jaundice. You multiplied your gardens; the caterpillar devoured your vineyards, fig orchards and olive groves, yet not even so did you turn to Me," says the Lord.

4:10 "I sent death among you on Egypt's road and killed your young men with the sword, along with the captivity of your horses. I brought your camps up in fire in My anger; yet not even so did you turn to Me," says the Lord.

4:11 "I overthrew you as God overthrew Sodom and Gomorrah, and you became like a firebrand snatched from fire. Yet not even so did you turn to Me," says the Lord.

4:12 “Therefore this is what I will do to you, Israel. Since I will do this to you, prepare to call upon your God, Israel!”

4:13 For look, I am the One establishing thunder and creating wind, announcing His anointed to human beings, making dawn and mist, and stepping upon the earth’s heights. The Lord God Almighty is His name.

Amos 5

5:1 Hear this word of the Lord that I take up over you as a lament, house of Israel:

5:2 “Virgin Israel has fallen; she will certainly not rise again. She stumbled upon her land; no one will raise her.”

5:3 For thus says the Lord, the Lord: “From the city out of which a thousand went, a hundred will remain, and from the one out of which a hundred went, ten will remain for Israel’s house.”

5:4 For thus says the Lord to Israel’s house: “Seek Me and you will live!

5:5 Do not seek Bethel, do not enter Gilgal, and do not cross over to the Well of the Oath; for Gilgal will certainly be taken captive, and Bethel will be as though it did not exist.”

5:6 Seek the Lord and live, so that Joseph’s house does not flare up like fire; it will devour him, and there will be no one to quench it for Israel’s house.

5:7 The Lord makes judgment on high and has placed righteousness upon the earth,

5:8 making all things and refashioning them, turning death’s shadow into morning and darkening day into night; He calls for the sea’s water and pours it upon the earth’s surface. The Lord God Almighty is His name,

5:9 the One distributing shattering against strength and bringing suffering upon a fortress.

5:10 They hated one who reproved at the gates and abhorred a holy word.

5:11 Therefore, because you struck the poor with fists and accepted choice gifts from them, you built houses of polished stone but certainly will not inhabit them; you planted desirable vineyards but certainly will not drink their wine.

5:12 For I knew your many impieties, and your sins are strong: trampling the righteous, taking payments and turning aside the poor at the gates.

5:13 Therefore the understanding person will be silent at that time, because it is an evil time.

5:14 Seek the good and not the evil, so that you may live; then the Lord God Almighty will be with you, just as you said,

5:15 “We have hated evil things and loved good things.” Restore judgment at the gates, so that the Lord God Almighty may have mercy on Joseph’s remaining ones.

5:16 Therefore thus says the Lord God Almighty: “In every square there will be mourning, and in every road it will be said, ‘Alas, alas!’ A farmer will be called to mourning and lamentation and to those skilled in wailing,

5:17 and in every road there will be mourning, because I will pass through your midst,” said the Lord.

5:18 Woe to those desiring the Lord’s day! Why is this Lord’s day for you? It is darkness, not light,

5:19 as when someone flees from a lion and a bear falls upon him, then leaps into his house, braces his hands upon the wall, and a snake bites him.

5:20 Is not the Lord’s day darkness rather than light, gloom that has no brightness in it?

5:21 “I have hated and rejected your festivals, and I certainly will not smell a pleasing scent in your festal gatherings,

5:22 because even if you bring Me whole burnt offerings and your sacrifices, I will not receive them, and I will not look upon the salvation offering of your display.

5:23 Remove from Me the sound of your songs; I will not listen to the music of your instruments,

5:24 and judgment shall roll as water, and righteousness as an impassable torrent.

5:25 Did you offer Me slaughtered offerings and sacrifices in the wilderness for forty years, house of Israel?

5:26 You took up the tent of Moloch and the star of your god Raiphan, their figures that you made for yourselves.

5:27 I will deport you beyond Damascus,” says the Lord; God Almighty is His name.

Amos 6

6:1 Woe to those who despise Zion and trust in Samaria’s mountain! They harvested the firstfruits of nations and entered themselves. House of Israel,

6:2 all of you cross over and see; pass from there to Emath Rabba, and go down from there to Geth of foreigners, the strongest of all these kingdoms, to see whether their borders are greater than your borders.

6:3 You come toward an evil day, drawing near and touching false sabbaths,

6:4 sleeping upon ivory beds and indulging upon your couches, eating young goats from the flocks and milk-fed calves from the herds,

6:5 clapping to the sound of instruments; they reckoned them as lasting, not passing away,

6:6 drinking strained wine and anointing yourselves with the finest perfumes, yet suffering nothing over Joseph's shattering.

6:7 Therefore now they will be captives from the foremost of the powerful, and horses' neighing will be removed from Ephraim.

6:8 For the Lord swore by Himself: "I abhor all Jacob's arrogance and have hated his regions; I will remove the city with all who inhabit it."

6:9 If ten men remain in one house, they will die, and those left over will remain.

6:10 Their relatives will take them and force their way to bring their bones out of the house. He will say to those in charge of the house, "Is there anyone else with you?" He will say, "No more." Then he will say, "Be silent, so as not to name the Lord's name."

6:11 For look, the Lord commands, and He will strike the great house with fractures and the small house with cracks.

6:12 Will horses pursue upon rocks? Will they remain silent among females? For you turned judgment into anger and the fruit of righteousness into bitterness,

6:13 rejoicing over nothing, saying, "Did we not acquire horns by our own strength?"

6:14 "For look, I am raising a nation against you, house of Israel, and they will crush you so that you cannot enter Emath, as far as the Wadi of the West."

Amos 7

7:1 The Lord showed me this: Look, a brood of locusts was coming at dawn, and look, one bruchus locust, Gog the king.

7:2 When it finishes devouring the land's grass, I said, "Lord, Lord, be merciful! Who will raise Jacob? He is so few!

7:3 Relent, Lord, concerning this." "This will not happen," says the Lord.

7:4 The Lord showed me this: Look, the Lord called for judgment by fire; it devoured the great abyss and devoured the portion.

7:5 I said, "Lord, Lord, cease, please! Who will raise Jacob? He is so few!

7:6 Relent, Lord, concerning this." "This certainly will not happen," says the Lord.

7:7 The Lord showed me this: Look, a man was standing upon an adamant wall, with adamant in his hand.

7:8 The Lord said to me, "What do you see, Amos?" I said, "Adamant." The Lord said to me, "Look, I am setting adamant in the midst of My people Israel. I will certainly no longer pass them by,

7:9 and the altars of laughter will disappear, and Israel's rites will be laid waste. I will rise against Jeroboam's house with a sword."

7:10 Amaziah, priest of Bethel, sent to Jeroboam king of Israel, saying, "Amos is forming conspiracies against you in the midst of Israel's house. The land certainly cannot endure all his words,

7:11 because Amos says, 'Jeroboam will die by a sword, and Israel will be led captive away from its land.'"

7:12 Amaziah said to Amos, "Seer, go! Withdraw to Judah's land; make your living there, and there you will prophesy.

7:13 But you must never again prophesy at Bethel, because it is a king's sanctuary and a house of kingship."

7:14 Amos answered Amaziah, "I was no prophet or prophet's son, but a goat herder and one who scratches sycamore figs,

7:15 and the Lord took me from the sheep, and the Lord said to me, 'Go, prophesy to My people Israel.'

7:16 Now hear the Lord's word: You say, 'Do not prophesy against Israel, and you must not stir up a crowd against Jacob's house.'

7:17 Therefore thus says the Lord: 'Your wife will practice prostitution in the city, your sons and daughters will fall by a sword, and your land will be measured out with a cord. You will die in an unclean land, and Israel will be led captive away from its land.'"

Amos 8

8:1 The Lord showed me this: Look, a fowler's vessel.

8:2 He said, "What do you see, Amos?" I said, "A fowler's vessel." The Lord said to me, "The end has arrived upon My people Israel. I will certainly no longer pass them by.

8:3 The temple's coffered ceilings will wail. On that day," says the Lord, "many have fallen in every place. I will cast silence upon them."

8:4 Hear these things now, you who wear out the needy until morning and oppress the poor out of the land,

8:5 saying, “When will the month pass, so we may trade, and the sabbaths, so we may open storehouses, making the measure small and the weights great and making an unjust balance,

8:6 to acquire the poor with silver and a lowly person in exchange for sandals? And we will trade from every kind of produce.”

8:7 The Lord swears by Jacob’s arrogance: “He will never forget all your works.”

8:8 Will the earth not be disturbed over these things, and everyone dwelling in it mourn? A consummation will rise like a river and descend like Egypt’s river.

8:9 “On that day,” says the Lord God, “the sun will set at midday, and the light will grow dark upon the earth in daytime.

8:10 I will turn your festivals to mourning and all your songs to lamentation. I will put sackcloth on every waist and baldness on every head; I will make him like mourning for a beloved one, and those with him like a day of pain.

8:11 Look, days are coming,” says the Lord, “when I will send famine upon the earth: not famine for bread or thirst for water, but famine for hearing the Lord’s word.

8:12 Waters will be shaken as far as the sea, and from north to east they will run about seeking the Lord’s word, but certainly will not find it.

8:13 On that day the beautiful virgins and the young men will faint from thirst,

8:14 those who swear by Samaria’s propitiation and say, ‘Your god lives, Dan!’ and ‘Your god lives, Beersheba!’ They will fall and certainly never rise again.”

Amos 9

9:1 I saw the Lord standing upon the altar. He said, “Strike the atonement cover, and the foregates will shake; cut through the heads of all. I will kill their survivors with a sword. No one fleeing from among them will escape, and no one seeking safety will be saved.

9:2 If they burrow into Hades, My hand will pull them up from there; if they climb to heaven, I will bring them down from there.

9:3 If they hide on Carmel’s summit, I will search them out and take them from there. If they plunge from My eyes into the sea’s depths, I will command the dragon there, and it will bite them.

9:4 If they go into captivity before their enemies, I will command the sword there, and it will kill them. I will fix My eyes upon them for evils and not for good things.”

9:5 The Lord, Lord God Almighty, touches the earth and shakes it; all who dwell in it will mourn. Its consummation will rise like a river and descend like Egypt’s river.

9:6 He builds His ascent into heaven and establishes His promise upon the earth; He calls for the sea’s water and pours it upon the earth’s surface. The Lord God Almighty is His name.

9:7 “Are you not like the children of Ethiopians to Me, children of Israel?” says the Lord. “Did I not bring Israel up from Egypt’s land, the foreigners from Cappadocia and the Syrians from a pit?

9:8 Look, the Lord God’s eyes are upon the kingdom of sinners, and I will remove it from the earth’s surface. Yet I will not completely remove Jacob’s house,” says the Lord.

9:9 “For look, I am giving a command: I will winnow Israel’s house among all the nations as one winnows in a winnowing basket, and no fragment will fall to the ground.

9:10 All the sinners of My people will die by a sword, those who say, ‘Evils certainly will not draw near or come upon us.’

9:11 On that day I will raise David’s fallen tent; I will rebuild its fallen parts, raise its demolished parts and rebuild it as in days of old,

9:12 so that the remnant of humankind and all the nations over whom My name has been called may seek,” says the Lord God, who does these things.

9:13 “Look, days are coming,” says the Lord, “when threshing will overtake the vintage and grapes will darken to ripeness at seedtime. The mountains will drip sweetness, and all the hills will be planted together.

9:14 I will reverse the captivity of My people Israel. They will build ruined cities and inhabit them, plant vineyards and drink their wine, plant gardens and eat their fruit.

9:15 I will plant them upon their land, and they will certainly never again be uprooted from the land I have given them,” says the Lord God Almighty.

Obadiah

Obadiah 1

1:1 The vision of Obadiah. Thus says the Lord God to Idumea: I heard a report from the Lord, and He sent a dispatch to the nations: “Rise up! Let us rise against her for battle!”

1:2 Look, I have made you insignificant among the nations; you are greatly dishonored.

1:3 The pride of your heart has lifted you up, you who camp in holes in the rocks, raising his dwelling high and saying in his heart, “Who will bring me down to the ground?”

1:4 If you soar like an eagle, and if you place your nest among the stars, from there I will bring you down, says the Lord.

1:5 If thieves came in to you, or robbers by night, where would you have been cast away? Would they not have stolen enough for themselves? And if grape gatherers came in to you, would they not have left a gleaning?

1:6 How Esau has been searched out, and his hidden things seized!

1:7 All the men of your covenant sent you out as far as your borders; the men at peace with you opposed you and prevailed over you. They set ambushes beneath you. There is no understanding in them.

1:8 On that day, says the Lord, I will destroy the wise from Idumea and understanding from Mount Esau.

1:9 Your warriors from Teman will be terrified, so that a person may be removed from Mount Esau,

1:10 because of the slaughter and the impiety toward your brother Jacob; and shame will cover you, and you will be removed forever.

1:11 From the day you stood opposed, on the day foreigners took his strength captive and strangers entered his gates and cast lots over Jerusalem, you too were like one of them.

1:12 Do not look on your brother’s day, on the day of strangers; do not rejoice over the sons of Judah on the day of their destruction; do not speak boastfully on the day of affliction.

1:13 Do not enter the gates of peoples on the day of their suffering. You, too, must not look on their assembly on the day of their destruction, and do not join in attacking their strength on the day of their destruction.

1:14 Do not stand at their escape routes to destroy those of them who are being saved, and do not shut in those fleeing from them on the day of affliction.

1:15 For the day of the Lord is near against all the nations. Just as you acted, so it will be for you; your recompense will be repaid upon your own head.

1:16 For just as you drank on My holy mountain, all the nations will drink wine; they will drink and go down, and they will be as though they did not exist.

1:17 But on Mount Zion there will be salvation, and it will be holy; the house of Jacob will possess those who possessed them.

1:18 The house of Jacob will be a fire, the house of Joseph a flame, and the house of Esau stubble. They will blaze against them and consume them, and there will be no bearer of fire in the house of Esau, because the Lord has spoken.

1:19 Those in the Negeb will possess the mountain of Esau, and those in the Shephelah will possess the foreigners. They will possess the mountain of Ephraim, the plain of Samaria, Benjamin and the land of Gilead.

1:20 And this is the beginning of the deportation: for the sons of Israel, the land of the Canaanites as far as Zarephath; and the deportation of Jerusalem as far as Ephrathah. They will inherit the cities of the Negeb.

1:21 And men who have been saved shall ascend from Mount Zion to execute judgment upon the mountain of Esau; and the kingdom shall be the Lord’s.

Jonah

Jonah 1

1:1 The word of the Lord came to Jonah, the son of Amittai, saying:

1:2 “Rise and go to Nineveh, the great city, and proclaim in it, for the outcry of its wickedness has come up to Me.”

1:3 But Jonah rose to flee to Tarshish from the presence of the Lord. He went down to Joppa, found a ship traveling to Tarshish, paid its fare and boarded it, to sail with them to Tarshish from the presence of the Lord.

1:4 The Lord stirred up a wind upon the sea, and there was a great surge on the sea; the ship was in danger of being shattered.

1:5 The sailors were afraid, and each was crying out to their god. They threw the equipment in the ship into the sea, to lighten their load. But Jonah had gone down into the hollow of the ship, and was sleeping and snoring.

1:6 The ship’s officer approached him and said, “Why are you snoring? Rise and call upon your god, so that the god may bring us safely through and we may not perish.”

1:7 Each said to his neighbor, “Come, let us cast lots and learn on whose account this calamity is among us.” They cast lots, and the lot fell on Jonah.

1:8 They said to him, “Tell us on whose account this calamity is among us. What is your occupation? Where do you come from? What country and what people are you from?”

1:9 He said to them, “I am a servant of the Lord, and I worship the Lord, the God of heaven, who made the sea and the dry land.”

1:10 The men were greatly afraid and said to him, “What is this you have done?” For the men knew that he was fleeing from the presence of the Lord, because he had told them.

1:11 They said to him, “What shall we do to you, so that the sea may subside for us?” For the sea kept raising a greater surge.

1:12 Jonah said to them, “Lift me up and throw me into the sea; then the sea will subside for you. For I know that this great surge is upon you because of me.”

1:13 But the men strained to return to land and could not, for the sea kept rising more fiercely against them.

1:14 They cried out to the Lord and said, “By no means, Lord! May we not perish for this man’s life, and do not lay innocent blood upon us, for Thou, Lord, hast done as Thou didst wish.”

1:15 They took Jonah and threw him out into the sea, and the sea stopped its tossing.

1:16 The men feared the Lord with great fear, offered a sacrifice to the Lord and made vows.

Jonah 2

2:1 The Lord commanded a great sea creature to swallow Jonah, and Jonah was in the sea creature’s belly three days and three nights.

2:2 Jonah prayed to the Lord his God from the sea creature’s belly,

2:3 and said: “In my affliction I cried to the Lord my God, and He listened to me. From the belly of Hades Thou didst hear the voice of my cry.

2:4 Thou didst cast me into the depths of the heart of the sea, and rivers encircled me. All Thy billows and Thy waves passed over me.

2:5 I said, ‘I have been thrust away from Thine eyes. Shall I again look toward Thy holy sanctuary?’

2:6 Water poured around me up to my life; the uttermost abyss encircled me; my head sank into clefts of mountains.

2:7 I descended into a land whose bars are everlasting restraints; and let the ruin of my life rise up, Lord my God.

2:8 As my life was failing me, I remembered the Lord; may my prayer come to Thee, into Thy holy sanctuary.

2:9 Those who guard vain and false things abandoned their mercy.

2:10 But I, with a voice of praise and thanksgiving, will sacrifice to Thee. Whatever I vowed I will repay to Thee, for deliverance to the Lord!”

2:11 The sea creature was commanded, and it cast Jonah out onto dry land.

Jonah 3

3:1 The word of the Lord came to Jonah a second time, saying:

3:2 “Rise and go to Nineveh, the great city, and proclaim in it according to the former proclamation that I spoke to you.”

3:3 Jonah rose and went to Nineveh as the Lord had spoken. Now Nineveh was a city great before God, about a three-day journey.

3:4 And Jonah began to enter the city, about a day's journey, and he proclaimed and said, "Three more days, and Nineveh shall be overthrown."

3:5 The people of Nineveh believed God, proclaimed a fast and put on sackcloth, from their greatest to their least.

3:6 The word reached the king of Nineveh. He rose from his throne, took his robe off himself, wrapped himself in sackcloth and sat in ashes.

3:7 It was proclaimed and declared in Nineveh from the king and his nobles: "Let people and livestock, cattle and sheep, taste nothing; let them not graze or drink water."

3:8 People and livestock clothed themselves in sackcloth, and they cried earnestly to God. Each turned away from his evil way and from the injustice in their hands, saying:

3:9 "Who knows whether God will relent and turn from His fierce anger, so that we certainly do not perish?"

3:10 God saw their deeds, that they had turned from their evil ways. God relented concerning the calamity He had said He would bring upon them, and He did not do it.

Jonah 4

4:1 Jonah was grieved with great grief and was disturbed.

4:2 He prayed to the Lord and said, "O Lord, were these not my words while I was still in my own land? That is why I was quick to flee to Tarshish, for I knew that Thou art merciful and compassionate, patient, abundant in mercy, and relenting concerning calamities.

4:3 And now, Master Lord, take my life from me, for it is better for me to die than to live."

4:4 The Lord said to Jonah, "Are you deeply grieved?"

4:5 Jonah went out of the city and sat opposite the city. He made himself a shelter there and sat beneath it in the shade, until he could see what would happen to the city.

4:6 The Lord God commanded a gourd, and it grew up above Jonah's head, to provide shade over his head and shelter him from his troubles. Jonah rejoiced over the gourd with great joy.

4:7 God commanded a worm at dawn the next day; it struck the gourd, and it dried up.

4:8 As the sun rose, God commanded a burning, scorching wind. The sun struck Jonah's head; he lost heart, renounced his life and said, "It is better for me to die than to live."

4:9 God said to Jonah, "Are you deeply grieved about the gourd?" He said, "I am deeply grieved, even to death."

4:10 The Lord said, "You spared the gourd, over which you did not toil and which you did not nurture, which came to be in a night and perished in a night.

4:11 And shall I not spare Nineveh, the great city, in which dwell more than one hundred and twenty thousand people who do not know their right from their left, and much livestock?"

Micah

Micah 1

1:1 The word of the Lord came to Michaiah of Morashthi in the days of Jotham, Ahaz and Hezekiah, kings of Judah, concerning what he saw about Samaria and Jerusalem.

1:2 Hear words, you peoples! Let the earth and everyone in it attend! The Lord will be among you as a testimony, the Lord from His holy house.

1:3 For look, the Lord is coming out of His place; He will descend and step upon the heights of the earth,

1:4 and the mountains will be shaken beneath Him, and the valleys will melt like wax before fire and like water flowing downhill.

1:5 All this is because of Jacob's impiety and the sin of Israel's house. What is Jacob's impiety? Is it not Samaria? And what is the sin of Judah's house? Is it not Jerusalem?

1:6 I will make Samaria a fruit watcher's hut in a field and a vineyard plantation. I will pull her stones down into a chasm and uncover her foundations.

1:7 They will cut up all her carved images and burn all her wages in fire, and I will consign all her idols to obliteration. For she gathered from prostitution wages and amassed from prostitution wages.

1:8 Because of this she will lament and mourn; she will go barefoot and naked. She will make lamentation like dragons and mourning like daughters of sirens.

1:9 For her blow has prevailed; it came as far as Judah and touched the gate of My people, as far as Jerusalem.

1:10 You in Gath, do not magnify yourselves! You in Akim, do not rebuild from a house for laughter; sprinkle yourselves with earth in keeping with your laughter.

1:11 Dwelling well in her cities, the inhabitant of Sennaan did not come out to mourn the house adjoining her; she will receive from you a blow of pain.

1:12 Who began good things for the woman dwelling in pains? For calamities came down from the Lord upon Jerusalem's gates,

1:13 the noise of chariots and horsemen. Inhabitant of Lachish, she is a leader of sin to the daughter of Zion, for Israel's impieties were found in you.

1:14 Therefore you will give away those being sent as far as the inheritance of Gath—vain houses; it became empty things for Israel's kings.

1:15 Until I bring heirs to you, O inheritance dwelling in Lachish, the glory of Israel's daughter will come as far as Odollam.

1:16 Shave yourself and shear your hair for your delicate children. Enlarge your widowhood like an eagle, for they have been taken captive away from you.

Micah 2

2:1 They became people planning troubles and working evil on their beds, and at daybreak they carried them out, because they did not raise their hands to God.

2:2 They coveted fields and plundered orphans, oppressed houses and plundered a man and his house, a man and his inheritance.

2:3 Therefore thus says the Lord: "Look, I am planning calamities against this tribe, from which you will certainly not lift your necks, and you will certainly not suddenly walk upright, for it is an evil time.

2:4 On that day a parable will be taken up against you, and a lament will be sung in melody, saying: 'We have suffered grievous misery! The portion of My people was measured with a cord, and there was no one to prevent him from turning away; our fields were divided.'

2:5 Therefore you will have no one casting a measuring cord by lot in the assembly of the Lord.

2:6 Do not weep with tears, nor let them shed tears over these things, for he will not reject reproaches.

2:7 The one who says, 'Jacob's house has provoked the Lord's Spirit': Are these his practices? Are not his words good with him, and have they walked uprightly?

2:8 And formerly My people stood opposed in enmity; facing his peace, they flayed his skin to take away hope—a shattering of war.

2:9 Therefore the leaders of My people will be cast out of their luxurious houses; because of their evil practices they were expelled. Draw near to everlasting mountains!

2:10 Rise and go, for this is no resting place for you because of uncleanness. You were corrupted with corruption,

2:11 you were pursued with no one pursuing. A spirit established falsehood; it dripped to you into wine and strong drink. And it will be from the drop of this people:

2:12 Jacob will surely be gathered with everyone. I will surely receive Israel's remaining ones; I will put their turning back together. Like sheep in affliction, like a flock within their resting place, they will leap out from among people.

2:13 Through the breach before them they broke through, passed a gate and went out through it. Their king went out before them, and the Lord will lead them."

Micah 3

3:1 He will say: "Hear these things now, authorities of Jacob's house and remaining ones of Israel's house! Is it not for you to know justice,

3:2 you who hate good things and seek evil things, who snatch their skins from them and their flesh from their bones?"

3:3 Just as they ate the flesh of My people, flayed their skins from their bones, crushed their bones and divided them into pieces like flesh for a cauldron and meat for a cooking pot,

3:4 so they will cry to the Lord, but He will not listen to them. He will turn His face away from them at that time, because they acted wickedly in their practices against them.

3:5 Thus says the Lord concerning the prophets who lead My people astray, who bite with their teeth and proclaim peace to him; but when nothing was put into their mouths, they raised war against him:

3:6 "Therefore you will have night instead of vision and darkness instead of divination; the sun will set upon the prophets, and the day will darken over them.

3:7 Those seeing dreams will be ashamed and the diviners mocked; all of them will speak against them, because there will be no one listening to them,

3:8 unless I fill up strength in the Spirit of the Lord and of judgment and might, to declare to Jacob his impieties and to Israel his sins."

3:9 Hear these things now, leaders of Jacob's house and remaining ones of Israel's house, who abhor justice and twist all straight things,

3:10 you who build Zion with bloodshed and Jerusalem with injustices!

3:11 Her leaders judged with gifts, her priests answered for wages and her prophets divined for silver; yet they relied upon the Lord, saying, "Is not the Lord among us? Calamities will certainly not come upon us."

3:12 Therefore, because of you, Zion will be plowed like a field, Jerusalem will be like a fruit watcher's hut, and the mountain of the house like a forest grove.

Micah 4

4:1 In the last days the mountain of the Lord will be manifest, established upon the mountain summits and raised above the hills, and peoples will hurry toward it.

4:2 Many nations will go and say, "Come, let us go up to the Lord's mountain and to the house of Jacob's God. They will show us His way, and we will walk in His paths." For law will go out from Zion, and the Lord's word from Jerusalem.

4:3 He will judge between many peoples and reprove strong nations as far as a distant land. They will cut their swords into plows and their spears into sickles. Nation will certainly no longer raise sword against nation, nor will they learn to wage war anymore.

4:4 Each will rest beneath his vine and each beneath his fig tree, and there will be no one causing fear, because the mouth of the Lord Almighty has spoken these things.

4:5 For all the peoples will walk, each his own way, but we will walk in the name of the Lord our God forever and beyond.

4:6 "On that day," says the Lord, "I will gather the crushed one, receive the expelled one and those I rejected.

4:7 I will make the crushed one a remnant and the rejected one a strong nation. The Lord will reign over them on Mount Zion from now and forever.

4:8 And you, squalid tower of the flock, daughter of Zion, to you it will come and enter—the former rule, a kingdom from Babylon for the daughter of Jerusalem."

4:9 And now why have you experienced calamities? Did you have no king? Has your counsel perished, that birth pains have seized you like a woman giving birth?

4:10 Labor in birth, be courageous and draw near, daughter of Zion, like a woman giving birth! For now you will go out from the city, camp in the plain and come as far as Babylon. From there He will rescue you, and from there the Lord your God will redeem you from your enemies' hand.

4:11 Now many nations have gathered against you, saying, "We will rejoice over her, and our eyes will look upon Zion!"

4:12 But they did not know the Lord's thought or understand His counsel, for He gathered them like sheaves of a threshing floor.

4:13 Rise and thresh them, daughter of Zion, for I will make your horns iron and your hooves bronze. With them you will melt down nations and grind many peoples fine; you will dedicate their multitude to the Lord and their strength to the Lord of all the earth.

4:14 Now the daughter of Ephraim will be fenced in with a barrier; he has set a constraint upon us. With a rod they will strike Israel's tribes on the cheek.

Micah 5

5:1 And you, Bethlehem, house of Ephrathah, are small to be among Judah's thousands; from you one will come out for Me to be a ruler in Israel, and his goings out are from the beginning, from days of old.

5:2 Therefore he will give them up until the time of the woman giving birth, when she gives birth; then the remaining ones of their brothers will return to the sons of Israel.

5:3 He will stand, see and shepherd his flock in the Lord's strength, and they will exist in the glory of the name of the Lord their God; for now he will be magnified to the ends of the earth.

5:4 This will be peace: when an Assyrian comes upon your land and steps upon your country, seven shepherds and eight bites of people will rise against him.

5:5 They will shepherd Assour with the sword and Nebrod's land in its ditch. He will rescue from Assour when he comes upon your land and steps upon your borders.

5:6 Jacob's remnant will be among the nations, amid many peoples, like dew falling from the Lord and like lambs upon couch grass, so that no one may be gathered or stand among the sons of humankind.

5:7 Jacob's remnant will be among the nations, amid many peoples, like a lion among beasts in the forest and like a young lion among flocks of sheep, which passes through, separates and seizes, with no one to deliver.

5:8 Your hand will be raised above those afflicting you, and all your enemies will be destroyed.

5:9 "On that day," says the Lord, "I will destroy your horses from your midst and destroy your chariots,

5:10 and I will destroy the cities of your land and remove all your strongholds.

5:11 I will remove your sorceries from your hands, and there will be no utterers of oracles among you.

5:12 I will destroy your carved images and pillars from your midst, and you will certainly no longer bow down to the works of your hands.

5:13 I will cut down your groves from your midst and obliterate your cities.

5:14 I will execute vengeance in anger and wrath among the nations because they did not obey."

Micah 6

6:1 Hear now the word of the Lord. The Lord said: "Rise, enter into judgment before the mountains, and let the hills hear your voice."

6:2 Hear, hills, the Lord's judgment, and you ravines, foundations of the earth! For the Lord has a case against His people, and He will argue it with Israel.

6:3 "My people, what have I done to you? How have I grieved you, or how have I troubled you? Answer Me!

6:4 For I brought you up from Egypt's land and redeemed you from the house of slavery. I sent Moses, Aaron and Miriam before you.

6:5 My people, remember what Balak king of Moab planned against you and what Balaam son of Beor answered him, from the rushes to Galgal, so that the Lord's righteousness may be known."

6:6 With what shall I take hold of the Lord and grasp my God Most High? Shall I take hold of Him with whole burnt offerings, with year-old calves?

6:7 Will the Lord receive with thousands of rams or with ten thousands of fat-rich torrents? Shall I give my firstborn offspring for impieties, the fruit of my body for the sin of my life?

6:8 Has it been declared to you, O man, what is good? Or what does the Lord seek from you, except to do justice, and to love mercy, and to be ready to walk with the Lord your God?

6:9 The Lord's voice will be called to the city, and He will save those who fear His name. "Hear, tribe! And who will adorn a city?

6:10 Is there not fire, and a lawless person's house storing lawless treasures, and injustice with insolence?

6:11 Will a lawless person be justified with a balance and deceptive weights in a pouch?

6:12 From these they filled their wealth with impiety; those inhabiting her spoke falsehoods, and their tongue was exalted in their mouth.

6:13 And I will begin to strike you; I will obliterate you because of your sins.

6:14 You will eat but certainly not be filled. It will grow dark within you and turn aside, and you will certainly not be saved; whoever is saved will be handed over to the sword.

6:15 You will sow but certainly not reap; you will press olives but certainly not anoint yourself with oil, and you will press wine, but you shall certainly not drink it. The ordinances of My people will be obliterated.

6:16 You kept the ordinances of Zambri and all the works of Achaab's house, and you walked in their counsels, so that I may hand you over to obliteration and her inhabitants to hissing. You will receive the reproaches of peoples."

Micah 7

7:1 Alas! I have become like someone gathering stubble at harvest and a gleaning at vintage, with no cluster available to eat the first fruits. Alas, my soul,

7:2 for the devout person has perished from the earth, and no one acts rightly among people. They all litigate for bloodshed; each crushes his neighbor with crushing.

7:3 They prepare their hands for evil; the ruler asks, and the judge spoke peaceful words—it is his soul's desire. And I will remove

7:4 their good things like a moth eating away and walking upon a measuring rod on the day of watching. Woe, woe! Your punishments have arrived; now they will weep.

7:5 Do not put confidence in friends or hope in leaders. With your bed companion, beware of entrusting anything to her.

7:6 For a son dishonors his father, a daughter will rise against her mother, a daughter-in-law will rise against her mother-in-law; a man's enemies are all the men in his house.

7:7 But I will look toward the Lord; I will wait upon God my Savior. My God will listen to me.

7:8 Do not rejoice over me, my enemy, because I have fallen! I will rise, for if I sit in darkness, the Lord will shine for me.

7:9 I will bear the Lord's anger, for I sinned against Him, until He vindicates my case. He will execute my judgment and bring me out into the light; I will see His righteousness.

7:10 My enemy will see and clothe herself in shame, she who says to me, "Where is the Lord your God?" My eyes will look upon her; now she will become a trampling place like mud in the streets

7:11 on a day of brick plastering. That day is your obliteration, and it will rub away your ordinances—

7:12 that day. Your cities will come to leveling and division among Assyrians, and your fortified cities to division from Tyre as far as Syria's river—a day of water and tumult.

7:13 The land will become an obliteration together with those inhabiting it, from the fruits of their practices.

7:14 Shepherd Thy people with Thy rod, the sheep of Thine inheritance, camping by themselves in a forest amid Carmel. They will graze in Bashan and Gilead as in the days of old.

7:15 And as in the days of your departure from Egypt, you will see wonderful things.

7:16 Nations will see and be ashamed of all their strength. They will place hands over their mouth; their ears will be deafened.

7:17 They will lick dust like snakes dragging along the earth; they will be thrown into turmoil in their confinement. They will be astonished at the Lord our God and fear Thee.

7:18 Who is a God like Thee, removing injustices and passing over impieties for the remaining ones of His inheritance? He did not retain His anger as a testimony, because He desires mercy.

7:19 He Himself will turn back and pity us; He will sink our injustices, and they will be thrown into the depths of the sea—all our sins.

7:20 Thou wilt grant truth to Jacob, mercy to Abraham, just as Thou didst swear to our fathers in the former days.

Nahum

Nahum 1

1:1 An oracle concerning Nineveh; the book of the vision of Nahum the Elkoshite.

1:2 The Lord is a jealous and avenging God, the Lord avenging with fury, the Lord avenging Himself on His adversaries, and He Himself removes His enemies.

1:3 The Lord is patient, and His strength is great; the Lord certainly will not acquit. His way is in consummation and shaking; clouds are the dust of His feet.

1:4 He threatens the sea and dries it up, and makes all the rivers desolate. Bashan and Carmel have dwindled, and Lebanon's flowering things have failed.

1:5 Mountains shook before Him and hills were shaken; the whole earth recoiled before Him, and all who dwell in it.

1:6 Who will stand before His anger? Who will resist His furious wrath? His fury melts rulers, and rocks were crushed before Him.

1:7 The Lord is good to those who wait for Him in a day of affliction, and He knows those who revere Him.

1:8 With an advancing flood He will make a complete end of those who rise up, and darkness will pursue His enemies.

1:9 What do you devise against the Lord? He will make a complete end; He will not exact vengeance twice upon the same thing in affliction.

1:10 For it will be laid waste to their foundation, consumed like an entwining thorn-vine and like stubble full of dryness.

1:11 From you will come a scheme, devising evil things in opposition to the Lord.

1:12 Thus says the Lord who rules many waters: Even so they will be separated, and your report will no longer be heard.

1:13 And now I will crush his rod away from you and tear apart your bonds.

1:14 The Lord will command concerning you: No more will be sown from your name. From the house of your god I will destroy carved and cast images. I will make your burial, for they are swift.

Nahum 2

2:1 Look, upon the mountains are the feet of one bringing good news and announcing peace! Celebrate your feasts, Judah; repay your vows. For they will no longer pass through you into decay. It has been completed; it has been removed.

2:2 One who breathes into your face has come up, rescuing from affliction. Watch the road; hold your waist firm; act courageously with great strength,

2:3 because the Lord turned away Jacob's arrogance, as Israel's arrogance; for those shaking them out shook out both them and their vine branches; they ruined

2:4 the weapons of their might from among people, mighty men playing in fire. The reins of their chariots are on the day of his preparation, and the horsemen will be thrown into uproar

2:5 in the roads, and the chariots will be thrown into confusion and entangled in the squares; their appearance is like torches of fire and lightning flashing past.

2:6 Their nobles will remember and flee by day; they will weaken on their journey, hurry to the walls and prepare their defenses.

2:7 The river gates were opened, and the royal palace collapsed.

2:8 The foundation was uncovered, and she was going up, and her slave women were being led away like doves murmuring in their hearts.

2:9 Nineveh—her waters are like a swimming pool; they were fleeing and did not stop, and there was no one looking back.

2:10 They were plundering silver; they were plundering gold. There was no limit to her adornment; they have been weighed down beyond all her desirable vessels.

2:11 Shaking out, tossing up and boiling over; broken hearts, loosening knees, pangs at every waist, and every face like the scorching of a pot.

2:12 Where is the lions' dwelling and the pasture that belonged to the cubs, where a lion went to enter there, a lion's cub, and no one frightened them?

2:13 A lion seized enough for his cubs and strangled for his lions; he filled his nest with prey and his dwelling with plunder.

2:14 Look, I am against you, says the Lord Almighty. I will burn your multitude in smoke; the sword will consume your lions. I will destroy your prey from the earth, and your deeds will never again be heard.

Nahum 3

3:1 O city of bloodshed, wholly false, full of injustice! Prey will not be touched.

3:2 The sound of whips and the sound of shaking wheels, of a pursuing horse and a jolting chariot,

3:3 and of a mounting horseman, a flashing sword and glittering weapons, a multitude of slain and a grievous fall! There was no limit to her nations, and they will weaken in their bodies

3:4 because of the multitude of prostitution. A prostitute, beautiful and pleasing, mistress of potions, selling nations through her prostitution and tribes through her potions,

3:5 look, I am against you, says the Lord God Almighty. I will expose your hind parts over your face and show nations your shame and kingdoms your dishonor,

3:6 and cast abomination upon you according to your impurities, and make you an example,

3:7 and everyone seeing you will spring away and say, “Miserable Nineveh! Who will lament her? Where shall I seek consolation for her?”

3:8 Prepare a portion; tune a string; prepare a portion, Amon, who dwells among rivers, water around her, whose dominion was the sea and whose walls were water,

3:9 and Ethiopia was her strength, and Egypt, and there is no limit to the flight; Libyans became her helpers.

3:10 She too will go into deportation as a captive; they will dash her infants to the ground at the head of all her roads, cast lots for all her glorious things; and all her nobles will be bound in handcuffs.

3:11 You too will become drunk and be overlooked; you too will seek a place to stand away from enemies.

3:12 All your fortresses are fig trees having lookouts; if shaken, they will fall into the eater’s mouth.

3:13 Look, your people within you are like women! The gates of your land will open wide to your enemies, and fire will consume your bars.

3:14 Draw water for yourself for the siege, hold your fortresses firmly; step into mud, be trampled in straw, hold fast over the brick.

3:15 There fire will consume you; a sword will destroy you, devouring you like a locust, and you will become heavy like a crawling locust.

3:16 You multiplied your trading beyond the stars of heaven. A crawling locust rushed out and flew away.

3:17 Your mixed company leaped away like a young locust, like a locust perched on a fence on frosty days. The sun rose, it leaped away, and it did not know its place. Woe to them!

3:18 Your shepherds slumbered; the Assyrian king put your rulers to sleep. Your people departed upon the mountains, and there was no one receiving them.

3:19 There is no healing for your crushing; your wound has become inflamed. All who hear the report of you will clap their hands over you, for upon whom has your evil not continually come?

Habakkuk

Habakkuk 1

1:1 The oracle that Habakkuk the prophet saw.

1:2 How long, Lord, shall I cry and Thou wilt not listen? I shall cry to Thee while being wronged, and Thou wilt not save?

1:3 Why didst Thou show me toil and pain, to look upon misery and impiety? Judgment has come against me, and the judge takes.

1:4 Therefore law has been scattered, and judgment is not brought to completion; the impious oppresses the righteous, so judgment will go forth distorted.

1:5 Look, you despisers, observe, marvel at wonders and vanish! For I am doing a work in your days that you will certainly not believe if someone recounts it.

1:6 For look, I am raising up against you the Chaldean warriors, the bitter and swift nation, who traverse the breadth of the earth to possess dwellings not their own.

1:7 Fearsome and conspicuous are they; their judgment will come from themselves, and their claim will proceed from themselves.

1:8 Their horses will leap beyond leopards and be fiercer than the wolves of Arabia. Their horsemen will ride out and rush from afar, flying like an eagle eager to eat.

1:9 An end will come upon the impious who stand facing them in opposition, and they will gather captives like sand.

1:10 They will revel among kings, and tyrants will be their toys; they will mock every fortress, throw up a mound and seize it.

1:11 Then the spirit will change and pass through and make propitiation. This strength belongs to my God.

1:12 Art Thou not from the beginning, Lord, my holy God? We shall certainly not die. Lord, Thou hast appointed him for judgment, and He formed me to reprove his discipline.

1:13 Thine eye is pure, not to see evil things, and Thou wilt not be able to look upon distress. Why dost Thou look upon despisers? Wilt Thou remain silent when the impious swallows the righteous?

1:14 Thou wilt make people like the fish of the sea and like creeping things with no leader.

1:15 They hauled up an entire catch with a hook, dragged it in a casting net and gathered it in their seines; therefore they will rejoice and their heart will be glad.

1:16 Therefore they will sacrifice to their seine and burn incense to their casting net, for through them they fattened their portion, and their foods are choice.

1:17 Therefore they will cast their casting net and will not spare nations from continual killing.

Habakkuk 2

2:1 I will stand at my watch and step onto a rock; I will look out to see what He will speak within me and what I shall answer concerning my reproof.

2:2 The Lord answered me: “Write a vision clearly on a boxwood tablet, so that the one reading these things may pursue them.

2:3 For the vision is still for a season, and it will rise toward the end and not toward emptiness. If he delays, wait for him, for coming he will come and certainly will not linger.

2:4 If he draws back, My soul has no pleasure in him; but the righteous one shall live by My faithfulness.

2:5 But the wine-soaked, contemptuous, boastful man will accomplish nothing. He widened his appetite like Hades and is like death, never filled; he will gather all nations and receive all peoples to himself.

2:6 Will not all these take up a parable against him and a riddle for his account? They will say, ‘Woe to the one multiplying for himself what is not his—how long?—and heavily weighting his collar!’

2:7 For suddenly those biting him will rise, and those plotting against you will awake; you will become their plunder.

2:8 Because you despoiled many nations, all the remaining peoples will despoil you, because of human bloodshed and impiety against land, city and all its inhabitants.

2:9 O you who acquire evil gain for your house, setting your nest on high to escape the hand of evils!

2:10 You planned shame for your house, brought many peoples to an end, and your soul sinned.

2:11 For a stone will cry from a wall, and a beetle from wood will utter these things.

2:12 Woe to the one building a city with bloodshed and preparing a city with injustices!

2:13 Are these things not from the Lord Almighty? Many peoples failed in fire, and many nations lost heart.

2:14 For the earth will be filled with knowing the Lord’s glory, as water will cover them.

2:15 O you who make your neighbor drink with a turbid overthrow and intoxicate him, so that you may look upon their caves!

2:16 Drink, you too, a fullness of dishonor instead of glory; be tossed and shaken! The cup of the Lord's right hand has come around to you, and dishonor has gathered upon your glory.

2:17 For Lebanon's impiety will cover you, and the misery of wild animals will terrify you, because of human bloodshed and impiety against land, city and all its inhabitants.

2:18 What use is a carved image, that they carved it? They formed it as a cast object, a false appearance, because its maker trusted his creation, making mute idols.

2:19 Woe to the one saying to wood, 'Wake and rise!' and to stone, 'Be lifted up!' It is an appearance, a plate of gold and silver, and no breath at all is in it.

2:20 But the Lord is in His holy sanctuary; let all the earth revere Him."

Habakkuk 3

3:1 A prayer of Habakkuk the prophet, with a song.

3:2 Lord, I have heard Thy report and was afraid; I considered Thy works and was astonished. In the midst of two living creatures Thou wilt be known; when the years draw near Thou wilt be recognized; when the season arrives Thou wilt be revealed. When my soul is troubled, in wrath Thou wilt remember mercy.

3:3 God will come from Teman, the Holy One from a mountain shaded and thickly wooded. Diapsalma. His excellence covered the heavens, and the earth is full of His praise.

3:4 His brightness will be like light; horns are in His hands, and He established mighty love of His strength.

3:5 A word will go before Him, and He will go out, His feet in sandals.

3:6 He stood, and the earth shook; He looked, and nations melted. Mountains were crushed violently; everlasting hills melted.

3:7 I saw His everlasting journeys in place of toils; the dwellings of Ethiopians will be terrified, and the tents of the land of Midian.

3:8 Wast Thou angry with rivers, Lord? Was Thy fury against rivers, or Thine onrush against the sea, that Thou wilt mount Thy horses and Thy riding is salvation?

3:9 Thou wilt surely bend Thy bow against scepters, says the Lord. Diapsalma. The earth will be torn apart by rivers.

3:10 Peoples will see Thee and travail, as He scatters waters in His passage. The abyss gave its voice, the height of its appearance.

3:11 The sun was raised, and the moon stood in its appointed place. Thy missiles will go into light, into the brightness of Thy flashing weapons.

3:12 With threat Thou wilt diminish the earth, and in fury Thou wilt bring nations down.

3:13 Thou didst go out for Thy people's salvation, to save Thine anointed ones. Thou didst cast death upon the heads of lawless people and didst raise bonds up to the neck. Diapsalma.

3:14 Thou didst cut the heads of rulers in bewilderment; they will be shaken in it. They will open their bridles like a poor person eating secretly.

3:15 Thou didst drive Thy horses into the sea as they troubled much water.

3:16 I kept watch, and my belly was terrified at the sound of the prayer of my lips. Trembling entered my bones, and my bodily condition beneath me was troubled. I will rest on a day of affliction, to go up to the people of my sojourning.

3:17 For the fig tree will not bear fruit, and vines will have no produce; the olive's labor will fail, and fields will not produce food. Sheep have failed for lack of food, and there are no cattle at feeding troughs.

3:18 But I will exult in the Lord; I will rejoice in God my Savior.

3:19 The Lord God is my strength; He will set my feet toward completion and lead me onto the heights, to conquer in His song.

Zephaniah

Zephaniah 1

1:1 The word of the Lord that came to Zephaniah, son of Cushi, son of Gedaliah, son of Amariah, son of Hezekiah, in the days of Josiah son of Amon, king of Judah.

1:2 Let everything utterly disappear from the face of the earth, says the Lord,

1:3 let humanity and livestock disappear, let birds of the sky and fish of the sea disappear, and I will remove people from the face of the earth, says the Lord.

1:4 I will stretch My hand against Judah and all Jerusalem’s inhabitants, and remove from this place the names of Baal and the names of the priests,

1:5 those worshiping the army of heaven on rooftops, those swearing by the Lord and those swearing by their king,

1:6 those turning away from the Lord, those who did not seek the Lord and those who did not hold fast to the Lord.

1:7 Revere the Lord God, for the Lord’s day is near. The Lord has prepared His sacrifice and consecrated His invited guests.

1:8 On the day of the Lord’s sacrifice I will exact judgment upon the rulers, the king’s house and all wearing foreign clothes.

1:9 On that day I will openly exact judgment upon everyone at the gateways, those filling the house of the Lord their God with impiety and deceit.

1:10 On that day, says the Lord, there will be a cry from the gate of those who pierce, a wail from the second quarter and a great crashing from the hills.

1:11 Lament, inhabitants of the battered place, for all the people of Canaan have been made alike; all exalted by silver have been destroyed.

1:12 On that day I will search Jerusalem with a lamp and exact judgment upon men contemptuous about their safeguards, who say in their hearts, “The Lord will certainly do neither good nor harm.”

1:13 Their strength will become plunder and their houses destruction. They will build houses but certainly not inhabit them, plant vineyards but certainly not drink their wine.

1:14 For the Lord’s great day is near, near and very swift. The sound of the Lord’s day is bitter and harsh; it is appointed mighty.

1:15 That day is a day of wrath, a day of affliction and constraint, a day of untimely ruin and destruction, a day of darkness and gloom, a day of cloud and mist,

1:16 a day of trumpet and shouting against fortified cities and high corners.

1:17 I will press people hard, and they will walk like the blind because they sinned against the Lord. He will pour out their blood like dust and their flesh like dung.

1:18 Their silver and gold will certainly not rescue them on the day of the Lord’s wrath. In the fire of His jealousy all the earth will be consumed, for He will bring completion and haste upon all the earth’s inhabitants.

Zephaniah 2

2:1 Gather and bind yourselves together, O undisciplined nation,

2:2 before you become like a passing flower, before the Lord’s wrath comes upon you, before the day of the Lord’s fury comes upon you.

2:3 Seek the Lord, all the humble of the earth; practice judgment, seek righteousness and answer these things, so that you may be sheltered on the day of the Lord’s wrath.

2:4 For Gaza will be plundered and Ashkelon will disappear; Ashdod will be cast out at midday and Ekron uprooted.

2:5 Woe to the seacoast’s inhabitants, sojourners of Cretans! The Lord’s word is against you, Canaan, land of foreigners: I will destroy you from your dwelling.

2:6 Crete will become pasture for flocks and an enclosure for sheep,

2:7 and the seacoast will belong to the remnant of Judah’s house. They will graze upon them in Ashkelon’s houses; at evening they will lodge away from the sons of Judah, for the Lord their God has visited them and turned their captivity.

2:8 I heard Moab’s reproaches and the Ammonites’ blows, with which they reproached My people and exalted themselves against My borders.

2:9 Therefore, as I live, says the Lord of powers, the God of Israel, Moab will be like Sodom and the Ammonites like Gomorrah, and Damascus abandoned like a heap on a threshing floor and vanished forever. My people’s remnant will plunder them; My nation’s remnant will inherit them.

2:10 This will be theirs for their arrogance, because they reproached and exalted themselves against the Lord Almighty.

2:11 The Lord will appear against them and destroy all the gods of the nations of the earth. All the islands of the nations will worship Him, each from his place.

2:12 You too, Ethiopians, are slain by My sword.

2:13 He will stretch His hand against the north and destroy the Assyrian, making Nineveh a waterless wasteland like a wilderness.

2:14 Flocks and all the wild animals of the earth will graze within her; chameleons and hedgehogs will lie in her recessed panels. Wild animals will cry in her openings, and ravens in her gateways, for cedar is her structure.

2:15 This is the contemptuous city dwelling in confidence, saying in her heart, “I am, and there is no one after me.” How she became a wasteland, pasture for wild animals! Everyone passing through her will hiss and wave his hands.

Zephaniah 3

3:1 O conspicuous and redeemed city, the dove-city!

3:2 She did not heed a voice or accept discipline; she did not trust the Lord or approach her God.

3:3 Her rulers within her are like roaring lions; her judges are like Arabian wolves, leaving nothing for morning.

3:4 Her prophets are bearers of a spirit, contemptuous men; her priests profane holy things and act impiously toward law.

3:5 But the Lord is righteous within her and will certainly do no injustice. Morning by morning He will bring His judgment to light; He was not hidden and knew no injustice in exaction, nor injustice in strife.

3:6 In destruction I tore down the proud; their corners vanished. I will make their roads utterly desolate, with no passing through; their cities failed because no one existed or dwelt there.

3:7 I said, “Only fear Me and accept discipline, and you will certainly not be destroyed from her eyes,” with all I exacted upon her. Prepare, rise early! All their gleaning has been ruined.

3:8 Therefore wait for Me, says the Lord, for the day of My rising for testimony. My judgment is for assemblies of nations, to receive kings and pour all My furious wrath upon them; for all the earth will be consumed in My jealous fire.

3:9 For then I will change a tongue for peoples, for its generation, so that all call upon the Lord’s name and serve Him under one yoke.

3:10 From the far reaches of Ethiopia’s rivers they will bring sacrifices to Me.

3:11 On that day you will certainly not be ashamed of all the practices by which you acted impiously toward Me; then I will remove from you the contemptuous acts of your arrogance, and you will no longer boast upon My holy mountain.

3:12 I will leave within you a meek and humble people, and they will revere the Lord’s name,

3:13 the remnant of Israel; they will do no injustice or speak vain things, and no deceitful tongue will be found in their mouth. For they will graze and lie down, and no one will frighten them.

3:14 Rejoice greatly, daughter Zion! Proclaim, daughter Jerusalem! Be glad and delight with all your heart, daughter Jerusalem!

3:15 The Lord removed your wrongdoings and has redeemed you from your enemies’ hand. The Lord, King of Israel, is within you; you will see evils no more.

3:16 At that time the Lord will say to Jerusalem, “Take courage, Zion; do not let your hands hang loose.

3:17 The Lord your God is within you; mighty, He shall save you. He shall bring gladness upon you, and renew you in His love; and He shall rejoice over you with delight, as on a day of feasting.”

3:18 I will gather the crushed. Alas! Who took up reproach against her?

3:19 Look, I am acting within you for your sake at that time, says the Lord. I will save the oppressed and the rejected; I will receive them and make them a boast and renowned throughout the earth.

3:20 They will be ashamed at that time, when I do good to you and when I receive you. I will make you renowned and a boast among all the earth’s peoples, when I turn your captivity before you, says the Lord.

Haggai

Haggai 1

1:1 In the second year under King Darius, in the sixth month, on the first day of the month, the word of the Lord came through Haggai the prophet, saying: “Speak now to Zerubbabel, the son of Shealtiel, from the tribe of Judah, and to Joshua, the son of Jehozadak, the high priest, saying:

1:2 ‘Thus says the Lord Almighty: These people say, “The time has not arrived to rebuild the house of the Lord.”’”

1:3 The word of the Lord came through Haggai the prophet, saying:

1:4 “Is it time for you to live in your houses with recessed ceilings, while this house has been laid waste?

1:5 And now, thus says the Lord Almighty: Set your hearts upon your ways.

1:6 You sowed much and brought in little; you ate, but were not satisfied; you drank, but not to intoxication; you clothed yourselves, but were not warmed in them. The one gathering wages gathered them into a bundle with holes.

1:7 Thus says the Lord Almighty: Place your hearts upon your ways.

1:8 Go up onto the mountain, cut wood and rebuild the house. I will take pleasure in it and be glorified, said the Lord.

1:9 You looked for much, and it came to little; it was brought into the house, and I blew it away. Therefore, thus says the Lord Almighty: Because My house is desolate, while each of you hurries to his own house,

1:10 therefore heaven will hold back dew, and the earth will withhold its produce.

1:11 I will bring a sword upon the land and the mountains, upon grain, wine and oil, and whatever the earth produces, upon people and livestock, and upon all the labors of their hands.”

1:12 Zerubbabel, the son of Shealtiel, from the tribe of Judah, Joshua, the son of Jehozadak, the high priest, and all the remnant of the people listened to the voice of the Lord their God and the words of Haggai the prophet, as the Lord their God had sent him to them. The people feared before the Lord.

1:13 Haggai, the messenger of the Lord, said to the people, “I am with you, says the Lord.”

1:14 The Lord stirred up the spirit of Zerubbabel, the son of Shealtiel, from the tribe of Judah, the spirit of Joshua, the son of Jehozadak, the high priest, and the spirit of the remnant of all the people. They came in and were carrying out work on the house of the Lord Almighty, their God,

1:15 on the twenty-fourth day of the sixth month, in the second year under King Darius.

Haggai 2

2:1 In the seventh month, on the twenty-first day of the month, the Lord spoke through Haggai the prophet, saying:

2:2 “Speak now to Zerubbabel, the son of Shealtiel, from the tribe of Judah, to Joshua, the son of Jehozadak, the high priest, and to all the remnant of the people, saying:

2:3 Who among you saw this house in its former glory? How do you see it now? As though it did not exist before you.

2:4 But now be strong, Zerubbabel, says the Lord; be strong, Joshua, son of Jehozadak, the high priest; let all the people of the land be strong, says the Lord, and work, for I am with you, says the Lord Almighty,

2:5 and My Spirit stands in your midst. Take courage.

2:6 For thus says the Lord Almighty: Once more I will shake heaven and earth, the sea and the dry land.

2:7 And I will shake all the nations, and the choice things of all the nations shall come; and I will fill this house with glory, says the Lord Almighty.

2:8 The silver is Mine and the gold is Mine, says the Lord Almighty.

2:9 For the latter glory of this house will be greater than the former, says the Lord Almighty; in this place I will give peace, says the Lord Almighty, and peace of soul as a possession for everyone building to raise this sanctuary.”

2:10 On the twenty-fourth day of the ninth month, in the second year under Darius, the word of the Lord came to Haggai the prophet, saying:

2:11 “Thus says the Lord Almighty: Ask the priests about the law, saying:

2:12 If someone takes holy meat in the edge of his garment and the edge of his garment touches bread, cooked food, wine, oil or any food, will it become holy?” The priests answered, “No.”

2:13 Haggai said, “If one defiled through a dead person touches any of these, will it be defiled?” The priests answered, “It will be defiled.”

2:14 Haggai answered, “So is this people, and so is this nation before Me, says the Lord; so are all the works of their hands, and whoever approaches there will be defiled because of their morning gains. They will suffer because of their labors, and you hated those who rebuked at the gates.

2:15 And now, please set your hearts on the time before this day, before stone was placed upon stone in the sanctuary of the Lord,

2:16 on how things were with you: when you put twenty sata of barley into a bin, there were ten sata of barley; when you went to the wine vat to draw fifty metretai, there were twenty.

2:17 I struck you with barrenness, damage from wind and hail—all the works of your hands—and you did not turn to Me, says the Lord.

2:18 Please direct your hearts from this day onward; from the twenty-fourth day of the ninth month and from the day the sanctuary of the Lord was founded, put it in your hearts:

2:19 whether it will yet be recognized on the threshing floor, and whether the vine, the fig tree, the pomegranate and the olive trees still bear no fruit. From this day I will bless.”

2:20 The word of the Lord came a second time to Haggai the prophet on the twenty-fourth day of the month, saying:

2:21 “Speak to Zerubbabel, the son of Shealtiel, from the tribe of Judah, saying: I am shaking heaven and earth, the sea and the dry land,

2:22 and I will overturn the thrones of kings and destroy the strength of the kings of the nations. I will overturn chariots and riders; horses and their riders will fall, each with a sword against his brother.

2:23 On that day, says the Lord Almighty, I will take you, Zerubbabel, the son of Shealtiel, My servant, says the Lord, and make you like a signet, for I have chosen you, says the Lord Almighty.”

Zechariah

Zechariah 1

1:1 In the eighth month of the second year under Darius, the word of the Lord came to Zechariah, Berechiah's son, son of Addo, the prophet, saying:

1:2 "The Lord was angry with your fathers with great anger.

1:3 You shall say to them: Thus says the Lord Almighty: Return to Me, and I will return to you, says the Lord.

1:4 Do not become like your fathers, against whom the former prophets brought charges, saying, 'Thus says the Lord Almighty: Turn away from your evil ways and your evil practices.' But they did not listen attentively to Me, says the Lord.

1:5 Your fathers—where are they? And the prophets—surely they will not live forever?

1:6 Yet receive My words and My ordinances, all that I, in My Spirit, command My servants the prophets, who overtook your fathers." And they answered and said, "As the Lord Almighty has arrayed Himself to act according to your ways and practices, so He acted toward you."

1:7 On the twenty-fourth day of the eleventh month—which is the month Sabat—in the second year under Darius, the word of the Lord came to Zechariah, Berechiah's son, son of Addo, the prophet, saying:

1:8 I saw in the night: look, a man mounted on a flame-red horse! He stood between the two shaded mountains, and behind him were flame-red, gray, dappled and white horses.

1:9 I said, "What are these, lord?" The angel speaking within me said to me, "I will show you what these are."

1:10 The man standing between the mountains answered and said to me, "These are the ones the Lord has sent out to travel around the earth."

1:11 They answered the angel of the Lord standing between the mountains, "We have traveled around all the earth, and look, all the earth is inhabited and quiet."

1:12 The angel of the Lord answered, "Lord Almighty, how long wilt Thou refuse mercy to Jerusalem and Judah's cities, which Thou hast overlooked this seventieth year?"

1:13 The Lord Almighty answered the angel speaking within me with good words and comforting speeches.

1:14 The angel speaking within me said to me, "Cry out: Thus says the Lord Almighty: I have been jealous for Jerusalem and Zion with great jealousy,

1:15 and I am angry with great anger at the nations joining in assault, because I was a little angry, but they joined in attacking to bring evils.

1:16 Therefore thus says the Lord: I will return to Jerusalem in compassion, and My house will be rebuilt in her, says the Lord Almighty, and a measure will again be extended over Jerusalem."

1:17 The angel speaking within me said to me, "Cry out: Thus says the Lord Almighty: Cities will again overflow with good things; the Lord will again have mercy on Zion and again choose Jerusalem."

Zechariah 2

2:1 I lifted my eyes and saw: look, four horns!

2:2 I said to the angel speaking within me, "What are these, lord?" He said to me, "These are the horns that scattered Judah and Israel."

2:3 The Lord showed me four craftsmen.

2:4 I said, "What are these coming to do?" He said to me, "These horns that scattered Judah also shattered Israel, and none of them lifted a head. These entered to sharpen them for their hands—the four horns, the nations lifting a horn against the Lord's land to scatter it."

2:5 I lifted my eyes and saw: look, a man with a land-measuring cord in his hand!

2:6 I said to him, "Where are you going?" He said to me, "To measure Jerusalem, to see how wide it is and how long."

2:7 Look, the angel speaking within me was standing, and another angel was going out to meet him,

2:8 and said to him, "Run and speak to that young man: Jerusalem will be inhabited fruitfully because of the multitude of people and animals within her.

2:9 I will be a wall of fire around her, says the Lord, and I will be glory within her."

2:10 "Oh! Oh! Flee from the northern land," says the Lord, "because I will gather you from the four winds of heaven," says the Lord.

2:11 Escape safely to Zion, you who dwell in daughter Babylon!

2:12 For thus says the Lord Almighty: "After glory He has sent me against the nations that plundered you, for whoever touches you is like one touching the pupil of his eye.

2:13 Look, I am bringing My hand against them, and they will become spoils for those serving them; you will know that the Lord Almighty has sent me."

2:14 “Delight and rejoice, daughter Zion, for look, I am coming and will dwell within you,” says the Lord.

2:15 Many nations will take refuge with the Lord on that day and become His people. They will dwell within you, and you will recognize that the Lord Almighty has sent me to you.

2:16 The Lord will inherit Judah as His portion on the holy land and again choose Jerusalem.

2:17 Let all flesh be reverent before the Lord, for He has risen from His holy clouds.

Zechariah 3

3:1 He showed me Joshua the high priest standing before the angel of the Lord, with the slanderer standing at his right hand to oppose him.

3:2 The Lord said to the slanderer, “May the Lord rebuke you, slanderer! May the Lord, who chose Jerusalem, rebuke you! Look, is this not like a brand pulled from fire?”

3:3 Joshua was clothed in filthy garments and standing before the angel.

3:4 He answered and said to those standing before him, “Remove the filthy garments from him.” He said to him, “Look, I have taken away your lawless deeds; clothe him in a robe reaching to the feet,

3:5 and put a clean turban on his head.” They clothed him in garments and put a clean turban on his head, while the angel of the Lord stood by.

3:6 The angel of the Lord solemnly testified to Joshua, saying:

3:7 “Thus says the Lord Almighty: If you walk in My ways and keep My commands, you will govern My house. If you also guard My court, I will give you those who move about among these standing here.

3:8 Listen now, Joshua the high priest, you and your neighbors sitting before you, for they are men who watch for portents. Look, I am bringing My servant, Rising.

3:9 For the stone I set before Joshua—on the one stone are seven eyes. Look, I am digging a pit, says the Lord Almighty, and I will feel out all the injustice of that land in one day.

3:10 On that day, says the Lord Almighty, each of you will invite his neighbor beneath a vine and beneath a fig tree.”

Zechariah 4

4:1 The angel speaking within me returned and roused me as when someone is awakened from sleep,

4:2 and said to me, “What do you see?” I said, “I see a lampstand entirely of gold, with its lamp-bowl above it, seven lamps upon it, and seven pouring channels for the lamps above it.

4:3 Two olive trees stand over it, one to the right of the lamp-bowl and one to the left.”

4:4 I asked the angel speaking within me, “What are these, lord?”

4:5 The angel speaking within me answered me, “Do you not know what these are?” I said, “No, lord.”

4:6 He answered me, “This is the Lord’s word to Zerubbabel: Not by great power or by strength, but by My Spirit, says the Lord Almighty.

4:7 Who are you, great mountain, before Zerubbabel, to set things straight? I will bring out the stone of inheritance—an equality of grace, its grace.”

4:8 The word of the Lord came to me, saying:

4:9 “Zerubbabel’s hands laid this house’s foundation, and his hands will complete it. You will recognize that the Lord Almighty has sent me to you.

4:10 For who treated the small days with contempt? They will rejoice and see the tin stone in Zerubbabel’s hand. These seven are the Lord’s eyes, looking over all the earth.”

4:11 I answered him, “What are these two olive trees to the lampstand’s right and left?”

4:12 I asked a second time, “What are the two olive branches in the hands of the two golden nozzles that pour upon and draw up the golden pouring channels?”

4:13 He said to me, “Do you not know what these are?” I said, “No, lord.”

4:14 He said, “These two sons of richness stand beside the Lord of all the earth.”

Zechariah 5

5:1 I turned and lifted my eyes and saw: look, a flying sickle!

5:2 He said to me, “What do you see?” I said, “I see a flying sickle, twenty cubits long and ten cubits wide.”

5:3 He said to me, “This is the curse going out over the whole earth, because every thief will be punished by this with death, and every false swearer will be punished by this with death.

5:4 I will bring it out, says the Lord Almighty. It will enter the thief’s house and the house of whoever swears falsely by My name; it will lodge within his house and destroy it completely, its timbers and its stones.”

5:5 The angel speaking within me came out and said to me, “Look up with your eyes and see what this is that is coming out.”

5:6 I said, “What is it?” He said, “This is the measure coming out.” He said, “This is their injustice throughout the earth.”

5:7 Look, a talent of lead was being lifted out, and look, one woman was sitting inside the measure!

5:8 He said, “This is Lawlessness.” He threw her into the measure and threw the lead stone into her mouth.

5:9 I lifted my eyes and saw: look, two women coming out, with wind in their wings! They had wings like a hoopoe’s wings, and they lifted the measure between earth and heaven.

5:10 I said to the angel speaking within me, “Where are they carrying the measure?”

5:11 He said to me, “To build a house for it in Babylon’s land and prepare it; they will place it there on its prepared setting.”

Zechariah 6

6:1 I turned and lifted my eyes and saw: look, four chariots coming out from between two mountains! The mountains were bronze mountains.

6:2 The first chariot had flame-red horses, and the second chariot black horses,

6:3 the third chariot white horses, and the fourth chariot dappled, gray horses.

6:4 I answered and said to the angel speaking within me, “What are these, lord?”

6:5 The angel speaking within me answered, “These are the four winds of heaven; they go out to stand beside the Lord of all the earth.

6:6 The one with the black horses was going out toward the northern land; the white ones were going out behind them, and the dappled ones were going out toward the southern land,

6:7 and the gray ones were going out and looking to go and travel around the earth.” He said, “Go and travel around the earth!” And they traveled around the earth.

6:8 He cried out and said to me, “Look, those going out toward the northern land have brought My wrath to rest in the northern land.”

6:9 The word of the Lord came to me, saying:

6:10 “Take the things from the captivity, from its rulers, from its useful people and from those who have known it; you shall go that day into the house of Josiah son of Zephaniah, who has come from Babylon,

6:11 take silver and gold, make crowns and put them on the head of Joshua son of Josedek, the high priest,

6:12 and say to him: Thus says the Lord Almighty: Look, a man whose name is Rising! From beneath him he will rise, and he will build the Lord’s house.

6:13 He himself will receive excellence, sit and rule on his throne; the priest will be at his right hand, and peaceful counsel will be between both.

6:14 The crown will be for those who endure, for its useful people and those who have known it, for the favor of Zephaniah’s son and for a psalm in the Lord’s house.

6:15 Those far away from them will come and build in the Lord’s house, and you will know that the Lord Almighty has sent me to you. This will happen if you truly listen to the voice of the Lord your God.”

Zechariah 7

7:1 In the fourth year under King Darius, the word of the Lord came to Zechariah on the fourth day of the ninth month, which is Chaseleu,

7:2 and Sarasar, King Arbeseer and his men sent to Bethel to appease the Lord,

7:3 saying to the priests in the house of the Lord Almighty and to the prophets, “The holy offering has come here in the fifth month, as I have already done for many years.”

7:4 The word of the Lord of hosts came to me, saying:

7:5 “Say to all the land’s people and to the priests: If you fast or mourn at the fifth or seventh observances—and look, seventy years—surely you have not fasted a fast for Me?

7:6 If you eat or drink, are you not yourselves eating and yourselves drinking?

7:7 Are these not the words the Lord spoke through the former prophets, when Jerusalem was inhabited and flourishing, with her cities around her, and the hill country and plain were inhabited?”

7:8 The word of the Lord came to Zechariah, saying:

7:9 “Thus says the Lord Almighty: Render righteous judgment; show mercy and compassion, each to his brother.

7:10 Do not oppress widow, orphan, newcomer or poor person, and let no one harbor resentment for his brother’s wrong in your hearts.”

7:11 But they refused to pay attention, turned a senseless back and made their ears heavy so as not to listen,

7:12 and made their heart disobedient, so as not to listen to My law and the words the Lord Almighty sent by His Spirit through the former prophets. Great anger came from the Lord Almighty.

7:13 It will be as He spoke and they did not listen to Him: so they will cry out, and I will certainly not listen, says the Lord Almighty.

7:14 I will cast them out among all the nations they did not know, and the land behind them will be obliterated, without anyone passing through or returning. They made a choice land a desolation.

Zechariah 8

8:1 The word of the Lord Almighty came, saying:

8:2 “Thus says the Lord Almighty: I have been jealous for Jerusalem and Zion with great jealousy; with great wrath I have been jealous for her.

8:3 Thus says the Lord: I will return to Zion and dwell within Jerusalem. Jerusalem will be called the True City, and the mountain of the Lord Almighty a Holy Mountain.

8:4 Thus says the Lord Almighty: Old men and old women will again sit in Jerusalem’s squares, each holding a staff in hand because of many days.

8:5 The city’s squares will be filled with boys and girls playing in her squares.

8:6 Thus says the Lord Almighty: If it is impossible before this people’s remnant in those days, surely it will not also be impossible before Me? says the Lord Almighty.

8:7 Thus says the Lord Almighty: Look, I am rescuing My people from the eastern land and from the western land,

8:8 and I will bring them in and dwell within Jerusalem. They will be My people, and I will be their God in truth and righteousness.

8:9 Thus says the Lord Almighty: Let your hands be strong, you who hear these words in these days from the prophets’ mouth, from the day when the house of the Lord Almighty was founded, and from when the temple was built.

8:10 Before those days people’s wages will bring no benefit, and animals’ hire will not exist; those going out or coming in will have no peace because of affliction. I will send everyone out against his neighbor.

8:11 Now I do not act toward this people’s remnant as in the former days, says the Lord Almighty,

8:12 but I will show peace: the vine will give its fruit, the earth its produce, and heaven its dew. I will give My people’s remnant all these as an inheritance.

8:13 As you were under a curse among the nations, house of Judah and house of Israel, so I will preserve you, and you will be in blessing. Take courage and be strong in your hands.

8:14 For thus says the Lord Almighty: As I intended to harm you when your fathers provoked Me, says the Lord Almighty, and I did not change My mind,

8:15 so I have arrayed Myself and intended in these days to do good to Jerusalem and Judah’s house. Take courage.

8:16 These are the things you shall do: speak truth, each to his neighbor, and render peaceful judgment in your gates.

8:17 Do not reckon your neighbor’s wrong in your hearts, and do not love a false oath, for I hate all these things, says the Lord Almighty.”

8:18 The word of the Lord Almighty came to me, saying:

8:19 “Thus says the Lord Almighty: The fourth fast, the fifth fast, the seventh fast and the tenth fast will become joy, gladness and good festivals for Judah’s house. You will rejoice; love truth and peace.

8:20 Thus says the Lord Almighty: Many peoples and residents of many cities will yet come.

8:21 Residents of five cities will come together into one city, saying, ‘Let us go to entreat the Lord’s presence and seek the presence of the Lord Almighty. I too will go.’

8:22 Many peoples and many nations will come to seek the presence of the Lord Almighty in Jerusalem and appease the Lord’s presence.

8:23 Thus says the Lord Almighty: In those days, when ten men from all the nations’ languages take hold and grasp the fringe of a Jewish man’s garment, saying, ‘We will go with you, for we have heard that God is with you all.’”

Zechariah 9

9:1 An oracle of the Lord’s word: in Sedrach’s land and Damascus is His sacrifice, because the Lord watches human beings and all Israel’s tribes,

9:2 and Emath within its borders, Tyre and Sidon, because they were exceedingly wise.

9:3 Tyre built herself fortifications, stored silver like dust and gathered gold like the mud of the roads.

9:4 Therefore the Lord will inherit her and strike her strength into the sea; she will be consumed by fire.

9:5 Ashkelon will see and fear; Gaza will suffer greatly, and Akkaron too, because she was ashamed at her downfall. A king will perish from Gaza, and Ashkelon will certainly not be inhabited.

9:6 Foreigners will dwell in Azotus, and I will bring down the foreigners’ arrogance.

9:7 I will remove their blood from their mouth and their detestable things from between their teeth. This one too will remain for our God; they will be like a commander of a thousand in Judah, and Akkaron like the Jebusite.

9:8 I will take a stand for My house to prevent passing through or returning. No one driving them out will come upon them again, for now I have seen with My own eyes.

9:9 Rejoice greatly, daughter Zion; proclaim, daughter Jerusalem. Behold, your king comes to you, righteous and saving, gentle, and mounted upon a beast of burden and a young colt.

9:10 He will destroy chariots from Ephraim and the horse from Jerusalem; the battle bow will be destroyed, and abundance and peace from the nations. He will rule waters as far as the sea and the earth's river outlets.

9:11 You, by covenant blood, released your prisoners from a pit with no water.

9:12 You will settle in a stronghold, prisoners of the gathering; in exchange for one day of your sojourn I will repay you double.

9:13 For I bent you, Judah, as a bow for Myself; I filled Ephraim, and I will rouse your children, Zion, against the Greeks' children and handle you like a fighter's sword.

9:14 The Lord will be over them; a missile will go out like lightning. The Lord Almighty will sound a trumpet and go in the tumult of His threat.

9:15 The Lord Almighty will shield them. They will consume them, bury them with sling stones and drink them down like wine; they will fill the altar like bowls.

9:16 The Lord will save them on that day, His people like sheep, because holy stones roll over His land.

9:17 For whatever is good of him and whatever is beautiful from him: grain for young men and fragrant wine for virgins.

Zechariah 10

10:1 Ask the Lord for rain in its season, early and late. The Lord made appearances and will give them winter rain, to each person vegetation in the field.

10:2 For those making pronouncements spoke troubles, the diviners false visions; they were telling false dreams and giving vain comfort. Therefore they were carried away like sheep and mistreated, because there was no healing.

10:3 My wrath was provoked against the shepherds, and I will attend to the lambs. The Lord God Almighty will attend to His flock, Judah's house, and make them like His splendid horse in battle.

10:4 From him he looked, and from him he appointed; from him a bow in wrath. From him everyone driving out will come forth together.

10:5 They will be like fighters trampling mud in the roads in battle; they will draw up for combat because the Lord is with them, and horse riders will be put to shame.

10:6 I will strengthen Judah's house and save Joseph's house. I will settle them because I have loved them; they will be as though I had not turned them away, for I am the Lord their God and will listen to them.

10:7 They will be like Ephraim's fighters, and their heart will rejoice as with wine. Their children will see and be glad; their heart will rejoice in the Lord.

10:8 I will signal to them and receive them, for I will redeem them; they will multiply as they were once many.

10:9 I will sow them among peoples, and those far away will remember Me; they will nourish their children and return.

10:10 I will bring them back from Egypt's land and receive them from the Assyrians. I will bring them into Gilead and Lebanon, and not even one of them will be left behind.

10:11 They will pass through a narrow sea and strike waves in the sea; all the rivers' depths will dry up. All the Assyrians' arrogance will be removed, and Egypt's scepter will be taken away.

10:12 I will strengthen them in the Lord their God, and they will boast in His name, says the Lord.

Zechariah 11

11:1 Open your doors, Lebanon, and let fire devour your cedars!

11:2 Let the pine wail, for the cedar has fallen, because the mighty have suffered greatly! Wail, Bashan's oaks, for the thick-grown forest has been torn down!

11:3 A sound of shepherds lamenting, for their greatness has suffered! A sound of lions roaring, for the Jordan's proud swelling has suffered!

11:4 Thus says the Lord Almighty: "Shepherd the sheep destined for slaughter,

11:5 which their buyers were slaughtering without regret; their sellers said, 'Blessed be the Lord; we have become rich!' Their shepherds felt nothing for them.

11:6 Therefore I will no longer spare the land's residents, says the Lord. Look, I am handing over human beings, each into his neighbor's hands and his king's hands. They will cut the land to pieces, and I will certainly not rescue from their hand."

11:7 I will shepherd the sheep destined for slaughter into Canaan's land. I will take two staffs for myself—I called one Beauty and the other Measuring Cord—and I will shepherd the sheep.

11:8 I will remove the three shepherds in one month. My soul will be burdened over them, for their souls also roared against me.

11:9 I said, "I will not shepherd you. Let the dying die, and let the failing fail; let those remaining each devour his neighbor's flesh."

11:10 I will take my beautiful staff and throw it away, to dissolve my covenant that I made with all the peoples.

11:11 It will be dissolved on that day, and the Canaanites—the sheep being guarded—will know that it is the Lord's word.

11:12 I will say to them, "If it is good before you, weigh out and give my wages, or refuse." They weighed out my wages: thirty silver pieces.

11:13 The Lord said to me, "Put them into the smelting furnace and examine whether it is approved, as I was tested on their behalf." I took the thirty silver pieces and threw them into the Lord's house, into the smelting furnace.

11:14 I threw away the second staff, Measuring Cord, to dissolve the possession between Judah and Israel.

11:15 The Lord said to me, "Take again for yourself the shepherding equipment of an inexperienced shepherd.

11:16 Look, I am raising up a shepherd over the land: he will certainly not attend to what is failing, seek what is scattered, heal what is broken or guide what is whole. He will devour the flesh of the choice ones and wrench their ankle bones.

11:17 Oh, you who shepherd worthless things and have abandoned the sheep! A sword against his arms and his right eye! His arm will utterly wither, and his right eye will be completely blinded."

Zechariah 12

12:1 An oracle of the Lord's word concerning Israel. The Lord says—He who stretches out heaven, founds earth and forms a person's spirit within him:

12:2 "Look, I am making Jerusalem like shaking entranceways for all the peoples around, and in Judea there will be a siege against Jerusalem.

12:3 On that day I will make Jerusalem a trampled stone for all the nations. Everyone trampling her will mock in mockery, and all the earth's nations will gather against her.

12:4 On that day, says the Lord Almighty, I will strike every horse with bewilderment and its rider with madness. Over Judah's house I will open My eyes, and I will strike all the peoples' horses with blindness.

12:5 Judah's commanders of thousands will say in their hearts, 'We will find for ourselves Jerusalem's residents in the Lord Almighty, their God.'

12:6 On that day I will make Judah's commanders of thousands like a firebrand among wood and a flaming torch among stalks. They will consume all the surrounding peoples to right and left, and Jerusalem will again dwell by herself.

12:7 The Lord will save Judah's dwellings as from the beginning, so that the boasting of David's house and Jerusalem's residents' exaltation will not magnify itself over Judah.

12:8 On that day the Lord will shield Jerusalem's residents. The weak among them will be like David's house on that day, and David's house like God's house, like the angel of the Lord before them.

12:9 On that day I will seek to remove all the nations coming against Jerusalem.

12:10 I will pour upon David's house and Jerusalem's residents a spirit of grace and compassion. They will look toward Me because they danced in mockery, and mourn over him as over a beloved one; they will suffer grief as over a firstborn.

12:11 On that day mourning in Jerusalem will grow great, like mourning over a pomegranate grove cut down in a plain,

12:12 and the land will mourn tribe by tribe, each tribe by itself and their wives by themselves: the tribe of David's house by itself and their wives by themselves; the tribe of Nathan's house by itself and their wives by themselves;

12:13 the tribe of Levi's house by itself and their wives by themselves; the tribe of Simeon by itself and their wives by themselves;

12:14 all the tribes remaining, each tribe by itself and their wives by themselves.

Zechariah 13

13:1 On that day every place will be opened in David's house.

13:2 On that day, says the Lord, I will destroy the idols' names from the land, and there will no longer be remembrance of them. I will remove the false prophets and the unclean spirit from the land.

13:3 If a person still prophesies, his father and mother who begot him will say to him, ‘You shall not live, because you spoke falsehoods in the Lord’s name.’ His father and mother who begot him will bind his feet when he prophesies.

13:4 On that day the prophets will be ashamed, each because of his vision when he prophesies; they will wear a hairy skin because they lied.

13:5 He will say, ‘I am no prophet; I am a man who works the earth, because a man begot me from my youth.’

13:6 I will say to him, ‘What are these wounds between your hands?’ He will say, ‘The ones with which I was struck in my beloved house.’

13:7 Sword, awake against My shepherds, against the man who is My fellow citizen, says the Lord Almighty! Strike the shepherds and tear away the sheep; I will bring My hand against the shepherds.

13:8 Throughout the land, says the Lord, the two parts will be destroyed and fail, but the third will remain in it.

13:9 I will lead the third through fire, refine them with fire as silver is refined and test them as gold is tested. He will call on My name, and I will listen to him and say, ‘This is My people,’ and he will say, ‘The Lord is my God.’”

Zechariah 14

14:1 Look, days of the Lord are coming, and your spoils will be divided within you.

14:2 I will gather all the nations against Jerusalem for war. The city will be captured, the houses plundered and the women violated. Half the city will go into captivity, but the remnant of My people will certainly not be destroyed from the city.

14:3 The Lord will go out and draw up for battle among those nations, as on the day of His battle formation on a day of war.

14:4 On that day His feet will stand on the Mount of Olives opposite Jerusalem to the east. The Mount of Olives will split, half of it toward the east and half toward the sea—a very great chasm; half the mountain will incline north and half south.

14:5 The ravine of My mountains will be blocked; the mountain ravine will be joined as far as Iasol and blocked as it was blocked in the days of the earthquake, in the days of Oziah king of Judah. The Lord my God will come, and all the holy ones with Him.

14:6 On that day there will be no light, cold or ice.

14:7 It will last one day, and that day is known to the Lord, neither day nor night; toward evening there will be light.

14:8 On that day living water will go out from Jerusalem, half into the first sea and half into the last sea; it will be so in summer and spring.

14:9 The Lord will be king over all the earth. On that day the Lord will be one, and His name one,

14:10 encircling all the land and the wilderness from Gabe to Remmon south of Jerusalem. Rama will remain in its place, from Benjamin’s Gate to the place of the First Gate, to the Gate of Corners and to Ananeel’s Tower, to the king’s wine vats.

14:11 They will dwell in her; there will no longer be anything accursed, and Jerusalem will dwell confidently.

14:12 This will be the downfall with which the Lord will strike all the peoples who marched against Jerusalem: their flesh will melt while they stand on their feet; their eyes will flow from their sockets, and their tongue will melt in their mouth.

14:13 On that day great bewilderment from the Lord will be upon them. Each will seize his neighbor’s hand, and his hand will grapple with his neighbor’s hand.

14:14 Judah will draw up for battle in Jerusalem and gather the strength of all the surrounding peoples: gold, silver and clothing in very great abundance.

14:15 This will also be the downfall of horses, mules, camels, donkeys and every animal in those camps, according to this downfall.

14:16 Whoever remains from all the nations that came against Jerusalem will go up each year to bow before the King, the Lord Almighty, and celebrate the Festival of Tent-Pitching.

14:17 Whoever among all the earth’s tribes does not go up to Jerusalem to bow before the King, the Lord Almighty—these will be added to those.

14:18 If Egypt’s tribe does not go up or come there, upon these too will be the downfall with which the Lord will strike all the nations that do not go up to celebrate the Festival of Tent-Pitching.

14:19 This will be Egypt’s sin and the sin of all the nations that do not go up to celebrate the Festival of Tent-Pitching.

14:20 On that day what is upon the horse’s bridle will be holy to the Lord Almighty, and the cauldrons in the Lord’s house will be like bowls before the altar.

14:21 Every cauldron in Jerusalem and Judah will be holy to the Lord Almighty. All who sacrifice will come, take some of them and boil in them. No Canaanite will remain in the house of the Lord Almighty on that day.

Malachi

Malachi 1

1:1 A pronouncement of the word of the Lord concerning Israel through His messenger. Take it to your hearts!

1:2 “I have loved you,” says the Lord. But you said, “How hast Thou loved us?” “Was not Esau Jacob’s brother?” says the Lord. “Yet I loved Jacob,

1:3 but Esau I hated. I appointed his territories for desolation and his inheritance as gifts of a wilderness.”

1:4 Because Idumea will say, “It has been overthrown; let us return and rebuild the deserted places,” thus says the Lord Almighty: “They will build, but I will overthrow. They will be called ‘Territories of Lawlessness’ and ‘A People Against Whom the Lord Has Drawn Up His Forces Forever.’”

1:5 Your eyes will see, and you yourselves will say, “The Lord has been magnified beyond Israel’s territories!”

1:6 “A son honors his father, and a slave his master. If I am a father, where is My honor? If I am a master, where is the fear of Me?” says the Lord Almighty. You priests who belittle My name! But you said, “How have we belittled Thy name?”

1:7 “By bringing polluted loaves to My altar.” But you said, “How have we polluted them?” “By your saying, ‘The Lord’s table is despised, and the foods placed upon it are despised.’”

1:8 “For if you bring a blind animal for sacrifice, is that not evil? If you bring one that is lame or sick, is that not evil? Bring it, then, to your ruler! Will he accept it? Will he show you favor?” says the Lord Almighty.

1:9 “And now appease the face of your God and plead with Him. These things have happened in your hands. Will I show favor to any of you?” says the Lord Almighty.

1:10 “For even among you doors will be shut, and you will not kindle My altar for nothing. I have no desire for you,” says the Lord Almighty, “and I will not accept a sacrifice from your hands.”

1:11 “For from the sun’s rising to its setting, My name has been glorified among the nations, and in every place incense is brought to My name, together with a pure sacrifice, because My name is great among the nations,” says the Lord Almighty.

1:12 “But you profane it by your saying, ‘The Lord’s table is polluted, and the foods placed upon it are despised.’

1:13 “And you said, ‘These things are from hardship,’ and I blew them away,” says the Lord Almighty. “You were bringing things seized by force, the lame and the afflicted. If you bring the sacrifice, shall I accept these things from your hands?” says the Lord Almighty.

1:14 “Cursed is one who was able, and had a male in his flock and a vow concerning it, yet sacrifices a damaged animal to the Lord. For I am a great King,” says the Lord Almighty, “and My name is manifest among the nations.”

Malachi 2

2:1 “And now this command is for you, priests.

2:2 If you do not listen and do not take it into your hearts to give glory to My name,” says the Lord Almighty, “I will send out the curse upon you, and I will curse your blessing, and I will curse it. I will scatter your blessing, and it will not be among you, because you do not take it into your hearts.

2:3 Look, I am setting apart the shoulder for you, and I will scatter the stomach on your faces, the stomach of your festivals, and I will take you to the same place.

2:4 You will recognize that I have sent out this command to you, so that My covenant might be with the Levites,” says the Lord Almighty.

2:5 “My covenant with him was of life and peace, and I gave it to him in fear, to fear Me and to shrink back before My name.

2:6 A law of truth was in his mouth, and injustice was not found on his lips. Directing his way in peace, he walked with Me and turned many back from injustice.

2:7 For a priest’s lips will guard knowledge, and people will seek law from his mouth, because he is the messenger of the Lord Almighty.

2:8 But you have turned aside from the way and weakened many through the law; you have corrupted the covenant of Levi,” says the Lord Almighty.

2:9 “And I have made you despised and neglected among all the nations, because you did not guard My ways but showed partiality in the law.”

2:10 Did not one God create you? Is there not one Father of you all? Why have you each abandoned your brother, so as to profane the covenant of your fathers?

2:11 Judah has been abandoned, and an abomination has occurred in Israel and Jerusalem, because Judah profaned the Lord’s holy things, in which he delighted, and devoted himself to foreign gods.

2:12 The Lord will destroy the person who does these things, until he is also humbled away from Jacob's dwellings and from those who bring a sacrifice to the Lord Almighty.

2:13 And you were doing these things that I hated: you covered the Lord's altar with tears, with weeping and groaning from hardships. Is it still fitting to look toward a sacrifice or accept it from your hands?

2:14 And you said, "For what reason?" Because the Lord bore witness between you and the wife of your youth, whom you abandoned, though she is your partner and the wife of your covenant.

2:15 And no other did it, and there was a remnant of his spirit. And you said, "What else does God seek but offspring?" So guard your spirit, and do not abandon the wife of your youth.

2:16 But if, after hating her, you send her away, says the Lord, the God of Israel, impiety will cover your thoughts, says the Lord Almighty. So guard your spirit, and you must not abandon.

2:17 You who provoke God with your words! And you said, "How have we provoked Him?" By your saying, "Everyone who does evil is good before the Lord, and He has delighted in them," and, "Where is the God of righteousness?"

Malachi 3

3:1 "Look, I am sending out My messenger, and he will look to a way before My face. Suddenly the Lord whom you seek will come to His own sanctuary, and the messenger of the covenant whom you desire. Look, he is coming," says the Lord Almighty.

3:2 And who will endure the day of his entrance? Or who will stand at his appearance? For he enters like a smelting fire and like launderers' herb.

3:3 He will sit, smelting and purifying as with silver and gold. He will cleanse the sons of Levi and melt them like gold and silver, and they will be those who bring a sacrifice to the Lord in righteousness.

3:4 And the sacrifice of Judah and Jerusalem will please the Lord, as in the days of old and as in the former years.

3:5 "I will draw near to you in judgment, and I will be a swift witness against sorceresses, adulteresses and those who swear falsely by My name, against those who withhold a hired worker's wages, those who oppress a widow, those who strike orphans with their fists, those who turn aside the judgment of a sojourner, and those who do not fear Me," says the Lord Almighty.

3:6 "For I am the Lord your God, and I have not changed. But you, sons of Jacob, do not refrain

3:7 from the injustices of your fathers. You have turned aside from My ordinances and have not guarded them. Return to Me, and I will return to you," says the Lord Almighty. And you said, "How shall we return?"

3:8 "Will a human defraud God? Yet you are defrauding Me." And you will say, "How have we defrauded Thee?" "Because the tithes and the firstfruits are with you.

3:9 And you keep looking away, yet you are defrauding Me. The nation has been brought to an end.

3:10 And you brought all the produce dues into the storehouses, and his plunder will be in his house. Examine, then, by this," says the Lord Almighty, "whether I will not open heaven's floodgates for you and pour out My blessing for you until there is enough.

3:11 And I will give you instructions for food, and I will certainly not destroy the fruit of your land, and your vine in the field will certainly not grow weak," says the Lord Almighty.

3:12 "All the nations will call you blessed, because you will be a desirable land," says the Lord Almighty.

3:13 "You have made your words heavy against Me," says the Lord. And you said, "How have we spoken against Thee?"

3:14 You said, "The one who serves God is futile. What advantage is there because we guarded His observances and because we walked as supplicants before the Lord Almighty?

3:15 And now we call outsiders blessed. All who practice lawlessness are being built up; they opposed God and were saved."

3:16 Those who feared the Lord spoke these things, each to his neighbor. The Lord paid attention and listened, and He wrote a book of remembrance before Him for those who feared the Lord and revered His name.

3:17 "They will be Mine," says the Lord Almighty, "for a day that I am making for an acquisition, and I will choose them as a man chooses his son who serves him.

3:18 And you will return and see the distinction between the righteous and the lawless, and between one who serves God and one who does not serve.

3:19 For look, the day of the Lord is coming, burning like an oven, and it will burn them. All the foreigners and all who practice lawlessness will be straw, and the coming day will ignite them," says the Lord Almighty, "and neither root nor branch will remain from them.

3:20 But for you who fear My name, a sun of righteousness will rise, and healing in its wings; you will go out and leap like little calves released from bonds.

3:21 You will trample the lawless, because they will be ashes beneath your feet on the day that I am making," says the Lord Almighty.

3:22 "And look, I am sending you Elijah the Tishbite before the coming of the Lord's great and manifest day,

3:23 who will restore a father's heart toward a son and a person's heart toward his neighbor, lest I come and strike the land utterly."

3:24 "All of you, remember the law of Moses My servant, as I commanded him at Horeb for all Israel, ordinances and judgments."

Matthew

Matthew 1

1:1 A book of the origin of Jesus Christ, son of David, son of Abraham.

Note †: Matthew 1:1 · wording and sourceMeaning: Origin is retained following the later Salvation decision; genealogy is the immediate context. The earlier Matthew trial used genealogy.NA28 chapter · Return to verse

1:2 Abraham begot Isaac; and Isaac begot Jacob; and Jacob begot Judah and his brothers;

Note †: Matthew 1:2 · wording and sourceWording: Begat is repeated; Judah identifies the ancestor conventionally called Judas in the consulted KJV and Douay–Rheims. This is a name convention, not evidence for a different person.NA28 chapter · Return to verse

1:3 Judah begot Perez and Zerah by Tamar; Perez begot Hezron; Hezron begot Ram;

1:4 Ram begot Amminadab; Amminadab begot Nahshon; Nahshon begot Salmon;

1:5 Salmon begot Boaz by Rahab; Boaz begot Obed by Ruth; Obed begot Jesse;

1:6 Jesse begot David the king. David begot Solomon by the wife of Uriah;

1:7 Solomon begot Rehoboam; Rehoboam begot Abijah; Abijah begot Asaph;

1:8 Asaph begot Jehoshaphat; Jehoshaphat begot Joram; Joram begot Uzziah;

1:9 Uzziah begot Jotham; Jotham begot Ahaz; Ahaz begot Hezekiah;

1:10 Hezekiah begot Manasseh; Manasseh begot Amos; Amos begot Josiah;

1:11 Josiah begot Jechoniah and his brothers at the deportation to Babylon.

1:12 After the deportation to Babylon, Jechoniah begot Shealtiel; Shealtiel begot Zerubbabel;

1:13 Zerubbabel begot Abiud; Abiud begot Eliakim; Eliakim begot Azor;

1:14 Azor begot Zadok; Zadok begot Achim; Achim begot Eliud;

1:15 Eliud begot Eleazar; Eleazar begot Matthan; Matthan begot Jacob;

1:16 and Jacob begot Joseph, the husband of Mary, of whom was born Jesus, who is called Christ.

Note †: Matthew 1:16 · wording and sourceWording: The feminine singular relative refers to Mary. The source shifts from active begat to passive was born; the genealogy's repeated formula must not erase this change.NA28 chapter · Return to verse

1:17 So all the generations from Abraham to David were fourteen generations, from David to the deportation to Babylon fourteen generations, and from the deportation to Babylon to the Christ fourteen generations.

1:18 The origin of Jesus Christ was like this. When His mother Mary was betrothed to Joseph, before they came together she was found to be with child from the Holy Spirit.

1:19 Joseph her husband, being righteous and unwilling to expose her to public disgrace, decided to divorce her quietly.

1:20 As he considered these things, behold, an angel of the Lord appeared to him in a dream and said, “Joseph, son of David, do not fear to take Mary your wife home, for what has been conceived in her is from the Holy Spirit.

1:21 She shall bear a Son, and you shall call His name Jesus, for He shall save His people from their sins.”

Note †: Matthew 1:21 · wording and sourceMeaning: Keep the stated object and from their sins. The naming command addresses Joseph in the singular: thou shalt call. Do not replace Jesus with an invented English etymological name.NA28 chapter · Return to verse

1:22 All this has happened so that what was spoken by the Lord through the prophet might be fulfilled:

1:23 “Behold, the virgin shall conceive and bear a son, and they shall call His name Emmanuel”; which means “God with us.”

Note †: Matthew 1:23 · wording and sourceWording: Matthew has they shall call. Brenton's Isaiah 7:14 has thou shalt call. Preserve Matthew's own quotation and note the parallel rather than harmonizing the person of the verb.NA28 chapter · Return to verse

1:24 When Joseph awoke from sleep, he did as the angel of the Lord commanded him and took his wife home.

1:25 He did not have relations with her until she bore a Son; and he called His name Jesus.

Matthew 2

2:1 After Jesus was born in Bethlehem of Judea in the days of King Herod, behold, magi from the east arrived in Jerusalem,

2:2 saying, “Where is the One born King of the Jews? For we saw His star at its rising and have come to bow before Him.”

2:3 When King Herod heard this, he was troubled, and all Jerusalem with him.

2:4 He gathered all the chief priests and scribes of the people and asked them where the Christ was to be born.

2:5 They told him, “In Bethlehem of Judea, for this is what has been written through the prophet:

2:6 ‘And you, Bethlehem, land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will shepherd My people Israel.’”

2:7 Then Herod secretly called the magi and learned from them the exact time when the star appeared.

2:8 He sent them to Bethlehem, saying, “Go and inquire carefully about the Child. When you find Him, report to me, so that I too may come and bow before Him.”

2:9 After hearing the king, they went on their way. And behold, the star they had seen at its rising went ahead of them until it came and stood over the place where the Child was.

2:10 When they saw the star, they rejoiced with exceedingly great joy.

2:11 They entered the house and saw the Child with Mary His mother. Falling down, they bowed before Him; and opening their treasures, they offered Him gifts: gold, frankincense, and myrrh.

2:12 Having been warned in a dream not to return to Herod, they withdrew to their country by another way.

2:13 After they withdrew, behold, an angel of the Lord appeared to Joseph in a dream, saying, “Rise, take the Child and His mother, and flee to Egypt. Stay there until I tell you, for Herod is about to seek the Child to destroy Him.”

2:14 He rose, took the Child and His mother by night, and withdrew to Egypt.

2:15 He remained there until Herod’s death, so that what was spoken by the Lord through the prophet might be fulfilled: “Out of Egypt I called My Son.”

2:16 Then Herod, seeing that the magi had outwitted him, became exceedingly angry. He sent men and killed all the boys in Bethlehem and throughout its district who were two years old and under, according to the exact time he had learned from the magi.

2:17 Then what was spoken through Jeremiah the prophet was fulfilled:

2:18 “A voice was heard in Ramah, weeping and great lamentation: Rachel weeping for her children, and she would not be comforted, because they are no more.”

2:19 After Herod died, behold, an angel of the Lord appeared in a dream to Joseph in Egypt,

2:20 saying, “Rise, take the Child and His mother, and go to the land of Israel, for those seeking the Child’s life have died.”

2:21 He rose, took the Child and His mother, and entered the land of Israel.

2:22 But hearing that Archelaus reigned over Judea in place of his father Herod, he feared to go there. Warned in a dream, he withdrew to the regions of Galilee.

2:23 He came and settled in a city called Nazareth, so that what was spoken through the prophets might be fulfilled: “He will be called a Nazarene.”

Matthew 3

3:1 In those days John the Baptist appeared, proclaiming in the wilderness of Judea

3:2 and saying, “Repent, for the kingdom of the heavens has drawn near.”

Note †: Matthew 3:2 · wording and sourceText: NA28 brackets the opening and. It is retained in this trial and its uncertainty recorded. This verse begins mid-sentence; its lower-case opening preserves continuity with 3:1, which is not part of the selected reading.Meaning: Retain the plural command and the perfect has drawn near. Repentance includes a changed disposition and response; neither mere regret nor a complete later penitential system exhausts the verb.NA28 chapter · Return to verse

3:3 For this is the one spoken of through Isaiah the prophet: “A voice of one crying in the wilderness: ‘Prepare the way of the Lord; make His paths straight.’”

3:4 John himself wore clothing of camel’s hair and a leather belt around his waist; his food was locusts and wild honey.

3:5 Then Jerusalem, all Judea, and all the region around the Jordan went out to him,

3:6 and they were baptized by him in the Jordan River, confessing their sins.

3:7 When he saw many of the Pharisees and Sadducees coming to his baptism, he said to them, “Brood of vipers! Who warned you to flee from the coming wrath?

3:8 Bear fruit, then, worthy of repentance,

3:9 and do not suppose you can say among yourselves, ‘We have Abraham as father.’ For I tell you that God can raise up children for Abraham from these stones.

3:10 Already the axe lies at the root of the trees. Every tree, therefore, that does not bear good fruit is cut down and thrown into fire.

3:11 I baptize you in water for repentance, but the One coming after me is stronger than I, whose sandals I am not fit to carry. He will baptize you in the Holy Spirit and fire.

3:12 His winnowing shovel is in His hand, and He will thoroughly clear His threshing floor and gather His wheat into the storehouse; but He will burn the chaff with unquenchable fire.”

3:13 Then Jesus came from Galilee to the Jordan, to John, to be baptized by him.

3:14 John tried to prevent Him, saying, “I need to be baptized by Thee, and dost Thou come to me?”

3:15 Jesus answered him, “Allow it now, for in this way it is fitting for us to fulfill all righteousness.” Then he allowed Him.

3:16 When Jesus was baptized, He immediately came up from the water. And behold, the heavens were opened, and He saw the Spirit of God descending like a dove and coming upon Him.

3:17 And behold, a voice from the heavens said, “This is My beloved Son, in whom I am well pleased.”

Matthew 4

4:1 Then Jesus was led up into the wilderness by the Spirit to be tempted by the devil.

4:2 After fasting forty days and forty nights, He became hungry.

4:3 The tempter came and said to Him, “If Thou art God’s Son, command these stones to become loaves of bread.”

4:4 But He answered, “It is written: ‘Man shall not live by bread alone, but by every word that comes forth through the mouth of God.’”

Note †: Matthew 4:4 · wording and sourceMeaning: Preserve bread, mouth, and the universal every. Man here denotes a human being, not males alone. Keep the quotation's actual wording before refining cadence.NA28 chapter · Return to verse

4:5 Then the devil took Him into the holy city and set Him on the pinnacle of the temple,

4:6 and said to Him, “If Thou art God’s Son, throw Thyself down. For it is written: ‘He will command His angels concerning Thee,’ and ‘They will lift Thee on their hands, lest Thou strike Thy foot against a stone.’”

4:7 Jesus said to him, “Again it is written: ‘You shall not put the Lord your God to the test.’”

4:8 Again the devil took Him to an exceedingly high mountain and showed Him all the kingdoms of the world and their glory.

4:9 He said to Him, “I will give Thee all these things if Thou fall down and worship me.”

4:10 Then Jesus said to him, “Go away, Satan! For it is written: ‘You shall worship the Lord your God, and Him alone shall you serve.’”

4:11 Then the devil left Him, and behold, angels came and ministered to Him.

4:12 When He heard that John had been handed over, He withdrew to Galilee.

4:13 Leaving Nazareth, He came and settled in Capernaum beside the sea, in the territories of Zebulun and Naphtali,

4:14 so that what was spoken through Isaiah the prophet might be fulfilled:

4:15 “Land of Zebulun and land of Naphtali, the way of the sea, beyond the Jordan, Galilee of the nations:

4:16 the people sitting in darkness saw a great light, and for those sitting in the region and shadow of death a light rose.”

4:17 From then on Jesus began to proclaim, “Repent, for the kingdom of the heavens has drawn near.”

4:18 As He walked beside the Sea of Galilee, He saw two brothers, Simon called Peter and Andrew his brother, casting a net into the sea, for they were fishermen.

4:19 He said to them, “Come after Me, and I will make you fishers of people.”

4:20 Immediately they left their nets and followed Him.

4:21 Going on from there, He saw two other brothers, James the son of Zebedee and John his brother, in the boat with Zebedee their father, mending their nets; and He called them.

4:22 Immediately they left the boat and their father and followed Him.

4:23 He went throughout Galilee, teaching in their synagogues, proclaiming the good news of the kingdom, and healing every disease and every infirmity among the people.

4:24 The report about Him spread throughout Syria, and they brought Him all who were ill, afflicted with various diseases and torments, those oppressed by demons, those suffering seizures, and paralytics; and He healed them.

4:25 Great crowds followed Him from Galilee, the Decapolis, Jerusalem, Judea, and beyond the Jordan.

Matthew 5

5:1 And seeing the crowds, He went up the mountain; and when He had sat down, His disciples came to Him.

5:2 And He opened His mouth and taught them, saying:

5:3 “Blessed are the poor in spirit, for theirs is the kingdom of the heavens.

Note †: Matthew 5:3 · wording and sourceWording: The repeated Blessed and for establish the beatitudes' cadence. Heavens preserves the Greek plural in the chosen phrase; are is an English linking verb supplied for clear syntax.NA28 chapter · Return to verse

5:4 Blessed are those who mourn, for they shall be comforted.

Note †: Matthew 5:4 · wording and sourceText: This content occurs at Douay–Rheims 5:5. The comparison retains that label and aligns by content rather than blindly pairing equal verse numbers.NA28 chapter · Return to verse

5:5 Blessed are the meek, for they shall inherit the earth.

Note †: Matthew 5:5 · wording and sourceMeaning: Earth is retained, with land as an alternative. Brenton Psalm 36:11 in Greek numbering supplies the meek-and-inheritance parallel. Douay–Rheims gives this beatitude at 5:4. Text: NA28 and the consulted SBLGNT differ in the movable final nu of the inheritance verb. This spelling difference does not require an English change.NA28 chapter · Return to verse

5:6 Blessed are those who hunger and thirst for righteousness, for they shall be filled.

5:7 Blessed are the merciful, for they shall receive mercy.

Note †: Matthew 5:7 · wording and sourceWording: Merciful and mercy preserve the source's related adjective and verb. Receive mercy expresses the passive result without supplying a named agent.NA28 chapter · Return to verse

5:8 Blessed are the pure in heart, for they shall see God.

5:9 Blessed are the peacemakers, for they shall be called sons of God.

Note †: Matthew 5:9 · wording and sourceMeaning: Sons preserves the filial image. This lexical choice does not establish that only male hearers are included; that question cannot be decided from the noun alone.NA28 chapter · Return to verse

5:10 Blessed are those who have been persecuted for righteousness’ sake, for theirs is the kingdom of the heavens.

Note †: Matthew 5:10 · wording and sourceWording: Have been persecuted reflects the perfect participle in this context. It is not a rule for adding have been to every perfect form.NA28 chapter · Return to verse

5:11 Blessed are you when they revile you and persecute you and falsely speak every evil thing against you for My sake.

Note †: Matthew 5:11 · wording and sourceText: Falsely is retained in the reading; NA28 brackets the corresponding participle. The bracketed status belongs in the text note rather than being concealed by a smooth rendering.NA28 chapter · Return to verse

5:12 Rejoice and be glad, for great is your reward in the heavens; for thus they persecuted the prophets before you.

5:13 You are the salt of the earth. But if the salt becomes tasteless, how shall it be made salty? It is no longer good for anything except to be thrown out and trampled underfoot by people.

Note †: Matthew 5:13 · wording and sourceMeaning: Become tasteless gives the contextual force of the salt expression. The root's connection with foolishness may be discussed as wordplay; it is not substituted mechanically into the sentence.NA28 chapter · Return to verse

5:14 You are the light of the world. A city set upon a mountain cannot be hidden.

5:15 Nor do people light a lamp and place it beneath the modius, but upon the lampstand; and it shines for everyone in the house.

Note †: Matthew 5:15 · wording and sourceContext: A modius is an ancient measure used here as a container. Lamp and lampstand preserve the lighting objects; candle, candlestick, and a modern bushel are not adopted from the older English models.NA28 chapter · Return to verse

5:16 So let your light shine before people, that they may see your good works and glorify your Father who is in the heavens.

5:17 Do not think that I came to abolish the Law or the Prophets. I did not come to abolish, but to fulfil.

Note †: Matthew 5:17 · wording and sourceWording: Abolish is repeated for the repeated verb. Fulfil is retained without adding a doctrinal paraphrase about how the Law and Prophets are fulfilled.NA28 chapter · Return to verse

5:18 For truly I tell you: until heaven and earth pass away, not one iota nor one stroke shall pass from the Law, until all things come to pass.

Note †: Matthew 5:18 · wording and sourceWording: Iota names the letter; stroke names a minute written detail. Until all things come to pass translates the verb of happening and does not mechanically repeat fulfil from 5:17.NA28 chapter · Return to verse

5:19 Whoever therefore loosens one of these least commandments and teaches people to do so shall be called least in the kingdom of the heavens; but whoever does and teaches them shall be called great in the kingdom of the heavens.

5:20 For I tell you: unless your righteousness exceeds that of the scribes and Pharisees, you shall by no means enter the kingdom of the heavens.

5:21 You have heard that it was said to those of old: ‘You shall not murder’; and ‘whoever murders shall be liable to judgment.’

Note †: Matthew 5:21 · wording and sourceWording: Murder preserves the verb's killing sense in this command without making it a blanket lexical equivalent of every Greek verb meaning kill. Unto those of old preserves the addressed group.NA28 chapter · Return to verse

5:22 But I tell you that everyone who is angry with his brother shall be liable to judgment; and whoever says to his brother, ‘Raca,’ shall be liable to the council; and whoever says, ‘Fool,’ shall be liable to the Gehenna of fire.

Note †: Matthew 5:22 · wording and sourceText: The consulted KJV includes without a cause; it is not present in NA28's running text here. The trial does not import the qualification. Meaning: Raca is retained as the source's transliterated insult, with a connection to empty-headed or worthless in explanation. Gehenna remains distinct from other terms often rendered hell. The slang rule excludes imported local slang, not source-recorded abusive speech.NA28 chapter · Return to verse

5:23 If therefore you offer your gift upon the altar, and there remember that your brother has something against you,

5:24 leave your gift there before the altar, and go; first be reconciled to your brother, and then come and offer your gift.

5:25 Come to terms with your adversary quickly, while you are with him on the way, lest your adversary hand you over to the judge, and the judge to the officer, and you be thrown into prison.

5:26 Truly I tell you: you shall by no means come out of there until you have paid the last quadrans.

Note †: Matthew 5:26 · wording and sourceContext: Quadrans retains the ancient coin named in the Greek. Farthing in KJV and Douay–Rheims is a historical English rendering, not the unit adopted for this translation.NA28 chapter · Return to verse

5:27 You have heard that it was said: ‘You shall not commit adultery.’

5:28 But I tell you that everyone who looks at a woman to lust after her has already committed adultery with her in his heart.

5:29 If your right eye causes you to stumble, pluck it out and throw it away from you; for it is better for you that one of your members perish than that your whole body be thrown into Gehenna.

Note †: Matthew 5:29 · wording and sourceMeaning: Stumble retains the metaphor’s ethical force. The severe image remains in the translation; its interpretation belongs in commentary.NA28 chapter · Return to verse

5:30 And if your right hand causes you to stumble, cut it off and throw it away from you; for it is better for you that one of your members perish than that your whole body go into Gehenna.

5:31 And it was said: ‘Whoever divorces his wife, let him give her a certificate of divorce.’

5:32 But I tell you that everyone who divorces his wife, except on account of sexual immorality, causes her to commit adultery; and whoever marries a divorced woman commits adultery.

Note †: Matthew 5:32 · wording and sourceMeaning: Sexual immorality is a broad provisional rendering of porneia. Its exact scope in this exception is disputed; no particular later account of valid marriage or divorce is inserted as though contained unambiguously in the noun. Wording: The infinitive rendered commit adultery is passive in form. The trial follows its conventional contextual English rendering; the grammatical force and implications require independent review alongside the exception clause.NA28 chapter · Return to verse

5:33 Again, you have heard that it was said to those of old: ‘You shall not swear falsely, but shall fulfil your oaths to the Lord.’

5:34 But I tell you: do not swear at all, neither by heaven, for it is the throne of God,

5:35 nor by the earth, for it is the footstool of His feet, nor by Jerusalem, for it is the city of the great King.

5:36 Nor shall you swear by your head, for you cannot make one hair white or black.

5:37 But let your word be ‘Yes, yes’; ‘No, no.’ Whatever is beyond these is of evil.

Note †: Matthew 5:37 · wording and sourceMeaning: Of evil leaves open the possible personal reading from the evil one. Yes and No preserve the direct repetitions without adding a formal oath formula.NA28 chapter · Return to verse

5:38 You have heard that it was said: ‘An eye for an eye, and a tooth for a tooth.’

5:39 But I tell you: do not resist the evildoer; but whoever strikes you upon your right cheek, turn the other to him also.

Note †: Matthew 5:39 · wording and sourceMeaning: The evildoer is the selected contextual rendering; evil is an alternative. The following personal encounter supports the selection, which remains an interpretation rather than a separate Greek noun for evildoer. Text: NA28 brackets the possessive corresponding to thy in the cheek phrase; SBLGNT omits it. The possessive is retained in the English trial, with the uncertainty recorded.NA28 chapter · Return to verse

5:40 And if anyone would sue you and take your tunic, let him have your cloak also.

Note †: Matthew 5:40 · wording and sourceContext: Tunic and cloak preserve two distinguished garments. Do not replace them with modern local clothing merely to make the image familiar.NA28 chapter · Return to verse

5:41 And whoever compels you to go one Roman mile, go with him two.

Note †: Matthew 5:41 · wording and sourceContext: Roman mile identifies the historical unit. Roman is explanatory within the English unit name; the Greek has no separate adjective Roman. No modern distance conversion is substituted.NA28 chapter · Return to verse

5:42 Give to the one who asks you, and do not turn away from the one who would borrow from you.

5:43 You have heard that it was said: ‘You shall love your neighbour and hate your enemy.’

5:44 But I tell you: love your enemies, and pray for those who persecute you,

Note †: Matthew 5:44 · wording and sourceText: The consulted KJV contains additional commands and qualifications beyond NA28's wording here. The trial follows the shorter NA28 running text and does not treat the difference as merely poetic style.NA28 chapter · Return to verse

5:45 that you may become sons of your Father who is in the heavens; for He makes His sun rise upon the evil and the good, and sends rain upon the righteous and the unrighteous.

5:46 For if you love those who love you, what reward do you have? Do not even the tax collectors do the same?

5:47 And if you greet only your brothers, what are you doing beyond others? Do not even the Gentiles do the same?

Note †: Matthew 5:47 · wording and sourceText: NA28 names the Gentiles here, whereas the consulted KJV names publicans. The trial follows the stated source; it does not harmonize the adjacent examples.NA28 chapter · Return to verse

5:48 You shall therefore be perfect, as your heavenly Father is perfect.

Note †: Matthew 5:48 · wording and sourceMeaning: Perfect is retained with complete as an explanatory connection. The future-form exhortation is rendered ye shall therefore be; the context supplies its directive force.NA28 chapter · Return to verse

Matthew 6

6:1 Take care not to practice your righteousness before people in order to be seen by them; otherwise you have no reward with your Father in the heavens.

6:2 So when you give alms, do not sound a trumpet before you as the hypocrites do in the synagogues and streets, so that people may glorify them. Truly I tell you, they have received their reward in full.

6:3 But when you give alms, do not let your left hand know what your right hand is doing,

6:4 so that your almsgiving may be in secret; and your Father who sees in secret will repay you.

6:5 And when you pray, you shall not be like the hypocrites, because they love to pray standing in synagogues and at street corners, so that people may see them. Truly I tell you, they have received their reward in full.

6:6 But you, when you pray, enter your inner room, shut your door, and pray to your Father who is in secret; and your Father who sees in secret will repay you.

6:7 When praying, do not babble like the Gentiles, for they think they will be heard through their many words.

6:8 So do not become like them, for your Father knows what you need before you ask Him.

6:9 Pray, then, in this way: ‘Our Father who art in the heavens, hallowed be Thy name.

Note †: Matthew 6:9 · wording and sourceWording: The plural pray ye introduces singular address to the Father. Hallowed be is a petition that the name be held holy; it does not imply that the name previously lacked holiness.NA28 chapter · Return to verse

6:10 Thy kingdom come; Thy will be done, as in heaven, so also upon earth.

6:11 Give us this day our daily bread;

Note †: Matthew 6:11 · wording and sourceMeaning: Daily is a provisional choice for epiousios. Notes retain the coming-day and sustenance interpretations, and identify supersubstantial as the consulted Douay–Rheims wording. No single etymology is treated as conclusive. See the NET translators' note on Matthew 6:11 for an independently documented discussion of the difficulty.NA28 chapter · Return to verse

6:12 and forgive us our debts, as we also have forgiven our debtors;

Note †: Matthew 6:12 · wording and sourceWording: Debts and debtors retain the shared image. Have forgiven is chosen for the contextual force of the aorist; the consulted KJV and Douay–Rheims instead say forgive.NA28 chapter · Return to verse

6:13 and bring us not into temptation, but deliver us from evil.’

Note †: Matthew 6:13 · wording and sourceMeaning: Temptation also permits testing or trial as lexical connections. Evil retains the alternative the evil one in the note. Text: The closing doxology present in the consulted KJV is absent from NA28's running text and from this trial. A liturgical form containing it should be identified separately.Text: The consulted NA28 prayer ends with deliverance from evil or the evil one and does not print the KJV doxology in the running text. Preserve the earlier Matthew study's separation of this textual issue from the ambiguous final expression. Do not import the doxology as a cadence improvement.NA28 chapter · Return to verse

6:14 For if you forgive people their trespasses, your heavenly Father will also forgive you.

6:15 But if you do not forgive people, neither will your Father forgive your trespasses.

6:16 And when you fast, do not become gloomy like the hypocrites, for they disfigure their faces so that people may see they are fasting. Truly I tell you, they have received their reward in full.

6:17 But you, when fasting, anoint your head and wash your face,

6:18 so that your fasting may be seen by your Father who is in secret, rather than by people; and your Father who sees in secret will repay you.

6:19 Do not store up treasures for yourselves upon earth, where moth and consumption destroy and where thieves break through and steal.

6:20 But store up treasures for yourselves in heaven, where neither moth nor consumption destroys and where thieves neither break through nor steal.

6:21 For where your treasure is, there your heart will also be.

6:22 The lamp of the body is the eye. If therefore your eye is sound, your whole body will be full of light.

Note †: Matthew 6:22 · wording and sourceMeaning: Use sound provisionally, retaining single or undivided as lexical connections. The surrounding treasure and service sayings warrant attention to generosity and divided allegiance, without inserting either explanation into the image.NA28 chapter · Return to verse

6:23 But if your eye is evil, your whole body will be dark. So if the light within you is darkness, how great is the darkness!

6:24 No one can serve as a slave to two masters: for he will either hate the one and love the other, or hold to one and despise the other. You cannot serve as a slave to God and mammon.

6:25 Therefore I tell you: do not be anxious about your life, what you will eat or what you will drink, or about your body, what you will wear. Is life not more than food, and the body more than clothing?

6:26 Look at the birds of the sky: they do not sow or reap or gather into storehouses, yet your heavenly Father feeds them. Are you not worth more than they?

6:27 Which of you by being anxious can add one cubit to his lifespan?

6:28 And why are you anxious about clothing? Observe the lilies of the field, how they grow: they neither toil nor spin.

6:29 Yet I tell you that not even Solomon in all his glory clothed himself like one of these.

6:30 If God so clothes the grass of the field, which exists today and tomorrow is thrown into the oven, will He not much more clothe you, people of little faith?

6:31 So do not be anxious, saying, ‘What shall we eat?’ or ‘What shall we drink?’ or ‘What shall we wear?’

6:32 For the nations seek all these things, and your heavenly Father knows that you need them all.

6:33 But seek first the kingdom of God and His righteousness, and all these things will be added to you.

6:34 So do not be anxious about tomorrow, for tomorrow will be anxious about itself. Sufficient for the day is its own trouble.

Matthew 7

7:1 Do not judge, so that you may not be judged.

7:2 For with the judgment you use, you will be judged, and with the measure you use, it will be measured to you.

7:3 Why do you see the splinter in your brother’s eye, but do not notice the beam in your own eye?

7:4 Or how will you say to your brother, ‘Let me remove the splinter from your eye,’ when behold, the beam is in your own eye?

7:5 Hypocrite! First remove the beam from your own eye, and then you will see clearly to remove the splinter from your brother’s eye.

7:6 Do not give what is holy to dogs or throw your pearls before pigs, lest they trample them with their feet and turn and tear you apart.

7:7 Ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

7:8 For everyone who asks receives, the one who seeks finds, and to the one who knocks it will be opened.

7:9 Or who among you, if his son asks for bread, will give him a stone?

7:10 Or if he asks for a fish, will give him a snake?

7:11 If you, then, being evil, know how to give good gifts to your children, how much more will your Father in the heavens give good things to those who ask Him!

7:12 So in everything, whatever you wish people to do for you, you also do likewise for them; for this is the Law and the Prophets.

7:13 Enter through the narrow gate, because the gate is wide and the road broad that leads to destruction, and many enter through it.

7:14 How narrow is the gate and how constricted the road that leads to life, and few find it!

7:15 Beware of false prophets, who come to you in sheep’s clothing but inwardly are ravenous wolves.

7:16 You will recognize them by their fruits. Do people gather grapes from thornbushes, or figs from thistles?

7:17 In the same way, every good tree bears good fruit, but the rotten tree bears evil fruit.

7:18 A good tree cannot bear evil fruit, nor can a rotten tree bear good fruit.

7:19 Every tree that does not bear good fruit is cut down and thrown into fire.

7:20 So then, you will recognize them by their fruits.

7:21 Not everyone who says to Me, ‘Lord, Lord,’ will enter the kingdom of the heavens, but the one who does the will of My Father in the heavens.

7:22 Many will say to Me on that day, ‘Lord, Lord, did we not prophesy in Thy name, cast out demons in Thy name, and do many mighty works in Thy name?’

7:23 Then I will declare to them, ‘I never knew you. Depart from Me, you who practice lawlessness.’

7:24 Therefore everyone who hears these words of Mine and puts them into practice will be likened to a prudent man who built his house upon the rock.

7:25 The rain came down, the rivers came, and the winds blew and fell upon that house, and it did not fall, for it had been founded upon the rock.

7:26 And everyone who hears these words of Mine and does not put them into practice will be likened to a foolish man who built his house upon the sand.

7:27 The rain came down, the rivers came, and the winds blew and struck that house, and it fell; and its fall was great.”

7:28 When Jesus finished these words, the crowds were astonished at His teaching,

7:29 for He taught them as One having authority, and not as their scribes.

Matthew 8

8:1 When He came down from the mountain, great crowds followed Him.

8:2 And behold, a leper came and bowed before Him, saying, “Lord, if Thou art willing, Thou canst cleanse me.”

8:3 He stretched out His hand and touched him, saying, “I am willing; be cleansed.” Immediately his leprosy was cleansed.

8:4 Jesus said to him, “See that you tell no one, but go, show yourself to the priest, and offer the gift Moses commanded as a testimony to them.”

8:5 When He entered Capernaum, a centurion came to Him, pleading with Him

8:6 and saying, “Lord, my servant lies at home paralyzed, terribly tormented.”

8:7 He said to him, “I will come and heal him.”

8:8 The centurion answered, “Lord, I am not fit for Thee to enter under my roof. Only speak a word, and my servant will be healed.

8:9 For I too am a man under authority, with soldiers under me. I say to this one, ‘Go,’ and he goes; to another, ‘Come,’ and he comes; and to my slave, ‘Do this,’ and he does it.”

8:10 When Jesus heard this, He marveled and said to those following, “Truly I tell you, with no one in Israel have I found such faith.

8:11 I tell you that many will come from east and west and recline with Abraham, Isaac, and Jacob in the kingdom of the heavens,

8:12 but the sons of the kingdom will be cast into the outer darkness. There will be weeping and grinding of teeth.”

8:13 Jesus said to the centurion, “Go; as you have believed, let it happen for you.” And his servant was healed at that hour.

8:14 Jesus entered Peter’s house and saw his mother-in-law lying down with a fever.

8:15 He touched her hand, and the fever left her. She arose and served Him.

8:16 When evening came, they brought Him many who were oppressed by demons. He cast out the spirits with a word and healed all who were ill,

8:17 so that what was spoken through Isaiah the prophet might be fulfilled: “He took our weaknesses and carried our diseases.”

8:18 Seeing a crowd around Him, Jesus gave orders to depart to the other side.

8:19 One scribe came and said to Him, “Teacher, I will follow Thee wherever Thou goest.”

8:20 Jesus said to him, “Foxes have dens and the birds of the sky have resting places, but the Son of Man has nowhere to lay His head.”

8:21 Another of His disciples said to Him, “Lord, first permit me to go and bury my father.”

8:22 But Jesus said to him, “Follow Me, and let the dead bury their own dead.”

8:23 And when He entered the boat, His disciples followed Him.

Note †: Matthew 8:23 · wording and sourceText: NA28 includes the article before boat; the consulted SBLGNT omits it. The English the boat agrees with NA28 here. This limited comparison does not amount to a full apparatus review.NA28 chapter · Return to verse

8:24 And behold, a great tempest arose in the sea, so that the boat was covered by the waves; but He was sleeping.

Note †: Matthew 8:24 · wording and sourceMeaning: Tempest renders the shaking or violent disturbance in its sea-and-waves context. No geological cause is asserted. The source's great disturbance and great calm at 8:26 remain balanced.NA28 chapter · Return to verse

8:25 And they came to Him and awoke Him, saying, “Lord, save; we are perishing.”

Note †: Matthew 8:25 · wording and sourceWording: Save has no expressed object in this clause of the Greek. The urgent Lord, save; we perish preserves the compressed plea without adding a pronoun solely for rhythm.NA28 chapter · Return to verse

8:26 And He says to them, “Why are you fearful, you of little faith?” Then He arose and rebuked the winds and the sea; and there was a great calm.

Note †: Matthew 8:26 · wording and sourceWording: He saith retains the historical present here, and the narrative then returns to past forms. O marks the vocative address in English without adding a divine title.NA28 chapter · Return to verse

8:27 And the men marvelled, saying, “What kind of man is this, that even the winds and the sea obey Him?”

Note †: Matthew 8:27 · wording and sourceWording: What manner of man is this makes the contextual referent of this explicit. Man is an English contextual supplement in this question, not a separately expressed Greek noun in the quoted question.NA28 chapter · Return to verse

8:28 When He came to the other side, to the country of the Gadarenes, two men oppressed by demons met Him, coming out of the tombs. They were exceedingly fierce, so that no one could pass by that road.

8:29 And behold, they cried out, “What have we to do with Thee, Son of God? Hast Thou come here to torment us before the appointed time?”

8:30 Far from them a herd of many pigs was feeding.

8:31 The demons pleaded with Him, saying, “If Thou castest us out, send us into the herd of pigs.”

8:32 He said to them, “Go.” They came out and went into the pigs. And behold, the whole herd rushed down the steep bank into the sea and died in the waters.

8:33 The herdsmen fled, and going into the city they reported everything, including what had happened to the men oppressed by demons.

8:34 And behold, the whole city came out to meet Jesus. When they saw Him, they begged Him to depart from their territory.

Matthew 9

9:1 He entered a boat, crossed over, and came to His own city.

9:2 And behold, they brought Him a paralytic lying on a bed. Seeing their faith, Jesus said to the paralytic, “Take courage, child; your sins are forgiven.”

9:3 And behold, some of the scribes said among themselves, “This Man blasphemes.”

9:4 Seeing their thoughts, Jesus said, “Why do you think evil things in your hearts?

9:5 For which is easier, to say, ‘Your sins are forgiven,’ or to say, ‘Rise and walk’?

9:6 But so that you may know that the Son of Man has authority on earth to forgive sins”—then He said to the paralytic—“rise, take your bed, and go to your house.”

9:7 He rose and went to his house.

9:8 When the crowds saw this, they feared and glorified God, who had given such authority to human beings.

9:9 As Jesus passed on from there, He saw a man called Matthew sitting at the tax station, and He said to him, “Follow Me.” He rose and followed Him.

9:10 As He reclined at table in the house, behold, many tax collectors and sinners came and reclined with Jesus and His disciples.

9:11 When the Pharisees saw this, they said to His disciples, “Why does your Teacher eat with tax collectors and sinners?”

9:12 Hearing this, He said, “The strong have no need of a physician, but those who are ill do.

9:13 Go and learn what this means: ‘I desire mercy and not sacrifice.’ For I did not come to call righteous people, but sinners.”

9:14 Then John’s disciples came to Him, saying, “Why do we and the Pharisees fast often, but Thy disciples do not fast?”

9:15 Jesus said to them, “Can the wedding guests mourn as long as the bridegroom is with them? But days will come when the bridegroom is taken away from them, and then they will fast.

9:16 No one puts a patch of unshrunk cloth on an old garment, for its patch pulls away from the garment, and a worse tear results.

9:17 Nor do people put new wine into old wineskins. Otherwise the skins burst, the wine spills out, and the skins are ruined. Instead, they put new wine into fresh wineskins, and both are preserved.”

9:18 While He was saying these things to them, behold, a ruler came and bowed before Him, saying, “My daughter has just died. But come, lay Thy hand upon her, and she will live.”

9:19 Jesus rose and followed him, and so did His disciples.

9:20 And behold, a woman who had suffered a flow of blood for twelve years came behind Him and touched the fringe of His garment.

9:21 For she said within herself, “If I only touch His garment, I will be saved.”

9:22 Jesus turned, saw her, and said, “Take courage, daughter; your faith has saved you.” And the woman was saved from that hour.

9:23 When Jesus entered the ruler’s house and saw the flute players and the crowd in an uproar,

9:24 He said, “Withdraw, for the girl has not died but is sleeping.” And they laughed at Him.

9:25 When the crowd had been put outside, He entered and took her hand, and the girl arose.

9:26 This report went out into all that land.

9:27 As Jesus passed on from there, two blind men followed Him, crying out, “Have mercy on us, Son of David!”

9:28 When He entered the house, the blind men came to Him, and Jesus said to them, “Do you believe that I can do this?” They said to Him, “Yes, Lord.”

9:29 Then He touched their eyes, saying, “According to your faith, let it happen for you.”

9:30 Their eyes were opened. Jesus sternly warned them, saying, “See that no one knows.”

9:31 But they went out and spread the report about Him throughout all that land.

9:32 As they were going out, behold, people brought Him a mute man oppressed by a demon.

9:33 When the demon was cast out, the mute man spoke. The crowds marveled, saying, “Never has anything like this appeared in Israel.”

9:34 But the Pharisees said, “By the ruler of the demons He casts out demons.”

9:35 And Jesus went about all the cities and villages, teaching in their synagogues, proclaiming the gospel of the kingdom, and healing every disease and every infirmity.

Note †: Matthew 9:35 · wording and sourceWording: Retains the three participial actions and both illness terms. The consulted NA28 does not include the KJV closing among the people.NA28 chapter · Return to verse

9:36 And seeing the crowds, He was moved with compassion for them, because they were harassed and cast down, as sheep having no shepherd.

Note †: Matthew 9:36 · wording and sourceWording: Keeps the compassion, paired conditions, and shepherd image.Meaning: Retain the compassion and the paired descriptions harassed and cast down. Keep the sheep without a shepherd comparison. Do not translate the verb's bodily association as a literal internal-organ event.NA28 chapter · Return to verse

9:37 Then He says to His disciples, “The harvest indeed is plentiful, but the labourers are few.

Note †: Matthew 9:37 · wording and sourceWording: Keeps the historical present and the harvest and labourer contrast.NA28 chapter · Return to verse

9:38 Pray therefore to the Lord of the harvest, that He send out labourers into His harvest.”

Note †: Matthew 9:38 · wording and sourceWording: Retains the plural command, therefore, and the repeated harvest.NA28 chapter · Return to verse

Matthew 10

10:1 He summoned His twelve disciples and gave them authority over unclean spirits, to cast them out and to heal every disease and every infirmity.

10:2 These are the names of the twelve apostles: first Simon called Peter, and Andrew his brother; James the son of Zebedee, and John his brother;

10:3 Philip and Bartholomew; Thomas and Matthew the tax collector; James the son of Alphaeus, and Thaddaeus;

10:4 Simon the Cananaean, and Judas Iscariot, who also handed Him over.

10:5 Jesus sent these twelve, commanding them, “Do not go along a road of the Gentiles, and do not enter a city of Samaritans.

10:6 Go instead to the lost sheep of the house of Israel.

10:7 As you go, proclaim, ‘The kingdom of the heavens has drawn near.’

10:8 Heal the sick, raise the dead, cleanse lepers, cast out demons. Freely you received; freely give.

10:9 Do not acquire gold, silver, or copper for your belts,

10:10 nor a bag for the journey, nor two tunics, nor sandals, nor a staff; for the worker is worthy of his food.

10:11 Whatever city or village you enter, inquire who in it is worthy, and remain there until you leave.

10:12 As you enter the house, greet it.

10:13 If the house is worthy, let your peace come upon it; but if it is not worthy, let your peace return to you.

10:14 Whoever will not receive you or hear your words, as you leave that house or city, shake the dust off your feet.

10:15 Truly I tell you, it will be more bearable for the land of Sodom and Gomorrah on the day of judgment than for that city.

10:16 Behold, I send you as sheep in the midst of wolves. So become prudent as snakes and innocent as doves.

10:17 Beware of people, for they will hand you over to councils and flog you in their synagogues.

10:18 You will also be brought before governors and kings because of Me, as a testimony to them and to the nations.

10:19 When they hand you over, do not be anxious about how or what you should speak, for what you should speak will be given to you at that hour.

10:20 For it is not you who speak, but the Spirit of your Father who speaks in you.

10:21 Brother will hand brother over to death, and a father his child; children will rise against parents and have them put to death.

10:22 You will be hated by all because of My name, but the one who endures to the end will be saved.

10:23 When they persecute you in this city, flee to the other. For truly I tell you, you will certainly not finish going through the cities of Israel until the Son of Man comes.

10:24 A disciple is not above the teacher, nor a slave above his master.

10:25 It is enough for the disciple to become like his teacher, and the slave like his master. If they called the master of the house Beelzebul, how much more his household members!

10:26 So do not fear them. For nothing is covered that will not be revealed, or hidden that will not become known.

10:27 What I tell you in the darkness, say in the light; and what you hear in the ear, proclaim upon the housetops.

10:28 Do not fear those who kill the body but cannot kill the soul; rather fear Him who can destroy both soul and body in Gehenna.

Note †: Matthew 10:28 · wording and sourceMeaning: Retain Gehenna and explain its judgment use beside the verse. Keep the contrast between killing the body and destroying both soul and body; do not collapse Gehenna into Hades.NA28 chapter · Return to verse

10:29 Are not two sparrows sold for an assarion? Yet not one of them will fall to the ground apart from your Father.

10:30 Even the hairs of your head are all numbered.

10:31 So do not fear; you are worth more than many sparrows.

10:32 Therefore everyone who acknowledges Me before people, I too will acknowledge before My Father in the heavens.

10:33 But whoever denies Me before people, I too will deny before My Father in the heavens.

10:34 Do not suppose that I came to bring peace upon the earth. I did not come to bring peace, but a sword.

10:35 For I came to divide a man against his father, a daughter against her mother, and a daughter-in-law against her mother-in-law,

10:36 and a person's enemies will be the members of his own household.

10:37 Whoever loves father or mother more than Me is not worthy of Me; and whoever loves son or daughter more than Me is not worthy of Me.

10:38 Whoever does not take his cross and follow after Me is not worthy of Me.

10:39 Whoever finds his life will lose it, and whoever loses his life because of Me will find it.

10:40 Whoever receives you receives Me, and whoever receives Me receives the One who sent Me.

10:41 Whoever receives a prophet in the name of a prophet will receive a prophet's reward, and whoever receives a righteous person in the name of a righteous person will receive a righteous person's reward.

10:42 And whoever gives one of these little ones even a cup of cold water in the name of a disciple, truly I tell you, will certainly not lose his reward."

Matthew 11

11:1 When Jesus finished directing His twelve disciples, He moved on from there to teach and proclaim in their cities.

11:2 John, hearing in prison about the works of the Christ, sent through his disciples

11:3 and said to Him, "Art Thou the One who is coming, or should we expect another?"

11:4 Jesus answered them, "Go and report to John what you hear and see:

11:5 the blind receive sight and the lame walk, lepers are cleansed and the deaf hear, the dead are raised and the poor have good news proclaimed to them.

11:6 And blessed is whoever does not stumble because of Me."

11:7 As they went away, Jesus began to speak to the crowds about John: "What did you go out into the wilderness to behold? A reed shaken by the wind?

11:8 But what did you go out to see? A man dressed in soft clothing? Behold, those wearing soft clothing are in kings' houses.

11:9 But why did you go out? To see a prophet? Yes, I tell you, and more than a prophet.

11:10 This is the one about whom it is written: 'Behold, I send My messenger before Thy face, who will prepare Thy way before Thee.'

11:11 Truly I tell you, among those born of women none greater than John the Baptist has arisen; yet the least in the kingdom of the heavens is greater than he.

11:12 From the days of John the Baptist until now, the kingdom of the heavens suffers violence, and violent men seize it.

Note †: Matthew 11:12 · wording and sourceMeaning: Retain the passive proposal alongside the debated middle interpretation presses forward forcefully. The following violent people seize it supports taking force seriously. Keep the decision open to independent contextual review.NA28 chapter · Return to verse

11:13 For all the Prophets and the Law prophesied until John.

11:14 And if you are willing to receive it, he is Elijah who is to come.

11:15 Let the one who has ears hear.

11:16 To what shall I compare this generation? It is like children sitting in the marketplaces who call to the others,

11:17 'We played the flute for you, and you did not dance; we sang a lament, and you did not beat your breasts.'

11:18 For John came neither eating nor drinking, and they say, 'He has a demon.'

11:19 The Son of Man came eating and drinking, and they say, 'Behold, a gluttonous man and a wine drinker, a friend of tax collectors and sinners!' Yet wisdom was vindicated by her works."

11:20 Then He began to reproach the cities in which most of His mighty works had occurred, because they did not repent:

11:21 "Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty works that occurred in you had occurred in Tyre and Sidon, they would long ago have repented in sackcloth and ashes.

11:22 Nevertheless I tell you, it will be more bearable for Tyre and Sidon on the day of judgment than for you.

11:23 And you, Capernaum, will you be exalted to heaven? You will descend to Hades! For if the mighty works that occurred in you had occurred in Sodom, it would have remained until today.

11:24 Nevertheless I tell you, it will be more bearable for the land of Sodom on the day of judgment than for you.”

11:25 At that time Jesus answered, “I acknowledge Thee, Father, Lord of heaven and earth, because Thou didst hide these things from the wise and understanding and reveal them to infants.

11:26 Yes, Father, because this was pleasing before Thee.

11:27 All things have been handed over to Me by My Father. No one knows the Son except the Father, nor does anyone know the Father except the Son and anyone to whom the Son wishes to reveal Him.

11:28 Come to Me, all you who labour and are burdened, and I will give you rest.

11:29 Take My yoke upon you, and learn from Me; for I am meek and lowly in heart, and you shall find rest for your souls.

11:30 For My yoke is easy, and My burden is light.”

Note †: Matthew 11:30 · wording and sourceMeaning: Easy describes the yoke; kindly or good are lexical connections to be weighed in context. The line does not add a promise that discipleship involves no labour or suffering.NA28 chapter · Return to verse

Matthew 12

12:1 At that time Jesus went through the grainfields on the Sabbath; and His disciples grew hungry, and began to pluck heads of grain and eat.

Note †: Matthew 12:1 · wording and sourceWording: Grainfields and heads of grain preserve the general crop terms. The passage does not identify maize or specify wheat. The plural Sabbath expression is rendered by its contextual singular English idiom.NA28 chapter · Return to verse

12:2 And the Pharisees, seeing it, said to Him, “Behold, Thy disciples do what is not lawful on the Sabbath.”

12:3 He said to them, “Have you not read what David did when he and those with him became hungry:

12:4 how he entered the house of God, and they ate the bread of the Presence, which it was not lawful for him or those with him to eat, but only for the priests?

12:5 Or have you not read in the Law that on Sabbaths the priests in the temple profane the Sabbath and are guiltless?

12:6 But I tell you that something greater than the temple is here.

12:7 If you had known what ‘I desire mercy and not sacrifice’ means, you would not have condemned the guiltless.

12:8 For the Son of Man is Lord of the Sabbath.”

12:9 Moving on from there, He entered their synagogue.

12:10 And behold, a man had a withered hand. They asked Him, “Is it lawful to heal on Sabbaths?” so that they might accuse Him.

12:11 He said to them, “Who among you, if he has one sheep and it falls into a pit on a Sabbath, will not grasp it and lift it out?

12:12 How much more valuable, then, is a human being than a sheep! So it is lawful to do good on Sabbaths.”

12:13 Then He said to the man, “Stretch out your hand.” He stretched it out, and it was restored, healthy like the other.

12:14 The Pharisees went out and took counsel against Him, how they might destroy Him.

12:15 But Jesus, knowing this, withdrew from there. Great crowds followed Him, and He healed them all.

12:16 He sternly warned them not to make Him known,

12:17 so that what was spoken through Isaiah the prophet might be fulfilled:

12:18 “Behold, My Servant whom I chose, My beloved in whom My soul was well pleased. I will put My Spirit upon Him, and He will proclaim justice to the nations.

12:19 He will not quarrel or cry out, nor will anyone hear His voice in the streets.

12:20 He will not break a bruised reed or extinguish a smoldering wick, until He brings justice forth to victory.

12:21 And nations will hope in His name.”

12:22 Then a man oppressed by a demon, blind and mute, was brought to Him. He healed him, so that the mute man spoke and saw.

12:23 All the crowds were amazed and said, “Could this be the Son of David?”

12:24 But when the Pharisees heard it, they said, “This Man casts out demons only by Beelzebul, the ruler of the demons.”

12:25 Knowing their thoughts, He said to them, “Every kingdom divided against itself is laid waste, and every city or house divided against itself will not stand.

12:26 If Satan casts out Satan, he is divided against himself. How then will his kingdom stand?

12:27 And if I cast out demons by Beelzebul, by whom do your sons cast them out? Therefore they will be your judges.

12:28 But if I cast out demons by the Spirit of God, then the kingdom of God has come upon you.

12:29 Or how can someone enter the strong man's house and seize his belongings unless he first binds the strong man? Then he will plunder his house.

12:30 Whoever is not with Me is against Me, and whoever does not gather with Me scatters.

12:31 Therefore I tell you, every sin and blasphemy will be forgiven people, but blasphemy against the Spirit will not be forgiven.

12:32 Whoever speaks a word against the Son of Man will be forgiven; but whoever speaks against the Holy Spirit will not be forgiven, either in this age or in the coming one.

12:33 Either make the tree good and its fruit good, or make the tree rotten and its fruit rotten; for the tree is known by the fruit.

12:34 Brood of vipers! How can you speak good things when you are evil? For out of the abundance of the heart the mouth speaks.

12:35 The good person brings forth good things from the good treasure, and the evil person brings forth evil things from the evil treasure.

12:36 But I tell you that people will give account on the day of judgment for every idle word they speak.

12:37 For by your words you will be justified, and by your words you will be condemned."

12:38 Then some of the scribes and Pharisees answered Him, saying, "Teacher, we wish to see a sign from Thee."

12:39 He answered them, "An evil and adulterous generation seeks a sign, but no sign will be given it except the sign of Jonah the prophet.

12:40 For just as Jonah was in the sea creature's belly three days and three nights, so the Son of Man will be in the heart of the earth three days and three nights.

12:41 Men of Nineveh will rise at the judgment with this generation and condemn it, because they repented at Jonah's proclamation; and behold, something greater than Jonah is here.

12:42 The queen of the south will be raised at the judgment with this generation and condemn it, because she came from the ends of the earth to hear Solomon's wisdom; and behold, something greater than Solomon is here.

12:43 When the unclean spirit leaves a person, it passes through waterless places seeking rest, and finds none.

12:44 Then it says, 'I will return to my house from which I came.' When it comes, it finds it vacant, swept, and put in order.

12:45 Then it goes and takes with itself seven other spirits more evil than itself; they enter and dwell there, and that person's last condition becomes worse than the first. So it will also be with this evil generation."

12:46 While He was still speaking to the crowds, behold, His mother and brothers stood outside, seeking to speak with Him.

12:47 Someone said to Him, "Behold, Thy mother and Thy brothers stand outside, seeking to speak with Thee."

12:48 He answered the one speaking to Him, "Who is My mother, and who are My brothers?"

12:49 Stretching out His hand toward His disciples, He said, "Behold, My mother and My brothers!

12:50 For whoever does the will of My Father in the heavens is My brother and sister and mother."

Matthew 13

13:1 On that day Jesus went out of the house and sat beside the sea.

13:2 Great crowds gathered to Him, so that He entered a boat and sat down, while all the crowd stood on the shore.

13:3 He spoke many things to them in parables, saying, "Behold, the sower went out to sow.

13:4 As he sowed, some seeds fell beside the road, and the birds came and devoured them.

13:5 Others fell on rocky places, where they did not have much soil, and immediately sprang up because they had no depth of soil.

13:6 But when the sun rose, they were scorched, and because they had no root they withered.

13:7 Others fell among thorns; the thorns grew up and choked them.

13:8 Others fell on the good soil and yielded fruit: some a hundredfold, some sixtyfold, some thirtyfold.

13:9 Let the one who has ears hear."

13:10 The disciples came and said to Him, "Why dost Thou speak to them in parables?"

13:11 He answered them, "To you it has been given to know the mysteries of the kingdom of the heavens, but to them it has not been given.

13:12 For whoever has, to him more will be given, and he will have abundance; but whoever does not have, even what he has will be taken from him.

13:13 Therefore I speak to them in parables, because seeing they do not see, and hearing they do not hear or understand.

13:14 In them is fulfilled Isaiah’s prophecy, which says: ‘You will hear and hear but certainly not understand; you will look and look but certainly not see.

13:15 For the heart of this people has grown dull, and with their ears they heard but faintly, and their eyes they shut, lest they see with their eyes, hear with their ears, understand with their heart, and turn, and I will heal them.’

13:16 But blessed are your eyes, because they see, and your ears, because they hear.

13:17 For truly I tell you, many prophets and righteous people desired to see what you see and did not see it, and to hear what you hear and did not hear it.

13:18 You, then, hear the parable of the sower.

13:19 When anyone hears the word of the kingdom and does not understand, the evil one comes and snatches what was sown in his heart. This is the one sown beside the road.

13:20 The one sown on rocky places is the one who hears the word and immediately receives it with joy,

13:21 yet has no root in himself, but lasts only a short time. When affliction or persecution arises because of the word, he immediately stumbles.

13:22 The one sown among the thorns is the one who hears the word, but the anxiety of this age and the deceit of riches choke the word, and it becomes unfruitful.

13:23 The one sown upon the good soil is the one who hears the word and understands; he indeed bears fruit and produces, some a hundredfold, some sixtyfold, some thirtyfold.”

13:24 He set another parable before them, saying, “The kingdom of the heavens was likened to a man who sowed good seed in his field.

13:25 While people slept, his enemy came and sowed darnel among the wheat and went away.

13:26 When the crop sprouted and bore fruit, then the darnel appeared also.

13:27 The householder’s slaves came and said to him, ‘Master, did you not sow good seed in your field? From where, then, does it have darnel?’

13:28 He said to them, ‘An enemy did this.’ The slaves said to him, ‘Do you want us, then, to go and gather it?’

13:29 He said, ‘No, lest while gathering the darnel you uproot the wheat with it.

13:30 Let both grow together until the harvest. At harvest time I will tell the reapers: Gather the darnel first and bind it into bundles to burn it, but gather the wheat into my storehouse.’”

13:31 He set another parable before them, saying, “The kingdom of the heavens is like a mustard seed, which a man took and sowed in his field.

13:32 It is smaller than all the seeds, but when it grows it is greater than the garden plants and becomes a tree, so that the birds of the sky come and rest in its branches.”

13:33 He spoke another parable to them: “The kingdom of the heavens is like leaven, which a woman took and hid in three sata of flour until the whole was leavened.”

Note †: Matthew 13:33 · wording and sourceMeaning: Retain sata as the plural of saton and gloss it as an ancient dry measure. Keep flour, leaven, the woman's action, and the whole becoming leavened. No modern capacity is asserted.NA28 chapter · Return to verse

13:34 Jesus spoke all these things to the crowds in parables, and He spoke nothing to them without a parable,

13:35 so that what was spoken through the prophet might be fulfilled: “I will open My mouth in parables; I will utter things hidden from the foundation of the world.”

13:36 Then He left the crowds and entered the house. His disciples came to Him, saying, “Explain to us the parable of the darnel in the field.”

13:37 He answered, “The One sowing the good seed is the Son of Man.

13:38 The field is the world; the good seed are the sons of the kingdom; the darnel are the sons of the evil one;

13:39 the enemy who sowed them is the devil; the harvest is the consummation of the age; and the reapers are angels.

13:40 Just as the darnel is gathered and burned with fire, so it will be at the consummation of the age.

13:41 The Son of Man will send His angels, and they will gather from His kingdom all causes of stumbling and those who practice lawlessness.

13:42 They will cast them into the furnace of fire. There will be weeping and grinding of teeth.

13:43 Then the righteous will shine like the sun in the kingdom of their Father. Let the one who has ears hear.

13:44 The kingdom of the heavens is like treasure hidden in a field, which a man found and hid. In his joy he goes and sells everything he has and buys that field.

13:45 Again, the kingdom of the heavens is like a merchant seeking fine pearls.

13:46 Finding one pearl of great value, he went and sold everything he had and bought it.

13:47 Again, the kingdom of the heavens is like a dragnet cast into the sea and gathering fish of every kind.

13:48 When it was full, they drew it onto the shore, sat down, and gathered the good into containers, but threw the rotten away.

13:49 So it will be at the consummation of the age: the angels will go out and separate the evil from the midst of the righteous

13:50 and cast them into the furnace of fire. There will be weeping and grinding of teeth.

13:51 Have you understood all these things?" They said to Him, "Yes."

13:52 He said to them, "Therefore every scribe made a disciple for the kingdom of the heavens is like a householder who brings out of his treasure things new and old."

13:53 When Jesus finished these parables, He departed from there.

13:54 Coming to His hometown, He taught them in their synagogue, so that they were astonished and said, "Where did this Man get this wisdom and these mighty works?

13:55 Is He not the craftsman's son? Is His mother not called Mary, and His brothers James, Joseph, Simon, and Judas?

13:56 And are not all His sisters with us? Where, then, did this Man get all these things?"

13:57 They stumbled because of Him. But Jesus said to them, "A prophet is not without honor except in his hometown and his own house."

13:58 He did not do many mighty works there because of their unbelief.

Matthew 14

14:1 At that time Herod the tetrarch heard the report about Jesus

14:2 and said to his attendants, "This is John the Baptist. He has been raised from the dead, and therefore the powers are at work in him."

14:3 For Herod had seized John, bound him, and put him in prison because of Herodias, the wife of his brother Philip.

14:4 For John kept saying to him, "It is not lawful for you to have her."

14:5 Although he wanted to kill him, he feared the crowd, because they regarded him as a prophet.

14:6 When Herod's birthday celebration came, Herodias's daughter danced in their midst and pleased Herod.

14:7 Therefore he promised with an oath to give her whatever she asked.

14:8 Prompted by her mother, she said, "Give me here on a platter the head of John the Baptist."

14:9 Although the king was grieved, because of his oaths and those reclining with him, he ordered it to be given.

14:10 He sent and had John beheaded in the prison.

14:11 His head was brought on a platter and given to the girl, and she brought it to her mother.

14:12 His disciples came, took the corpse, and buried him; then they went and reported to Jesus.

14:13 When Jesus heard this, He withdrew from there by boat to a deserted place privately. Hearing of it, the crowds followed Him on foot from the cities.

14:14 Coming out, He saw a great crowd, was moved with compassion for them, and healed their sick.

14:15 When evening came, the disciples approached Him, saying, "The place is deserted, and the hour has already passed. Dismiss the crowds so that they may go to the villages and buy food for themselves."

14:16 But Jesus said to them, "They have no need to go away. You give them something to eat."

14:17 They said to Him, "We have here only five loaves and two fish."

14:18 He said, "Bring them here to Me."

14:19 He ordered the crowds to recline on the grass. Taking the five loaves and the two fish, He looked up to heaven, blessed, broke the loaves, and gave them to the disciples, and the disciples to the crowds.

14:20 They all ate and were filled, and they took up the surplus fragments: twelve baskets full.

14:21 Those eating were about five thousand men, besides women and children.

14:22 Immediately He compelled the disciples to enter a boat and go ahead of Him to the other side, while He dismissed the crowds.

14:23 After dismissing the crowds, He went up the mountain privately to pray. When evening came, He was there alone.

14:24 The boat was already many stadia from land, battered by the waves, for the wind was against them.

14:25 In the fourth watch of the night He came toward them, walking upon the sea.

14:26 When the disciples saw Him walking upon the sea, they were troubled and said, "It is an apparition!" They cried out in fear.

14:27 Immediately Jesus spoke to them, saying, "Take courage; it is I. Do not fear."

14:28 Peter answered Him, “Lord, if it is Thou, command me to come to Thee upon the waters.”

14:29 He said, “Come.” Peter got down from the boat, walked upon the waters, and came toward Jesus.

14:30 But seeing the strong wind, he became afraid; beginning to sink, he cried out, “Lord, save me!”

14:31 Immediately Jesus stretched out His hand, grasped him, and said to him, “You of little faith, why did you doubt?”

14:32 When they climbed into the boat, the wind ceased.

14:33 Those in the boat worshiped Him, saying, “Truly Thou art God’s Son.”

14:34 Having crossed over, they came to land at Gennesaret.

14:35 The men of that place recognized Him and sent into all the surrounding region. They brought Him all who were ill

14:36 and begged Him that they might only touch the fringe of His garment. As many as touched it were made well.

Matthew 15

15:1 Then Pharisees and scribes from Jerusalem came to Jesus, saying,

15:2 “Why do Thy disciples transgress the tradition of the elders? For they do not wash their hands when they eat bread.”

15:3 He answered them, “Why do you also transgress God’s commandment because of your tradition?

15:4 For God said, ‘Honor father and mother,’ and ‘Whoever reviles father or mother must surely die.’

15:5 But you say, ‘Whoever tells his father or mother, “Whatever benefit you might receive from me is a gift,”

15:6 will certainly not honor his father.’ You have thus nullified the word of God because of your tradition.

15:7 Hypocrites! Isaiah prophesied well about you, saying,

15:8 ‘This people honors Me with their lips, but their heart is far from Me.

15:9 In vain do they worship Me, teaching human commands for doctrine.’”

15:10 He summoned the crowd and said to them, “Hear and understand:

15:11 what enters the mouth does not defile a person, but what comes out of the mouth—this defiles a person.”

15:12 Then the disciples came and said to Him, “Dost Thou know that the Pharisees stumbled when they heard this saying?”

15:13 He answered, “Every plant that My heavenly Father did not plant will be uprooted.

15:14 Leave them; they are blind guides of the blind. If a blind person guides a blind person, both will fall into a pit.”

15:15 Peter answered Him, “Explain this parable to us.”

15:16 He said, “Are you also still without understanding?

15:17 Do you not understand that everything entering the mouth goes into the stomach and is expelled into the latrine?

15:18 But the things coming out of the mouth come from the heart, and those defile a person.

15:19 For out of the heart come evil reasonings, murders, adulteries, sexual immoralities, thefts, false testimonies, and blasphemies.

15:20 These are the things that defile a person, but eating with unwashed hands does not defile a person.”

15:21 Jesus went out from there and withdrew to the regions of Tyre and Sidon.

15:22 And behold, a Canaanite woman from those territories came out and cried, “Have mercy on me, Lord, Son of David! My daughter is terribly oppressed by a demon.”

15:23 But He did not answer her a word. His disciples came and asked Him, “Dismiss her, because she is crying out behind us.”

15:24 He answered, “I was sent only to the lost sheep of the house of Israel.”

15:25 She came and bowed before Him, saying, “Lord, help me.”

15:26 He answered, “It is not good to take the children’s bread and throw it to the little dogs.”

15:27 She said, “Yes, Lord, for even the little dogs eat from the crumbs falling from their masters’ table.”

15:28 Then Jesus answered her, “Woman, great is your faith! Let it happen for you as you wish.” Her daughter was healed from that hour.

15:29 Moving on from there, Jesus came beside the Sea of Galilee. He went up the mountain and sat there.

15:30 Great crowds came to Him, bringing with them lame, blind, maimed, mute, and many others. They laid them at His feet, and He healed them,

15:31 so that the crowd marveled when they saw mute people speaking, maimed people healthy, lame people walking, and blind people seeing. They glorified the God of Israel.

15:32 Jesus summoned His disciples and said, “I am moved with compassion for the crowd, because they have already stayed with Me three days and have nothing to eat. I am unwilling to dismiss them fasting, lest they faint on the road.”

15:33 The disciples said to Him, “Where can we get so many loaves in a deserted place, enough to fill so great a crowd?”

15:34 Jesus said to them, “How many loaves do you have?” They said, “Seven, and a few small fish.”

15:35 He instructed the crowd to recline on the ground,

15:36 took the seven loaves and the fish, gave thanks, broke them, and kept giving them to the disciples, and the disciples to the crowds.

15:37 They all ate and were filled, and they took up the surplus fragments: seven large baskets full.

15:38 Those eating were four thousand men, besides women and children.

15:39 After dismissing the crowds, He entered the boat and came to the territory of Magadan.

Matthew 16

16:1 The Pharisees and Sadducees came and, testing Him, asked Him to show them a sign from heaven.

16:2 He answered them, “When evening comes, you say, ‘Fair weather, for the sky is red.’

16:3 And in the morning, ‘Today a storm, for the sky is red and gloomy.’ You know how to distinguish the face of the sky, but can you not distinguish the signs of the times?

16:4 An evil and adulterous generation seeks a sign, but no sign will be given it except the sign of Jonah.” He left them and went away.

16:5 When the disciples came to the other side, they had forgotten to take bread.

16:6 Jesus said to them, “Look out and beware of the leaven of the Pharisees and Sadducees.”

16:7 They reasoned among themselves, saying, “We did not take bread.”

16:8 Knowing this, Jesus said, “Why do you reason among yourselves, people of little faith, because you have no bread?

16:9 Do you not yet understand or remember the five loaves for the five thousand, and how many baskets you took up?

16:10 Or the seven loaves for the four thousand, and how many large baskets you took up?

16:11 How do you not understand that I did not speak to you about bread? But beware of the leaven of the Pharisees and Sadducees.”

16:12 Then they understood that He did not tell them to beware of the leaven of bread, but of the teaching of the Pharisees and Sadducees.

16:13 When Jesus came into the regions of Caesarea Philippi, He asked His disciples, “Who do people say the Son of Man is?”

16:14 They said, “Some John the Baptist; others Elijah; still others Jeremiah or one of the prophets.”

16:15 He said to them, “But you, who do you say I am?”

16:16 Simon Peter answered, “Thou art the Christ, the Son of the living God.”

16:17 Jesus answered him, “Blessed are you, Simon Bar-Jonah, because flesh and blood did not reveal this to you, but My Father in the heavens.

16:18 And I tell you that you are Peter, and upon this rock I will build My Church, and the gates of Hades shall not prevail against it.

Note †: Matthew 16:18 · wording and sourceMeaning: Retain Church with assembly as its lexical connection. Preserve Peter and rock and the future I will build. Explain ecclesial reception separately; the word alone does not supply a later institutional blueprint.NA28 chapter · Return to verse

16:19 I will give you the keys of the kingdom of the heavens. Whatever you bind upon earth will have been bound in the heavens, and whatever you loose upon earth will have been loosed in the heavens.”

16:20 Then He instructed the disciples to tell no one that He was the Christ.

16:21 From then on Jesus began to show His disciples that He must go to Jerusalem, suffer many things from the elders, chief priests, and scribes, be killed, and on the third day be raised.

16:22 Peter took Him aside and began to rebuke Him, saying, “May mercy be Thine, Lord! This shall certainly never happen to Thee.”

16:23 But He turned and said to Peter, “Get behind Me, Satan! You are a stumbling block to Me, because you do not set your mind on the things of God, but on the things of human beings.”

16:24 Then Jesus said to His disciples, “If anyone wishes to come after Me, let him deny himself, take up his cross, and follow Me.

16:25 For whoever wishes to save his life will lose it, but whoever loses his life because of Me will find it.

16:26 For what will a person gain if he gains the whole world but forfeits his life? Or what will a person give in exchange for his life?

16:27 For the Son of Man is to come in the glory of His Father with His angels, and then He will repay each person according to his conduct.

16:28 Truly I tell you that some standing here will certainly not taste death until they see the Son of Man coming in His kingdom."

Matthew 17

17:1 After six days Jesus took Peter, James, and John his brother, and led them up a high mountain privately.

17:2 He was transfigured before them. His face shone like the sun, and His garments became white like the light.

17:3 And behold, Moses and Elijah appeared to them, conversing with Him.

17:4 Peter answered Jesus, "Lord, it is good for us to be here. If Thou wishest, I will make three tents here: one for Thee, one for Moses, and one for Elijah."

17:5 While he was still speaking, behold, a bright cloud overshadowed them. And behold, a voice from the cloud said, "This is My beloved Son, in whom I am well pleased. Hear Him."

17:6 When the disciples heard, they fell on their faces and were exceedingly afraid.

17:7 Jesus came, touched them, and said, "Rise, and do not fear."

17:8 Lifting their eyes, they saw no one except Jesus Himself alone.

17:9 As they came down from the mountain, Jesus commanded them, "Tell the vision to no one until the Son of Man is raised from the dead."

17:10 The disciples asked Him, "Why, then, do the scribes say that Elijah must come first?"

17:11 He answered, "Elijah indeed comes and will restore all things.

17:12 But I tell you that Elijah has already come, and they did not recognize him, but did to him whatever they wished. In the same way the Son of Man is also to suffer at their hands."

17:13 Then the disciples understood that He spoke to them about John the Baptist.

17:14 When they came to the crowd, a man approached Him, kneeling before Him

17:15 and saying, "Lord, have mercy on my son, because he suffers seizures and is badly afflicted; for he often falls into fire and often into water.

17:16 I brought him to Thy disciples, but they could not heal him."

17:17 Jesus answered, "O faithless and perverted generation, how long will I be with you? How long will I bear with you? Bring him here to Me."

17:18 Jesus rebuked him, and the demon came out of him; the boy was healed from that hour.

17:19 Then the disciples came to Jesus privately and said, "Why could we not cast it out?"

17:20 He said to them, "Because of your little faith. For truly I tell you, if you have faith like a mustard seed, you will say to this mountain, 'Move from here to there,' and it will move; and nothing will be impossible for you."

17:22 While they gathered in Galilee, Jesus said to them, "The Son of Man is about to be handed over into human hands.

17:23 They will kill Him, and on the third day He will be raised." They were exceedingly grieved.

17:24 And when they came to Capernaum, those who collected the didrachmas came to Peter and said, "Does not your Teacher pay the didrachmas?"

Note †: Matthew 17:24 · wording and sourceContext: Didrachmas identifies the ancient payment rather than substituting a modern coin. This content aligns with Douay–Rheims 17:23. Text: NA28 brackets the article before the second didrachmas. The English the is retained at that point, with the source uncertainty recorded here.NA28 chapter · Return to verse

17:25 He says, "Yes." And when he entered the house, Jesus spoke first to him, saying, "What do you think, Simon? From whom do the kings of the earth receive toll or tribute: from their sons, or from strangers?"

Note †: Matthew 17:25 · wording and sourceWording: Spoke first replaces the older prevented in the compared models, whose historical sense is anticipated. The source concerns prior speech, not obstruction. This content aligns with Douay–Rheims 17:24.NA28 chapter · Return to verse

17:26 And when he said, "From strangers," Jesus said to him, "Then the sons are free.

17:27 But lest we cause them to stumble, go to the sea and cast a hook, and take the first fish that comes up; and when you open its mouth, you will find a stater. Take it and give it to them for Me and you."

Note †: Matthew 17:27 · wording and sourceContext: Stater retains the named coin. The story says it is given for Jesus and Peter; numerical valuation requires a separately sourced historical note. Douay–Rheims locates this content at 17:26.NA28 chapter · Return to verse

Matthew 18

18:1 At that hour the disciples came to Jesus, saying, "Who, then, is greatest in the kingdom of the heavens?"

18:2 He called a child and stood the child in their midst,

18:3 and said, “Truly I tell you, unless you turn and become like children, you will certainly not enter the kingdom of the heavens.

18:4 Therefore whoever humbles himself like this child is greatest in the kingdom of the heavens.

18:5 And whoever receives one such child in My name receives Me.

18:6 But whoever causes one of these little ones who believe in Me to stumble, it is better for him that a donkey-driven millstone be hung around his neck and he be sunk in the open sea.

18:7 Woe to the world because of stumbling blocks! For stumbling blocks must come, but woe to the person through whom the stumbling block comes!

18:8 If your hand or foot causes you to stumble, cut it off and throw it away from you. It is better for you to enter life maimed or lame than, having two hands or two feet, to be cast into the eternal fire.

18:9 And if your eye causes you to stumble, tear it out and throw it away from you. It is better for you to enter life with one eye than, having two eyes, to be cast into the Gehenna of fire.

18:10 See that you do not despise one of these little ones, for I tell you that their angels in the heavens continually see the face of My Father in the heavens.

18:12 What do you think? If someone has a hundred sheep and one of them strays, will he not leave the ninety-nine on the mountains and go seeking the one that strays?

18:13 If he succeeds in finding it, truly I tell you that he rejoices over it more than over the ninety-nine that have not strayed.

18:14 In the same way, it is not the will of your Father in the heavens that one of these little ones perish.

18:15 If your brother sins against you, go and reprove him between you and him alone. If he hears you, you have gained your brother.

18:16 But if he does not hear, take one or two more with you, so that every matter may be established upon the mouth of two or three witnesses.

18:17 If he refuses to hear them, tell the Church. And if he refuses to hear even the Church, let him be to you like the Gentile and the tax collector.

18:18 Truly I tell you, whatever you bind upon earth will have been bound in heaven, and whatever you loose upon earth will have been loosed in heaven.

18:19 Again, truly I tell you that if two of you agree upon earth concerning any matter they ask, it will be done for them by My Father in the heavens.

18:20 For where two or three are gathered into My name, there I am in their midst.”

18:21 Then Peter came and said to Him, “Lord, how often will my brother sin against me and I forgive him? Up to seven times?”

18:22 Jesus says to him, “I tell you, not up to seven times, but up to seventy times seven.

Note †: Matthew 18:22 · wording and sourceMeaning: Retain the inherited seventy times seven provisionally; record seventy-seven as a competing interpretation of the expression. Do not convert the saying into a legal quota or conceal the numerical question.NA28 chapter · Return to verse

18:23 Therefore the kingdom of the heavens was likened to a king who wished to settle accounts with his slaves.

Note †: Matthew 18:23 · wording and sourceWording: Slaves keeps the status explicit. The order to sell the debtor and his family at 18:25 confirms why a modern employee analogy would distort the narrative.NA28 chapter · Return to verse

18:24 And when he began to settle them, one was brought to him who owed ten thousand talents.

Note †: Matthew 18:24 · wording and sourceContext: Ten thousand talents retains the stated quantity and ancient monetary unit. No present-day purchasing-power figure is placed in the verse.NA28 chapter · Return to verse

18:25 And since he did not have the means to repay, his master commanded that he be sold, with his wife and children and all that he had, and that payment be made.

18:26 The slave therefore fell down and did him homage, saying, ‘Have patience with me, and I will repay you everything.’

18:27 And the master of that slave, moved with compassion, released him and forgave him the loan.

Note †: Matthew 18:27 · wording and sourceWording: Moved with compassion retains the expressed compassion. Loan renders the specific debt term here rather than forcing one English noun upon every member of the debt word family.NA28 chapter · Return to verse

18:28 But that slave went out and found one of his fellow slaves who owed him a hundred denarii. He seized him and began choking him, saying, ‘Repay whatever you owe.’

18:29 So his fellow slave fell down and pleaded with him, saying, ‘Be patient with me, and I will repay you.’

18:30 But he was unwilling. Instead, he went and threw him into prison until he repaid what was owed.

18:31 When his fellow slaves saw what had happened, they were exceedingly grieved. They came and explained to their master everything that had happened.

18:32 Then his master summoned him and said, ‘Evil slave! I forgave you all that debt because you pleaded with me.

18:33 Should you not also have had mercy on your fellow slave, as I had mercy on you?’

18:34 His master became angry and handed him over to the torturers until he repaid everything owed.

18:35 So also My heavenly Father will do to you, unless each of you forgives his brother from your hearts.”

Matthew 19

19:1 When Jesus finished these words, He departed from Galilee and came into the territories of Judea beyond the Jordan.

19:2 Great crowds followed Him, and He healed them there.

19:3 Pharisees came to Him, testing Him and saying, “Is it lawful for a man to divorce his wife for any cause?”

19:4 He answered, “Have you not read that the Creator from the beginning made them male and female,

19:5 and said, ‘For this reason a man shall leave father and mother and cleave to his wife, and the two shall become one flesh’?

19:6 So they are no longer two, but one flesh. Therefore what God has yoked together, let no human being separate.”

19:7 They said to Him, “Why then did Moses command giving a certificate of divorce and divorcing her?”

19:8 He said to them, “Because of your hardness of heart Moses permitted you to divorce your wives, but from the beginning it has not been so.

19:9 I tell you that whoever divorces his wife, except on account of sexual immorality, and marries another commits adultery.”

19:10 His disciples said to Him, “If this is the situation of the man with the wife, it is better not to marry.”

19:11 He said to them, “Not everyone can receive this saying, but only those to whom it has been given.

19:12 For there are eunuchs who were born so from their mother’s womb, there are eunuchs who were made eunuchs by human beings, and there are eunuchs who made themselves eunuchs because of the kingdom of the heavens. Let the one able to receive it receive it.”

19:13 Then children were brought to Him so that He might lay His hands upon them and pray. But the disciples rebuked them.

19:14 Jesus said, “Let the children come, and do not hinder them from coming to Me, for the kingdom of the heavens belongs to such as these.”

19:15 After laying His hands upon them, He went on from there.

19:16 And behold, someone came and said to Him, “Teacher, what good thing shall I do to have eternal life?”

19:17 He said to him, “Why do you ask Me about what is good? One is good. But if you wish to enter life, keep the commandments.”

19:18 He said to Him, “Which ones?” Jesus said, “‘You shall not murder; you shall not commit adultery; you shall not steal; you shall not bear false witness;

19:19 honor father and mother’; and ‘You shall love your neighbor as yourself.’”

19:20 The young man said to Him, “I have kept all these. What do I still lack?”

19:21 Jesus said to him, “If you wish to be perfect, go, sell your belongings, and give to the poor, and you will have treasure in the heavens. Then come, follow Me.”

19:22 When the young man heard the saying, he went away grieved, for he had many properties.

19:23 Jesus said to His disciples, “Truly I tell you that a rich person will enter the kingdom of the heavens with difficulty.

19:24 Again I tell you, it is easier for a camel to enter through the hole of a needle than for a rich person to enter the kingdom of God.”

19:25 When the disciples heard this, they were exceedingly astonished, saying, “Who then can be saved?”

19:26 Looking at them, Jesus said, “With human beings this is impossible, but with God all things are possible.”

19:27 Then Peter answered Him, “Behold, we have left everything and followed Thee. What then will there be for us?”

19:28 Jesus said to them, “Truly I tell you that you who have followed Me, in the regeneration, when the Son of Man sits upon the throne of His glory, shall also sit upon twelve thrones, judging the twelve tribes of Israel.

Note †: Matthew 19:28 · wording and sourceMeaning: Use regeneration with renewal as its modern connection. Preserve when, the throne, twelve thrones, and twelve tribes. Do not import another passage's individual rebirth sense automatically.NA28 chapter · Return to verse

19:29 Everyone who has left houses, brothers, sisters, father, mother, children, or fields because of My name will receive a hundredfold and inherit eternal life.

19:30 But many who are first will be last, and the last first.

Matthew 20

20:1 For the kingdom of the heavens is like a householder who went out at dawn to hire labourers for his vineyard.

20:2 And having agreed with the labourers for a denarius for the day, he sent them into his vineyard.

Note †: Matthew 20:2 · wording and sourceContext: Denarius replaces the historical penny wording of the compared English models. The agreed day's payment belongs to this parable and does not define a universal modern wage equivalent.NA28 chapter · Return to verse

20:3 And going out about the third hour, he saw others standing idle in the marketplace;

Note †: Matthew 20:3 · wording and sourceContext: The third hour is retained. A modern clock approximation, if added to a note, must identify its assumptions and must not replace the ancient time expression.NA28 chapter · Return to verse

20:4 and to them he said, ‘You also go into the vineyard, and whatever is just I will give you.’

20:5 They went. Again he went out about the sixth and ninth hours and did the same.

20:6 About the eleventh hour he went out and found others standing, and said to them, ‘Why have you stood here idle the whole day?’

20:7 They said to him, ‘Because no one hired us.’ He said to them, ‘You also go into the vineyard.’

20:8 When evening came, the master of the vineyard said to his steward, ‘Call the workers and pay them the wage, beginning with the last up to the first.’

20:9 Those hired about the eleventh hour came and received a denarius each.

20:10 When the first came, they supposed they would receive more, but they too received a denarius each.

20:11 On receiving it, they grumbled against the householder,

20:12 saying, ‘These last worked one hour, and you made them equal to us who bore the day’s burden and scorching heat.’

20:13 He answered one of them, ‘Friend, I am not wronging you. Did you not agree with me for a denarius?

20:14 Take what is yours and go. I wish to give to this last one the same as to you.

20:15 Am I not permitted to do what I wish with what is mine? Or is your eye evil because I am good?’

20:16 So the last will be first, and the first last.”

20:17 As Jesus went up to Jerusalem, He took the twelve disciples privately, and on the road He said to them,

20:18 “Behold, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and scribes. They will condemn Him to death

20:19 and hand Him over to the Gentiles to mock, flog, and crucify Him; and on the third day He will be raised.”

20:20 Then the mother of Zebedee’s sons came to Him with her sons, bowing before Him and asking something from Him.

20:21 He said to her, “What do you wish?” She said to Him, “Command that these two sons of mine sit, one at Thy right and one at Thy left, in Thy kingdom.”

20:22 Jesus answered, “You do not know what you ask. Are you able to drink the cup that I am about to drink?” They said to Him, “We are able.”

20:23 He said to them, “You will indeed drink My cup, but to sit at My right and left is not Mine to give, except to those for whom it has been prepared by My Father.”

20:24 When the ten heard, they became indignant about the two brothers.

20:25 Jesus summoned them and said, “You know that the rulers of the nations lord it over them, and their great ones exercise authority over them.

20:26 It shall not be so among you. Instead, whoever wishes to become great among you will be your servant,

20:27 and whoever wishes to be first among you will be your slave,

20:28 just as the Son of Man did not come to be served, but to serve and to give His life as a ransom in place of many.”

20:29 As they went out from Jericho, a great crowd followed Him.

20:30 And behold, two blind men sitting beside the road heard that Jesus was passing by and cried out, “Lord, have mercy on us, Son of David!”

20:31 The crowd rebuked them to make them silent, but they cried out all the more, “Lord, have mercy on us, Son of David!”

20:32 Jesus stopped, called them, and said, “What do you wish Me to do for you?”

20:33 They said to Him, “Lord, that our eyes may be opened.”

20:34 Moved with compassion, Jesus touched their eyes. Immediately they received sight and followed Him.

Matthew 21

21:1 When they drew near Jerusalem and came to Bethphage, to the Mount of Olives, Jesus sent two disciples,

21:2 saying to them, “Go into the village opposite you, and immediately you will find a donkey tied up and a colt with her. Untie them and bring them to Me.

21:3 If anyone says anything to you, say, ‘The Lord has need of them,’ and immediately he will send them.”

21:4 This happened so that what was spoken through the prophet might be fulfilled:

21:5 “Tell the daughter of Zion: ‘Behold, your King comes to you, meek and mounted upon a donkey, and upon a colt, the foal of a beast of burden.’”

21:6 The disciples went and did as Jesus directed them.

21:7 They brought the donkey and the colt, placed the garments upon them, and He sat upon them.

21:8 Most of the crowd spread their garments on the road, while others cut branches from the trees and spread them on the road.

21:9 The crowds going before Him and those following cried out, “Hosanna to the Son of David! Blessed is the One coming in the name of the Lord! Hosanna in the highest!”

21:10 When He entered Jerusalem, the whole city was shaken, saying, “Who is this?”

21:11 The crowds said, “This is the prophet Jesus, from Nazareth of Galilee.”

21:12 Jesus entered the temple and cast out all those selling and buying in the temple. He overturned the tables of the money changers and the seats of those selling doves.

21:13 He said to them, “It is written, ‘My house will be called a house of prayer,’ but you make it a den of robbers.”

21:14 Blind and lame people came to Him in the temple, and He healed them.

21:15 But when the chief priests and scribes saw the wonders He did and the children crying in the temple, “Hosanna to the Son of David,” they became indignant

21:16 and said to Him, “Dost Thou hear what these are saying?” Jesus said to them, “Yes. Have you never read, ‘Out of the mouth of infants and nursing children Thou didst prepare praise’?”

21:17 Leaving them, He went outside the city to Bethany and spent the night there.

21:18 In the morning, as He returned to the city, He became hungry.

21:19 Seeing a fig tree beside the road, He came to it and found nothing on it except leaves alone. He said to it, “Let no fruit ever come from you again.” Immediately the fig tree withered.

21:20 When the disciples saw it, they marveled, saying, “How did the fig tree wither immediately?”

21:21 Jesus answered them, “Truly I tell you, if you have faith and do not doubt, you will do not only what was done to the fig tree; even if you say to this mountain, ‘Be lifted up and cast into the sea,’ it will happen.

21:22 Everything you ask in prayer, believing, you will receive.”

21:23 When He entered the temple, the chief priests and elders of the people approached Him as He taught, saying, “By what authority dost Thou do these things? And who gave Thee this authority?”

21:24 Jesus answered them, “I too will ask you one thing. If you tell Me, I too will tell you by what authority I do these things.

21:25 John’s baptism—from where was it? From heaven or from human beings?” They reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say to us, ‘Why, then, did you not believe him?’

21:26 But if we say, ‘From human beings,’ we fear the crowd, for all regard John as a prophet.”

21:27 They answered Jesus, “We do not know.” He also said to them, “Neither do I tell you by what authority I do these things.

21:28 But what do you think? A man had two children. He came to the first and said, ‘Child, go work in the vineyard today.’

21:29 He answered, ‘I do not want to,’ but afterward he changed his mind and went.

21:30 He came to the second and said the same. He answered, ‘I will, sir,’ but did not go.

21:31 Which of the two did the father’s will?” They said, “The first.” Jesus said to them, “Truly I tell you that tax collectors and prostitutes go ahead of you into the kingdom of God.

21:32 For John came to you in the way of righteousness and you did not believe him, but tax collectors and prostitutes believed him. Even after seeing this, you did not afterward change your minds and believe him.

21:33 Hear another parable. A householder planted a vineyard, put a fence around it, dug a winepress in it, and built a tower. He leased it to farmers and traveled abroad.

21:34 When the season of fruits drew near, he sent his slaves to the farmers to receive his fruits.

21:35 The farmers seized his slaves: one they beat, another they killed, another they stoned.

21:36 Again he sent other slaves, more than the first, and they did the same to them.

21:37 Last he sent his son to them, saying, ‘They will respect my son.’

21:38 But when the farmers saw the son, they said among themselves, ‘This is the heir. Come, let us kill him and take his inheritance.’

21:39 They seized him, cast him outside the vineyard, and killed him.

21:40 So when the master of the vineyard comes, what will he do to those farmers?”

21:41 They said to Him, “He will miserably destroy those miserable men, and lease the vineyard to other farmers who will give him the fruits in their seasons.”

21:42 Jesus said to them, “Have you never read in the Scriptures: ‘The stone that the builders rejected became the head of the corner; this came from the Lord, and it is marvelous in our eyes’?

21:43 Therefore I tell you that the kingdom of God will be taken from you and given to a people producing its fruits.

21:44 And the one falling upon this stone will be shattered; but on whomever it falls, it will crush him.”

21:45 When the chief priests and Pharisees heard His parables, they knew He was speaking about them.

21:46 Although they sought to seize Him, they feared the crowds, because they regarded Him as a prophet.

Matthew 22

22:1 Jesus again answered them in parables, saying,

22:2 “The kingdom of the heavens was likened to a king who made a wedding feast for his son.

22:3 He sent his slaves to call those invited to the wedding feast, but they were unwilling to come.

22:4 Again he sent other slaves, saying, ‘Tell those invited: Behold, I have prepared my meal. My bulls and fattened animals have been slaughtered, and everything is ready. Come to the wedding feast.’

22:5 But they disregarded it and went away, one to his own field, another to his business.

22:6 The rest seized his slaves, mistreated them, and killed them.

22:7 The king became angry. He sent his troops, destroyed those murderers, and burned their city.

22:8 Then he said to his slaves, ‘The wedding feast is ready, but those invited were not worthy.

22:9 So go to the outlets of the roads and invite to the wedding feast as many as you find.’

22:10 Those slaves went out into the roads and gathered everyone they found, both evil and good, and the wedding feast was filled with people reclining.

22:11 The king entered to see those reclining and saw there a man not clothed in a wedding garment.

22:12 He said to him, ‘Friend, how did you enter here without a wedding garment?’ He was speechless.

22:13 Then the king said to the attendants, ‘Bind his feet and hands and cast him into the outer darkness. There will be weeping and grinding of teeth.’

22:14 For many are called, but few chosen.”

22:15 Then the Pharisees went and took counsel how to trap Him in a statement.

22:16 They sent Him their disciples with the Herodians, saying, “Teacher, we know that Thou art truthful and dost teach God’s way in truth. Thou art not swayed by anyone, for Thou dost not look at people’s outward status.

22:17 Tell us, then, what Thou thinkest: is it lawful to give tribute to Caesar, or not?”

22:18 Knowing their evil intent, Jesus said, “Why do you test Me, hypocrites?

22:19 Show Me the coin of the tribute.” And they brought Him a denarius.

22:20 And He says to them, “Whose image is this, and whose inscription?”

22:21 They say to Him, “Caesar’s.” Then He says to them, “Render therefore to Caesar the things of Caesar, and to God the things of God.”

Note †: Matthew 22:21 · wording and sourceMeaning: Retain render, explaining give back. Preserve the parallel obligations to Caesar and God and the plural command. Do not replace the named ruler with a modern state or tax system.NA28 chapter · Return to verse

22:22 When they heard, they marveled, left Him, and went away.

22:23 On that day Sadducees, who say there is no resurrection, came to Him and questioned Him,

22:24 saying, “Teacher, Moses said, ‘If someone dies without children, his brother shall marry his wife and raise up offspring for his brother.’

22:25 There were seven brothers among us. The first married and died, and having no offspring, left his wife to his brother.

22:26 Likewise the second and the third, up to the seventh.

22:27 Last of all, the woman died.

22:28 In the resurrection, then, whose wife of the seven will she be? For all had her.”

22:29 Jesus answered them, “You are mistaken, because you know neither the Scriptures nor the power of God.

22:30 For in the resurrection they neither marry nor are given in marriage, but are like angels in heaven.

22:31 But concerning the resurrection of the dead, have you not read what was spoken to you by God:

22:32 ‘I am the God of Abraham, the God of Isaac, and the God of Jacob’? He is not God of the dead, but of the living.”

22:33 When the crowds heard, they were astonished at His teaching.

22:34 Hearing that He had silenced the Sadducees, the Pharisees gathered together.

22:35 One of them, an expert in the Law, questioned Him to test Him:

22:36 “Teacher, which commandment is great in the Law?”

22:37 He said to him, “‘You shall love the Lord your God with all your heart, with all your soul, and with all your mind.’

22:38 This is the great and first commandment.

22:39 A second is like it: ‘You shall love your neighbor as yourself.’

22:40 On these two commandments hang the whole Law and the Prophets.”

22:41 While the Pharisees were gathered, Jesus questioned them,

22:42 saying, “What do you think about the Christ? Whose son is He?” They said to Him, “David’s.”

22:43 He said to them, “How then does David in the Spirit call Him Lord, saying,

22:44 ‘The Lord said to my Lord: Sit at My right hand until I put Thy enemies beneath Thy feet’?

22:45 If David calls Him Lord, how is He his son?”

22:46 No one could answer Him a word, nor from that day did anyone dare question Him any longer.

Matthew 23

23:1 Then Jesus spoke to the crowds and His disciples,

23:2 saying, “The scribes and Pharisees have seated themselves in Moses’ chair.

23:3 Therefore do and observe everything they tell you, but do not act according to their works, for they say and do not do.

23:4 They bind heavy burdens, hard to carry, and lay them upon people’s shoulders, but they themselves are unwilling to move them with their finger.

23:5 They do all their works to be seen by people. They broaden their phylacteries and enlarge their fringes.

23:6 They love the foremost place at dinners and the foremost seats in the synagogues,

23:7 greetings in the marketplaces, and being called ‘Rabbi’ by people.

23:8 But you shall not be called ‘Rabbi,’ for One is your Teacher, and you are all brothers.

23:9 And call no one upon earth your father, for One is your Father, the heavenly One.

23:10 Nor shall you be called guides, because One is your Guide, the Christ.

23:11 But the greatest among you will be your servant.

23:12 Whoever exalts himself will be humbled, and whoever humbles himself will be exalted.

23:13 Woe to you, scribes and Pharisees, hypocrites, because you shut the kingdom of the heavens before people! For you do not enter, nor do you permit those entering to enter.

23:15 Woe to you, scribes and Pharisees, hypocrites, because you travel around sea and dry land to make one proselyte, and when he becomes one, you make him a son of Gehenna twice as much as yourselves!

23:16 Woe to you, blind guides, who say, ‘Whoever swears by the sanctuary, it is nothing; but whoever swears by the gold of the sanctuary is bound.’

23:17 Fools and blind men! For which is greater, the gold or the sanctuary that sanctified the gold?

23:18 And, ‘Whoever swears by the altar, it is nothing; but whoever swears by the gift upon it is bound.’

23:19 Blind men! For which is greater, the gift or the altar that sanctifies the gift?

23:20 Therefore the one swearing by the altar swears by it and by everything upon it.

23:21 The one swearing by the sanctuary swears by it and by the One dwelling in it.

23:22 The one swearing by heaven swears by God’s throne and by the One seated upon it.

23:23 Woe to you, scribes and Pharisees, hypocrites, because you tithe mint, dill, and cumin, but have left aside the weightier matters of the Law: justice, mercy, and faithfulness! These you ought to have done without leaving those aside.

23:24 Blind guides, straining out the gnat but swallowing the camel!

23:25 Woe to you, scribes and Pharisees, hypocrites, because you cleanse the outside of the cup and dish, but inside they are full of plunder and self-indulgence!

23:26 Blind Pharisee, first cleanse the inside of the cup, so that its outside may also become clean.

23:27 Woe to you, scribes and Pharisees, hypocrites, because you resemble whitewashed tombs, which outwardly appear beautiful, but inwardly are full of dead people's bones and all uncleanness!

23:28 So you too outwardly appear righteous to people, but inwardly you are full of hypocrisy and lawlessness.

23:29 Woe to you, scribes and Pharisees, hypocrites, because you build the prophets' tombs and adorn the monuments of the righteous,

23:30 and say, 'If we had lived in our fathers' days, we would not have shared with them in the blood of the prophets.'

23:31 So you testify concerning yourselves that you are sons of those who murdered the prophets.

23:32 You, then, fill up the measure of your fathers!

23:33 Snakes, brood of vipers! How will you flee from the judgment of Gehenna?

23:34 Therefore behold, I send you prophets, wise people, and scribes. Some of them you will kill and crucify, and some you will flog in your synagogues and persecute from city to city,

23:35 so that upon you may come all righteous blood poured out upon earth, from the blood of righteous Abel to the blood of Zechariah son of Berechiah, whom you murdered between the sanctuary and the altar.

23:36 Truly I tell you, all these things will come upon this generation.

23:37 Jerusalem, Jerusalem, who kills the prophets and stones those sent to her! How often I wished to gather your children as a hen gathers her chicks under her wings, and you were unwilling!

23:38 Behold, your house is left to you desolate.

23:39 For I tell you, you will certainly not see Me from now until you say, 'Blessed is the One coming in the name of the Lord.'"

Matthew 24

24:1 Jesus went out from the temple and was going away, when His disciples came to show Him the temple buildings.

24:2 He answered them, "Do you not see all these things? Truly I tell you, not one stone will be left here upon another that will not be thrown down."

24:3 As He sat on the Mount of Olives, the disciples came to Him privately, saying, "Tell us, when will these things happen, and what is the sign of Thy coming and the consummation of the age?"

24:4 Jesus answered them, "See that no one leads you astray.

24:5 For many will come in My name, saying, 'I am the Christ,' and will lead many astray.

24:6 You will hear wars and reports of wars. See that you are not alarmed, for these things must happen, but the end is not yet.

24:7 For nation will rise against nation and kingdom against kingdom, and there will be famines and earthquakes in various places.

24:8 All these things are the beginning of birth pains.

24:9 Then they will hand you over to affliction and kill you, and you will be hated by all nations because of My name.

24:10 Then many will stumble, hand one another over, and hate one another.

24:11 Many false prophets will arise and lead many astray.

24:12 Because lawlessness increases, the love of many will grow cold.

24:13 But the one who endures to the end will be saved.

24:14 This good news of the kingdom will be proclaimed in the whole inhabited world as a testimony to all nations, and then the end will come.

24:15 So when you see the abomination of desolation spoken of through Daniel the prophet standing in a holy place—let the reader understand—

24:16 then let those in Judea flee to the mountains.

24:17 Let the one on the housetop not go down to take things from his house,

24:18 and let the one in the field not turn back to take his cloak.

24:19 Woe to those with child and those nursing infants in those days!

24:20 Pray that your flight may not occur in winter or on a Sabbath.

24:21 For then there will be great affliction such as has not happened from the beginning of the world until now, and certainly will never happen again.

24:22 If those days had not been shortened, no flesh would have been saved; but because of the chosen, those days will be shortened.

24:23 Then if anyone tells you, 'Behold, here is the Christ!' or 'Here!' do not believe it.

24:24 For false christs and false prophets will arise and give great signs and wonders, so as to lead astray, if possible, even the chosen.

24:25 Behold, I have told you beforehand.

24:26 So if they tell you, 'Behold, He is in the wilderness,' do not go out; or 'Behold, in the inner rooms,' do not believe it.

24:27 For just as lightning comes from the east and shines to the west, so will be the coming of the Son of Man.

24:28 Wherever the corpse is, there the eagles will gather.

24:29 Immediately after the affliction of those days, the sun will be darkened, the moon will not give its brightness, the stars will fall from heaven, and the powers of the heavens will be shaken.

24:30 Then the sign of the Son of Man will appear in heaven, and then all the tribes of the earth will mourn; they will see the Son of Man coming upon the clouds of heaven with power and great glory.

24:31 He will send His angels with a great trumpet, and they will gather His chosen from the four winds, from one end of the heavens to the other.

24:32 Learn the parable from the fig tree: when its branch has already become tender and puts out leaves, you know that summer is near.

24:33 So also you, when you see all these things, know that it is near, at the doors.

24:34 Truly I tell you that this generation will certainly not pass away until all these things happen.

24:35 Heaven and earth will pass away, but My words will certainly not pass away.

24:36 Concerning that day and hour, no one knows, not even the angels of the heavens, nor the Son, but the Father alone.

24:37 For just as the days of Noah were, so will be the coming of the Son of Man.

24:38 For in those days before the flood they were eating and drinking, marrying and giving in marriage, until the day Noah entered the ark.

24:39 They did not know until the flood came and took them all away. So also will be the coming of the Son of Man.

24:40 Then two men will be in the field: one is taken and one is left.

24:41 Two women will be grinding at the mill: one is taken and one is left.

24:42 So keep watch, because you do not know on what day your Lord comes.

24:43 But know this: if the householder had known in what watch the thief was coming, he would have kept watch and would not have allowed his house to be broken into.

24:44 Therefore you too must be ready, because the Son of Man comes at an hour you do not expect.

24:45 Who, then, is the faithful and prudent slave whom the master appointed over his household to give them food at the proper time?

24:46 Blessed is that slave whom his master, when he comes, will find doing so.

24:47 Truly I tell you that he will appoint him over all his belongings.

24:48 But if that evil slave says in his heart, ‘My master delays,’

24:49 and begins to beat his fellow slaves and eats and drinks with drunkards,

24:50 the master of that slave will come on a day he does not expect and at an hour he does not know.

24:51 He will cut him in two and assign his portion with the hypocrites. There will be weeping and grinding of teeth.

Matthew 25

25:1 Then the kingdom of the heavens will be likened to ten virgins who took their lamps and went out to meet the bridegroom.

25:2 Five of them were foolish and five prudent.

25:3 For the foolish took their lamps but did not take oil with them.

25:4 The prudent took oil in containers along with their lamps.

25:5 As the bridegroom delayed, they all became drowsy and slept.

25:6 At midnight a cry arose: ‘Behold, the bridegroom! Come out to meet him.’

25:7 Then all those virgins arose and put their lamps in order.

25:8 The foolish said to the prudent, ‘Give us some of your oil, because our lamps are going out.’

25:9 The prudent answered, ‘There may not be enough for us and you. Go instead to those selling and buy for yourselves.’

25:10 While they went away to buy, the bridegroom came. Those who were ready entered with him into the wedding feast, and the door was shut.

25:11 Afterward the other virgins also came, saying, ‘Lord, lord, open to us.’

25:12 He answered, ‘Truly I tell you, I do not know you.’

25:13 Therefore keep watch, because you know neither the day nor the hour.

25:14 For it is like a man traveling abroad, who called his own slaves and handed over his belongings to them.

25:15 To one he gave five talents, to another two, to another one, each according to his own ability, and traveled abroad. Immediately

25:16 the one who received the five talents went and traded with them and gained another five.

25:17 Likewise the one with two gained another two.

25:18 But the one who received one went away, dug in the ground, and hid his master’s silver.

25:19 After a long time, the master of those slaves came and settled accounts with them.

25:20 The one who received five talents came and brought another five talents, saying, ‘Master, you handed over five talents to me. Look, I gained another five talents.’

25:21 His master said to him, ‘Well done, good and faithful slave. You were faithful over a few things; I will appoint you over many. Enter into your master’s joy.’

25:22 The one with two talents also came and said, ‘Master, you handed over two talents to me. Look, I gained another two talents.’

25:23 His master said to him, ‘Well done, good and faithful slave. You were faithful over a few things; I will appoint you over many. Enter into your master’s joy.’

25:24 The one who received one talent also came and said, ‘Master, I knew you to be a hard man, reaping where you did not sow and gathering from where you did not scatter.

25:25 I was afraid, so I went away and hid your talent in the ground. Look, you have what is yours.’

25:26 His master answered him, ‘Evil and idle slave! You knew that I reap where I did not sow and gather from where I did not scatter?

25:27 Then you ought to have deposited my silver with the bankers, and when I came I would have recovered what is mine with interest.

25:28 So take the talent from him and give it to the one who has the ten talents.

25:29 For to everyone who has, more will be given and he will have abundance; but from the one who does not have, even what he has will be taken.

25:30 Cast the useless slave into the outer darkness. There will be weeping and grinding of teeth.’

25:31 When the Son of Man comes in His glory, and all the angels with Him, then He will sit upon the throne of His glory.

25:32 All the nations will be gathered before Him, and He will separate them from one another as the shepherd separates the sheep from the goats.

25:33 He will stand the sheep at His right and the young goats at His left.

25:34 Then the King will say to those at His right, ‘Come, you blessed by My Father; inherit the kingdom prepared for you from the foundation of the world.

25:35 For I was hungry and you gave Me food, I was thirsty and you gave Me drink, I was a stranger and you welcomed Me,

25:36 naked and you clothed Me, I was sick and you visited Me, I was in prison and you came to Me.’

25:37 Then the righteous will answer Him, ‘Lord, when did we see Thee hungry and feed Thee, or thirsty and give Thee drink?

25:38 When did we see Thee a stranger and welcome Thee, or naked and clothe Thee?

25:39 When did we see Thee sick or in prison and come to Thee?’

25:40 The King will answer them, ‘Truly I tell you, insofar as you did it to one of the least of these My brothers, you did it to Me.’

25:41 Then He will also say to those at His left, ‘Depart from Me, you cursed, into the eternal fire prepared for the devil and his angels.

25:42 For I was hungry and you did not give Me food, I was thirsty and you did not give Me drink,

25:43 I was a stranger and you did not welcome Me, naked and you did not clothe Me, sick and in prison and you did not visit Me.’

25:44 Then they too will answer, ‘Lord, when did we see Thee hungry or thirsty or a stranger or naked or sick or in prison, and did not serve Thee?’

25:45 Then He will answer them, ‘Truly I tell you, insofar as you did not do it to one of the least of these, neither did you do it to Me.’

25:46 And these shall depart into eternal punishment, but the righteous into eternal life.”

Note †: Matthew 25:46 · wording and sourceMeaning: Use eternal consistently in both clauses. Keep the parallel structure and the punishment noun. Questions about duration and the nature of judgment require an argument beyond an isolated English synonym.NA28 chapter · Return to verse

Matthew 26

26:1 When Jesus finished all these words, He said to His disciples,

26:2 “You know that after two days the Passover takes place, and the Son of Man is handed over to be crucified.”

26:3 Then the chief priests and elders of the people gathered in the courtyard of the high priest called Caiaphas.

26:4 They took counsel to seize Jesus by deceit and kill Him.

26:5 But they said, “Not during the feast, lest an uproar occur among the people.”

26:6 While Jesus was in Bethany, in the house of Simon the leper,

26:7 a woman came to Him with an alabaster flask of very costly perfume and poured it upon His head as He reclined at table.

26:8 Seeing it, the disciples became indignant, saying, “Why this waste?

26:9 For this could have been sold for much and given to the poor.”

26:10 Knowing this, Jesus said to them, “Why do you trouble the woman? For she has done a good work toward Me.

26:11 For you always have the poor with you, but you do not always have Me.

26:12 By pouring this perfume upon My body, she did it to prepare Me for burial.

26:13 Truly I tell you, wherever this good news is proclaimed in the whole world, what she did will also be told in remembrance of her.”

26:14 Then one of the twelve, called Judas Iscariot, went to the chief priests

26:15 and said, “What are you willing to give me, and I will hand Him over to you?” They weighed out for him thirty silver coins.

26:16 From then on he sought a suitable opportunity to hand Him over.

26:17 On the first day of Unleavened Bread, the disciples came to Jesus, saying, “Where dost Thou wish us to prepare for Thee to eat the Passover?”

26:18 He said, “Go into the city to a certain man and tell him, ‘The Teacher says: My appointed time is near. I keep the Passover at your house with My disciples.’”

26:19 The disciples did as Jesus directed them, and prepared the Passover.

26:20 When evening came, He reclined at table with the twelve.

26:21 As they ate, He said, “Truly I tell you that one of you will hand Me over.”

26:22 Exceedingly grieved, each began saying to Him, “Surely it is not I, Lord?”

26:23 He answered, “The one who dipped his hand with Me in the dish will hand Me over.

26:24 The Son of Man indeed goes as it is written concerning Him, but woe to that man through whom the Son of Man is handed over! It would have been good for him if that man had not been born.”

26:25 Judas, who was handing Him over, answered, “Surely it is not I, Rabbi?” He said to him, “You have said it.”

26:26 And as they were eating, Jesus took bread, and having blessed, He broke it; and giving it to the disciples, He said, “Take, eat; this is My body.”

Note †: Matthew 26:26 · wording and sourceWording: It after having blessed makes the apparent object explicit in English; the Greek blessing participle has no stated object. An alternative is having blessed without it. Brake is the established archaic past of break. This is My body remains an unexpanded assertion.Meaning: Keep this is, My body, and the plural take and eat. Preserve taking, blessing, breaking, and giving. Sacramental interpretation belongs beside the text; it must not change is into represents or add a mechanism.NA28 chapter · Return to verse

26:27 And He took a cup, and having given thanks, He gave it to them, saying, “Drink from it, all of you;

26:28 for this is My blood of the covenant, which is poured out for many for forgiveness of sins.

Note †: Matthew 26:28 · wording and sourceText: NA28 reads covenant without new. Both consulted English models include new. The trial retains the actual declared reading; the difference is not settled by majority agreement among the English models. Meaning: For many and forgiveness of sins are retained without substituting a later doctrinal explanation for the sentence.NA28 chapter · Return to verse

26:29 And I tell you: from this time I shall by no means drink of this fruit of the vine until that day when I drink it new with you in the kingdom of My Father.”

26:30 After singing a hymn, they went out to the Mount of Olives.

26:31 Then Jesus said to them, “All of you will stumble because of Me this night, for it is written: ‘I will strike the shepherd, and the sheep of the flock will be scattered.’

26:32 But after I am raised, I will go ahead of you to Galilee.”

26:33 Peter answered Him, “Even if everyone stumbles because of Thee, I will never stumble.”

26:34 Jesus said to him, “Truly I tell you that this night, before a rooster crows, you will deny Me three times.”

26:35 Peter said to Him, “Even if I must die with Thee, I will certainly not deny Thee.” All the disciples said likewise.

26:36 Then Jesus came with them to a place called Gethsemane, and said to the disciples, “Sit here while I go over there and pray.”

26:37 Taking Peter and the two sons of Zebedee, He began to be grieved and distressed.

26:38 Then He said to them, “My soul is deeply grieved, even to death. Remain here and keep watch with Me.”

26:39 Going forward a little, He fell upon His face and prayed, saying, “My Father, if it is possible, let this cup pass from Me. Nevertheless, not as I wish, but as Thou wishest.”

26:40 He came to the disciples and found them sleeping, and said to Peter, “So, could you not keep watch with Me for one hour?

26:41 Keep watch and pray, so that you may not enter temptation. The spirit indeed is willing, but the flesh is weak.”

26:42 Again He went away a second time and prayed, saying, “My Father, if this cannot pass unless I drink it, let Thy will be done.”

26:43 He came and again found them sleeping, for their eyes were heavy.

26:44 He left them and went away again, praying a third time and saying the same words again.

26:45 Then He came to the disciples and said to them, “Sleep on now and rest. Behold, the hour has drawn near, and the Son of Man is handed over into sinners’ hands.

26:46 Rise, let us go. Behold, the one handing Me over has drawn near.”

26:47 While He was still speaking, behold, Judas, one of the twelve, came with a great crowd carrying swords and clubs, from the chief priests and elders of the people.

26:48 The one handing Him over had given them a sign, saying, “The One I kiss is He; seize Him.”

26:49 Immediately he came to Jesus and said, “Greetings, Rabbi,” and kissed Him.

26:50 Jesus said to him, “Friend, do what you have come for.” Then they came forward, laid their hands upon Jesus, and seized Him.

26:51 And behold, one of those with Jesus stretched out his hand, drew his sword, struck the high priest’s slave, and cut off his ear.

26:52 Then Jesus said to him, “Return your sword to its place, for all who take a sword will perish by a sword.

26:53 Or do you think I cannot plead with My Father, and He will provide Me at once more than twelve legions of angels?

26:54 How, then, would the Scriptures be fulfilled, that it must happen this way?”

26:55 At that hour Jesus said to the crowds, “Have you come out as against a robber, with swords and clubs, to arrest Me? Daily I sat teaching in the temple, and you did not seize Me.

26:56 But all this has happened so that the Scriptures of the prophets might be fulfilled.” Then all the disciples left Him and fled.

26:57 Those who seized Jesus led Him away to Caiaphas the high priest, where the scribes and elders had gathered.

26:58 Peter followed Him at a distance as far as the high priest’s courtyard. Going inside, he sat with the officers to see the outcome.

26:59 The chief priests and the whole council sought false testimony against Jesus to put Him to death,

26:60 but found none, although many false witnesses came forward. Finally two came forward

26:61 and said, “This Man said, ‘I can destroy God’s sanctuary and build it in three days.’”

26:62 The high priest rose and said to Him, “Dost Thou answer nothing? What is this that they testify against Thee?”

26:63 But Jesus remained silent. The high priest said to Him, “I adjure Thee by the living God to tell us whether Thou art the Christ, the Son of God.”

26:64 Jesus said to him, “You have said it. Nevertheless I tell you, from now on you will see the Son of Man seated at the right of the Power and coming upon the clouds of heaven.”

26:65 Then the high priest tore his garments, saying, “He has blasphemed! What further need do we have of witnesses? Look, now you heard the blasphemy.

26:66 What do you think?” They answered, “He is liable to death.”

26:67 Then they spat into His face and struck Him with their fists; others slapped Him,

26:68 saying, “Prophesy to us, Christ! Who is the one who struck Thee?”

26:69 Peter was sitting outside in the courtyard. One servant girl approached him, saying, “You too were with Jesus the Galilean.”

26:70 But he denied it before everyone, saying, “I do not know what you are saying.”

26:71 When he went out to the gateway, another girl saw him and said to those there, “This man was with Jesus the Nazarene.”

26:72 Again he denied it with an oath: “I do not know the Man.”

26:73 After a little while, those standing there came and said to Peter, “Truly you too are one of them, for even your speech makes you recognizable.”

26:74 Then he began to invoke curses and swear, “I do not know the Man.” Immediately a rooster crowed.

26:75 Peter remembered Jesus' word: "Before a rooster crows, you will deny Me three times." He went outside and wept bitterly.

Matthew 27

27:1 When morning came, all the chief priests and elders of the people took counsel against Jesus to put Him to death.

27:2 They bound Him, led Him away, and handed Him over to Pilate the governor.

27:3 Then Judas, who had handed Him over, saw that He had been condemned. Filled with regret, he returned the thirty silver coins to the chief priests and elders,

27:4 saying, "I sinned by handing over innocent blood." They said, "What is that to us? See to it yourself."

27:5 He threw the silver coins into the sanctuary and withdrew; then he went away and hanged himself.

27:6 The chief priests took the silver coins and said, "It is not lawful to put them into the treasury, because they are the price of blood."

27:7 After taking counsel, they bought the potter's field with them as a burial place for strangers.

27:8 Therefore that field has been called Field of Blood until today.

27:9 Then what was spoken through Jeremiah the prophet was fulfilled: "They took the thirty silver coins, the price of the One priced, whom some of the sons of Israel priced,

27:10 and gave them for the potter's field, as the Lord directed me."

27:11 Jesus stood before the governor, and the governor questioned Him, saying, "Art Thou the King of the Jews?" Jesus said, "You say it."

27:12 While He was accused by the chief priests and elders, He answered nothing.

27:13 Then Pilate said to Him, "Dost Thou not hear how many things they testify against Thee?"

27:14 He did not answer him even one word, so that the governor marveled greatly.

27:15 At the feast the governor customarily released to the crowd one prisoner whom they wanted.

27:16 At that time they had a notorious prisoner called Jesus Barabbas.

27:17 So when they gathered, Pilate said to them, "Whom do you want me to release to you: Jesus Barabbas, or Jesus called Christ?"

27:18 For he knew that they had handed Him over because of envy.

27:19 While he sat on the judgment seat, his wife sent to him, saying, "Have nothing to do with that righteous Man, for I suffered many things today in a dream because of Him."

27:20 But the chief priests and elders persuaded the crowds to ask for Barabbas and destroy Jesus.

27:21 The governor answered them, "Which of the two do you want me to release to you?" They said, "Barabbas."

27:22 Pilate said to them, "What then shall I do with Jesus called Christ?" They all said, "Let Him be crucified!"

27:23 He said, "Why, what evil did He do?" But they cried out all the more, "Let Him be crucified!"

27:24 When Pilate saw that he was accomplishing nothing, but rather an uproar was arising, he took water and washed his hands before the crowd, saying, "I am innocent of this blood. See to it yourselves."

27:25 All the people answered, "His blood be upon us and upon our children."

27:26 Then he released Barabbas to them; after flogging Jesus, he handed Him over to be crucified.

27:27 Then the governor's soldiers took Jesus into the praetorium and gathered the whole cohort around Him.

27:28 They stripped Him and put a scarlet cloak around Him.

27:29 They wove a crown from thorns, placed it upon His head, and put a reed in His right hand. Kneeling before Him, they mocked Him, saying, "Greetings, King of the Jews!"

27:30 They spat on Him, took the reed, and kept striking Him upon the head.

27:31 After mocking Him, they stripped off the cloak, dressed Him in His own garments, and led Him away to crucify Him.

27:32 As they went out, they found a Cyrenian man named Simon. They compelled him to carry His cross.

27:33 They came to a place called Golgotha, which is called Place of a Skull,

27:34 and gave Him wine mixed with gall to drink. After tasting it, He was unwilling to drink.

27:35 After crucifying Him, they divided His garments by casting a lot,

27:36 and sat there keeping watch over Him.

27:37 Above His head they placed the written charge against Him: "This is Jesus, the King of the Jews."

27:38 Then two robbers were crucified with Him, one at His right and one at His left.

27:39 Those passing by reviled Him, shaking their heads

27:40 and saying, “Thou who destroyest the sanctuary and buildest it in three days, save Thyself! If Thou art God’s Son, come down from the cross.”

27:41 Likewise the chief priests, mocking with the scribes and elders, said,

27:42 “He saved others; Himself He cannot save. He is King of Israel! Let Him come down from the cross now, and we will believe in Him.

27:43 He trusts in God; let Him rescue Him now, if He desires Him, for He said, ‘I am God’s Son.’”

27:44 The robbers crucified with Him also reproached Him in the same way.

27:45 From the sixth hour darkness came upon all the land until the ninth hour.

27:46 And about the ninth hour Jesus cried with a loud voice, saying, “Eli, Eli, lema sabachthani?” That is, “My God, My God, why hast Thou forsaken Me?”

Note †: Matthew 27:46 · wording and sourceWording: Retain the transliterated cry and Matthew's own following explanation. The original-language cry must not be silently replaced with the spelling of another Gospel's wording.NA28 chapter · Return to verse

27:47 Some standing there heard and said, “This Man is calling Elijah.”

27:48 Immediately one of them ran, took a sponge, filled it with sour wine, placed it on a reed, and gave Him a drink.

27:49 But the rest said, “Leave it; let us see whether Elijah comes to save Him.”

27:50 Jesus again cried out with a loud voice and released His spirit.

27:51 And behold, the veil of the sanctuary was torn in two from top to bottom. The earth shook, and the rocks split.

27:52 The tombs were opened, and many bodies of the holy ones who had fallen asleep were raised.

27:53 Coming out of the tombs after His rising, they entered the holy city and appeared to many.

27:54 The centurion and those with him guarding Jesus saw the earthquake and what had happened, and were exceedingly afraid, saying, “Truly this was God’s Son.”

27:55 Many women were there, watching from a distance. They had followed Jesus from Galilee, serving Him.

27:56 Among them were Mary Magdalene, Mary the mother of James and Joseph, and the mother of Zebedee’s sons.

27:57 When evening came, a rich man from Arimathea named Joseph came, who himself had also become Jesus’ disciple.

27:58 He went to Pilate and asked for Jesus’ body. Then Pilate ordered it to be given.

27:59 Joseph took the body and wrapped it in a clean linen cloth.

27:60 He laid it in his own new tomb, which he had cut in the rock. Rolling a great stone to the tomb’s entrance, he went away.

27:61 Mary Magdalene and the other Mary were there, sitting opposite the tomb.

27:62 On the next day, which was after the Preparation, the chief priests and Pharisees gathered before Pilate,

27:63 saying, “Sir, we remembered that while He was still alive, that deceiver said, ‘After three days I am raised.’

27:64 So command that the tomb be made secure until the third day, lest His disciples come, steal Him, and tell the people, ‘He has been raised from the dead,’ and the last deception will be worse than the first.”

27:65 Pilate said to them, “You have a guard. Go and make it secure as you know how.”

27:66 They went and secured the tomb by sealing the stone, with the guard.

Matthew 28

28:1 After the Sabbath, as it dawned toward the first day of the week, Mary Magdalene and the other Mary came to view the tomb.

28:2 And behold, a great earthquake occurred, for an angel of the Lord descended from heaven, came, rolled away the stone, and sat upon it.

28:3 His appearance was like lightning, and his clothing white as snow.

28:4 From fear of him the guards shook and became like dead men.

28:5 The angel answered the women, “Do not be afraid, for I know that you seek Jesus who was crucified.

28:6 He is not here, for He was raised, as He said. Come, see the place where He lay.

28:7 Go quickly and tell His disciples that He was raised from the dead; and behold, He goes ahead of you to Galilee. There you will see Him. Behold, I have told you.”

28:8 They departed quickly from the tomb with fear and great joy and ran to report to His disciples.

28:9 And behold, Jesus met them, saying, “Greetings!” They came, grasped His feet, and worshiped Him.

28:10 Then Jesus said to them, “Do not fear. Go and report to My brothers that they should go to Galilee, and there they will see Me.”

28:11 As they went, behold, some of the guard came into the city and reported to the chief priests everything that had happened.

28:12 They gathered with the elders and took counsel, then gave a considerable amount of silver to the soldiers,

28:13 saying, “Say, ‘His disciples came by night and stole Him while we slept.’

28:14 If this is heard before the governor, we will persuade him and make you free from worry.”

28:15 They took the silver and did as they were instructed. This account was spread among Jews until this very day.

28:16 The eleven disciples went to Galilee, to the mountain where Jesus had directed them.

28:17 When they saw Him, they worshiped, but some doubted.

28:18 And Jesus came and spoke to them, saying, “All authority in heaven and upon earth has been given to Me.

Note †: Matthew 28:18 · wording and sourceMeaning: Authority preserves the governing or authorizing sense of exousia. Hath been given retains the passive rather than naming an agent not stated in this clause. Text: NA28 brackets the article before earth. Its status is recorded even though the trial's English construction does not give the article an independent word.NA28 chapter · Return to verse

28:19 Go therefore and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit,

Note †: Matthew 28:19 · wording and sourceMeaning: Make disciples preserves the central imperative. Baptizing and teaching remain connected to it. Into the name retains the preposition's form here; the conventional in the name is a contextual alternative, and no sacramental theory is decided by the preposition alone.NA28 chapter · Return to verse

28:20 teaching them to keep all that I commanded you; and behold, I am with you all the days, until the consummation of the age.”

Note †: Matthew 28:20 · wording and sourceWording: All the days preserves the distributive time expression. Consummation of the age retains age rather than substituting world as a physical object. The consulted KJV's final Amen is not present in NA28's running text.NA28 chapter · Return to verse

Mark

Mark 1

1:1 The beginning of the gospel of Jesus Christ, Son of God.

Note †: Mark 1:1 · wording and sourceMeaning: Use gospel with good news as its modern connection. The consulted NA28 display brackets Son of God; the inherited Saints line omits that phrase. Record the bracketed source phrase explicitly in an edition note before approval.Text: NA28 prints Son of God in single brackets. The saved Saints opening omits it, while KJV and DRC include it without a visible marker. A source-conforming edition should explicitly decide how to show this bracketed phrase; it must not claim that all openings have identical extent.Text: This revision includes Son of God in the reading text; NA28 encloses those words in single brackets, indicating uncertainty.NA28 chapter · Return to verse

1:2 As it is written in Isaiah the prophet: “Look, I send My messenger before Thy face, who will prepare Thy way;

1:3 a voice of one crying in the wilderness, ‘Prepare the way of the Lord; make His paths straight.’”

1:4 John appeared, baptizing in the wilderness and proclaiming a baptism of repentance for the forgiveness of sins.

1:5 The whole Judean countryside and all the people of Jerusalem were going out to him. They were being baptized by him in the Jordan River, confessing their sins.

1:6 John was clothed in camel’s hair, with a leather belt around his waist, and ate locusts and wild honey.

1:7 He proclaimed, saying, “The One stronger than I is coming after me. I am not worthy to stoop down and untie the strap of His sandals.

1:8 I baptized you with water, but He will baptize you in the Holy Spirit.”

1:9 In those days Jesus came from Nazareth in Galilee and was baptized in the Jordan by John.

1:10 Immediately as He came up out of the water, He saw the heavens being torn open and the Spirit descending like a dove into Him.

1:11 A voice came from the heavens: “Thou art My beloved Son; in Thee I am well pleased.”

1:12 Immediately the Spirit drove Him out into the wilderness.

1:13 He was in the wilderness forty days, being tempted by Satan. He was with the wild animals, and the angels ministered to Him.

1:14 And after John was handed over, Jesus came into Galilee, proclaiming the gospel of God,

Note †: Mark 1:14 · wording and sourceWording: Handed over leaves the agent unstated. The sentence continues in verse 15.NA28 chapter · Return to verse

1:15 and saying, “The appointed time is fulfilled, and the kingdom of God has drawn near; repent, and believe in the gospel.”

Note †: Mark 1:15 · wording and sourceWording: Keeps the fulfilled time, approaching kingdom, and two plural imperatives.Meaning: Retain fulfilled and hath drawn near, then the two plural imperatives repent and believe. Appointed explains the contextual force of time without claiming a separately written Greek adjective.NA28 chapter · Return to verse

1:16 And passing beside the Sea of Galilee, He saw Simon and Andrew the brother of Simon casting a net in the sea, for they were fishermen.

Note †: Mark 1:16 · wording and sourceWording: Keeps the kinship relation, activity, and explanatory for. Net is the contextual English object of the casting verb.NA28 chapter · Return to verse

1:17 And He said to them, “Come after Me, and I will make you become fishers of men.”

Note †: Mark 1:17 · wording and sourceWording: Preserves become and the fishing image. Men is generic humankind in this expression.NA28 chapter · Return to verse

1:18 Immediately they left their nets and followed Him.

1:19 Going a little farther, He saw James son of Zebedee and John his brother, who were also in the boat, putting the nets in order.

1:20 Immediately He called them. They left their father Zebedee in the boat with the hired workers and went after Him.

1:21 They entered Capernaum, and immediately on the Sabbath He went into the synagogue and taught.

1:22 They were astonished at His teaching, for He taught them as one having authority, and not as the scribes.

1:23 Immediately there was in their synagogue a man with an unclean spirit, and he cried out,

1:24 “What have we to do with Thee, Jesus of Nazareth? Hast Thou come to destroy us? I know who Thou art—the Holy One of God!”

1:25 Jesus rebuked him, saying, “Be muzzled, and come out of him!”

1:26 The unclean spirit convulsed him, cried out with a loud voice, and came out of him.

1:27 They were all amazed, so that they discussed among themselves, saying, “What is this? A new teaching! With authority He commands even the unclean spirits, and they obey Him.”

1:28 Immediately the report about Him went out everywhere through the whole surrounding region of Galilee.

1:29 Immediately after leaving the synagogue, they went into the house of Simon and Andrew, with James and John.

1:30 Simon’s mother-in-law was lying down with a fever, and immediately they told Him about her.

1:31 He came to her, took her by the hand, and raised her up. The fever left her, and she served them.

1:32 When evening came, after the sun had set, they brought to Him all who were ill and those possessed by demons.

1:33 The whole city had gathered at the door.

1:34 He healed many who were ill with various diseases and cast out many demons. He would not allow the demons to speak, because they knew Him.

1:35 Very early, while it was still dark, He arose, went out, and departed to a deserted place, and there He prayed.

1:36 Simon and those with him searched for Him

1:37 and found Him. They said to Him, “Everyone is looking for Thee.”

1:38 He said to them, “Let us go elsewhere, into the neighboring towns, so that I may proclaim there also, for that is why I came out.”

1:39 He went throughout all Galilee, proclaiming in their synagogues and casting out the demons.

1:40 A leper came to Him, pleading with Him, kneeling, and saying, “If Thou art willing, Thou canst cleanse me.”

1:41 And moved with compassion, He stretched out His hand and touched him, and says to him, “I will; be cleansed.”

Note †: Mark 1:41 · wording and sourceMeaning: Propose moved with compassion to follow the declared NA28 reading. The inherited becoming angry represents a substantive different reading and requires a recorded correction decision. Retain I will and be thou cleansed.Text: The saved Saints text reads Becoming angry; the consulted NA28 reads moved with compassion. The lexical proposal follows NA28. Approval requires a recorded source correction, not an unlabelled stylistic replacement.Text: Becoming angry is replaced by moved with compassion to follow NA28; this is a source correction, not merely a change of register.NA28 chapter · Return to verse

1:42 Immediately the leprosy departed from him, and he was cleansed.

1:43 Sternly warning him, He immediately drove him away

1:44 and said to him, “See that you say nothing to anyone. But go, show yourself to the priest, and offer for your cleansing what Moses commanded, as a testimony to them.”

1:45 But he went out and began proclaiming it widely and spreading the report, so that Jesus could no longer enter a city openly. He remained outside in deserted places, and they came to Him from every direction.

Mark 2

2:1 When He entered Capernaum again after some days, it was heard that He was at home.

2:2 Many gathered, so that there was no longer room, not even near the door, and He was speaking the word to them.

2:3 They came, bringing to Him a paralyzed man carried by four men.

2:4 Since they could not bring him to Jesus because of the crowd, they removed the roof above the place where He was. After digging through it, they lowered the mat on which the paralyzed man lay.

2:5 Jesus saw their faith and said to the paralyzed man, “Child, your sins are forgiven.”

2:6 Some of the scribes were sitting there and reasoning in their hearts,

2:7 “Why does this man speak this way? He is blaspheming! Who can forgive sins except the one God?”

2:8 Immediately Jesus knew in His spirit that they were reasoning this way within themselves. He said to them, “Why are you reasoning these things in your hearts?

2:9 Which is easier: to say to the paralyzed man, ‘Your sins are forgiven,’ or to say, ‘Arise, take your mat, and walk’?

2:10 But so that you may know that the Son of Man has authority on earth to forgive sins”—He said to the paralyzed man—

2:11 “I say to you, arise, take your mat, and go to your house.”

2:12 He arose, immediately took up the mat, and went out before everyone. They were all amazed and glorified God, saying, “We have never seen anything like this!”

2:13 He went out again beside the sea. The whole crowd came to Him, and He taught them.

2:14 As He passed by, He saw Levi son of Alphaeus sitting at the tax station. He said to him, “Follow Me.” He arose and followed Him.

2:15 As He reclined at table in his house, many tax collectors and sinners reclined with Jesus and His disciples, for there were many who followed Him.

2:16 The scribes of the Pharisees saw that He was eating with sinners and tax collectors and said to His disciples, “Why does He eat with tax collectors and sinners?”

2:17 Jesus heard and said to them, “The strong have no need of a physician, but those who are ill do. I did not come to call the righteous, but sinners.”

2:18 John’s disciples and the Pharisees were fasting. They came and said to Him, “Why do John’s disciples and the disciples of the Pharisees fast, but Thy disciples do not fast?”

2:19 Jesus said to them, “Can the bridegroom’s companions fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

2:20 But days will come when the bridegroom is taken away from them, and then they will fast on that day.

2:21 No one sews a patch of unshrunk cloth onto an old garment. Otherwise the new patch pulls away from the old, and a worse tear results.

2:22 No one puts new wine into old wineskins. Otherwise the wine will burst the skins, and the wine is lost along with the skins. New wine belongs in fresh wineskins.”

2:23 He was passing through the grainfields on the Sabbath, and His disciples began to make their way, plucking the heads of grain.

2:24 The Pharisees said to Him, “Look! Why are they doing what is not lawful on the Sabbath?”

2:25 He said to them, “Have you never read what David did when he was in need and hungry, he and those with him:

2:26 how he entered God’s house in the time of Abiathar the high priest and ate the loaves of presentation, which only priests may lawfully eat, and also gave them to those who were with him?”

2:27 And He said to them, “The Sabbath was made for man, and not man for the Sabbath.

Note †: Mark 2:27 · wording and sourceMeaning: Retain the reversal Sabbath for man and not man for Sabbath. Explain generic man as humankind. Keep this sentence distinct from the Son of Man saying in the following verse.NA28 chapter · Return to verse

2:28 So the Son of Man is Lord even of the Sabbath.”

Mark 3

3:1 He entered a synagogue again, and a man with a withered hand was there.

3:2 They watched Him closely to see whether He would heal him on the Sabbath, so that they might accuse Him.

3:3 He said to the man with the withered hand, “Arise and come into the midst.”

3:4 He said to them, “Is it lawful on the Sabbath to do good or to do evil, to save a life or to kill?” But they remained silent.

3:5 He looked around at them with anger, grieving at the hardness of their hearts, and said to the man, “Stretch out your hand.” He stretched it out, and his hand was restored.

3:6 The Pharisees went out and immediately took counsel with the Herodians against Him, as to how they might destroy Him.

3:7 Jesus withdrew with His disciples to the sea, and a great multitude from Galilee followed; and from Judea,

3:8 Jerusalem, Idumea, beyond the Jordan, and the region of Tyre and Sidon, a great multitude heard all He was doing and came to Him.

3:9 He told His disciples to have a small boat ready for Him because of the crowd, so that they would not crush Him.

3:10 For He healed many, so that all who had afflictions pressed upon Him to touch Him.

3:11 Whenever the unclean spirits saw Him, they fell before Him and cried, “Thou art the Son of God!”

3:12 He sternly warned them not to make Him known.

3:13 He went up the mountain and called to Himself those He wanted, and they came to Him.

3:14 He appointed twelve, whom He also named apostles, to be with Him and to be sent out by Him to proclaim

3:15 and to have authority to cast out the demons.

3:16 He appointed the Twelve: Simon, to whom He gave the name Peter;

3:17 James son of Zebedee and John, James’s brother, to whom He gave the name Boanerges, that is, Sons of Thunder;

3:18 Andrew, Philip, Bartholomew, Matthew, Thomas, James son of Alphaeus, Thaddaeus, Simon the Cananaean,

3:19 and Judas Iscariot, who also handed Him over.

3:20 He came into a house, and the crowd gathered again, so that they could not even eat bread.

3:21 When His own people heard, they went out to take hold of Him, for they were saying, “He is out of His mind.”

3:22 The scribes who had come down from Jerusalem were saying, “He has Beelzebul,” and, “By the ruler of the demons He casts out the demons.”

3:23 He called them to Himself and spoke to them in parables: “How can Satan cast out Satan?

3:24 If a kingdom is divided against itself, that kingdom cannot stand.

3:25 If a house is divided against itself, that house will not be able to stand.

3:26 If Satan has risen against himself and is divided, he cannot stand, but has come to an end.

3:27 No one can enter the strong man's house and plunder his belongings unless he first binds the strong man. Then he will plunder his house.

3:28 Truly I tell you, people will be forgiven everything—their sins and whatever blasphemies they may utter.

3:29 But whoever blasphemes against the Holy Spirit has no forgiveness for ever, but is liable for an eternal sin."

Note †: Mark 3:29 · wording and sourceMeaning: Keep sin as the governing noun and preserve the preceding denial of forgiveness. Do not substitute a noun for punishment merely because an English witness does so. The following accusation supplies essential context.NA28 chapter · Return to verse

3:30 For they were saying, "He has an unclean spirit."

3:31 His mother and His brothers came. Standing outside, they sent to Him and called Him.

3:32 A crowd was sitting around Him. They said to Him, "Look! Thy mother and Thy brothers and Thy sisters are outside looking for Thee."

3:33 He answered them, "Who is My mother, or who are My brothers?"

3:34 He looked around at those sitting in a circle about Him and said, "Look—My mother and My brothers!

3:35 For whoever does the will of God is My brother and sister and mother."

Mark 4

4:1 Again He began teaching beside the sea. A very great crowd gathered around Him, so that He got into a boat on the sea and sat down, while the whole crowd was on the land beside the sea.

4:2 He taught them many things in parables, and in His teaching He said to them:

4:3 "Listen! Look, the sower went out to sow.

4:4 As he sowed, some fell beside the road, and the birds came and ate it up.

4:5 Other seed fell on rocky ground, where it had little soil, and immediately sprang up because the soil had no depth.

4:6 When the sun rose, it was scorched, and because it had no root, it withered.

4:7 Other seed fell among the thorns. The thorns grew up and choked it, and it gave no fruit.

4:8 Other seeds fell into the good soil and gave fruit, growing up and increasing; they yielded thirtyfold, sixtyfold, and a hundredfold."

4:9 He said, "Whoever has ears to hear, let him hear."

4:10 When He was alone, those around Him, together with the Twelve, asked Him about the parables.

4:11 He said to them, "To you the mystery of the kingdom of God has been given. But for those outside, everything comes in parables,

4:12 so that, looking, they may look and not see, and hearing, they may hear and not understand, lest they turn back and be forgiven."

4:13 He said to them, "Do you not understand this parable? Then how will you understand all the parables?

4:14 The sower sows the word.

4:15 These are the ones beside the road where the word is sown: whenever they hear, Satan immediately comes and takes away the word sown into them.

4:16 Likewise, these are the ones sown on the rocky places: whenever they hear the word, they immediately receive it with joy,

4:17 but they have no root in themselves and last only for a time. Then, when distress or persecution comes because of the word, they immediately stumble.

4:18 Others are the ones sown among the thorns. These are the ones who have heard the word,

4:19 but the cares of the age, the deceitfulness of riches, and desires for other things enter and choke the word, and it becomes unfruitful.

4:20 Those sown on the good soil are the ones who hear the word, accept it, and bear fruit: thirtyfold, sixtyfold, and a hundredfold."

4:21 He said to them, "Does the lamp come to be put under the modius basket, or under the bed? Is it not to be put on the lampstand?

4:22 For nothing is hidden except to be revealed, nor has anything become secret except to come into the open.

4:23 If anyone has ears to hear, let him hear."

4:24 He said to them, "Pay attention to what you hear. With the measure you use, it will be measured to you, and more will be added to you.

4:25 For whoever has will be given more; and whoever does not have, even what he has will be taken from him."

4:26 He said, "The kingdom of God is like this: a man casts seed on the ground,

4:27 and sleeps and rises, night and day, while the seed sprouts and grows—he himself does not know how.

4:28 The earth bears fruit of itself: first the blade, then the ear, then the full grain in the ear.

4:29 When the crop is ready, he immediately sends in the sickle, because the harvest has arrived.”

4:30 He said, “How shall we compare the kingdom of God, or in what parable shall we set it out?

4:31 It is like a mustard seed, which, when sown on the ground, is smaller than all the seeds on the earth.

4:32 Yet when sown, it grows up and becomes larger than all the garden plants, and makes great branches, so that the birds of the sky can shelter under its shade.”

4:33 With many such parables He spoke the word to them, as they were able to hear.

4:34 He did not speak to them without a parable, but privately He explained everything to His own disciples.

4:35 On that day, when evening came, He said to them, “Let us cross to the other side.”

4:36 Leaving the crowd, they took Him with them, just as He was, in the boat. Other boats were with Him.

4:37 A great windstorm arose, and the waves broke into the boat, so that the boat was already filling.

4:38 He was in the stern, asleep on the cushion. They woke Him and said to Him, “Teacher, dost Thou not care that we are perishing?”

4:39 And He awoke, rebuked the wind, and said to the sea, “Be silent; be still.” And the wind ceased, and there was a great calm.

Note †: Mark 4:39 · wording and sourceMeaning: Use be still in the reading text and record be muzzled in the note. Keep the preceding command be silent and the following great calm. Do not soften the authority into a request.NA28 chapter · Return to verse

4:40 He said to them, “Why are you cowardly? Do you still have no faith?”

4:41 They were greatly afraid and said to one another, “Who then is this, that even the wind and the sea obey Him?”

Mark 5

5:1 They came to the other side of the sea, to the country of the Gerasenes.

5:2 As He stepped out of the boat, a man with an unclean spirit immediately met Him from the tombs.

5:3 He made his dwelling among the tombs, and no one could bind him anymore, even with a chain.

5:4 He had often been bound with fetters and chains, but he had torn the chains apart and shattered the fetters. No one had the strength to subdue him.

5:5 Continually, night and day, among the tombs and on the mountains, he cried out and cut himself with stones.

5:6 Seeing Jesus from far away, he ran and bowed before Him.

5:7 He cried out with a loud voice and said, “What hast Thou to do with me, Jesus, Son of God Most High? I adjure Thee by God: do not torment me!”

5:8 For He had been saying to him, “Come out of the man, unclean spirit!”

5:9 He asked him, “What is your name?” He said to Him, “Legion is my name, because we are many.”

5:10 He begged Him earnestly not to send them out of the country.

5:11 Now a large herd of pigs was feeding there near the mountain.

5:12 They begged Him, saying, “Send us into the pigs, so that we may enter them.”

5:13 He allowed them. The unclean spirits came out and entered the pigs, and the herd rushed down the steep bank into the sea—about two thousand—and they drowned in the sea.

5:14 Those tending them fled and reported it in the city and in the fields. People came to see what had happened.

5:15 They came to Jesus and saw the demon-possessed man sitting, clothed and in his right mind—the one who had had the legion—and they were afraid.

5:16 Those who had seen it told them what had happened to the demon-possessed man and about the pigs.

5:17 They began begging Him to leave their territory.

5:18 As He was boarding the boat, the man who had been demon-possessed begged Him to let him be with Him.

5:19 He did not allow him, but said to him, “Go home to your own people and report to them how much the Lord has done for you and how He has had mercy on you.”

5:20 He went away and began proclaiming in the Decapolis how much Jesus had done for him, and everyone marveled.

5:21 When Jesus had crossed again in the boat to the other side, a large crowd gathered around Him, and He was beside the sea.

5:22 One of the synagogue rulers came, named Jairus. Seeing Him, he fell at His feet

5:23 and begged Him earnestly, saying, “My little daughter is at the point of death. Please come and lay Thy hands on her, so that she may be saved and live.”

5:24 He went with him. A large crowd followed Him and pressed against Him.

5:25 A woman who had had a flow of blood for twelve years,

5:26 and had suffered much under many physicians and spent everything she had, without any benefit but instead growing worse,

5:27 heard about Jesus. She came behind Him in the crowd and touched His garment.

5:28 For she was saying, “If I touch even His clothes, I will be saved.”

5:29 Immediately the source of her blood dried up, and she knew in her body that she was healed of the affliction.

5:30 Immediately Jesus, recognizing in Himself that power had gone out from Him, turned around in the crowd and said, “Who touched My clothes?”

5:31 His disciples said to Him, “Thou seest the crowd pressing against Thee, and Thou sayest, ‘Who touched Me?’”

5:32 He kept looking around to see the woman who had done this.

5:33 The woman, afraid and trembling, knowing what had happened to her, came and fell before Him and told Him the whole truth.

5:34 And He said to her, “Daughter, your faith has saved you; go in peace, and be well, free from your affliction.”

Note †: Mark 5:34 · wording and sourceMeaning: Retain saved with made well as the local explanation. The following be well from thy affliction makes healing explicit. Keep this usage in conversation with Luke 7:50 without forcing both scenes into one narrow sense.NA28 chapter · Return to verse

5:35 While He was still speaking, people came from the synagogue ruler’s house, saying, “Your daughter has died. Why trouble the Teacher any further?”

5:36 Jesus, overhearing the word being spoken, said to the synagogue ruler, “Do not fear; only believe.”

5:37 He allowed no one to accompany Him except Peter, James, and John the brother of James.

5:38 They came to the synagogue ruler’s house, and He saw a commotion, with people weeping and wailing loudly.

5:39 He went in and said to them, “Why are you making a commotion and weeping? The child has not died but is sleeping.”

5:40 They laughed at Him. But He put them all outside, took the child’s father and mother and those with Him, and went in where the child was.

5:41 Taking the child’s hand, He said to her, “Talitha koum,” which translated means, “Little girl, I say to you, arise!”

5:42 Immediately the little girl rose and walked around, for she was twelve years old. Immediately they were overcome with great amazement.

5:43 He gave them strict orders that no one should know this, and said that she should be given something to eat.

Mark 6

6:1 He left there and came to His hometown, and His disciples followed Him.

6:2 When the Sabbath came, He began teaching in the synagogue. The many who heard Him were astonished, saying, “Where did this Man get these things? What is this wisdom given to Him? And such mighty works taking place through His hands!

6:3 Is this not the carpenter, the Son of Mary and brother of James, Joses, Judas, and Simon? Are not His sisters here with us?” They took offense at Him.

Note †: Mark 6:3 · wording and sourceMeaning: Craftsman is a broad proposal; carpenter remains a permitted traditional rendering. The noun alone does not inventory the materials or works of the trade. Preserve the family designations without adding a kinship theory.NA28 chapter · Return to verse

6:4 Jesus said to them, “A prophet is not without honor except in his hometown, among his relatives, and in his own house.”

6:5 He could do no mighty work there, except that He laid His hands on a few sick people and healed them.

6:6 He marveled at their unbelief. Then He went around the surrounding villages, teaching.

6:7 He called the Twelve to Him and began sending them out two by two, giving them authority over the unclean spirits.

6:8 He instructed them to take nothing for the journey except a staff alone: no bread, no bag, no copper money in their belt,

6:9 but to wear sandals, and, “Do not put on two tunics.”

6:10 He said to them, “Wherever you enter a house, remain there until you leave that place.

6:11 Whatever place does not receive you, and whose people do not listen to you, shake off the dust beneath your feet as you leave there, as a testimony to them.”

6:12 They went out and proclaimed that people should repent.

6:13 They cast out many demons, and anointed many sick people with oil and healed them.

6:14 King Herod heard of it, for His name had become known. People were saying, “John the baptizer has been raised from the dead, and that is why mighty powers are at work in Him.”

6:15 Others said, “He is Elijah.” Still others said, “He is a prophet, like one of the prophets.”

6:16 But when Herod heard, he said, “John, whom I beheaded—he has been raised!”

6:17 For Herod himself had sent men to seize John and bind him in prison because of Herodias, the wife of his brother Philip, because he had married her.

6:18 For John had been saying to Herod, “It is not lawful for you to have your brother’s wife.”

6:19 Herodias held a grudge against him and wanted to kill him, but she could not.

6:20 For Herod feared John, knowing him to be a righteous and holy man, and kept him safe. When he heard him, he was greatly perplexed, yet he listened to him gladly.

6:21 An opportune day came when Herod gave a dinner on his birthday for his dignitaries, commanders of thousands, and the leading men of Galilee.

6:22 His daughter Herodias came in and danced, pleasing Herod and those reclining with him. The king said to the girl, “Ask me for whatever you want, and I will give it to you.”

6:23 He swore to her repeatedly, “Whatever you ask of me, I will give you, up to half my kingdom.”

6:24 She went out and said to her mother, “What should I ask for?” She said, “The head of John the baptizer.”

6:25 Immediately she hurried in to the king and made her request, saying, “I want you to give me at once, on a platter, the head of John the Baptist.”

6:26 The king became deeply grieved, but because of his oaths and those reclining at table, he did not want to refuse her.

6:27 Immediately the king sent an executioner and ordered him to bring John’s head. He went and beheaded him in prison,

6:28 brought his head on a platter, and gave it to the girl; the girl gave it to her mother.

6:29 When his disciples heard, they came and took his corpse and laid it in a tomb.

6:30 The apostles gathered around Jesus and reported to Him everything they had done and taught.

6:31 He said to them, “Come away by yourselves to a deserted place and rest a little.” For many were coming and going, and they did not even have an opportunity to eat.

6:32 They went away privately in the boat to a deserted place.

6:33 People saw them leaving, and many recognized them. They ran there together on foot from all the cities and arrived ahead of them.

6:34 As He stepped out, He saw a large crowd and was moved with compassion for them, because they were like sheep without a shepherd. He began teaching them many things.

6:35 When the hour was already late, His disciples came to Him and said, “The place is deserted, and the hour is already late.

6:36 Dismiss them, so that they can go into the surrounding fields and villages and buy themselves something to eat.”

6:37 He answered them, “You give them something to eat.” They said to Him, “Should we go and buy two hundred denarii worth of bread and give them something to eat?”

6:38 He said to them, “How many loaves do you have? Go and see.” When they found out, they said, “Five, and two fish.”

6:39 He ordered them to have everyone recline in dining groups on the green grass.

6:40 They reclined in rows, by hundreds and by fifties.

6:41 He took the five loaves and the two fish, looked up to heaven, pronounced a blessing, and broke the loaves. He kept giving them to His disciples to set before the people, and He divided the two fish among them all.

6:42 They all ate and were satisfied.

6:43 They took up broken pieces, twelve baskets full, and some of the fish.

6:44 Those who had eaten the loaves were five thousand men.

6:45 Immediately He compelled His disciples to board the boat and go ahead to the other side, toward Bethsaida, while He Himself dismissed the crowd.

6:46 After saying farewell to them, He went away to the mountain to pray.

6:47 When evening came, the boat was in the middle of the sea, and He was alone on the land.

6:48 Seeing them straining at the rowing, for the wind was against them, He came toward them about the fourth watch of the night, walking on the sea. He intended to pass by them.

6:49 When they saw Him walking on the sea, they thought it was a phantom and cried out,

6:50 for they all saw Him and were troubled. Immediately He spoke with them and said to them, “Take courage! It is I; do not fear.”

6:51 He climbed into the boat with them, and the wind ceased. They were utterly astounded within themselves,

6:52 for they had not understood about the loaves, but their heart was hardened.

6:53 When they crossed over to land, they came to Gennesaret and moored there.

6:54 As they stepped out of the boat, people immediately recognized Him

6:55 and ran through that whole country. They began carrying the sick around on their mats to wherever they heard He was.

6:56 Wherever He entered villages, cities, or fields, they laid the sick in the marketplaces and begged Him to let them touch even the fringe of His garment. As many as touched Him were saved.

Mark 7

7:1 The Pharisees and some of the scribes who had come from Jerusalem gathered around Him.

7:2 They saw that some of His disciples were eating their bread with common hands—that is, unwashed.

7:3 For the Pharisees and all the Jews do not eat unless they wash their hands with the fist, holding to the tradition of the elders.

7:4 On returning from the marketplace, they do not eat unless they wash themselves. There are many other things they received to observe: washings of cups, jugs, copper vessels, and couches.

7:5 The Pharisees and the scribes asked Him, “Why do Thy disciples not walk according to the tradition of the elders, but eat bread with common hands?”

7:6 He said to them, “Isaiah prophesied well about you hypocrites, as it is written: ‘This people honors Me with their lips, but their heart is far from Me.

7:7 In vain do they worship Me, teaching human commands for doctrine.’

7:8 You abandon God’s commandment and hold to human tradition.”

7:9 He said to them, “You set aside God’s commandment very well indeed, so that you may establish your tradition!

7:10 For Moses said, ‘Honor your father and your mother,’ and, ‘Let whoever speaks evil of father or mother surely die.’

7:11 But you say, ‘If a person says to his father or mother, “Whatever benefit you might receive from me is Corban”—that is, a gift—’

Note †: Mark 7:11 · wording and sourceMeaning: Retain Corban and Mark's own explanation that is a gift. Preserve the conditional statement and its continuation into the next verse. Do not add KJV he shall be free as though the phrase occurred in this checked Greek verse.NA28 chapter · Return to verse

7:12 you no longer allow him to do anything for his father or mother,

7:13 making void the word of God by your tradition that you have handed down. You do many similar things.”

7:14 Calling the crowd to Him again, He said to them, “Listen to Me, all of you, and understand.

7:15 There is nothing outside a person that, by entering him, can defile him. Rather, the things coming out of a person are what defile the person.”

7:17 When He entered a house away from the crowd, His disciples asked Him about the parable.

7:18 He said to them, “Are you also so lacking in understanding? Do you not grasp that everything entering a person from outside cannot defile him,

7:19 because it does not enter his heart but his stomach, and goes out into the latrine?”—thus cleansing all foods.

Note †: Mark 7:19 · wording and sourceMeaning: Replace historical meats with foods in new wording. The masculine cleansing participle is often read as the narrator's explanation concerning Jesus; declaring all foods clean makes that interpretation explicit and must be labelled editorial. Preserve the bodily sequence.NA28 chapter · Return to verse

7:20 He said, “What comes out of a person is what defiles the person.

7:21 For from within, out of people’s hearts, come evil reasonings, acts of sexual immorality, thefts, murders,

7:22 adulteries, acts of greed, wickedness, deceit, licentiousness, an evil eye, slander, arrogance, foolishness.

7:23 All these evil things come out from within and defile the person.”

7:24 He rose from there and went away into the territory of Tyre. He entered a house and wanted no one to know, but He could not remain hidden.

7:25 Immediately a woman whose little daughter had an unclean spirit heard about Him, came, and fell at His feet.

7:26 The woman was Greek, Syrophoenician by birth. She asked Him to cast the demon out of her daughter.

7:27 He said to her, “Let the children first be satisfied, for it is not good to take the children’s bread and throw it to the little dogs.”

7:28 She answered and said to Him, “Lord, even the little dogs under the table eat some of the children’s crumbs.”

7:29 He said to her, “Because of this word, go; the demon has gone out of your daughter.”

7:30 She went home and found the child lying on the bed, and the demon gone.

7:31 Leaving the territory of Tyre again, He came through Sidon to the Sea of Galilee, through the middle of the territory of the Decapolis.

7:32 They brought Him a man who was deaf and had difficulty speaking, and begged Him to lay His hand on him.

7:33 Taking him aside privately, away from the crowd, He put His fingers into his ears, spat, and touched his tongue.

7:34 Looking up to heaven, He sighed and said to him, “Ephphatha,” that is, “Be opened.”

7:35 Immediately his ears were opened, the bond of his tongue was loosened, and he spoke correctly.

7:36 He ordered them to tell no one. But the more He ordered them, the more abundantly they proclaimed it.

7:37 They were astonished beyond measure, saying, “He has done everything well! He even makes the deaf hear and the speechless speak.”

Mark 8

8:1 In those days, when there was again a large crowd and they had nothing to eat, He called the disciples to Him and said to them,

8:2 “I have compassion on the crowd, because they have already remained with Me for three days and have nothing to eat.

8:3 If I send them home fasting, they will collapse on the way; and some of them have come from far away.”

8:4 His disciples answered Him, “Where can anyone get enough bread to satisfy these people here in a wilderness?”

8:5 He asked them, “How many loaves do you have?” They said, “Seven.”

8:6 He instructed the crowd to recline on the ground. Taking the seven loaves, He gave thanks, broke them, and kept giving them to His disciples to set before the people; they set them before the crowd.

8:7 They also had a few small fish. He blessed them and said to set these before them as well.

8:8 They ate and were satisfied. They took up seven hampers of leftover pieces.

8:9 There were about four thousand people. He dismissed them.

8:10 Immediately He boarded the boat with His disciples and came to the district of Dalmanutha.

8:11 The Pharisees came out and began disputing with Him, seeking from Him a sign from heaven, to test Him.

8:12 He sighed deeply in His spirit and said, “Why does this generation seek a sign? Truly I tell you, no sign will be given to this generation.”

8:13 Leaving them, He boarded again and went away to the other side.

8:14 They had forgotten to take bread, and had only one loaf with them in the boat.

8:15 He warned them, saying, “Watch out! Beware of the leaven of the Pharisees and the leaven of Herod.”

8:16 They reasoned with one another that they had no bread.

8:17 Aware of this, He said to them, “Why are you reasoning that you have no bread? Do you not yet grasp or understand? Is your heart hardened?

8:18 Having eyes, do you not see? Having ears, do you not hear? And do you not remember,

8:19 when I broke the five loaves for the five thousand, how many baskets full of pieces you took up?” They said to Him, “Twelve.”

8:20 “And when I broke the seven for the four thousand, how many hampers full of pieces did you take up?” They said to Him, “Seven.”

8:21 He said to them, “Do you not yet understand?”

8:22 They came to Bethsaida. People brought Him a blind man and begged Him to touch him.

8:23 Taking the blind man by the hand, He led him out of the village. He spat into his eyes, laid His hands on him, and asked him, “Do you see anything?”

8:24 He looked up and said, “I see people, for I see them like trees, walking.”

8:25 Then He laid His hands on his eyes again. The man saw clearly and was restored, and could see everything distinctly.

8:26 He sent him home, saying, “Do not even enter the village.”

8:27 Jesus and His disciples went out to the villages of Caesarea Philippi. On the way He questioned His disciples, saying to them, “Who do people say that I am?”

8:28 They answered Him, saying, “John the Baptist; others, Elijah; and still others, one of the prophets.”

8:29 He asked them, “But you—who do you say that I am?” Peter answered Him, “Thou art the Christ.”

8:30 He strictly warned them to tell no one about Him.

8:31 He began teaching them that the Son of Man must suffer many things, be rejected by the elders, the chief priests, and the scribes, be killed, and rise after three days.

8:32 He spoke this word openly. Peter took Him aside and began rebuking Him.

8:33 But He turned, saw His disciples, and rebuked Peter, saying, “Go behind Me, Satan! For you are not setting your mind on God’s things, but on human things.”

8:34 Calling the crowd to Him with His disciples, He said to them, “If anyone wants to follow behind Me, let him deny himself, take up his cross, and follow Me.

8:35 For whoever wants to save his life will lose it; but whoever loses his life for My sake and for the gospel will save it.

8:36 For what does it benefit a person to gain the whole world and forfeit his life?

8:37 For what can a person give in exchange for his life?

8:38 Whoever is ashamed of Me and My words in this adulterous and sinful generation, the Son of Man will also be ashamed of him when He comes in the glory of His Father with the holy angels.”

Mark 9

9:1 He said to them, “Truly I tell you, some standing here will certainly not taste death until they see that the kingdom of God has come in power.”

9:2 After six days, Jesus took Peter, James, and John with Him and brought them up a high mountain privately, alone. He was transfigured before them,

9:3 and His clothes became gleaming, exceedingly white, as no cloth bleacher on earth could whiten them.

9:4 Elijah appeared to them with Moses, and they were talking with Jesus.

9:5 Peter answered Jesus, “Rabbi, it is good for us to be here. Let us make three tents: one for Thee, one for Moses, and one for Elijah.”

9:6 For he did not know what to answer, because they had become terrified.

9:7 A cloud came, overshadowing them, and a voice came from the cloud: “This is My beloved Son; listen to Him.”

9:8 Suddenly, looking around, they no longer saw anyone with them except Jesus alone.

9:9 As they came down from the mountain, He ordered them to tell no one what they had seen until the Son of Man had risen from the dead.

9:10 They kept the word to themselves, discussing what rising from the dead meant.

9:11 They questioned Him, saying, “Why do the scribes say that Elijah must come first?”

9:12 He said to them, “Elijah indeed comes first and restores all things. Yet how is it written of the Son of Man that He should suffer many things and be treated with contempt?

9:13 But I tell you that Elijah has also come, and they did to him whatever they wanted, just as it is written of him.”

9:14 When they came to the disciples, they saw a large crowd around them and scribes disputing with them.

9:15 Immediately the whole crowd saw Him and was greatly astonished. They ran up and greeted Him.

9:16 He asked them, “What are you disputing with them?”

9:17 One from the crowd answered Him, “Teacher, I brought Thee my son, who has a speechless spirit.

9:18 Wherever it seizes him, it dashes him down; he foams, grinds his teeth, and becomes rigid. I told Thy disciples to cast it out, but they did not have the strength.”

9:19 He answered them, “O unbelieving generation, how long shall I be with you? How long shall I bear with you? Bring him to Me.”

9:20 They brought him to Him. When the spirit saw Him, it immediately convulsed the boy; falling on the ground, he rolled about, foaming.

9:21 He asked his father, “How long has this been happening to him?” He said, “From childhood.

9:22 Often it has thrown him both into fire and into water, to destroy him. But if Thou canst do anything, have compassion on us and help us.”

9:23 Jesus said to him, “‘If Thou canst’! All things are possible for the one who believes.”

9:24 Immediately the father of the child cried out and said, “I believe; help my unbelief!”

Note †: Mark 9:24 · wording and sourceMeaning: Retain the juxtaposition I believe and help my unbelief. Keep the singular request. The checked Greek does not include the tears or Lord printed in KJV and DRC; historical additions stay in their own columns.NA28 chapter · Return to verse

9:25 Seeing that a crowd was running together, Jesus rebuked the unclean spirit, saying to it, “Speechless and deaf spirit, I command you: come out of him, and enter him no more.”

9:26 Crying out and convulsing him violently, it came out. The boy became like a dead person, so that most of them said, “He has died.”

9:27 But Jesus took him by the hand and raised him, and he stood up.

9:28 When He entered a house, His disciples asked Him privately, “Why could we not cast it out?”

9:29 He said to them, “This kind can come out by nothing except prayer.”

9:30 They left there and passed through Galilee, and He did not want anyone to know.

9:31 For He was teaching His disciples and saying to them, “The Son of Man is being handed over into human hands, and they will kill Him. After He is killed, He will rise after three days.”

9:32 But they did not understand the saying, and were afraid to ask Him.

9:33 They came to Capernaum. When He was in the house, He asked them, “What were you discussing on the way?”

9:34 They remained silent, for on the way they had discussed with one another who was greatest.

9:35 He sat down, called the Twelve, and said to them, “If anyone wants to be first, he shall be last of all and servant of all.”

9:36 He took a child, stood the child among them, and, embracing the child, said to them,

9:37 “Whoever receives one such child in My name receives Me; and whoever receives Me does not receive Me but the One who sent Me.”

9:38 John said to Him, “Teacher, we saw someone casting out demons in Thy name, and we tried to stop him, because he was not following us.”

9:39 Jesus said, “Do not stop him, for no one who does a mighty work in My name will be able soon afterward to speak evil of Me.

9:40 For whoever is not against us is for us.

9:41 Whoever gives you a cup of water to drink in recognition that you belong to Christ, truly I tell you, will certainly not lose his reward.

9:42 Whoever causes one of these little ones who believe in Me to stumble—it would be better for him if a donkey-driven millstone were placed around his neck and he were thrown into the sea.

9:43 If your hand causes you to stumble, cut it off. It is better for you to enter life maimed than to have two hands and go away into Gehenna, into the unquenchable fire.

9:45 If your foot causes you to stumble, cut it off. It is better for you to enter life lame than to have two feet and be thrown into Gehenna.

9:47 If your eye causes you to stumble, cast it out. It is better for you to enter the kingdom of God with one eye than to have two eyes and be thrown into Gehenna,

9:48 where their worm does not die and the fire is not extinguished.

9:49 For everyone will be salted with fire.

9:50 Salt is good; but if salt becomes saltless, with what will you season it? Have salt in yourselves, and be at peace with one another.”

Mark 10

10:1 He rose from there and came into the territory of Judea and beyond the Jordan. Crowds gathered to Him again, and as was His custom, He again taught them.

10:2 Pharisees came to Him and asked whether it was lawful for a man to divorce his wife, testing Him.

10:3 He answered them, “What did Moses command you?”

10:4 They said, “Moses permitted a man to write a certificate of divorce and dismiss her.”

10:5 Jesus said to them, “Because of your hardness of heart he wrote you this commandment.

10:6 But from the beginning of creation, ‘He made them male and female.’

10:7 ‘For this reason a man shall leave his father and mother and cleave to his wife,

10:8 and the two shall become one flesh.’ So they are no longer two, but one flesh.

10:9 Therefore, what God has yoked together, let no human separate.”

10:10 In the house, the disciples asked Him about this again.

10:11 He said to them, “Whoever divorces his wife and marries another commits adultery against her.

10:12 And if she divorces her husband and marries another, she commits adultery.”

10:13 People brought children to Him so that He might touch them, but the disciples rebuked them.

10:14 When Jesus saw it, He was indignant and said to them, “Let the children come to Me; do not stop them, for the kingdom of God belongs to such as these.

10:15 Truly I tell you, whoever does not receive the kingdom of God like a child will certainly not enter it.”

10:16 He embraced them and blessed them, laying His hands on them.

10:17 As He was setting out on the road, a man ran up, knelt before Him, and asked Him, “Good Teacher, what should I do to inherit eternal life?”

10:18 Jesus said to him, “Why do you call Me good? No one is good except One—God.

10:19 You know the commandments: ‘Do not murder; do not commit adultery; do not steal; do not bear false witness; do not defraud; honor your father and mother.’”

10:20 He said to Him, “Teacher, I have kept all these from my youth.”

10:21 Jesus looked at him, loved him, and said to him, “You lack one thing. Go, sell what you have and give to the poor, and you will have treasure in heaven. Then come, follow Me.”

10:22 But his face fell at the word, and he went away grieved, for he had many possessions.

10:23 Jesus looked around and said to His disciples, “How hard it will be for those who have wealth to enter the kingdom of God!”

10:24 The disciples were astounded at His words. But Jesus answered them again, “Children, how hard it is to enter the kingdom of God!

10:25 It is easier for a camel to pass through the eye of a needle than for a rich person to enter the kingdom of God.”

10:26 They were exceedingly astonished and said to one another, “Then who can be saved?”

10:27 Jesus looked at them and said, “With humans it is impossible, but not with God; for all things are possible with God.”

10:28 Peter began saying to Him, “Look, we have left everything and followed Thee.”

10:29 Jesus said, “Truly I tell you, there is no one who has left house, brothers, sisters, mother, father, children, or fields for My sake and for the sake of the gospel,

10:30 who will not receive a hundredfold now, in this time—houses, brothers, sisters, mothers, children, and fields, with persecutions—and in the coming age, eternal life.

10:31 But many who are first will be last, and the last first.”

10:32 They were on the road going up to Jerusalem. Jesus was going ahead of them, and they were astounded, while those following were afraid. Taking the Twelve aside again, He began telling them what was going to happen to Him:

10:33 “Look, we are going up to Jerusalem, and the Son of Man will be handed over to the chief priests and the scribes. They will condemn Him to death and hand Him over to the Gentiles.

10:34 They will mock Him, spit on Him, flog Him, and kill Him, and after three days He will rise.”

10:35 James and John, the sons of Zebedee, approached Him and said to Him, “Teacher, we want Thee to do for us whatever we ask Thee.”

10:36 He said to them, “What do you want Me to do for you?”

10:37 They said to Him, “Grant us to sit, one at Thy right and one at Thy left, in Thy glory.”

10:38 Jesus said to them, “You do not know what you are asking. Can you drink the cup that I drink, or be baptized with the baptism with which I am baptized?”

10:39 They said to Him, “We can.” Jesus said to them, “You will drink the cup that I drink, and you will be baptized with the baptism with which I am baptized.

10:40 But to sit at My right or at My left is not Mine to give; it is for those for whom it has been prepared.”

10:41 When the ten heard, they began to be indignant with James and John.

10:42 Jesus called them to Him and said to them, “You know that those regarded as rulers of the nations lord it over them, and their great ones exercise authority over them.

10:43 But it is not so among you. Whoever wants to become great among you shall be your servant,

10:44 and whoever wants to be first among you shall be slave of all.

10:45 For even the Son of Man did not come to be served but to serve, and to give His life as a ransom in exchange for many.”

Note †: Mark 10:45 · wording and sourceMeaning: Keep ransom, life, and for many, noting the exchange force of anti. Retain served and serve as a deliberate pair. Do not insert a named recipient of the ransom; the clause does not state one.NA28 chapter · Return to verse

10:46 They came to Jericho. As He was leaving Jericho with His disciples and a considerable crowd, Bartimaeus, the son of Timaeus, a blind beggar, was sitting beside the road.

10:47 Hearing that it was Jesus the Nazarene, he began crying out, “Jesus, Son of David, have mercy on me!”

10:48 Many rebuked him so that he would be silent, but he cried out much more, “Son of David, have mercy on me!”

10:49 Jesus stopped and said, “Call him.” They called the blind man, saying to him, “Take courage! Get up; He is calling you.”

10:50 He threw off his garment, sprang up, and came to Jesus.

10:51 Jesus answered him, “What do you want Me to do for you?” The blind man said to Him, “Rabbouni, that I may see again.”

10:52 Jesus said to him, “Go; your faith has saved you.” Immediately he saw again and followed Him on the road.

Mark 11

11:1 As they drew near Jerusalem, to Bethphage and Bethany at the Mount of Olives, He sent two of His disciples

11:2 and said to them, “Go into the village opposite you. Immediately on entering it, you will find a colt tied, on which no human has ever sat. Untie it and bring it.

11:3 If anyone says to you, ‘Why are you doing this?’ say, ‘The Lord has need of it, and He will send it back here immediately.’”

11:4 They went away and found a colt tied at a door outside on the street, and untied it.

11:5 Some of those standing there said to them, “What are you doing, untying the colt?”

11:6 They answered them just as Jesus had said, and the people let them go.

11:7 They brought the colt to Jesus, threw their garments on it, and He sat on it.

11:8 Many spread their garments on the road; others spread leafy branches they had cut from the fields.

11:9 Those going ahead and those following cried out, “Hosanna! Blessed is the One who comes in the name of the Lord!

11:10 Blessed is the coming kingdom of our father David! Hosanna in the highest!”

11:11 He entered Jerusalem, into the temple. After looking around at everything, since the hour was already late, He went out to Bethany with the Twelve.

11:12 On the next day, as they came out from Bethany, He became hungry.

11:13 Seeing from far away a fig tree with leaves, He came to see whether He might find anything on it. When He reached it, He found nothing but leaves, for it was not the season for figs.

11:14 He addressed it, “May no one ever eat fruit from you again.” His disciples heard it.

11:15 They came to Jerusalem. He entered the temple and began driving out those selling and those buying in the temple. He overturned the tables of the money changers and the seats of those selling doves,

11:16 and would not allow anyone to carry a vessel through the temple.

11:17 He taught and said to them, “Is it not written, ‘My house will be called a house of prayer for all nations’? But you have made it a den of robbers.”

11:18 The chief priests and the scribes heard, and sought how to destroy Him; for they feared Him, because the whole crowd was astonished at His teaching.

11:19 Whenever evening came, they went out of the city.

11:20 Passing by in the morning, they saw the fig tree withered from the roots.

11:21 Peter remembered and said to Him, “Rabbi, look! The fig tree that Thou didst curse has withered.”

11:22 Jesus answered them, “Have faith in God.

11:23 Truly I tell you, whoever says to this mountain, ‘Be lifted up and thrown into the sea,’ and does not doubt in his heart, but believes that what he says is happening, it will be his.

11:24 Therefore I tell you, everything you pray and ask for—believe that you have received it, and it will be yours.

11:25 Whenever you stand praying, forgive if you have anything against anyone, so that your Father in the heavens may also forgive your trespasses.”

11:27 They came again to Jerusalem. As He walked in the temple, the chief priests, the scribes, and the elders came to Him

11:28 and said to Him, “By what authority art Thou doing these things? Or who gave Thee this authority to do them?”

11:29 Jesus said to them, “I will ask you one question. Answer Me, and I will tell you by what authority I do these things.

11:30 Was John’s baptism from heaven or from humans? Answer Me.”

11:31 They reasoned with one another, saying, “If we say, ‘From heaven,’ He will say, ‘Why then did you not believe him?’

11:32 But should we say, ‘From humans’?” They feared the crowd, for everyone held that John truly was a prophet.

11:33 They answered Jesus, “We do not know.” Jesus said to them, “Neither do I tell you by what authority I do these things.”

Mark 12

12:1 He began speaking to them in parables: “A man planted a vineyard, put a fence around it, dug a winepress vat, and built a tower. He leased it to tenant farmers and went abroad.

12:2 At the proper season he sent a slave to the farmers, to receive from them some of the vineyard’s fruit.

12:3 They seized him, beat him, and sent him away empty-handed.

12:4 Again he sent another slave to them; they struck that one on the head and dishonored him.

12:5 He sent another, and they killed that one; and many others—some they beat, and others they killed.

12:6 He still had one, a beloved son. He sent him to them last, saying, 'They will respect my son.'

12:7 But those farmers said to one another, 'This is the heir. Come, let us kill him, and the inheritance will be ours.'

12:8 They seized him, killed him, and threw him outside the vineyard.

12:9 What, then, will the owner of the vineyard do? He will come and destroy the farmers and give the vineyard to others.

12:10 Have you not even read this Scripture: 'The stone that the builders rejected has become the head of the corner.

12:11 This came from the Lord, and it is marvelous in our eyes'?"

12:12 They sought to seize Him, but feared the crowd, for they knew that He had spoken the parable against them. They left Him and went away.

12:13 They sent some of the Pharisees and the Herodians to Him, to catch Him in a word.

12:14 They came and said to Him, "Teacher, we know that Thou art truthful and dost not defer to anyone, for Thou dost not look at people's outward standing, but dost teach God's way in truth. Is it lawful to give tribute to Caesar or not? Should we give it or not?"

12:15 Knowing their hypocrisy, He said to them, "Why are you testing Me? Bring Me a denarius so that I may see it."

12:16 They brought one. He said to them, "Whose image and inscription is this?" They said to Him, "Caesar's."

12:17 Jesus said to them, "Give back Caesar's things to Caesar, and God's things to God." They marveled greatly at Him.

12:18 Sadducees, who say there is no resurrection, came to Him and questioned Him, saying,

12:19 "Teacher, Moses wrote for us that if someone's brother dies and leaves a wife but no child, his brother should take the wife and raise up offspring for his brother.

12:20 There were seven brothers. The first took a wife, and died leaving no offspring.

12:21 The second took her and died leaving no offspring, and the third likewise.

12:22 The seven left no offspring. Last of all, the woman also died.

12:23 In the resurrection, when they rise, whose wife will she be? For the seven had her as wife."

12:24 Jesus said to them, "Is this not why you are mistaken: you know neither the Scriptures nor God's power?

12:25 For when they rise from the dead, they neither marry nor are given in marriage, but are like angels in the heavens.

12:26 As for the dead being raised, have you not read in the book of Moses, in the passage about the bush, how God spoke to him, saying, 'I am the God of Abraham and the God of Isaac and the God of Jacob'?

12:27 He is not God of the dead, but of the living. You are greatly mistaken."

12:28 One of the scribes approached, having heard them disputing and seen that He had answered them well. He asked Him, "Which commandment is first of all?"

12:29 Jesus answered, "The first is, 'Hear, Israel: the Lord our God, the Lord is one.

12:30 You shall love the Lord your God with your whole heart, with your whole soul, with your whole mind, and with your whole strength.'

12:31 The second is this: 'You shall love your neighbor as yourself.' There is no other commandment greater than these."

12:32 The scribe said to Him, "Well said, Teacher! Thou hast truly said that He is one, and there is no other besides Him.

12:33 To love Him with the whole heart, with the whole understanding, and with the whole strength, and to love one's neighbor as oneself, is more than all whole burnt offerings and sacrifices."

12:34 Seeing that he answered thoughtfully, Jesus said to him, "You are not far from the kingdom of God." No one dared to question Him any further.

12:35 Jesus responded as He taught in the temple, "How do the scribes say that the Christ is David's son?

12:36 David himself said in the Holy Spirit, 'The Lord said to my Lord: Sit at My right hand until I put Thy enemies beneath Thy feet.'

12:37 David himself calls Him Lord; how then is He his son?" The large crowd listened to Him gladly.

12:38 In His teaching He said, "Beware of the scribes who like to walk about in long robes and receive greetings in the marketplaces,

12:39 the foremost seats in the synagogues, and the foremost reclining places at dinners.

12:40 They devour widows' houses and make long prayers as a pretense. These will receive greater judgment."

12:41 He sat opposite the treasury and watched how the crowd put copper money into the treasury. Many rich people put in much.

12:42 And one poor widow came and put in two lepta, which make a quadrans.

Note †: Mark 12:42 · wording and sourceMeaning: Retain lepta, plural of lepton, and quadrans. Preserve the number two and the source's own explanation. Give historical estimates only in a separately sourced note; no modern currency equivalent is supplied here.NA28 chapter · Return to verse

12:43 He called His disciples to Him and said to them, "Truly I tell you, this poor widow has put in more than all those putting into the treasury.

12:44 For they all put in from their surplus, but she, from her need, put in everything she had—her whole livelihood."

Mark 13

13:1 As He was leaving the temple, one of His disciples said to Him, "Teacher, look! What stones and what buildings!"

13:2 Jesus said to him, "Do you see these great buildings? Not one stone will be left here on another that will not be torn down."

13:3 As He sat on the Mount of Olives opposite the temple, Peter, James, John, and Andrew questioned Him privately:

13:4 "Tell us, when will these things be, and what will be the sign when all these things are about to be fulfilled?"

13:5 Jesus began saying to them, "Watch out that no one leads you astray.

13:6 Many will come in My name, saying, 'I am he,' and will lead many astray.

13:7 When you hear of wars and reports of wars, do not be alarmed. These must happen, but the end is not yet.

13:8 For nation will rise against nation, and kingdom against kingdom. There will be earthquakes in various places; there will be famines. These things are the beginning of birth pains.

13:9 But watch yourselves. They will hand you over to councils; you will be beaten in synagogues, and you will stand before governors and kings for My sake, as a testimony to them.

13:10 The gospel must first be proclaimed to all the nations.

13:11 When they lead you away to hand you over, do not worry beforehand about what to say. Whatever is given you in that hour, say that; for it is not you who speak, but the Holy Spirit.

13:12 Brother will hand brother over to death, and a father his child. Children will rise against parents and have them put to death.

13:13 You will be hated by all because of My name. But the one who endures to the end will be saved.

13:14 When you see the abomination of desolation standing where it must not—let the reader understand—then let those in Judea flee to the mountains.

13:15 Let the one on the housetop not go down or enter to take anything from his house,

13:16 and let the one in the field not turn back to take his garment.

13:17 Woe to those who are pregnant and those nursing infants in those days!

13:18 Pray that it does not happen in winter.

13:19 For those days will be distress such as has not occurred from the beginning of the creation that God created until now, and certainly will not occur again.

13:20 If the Lord had not shortened the days, no flesh would have been saved. But for the sake of the chosen, whom He chose, He shortened the days.

13:21 Then if anyone says to you, 'Look, here is the Christ!' or, 'Look, there!' do not believe it.

13:22 For false christs and false prophets will arise and give signs and wonders to lead astray, if possible, the chosen.

13:23 But you, watch out! I have told you everything beforehand.

13:24 But in those days, after that distress, the sun will be darkened and the moon will not give its light.

13:25 The stars will be falling from heaven, and the powers in the heavens will be shaken.

13:26 Then they will see the Son of Man coming in clouds with great power and glory.

13:27 Then He will send the angels and gather His chosen from the four winds, from the end of the earth to the end of heaven.

13:28 Learn the parable from the fig tree: when its branch has already become tender and puts out leaves, you know that summer is near.

13:29 So also, when you see these things happening, know that it is near, at the doors.

13:30 Truly I tell you, this generation will certainly not pass away until all these things happen.

13:31 Heaven and earth will pass away, but My words will certainly not pass away.

13:32 But concerning that day or hour, no one knows—not even the angels in heaven, nor the Son—except the Father.

13:33 Watch out; stay awake, for you do not know when the time is.

13:34 It is like a man going abroad who left his house and gave his slaves authority, each his own work, and commanded the doorkeeper to keep watch.

13:35 Therefore keep watch, for you do not know when the master of the house is coming: in the evening, at midnight, at cockcrow, or in the morning.

13:36 Otherwise he may come suddenly and find you sleeping.

13:37 What I say to you, I say to all: keep watch!”

Mark 14

14:1 The Passover and the Feast of Unleavened Bread were two days away. The chief priests and the scribes sought how to seize Him by deceit and kill Him.

14:2 For they said, “Not during the feast, lest there be a disturbance among the people.”

14:3 While He was in Bethany, reclining in the house of Simon the leper, a woman came with an alabaster jar of very costly ointment of pure nard. She broke the alabaster jar and poured it over His head.

14:4 Some were indignant among themselves: “Why has this ointment been wasted?

14:5 For this ointment could have been sold for more than three hundred denarii and given to the poor.” They scolded her harshly.

14:6 Jesus said, “Leave her alone. Why are you troubling her? She has done a good work for Me.

14:7 For you always have the poor with you, and whenever you want, you can do good to them; but you do not always have Me.

14:8 She did what she could. She has anointed My body beforehand for burial.

14:9 Truly I tell you, wherever the gospel is proclaimed in the whole world, what she has done will also be told in remembrance of her.”

14:10 Judas Iscariot, one of the Twelve, went away to the chief priests to hand Him over to them.

14:11 When they heard, they rejoiced and promised to give him silver money. He sought how to hand Him over at a suitable time.

14:12 On the first day of Unleavened Bread, when they sacrificed the Passover, His disciples said to Him, “Where dost Thou want us to go and prepare the Passover for Thee to eat?”

14:13 He sent two of His disciples and said to them, “Go into the city, and a man carrying an earthenware jar of water will meet you. Follow him.

14:14 Wherever he enters, say to the master of the house, ‘The Teacher says: Where is My guest room, where I may eat the Passover with My disciples?’

14:15 He will show you a large upper room, furnished and ready. Prepare for us there.”

14:16 The disciples went out, came to the city, and found it just as He had told them. They prepared the Passover.

14:17 When evening came, He arrived with the Twelve.

14:18 As they reclined and ate, Jesus said, “Truly I tell you, one of you will hand Me over—one who is eating with Me.”

14:19 They began to be grieved and said to Him one by one, “Surely not I?”

14:20 He said to them, “One of the Twelve, the one dipping with Me into the dish.

14:21 For the Son of Man goes just as it is written about Him, but woe to that man through whom the Son of Man is handed over! It would have been good for that man if he had not been born.”

14:22 As they ate, He took bread, pronounced a blessing, broke it, and gave it to them, saying, “Take; this is My body.”

14:23 He took a cup, gave thanks, and gave it to them, and they all drank from it.

14:24 He said to them, “This is My blood of the covenant, poured out for many.

Note †: Mark 14:24 · wording and sourceMeaning: Retain covenant and poured out for many. The adjective new is absent from this NA28 line, although present in the historical English comparisons. Do not harmonize this saying with Luke 22:20.NA28 chapter · Return to verse

14:25 Truly I tell you, I will certainly no longer drink of the fruit of the vine until that day when I drink it new in the kingdom of God.”

14:26 After singing a hymn, they went out to the Mount of Olives.

14:27 Jesus said to them, “You will all stumble, because it is written, ‘I will strike the shepherd, and the sheep will be scattered.’

14:28 But after I am raised, I will go ahead of you into Galilee.”

14:29 Peter said to Him, “Even if all stumble, I will not.”

14:30 Jesus said to him, “Truly I tell you, today, this very night, before a rooster crows twice, you will deny Me three times.”

14:31 He spoke all the more insistently, “Even if I must die with Thee, I will certainly not deny Thee.” They all said the same.

14:32 They came to a place whose name was Gethsemane. He said to His disciples, “Sit here while I pray.”

14:33 He took Peter, James, and John with Him, and began to be deeply alarmed and distressed.

14:34 He said to them, “My soul is deeply grieved, to the point of death. Remain here and keep watch.”

14:35 Going forward a little, He fell on the ground and prayed that, if possible, the hour might pass from Him.

14:36 He said, “Abba, Father, all things are possible for Thee. Take this cup away from Me. Yet not what I will, but what Thou wilt.”

14:37 He came and found them sleeping, and said to Peter, “Simon, are you sleeping? Could you not keep watch for one hour?

14:38 Keep watch and pray, so that you may not enter into temptation. The spirit indeed is willing, but the flesh is weak.”

14:39 Again He went away and prayed, saying the same word.

14:40 Again He came and found them sleeping, for their eyes were weighed down, and they did not know what to answer Him.

14:41 He came the third time and said to them, “Sleep on now and rest. It is enough. The hour has come. Look, the Son of Man is being handed over into the hands of sinners.

14:42 Rise; let us go. Look, the one handing Me over has drawn near.”

14:43 Immediately, while He was still speaking, Judas, one of the Twelve, arrived, and with him a crowd with swords and clubs from the chief priests, the scribes, and the elders.

14:44 The one handing Him over had given them an agreed sign, saying, “The One I kiss is He. Seize Him and lead Him away securely.”

14:45 He came and immediately approached Him, saying, “Rabbi!” Then he kissed Him.

14:46 They laid their hands on Him and seized Him.

14:47 One of those standing nearby drew his sword, struck the high priest’s slave, and cut off his ear.

14:48 Jesus answered them, “Have you come out with swords and clubs to arrest Me as though against a robber?

14:49 Day after day I was with you in the temple, teaching, and you did not seize Me. But this is so that the Scriptures may be fulfilled.”

14:50 They all left Him and fled.

14:51 A certain young man was following Him, wearing a linen cloth over his naked body. They seized him,

14:52 but he left the linen cloth behind and fled naked.

14:53 They led Jesus away to the high priest, and all the chief priests, the elders, and the scribes assembled.

14:54 Peter followed Him from a distance, as far as inside the high priest’s courtyard. He sat with the attendants and warmed himself at the firelight.

14:55 The chief priests and the whole council sought testimony against Jesus to put Him to death, but found none.

14:56 For many bore false witness against Him, but their testimonies did not agree.

14:57 Some stood up and bore false witness against Him, saying,

14:58 “We heard Him say, ‘I will tear down this sanctuary made by hands, and in three days I will build another not made by hands.’”

14:59 Yet even in this their testimony did not agree.

14:60 The high priest stood up in the midst and questioned Jesus, saying, “Dost Thou answer nothing? What is it these men testify against Thee?”

14:61 He remained silent and answered nothing. Again the high priest questioned Him and said to Him, “Art Thou the Christ, the Son of the Blessed One?”

14:62 Jesus said, “I am. And you will see the Son of Man sitting at the right of the Power and coming with the clouds of heaven.”

14:63 The high priest tore his tunics and said, “What further need have we of witnesses?

14:64 You heard the blasphemy. What is your judgment?” They all condemned Him as deserving death.

14:65 Some began spitting on Him, covering His face, striking Him with their fists, and saying to Him, “Prophesy!” The attendants received Him with slaps.

14:66 While Peter was below in the courtyard, one of the high priest’s female slaves came.

14:67 Seeing Peter warming himself, she looked at him and said, “You too were with Jesus the Nazarene.”

14:68 He denied it, saying, “I neither know nor understand what you are saying.” He went outside into the forecourt, and a rooster crowed.

14:69 The female slave saw him and again began saying to those standing nearby, “This man is one of them.”

14:70 Again he denied it. After a little while, those standing nearby again said to Peter, “Truly you are one of them, for you are a Galilean.”

14:71 He began invoking a curse and swearing, “I do not know this Man you are speaking of.”

14:72 Immediately a rooster crowed a second time. Peter remembered the word Jesus had spoken to him: “Before a rooster crows twice, you will deny Me three times.” He broke down and wept.

Mark 15

15:1 Immediately in the morning, the chief priests held a consultation with the elders, the scribes, and the whole council. They bound Jesus, led Him away, and handed Him over to Pilate.

15:2 Pilate questioned Him, “Art Thou the King of the Jews?” He answered him, “You say so.”

15:3 The chief priests accused Him of many things.

15:4 Pilate questioned Him again, saying, “Dost Thou answer nothing? Look how many accusations they bring against Thee.”

15:5 But Jesus gave no further answer, so that Pilate marveled.

15:6 At the feast he used to release for them one prisoner whom they requested.

15:7 The man called Barabbas was imprisoned with the rebels who had committed murder in the uprising.

15:8 The crowd came up and began asking him to do as he usually did for them.

15:9 Pilate answered them, “Do you want me to release for you the King of the Jews?”

15:10 For he knew that the chief priests had handed Him over out of envy.

15:11 But the chief priests stirred up the crowd to have him release Barabbas for them instead.

15:12 Pilate answered them again, “Then what do you want me to do with the One you call the King of the Jews?”

15:13 They cried out again, “Crucify Him!”

15:14 Pilate said to them, “Why, what evil has He done?” They cried out all the more, “Crucify Him!”

15:15 Pilate, wanting to satisfy the crowd, released Barabbas for them. After having Jesus scourged, he handed Him over to be crucified.

15:16 The soldiers led Him inside the courtyard—that is, the praetorium—and called together the whole cohort.

15:17 They clothed Him in purple and, after weaving a crown of thorns, put it on Him.

15:18 They began saluting Him, “Hail, King of the Jews!”

15:19 They kept striking His head with a reed and spitting on Him, and knelt down to bow before Him.

15:20 After they had mocked Him, they stripped off the purple and put His own garments on Him. They led Him out to crucify Him.

15:21 They compelled a passerby, Simon of Cyrene, coming from the country, the father of Alexander and Rufus, to carry His cross.

15:22 They brought Him to the place Golgotha, which translated means Place of a Skull.

15:23 They offered Him wine mixed with myrrh, but He did not take it.

15:24 They crucified Him and divided His garments, casting a lot over them to determine who would take what.

15:25 It was the third hour when they crucified Him.

15:26 The inscription of the charge against Him was written: “The King of the Jews.”

15:27 They crucified two robbers with Him, one at His right and one at His left.

15:29 Those passing by reviled Him, shaking their heads and saying, “Aha! Thou who dost tear down the sanctuary and build it in three days,

15:30 save Thyself by coming down from the cross!”

15:31 Likewise the chief priests, mocking Him among themselves with the scribes, said, “He saved others; He cannot save Himself.

15:32 Let the Christ, the King of Israel, come down now from the cross, so that we may see and believe.” Those crucified with Him also reproached Him.

15:33 When the sixth hour came, darkness came over the whole land until the ninth hour.

15:34 At the ninth hour, Jesus cried out with a loud voice, “Eloi, Eloi, lema sabachthani?” which translated means, “My God, My God, why hast Thou forsaken Me?”

15:35 Some of those standing nearby heard and said, “Look, He is calling Elijah.”

15:36 Someone ran, filled a sponge with sour wine, placed it on a reed, and gave Him a drink, saying, “Leave Him; let us see whether Elijah comes to take Him down.”

15:37 Jesus let out a loud cry and breathed His last.

15:38 The curtain of the sanctuary was torn in two from top to bottom.

15:39 When the centurion standing opposite Him saw that He breathed His last in this way, he said, “Truly this Man was God’s Son.”

Note †: Mark 15:39 · wording and sourceMeaning: Retain the declaration and the explicit human subject. The anarthrous Greek predicate does not by itself decide every question about the speaker's understanding. Record a son of God as an interpretive alternative without turning the article question into a doctrinal proof.NA28 chapter · Return to verse

15:40 There were also women watching from a distance, among them Mary Magdalene, Mary the mother of James the Little and Joses, and Salome.

15:41 When He was in Galilee, they had followed Him and served Him; there were also many other women who had come up with Him to Jerusalem.

15:42 Evening had already come, and since it was Preparation—that is, the day before the Sabbath—

15:43 Joseph of Arimathea, a respected council member who himself was also awaiting the kingdom of God, came and dared to enter before Pilate and ask for Jesus' body.

15:44 Pilate marveled that He was already dead. Calling the centurion to him, he asked whether He had died some time ago.

15:45 When he learned from the centurion, he granted the corpse to Joseph.

15:46 Joseph bought a linen cloth, took Him down, wrapped Him in the cloth, and laid Him in a tomb cut out of rock. He rolled a stone against the entrance of the tomb.

15:47 Mary Magdalene and Mary the mother of Joses watched where He was laid.

Mark 16

16:1 When the Sabbath had passed, Mary Magdalene, Mary the mother of James, and Salome bought spices so that they might come and anoint Him.

16:2 Very early on the first day of the week, they came to the tomb when the sun had risen.

16:3 They said to one another, "Who will roll the stone away from the entrance of the tomb for us?"

16:4 Looking up, they saw that the stone had been rolled away, for it was very large.

16:5 They entered the tomb and saw a young man sitting on the right, clothed in a white robe, and they were greatly alarmed.

16:6 He said to them, "Do not be alarmed. You seek Jesus the Nazarene, who was crucified. He has been raised; He is not here. Look, the place where they laid Him.

16:7 But go, tell His disciples and Peter, 'He is going ahead of you into Galilee. There you will see Him, just as He told you.'"

16:8 They went out and fled from the tomb, for trembling and astonishment held them. They said nothing to anyone, for they were afraid.

Note †: Mark 16:8 · wording and sourceText: The publisher display distinguishes a shorter ending and the longer 16:9–20 ending with double-bracketed material. The saved Saints corpus marks the longer ending with double brackets. Preserve those boundaries and document the shorter ending separately before any full edition decision; do not merge the endings.NA28 chapter · Return to verse

16:9 ⟦After He had risen early on the first day of the week, He appeared first to Mary Magdalene, from whom He had cast out seven demons.

16:10 She went and reported to those who had been with Him, as they mourned and wept.

16:11 When they heard that He was alive and had been seen by her, they disbelieved.

16:12 After these things, He appeared in another form to two of them as they were walking, going into the country.

16:13 They went away and reported to the rest; they did not believe them either.

16:14 Later He appeared to the Eleven themselves as they reclined at table, and reproached their unbelief and hardness of heart because they had not believed those who had seen Him raised.

16:15 He said to them, "Go into the whole world and proclaim the gospel to all creation.

16:16 The one who believes and is baptized will be saved; the one who disbelieves will be condemned.

16:17 These signs will accompany those who believe: in My name they will cast out demons; they will speak in new tongues;

16:18 and with their hands they will pick up snakes; and if they drink anything deadly, it will certainly not harm them; they will lay hands on the sick, and they will be well."

16:19 So the Lord Jesus, after speaking to them, was taken up into heaven and sat at the right of God.

16:20 They went out and proclaimed everywhere, while the Lord worked with them and confirmed the word through the accompanying signs.⟧

Luke

Luke 1

1:1 Since many have undertaken to compile an account of the events fulfilled among us,

1:2 just as those who from the beginning were eyewitnesses and servants of the word handed them down to us,

1:3 it seemed good to me also, having followed everything carefully from the beginning, to write an orderly account for you, most excellent Theophilus,

1:4 so that you may know the certainty of the matters in which you have been instructed.

1:5 In the days of Herod, king of Judea, there was a priest named Zechariah, of the division of Abijah. He had a wife from the daughters of Aaron, and her name was Elizabeth.

1:6 Both were righteous before God, walking blamelessly in all the Lord’s commandments and ordinances.

1:7 They had no child, because Elizabeth was barren, and both were advanced in years.

1:8 While he was serving as priest before God in the order of his division,

1:9 according to the priesthood’s custom, he was chosen by lot to enter the Lord’s sanctuary and burn incense.

1:10 The whole multitude of the people was praying outside at the hour of incense.

1:11 An angel of the Lord appeared to him, standing at the right of the altar of incense.

1:12 Zechariah was troubled when he saw him, and fear fell upon him.

1:13 But the angel said to him, “Do not fear, Zechariah, for your petition has been heard. Your wife Elizabeth will bear you a son, and you shall name him John.

1:14 You will have joy and gladness, and many will rejoice at his birth,

1:15 for he will be great before the Lord. He will certainly drink neither wine nor strong drink, and he will be filled with the Holy Spirit even from his mother’s womb.

1:16 He will turn many of the sons of Israel to the Lord their God.

1:17 He himself will go before Him in Elijah’s spirit and power, to turn fathers’ hearts toward children and the disobedient to the understanding of the righteous, to prepare for the Lord a people made ready.”

1:18 Zechariah said to the angel, “How will I know this? For I am an old man, and my wife is advanced in years.”

1:19 The angel answered him, “I am Gabriel, who stands before God, and I was sent to speak to you and announce this good news to you.

1:20 And behold, you will be silent and unable to speak until the day these things happen, because you did not believe my words, which will be fulfilled at their appointed time.”

1:21 The people were waiting for Zechariah and wondering at his delay in the sanctuary.

1:22 When he came out, he could not speak to them, and they realized that he had seen a vision in the sanctuary. He kept making signs to them and remained mute.

1:23 When the days of his service were completed, he went home.

1:24 After those days his wife Elizabeth conceived, and she kept herself secluded for five months, saying,

1:25 “This is what the Lord has done for me in these days, when He looked upon me to take away my disgrace among people.”

1:26 In the sixth month, the angel Gabriel was sent from God to a city of Galilee named Nazareth,

1:27 to a virgin betrothed to a man named Joseph, of David’s house. The virgin’s name was Mary.

1:28 And he entered and said to her, “Rejoice, you who have been favoured! The Lord is with you.”

Note †: Luke 1:28 · wording and sourceMeaning: Retain the bestowed favour and its resulting state. Hail or rejoice reflects the greeting. KJV and DRC blessed art thou among women is absent here in the consulted NA28; Marian reception belongs in notes without weakening or enlarging the participle.NA28 chapter · Return to verse

1:29 She was greatly troubled at the saying and considered what sort of greeting this might be.

1:30 The angel said to her, “Do not fear, Mary, for you have found grace with God.

1:31 And behold, you will conceive in your womb and bear a Son, and you shall name Him Jesus.

1:32 He will be great and will be called Son of the Most High. The Lord God will give Him the throne of His father David,

1:33 and He will reign over Jacob’s house forever, and His kingdom will have no end.”

1:34 Mary said to the angel, “How will this be, since I do not know a man?”

1:35 The angel answered her, “The Holy Spirit will come upon you, and the power of the Most High will overshadow you; and so the holy One to be born will be called Son of God.

Note †: Luke 1:35 · wording and sourceMeaning: Keep the image, singular addressee, Holy Spirit, and Most High. Do not add a physical process or erase the metaphor through a generalized cause conception paraphrase. Preserve the following therefore.NA28 chapter · Return to verse

1:36 And behold, your relative Elizabeth has also conceived a son in her old age, and this is the sixth month for her who was called barren,

1:37 for no word from God will be powerless.”

1:38 Mary said, “Behold, I am the Lord’s servant. May it happen to me according to your word.” Then the angel departed from her.

1:39 In those days Mary arose and went in haste into the hill country, to a city of Judah.

1:40 She entered Zechariah’s house and greeted Elizabeth.

1:41 When Elizabeth heard Mary’s greeting, the infant leaped in her womb, and Elizabeth was filled with the Holy Spirit.

1:42 She cried out with a loud shout and said, “Blessed are you among women, and blessed is the fruit of your womb!

1:43 And how is it that the mother of my Lord should come to me?

1:44 For behold, when the sound of your greeting entered my ears, the infant in my womb leaped with gladness.

1:45 And blessed is she who believed that there would be a fulfillment of the things spoken to her from the Lord.”

1:46 Mary said, “My soul magnifies the Lord,

1:47 and my spirit rejoiced in God my Savior,

1:48 because He looked upon the lowly condition of His servant. For behold, from now on all generations will call me blessed,

1:49 because the Mighty One has done great things for me, and holy is His name.

1:50 His mercy is for generations and generations upon those who fear Him.

1:51 He has performed a mighty deed with His arm; He scattered the proud in the thought of their heart.

1:52 He brought rulers down from thrones and raised up the lowly.

1:53 He filled the hungry with good things and sent the rich away empty.

1:54 He helped Israel His servant, remembering mercy,

1:55 as He spoke to our fathers, to Abraham and his offspring forever.”

1:56 Mary stayed with her about three months and returned to her home.

1:57 When Elizabeth’s time to give birth had come, she bore a son.

1:58 Her neighbors and relatives heard that the Lord had magnified His mercy toward her, and they rejoiced with her.

1:59 On the eighth day they came to circumcise the child and were calling him Zechariah after his father’s name.

1:60 But his mother answered, “No; he shall be called John.”

1:61 They said to her, “No one among your relatives is called by this name.”

1:62 They made signs to his father to ask what he wanted the child to be called.

1:63 He asked for a writing tablet and wrote, “His name is John.” And they all wondered.

1:64 Immediately his mouth and tongue were opened, and he spoke, blessing God.

1:65 Fear came upon all who lived around them, and all these matters were discussed throughout the whole hill country of Judea.

1:66 Everyone who heard took these matters to heart, saying, “What then will this child become?” For the Lord’s hand was indeed with him.

1:67 His father Zechariah was filled with the Holy Spirit and prophesied, saying,

1:68 “Blessed is the Lord, the God of Israel, because He has visited and accomplished redemption for His people,

1:69 and has raised up a horn of salvation for us in the house of David His servant,

1:70 as He spoke through the mouth of His holy prophets from long ago:

1:71 salvation from our enemies and from the hand of all who hate us,

1:72 to show mercy to our fathers and remember His holy covenant,

1:73 the oath He swore to Abraham our father, to grant us

1:74 that, rescued from our enemies’ hand, we might serve Him without fear,

1:75 in holiness and righteousness before Him all our days.

1:76 And you also, child, will be called prophet of the Most High, for you will go before the Lord to prepare His ways,

1:77 to give His people knowledge of salvation in the forgiveness of their sins,

1:78 through the tender mercy of our God, by which the dawn from on high will visit us,

1:79 to shine upon those who sit in darkness and death's shadow, to direct our feet into a way of peace."

1:80 The child grew and became strong in spirit. He remained in the wilderness until the day of his public appearance to Israel.

Luke 2

2:1 In those days a decree went out from Caesar Augustus for all the inhabited world to be registered.

2:2 This first registration took place while Quirinius was governing Syria.

2:3 Everyone went to be registered, each to his own city.

2:4 Joseph also went up from Galilee, from the city of Nazareth, into Judea, to David's city, which is called Bethlehem, because he belonged to David's house and family,

2:5 to be registered with Mary, who was betrothed to him and was pregnant.

2:6 While they were there, the time came for her to give birth.

2:7 She bore her firstborn Son, wrapped Him in swaddling cloths, and laid Him in a manger, because there was no place for them in the lodging place.

Note †: Luke 2:7 · wording and sourceMeaning: Retain lodging place; guest room remains a contextual possibility. The noun alone does not identify a commercial inn or establish a house plan. Distinguish the explicit inn word in Luke 10:34.NA28 chapter · Return to verse

2:8 In that same region there were shepherds living in the fields and keeping watch over their flock through the watches of the night.

2:9 An angel of the Lord stood beside them, and the Lord's glory shone around them; they feared with a great fear.

2:10 The angel said to them, "Do not fear, for behold, I announce to you good news of great joy, which will be for all the people:

2:11 today in David's city a Savior has been born for you, who is Christ the Lord.

2:12 This is the sign for you: you will find an infant wrapped in swaddling cloths and lying in a manger."

2:13 Suddenly there was with the angel a multitude of the heavenly army, praising God and saying,

2:14 "Glory to God in the highest, and on earth peace among people of His favour."

Note †: Luke 2:14 · wording and sourceMeaning: Preserve the genitive relationship. His makes a contextual divine referent explicit and should be acknowledged as supplied. Do not flatten the clause into a separate universal good-will slogan.NA28 chapter · Return to verse

2:15 When the angels had departed from them into heaven, the shepherds said to one another, "Let us go over to Bethlehem and see this event that has happened, which the Lord has made known to us."

2:16 They came in haste and found Mary and Joseph, and the infant lying in the manger.

2:17 When they saw Him, they made known the saying spoken to them about this Child.

2:18 Everyone who heard wondered at what the shepherds told them.

2:19 But Mary kept all these matters, pondering them in her heart.

2:20 The shepherds returned, glorifying and praising God for everything they had heard and seen, just as it had been spoken to them.

2:21 When eight days were completed for His circumcision, He was named Jesus, the name given by the angel before He was conceived in the womb.

2:22 When the days of their purification according to Moses' law were completed, they brought Him up to Jerusalem to present Him to the Lord,

2:23 as it is written in the Lord's law: "Every male opening the womb shall be called holy to the Lord,"

2:24 and to give a sacrifice according to what is said in the Lord's law: "A pair of turtledoves or two young pigeons."

2:25 And behold, there was a man in Jerusalem named Simeon. This man was righteous and devout, awaiting Israel's consolation, and the Holy Spirit was upon him.

2:26 It had been revealed to him by the Holy Spirit that he would not see death before he saw the Lord's Christ.

2:27 He came in the Spirit into the temple. When the parents brought in the Child Jesus to do for Him what was customary under the law,

2:28 he received Him into his arms, blessed God, and said,

2:29 "Now, Master, Thou art releasing Thy servant in peace according to Thy word,

2:30 because my eyes have seen Thy salvation,

2:31 which Thou didst prepare in the sight of all peoples:

2:32 a light for revelation to the nations and glory for Thy people Israel."

2:33 His father and mother were wondering at what was being said about Him.

2:34 Simeon blessed them and said to His mother Mary, “Behold, this One is appointed for the fall and rising of many in Israel, and for a sign spoken against—

2:35 and a sword will pass through your own soul also—so that thoughts from many hearts may be revealed.”

2:36 There was also a prophetess, Anna, daughter of Phanuel, from the tribe of Asher. She was very old. She had lived with her husband for seven years after marrying as a virgin,

2:37 and had been a widow until the age of eighty-four. She did not leave the temple, serving with fasts and petitions night and day.

2:38 Coming up at that very hour, she gave thanks to God and spoke about Him to everyone awaiting Jerusalem’s redemption.

2:39 When they had completed everything according to the Lord’s law, they returned to Galilee, to their own city of Nazareth.

2:40 The Child grew and became strong, being filled with wisdom, and God’s grace was upon Him.

2:41 His parents went each year to Jerusalem for the Festival of Passover.

2:42 When He became twelve years old, they went up according to the festival’s custom.

2:43 When the festival days were over and they were returning, the boy Jesus remained in Jerusalem, and His parents did not know.

2:44 Supposing Him to be in the traveling company, they went a day’s journey and searched for Him among their relatives and acquaintances.

2:45 When they did not find Him, they returned to Jerusalem searching for Him.

2:46 After three days they found Him in the temple, sitting among the teachers, listening to them and questioning them.

2:47 All who heard Him were astonished at His understanding and answers.

2:48 When His parents saw Him, they were overwhelmed. His mother said to Him, “Child, why hast Thou treated us this way? Behold, Thy father and I have been searching for Thee in anguish.”

2:49 He said to them, “Why were you searching for Me? Did you not know that I must be in what belongs to My Father?”

2:50 But they did not understand the saying He spoke to them.

2:51 He went down with them and came to Nazareth, and He remained subject to them. His mother kept all these matters in her heart.

2:52 Jesus advanced in wisdom and age, and in favor with God and people.

Luke 3

3:1 In the fifteenth year of Tiberius Caesar’s rule, when Pontius Pilate governed Judea, Herod was tetrarch of Galilee, his brother Philip tetrarch of the region of Iturea and Trachonitis, and Lysanias tetrarch of Abilene,

3:2 during the high priesthood of Annas and Caiaphas, God’s word came to John, Zechariah’s son, in the wilderness.

3:3 He went into all the region around the Jordan, proclaiming a baptism of repentance for the forgiveness of sins,

3:4 as it is written in the book of the words of Isaiah the prophet: “A voice of one crying in the wilderness: Prepare the Lord’s way; make His paths straight.

3:5 Every ravine will be filled, and every mountain and hill brought low. The crooked will become straight, and the rough ways smooth roads,

3:6 and all flesh will see God’s salvation.”

3:7 So he said to the crowds coming out to be baptized by him, “Brood of vipers! Who warned you to flee the coming wrath?

3:8 Produce fruits worthy of repentance, and do not begin saying among yourselves, ‘We have Abraham as father.’ For I tell you that God can raise up children for Abraham from these stones.

3:9 Already the axe also lies at the root of the trees. Therefore every tree that does not produce good fruit is cut down and thrown into fire.”

3:10 The crowds asked him, “What then should we do?”

3:11 He answered them, “Let the one who has two tunics share with the one who has none, and let the one who has food do likewise.”

3:12 Tax collectors also came to be baptized and said to him, “Teacher, what should we do?”

3:13 He said to them, “Collect nothing beyond what has been appointed for you.”

3:14 Soldiers also asked him, “And we, what should we do?” He said to them, “Extort from no one, do not make false accusations, and be content with your pay.”

3:15 As the people were waiting expectantly and everyone was considering in their hearts whether John might be the Christ,

3:16 John answered them all, “I baptize you with water, but One stronger than I is coming, whose sandal strap I am not worthy to untie. He will baptize you in the Holy Spirit and fire.

3:17 His winnowing fork is in His hand, to cleanse His threshing floor thoroughly and gather the wheat into His storehouse; but the chaff He will burn with unquenchable fire.”

3:18 With many other exhortations also, he announced good news to the people.

3:19 But Herod the tetrarch, rebuked by him concerning Herodias, his brother’s wife, and all the evil things Herod had done,

3:20 added this also to them all: he shut John up in prison.

3:21 When all the people were baptized, and Jesus also had been baptized and was praying, heaven was opened,

3:22 and the Holy Spirit descended upon Him in bodily form like a dove. A voice came from heaven: “Thou art My beloved Son; in Thee I have taken delight.”

3:23 Jesus Himself was about thirty years old when He began His ministry. He was the son, as was supposed, of Joseph, of Heli,

3:24 of Matthat, of Levi, of Melchi, of Jannai, of Joseph,

3:25 of Mattathias, of Amos, of Nahum, of Esli, of Naggai,

3:26 of Maath, of Mattathias, of Semein, of Josech, of Joda,

3:27 of Joanan, of Rhesa, of Zerubbabel, of Shealtiel, of Neri,

3:28 of Melchi, of Addi, of Cosam, of Elmadam, of Er,

3:29 of Jesus, of Eliezer, of Jorim, of Matthat, of Levi,

3:30 of Simeon, of Judah, of Joseph, of Jonam, of Eliakim,

3:31 of Melea, of Menna, of Mattatha, of Nathan, of David,

3:32 of Jesse, of Obed, of Boaz, of Sala, of Nahshon,

3:33 of Amminadab, of Admin, of Arni, of Hezron, of Perez, of Judah,

3:34 of Jacob, of Isaac, of Abraham, of Terah, of Nahor,

3:35 of Serug, of Reu, of Peleg, of Eber, of Shelah,

3:36 of Cainan, of Arphaxad, of Shem, of Noah, of Lamech,

3:37 of Methuselah, of Enoch, of Jared, of Mahalalel, of Cainan,

3:38 of Enosh, of Seth, of Adam, of God.

Luke 4

4:1 Jesus, full of the Holy Spirit, returned from the Jordan and was led in the Spirit in the wilderness

4:2 for forty days, being tested by the devil. He ate nothing during those days, and when they were completed He was hungry.

4:3 The devil said to Him, “If Thou art God’s Son, tell this stone to become bread.”

4:4 Jesus answered him, “It is written: ‘Man shall not live by bread alone.’”

4:5 Taking Him up, the devil showed Him all the kingdoms of the inhabited world in a moment of time.

4:6 The devil said to Him, “I will give Thee all this authority and their glory, because it has been handed over to me, and I give it to whomever I wish.

4:7 Therefore, if Thou dost bow down before me, it will all be Thine.”

4:8 Jesus answered him, “It is written: ‘You shall worship the Lord your God, and Him alone shall you serve.’”

4:9 He brought Him to Jerusalem, placed Him on the temple’s pinnacle, and said to Him, “If Thou art God’s Son, throw Thyself down from here,

4:10 for it is written: ‘He will command His angels concerning Thee, to guard Thee,’

4:11 and, ‘They will lift Thee upon their hands, lest Thou strike Thy foot against a stone.’”

4:12 Jesus answered him, “It has been said: ‘You shall not put the Lord your God to the test.’”

4:13 Having completed every test, the devil departed from Him until an opportune time.

4:14 Jesus returned in the Spirit’s power into Galilee, and a report about Him spread throughout the whole surrounding region.

4:15 He taught in their synagogues, being glorified by everyone.

4:16 He came to Nazareth, where He had been brought up, and according to His custom entered the synagogue on the Sabbath day. He stood up to read.

4:17 The scroll of the prophet Isaiah was given to Him. Unrolling it, He found the place where it was written:

4:18 “The Spirit of the Lord is upon Me, because He anointed Me to proclaim good news to the poor. He has sent Me to proclaim release to captives and recovery of sight to the blind, to let the crushed go free,

Note †: Luke 4:18 · wording and sourceMeaning: Keep the captive and oppressed imagery and the paired uses of release. In this occurrence forgiveness alone would narrow the sense. Preserve the Gospel quotation's wording; the consulted NA28 lacks heal the brokenhearted here.NA28 chapter · Return to verse

4:19 to proclaim the Lord’s year of favor.”

4:20 He rolled up the scroll, gave it back to the attendant, and sat down. The eyes of everyone in the synagogue were fixed on Him.

4:21 He began to say to them, “Today this Scripture has been fulfilled in your ears.”

4:22 All bore witness to Him and wondered at the words of grace coming from His mouth. They said, “Is this not Joseph’s son?”

4:23 He said to them, “Surely you will tell Me this proverb: ‘Physician, heal yourself.’ ‘Do here in Thy homeland also everything we heard happened in Capernaum.’”

4:24 He said, “Amen, I tell you, no prophet is acceptable in his homeland.

4:25 But in truth I tell you, there were many widows in Israel in Elijah’s days, when heaven was shut for three years and six months and a great famine came over the whole land.

4:26 Yet Elijah was sent to none of them except to a widow at Zarephath in Sidon’s territory.

4:27 And there were many leprous people in Israel in the time of Elisha the prophet, but none of them was cleansed except Naaman the Syrian.”

4:28 Everyone in the synagogue was filled with anger when they heard these things.

4:29 They rose, threw Him out of the city, and led Him to the brow of the hill on which their city was built, intending to hurl Him down.

4:30 But He passed through their midst and went on His way.

4:31 He went down to Capernaum, a city of Galilee, and was teaching them on the Sabbaths.

4:32 They were overwhelmed at His teaching, because His word was with authority.

4:33 In the synagogue was a man who had the spirit of an unclean demon. He cried out with a loud voice,

4:34 “Ah! What have we to do with Thee, Jesus of Nazareth? Hast Thou come to destroy us? I know who Thou art: God’s Holy One.”

4:35 Jesus rebuked him, saying, “Be silent and come out of him!” The demon threw him down in their midst and came out of him without harming him.

4:36 Amazement came upon everyone, and they said to one another, “What is this word? With authority and power He commands the unclean spirits, and they come out!”

4:37 A report about Him went out into every place in the surrounding region.

4:38 Leaving the synagogue, He entered Simon’s house. Simon’s mother-in-law was gripped by a high fever, and they asked Him about her.

4:39 Standing over her, He rebuked the fever, and it left her. Immediately she rose and served them.

4:40 As the sun was setting, everyone who had people sick with various diseases brought them to Him. He laid His hands on each one and healed them.

4:41 Demons also came out of many, crying, “Thou art God’s Son!” He rebuked them and would not let them speak, because they knew He was the Christ.

4:42 When day came, He went out to a deserted place. The crowds searched for Him, came to Him, and tried to keep Him from departing from them.

4:43 But He said to them, “I must announce the good news of God’s kingdom to the other cities also, because for this I was sent.”

4:44 And He continued proclaiming in the synagogues of Judea.

Luke 5

5:1 As the crowd pressed upon Him to hear God’s word, He was standing beside the lake of Gennesaret.

5:2 He saw two boats beside the lake; the fishermen had left them and were washing their nets.

5:3 He entered one of the boats, which belonged to Simon, and asked him to put out a little from the land. Sitting down, He taught the crowds from the boat.

5:4 When He finished speaking, He said to Simon, “Put out into the deep water, and let down your nets for a catch.”

5:5 Simon answered, “Master, we labored through the whole night and caught nothing, but at Thy word I will let down the nets.”

5:6 When they did this, they enclosed a great multitude of fish, and their nets began to tear.

5:7 They signaled to their partners in the other boat to come and help them. They came and filled both boats, so that they began to sink.

5:8 When Simon Peter saw it, he fell at Jesus’ knees, saying, “Depart from me, Lord, because I am a sinful man.”

5:9 For amazement had seized him and everyone with him at the catch of fish they had taken,

5:10 and likewise James and John, Zebedee’s sons, who were Simon’s partners. Jesus said to Simon, “Do not fear. From now on you will be catching people alive.”

5:11 They brought the boats to land, left everything, and followed Him.

5:12 While He was in one of the cities, behold, there was a man full of leprosy. Seeing Jesus, he fell on his face and petitioned Him, saying, “Lord, if Thou art willing, Thou canst cleanse me.”

5:13 Stretching out His hand, He touched him and said, “I am willing; be cleansed.” Immediately the leprosy departed from him.

5:14 He commanded him to tell no one: “But go, show yourself to the priest, and make the offering for your cleansing as Moses commanded, for a testimony to them.”

5:15 Yet the report about Him spread all the more, and large crowds gathered to hear and to be healed of their illnesses.

5:16 But He kept withdrawing to deserted places and praying.

5:17 On one of those days He was teaching, and Pharisees and teachers of the law were sitting there. They had come from every village of Galilee and Judea and from Jerusalem; and the Lord’s power was present for Him to heal.

5:18 And behold, men were carrying on a bed a man who was paralyzed. They sought to bring him in and place him before Him.

5:19 Finding no way to bring him in because of the crowd, they went up onto the roof and lowered him through the tiles with his little bed into their midst, before Jesus.

5:20 Seeing their faith, He said, “Man, your sins are forgiven you.”

5:21 The scribes and Pharisees began to reason, saying, “Who is this who speaks blasphemies? Who can forgive sins except God alone?”

5:22 Jesus recognized their thoughts and answered them, “What are you reasoning in your hearts?

5:23 Which is easier: to say, ‘Your sins are forgiven you,’ or to say, ‘Rise and walk’?

5:24 But so that you may know that the Son of Man has authority on earth to forgive sins”—He said to the paralyzed man—“I tell you, rise, take up your little bed, and go home.”

5:25 Immediately he rose before them, took up what he had been lying on, and went home glorifying God.

5:26 Astonishment seized everyone, and they glorified God and were filled with fear, saying, “We have seen extraordinary things today.”

5:27 After this He went out and saw a tax collector named Levi sitting at the tax booth, and said to him, “Follow Me.”

5:28 Leaving everything, he rose and followed Him.

5:29 Levi gave a great reception for Him in his house. A large crowd of tax collectors and others was reclining with them.

5:30 The Pharisees and their scribes grumbled to His disciples, saying, “Why do you eat and drink with tax collectors and sinners?”

5:31 Jesus answered them, “Those who are healthy have no need of a physician, but those who are ill do.

5:32 I have not come to call the righteous, but sinners to repentance.”

5:33 They said to Him, “John’s disciples fast often and offer petitions, and likewise those of the Pharisees, but Thine eat and drink.”

5:34 Jesus said to them, “Can you make the bridegroom’s companions fast while the bridegroom is with them?

5:35 But days will come, and when the bridegroom is taken from them, then they will fast in those days.”

5:36 He also told them a parable: “No one tears a patch from a new garment and puts it on an old garment. Otherwise he will tear the new one, and the patch from the new will not match the old.

5:37 And no one puts new wine into old wineskins. Otherwise the new wine will burst the skins, and it will be poured out and the skins destroyed.

5:38 But new wine must be put into fresh wineskins.

5:39 And no one who has drunk old wine desires new, for he says, ‘The old is good.’”

Luke 6

6:1 On a Sabbath He was passing through grainfields. His disciples plucked the ears, rubbed them in their hands, and ate.

6:2 Some of the Pharisees said, “Why are you doing what is not lawful on the Sabbaths?”

6:3 Jesus answered them, “Have you not even read what David did when he and those with him were hungry,

6:4 how he entered God’s house, took and ate the loaves of the presentation, and gave them to those with him, although no one except the priests alone may lawfully eat them?”

6:5 He said to them, “The Son of Man is Lord of the Sabbath.”

6:6 On another Sabbath He entered the synagogue and taught. A man was there whose right hand was withered.

6:7 The scribes and Pharisees watched closely to see whether He would heal on the Sabbath, so that they might find a way to accuse Him.

6:8 But He knew their thoughts and said to the man with the withered hand, “Rise and stand in the middle.” He rose and stood.

6:9 Jesus said to them, “I ask you: Is it lawful on the Sabbath to do good or do evil, to save a life or destroy it?”

6:10 Looking around at all of them, He said to him, “Stretch out your hand.” He did so, and his hand was restored.

6:11 They were filled with mindless anger and discussed with one another what they might do to Jesus.

6:12 In those days He went out to the mountain to pray, and spent the night in prayer to God.

6:13 When day came, He called His disciples and chose twelve from them, whom He also named apostles:

6:14 Simon, whom He also named Peter, and his brother Andrew, and James and John, and Philip and Bartholomew,

6:15 and Matthew and Thomas, and James son of Alphaeus, and Simon called the Zealot,

6:16 and Judas son of James, and Judas Iscariot, who became a traitor.

6:17 He came down with them and stood on a level place. There was a large crowd of His disciples and a great multitude of the people from all Judea, Jerusalem, and the coastal region of Tyre and Sidon.

6:18 They had come to hear Him and be healed of their diseases; those troubled by unclean spirits were also healed.

6:19 The whole crowd sought to touch Him, because power went out from Him and healed everyone.

6:20 Lifting His eyes toward His disciples, He said, “Blessed are you who are poor, because yours is God’s kingdom.

6:21 Blessed are you who hunger now, because you will be filled. Blessed are you who weep now, because you will laugh.

6:22 Blessed are you when people hate you, when they exclude you, reproach you, and cast out your name as evil because of the Son of Man.

6:23 Rejoice on that day and leap, for behold, your reward is great in heaven; their fathers treated the prophets in the same way.

6:24 But woe to you who are rich, because you have received your consolation.

6:25 Woe to you who are filled now, because you will hunger. Woe to you who laugh now, because you will mourn and weep.

6:26 Woe when all people speak well of you, for their fathers treated the false prophets in the same way.

6:27 But I say to you who hear: Love your enemies; do good to those who hate you.

6:28 Bless those who curse you; pray for those who mistreat you.

6:29 Offer the other cheek also to the one striking you on the cheek; and from the one taking your cloak, do not withhold your tunic also.

6:30 Give to everyone who asks you, and do not demand back your belongings from the one who takes them.

6:31 As you wish people to do to you, do likewise to them.

6:32 If you love those who love you, what credit is that to you? For even sinners love those who love them.

6:33 If you do good to those who do good to you, what credit is that to you? Even sinners do the same.

6:34 If you lend to those from whom you hope to receive, what credit is that to you? Even sinners lend to sinners to receive the equivalent back.

6:35 But love your enemies, do good, and lend, expecting nothing back. Your reward will be great, and you will be sons of the Most High, because He is kind to the ungrateful and evil.

6:36 Be merciful, just as your Father is merciful.

Note †: Luke 6:36 · wording and sourceMeaning: Retain the plural command and the comparison with your Father. Become records the verb's form; be is a natural command. Mercy here is not limited to cancelling debt or punishment.NA28 chapter · Return to verse

6:37 Do not judge, and you will certainly not be judged. Do not condemn, and you will certainly not be condemned. Release, and you will be released.

6:38 Give, and it will be given to you. They will put into your lap a good measure, pressed down, shaken together, overflowing; for by the measure you measure, it will be measured back to you.”

6:39 He also told them a parable: “Can a blind person guide a blind person? Will they not both fall into a pit?

6:40 A disciple is not above the teacher, but everyone fully trained will be like his teacher.

6:41 Why do you look at the speck in your brother’s eye but fail to notice the beam in your own eye?

6:42 How can you say to your brother, ‘Brother, let me take out the speck in your eye,’ when you yourself do not see the beam in your own eye? Hypocrite! First take the beam out of your eye, and then you will see clearly to take the speck out of your brother’s eye.

6:43 For no good tree produces rotten fruit, nor again does a rotten tree produce good fruit.

6:44 Each tree is known by its own fruit. People do not gather figs from thorns, nor harvest grapes from a bramble.

6:45 The good person brings out good from the good treasure of his heart, and the evil person brings out evil from the evil treasure; for his mouth speaks from the heart's abundance.

6:46 Why do you call Me 'Lord, Lord,' and not do what I say?

6:47 Everyone who comes to Me, hears My words and does them—I will show you whom he resembles.

6:48 He resembles a man building a house, who dug and went deep and laid a foundation on the rock. When a flood came, the river burst against that house but could not shake it, because it had been well built.

6:49 But the one who heard and did not act resembles a man who built a house on the ground without a foundation. The river burst against it, and immediately it collapsed; the ruin of that house was great."

Luke 7

7:1 When He had finished all His sayings in the people's hearing, He entered Capernaum.

7:2 A certain centurion had a slave who was ill and about to die, and who was precious to him.

7:3 Hearing about Jesus, he sent elders of the Jews to Him, asking Him to come and save his slave.

7:4 When they reached Jesus, they urged Him earnestly, saying, "He is worthy for Thee to grant him this,

7:5 for he loves our nation, and he himself built our synagogue for us."

7:6 Jesus went with them. When He was already not far from the house, the centurion sent friends, saying to Him, "Lord, do not trouble Thyself, for I am not worthy for Thee to enter under my roof.

7:7 Therefore I did not even consider myself worthy to come to Thee. But speak a word, and let my servant be healed.

7:8 For I too am a man placed under authority, with soldiers under me. I tell this one, 'Go,' and he goes; another, 'Come,' and he comes; and my slave, 'Do this,' and he does it."

7:9 When Jesus heard this, He marveled at him. Turning to the crowd following Him, He said, "I tell you, not even in Israel have I found such faith."

7:10 Those who had been sent returned to the house and found the slave in good health.

7:11 Afterward He went to a city called Nain, and His disciples and a large crowd traveled with Him.

7:12 As He approached the city's gate, behold, a dead man was being carried out, his mother's only son. She was a widow, and a considerable crowd from the city was with her.

7:13 When the Lord saw her, He was moved with compassion for her and said, "Do not weep."

7:14 He approached and touched the bier; the bearers stood still. He said, "Young man, I tell you, rise."

7:15 The dead man sat up and began speaking, and He gave him to his mother.

7:16 Fear seized everyone, and they glorified God, saying, "A great prophet has arisen among us," and, "God has visited His people."

7:17 This report about Him spread throughout all Judea and all the surrounding region.

7:18 John's disciples reported all these things to him. John called two of his disciples

7:19 and sent them to the Lord, saying, "Art Thou the One who is coming, or should we expect another?"

7:20 When the men came to Him, they said, "John the Baptist sent us to Thee, saying, 'Art Thou the One who is coming, or should we expect another?'"

7:21 At that hour He healed many of diseases, afflictions and evil spirits, and graciously gave sight to many blind people.

7:22 He answered them, "Go and report to John what you have seen and heard: the blind recover sight, the lame walk, leprous people are cleansed, the deaf hear, the dead are raised, and the poor receive good news.

7:23 And blessed is whoever does not stumble because of Me."

7:24 When John's messengers had departed, He began to speak to the crowds about John: "What did you go out into the wilderness to behold? A reed shaken by the wind?

7:25 But what did you go out to see? A man clothed in soft garments? Behold, those who live in splendid clothing and luxury are in royal palaces.

7:26 But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet.

7:27 This is the one about whom it is written: 'Behold, I send My messenger before Thy face, who will prepare Thy way ahead of Thee.'

7:28 I tell you, among those born of women no one is greater than John; yet the lesser one in God's kingdom is greater than he."

7:29 When all the people and the tax collectors heard, they acknowledged God’s righteousness, having been baptized with John’s baptism.

7:30 But the Pharisees and experts in the law rejected God’s purpose for themselves, not having been baptized by him.

7:31 “To what, then, shall I compare the people of this generation, and what are they like?

7:32 They are like children sitting in the marketplace and calling to one another, saying, ‘We played the flute for you, and you did not dance; we lamented, and you did not weep.’

7:33 For John the Baptist has come neither eating bread nor drinking wine, and you say, ‘He has a demon.’

7:34 The Son of Man has come eating and drinking, and you say, ‘Behold, a glutton and wine-drinker, a friend of tax collectors and sinners.’

7:35 Yet wisdom was justified by all her children.”

7:36 One of the Pharisees asked Him to eat with him. He entered the Pharisee’s house and reclined at table.

7:37 And behold, a woman in the city who was a sinner learned that He was reclining in the Pharisee’s house. She brought an alabaster vessel of perfume

7:38 and stood behind Him at His feet, weeping. She began to wet His feet with her tears and wiped them with the hair of her head. She kept kissing His feet and anointing them with the perfume.

7:39 When the Pharisee who had invited Him saw it, he said within himself, “If this man were a prophet, He would know who and what sort of woman is touching Him, that she is a sinner.”

7:40 Jesus answered him, “Simon, I have something to say to you.” He said, “Teacher, say it.”

7:41 “A certain lender had two debtors. One owed five hundred denarii and the other fifty.

7:42 Since they had nothing with which to repay, he graciously forgave them both. Which of them, then, will love him more?”

7:43 Simon answered, “I suppose the one to whom he forgave more.” He said to him, “You judged correctly.”

7:44 Turning toward the woman, He said to Simon, “Do you see this woman? I entered your house; you gave Me no water for My feet, but she wet My feet with her tears and wiped them with her hair.

7:45 You gave Me no kiss, but from the time I entered she has not stopped kissing My feet.

7:46 You did not anoint My head with oil, but she anointed My feet with perfume.

7:47 For this reason I tell you: her many sins are forgiven, because she loved much. But the one who is forgiven little loves little.”

7:48 He said to her, “Your sins are forgiven.”

7:49 Those reclining with Him began to say within themselves, “Who is this who even forgives sins?”

7:50 And He said to the woman, “Your faith has saved you; go in peace.”

Note †: Luke 7:50 · wording and sourceMeaning: Retain saved and the singular thy and thee. Read this with the preceding forgiveness, without importing the disease language of Mark 5:34. In peace is idiomatic English for the movement phrase.NA28 chapter · Return to verse

Luke 8

8:1 After this He traveled through cities and villages, proclaiming and announcing the good news of God’s kingdom. The Twelve were with Him,

8:2 and certain women who had been healed of evil spirits and illnesses: Mary called Magdalene, from whom seven demons had gone out,

8:3 Joanna, wife of Chuza, Herod’s steward, Susanna, and many others, who served them out of their own belongings.

8:4 When a large crowd was gathering and people from each city were coming to Him, He spoke through a parable:

8:5 “The sower went out to sow his seed. As he sowed, some fell beside the road, was trampled, and the birds of the sky ate it.

8:6 Other seed fell on the rock, and when it sprouted it withered because it had no moisture.

8:7 Other seed fell among thorns, and the thorns grew up with it and choked it.

8:8 Other seed fell into good soil, sprouted and produced fruit a hundredfold.” As He said these things, He called out, “Let the one who has ears to hear listen.”

8:9 His disciples asked Him what this parable meant.

8:10 He said, “To you it has been given to know the mysteries of God’s kingdom, but to the rest in parables, so that seeing they may not see, and hearing they may not understand.

8:11 This is the parable: the seed is God’s word.

8:12 Those beside the road are the ones who have heard; then the devil comes and takes the word from their heart, so that they may not believe and be saved.

8:13 Those on the rock are the ones who, when they hear, receive the word with joy. They have no root; they believe for a time and fall away in a time of testing.

8:14 What fell among thorns represents those who have heard, but as they go along they are choked by life's cares, wealth and pleasures, and do not bring fruit to maturity.

8:15 What is in the good soil represents those who hear the word in a noble and good heart, hold it fast, and bear fruit with endurance.

8:16 No one lights a lamp and covers it with a vessel or puts it under a bed, but places it on a lampstand, so that those entering may see the light.

8:17 For nothing is hidden that will not become manifest, nor concealed that will not be known and come into the open.

8:18 Therefore watch how you hear. For whoever has will be given more, and whoever does not have will have even what he thinks he has taken from him."

8:19 His mother and brothers came to Him but could not reach Him because of the crowd.

8:20 It was reported to Him, "Thy mother and Thy brothers are standing outside, wanting to see Thee."

8:21 He answered them, "My mother and My brothers are these who hear God's word and do it."

8:22 On one of those days He entered a boat with His disciples and said to them, "Let us cross to the other side of the lake." They put out.

8:23 As they sailed, He fell asleep. A windstorm came down upon the lake, and they were being swamped and were in danger.

8:24 They came and woke Him, saying, "Master, Master, we are perishing!" He awoke and rebuked the wind and the surging water. They ceased, and there was calm.

8:25 He said to them, "Where is your faith?" Afraid, they marveled and said to one another, "Who then is this, that He commands even the winds and the water, and they obey Him?"

8:26 They sailed into the country of the Gerasenes, which lies opposite Galilee.

8:27 When He stepped onto the land, a man from the city who had demons met Him. For a considerable time he had worn no garment and had not lived in a house, but among the tombs.

8:28 Seeing Jesus, he cried out, fell before Him, and said with a loud voice, "What have I to do with Thee, Jesus, Son of the Most High God? I beg Thee, do not torment me!"

8:29 For He was commanding the unclean spirit to leave the man. It had seized him many times; he was bound with chains and shackles and kept under guard, but he broke the bonds and was driven by the demon into deserted places.

8:30 Jesus asked him, "What is your name?" He said, "Legion," because many demons had entered him.

8:31 They begged Him not to command them to go away into the abyss.

8:32 A herd of many pigs was feeding there on the hillside. They begged Him to permit them to enter those pigs, and He permitted them.

8:33 The demons came out of the man and entered the pigs. The herd rushed down the steep bank into the lake and was drowned.

8:34 When the herdsmen saw what had happened, they fled and reported it in the city and in the fields.

8:35 People came out to see what had happened. They came to Jesus and found the man from whom the demons had gone out sitting at Jesus' feet, clothed and in his right mind; and they were afraid.

8:36 Those who had seen reported to them how the demon-possessed man had been saved.

8:37 The whole multitude of the surrounding country of the Gerasenes asked Him to depart from them, because they were gripped by great fear. He entered a boat and returned.

8:38 The man from whom the demons had gone out begged to be with Him, but He sent him away, saying,

8:39 "Return to your home and recount everything God has done for you." He went away proclaiming throughout the whole city everything Jesus had done for him.

8:40 When Jesus returned, the crowd welcomed Him, for they were all awaiting Him.

8:41 And behold, a man named Jairus came, who was a ruler of the synagogue. Falling at Jesus' feet, he begged Him to enter his house,

8:42 because he had an only daughter, about twelve years old, and she was dying. As He went, the crowds pressed closely around Him.

8:43 A woman had suffered a flow of blood for twelve years. She had spent her whole livelihood on physicians, but could not be healed by anyone.

8:44 Coming up behind Him, she touched the fringe of His garment, and immediately her flow of blood stopped.

8:45 Jesus said, "Who touched Me?" When everyone denied it, Peter said, "Master, the crowds surround Thee and press against Thee."

8:46 Jesus said, "Someone touched Me, for I knew that power had gone out from Me."

8:47 When the woman saw that she had not escaped notice, she came trembling and fell before Him. Before all the people she reported why she had touched Him and how she had been healed immediately.

8:48 He said to her, “Daughter, your faith has saved you; go in peace.”

8:49 While He was still speaking, someone came from the synagogue ruler’s house, saying, “Your daughter has died. Do not trouble the Teacher any longer.”

8:50 Jesus heard and answered him, “Do not fear; only believe, and she will be saved.”

8:51 When He came to the house, He allowed no one to enter with Him except Peter, John and James, and the child’s father and mother.

8:52 Everyone was weeping and beating themselves in mourning for her. He said, “Do not weep, for she has not died, but is sleeping.”

8:53 They laughed at Him, knowing that she had died.

8:54 But He took her hand and called, “Child, rise.”

8:55 Her spirit returned, and she rose immediately. He ordered that she be given something to eat.

8:56 Her parents were astonished, but He commanded them to tell no one what had happened.

Luke 9

9:1 Calling the Twelve together, He gave them power and authority over all demons and to heal diseases.

9:2 He sent them to proclaim God’s kingdom and heal the sick.

9:3 He said to them, “Take nothing for the journey: neither a staff nor a bag nor bread nor silver; neither are you to have two tunics each.

9:4 Whatever house you enter, remain there and depart from there.

9:5 Wherever people do not receive you, as you leave that city shake the dust from your feet as a testimony against them.”

9:6 They went out and passed through the villages, announcing good news and healing everywhere.

9:7 Herod the tetrarch heard of everything that was happening and was perplexed, because some were saying that John had been raised from the dead,

9:8 others that Elijah had appeared, and others that one of the ancient prophets had arisen.

9:9 Herod said, “John I beheaded. But who is this about whom I hear such things?” And he sought to see Him.

9:10 When the apostles returned, they recounted to Him everything they had done. Taking them with Him, He withdrew privately to a city called Bethsaida.

9:11 The crowds learned of it and followed Him. He welcomed them, spoke to them about God’s kingdom, and healed those needing a cure.

9:12 The day was beginning to draw to a close. The Twelve approached and said to Him, “Dismiss the crowd, so that they may go into the surrounding villages and countryside, find lodging and obtain provisions, because we are here in a deserted place.”

9:13 He said to them, “You give them something to eat.” They said, “We have no more than five loaves and two fish, unless we ourselves go and buy food for all these people.”

9:14 For there were about five thousand men. He said to His disciples, “Have them recline in groups of about fifty each.”

9:15 They did so and had everyone recline.

9:16 Taking the five loaves and the two fish, He looked up to heaven, blessed them, broke them, and kept giving them to the disciples to set before the crowd.

9:17 They all ate and were filled, and the leftover fragments were gathered up: twelve baskets.

9:18 While He was praying apart, His disciples were with Him, and He asked them, “Who do the crowds say I am?”

9:19 They answered, “John the Baptist; others say Elijah; and others that one of the ancient prophets has arisen.”

9:20 He said to them, “But you, who do you say I am?” Peter answered, “God’s Christ.”

9:21 He sternly commanded them to tell this to no one,

9:22 saying, “The Son of Man must suffer many things, be rejected by the elders, chief priests and scribes, be killed, and on the third day be raised.”

9:23 He said to everyone, “If anyone wishes to come after Me, let him deny himself, take up his cross daily, and follow Me.

9:24 For whoever wishes to save his life will lose it, but whoever loses his life for My sake will save it.

9:25 For what benefit is there for a person to gain the whole world but destroy or forfeit himself?

9:26 Whoever is ashamed of Me and My words, of him the Son of Man will be ashamed when He comes in His glory and that of the Father and the holy angels.

9:27 But truly I tell you, some standing here will certainly not taste death until they see God's kingdom."

9:28 About eight days after these sayings, He took Peter, John and James and went up the mountain to pray.

9:29 As He prayed, the appearance of His face became different, and His clothing became white and flashing like lightning.

9:30 And behold, two men were speaking with Him, who were Moses and Elijah.

9:31 Appearing in glory, they spoke of His departure, which He was about to fulfill in Jerusalem.

9:32 Peter and those with him were weighed down with sleep, but when fully awake they saw His glory and the two men standing with Him.

9:33 As they were parting from Him, Peter said to Jesus, "Master, it is good for us to be here. Let us make three tents, one for Thee, one for Moses and one for Elijah," not knowing what he was saying.

9:34 While he said this, a cloud came and overshadowed them, and they were afraid as they entered the cloud.

9:35 A voice came from the cloud, saying, "This is My Son, the chosen One; listen to Him."

9:36 When the voice came, Jesus was found alone. They kept silent and in those days reported to no one anything they had seen.

9:37 On the following day, when they came down from the mountain, a large crowd met Him.

9:38 And behold, a man from the crowd cried out, "Teacher, I beg Thee to look upon my son, because he is my only child.

9:39 Behold, a spirit seizes him, and suddenly he cries out. It convulses him with foaming and scarcely leaves him, bruising him.

9:40 I begged Thy disciples to cast it out, but they could not."

9:41 Jesus answered, "O faithless and distorted generation, how long shall I be with you and bear with you? Bring your son here."

9:42 While he was still approaching, the demon dashed him down and convulsed him. Jesus rebuked the unclean spirit, healed the boy, and gave him back to his father.

9:43 Everyone was overwhelmed at God's majesty. While they all marveled at everything He was doing, He said to His disciples,

9:44 "You, place these words in your ears: the Son of Man is about to be handed over into human hands."

9:45 But they did not understand this saying; it was veiled from them so that they might not perceive it, and they were afraid to ask Him about it.

9:46 A discussion arose among them about which of them might be greatest.

9:47 Jesus knew the thought of their heart. He took a child and placed him beside Himself,

9:48 and said to them, "Whoever receives this child in My name receives Me; whoever receives Me receives the One who sent Me. For the one who is least among you all is great."

9:49 John answered, "Master, we saw someone casting out demons in Thy name and tried to stop him, because he does not follow with us."

9:50 Jesus said to him, "Do not stop him, for whoever is not against you is for you."

9:51 As the days for His being taken up approached their fulfillment, He firmly set His face to go to Jerusalem.

9:52 He sent messengers before His face. They went and entered a Samaritan village to prepare for Him.

9:53 But they did not receive Him, because His face was set toward Jerusalem.

9:54 Seeing this, the disciples James and John said, "Lord, dost Thou wish us to command fire to come down from heaven and consume them?"

9:55 But He turned and rebuked them.

9:56 And they went to another village.

9:57 As they traveled on the road, someone said to Him, "I will follow Thee wherever Thou goest."

9:58 Jesus said to him, "Foxes have dens and the birds of the sky have dwelling places, but the Son of Man has nowhere to lay His head."

9:59 He said to another, "Follow Me." But he said, "Lord, permit me first to go and bury my father."

9:60 He said to him, "Let the dead bury their own dead; but you go and proclaim God's kingdom."

9:61 Another also said, "I will follow Thee, Lord; but first permit me to say farewell to those in my house."

9:62 Jesus said to him, "No one who puts his hand to a plow and looks backward is fit for God's kingdom."

Luke 10

10:1 After this the Lord appointed seventy-two others also, and sent them two by two before His face into every city and place where He Himself was about to go.

10:2 He said to them, "The harvest is plentiful, but the workers are few. Therefore petition the Lord of the harvest to send workers out into His harvest.

10:3 Go; behold, I send you as lambs among wolves.

10:4 Carry no purse, no bag, no sandals, and greet no one along the road.

10:5 Whatever house you enter, first say, ‘Peace to this house.’

10:6 If a son of peace is there, your peace will rest upon him; otherwise it will return to you.

10:7 Remain in that same house, eating and drinking what they provide, for the worker is worthy of his pay. Do not move from house to house.

10:8 Whatever city you enter and they receive you, eat what is set before you.

10:9 Heal the sick in it and say to them, ‘God’s kingdom has drawn near to you.’

10:10 But whatever city you enter and they do not receive you, go out into its streets and say,

10:11 ‘Even the dust from your city that clings to our feet we wipe off against you. Nevertheless know this: God’s kingdom has drawn near.’

10:12 I tell you, it will be more bearable for Sodom on that day than for that city.

10:13 Woe to you, Chorazin! Woe to you, Bethsaida! For if the mighty deeds performed among you had happened in Tyre and Sidon, they would long ago have repented, sitting in sackcloth and ashes.

10:14 Nevertheless, it will be more bearable for Tyre and Sidon at the judgment than for you.

10:15 And you, Capernaum, will you be exalted as far as heaven? You will go down as far as Hades.

10:16 The one who hears you hears Me, and the one who rejects you rejects Me; the one who rejects Me rejects the One who sent Me.”

10:17 The seventy-two returned with joy, saying, “Lord, even the demons submit to us in Thy name.”

10:18 He said to them, “I was watching Satan fall from heaven like lightning.

10:19 Behold, I have given you authority to tread upon snakes and scorpions, and over all the enemy’s power, and nothing will ever harm you.

10:20 Nevertheless, do not rejoice in this, that the spirits submit to you, but rejoice that your names have been written in the heavens.”

10:21 At that very hour He rejoiced in the Holy Spirit and said, “I acknowledge Thee, Father, Lord of heaven and earth, because Thou didst hide these things from the wise and understanding and reveal them to infants. Yes, Father, for such was Thy good pleasure.

10:22 Everything has been handed over to Me by My Father. No one knows who the Son is except the Father, or who the Father is except the Son and anyone to whom the Son wishes to reveal Him.”

10:23 Turning privately to the disciples, He said, “Blessed are the eyes that see what you see.

10:24 For I tell you that many prophets and kings wished to see what you see, and did not see it, and to hear what you hear, and did not hear it.”

10:25 And behold, an expert in the law stood up to test Him, saying, “Teacher, what shall I do to inherit eternal life?”

10:26 He said to him, “What is written in the law? How do you read it?”

10:27 He answered, “You shall love the Lord your God from your whole heart, with your whole soul, with your whole strength and with your whole mind, and your neighbor as yourself.”

10:28 He said to him, “You answered correctly. Do this and you will live.”

10:29 But wishing to justify himself, he said to Jesus, “And who is my neighbor?”

10:30 Jesus replied, “A certain man was going down from Jerusalem to Jericho and fell among robbers. They stripped him, inflicted blows, and went away, leaving him half dead.

10:31 By coincidence a certain priest was going down that road. He saw him and passed by on the opposite side.

10:32 Likewise a Levite also came to the place, saw him, and passed by on the opposite side.

10:33 But a certain Samaritan, traveling, came upon him. When he saw him, he was moved with compassion.

10:34 He approached and bound his wounds, pouring on oil and wine. He placed him on his own animal, brought him to an inn, and cared for him.

Note †: Luke 10:34 · wording and sourceMeaning: Retain inn here and distinguish it from the broader lodging place at 2:7. Keep oil, wine, wounds, and the man's own animal. No animal species or modern medical claim is added.NA28 chapter · Return to verse

10:35 On the next day he took out two denarii, gave them to the innkeeper, and said, ‘Care for him, and whatever more you spend I will repay you when I return.’

10:36 Which of these three seems to you to have become a neighbor to the man who fell among the robbers?”

10:37 He said, “The one who showed him mercy.” Jesus said to him, “Go, and you do likewise.”

10:38 As they traveled, He entered a certain village. A woman named Martha welcomed Him.

10:39 She had a sister called Mary, who also sat at the Lord’s feet and listened to His word.

10:40 But Martha was distracted by much serving. She came up and said, “Lord, dost Thou not care that my sister has left me to serve alone? Tell her, then, to help me.”

10:41 The Lord answered her, “Martha, Martha, you are anxious and troubled about many things,

10:42 but one thing is needed; for Mary has chosen the good portion, which shall not be taken from her.”

Note †: Luke 10:42 · wording and sourceMeaning: Keep good, not the superlative best, and preserve the promise that it will not be taken away. The consulted NA28 begins one thing is needed; Saints few things are needed or one requires a source correction record.Text: The saved Saints opening has few things are needed or one. The consulted NA28 has one thing is needed. Adopt the latter only as a documented source correction; good portion remains a separate lexical decision.Text: One thing is needed replaces few things are needed, or one, following NA28.NA28 chapter · Return to verse

Luke 11

11:1 And it happened that He was praying in a certain place. When He stopped, one of His disciples said to Him, “Lord, teach us to pray, just as John also taught his disciples.”

11:2 He said to them, “When you pray, say: ‘Father, let Thy name be hallowed. Let Thy kingdom come.

11:3 Give us day by day our daily bread.

Note †: Luke 11:3 · wording and sourceMeaning: Retain daily provisionally and document the adjective's debated sense, including necessary or for the coming day. Preserve Luke's repeated provision expressed by give and day by day; do not silently replace it with Matthew's wording.NA28 chapter · Return to verse

11:4 And forgive us our sins, for we ourselves also forgive everyone who owes us. And do not bring us into testing.’”

11:5 And He said to them, “Which of you will have a friend and go to him at midnight and say to him, ‘Friend, lend me three loaves,

11:6 since a friend of mine has arrived at my home from a journey, and I have nothing to set before him,’

11:7 and that man will answer from inside, ‘Do not trouble me. The door is already shut, and my children are in bed with me. I cannot get up and give you anything’?

11:8 I tell you, even if he will not get up and give to him because he is his friend, yet because of his shameless insistence he will rise and give him as much as he needs.

11:9 And I tell you: ask, and it will be given to you; seek, and you will find; knock, and it will be opened to you.

11:10 For everyone who asks receives, and the one who seeks finds, and to the one who knocks it will be opened.

11:11 What father among you, if his son asks for a fish, will give him a snake instead of a fish?

11:12 Or again, if he asks for an egg, will he give him a scorpion?

11:13 So if you, being evil, know how to give good gifts to your children, how much more will the Father from heaven give the Holy Spirit to those who ask Him!”

11:14 And He was driving out a mute demon. When the demon came out, the mute man spoke, and the crowds marveled.

11:15 But some of them said, “He drives out the demons by Beelzebul, the ruler of the demons.”

11:16 Others, testing Him, were seeking from Him a sign from heaven.

11:17 But He, knowing their thoughts, said to them, “Every kingdom divided against itself is laid waste, and house falls upon house.

11:18 And if Satan also is divided against himself, how will his kingdom stand? For you say that I drive out the demons by Beelzebul.

11:19 But if I drive out the demons by Beelzebul, by whom do your sons drive them out? Therefore they will be your judges.

11:20 But if I drive out the demons by the finger of God, then the kingdom of God has come upon you.

11:21 When the strong man, fully armed, guards his own courtyard, his possessions are at peace.

11:22 But when someone stronger than he attacks and defeats him, he takes away the full armor in which he trusted and distributes his spoils.

11:23 Whoever is not with Me is against Me, and whoever does not gather with Me scatters.

11:24 When the unclean spirit comes out of a person, it passes through waterless places seeking rest. Finding none, it then says, ‘I will return to my house from which I came.’

11:25 And when it comes, it finds it swept and put in order.

11:26 Then it goes and takes seven other spirits more evil than itself, and they enter and dwell there. And the last state of that person becomes worse than the first.”

11:27 While He was saying these things, a woman from the crowd raised her voice and said to Him, “Blessed is the womb that bore Thee and the breasts at which Thou didst nurse!”

11:28 But He said, “Rather, blessed are those who hear the word of God and keep it!”

11:29 As the crowds were gathering in greater numbers, He began to say, “This generation is an evil generation. It seeks a sign, and no sign will be given to it except the sign of Jonah.

11:30 For just as Jonah became a sign to the Ninevites, so the Son of Man will also be to this generation.

11:31 The queen of the south will be raised at the judgment with the men of this generation and will condemn them, because she came from the ends of the earth to hear the wisdom of Solomon, and behold, something greater than Solomon is here.

11:32 The men of Nineveh will rise at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and behold, something greater than Jonah is here.

11:33 No one who lights a lamp puts it in a hidden place or under the modius basket, but on the lampstand, so that those who enter may see its light.

11:34 Your eye is the lamp of the body. When your eye is single, your whole body is also full of light; but when it is evil, your body is also dark.

11:35 Watch, therefore, that the light within you is not darkness.

11:36 So if your whole body is full of light, with no part of it dark, it will be wholly full of light, as when a lamp illumines you with its radiance.”

11:37 As He was speaking, a Pharisee invited Him to dine with him. He went in and reclined at the table.

11:38 But the Pharisee, seeing this, marveled that He had not first washed before the meal.

11:39 And the Lord said to him, “Now you Pharisees cleanse the outside of the cup and the dish, but your inside is full of plunder and wickedness.

11:40 Fools! Did not the One who made the outside also make the inside?

11:41 But give what is within as alms, and behold, everything is clean for you.

11:42 But woe to you Pharisees, because you tithe mint and rue and every garden herb, and pass by justice and the love of God! You ought to have done these things without leaving those undone.

11:43 Woe to you Pharisees, because you love the foremost seat in the synagogues and greetings in the marketplaces!

11:44 Woe to you, because you are like unmarked tombs, and the people who walk over them do not know it!”

11:45 One of the experts in the Law answered Him, “Teacher, by saying these things Thou dost insult us also.”

11:46 But He said, “Woe also to you experts in the Law, because you load people with burdens hard to carry, and you yourselves do not touch the burdens with one of your fingers!

11:47 Woe to you, because you build the tombs of the prophets, but your fathers killed them!

11:48 So you are witnesses and approve the deeds of your fathers: they killed them, and you build.

11:49 For this reason the wisdom of God also said, ‘I will send them prophets and apostles, and some of these they will kill and persecute,’

11:50 so that the blood of all the prophets poured out since the foundation of the world may be required of this generation,

11:51 from the blood of Abel to the blood of Zechariah, who perished between the altar and the house. Yes, I tell you, it will be required of this generation.

11:52 Woe to you experts in the Law, because you have taken away the key of knowledge! You did not enter yourselves, and you hindered those who were entering.”

11:53 When He went out from there, the scribes and Pharisees began to press Him fiercely and question Him closely about many things,

11:54 lying in wait for Him to catch something from His mouth.

Luke 12

12:1 Meanwhile, as the crowd gathered in its tens of thousands, so that they were trampling one another, He began to speak first to His disciples: “Guard yourselves against the leaven of the Pharisees, which is hypocrisy.

12:2 Nothing is covered up that will not be uncovered, or hidden that will not become known.

12:3 Therefore whatever you have said in the darkness will be heard in the light, and what you have spoken into the ear in the inner rooms will be proclaimed on the housetops.

12:4 I tell you, My friends, do not fear those who kill the body and after that have nothing more they can do.

12:5 But I will show you whom to fear: fear the One who, after killing, has authority to cast into Gehenna. Yes, I tell you, fear Him.

12:6 Are not five sparrows sold for two assaria? Yet not one of them is forgotten before God.

12:7 Indeed, even the hairs of your head are all numbered. Do not fear; you are worth more than many sparrows.

12:8 And I tell you, everyone who acknowledges Me before people, the Son of Man will also acknowledge before the angels of God.

12:9 But whoever denies Me before people will be denied before the angels of God.

12:10 And everyone who speaks a word against the Son of Man will be forgiven, but whoever blasphemes against the Holy Spirit will not be forgiven.

12:11 When they bring you before the synagogues and the rulers and authorities, do not be anxious about how or what you should say in your defense, or what you should say,

12:12 for the Holy Spirit will teach you in that very hour what must be said."

12:13 Someone from the crowd said to Him, "Teacher, tell my brother to divide the inheritance with me."

12:14 But He said to him, "Man, who appointed Me a judge or divider over you?"

12:15 And He said to them, "See to it that you guard against every kind of greed, because a person's life does not consist in the abundance of his possessions."

12:16 Then He told them a parable: "The land of a certain rich man yielded abundantly.

12:17 And he reasoned within himself, saying, 'What shall I do, since I have nowhere to gather my crops?'

12:18 And he said, 'This is what I will do: I will pull down my storehouses and build larger ones, and gather all the grain and my goods there.

12:19 And I will say to my soul, "Soul, you have many goods laid up for many years. Rest, eat, drink, be glad!"'

12:20 But God said to him, 'Fool, this very night they demand your soul from you; and the things you have prepared—whose will they be?'

Note †: Luke 12:20 · wording and sourceMeaning: Retain soul with life as the contextual connection and keep the source's unspecified plural they require. The possessive and singular address matter. Do not identify the unnamed agents in the translated sentence.NA28 chapter · Return to verse

12:21 So it is with the one who stores up treasure for himself and is not rich toward God."

12:22 And He said to His disciples, "For this reason I tell you: do not be anxious about your life, what you will eat, or about your body, what you will wear.

12:23 For life is more than food, and the body more than clothing.

12:24 Consider the ravens: they neither sow nor reap, and they have neither storeroom nor storehouse, yet God feeds them. How much more valuable you are than the birds!

12:25 And which of you by being anxious can add a cubit to his span of life?

12:26 So if you cannot do even the smallest thing, why are you anxious about the rest?

12:27 Consider the lilies, how they grow. They neither toil nor spin. Yet I tell you, not even Solomon in all his glory was clothed like one of these.

12:28 But if God so clothes the grass that is in the field today and tomorrow is thrown into the oven, how much more will He clothe you, you of little faith!

12:29 And do not seek what you will eat and what you will drink, and do not be unsettled,

12:30 for the nations of the world seek after all these things, and your Father knows that you need them.

12:31 But seek His kingdom, and these things will be added to you.

12:32 Do not fear, little flock, because your Father was pleased to give you the kingdom.

12:33 Sell your possessions and give alms. Make for yourselves purses that do not wear out, an unfailing treasure in the heavens, where no thief draws near and no moth destroys.

12:34 For where your treasure is, there your heart will be also.

12:35 Let your loins be girded and your lamps burning,

12:36 and be like people waiting for their own master to return from the wedding feast, so that when he comes and knocks, they may open to him at once.

12:37 Blessed are those slaves whom the master finds keeping watch when he comes. Amen, I tell you: he will gird himself, have them recline at table, and come and serve them.

12:38 Whether he comes in the second watch or in the third and finds them so, blessed are they.

12:39 But know this: if the master of the house had known at what hour the thief was coming, he would not have allowed his house to be broken into.

12:40 You also must be ready, because the Son of Man comes at an hour you do not expect."

12:41 Peter said, "Lord, art Thou telling this parable to us, or also to everyone?"

12:42 And the Lord said, "Who, then, is the faithful steward, the prudent one, whom his master will appoint over his household staff to give out their ration of grain at the proper time?

12:43 Blessed is that slave whom his master finds doing so when he comes.

12:44 Truly, I tell you, he will appoint him over all his possessions.

12:45 But if that slave says in his heart, ‘My master is taking a long time to come,’ and begins to beat the male and female servants, and to eat and drink and become drunk,

12:46 the master of that slave will come on a day he does not expect and at an hour he does not know, and will cut him in two and assign his portion with the unfaithful.

12:47 That slave who knew his master’s will and did not prepare or act according to his will shall receive many blows.

12:48 But the one who did not know and did things deserving blows shall receive few. From everyone to whom much was given, much will be required; and from the one to whom they entrusted much, they will ask all the more.

12:49 I came to cast fire upon the earth, and how I wish it were already kindled!

12:50 But I have a baptism to be baptized with, and how I am constrained until it is accomplished!

12:51 Do you think I have come to give peace on earth? No, I tell you, but division.

12:52 For from now on five in one house will be divided, three against two and two against three.

12:53 They will be divided: father against son and son against father, mother against daughter and daughter against mother, mother-in-law against her daughter-in-law and daughter-in-law against her mother-in-law.”

12:54 He also said to the crowds, “When you see a cloud rising in the west, you say at once, ‘A rainstorm is coming,’ and so it happens.

12:55 And when you see a south wind blowing, you say, ‘There will be scorching heat,’ and it happens.

12:56 Hypocrites! You know how to assess the appearance of the earth and the sky, but how is it that you do not know how to assess this time?

12:57 And why do you not also judge for yourselves what is right?

12:58 For as you go with your adversary before a ruler, make an effort on the way to be released from him, lest he drag you before the judge, and the judge hand you over to the officer, and the officer throw you into prison.

12:59 I tell you, you will certainly not come out from there until you have paid even the last lepton.”

Luke 13

13:1 At that very time some people were present who told Him about the Galileans whose blood Pilate had mixed with their sacrifices.

13:2 And He answered them, “Do you think these Galileans were greater sinners than all the other Galileans because they suffered these things?

13:3 No, I tell you; but unless you repent, you will all likewise perish.

13:4 Or those eighteen on whom the tower in Siloam fell and killed them—do you think they were greater debtors than all the people living in Jerusalem?

13:5 No, I tell you; but unless you repent, you will all perish in the same way.”

13:6 And He told this parable: “A certain man had a fig tree planted in his vineyard. He came looking for fruit on it and found none.

13:7 So he said to the vineyard worker, ‘Behold, for three years I have been coming to look for fruit on this fig tree and have found none. Cut it down, then! Why should it also make the ground unproductive?’

13:8 But he answered him, ‘Master, leave it this year also, until I dig around it and put on manure.

13:9 And if it produces fruit in the coming year—but if not, you shall cut it down.’”

13:10 Now He was teaching in one of the synagogues on the Sabbath.

13:11 And behold, there was a woman who had had a spirit of weakness for eighteen years. She was bent over and could not straighten up completely.

13:12 When Jesus saw her, He called to her and said, “Woman, you have been released from your weakness.”

13:13 And He laid His hands on her, and at once she was made straight, and she glorified God.

13:14 But the synagogue ruler, indignant because Jesus had healed on the Sabbath, said to the crowd, “There are six days on which work ought to be done. So come and be healed on those days, and not on the Sabbath day.”

13:15 But the Lord answered him, “Hypocrites! Does not each of you on the Sabbath untie his ox or donkey from the manger and lead it away to give it water?

13:16 And this woman, who is a daughter of Abraham, whom Satan bound for, behold, eighteen years—ought she not to have been released from this bond on the Sabbath day?”

13:17 As He said these things, all who opposed Him were put to shame, and the whole crowd rejoiced at all the glorious things being done by Him.

13:18 So He said, “What is the kingdom of God like, and to what shall I compare it?

13:19 It is like a mustard seed that a man took and cast into his own garden. It grew and became a tree, and the birds of the sky nested in its branches.”

13:20 And again He said, “To what shall I compare the kingdom of God?

13:21 It is like leaven that a woman took and hid in three sata of flour, until the whole was leavened.”

13:22 And He traveled through cities and villages, teaching and making His journey toward Jerusalem.

13:23 Someone said to Him, “Lord, are those who are being saved few?” And He said to them,

13:24 “Strive to enter through the narrow door, because many, I tell you, will seek to enter and will not be able,

13:25 once the master of the house rises and shuts the door. Then you will begin to stand outside and knock at the door, saying, ‘Lord, open to us!’ And he will answer you, ‘I do not know you or where you come from.’

13:26 Then you will begin to say, ‘We ate and drank in your presence, and you taught in our streets.’

13:27 And he will say to you, ‘I do not know you or where you come from. Depart from me, all you workers of unrighteousness!’

13:28 There will be weeping and grinding of teeth there, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, but yourselves being thrown outside.

13:29 And people will come from east and west and from north and south and recline at table in the kingdom of God.

13:30 And behold, there are last who will be first, and there are first who will be last.”

13:31 At that very hour some Pharisees approached and said to Him, “Leave and go away from here, because Herod wants to kill Thee.”

13:32 And He said to them, “Go and tell that fox, ‘Behold, I drive out demons and accomplish healings today and tomorrow, and on the third day I am brought to completion.’

13:33 Nevertheless, I must travel today and tomorrow and the day following, because it is not possible for a prophet to perish outside Jerusalem.

13:34 Jerusalem, Jerusalem, who kills the prophets and stones those sent to her! How often I wanted to gather your children as a bird gathers her own brood under her wings, and you were not willing!

13:35 Behold, your house is left to you. And I tell you, you will certainly not see Me until the time comes when you say, ‘Blessed is He who comes in the name of the Lord!’”

Luke 14

14:1 And it happened that He went into the house of one of the leaders of the Pharisees on a Sabbath to eat bread, and they were watching Him closely.

14:2 And behold, a certain man suffering from dropsy was before Him.

14:3 Jesus spoke to the experts in the Law and the Pharisees, saying, “Is it lawful to heal on the Sabbath, or not?”

14:4 But they were silent. And He took hold of the man, healed him, and sent him away.

14:5 And He said to them, “Which of you, if his son or ox falls into a well, will not pull him out at once on the Sabbath day?”

14:6 And they were unable to answer these things.

14:7 He told a parable to those who had been invited, noticing how they chose the foremost places at table. He said to them,

14:8 “When someone invites you to a wedding feast, do not recline in the foremost place. Someone more honored than you may have been invited by him,

14:9 and the one who invited you both will come and say to you, ‘Give this man your place.’ Then you will begin, with shame, to occupy the last place.

14:10 But when you are invited, go and recline in the last place, so that when the one who invited you comes, he will say to you, ‘Friend, move up higher.’ Then you will have honor before all who recline at table with you.

14:11 For everyone who exalts himself will be humbled, and the one who humbles himself will be exalted.”

14:12 He also said to the one who had invited Him, “When you give a midday meal or a supper, do not invite your friends or your brothers or your relatives or rich neighbors, lest they also invite you in return and you receive repayment.

14:13 But when you give a reception, invite the poor, the disabled, the lame, and the blind.

14:14 And you will be blessed, because they have nothing with which to repay you; for you will be repaid at the resurrection of the righteous.”

14:15 When one of those reclining at table heard these things, he said to Him, “Blessed is whoever shall eat bread in the kingdom of God!”

14:16 But He said to him, “A certain man was giving a great supper, and he invited many.

14:17 At the hour of the supper he sent his slave to tell those who had been invited, ‘Come, because things are now ready.’

14:18 And they all alike began to excuse themselves. The first said to him, ‘I bought a field, and I need to go out and see it. I ask you to excuse me.’

14:19 And another said, ‘I bought five pairs of oxen, and I am going to test them. I ask you to excuse me.’

14:20 And another said, ‘I married a wife, and for this reason I cannot come.’

14:21 The slave returned and reported these things to his master. Then the master of the house became angry and said to his slave, ‘Go out quickly into the streets and lanes of the city, and bring the poor, the disabled, the blind, and the lame in here.’

14:22 And the slave said, ‘Master, what you commanded has been done, and there is still room.’

14:23 And the master said to the slave, ‘Go out into the roads and along the fences, and compel people to come in, so that my house may be filled.

14:24 For I tell you, none of those men who were invited will taste my supper.’”

14:25 Now great crowds were traveling with Him. He turned and said to them,

14:26 “If anyone comes to Me and does not hate his own father and mother and wife and children and brothers and sisters, and even his own life, he cannot be My disciple.

14:27 Whoever does not carry his own cross and come after Me cannot be My disciple.

14:28 For which of you, wanting to build a tower, does not first sit down and calculate the expense, whether he has enough to finish it?

14:29 Otherwise, when he has laid a foundation and is unable to complete it, all who see it may begin to mock him,

14:30 saying, ‘This man began to build and was unable to finish.’

14:31 Or what king, going to meet another king in war, will not first sit down and consider whether he is able with ten thousand to meet the one coming against him with twenty thousand?

14:32 And if not, while the other is still far away, he sends a delegation and asks for terms of peace.

14:33 So, therefore, every one of you who does not renounce all his own possessions cannot be My disciple.

14:34 Salt, then, is good. But if even the salt becomes tasteless, with what will it be seasoned?

14:35 It is fit neither for the soil nor for the manure heap; they throw it outside. Whoever has ears to hear, let him hear.”

Luke 15

15:1 Now all the tax collectors and sinners were drawing near to hear Him.

15:2 And both the Pharisees and the scribes grumbled, saying, “This man welcomes sinners and eats with them.”

15:3 So He told them this parable:

15:4 “What man among you, having a hundred sheep and losing one of them, does not leave the ninety-nine in the wilderness and go after the lost one until he finds it?

15:5 And when he finds it, he lays it on his shoulders, rejoicing.

15:6 When he comes home, he calls his friends and neighbors together and says to them, ‘Rejoice with me, because I found my sheep that was lost!’

15:7 I tell you, in the same way there will be more joy in heaven over one sinner who repents than over ninety-nine righteous people who have no need of repentance.

15:8 Or what woman, having ten drachmas, if she loses one drachma, does not light a lamp and sweep the house and search carefully until she finds it?

15:9 And when she finds it, she calls her women friends and neighbors together, saying, ‘Rejoice with me, because I found the drachma that I lost!’

15:10 In the same way, I tell you, there is joy before the angels of God over one sinner who repents.”

15:11 And He said, “A certain man had two sons.

15:12 The younger of them said to his father, ‘Father, give me the share of the property that falls to me.’ And he divided his livelihood between them.

15:13 Not many days later, the younger son gathered everything together and traveled to a distant country. There he scattered his property by living recklessly.

15:14 When he had spent everything, a severe famine arose throughout that country, and he began to be in need.

15:15 So he went and attached himself to one of the citizens of that country, who sent him into his fields to feed pigs.

15:16 And he longed to be filled with the carob pods the pigs were eating, and no one gave him anything.

15:17 But when he came to himself, he said, ‘How many of my father’s hired workers have bread to spare, while I am perishing here from hunger!

15:18 I will rise and go to my father and say to him, “Father, I have sinned against heaven and before you.

15:19 I am no longer worthy to be called your son. Make me like one of your hired workers.”’

15:20 And he rose and came to his own father. But while he was still far away, his father saw him and was moved with compassion. He ran, fell upon his neck, and kissed him tenderly.

Note †: Luke 15:20 · wording and sourceWording: Keeps the unembellished sequence; tenderly expresses the affectionate kissing verb.Meaning: Retain the compassion, running, falling upon the neck, and affectionate kiss. The inherited warmly is explanatory; the reading trial uses kissed him tenderly without adding a speech or motive.NA28 chapter · Return to verse

15:21 And the son said to him, ‘Father, I have sinned against heaven and before you; I am no longer worthy to be called your son.’

Note †: Luke 15:21 · wording and sourceWording: Preserves singular address and the paired directions of wrongdoing. The consulted verse does not repeat the planned hired-servant request from verse 19.NA28 chapter · Return to verse

15:22 But the father said to his slaves, ‘Quickly bring out the best robe, and clothe him; and put a ring on his hand, and sandals on his feet.

Note †: Luke 15:22 · wording and sourceWording: Retains quickly, the robe, ring, sandals, and slaves as the source social designation. Best is the contextual interpretation of first for the robe.NA28 chapter · Return to verse

15:23 And bring the fattened calf, and slaughter it; and let us eat and rejoice,

Note †: Luke 15:23 · wording and sourceWording: Keeps the animal, slaughter, and shared rejoicing. The sentence continues with the reason in verse 24, outside this trial.NA28 chapter · Return to verse

15:24 because this son of mine was dead and came to life again; he was lost and was found.’ And they began to be glad.

15:25 Now his older son was in the field. As he came and drew near the house, he heard music and dancing.

15:26 And he called one of the servants and asked what these things might mean.

15:27 He said to him, ‘Your brother has come, and your father slaughtered the fattened calf because he received him back in good health.’

15:28 But he became angry and was unwilling to enter. His father came out and pleaded with him.

15:29 But he answered his father, ‘Behold, all these years I have served you as a slave, and I never disobeyed your command; yet you never gave me a young goat so that I might be glad with my friends.

15:30 But when this son of yours came, who devoured your livelihood with prostitutes, you slaughtered the fattened calf for him!’

15:31 And he said to him, ‘Child, you are always with me, and everything of mine is yours.

15:32 But we had to be glad and rejoice, because this brother of yours was dead and came to life; he was lost and was found.’”

Luke 16

16:1 He also said to the disciples, “There was a certain rich man who had a steward, and this man was accused before him of scattering his possessions.

16:2 He called him and said to him, ‘What is this I hear about you? Give an account of your stewardship, for you can no longer be steward.’

16:3 And the steward said within himself, ‘What shall I do, since my master is taking the stewardship away from me? I am not strong enough to dig; I am ashamed to beg.

16:4 I know what I will do, so that when I am removed from the stewardship, they may welcome me into their own houses.’

16:5 And he called each one of his own master’s debtors and said to the first, ‘How much do you owe my master?’

16:6 He said, ‘A hundred baths of oil.’ And he said to him, ‘Take your document, sit down quickly, and write fifty.’

16:7 Then he said to another, ‘And how much do you owe?’ He said, ‘A hundred kors of wheat.’ He said to him, ‘Take your document and write eighty.’

16:8 And the master praised the unrighteous steward because he had acted prudently. For the sons of this age are more prudent toward their own generation than the sons of light.

16:9 And I tell you, make friends for yourselves from the mammon of unrighteousness, so that when it fails, they may welcome you into the eternal tents.

16:10 The one who is faithful in the least is faithful also in much, and the one who is unrighteous in the least is unrighteous also in much.

16:11 So if you have not been faithful with unrighteous mammon, who will entrust the true riches to you?

16:12 And if you have not been faithful with what belongs to another, who will give you what is your own?

16:13 No household servant can serve two masters as a slave. For either he will hate the one and love the other, or he will hold to the one and despise the other. You cannot serve God and mammon.”

16:14 Now the Pharisees, who were lovers of money, heard all these things and sneered at Him.

16:15 And He said to them, “You are those who justify yourselves before people, but God knows your hearts, because what is exalted among people is an abomination before God.

16:16 The Law and the Prophets were until John. From that time the kingdom of God is proclaimed as good news, and everyone presses into it.

16:17 But it is easier for heaven and earth to pass away than for one small stroke of the Law to fall.

16:18 Everyone who divorces his wife and marries another commits adultery, and the one who marries a woman divorced from a husband commits adultery.

16:19 Now there was a certain rich man, and he clothed himself in purple and fine linen, enjoying himself in splendor every day.

16:20 And a certain poor man named Lazarus had been laid at his gateway, covered with sores

16:21 and longing to be filled with what fell from the rich man’s table. Even the dogs came and licked his sores.

16:22 And it happened that the poor man died and was carried away by the angels to Abraham’s bosom. The rich man also died and was buried.

16:23 And in Hades, being in torment, he lifted his eyes and saw Abraham far away and Lazarus in his bosom.

16:24 And he called out, ‘Father Abraham, have mercy on me and send Lazarus to dip the tip of his finger in water and cool my tongue, because I am in pain in this flame.’

16:25 But Abraham said, ‘Child, remember that you received your good things during your life, and Lazarus likewise bad things. But now he is comforted here, and you are in pain.

16:26 And besides all this, a great chasm has been fixed between us and you, so that those who want to cross from here to you cannot, nor may they cross over from there to us.’

16:27 And he said, ‘Then I ask you, father, to send him to my father’s house,

16:28 for I have five brothers, so that he may solemnly warn them, lest they also come to this place of torment.’

16:29 But Abraham said, ‘They have Moses and the Prophets; let them hear them.’

16:30 But he said, ‘No, father Abraham; but if someone goes to them from the dead, they will repent.’

16:31 And he said to him, ‘If they do not hear Moses and the Prophets, neither will they be persuaded if someone rises from the dead.’”

Luke 17

17:1 And He said to His disciples, “It is impossible for stumbling blocks not to come, but woe to the one through whom they come!

17:2 It would be better for him to have a millstone placed around his neck and be thrown into the sea than to cause one of these little ones to stumble.

17:3 Watch yourselves. If your brother sins, rebuke him; and if he repents, forgive him.

17:4 And if he sins against you seven times in the day and turns back to you seven times, saying, ‘I repent,’ you shall forgive him.”

17:5 And the apostles said to the Lord, “Increase our faith.”

17:6 And the Lord said, “If you have faith like a mustard seed, you would say to this mulberry tree, ‘Be uprooted and planted in the sea,’ and it would obey you.

17:7 Which of you, having a slave plowing or tending sheep, will say to him when he comes in from the field, ‘Come at once and recline at table’?

17:8 Will he not instead say to him, ‘Prepare something for my supper, gird yourself, and serve me while I eat and drink; and after that you shall eat and drink’?

17:9 Does he thank the slave because he did what was commanded?

17:10 So you also, when you have done everything commanded you, say, ‘We are unprofitable slaves; we have done what we ought to have done.’”

17:11 And it happened that, as He was traveling to Jerusalem, He passed through the midst of Samaria and Galilee.

17:12 As He entered a certain village, ten men with leprosy met Him. They stood at a distance

17:13 and raised their voices, saying, “Jesus, Master, have mercy on us!”

17:14 When He saw them, He said to them, “Go and show yourselves to the priests.” And it happened that as they went, they were cleansed.

17:15 One of them, seeing that he had been healed, returned, glorifying God with a loud voice.

17:16 And he fell on his face at His feet, giving Him thanks; and he was a Samaritan.

17:17 Jesus answered, “Were not the ten cleansed? But where are the nine?

17:18 Were none found returning to give glory to God except this foreigner?”

17:19 And He said to him, “Rise and go; your faith has saved you.”

17:20 When the Pharisees asked Him when the kingdom of God was coming, He answered them, “The kingdom of God does not come in a way that can be observed,

17:21 nor will they say, ‘Behold, here!’ or ‘There!’ For behold, the kingdom of God is within you.”

Note †: Luke 17:21 · wording and sourceMeaning: Retain within you provisionally and record among you beside it. The plural addressees and the preceding question must remain visible; the expression does not by itself prove an exclusively inward or external kingdom.NA28 chapter · Return to verse

17:22 And He said to the disciples, “Days will come when you will long to see one of the days of the Son of Man, and you will not see it.

17:23 And they will say to you, ‘Behold, there!’ or ‘Behold, here!’ Do not go away or pursue them.

17:24 For just as lightning flashes and shines from one region under heaven to another under heaven, so will the Son of Man be in His day.

17:25 But first He must suffer many things and be rejected by this generation.

17:26 And just as it happened in the days of Noah, so it will also be in the days of the Son of Man.

17:27 They were eating, drinking, marrying, and being given in marriage, until the day Noah entered the ark, and the flood came and destroyed them all.

17:28 Likewise, just as it happened in the days of Lot: they were eating, drinking, buying, selling, planting, and building;

17:29 but on the day Lot went out from Sodom, fire and sulfur rained from heaven and destroyed them all.

17:30 It will be the same on the day the Son of Man is revealed.

17:31 On that day, whoever is on the housetop, with his belongings in the house, must not go down to take them; likewise, whoever is in the field must not turn back.

17:32 Remember Lot’s wife.

17:33 Whoever seeks to preserve his life will lose it, but whoever loses it will keep it alive.

17:34 I tell you, on that night two will be on one bed: one will be taken and the other left.

17:35 Two women will be grinding together: one will be taken and the other left.”

17:37 And they answered Him, “Where, Lord?” He said to them, “Where the body is, there the eagles will also gather.”

Luke 18

18:1 And He told them a parable about their need to pray always and not lose heart,

18:2 saying, “There was a certain judge in a certain city who neither feared God nor respected any person.

18:3 And there was a widow in that city who kept coming to him, saying, ‘Give me justice against my adversary.’

18:4 For a time he was unwilling. But afterward he said within himself, ‘Even though I do not fear God or respect any person,

18:5 yet because this widow troubles me, I will give her justice, lest by coming continually she wear me down.’”

18:6 And the Lord said, “Hear what the unrighteous judge says.

18:7 And will not God bring about justice for His chosen ones who cry to Him day and night? And will He delay over them?

18:8 I tell you, He will bring about justice for them speedily. Nevertheless, when the Son of Man comes, will He find faith on the earth?”

18:9 He also told this parable to some who trusted in themselves that they were righteous and regarded the rest as nothing:

18:10 “Two men went up into the temple to pray, one a Pharisee and the other a tax collector.

18:11 The Pharisee stood and prayed these things to himself: ‘God, I thank Thee that I am not like the rest of humanity—plunderers, unrighteous people, adulterers—or even like this tax collector.

18:12 I fast twice a week; I tithe everything I acquire.’

18:13 But the tax collector, standing far away, would not even lift his eyes to heaven, but beat his breast, saying, ‘God, be merciful to me, the sinner.’

18:14 I tell you, this man went down to his house justified rather than the other. For everyone who exalts himself will be humbled, but the one who humbles himself will be exalted.”

18:15 And they were bringing even infants to Him so that He might touch them. But when the disciples saw it, they rebuked them.

18:16 But Jesus called the children to Himself, saying, “Let the children come to Me, and do not hinder them, for the kingdom of God belongs to such as these.

18:17 Amen, I tell you: whoever does not receive the kingdom of God as a child will certainly not enter it.”

18:18 And a certain ruler questioned Him, saying, “Good Teacher, what must I do to inherit eternal life?”

18:19 Jesus said to him, “Why do you call Me good? No one is good except One—God.

18:20 You know the commandments: ‘Do not commit adultery; do not murder; do not steal; do not bear false witness; honor your father and mother.’”

18:21 And he said, “All these things I have kept from my youth.”

18:22 When Jesus heard this, He said to him, “You still lack one thing: sell everything you have and distribute it to the poor, and you will have treasure in the heavens; and come, follow Me.”

18:23 But when he heard these things, he became deeply grieved, for he was exceedingly rich.

18:24 Seeing that he had become deeply grieved, Jesus said, “How difficult it is for those who have wealth to enter the kingdom of God!

18:25 For it is easier for a camel to enter through the eye of a needle than for a rich man to enter the kingdom of God.”

18:26 And those who heard said, “Then who can be saved?”

18:27 But He said, “The things impossible with people are possible with God.”

18:28 And Peter said, “Behold, we have left what was our own and followed Thee.”

18:29 And He said to them, “Amen, I tell you: there is no one who has left house or wife or brothers or parents or children for the sake of the kingdom of God

18:30 who will not certainly receive many times as much in this time, and in the age to come eternal life.”

18:31 Taking the Twelve aside, He said to them, “Behold, we are going up to Jerusalem, and everything written through the prophets will be accomplished for the Son of Man.

18:32 For He will be handed over to the nations and will be mocked and insulted and spat upon.

18:33 And after flogging Him, they will kill Him, and on the third day He will rise.”

18:34 But they understood none of these things. This saying was hidden from them, and they did not understand what was being said.

18:35 And it happened that as He drew near to Jericho, a certain blind man was sitting beside the road, begging.

18:36 Hearing a crowd passing through, he asked what this might be.

18:37 They told him, “Jesus the Nazarene is passing by.”

18:38 And he cried out, saying, “Jesus, Son of David, have mercy on me!”

18:39 Those going ahead rebuked him so that he would be silent, but he cried out much more, “Son of David, have mercy on me!”

18:40 Jesus stopped and commanded that he be brought to Him. When he drew near, He asked him,

18:41 “What do you want Me to do for you?” And he said, “Lord, that I may receive my sight.”

18:42 And Jesus said to him, “Receive your sight; your faith has saved you.”

18:43 And at once he received his sight and followed Him, glorifying God. And all the people, seeing this, gave praise to God.

Luke 19

19:1 And He entered Jericho and was passing through it.

19:2 And behold, there was a man called Zacchaeus, who was a chief tax collector and was rich.

19:3 He was seeking to see who Jesus was, but could not because of the crowd, since he was short in stature.

19:4 So he ran ahead and climbed a sycamore fig tree to see Him, because He was about to pass that way.

19:5 When Jesus came to the place, He looked up and said to him, “Zacchaeus, hurry and come down, for today I must stay in your house.”

19:6 And he hurried down and welcomed Him, rejoicing.

19:7 When they saw this, they all grumbled, saying, “He has gone in to lodge with a sinful man.”

19:8 But Zacchaeus stood and said to the Lord, “Behold, Lord, I give half of my possessions to the poor, and if I have extorted anything from anyone, I repay it fourfold.”

19:9 Jesus said to him, “Today salvation has come to this house, because he too is a son of Abraham.

19:10 For the Son of Man came to seek and to save what was lost.”

19:11 While they were hearing these things, He went on to tell a parable, because He was near Jerusalem and they thought that the kingdom of God was about to appear immediately.

19:12 So He said, “A certain nobleman went to a distant country to receive a kingdom for himself and return.

19:13 He called ten of his own slaves, gave them ten minas, and said to them, ‘Do business until I come.’

19:14 But his citizens hated him and sent a delegation after him, saying, ‘We do not want this man to reign over us.’

19:15 And it happened that when he returned, having received the kingdom, he ordered those slaves to whom he had given the money to be called to him, so that he might know what business they had done.

19:16 The first came, saying, ‘Master, your mina has gained ten minas.’

19:17 And he said to him, ‘Well done, good slave! Because you have been faithful in a very small thing, have authority over ten cities.’

19:18 The second came, saying, ‘Your mina, master, has made five minas.’

19:19 And he said to this one also, ‘You too shall be over five cities.’

19:20 And the other came, saying, ‘Master, behold your mina, which I kept laid away in a cloth.

19:21 For I was afraid of you, because you are a severe man: you take up what you did not lay down and reap what you did not sow.’

19:22 He said to him, ‘From your own mouth I will judge you, evil slave. You knew that I am a severe man, taking up what I did not lay down and reaping what I did not sow?

19:23 Then why did you not put my money on deposit? And when I came, I would have collected it with interest.’

19:24 And he said to those standing by, ‘Take the mina from him and give it to the one who has the ten minas.’

19:25 And they said to him, ‘Master, he has ten minas!’

19:26 ‘I tell you that to everyone who has, more will be given; but from the one who does not have, even what he has will be taken away.

19:27 But those enemies of mine who did not want me to reign over them—bring them here and slaughter them before me.’”

19:28 And after saying these things, He went on ahead, going up to Jerusalem.

19:29 And it happened that as He drew near Bethphage and Bethany, at the mount called Olivet, He sent two of the disciples,

19:30 saying, “Go into the village opposite. As you enter it, you will find a colt tied, on which no person has ever sat. Untie it and bring it.

19:31 And if anyone asks you, ‘Why are you untying it?’ you shall say this: ‘The Lord has need of it.’”

19:32 Those who were sent went away and found it just as He had told them.

19:33 As they were untying the colt, its owners said to them, “Why are you untying the colt?”

19:34 And they said, “The Lord has need of it.”

19:35 They brought it to Jesus, threw their garments on the colt, and set Jesus upon it.

19:36 As He went, they spread their own garments on the road.

19:37 As He was already drawing near the descent of the Mount of Olives, the whole multitude of the disciples began to rejoice and praise God with a loud voice for all the mighty works they had seen,

19:38 saying, “Blessed is the King who comes in the name of the Lord! Peace in heaven, and glory in the highest!”

19:39 And some of the Pharisees from the crowd said to Him, “Teacher, rebuke Thy disciples.”

19:40 And He answered, “I tell you, if these fall silent, the stones will cry out.”

19:41 As He drew near and saw the city, He wept over it,

19:42 saying, “If only you too had known on this day the things that lead to peace—but now they have been hidden from your eyes.

19:43 For days will come upon you when your enemies will build a siege barrier around you and surround you and hem you in on every side.

19:44 They will dash you to the ground, and your children within you, and will not leave stone upon stone within you, because you did not know the time of your visitation.”

19:45 And He entered the temple and began to drive out those who were selling,

19:46 saying to them, “It is written, ‘And My house shall be a house of prayer,’ but you have made it a den of robbers.”

19:47 And He was teaching daily in the temple. But the chief priests and the scribes, and the leading men of the people, were seeking to destroy Him.

19:48 Yet they could not find what to do, for all the people hung on His words as they listened.

Luke 20

20:1 And it happened on one of the days, as He was teaching the people in the temple and proclaiming good news, that the chief priests and the scribes came up with the elders

20:2 and said to Him, “Tell us by what authority Thou doest these things, or who it is that gave Thee this authority.”

20:3 He answered them, “I too will ask you a question; tell Me:

20:4 was John’s baptism from heaven or from people?”

20:5 And they reasoned among themselves, saying, “If we say, ‘From heaven,’ He will say, ‘Why did you not believe him?’

20:6 But if we say, ‘From people,’ all the people will stone us, for they are convinced that John was a prophet.”

20:7 So they answered that they did not know where it was from.

20:8 And Jesus said to them, “Neither do I tell you by what authority I do these things.”

20:9 And He began to tell the people this parable: “A certain man planted a vineyard, leased it to tenant farmers, and went away for a considerable time.

20:10 At the proper season he sent a slave to the farmers, so that they would give him some of the vineyard’s fruit. But the farmers beat him and sent him away empty.

20:11 And he went on to send another slave. But they beat and dishonored that one also and sent him away empty.

20:12 And he went on to send a third. But they wounded that one also and threw him out.

20:13 Then the master of the vineyard said, ‘What shall I do? I will send my beloved son; perhaps they will respect him.’

20:14 But when the farmers saw him, they reasoned with one another, saying, ‘This is the heir. Let us kill him, so that the inheritance may become ours.’

20:15 And they threw him out of the vineyard and killed him. What, then, will the master of the vineyard do to them?

20:16 He will come and destroy those farmers and give the vineyard to others.” When they heard this, they said, “May it never happen!”

20:17 But He looked at them and said, “What, then, is this that is written: ‘The stone the builders rejected—this became the head of the corner’?

20:18 Everyone who falls upon that stone will be shattered; but whoever it falls upon, it will crush him.”

20:19 And the scribes and the chief priests sought to lay hands on Him at that very hour, but they feared the people, for they knew that He had spoken this parable against them.

20:20 And keeping watch, they sent spies who pretended to be righteous, so that they might seize on something He said and hand Him over to the rule and authority of the governor.

20:21 They questioned Him, saying, “Teacher, we know that Thou speakest and teachest rightly and dost not show partiality, but teachest the way of God in truth.

20:22 Is it lawful for us to give tribute to Caesar, or not?”

20:23 But perceiving their cunning, He said to them,

20:24 “Show Me a denarius. Whose image and inscription does it have?” They answered, “Caesar’s.”

20:25 And He said to them, “Then give back to Caesar the things that are Caesar’s, and to God the things that are God’s.”

20:26 And they were unable to seize on the saying before the people. Marveling at His answer, they fell silent.

20:27 Some of the Sadducees, who deny that there is a resurrection, came up and questioned Him,

20:28 saying, “Teacher, Moses wrote for us that if a man’s brother dies, having a wife but being childless, his brother should take the wife and raise up offspring for his brother.

20:29 Now there were seven brothers. The first took a wife and died childless,

20:30 and the second,

20:31 and the third took her. Likewise, all seven left no children and died.

20:32 Afterward the woman also died.

20:33 So in the resurrection, whose wife does the woman become? For all seven had her as wife.”

20:34 And Jesus said to them, “The sons of this age marry and are given in marriage.

20:35 But those counted worthy to attain that age and the resurrection from the dead neither marry nor are given in marriage.

20:36 For they can no longer die either, because they are equal to angels and are sons of God, being sons of the resurrection.

20:37 And that the dead are raised, even Moses disclosed in the passage about the bush, when he calls the Lord the God of Abraham and God of Isaac and God of Jacob.

20:38 Now He is God not of the dead but of the living, for all live to Him.”

20:39 And some of the scribes answered, “Teacher, Thou hast spoken well.”

20:40 For they no longer dared to question Him about anything.

20:41 But He said to them, “How do they say that the Christ is David’s son?

20:42 For David himself says in the book of Psalms, ‘The Lord said to my Lord, “Sit at My right hand

20:43 until I make Thy enemies a footstool for Thy feet.”’

20:44 David therefore calls Him Lord; how, then, is He his son?”

20:45 While all the people were listening, He said to His disciples,

20:46 “Beware of the scribes who want to walk about in robes and love greetings in the marketplaces and foremost seats in the synagogues and foremost places at suppers,

20:47 who devour widows’ houses and pray at length for a pretext. These will receive greater judgment.”

Luke 21

21:1 Looking up, He saw the rich putting their gifts into the treasury.

21:2 And He saw a certain needy widow putting two lepta in there.

21:3 And He said, “Truly, I tell you, this poor widow put in more than all of them.

21:4 For all these put into the gifts out of their abundance, but she, out of her lack, put in all she had to live on.”

21:5 And as some were speaking about the temple, how it was adorned with beautiful stones and dedicated offerings, He said,

21:6 “As for these things you see, days will come in which stone will not be left upon stone without being torn down.”

21:7 They questioned Him, saying, “Teacher, when, then, will these things be, and what will be the sign when these things are about to happen?”

21:8 And He said, “See that you are not led astray. For many will come in My name, saying, ‘I am he,’ and, ‘The time has drawn near.’ Do not go after them.

21:9 When you hear of wars and disturbances, do not be terrified, for these things must happen first, but the end will not come immediately.”

21:10 Then He said to them, “Nation will rise against nation and kingdom against kingdom.

21:11 There will be great earthquakes, and famines and plagues in various places. There will also be terrors and great signs from heaven.

21:12 But before all these things they will lay their hands on you and persecute you, handing you over to synagogues and prisons, and you will be led before kings and governors because of My name.

21:13 It will turn out as an opportunity for you to bear witness.

21:14 Therefore settle it in your hearts not to rehearse beforehand how to defend yourselves,

21:15 for I will give you a mouth and wisdom that all who oppose you will be unable to resist or contradict.

21:16 You will be handed over even by parents and brothers and relatives and friends, and they will put some of you to death.

21:17 And you will be hated by all because of My name.

21:18 Yet certainly not a hair from your head will perish.

21:19 By your endurance gain your souls.

21:20 But when you see Jerusalem surrounded by armies, then know that her desolation has drawn near.

21:21 Then let those in Judea flee to the mountains, and let those within her depart, and let those in the countryside not enter her,

21:22 because these are days of vengeance, for all that is written to be fulfilled.

21:23 Woe to those who are pregnant and those nursing infants in those days! For there will be great distress upon the land and wrath against this people.

21:24 They will fall by the edge of the sword and be led captive into all the nations. And Jerusalem will be trampled by nations until the times of nations are fulfilled.

21:25 And there will be signs in sun and moon and stars, and on the earth distress among nations in perplexity at the roar of the sea and its surging,

21:26 people fainting from fear and expectation of what is coming upon the inhabited world, for the powers of the heavens will be shaken.

21:27 And then they will see the Son of Man coming in a cloud with power and great glory.

21:28 But when these things begin to happen, straighten up and lift your heads, because your redemption is drawing near.”

21:29 And He told them a parable: “Look at the fig tree and all the trees.

21:30 When they already put out shoots, you see and know for yourselves that summer is already near.

21:31 So also you, when you see these things happening, know that the kingdom of God is near.

21:32 Amen, I tell you: this generation will certainly not pass away until all things happen.

21:33 Heaven and earth will pass away, but My words will certainly not pass away.

21:34 But watch yourselves, lest your hearts be weighed down with carousing and drunkenness and the cares of life, and that day come upon you suddenly

21:35 like a trap. For it will come upon all who dwell on the face of the whole earth.

21:36 But stay awake at every season, praying that you may have strength to escape all these things that are about to happen and to stand before the Son of Man.”

21:37 By day He was teaching in the temple, but at night He went out and lodged on the mount called Olivet.

21:38 And all the people would come early in the morning to Him in the temple to hear Him.

Luke 22

22:1 Now the feast of Unleavened Bread, called Passover, was drawing near.

22:2 And the chief priests and the scribes were seeking how to kill Him, for they feared the people.

22:3 Then Satan entered Judas, who was called Iscariot and was one of the number of the Twelve.

22:4 He went away and spoke with the chief priests and the captains about how he might hand Him over to them.

22:5 And they rejoiced and agreed to give him money.

22:6 He consented, and sought an opportunity to hand Him over to them when no crowd was present.

22:7 Then the day of Unleavened Bread came, on which the Passover sacrifice had to be slaughtered.

22:8 And He sent Peter and John, saying, “Go and prepare the Passover for us, so that we may eat.”

22:9 They said to Him, “Where dost Thou want us to prepare it?”

22:10 He said to them, “Behold, as you enter the city, a man carrying a jar of water will meet you. Follow him into the house he enters.

22:11 And you shall say to the master of the house, ‘The Teacher says to you, “Where is the lodging room in which I may eat the Passover with My disciples?”’

22:12 And he will show you a large, furnished upper room. Prepare it there.”

22:13 They went and found things just as He had told them, and they prepared the Passover.

22:14 When the hour came, He reclined at table, and the apostles with Him.

22:15 And He said to them, “With desire I have desired to eat this Passover with you before I suffer.

22:16 For I tell you that I will certainly not eat it until it is fulfilled in the kingdom of God.”

22:17 And He received a cup, gave thanks, and said, “Take this and divide it among yourselves.

22:18 For I tell you, from now on I will certainly not drink from the fruit of the vine until the kingdom of God comes.”

22:19 And He took bread, and having given thanks, He broke it and gave it to them, saying, “This is My body, which is given for you; do this in remembrance of Me.”

Note †: Luke 22:19 · wording and sourceMeaning: Retain the command, this, and of Me. The consulted NA28 includes the given-for-you clause and command without the inherited Saints bracket spanning 22:19–20. Record the bracket policy separately from sacramental interpretation.Text: The inherited Saints square bracket opens in verse 19 and closes in verse 20. The consulted NA28 displays the given-for-you and remembrance wording and the cup sentence without that bracket. Preserve the inherited quotation exactly while recording a proposed bracket-policy correction. This does not establish the readings of every manuscript.Text: The inherited bracket across 22:19–20 is removed in this reading revision to follow the consulted NA28 running text.NA28 chapter · Return to verse

22:20 And likewise the cup after supper, saying, “This cup is the new covenant in My blood, poured out for you.

22:21 But behold, the hand of the one who hands Me over is with Me on the table.

22:22 For the Son of Man indeed goes according to what has been determined, but woe to that man through whom He is handed over!”

22:23 And they began to discuss among themselves which of them it could be who was about to do this.

22:24 A dispute also arose among them about which of them was considered to be greatest.

22:25 But He said to them, “The kings of the nations lord it over them, and those who exercise authority over them are called benefactors.

22:26 But you are not to be so. Rather, let the greatest among you become as the youngest, and the leader as the one who serves.

22:27 For who is greater, the one reclining at table or the one serving? Is it not the one reclining? But I am among you as the One who serves.

22:28 And you are those who have remained with Me in My trials.

22:29 And I assign to you a kingdom, just as My Father assigned one to Me,

22:30 so that you may eat and drink at My table in My kingdom, and you will sit on thrones judging the twelve tribes of Israel.

22:31 Simon, Simon, behold, Satan demanded to have you all, to sift you like wheat.

22:32 But I prayed for you, that your faith might not fail; and you, once you have turned back, strengthen your brothers.”

22:33 He said to Him, “Lord, I am ready to go with Thee both to prison and to death.”

22:34 But He said, “I tell you, Peter, a rooster will not crow today until you deny three times that you know Me.”

22:35 And He said to them, “When I sent you without purse and bag and sandals, did you lack anything?” They said, “Nothing.”

22:36 And He said to them, “But now let the one who has a purse take it, and likewise a bag; and let the one who does not have sell his garment and buy a sword.

22:37 For I tell you that this which is written must be accomplished in Me: ‘And He was numbered with the lawless.’ For what concerns Me is reaching its completion.”

22:38 They said, “Lord, behold, here are two swords.” And He said to them, “It is enough.”

22:39 And He went out and traveled, as was His custom, to the Mount of Olives; and the disciples also followed Him.

22:40 When He came to the place, He said to them, “Pray that you may not enter into testing.”

22:41 And He withdrew from them about a stone’s throw, knelt down, and prayed,

22:42 saying, “Father, if Thou art willing, remove this cup from Me. Nevertheless, let not My will but Thine be done.”

22:43 And an angel from heaven appeared to Him, strengthening Him.

Note †: Luke 22:43 · wording and sourceText: NA28 double-brackets 22:43–44. Both verses are retained here; this note marks the disputed span.NA28 chapter · Return to verse

22:44 And being in agony, He prayed more earnestly, and His sweat became like clots of blood falling to the ground.

22:45 Rising from prayer, He came to the disciples and found them sleeping from grief.

22:46 And He said to them, “Why are you sleeping? Rise and pray, so that you may not enter into testing.”

22:47 While He was still speaking, behold, a crowd came, and the one called Judas, one of the Twelve, was going before them. He drew near to Jesus to kiss Him.

22:48 But Jesus said to him, “Judas, do you hand over the Son of Man with a kiss?”

22:49 When those around Him saw what was about to happen, they said, “Lord, shall we strike with a sword?”

22:50 And one of them struck the high priest’s slave and took off his right ear.

22:51 But Jesus answered, “Allow this much.” And He touched the ear and healed him.

22:52 And Jesus said to the chief priests and captains of the temple and elders who had come against Him, “Have you come out as against a robber, with swords and clubs?

22:53 When I was with you daily in the temple, you did not stretch out your hands against Me. But this is your hour and the authority of darkness.”

22:54 They seized Him and led Him away and brought Him into the high priest’s house. But Peter was following at a distance.

22:55 When they had kindled a fire in the middle of the courtyard and sat down together, Peter sat among them.

22:56 A certain servant girl saw him sitting by the light and, looking intently at him, said, “This man also was with Him.”

22:57 But he denied it, saying, “I do not know Him, woman.”

22:58 After a short time another saw him and said, “You too are one of them.” But Peter said, “Man, I am not.”

22:59 After about one hour had passed, someone else insisted, saying, “Truly, this man also was with Him, for he too is a Galilean.”

22:60 But Peter said, “Man, I do not know what you are saying.” And at once, while he was still speaking, a rooster crowed.

22:61 And the Lord turned and looked at Peter. And Peter remembered the Lord’s word, how He had said to him, “Before a rooster crows today, you will deny Me three times.”

22:62 And he went outside and wept bitterly.

22:63 Now the men who were holding Him mocked Him and beat Him.

22:64 They blindfolded Him and questioned Him, saying, “Prophesy! Who is it that struck Thee?”

22:65 And they spoke many other things against Him, blaspheming.

22:66 When day came, the council of elders of the people gathered, both chief priests and scribes, and they led Him into their council,

22:67 saying, “If Thou art the Christ, tell us.” But He said to them, “If I tell you, you will certainly not believe.

22:68 And if I ask, you will certainly not answer.

22:69 But from now on the Son of Man will be seated at the right hand of the power of God.”

22:70 They all said, “Then art Thou the Son of God?” And He said to them, “You say that I am.”

22:71 They said, “What further need do we have of testimony? For we ourselves have heard from His own mouth.”

Luke 23

23:1 Then their whole assembly rose and led Him before Pilate.

23:2 And they began to accuse Him, saying, “We found this man turning our nation astray and forbidding tribute to be given to Caesar, and saying that He Himself is Christ, a king.”

23:3 Pilate questioned Him, saying, “Art Thou the King of the Jews?” He answered him, “You say so.”

23:4 And Pilate said to the chief priests and the crowds, “I find no ground for a charge against this man.”

23:5 But they insisted, saying, “He stirs up the people, teaching throughout all Judea, beginning from Galilee even to this place.”

23:6 When Pilate heard this, he asked whether the man was a Galilean.

23:7 And learning that He belonged to Herod’s jurisdiction, he sent Him to Herod, who was himself also in Jerusalem in those days.

23:8 When Herod saw Jesus, he rejoiced greatly, for he had long wanted to see Him because he had heard about Him, and he hoped to see some sign performed by Him.

23:9 He questioned Him at length, but He gave him no answer.

23:10 And the chief priests and scribes stood there, accusing Him vehemently.

23:11 Herod also, with his troops, treated Him with contempt and mocked Him. He clothed Him in splendid clothing and sent Him back to Pilate.

23:12 Herod and Pilate became friends with one another on that very day, for previously they had been at enmity with each other.

23:13 Pilate called together the chief priests, the rulers, and the people

23:14 and said to them, “You brought this man to me as one turning the people astray. And behold, I examined Him before you and found no ground in this man for the accusations you bring against Him.

23:15 Nor did Herod, for he sent Him back to us. And behold, nothing deserving death has been done by Him.

23:16 Therefore I will punish Him and release Him.”

23:18 But they cried out all together, saying, “Take this man away, and release Barabbas to us!”

23:19 He had been thrown into prison for a certain uprising that took place in the city and for murder.

23:20 Pilate addressed them again, wanting to release Jesus.

23:21 But they kept shouting, saying, “Crucify, crucify Him!”

23:22 And for the third time he said to them, “Why, what evil has this man done? I found no ground for death in Him. Therefore I will punish Him and release Him.”

23:23 But they pressed him with loud voices, demanding that He be crucified, and their voices prevailed.

23:24 And Pilate decided that their demand should be granted.

23:25 He released the man who had been thrown into prison for uprising and murder, whom they were demanding; but he handed Jesus over to their will.

23:26 As they led Him away, they seized a certain Simon of Cyrene coming from the countryside, and laid the cross on him to carry behind Jesus.

23:27 And a great multitude of the people followed Him, and women who beat themselves in mourning and lamented Him.

23:28 But Jesus turned toward them and said, “Daughters of Jerusalem, do not weep over Me, but weep over yourselves and over your children.

23:29 For behold, days are coming in which they will say, ‘Blessed are the barren, and the wombs that did not bear, and the breasts that did not nourish.’

23:30 Then they will begin to say to the mountains, ‘Fall upon us,’ and to the hills, ‘Cover us.’

23:31 For if they do these things with the green wood, what will happen with the dry?”

23:32 Two others also, criminals, were being led with Him to be put to death.

23:33 When they came to the place called Skull, there they crucified Him and the criminals, one on the right and the other on the left.

23:34 But Jesus said, “Father, forgive them, for they do not know what they are doing.” And dividing His garments, they cast lots.

Note †: Luke 23:34 · wording and sourceText: NA28 double-brackets the opening saying, Father, forgive them, for they know not what they do. The division of garments remains outside that span. The full verse is retained.NA28 chapter · Return to verse

23:35 The people stood watching. The rulers also sneered, saying, “He saved others; let Him save Himself, if this is the Christ of God, the chosen One.”

23:36 The soldiers also mocked Him, coming up and offering Him sour wine

23:37 and saying, “If Thou art the King of the Jews, save Thyself.”

23:38 There was also an inscription above Him: “This is the King of the Jews.”

23:39 One of the criminals who were hanging there blasphemed Him, saying, “Art Thou not the Christ? Save Thyself and us!”

23:40 But the other answered, rebuking him, “Do you not even fear God, since you are under the same judgment?

23:41 And we justly so, for we receive what our deeds deserve. But this man did nothing out of place.”

23:42 And he said, “Jesus, remember me when Thou comest into Thy kingdom.”

23:43 And He said to him, “Amen, I tell you: today you will be with Me in Paradise.”

Note †: Luke 23:43 · wording and sourceMeaning: Retain Paradise, with Me, and singular thou. The trial follows the consulted edition's punctuation, connecting today with the promise. Explain punctuation as editorial rather than an independently spoken Greek word.NA28 chapter · Return to verse

23:44 And it was already about the sixth hour, and darkness came over the whole land until the ninth hour,

23:45 as the sun’s light failed. And the curtain of the sanctuary was split down the middle.

23:46 And Jesus cried out with a loud voice and said, “Father, into Thy hands I entrust My spirit.” Having said this, He breathed His last.

23:47 When the centurion saw what had happened, he glorified God, saying, “Truly, this man was righteous.”

23:48 And all the crowds who had gathered for this spectacle, seeing what had happened, returned beating their breasts.

23:49 All His acquaintances stood at a distance, and the women who had followed Him from Galilee, watching these things.

23:50 And behold, there was a man named Joseph, a council member, a good and righteous man.

23:51 He had not consented to their decision and action. He was from Arimathea, a city of the Jews, and was awaiting the kingdom of God.

23:52 This man approached Pilate and asked for the body of Jesus.

23:53 Taking it down, he wrapped it in linen and laid Him in a rock-cut tomb where no one had yet been laid.

23:54 It was the day of Preparation, and the Sabbath was beginning.

23:55 The women who had come with Him from Galilee followed and saw the tomb and how His body was laid.

23:56 Then they returned and prepared spices and perfumed ointments. And on the Sabbath they rested according to the commandment.

Luke 24

24:1 But on the first day of the week, at early dawn, they came to the tomb, carrying the spices they had prepared.

24:2 They found the stone rolled away from the tomb,

24:3 but when they entered, they did not find the body of the Lord Jesus.

24:4 And it happened that, while they were perplexed about this, behold, two men stood beside them in flashing clothing.

24:5 They became afraid and bowed their faces to the ground, and the men said to them, “Why do you seek the living One among the dead?

24:6 He is not here, but has been raised. Remember how He spoke to you while He was still in Galilee,

24:7 saying that the Son of Man must be handed over into the hands of sinful people and be crucified and rise on the third day.”

24:8 And they remembered His words,

24:9 and returned from the tomb and reported all these things to the Eleven and to all the rest.

24:10 It was Mary Magdalene and Joanna and Mary of James and the other women with them who told these things to the apostles.

24:11 But these words seemed to them like nonsense, and they did not believe the women.

24:12 Yet Peter rose and ran to the tomb. Stooping to look in, he saw the linen cloths alone, and went away, wondering to himself at what had happened.

24:13 And behold, two of them were traveling that same day to a village named Emmaus, sixty stadia away from Jerusalem.

24:14 They were talking with one another about all these things that had happened.

24:15 And it happened that, as they talked and discussed, Jesus Himself drew near and traveled with them.

24:16 But their eyes were held back from recognizing Him.

24:17 And He said to them, “What are these words you are exchanging with one another as you walk?” And they stood still, downcast.

24:18 One named Cleopas answered Him, “Art Thou the only visitor in Jerusalem who does not know the things that have happened there in these days?”

24:19 And He said to them, “What things?” They said to Him, “The things concerning Jesus the Nazarene, who was a prophet mighty in deed and word before God and all the people,

24:20 and how our chief priests and rulers handed Him over to a judgment of death and crucified Him.

24:21 But we were hoping that He was the One about to redeem Israel. Yet indeed, besides all these things, this is the third day since these things happened.

24:22 Moreover, some women from among us astonished us. They went to the tomb early

24:23 and did not find His body, and came saying that they had also seen a vision of angels who say that He is alive.

24:24 And some of those with us went to the tomb and found it just as the women had said, but Him they did not see.”

24:25 And He said to them, “O foolish ones, and slow in heart to believe all that the prophets spoke!

24:26 Was it not necessary for the Christ to suffer these things and enter into His glory?”

24:27 And beginning from Moses and from all the prophets, He interpreted to them in all the Scriptures the things concerning Himself.

24:28 They drew near the village to which they were traveling, and He acted as though He would travel farther.

24:29 But they urged Him strongly, saying, “Stay with us, because it is toward evening and the day has already waned.” And He went in to stay with them.

24:30 And it happened that as He reclined at table with them, He took the bread, blessed it, broke it, and gave it to them.

24:31 Then their eyes were opened and they recognized Him, and He vanished from their sight.

24:32 And they said to one another, “Was not our heart burning within us as He spoke to us on the road, as He opened the Scriptures to us?”

24:33 They rose that very hour and returned to Jerusalem, and found the Eleven and those with them gathered together,

24:34 saying, “The Lord has truly been raised and has appeared to Simon!”

24:35 And they related the things that happened on the road, and how He was made known to them in the breaking of the bread.

24:36 While they were speaking these things, He Himself stood among them and said to them, “Peace be with you.”

24:37 But they were startled and became afraid, thinking they were seeing a spirit.

24:38 And He said to them, “Why are you troubled, and why do doubts arise in your heart?

24:39 See My hands and My feet, that it is I Myself. Feel Me and see, because a spirit does not have flesh and bones as you see that I have.”

24:40 And having said this, He showed them His hands and feet.

24:41 While they still did not believe for joy and were marveling, He said to them, “Do you have anything to eat here?”

24:42 They gave Him a portion of broiled fish.

24:43 And He took it and ate before them.

24:44 And He said to them, “These are My words that I spoke to you while I was still with you: everything written about Me in the Law of Moses and the Prophets and Psalms must be fulfilled.”

24:45 Then He opened their mind to understand the Scriptures

24:46 and said to them, “Thus it is written that the Christ should suffer and rise from the dead on the third day,

24:47 and that repentance for the forgiveness of sins should be proclaimed in His name to all the nations—beginning from Jerusalem.

24:48 You are witnesses of these things.

24:49 And behold, I am sending out the promise of My Father upon you; but remain in the city until you are clothed with power from on high.”

24:50 And He led them out as far as toward Bethany, and lifted His hands and blessed them.

24:51 And it happened that while He blessed them, He parted from them and was carried up into heaven.

24:52 And they, having worshiped Him, returned to Jerusalem with great joy,

24:53 and were continually in the temple, blessing God.

John

John 1

1:1 In the beginning was the Word, and the Word was with God, and the Word was God.

Note †: John 1:1 · wording and sourceWording: Retains the three clauses and repeated Word and was.Meaning: Retain the three clauses and the distinction between was and the later came into being. The final predicate must not become a second narrative action. Explain Greek article and word order without treating an English article as a mechanical equivalent.NA28 chapter · Return to verse

1:2 He was in the beginning with God.

Note †: John 1:2 · wording and sourceWording: He renders the masculine demonstrative referring to the Word; This one remains a closer lexical gloss.NA28 chapter · Return to verse

1:3 All things came into being through Him, and without Him not one thing came into being. What has come into being

Note †: John 1:3 · wording and sourceWording: Follows the consulted NA28 punctuation: the final relative clause continues into verse 4. The inherited Saints, KJV, and DRC attach it to the preceding sentence.Text: The consulted NA28 punctuation joins What has come into being to the following in Him was life. The saved Saints text and historical English comparisons join it to verse 3. The new trial follows the consulted punctuation and records the alternative; punctuation is editorial and requires contextual review.NA28 chapter · Return to verse

1:4 in Him was life, and the life was the light of humankind.

Note †: John 1:4 · wording and sourceWording: Reads with the end of verse 3 under the consulted punctuation. The alternative sentence division must remain in the note; men denotes humankind.NA28 chapter · Return to verse

1:5 And the light shines in the darkness, and the darkness did not overcome it.

1:6 There came a man sent from God; his name was John.

1:7 He came as a witness, to bear witness concerning the Light, so that all might believe through him.

1:8 He was not the Light, but came to bear witness concerning the Light.

1:9 The true Light, which gives light to every person, was coming into the world.

1:10 He was in the world, and the world came into being through Him, and the world did not know Him.

1:11 He came to what was His own, and His own did not receive Him.

1:12 But as many as received Him, He gave them authority to become children of God—to those who believe in His name,

1:13 who were born not from bloods, nor from the will of flesh, nor from the will of a man, but from God.

1:14 And the Word became flesh and dwelt among us, and we beheld His glory, glory as of the Only-begotten from the Father, full of grace and truth.

Note †: John 1:14 · wording and sourceMeaning: Retain became flesh and dwelt among us; record pitched His tent as the lexical image. Flesh must not become merely a human appearance. Do not insert a tabernacle exposition into the verse.NA28 chapter · Return to verse

1:15 John bears witness concerning Him and has cried out, saying, “This was He of whom I said, ‘The One coming after me has come before me, because He was before me.’”

1:16 For from His fullness we all received, and grace in place of grace.

1:17 For the Law was given through Moses; grace and truth came through Jesus Christ.

1:18 No one has ever seen God; the only-begotten God, who is in the bosom of the Father, He has made Him known.

Note †: John 1:18 · wording and sourceMeaning: Retain God as the source noun. Only-begotten preserves the project's traditional register; unique or only one remains a lexical explanation requiring review. Do not make the adjective alone carry the entire doctrine of generation.Text: NA28 and the saved Saints text have God; KJV and DRC have Son. Keep that noun difference separate from the lexical interpretation of only-begotten.NA28 chapter · Return to verse

1:19 And this is the testimony of John, when the Jews sent priests and Levites from Jerusalem to him, to ask him, “Who are you?”

1:20 And he confessed and did not deny, and confessed, “I am not the Christ.”

1:21 They asked him, “What, then? Are you Elijah?” And he said, “I am not.” “Are you the Prophet?” And he answered, “No.”

1:22 So they said to him, “Who are you, so that we may give an answer to those who sent us? What do you say about yourself?”

1:23 He said, “I am a voice of one crying in the wilderness, ‘Make straight the way of the Lord,’ just as Isaiah the prophet said.”

1:24 Now those sent were from the Pharisees.

1:25 And they questioned him and said to him, “Why, then, do you baptize if you are not the Christ, nor Elijah, nor the Prophet?”

1:26 John answered them, saying, “I baptize in water. Among you stands One whom you do not know,

1:27 the One coming after me, whose sandal strap I am not worthy to untie.”

1:28 These things happened in Bethany beyond the Jordan, where John was baptizing.

1:29 The next day he saw Jesus coming toward him and said, “Behold, the Lamb of God, who takes away the sin of the world!

1:30 This is He of whom I said, ‘After me comes a man who has come before me, because He was before me.’

1:31 And I did not know Him, but I came baptizing in water for this reason: so that He might be revealed to Israel.”

1:32 And John testified, saying, “I have beheld the Spirit descending like a dove from heaven, and He remained upon Him.

1:33 And I did not know Him, but the One who sent me to baptize in water said to me, ‘The One upon whom you see the Spirit descending and remaining—this is the One who baptizes in the Holy Spirit.’

1:34 And I have seen and have testified that this is the Son of God.”

1:35 The next day John was standing there again, and two of his disciples,

1:36 and looking at Jesus as He walked, he said, “Behold, the Lamb of God!”

1:37 The two disciples heard him speaking and followed Jesus.

1:38 Jesus turned and, seeing them following, said to them, “What do you seek?” They said to Him, “Rabbi”—which, translated, means Teacher—“where art Thou staying?”

1:39 He said to them, “Come, and you will see.” So they came and saw where He was staying, and stayed with Him that day. It was about the tenth hour.

1:40 Andrew, Simon Peter’s brother, was one of the two who heard from John and followed Him.

1:41 He first found his own brother Simon and said to him, “We have found the Messiah”—which, translated, is Christ.

1:42 He brought him to Jesus. Jesus looked at him and said, “You are Simon, the son of John; you shall be called Cephas”—which is translated Peter.

1:43 The next day He wanted to go out into Galilee. And He found Philip, and Jesus said to him, “Follow Me.”

1:44 Now Philip was from Bethsaida, the city of Andrew and Peter.

1:45 Philip found Nathanael and said to him, “We have found the One of whom Moses wrote in the Law, and the prophets also: Jesus, the son of Joseph, from Nazareth.”

1:46 Nathanael said to him, “Can anything good come from Nazareth?” Philip said to him, “Come and see.”

1:47 Jesus saw Nathanael coming toward Him and said concerning him, “Behold, truly an Israelite in whom there is no deceit!”

1:48 Nathanael said to Him, “How dost Thou know me?” Jesus answered him, “Before Philip called you, while you were under the fig tree, I saw you.”

1:49 Nathanael answered Him, “Rabbi, Thou art the Son of God; Thou art the King of Israel.”

1:50 Jesus answered him, “Because I told you that I saw you beneath the fig tree, do you believe? You will see greater things than these.”

1:51 And He said to him, “Amen, amen, I tell you all: you will see heaven opened and the angels of God ascending and descending upon the Son of Man.”

John 2

2:1 And on the third day a wedding took place in Cana of Galilee, and the mother of Jesus was there.

2:2 Jesus and His disciples were also invited to the wedding.

2:3 When the wine ran short, the mother of Jesus said to Him, “They have no wine.”

2:4 And Jesus said to her, “What is this to Me and to you, woman? My hour has not yet come.”

2:5 His mother said to the servants, “Whatever He tells you, do.”

2:6 Now six stone water jars were set there for the purification of the Jews, each holding two or three metretes.

Note †: John 2:6 · wording and sourceMeaning: Retain metretes and the range two or three for each of six stone jars. Do not supply litres or gallons without a separately sourced approximation. Preserve the purification setting.NA28 chapter · Return to verse

2:7 Jesus said to them, “Fill the jars with water.” And they filled them to the top.

2:8 And He said to them, “Draw some out now and take it to the master of the feast.” And they took it.

2:9 When the master of the feast tasted the water that had become wine and did not know where it came from—though the servants who had drawn the water knew—the master of the feast called the bridegroom

2:10 and said to him, “Everyone sets out the good wine first, and when people have become drunk, the inferior wine. You have kept the good wine until now.”

2:11 Jesus did this as the beginning of His signs in Cana of Galilee and manifested His glory, and His disciples believed in Him.

2:12 After this He went down to Capernaum, He and His mother and His brothers and His disciples, and they stayed there not many days.

2:13 Now the Passover of the Jews was near, and Jesus went up to Jerusalem.

2:14 And He found in the temple those selling oxen and sheep and doves, and the money changers seated there.

2:15 Making a whip from cords, He drove them all out of the temple, both the sheep and the oxen, and poured out the money changers' coins and overturned their tables.

2:16 And He said to those selling the doves, "Take these things away from here. Do not make My Father's house a house of trade."

2:17 His disciples remembered that it is written, "Zeal for Thy house will consume Me."

2:18 So the Jews answered Him, "What sign dost Thou show us, since Thou doest these things?"

2:19 Jesus answered them, "Destroy this sanctuary, and in three days I will raise it."

2:20 So the Jews said, "This sanctuary was built in forty-six years, and wilt Thou raise it in three days?"

2:21 But He was speaking about the sanctuary of His body.

2:22 When, therefore, He was raised from the dead, His disciples remembered that He had said this, and they believed the Scripture and the word Jesus had spoken.

2:23 While He was in Jerusalem at the Passover, during the feast, many believed in His name, seeing the signs He was doing.

2:24 But Jesus Himself did not entrust Himself to them, because He knew everyone

2:25 and because He had no need for anyone to testify concerning humanity, for He Himself knew what was within a person.

John 3

3:1 Now there was a man from the Pharisees named Nicodemus, a ruler of the Jews.

3:2 He came to Him at night and said to Him, "Rabbi, we know that Thou hast come from God as a teacher, for no one can do these signs that Thou doest unless God is with him."

3:3 Jesus answered and said to him, "Amen, amen, I tell you: unless someone is born from above, he cannot see the kingdom of God."

Note †: John 3:3 · wording and sourceMeaning: Use from above and record again in the note. Nicodemus' next question makes the double sense important. Retain the passive be born and cannot see; do not explain the entire exchange inside this verse.NA28 chapter · Return to verse

3:4 Nicodemus said to Him, "How can a person be born when he is old? Can he enter his mother's womb a second time and be born?"

3:5 Jesus answered, "Amen, amen, I tell you: unless someone is born from water and Spirit, he cannot enter the kingdom of God.

3:6 What is born from the flesh is flesh, and what is born from the Spirit is spirit.

3:7 Do not marvel that I said to you, 'You all must be born from above.'

3:8 The wind blows where it wills, and you hear its sound, but you do not know where it comes from or where it goes; so it is with everyone born of the Spirit."

Note †: John 3:8 · wording and sourceMeaning: Keep the repeated Greek word visible in the note. Wind at the opening and Spirit at the close is the proposed contextual distinction; DRC's Spirit throughout remains a recorded alternative. Preserve the hear and know contrast.NA28 chapter · Return to verse

3:9 Nicodemus answered Him, "How can these things happen?"

3:10 Jesus answered him, "Are you the teacher of Israel, and do you not understand these things?

3:11 Amen, amen, I tell you: we speak what we know and bear witness to what we have seen, and you all do not receive our testimony.

3:12 If I told you earthly things and you do not believe, how will you believe if I tell you heavenly things?

3:13 And no one has ascended into heaven except the One who descended from heaven, the Son of Man.

3:14 And just as Moses lifted up the snake in the wilderness, so the Son of Man must be lifted up,

3:15 so that everyone who believes may have eternal life in Him.

3:16 For God loved the world in this way: He gave the only-begotten Son, so that everyone who believes in Him might not perish but have eternal life.

3:17 For God did not send the Son into the world to judge the world, but so that the world might be saved through Him.

3:18 The one who believes in Him is not judged; but the one who does not believe has already been judged, because he has not believed in the name of the only-begotten Son of God.

3:19 And this is the judgment: the Light has come into the world, and people loved the darkness more than the Light, for their deeds were evil.

3:20 For everyone who practices base things hates the light and does not come to the light, so that his deeds may not be exposed.

3:21 But the one who does the truth comes to the light, so that his deeds may be manifested, because they have been done in God."

3:22 After these things Jesus and His disciples came into the Judean countryside, and there He stayed with them and was baptizing.

3:23 John was also baptizing in Aenon near Salim, because there was much water there, and people came and were baptized.

3:24 For John had not yet been thrown into prison.

3:25 Then a discussion arose between John's disciples and a Jew concerning purification.

3:26 And they came to John and said to him, "Rabbi, He who was with you beyond the Jordan, to whom you testified—behold, He is baptizing, and everyone is coming to Him."

3:27 John answered, "A person can receive not even one thing unless it has been given to him from heaven.

3:28 You yourselves bear witness for me that I said, 'I am not the Christ, but I have been sent before Him.'

3:29 The one who has the bride is the bridegroom. But the bridegroom's friend, who stands and hears him, rejoices greatly because of the bridegroom's voice. So this joy of mine has been fulfilled.

3:30 He must increase, but I must decrease."

3:31 The One coming from above is above all. The one who is from the earth is from the earth and speaks from the earth. The One coming from heaven is above all.

3:32 What He has seen and heard, this He testifies, and no one receives His testimony.

3:33 The one who has received His testimony has set his seal that God is true.

3:34 For the One whom God sent speaks the words of God, for He gives the Spirit without measure.

3:35 The Father loves the Son and has given all things into His hand.

3:36 The one who believes in the Son has eternal life; but the one who disobeys the Son will not see life, but the wrath of God remains upon him.

John 4

4:1 So when Jesus learned that the Pharisees had heard that Jesus was making and baptizing more disciples than John—

4:2 although Jesus Himself was not baptizing, but His disciples—

4:3 He left Judea and went away again into Galilee.

4:4 And He had to pass through Samaria.

4:5 So He came to a city of Samaria called Sychar, near the plot of land Jacob gave to his son Joseph.

4:6 Jacob's spring was there. Jesus, therefore, wearied from the journey, sat down as He was by the spring. It was about the sixth hour.

4:7 A woman from Samaria came to draw water. Jesus said to her, "Give Me a drink."

4:8 For His disciples had gone away into the city to buy food.

4:9 So the Samaritan woman said to Him, "How dost Thou, being a Jew, ask a drink from me, a Samaritan woman?" For Jews do not associate with Samaritans.

4:10 Jesus answered her, "If you knew the gift of God and who it is who says to you, 'Give Me a drink,' you would have asked Him, and He would have given you living water."

4:11 The woman said to Him, "Sir, Thou hast no vessel for drawing water, and the well is deep. Where, then, dost Thou get this living water?

4:12 Art Thou greater than our father Jacob, who gave us the well and drank from it himself, and his sons and his livestock?"

4:13 Jesus answered her, "Everyone who drinks from this water will thirst again.

4:14 But whoever drinks from the water that I will give him will certainly never thirst; rather, the water I will give him will become in him a spring of water leaping up into eternal life."

4:15 The woman said to Him, "Sir, give me this water, so that I may not thirst or come here to draw."

4:16 He said to her, "Go, call your husband, and come here."

4:17 The woman answered Him, "I have no husband." Jesus said to her, "You have spoken well in saying, 'I have no husband,'

4:18 for you have had five husbands, and the one you have now is not your husband. This you have spoken truly."

4:19 The woman said to Him, "Sir, I see that Thou art a prophet.

4:20 Our fathers worshiped on this mountain, and you all say that in Jerusalem is the place where one must worship."

4:21 Jesus said to her, "Believe Me, woman, an hour is coming when neither on this mountain nor in Jerusalem will you worship the Father.

4:22 You worship what you do not know; we worship what we know, because salvation is from the Jews.

4:23 But an hour is coming, and now is, when the true worshipers will worship the Father in spirit and truth; for the Father seeks such people to worship Him.

4:24 God is spirit, and those who worship Him must worship in spirit and truth.”

Note †: John 4:24 · wording and sourceMeaning: Use spirit without making God one member of a class of spirits. Preserve must and the paired in spirit and truth. Do not replace worship with an account of inward feelings alone.NA28 chapter · Return to verse

4:25 The woman said to Him, “I know that Messiah is coming, the One called Christ. When He comes, He will announce all things to us.”

4:26 Jesus said to her, “I am He, the One speaking to you.”

4:27 At this His disciples came and marveled that He was speaking with a woman. Yet no one said, “What dost Thou seek?” or, “Why art Thou speaking with her?”

4:28 So the woman left her water jar and went away into the city and said to the people,

4:29 “Come, see a man who told me everything I did. Could this be the Christ?”

4:30 They went out of the city and were coming to Him.

4:31 Meanwhile the disciples urged Him, saying, “Rabbi, eat.”

4:32 But He said to them, “I have food to eat that you do not know.”

4:33 So the disciples said to one another, “Has someone brought Him something to eat?”

4:34 Jesus said to them, “My food is to do the will of the One who sent Me and to complete His work.

4:35 Do you not say, ‘There are still four months, and the harvest comes’? Behold, I tell you, lift your eyes and look at the fields, for they are white for harvest. Already

4:36 the one who reaps receives wages and gathers fruit for eternal life, so that the one who sows and the one who reaps may rejoice together.

4:37 For in this the saying is true: ‘One is the sower and another the reaper.’

4:38 I sent you to reap what you have not labored for. Others have labored, and you have entered into their labor.”

4:39 Many of the Samaritans from that city believed in Him because of the word of the woman, who testified, “He told me everything I did.”

4:40 So when the Samaritans came to Him, they asked Him to stay with them, and He stayed there two days.

4:41 And many more believed because of His word.

4:42 They said to the woman, “We no longer believe because of your speech, for we ourselves have heard and know that this is truly the Savior of the world.”

4:43 After the two days He went out from there into Galilee.

4:44 For Jesus Himself had testified that a prophet has no honor in his own homeland.

4:45 So when He came into Galilee, the Galileans welcomed Him, having seen everything He did in Jerusalem at the feast, for they too had gone to the feast.

4:46 So He came again to Cana of Galilee, where He made the water wine. And there was a certain royal official whose son was ill in Capernaum.

4:47 When this man heard that Jesus had come from Judea into Galilee, he went to Him and asked Him to come down and heal his son, for he was about to die.

4:48 So Jesus said to him, “Unless you all see signs and wonders, you will certainly not believe.”

4:49 The royal official said to Him, “Sir, come down before my little child dies.”

4:50 Jesus said to him, “Go; your son lives.” The man believed the word Jesus spoke to him and went on his way.

4:51 While he was already going down, his slaves met him, saying that his boy was alive.

4:52 So he asked them the hour when he had begun to improve. They said to him, “Yesterday at the seventh hour the fever left him.”

4:53 So the father knew that it was in that hour when Jesus said to him, “Your son lives,” and he believed, he and his whole household.

4:54 This again was the second sign Jesus did when He came from Judea into Galilee.

John 5

5:1 After these things there was a feast of the Jews, and Jesus went up to Jerusalem.

5:2 Now in Jerusalem by the Sheep Gate there is a pool called Bethzatha in Hebrew, having five porticoes.

5:3 In these lay a multitude of the sick, the blind, the lame, and those with withered limbs.

5:5 And a certain man was there who had been ill for thirty-eight years.

5:6 Jesus, seeing him lying there and knowing that he had already been that way a long time, said to him, “Do you want to become well?”

5:7 The sick man answered Him, “Sir, I have no one to put me into the pool when the water is stirred. While I am coming, someone else goes down before me.”

5:8 Jesus said to him, “Rise, take up your mat, and walk.”

5:9 And at once the man became well, took up his mat, and walked. Now it was a Sabbath on that day.

5:10 So the Jews said to the man who had been healed, “It is a Sabbath, and it is not lawful for you to take up the mat.”

5:11 But he answered them, “The One who made me well said to me, ‘Take up your mat and walk.’”

5:12 So they asked him, “Who is the man who told you, ‘Take it up and walk’?”

5:13 But the man who had been healed did not know who He was, for Jesus had slipped away, since there was a crowd in the place.

5:14 After these things Jesus found him in the temple and said to him, “Behold, you have become well. Sin no more, so that something worse may not happen to you.”

5:15 The man went away and reported to the Jews that it was Jesus who made him well.

5:16 And for this reason the Jews persecuted Jesus, because He did these things on a Sabbath.

5:17 But Jesus answered them, “My Father is working even now, and I am working.”

5:18 For this reason, therefore, the Jews sought all the more to kill Him, because He not only broke the Sabbath, but also called God His own Father, making Himself equal to God.

5:19 So Jesus answered them, “Amen, amen, I tell you: the Son can do nothing from Himself unless He sees the Father doing it. For whatever He does, the Son also does these things in the same way.

5:20 For the Father loves the Son and shows Him everything He Himself does, and He will show Him works greater than these, so that you may marvel.

5:21 For just as the Father raises the dead and gives life, so also the Son gives life to whom He wills.

5:22 For the Father judges no one, but has given all judgment to the Son,

5:23 so that all may honor the Son just as they honor the Father. The one who does not honor the Son does not honor the Father who sent Him.

5:24 Amen, amen, I tell you: the one who hears My word and believes the One who sent Me has eternal life, and does not come into judgment, but has passed from death into life.

5:25 Amen, amen, I tell you: an hour is coming, and now is, when the dead will hear the voice of the Son of God, and those who hear will live.

5:26 For just as the Father has life in Himself, so He also gave the Son to have life in Himself.

5:27 And He gave Him authority to execute judgment, because He is the Son of Man.

5:28 Do not marvel at this, because an hour is coming in which all who are in the tombs will hear His voice

5:29 and come out: those who did good things to a resurrection of life, but those who practiced base things to a resurrection of judgment.

5:30 I can do nothing from Myself. As I hear, I judge, and My judgment is righteous, because I do not seek My own will, but the will of the One who sent Me.

5:31 If I bear witness concerning Myself, My testimony is not true.

5:32 There is Another who bears witness concerning Me, and I know that the testimony He bears concerning Me is true.

5:33 You have sent to John, and he has testified to the truth.

5:34 But I do not receive testimony from a person; rather, I say these things so that you may be saved.

5:35 He was the lamp that burned and shone, and you were willing to rejoice for an hour in his light.

5:36 But I have testimony greater than John’s: for the works the Father has given Me to complete, the very works I do, bear witness concerning Me that the Father has sent Me.

5:37 And the Father who sent Me has Himself testified concerning Me. You have never heard His voice or seen His form,

5:38 and you do not have His word remaining in you, because you do not believe the One He sent.

5:39 You search the Scriptures because you think that in them you have eternal life; and it is they that bear witness concerning Me.

5:40 Yet you are unwilling to come to Me so that you may have life.

5:41 I do not receive glory from people,

5:42 but I know you, that you do not have the love of God within yourselves.

5:43 I have come in My Father’s name, and you do not receive Me. If another comes in his own name, you will receive him.

5:44 How can you believe, receiving glory from one another, and not seeking the glory that comes from the only God?

5:45 Do not think that I will accuse you before the Father. There is one who accuses you: Moses, in whom you have set your hope.

5:46 For if you believed Moses, you would believe Me, for he wrote concerning Me.

5:47 But if you do not believe his writings, how will you believe My words?”

John 6

6:1 After these things Jesus went away across the Sea of Galilee, the Sea of Tiberias.

6:2 A great crowd followed Him, because they were seeing the signs He did upon the sick.

6:3 Jesus went up the mountain and sat there with His disciples.

6:4 Now the Passover, the feast of the Jews, was near.

6:5 So Jesus lifted His eyes and, seeing that a great crowd was coming toward Him, said to Philip, “Where are we to buy loaves so that these people may eat?”

6:6 He said this to test him, for He Himself knew what He was about to do.

6:7 Philip answered Him, “Two hundred denarii worth of loaves are not enough for them, so that each may receive even a little.”

6:8 One of His disciples, Andrew, Simon Peter’s brother, said to Him,

6:9 “There is a boy here who has five barley loaves and two small fish. But what are these among so many?”

6:10 Jesus said, “Have the people recline.” Now there was much grass in the place. So the men reclined, about five thousand in number.

6:11 Then Jesus took the loaves, gave thanks, and distributed them to those reclining, and likewise from the fish, as much as they wanted.

6:12 When they were filled, He said to His disciples, “Gather the remaining fragments, so that nothing may be lost.”

6:13 So they gathered them and filled twelve baskets with fragments from the five barley loaves that remained over from those who had eaten.

6:14 When the people saw the sign He did, they said, “This is truly the Prophet who is coming into the world.”

6:15 So Jesus, knowing that they were about to come and seize Him to make Him king, withdrew again to the mountain, Himself alone.

6:16 When evening came, His disciples went down to the sea.

6:17 They entered a boat and were going across the sea toward Capernaum. Darkness had already come, and Jesus had not yet come to them,

6:18 and the sea was being stirred up by a strong wind blowing.

6:19 So when they had rowed about twenty-five or thirty stadia, they saw Jesus walking upon the sea and drawing near the boat, and they were afraid.

6:20 But He said to them, “It is I; do not fear.”

6:21 Then they were willing to receive Him into the boat, and at once the boat was at the land to which they were going.

6:22 The next day, the crowd standing across the sea saw that there had been no other small boat there except one, and that Jesus had not entered the boat with His disciples, but His disciples had gone away alone.

6:23 Other small boats came from Tiberias near the place where they ate the bread after the Lord had given thanks.

6:24 So when the crowd saw that Jesus was not there, nor His disciples, they themselves entered the small boats and came to Capernaum, seeking Jesus.

6:25 Finding Him across the sea, they said to Him, “Rabbi, when didst Thou come here?”

6:26 Jesus answered them, “Amen, amen, I tell you: you seek Me not because you saw signs, but because you ate from the loaves and were filled.

6:27 Do not work for the food that perishes, but for the food that remains for eternal life, which the Son of Man will give you; for upon Him the Father, God, has set His seal.”

6:28 So they said to Him, “What are we to do, so that we may work the works of God?”

6:29 Jesus answered them, “This is the work of God: that you believe in the One He sent.”

6:30 So they said to Him, “What sign, then, dost Thou perform, so that we may see and believe Thee? What work dost Thou do?

6:31 Our fathers ate the manna in the wilderness, just as it is written, ‘He gave them bread from heaven to eat.’”

6:32 So Jesus said to them, “Amen, amen, I tell you: Moses has not given you the bread from heaven, but My Father gives you the true bread from heaven.

6:33 For the bread of God is the One who comes down from heaven and gives life to the world.”

6:34 So they said to Him, “Lord, always give us this bread.”

6:35 Jesus said to them, “I am the bread of life; the one who comes to Me will certainly never hunger, and the one who believes in Me will certainly never thirst.

Note †: John 6:35 · wording and sourceMeaning: Retain bread, coming, believing, hunger, and thirst. Preserve the emphatic negations in intelligible English. Do not explain the image by replacing it with a doctrinal abstract noun.NA28 chapter · Return to verse

6:36 But I told you that you have both seen Me and do not believe.

6:37 Everything the Father gives Me will come to Me, and the one who comes to Me I will certainly not cast out,

6:38 because I have come down from heaven not to do My own will, but the will of the One who sent Me.

6:39 And this is the will of the One who sent Me: that of everything He has given Me I should lose nothing, but raise it up on the last day.

6:40 For this is My Father's will: that everyone who beholds the Son and believes in Him should have eternal life, and I Myself will raise him up on the last day."

6:41 So the Jews grumbled concerning Him, because He said, "I am the bread that came down from heaven."

6:42 And they said, "Is this not Jesus, the son of Joseph, whose father and mother we know? How does He now say, 'I have come down from heaven'?"

6:43 Jesus answered them, "Do not grumble among yourselves.

6:44 No one can come to Me unless the Father who sent Me draws him, and I will raise him up on the last day.

6:45 It is written in the Prophets, 'And they shall all be taught by God.' Everyone who has heard from the Father and learned comes to Me.

6:46 Not that anyone has seen the Father except the One who is from God; He has seen the Father.

6:47 Amen, amen, I tell you: the one who believes has eternal life.

6:48 I am the bread of life.

6:49 Your fathers ate the manna in the wilderness and died.

6:50 This is the bread that comes down from heaven, so that someone may eat from it and not die.

6:51 I am the living bread that came down from heaven. If anyone eats from this bread, he will live forever. And the bread that I will give is My flesh, for the life of the world."

6:52 So the Jews disputed with one another, saying, "How can this man give us His flesh to eat?"

6:53 So Jesus said to them, "Amen, amen, I tell you: unless you eat the flesh of the Son of Man and drink His blood, you have no life in yourselves.

6:54 The one who eats My flesh and drinks My blood has eternal life, and I will raise him up on the last day.

6:55 For My flesh is true food, and My blood is true drink.

6:56 The one who eats My flesh and drinks My blood remains in Me, and I in him.

6:57 Just as the living Father sent Me and I live because of the Father, so the one who eats Me will also live because of Me.

6:58 This is the bread that came down from heaven, not as the fathers ate and died. The one who eats this bread will live forever."

6:59 He said these things while teaching in a synagogue in Capernaum.

6:60 So many of His disciples, when they heard, said, "This saying is hard. Who can hear it?"

6:61 But Jesus, knowing within Himself that His disciples were grumbling about this, said to them, "Does this cause you to stumble?

6:62 Then what if you see the Son of Man ascending where He was before?

6:63 The Spirit is the One who gives life; the flesh benefits nothing. The words I have spoken to you are spirit and are life.

6:64 But there are some among you who do not believe." For Jesus knew from the beginning who those were who did not believe and who it was who would hand Him over.

6:65 And He said, "For this reason I have told you that no one can come to Me unless it has been given to him from the Father."

6:66 From this, many of His disciples went back and no longer walked with Him.

6:67 So Jesus said to the Twelve, "Do you also want to go away?"

6:68 Simon Peter answered Him, "Lord, to whom shall we go? Thou hast words of eternal life.

6:69 And we have believed and have known that Thou art the Holy One of God."

6:70 Jesus answered them, "Did I not choose you, the Twelve? Yet one of you is a devil."

6:71 He was speaking of Judas, son of Simon Iscariot, for this man was about to hand Him over, one of the Twelve.

John 7

7:1 After these things Jesus walked about in Galilee, for He did not want to walk about in Judea, because the Jews were seeking to kill Him.

7:2 Now the feast of the Jews, the feast of Booths, was near.

7:3 So His brothers said to Him, "Leave here and go into Judea, so that Thy disciples also may see the works Thou doest.

7:4 For no one acts in secret while seeking to be known publicly. If Thou doest these things, reveal Thyself to the world."

7:5 For not even His brothers believed in Him.

7:6 So Jesus said to them, "My time is not yet here, but your time is always ready.

7:7 The world cannot hate you, but it hates Me, because I testify concerning it that its works are evil.

7:8 You go up to the feast. I am not going up to this feast, because My time has not yet been fulfilled."

7:9 Having said these things, He remained in Galilee.

7:10 But when His brothers had gone up to the feast, then He also went up, not openly, but as in secret.

7:11 So the Jews sought Him at the feast and said, "Where is He?"

7:12 And there was much grumbling about Him among the crowds. Some said, "He is good," but others said, "No, He leads the crowd astray."

7:13 Yet no one spoke openly about Him because of fear of the Jews.

7:14 When the feast was already halfway through, Jesus went up into the temple and taught.

7:15 So the Jews marveled, saying, "How does this man know the writings without having studied?"

7:16 So Jesus answered them, "My teaching is not Mine, but belongs to the One who sent Me.

7:17 If anyone wills to do His will, he will know concerning the teaching whether it is from God or whether I speak from Myself.

7:18 The one who speaks from himself seeks his own glory. But the one who seeks the glory of the one who sent him is true, and there is no unrighteousness in him.

7:19 Has not Moses given you the Law? Yet none of you keeps the Law. Why do you seek to kill Me?"

7:20 The crowd answered, "Thou hast a demon! Who seeks to kill Thee?"

7:21 Jesus answered them, "I did one work, and you all marvel.

7:22 For this reason Moses has given you circumcision—not that it is from Moses, but from the fathers—and on a Sabbath you circumcise a person.

7:23 If a person receives circumcision on a Sabbath so that the Law of Moses may not be broken, are you angry with Me because I made a whole person well on a Sabbath?

7:24 Do not judge according to appearance, but judge with righteous judgment."

7:25 So some of the Jerusalem residents said, "Is this not the man they are seeking to kill?

7:26 And behold, He speaks openly, and they say nothing to Him. Could the rulers truly have recognized that this is the Christ?

7:27 But we know where this man is from; when the Christ comes, no one knows where He is from."

7:28 So Jesus cried out as He taught in the temple, saying, "You both know Me and know where I am from. Yet I have not come from Myself, but the One who sent Me is true, whom you do not know.

7:29 I know Him, because I am from Him and He sent Me."

7:30 So they sought to seize Him, but no one laid a hand on Him, because His hour had not yet come.

7:31 But many from the crowd believed in Him and said, "When the Christ comes, will He do more signs than this man has done?"

7:32 The Pharisees heard the crowd grumbling these things about Him, and the chief priests and the Pharisees sent officers to seize Him.

7:33 So Jesus said, "I am with you for a little time longer, and I go to the One who sent Me.

7:34 You will seek Me and will not find Me, and where I am, you cannot come."

7:35 So the Jews said among themselves, "Where is this man about to go that we will not find Him? Is He about to go to the Dispersion among the Greeks and teach the Greeks?

7:36 What is this saying He spoke: 'You will seek Me and will not find Me, and where I am, you cannot come'?"

7:37 On the last day, the great day of the feast, Jesus stood and cried out, saying, "If anyone thirsts, let him come to Me and drink.

7:38 The one who believes in Me—as the Scripture said, rivers of living water will flow from his belly."

7:39 He said this concerning the Spirit, whom those who believed in Him were about to receive; for the Spirit was not yet, because Jesus had not yet been glorified.

7:40 So some from the crowd, hearing these words, said, "This is truly the Prophet."

7:41 Others said, "This is the Christ." But some said, "Surely the Christ does not come from Galilee?

7:42 Has not the Scripture said that the Christ comes from the offspring of David and from Bethlehem, the village where David was?"

7:43 So a division arose in the crowd because of Him.

7:44 Some of them wanted to seize Him, but no one laid hands on Him.

7:45 So the officers came to the chief priests and Pharisees, and these said to them, “Why did you not bring Him?”

7:46 The officers answered, “Never has a person spoken in this way.”

7:47 So the Pharisees answered them, “Have you also been led astray?

7:48 Has any of the rulers believed in Him, or any of the Pharisees?

7:49 But this crowd that does not know the Law is accursed.”

7:50 Nicodemus, who had come to Him earlier and was one of them, said to them,

7:51 “Does our Law judge a person unless it first hears from him and knows what he does?”

7:52 They answered him, “Are you also from Galilee? Search and see that a prophet does not arise from Galilee.”

7:53 [And each went to his own house.

Note †: John 7:53 · wording and sourceText: The publisher marks this passage with double brackets across the chapter boundary, as does the saved Saints corpus. Preserve both the passage and the stated textual status in study displays; do not treat the chapter break as the beginning of a different bracket span.NA28 chapter · Return to verse

John 8

8:1 But Jesus went to the Mount of Olives.

8:2 At dawn He came again into the temple, and all the people were coming to Him; and He sat down and taught them.

8:3 And the scribes and the Pharisees brought a woman caught in adultery, and set her in the midst.

8:4 They said to Him, “Teacher, this woman was caught in the very act of committing adultery.

8:5 Now in the Law Moses commanded us that such women be stoned. What, then, dost Thou say?”

8:6 They said this to test Him, so that they might have something with which to accuse Him. But Jesus bent down and wrote with His finger on the ground.

8:7 As they persisted in questioning Him, He straightened up and said to them, “Let the one among you who is without sin be first to cast a stone at her.”

8:8 And again He bent down and wrote on the ground.

8:9 But when they heard, they went out one by one, beginning with the older ones. And Jesus was left alone, and the woman standing in the midst.

8:10 Jesus straightened up and said to her, “Woman, where are they? Has no one condemned you?”

8:11 She said, “No one, Lord.” Jesus said, “Neither do I condemn you. Go, and from now on sin no more.”]

8:12 Then Jesus spoke to them again, saying, “I am the Light of the world. The one who follows Me will certainly not walk in the darkness, but will have the light of life.”

8:13 So the Pharisees said to Him, “Thou bearest witness concerning Thyself; Thy testimony is not true.”

8:14 Jesus answered them, “Even if I bear witness concerning Myself, My testimony is true, because I know where I came from and where I am going. But you do not know where I come from or where I am going.

8:15 You judge according to the flesh; I judge no one.

8:16 But even if I judge, My judgment is true, because I am not alone, but I and the Father who sent Me.

8:17 And in your own Law it is written that the testimony of two people is true.

8:18 I am the One who bears witness concerning Myself, and the Father who sent Me bears witness concerning Me.”

8:19 So they said to Him, “Where is Thy Father?” Jesus answered, “You know neither Me nor My Father. If you knew Me, you would also know My Father.”

8:20 He spoke these words at the treasury as He taught in the temple, and no one seized Him, because His hour had not yet come.

8:21 So He said to them again, “I am going away, and you will seek Me, and you will die in your sin. Where I go, you cannot come.”

8:22 So the Jews said, “Will He kill Himself, since He says, ‘Where I go, you cannot come’?”

8:23 And He said to them, “You are from below; I am from above. You are from this world; I am not from this world.

8:24 Therefore I told you that you will die in your sins; for unless you believe that I am, you will die in your sins.”

8:25 So they said to Him, “Who art Thou?” Jesus said to them, “Why do I even speak to you at all?

8:26 I have many things to speak and judge concerning you. But the One who sent Me is true, and what I heard from Him, these things I speak to the world.”

8:27 They did not understand that He was speaking to them about the Father.

8:28 So Jesus said to them, “When you lift up the Son of Man, then you will know that I am, and that I do nothing from Myself, but speak these things just as the Father taught Me.

8:29 And the One who sent Me is with Me. He has not left Me alone, because I always do the things pleasing to Him."

8:30 As He spoke these things, many believed in Him.

8:31 So Jesus said to the Jews who had believed Him, "If you remain in My word, you are truly My disciples,

8:32 and you will know the truth, and the truth will set you free."

8:33 They answered Him, "We are Abraham's offspring and have never been slaves to anyone. How dost Thou say, 'You will become free'?"

8:34 Jesus answered them, "Amen, amen, I tell you: everyone who commits sin is a slave of sin.

8:35 But the slave does not remain in the house forever; the son remains forever.

8:36 So if the Son sets you free, you will truly be free.

8:37 I know that you are Abraham's offspring. Yet you seek to kill Me, because My word has no room in you.

8:38 I speak what I have seen with the Father, and you therefore do what you have heard from the father."

8:39 They answered Him, "Our father is Abraham." Jesus said to them, "If you are Abraham's children, you would be doing Abraham's works.

8:40 But now you seek to kill Me, a man who has spoken to you the truth that I heard from God. Abraham did not do this.

8:41 You do the works of your father." Then they said to Him, "We were not born from sexual immorality. We have one Father, God."

8:42 Jesus said to them, "If God were your Father, you would love Me, for I came out from God and have come here. For I have not come from Myself, but He sent Me.

8:43 Why do you not understand My speech? Because you cannot hear My word.

8:44 You are from your father, the devil, and you want to carry out your father's desires. He was a murderer from the beginning and has not stood in the truth, because there is no truth in him. When he speaks the lie, he speaks from what is his own, because he is a liar and its father.

8:45 But because I speak the truth, you do not believe Me.

8:46 Which of you convicts Me of sin? If I speak truth, why do you not believe Me?

8:47 The one who is from God hears the words of God. For this reason you do not hear, because you are not from God."

8:48 The Jews answered Him, "Do we not rightly say that Thou art a Samaritan and hast a demon?"

8:49 Jesus answered, "I do not have a demon, but I honor My Father, and you dishonor Me.

8:50 But I do not seek My own glory. There is One who seeks it and judges.

8:51 Amen, amen, I tell you: if anyone keeps My word, he will certainly never behold death."

8:52 So the Jews said to Him, "Now we know that Thou hast a demon. Abraham died, and the prophets also, and Thou sayest, 'If anyone keeps My word, he will certainly never taste death.'

8:53 Art Thou greater than our father Abraham, who died? The prophets also died. Who dost Thou make Thyself out to be?"

8:54 Jesus answered, "If I glorify Myself, My glory is nothing. It is My Father who glorifies Me, of whom you say, 'He is our God.'

8:55 Yet you have not known Him, but I know Him. And if I say that I do not know Him, I will be a liar like you. But I know Him and keep His word.

8:56 Abraham your father rejoiced to see My day, and he saw it and was glad."

8:57 So the Jews said to Him, "Thou art not yet fifty years old, and hast Thou seen Abraham?"

8:58 Jesus said to them, "Amen, amen, I tell you: before Abraham came into being, I am."

Note †: John 8:58 · wording and sourceMeaning: Preserve the contrast of the two verbs and the present I am. Do not normalize it to I was for smoother chronology. Discuss links to divine self-declarations in reception notes with their own references.NA28 chapter · Return to verse

8:59 So they took up stones to cast at Him, but Jesus hid Himself and went out of the temple.

John 9

9:1 And as He passed by, He saw a man blind from birth.

9:2 His disciples asked Him, saying, "Rabbi, who sinned, this man or his parents, so that he was born blind?"

9:3 Jesus answered, "Neither this man nor his parents sinned, but this was so that the works of God might be revealed in him.

9:4 We must work the works of the One who sent Me while it is day. Night is coming, when no one can work.

9:5 While I am in the world, I am the Light of the world."

9:6 Having said these things, He spat on the ground and made mud from the spittle, and spread the mud upon his eyes.

9:7 And He said to him, “Go, wash in the pool of Siloam”—which is translated Sent. So he went away and washed, and came back seeing.

9:8 Then the neighbors and those who had seen him before as a beggar said, “Is this not the one who sat and begged?”

9:9 Some said, “This is he.” Others said, “No, but he is like him.” He said, “I am he.”

9:10 So they said to him, “How, then, were your eyes opened?”

9:11 He answered, “The man called Jesus made mud and spread it on my eyes and said to me, ‘Go to Siloam and wash.’ So I went away and washed, and received my sight.”

9:12 And they said to him, “Where is He?” He said, “I do not know.”

9:13 They brought the man who had formerly been blind to the Pharisees.

9:14 Now it was a Sabbath on the day when Jesus made the mud and opened his eyes.

9:15 So the Pharisees also asked him again how he received his sight. He said to them, “He put mud on my eyes, and I washed, and I see.”

9:16 Then some of the Pharisees said, “This man is not from God, because He does not keep the Sabbath.” But others said, “How can a sinful man do such signs?” And there was division among them.

9:17 So they said to the blind man again, “What do you say about Him, since He opened your eyes?” He said, “He is a prophet.”

9:18 So the Jews did not believe concerning him that he had been blind and received his sight, until they called the parents of the man who had received his sight

9:19 and asked them, saying, “Is this your son, whom you say was born blind? How, then, does he now see?”

9:20 His parents answered, “We know that this is our son and that he was born blind.

9:21 But how he now sees we do not know, or who opened his eyes we do not know. Ask him; he is of age. He will speak for himself.”

9:22 His parents said these things because they feared the Jews, for the Jews had already agreed that if anyone confessed Him as Christ, he should be put out of the synagogue.

9:23 For this reason his parents said, “He is of age; ask him.”

9:24 So for the second time they called the man who had been blind and said to him, “Give glory to God. We know that this man is a sinner.”

9:25 He answered, “Whether He is a sinner I do not know. One thing I know: though I was blind, now I see.”

9:26 So they said to him, “What did He do to you? How did He open your eyes?”

9:27 He answered them, “I told you already, and you did not hear. Why do you want to hear again? Do you also want to become His disciples?”

9:28 They reviled him and said, “You are that man’s disciple, but we are Moses’ disciples.

9:29 We know that God has spoken to Moses, but this man—we do not know where He is from.”

9:30 The man answered them, “Why, this is the marvelous thing: you do not know where He is from, and He opened my eyes!

9:31 We know that God does not hear sinners, but if anyone worships God and does His will, He hears that person.

9:32 Since the age began, no one has heard of anyone opening the eyes of a person born blind.

9:33 If this man were not from God, He could do nothing.”

9:34 They answered him, “You were born entirely in sins, and do you teach us?” And they cast him out.

9:35 Jesus heard that they had cast him out, and when He found him, He said, “Do you believe in the Son of Man?”

9:36 He answered, “And who is He, Sir, so that I may believe in Him?”

9:37 Jesus said to him, “You have both seen Him, and the One speaking with you is He.”

9:38 He said, “I believe, Lord,” and worshiped Him.

9:39 And Jesus said, “For judgment I came into this world, so that those who do not see may see, and those who see may become blind.”

9:40 Some of the Pharisees who were with Him heard these things and said to Him, “Are we also blind?”

9:41 Jesus said to them, “If you were blind, you would not have sin. But now you say, ‘We see’; your sin remains.”

John 10

10:1 “Amen, amen, I tell you: the one who does not enter the sheepfold through the door, but climbs in from elsewhere, is a thief and a robber.

10:2 But the one who enters through the door is the shepherd of the sheep.

10:3 To him the doorkeeper opens, and the sheep hear his voice. He calls his own sheep by name and leads them out.

10:4 When he has brought all his own out, he goes before them, and the sheep follow him, because they know his voice.

10:5 But they will certainly not follow a stranger; rather, they will flee from him, because they do not know the voice of strangers."

10:6 Jesus spoke this figure of speech to them, but they did not understand what He was saying to them.

10:7 So Jesus spoke to them again: "Amen, amen, I tell you that I am the door of the sheep.

10:8 All who came before Me are thieves and robbers, but the sheep did not hear them.

10:9 I am the door. If anyone enters through Me, he will be saved, and will go in and go out and find pasture.

10:10 The thief comes only to steal and slaughter and destroy. I came so that they may have life and have abundance.

10:11 I am the good Shepherd; the good Shepherd lays down His life for the sheep.

Note †: John 10:11 · wording and sourceMeaning: Keep the repeated good Shepherd and lays down His life for the sheep. Noble is a lexical connection, not permission to remove good. The saying's concrete image should govern cadence.NA28 chapter · Return to verse

10:12 The hired worker, who is not a shepherd and does not own the sheep, sees the wolf coming and leaves the sheep and flees—and the wolf seizes them and scatters them—

10:13 because he is a hired worker and does not care for the sheep.

10:14 I am the good Shepherd, and I know My own, and My own know Me,

10:15 just as the Father knows Me and I know the Father; and I lay down My life for the sheep.

10:16 And I have other sheep that are not from this fold. I must bring them also, and they will hear My voice, and they will become one flock, one shepherd.

10:17 For this reason the Father loves Me, because I lay down My life, so that I may take it again.

10:18 No one takes it from Me, but I lay it down of My own accord. I have authority to lay it down, and I have authority to take it again. This command I received from My Father."

10:19 Division arose again among the Jews because of these words.

10:20 Many of them said, "He has a demon and is mad. Why do you listen to Him?"

10:21 Others said, "These are not the words of a demon-possessed person. Can a demon open the eyes of the blind?"

10:22 Then the feast of Dedication took place in Jerusalem. It was winter,

10:23 and Jesus was walking in the temple, in Solomon's Portico.

10:24 So the Jews surrounded Him and said to Him, "How long wilt Thou keep our soul in suspense? If Thou art the Christ, tell us openly."

10:25 Jesus answered them, "I told you, and you do not believe. The works I do in My Father's name bear witness concerning Me.

10:26 But you do not believe, because you are not from My sheep.

10:27 My sheep hear My voice, and I know them, and they follow Me.

10:28 And I give them eternal life, and they will certainly never perish, and no one will snatch them from My hand.

10:29 What My Father has given Me is greater than all, and no one can snatch from the Father's hand.

10:30 I and the Father are one."

10:31 Then the Jews took up stones again to stone Him.

10:32 Jesus answered them, "I showed you many good works from the Father. For which work among them do you stone Me?"

10:33 The Jews answered Him, "We do not stone Thee for a good work, but for blasphemy, and because Thou, being a man, makest Thyself God."

10:34 Jesus answered them, "Is it not written in your Law, 'I said, you are gods'?

10:35 If He called them gods, to whom the word of God came—and the Scripture cannot be broken—

10:36 do you say to the One whom the Father sanctified and sent into the world, 'Thou blasphemest,' because I said, 'I am the Son of God'?

10:37 If I do not do My Father's works, do not believe Me.

10:38 But if I do them, even if you do not believe Me, believe the works, so that you may know and continue to know that the Father is in Me and I in the Father."

10:39 So they sought again to seize Him, and He went out from their hand.

10:40 And He went away again beyond the Jordan, to the place where John was first baptizing, and remained there.

10:41 Many came to Him and said, "John indeed did no sign, but everything John said concerning this man was true."

10:42 And many believed in Him there.

John 11

11:1 Now a certain man was ill, Lazarus of Bethany, from the village of Mary and her sister Martha.

11:2 It was Mary who anointed the Lord with perfumed ointment and wiped His feet with her hair, whose brother Lazarus was ill.

11:3 So the sisters sent to Him, saying, “Lord, behold, the one Thou lovest is ill.”

11:4 When Jesus heard, He said, “This illness is not for death, but for the glory of God, so that the Son of God may be glorified through it.”

11:5 Now Jesus loved Martha and her sister and Lazarus.

11:6 So when He heard that he was ill, He then remained two days in the place where He was.

11:7 After this He said to the disciples, “Let us go into Judea again.”

11:8 The disciples said to Him, “Rabbi, the Jews were just now seeking to stone Thee, and art Thou going there again?”

11:9 Jesus answered, “Are there not twelve hours of the day? If anyone walks in the day, he does not stumble, because he sees the light of this world.

11:10 But if anyone walks in the night, he stumbles, because the light is not in him.”

11:11 He said these things, and after this He said to them, “Lazarus our friend has fallen asleep, but I am going to awaken him.”

11:12 So the disciples said to Him, “Lord, if he has fallen asleep, he will be saved.”

11:13 But Jesus had spoken of his death, while they thought He was speaking of resting in sleep.

11:14 So then Jesus told them openly, “Lazarus died,

11:15 and for your sake I rejoice that I was not there, so that you may believe. But let us go to him.”

11:16 Then Thomas, who was called Didymus, said to his fellow disciples, “Let us also go, so that we may die with Him.”

11:17 So when Jesus came, He found that he had already been in the tomb four days.

11:18 Now Bethany was near Jerusalem, about fifteen stadia away.

11:19 Many of the Jews had come to Martha and Mary to console them concerning their brother.

11:20 When Martha heard that Jesus was coming, she went to meet Him, but Mary remained seated in the house.

11:21 So Martha said to Jesus, “Lord, if Thou hadst been here, my brother would not have died.

11:22 But even now I know that whatever Thou askest of God, God will give Thee.”

11:23 Jesus said to her, “Your brother will rise.”

11:24 Martha said to Him, “I know that he will rise in the resurrection on the last day.”

11:25 Jesus said to her, “I am the resurrection and the life; the one who believes in Me will live, even if he dies,

Note †: John 11:25 · wording and sourceMeaning: Retain both nouns and the conditional even if he die. The promise will live follows the condition; do not change it into a statement that the believer cannot experience bodily death.NA28 chapter · Return to verse

11:26 and everyone who lives and believes in Me will certainly never die. Do you believe this?”

11:27 She said to Him, “Yes, Lord. I have believed that Thou art the Christ, the Son of God, the One coming into the world.”

11:28 Having said this, she went away and called her sister Mary secretly, saying, “The Teacher is here and calls you.”

11:29 When she heard, she rose quickly and came to Him.

11:30 Now Jesus had not yet entered the village, but was still at the place where Martha had met Him.

11:31 So the Jews who were with her in the house consoling her, seeing that Mary rose quickly and went out, followed her, thinking that she was going to the tomb to weep there.

11:32 When Mary came where Jesus was and saw Him, she fell at His feet and said to Him, “Lord, if Thou hadst been here, my brother would not have died.”

11:33 So when Jesus saw her weeping, and the Jews who had come with her weeping, He was indignant in spirit and troubled Himself.

11:34 And He said, “Where have you laid him?” They said to Him, “Lord, come and see.”

11:35 Jesus wept.

11:36 So the Jews said, “Behold, how He loved him!”

11:37 But some of them said, “Could not this man, who opened the blind man’s eyes, have kept this man from dying too?”

11:38 Then Jesus, again indignant within Himself, came to the tomb. It was a cave, and a stone lay against it.

11:39 Jesus said, “Take away the stone.” Martha, the dead man’s sister, said to Him, “Lord, there is already a smell, for he has been dead four days.”

11:40 Jesus said to her, “Did I not tell you that if you believe, you will see the glory of God?”

11:41 So they took away the stone. Jesus lifted His eyes upward and said, “Father, I thank Thee that Thou didst hear Me.

11:42 I knew that Thou always hearest Me, but I said this because of the crowd standing around, so that they may believe that Thou didst send Me.”

11:43 Having said these things, He cried out with a loud voice, “Lazarus, come out!”

11:44 The dead man came out, his feet and hands bound with strips of cloth, and his face wrapped with a cloth. Jesus said to them, “Unbind him, and let him go.”

11:45 So many of the Jews who had come to Mary and beheld what He did believed in Him.

11:46 But some of them went away to the Pharisees and told them what Jesus did.

11:47 Then the chief priests and the Pharisees gathered a council and said, “What are we doing? For this man does many signs.

11:48 If we leave Him like this, everyone will believe in Him, and the Romans will come and take away both our place and our nation.”

11:49 But a certain one of them, Caiaphas, who was high priest that year, said to them, “You know nothing,

11:50 nor do you consider that it is better for you for one man to die for the people than for the whole nation to perish.”

11:51 He did not say this from himself, but being high priest that year, he prophesied that Jesus was about to die for the nation,

11:52 and not for the nation alone, but also to gather into one the children of God who had been scattered.

11:53 So from that day they planned to kill Him.

11:54 Therefore Jesus no longer walked openly among the Jews, but went away from there into the region near the wilderness, to a city called Ephraim, and stayed there with the disciples.

11:55 Now the Passover of the Jews was near, and many went up to Jerusalem from the countryside before the Passover to purify themselves.

11:56 So they sought Jesus and said to one another as they stood in the temple, “What do you think? Surely He will not come to the feast?”

11:57 The chief priests and the Pharisees had given orders that if anyone knew where He was, he should disclose it, so that they might seize Him.

John 12

12:1 So six days before the Passover, Jesus came to Bethany, where Lazarus was, whom Jesus had raised from the dead.

12:2 They made a supper for Him there, and Martha served, while Lazarus was one of those reclining at table with Him.

12:3 Then Mary took a litra of costly perfume of genuine nard, anointed Jesus’ feet, and wiped His feet with her hair. And the house was filled with the fragrance of the perfume.

12:4 But Judas Iscariot, one of His disciples, who was about to hand Him over, said,

12:5 “Why was this perfume not sold for three hundred denarii and given to the poor?”

12:6 He said this not because he cared about the poor, but because he was a thief, and having the money box, he used to carry off what was put into it.

12:7 So Jesus said, “Leave her, so that she may keep it for the day of My burial.

12:8 For you always have the poor with you, but you do not always have Me.”

12:9 A great crowd of the Jews learned that He was there, and they came not because of Jesus alone, but also to see Lazarus, whom He raised from the dead.

12:10 But the chief priests planned to kill Lazarus also,

12:11 because on his account many of the Jews were going away and believing in Jesus.

12:12 The next day, the great crowd that had come to the feast, hearing that Jesus was coming to Jerusalem,

12:13 took branches of the palm trees and went out to meet Him, and cried out, “Hosanna! Blessed is the One who comes in the name of the Lord, even the King of Israel!”

12:14 Jesus found a young donkey and sat upon it, just as it is written,

12:15 “Do not fear, daughter Zion. Behold, your King comes, sitting upon a donkey’s colt.”

12:16 His disciples did not understand these things at first. But when Jesus was glorified, then they remembered that these things were written about Him and that they had done these things to Him.

12:17 So the crowd that was with Him when He called Lazarus from the tomb and raised him from the dead bore witness.

12:18 For this reason the crowd also met Him, because they heard that He had done this sign.

12:19 So the Pharisees said among themselves, “You see that you accomplish nothing. Behold, the world has gone after Him.”

12:20 Now there were some Greeks among those going up to worship at the feast.

12:21 These approached Philip, who was from Bethsaida of Galilee, and asked him, saying, “Sir, we want to see Jesus.”

12:22 Philip came and told Andrew; Andrew and Philip came and told Jesus.

12:23 Jesus answered them, saying, “The hour has come for the Son of Man to be glorified.

12:24 Amen, amen, I tell you: unless the grain of wheat falls into the earth and dies, it remains alone; but if it dies, it bears much fruit.

12:25 The one who loves his life loses it, and the one who hates his life in this world will keep it for eternal life.

12:26 If anyone serves Me, let him follow Me; and where I am, there My servant will be also. If anyone serves Me, the Father will honor him.

12:27 Now My soul is troubled, and what shall I say? Father, save Me from this hour? Yet for this reason I came to this hour.

12:28 Father, glorify Thy name.” Then a voice came from heaven: “I both glorified it and will glorify it again.”

12:29 So the crowd standing there and hearing it said that it had thundered. Others said, “An angel has spoken to Him.”

12:30 Jesus answered, “This voice has come not for My sake, but for yours.

12:31 Now is the judgment of this world; now the ruler of this world will be cast out.

12:32 And I, if I am lifted up from the earth, will draw all people to Myself.”

12:33 He said this to signify by what kind of death He was about to die.

12:34 So the crowd answered Him, “We have heard from the Law that the Christ remains forever. How dost Thou say that the Son of Man must be lifted up? Who is this Son of Man?”

12:35 Then Jesus said to them, “For a little time longer the Light is among you. Walk while you have the Light, so that darkness may not overtake you. The one walking in the darkness does not know where he is going.

12:36 While you have the Light, believe in the Light, so that you may become sons of light.” Jesus spoke these things, and went away and hid Himself from them.

12:37 Though He had done so many signs before them, they did not believe in Him,

12:38 so that the word of Isaiah the prophet might be fulfilled, which he spoke: “Lord, who believed our report? And to whom was the arm of the Lord revealed?”

12:39 For this reason they could not believe, because Isaiah said again,

12:40 “He has blinded their eyes and hardened their heart, so that they may not see with the eyes and understand with the heart and turn—and I will heal them.”

12:41 Isaiah said these things because he saw His glory and spoke concerning Him.

12:42 Nevertheless, many even from the rulers believed in Him, but because of the Pharisees they did not confess Him, so that they might not be put out of the synagogue,

12:43 for they loved the glory of people more than the glory of God.

12:44 And Jesus cried out and said, “The one who believes in Me believes not in Me, but in the One who sent Me.

12:45 And the one who beholds Me beholds the One who sent Me.

12:46 I have come as Light into the world, so that everyone who believes in Me may not remain in the darkness.

12:47 And if anyone hears My words and does not keep them, I do not judge him; for I did not come to judge the world, but to save the world.

12:48 The one who rejects Me and does not receive My words has one who judges him: the word that I spoke will judge him on the last day.

12:49 Because I have not spoken from Myself, but the Father who sent Me has Himself given Me a command about what I should say and what I should speak.

12:50 And I know that His command is eternal life. So the things I speak, just as the Father has told Me, thus I speak.”

John 13

13:1 Before the feast of the Passover, Jesus, knowing that His hour had come to pass from this world to the Father, having loved His own who were in the world, loved them to the end.

13:2 And while supper was taking place, the devil having already put it into the heart that Judas, son of Simon Iscariot, should hand Him over,

13:3 knowing that the Father had given all things into His hands, and that He came out from God and was going to God,

13:4 He rose from supper and laid aside His garments, and took a towel and tied it around Himself.

13:5 Then He poured water into the basin and began to wash the disciples' feet and wipe them with the towel He had tied around Himself.

13:6 So He came to Simon Peter, who said to Him, "Lord, dost Thou wash my feet?"

13:7 Jesus answered him, "What I do you do not understand now, but you will understand after these things."

13:8 Peter said to Him, "Thou wilt certainly never wash my feet." Jesus answered him, "Unless I wash you, you have no share with Me."

13:9 Simon Peter said to Him, "Lord, not my feet only, but also my hands and my head!"

13:10 Jesus said to him, "The one who has bathed has no need to wash except the feet, but is wholly clean. And you are clean, but not all."

13:11 For He knew the one who was handing Him over; for this reason He said, "Not all of you are clean."

13:12 So when He had washed their feet and taken His garments and reclined again, He said to them, "Do you understand what I have done to you?

13:13 You call Me the Teacher and the Lord, and you speak well, for I am.

13:14 So if I, the Lord and the Teacher, washed your feet, you also ought to wash one another's feet.

13:15 For I have given you an example, so that you also may do just as I did to you.

13:16 Amen, amen, I tell you: a slave is not greater than his master, nor a messenger greater than the one who sent him.

13:17 If you know these things, blessed are you if you do them.

13:18 I do not speak about all of you. I know whom I chose. But so that the Scripture may be fulfilled: 'The one eating My bread lifted his heel against Me.'

13:19 From now on I tell you before it happens, so that when it happens you may believe that I am.

13:20 Amen, amen, I tell you: the one who receives anyone I send receives Me, and the one who receives Me receives the One who sent Me."

13:21 Having said these things, Jesus was troubled in spirit and testified, saying, "Amen, amen, I tell you that one of you will hand Me over."

13:22 The disciples looked at one another, perplexed about whom He was speaking.

13:23 One of His disciples, whom Jesus loved, was reclining in Jesus' bosom.

13:24 So Simon Peter signaled to this one to ask whom He was speaking about.

13:25 Leaning back thus upon Jesus' chest, he said to Him, "Lord, who is it?"

13:26 Jesus answered, "It is the one for whom I will dip the morsel and give it to him." So He dipped the morsel, took it, and gave it to Judas, son of Simon Iscariot.

13:27 And after the morsel, then Satan entered him. So Jesus said to him, "What you do, do more quickly."

13:28 But none of those reclining knew for what purpose He said this to him.

13:29 For some thought, since Judas had the money box, that Jesus was telling him, "Buy what we need for the feast," or that he should give something to the poor.

13:30 So, having received the morsel, he went out at once. And it was night.

13:31 When he had gone out, Jesus said, "Now the Son of Man was glorified, and God was glorified in Him.

13:32 If God was glorified in Him, God will also glorify Him in Himself, and will glorify Him at once.

13:33 Little children, I am with you a little longer. You will seek Me, and just as I told the Jews, 'Where I go, you cannot come,' I now tell you also.

13:34 I give you a new commandment: that you love one another. Just as I have loved you, you also are to love one another.

Note †: John 13:34 · wording and sourceMeaning: Keep new, the plural recipients, and both occurrences of love one another. Preserve as I have loved you rather than an unqualified command to feel affection. Repetition supplies cadence.NA28 chapter · Return to verse

13:35 By this everyone will know that you are My disciples, if you have love among one another."

13:36 Simon Peter said to Him, "Lord, where art Thou going?" Jesus answered him, "Where I go, you cannot follow Me now, but you will follow later."

13:37 Peter said to Him, "Lord, why can I not follow Thee now? I will lay down my life for Thee."

13:38 Jesus answered, "Will you lay down your life for Me? Amen, amen, I tell you: a rooster will certainly not crow until you deny Me three times."

John 14

14:1 "Do not let your heart be troubled. Believe in God, and believe also in Me.

14:2 In My Father’s house are many dwelling places. If it were not so, would I have told you that I am going to prepare a place for you?

14:3 And if I go and prepare a place for you, I am coming again and will take you to Myself, so that where I am, you also may be.

14:4 And you know the way to where I am going.”

14:5 Thomas says to Him, “Lord, we do not know where Thou art going. How can we know the way?”

14:6 Jesus says to him, “I am the way and the truth and the life. No one comes to the Father except through Me.

14:7 If you have known Me, you will also know My Father. From now on you know Him and have seen Him.”

14:8 Philip says to Him, “Lord, show us the Father, and it is enough for us.”

14:9 Jesus says to him, “Have I been with you for so long a time, and you have not known Me, Philip? The one who has seen Me has seen the Father. How can you say, ‘Show us the Father’?

14:10 Do you not believe that I am in the Father and the Father is in Me? The words that I say to you I do not speak from Myself; but the Father, who remains in Me, does His works.

14:11 Believe Me that I am in the Father and the Father is in Me. But if not, believe because of the works themselves.

14:12 Amen, amen, I say to you: the one who believes in Me will also do the works that I do, and will do greater works than these, because I am going to the Father.

14:13 And whatever you ask in My name, this I will do, so that the Father may be glorified in the Son.

14:14 If you ask Me anything in My name, I will do it.

14:15 “If you love Me, you will keep My commandments.

14:16 And I will ask the Father, and He will give you another Advocate, so that He may be with you forever:

Note †: John 14:16 · wording and sourceMeaning: Use Advocate with Comforter and Paraclete as historical connections. Preserve another, the Father's giving, and the plural recipients. No single English gloss exhausts the discourse's teaching, testimony, and presence themes.NA28 chapter · Return to verse

14:17 the Spirit of truth, whom the world cannot receive, because it neither beholds Him nor knows Him. You know Him, because He remains with you and will be in you.

14:18 I will not leave you orphans; I am coming to you.

14:19 Yet a little while, and the world no longer beholds Me, but you behold Me. Because I live, you also will live.

14:20 On that day you will know that I am in My Father, and you in Me, and I in you.

14:21 The one who has My commandments and keeps them is the one who loves Me. And the one who loves Me will be loved by My Father, and I will love him and reveal Myself to him.”

14:22 Judas—not the Iscariot—says to Him, “Lord, what then has happened that Thou art going to reveal Thyself to us and not to the world?”

14:23 Jesus answered and said to him, “If anyone loves Me, he will keep My word, and My Father will love him, and We will come to him and make Our dwelling with him.

14:24 The one who does not love Me does not keep My words. And the word that you hear is not Mine, but the Father’s who sent Me.

14:25 “These things I have spoken to you while remaining with you.

14:26 But the Advocate, the Holy Spirit, whom the Father will send in My name, He will teach you all things and remind you of all that I said to you.

14:27 Peace I leave with you; My peace I give you. I do not give to you as the world gives. Do not let your heart be troubled or afraid.

14:28 You heard that I said to you, ‘I am going away, and I am coming to you.’ If you loved Me, you would have rejoiced that I am going to the Father, because the Father is greater than I.

14:29 And now I have told you before it happens, so that when it happens you may believe.

14:30 I will no longer speak much with you, for the ruler of the world is coming, and he has nothing in Me.

14:31 But so that the world may know that I love the Father, I do just as the Father commanded Me. Rise, let us go from here.”

John 15

15:1 “I am the true vine, and My Father is the vinegrower.

15:2 Every branch in Me that does not bear fruit He takes away; and every one that bears fruit He prunes, so that it may bear more fruit.

15:3 You are already clean because of the word that I have spoken to you.

15:4 Remain in Me, and I in you. Just as the branch cannot bear fruit from itself unless it remains in the vine, neither can you unless you remain in Me.

15:5 I am the vine; you are the branches. The one who remains in Me, and I in him, bears much fruit, because apart from Me you can do nothing.

15:6 If anyone does not remain in Me, he is thrown outside like the branch and withers; and they gather them and throw them into the fire, and they are burned.

15:7 If you remain in Me and My words remain in you, ask whatever you wish, and it will be done for you.

15:8 In this My Father has been glorified: that you bear much fruit and become My disciples.

15:9 Just as the Father loved Me, I also loved you. Remain in My love.

15:10 If you keep My commandments, you will remain in My love, just as I have kept My Father's commandments and remain in His love.

15:11 These things I have spoken to you so that My joy may be in you and your joy may be made full.

15:12 "This is My commandment: that you love one another just as I loved you.

15:13 No one has greater love than this: that someone should lay down his life for his friends.

15:14 You are My friends if you do what I command you.

15:15 I no longer call you slaves, because the slave does not know what his master is doing; but I have called you friends, because I have made known to you everything that I heard from My Father.

15:16 You did not choose Me, but I chose you, and appointed you so that you should go and bear fruit and your fruit should remain, so that whatever you ask the Father in My name He may give you.

15:17 These things I command you, so that you love one another.

15:18 "If the world hates you, know that it has hated Me before you.

15:19 If you were from the world, the world would love its own. But because you are not from the world, but I chose you out of the world, for this reason the world hates you.

15:20 Remember the word that I said to you: 'A slave is not greater than his master.' If they persecuted Me, they will also persecute you; if they kept My word, they will also keep yours.

15:21 But they will do all these things to you because of My name, because they do not know the One who sent Me.

15:22 If I had not come and spoken to them, they would have no sin; but now they have no excuse for their sin.

15:23 The one who hates Me hates My Father also.

15:24 If I had not done among them the works that no one else did, they would have no sin; but now they have both seen and hated both Me and My Father.

15:25 But this is so that the word written in their law might be fulfilled: 'They hated Me without cause.'

15:26 "When the Advocate comes, whom I will send you from the Father, the Spirit of truth who proceeds from the Father, He will bear witness about Me.

15:27 And you also bear witness, because you have been with Me from the beginning.

John 16

16:1 "These things I have spoken to you so that you may not stumble.

16:2 They will put you out of the synagogues; indeed, an hour is coming when everyone who kills you will think he is offering worship to God.

16:3 And they will do these things because they have known neither the Father nor Me.

16:4 But these things I have spoken to you so that, when their hour comes, you may remember that I told you about them. I did not tell you these things from the beginning, because I was with you.

16:5 But now I am going to the One who sent Me, and none of you asks Me, 'Where art Thou going?'

16:6 But because I have spoken these things to you, sorrow has filled your heart.

16:7 Yet I tell you the truth: it is better for you that I go away. For if I do not go away, the Advocate certainly will not come to you; but if I go, I will send Him to you.

16:8 And when He comes, He will convict the world concerning sin and concerning righteousness and concerning judgment:

16:9 concerning sin, because they do not believe in Me;

16:10 concerning righteousness, because I am going to the Father and you no longer behold Me;

16:11 and concerning judgment, because the ruler of this world has been judged.

16:12 "I still have many things to say to you, but you cannot bear them now.

16:13 But when He comes, the Spirit of truth, He will guide you in all the truth; for He will not speak from Himself, but will speak whatever He hears, and will announce to you the things to come.

16:14 He will glorify Me, because He will receive from what is Mine and announce it to you.

16:15 Everything that the Father has is Mine. For this reason I said that He receives from what is Mine and will announce it to you.

16:16 “A little while, and you no longer behold Me; and again a little while, and you will see Me.”

16:17 Then some of His disciples said to one another, “What is this that He says to us: ‘A little while, and you do not behold Me; and again a little while, and you will see Me,’ and, ‘Because I am going to the Father’?”

16:18 So they were saying, “What is this ‘little while’ that He speaks of? We do not know what He is saying.”

16:19 Jesus knew that they wanted to ask Him, and said to them, “Are you seeking an answer among yourselves about this, because I said, ‘A little while, and you do not behold Me; and again a little while, and you will see Me’?

16:20 Amen, amen, I say to you that you will weep and lament, but the world will rejoice. You will be sorrowful, but your sorrow will become joy.

16:21 When a woman is giving birth, she has sorrow because her hour has come; but when she has borne the child, she no longer remembers the anguish because of the joy that a human being has been born into the world.

16:22 So you too now have sorrow; but I will see you again, and your heart will rejoice, and no one takes your joy away from you.

16:23 And on that day you will ask Me nothing. Amen, amen, I say to you: if you ask the Father anything, He will give it to you in My name.

16:24 Until now you have asked nothing in My name. Ask, and you will receive, so that your joy may be made full.

16:25 “These things I have spoken to you in figures of speech. An hour is coming when I will no longer speak to you in figures of speech, but will tell you plainly about the Father.

16:26 On that day you will ask in My name; and I do not say to you that I will ask the Father concerning you,

16:27 for the Father Himself loves you, because you have loved Me and have believed that I came forth from God.

16:28 I came forth from the Father and have come into the world. Again, I am leaving the world and going to the Father.”

16:29 His disciples say, “See, now Thou speakest plainly and usest no figure of speech.

16:30 Now we know that Thou knowest all things, and hast no need for anyone to question Thee. By this we believe that Thou didst come forth from God.”

16:31 Jesus answered them, “Do you now believe?

16:32 Behold, an hour is coming, and has come, when you will be scattered, each to his own, and will leave Me alone. Yet I am not alone, because the Father is with Me.

16:33 These things I have spoken to you so that in Me you may have peace. In the world you have affliction; but take courage: I have overcome the world.”

John 17

17:1 Jesus spoke these things, and, lifting His eyes to heaven, said, “Father, the hour has come. Glorify Thy Son, so that the Son may glorify Thee,

17:2 just as Thou gavest Him authority over all flesh, so that He may give eternal life to them—to all that Thou hast given Him.

17:3 And this is eternal life: that they know Thee, the only true God, and Jesus Christ, whom Thou didst send.

17:4 I glorified Thee on the earth, having completed the work that Thou hast given Me to do.

17:5 And now, Father, glorify Me with Thyself, with the glory that I had with Thee before the world existed.

17:6 “I revealed Thy name to the people whom Thou gavest Me out of the world. They were Thine, and Thou gavest them to Me, and they have kept Thy word.

17:7 Now they have known that everything Thou hast given Me is from Thee,

17:8 because the words that Thou gavest Me I have given them; and they received them and truly knew that I came forth from Thee, and believed that Thou didst send Me.

17:9 I ask concerning them. I do not ask concerning the world, but concerning those whom Thou hast given Me, because they are Thine;

17:10 and all that is Mine is Thine, and what is Thine is Mine, and I have been glorified in them.

17:11 And I am no longer in the world, but they are in the world, and I am coming to Thee. Holy Father, keep them in Thy name, which Thou hast given Me, so that they may be one just as We are.

17:12 When I was with them, I kept them in Thy name, which Thou hast given Me, and guarded them; and not one of them perished except the son of destruction, so that the Scripture might be fulfilled.

17:13 But now I am coming to Thee, and I speak these things in the world so that they may have My joy made full within themselves.

17:14 I have given them Thy word, and the world hated them, because they are not from the world, just as I am not from the world.

17:15 I do not ask that Thou take them out of the world, but that Thou keep them from the evil one.

17:16 They are not from the world, just as I am not from the world.

17:17 Sanctify them in the truth; Thy word is truth.

17:18 Just as Thou didst send Me into the world, I also sent them into the world;

17:19 and for their sake I sanctify Myself, so that they also may be sanctified in truth.

17:20 "And I ask not only concerning these, but also concerning those who believe in Me through their word,

17:21 so that they may all be one, just as Thou, Father, art in Me and I in Thee, so that they also may be in Us, so that the world may believe that Thou didst send Me.

17:22 And the glory that Thou hast given Me I have given them, so that they may be one just as We are one:

17:23 I in them and Thou in Me, so that they may be made completely one, so that the world may know that Thou didst send Me and didst love them just as Thou didst love Me.

17:24 Father, as for what Thou hast given Me, I desire that they too may be with Me where I am, so that they may behold My glory, which Thou hast given Me, because Thou didst love Me before the foundation of the world.

17:25 Righteous Father, although the world did not know Thee, I knew Thee, and these knew that Thou didst send Me;

17:26 and I made Thy name known to them, and will make it known, so that the love with which Thou didst love Me may be in them, and I in them."

John 18

18:1 Having said these things, Jesus went out with His disciples beyond the winter-stream Kidron, where there was a garden, into which He and His disciples entered.

18:2 Now Judas, who was handing Him over, also knew the place, because Jesus had often gathered there with His disciples.

18:3 So Judas, taking the cohort and officers from the chief priests and from the Pharisees, comes there with lanterns and torches and weapons.

18:4 Then Jesus, knowing everything that was coming upon Him, went out and says to them, "Whom do you seek?"

18:5 They answered Him, "Jesus the Nazarene." He says to them, "I am." Now Judas, who was handing Him over, was also standing with them.

18:6 So when He said to them, "I am," they went backward and fell to the ground.

18:7 Then He asked them again, "Whom do you seek?" And they said, "Jesus the Nazarene."

18:8 Jesus answered, "I told you that I am. So if you seek Me, let these go away,"

18:9 so that the word that He spoke might be fulfilled: "Of those whom Thou hast given Me, I lost not one."

18:10 Then Simon Peter, having a sword, drew it and struck the high priest's slave and cut off his right ear. The slave's name was Malchus.

18:11 So Jesus said to Peter, "Put the sword into the sheath. The cup that the Father has given Me—shall I not drink it?"

18:12 Then the cohort and the commander and the officers of the Jews arrested Jesus and bound Him,

18:13 and led Him first to Annas, for he was father-in-law to Caiaphas, who was high priest that year.

18:14 Now Caiaphas was the one who advised the Jews that it was better for them for one person to die for the people.

18:15 And Simon Peter and another disciple were following Jesus. That disciple was known to the high priest, and entered with Jesus into the high priest's courtyard;

18:16 but Peter was standing outside at the door. So the other disciple, who was known to the high priest, went out and spoke to the woman keeping the door, and brought Peter in.

18:17 Then the slave girl keeping the door says to Peter, "You are not also one of this Man's disciples, are you?" He says, "I am not."

18:18 Now the slaves and the officers were standing there, having made a charcoal fire because it was cold, and they were warming themselves. Peter too was with them, standing and warming himself.

18:19 Then the high priest questioned Jesus about His disciples and about His teaching.

18:20 Jesus answered him, “I have spoken openly to the world. I always taught in a synagogue and in the temple, where all the Jews gather, and I spoke nothing in secret.

18:21 Why do you question Me? Question those who have heard what I spoke to them. See, these know what I said.”

18:22 When He said these things, one of the officers standing nearby gave Jesus a slap, saying, “Is this how Thou answerest the high priest?”

18:23 Jesus answered him, “If I spoke wrongly, bear witness about the wrong; but if rightly, why do you beat Me?”

18:24 So Annas sent Him bound to Caiaphas the high priest.

18:25 Now Simon Peter was standing and warming himself. So they said to him, “You are not also one of His disciples, are you?” He denied it and said, “I am not.”

18:26 One of the high priest’s slaves, a relative of the man whose ear Peter had cut off, says, “Did I not see you in the garden with Him?”

18:27 Then Peter denied it again, and immediately a rooster crowed.

18:28 Then they lead Jesus from Caiaphas into the praetorium. It was early morning, and they themselves did not enter the praetorium, so that they might not be defiled, but might eat the Passover.

18:29 So Pilate went outside to them and says, “What accusation do you bring against this Man?”

18:30 They answered and said to him, “If this Man were not doing evil, we would not have handed Him over to you.”

18:31 Then Pilate said to them, “Take Him yourselves, and judge Him according to your law.” The Jews said to him, “It is not lawful for us to put anyone to death,”

18:32 so that the word of Jesus might be fulfilled, which He spoke to indicate by what kind of death He was going to die.

18:33 Then Pilate entered the praetorium again, called Jesus, and said to Him, “Art Thou the King of the Jews?”

18:34 Jesus answered, “Do you say this from yourself, or did others tell you about Me?”

18:35 Pilate answered, “I am not a Jew, am I? Thy own nation and the chief priests handed Thee over to me. What hast Thou done?”

18:36 Jesus answered, “My kingdom is not from this world. If My kingdom were from this world, My attendants would be fighting so that I would not be handed over to the Jews. But as it is, My kingdom is not from here.”

18:37 Then Pilate said to Him, “So then, Thou art a king?” Jesus answered, “You say that I am a king. For this I have been born, and for this I have come into the world: to bear witness to the truth. Everyone who is from the truth hears My voice.”

18:38 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 charge against Him.

18:39 But you have a custom that I release one person to you at the Passover. So do you wish me to release to you the King of the Jews?”

18:40 Then they cried out again, saying, “Not this Man, but Barabbas!” Now Barabbas was a bandit.

John 19

19:1 Then Pilate took Jesus and had Him scourged.

19:2 And the soldiers, weaving a crown from thorns, put it on His head and clothed Him in a purple garment;

19:3 and they kept coming to Him and saying, “Hail, King of the Jews!” And they gave Him slaps.

19:4 And Pilate went outside again and says to them, “See, I am bringing Him outside to you so that you may know that I find no charge against Him.”

19:5 Then Jesus came outside, wearing the thorny crown and the purple garment. And he says to them, “Behold the Man!”

19:6 So when the chief priests and the officers saw Him, they cried out, saying, “Crucify! Crucify!” Pilate says to them, “Take Him yourselves and crucify Him, for I find no charge against Him.”

19:7 The Jews answered him, “We have a law, and according to the law He ought to die, because He made Himself Son of God.”

19:8 So when Pilate heard this word, he was more afraid,

19:9 and entered the praetorium again and says to Jesus, “Where art Thou from?” But Jesus gave him no answer.

19:10 Then Pilate says to Him, “Dost Thou not speak to me? Dost Thou not know that I have authority to release Thee, and I have authority to crucify Thee?”

19:11 Jesus answered him, “You would have no authority against Me unless it had been given you from above. For this reason the one who handed Me over to you has greater sin.”

19:12 From this Pilate sought to release Him; but the Jews cried out, saying, “If you release this Man, you are not Caesar’s friend. Everyone who makes himself a king speaks against Caesar.”

19:13 So Pilate, hearing these words, brought Jesus outside and sat on the judgment seat at a place called Stone Pavement, and in Hebrew, Gabbatha.

19:14 Now it was the Preparation of the Passover; it was about the sixth hour. And he says to the Jews, “Behold your King!”

19:15 Then 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 have no king except Caesar.”

19:16 Then he handed Him over to them to be crucified. So they took Jesus;

19:17 and, bearing the cross for Himself, He went out to what is called the Place of a Skull, which in Hebrew is called Golgotha,

19:18 where they crucified Him, and with Him two others, one on either side, and Jesus in the middle.

19:19 And Pilate also wrote an inscription and put it on the cross. It was written: “Jesus the Nazarene, the King of the Jews.”

19:20 Then many of the Jews read this inscription, because the place where Jesus was crucified was near the city; and it was written in Hebrew, in Latin, in Greek.

19:21 So the chief priests of the Jews were saying to Pilate, “Do not write, ‘The King of the Jews,’ but that He said, ‘I am King of the Jews.’”

19:22 Pilate answered, “What I have written, I have written.”

19:23 Then the soldiers, when they crucified Jesus, took His garments and made four parts, a part for each soldier, and also took the tunic. Now the tunic was seamless, woven from the top throughout.

19:24 So they said to one another, “Let us not tear it, but cast lots for it, to decide whose it will be,” so that the Scripture might be fulfilled which says, “They divided My garments among themselves, and for My clothing they cast a lot.” So the soldiers did these things.

19:25 But standing beside Jesus’ cross were His mother and His mother’s sister, Mary of Clopas, and Mary Magdalene.

19:26 Then Jesus, seeing His mother and the disciple whom He loved standing nearby, says to His mother, “Woman, behold your son.”

19:27 Then He says to the disciple, “Behold your mother.” And from that hour the disciple took her into his own home.

19:28 After this, Jesus, knowing that all things had already been completed, says, so that the Scripture might be brought to completion, “I thirst.”

19:29 A vessel full of sour wine was standing there. So, putting a sponge full of the sour wine on hyssop, they brought it to His mouth.

19:30 When therefore Jesus had received the sour wine, He said, “It is finished.” And bowing His head, He gave up His spirit.

Note †: John 19:30 · wording and sourceMeaning: Retain the perfect completion without supplying a specific unstated object such as debt. Preserve bowed His head and gave up His spirit. Historical ghost means spirit here and is not used in new Saints wording.NA28 chapter · Return to verse

19:31 Then, because it was Preparation, the Jews asked Pilate to have their legs broken and their bodies taken away, so that the bodies would not remain on the cross on the Sabbath—for that Sabbath was a great day.

19:32 So the soldiers came and broke the legs of the first man and of the other who was crucified with Him;

19:33 but when they came to Jesus, as they saw that He was already dead, they did not break His legs.

19:34 But one of the soldiers pierced His side with a spear, and immediately blood and water came out.

19:35 And the one who has seen has borne witness, and his testimony is true; and he knows that he speaks the truth, so that you also may believe.

19:36 For these things happened so that the Scripture might be fulfilled: “A bone of His will not be broken.”

19:37 And again another Scripture says, “They will look on the One whom they pierced.”

19:38 And after these things Joseph from Arimathea, being a disciple of Jesus but secretly because of fear of the Jews, asked Pilate that he might take away the body of Jesus; and Pilate permitted it. So he came and took away His body.

19:39 And Nicodemus also came, the one who had first come to Him by night, bringing a mixture of myrrh and aloes, about a hundred litrai.

19:40 So they took the body of Jesus and bound it in linen cloths with the spices, as is the Jews’ custom for burial.

19:41 Now in the place where He was crucified there was a garden, and in the garden a new tomb, in which no one had yet been laid.

19:42 So there, because of the Jews’ Preparation, since the tomb was nearby, they laid Jesus.

John 20

20:1 Now on the first day of the week Mary Magdalene comes early to the tomb, while it is still dark, and sees the stone taken away from the tomb.

20:2 So she runs and comes to Simon Peter and to the other disciple whom Jesus loved, and says to them, “They took the Lord out of the tomb, and we do not know where they laid Him.”

20:3 Then Peter and the other disciple went out, and they were coming to the tomb.

20:4 The two were running together, and the other disciple ran ahead faster than Peter and came to the tomb first;

20:5 and, stooping to look in, he sees the linen cloths lying there; yet he did not enter.

20:6 Then Simon Peter also comes, following him, and entered the tomb; and he beholds the linen cloths lying there,

20:7 and the face cloth that had been on His head, not lying with the linen cloths, but wrapped up separately in one place.

20:8 Then the other disciple who had come to the tomb first also entered, and he saw and believed;

20:9 for they did not yet know the Scripture, that He must rise from the dead.

20:10 Then the disciples went back to their own place.

20:11 But Mary was standing outside beside the tomb, weeping. So, as she wept, she stooped to look into the tomb,

20:12 and beholds two angels in white, sitting one at the head and one at the feet, where the body of Jesus had lain.

20:13 And they say to her, “Woman, why do you weep?” She says to them, “They took my Lord, and I do not know where they laid Him.”

20:14 Having said these things, she turned backward and beholds Jesus standing there, and did not know that it was Jesus.

20:15 Jesus says to her, “Woman, why do you weep? Whom do you seek?” She, supposing that He is the gardener, says to Him, “Sir, if Thou didst carry Him away, tell me where Thou didst lay Him, and I will take Him away.”

20:16 Jesus says to her, “Mary.” Turning, she says to Him in Hebrew, “Rabbouni!”—which means Teacher.

20:17 Jesus says to her, “Do not cling to Me, for I have not yet ascended to the Father. But go to My brothers and tell them, ‘I am ascending to My Father and your Father, and My God and your God.’”

20:18 Mary Magdalene comes, announcing to the disciples, “I have seen the Lord,” and that He said these things to her.

20:19 Then, when it was evening on that day, the first day of the week, and the doors were shut where the disciples were, because of fear of the Jews, Jesus came and stood in the midst, and says to them, “Peace to you.”

20:20 And having said this, He showed them His hands and His side. Then the disciples rejoiced when they saw the Lord.

20:21 Then Jesus said to them again, “Peace to you. Just as the Father has sent Me, I also send you.”

20:22 And having said this, He breathed and says to them, “Receive the Holy Spirit.

20:23 If you forgive the sins of any, they have been forgiven them; if you retain those of any, they have been retained.”

20:24 But Thomas, one of the Twelve, who was called Didymus, was not with them when Jesus came.

20:25 So the other disciples were saying 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 His side, I certainly will not believe.”

20:26 And after eight days His disciples were inside again, and Thomas with them. Jesus comes, the doors being shut, and stood in the midst and said, “Peace to you.”

20:27 Then He says to Thomas, “Bring your finger here and see My hands, and bring your hand and put it into My side; and do not become unbelieving, but believing.”

20:28 Thomas answered and said to Him, “My Lord and my God!”

Note †: John 20:28 · wording and sourceMeaning: Keep both repeated my possessives and the explicit said to Him. Do not detach the exclamation from its stated addressee or turn the two nouns into a single vague title.NA28 chapter · Return to verse

20:29 Jesus says to him, “Because you have seen Me, have you believed? Blessed are those who have not seen and have believed.”

20:30 Now Jesus also did many other signs before His disciples, which are not written in this book;

20:31 but these have been written so that you may believe that Jesus is the Christ, the Son of God, and so that, believing, you may have life in His name.

John 21

21:1 After these things Jesus revealed Himself again to the disciples at the Sea of Tiberias, and He revealed Himself in this way.

21:2 Simon Peter and Thomas, who was called Didymus, and Nathanael from Cana of Galilee, and the sons of Zebedee, and two others of His disciples were together.

21:3 Simon Peter says to them, “I am going fishing.” They say to him, “We also are coming with you.” They went out and got into the boat, and during that night they caught nothing.

21:4 But when morning had already come, Jesus stood on the shore; yet the disciples did not know that it was Jesus.

21:5 Then Jesus says to them, “Children, you do not have any fish to eat, do you?” They answered Him, “No.”

21:6 And He said to them, “Cast the net on the right side of the boat, and you will find some.” So they cast it, and were no longer strong enough to draw it in because of the multitude of fish.

21:7 Then that disciple whom Jesus loved says to Peter, “It is the Lord.” So Simon Peter, hearing that it is the Lord, tied his outer garment around himself—for he was naked—and threw himself into the sea.

21:8 But the other disciples came in the little boat, dragging the net of fish, for they were not far from the land, but about two hundred cubits away.

21:9 So when they got out onto the land, they see a charcoal fire laid there, and fish lying on it, and bread.

21:10 Jesus says to them, “Bring some of the fish that you have just caught.”

21:11 So Simon Peter went up and drew the net onto the land, full of large fish, a hundred and fifty-three; and though there were so many, the net was not torn.

21:12 Jesus says to them, “Come, have breakfast.” But none of the disciples dared to question Him, “Who art Thou?” knowing that it was the Lord.

21:13 Jesus comes and takes the bread and gives it to them, and the fish likewise.

21:14 This was now the third time Jesus was revealed to the disciples after being raised from the dead.

21:15 So when they had eaten breakfast, Jesus says to Simon Peter, “Simon, son of John, do you love Me more than these?” He says to Him, “Yes, Lord, Thou knowest that I love Thee.” He says to him, “Feed My lambs.”

21:16 He says to him again a second time, “Simon, son of John, do you love Me?” He says to Him, “Yes, Lord, Thou knowest that I love Thee.” He says to him, “Shepherd My sheep.”

21:17 He says to him the third time, “Simon, son of John, do you love Me?” Peter was grieved because He said to him the third time, “Do you love Me?” And he said to Him, “Lord, Thou knowest all things; Thou knowest that I love Thee.” Jesus says to him, “Feed My sheep.

21:18 Amen, amen, I say to you: when you were younger, you tied your belt around yourself and walked where you wished; but when you grow old, you will stretch out your hands, and another will tie your belt around you and carry you where you do not wish.”

21:19 Now He said this to indicate by what kind of death he would glorify God. And having said this, He says to him, “Follow Me.”

21:20 Turning, Peter sees the disciple whom Jesus loved following, the one who also leaned back at the supper upon His chest and said, “Lord, who is the one handing Thee over?”

21:21 So Peter, seeing him, says to Jesus, “Lord, and what about this man?”

21:22 Jesus says to him, “If I wish him to remain until I come, what is that to you? You follow Me.”

21:23 So this word went out among the brothers, that this disciple does not die. But Jesus did not say to him that he does not die, but, “If I wish him to remain until I come, what is that to you?”

21:24 This is the disciple who bears witness about these things and who wrote these things; and we know that his testimony is true.

21:25 And there are also many other things that Jesus did, which, if each one were written, I suppose that even the world itself would not contain the books being written.

Acts

Acts 1

1:1 In my first account, Theophilus, I wrote about all that Jesus began both to do and to teach

1:2 until the day when, after giving instructions through the Holy Spirit to the apostles whom He had chosen, He was taken up.

1:3 To them He also presented Himself alive after His suffering, with many proofs, appearing to them over forty days and speaking about the kingdom of God.

1:4 While gathered with them, He ordered them not to leave Jerusalem, but to wait for the Father's promise, "which," He said, "you heard from Me;

1:5 for John baptized with water, but you will be baptized in the Holy Spirit not many days from now."

1:6 So those who had come together asked Him, "Lord, is this the time when Thou art restoring the kingdom to Israel?"

1:7 He said to them, "It is not for you to know times or seasons that the Father has set by His own authority.

1:8 But you will receive power when the Holy Spirit comes upon you, and you will be My witnesses in Jerusalem and [in] all Judea and Samaria, and to the end of the earth."

1:9 After saying these things, He was lifted up as they watched, and a cloud took Him from their sight.

1:10 As they were gazing into heaven while He went, look—two men stood beside them in white garments.

1:11 They said, "Men of Galilee, why do you stand looking into heaven? This Jesus, who was taken up from you into heaven, will come in the same way as you saw Him go into heaven."

1:12 Then they returned to Jerusalem from the mountain called Olivet, which is near Jerusalem, a Sabbath's journey away.

1:13 When they entered, they went up to the upper room where they were staying: Peter and John and James and Andrew, Philip and Thomas, Bartholomew and Matthew, James son of Alphaeus, Simon the Zealot, and Judas son of James.

1:14 All these devoted themselves with one accord to prayer, together with women, Mary the mother of Jesus, and His brothers.

1:15 In those days Peter stood up among the brothers and said—about a hundred and twenty people were gathered together—

1:16 "Men, brothers, the Scripture had to be fulfilled, which the Holy Spirit spoke beforehand through David's mouth concerning Judas, who became a guide to those who arrested Jesus;

1:17 for he was counted among us and received his allotted share in this ministry."

1:18 Now this man acquired a field from the wages of wrongdoing, and falling headlong, he burst open in the middle, and all his entrails poured out.

1:19 This became known to all who lived in Jerusalem, so that the field was called in their own language Hakeldamach—that is, Field of Blood.

1:20 "For it is written in the book of Psalms: 'Let his dwelling become deserted, and let there be no one living in it,' and, 'Let another take his office of oversight.'

1:21 Therefore, of the men who accompanied us throughout the time when the Lord Jesus went in and out among us,

1:22 beginning with John's baptism until the day when He was taken up from us, one of these must become with us a witness of His resurrection."

1:23 They put forward two: Joseph called Barsabbas, who was also named Justus, and Matthias.

1:24 They prayed and said, "Thou, Lord, who knowest everyone's heart, show which one of these two Thou hast chosen

1:25 to take the place in this ministry and apostleship from which Judas turned aside to go to his own place."

1:26 They cast lots for them, and the lot fell on Matthias, and he was counted with the eleven apostles.

Acts 2

2:1 When the day of Pentecost arrived, they were all together in the same place.

2:2 Suddenly a sound came from heaven like a violent wind rushing along, and it filled the whole house where they were sitting.

2:3 Tongues like fire appeared to them, separating and settling on each one of them.

2:4 They were all filled with the Holy Spirit and began to speak in other tongues, as the Spirit gave them utterance.

2:5 Now there were Jews living in Jerusalem, devout men from every nation under heaven.

2:6 When this sound occurred, the crowd came together and was bewildered, because each one heard them speaking in his own language.

2:7 They were astonished and amazed, saying, “Look, are not all these people who are speaking Galileans?

2:8 How is it, then, that each of us hears in our own native language?

2:9 Parthians, Medes, and Elamites; those living in Mesopotamia, Judea and Cappadocia, Pontus and Asia,

2:10 Phrygia and Pamphylia, Egypt and the parts of Libya around Cyrene; visitors from Rome,

2:11 both Jews and converts; Cretans and Arabs—we hear them speaking in our own tongues about the mighty deeds of God.”

2:12 They were all astonished and perplexed, saying to one another, “What does this mean?”

2:13 But others mocked them and said, “They are full of sweet wine.”

2:14 Peter stood with the eleven, raised his voice, and addressed them: “Men of Judea and all who live in Jerusalem, let this be known to you, and listen closely to my words.

2:15 These people are not drunk, as you suppose, for it is the third hour of the day.

2:16 Rather, this is what was spoken through the prophet Joel:

2:17 ‘And it shall come to pass in the last days, says God, that I will pour out of My Spirit upon all flesh. Your sons and your daughters will prophesy, your young men will see visions, and your elders will dream dreams.

2:18 Even upon My male slaves and My female slaves in those days I will pour out of My Spirit, and they will prophesy.

2:19 And I will give wonders in heaven above and signs on the earth below: blood and fire and a vapor of smoke.

2:20 The sun will be changed into darkness and the moon into blood before the great and manifest day of the Lord comes.

2:21 And it shall come to pass that everyone who calls upon the name of the Lord will be saved.’

2:22 Men of Israel, hear these words: Jesus the Nazarene was a man attested to you by God through mighty works, wonders, and signs that God did through Him in your midst, as you yourselves know.

2:23 This man, handed over according to God’s determined purpose and foreknowledge, you nailed up and killed through the hands of lawless men.

2:24 God raised Him, releasing Him from the pangs of death, because it was impossible for Him to be held by it.

2:25 For David says concerning Him, ‘I saw the Lord ever before me, for He is at my right hand, that I may not be shaken.

2:26 Therefore my heart rejoiced, and my tongue exulted; indeed, even my flesh will dwell in hope,

2:27 for Thou wilt not abandon my soul to Hades, nor let Thy Holy One see decay.

2:28 Thou hast made known to me the paths of life; Thou wilt fill me with gladness in Thy presence.’

2:29 Men, brothers, I may speak openly to you about the patriarch David: he both died and was buried, and his tomb is among us to this day.

2:30 Since he was a prophet and knew that God had sworn an oath to him to seat one from the fruit of his loins upon his throne,

2:31 he foresaw and spoke about the resurrection of the Christ: He was neither abandoned to Hades, nor did His flesh see decay.

2:32 God raised this Jesus, and all of us are witnesses of it.

2:33 Therefore, exalted to God’s right hand and having received from the Father the promised Holy Spirit, He has poured out what you both see and hear.

2:34 For David did not ascend into the heavens, but he himself says, ‘The Lord said to my Lord, “Sit at My right hand

2:35 until I make Thy enemies a footstool for Thy feet.”’

2:36 Therefore let the whole house of Israel know with certainty that God has made Him both Lord and Christ—this Jesus whom you crucified.”

2:37 When they heard this, they were pierced to the heart and said to Peter and the other apostles, “Men, brothers, what should we do?”

2:38 Peter said to them, “Repent, and let each one of you be baptized upon the name of Jesus Christ for the forgiveness of your sins, and you will receive the gift of the Holy Spirit.

2:39 For the promise is for you, for your children, and for all who are far away—as many as the Lord our God calls to Himself.”

2:40 With many other words he bore solemn witness and urged them, saying, “Be saved from this crooked generation.”

2:41 So those who welcomed his word were baptized, and about three thousand persons were added that day.

2:42 They devoted themselves to the apostles’ teaching and to fellowship, to the breaking of bread and to the prayers.

2:43 Awe came upon everyone, and many wonders and signs took place through the apostles.

2:44 All who believed were together and held everything in common.

2:45 They would sell their properties and possessions and distribute the proceeds to all, as anyone had need.

2:46 Day by day they devoted themselves with one accord to gathering in the temple, and breaking bread in their homes, they shared food with gladness and simplicity of heart,

2:47 praising God and enjoying favor with all the people. And day by day the Lord added those who were being saved to their gathering.

Acts 3

3:1 Peter and John were going up to the temple at the ninth hour, the hour of prayer.

3:2 A man unable to walk from his mother's womb was being carried there. They used to place him each day at the temple gate called Beautiful, to ask for alms from those entering the temple.

3:3 When he saw Peter and John about to enter the temple, he asked to receive alms.

3:4 Peter, together with John, looked intently at him and said, "Look at us."

3:5 He paid attention to them, expecting to receive something from them.

3:6 But Peter said, "Silver and gold I do not have, but what I have I give you: in the name of Jesus Christ the Nazarene, get up and walk."

3:7 Taking him by the right hand, he raised him up. At once his feet and ankles were strengthened.

3:8 Leaping up, he stood and began walking. He entered the temple with them, walking and leaping and praising God.

3:9 All the people saw him walking and praising God.

3:10 They recognized him as the one who used to sit for alms at the temple's Beautiful Gate, and they were filled with wonder and astonishment at what had happened to him.

3:11 As he held on to Peter and John, all the people ran together to them at the portico called Solomon's, utterly astonished.

3:12 When Peter saw this, he addressed the people: "Men of Israel, why do you marvel at this, or why do you stare at us as though we had made him walk by our own power or godliness?

3:13 The God of Abraham and the God of Isaac and the God of Jacob, the God of our fathers, has glorified His Servant Jesus, whom you handed over and denied before Pilate, when he had decided to release Him.

3:14 But you denied the Holy and Righteous One and asked for a murderer to be granted to you.

3:15 You killed the Author of life, whom God raised from the dead; we are witnesses of this.

3:16 Through faith in His name, His name has strengthened this man whom you see and know; and the faith that is through Him has given him this complete health before all of you.

3:17 And now, brothers, I know that you acted in ignorance, as did your rulers.

3:18 But what God announced beforehand through the mouth of all the prophets—that His Christ would suffer—He has fulfilled in this way.

3:19 Repent, therefore, and turn back, so that your sins may be wiped away,

3:20 so that times of refreshing may come from the presence of the Lord, and He may send the Christ appointed for you, Jesus,

3:21 whom heaven must receive until the times of restoration of all things of which God spoke through the mouth of His holy prophets from long ago.

3:22 Moses said, 'The Lord your God will raise up for you a prophet like me from among your brothers. You shall listen to him in everything he says to you.

3:23 Every person who does not listen to that prophet will be destroyed from among the people.'

3:24 And all the prophets, from Samuel and those who followed—as many as spoke—also announced these days.

3:25 You are sons of the prophets and of the covenant God made with your fathers, saying to Abraham, 'In your seed all the families of the earth will be blessed.'

3:26 God raised up His Servant and sent Him first to you, to bless you by turning each of you away from your wicked deeds."

Acts 4

4:1 While they were speaking to the people, the priests, the captain of the temple, and the Sadducees came upon them,

4:2 greatly troubled because they were teaching the people and proclaiming in Jesus the resurrection from the dead.

4:3 They laid hands on them and placed them in custody until the next day, for it was already evening.

4:4 But many of those who heard the word believed, and the number of the men came to about five thousand.

4:5 The next day their rulers, elders, and scribes gathered in Jerusalem,

4:6 together with Annas the high priest, Caiaphas, John, Alexander, and all who belonged to the high-priestly family.

4:7 They made them stand in their midst and asked, “By what power or by what name did you do this?”

4:8 Then Peter, filled with the Holy Spirit, said to them, “Rulers of the people and elders,

4:9 if we are being examined today concerning a good deed done to a disabled man, and by what means he has been made well,

4:10 let it be known to all of you and to all the people of Israel that in the name of Jesus Christ the Nazarene, whom you crucified, whom God raised from the dead—in Him this man stands before you in good health.

4:11 He is the stone despised by you, the builders, which has become the cornerstone.

4:12 Salvation is in no one else, for there is no other name under heaven given among human beings by which we must be saved.”

4:13 When they observed Peter’s and John’s boldness and realized that they were unlettered, ordinary men, they were amazed. They also recognized that they had been with Jesus.

4:14 Seeing the man who had been healed standing with them, they had nothing to say against it.

4:15 They ordered them to leave the council and conferred with one another,

4:16 saying, “What should we do with these men? That a notable sign has taken place through them is evident to everyone living in Jerusalem, and we cannot deny it.

4:17 But so that it spreads no further among the people, let us warn them with threats not to speak to anyone in this name again.”

4:18 They called them in and ordered them neither to speak nor to teach at all in the name of Jesus.

4:19 Peter and John answered them, “Judge whether it is right before God to listen to you rather than to God;

4:20 for we cannot keep from speaking about what we have seen and heard.”

4:21 After further threats, they released them, finding no way to punish them because of the people, since everyone was glorifying God for what had happened.

4:22 For the man in whom this sign of healing had occurred was more than forty years old.

4:23 After their release, they went to their own people and reported all that the chief priests and elders had said to them.

4:24 On hearing it, they lifted their voice together to God and said, “Master, Thou art the One who made heaven and earth and the sea and everything in them,

4:25 who through the Holy Spirit, by the mouth of our father David, Thy servant, said, ‘Why did nations rage and peoples devise empty things?

4:26 The kings of the earth took their stand, and the rulers gathered together against the Lord and against His Christ.’

4:27 For truly, in this city, both Herod and Pontius Pilate, with the Gentiles and the peoples of Israel, gathered against Thy holy Servant Jesus, whom Thou didst anoint,

4:28 to do whatever Thy hand and Thy purpose had determined beforehand should happen.

4:29 And now, Lord, look upon their threats, and grant Thy servants to speak Thy word with all boldness,

4:30 while Thou stretchest out Thy hand for healing, and signs and wonders take place through the name of Thy holy Servant Jesus.”

4:31 When they had prayed, the place where they were gathered was shaken. They were all filled with the Holy Spirit and spoke God’s word with boldness.

4:32 The multitude of those who believed was of one heart and soul. Not one of them claimed that anything he possessed was his own, but they held everything in common.

4:33 With great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all.

4:34 For there was not a needy person among them: all who owned lands or houses would sell them and bring the proceeds of what was sold,

4:35 laying them at the apostles’ feet; distribution was made to each as anyone had need.

4:36 Joseph, whom the apostles called Barnabas—which means Son of Encouragement—a Levite and a native of Cyprus,

4:37 sold a field he owned, brought the money, and laid it at the apostles’ feet.

Acts 5

5:1 A man named Ananias, together with his wife Sapphira, sold a property.

5:2 He secretly kept back part of the price, with his wife also knowing about it, and brought a portion and laid it at the apostles' feet.

5:3 Peter said, "Ananias, why has Satan filled your heart, so that you lied to the Holy Spirit and secretly kept back part of the price of the land?

5:4 While it remained unsold, did it not remain yours? And after it was sold, was it not under your authority? Why have you put this deed in your heart? You have not lied to human beings but to God."

5:5 When Ananias heard these words, he fell down and breathed his last. Great fear came upon all who heard.

5:6 The younger men rose, wrapped him up, carried him out, and buried him.

5:7 About three hours later, his wife came in, not knowing what had happened.

5:8 Peter said to her, "Tell me, did you sell the land for this amount?" She said, "Yes, for that amount."

5:9 Peter said to her, "Why did you both agree to test the Spirit of the Lord? Look, the feet of those who buried your husband are at the door, and they will carry you out."

5:10 At once she fell at his feet and breathed her last. When the young men came in, they found her dead; they carried her out and buried her beside her husband.

5:11 Great fear came upon the whole Church and upon all who heard these things.

5:12 Many signs and wonders were taking place among the people through the apostles' hands. They were all together with one accord in Solomon's Portico.

5:13 None of the rest dared to join them, but the people held them in high esteem.

5:14 More and more believers were added to the Lord, multitudes of both men and women,

5:15 so that they even carried the sick into the streets and laid them on small beds and mats, so that as Peter came by, at least his shadow might fall upon one of them.

5:16 The crowd also came together from the towns around Jerusalem, bringing the sick and those troubled by unclean spirits, and they were all healed.

5:17 The high priest and all who were with him—the party of the Sadducees—rose up, filled with jealousy.

5:18 They laid hands on the apostles and placed them in the public prison.

5:19 But during the night an angel of the Lord opened the prison doors, led them out, and said,

5:20 "Go, stand in the temple, and speak to the people all the words of this life."

5:21 When they heard this, they entered the temple at daybreak and began teaching. The high priest and those with him arrived, called together the council and the whole assembly of elders of the sons of Israel, and sent to the jail to have them brought in.

5:22 But when the officers arrived, they did not find them in the prison. They returned and reported,

5:23 "We found the jail securely locked and the guards standing at the doors, but when we opened it, we found no one inside."

5:24 When the captain of the temple and the chief priests heard these words, they were perplexed about them, wondering what this would come to.

5:25 Then someone came and reported to them, "Look, the men you put in prison are standing in the temple and teaching the people."

5:26 The captain then went with the officers and brought them, without force, for they feared the people might stone them.

5:27 They brought them and made them stand before the council. The high priest questioned them,

5:28 saying, "Did we not strictly command you not to teach in this name? Yet look—you have filled Jerusalem with your teaching and intend to bring this man's blood upon us."

5:29 Peter and the apostles answered, "We must obey God rather than human beings.

5:30 The God of our fathers raised Jesus, whom you killed by hanging Him on a tree.

5:31 God exalted Him to His right hand as Leader and Savior, to grant repentance to Israel and forgiveness of sins.

5:32 We are witnesses of these things, and so is the Holy Spirit, whom God has given to those who obey Him."

5:33 When they heard this, they were enraged and wanted to kill them.

5:34 But a Pharisee named Gamaliel, a teacher of the law honored by all the people, stood in the council and ordered the men to be taken outside briefly.

5:35 He said to them, "Men of Israel, take care what you are about to do to these men.

5:36 For before these days Theudas arose, claiming to be somebody, and about four hundred men joined him. He was killed, and all who followed him were dispersed and came to nothing.

5:37 After him Judas the Galilean arose in the days of the registration and drew people away after him. He too perished, and all who followed him were scattered.

5:38 And now I tell you, keep away from these men and leave them alone. For if this plan or this work is of human origin, it will be overthrown;

5:39 but if it is from God, you will not be able to overthrow them. You might even be found fighting against God." They were persuaded by him.

5:40 They summoned the apostles, beat them, ordered them not to speak in the name of Jesus, and released them.

5:41 So they left the council rejoicing that they had been counted worthy to suffer dishonor for the Name.

5:42 Every day, in the temple and in their homes, they never ceased teaching and proclaiming the good news of Jesus the Christ.

Acts 6

6:1 In those days, as the disciples increased in number, a complaint arose from the Hellenists against the Hebrews, because their widows were being overlooked in the daily service.

6:2 The twelve called the multitude of the disciples together and said, "It is not fitting for us to leave the word of God to serve tables.

6:3 So, brothers, select from among you seven men of good reputation, full of the Spirit and wisdom, whom we will put in charge of this task.

6:4 But we will devote ourselves to prayer and to the service of the word."

6:5 The proposal pleased the whole multitude. They chose Stephen, a man full of faith and the Holy Spirit, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicolaus, a convert from Antioch.

6:6 They presented them before the apostles, who prayed and laid their hands upon them.

6:7 The word of God grew, and the number of disciples in Jerusalem increased greatly. A large number of the priests also became obedient to the faith.

6:8 Stephen, full of grace and power, was doing great wonders and signs among the people.

6:9 But some from the synagogue called the Freedmen's, including Cyrenians and Alexandrians and people from Cilicia and Asia, rose up and disputed with Stephen.

6:10 They could not withstand the wisdom and the Spirit with which he spoke.

6:11 Then they secretly persuaded men to say, "We have heard him speaking blasphemous words against Moses and God."

6:12 They stirred up the people, the elders, and the scribes, and came upon him, seized him, and brought him to the council.

6:13 They set up false witnesses who said, "This man never stops speaking words against this holy place and the law.

6:14 For we have heard him say that this Jesus the Nazarene will destroy this place and change the customs Moses handed down to us."

6:15 All who were seated in the council looked intently at him and saw his face like the face of an angel.

Acts 7

7:1 The high priest said, "Are these things true?"

7:2 He answered, "Men, brothers and fathers, listen. The God of glory appeared to our father Abraham while he was in Mesopotamia, before he lived in Haran,

7:3 and said to him, 'Leave your land and your relatives, and come to the land I will show you.'

7:4 Then he left the land of the Chaldeans and lived in Haran. From there, after his father died, God moved him to this land in which you now live.

7:5 He gave him no inheritance in it, not even a footstep's space, but promised to give it to him as a possession and to his seed after him, although he had no child.

7:6 God spoke in this way: his seed would live as strangers in a foreign land, and they would enslave and mistreat them for four hundred years.

7:7 'But I will judge the nation they serve as slaves,' God said, 'and after these things they will come out and worship Me in this place.'

7:8 He gave him the covenant of circumcision. Thus Abraham fathered Isaac and circumcised him on the eighth day; Isaac fathered Jacob, and Jacob the twelve patriarchs.

7:9 The patriarchs, jealous of Joseph, sold him into Egypt. But God was with him,

7:10 rescued him from all his afflictions, and gave him favor and wisdom before Pharaoh, king of Egypt, who appointed him ruler over Egypt and his whole household.

7:11 Famine came upon all Egypt and Canaan, with great affliction, and our fathers could find no provisions.

7:12 When Jacob heard that there was grain in Egypt, he sent our fathers there the first time.

7:13 On the second visit Joseph made himself known to his brothers, and Joseph's family became known to Pharaoh.

7:14 Joseph sent and summoned his father Jacob and all his relatives, seventy-five persons in all.

7:15 Jacob went down to Egypt, and he and our fathers died.

7:16 They were brought over to Shechem and placed in the tomb Abraham had bought for a price in silver from the sons of Hamor in Shechem.

7:17 As the time of the promise God had declared to Abraham drew near, the people grew and multiplied in Egypt,

7:18 until another king arose over Egypt, who did not know Joseph.

7:19 He dealt craftily with our people and mistreated our fathers, forcing them to expose their infants so that they would not be kept alive.

7:20 At that time Moses was born, and he was beautiful before God. He was brought up for three months in his father's house.

7:21 When he was exposed, Pharaoh's daughter took him up and brought him up as her own son.

7:22 Moses was educated in all the wisdom of the Egyptians and was powerful in his words and deeds.

7:23 When he reached the age of forty, it came into his heart to visit his brothers, the sons of Israel.

7:24 Seeing one of them being wronged, he defended him and avenged the oppressed man by striking down the Egyptian.

7:25 He supposed his brothers understood that God was giving them deliverance through his hand, but they did not understand.

7:26 The next day he came upon them as they were fighting and tried to reconcile them in peace, saying, 'Men, you are brothers. Why are you wronging one another?'

7:27 But the one wronging his neighbor pushed him away and said, 'Who appointed you ruler and judge over us?

7:28 Do you want to kill me as you killed the Egyptian yesterday?'

7:29 At this saying Moses fled and became a stranger in the land of Midian, where he fathered two sons.

7:30 When forty years had passed, an angel appeared to him in the wilderness of Mount Sinai, in the flame of a burning bush.

7:31 When Moses saw it, he marveled at the sight. As he approached to examine it, the Lord's voice came:

7:32 'I am the God of your fathers, the God of Abraham and Isaac and Jacob.' Moses trembled and did not dare to look closely.

7:33 The Lord said to him, 'Remove the sandals from your feet, for the place on which you stand is holy ground.

7:34 I have indeed seen the mistreatment of My people in Egypt and heard their groaning, and I have come down to rescue them. Now come, let Me send you to Egypt.'

7:35 This Moses, whom they denied, saying, 'Who appointed you ruler and judge?'—God has sent this very man as both ruler and redeemer, through the hand of the angel who appeared to him in the bush.

7:36 He led them out, doing wonders and signs in the land of Egypt, in the Red Sea, and in the wilderness for forty years.

7:37 This is the Moses who said to the sons of Israel, 'God will raise up for you a prophet like me from among your brothers.'

7:38 He is the one who was in the assembly in the wilderness with the angel who spoke to him on Mount Sinai and with our fathers. He received living oracles to give to us,

7:39 but our fathers were unwilling to obey him. They pushed him away and turned in their hearts toward Egypt,

7:40 saying to Aaron, 'Make us gods who will go before us. As for this Moses who led us out of the land of Egypt, we do not know what has happened to him.'

7:41 They made a calf in those days, offered sacrifice to the idol, and rejoiced in the works of their hands.

7:42 But God turned away and handed them over to worship the host of heaven, as it is written in the book of the prophets: 'Did you offer Me slaughtered victims and sacrifices for forty years in the wilderness, house of Israel?

7:43 You took up the tent of Moloch and the star of your god Raiphan, the images you made to worship them. And I will deport you beyond Babylon.'

7:44 Our fathers had the Tent of Testimony in the wilderness, as the One who spoke to Moses directed him to make it according to the pattern he had seen.

7:45 Our fathers in their turn received it and brought it in with Joshua when they took possession of the nations' land, whose people God drove out before our fathers. It remained until the days of David,

7:46 who found favor before God and asked to find a dwelling for the house of Jacob.

7:47 But Solomon built Him a house.

7:48 Yet the Most High does not dwell in things made by hands, as the prophet says:

7:49 ‘Heaven is My throne, and the earth the footstool of My feet. What kind of house will you build for Me, says the Lord, or what place is there for My rest?

7:50 Did not My hand make all these things?’

7:51 You stiff-necked people, uncircumcised in hearts and ears! You always resist the Holy Spirit; as your fathers did, so do you.

7:52 Which of the prophets did your fathers not persecute? They killed those who announced beforehand the coming of the Righteous One, whose betrayers and murderers you have now become—

7:53 you who received the law through the ordinances of angels and did not keep it.”

7:54 When they heard these things, they were cut to the heart with rage and ground their teeth at him.

7:55 But he, full of the Holy Spirit, gazed into heaven and saw the glory of God and Jesus standing at God’s right hand.

7:56 He said, “Look, I see the heavens opened and the Son of Man standing at God’s right hand.”

7:57 They cried out with a loud voice, stopped their ears, and rushed upon him together.

7:58 They drove him outside the city and began stoning him. The witnesses laid their garments at the feet of a young man called Saul.

7:59 They stoned Stephen as he called out, saying, “Lord Jesus, receive my spirit.”

7:60 Kneeling down, he cried with a loud voice, “Lord, do not hold this sin against them.” After saying this, he fell asleep.

Acts 8

8:1 Saul approved of his killing. That day a great persecution arose against the Church in Jerusalem, and all except the apostles were scattered through the regions of Judea and Samaria.

8:2 Devout men buried Stephen and made great lamentation over him.

8:3 But Saul was ravaging the Church, entering house after house, dragging away both men and women, and handing them over to prison.

8:4 Those who were scattered went about proclaiming the word as good news.

8:5 Philip went down to the city of Samaria and proclaimed the Christ to them.

8:6 The crowds paid attention together to what Philip said, as they heard and saw the signs he was doing.

8:7 For unclean spirits came out of many who had them, crying with a loud voice, and many who were paralyzed or unable to walk were healed.

8:8 There was great joy in that city.

8:9 A man named Simon had previously practiced magic in the city and astonished the people of Samaria, claiming that he himself was someone great.

8:10 Everyone, from small to great, paid attention to him, saying, “This man is the Power of God that is called Great.”

8:11 They paid attention to him because he had astonished them with his magical practices for a long time.

8:12 But when they believed Philip as he proclaimed the good news about the kingdom of God and the name of Jesus Christ, both men and women were baptized.

8:13 Simon himself also believed, and after being baptized he stayed close to Philip. Seeing signs and great works of power taking place, he was astonished.

8:14 When the apostles in Jerusalem heard that Samaria had received the word of God, they sent Peter and John to them.

8:15 They went down and prayed for them to receive the Holy Spirit,

8:16 for He had not yet fallen upon any of them; they had only been baptized into the name of the Lord Jesus.

8:17 Then they laid their hands upon them, and they received the Holy Spirit.

8:18 When Simon saw that the Spirit was given through the laying on of the apostles’ hands, he offered them money,

8:19 saying, “Give me this authority too, so that anyone upon whom I lay my hands may receive the Holy Spirit.”

8:20 But Peter said to him, “May your silver perish with you, because you thought you could acquire the gift of God with money!

8:21 You have neither part nor allotted share in this matter, for your heart is not upright before God.

8:22 Repent, therefore, of this wickedness of yours, and plead with the Lord that perhaps the intention of your heart may be forgiven you.

8:23 For I see that you are in bitter gall and a bond of unrighteousness.”

8:24 Simon answered, “You yourselves plead with the Lord for me, so that none of the things you have spoken may come upon me.”

8:25 After bearing solemn witness and speaking the word of the Lord, they returned toward Jerusalem, proclaiming the good news in many Samaritan villages.

8:26 An angel of the Lord spoke to Philip, saying, “Rise and go south to the road that descends from Jerusalem to Gaza.” This is a desert road.

8:27 He rose and went. And look—an Ethiopian man, a eunuch and an official of Candace, queen of the Ethiopians, who was over all her treasury, had come to Jerusalem to worship.

8:28 He was returning, seated in his chariot, and reading the prophet Isaiah.

8:29 The Spirit said to Philip, “Go near and join this chariot.”

8:30 Philip ran up, heard him reading Isaiah the prophet, and said, “Do you understand what you are reading?”

8:31 He said, “How could I, unless someone guides me?” And he invited Philip to come up and sit with him.

8:32 The passage of Scripture he was reading was this: “Like a sheep He was led to slaughter, and as a lamb is silent before its shearer, so He does not open His mouth.

8:33 In His humiliation His judgment was taken away. Who will recount His generation? For His life is taken from the earth.”

8:34 The eunuch said to Philip, “I ask you, about whom does the prophet say this—about himself or about someone else?”

8:35 Philip opened his mouth and, beginning from this Scripture, proclaimed to him the good news of Jesus.

8:36 As they went along the road, they came to some water, and the eunuch said, “Look, water! What prevents me from being baptized?”

8:38 He ordered the chariot to stop. Both Philip and the eunuch went down into the water, and Philip baptized him.

8:39 When they came up out of the water, the Spirit of the Lord snatched Philip away, and the eunuch saw him no more, for he went on his way rejoicing.

8:40 Philip was found at Azotus, and as he passed through, he proclaimed the good news in all the towns until he came to Caesarea.

Acts 9

9:1 Saul, still breathing threat and murder against the Lord’s disciples, went to the high priest

9:2 and asked him for letters to the synagogues in Damascus, so that if he found any belonging to the Way, both men and women, he might bring them bound to Jerusalem.

9:3 As he traveled and drew near Damascus, suddenly a light from heaven flashed around him.

9:4 He fell to the ground and heard a voice saying to him, “Saul, Saul, why are you persecuting Me?”

9:5 He said, “Who art Thou, Lord?” He answered, “I am Jesus, whom you are persecuting.

9:6 But rise and enter the city, and you will be told what you must do.”

9:7 The men traveling with him stood speechless, hearing the voice but seeing no one.

9:8 Saul rose from the ground, but although his eyes were open, he could see nothing. They led him by the hand and brought him into Damascus.

9:9 For three days he could not see, and he neither ate nor drank.

9:10 There was a disciple in Damascus named Ananias. The Lord said to him in a vision, “Ananias.” He said, “Here I am, Lord.”

9:11 The Lord said to him, “Rise, go to the street called Straight, and seek in Judas’s house a man named Saul from Tarsus. Look, he is praying,

9:12 and in a vision he has seen a man named Ananias come in and lay hands upon him so that he may regain his sight.”

9:13 Ananias answered, “Lord, I have heard from many about this man, how much evil he has done to Thy saints in Jerusalem.

9:14 Here too he has authority from the chief priests to bind all who call upon Thy name.”

9:15 But the Lord said to him, “Go, for this man is a chosen vessel for Me, to carry My name before Gentiles and kings and the sons of Israel.

9:16 For I will show him how much he must suffer for My name.”

9:17 Ananias went and entered the house. Laying his hands upon him, he said, “Brother Saul, the Lord has sent me—Jesus, who appeared to you on the road as you came—so that you may regain your sight and be filled with the Holy Spirit.”

9:18 At once something like scales fell from his eyes, and he regained his sight. He rose and was baptized,

9:19 and after taking food he regained strength. He stayed for some days with the disciples in Damascus.

9:20 Immediately he proclaimed Jesus in the synagogues, saying, “He is the Son of God.”

9:21 All who heard him were astonished and said, “Is this not the one who devastated those in Jerusalem who call upon this name? And had he not come here for this purpose, to bring them bound before the chief priests?”

9:22 But Saul grew stronger and confounded the Jews living in Damascus by demonstrating that Jesus is the Christ.

9:23 After many days had passed, the Jews conspired to kill him,

9:24 but their plot became known to Saul. They were also watching the gates day and night to kill him.

9:25 His disciples took him by night and let him down through the wall, lowering him in a hamper.

9:26 When he arrived in Jerusalem, he tried to join the disciples, but they all feared him, not believing that he was a disciple.

9:27 Barnabas took him and brought him to the apostles. He related to them how Saul had seen the Lord on the road, how He had spoken to him, and how Saul had spoken boldly in Damascus in the name of Jesus.

9:28 He was with them, going in and out in Jerusalem and speaking boldly in the name of the Lord.

9:29 He spoke and disputed with the Hellenists, but they attempted to kill him.

9:30 When the brothers learned this, they brought him down to Caesarea and sent him away to Tarsus.

9:31 So the Church throughout all Judea, Galilee, and Samaria had peace and was being built up. Walking in the fear of the Lord and in the encouragement of the Holy Spirit, it increased.

9:32 As Peter traveled among them all, he also went down to the saints who lived in Lydda.

9:33 There he found a man named Aeneas who had lain on a mat for eight years, for he was paralyzed.

9:34 Peter said to him, “Aeneas, Jesus Christ heals you. Rise and make your bed.” At once he rose.

9:35 All who lived in Lydda and Sharon saw him and turned to the Lord.

9:36 In Joppa there was a woman disciple named Tabitha, which translated is Dorcas. She was full of good works and acts of charity.

9:37 In those days she became ill and died. They washed her and laid her in an upper room.

9:38 Since Lydda was near Joppa, the disciples, hearing that Peter was there, sent two men to him, urging, “Do not delay in coming to us.”

9:39 Peter rose and went with them. When he arrived, they brought him into the upper room. All the widows stood beside him weeping and showing the tunics and garments Dorcas had made while she was with them.

9:40 Peter put everyone outside, knelt down, and prayed. Turning toward the body, he said, “Tabitha, rise.” She opened her eyes, saw Peter, and sat up.

9:41 He gave her his hand and raised her up. Then he called the saints and the widows and presented her alive.

9:42 This became known throughout Joppa, and many believed in the Lord.

9:43 He stayed in Joppa for many days with a certain Simon, a tanner.

Acts 10

10:1 In Caesarea there was a man named Cornelius, a centurion of the cohort called the Italian,

10:2 devout and fearing God with his whole household, giving many alms to the people and praying to God continually.

10:3 About the ninth hour of the day, he clearly saw in a vision an angel of God come in to him and say, “Cornelius.”

10:4 He stared at him in fear and said, “What is it, sir?” The angel said to him, “Your prayers and your alms have ascended as a memorial before God.

10:5 Now send men to Joppa and summon a certain Simon who is called Peter.

10:6 He is staying with a certain Simon, a tanner, whose house is beside the sea.”

10:7 When the angel who spoke to him had gone, Cornelius called two of his household slaves and a devout soldier from among those who attended him.

10:8 He explained everything to them and sent them to Joppa.

10:9 The next day, while they were traveling and approaching the city, Peter went up onto the roof to pray, about the sixth hour.

10:10 He became hungry and wanted to eat. While they were preparing the food, a trance came upon him.

10:11 He saw heaven opened and something like a large sheet descending, being lowered by its four corners to the earth.

10:12 In it were all the four-footed animals and creeping things of the earth and birds of the sky.

10:13 A voice came to him: “Rise, Peter; slaughter and eat.”

10:14 Peter said, “By no means, Lord, for I have never eaten anything common and unclean.”

10:15 A voice came to him again, a second time: “What God has cleansed, you must not call common.”

10:16 This happened three times, and immediately the object was taken up into heaven.

10:17 While Peter was perplexed within himself about what the vision he had seen might mean, look—the men sent by Cornelius, having asked directions to Simon’s house, stood at the gate.

10:18 They called out and asked whether Simon, who was called Peter, was staying there.

10:19 While Peter was pondering the vision, the Spirit said to him, “Look, three men are seeking you.

10:20 Rise, go down, and go with them without hesitation, because I have sent them.”

10:21 Peter went down to the men and said, “I am the one you are seeking. What is the reason you have come?”

10:22 They said, “Cornelius, a centurion, a righteous and God-fearing man well spoken of by the whole Jewish nation, was directed by a holy angel to summon you to his house and hear words from you.”

10:23 So he invited them in and gave them lodging. The next day he rose and went away with them, and some of the brothers from Joppa accompanied him.

10:24 The following day he entered Caesarea. Cornelius was expecting them and had called together his relatives and close friends.

10:25 As Peter was about to enter, Cornelius met him, fell at his feet, and bowed before him.

10:26 But Peter raised him up, saying, “Rise; I too am a human being.”

10:27 While speaking with him, Peter entered and found many people gathered.

10:28 He said to them, “You know how forbidden it is for a Jewish man to associate with or visit someone of another people. Yet God has shown me to call no human being common or unclean.

10:29 Therefore I came without objection when summoned. So I ask, for what reason did you send for me?”

10:30 Cornelius said, “Four days ago, at this hour, I was praying in my house at the ninth hour, and look—a man stood before me in shining clothing.

10:31 He said, ‘Cornelius, your prayer has been heard, and your alms have been remembered before God.

10:32 Send, therefore, to Joppa and summon Simon who is called Peter. He is staying in the house of Simon the tanner beside the sea.’

10:33 So I sent to you at once, and you have done well to come. Now we are all here before God to hear everything the Lord has commanded you.”

10:34 Peter opened his mouth and said, “Truly I understand that God shows no partiality,

10:35 but in every nation, whoever fears Him and practices righteousness is acceptable to Him.

10:36 He sent the word to the sons of Israel, proclaiming good news of peace through Jesus Christ—He is Lord of all.

10:37 You know what took place throughout all Judea, beginning from Galilee after the baptism John proclaimed:

10:38 Jesus of Nazareth—how God anointed Him with the Holy Spirit and power. He went about doing good and healing all who were oppressed by the devil, because God was with Him.

10:39 We are witnesses of everything He did both in the country of the Jews and in Jerusalem. They also killed Him by hanging Him on a tree.

10:40 God raised Him on the third day and granted that He should appear,

10:41 not to all the people, but to witnesses chosen beforehand by God—to us, who ate and drank with Him after He rose from the dead.

10:42 He commanded us to proclaim to the people and bear solemn witness that He is the One appointed by God as judge of the living and the dead.

10:43 All the prophets bear witness to Him: everyone who believes in Him receives forgiveness of sins through His name.”

10:44 While Peter was still speaking these words, the Holy Spirit fell upon all who were hearing the message.

10:45 The believers from the circumcision who had come with Peter were astonished that the gift of the Holy Spirit had been poured out even upon the Gentiles,

10:46 for they heard them speaking in tongues and magnifying God. Then Peter said,

10:47 “Can anyone withhold the water so that these people, who have received the Holy Spirit just as we have, should not be baptized?”

10:48 He ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay for some days.

Acts 11

11:1 The apostles and the brothers throughout Judea heard that the Gentiles too had received the word of God.

11:2 When Peter went up to Jerusalem, those of the circumcision disputed with him,

11:3 saying, “You went in to uncircumcised men and ate with them.”

11:4 Peter began explaining to them in order, saying,

11:5 “I was in the city of Joppa praying, and in a trance I saw a vision: something like a large sheet descending, lowered by its four corners from heaven, and it came right to me.

11:6 I looked intently into it and examined it, and I saw the four-footed animals of the earth, wild animals, creeping things, and birds of the sky.

11:7 I also heard a voice saying to me, ‘Rise, Peter; slaughter and eat.’

11:8 But I said, ‘By no means, Lord, for nothing common or unclean has ever entered my mouth.’

11:9 A voice answered a second time from heaven, ‘What God has cleansed, you must not call common.’

11:10 This happened three times, and everything was drawn up again into heaven.

11:11 And look, at once three men stood at the house where we were, sent to me from Caesarea.

11:12 The Spirit told me to go with them, making no distinction. These six brothers also went with me, and we entered the man’s house.

11:13 He reported to us how he had seen the angel standing in his house and saying, ‘Send to Joppa and summon Simon who is called Peter,

11:14 who will speak words to you by which you and your whole household will be saved.’

11:15 As I began to speak, the Holy Spirit fell upon them just as upon us at the beginning.

11:16 I remembered the Lord’s word, how He said, ‘John baptized with water, but you will be baptized in the Holy Spirit.’

11:17 If, then, God gave them the same gift as He gave us when we believed in the Lord Jesus Christ, who was I that I could hinder God?”

11:18 When they heard these things, they fell silent and glorified God, saying, “Then God has granted even the Gentiles repentance leading to life.”

11:19 Those who had been scattered by the affliction that arose over Stephen traveled as far as Phoenicia, Cyprus, and Antioch, speaking the word to no one except Jews alone.

11:20 But some of them were men from Cyprus and Cyrene who came to Antioch and also spoke to the Hellenists, proclaiming the good news of the Lord Jesus.

11:21 The Lord’s hand was with them, and a great number believed and turned to the Lord.

11:22 The report about them reached the ears of the Church in Jerusalem, and they sent Barnabas to travel as far as Antioch.

11:23 When he arrived and saw the grace of God, he rejoiced and encouraged them all to remain with the Lord with steadfast purpose of heart,

11:24 for he was a good man, full of the Holy Spirit and faith. A considerable crowd was added to the Lord.

11:25 He went away to Tarsus to search for Saul,

11:26 and when he found him, he brought him to Antioch. For a whole year they gathered with the Church and taught a considerable crowd. It was in Antioch that the disciples were first called Christians.

11:27 In those days prophets came down from Jerusalem to Antioch.

11:28 One of them, named Agabus, stood up and indicated through the Spirit that a great famine would come over the whole inhabited world. This happened in the time of Claudius.

11:29 The disciples determined, each according to his means, to send relief to the brothers living in Judea.

11:30 This they did, sending it to the elders by the hand of Barnabas and Saul.

Acts 12

12:1 About that time King Herod laid hands on some of the Church to mistreat them.

12:2 He killed James, the brother of John, with the sword.

12:3 When he saw that this pleased the Jews, he proceeded to arrest Peter as well. These were the days of Unleavened Bread.

12:4 He seized him and put him in prison, handing him over to four squads of four soldiers to guard him, intending to bring him out before the people after the Passover.

12:5 So Peter was kept in prison, but earnest prayer for him was being made to God by the Church.

12:6 On the night before Herod was to bring him out, Peter was sleeping between two soldiers, bound with two chains, while guards before the door kept watch over the prison.

12:7 And look—an angel of the Lord stood beside him, and light shone in the cell. Striking Peter's side, he woke him and said, "Rise quickly." The chains fell from his hands.

12:8 The angel said to him, "Fasten your belt and put on your sandals." He did so. Then he said to him, "Wrap your cloak around you and follow me."

12:9 Peter went out and followed. He did not know that what was happening through the angel was real; he thought he was seeing a vision.

12:10 They passed the first guard post and the second and came to the iron gate leading into the city. It opened for them of its own accord. They went out and continued along one street, and immediately the angel left him.

12:11 When Peter came to himself, he said, "Now I know truly that the Lord has sent His angel and rescued me from Herod's hand and from everything the Jewish people were expecting."

12:12 After considering this, he went to the house of Mary, the mother of John who was called Mark, where many had gathered and were praying.

12:13 When he knocked at the outer gate's door, a slave girl named Rhoda came to answer.

12:14 Recognizing Peter's voice, in her joy she did not open the gate, but ran inside and announced that Peter was standing before it.

12:15 They said to her, "You are out of your mind." But she insisted that it was so. They said, "It is his angel."

12:16 Peter kept knocking. When they opened the door, they saw him and were astonished.

12:17 He motioned with his hand for them to be silent and related how the Lord had brought him out of prison. He said, "Report these things to James and the brothers." Then he left and went to another place.

12:18 When day came, there was no small disturbance among the soldiers over what had become of Peter.

12:19 Herod searched for him and did not find him. After examining the guards, he ordered them to be led away for execution. Then he went down from Judea to Caesarea and stayed there.

12:20 Herod was fiercely hostile toward the people of Tyre and Sidon. They came to him with one accord and, after winning over Blastus, the king's chamberlain, asked for peace, because their country received its food from the king's territory.

12:21 On an appointed day Herod put on royal clothing, sat on the tribunal, and delivered an address to them.

12:22 The populace shouted, "A god's voice, and not a human being's!"

12:23 Immediately an angel of the Lord struck him because he did not give the glory to God. He was eaten by worms and breathed his last.

12:24 But the word of God grew and multiplied.

12:25 Barnabas and Saul returned to Jerusalem after completing their service, and took along John who was called Mark.

Acts 13

13:1 In the Church at Antioch there were prophets and teachers: Barnabas, Simeon who was called Niger, Lucius of Cyrene, Manaen who had been brought up with Herod the tetrarch, and Saul.

13:2 While they were ministering to the Lord and fasting, the Holy Spirit said, "Set apart for Me Barnabas and Saul for the work to which I have called them."

13:3 Then, after fasting and praying and laying their hands upon them, they sent them away.

13:4 So, sent out by the Holy Spirit, they went down to Seleucia and from there sailed to Cyprus.

13:5 When they came to Salamis, they proclaimed the word of God in the Jewish synagogues. They also had John as an assistant.

13:6 They traveled through the whole island as far as Paphos and found a certain magician, a Jewish false prophet named Bar-Jesus,

13:7 who was with the proconsul Sergius Paulus, an intelligent man. The proconsul summoned Barnabas and Saul and sought to hear the word of God.

13:8 But Elymas the magician—for that is how his name is translated—opposed them, seeking to turn the proconsul away from the faith.

13:9 Saul, who was also called Paul, filled with the Holy Spirit, looked intently at him

13:10 and said, "You who are full of all deceit and all villainy, son of the devil, enemy of all righteousness—will you not stop making crooked the Lord's straight ways?

13:11 Now look, the Lord's hand is upon you, and you will be blind, unable to see the sun for a time." Immediately mist and darkness fell upon him, and he went about seeking people to lead him by the hand.

13:12 When the proconsul saw what had happened, he believed, astonished at the teaching of the Lord.

13:13 Paul and his companions sailed from Paphos and came to Perga in Pamphylia. John left them and returned to Jerusalem.

13:14 They continued from Perga and arrived at Pisidian Antioch. On the Sabbath day they entered the synagogue and sat down.

13:15 After the reading of the law and the prophets, the synagogue rulers sent word to them, saying, “Men, brothers, if you have a word of encouragement for the people, speak.”

13:16 Paul rose, motioned with his hand, and said, “Men of Israel and you who fear God, listen.

13:17 The God of this people Israel chose our fathers and exalted the people during their stay as strangers in the land of Egypt. With an uplifted arm He led them out of it,

13:18 and for about forty years He put up with their conduct in the wilderness.

13:19 He overthrew seven nations in the land of Canaan and gave their land as an inheritance,

13:20 over about four hundred and fifty years. After these things He gave judges until Samuel the prophet.

13:21 Then they asked for a king, and God gave them Saul son of Kish, a man of the tribe of Benjamin, for forty years.

13:22 After removing him, He raised up David as king for them, to whom He also bore witness, saying, ‘I have found David son of Jesse, a man after My heart, who will do all My will.’

13:23 From this man’s seed, according to promise, God brought Israel a Savior, Jesus,

13:24 after John had proclaimed, before His coming, a baptism of repentance to all the people of Israel.

13:25 As John was completing his course, he said, ‘Who do you think I am? I am not that one. But look, One is coming after me, whose sandals I am not worthy to untie.’

13:26 Men, brothers, sons of Abraham’s family, and those among you who fear God: to us the message of this salvation has been sent.

13:27 For those living in Jerusalem and their rulers, failing to recognize Him and the voices of the prophets read every Sabbath, fulfilled those voices by condemning Him.

13:28 Although they found no cause for death, they asked Pilate to have Him killed.

13:29 When they had completed everything written about Him, they took Him down from the tree and laid Him in a tomb.

13:30 But God raised Him from the dead.

13:31 For many days He appeared to those who had gone up with Him from Galilee to Jerusalem, who are now His witnesses to the people.

13:32 We proclaim to you the good news of the promise made to the fathers:

13:33 God has fulfilled this for us, their children, by raising up Jesus, as it is also written in the second psalm: ‘Thou art My Son; today I have begotten Thee.’

13:34 God has spoken this way about raising Him from the dead, never again to return to decay: ‘I will give you the holy and sure blessings of David.’

13:35 Therefore He also says in another place, ‘Thou wilt not allow Thy Holy One to see decay.’

13:36 For David, after serving his own generation according to God’s purpose, fell asleep, was gathered to his fathers, and saw decay.

13:37 But the One whom God raised did not see decay.

13:38 Therefore let it be known to you, men, brothers, that through Him forgiveness of sins is proclaimed to you; and from everything from which you could not be justified in the law of Moses,

13:39 in Him everyone who believes is justified.

13:40 Take care, then, lest what is spoken in the prophets come upon you:

13:41 ‘Look, you scoffers, marvel and vanish, for I am doing a work in your days, a work you will never believe even if someone recounts it to you.’”

13:42 As they went out, the people urged that these words be spoken to them on the next Sabbath.

13:43 After the synagogue gathering was dismissed, many Jews and devout converts followed Paul and Barnabas, who spoke with them and urged them to remain in the grace of God.

13:44 On the coming Sabbath, almost the whole city gathered to hear the word of the Lord.

13:45 When the Jews saw the crowds, they were filled with jealousy and contradicted what Paul was saying, speaking abusively.

13:46 Paul and Barnabas spoke boldly and said, “It was necessary for God’s word to be spoken to you first. Since you reject it and judge yourselves unworthy of eternal life, look—we are turning to the Gentiles.

13:47 For the Lord has commanded us in this way: ‘I have appointed you as a light for Gentiles, so that you may bring salvation to the end of the earth.’”

13:48 When the Gentiles heard this, they rejoiced and glorified the word of the Lord, and as many as had been appointed to eternal life believed.

13:49 The word of the Lord spread through the whole region.

13:50 But the Jews stirred up the devout women of high standing and the leading men of the city, raised persecution against Paul and Barnabas, and drove them out of their territory.

13:51 They shook the dust from their feet against them and went to Iconium.

13:52 The disciples were filled with joy and the Holy Spirit.

Acts 14

14:1 In Iconium they entered the Jewish synagogue together and spoke in such a way that a great multitude of both Jews and Greeks believed.

14:2 But the Jews who refused to believe stirred up the Gentiles and embittered their minds against the brothers.

14:3 So they stayed a considerable time, speaking boldly in reliance on the Lord, who bore witness to the word of His grace by granting signs and wonders to take place through their hands.

14:4 The people of the city were divided: some sided with the Jews and others with the apostles.

14:5 When an attempt was made by both Gentiles and Jews, together with their rulers, to mistreat and stone them,

14:6 they learned of it and fled to Lystra and Derbe, cities of Lycaonia, and the surrounding region.

14:7 There they continued proclaiming the good news.

14:8 In Lystra a man was sitting who had no strength in his feet, unable to walk from his mother's womb; he had never walked.

14:9 He listened to Paul speaking. Paul looked intently at him and saw that he had faith to be made well,

14:10 and said with a loud voice, "Stand upright on your feet." He leaped up and began walking.

14:11 When the crowds saw what Paul had done, they raised their voice, saying in Lycaonian, "The gods have come down to us in human likeness."

14:12 They called Barnabas Zeus and Paul Hermes, because he was the leading speaker.

14:13 The priest of Zeus, whose shrine was before the city, brought bulls and garlands to the gates and wanted to offer sacrifice with the crowds.

14:14 When the apostles Barnabas and Paul heard this, they tore their garments and rushed out into the crowd, crying out

14:15 and saying, "Men, why are you doing these things? We too are human beings, of the same nature as you. We proclaim good news to you: turn from these worthless things to the living God, who made heaven and earth and the sea and everything in them.

14:16 In past generations He allowed all the nations to go their own ways.

14:17 Yet He did not leave Himself without witness in doing good, giving you rains from heaven and fruitful seasons, filling your hearts with food and gladness."

14:18 Even by saying these things, they scarcely stopped the crowds from sacrificing to them.

14:19 Jews came from Antioch and Iconium, persuaded the crowds, stoned Paul, and dragged him outside the city, supposing he was dead.

14:20 But when the disciples surrounded him, he rose and entered the city. The next day he went with Barnabas to Derbe.

14:21 After proclaiming the good news to that city and making many disciples, they returned to Lystra, Iconium, and Antioch,

14:22 strengthening the souls of the disciples, encouraging them to remain in the faith, and saying, "Through many afflictions we must enter the kingdom of God."

14:23 They appointed elders for them in each Church and, after praying with fasting, entrusted them to the Lord in whom they had believed.

14:24 They passed through Pisidia and came to Pamphylia.

14:25 After speaking the word in Perga, they went down to Attalia.

14:26 From there they sailed to Antioch, where they had been entrusted to the grace of God for the work they had now completed.

14:27 When they arrived and gathered the Church, they reported all that God had done with them and how He had opened a door of faith to the Gentiles.

14:28 They stayed quite a long time with the disciples.

Acts 15

15:1 Some men came down from Judea and taught the brothers, "Unless you are circumcised according to the custom of Moses, you cannot be saved."

15:2 When Paul and Barnabas had a serious disagreement and debate with them, they appointed Paul and Barnabas and some others from among them to go up to the apostles and elders in Jerusalem about this question.

15:3 Sent on their way by the Church, they passed through Phoenicia and Samaria, recounting the conversion of the Gentiles and bringing great joy to all the brothers.

15:4 When they arrived in Jerusalem, they were welcomed by the Church, the apostles, and the elders, and reported all that God had done with them.

15:5 But some believers from the party of the Pharisees rose and said, “It is necessary to circumcise them and command them to keep the law of Moses.”

15:6 The apostles and the elders gathered to consider this matter.

15:7 After much debate, Peter rose and said to them, “Men, brothers, you know that in earlier days God made a choice among you, that through my mouth the Gentiles should hear the word of the good news and believe.

15:8 God, who knows the heart, bore witness to them by giving them the Holy Spirit just as He did to us.

15:9 He made no distinction between us and them, cleansing their hearts by faith.

15:10 Now, therefore, why are you testing God by placing upon the disciples’ neck a yoke that neither our fathers nor we were able to bear?

15:11 Rather, we believe that we are saved through the grace of the Lord Jesus, in the same way as they are.”

15:12 The whole multitude became silent and listened to Barnabas and Paul relate all the signs and wonders God had done among the Gentiles through them.

15:13 After they fell silent, James spoke: “Men, brothers, listen to me.

15:14 Simeon has related how God first visited the Gentiles to take from them a people for His name.

15:15 With this the words of the prophets agree, as it is written:

15:16 ‘After these things I will return and rebuild David’s fallen tent. I will rebuild its ruins and set it upright,

15:17 so that the remnant of humankind and all the nations over whom My name has been called may seek the Lord, says the Lord, who makes these things

15:18 known from long ago.’

15:19 Therefore I judge that we should not trouble those from the Gentiles who are turning to God,

15:20 but should write to them to abstain from the pollutions of idols, sexual immorality, what is strangled, and blood.

15:21 For since ancient times, people in every city have proclaimed Moses, and he is read in the synagogues every Sabbath.”

15:22 Then the apostles and elders, with the whole Church, decided to choose men from among them and send them to Antioch with Paul and Barnabas: Judas called Barsabbas, and Silas, leading men among the brothers.

15:23 They wrote by their hand: “The apostles and elders, your brothers, to the brothers from the Gentiles in Antioch, Syria, and Cilicia: greetings.

15:24 Since we have heard that some who went out from among us troubled you with words, unsettling your souls, although we gave them no instruction,

15:25 we have decided with one accord to choose men and send them to you with our beloved Barnabas and Paul,

15:26 men who have given over their lives for the name of our Lord Jesus Christ.

15:27 We have therefore sent Judas and Silas, who will themselves report the same things by word of mouth.

15:28 For it seemed good to the Holy Spirit and to us to place no further burden upon you except these necessary things:

15:29 to abstain from things sacrificed to idols, blood, things strangled, and sexual immorality. If you keep yourselves from these, you will do well. Farewell.”

15:30 After being sent off, they went down to Antioch, gathered the multitude, and delivered the letter.

15:31 When they read it, they rejoiced at its encouragement.

15:32 Judas and Silas, themselves also prophets, encouraged the brothers with many words and strengthened them.

15:33 After spending some time there, they were sent away in peace by the brothers to those who had sent them.

15:35 Paul and Barnabas remained in Antioch, teaching and proclaiming the word of the Lord as good news, along with many others.

15:36 After some days Paul said to Barnabas, “Let us return and visit the brothers in every city where we proclaimed the word of the Lord, to see how they are.”

15:37 Barnabas wanted to take along John, who was called Mark, as well.

15:38 But Paul considered it right not to take along the man who had withdrawn from them in Pamphylia and had not gone with them to the work.

15:39 A sharp disagreement arose, so that they separated from one another. Barnabas took Mark and sailed to Cyprus,

15:40 but Paul chose Silas and departed, entrusted by the brothers to the grace of the Lord.

15:41 He traveled through Syria and Cilicia, strengthening the Churches.

Acts 16

16:1 He also came to Derbe and Lystra. There was a disciple there named Timothy, the son of a believing Jewish woman, but of a Greek father.

16:2 He was well spoken of by the brothers in Lystra and Iconium.

16:3 Paul wanted him to go with him, and took him and circumcised him because of the Jews in those places, for they all knew that his father was Greek.

16:4 As they traveled through the cities, they handed on to them for observance the decisions made by the apostles and elders in Jerusalem.

16:5 So the Churches were strengthened in the faith and increased in number each day.

16:6 They passed through Phrygia and the Galatian region, having been prevented by the Holy Spirit from speaking the word in Asia.

16:7 When they came near Mysia, they tried to go into Bithynia, but the Spirit of Jesus did not permit them.

16:8 Passing by Mysia, they went down to Troas.

16:9 During the night a vision appeared to Paul: a Macedonian man was standing and urging him, saying, “Cross over to Macedonia and help us.”

16:10 When he had seen the vision, we immediately sought to go out to Macedonia, concluding that God had called us to proclaim the good news to them.

16:11 We sailed from Troas and made a straight course to Samothrace, and on the next day to Neapolis,

16:12 and from there to Philippi, a city of the first district of Macedonia and a colony. We stayed in that city for some days.

16:13 On the Sabbath day we went outside the gate beside a river, where we thought there was a place of prayer. We sat down and spoke to the women who had gathered.

16:14 A woman named Lydia, a seller of purple goods from the city of Thyatira, who worshiped God, was listening. The Lord opened her heart to attend to what Paul was saying.

16:15 After she and her household were baptized, she urged us, saying, “If you have judged me faithful to the Lord, come into my house and stay.” And she prevailed upon us.

16:16 As we were going to the place of prayer, a slave girl with a spirit of divination met us. She brought her masters much profit by fortune-telling.

16:17 She followed Paul and us, crying out, “These men are servants of God Most High, who proclaim to you the way of salvation.”

16:18 She kept doing this for many days. Paul, greatly troubled, turned and said to the spirit, “I command you in the name of Jesus Christ to come out of her.” It came out that very hour.

16:19 When her masters saw that their hope of profit had gone out, they seized Paul and Silas and dragged them into the marketplace before the rulers.

16:20 They brought them before the magistrates and said, “These men are throwing our city into turmoil. They are Jews,

16:21 and they proclaim customs that we, being Romans, are not permitted to accept or practice.”

16:22 The crowd joined the attack against them. The magistrates tore off their garments and ordered them to be beaten with rods.

16:23 After inflicting many blows on them, they threw them into prison and ordered the jailer to keep them securely.

16:24 Having received such an order, he put them in the inner prison and secured their feet in the stocks.

16:25 About midnight Paul and Silas were praying and singing hymns to God, while the prisoners listened to them.

16:26 Suddenly there was a great earthquake, so that the jail’s foundations were shaken. At once all the doors opened, and everyone’s bonds were loosened.

16:27 The jailer awoke and saw the prison doors open. He drew his sword and was about to kill himself, supposing the prisoners had escaped.

16:28 But Paul cried with a loud voice, “Do yourself no harm, for we are all here.”

16:29 He called for lights, rushed inside, and fell trembling before Paul and Silas.

16:30 He brought them outside and said, “Sirs, what must I do to be saved?”

16:31 They said, “Believe in the Lord Jesus, and you will be saved, you and your household.”

16:32 They spoke the word of the Lord to him, together with all who were in his house.

16:33 At that very hour of the night he took them and washed their wounds. Immediately he and all his people were baptized.

16:34 He brought them up into his house, set food before them, and rejoiced with his whole household, having believed in God.

16:35 When day came, the magistrates sent the officers, saying, “Release those men.”

16:36 The jailer reported these words to Paul: “The magistrates have sent word for you to be released. Now come out and go in peace.”

16:37 But Paul said to them, “They beat us publicly without a verdict, although we are Roman citizens, and threw us into prison. And now are they sending us away secretly? No indeed! Let them come themselves and lead us out.”

16:38 The officers reported these words to the magistrates, and they were afraid when they heard that the men were Romans.

16:39 They came and appealed to them, led them out, and asked them to leave the city.

16:40 After leaving the prison, they went to Lydia’s house. They saw the brothers, encouraged them, and departed.

Acts 17

17:1 After traveling through Amphipolis and Apollonia, they came to Thessalonica, where there was a Jewish synagogue.

17:2 As was his custom, Paul went in to them, and for three Sabbaths he reasoned with them from the Scriptures,

17:3 explaining and setting before them that the Christ had to suffer and rise from the dead, and saying, “This Jesus whom I proclaim to you is the Christ.”

17:4 Some of them were persuaded and joined Paul and Silas, as did a great multitude of devout Greeks and not a few of the leading women.

17:5 But the Jews became jealous and took some wicked men from the marketplace, gathered a mob, and threw the city into turmoil. They attacked Jason’s house and sought to bring Paul and Silas out to the populace.

17:6 When they did not find them, they dragged Jason and some brothers before the city officials, shouting, “These men who have upset the inhabited world have come here too,

17:7 and Jason has welcomed them. They all act against Caesar’s decrees, saying that there is another king, Jesus.”

17:8 They disturbed the crowd and the city officials who heard these things.

17:9 After taking security from Jason and the others, the officials released them.

17:10 The brothers immediately sent Paul and Silas away by night to Berea. When they arrived, they went into the Jewish synagogue.

17:11 These people were more noble-minded than those in Thessalonica: they welcomed the word with all eagerness, examining the Scriptures daily to see whether these things were so.

17:12 Many of them therefore believed, as did not a few Greek women of high standing and men.

17:13 But when the Jews from Thessalonica learned that the word of God had also been proclaimed by Paul in Berea, they came there too, stirring up and disturbing the crowds.

17:14 Then the brothers immediately sent Paul away to go as far as the sea, while Silas and Timothy remained there.

17:15 Those escorting Paul brought him as far as Athens. After receiving an order for Silas and Timothy to come to him as quickly as possible, they departed.

17:16 While Paul waited for them in Athens, his spirit was provoked within him as he observed that the city was full of idols.

17:17 So he reasoned in the synagogue with the Jews and the worshipers, and in the marketplace every day with those who happened to be there.

17:18 Some Epicurean and Stoic philosophers also engaged him. Some said, “What is this babbler trying to say?” Others said, “He seems to be a proclaimer of foreign divinities,” because he proclaimed the good news of Jesus and the resurrection.

17:19 They took him and brought him to the Areopagus, saying, “May we know what this new teaching is that you are speaking?

17:20 For you are bringing some strange things to our ears. We therefore wish to know what these things mean.”

17:21 Now all the Athenians and the foreigners staying there spent their free time doing nothing but telling or hearing the latest thing.

17:22 Paul stood in the midst of the Areopagus and said, “Men of Athens, I perceive that in every respect you are very religious.

17:23 For as I passed through and observed your objects of worship, I also found an altar inscribed, ‘To an unknown god.’ What you worship without knowing, this I proclaim to you.

17:24 The God who made the world and everything in it, being Lord of heaven and earth, does not dwell in sanctuaries made by hands.

17:25 Nor is He served by human hands as though He needed anything, since He Himself gives everyone life and breath and everything.

17:26 From one He made every nation of humanity to live upon the whole face of the earth, determining their appointed times and the boundaries of their dwelling,

17:27 so that they might seek God, if perhaps they might feel their way toward Him and find Him, though He is not far from each one of us.

17:28 For in Him we live and move and exist, as even some of your own poets have said, ‘For we too are His offspring.’

17:29 Since we are God’s offspring, we ought not to think that the divine nature is like gold or silver or stone, an image formed by human art and thought.

17:30 Therefore, having overlooked the times of ignorance, God now commands all people everywhere to repent,

17:31 because He has fixed a day on which He will judge the inhabited world in righteousness through a Man whom He appointed, giving assurance to everyone by raising Him from the dead.”

17:32 When they heard of a resurrection of the dead, some mocked, while others said, “We will hear you again about this.”

17:33 So Paul went out from their midst.

17:34 But some people joined him and believed, among them Dionysius the Areopagite, a woman named Damaris, and others with them.

Acts 18

18:1 After these things he left Athens and came to Corinth.

18:2 He found a Jew named Aquila, a native of Pontus who had recently come from Italy with his wife Priscilla, because Claudius had ordered all the Jews to leave Rome. Paul went to them,

18:3 and because he practiced the same trade, he stayed with them and worked, for they were tentmakers by trade.

18:4 Every Sabbath he reasoned in the synagogue and sought to persuade both Jews and Greeks.

18:5 When Silas and Timothy came down from Macedonia, Paul devoted himself to the word, bearing solemn witness to the Jews that Jesus is the Christ.

18:6 When they opposed him and spoke abusively, he shook out his garments and said to them, “Your blood be upon your own heads. I am clean. From now on I will go to the Gentiles.”

18:7 He left there and entered the house of a man named Titius Justus, a worshiper of God, whose house was next to the synagogue.

18:8 Crispus, the synagogue ruler, believed in the Lord with his whole household. Many of the Corinthians who heard believed and were baptized.

18:9 The Lord said to Paul by a vision in the night, “Do not fear, but speak and do not be silent,

18:10 because I am with you, and no one will attack you to harm you, for I have many people in this city.”

18:11 He stayed a year and six months, teaching the word of God among them.

18:12 While Gallio was proconsul of Achaia, the Jews rose together against Paul and brought him before the tribunal,

18:13 saying, “This man persuades people to worship God contrary to the law.”

18:14 As Paul was about to open his mouth, Gallio said to the Jews, “If it were some wrongdoing or wicked crime, O Jews, I would have reason to hear you out.

18:15 But if these are questions about a word, names, and your own law, see to it yourselves. I do not wish to be a judge of these things.”

18:16 He drove them away from the tribunal.

18:17 They all seized Sosthenes, the synagogue ruler, and beat him before the tribunal. Gallio cared about none of these things.

18:18 Paul stayed many more days, then took leave of the brothers and sailed for Syria, with Priscilla and Aquila. He had cut his hair at Cenchreae, for he had a vow.

18:19 They arrived at Ephesus, and he left them there. He himself entered the synagogue and reasoned with the Jews.

18:20 When they asked him to stay for a longer time, he did not agree.

18:21 Instead, he took leave of them, saying, “I will return to you again, God willing,” and sailed from Ephesus.

18:22 He landed at Caesarea, went up and greeted the Church, and went down to Antioch.

18:23 After spending some time there, he departed and traveled from place to place through the Galatian region and Phrygia, strengthening all the disciples.

18:24 A Jew named Apollos, a native of Alexandria, came to Ephesus. He was an eloquent man, powerful in the Scriptures.

18:25 He had been instructed in the way of the Lord, and being fervent in spirit, he spoke and taught accurately the things concerning Jesus, though he knew only John's baptism.

18:26 He began to speak boldly in the synagogue. When Priscilla and Aquila heard him, they took him aside and explained the way of God to him more accurately.

18:27 When he wished to cross over to Achaia, the brothers encouraged him and wrote to the disciples to welcome him. On arriving, he greatly helped those who had believed through grace,

18:28 for he vigorously refuted the Jews in public, demonstrating through the Scriptures that Jesus is the Christ.

Acts 19

19:1 While Apollos was in Corinth, Paul passed through the upper regions and came down to Ephesus. He found some disciples

19:2 and said to them, "Did you receive the Holy Spirit when you believed?" They said to him, "We have not even heard whether there is a Holy Spirit."

19:3 He said, "Into what, then, were you baptized?" They said, "Into John's baptism."

19:4 Paul said, "John baptized with a baptism of repentance, telling the people to believe in the One coming after him, that is, in Jesus."

19:5 When they heard this, they were baptized into the name of the Lord Jesus.

19:6 When Paul laid his hands upon them, the Holy Spirit came upon them, and they spoke in tongues and prophesied.

19:7 There were about twelve men in all.

19:8 He entered the synagogue and spoke boldly for three months, reasoning and persuading concerning the kingdom of God.

19:9 But when some became hardened and refused to believe, speaking evil of the Way before the multitude, he withdrew from them and separated the disciples, reasoning daily in the lecture hall of Tyrannus.

19:10 This continued for two years, so that all who lived in Asia heard the word of the Lord, both Jews and Greeks.

19:11 God was doing extraordinary mighty works through Paul's hands,

19:12 so that even cloths or aprons from contact with his skin were carried to the sick, and their diseases left them and the evil spirits went out.

19:13 Some itinerant Jewish exorcists also attempted to invoke the name of the Lord Jesus over those who had evil spirits, saying, "I solemnly charge you by the Jesus whom Paul proclaims."

19:14 Seven sons of a certain Sceva, a Jewish chief priest, were doing this.

19:15 But the evil spirit answered them, "Jesus I know, and Paul I recognize, but who are you?"

19:16 The man in whom the evil spirit was leaped upon them, mastered both of them, and overpowered them, so that they fled from that house naked and wounded.

19:17 This became known to all the Jews and Greeks living in Ephesus. Fear fell upon them all, and the name of the Lord Jesus was magnified.

19:18 Many who had believed came, confessing and reporting their practices.

19:19 A considerable number who had practiced magic brought their books together and burned them before everyone. They calculated their prices and found the total to be fifty thousand in silver.

19:20 In this way the word of the Lord grew mightily and prevailed.

19:21 After these things were completed, Paul resolved in spirit to pass through Macedonia and Achaia and go to Jerusalem, saying, "After I have been there, I must also see Rome."

19:22 He sent two of those who assisted him, Timothy and Erastus, to Macedonia, while he himself remained in Asia for a time.

19:23 About that time a serious disturbance arose concerning the Way.

19:24 A silversmith named Demetrius, who made silver shrines of Artemis, provided considerable business for the craftsmen.

19:25 He gathered them and the workers in related trades and said, "Men, you know that our prosperity comes from this business.

19:26 You see and hear that not only in Ephesus but in almost all Asia this Paul has persuaded and turned away a considerable crowd, saying that things made by hands are not gods.

19:27 There is danger not only that this trade of ours will fall into disrepute, but also that the temple of the great goddess Artemis will be reckoned as nothing, and that she whom all Asia and the inhabited world worship will be stripped of her magnificence."

19:28 When they heard this, they became full of rage and cried out, "Great is Artemis of the Ephesians!"

19:29 The city was filled with confusion. They rushed together into the theater, seizing Gaius and Aristarchus, Macedonians who traveled with Paul.

19:30 Paul wanted to enter among the populace, but the disciples would not let him.

19:31 Even some of the Asiarchs, who were his friends, sent to him and urged him not to venture into the theater.

19:32 Some shouted one thing and some another, for the assembly was confused, and most did not know why they had come together.

19:33 They prompted Alexander from the crowd, the Jews having put him forward. Alexander motioned with his hand and wished to make a defense before the populace.

19:34 When they recognized that he was a Jew, one cry arose from them all for about two hours: “Great is Artemis of the Ephesians!”

19:35 The city secretary quieted the crowd and said, “Men of Ephesus, who among human beings does not know that the city of the Ephesians is temple-keeper of the great Artemis and of what fell from Zeus?

19:36 Since these things are undeniable, you must remain calm and do nothing rash.

19:37 For you have brought these men here, though they are neither temple-robbers nor blasphemers of our goddess.

19:38 If Demetrius and the craftsmen with him have a charge against anyone, court sessions are held and proconsuls are available; let them bring charges against one another.

19:39 But if you seek anything further, it will be settled in the lawful assembly.

19:40a For we are in danger of being charged with rioting over today’s events, since there is no cause for it; we will not be able to give an account of this gathering.”

19:40b After saying these things, he dismissed the assembly.

Acts 20

20:1 After the uproar ceased, Paul summoned the disciples and encouraged them. Taking leave of them, he departed for Macedonia.

20:2 He passed through those regions and encouraged them with many words, then came to Greece

20:3 and spent three months there. When a plot was made against him by the Jews as he was about to sail for Syria, he decided to return through Macedonia.

20:4 He was accompanied by Sopater son of Pyrrhus from Berea; Aristarchus and Secundus from Thessalonica; Gaius from Derbe, and Timothy; and Tychicus and Trophimus from Asia.

20:5 These men went ahead and waited for us in Troas.

20:6 We sailed from Philippi after the days of Unleavened Bread and came to them at Troas in five days, where we stayed seven days.

20:7 On the first day of the week, when we had gathered to break bread, Paul spoke with them. He intended to leave the next day and prolonged his message until midnight.

20:8 There were many lamps in the upper room where we had gathered.

20:9 A young man named Eutychus sat in the window and was sinking into a deep sleep as Paul continued speaking at length. Overcome by sleep, he fell down from the third story and was picked up dead.

20:10 Paul went down, fell upon him, embraced him, and said, “Do not be alarmed, for his life is in him.”

20:11 He went back up, broke the bread and ate, and talked for a long time until dawn. Then he departed.

20:12 They brought the boy away alive and were greatly comforted.

20:13 We went ahead to the ship and sailed for Assos, intending to take Paul aboard there, for he had arranged it this way, intending himself to travel on foot.

20:14 When he met us at Assos, we took him aboard and came to Mitylene.

20:15 Sailing from there, the next day we arrived opposite Chios; on the following day we put in at Samos, and on the next we came to Miletus.

20:16 For Paul had decided to sail past Ephesus so that he would not spend time in Asia. He was hurrying, if possible, to be in Jerusalem on the day of Pentecost.

20:17 From Miletus he sent to Ephesus and summoned the elders of the Church.

20:18 When they came to him, he said, “You know how I was with you the whole time, from the first day I set foot in Asia,

20:19 serving the Lord with all humility, tears, and trials that came upon me through the plots of the Jews.

20:20 I did not hold back from declaring anything beneficial to you and teaching you publicly and from house to house,

20:21 bearing solemn witness to both Jews and Greeks of repentance toward God and faith in our Lord Jesus.

20:22 And now, look, bound in spirit, I am going to Jerusalem, not knowing what will meet me there,

20:23 except that in every city the Holy Spirit bears witness to me, saying that bonds and afflictions await me.

20:24 But I consider my life of no value to myself, so that I may complete my course and the ministry I received from the Lord Jesus: to bear solemn witness to the good news of God’s grace.

20:25 And now, look, I know that none of you among whom I went about proclaiming the kingdom will see my face again.

20:26 Therefore I testify to you this very day that I am clean from the blood of all,

20:27 for I did not hold back from declaring to you the whole purpose of God.

20:28 Pay attention to yourselves and to all the flock, among whom the Holy Spirit has placed you as overseers, to shepherd the Church of God, which He acquired through His own blood.

20:29 I know that after my departure fierce wolves will enter among you, not sparing the flock.

20:30 Even from among you yourselves men will arise, speaking distorted things to draw the disciples away after themselves.

20:31 Therefore stay awake, remembering that for three years, night and day, I never ceased admonishing each one with tears.

20:32 And now I entrust you to God and to the word of His grace, which is able to build you up and give you the inheritance among all who have been sanctified.

20:33 I coveted no one’s silver or gold or clothing.

20:34 You yourselves know that these hands served my needs and those of the people with me.

20:35 In everything I showed you that by working in this way we must support the weak and remember the words of the Lord Jesus, that He Himself said, ‘It is more blessed to give than to receive.’”

20:36 After saying these things, he knelt down with them all and prayed.

20:37 They all wept greatly, threw their arms around Paul’s neck, and kissed him repeatedly,

20:38 grieving most of all over the word he had spoken, that they would no longer see his face. They accompanied him to the ship.

Acts 21

21:1 When we had torn ourselves away from them and set sail, we made a straight course to Cos, the next day to Rhodes, and from there to Patara.

21:2 We found a ship crossing to Phoenicia, went aboard, and set sail.

21:3 We sighted Cyprus and passed it on our left, sailed toward Syria, and landed at Tyre, for the ship was to unload its cargo there.

21:4 We sought out the disciples and stayed there seven days. Through the Spirit they told Paul not to set foot in Jerusalem.

21:5 When our days there were completed, we left and went on our way. They all accompanied us, with wives and children, as far as outside the city. We knelt on the beach and prayed,

21:6 then said farewell to one another. We boarded the ship, and they returned to their homes.

21:7 Completing the voyage from Tyre, we arrived at Ptolemais, greeted the brothers, and stayed with them for one day.

21:8 The next day we departed and came to Caesarea. We entered the house of Philip the evangelist, who was one of the seven, and stayed with him.

21:9 He had four daughters who were virgins and prophesied.

21:10 While we stayed for several days, a prophet named Agabus came down from Judea.

21:11 He came to us, took Paul’s belt, bound his own feet and hands, and said, “Thus says the Holy Spirit: ‘The Jews in Jerusalem will bind the man whose belt this is in this way and hand him over into Gentile hands.’”

21:12 When we heard these things, both we and the local people urged him not to go up to Jerusalem.

21:13 Then Paul answered, “What are you doing, weeping and breaking my heart? For I am ready not only to be bound, but also to die in Jerusalem for the name of the Lord Jesus.”

21:14 Since he would not be persuaded, we became silent and said, “Let the Lord’s will be done.”

21:15 After these days we made our preparations and went up to Jerusalem.

21:16 Some disciples from Caesarea also went with us, taking us to a certain Mnason of Cyprus, an early disciple, with whom we were to lodge.

21:17 When we arrived in Jerusalem, the brothers welcomed us gladly.

21:18 The next day Paul went with us to James, and all the elders were present.

21:19 After greeting them, he related one by one the things God had done among the Gentiles through his ministry.

21:20 When they heard, they glorified God and said to him, “You see, brother, how many tens of thousands of Jews have believed, and they are all zealous for the law.

21:21 They have been informed about you that you teach all the Jews among the Gentiles to forsake Moses, telling them not to circumcise their children or walk in the customs.

21:22 What, then, is to be done? They will certainly hear that you have come.

21:23 Therefore do what we tell you. We have four men who have taken a vow upon themselves.

21:24 Take these men, purify yourself with them, and pay their expenses so that they may shave their heads. Then everyone will know that there is nothing to what they have been told about you, but that you yourself also walk in step, keeping the law.

21:25 But concerning the Gentiles who have believed, we have sent word, judging that they should keep themselves from what is sacrificed to idols, blood, what is strangled, and sexual immorality.”

21:26 Then Paul took the men, and on the next day, after purifying himself with them, he entered the temple, giving notice of the completion of the days of purification, up to the presentation of the offering for each one of them.

21:27 When the seven days were about to be completed, the Jews from Asia saw him in the temple, stirred up the whole crowd, and laid hands on him,

21:28 crying, “Men of Israel, help! This is the man who teaches everyone everywhere against the people, the law, and this place. Moreover, he has even brought Greeks into the temple and defiled this holy place.”

21:29 For they had previously seen Trophimus the Ephesian with him in the city and supposed that Paul had brought him into the temple.

21:30 The whole city was stirred, and the people ran together. They seized Paul and dragged him outside the temple, and immediately the doors were shut.

21:31 While they were seeking to kill him, a report reached the tribune of the cohort that all Jerusalem was in confusion.

21:32 He immediately took soldiers and centurions and ran down to them. When they saw the tribune and the soldiers, they stopped beating Paul.

21:33 Then the tribune approached, seized him, and ordered him bound with two chains. He asked who he was and what he had done.

21:34 Some in the crowd shouted one thing and some another. Since he could learn nothing certain because of the uproar, he ordered Paul to be brought into the barracks.

21:35 When he reached the steps, the soldiers had to carry him because of the crowd’s violence,

21:36 for the multitude of the people followed, crying, “Away with him!”

21:37 As Paul was about to be brought into the barracks, he said to the tribune, “May I say something to you?” He said, “Do you know Greek?

21:38 Then are you not the Egyptian who some time ago stirred up a revolt and led the four thousand men of the Sicarii into the wilderness?”

21:39 Paul said, “I am a Jewish man from Tarsus in Cilicia, a citizen of no insignificant city. I ask you, allow me to speak to the people.”

21:40 When he gave permission, Paul stood on the steps and motioned with his hand to the people. When a great silence fell, he addressed them in the Hebrew language, saying:

Acts 22

22:1 “Men, brothers and fathers, hear the defense I now make before you.”

22:2 When they heard that he addressed them in the Hebrew language, they became still quieter. He said:

22:3 “I am a Jewish man, born in Tarsus of Cilicia, but brought up in this city at the feet of Gamaliel, educated in the strict observance of the ancestral law, zealous for God as all of you are today.

22:4 I persecuted this Way to the point of death, binding and handing over to prisons both men and women,

22:5 as the high priest and the whole council of elders can testify for me. From them I also received letters to the brothers, and I went toward Damascus to bring those there bound to Jerusalem for punishment.

22:6 As I was traveling and drawing near Damascus, about noon, a brilliant light from heaven suddenly flashed around me.

22:7 I fell to the ground and heard a voice saying to me, ‘Saul, Saul, why are you persecuting Me?’

22:8 I answered, ‘Who art Thou, Lord?’ He said to me, ‘I am Jesus the Nazarene, whom you are persecuting.’

22:9 Those with me saw the light, but they did not hear the voice of the One speaking to me.

22:10 I said, ‘What should I do, Lord?’ The Lord said to me, ‘Rise and go into Damascus, and there you will be told about everything appointed for you to do.’

22:11 Since I could not see because of the brightness of that light, I was led by the hand by those with me and came into Damascus.

22:12 A certain Ananias, a man devout according to the law and well spoken of by all the Jews living there,

22:13 came to me, stood beside me, and said, ‘Brother Saul, regain your sight.’ At that very hour I regained my sight and looked at him.

22:14 He said, ‘The God of our fathers appointed you to know His will, to see the Righteous One, and to hear a voice from His mouth,

22:15 for you will be His witness to all people of what you have seen and heard.

22:16 Now why do you delay? Rise, be baptized, and wash away your sins, calling upon His name.’

22:17 After I returned to Jerusalem, while I was praying in the temple, I fell into a trance

22:18 and saw Him saying to me, ‘Hurry, and go out quickly from Jerusalem, because they will not accept your testimony about Me.’

22:19 I said, ‘Lord, they themselves know that I used to imprison and beat in the synagogues those who believe in Thee.

22:20 And when the blood of Stephen, Thy witness, was being poured out, I myself stood by, approving and guarding the garments of those who were killing him.’

22:21 He said to me, ‘Go, for I will send you far away to the Gentiles.’”

22:22 They listened to him until this statement, then raised their voice and said, “Remove such a man from the earth, for he ought not to live.”

22:23 As they shouted, flung their garments, and threw dust into the air,

22:24 the tribune ordered him brought into the barracks and directed that he be examined by scourging, so that he might learn why they were shouting against him in this way.

22:25 As they stretched him out with the straps, Paul said to the centurion standing nearby, “Is it lawful for you to scourge a Roman citizen who has not been condemned?”

22:26 When the centurion heard this, he went to the tribune and reported it, saying, “What are you about to do? This man is a Roman.”

22:27 The tribune came and said to him, “Tell me, are you a Roman?” He said, “Yes.”

22:28 The tribune answered, “I acquired this citizenship for a large sum.” Paul said, “But I was born with it.”

22:29 Those about to examine him immediately withdrew. The tribune too was afraid when he learned that Paul was a Roman and that he had bound him.

22:30 The next day, wishing to learn with certainty what accusation the Jews were bringing against him, he unbound him and ordered the chief priests and the whole council to assemble. He brought Paul down and set him before them.

Acts 23

23:1 Paul looked intently at the council and said, “Men, brothers, I have conducted my life before God with an entirely good conscience to this day.”

23:2 The high priest Ananias ordered those standing beside him to strike his mouth.

23:3 Then Paul said to him, “God is going to strike you, whitewashed wall! You sit judging me according to the law, yet in violation of the law you order me struck?”

23:4 Those standing nearby said, “Are you insulting God’s high priest?”

23:5 Paul said, “Brothers, I did not know that he was high priest, for it is written, ‘You shall not speak evil of a ruler of your people.’”

23:6 When Paul perceived that one part consisted of Sadducees and the other of Pharisees, he cried out in the council, “Men, brothers, I am a Pharisee, a son of Pharisees. I am being judged concerning the hope and resurrection of the dead.”

23:7 As he said this, dissension arose between the Pharisees and Sadducees, and the multitude was divided.

23:8 For the Sadducees say there is no resurrection, nor angel nor spirit, but the Pharisees acknowledge both.

23:9 A great outcry arose, and some scribes of the Pharisees’ party stood up and argued fiercely, saying, “We find nothing wrong in this man. But what if a spirit or an angel has spoken to him?”

23:10 As the dispute intensified, the tribune feared Paul would be torn apart by them. He ordered the troops to go down, snatch him from their midst, and bring him into the barracks.

23:11 The following night the Lord stood beside him and said, “Take courage, for as you have borne solemn witness about Me in Jerusalem, so you must also testify in Rome.”

23:12 When day came, the Jews formed a conspiracy and bound themselves under a curse, saying they would neither eat nor drink until they had killed Paul.

23:13 More than forty had made this conspiracy.

23:14 They went to the chief priests and elders and said, “We have bound ourselves under a solemn curse to taste nothing until we have killed Paul.

23:15 Now, therefore, you and the council should inform the tribune to bring him down to you, as though you intended to determine his case more accurately. We are ready to kill him before he comes near.”

23:16 Paul’s sister’s son heard about the ambush, came and entered the barracks, and reported it to Paul.

23:17 Paul called one of the centurions and said, “Take this young man to the tribune, for he has something to report to him.”

23:18 So he took him and brought him to the tribune, saying, “The prisoner Paul called me and asked me to bring this young man to you, since he has something to tell you.”

23:19 The tribune took him by the hand, withdrew privately, and asked, “What is it that you have to report to me?”

23:20 He said, “The Jews have agreed to ask you to bring Paul down to the council tomorrow, as though it intended to inquire more accurately about him.

23:21 But do not be persuaded by them, for more than forty men among them are lying in wait for him. They have bound themselves under a curse neither to eat nor to drink until they kill him, and now they are ready, awaiting your agreement.”

23:22 The tribune dismissed the young man, ordering him, “Tell no one that you have disclosed these things to me.”

23:23 He called two of the centurions and said, “Prepare two hundred soldiers to go as far as Caesarea, with seventy horsemen and two hundred spearmen, leaving at the third hour of the night.”

23:24 He also ordered mounts to be provided so that they could put Paul on them and bring him safely to Felix the governor.

23:25 He wrote a letter in this form:

23:26 “Claudius Lysias to the most excellent governor Felix: greetings.

23:27 This man was seized by the Jews and was about to be killed by them when I came with the troops and rescued him, having learned that he was a Roman.

23:28 Wishing to learn the reason they accused him, I brought him down to their council.

23:29 I found him accused over questions of their law, but under no charge deserving death or imprisonment.

23:30 When a plot against the man was disclosed to me, I immediately sent him to you, also ordering his accusers to state their case against him before you.”

23:31 So the soldiers, according to their orders, took Paul and brought him by night to Antipatris.

23:32 The next day they left the horsemen to go on with him and returned to the barracks.

23:33 When the horsemen entered Caesarea, they delivered the letter to the governor and also presented Paul before him.

23:34 He read it, asked what province Paul was from, and learned that he was from Cilicia.

23:35 He said, “I will hear you fully when your accusers also arrive,” and ordered him kept under guard in Herod’s praetorium.

Acts 24

24:1 After five days the high priest Ananias came down with some elders and an advocate named Tertullus. They presented their case against Paul to the governor.

24:2 When Paul was called, Tertullus began to accuse him, saying, “Through you we enjoy much peace, and reforms are being made for this nation through your foresight.

24:3 In every way and everywhere we acknowledge this, most excellent Felix, with all gratitude.

24:4 But so that I may not detain you further, I ask you in your kindness to hear us briefly.

24:5 For we have found this man to be a plague, stirring up disturbances among all the Jews throughout the inhabited world, and a ringleader of the party of the Nazarenes.

24:6 He even tried to profane the temple, and we seized him.

24:8 By examining him yourself, you will be able to learn about all these things of which we accuse him.”

24:9 The Jews also joined in the attack, asserting that these things were so.

24:10 When the governor motioned for him to speak, Paul answered, “Knowing that you have been a judge of this nation for many years, I cheerfully make my defense concerning myself.

24:11 You can confirm that it is no more than twelve days since I went up to Jerusalem to worship.

24:12 They did not find me disputing with anyone or gathering a crowd, whether in the temple, in the synagogues, or in the city.

24:13 Nor can they present proof to you of the things they now accuse me of.

24:14 But I confess this to you: according to the Way, which they call a sect, I worship the God of our fathers, believing everything in accordance with the law and everything written in the prophets,

24:15 having hope in God—which these people themselves also await—that there will be a resurrection of both the righteous and the unrighteous.

24:16 For this reason I myself strive always to have a blameless conscience toward God and human beings.

24:17 After several years I came to bring alms to my nation and offerings.

24:18 While I was engaged in these, they found me purified in the temple, with neither a crowd nor an uproar.

24:19 But there were some Jews from Asia who ought to be present before you and bring charges, if they had anything against me.

24:20 Or let these men themselves say what wrongdoing they found when I stood before the council,

24:21 except for this one declaration I cried out while standing among them: 'It is concerning the resurrection of the dead that I am being judged before you today.'"

24:22 Felix, who had more accurate knowledge of the Way, adjourned their case, saying, "When Lysias the tribune comes down, I will decide your case."

24:23 He ordered the centurion to keep Paul in custody but grant him some freedom, and not prevent any of his own people from attending to him.

24:24 After some days Felix came with his own wife Drusilla, who was Jewish. He summoned Paul and heard him concerning faith in Christ Jesus.

24:25 As Paul reasoned about righteousness, self-control, and the coming judgment, Felix became afraid and answered, "Go away for now. When I find an opportunity, I will summon you."

24:26 At the same time he hoped that Paul would give him money. Therefore he summoned him more frequently and conversed with him.

24:27 When two years were completed, Felix was succeeded by Porcius Festus. Wishing to gain favor with the Jews, Felix left Paul bound.

Acts 25

25:1 Three days after arriving in the province, Festus went up from Caesarea to Jerusalem.

25:2 The chief priests and the leading men of the Jews presented their case against Paul to him and urged him,

25:3 asking as a favor against Paul that he summon him to Jerusalem, while planning an ambush to kill him along the road.

25:4 Festus answered that Paul was being kept at Caesarea, and that he himself would soon be going there.

25:5 He said, "Let the influential men among you go down with me, and if there is anything wrong in the man, let them accuse him."

25:6 After staying among them no more than eight or ten days, he went down to Caesarea. The next day he sat on the tribunal and ordered Paul to be brought in.

25:7 When he arrived, the Jews who had come down from Jerusalem stood around him, bringing many serious accusations that they could not prove.

25:8 Paul made his defense: "I have committed no offense against the law of the Jews, against the temple, or against Caesar."

25:9 But Festus, wishing to gain favor with the Jews, answered Paul, "Are you willing to go up to Jerusalem and be judged there before me concerning these things?"

25:10 Paul said, "I am standing before Caesar's tribunal, where I ought to be judged. I have done no wrong to the Jews, as you yourself know very well.

25:11 If, then, I am doing wrong and have done anything deserving death, I do not refuse to die. But if there is nothing to their accusations against me, no one can hand me over to them as a favor. I appeal to Caesar."

25:12 Then Festus conferred with his council and answered, "You have appealed to Caesar; to Caesar you will go."

25:13 After some days had passed, King Agrippa and Bernice arrived in Caesarea to greet Festus.

25:14 While they stayed there for several days, Festus laid Paul's case before the king, saying, "There is a man left as a prisoner by Felix.

25:15 When I was in Jerusalem, the chief priests and elders of the Jews presented their case against him, asking for his condemnation.

25:16 I answered them that it is not Roman custom to hand anyone over as a favor before the accused has met his accusers face to face and received an opportunity to defend himself concerning the charge.

25:17 So when they gathered here, I made no delay, but on the next day sat on the tribunal and ordered the man brought in.

25:18 When his accusers stood up, they brought no charge of the evil things I had expected.

25:19 Instead, they had certain disputes with him concerning their own religion and a certain Jesus who had died, whom Paul asserted to be alive.

25:20 Uncertain how to investigate these matters, I asked whether he wished to go to Jerusalem and be judged there concerning them.

25:21 But when Paul appealed to be kept for Augustus's decision, I ordered him held until I could send him to Caesar."

25:22 Agrippa said to Festus, "I would like to hear the man myself." He said, "Tomorrow you will hear him."

25:23 The next day Agrippa and Bernice came with great pomp and entered the audience hall with the tribunes and the city's prominent men. At Festus's order, Paul was brought in.

25:24 Festus said, "King Agrippa and all you men present with us, you see this man concerning whom the whole multitude of the Jews petitioned me, both in Jerusalem and here, shouting that he ought not to live any longer.

25:25 I found that he had done nothing deserving death, but since he himself appealed to Augustus, I decided to send him.

25:26 I have nothing certain to write to the sovereign about him. Therefore I have brought him before you all, and especially before you, King Agrippa, so that after the examination I may have something to write.

25:27 For it seems unreasonable to me to send a prisoner without also indicating the charges against him."

Acts 26

26:1 Agrippa said to Paul, "You are permitted to speak for yourself." Then Paul stretched out his hand and made his defense:

26:2 "Concerning everything of which I am accused by the Jews, King Agrippa, I consider myself fortunate to make my defense before you today,

26:3 especially since you are familiar with all the Jewish customs and disputes. Therefore I ask you to hear me patiently.

26:4 All the Jews know my manner of life from my youth, lived from the beginning among my nation and in Jerusalem.

26:5 They have known me from the first, if they are willing to testify, that I lived as a Pharisee according to the strictest party of our religion.

26:6 Now I stand on trial because of hope in the promise made by God to our fathers,

26:7 which our twelve tribes, earnestly worshiping night and day, hope to attain. It is concerning this hope that I am accused by Jews, O king.

26:8 Why do you consider it unbelievable that God raises the dead?

26:9 I myself thought that I must do many things against the name of Jesus the Nazarene.

26:10 This I did in Jerusalem: I shut up many of the saints in prisons, having received authority from the chief priests, and when they were being killed, I cast my vote against them.

26:11 I punished them often in all the synagogues and tried to compel them to blaspheme. In my intense rage against them, I pursued them even to foreign cities.

26:12 In this pursuit I was traveling to Damascus with authority and commission from the chief priests,

26:13 when at midday, O king, I saw along the road a light from heaven, brighter than the sun, shining around me and those traveling with me.

26:14 When we had all fallen to the ground, I heard a voice speaking to me in the Hebrew language: 'Saul, Saul, why are you persecuting Me? It is hard for you to kick against goads.'

26:15 I said, 'Who art Thou, Lord?' The Lord said, 'I am Jesus, whom you are persecuting.

26:16 But rise and stand on your feet, for I have appeared to you for this purpose: to appoint you a servant and witness of the things in which you have seen Me and those in which I will appear to you,

26:17 rescuing you from the people and from the Gentiles, to whom I am sending you,

26:18 to open their eyes, so that they may turn from darkness to light and from Satan's authority to God, so that they may receive forgiveness of sins and an allotted share among those sanctified by faith in Me.'

26:19 Therefore, King Agrippa, I was not disobedient to the heavenly vision,

26:20 but proclaimed first to those in Damascus and Jerusalem, throughout all the country of Judea, and to the Gentiles that they should repent and turn to God, doing works worthy of repentance.

26:21 For these reasons the Jews seized me in the temple and tried to kill me.

26:22 Having therefore received help from God, I stand to this day, testifying to small and great, saying nothing beyond what the prophets and Moses said would happen:

26:23 that the Christ would suffer and, as the first to rise from the dead, would proclaim light both to the people and to the Gentiles.”

26:24 As he was making this defense, Festus said with a loud voice, “You are mad, Paul! Your great learning is turning you to madness.”

26:25 Paul said, “I am not mad, most excellent Festus, but I speak words of truth and sound judgment.

26:26 For the king knows about these things, and I speak freely to him. I am persuaded that none of these things has escaped his notice, for this has not been done in a corner.

26:27 King Agrippa, do you believe the prophets? I know that you believe.”

26:28 Agrippa said to Paul, “With so little, you are trying to persuade me to become a Christian.”

26:29 Paul said, “Whether with little or with much, I would pray to God that not only you but also all who hear me today might become as I am, except for these bonds.”

26:30 The king rose, along with the governor, Bernice, and those seated with them.

26:31 After withdrawing, they spoke to one another, saying, “This man is doing nothing deserving death or imprisonment.”

26:32 Agrippa said to Festus, “This man could have been released if he had not appealed to Caesar.”

Acts 27

27:1 When it was decided that we should sail to Italy, they handed Paul and some other prisoners over to a centurion named Julius, of the Augustan cohort.

27:2 We boarded a ship from Adramyttium that was about to sail to the ports along Asia, and set sail. Aristarchus, a Macedonian from Thessalonica, was with us.

27:3 The next day we put in at Sidon. Julius treated Paul kindly and allowed him to go to his friends and receive care.

27:4 From there we set sail and sailed under the shelter of Cyprus because the winds were contrary.

27:5 We crossed the open sea off Cilicia and Pamphylia and came to Myra in Lycia.

27:6 There the centurion found an Alexandrian ship sailing to Italy and put us aboard it.

27:7 We sailed slowly for many days and with difficulty came off Cnidus. Since the wind would not permit us to proceed, we sailed under the shelter of Crete off Salmone.

27:8 Coasting along it with difficulty, we came to a place called Fair Havens, near which was the city of Lasea.

27:9 Much time had passed, and sailing was already dangerous because even the Fast had now gone by. Paul advised them,

27:10 saying, “Men, I perceive that the voyage will bring damage and great loss, not only of the cargo and the ship but also of our lives.”

27:11 But the centurion was more persuaded by the pilot and the shipowner than by what Paul said.

27:12 Since the harbor was unsuitable for wintering, the majority decided to sail from there, hoping somehow to reach Phoenix, a harbor of Crete facing southwest and northwest, and winter there.

27:13 When a south wind blew gently, they supposed they had gained their purpose, weighed anchor, and sailed close along Crete.

27:14 But not long afterward a hurricane wind called Euraquilo rushed down from the island.

27:15 The ship was seized and could not face the wind, so we gave way and were driven along.

27:16 Running under the shelter of a small island called Cauda, we were barely able to secure the boat.

27:17 After hoisting it aboard, they used supports to hold the ship together from beneath. Fearing they would run aground on the Syrtis, they lowered the gear and were driven along in this way.

27:18 As we were violently battered by the storm, the next day they began throwing cargo overboard.

27:19 On the third day they threw the ship’s tackle overboard with their own hands.

27:20 When neither sun nor stars appeared for many days, and a fierce storm kept battering us, all remaining hope of our being saved was taken away.

27:21 After a long time without food, Paul stood among them and said, “Men, you ought to have listened to me and not sailed from Crete, and so avoided this damage and loss.

27:22 Now I urge you to take courage, for there will be no loss of life among you, but only of the ship.

27:23 For this night an angel of the God to whom I belong and whom I worship stood beside me,

27:24 saying, ‘Do not fear, Paul. You must stand before Caesar, and look, God has granted you all who sail with you.’

27:25 Therefore take courage, men, for I believe God that it will be just as I have been told.

27:26 But we must run aground on some island.”

27:27 When the fourteenth night came, as we were being driven across the Adria, about midnight the sailors suspected that some land was approaching them.

27:28 They took a sounding and found twenty fathoms. After going a little farther, they sounded again and found fifteen fathoms.

27:29 Fearing we might run aground somewhere on rocky places, they dropped four anchors from the stern and prayed for day to come.

27:30 The sailors sought to flee from the ship and lowered the boat into the sea, pretending that they were about to lay out anchors from the bow.

27:31 Paul said to the centurion and the soldiers, “Unless these men remain in the ship, you cannot be saved.”

27:32 Then the soldiers cut the boat’s ropes and let it fall away.

27:33 As day was about to come, Paul urged everyone to take food, saying, “Today is the fourteenth day you have continued waiting without food, taking nothing.

27:34 Therefore I urge you to take food, for this is for your safety. Not a hair from the head of any of you will be lost.”

27:35 After saying these things, he took bread, gave thanks to God before everyone, broke it, and began to eat.

27:36 They all took courage and themselves took food.

27:37 There were two hundred and seventy-six persons in all aboard the ship.

27:38 When they had eaten enough, they lightened the ship by throwing the grain into the sea.

27:39 When day came, they did not recognize the land, but noticed a bay with a beach and planned, if they could, to drive the ship onto it.

27:40 They cast off the anchors and left them in the sea, while also loosening the lashings of the steering oars. They raised the foresail to the wind and headed for the beach.

27:41 But they struck a place between two seas and ran the ship aground. The bow stuck fast and remained immovable, while the stern was breaking apart under the force of the waves.

27:42 The soldiers planned to kill the prisoners so that none might swim away and escape.

27:43 But the centurion, wishing to save Paul, prevented them from carrying out their plan. He ordered those able to swim to jump overboard first and make for land,

27:44 and the rest to follow, some on planks and some on pieces from the ship. In this way everyone reached land safely.

Acts 28

28:1 After reaching safety, we learned that the island was called Melite.

28:2 The people who did not speak Greek showed us extraordinary kindness. They kindled a fire and welcomed us all because of the rain that had begun and because of the cold.

28:3 Paul gathered a bundle of brushwood and put it on the fire. A viper came out because of the heat and fastened onto his hand.

28:4 When the people who did not speak Greek saw the creature hanging from his hand, they said to one another, “This man is certainly a murderer. Although he escaped from the sea, Justice has not allowed him to live.”

28:5 But he shook the creature into the fire and suffered no harm.

28:6 They expected him to swell up or suddenly fall down dead. After waiting a long time and seeing nothing unusual happen to him, they changed their minds and said that he was a god.

28:7 Near that place were lands belonging to the island’s chief man, named Publius. He welcomed us and hospitably gave us lodging for three days.

28:8 Publius’s father lay sick with fevers and dysentery. Paul went in to him, prayed, laid his hands upon him, and healed him.

28:9 After this happened, the other sick people on the island also came and were healed.

28:10 They honored us with many honors, and when we sailed, they supplied what we needed.

28:11 After three months we sailed in an Alexandrian ship that had wintered at the island, with the Dioscuri as its emblem.

28:12 We put in at Syracuse and stayed three days.

28:13 From there we cast off and reached Rhegium. After one day a south wind arose, and on the second day we came to Puteoli.

28:14 There we found brothers and were invited to stay with them seven days. And so we came to Rome.

28:15 From there the brothers, having heard about us, came to meet us as far as the Forum of Appius and Three Taverns. When Paul saw them, he thanked God and took courage.

28:16 When we entered Rome, Paul was permitted to stay by himself with the soldier guarding him.

28:17 After three days he called together the leading Jews. When they gathered, he said to them, “Men, brothers, although I had done nothing against the people or the ancestral customs, I was handed over as a prisoner from Jerusalem into Roman hands.

28:18 After examining me, they wished to release me, because there was no cause for death in my case.

28:19 But when the Jews objected, I was compelled to appeal to Caesar, though I had no accusation to bring against my nation.

28:20 For this reason I asked to see you and speak with you, for it is because of Israel’s hope that I wear this chain.”

28:21 They said to him, “We have received no letters from Judea about you, nor has any of the brothers who arrived reported or spoken anything evil about you.

28:22 But we consider it right to hear from you what you think, for concerning this sect we know that it is opposed everywhere.”

28:23 They appointed a day with him and came to his lodging in greater numbers. From morning until evening he explained to them, bearing solemn witness to the kingdom of God and seeking to persuade them concerning Jesus from both the law of Moses and the prophets.

28:24 Some were persuaded by what was said, while others did not believe.

28:25 Disagreeing with one another, they began to leave after Paul made one statement: “The Holy Spirit spoke well through Isaiah the prophet to your fathers,

28:26 saying, ‘Go to this people and say: “You will hear and hear, yet never understand; you will look and look, yet never see.

28:27 For this people’s heart has grown dull, their ears have become hard of hearing, and they have closed their eyes, lest they see with their eyes and hear with their ears and understand with their heart and turn back, and I would heal them.”’

28:28 Therefore let it be known to you that this salvation of God has been sent to the Gentiles; they will listen.”

28:30 He remained two whole years in his own rented lodging and welcomed all who came to him,

28:31 proclaiming the kingdom of God and teaching the things concerning the Lord Jesus Christ with all boldness, unhindered.

Romans

Romans 1

1:1 Paul, a slave of Christ Jesus, called as an apostle, set apart for the gospel of God,

1:2 which He promised beforehand through His prophets in holy Scriptures,

1:3 concerning His Son, who came from David's seed according to the flesh,

1:4 who was designated Son of God in power according to the Spirit of holiness by resurrection from the dead, Jesus Christ our Lord,

1:5 through whom we received grace and apostleship for the obedience of faith among all the nations for His name,

1:6 among whom you also are, called by Jesus Christ:

1:7 to all who are in Rome, beloved of God, called as saints: grace to you and peace from God our Father and the Lord Jesus Christ.

1:8 First, I thank my God through Jesus Christ for all of you, because your faith is proclaimed in the whole world.

1:9 For God, whom I serve in my spirit in the gospel of His Son, is my witness that I remember you without ceasing,

1:10 always in my prayers asking whether somehow now at last I may be granted a way, by the will of God, to come to you.

1:11 For I long to see you, to share with you some spiritual gift so that you may be strengthened,

1:12 that is, to be encouraged together among you through one another's faith, both yours and mine.

1:13 And I do not want you to be unaware, brothers, that I often planned to come to you—and was hindered until now—so that I might have some fruit among you also, just as among the other nations.

1:14 I am a debtor both to Greeks and to those who do not speak Greek, both to the wise and to the senseless.

1:15 Thus, for my part, I am eager to proclaim the gospel also to you who are in Rome.

1:16 For I am not ashamed of the gospel, for it is God's power for salvation to everyone who believes, to the Jew first and also to the Greek.

1:17 For in it the righteousness of God is revealed from faith to faith, as it is written, "But the righteous one will live by faith."

1:18 For God's wrath is revealed from heaven against all ungodliness and unrighteousness of people who suppress the truth in unrighteousness,

1:19 because what is known of God is plain among them, for God made it plain to them.

1:20 For His invisible qualities, both His eternal power and divinity, have been clearly seen since the creation of the world, understood through the things made, so that they are without excuse,

1:21 because, although they knew God, they did not glorify Him as God or give thanks, but became futile in their thoughts, and their senseless heart was darkened.

1:22 Claiming to be wise, they became foolish,

1:23 and exchanged the glory of the incorruptible God for the likeness of an image of corruptible humanity, and of birds and four-footed animals and creeping things.

1:24 Therefore God handed them over, in the desires of their hearts, to impurity, so that their bodies would be dishonored among them,

1:25 who exchanged the truth of God for the lie, and revered and worshiped the creation instead of the Creator, who is blessed throughout the ages. Amen.

1:26 For this reason God handed them over to dishonorable passions; for their females exchanged natural relations for those contrary to nature,

1:27 and likewise the males, leaving natural relations with the female, burned in their desire for one another, males with males committing what is shameful and receiving in themselves the due penalty for their error.

1:28 And just as they did not see fit to retain God in their knowledge, God handed them over to an unfit mind, to do what is not fitting:

1:29 filled with all unrighteousness, wickedness, greed, evil; full of envy, murder, strife, deceit, malice; whisperers,

1:30 slanderers, haters of God, insolent, proud, boastful, inventors of evils, disobedient to parents,

1:31 without understanding, faithless, without natural affection, merciless;

1:32 who, knowing God's righteous decree, that those who practice such things are worthy of death, not only do them, but also approve those who practice them.

Romans 2

2:1 Therefore you are without excuse, O man—whoever you are who judges. For when you judge another, you condemn yourself, because you who judge practice the same things.

2:2 And we know that God's judgment against those who practice such things is according to truth.

2:3 But do you think, O man—you who judge those who practice such things and do them yourself—that you will escape God's judgment?

2:4 Or do you despise the wealth of His kindness and forbearance and patience, not knowing that God's kindness leads you to repentance?

2:5 But by your hardness and unrepentant heart, you store up wrath for yourself on the day of wrath and revelation of God's righteous judgment,

2:6 who will repay each according to his works:

2:7 to those who, through perseverance in good work, seek glory and honor and incorruptibility, eternal life;

2:8 but to those acting from selfish ambition, who disobey the truth but obey unrighteousness, wrath and fury,

2:9 affliction and distress upon every human soul that does evil—the Jew first and also the Greek;

2:10 but glory and honor and peace to everyone who does good, to the Jew first and also to the Greek.

2:11 For there is no partiality with God.

2:12 For all who sinned without law will also perish without law; and all who sinned under law will be judged through law.

2:13 For it is not the hearers of law who are righteous before God, but the doers of law will be justified.

2:14 For whenever Gentiles who do not have law do by nature the things of the law, these, though not having law, are a law to themselves,

2:15 who show the work of the law written in their hearts, their conscience bearing witness with it, and their reasonings among themselves accusing or even defending,

2:16 on the day when God judges people's secrets according to my gospel through Christ Jesus.

2:17 But if you bear the name Jew, and rest upon law and boast in God,

2:18 and know His will and approve the things that matter, being instructed from the law,

2:19 and are confident that you yourself are a guide of the blind, a light to those in darkness,

2:20 an instructor of the senseless, a teacher of infants, having in the law the embodiment of knowledge and truth—

2:21 you then who teach another, do you not teach yourself? You who proclaim that one must not steal, do you steal?

2:22 You who say that one must not commit adultery, do you commit adultery? You who abhor idols, do you rob temples?

2:23 You who boast in law, do you dishonor God through transgression of the law?

2:24 For "the name of God is blasphemed among the nations because of you," just as it is written.

2:25 For circumcision benefits you if you practice law; but if you are a transgressor of law, your circumcision has become uncircumcision.

2:26 So if the uncircumcised person keeps the law's righteous requirements, will not his uncircumcision be reckoned as circumcision?

2:27 And the one uncircumcised by nature who fulfills the law will judge you who, with the written letter and circumcision, are a transgressor of law.

2:28 For the Jew is not the one outwardly so, nor is circumcision what is outward in flesh;

2:29 but the Jew is the one inwardly so, and circumcision is of the heart, in Spirit, not in letter, whose praise is not from people but from God.

Romans 3

3:1 What, then, is the Jew's advantage, or what is the benefit of circumcision?

3:2 Much in every way. First, indeed, because they were entrusted with the oracles of God.

3:3 For what if some were unfaithful? Will their unfaithfulness nullify God's faithfulness?

3:4 May it never be! But let God be true, and every human being a liar, just as it is written, "So that Thou mayest be justified in Thy words, and wilt prevail when Thou art judged."

3:5 But if our unrighteousness demonstrates God's righteousness, what shall we say? Is God unrighteous when He brings wrath? I speak in human terms.

3:6 May it never be! For then how will God judge the world?

3:7 But if God's truth abounded through my falsehood to His glory, why am I still judged as a sinner?

3:8 And why not say—as we are slandered and as some claim we say—"Let us do evil things so that good things may come"? Their condemnation is just.

3:9 What, then? Are we better off? Not at all; for we have already charged both Jews and Greeks with all being under sin,

3:10 just as it is written: “There is no righteous one, not even one;

3:11 there is no one who understands; there is no one who seeks God.

3:12 All turned aside; together they became useless. There is no one who shows kindness; there is not even one.

3:13 Their throat is an opened tomb; with their tongues they practiced deceit; the poison of asps is under their lips;

3:14 their mouth is full of cursing and bitterness.

3:15 Their feet are swift to pour out blood;

3:16 ruin and misery are in their ways,

3:17 and the way of peace they did not know.

3:18 There is no fear of God before their eyes.”

3:19 And we know that whatever the law says, it speaks to those under the law, so that every mouth may be stopped and the whole world may become answerable to God;

3:20 because by works of law no flesh will be justified before Him, for through law comes knowledge of sin.

3:21 But now, apart from law, God’s righteousness has been revealed, witnessed by the law and the prophets:

3:22 God’s righteousness through faith in Jesus Christ, for all who believe. For there is no distinction,

3:23 for all sinned and fall short of God’s glory,

3:24 being justified freely by His grace through the redemption that is in Christ Jesus,

3:25 whom God set forth as a propitiation in His blood, through faith, to demonstrate His righteousness because of the passing over of sins committed beforehand,

3:26 in God’s forbearance, to demonstrate His righteousness at the present time, so that He may be righteous and justify the one who has faith in Jesus.

3:27 Where, then, is boasting? It was excluded. Through what kind of law? Of works? No, but through a law of faith.

3:28 For we reckon that a person is justified by faith apart from works of law.

3:29 Or is God the God of Jews only? Is He not also of Gentiles? Yes, also of Gentiles,

3:30 since God is one, who will justify the circumcised from faith and the uncircumcised through faith.

3:31 Do we then nullify law through faith? May it never be! Rather, we establish law.

Romans 4

4:1 What, then, shall we say Abraham, our forefather according to the flesh, has found?

4:2 For if Abraham was justified by works, he has something to boast of—but not before God.

4:3 For what does the Scripture say? “And Abraham believed God, and it was reckoned to him as righteousness.”

4:4 Now to the one who works, the wage is not reckoned according to grace, but according to what is owed.

4:5 But to the one who does not work, but believes in the One who justifies the ungodly, his faith is reckoned as righteousness,

4:6 just as David also speaks of the blessedness of the person to whom God reckons righteousness apart from works:

4:7 “Blessed are those whose lawless deeds were forgiven and whose sins were covered;

4:8 blessed is the man whose sin the Lord certainly will not reckon.”

4:9 Is this blessedness, then, upon the circumcised, or also upon the uncircumcised? For we say, “Faith was reckoned to Abraham as righteousness.”

4:10 How, then, was it reckoned? While he was circumcised, or uncircumcised? Not while circumcised, but while uncircumcised.

4:11 And he received the sign of circumcision, a seal of the righteousness of the faith he had while uncircumcised, so that he might be father of all who believe while uncircumcised, so that righteousness might be reckoned to them also,

4:12 and father of the circumcised, to those who are not only circumcised but also walk in the footsteps of the faith our father Abraham had while uncircumcised.

4:13 For the promise to Abraham or to his seed that he would be heir of the world was not through law, but through the righteousness of faith.

4:14 For if those from law are heirs, faith has been emptied and the promise has been nullified;

4:15 for the law brings wrath, but where there is no law, neither is there transgression.

4:16 For this reason it is from faith, so that it may be according to grace, so that the promise may be secure to all the seed—not only to the one from the law, but also to the one from Abraham’s faith. He is father of us all,

4:17 just as it is written, “I have made you father of many nations,” before the God whom he believed, who gives life to the dead and calls the things that are not as though they are.

4:18 Against hope, he believed in hope, so that he might become father of many nations, according to what had been said, “So shall your seed be.”

4:19 And without growing weak in faith, he considered his own body, already deadened as it was, being about a hundred years old, and the deadness of Sarah’s womb;

4:20 but with regard to God’s promise he did not waver in unbelief, but was strengthened in faith, giving glory to God,

4:21 and being fully assured that what He has promised He is also able to do.

4:22 Therefore it was also reckoned to him as righteousness.

4:23 But “it was reckoned to him” was not written for his sake alone,

4:24 but also for our sake, to whom it is to be reckoned, who believe in the One who raised Jesus our Lord from the dead,

4:25 who was handed over for our trespasses and was raised for our justification.

Romans 5

5:1 Therefore, having been justified from faith, we have peace with God through our Lord Jesus Christ,

5:2 through whom we have also obtained access by faith into this grace in which we stand; and we boast in hope of God’s glory.

5:3 And not only this, but we also boast in afflictions, knowing that affliction produces perseverance,

5:4 and perseverance, proven character, and proven character, hope.

5:5 And hope does not put us to shame, because God’s love has been poured out in our hearts through the Holy Spirit who was given to us.

5:6 For while we were still weak, even then Christ died at the appointed time for the ungodly.

5:7 For rarely will someone die for a righteous person; though perhaps for the good person someone even dares to die.

5:8 But God demonstrates His own love toward us in that, while we were still sinners, Christ died for us.

5:9 Much more, then, having now been justified in His blood, we will be saved through Him from wrath.

5:10 For if, while we were enemies, we were reconciled to God through the death of His Son, much more, having been reconciled, we will be saved in His life.

5:11 And not only this, but we also boast in God through our Lord Jesus Christ, through whom we have now received reconciliation.

5:12 For this reason, just as through one person sin entered the world, and through sin, death, and so death passed to all people, because all sinned—

5:13 for before the law came, sin was in the world, but sin is not charged to account when there is no law;

5:14 nevertheless death reigned from Adam until Moses, even over those who did not sin in the likeness of Adam’s transgression, who is a type of the One to come.

5:15 But the gift is not like the trespass. For if by the one man’s trespass the many died, much more did God’s grace and the gift in the grace of the one Man, Jesus Christ, abound to the many.

5:16 And the gift is not like what came through one who sinned; for the judgment from one trespass resulted in condemnation, but the gift from many trespasses resulted in justification.

5:17 For if, by the one man’s trespass, death reigned through the one, much more will those who receive the abundance of grace and the gift of righteousness reign in life through the One, Jesus Christ.

5:18 So then, as through one trespass there was condemnation for all people, so also through one righteous act there is justification of life for all people.

5:19 For just as through the disobedience of the one person the many were made sinners, so also through the obedience of the One the many will be made righteous.

5:20 But law came in alongside, so that the trespass might increase; but where sin increased, grace abounded beyond measure,

5:21 so that, just as sin reigned in death, so also grace might reign through righteousness for eternal life through Jesus Christ our Lord.

Romans 6

6:1 What, then, shall we say? Should we remain in sin so that grace may increase?

6:2 May it never be! We who died to sin, how will we still live in it?

6:3 Or do you not know that all of us who were baptized into Christ Jesus were baptized into His death?

6:4 Therefore we were buried with Him through baptism into death, so that, just as Christ was raised from the dead through the Father's glory, so we also might walk in newness of life.

6:5 For if we have become united with the likeness of His death, we will also be united with that of His resurrection,

6:6 knowing this, that our old self was crucified with Him, so that the body of sin might be rendered powerless, so that we would no longer be enslaved to sin;

6:7 for the one who died has been justified from sin.

6:8 And if we died with Christ, we believe that we will also live with Him,

6:9 knowing that Christ, having been raised from the dead, no longer dies; death no longer rules over Him.

6:10 For the death He died, He died to sin once for all; but the life He lives, He lives to God.

6:11 So also reckon yourselves to be dead to sin, but alive to God in Christ Jesus.

6:12 Therefore do not let sin reign in your mortal body, so that you obey its desires;

6:13 Do not present the parts of your body to sin as weapons of unrighteousness, but present yourselves to God as those alive from the dead, and the parts of your body to God as weapons of righteousness.

6:14 For sin will not rule over you, for you are not under law, but under grace.

6:15 What, then? Should we sin because we are not under law, but under grace? May it never be!

6:16 Do you not know that when you present yourselves to someone as slaves to obey, you are slaves of the one whom you obey, either of sin leading to death, or of obedience leading to righteousness?

6:17 But thanks be to God that, though you were slaves of sin, you obeyed from the heart the pattern of teaching to which you were handed over;

6:18 and, having been set free from sin, you were enslaved to righteousness.

6:19 I speak in human terms because of the weakness of your flesh. For just as you presented the parts of your body as slaves to impurity and to lawlessness leading to lawlessness, so now present the parts of your body as slaves to righteousness leading to sanctification.

6:20 For when you were slaves of sin, you were free from righteousness.

6:21 What fruit, then, did you have at that time from the things of which you are now ashamed? For the end of those things is death.

6:22 But now, having been set free from sin and enslaved to God, you have your fruit leading to sanctification, and the end, eternal life.

6:23 For sin's wages are death, but God's gift is eternal life in Christ Jesus our Lord.

Romans 7

7:1 Or do you not know, brothers—for I speak to those who know law—that the law rules over a person for as long as he lives?

7:2 For the married woman is bound by law to her living husband; but if the husband dies, she has been released from the law of the husband.

7:3 So then, while the husband lives, she will be called an adulteress if she belongs to another man; but if the husband dies, she is free from the law, so that she is not an adulteress when she belongs to another man.

7:4 So, my brothers, you also were put to death to the law through the body of Christ, so that you might belong to Another, the One raised from the dead, so that we might bear fruit for God.

7:5 For when we were in the flesh, the sinful passions aroused through the law were at work in the parts of our body, to bear fruit for death.

7:6 But now we were released from the law, having died to that in which we were held, so that we serve in the newness of the Spirit and not in the oldness of the letter.

7:7 What, then, shall we say? Is the law sin? May it never be! Rather, I did not know sin except through law; for I would not have known desire if the law had not said, "You shall not desire."

7:8 But sin, taking opportunity through the commandment, produced every desire in me; for apart from law sin is dead.

7:9 And I was once alive apart from law; but when the commandment came, sin came to life,

7:10 and I died; and the commandment that was for life proved to bring me death.

7:11 For sin, taking opportunity through the commandment, deceived me and through it killed me.

7:12 So the law is holy, and the commandment holy and righteous and good.

7:13 Did the good, then, become death to me? May it never be! But sin did, so that it might appear as sin, producing death in me through the good, so that through the commandment sin might become sinful beyond measure.

7:14 For we know that the law is spiritual; but I am of flesh, sold under sin.

7:15 For I do not understand what I do; for I do not practice what I want, but what I hate, this I do.

7:16 But if I do what I do not want, I agree with the law that it is good.

7:17 But now it is no longer I who do it, but sin dwelling in me.

7:18 For I know that good does not dwell in me—that is, in my flesh. For the will is there, but doing what is good is not.

7:19 For I do not do the good that I want, but the evil that I do not want, this I practice.

7:20 But if I do what I do not want, it is no longer I who do it, but sin dwelling in me.

7:21 So I find this law: when I want to do the good, evil is at hand for me.

7:22 For I delight in God's law in my inner self,

7:23 but I see another law in the parts of my body, waging war against the law of my mind and taking me captive in the law of sin that is in the parts of my body.

7:24 Wretched person that I am! Who will rescue me from the body of this death?

7:25 Thanks be to God through Jesus Christ our Lord. So then I myself, with the mind, serve God's law, but with the flesh, sin's law.

Romans 8

8:1 So then, there is now no condemnation for those in Christ Jesus.

8:2 For the law of the Spirit of life in Christ Jesus set you free from the law of sin and death.

8:3 For what the law could not do, in that it was weak through the flesh, God did: sending His own Son in the likeness of sinful flesh and concerning sin, He condemned sin in the flesh,

8:4 so that the law's righteous requirement might be fulfilled in us who walk not according to flesh, but according to Spirit.

8:5 For those who are according to flesh set their minds on the things of the flesh, but those according to Spirit, on the things of the Spirit.

8:6 For the mind of the flesh is death, but the mind of the Spirit is life and peace,

8:7 because the mind of the flesh is hostility toward God; for it does not submit to God's law, nor indeed can it.

8:8 And those who are in flesh cannot please God.

8:9 But you are not in flesh, but in Spirit, if indeed God's Spirit dwells in you. But if anyone does not have Christ's Spirit, that person does not belong to Him.

8:10 But if Christ is in you, the body is dead because of sin, but the Spirit is life because of righteousness.

8:11 And if the Spirit of the One who raised Jesus from the dead dwells in you, the One who raised Christ from the dead will also give life to your mortal bodies through His Spirit dwelling in you.

8:12 So then, brothers, we are debtors—not to the flesh, to live according to flesh;

8:13 for if you live according to flesh, you are going to die; but if by Spirit you put to death the body's practices, you will live.

8:14 For all who are led by God's Spirit are sons of God.

8:15 For you did not receive a spirit of slavery leading again to fear, but you received the Spirit of adoption as sons, in whom we cry, "Abba, Father."

8:16 The Spirit Himself bears witness with our spirit that we are God's children.

8:17 And if children, then also heirs: heirs of God and joint heirs with Christ, if indeed we suffer with Him so that we may also be glorified with Him.

8:18 For I reckon that the sufferings of the present time are not worth comparing with the glory that is to be revealed in us.

8:19 For creation eagerly awaits the revealing of God's sons;

8:20 for creation was subjected to futility, not willingly, but because of the One who subjected it, in hope

8:21 that creation itself also will be set free from slavery to corruption into the freedom of the glory of God's children.

8:22 For we know that the whole creation groans together and labors in birth pangs together until now;

8:23 and not only creation, but we ourselves also, having the firstfruits of the Spirit, groan within ourselves, awaiting adoption as sons, the redemption of our body.

8:24 For in hope we were saved. But hope that is seen is not hope; for who hopes for what he sees?

8:25 But if we hope for what we do not see, we await it with perseverance.

8:26 And likewise the Spirit also helps our weakness; for we do not know what to pray for as we ought, but the Spirit Himself intercedes with groanings beyond words.

8:27 And the One who searches hearts knows the mind of the Spirit, because He intercedes for saints according to God.

8:28 And we know that all things work together for good for those who love God, those who are called according to purpose.

8:29 Because those whom He foreknew, He also predestined to be conformed to the image of His Son, so that He might be firstborn among many brothers;

8:30 and those whom He predestined, these He also called; and those whom He called, these He also justified; and those whom He justified, these He also glorified.

8:31 What, then, shall we say to these things? If God is for us, who is against us?

8:32 He who did not spare His own Son, but handed Him over for us all, how will He not also graciously give us all things with Him?

8:33 Who will bring a charge against God's chosen ones? God is the One who justifies.

8:34 Who is the one who condemns? Christ Jesus is the One who died—more than that, was raised—who is also at God's right hand, who also intercedes for us.

8:35 Who will separate us from Christ's love? Affliction, or distress, or persecution, or famine, or nakedness, or danger, or sword?

8:36 Just as it is written, "For Thy sake we are put to death all day long; we were reckoned as sheep for slaughter."

8:37 But in all these things we more than conquer through the One who loved us.

8:38 For I am convinced that neither death nor life, neither angels nor rulers, neither things present nor things to come nor powers,

8:39 neither height nor depth nor any other created thing will be able to separate us from God's love in Christ Jesus our Lord.

Romans 9

9:1 I speak truth in Christ; I do not lie, my conscience bearing witness with me in the Holy Spirit,

9:2 that I have great sorrow and unceasing anguish in my heart.

9:3 For I could wish that I myself were accursed, away from Christ, for the sake of my brothers, my kinsmen according to the flesh,

9:4 who are Israelites. Theirs are the adoption as sons and the glory and the covenants and the giving of the law and the worship and the promises;

9:5 theirs are the fathers, and from them comes the Christ according to the flesh, who is over all, God blessed throughout the ages. Amen.

9:6 But it is not as though God's word has failed. For not all who are from Israel are Israel;

9:7 neither, because they are Abraham's seed, are they all children; but, "In Isaac your seed will be called."

9:8 That is, the children of the flesh are not thereby God's children, but the children of the promise are reckoned as seed.

9:9 For this is a word of promise: "At this time I will come, and Sarah will have a son."

9:10 And not only this, but also Rebecca, having conceived by one man, Isaac our father—

9:11 for when they had not yet been born or done anything good or bad, so that God's purpose according to election might remain,

9:12 not from works but from the One who calls, it was said to her, "The older will serve the younger,"

9:13 just as it is written, "Jacob I loved, but Esau I hated."

9:14 What, then, shall we say? Is there unrighteousness with God? May it never be!

9:15 For He says to Moses, "I will have mercy on whomever I have mercy, and I will have compassion on whomever I have compassion."

9:16 So then, it depends not on the one who wills, nor on the one who runs, but on God who has mercy.

9:17 For the Scripture says to Pharaoh, "For this very purpose I raised you up, so that I might demonstrate My power in you, and so that My name might be proclaimed in all the earth."

9:18 So then, He has mercy on whom He wills, and whom He wills He hardens.

9:19 You will then say to me, "Why, then, does He still find fault? For who has resisted His purpose?"

9:20 But who are you, O man, to answer back to God? Will what is formed say to the One who formed it, "Why didst Thou make me this way?"

9:21 Or does the potter not have authority over the clay, from the same lump to make one vessel for honor and another for dishonor?

9:22 But what if God, willing to demonstrate wrath and to make His power known, endured with much patience vessels of wrath fitted for destruction,

9:23 and did so to make known the wealth of His glory upon vessels of mercy, which He prepared beforehand for glory,

9:24 even us whom He also called, not only from Jews but also from Gentiles?

9:25 As He also says in Hosea, "I will call those who are not My people 'My people,' and her who is not beloved 'beloved';

9:26 and it shall come to pass that in the place where it was said to them, ‘You are not My people,’ there they will be called sons of the living God.”

9:27 But Isaiah cries out concerning Israel, “Though the number of Israel’s sons be like the sand of the sea, the remnant will be saved;

9:28 for the Lord will carry out a word on the earth, completing it and cutting it short.”

9:29 And just as Isaiah has said beforehand, “Unless the Lord Sabaoth had left us seed, we would have become like Sodom and would have been made like Gomorrah.”

9:30 What, then, shall we say? That Gentiles who were not pursuing righteousness attained righteousness, namely the righteousness from faith;

9:31 but Israel, pursuing a law of righteousness, did not attain law.

9:32 Why? Because it was not from faith, but as though from works. They stumbled against the stone of stumbling,

9:33 just as it is written, “Behold, I lay in Zion a stone of stumbling and a rock of offense, and the one who believes in Him will not be put to shame.”

Romans 10

10:1 Brothers, my heart’s desire and my prayer to God for them are that they may be saved.

10:2 For I bear them witness that they have zeal for God, but not according to knowledge;

10:3 for, not knowing God’s righteousness and seeking to establish their own righteousness, they did not submit to God’s righteousness.

10:4 For Christ is the end of law for righteousness to everyone who believes.

10:5 For Moses writes about the righteousness from the law: the person who does these things will live by them.

10:6 But the righteousness from faith speaks in this way: “Do not say in your heart, ‘Who will ascend into heaven?’”—that is, to bring Christ down;

10:7 or, “‘Who will descend into the abyss?’”—that is, to bring Christ up from the dead.

10:8 But what does it say? “The word is near you, in your mouth and in your heart”—that is, the word of faith that we proclaim.

10:9 Because if you confess Jesus as Lord with your mouth, and believe in your heart that God raised Him from the dead, you will be saved;

10:10 for with the heart one believes for righteousness, and with the mouth one confesses for salvation.

10:11 For the Scripture says, “Whoever believes in Him shall not be put to shame.”

10:12 For there is no distinction between Jew and Greek, for the same Lord is Lord of all, being rich toward all who call upon Him;

10:13 for “everyone who calls upon the name of the Lord will be saved.”

10:14 How, then, are they to call upon One in whom they have not believed? And how are they to believe in One whom they have not heard? And how are they to hear without someone proclaiming?

10:15 And how are they to proclaim unless they are sent? Just as it is written, “How beautiful are the feet of those announcing good things!”

10:16 But not all obeyed the gospel. For Isaiah says, “O Lord, who has believed our report?”

10:17 So faith is from hearing, and hearing through the word of Christ.

10:18 But I say, did they not hear? Indeed they did: “Their sound went out into all the earth, and their words to the ends of the inhabited world.”

10:19 But I say, did Israel not know? First Moses says, “I will make you jealous by what is not a nation; by a senseless nation I will provoke you to anger.”

10:20 And Isaiah speaks boldly and says, “I was found among those who did not seek Me; I became known to those who did not ask for Me.”

10:21 But concerning Israel He says, “All day long I stretched out My hands toward a disobedient and contrary people.”

Romans 11

11:1 I say, then, has God rejected His people? May it never be! For I too am an Israelite, from Abraham’s seed, of Benjamin’s tribe.

11:2 God has not rejected His people whom He foreknew. Or do you not know what the Scripture says in the passage about Elijah, how he pleads with God against Israel?

11:3 “Lord, they killed Thy prophets, they demolished Thy altars, and I alone was left, and they seek my life.”

11:4 But what does the divine response say to him? “I left for Myself seven thousand men who did not bend the knee to Baal.”

11:5 So then, at the present time also there has come to be a remnant according to an election of grace.

11:6 But if by grace, it is no longer from works; otherwise grace is no longer grace.

11:7 What, then? What Israel seeks, it did not obtain; but the chosen obtained it, and the rest were hardened,

11:8 just as it is written, “God gave them a spirit of stupor, eyes not to see and ears not to hear, until this very day.”

11:9 And David says, “Let their table become a snare and a trap and a stumbling block and a repayment to them;

11:10 let their eyes be darkened so as not to see, and bend their back continually.”

11:11 I say, then, did they stumble so that they might fall? May it never be! But by their trespass salvation has come to the Gentiles, to make them jealous.

11:12 But if their trespass is the world’s wealth and their loss the Gentiles’ wealth, how much more their fullness!

11:13 And I speak to you Gentiles. Insofar as I am an apostle of Gentiles, I glorify my ministry,

11:14 if somehow I may make my own flesh jealous and save some of them.

11:15 For if their rejection is the world’s reconciliation, what will their acceptance be except life from the dead?

11:16 And if the firstfruits are holy, so is the lump; and if the root is holy, so are the branches.

11:17 But if some of the branches were broken off, and you, being a wild olive, were grafted in among them and came to share in the olive tree’s rich root,

11:18 do not boast over the branches. But if you boast, it is not you who bear the root, but the root bears you.

11:19 You will then say, “Branches were broken off so that I might be grafted in.”

11:20 Well: they were broken off because of unbelief, but you stand by faith. Do not be haughty, but fear;

11:21 for if God did not spare the natural branches, neither will He spare you.

11:22 See, then, God’s kindness and severity: severity upon those who fell, but God’s kindness upon you, if you remain in the kindness; otherwise you too will be cut off.

11:23 And they also, if they do not remain in unbelief, will be grafted in; for God is able to graft them in again.

11:24 For if you were cut from what is by nature a wild olive, and contrary to nature were grafted into a cultivated olive, how much more will these natural branches be grafted into their own olive tree!

11:25 For I do not want you to be unaware, brothers, of this mystery, so that you may not be wise in your own eyes: that a partial hardening has come upon Israel until the fullness of the Gentiles enters,

11:26 and in this way all Israel will be saved, just as it is written: “The Deliverer will come from Zion; He will turn away ungodliness from Jacob.

11:27 And this is My covenant with them, when I take away their sins.”

11:28 With regard to the gospel, they are enemies for your sake; but with regard to election, beloved for the fathers’ sake.

11:29 For God’s gifts and calling are irrevocable.

11:30 For just as you once disobeyed God, but now received mercy through their disobedience,

11:31 so they also now disobeyed, so that through the mercy shown to you they also may now receive mercy.

11:32 For God confined all in disobedience so that He might have mercy on all.

11:33 O depth of God’s wealth and wisdom and knowledge! How unsearchable His judgments and untraceable His ways!

11:34 “For who knew the Lord’s mind? Or who became His counselor?

11:35 Or who gave to Him first, and it will be repaid to him?”

11:36 Because from Him and through Him and to Him are all things. To Him be the glory throughout the ages. Amen.

Romans 12

12:1 Therefore I urge you, brothers, by the mercies of God, to present your bodies as a living sacrifice, holy and pleasing to God—your rational worship.

12:2 And do not be conformed to this age, but be transformed by the renewal of the mind, so that you may discern what God’s will is: the good and pleasing and perfect.

12:3 For through the grace given me I say to everyone among you not to think more highly than one ought to think, but to think with sound judgment, as God apportioned to each a measure of faith.

12:4 For as we have many parts in one body, and the parts do not all have the same function,

12:5 so we, the many, are one body in Christ, and each one is a member of the others.

12:6 And since we have gifts differing according to the grace given to us: if prophecy, let it be according to the proportion of faith;

12:7 if service, in serving; if one teaches, in teaching;

12:8 if one exhorts, in exhortation; the one who shares, with generosity; the one who leads, with diligence; the one who shows mercy, with cheerfulness.

12:9 Let love be without hypocrisy. Abhor what is evil; cling to what is good.

12:10 In brotherly love be tenderly devoted to one another; take the lead in honoring one another;

12:11 do not be slack in zeal; be fervent in spirit; serve the Lord;

12:12 rejoice in hope; persevere in affliction; persist in prayer;

12:13 share in the needs of the saints; pursue hospitality.

12:14 Bless those who persecute you; bless, and do not curse.

12:15 Rejoice with those who rejoice; weep with those who weep.

12:16 Have the same mind toward one another. Do not set your minds on lofty things, but associate with the lowly. Do not become wise in your own eyes.

12:17 Repay no one evil for evil. Take thought for what is honorable before all people.

12:18 If possible, as far as it depends on you, live at peace with all people.

12:19 Do not avenge yourselves, beloved, but make room for wrath; for it is written, “Vengeance is Mine; I will repay, says the Lord.”

12:20 But if your enemy is hungry, feed him; if he is thirsty, give him a drink; for by doing this you will heap coals of fire upon his head.

12:21 Do not be conquered by evil, but conquer evil with good.

Romans 13

13:1 Let every soul submit to the higher authorities, for there is no authority except from God, and those that exist have been appointed by God.

13:2 Therefore the one who sets himself against authority has resisted God’s ordering, and those who resist will receive judgment upon themselves.

13:3 For rulers are not a terror to good work, but to evil. Do you want to be free from fear of the authority? Do the good, and you will have praise from it;

13:4 for it is God’s servant to you for good. But if you do evil, be afraid; for it does not bear the sword without purpose. For it is God’s servant, an avenger who brings wrath on the one who practices evil.

13:5 Therefore it is necessary to submit, not only because of wrath, but also because of conscience.

13:6 For this reason you also pay taxes, for they are God’s ministers, devoted to this very task.

13:7 Pay everyone what is owed: tax to whom tax is due, duty to whom duty is due, fear to whom fear is due, honor to whom honor is due.

13:8 Owe no one anything except to love one another; for the one who loves the other has fulfilled law.

13:9 For “You shall not commit adultery,” “You shall not murder,” “You shall not steal,” “You shall not desire,” and if there is any other commandment, it is summed up in this word: “You shall love your neighbor as yourself.”

13:10 Love does no evil to the neighbor; therefore love is the fulfillment of law.

13:11 And do this knowing the time, that it is already the hour for you to rise from sleep; for now salvation is nearer to us than when we believed.

13:12 The night has advanced, and the day has drawn near. Therefore let us put away the works of darkness and put on the weapons of light.

13:13 Let us walk honorably as in daytime, not in revelries and drunkenness, not in sexual promiscuity and licentiousness, not in strife and jealousy;

13:14 but put on the Lord Jesus Christ, and do not make provision for the flesh to satisfy its desires.

Romans 14

14:1 Welcome the one who is weak in faith, but not to dispute over opinions.

14:2 One believes he may eat all things, but the weak person eats vegetables.

14:3 Do not let the one who eats despise the one who does not eat; and do not let the one who does not eat judge the one who eats, for God welcomed him.

14:4 Who are you to judge another’s household slave? To his own master he stands or falls; and he will be made to stand, for the Lord is able to make him stand.

14:5 For one judges one day above another, but another judges every day alike. Let each be fully assured in his own mind.

14:6 The one who regards the day regards it for the Lord. And the one who eats eats for the Lord, for he gives thanks to God; and the one who does not eat refrains for the Lord and gives thanks to God.

14:7 For none of us lives for himself, and none dies for himself;

14:8 for if we live, we live for the Lord, and if we die, we die for the Lord. So whether we live or die, we are the Lord’s.

14:9 For to this end Christ died and lived, so that He might be Lord of both the dead and the living.

14:10 But why do you judge your brother? Or you also, why do you despise your brother? For we will all stand before God's judgment seat,

14:11 for it is written, "As I live, says the Lord, every knee will bend to Me, and every tongue will confess to God."

14:12 So then, each of us will give an account of himself to God.

14:13 Therefore let us no longer judge one another; but judge this instead: not to place a stumbling block or a snare for a brother.

14:14 I know and am convinced in the Lord Jesus that nothing is unclean in itself; except that to the one who reckons something unclean, to that person it is unclean.

14:15 For if your brother is grieved because of food, you no longer walk according to love. Do not destroy with your food the one for whom Christ died.

14:16 Therefore do not let your good be spoken of as evil.

14:17 For God's kingdom is not eating and drinking, but righteousness and peace and joy in the Holy Spirit;

14:18 for the one who serves Christ in this is pleasing to God and approved by people.

14:19 So then, let us pursue what makes for peace and what builds up one another.

14:20 Do not tear down God's work for the sake of food. All things indeed are clean, but it is evil for a person to eat in a way that causes stumbling.

14:21 It is good not to eat meat or drink wine or do anything by which your brother stumbles.

14:22 The faith you have, keep to yourself before God. Blessed is the one who does not judge himself in what he approves.

14:23 But the one who doubts, if he eats, has been condemned, because it is not from faith; and everything that is not from faith is sin.

Romans 15

15:1 And we who are strong ought to bear the weaknesses of those without strength, and not to please ourselves.

15:2 Let each of us please our neighbor for his good, to build him up.

15:3 For even Christ did not please Himself; but just as it is written, "The reproaches of those who reproach Thee fell upon Me."

15:4 For whatever was written beforehand was written for our instruction, so that through perseverance and through the encouragement of the Scriptures we might have hope.

15:5 And may the God of perseverance and encouragement grant you to have the same mind among one another according to Christ Jesus,

15:6 so that with one accord and one mouth you may glorify the God and Father of our Lord Jesus Christ.

15:7 Therefore welcome one another, just as Christ also welcomed you, to God's glory.

15:8 For I say that Christ has become a servant of the circumcision for God's truth, to confirm the promises of the fathers,

15:9 and for the Gentiles to glorify God for mercy, just as it is written, "For this reason I will give thanks to Thee among the Gentiles, and sing praise to Thy name."

15:10 And again it says, "Rejoice, Gentiles, with His people."

15:11 And again, "Praise the Lord, all you Gentiles, and let all the peoples praise Him."

15:12 And again Isaiah says, "There will be the root of Jesse, and the One who rises to rule Gentiles; upon Him Gentiles will hope."

15:13 And may the God of hope fill you with all joy and peace in believing, so that you may abound in hope in the power of the Holy Spirit.

15:14 And I myself am convinced about you, my brothers, that you yourselves also are full of goodness, filled with all knowledge, able also to admonish one another.

15:15 But I wrote more boldly to you on some points, to remind you again, because of the grace given me by God

15:16 to be a minister of Christ Jesus to the Gentiles, performing priestly service with God's gospel, so that the offering of the Gentiles may become acceptable, sanctified in the Holy Spirit.

15:17 Therefore I have reason to boast in Christ Jesus concerning the things of God;

15:18 for I will not dare to speak of anything that Christ did not work through me for the Gentiles' obedience, in word and deed,

15:19 in the power of signs and wonders, in the power of the Spirit of God, so that from Jerusalem and around as far as Illyricum I have fulfilled the proclamation of Christ's gospel,

15:20 and so making it my ambition to proclaim the gospel where Christ has not been named, so that I would not build on another's foundation,

15:21 but just as it is written, “Those to whom nothing about Him was announced will see, and those who have not heard will understand.”

15:22 For this reason I was also often hindered from coming to you;

15:23 but now, no longer having a place in these regions, and having a longing for many years to come to you,

15:24 whenever I travel to Spain—for I hope to see you as I pass through, and to be sent onward there by you, if I may first be filled in some measure by your company—

15:25 but now I am traveling to Jerusalem, serving the saints.

15:26 For Macedonia and Achaia were pleased to make a contribution for the poor among the saints in Jerusalem.

15:27 For they were pleased, and they are their debtors; for if the Gentiles shared in their spiritual things, they also owe them service in material things.

15:28 Therefore, having completed this and sealed this fruit for them, I will depart by way of you for Spain.

15:29 And I know that when I come to you, I will come in the fullness of Christ’s blessing.

15:30 And I urge you, brothers, through our Lord Jesus Christ and through the love of the Spirit, to struggle together with me in prayers to God for me,

15:31 so that I may be rescued from those who disobey in Judea, and my service for Jerusalem may become acceptable to the saints,

15:32 so that, coming to you in joy through God’s will, I may find rest together with you.

15:33 And may the God of peace be with you all. Amen.

Romans 16

16:1 And I commend to you Phoebe our sister, who is also a deacon of the Church in Cenchreae,

16:2 so that you may welcome her in the Lord in a manner worthy of the saints, and stand by her in whatever matter she may need from you; for she herself has been a patron of many, and of me personally.

16:3 Greet Prisca and Aquila, my fellow workers in Christ Jesus,

16:4 who risked their own neck for my life, to whom not only I give thanks, but also all the Churches of the Gentiles;

16:5 and greet the Church in their house. Greet Epaenetus my beloved, who is the firstfruits of Asia for Christ.

16:6 Greet Mary, who labored much for you.

16:7 Greet Andronicus and Junia, my kinsmen and fellow prisoners, who are distinguished among the apostles, who also were in Christ before me.

16:8 Greet Ampliatus, my beloved in the Lord.

16:9 Greet Urbanus, our fellow worker in Christ, and Stachys my beloved.

16:10 Greet Apelles, approved in Christ. Greet those of Aristobulus’s household.

16:11 Greet Herodion my kinsman. Greet those of Narcissus’s household who are in the Lord.

16:12 Greet Tryphaena and Tryphosa, who labor in the Lord. Greet Persis the beloved, who labored much in the Lord.

16:13 Greet Rufus, chosen in the Lord, and his mother and mine.

16:14 Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas, and the brothers with them.

16:15 Greet Philologus and Julia, Nereus and his sister, and Olympas and all the saints with them.

16:16 Greet one another with a holy kiss. All the Churches of Christ greet you.

16:17 And I urge you, brothers, to watch those who cause divisions and snares contrary to the teaching you learned, and turn away from them;

16:18 for such people do not serve our Lord Christ, but their own belly, and through smooth speech and flattery they deceive the hearts of the unsuspecting.

16:19 For your obedience has reached everyone; therefore I rejoice over you, but I want you to be wise about what is good and innocent about what is evil.

16:20 And the God of peace will crush Satan under your feet soon. The grace of our Lord Jesus be with you.

16:21 Timothy my fellow worker greets you, and Lucius and Jason and Sosipater, my kinsmen.

16:22 I, Tertius, who wrote the letter, greet you in the Lord.

16:23 Gaius, my host and host of the whole Church, greets you. Erastus the city steward greets you, and Quartus the brother.

16:24 [[The grace of our Lord Jesus Christ be with you all. Amen.]]

16:25 [Now to the One able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of a mystery kept silent through long ages,

16:26 but now revealed, and through prophetic writings, according to the command of the eternal God, made known to all the nations for the obedience of faith,

16:27 to the only wise God, through Jesus Christ, to whom be the glory throughout the ages. Amen.]

1 Corinthians

1 Corinthians 1

1:1 Paul, called as an apostle of Christ Jesus through God’s will, and Sosthenes the brother,

1:2 to the Church of God in Corinth, to those sanctified in Christ Jesus, called as saints, together with all who call upon the name of our Lord Jesus Christ in every place, theirs and ours:

1:3 Grace to you and peace from God our Father and the Lord Jesus Christ.

1:4 I always thank my God for you because of the grace of God given to you in Christ Jesus,

1:5 because in Him you were enriched in everything, in all speech and all knowledge,

1:6 just as the testimony of Christ was confirmed among you,

1:7 so that you lack no gift as you eagerly await the revelation of our Lord Jesus Christ.

1:8 He will also keep you firm until the end, free from accusation on the day of our Lord Jesus Christ.

1:9 God is faithful, through whom you were called into the fellowship of His Son, Jesus Christ our Lord.

1:10 Now I appeal to you, brothers, through the name of our Lord Jesus Christ, that you all speak in agreement and that there be no divisions among you, but that you be restored to unity in the same mind and the same judgment.

1:11 For Chloe’s people have made it clear to me, my brothers, that there are quarrels among you.

1:12 What I mean is this: each of you says, “I belong to Paul,” or “I to Apollos,” or “I to Cephas,” or “I to Christ.”

1:13 Has Christ been divided? Paul was not crucified for you, was he? Or were you baptized into Paul’s name?

1:14 I give thanks to God that I baptized none of you except Crispus and Gaius,

1:15 so that no one may say that you were baptized into my own name.

1:16 I did also baptize the household of Stephanas; beyond that, I do not know whether I baptized anyone else.

1:17 For Christ did not send me to baptize but to proclaim the good news, without wisdom of speech, so that the cross of Christ might not be emptied of its power.

1:18 For the word of the cross is foolishness to those who are perishing, but to us who are being saved it is God’s power.

1:19 For it is written, “I will destroy the wisdom of the wise, and I will set aside the understanding of the discerning.”

1:20 Where is the wise person? Where is the scribe? Where is the debater of this age? Has not God made the world’s wisdom foolish?

1:21 For since, in God’s wisdom, the world did not know God through wisdom, God was pleased through the foolishness of the proclamation to save those who believe.

1:22 For Jews ask for signs and Greeks seek wisdom,

1:23 but we proclaim Christ crucified: a stumbling block to Jews and foolishness to Gentiles,

1:24 but to those who are called, both Jews and Greeks, Christ is God’s power and God’s wisdom.

1:25 For God’s foolishness is wiser than human beings, and God’s weakness is stronger than human beings.

1:26 For consider your calling, brothers: not many were wise according to the flesh, not many powerful, not many of noble birth.

1:27 But God chose the foolish things of the world to shame the wise, and God chose the weak things of the world to shame the strong;

1:28 and God chose the lowborn things of the world and the despised things, the things that are not, to bring to nothing the things that are,

1:29 so that no flesh may boast before God.

1:30 But it is from Him that you are in Christ Jesus, who became for us wisdom from God, and righteousness and sanctification and redemption,

1:31 so that, as it is written, “Let the one who boasts boast in the Lord.”

1 Corinthians 2

2:1 And when I came to you, brothers, I did not come with lofty speech or wisdom, proclaiming to you the mystery of God.

2:2 For I decided to know nothing among you except Jesus Christ, and Him crucified.

2:3 And I was with you in weakness and in fear and in much trembling.

2:4 My speech and my proclamation were not in persuasive words of wisdom, but in a demonstration of Spirit and power,

2:5 so that your faith might rest in God’s power rather than human wisdom.

2:6 Yet we speak wisdom among the mature, a wisdom belonging neither to this age nor to the rulers of this age, who are being brought to nothing.

2:7 Instead, we speak God’s wisdom in a mystery, the hidden wisdom that God appointed beforehand, before the ages, for our glory.

2:8 None of the rulers of this age has known it; for if they had known it, they would not have crucified the Lord of glory.

2:9 But as it is written, “What an eye has not seen and an ear has not heard, and what has not arisen in a human heart—these are the things God prepared for those who love Him.”

2:10 But God revealed them to us through the Spirit, for the Spirit searches everything, even the depths of God.

2:11 For who among human beings knows the things of a person except the person’s spirit within? So also no one has known the things of God except the Spirit of God.

2:12 Now we did not receive the spirit of the world but the Spirit who is from God, so that we may know the things freely given to us by God.

2:13 We also speak these things, not in words taught by human wisdom but in those taught by the Spirit, explaining spiritual things to spiritual people.

2:14 But a natural person does not receive the things of the Spirit of God, for they are foolishness to such a person, who cannot know them because they are discerned spiritually.

2:15 The spiritual person discerns all things, but is himself discerned by no one.

2:16 For “Who has known the Lord’s mind, so as to instruct Him?” But we have Christ’s mind.

1 Corinthians 3

3:1 And I, brothers, could not speak to you as spiritual people, but as people of flesh, as infants in Christ.

3:2 I gave you milk to drink, not solid food, for you were not yet able to receive it. Indeed, even now you are still unable,

3:3 for you are still fleshly. For where there are jealousy and quarrels among you, are you not fleshly and walking in a merely human way?

3:4 For whenever someone says, “I belong to Paul,” and another, “I to Apollos,” are you not merely human?

3:5 What, then, is Apollos? And what is Paul? Servants through whom you believed, each as the Lord granted.

3:6 I planted, Apollos watered, but God gave the growth.

3:7 So neither the one who plants nor the one who waters is anything, but God who gives the growth.

3:8 The one who plants and the one who waters are one, but each will receive his own wages according to his own labor.

3:9 For we are God’s fellow workers; you are God’s cultivated field, God’s building.

3:10 According to the grace of God given to me, I laid a foundation as a wise master builder, and another builds upon it. But let each one watch how he builds upon it.

3:11 For no one can lay another foundation besides the one already laid, which is Jesus Christ.

3:12 Now if anyone builds on the foundation with gold, silver, precious stones, wood, grass, or straw,

3:13 each person’s work will become clear, for the day will disclose it, because it is revealed in fire; and the fire itself will test what sort of work each has done.

3:14 If anyone’s work that he has built upon the foundation remains, he will receive wages.

3:15 If anyone’s work is burned up, he will suffer loss, but he himself will be saved, though in this way: as through fire.

3:16 Do you not know that you are God’s temple and that God’s Spirit dwells among you?

3:17 If anyone destroys God’s temple, God will destroy that person. For God’s temple is holy, and that is what you are.

3:18 Let no one deceive himself. If anyone among you thinks he is wise in this age, let him become foolish so that he may become wise.

3:19 For the wisdom of this world is foolishness with God. For it is written, “He catches the wise in their craftiness,”

3:20 and again, “The Lord knows the thoughts of the wise, that they are futile.”

3:21 So let no one boast in human beings, for all things are yours,

3:22 whether Paul or Apollos or Cephas, or the world or life or death, or present things or things to come—all are yours,

3:23 and you are Christ’s, and Christ is God’s.

1 Corinthians 4

4:1 This is how a person should regard us: as servants of Christ and stewards of God’s mysteries.

4:2 Moreover, what is required of stewards is that each be found faithful.

4:3 But to me it is a very small matter that I should be examined by you or by a human court; indeed, I do not even examine myself.

4:4 For I am aware of nothing against myself, but I am not thereby justified. The One who examines me is the Lord.

4:5 So judge nothing before the time, until the Lord comes. He will both bring to light the hidden things of darkness and reveal the purposes of hearts; then each one's praise will come from God.

4:6 Now, brothers, I have applied these things figuratively to myself and Apollos for your sake, so that in us you may learn, "Not beyond what is written," so that none of you may be puffed up in favor of one against another.

4:7 For who makes you different? And what do you have that you did not receive? But if you did receive it, why do you boast as though you had not received it?

4:8 Already you have your fill! Already you have become rich! Without us you have become kings! And I wish indeed that you had become kings, so that we too might reign with you.

4:9 For I think God has displayed us apostles last of all, as people condemned to death, because we have become a spectacle to the world, both to angels and to human beings.

4:10 We are foolish for Christ's sake, but you are wise in Christ. We are weak, but you are strong. You are honored, but we are dishonored.

4:11 To this very hour we hunger and thirst, are poorly clothed, are beaten, and have no settled home,

4:12 and we toil, working with our own hands. When insulted, we bless; when persecuted, we endure;

4:13 when slandered, we appeal. We have become like the world's refuse, everyone's scrapings, until now.

4:14 I write these things not to shame you, but to admonish you as my beloved children.

4:15 For even if you have ten thousand guardians in Christ, you do not have many fathers; for in Christ Jesus I became your father through the good news.

4:16 Therefore I appeal to you: imitate me.

4:17 For this reason I sent Timothy to you, who is my beloved and faithful child in the Lord. He will remind you of my ways in Christ Jesus, just as I teach everywhere in every Church.

4:18 Some have become puffed up as though I were not coming to you.

4:19 But I will come to you soon, if the Lord wills, and I will find out the power of those who are puffed up, not their talk.

4:20 For God's kingdom is in power, not in talk.

4:21 What do you want? Should I come to you with a rod, or in love and a spirit of gentleness?

1 Corinthians 5

5:1 Sexual immorality is actually reported among you, and such sexual immorality as does not occur even among the Gentiles: that someone has his father's wife.

5:2 And you are puffed up! Should you not instead have mourned, so that the one who did this deed might be removed from your midst?

5:3 For although I am absent in body, I am present in spirit, and I have already passed judgment, as though present, on the one who acted in this way,

5:4 in the name of our Lord Jesus, when you and my spirit are gathered together, with the power of our Lord Jesus,

5:5 to hand such a person over to Satan for the destruction of the flesh, so that the spirit may be saved on the day of the Lord.

5:6 Your boasting is not good. Do you not know that a little leaven leavens the whole lump of dough?

5:7 Clean out the old leaven so that you may be a new lump of dough, just as you are unleavened. For Christ, our Passover, has been sacrificed.

5:8 So let us keep the feast, not with old leaven, nor with the leaven of malice and wickedness, but with the unleavened bread of sincerity and truth.

5:9 I wrote to you in the letter not to associate with sexually immoral people,

5:10 not at all meaning the sexually immoral people of this world, or the greedy and grasping, or idolaters; otherwise you would have to leave the world.

5:11 But now I have written to you not to associate with anyone who is called a brother if he is sexually immoral or greedy or an idolater or abusive or a drunkard or grasping—not even to eat with such a person.

5:12 For what have I to do with judging those outside? Do you not judge those inside?

5:13 But God will judge those outside. Remove the wicked person from among yourselves.

1 Corinthians 6

6:1 Does any of you, having a case against another, dare to seek judgment before the unrighteous and not before the saints?

6:2 Or do you not know that the saints will judge the world? And if the world is judged by you, are you unworthy of the smallest cases?

6:3 Do you not know that we will judge angels, to say nothing of matters of ordinary life?

6:4 If, then, you have cases concerning ordinary life, do you seat as judges those held in no regard in the Church?

6:5 I say this to your shame. Is there really no wise person among you who will be able to decide his brother's case,

6:6 but brother goes to court against brother, and that before unbelievers?

6:7 Indeed, then, it is already a complete defeat for you that you have lawsuits with one another. Why not instead be wronged? Why not instead be defrauded?

6:8 But you yourselves do wrong and defraud—and do this to brothers.

6:9 Or do you not know that the unrighteous will not inherit God's kingdom? Do not be deceived: neither the sexually immoral, nor idolaters, nor adulterers, nor effeminate men, nor men who bed males,

6:10 nor thieves, nor the greedy, nor drunkards, nor the abusive, nor the grasping will inherit God's kingdom.

6:11 And some of you were these things. But you washed yourselves clean, but you were sanctified, but you were justified in the name of the Lord Jesus Christ and in the Spirit of our God.

6:12 All things are permitted to me, but not all things are beneficial. All things are permitted to me, but I will not be brought under the authority of anything.

6:13 Foods are for the stomach, and the stomach for foods, but God will bring both it and them to an end. Yet the body is not for sexual immorality but for the Lord, and the Lord for the body.

6:14 God both raised the Lord and will raise us through His power.

6:15 Do you not know that your bodies are members of Christ? Shall I, then, take Christ's members and make them members of a prostitute? May it never be!

6:16 Or do you not know that the one who joins himself to a prostitute is one body with her? For He says, "The two will become one flesh."

6:17 But the one who joins himself to the Lord is one spirit with Him.

6:18 Flee sexual immorality. Every sin that a person commits is outside the body, but the sexually immoral person sins against his own body.

6:19 Or do you not know that your body is a temple of the Holy Spirit within you, whom you have from God? And you are not your own,

6:20 for you were bought at a price. Therefore glorify God in your body.

1 Corinthians 7

7:1 Now concerning the things you wrote: it is good for a man not to touch a woman.

7:2 But because of cases of sexual immorality, let each man have his own wife, and let each woman have her own husband.

7:3 Let the husband fulfill his obligation to his wife, and likewise the wife to her husband.

7:4 The wife does not have authority over her own body, but the husband does; likewise the husband does not have authority over his own body, but the wife does.

7:5 Do not deprive one another, except perhaps by mutual agreement for a time, so that you may devote yourselves to prayer and then be together again, so that Satan may not tempt you because of your lack of self-control.

7:6 I say this by way of concession, not by way of command.

7:7 I wish that all people were as I myself am. But each has his own gift from God, one in this way and another in that.

7:8 Now I say to the unmarried and the widows: it is good for them if they remain as I am.

7:9 But if they do not exercise self-control, let them marry, for it is better to marry than to burn.

7:10 To the married I give this instruction—not I, but the Lord: a wife is not to separate from her husband—

7:11 but if she does separate, let her remain unmarried or be reconciled to her husband—and a husband is not to dismiss his wife.

7:12 To the rest I say—I, not the Lord: if any brother has an unbelieving wife and she agrees to live with him, let him not dismiss her.

7:13 And if any woman has an unbelieving husband and he agrees to live with her, let her not dismiss her husband.

7:14 For the unbelieving husband has been sanctified in the wife, and the unbelieving wife has been sanctified in the brother. Otherwise your children would be unclean, but as it is they are holy.

7:15 But if the unbelieving spouse separates, let that one separate. The brother or sister is not enslaved in such cases; God has called you in peace.

7:16 For how do you know, wife, whether you will save your husband? Or how do you know, husband, whether you will save your wife?

7:17 Only let each walk as the Lord has allotted to him, as God has called each one. This is what I direct in all the Churches.

7:18 Was anyone called when already circumcised? Let him not undo his circumcision. Has anyone been called in uncircumcision? Let him not be circumcised.

7:19 Circumcision is nothing, and uncircumcision is nothing, but keeping God's commandments matters.

7:20 Let each remain in the calling in which he was called.

7:21 Were you called as a slave? Do not let it trouble you. But if you can indeed become free, make use of the opportunity instead.

7:22 For the slave called in the Lord is the Lord's freedperson; likewise the free person who was called is Christ's slave.

7:23 You were bought at a price; do not become slaves of human beings.

7:24 Brothers, let each remain with God in the condition in which he was called.

7:25 Now concerning virgins, I have no command from the Lord, but I give a judgment as one who has received mercy from the Lord to be faithful.

7:26 I therefore think this is good because of the present distress: that it is good for a person to remain as he is.

7:27 Are you bound to a wife? Do not seek release. Are you released from a wife? Do not seek a wife.

7:28 But even if you marry, you have not sinned; and if a virgin marries, she has not sinned. Yet such people will have affliction in the flesh, and I would spare you.

7:29 But I say this, brothers: the time has been shortened. From now on, let even those who have wives be as though they had none,

7:30 and those who weep as though not weeping, and those who rejoice as though not rejoicing, and those who buy as though not possessing,

7:31 and those who use the world as though not making full use of it. For the form of this world is passing away.

7:32 I want you to be free from anxiety. The unmarried man is concerned about the Lord's affairs, how he may please the Lord.

7:33 But the married man is concerned about the world's affairs, how he may please his wife,

7:34 and he is divided. Both the unmarried woman and the virgin are concerned about the Lord's affairs, so that each may be holy in both body and spirit. But the married woman is concerned about the world's affairs, how she may please her husband.

7:35 I say this for your own benefit, not to throw a noose over you, but for good order and undistracted devotion to the Lord.

7:36 But if anyone thinks he is behaving improperly toward his virgin, if she is past her prime and it ought to happen in this way, let him do what he wants; he does not sin. Let them marry.

7:37 But the one who stands firm in his heart, who is under no compulsion but has authority over his own will, and who has decided this in his own heart—to keep his own virgin—will do well.

7:38 So the one who gives his own virgin in marriage does well, and the one who does not give her in marriage will do better.

7:39 A wife is bound for as long as her husband lives. But if her husband falls asleep, she is free to marry whomever she wants, only in the Lord.

7:40 But she is happier if she remains as she is, according to my judgment; and I think that I too have God's Spirit.

1 Corinthians 8

8:1 Now concerning food offered to idols, we know that we all have knowledge. Knowledge puffs up, but love builds up.

8:2 If anyone thinks he has come to know something, he does not yet know as he ought to know.

8:3 But if anyone loves God, that person has been known by Him.

8:4 Therefore, concerning the eating of food offered to idols, we know that an idol is nothing in the world and that there is no God except one.

8:5 For even if there are so-called gods, whether in heaven or on earth—as indeed there are many gods and many lords—

8:6 yet for us there is one God, the Father, from whom are all things and we for Him, and one Lord, Jesus Christ, through whom are all things and we through Him.

8:7 But not everyone has this knowledge. Some, because they have been accustomed to the idol until now, eat the food as offered to an idol, and their conscience, being weak, is defiled.

8:8 But food will not present us favorably before God. We are no worse off if we do not eat, and no better off if we do.

8:9 But take care that this authority of yours does not somehow become a stumbling block to the weak.

8:10 For if someone sees you who have knowledge reclining at a meal in an idol's temple, will not his conscience, weak as he is, be built up to eat food offered to idols?

8:11 For through your knowledge the weak person is being destroyed, the brother for whom Christ died.

8:12 When you sin against the brothers in this way and strike their weak conscience, you sin against Christ.

8:13 Therefore, if food causes my brother to stumble, I will never eat meat, so that I may not cause my brother to stumble.

1 Corinthians 9

9:1 Am I not free? Am I not an apostle? Have I not seen Jesus our Lord? Are you not my work in the Lord?

9:2 If I am not an apostle to others, at least I am to you, for you are the seal of my apostleship in the Lord.

9:3 This is my defense to those who examine me.

9:4 Do we not have the right to eat and drink?

9:5 Do we not have the right to take along a wife who is a sister, as do the other apostles and the Lord's brothers and Cephas?

9:6 Or do only Barnabas and I lack the right to refrain from working?

9:7 Who ever serves as a soldier at his own expense? Who plants a vineyard and does not eat its fruit? Who shepherds a flock and does not share in the flock's milk?

9:8 Am I saying these things merely in a human way, or does not the law also say them?

9:9 For in the law of Moses it is written, "You shall not muzzle an ox while it threshes." Is it oxen that concern God,

9:10 or does He surely say it for our sake? For it was written for our sake, because the plowman ought to plow in hope, and the thresher in hope of sharing.

9:11 If we sowed spiritual things among you, is it too much if we reap your material things?

9:12 If others share in this right over you, do we not all the more? But we did not use this right; instead, we bear everything so that we may put no hindrance in the way of the good news of Christ.

9:13 Do you not know that those who perform the sacred duties eat what comes from the temple, and those who attend the altar share with the altar?

9:14 In the same way, the Lord directed those who proclaim the good news to live from the good news.

9:15 But I have used none of these things. Nor have I written this so that it should happen this way for me, for it would be better for me to die than—no one will empty my boast!

9:16 For if I proclaim the good news, I have no boast, because necessity lies upon me. For woe to me if I do not proclaim the good news!

9:17 For if I do this willingly, I have wages; but if unwillingly, I have been entrusted with a stewardship.

9:18 What, then, are my wages? That when proclaiming the good news I may offer it without charge, so as not to make full use of my right in the good news.

9:19 For though free from all, I enslaved myself to all, so that I might win more of them.

9:20 To the Jews I became as a Jew, so that I might win Jews; to those under law, as under law—though I myself am not under law—so that I might win those under law;

9:21 to those without law, as without law—though not without God's law but within Christ's law—so that I might win those without law.

9:22 To the weak I became weak, so that I might win the weak. I have become all things to all people, so that by all means I might save some.

9:23 I do all things for the sake of the good news, so that I may share in it with others.

9:24 Do you not know that all the runners in a stadium run, but one receives the prize? Run in such a way that you may obtain it.

9:25 Everyone who competes exercises self-control in all things. They do so to receive a perishable wreath, but we an imperishable one.

9:26 So I run in this way, not aimlessly; I box in this way, not as one beating the air.

9:27 Instead, I pummel my body and bring it into slavery, so that, after proclaiming to others, I myself may not become disqualified.

1 Corinthians 10

10:1 For I do not want you to be unaware, brothers, that our fathers were all under the cloud and all passed through the sea,

10:2 and all were baptized into Moses in the cloud and in the sea,

10:3 and all ate the same spiritual food,

10:4 and all drank the same spiritual drink, for they drank from a spiritual rock that followed them, and the rock was Christ.

10:5 But God was not pleased with most of them, for they were strewn over the wilderness.

10:6 Now these things became examples for us, so that we might not desire evil things as they also desired.

10:7 Do not become idolaters, as some of them did, just as it is written: “The people sat down to eat and drink, and rose to play.”

10:8 Nor let us commit sexual immorality, as some of them did, and twenty-three thousand fell in one day.

10:9 Nor let us put Christ to the test, as some of them tested Him and were being destroyed by the serpents.

10:10 Nor grumble, just as some of them grumbled and were destroyed by the destroyer.

10:11 These things happened to them as examples, and were written to admonish us, upon whom the ends of the ages have arrived.

10:12 So let the one who thinks he stands take care that he does not fall.

10:13 No temptation has seized you except what is common to humanity. But God is faithful: He will not allow you to be tempted beyond what you can bear, but with the temptation will also provide the way out, so that you may be able to endure it.

10:14 Therefore, my beloved, flee from idolatry.

10:15 I speak as to wise people; judge for yourselves what I say.

10:16 The cup of blessing that we bless—is it not participation in the blood of Christ? The bread that we break—is it not participation in the body of Christ?

10:17 Because there is one bread, we who are many are one body, for we all partake of the one bread.

10:18 Consider Israel according to the flesh: are not those who eat the sacrifices participants in the altar?

10:19 What, then, am I saying? That food offered to an idol is anything, or that an idol is anything?

10:20 Rather, that what they sacrifice, they sacrifice to demons and not to God. And I do not want you to become participants with demons.

10:21 You cannot drink the Lord’s cup and the cup of demons. You cannot partake of the Lord’s table and the table of demons.

10:22 Or are we provoking the Lord to jealousy? Are we stronger than He?

10:23 All things are permitted, but not all things are beneficial. All things are permitted, but not all things build up.

10:24 Let no one seek his own good, but the other’s.

10:25 Eat everything sold in the meat market without examining it for conscience’s sake,

10:26 for “The earth is the Lord’s, and all that fills it.”

10:27 If any of the unbelievers invites you and you want to go, eat everything set before you without examining it for conscience’s sake.

10:28 But if someone says to you, “This has been offered in sacrifice,” do not eat it, for the sake of the one who informed you and for conscience’s sake.

10:29 I mean not your own conscience, but the other’s. For why is my freedom judged by another conscience?

10:30 If I partake with thanksgiving, why am I slandered for what I give thanks for?

10:31 Therefore, whether you eat or drink or do anything, do everything for God’s glory.

10:32 Give no cause for stumbling to Jews or Greeks or the Church of God,

10:33 just as I too please everyone in everything, seeking not my own benefit but that of the many, so that they may be saved.

1 Corinthians 11

11:1 Imitate me, just as I also imitate Christ.

11:2 Now I praise you because you remember me in all things and hold fast to the traditions just as I handed them over to you.

11:3 But I want you to know that the head of every man is Christ, the head of a woman is the man, and the head of Christ is God.

11:4 Every man who prays or prophesies with something covering his head dishonors his head.

11:5 But every woman who prays or prophesies with her head uncovered dishonors her head, for it is one and the same as being shaved.

11:6 For if a woman does not cover herself, let her also cut off her hair. But if it is shameful for a woman to have her hair cut off or to be shaved, let her cover herself.

11:7 For a man ought not to cover his head, being God’s image and glory; but the woman is the man’s glory.

11:8 For man is not from woman, but woman from man;

11:9 for indeed man was not created for the woman’s sake, but woman for the man’s sake.

11:10 For this reason the woman ought to have authority on her head, because of the angels.

11:11 Nevertheless, in the Lord neither is woman without man nor man without woman.

11:12 For just as woman is from man, so also man is through woman; but all things are from God.

11:13 Judge among yourselves: is it fitting for a woman to pray to God uncovered?

11:14 Does not nature itself teach you that if a man wears long hair it is a dishonor to him,

11:15 but if a woman wears long hair it is a glory to her? For the hair has been given to her as a covering.

11:16 But if anyone is inclined to be contentious, we have no such custom, nor do the Churches of God.

11:17 But in giving this instruction I do not praise you, because you come together for the worse rather than for the better.

11:18 For first, when you come together as a Church, I hear that divisions exist among you, and I believe it in part.

11:19 For there must even be factions among you so that those who are approved may also become evident among you.

11:20 Therefore, when you gather in the same place, it is not to eat the Lord's supper,

11:21 for in eating, each takes his own supper beforehand, and one is hungry while another is drunk.

11:22 Do you not have houses for eating and drinking? Or do you despise God's Church and shame those who have nothing? What should I say to you? Should I praise you? In this I do not praise you.

11:23 For I received from the Lord what I also handed over to you: that the Lord Jesus, on the night when He was being handed over, took bread,

11:24 and after giving thanks He broke it and said, "This is My body, which is for you. Do this in remembrance of Me."

11:25 Likewise He also took the cup after supper, saying, "This cup is the new covenant in My blood. Do this, as often as you drink, in remembrance of Me."

11:26 For as often as you eat this bread and drink the cup, you proclaim the Lord's death until He comes.

11:27 Therefore, whoever eats the bread or drinks the Lord's cup unworthily will be answerable for the Lord's body and blood.

11:28 Let a person examine himself, and in this way let him eat from the bread and drink from the cup.

11:29 For the one who eats and drinks without discerning the body eats and drinks judgment upon himself.

11:30 For this reason many among you are weak and ill, and a considerable number are asleep.

11:31 But if we discerned ourselves, we would not be judged.

11:32 Yet when we are judged by the Lord, we are disciplined, so that we may not be condemned with the world.

11:33 Therefore, my brothers, when you come together to eat, wait for one another.

11:34 If anyone is hungry, let him eat at home, so that you may not come together for judgment. I will arrange the remaining matters when I come.

1 Corinthians 12

12:1 Now concerning spiritual things, brothers, I do not want you to be unaware.

12:2 You know that when you were Gentiles, you were carried away to the mute idols, however you were led.

12:3 Therefore I make known to you that no one speaking in God's Spirit says, "Jesus is accursed," and no one can say, "Jesus is Lord," except in the Holy Spirit.

12:4 There are varieties of gifts, but the same Spirit;

12:5 and there are varieties of service, and the same Lord;

12:6 and there are varieties of work, but the same God, who works all things in everyone.

12:7 To each is given the manifestation of the Spirit for the common benefit.

12:8 For to one a word of wisdom is given through the Spirit, and to another a word of knowledge according to the same Spirit;

12:9 to another faith in the same Spirit, and to another gifts of healings in the one Spirit;

12:10 to another acts of power, to another prophecy, to another discernments of spirits, to another kinds of tongues, and to another interpretation of tongues.

12:11 But the one and the same Spirit works all these things, distributing to each individually just as He wills.

12:12 For just as the body is one and has many members, and all the body's members, though many, are one body, so also is Christ.

12:13 For in one Spirit we were all baptized into one body, whether Jews or Greeks, whether slaves or free, and we were all given one Spirit to drink.

12:14 For the body is not one member but many.

12:15 If the foot says, "Because I am not a hand, I am not part of the body," that does not stop it from being part of the body, does it?

12:16 And if the ear says, "Because I am not an eye, I am not part of the body," that does not stop it from being part of the body, does it?

12:17 If the whole body were an eye, where would hearing be? If the whole were hearing, where would the sense of smell be?

12:18 But as it is, God placed the members, each one of them, in the body just as He wished.

12:19 If they were all one member, where would the body be?

12:20 But as it is, there are many members, yet one body.

12:21 The eye cannot say to the hand, “I have no need of you,” or again the head to the feet, “I have no need of you.”

12:22 On the contrary, the members of the body that seem weaker are much more necessary,

12:23 and those parts of the body we consider less honorable, we clothe with greater honor; and our unpresentable parts receive greater modesty,

12:24 while our presentable parts have no need of it. But God combined the body, giving greater honor to the part that lacked it,

12:25 so that there may be no division in the body, but that the members may have the same care for one another.

12:26 If one member suffers, all the members suffer together; if one member is honored, all the members rejoice together.

12:27 Now you are Christ’s body, and individually members of it.

12:28 God has appointed in the Church first apostles, second prophets, third teachers, then acts of power, then gifts of healings, helps, forms of guidance, and kinds of tongues.

12:29 Are all apostles? Are all prophets? Are all teachers? Do all perform acts of power?

12:30 Do all have gifts of healings? Do all speak in tongues? Do all interpret?

12:31 But earnestly desire the greater gifts. And I show you a way beyond all comparison.

1 Corinthians 13

13:1 If I speak in the tongues of human beings and of angels but have no love, I have become resounding bronze or a clanging cymbal.

13:2 And if I have prophecy and know all mysteries and all knowledge, and if I have all faith so as to move mountains, but have no love, I am nothing.

13:3 And if I distribute all my possessions as food, and if I hand over my body so that I may boast, but have no love, I gain nothing.

13:4 Love is patient; love is kind; it does not envy; [love] does not boast, is not puffed up,

13:5 does not behave shamefully, does not seek its own interests, is not provoked, does not keep account of wrong,

13:6 does not rejoice in unrighteousness, but rejoices with the truth.

13:7 It bears all things, believes all things, hopes all things, endures all things.

13:8 Love never falls. But prophecies will be brought to an end; tongues will cease; knowledge will be brought to an end.

13:9 For we know in part and prophesy in part,

13:10 but when what is complete comes, what is partial will be brought to an end.

13:11 When I was a child, I spoke as a child, thought as a child, reasoned as a child. When I became a man, I brought the child’s ways to an end.

13:12 For now we see through a mirror, as in a riddle, but then face to face. Now I know in part, but then I will know fully, just as I also was fully known.

13:13 And now faith, hope, and love remain, these three; but the greatest of these is love.

1 Corinthians 14

14:1 Pursue love, and earnestly desire spiritual things, especially that you may prophesy.

14:2 For the one who speaks in a tongue speaks not to human beings but to God, for no one understands him; in spirit he speaks mysteries.

14:3 But the one who prophesies speaks to human beings for building up, encouragement, and consolation.

14:4 The one who speaks in a tongue builds himself up, but the one who prophesies builds up the Church.

14:5 I want all of you to speak in tongues, but still more that you should prophesy. The one who prophesies is greater than the one who speaks in tongues, unless he interprets, so that the Church may be built up.

14:6 But now, brothers, if I come to you speaking in tongues, how will I benefit you unless I speak to you in revelation or knowledge or prophecy or teaching?

14:7 Even lifeless things that give a sound, whether a flute or a lyre—if they do not produce distinct notes, how will what is played on the flute or lyre be recognized?

14:8 For if a trumpet gives an unclear sound, who will prepare for battle?

14:9 So also with you: unless you speak an intelligible word with your tongue, how will what is spoken be known? For you will be speaking into the air.

14:10 There are, it may be, so many kinds of voices in the world, and none is voiceless.

14:11 Therefore, if I do not know the meaning of the voice, I will be a foreigner to the speaker, and the speaker a foreigner to me.

14:12 So also with you: since you are zealous for spirits, seek to excel for the building up of the Church.

14:13 Therefore let the one who speaks in a tongue pray that he may interpret.

14:14 For if I pray in a tongue, my spirit prays, but my mind is unfruitful.

14:15 What, then, is to be done? I will pray with the spirit, but I will also pray with the mind. I will sing with the spirit, but I will also sing with the mind.

14:16 Otherwise, if you bless in spirit, how will the person in the place of the uninitiated say the Amen to your thanksgiving, since he does not know what you are saying?

14:17 For you give thanks well, but the other person is not built up.

14:18 I thank God; I speak in tongues more than all of you.

14:19 But in Church I would rather speak five words with my mind, so that I may instruct others too, than ten thousand words in a tongue.

14:20 Brothers, do not become children in your thinking. Be infants in evil, but become mature in your thinking.

14:21 In the law it is written, “Through people of other tongues and through the lips of others I will speak to this people, and even so they will not listen to Me,” says the Lord.

14:22 So tongues are a sign for unbelievers, not for believers, while prophecy is for believers, not for unbelievers.

14:23 Therefore, if the whole Church gathers in the same place and everyone speaks in tongues, and uninitiated people or unbelievers enter, will they not say that you are mad?

14:24 But if everyone prophesies and an unbeliever or an uninitiated person enters, he is exposed by all, examined by all;

14:25 the hidden things of his heart are revealed, and so, falling on his face, he will worship God, declaring, “God is truly among you.”

14:26 What, then, is to be done, brothers? When you gather, each has a psalm, has a teaching, has a revelation, has a tongue, has an interpretation. Let everything be done for building up.

14:27 If anyone speaks in a tongue, let it be by two or at most three, each in turn, and let one interpret.

14:28 But if there is no interpreter, let him be silent in Church, and let him speak to himself and to God.

14:29 Let two or three prophets speak, and let the others discern.

14:30 But if something is revealed to another who is seated, let the first be silent.

14:31 For you can all prophesy one by one, so that all may learn and all may be encouraged.

14:32 And prophets’ spirits are subject to prophets,

14:33 for God is not a God of disorder but of peace. As in all the Churches of the saints,

14:34 let the women be silent in the Churches, for they are not permitted to speak; instead, let them be subject, just as the law also says.

14:35 If they want to learn anything, let them ask their own husbands at home, for it is shameful for a woman to speak in Church.

14:36 Or did God’s word go out from you? Or has it reached you alone?

14:37 If anyone thinks he is a prophet or spiritual, let him recognize that what I write to you is the Lord’s command.

14:38 But if anyone does not recognize this, he is not recognized.

14:39 Therefore, my brothers, earnestly desire to prophesy, and do not forbid speaking in tongues.

14:40 But let everything be done fittingly and in order.

1 Corinthians 15

15:1 Now I make known to you, brothers, the good news that I proclaimed to you, which you also received, in which you also stand,

15:2 through which you are also being saved, if you hold fast to the word in which I proclaimed it to you—unless you believed in vain.

15:3 For I handed over to you as matters of first importance what I also received: that Christ died for our sins according to the Scriptures,

15:4 and that He was buried, and that He has been raised on the third day according to the Scriptures,

15:5 and that He appeared to Cephas, then to the twelve.

15:6 After that He appeared to more than five hundred brothers at once, most of whom remain until now, though some have fallen asleep.

15:7 After that He appeared to James, then to all the apostles.

15:8 Last of all, as to one untimely born, He appeared also to me.

15:9 For I am the least of the apostles, unworthy to be called an apostle, because I persecuted God's Church.

15:10 But by God's grace I am what I am, and His grace toward me was not empty. Instead, I labored more than all of them—yet not I, but God's grace with me.

15:11 So whether it was I or they, this is how we proclaim, and this is how you believed.

15:12 Now if Christ is proclaimed as raised from the dead, how can some among you say that there is no resurrection of the dead?

15:13 But if there is no resurrection of the dead, neither has Christ been raised.

15:14 And if Christ has not been raised, then our proclamation is also empty, and your faith is empty too.

15:15 We are also found to be false witnesses concerning God, because we testified against God that He raised Christ, whom He did not raise if, after all, the dead are not raised.

15:16 For if the dead are not raised, neither has Christ been raised.

15:17 And if Christ has not been raised, your faith is futile; you are still in your sins.

15:18 Then those who have fallen asleep in Christ have also perished.

15:19 If in this life alone we have hoped in Christ, we are more to be pitied than all other people.

15:20 But as it is, Christ has been raised from the dead, the firstfruits of those who have fallen asleep.

15:21 For since death came through a human being, resurrection of the dead also comes through a human being.

15:22 For just as in Adam all die, so also in Christ all will be made alive.

15:23 But each in his own order: Christ the firstfruits, then those who belong to Christ at His coming,

15:24 then the end, when He hands over the kingdom to God the Father, when He brings to nothing every rule and every authority and power.

15:25 For He must reign until He puts all the enemies under His feet.

15:26 The last enemy to be brought to nothing is death,

15:27 for "He subjected all things under His feet." But when it says that all things have been subjected, it is clear that this excludes the One who subjected all things to Him.

15:28 And when all things have been subjected to Him, then the Son Himself will also be subjected to the One who subjected all things to Him, so that God may be all in all.

15:29 Otherwise, what will those who are baptized for the dead do? If the dead are not raised at all, why are they even baptized for them?

15:30 Why are we also in danger every hour?

15:31 I die daily, brothers—I affirm it by my boasting in you, which I have in Christ Jesus our Lord.

15:32 If in a merely human way I fought with beasts in Ephesus, what benefit is there for me? If the dead are not raised, "Let us eat and drink, for tomorrow we die."

15:33 Do not be deceived: "Bad company corrupts good habits."

15:34 Sober up as you ought and do not sin, for some have no knowledge of God. I speak to your shame.

15:35 But someone will say, "How are the dead raised? With what sort of body do they come?"

15:36 Foolish one! What you sow is not made alive unless it dies.

15:37 And what you sow is not the body that will come to be, but a bare grain, perhaps of wheat or of one of the other kinds.

15:38 But God gives it a body just as He wished, and to each of the seeds its own body.

15:39 Not all flesh is the same flesh: human flesh is one kind, the flesh of animals another, the flesh of birds another, and that of fish another.

15:40 There are heavenly bodies and earthly bodies, but the glory of the heavenly is one kind and that of the earthly another.

15:41 The sun has one glory, the moon another glory, and the stars another glory; for star differs from star in glory.

15:42 So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption.

15:43 It is sown in dishonor; it is raised in glory. It is sown in weakness; it is raised in power.

15:44 It is sown a natural body; it is raised a spiritual body. If there is a natural body, there is also a spiritual one.

15:45 So also it is written, “The first human being, Adam, became a living soul”; the last Adam became a life-giving spirit.

15:46 But the spiritual is not first; the natural is first, then the spiritual.

15:47 The first human being is from the earth, made of dust; the second human being is from heaven.

15:48 As is the one made of dust, so also are those made of dust; and as is the heavenly One, so also are the heavenly ones.

15:49 And just as we bore the image of the one made of dust, we will also bear the image of the heavenly One.

15:50 Now I say this, brothers: flesh and blood cannot inherit God’s kingdom, nor does corruption inherit incorruption.

15:51 Look, I tell you a mystery: we will not all fall asleep, but we will all be changed,

15:52 in an instant, in the blink of an eye, at the last trumpet. For the trumpet will sound, and the dead will be raised incorruptible, and we will be changed.

15:53 For this corruptible must put on incorruption, and this mortal must put on immortality.

15:54 But when this corruptible puts on incorruption and this mortal puts on immortality, then the written saying will come to pass: “Death has been swallowed up in victory.”

15:55 “Where, death, is your victory? Where, death, is your sting?”

15:56 The sting of death is sin, and the power of sin is the law.

15:57 But thanks be to God, who gives us the victory through our Lord Jesus Christ.

15:58 Therefore, my beloved brothers, be steadfast, immovable, always abounding in the Lord’s work, knowing that your labor is not empty in the Lord.

1 Corinthians 16

16:1 Now concerning the collection for the saints: just as I directed the Churches of Galatia, so you also are to do.

16:2 On the first day of every week, let each of you set something aside on his own, saving as he prospers, so that collections may not be made when I come.

16:3 When I arrive, I will send, with letters, those whom you approve to carry your gracious gift to Jerusalem.

16:4 If it is fitting for me to go as well, they will go with me.

16:5 I will come to you when I have passed through Macedonia, for I am going through Macedonia.

16:6 Perhaps I will remain with you, or even spend the winter, so that you may send me onward wherever I go.

16:7 For I do not want to see you now merely in passing; I hope to remain with you for some time, if the Lord permits.

16:8 But I will remain in Ephesus until Pentecost,

16:9 for a great and effective door has opened to me, and there are many opponents.

16:10 If Timothy comes, see that he may be with you without fear, for he works the Lord’s work just as I do.

16:11 Therefore let no one despise him. Send him onward in peace, so that he may come to me, for I await him with the brothers.

16:12 Now concerning Apollos the brother: I strongly urged him to come to you with the brothers, but it was certainly not his wish to come now. He will come when he has opportunity.

16:13 Stay awake; stand firm in the faith; be courageous; be strong.

16:14 Let everything among you be done in love.

16:15 Now I appeal to you, brothers—you know the household of Stephanas, that it is the firstfruits of Achaia and that they devoted themselves to serving the saints—

16:16 that you too submit to such people, and to everyone who works together and labors.

16:17 I rejoice at the arrival of Stephanas and Fortunatus and Achaicus, because they filled what was lacking on your part,

16:18 for they refreshed my spirit and yours. Therefore recognize such people.

16:19 The Churches of Asia greet you. Aquila and Prisca, together with the Church in their house, greet you warmly in the Lord.

16:20 All the brothers greet you. Greet one another with a holy kiss.

16:21 The greeting is in my own hand—Paul’s.

16:22 If anyone does not love the Lord, let him be accursed. Our Lord, come!

16:23 The grace of the Lord Jesus be with you.

16:24 My love be with all of you in Christ Jesus.

2 Corinthians

2 Corinthians 1

1:1 Paul, an apostle of Christ Jesus through the will of God, and Timothy the brother, to the Church of God in Corinth, together with all the saints in the whole of Achaia:

1:2 Grace to you and peace from God our Father and the Lord Jesus Christ.

1:3 Blessed be the God and Father of our Lord Jesus Christ, the Father of mercies and God of all comfort,

1:4 who comforts us in all our affliction, so that we may be able to comfort those in every affliction through the comfort with which we ourselves are comforted by God.

1:5 For just as the sufferings of Christ abound toward us, so also our comfort abounds through Christ.

1:6 Now whether we are afflicted, it is for your comfort and salvation; or whether we are comforted, it is for your comfort, which is at work as you endure the same sufferings that we also suffer.

1:7 And our hope for you is firm, for we know that as you share in the sufferings, so also you share in the comfort.

1:8 For we do not want you to be unaware, brothers, of our affliction that occurred in Asia: we were burdened far beyond our strength, so that we despaired even of living.

1:9 Indeed, we ourselves had the sentence of death within us, so that we might rely not on ourselves but on God who raises the dead.

1:10 He delivered us from so great a death and will deliver us; in Him we have set our hope that He will deliver us yet again,

1:11 as you too help us by prayer, so that many people may give thanks on our behalf for the gift granted to us through many.

1:12 For our boast is this, the testimony of our conscience: that in simplicity and sincerity from God, and not in fleshly wisdom but in the grace of God, we conducted ourselves in the world, and especially toward you.

1:13 For we write nothing to you other than what you read or also understand; and I hope that you will understand fully to the end,

1:14 just as you have also recognized us in part, that we are your boast, just as you also are ours in the day of our Lord Jesus.

1:15 And with this confidence I intended to come to you first, so that you might have a second grace,

1:16 and to visit you on my way to Macedonia, and again from Macedonia to come to you, and to be sent onward by you to Judea.

1:17 Now when I intended this, was I then being fickle? Or do I plan what I plan according to the flesh, so that with me there is both “Yes, yes” and “No, no”?

1:18 But God is faithful: our word to you is not “Yes” and “No.”

1:19 For the Son of God, Jesus Christ, who was proclaimed among you through us—through me and Silvanus and Timothy—did not become “Yes” and “No,” but in Him “Yes” has come to be.

1:20 For however many God’s promises are, in Him is the “Yes.” Therefore also through Him is the “Amen” to God, for His glory through us.

1:21 Now the One who establishes us with you in Christ and anointed us is God,

1:22 who also sealed us and gave the pledge of the Spirit in our hearts.

1:23 But I call God as witness against my soul that it was to spare you that I did not come again to Corinth.

1:24 Not that we lord it over your faith, but we are fellow workers for your joy, for in faith you stand.

2 Corinthians 2

2:1 For I decided this for myself: not to come to you again in sorrow.

2:2 For if I cause you sorrow, who then makes me glad except the one made sorrowful by me?

2:3 And I wrote this very thing so that, when I came, I might not be grieved by those who ought to make me rejoice. I was confident about all of you that my joy is the joy of you all.

2:4 For out of much affliction and anguish of heart I wrote to you through many tears, not that you might be made sorrowful, but that you might know the abundant love I have for you.

2:5 But if anyone has caused sorrow, he has caused sorrow not to me, but in part—to avoid pressing too heavily—to all of you.

2:6 This punishment by the majority is sufficient for such a person,

2:7 so that, on the contrary, you should rather forgive and comfort him, lest such a person be swallowed up by excessive sorrow.

2:8 Therefore I urge you to confirm your love toward him.

2:9 For I also wrote for this purpose: to see how you stood the test, whether you are obedient in everything.

2:10 Now whom you forgive anything, I also forgive; for what I have forgiven, if I have forgiven anything, was for your sake in the presence of Christ,

2:11 so that we might not be taken advantage of by Satan, for we are not unaware of his designs.

2:12 Now when I came to Troas for the good news of Christ, and a door had been opened to me in the Lord,

2:13 I had no rest in my spirit because I did not find Titus my brother; but taking leave of them, I went out to Macedonia.

2:14 But thanks be to God, who always leads us in triumph in Christ and makes known through us the aroma of the knowledge of Him in every place.

2:15 For we are Christ's fragrance to God among those being saved and among those perishing:

2:16 to the one an aroma from death to death, but to the other an aroma from life to life. And who is sufficient for these things?

2:17 For we are not like the many who peddle the word of God; but we speak in Christ before God, out of sincerity, as those sent from God.

2 Corinthians 3

3:1 Are we beginning to commend ourselves again? Or do we need, as some do, letters of recommendation to you or from you?

3:2 You are our letter, inscribed in our hearts, known and read by all people.

3:3 You are clearly a letter of Christ, produced through our ministry, inscribed not with ink but with the Spirit of the living God, not on stone tablets but on tablets that are hearts of flesh.

3:4 And we have such confidence toward God through Christ.

3:5 Not that we are sufficient in ourselves to consider anything as coming from ourselves, but our sufficiency is from God,

3:6 who also made us sufficient as ministers of a new covenant, not of letter but of Spirit; for the letter kills, but the Spirit gives life.

3:7 Now if the ministry of death, engraved in letters on stones, came in glory, so that the sons of Israel could not gaze at Moses' face because of the glory of his face, which was being brought to an end,

3:8 how much more will the ministry of the Spirit be in glory?

3:9 For if there is glory in the ministry of condemnation, much more does the ministry of righteousness abound in glory.

3:10 For indeed what once had glory has no glory in this respect, because of the surpassing glory.

3:11 For if what is being brought to an end came through glory, how much greater is the glory of what remains!

3:12 Therefore, having such hope, we use great boldness,

3:13 and are not like Moses, who put a veil over his face so that the sons of Israel might not gaze at the end of what was being brought to an end.

3:14 But their minds were hardened. For until this very day the same veil remains at the reading of the old covenant, not being unveiled, because in Christ it is brought to an end.

3:15 But to this day, whenever Moses is read, a veil lies over their heart.

3:16 But whenever one turns to the Lord, the veil is removed.

3:17 Now the Lord is the Spirit, and where the Spirit of the Lord is, there is freedom.

3:18 And we all, with unveiled face, beholding as in a mirror the glory of the Lord, are being transformed into the same image from glory to glory, as from the Lord, the Spirit.

2 Corinthians 4

4:1 For this reason, having this ministry, just as we received mercy, we do not lose heart.

4:2 But we have renounced the secret and shameful things, not walking in cunning or tampering with the word of God, but commending ourselves to every human conscience before God by making the truth known.

4:3 And even if our good news is veiled, it is veiled among those perishing,

4:4 among whom the god of this age has blinded the minds of the unbelieving, so that the light of the good news of the glory of Christ, who is the image of God, might not shine upon them.

4:5 For we proclaim not ourselves, but Jesus Christ as Lord, and ourselves as your slaves for Jesus' sake.

4:6 For God, who said, "Light will shine out of darkness," is the One who shone in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ.

4:7 But we have this treasure in clay jars, so that the surpassing power may be God's and not from us.

4:8 We are afflicted in every way, but not confined; perplexed, but not utterly at a loss;

4:9 persecuted, but not abandoned; struck down, but not destroyed;

4:10 always carrying in the body the dying of Jesus, so that the life of Jesus may also be revealed in our body.

4:11 For we who live are always being handed over to death for Jesus' sake, so that the life of Jesus may also be revealed in our mortal flesh.

4:12 So death is at work in us, but life in you.

4:13 But having the same spirit of faith, according to what is written, "I believed, therefore I spoke," we also believe, and therefore also speak,

4:14 knowing that the One who raised the Lord Jesus will also raise us with Jesus and present us together with you.

4:15 For all things are for your sake, so that grace, having increased through the many, may cause thanksgiving to abound to the glory of God.

4:16 Therefore we do not lose heart; but even if our outer person is wasting away, our inner person is being renewed day by day.

4:17 For the momentary lightness of our affliction produces for us an eternal weight of glory beyond all measure,

4:18 as we look not at the things seen but at the things not seen; for the things seen are temporary, but the things not seen are eternal.

2 Corinthians 5

5:1 For we know that if our earthly house, this tent, is dismantled, we have a building from God, a house not made by hands, eternal in the heavens.

5:2 For indeed in this we groan, longing to be clothed over with our dwelling from heaven,

5:3 if indeed, even after being unclothed, we shall not be found naked.

5:4 For indeed we who are in the tent groan, being burdened, because we do not wish to be unclothed but to be clothed over, so that what is mortal may be swallowed up by life.

5:5 Now the One who prepared us for this very thing is God, who gave us the pledge of the Spirit.

5:6 Therefore we are always confident, knowing that while at home in the body we are away from the Lord—

5:7 for we walk by faith, not by sight—

5:8 we are confident, and prefer rather to be away from the body and at home with the Lord.

5:9 Therefore we also make it our aim, whether at home or away, to be pleasing to Him.

5:10 For we must all be revealed before the judgment seat of Christ, so that each may receive what is due for what he has done through the body, whether good or evil.

5:11 Therefore, knowing the fear of the Lord, we persuade people; but we have been revealed to God, and I hope we have also been revealed in your consciences.

5:12 We are not commending ourselves to you again, but giving you an opportunity to boast on our behalf, so that you may have an answer for those who boast in appearance and not in heart.

5:13 For if we were beside ourselves, it was for God; if we are in our right mind, it is for you.

5:14 For the love of Christ holds us fast, since we have judged this: that One died for all; therefore all died.

5:15 And He died for all so that those who live might no longer live for themselves, but for the One who died and was raised on their behalf.

5:16 So from now on we know no one according to the flesh. Even if we have known Christ according to the flesh, yet now we no longer know Him in that way.

5:17 Therefore, if anyone is in Christ, there is a new creation. The old things passed away; behold, new things have come to be.

5:18 And all things are from God, who reconciled us to Himself through Christ and gave us the ministry of reconciliation:

5:19 namely, that God was in Christ reconciling the world to Himself, not counting their trespasses against them, and placing in us the word of reconciliation.

5:20 Therefore we serve as ambassadors on behalf of Christ, as God appeals through us. We beg on behalf of Christ: be reconciled to God.

5:21 On our behalf He made the One who knew no sin to be sin, so that in Him we might become the righteousness of God.

2 Corinthians 6

6:1 And working together, we also urge you not to receive the grace of God in vain.

6:2 For He says, "At an acceptable time I heard you, and on a day of salvation I helped you." Look, now is a most acceptable time; look, now is a day of salvation.

6:3 We give no occasion for stumbling in anything, so that the ministry may not be blamed,

6:4 but in everything commend ourselves as ministers of God: in much endurance, in afflictions, in hardships, in distresses,

6:5 in beatings, in imprisonments, in disturbances, in labors, in sleepless nights, in fastings,

6:6 in purity, in knowledge, in patience, in kindness, in the Holy Spirit, in love without hypocrisy,

6:7 in a word of truth, in the power of God; through the weapons of righteousness for the right hand and the left,

6:8 through glory and dishonor, through bad report and good report; as deceivers, and yet truthful;

6:9 as unknown, and yet recognized; as dying, and look, we live; as disciplined, and yet not put to death;

6:10 as sorrowful, yet always rejoicing; as poor, yet enriching many; as having nothing, and yet possessing everything.

6:11 Our mouth has opened to you, Corinthians; our heart has opened wide.

6:12 You are not confined by us, but by your own affections.

6:13 Now in return—I speak as to children—open yourselves wide also.

6:14 Do not become unequally yoked with unbelievers. For what sharing is there between righteousness and lawlessness, or what fellowship between light and darkness?

6:15 And what harmony is there between Christ and Beliar, or what portion does a believer have with an unbeliever?

6:16 And what agreement is there between God’s temple and idols? For we are the temple of the living God, just as God said: “I will dwell in them and walk among them, and I will be their God, and they will be My people.

6:17 Therefore come out from their midst and be separated, says the Lord, and do not touch anything unclean; and I will receive you.

6:18 And I will be a Father to you, and you will be sons and daughters to Me, says the Lord Almighty.”

2 Corinthians 7

7:1 Therefore, having these promises, beloved, let us cleanse ourselves from every defilement of flesh and spirit, bringing holiness to completion in the fear of God.

7:2 Make room for us. We wronged no one, corrupted no one, took advantage of no one.

7:3 I do not say this to condemn you, for I have said before that you are in our hearts, to die together and to live together.

7:4 Great is my boldness toward you; great is my boasting on your behalf. I am filled with comfort; I overflow exceedingly with joy in all our affliction.

7:5 For even when we came into Macedonia, our flesh had no rest, but we were afflicted in every way: conflicts outside, fears within.

7:6 But God, who comforts the lowly, comforted us by the arrival of Titus,

7:7 and not only by his arrival, but also by the comfort with which he was comforted because of you. He reported to us your longing, your mourning, your zeal on my behalf, so that I rejoiced still more.

7:8 For even if I caused you sorrow by the letter, I do not regret it. Even if I did regret it—for I see that that letter caused you sorrow, even if for a time—

7:9 now I rejoice, not that you were made sorrowful, but that your sorrow led to repentance. For your sorrow was godly, so that you might suffer no loss from us in anything.

7:10 For godly sorrow produces repentance that leads to salvation without regret, but the sorrow of the world produces death.

7:11 For look at this very thing, your godly sorrow: what diligence it produced in you, what defense, what indignation, what fear, what longing, what zeal, what vindication! In everything you showed yourselves to be pure in the matter.

7:12 So even if I wrote to you, it was not for the sake of the one who did wrong, nor for the sake of the one wronged, but so that your diligence on our behalf might be made clear to you before God.

7:13 For this reason we have been comforted. And beyond our comfort, we rejoiced much more at the joy of Titus, because his spirit has been refreshed by all of you.

7:14 For if I have boasted anything to him on your behalf, I was not put to shame; but as we spoke everything to you in truth, so also our boasting before Titus proved true.

7:15 And his affection for you is all the greater as he remembers the obedience of you all, how you received him with fear and trembling.

7:16 I rejoice that in everything I have confidence in you.

2 Corinthians 8

8:1 Now we make known to you, brothers, the grace of God given among the Churches of Macedonia:

8:2 that in a great trial of affliction, the abundance of their joy and their deep poverty overflowed into the wealth of their generosity.

8:3 For I testify that they gave according to their ability, and beyond their ability, of their own choice,

8:4 begging us earnestly for the grace and the fellowship of the ministry to the saints.

8:5 And what they did was not as we expected: they gave themselves first to the Lord and to us through the will of God,

8:6 so we urged Titus to complete this grace among you, just as he had begun it beforehand.

8:7 But just as you abound in everything—in faith and word and knowledge and all diligence and the love from us in you—see that you abound also in this grace.

8:8 I do not speak as a command, but through the diligence of others I also test the genuineness of your love.

8:9 For you know the grace of our Lord Jesus Christ: though He was rich, He became poor for your sake, so that you might become rich through His poverty.

8:10 And in this I give an opinion, for this is beneficial for you, who already began last year not only to do it but also to desire it.

8:11 But now finish doing it also, so that your eager desire may be matched by completing it out of what you have.

8:12 For if the readiness is present, it is acceptable according to what one has, not according to what one does not have.

8:13 For it is not that there should be relief for others and affliction for you, but on the basis of equality:

8:14 at the present time your abundance is to meet their lack, so that their abundance may also meet your lack, so that there may be equality.

8:15 As it is written, “The one with much had no excess, and the one with little had no shortage.”

8:16 But thanks be to God, who put the same diligence for you in Titus’ heart,

8:17 for he accepted the appeal, and being still more diligent, he went out to you of his own choice.

8:18 And we sent with him the brother whose praise in the good news is throughout all the Churches.

8:19 And not only that, but he was also appointed by the Churches as our traveling companion with this grace that we are administering, for the glory of the Lord Himself and to show our readiness.

8:20 We take this precaution so that no one may blame us concerning this abundant gift that we are administering,

8:21 for we take care to do what is honorable not only before the Lord but also before people.

8:22 And we sent with them our brother, whom we have often proved diligent in many things, but now much more diligent because of his great confidence in you.

8:23 As for Titus, he is my partner and fellow worker among you; as for our brothers, they are envoys of Churches, a glory of Christ.

8:24 Therefore show them the proof of your love and of our boasting on your behalf, in the presence of the Churches.

2 Corinthians 9

9:1 For concerning the ministry to the saints, it is unnecessary for me to write to you,

9:2 for I know your readiness, of which I boast on your behalf to Macedonians, that Achaia has been prepared since last year; and your zeal stirred up the majority.

9:3 But I sent the brothers so that our boasting on your behalf might not prove empty in this respect, so that you might be prepared, just as I said,

9:4 lest, if Macedonians come with me and find you unprepared, we—to say nothing of you—should be put to shame in this confidence.

9:5 Therefore I considered it necessary to urge the brothers to go ahead to you and prepare beforehand your previously promised blessing, so that it might be ready in this way as a blessing and not as something extorted.

9:6 Now this is the point: the one who sows sparingly will also reap sparingly, and the one who sows in blessings will also reap in blessings.

9:7 Let each give as he has decided in his heart, not out of sorrow or compulsion; for God loves a cheerful giver.

9:8 And God is able to make every grace abound toward you, so that, always having all sufficiency in everything, you may abound in every good work.

9:9 As it is written, “He scattered abroad; he gave to the poor; his righteousness remains for the age.”

9:10 Now the One who supplies seed to the sower and bread for food will supply and multiply your seed and increase the fruits of your righteousness.

9:11 You are being enriched in everything for all generosity, which produces thanksgiving to God through us,

9:12 because the ministry of this service not only supplies what the saints lack but also overflows through many thanksgivings to God.

9:13 Because of the proof this ministry provides, they glorify God for your submission to the good news of Christ that you confess, and for your generous sharing with them and with all,

9:14 while they too, in prayer on your behalf, long for you because of the surpassing grace of God upon you.

9:15 Thanks be to God for His indescribable gift!

2 Corinthians 10

10:1 Now I myself, Paul, appeal to you through the meekness and gentleness of Christ—I who am lowly among you face to face, but bold toward you when absent.

10:2 And I beg that, when I am present, I may not have to show the bold confidence with which I intend to confront some who think we walk according to the flesh.

10:3 For though we walk in flesh, we do not wage war according to flesh,

10:4 for the weapons of our warfare are not fleshly, but powerful through God for the pulling down of strongholds. We pull down arguments

10:5 and every lofty thing raised against the knowledge of God, and take captive every thought into obedience to Christ,

10:6 and stand ready to punish every disobedience when your obedience is complete.

10:7 Look at what is right before you. If anyone is confident in himself that he belongs to Christ, let him consider this again for himself: just as he belongs to Christ, so also do we.

10:8 For even if I boast somewhat more abundantly concerning our authority, which the Lord gave for building you up and not for pulling you down, I will not be put to shame.

10:9 I do not want to seem as though I would terrify you through the letters.

10:10 For someone says, “The letters are weighty and strong, but his bodily presence is weak and his speech is despised.”

10:11 Let such a person consider this: what we are in word through letters when absent, such we are also in deed when present.

10:12 For we do not dare to class or compare ourselves with some of those who commend themselves. But they, measuring themselves by themselves and comparing themselves with themselves, do not understand.

10:13 But we will not boast beyond measure, but according to the measure of the sphere that God apportioned to us, a measure reaching even as far as you.

10:14 For we are not overextending ourselves as though we did not reach you, for we came even as far as you in the good news of Christ.

10:15 We do not boast beyond measure in others’ labors, but have hope that, as your faith grows, we may be greatly enlarged among you according to our sphere,

10:16 so as to proclaim the good news in the regions beyond you, not to boast in another’s sphere over things already prepared.

10:17 But let the one who boasts boast in the Lord.

10:18 For it is not the one who commends himself who is approved, but the one whom the Lord commends.

2 Corinthians 11

11:1 I wish you would bear with me in a little foolishness. Indeed, do bear with me.

11:2 For I am jealous for you with God’s jealousy, for I betrothed you to one husband, to present you as a pure virgin to Christ.

11:3 But I fear lest somehow, as the serpent deceived Eve by his cunning, your minds might be corrupted and drawn away from the simplicity and purity toward Christ.

11:4 For if the one who comes proclaims another Jesus whom we did not proclaim, or you receive a different spirit that you did not receive, or a different good news that you did not accept, you bear with it well!

11:5 For I reckon that I have fallen short in nothing of the exceedingly great apostles.

11:6 Even if I am untrained in speech, I am not in knowledge; but in every way we have made it clear to you in all things.

11:7 Or did I commit a sin by humbling myself so that you might be exalted, because I proclaimed God’s good news to you free of charge?

11:8 I plundered other Churches, taking wages for the ministry to you.

11:9 And when I was present with you and in need, I burdened no one, for the brothers who came from Macedonia supplied what I lacked. And in everything I kept myself from being a burden to you, and will keep myself so.

11:10 The truth of Christ is in me: this boasting will not be silenced in me in the regions of Achaia.

11:11 Why? Because I do not love you? God knows.

11:12 But what I do I will also continue to do, so that I may cut off the opportunity of those who desire an opportunity, so that in what they boast they may be found just as we are.

11:13 For such people are false apostles, deceitful workers, disguising themselves as apostles of Christ.

11:14 And no wonder, for Satan himself disguises himself as an angel of light.

11:15 Therefore it is no surprise if his ministers also disguise themselves as ministers of righteousness; their end will be according to their works.

11:16 Again I say, let no one think me foolish. But if you do, receive me even as a fool, so that I too may boast a little.

11:17 What I speak, I speak not according to the Lord, but as in foolishness, in this confident boasting.

11:18 Since many boast according to the flesh, I too will boast.

11:19 For you gladly bear with fools, being wise yourselves!

11:20 For you bear with it if someone enslaves you, if someone devours you, if someone takes from you, if someone exalts himself, if someone strikes you in the face.

11:21 I say this to my shame: as though we had been weak! But in whatever anyone dares—I speak in foolishness—I also dare.

11:22 Are they Hebrews? So am I. Are they Israelites? So am I. Are they Abraham’s offspring? So am I.

11:23 Are they ministers of Christ? I speak as one out of his mind: I am more so—in more labors, in more imprisonments, in beatings beyond measure, often facing death.

11:24 From Jews five times I received forty lashes less one.

11:25 Three times I was beaten with rods, once I was stoned, three times I was shipwrecked; I have spent a night and a day in the deep.

11:26 On frequent journeys, in dangers of rivers, dangers of robbers, dangers from my own people, dangers from Gentiles, dangers in a city, dangers in a wilderness, dangers at sea, dangers among false brothers;

11:27 in labor and toil, in sleepless nights often, in hunger and thirst, in fastings often, in cold and nakedness.

11:28 Apart from outward things, there is the pressure on me day by day, my concern for all the Churches.

11:29 Who is weak, and I am not weak? Who is made to stumble, and I do not burn?

11:30 If I must boast, I will boast of the things of my weakness.

11:31 The God and Father of the Lord Jesus, who is blessed for the ages, knows that I am not lying.

11:32 In Damascus the ethnarch under King Aretas was guarding the city of the Damascenes to seize me,

11:33 and through a window I was lowered in a basket through the wall, and escaped his hands.

2 Corinthians 12

12:1 I must boast. It is not beneficial, but I will come to visions and revelations of the Lord.

12:2 I know a man in Christ. Fourteen years ago—whether in the body I do not know, or outside the body I do not know; God knows—such a one was caught up as far as the third heaven.

12:3 And I know such a man—whether in the body or apart from the body I do not know; God knows—

12:4 that he was caught up into Paradise and heard inexpressible words, which a human being is not permitted to speak.

12:5 On behalf of such a one I will boast, but on my own behalf I will not boast except in weaknesses.

12:6 For if I should desire to boast, I will not be a fool, for I will speak truth. But I refrain, lest anyone think more of me than what he sees me to be or anything he hears from me warrants.

12:7 And because of the surpassing revelations, therefore, so that I might not be exalted, a thorn was given me in the flesh, a messenger of Satan, to strike me, so that I might not be exalted.

12:8 Concerning this I appealed to the Lord three times, that it might depart from me.

12:9 And He has said to me, “My grace is sufficient for you, for power is made complete in weakness.” Therefore I will most gladly boast rather in my weaknesses, so that the power of Christ may pitch its tent over me.

12:10 Therefore I am content in weaknesses, in insults, in hardships, in persecutions and distresses, for Christ’s sake; for whenever I am weak, then I am strong.

12:11 I have become a fool; you compelled me. For I ought to have been commended by you, for I fell short in nothing of the exceedingly great apostles, even if I am nothing.

12:12 Indeed, the signs of the apostle were worked among you in all endurance, with signs and wonders and acts of power.

12:13 For in what were you treated as inferior to the other Churches, except that I myself did not burden you? Forgive me this wrong.

12:14 Look, for the third time I am ready to come to you, and I will not be a burden. For I seek not what is yours but you; for the children ought not to store up for the parents, but the parents for the children.

12:15 And I will most gladly spend and be spent for your souls. If I love you more abundantly, am I loved less?

12:16 But let it be so: I did not burden you. Yet, being crafty, I caught you by deceit!

12:17 Did I take advantage of you through anyone whom I sent to you?

12:18 I urged Titus, and sent the brother with him. Did Titus take advantage of you? Did we not walk in the same spirit? In the same footsteps?

12:19 Have you been thinking all this time that we are defending ourselves to you? We speak before God in Christ. And all things, beloved, are for your building up.

12:20 For I fear lest somehow, when I come, I may find you not as I wish, and I may be found by you not as you wish; lest there be strife, jealousy, outbursts of anger, selfish ambitions, slanders, whisperings, inflations of pride, disorders;

12:21 lest, when I come again, my God may humble me before you, and I may mourn many of those who sinned before and did not repent of the impurity and sexual immorality and licentiousness they practiced.

2 Corinthians 13

13:1 This is the third time I am coming to you. “By the mouth of two witnesses and three every matter will be established.”

13:2 I have warned those who sinned before and all the rest, and I warn them now while absent, as I did when present the second time: if I come again, I will not spare,

13:3 since you seek proof of Christ speaking in me. He is not weak toward you, but is powerful among you.

13:4 For indeed He was crucified in weakness, but lives by the power of God. For we too are weak in Him, but will live with Him by the power of God toward you.

13:5 Test yourselves to see whether you are in the faith; examine yourselves. Or do you not recognize this about yourselves—that Jesus Christ is in you? Unless indeed you fail the test.

13:6 But I hope you will know that we do not fail the test.

13:7 And we pray to God that you may do nothing evil, not that we may appear to pass the test, but that you may do what is honorable, even if we seem to fail it.

13:8 For we can do nothing against the truth, but for the truth.

13:9 For we rejoice whenever we are weak but you are strong; this we also pray for: your restoration.

13:10 For this reason I write these things while absent, so that when present I may not act sharply according to the authority the Lord gave me, for building up and not for pulling down.

13:11 Finally, brothers, rejoice, be restored, be encouraged, be of the same mind, be at peace; and the God of love and peace will be with you.

13:12 Greet one another with a holy kiss. All the saints greet you.

13:13 The grace of the Lord Jesus Christ, and the love of God, and the fellowship of the Holy Spirit be with you all.

Galatians

Galatians 1

1:1 Paul, an apostle, not from human beings nor through a human being, but through Jesus Christ and God the Father, who raised Him from the dead,

1:2 and all the brothers with me, to the Churches of Galatia:

1:3 grace to you and peace from God our Father and the Lord Jesus Christ,

1:4 who gave Himself for our sins, to rescue us from the present evil age, according to the will of our God and Father,

1:5 to whom be the glory for the ages of ages. Amen.

1:6 I am astonished that you are so quickly deserting the One who called you in the grace of Christ for a different gospel,

1:7 which is not another gospel, except that there are some who trouble you and want to distort the gospel of Christ.

1:8 But even if we or an angel from heaven should proclaim to you a gospel contrary to what we proclaimed to you, let him be accursed.

1:9 As we have said before, so now I say again: if anyone proclaims to you a gospel contrary to what you received, let him be accursed.

1:10 For am I now seeking the approval of human beings, or of God? Or am I seeking to please human beings? If I were still pleasing human beings, I would not be Christ's slave.

1:11 For I make known to you, brothers, that the gospel proclaimed by me is not of human origin.

1:12 For I neither received it from a human being nor was taught it, but received it through a revelation of Jesus Christ.

1:13 For you have heard of my former conduct in Judaism, how I persecuted the Church of God beyond measure and ravaged it,

1:14 and I advanced in Judaism beyond many of my own age among my people, being far more zealous for the traditions of my ancestors.

1:15 But when God, who set me apart from my mother's womb and called me through His grace, was pleased

1:16 to reveal His Son in me, so that I might proclaim Him among the nations, I did not immediately consult flesh and blood,

1:17 nor did I go up to Jerusalem to those who were apostles before me, but I went away to Arabia and returned again to Damascus.

1:18 Then, after three years, I went up to Jerusalem to become acquainted with Cephas, and I stayed with him fifteen days.

1:19 But I saw none of the other apostles except James, the Lord's brother.

1:20 Now in what I am writing to you, behold, before God, I am not lying.

1:21 Then I went into the regions of Syria and Cilicia.

1:22 But I was unknown by sight to the Churches of Judea that are in Christ.

1:23 They only kept hearing, "The one who once persecuted us now proclaims the faith he once ravaged."

1:24 And they glorified God because of me.

Galatians 2

2:1 Then, after fourteen years, I went up again to Jerusalem with Barnabas, taking Titus along as well.

2:2 I went up in accordance with a revelation, and I set before them the gospel I proclaim among the nations, privately before those held in esteem, lest somehow I was running, or had run, in vain.

2:3 But not even Titus, who was with me, was compelled to be circumcised, though he was a Greek.

2:4 Yet because of the false brothers secretly brought in, who slipped in to spy out our freedom which we have in Christ Jesus, so that they might enslave us—

2:5 we did not yield to them in submission even for an hour, so that the truth of the gospel might remain with you.

2:6 But as for those held to be something—whatever they once were makes no difference to me; God does not favor a person's outward standing—those held in esteem added nothing to me.

2:7 On the contrary, seeing that I had been entrusted with the gospel for the uncircumcised, just as Peter with that for the circumcised,

2:8 for the One who worked through Peter for an apostleship to the circumcised worked also through me for the nations,

2:9 and recognizing the grace given to me, James and Cephas and John, who were regarded as pillars, gave me and Barnabas their right hands in fellowship, so that we should go to the nations and they to the circumcised.

2:10 Only we were to remember the poor, the very thing I was also eager to do.

2:11 But when Cephas came to Antioch, I opposed him to his face, because he stood condemned.

2:12 For before certain people came from James, he used to eat with the Gentiles. But when they came, he began drawing back and separating himself, fearing those of the circumcision.

2:13 And the other Jews also joined him in hypocrisy, so that even Barnabas was carried away by their hypocrisy.

2:14 But when I saw that they were not walking straight in line with the truth of the gospel, I said to Cephas before them all, “If you, though a Jew, live like the Gentiles and not like the Jews, how can you compel the Gentiles to live as Jews?

2:15 “We are Jews by birth and not sinners from the Gentiles,

2:16 yet knowing that a human being is not justified by works of law but through faith in Jesus Christ, we too believed in Christ Jesus, so that we might be justified by faith in Christ and not by works of law, because by works of law no flesh will be justified.

2:17 But if, in seeking to be justified in Christ, we ourselves were also found to be sinners, is Christ then a servant of sin? May it never be!

2:18 For if I rebuild the things I tore down, I show myself to be a transgressor.

2:19 For through law I died to law, so that I might live to God. I have been crucified with Christ.

2:20 And I no longer live, but Christ lives in me. The life I now live in the flesh, I live by faith in the Son of God, who loved me and gave Himself for me.

2:21 I do not set aside the grace of God. For if righteousness comes through law, then Christ died for nothing.”

Galatians 3

3:1 O foolish Galatians, who bewitched you, before whose eyes Jesus Christ was publicly portrayed as crucified?

3:2 This alone I want to learn from you: did you receive the Spirit by works of law or by hearing with faith?

3:3 Are you so foolish? Having begun by the Spirit, are you now being brought to completion by the flesh?

3:4 Did you suffer so much in vain—if indeed it was in vain?

3:5 So then, does the One who supplies you with the Spirit and performs acts of power among you do so by works of law or by hearing with faith?

3:6 Just as Abraham believed God, and it was credited to him as righteousness.

3:7 Know, then, that those who are of faith are the sons of Abraham.

3:8 And Scripture, foreseeing that God justifies the nations by faith, proclaimed the gospel beforehand to Abraham: “In you all the nations will be blessed.”

3:9 So then, those who are of faith are blessed with believing Abraham.

3:10 For all who are of works of law are under a curse, for it is written, “Accursed is everyone who does not abide by all the things written in the book of the law, to do them.”

3:11 Now it is clear that no one is justified before God by law, because “The righteous one will live by faith.”

3:12 But the law is not of faith; rather, “The one who does these things will live by them.”

3:13 Christ bought us free from the curse of the law by becoming a curse for us, because it is written, “Accursed is everyone who hangs upon a tree,”

3:14 so that in Christ Jesus the blessing of Abraham might come to the nations, so that we might receive the promise of the Spirit through faith.

3:15 Brothers, I speak in human terms: even when a human covenant has been ratified, no one sets it aside or adds provisions to it.

3:16 Now the promises were spoken to Abraham and to his seed. It does not say, “And to seeds,” as concerning many, but as concerning one, “And to your seed,” who is Christ.

3:17 What I mean is this: the law, which came four hundred and thirty years later, does not invalidate a covenant previously ratified by God, so as to nullify the promise.

3:18 For if the inheritance is from law, it is no longer from promise. But God has graciously given it to Abraham through promise.

3:19 Why, then, the law? It was added because of transgressions, until the seed should come to whom the promise had been made, and it was ordained through angels by the hand of a mediator.

3:20 Now a mediator is not for one alone, but God is one.

3:21 Is the law, then, against the promises of God? May it never be! For if a law had been given that could give life, righteousness really would have come from law.

3:22 But Scripture confined everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe.

3:23 Now before faith came, we were guarded under law, confined until the faith that was to be revealed.

3:24 So the law became our guardian until Christ, so that we might be justified by faith.

3:25 But now that faith has come, we are no longer under a guardian.

3:26 For you are all sons of God through faith in Christ Jesus.

3:27 For as many of you as were baptized into Christ have put on Christ.

3:28 There is neither Jew nor Greek; there is neither slave nor free; there is no male and female, for you are all one in Christ Jesus.

3:29 And if you belong to Christ, then you are Abraham's seed, heirs according to promise.

Galatians 4

4:1 Now I say that as long as the heir is a child, he differs in no way from a slave, though he is master of everything.

4:2 Rather, he is under guardians and stewards until the date appointed by his father.

4:3 So also we, when we were children, were enslaved under the elements of the world.

4:4 But when the fullness of time came, God sent forth His Son, born of a woman, born under law,

4:5 to redeem those under law, that we might receive adoption as sons.

4:6 And because you are sons, God sent forth the Spirit of His Son into our hearts, crying, "Abba, Father!"

4:7 So you are no longer a slave but a son; and if a son, then also an heir through God.

4:8 But at that time, not knowing God, you were enslaved to those that by nature are not gods.

4:9 Now, however, having come to know God—or rather, having been known by God—how do you turn back again to the weak and impoverished elements, to which you want to be enslaved all over again?

4:10 You carefully observe days and months and seasons and years.

4:11 I fear for you, lest somehow I have labored over you in vain.

4:12 Become as I am, because I too became as you are, brothers; I beg you. You did me no wrong.

4:13 And you know that it was because of a weakness of the flesh that I first proclaimed the gospel to you.

4:14 And though my flesh was a trial for you, you did not despise or reject me, but you welcomed me as an angel of God, as Christ Jesus.

4:15 Where, then, is your sense of blessedness? For I testify to you that, if possible, you would have dug out your eyes and given them to me.

4:16 So have I become your enemy by telling you the truth?

4:17 They are zealous for you, but not for good; they want to shut you out, so that you may be zealous for them.

4:18 But it is good to be sought zealously for a good purpose at all times, and not only when I am present with you,

4:19 my children, for whom I am again in labor until Christ is formed in you.

4:20 I wish I could be present with you now and change my tone, because I am perplexed about you.

4:21 Tell me, you who want to be under law, do you not listen to the law?

4:22 For it is written that Abraham had two sons, one by the slave woman and one by the free woman.

4:23 But the one by the slave woman was born according to the flesh, and the one by the free woman through promise.

4:24 These things are being interpreted allegorically, for these women are two covenants: one from Mount Sinai, bearing children into slavery, which is Hagar.

4:25 Now Hagar is Mount Sinai in Arabia, and corresponds to the present Jerusalem, for she is enslaved with her children.

4:26 But the Jerusalem above is free, and she is our mother.

4:27 For it is written, "Rejoice, barren woman who does not bear; break out and cry aloud, you who are not in labor, because the children of the deserted woman are more numerous than those of the woman who has a husband."

4:28 Now you, brothers, are children of promise, like Isaac.

4:29 But just as then the one born according to the flesh persecuted the one born according to the Spirit, so it is also now.

4:30 But what does Scripture say? "Cast out the slave woman and her son, for the son of the slave woman shall certainly not inherit with the son of the free woman."

4:31 Therefore, brothers, we are not children of a slave woman but of the free woman.

Galatians 5

5:1 For freedom Christ set us free. Stand firm, therefore, and do not be held again under a yoke of slavery.

5:2 Look, I, Paul, tell you that if you receive circumcision, Christ will be of no benefit to you.

5:3 And I testify again to every man who receives circumcision that he is obligated to do the whole law.

5:4 You who seek to be justified by law have been severed from Christ; you have fallen from grace.

5:5 For we, by the Spirit, through faith, eagerly await the hope of righteousness.

5:6 For in Christ Jesus neither circumcision nor uncircumcision has any strength, but faith working through love.

5:7 You were running well. Who hindered you from obeying the truth?

5:8 This persuasion is not from the One who calls you.

5:9 A little leaven leavens the whole batch of dough.

5:10 I am confident about you in the Lord that you will think nothing else. But the one troubling you will bear the judgment, whoever he may be.

5:11 But I, brothers, if I still proclaim circumcision, why am I still persecuted? Then the stumbling block of the cross has been abolished.

5:12 I wish those who unsettle you would even castrate themselves!

5:13 For you were called to freedom, brothers. Only do not make freedom a base of operations for the flesh, but through love serve one another as slaves.

5:14 For the whole law is fulfilled in one saying: “You shall love your neighbor as yourself.”

5:15 But if you bite and devour one another, watch out that you are not consumed by one another.

5:16 But I say, walk by the Spirit, and you will certainly not fulfill the desire of the flesh.

5:17 For the flesh desires what is against the Spirit, and the Spirit what is against the flesh; for these oppose one another, so that you do not do the things you want.

5:18 But if you are led by the Spirit, you are not under law.

5:19 Now the works of the flesh are evident: sexual immorality, impurity, licentiousness,

5:20 idolatry, sorcery, hostilities, strife, jealousy, outbursts of anger, selfish ambitions, divisions, factions,

5:21 envies, drunkenness, revelries, and things like these. I tell you beforehand, just as I told you before, that those who practice such things will not inherit the kingdom of God.

5:22 But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, faithfulness,

5:23 gentleness, self-control. Against such things there is no law.

5:24 And those who belong to Christ Jesus crucified the flesh with its passions and desires.

5:25 If we live by the Spirit, let us also keep in step with the Spirit.

5:26 Let us not become conceited, provoking one another, envying one another.

Galatians 6

6:1 Brothers, even if a person is overtaken in some transgression, you who are spiritual are to restore such a person in a spirit of gentleness, watching yourself, lest you too be tempted.

6:2 Carry one another’s burdens, and in this way you will fulfill the law of Christ.

6:3 For if anyone thinks he is something when he is nothing, he deceives himself.

6:4 But let each test his own work, and then he will have his reason for boasting in relation to himself alone, and not in relation to someone else.

6:5 For each will carry his own load.

6:6 Let the one instructed in the word share all good things with the one who instructs.

6:7 Do not be deceived; God is not mocked. For whatever a person sows, that he will also reap.

6:8 For the one who sows into his own flesh will reap corruption from the flesh, but the one who sows into the Spirit will reap eternal life from the Spirit.

6:9 And let us not grow weary in doing good, for in the proper season we will reap, if we do not give up.

6:10 So then, as we have opportunity, let us do good to everyone, especially to those of the household of faith.

6:11 See with what large letters I have written to you in my own hand.

6:12 All who want to make a good outward show in the flesh compel you to receive circumcision, only so that they may not be persecuted for the cross of Christ.

6:13 For even those who receive circumcision do not themselves keep the law, but they want you to receive circumcision so that they may boast in your flesh.

6:14 But may I never boast except in the cross of our Lord Jesus Christ, through which the world has been crucified to me, and I to the world.

6:15 For neither circumcision nor uncircumcision counts for anything, but a new creation does.

6:16 And as many as will keep in step with this rule, peace and mercy be upon them, and upon the Israel of God.

6:17 From now on, let no one cause me trouble, for I carry the marks of Jesus in my body.

6:18 The grace of our Lord Jesus Christ be with your spirit, brothers. Amen.

Ephesians

Ephesians 1

1:1 Paul, an apostle of Christ Jesus through the will of God, to the saints who are [in Ephesus] and faithful in Christ Jesus:

1:2 grace to you and peace from God our Father and the Lord Jesus Christ.

1:3 Blessed be the God and Father of our Lord Jesus Christ, who blessed us with every spiritual blessing in the heavenly places in Christ,

1:4 just as He chose us in Him before the foundation of the world, so that we should be holy and without blemish before Him in love,

1:5 having predestined us for adoption as sons through Jesus Christ to Himself, according to the good pleasure of His will,

1:6 to the praise of the glory of His grace, with which He favored us in the Beloved.

1:7 In Him we have redemption through His blood, the forgiveness of transgressions, according to the riches of His grace,

1:8 which He lavished on us in all wisdom and understanding,

1:9 having made known to us the mystery of His will, according to His good pleasure which He purposed in Him,

1:10 for an administration of the fullness of the times, to sum up all things in Christ, the things in the heavens and the things on the earth, in Him.

1:11 In Him we were also allotted an inheritance, having been predestined according to the purpose of the One who works all things according to the counsel of His will,

1:12 so that we who had hoped beforehand in Christ should be to the praise of His glory.

1:13 In Him you also, having heard the word of truth, the gospel of your salvation, and having believed in Him, were sealed with the promised Holy Spirit,

1:14 who is the pledge of our inheritance, toward the redemption of the possession, to the praise of His glory.

1:15 For this reason I too, having heard of your faith in the Lord Jesus and your love toward all the saints,

1:16 do not cease giving thanks for you, remembering you in my prayers,

1:17 so that the God of our Lord Jesus Christ, the Father of glory, may give you a spirit of wisdom and revelation in the knowledge of Him,

1:18 with the eyes of your heart enlightened, so that you may know what is the hope of His calling, what are the riches of the glory of His inheritance among the saints,

1:19 and what is the surpassing greatness of His power toward us who believe, according to the working of the might of His strength,

1:20 which He exercised in Christ when He raised Him from the dead and seated Him at His right hand in the heavenly places,

1:21 far above every rule and authority and power and dominion and every name that is named, not only in this age but also in the one to come.

1:22 And He subjected all things under His feet and gave Him as head over all things to the Church,

1:23 which is His body, the fullness of the One who fills all things in all.

Ephesians 2

2:1 And you were dead in your transgressions and sins,

2:2 in which you once walked according to the age of this world, according to the ruler of the authority of the air, of the spirit now working in the sons of disobedience—

2:3 among whom we too all once lived in the desires of our flesh, carrying out the wishes of the flesh and of our thoughts, and we were by nature children of wrath, like the rest.

2:4 But God, being rich in mercy, because of His great love with which He loved us,

2:5 even when we were dead in transgressions, made us alive together with Christ—by grace you have been saved—

2:6 and raised us together and seated us together in the heavenly places in Christ Jesus,

2:7 so that in the ages to come He might show the surpassing riches of His grace in kindness toward us in Christ Jesus.

2:8 For by grace you have been saved through faith, and this is not from yourselves; it is the gift of God,

2:9 not from works, so that no one may boast.

2:10 For we are His workmanship, created in Christ Jesus for good works, which God prepared beforehand, so that we should walk in them.

2:11 Therefore remember that once you, the Gentiles in the flesh, called “uncircumcision” by what is called “circumcision,” made by hands in the flesh—

2:12 that at that time you were without Christ, alienated from the commonwealth of Israel and strangers to the covenants of the promise, having no hope and without God in the world.

2:13 But now in Christ Jesus, you who once were far away have become near by the blood of Christ.

2:14 For He Himself is our peace, who made both one and broke down the dividing wall of the barrier, the hostility, in His flesh,

2:15 having abolished the law of commandments in decrees, so that He might create in Him one new human being out of the two, making peace,

2:16 and might reconcile both in one body to God through the cross, having killed the hostility by it.

2:17 And He came and proclaimed peace to you who were far away, and peace to those who were near,

2:18 because through Him we both have access in one Spirit to the Father.

2:19 So then you are no longer strangers and resident foreigners, but you are fellow citizens with the saints and members of God’s household,

2:20 having been built upon the foundation of the apostles and prophets, Christ Jesus Himself being the cornerstone,

2:21 in whom the whole building, fitted together, grows into a holy sanctuary in the Lord,

2:22 in whom you also are being built together into a dwelling place of God in the Spirit.

Ephesians 3

3:1 For this reason I, Paul, the prisoner of Christ Jesus for you Gentiles—

3:2 if indeed you have heard of the stewardship of God’s grace that was given to me for you,

3:3 that the mystery was made known to me by revelation, as I wrote briefly before.

3:4 By reading this you can perceive my understanding of the mystery of Christ,

3:5 which in other generations was not made known to the sons of human beings as it has now been revealed to His holy apostles and prophets in the Spirit:

3:6 that the Gentiles are fellow heirs and fellow members of the body and fellow sharers of the promise in Christ Jesus through the gospel,

3:7 of which I became a servant according to the gift of God’s grace given to me according to the working of His power.

3:8 To me, the very least of all saints, this grace was given: to proclaim to the nations the untraceable riches of Christ,

3:9 and to enlighten everyone about the administration of the mystery hidden from the ages in God, who created all things,

3:10 so that now, through the Church, the richly varied wisdom of God might be made known to the rulers and authorities in the heavenly places,

3:11 according to the purpose of the ages which He accomplished in Christ Jesus our Lord,

3:12 in whom we have boldness and access with confidence through faith in Him.

3:13 Therefore I ask you not to lose heart at my afflictions for you, which are your glory.

3:14 For this reason I bend my knees before the Father,

3:15 from whom every family in the heavens and on earth is named,

3:16 so that according to the riches of His glory He may grant you to be strengthened with power through His Spirit in the inner person,

3:17 so that Christ may dwell through faith in your hearts, being rooted and founded in love,

3:18 so that with all the saints you may have strength to grasp what is the breadth and length and height and depth,

3:19 and to know the love of Christ which surpasses knowledge, so that you may be filled to all the fullness of God.

3:20 Now to the One who is able to do far more abundantly than all we ask or think, according to the power working in us,

3:21 to Him be glory in the Church and in Christ Jesus for all generations of the age of ages. Amen.

Ephesians 4

4:1 Therefore I, the prisoner in the Lord, urge you to walk worthily of the calling with which you were called,

4:2 with all humility and gentleness, with patience, bearing with one another in love,

4:3 making every effort to keep the unity of the Spirit in the bond of peace:

4:4 one body and one Spirit, just as you were also called in one hope of your calling;

4:5 one Lord, one faith, one baptism;

4:6 one God and Father of all, who is over all and through all and in all.

4:7 But grace was given to each one of us according to the measure of Christ's gift.

4:8 Therefore it says, "Having ascended on high, He took captivity captive; He gave gifts to human beings."

4:9 Now what does "He ascended" mean, except that He also descended into the lower parts of the earth?

4:10 The One who descended is also the One who ascended far above all the heavens, so that He might fill all things.

4:11 And He Himself gave some as apostles, some as prophets, some as evangelists, and some as shepherds and teachers,

4:12 for the equipping of the saints for the work of service, for building up the body of Christ,

4:13 until we all attain to the unity of the faith and of the knowledge of the Son of God, to a mature man, to the measure of the stature of the fullness of Christ,

4:14 so that we may no longer be children, tossed by waves and carried about by every wind of teaching, by human trickery, by cunning in deceitful schemes,

4:15 but, being truthful in love, we may grow in all things into Him who is the head, Christ,

4:16 from whom the whole body, fitted and held together through every supporting joint, as each individual part works in its proper measure, produces the growth of the body for building itself up in love.

4:17 So I say this and testify in the Lord: you must no longer walk as the Gentiles also walk, in the futility of their mind,

4:18 being darkened in understanding, alienated from the life of God because of the ignorance in them, because of the hardness of their heart.

4:19 Having become unfeeling, they handed themselves over to licentiousness for the practice of every impurity in greed.

4:20 But you did not learn Christ in this way,

4:21 if indeed you heard Him and were taught in Him, as truth is in Jesus:

4:22 that, concerning your former conduct, you put off the old human being, which is being corrupted according to deceitful desires,

4:23 and be renewed in the spirit of your mind,

4:24 and put on the new human being, created according to God in righteousness and holiness of truth.

4:25 Therefore, putting away falsehood, let each speak truth with his neighbor, because we are members of one another.

4:26 Be angry and do not sin. Do not let the sun go down upon your anger,

4:27 nor give a place to the devil.

4:28 Let the one who steals steal no longer, but rather let him labor, doing what is good with his own hands, so that he may have something to share with the one in need.

4:29 Let no rotten word come out of your mouth, but only what is good for building up as needed, so that it may give grace to those who hear.

4:30 And do not grieve the Holy Spirit of God, in whom you were sealed for the day of redemption.

4:31 Let all bitterness and rage and anger and shouting and slander be taken away from you, with all malice.

4:32 But be kind to one another, tenderhearted, forgiving one another, just as God in Christ forgave you.

Ephesians 5

5:1 Therefore become imitators of God, as beloved children,

5:2 and walk in love, just as Christ also loved us and gave Himself for us, an offering and a sacrifice to God for a fragrant aroma.

5:3 But sexual immorality and every impurity or greed must not even be named among you, as is fitting for saints,

5:4 nor shamefulness and foolish talk or coarse joking, which are unfitting, but rather thanksgiving.

5:5 For know this with certainty: no sexually immoral or impure or greedy person, that is, an idolater, has an inheritance in the kingdom of Christ and God.

5:6 Let no one deceive you with empty words, for because of these things the wrath of God comes upon the sons of disobedience.

5:7 Therefore do not become their fellow sharers.

5:8 For you were once darkness, but now you are light in the Lord. Walk as children of light,

5:9 for the fruit of the light is in all goodness and righteousness and truth,

5:10 testing what is pleasing to the Lord.

5:11 And do not share in the unfruitful works of darkness, but rather expose them,

5:12 for it is shameful even to speak of the things done by them in secret.

5:13 But all things, when exposed by the light, become visible,

5:14 for everything that becomes visible is light. Therefore it says, "Awake, you who sleep, and arise from the dead, and Christ will shine upon you."

5:15 So watch carefully how you walk, not as unwise but as wise,

5:16 buying up the opportunity, because the days are evil.

5:17 For this reason do not become foolish, but understand what the will of the Lord is.

5:18 And do not become drunk with wine, in which there is reckless excess, but be filled in the Spirit,

5:19 speaking to one another in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord,

5:20 always giving thanks for all things in the name of our Lord Jesus Christ to God the Father,

5:21 submitting to one another in the fear of Christ:

5:22 wives, to your own husbands as to the Lord,

5:23 because a husband is head of the wife as Christ also is head of the Church, He Himself being Savior of the body.

5:24 But as the Church submits to Christ, so also wives to their husbands in everything.

5:25 Husbands, love your wives, just as Christ also loved the Church and gave Himself for her,

5:26 so that He might sanctify her, having cleansed her by the washing of water with a word,

5:27 so that He Himself might present the Church to Himself glorious, having no spot or wrinkle or any such thing, but so that she should be holy and without blemish.

5:28 In this way husbands also ought to love their own wives as their own bodies. The one who loves his own wife loves himself.

5:29 For no one ever hated his own flesh, but nourishes and cherishes it, just as Christ also does the Church,

5:30 because we are members of His body.

5:31 “For this reason a man will leave father and mother and be joined to his wife, and the two will become one flesh.”

5:32 This mystery is great, but I am speaking with reference to Christ and the Church.

5:33 Nevertheless, let each one of you also love his own wife as himself, and let the wife respect her husband.

Ephesians 6

6:1 Children, obey your parents in the Lord, for this is right.

6:2 “Honor your father and mother”—which is the first commandment with a promise—

6:3 “so that it may be well with you and you may live long upon the earth.”

6:4 And fathers, do not provoke your children to anger, but nourish them in the discipline and admonition of the Lord.

6:5 Slaves, obey your masters according to the flesh with fear and trembling, in the sincerity of your heart, as you would Christ,

6:6 not serving only when their eyes are on you, as people-pleasers, but as slaves of Christ, doing the will of God from the soul,

6:7 serving with goodwill, as to the Lord and not to human beings,

6:8 knowing that whatever good each one does, this he will receive back from the Lord, whether slave or free.

6:9 And masters, act in the same way toward them, giving up threats, knowing that both their Master and yours is in the heavens, and there is no partiality with Him.

6:10 Finally, be strengthened in the Lord and in the might of His strength.

6:11 Put on the full armor of God, so that you may be able to stand against the schemes of the devil.

6:12 For our wrestling is not against blood and flesh, but against the rulers, against the authorities, against the world-rulers of this darkness, against the spiritual forces of wickedness in the heavenly places.

6:13 For this reason take up the full armor of God, so that you may be able to withstand in the evil day and, having accomplished everything, to stand.

6:14 Stand, therefore, having fastened truth around your waist and put on the breastplate of righteousness,

6:15 and having shod your feet with the readiness of the gospel of peace,

6:16 in all circumstances taking up the shield of faith, with which you will be able to extinguish all the flaming arrows of the evil one.

6:17 And receive the helmet of salvation and the sword of the Spirit, which is the word of God,

6:18 with every prayer and petition, praying at every time in the Spirit, and to this end keeping watch with all perseverance and petition for all the saints,

6:19 and for me, so that a word may be given to me when I open my mouth, to make known with boldness the mystery of the gospel,

6:20 for which I serve as an ambassador bound by a chain, so that in it I may speak boldly, as I ought to speak.

6:21 Now so that you also may know my circumstances, what I am doing, Tychicus, the beloved brother and faithful servant in the Lord, will make everything known to you.

6:22 I sent him to you for this very purpose, so that you may know about us and he may encourage your hearts.

6:23 Peace to the brothers, and love with faith, from God the Father and the Lord Jesus Christ.

6:24 Grace be with all who love our Lord Jesus Christ in incorruptibility.

Philippians

Philippians 1

1:1 Paul and Timothy, slaves of Christ Jesus, to all the saints in Christ Jesus who are in Philippi, together with overseers and deacons:

1:2 grace to you and peace from God our Father and the Lord Jesus Christ.

1:3 I thank my God every time I remember you,

1:4 always in every petition of mine for all of you, making my petition with joy,

1:5 because of your fellowship in the gospel from the first day until now,

1:6 being confident of this very thing, that the One who began a good work in you will carry it on to completion until the day of Christ Jesus.

1:7 It is right for me to think this about all of you, because I hold you in my heart, since both in my chains and in the defense and confirmation of the gospel you all share grace with me.

1:8 For God is my witness how I long for all of you with the tender affection of Christ Jesus.

1:9 And this I pray: that your love may abound still more and more in knowledge and every kind of discernment,

1:10 so that you may approve the things that matter, so that you may be pure and without offense for the day of Christ,

1:11 filled with the fruit of righteousness that comes through Jesus Christ, to the glory and praise of God.

1:12 Now I want you to know, brothers, that my circumstances have instead served to advance the gospel,

1:13 so that my chains have become known as being in Christ throughout the whole praetorium and to all the rest,

1:14 and most of the brothers, having gained confidence in the Lord because of my chains, dare much more to speak the word without fear.

1:15 Some indeed proclaim Christ because of envy and strife, but some also because of goodwill.

1:16 The latter do so from love, knowing that I am appointed for the defense of the gospel;

1:17 but the former announce Christ from selfish ambition, not purely, supposing that they will stir up affliction in my chains.

1:18 What then? Only that in every way, whether in pretense or in truth, Christ is announced, and in this I rejoice. Yes, and I will rejoice,

1:19 for I know that this will turn out for my salvation through your petition and the supply of the Spirit of Jesus Christ,

1:20 according to my eager expectation and hope that I will not be put to shame in anything, but with all boldness, as always, so also now, Christ will be magnified in my body, whether through life or through death.

1:21 For to me, to live is Christ and to die is gain.

1:22 But if I am to live on in the flesh, this means fruitful work for me—and what I shall choose I do not know.

1:23 But I am pressed between the two, having the desire to depart and be with Christ, for that is far better,

1:24 yet to remain in the flesh is more necessary for your sake.

1:25 And being confident of this, I know that I will remain and continue with all of you for your progress and joy in the faith,

1:26 so that your boasting in Christ Jesus may abound because of me through my presence with you again.

1:27 Only conduct your common life worthily of the gospel of Christ, so that whether I come and see you or remain absent, I may hear about you that you stand firm in one spirit, with one soul striving together for the faith of the gospel,

1:28 and are not frightened in anything by your opponents. This is for them an indication of destruction, but of your salvation, and this is from God,

1:29 because it has been graciously granted to you on behalf of Christ not only to believe in Him but also to suffer for Him,

1:30 having the same struggle which you saw in me and now hear that I have.

Philippians 2

2:1 So if there is any encouragement in Christ, if any consolation of love, if any fellowship of the Spirit, if any tender affection and compassion,

2:2 complete my joy by thinking the same thing, having the same love, united in soul, thinking the one thing,

2:3 doing nothing from selfish ambition or conceit, but in humility considering one another above yourselves,

2:4 each of you looking not to your own interests, but each also to the interests of others.

2:5 Have this mind among yourselves which was also in Christ Jesus,

2:6 who, existing in the form of God, did not regard being equal with God as something to exploit,

2:7 but emptied Himself, taking the form of a slave, coming to be in the likeness of human beings; and being found in appearance as a human being,

2:8 He humbled Himself, becoming obedient to the point of death, even death on a cross.

2:9 Therefore God also highly exalted Him and graciously gave Him the name above every name,

2:10 so that at the name of Jesus every knee should bend, of those in heaven and on earth and under the earth,

2:11 and every tongue confess that Jesus Christ is Lord, to the glory of God the Father.

2:12 So then, my beloved, as you have always obeyed—not only in my presence, but now much more in my absence—work out your own salvation with fear and trembling,

2:13 for God is the One working in you both to will and to work for His good pleasure.

2:14 Do all things without grumbling and disputing,

2:15 so that you may become blameless and innocent, children of God without blemish in the midst of a crooked and perverted generation, among whom you shine as lights in the world,

2:16 holding fast the word of life, so that I may boast in the day of Christ that I did not run in vain or labor in vain.

2:17 But even if I am being poured out upon the sacrifice and service of your faith, I rejoice and rejoice together with all of you.

2:18 And in the same way you too rejoice and rejoice together with me.

2:19 Now I hope in the Lord Jesus to send Timothy to you soon, so that I too may be encouraged when I know about your circumstances.

2:20 For I have no one of like mind who will sincerely care about your circumstances,

2:21 for all seek their own interests, not those of Jesus Christ.

2:22 But you know his proven character, that as a child with a father he served with me for the gospel.

2:23 So I hope to send him immediately, as soon as I see how things stand with me.

2:24 And I am confident in the Lord that I myself also will come soon.

2:25 But I considered it necessary to send to you Epaphroditus, my brother and fellow worker and fellow soldier, and your messenger and minister to my need,

2:26 since he was longing for you all and was distressed because you had heard that he was sick.

2:27 Indeed, he was sick, near death; but God had mercy on him, and not on him alone but also on me, so that I might not have sorrow upon sorrow.

2:28 Therefore I sent him all the more eagerly, so that seeing him again you might rejoice and I might be less sorrowful.

2:29 So welcome him in the Lord with all joy, and hold such people in honor,

2:30 because he came near to death for the work of Christ, risking his life to make up what was lacking in your service to me.

Philippians 3

3:1 Finally, my brothers, rejoice in the Lord. To write the same things to you is no trouble to me, and is a safeguard for you.

3:2 Watch out for the dogs; watch out for the evil workers; watch out for the mutilation.

3:3 For we are the circumcision, who worship by the Spirit of God and boast in Christ Jesus and put no confidence in the flesh,

3:4 though I myself have grounds for confidence even in the flesh. If anyone else thinks he can be confident in the flesh, I have more:

3:5 circumcised on the eighth day, of the people of Israel, of the tribe of Benjamin, a Hebrew from Hebrews; with respect to law, a Pharisee;

3:6 with respect to zeal, persecuting the Church; with respect to righteousness in law, having become blameless.

3:7 But whatever things were gains to me, these I have considered loss because of Christ.

3:8 Indeed, I even consider all things to be loss because of the surpassing worth of knowing Christ Jesus my Lord, for whose sake I suffered the loss of all things, and consider them refuse, so that I may gain Christ

3:9 and be found in Him, not having my own righteousness from law but that through faith in Christ, the righteousness from God on the basis of faith,

3:10 to know Him and the power of His resurrection and fellowship in His sufferings, being conformed to His death,

3:11 if somehow I may attain to the resurrection from the dead.

3:12 Not that I have already obtained it or have already been perfected, but I press on to see if I may take hold, because I too was taken hold of by Christ Jesus.

3:13 Brothers, I do not consider myself to have taken hold. But one thing: forgetting the things behind and stretching forward to the things ahead,

3:14 I press on toward the goal for the prize of the upward calling of God in Christ Jesus.

3:15 So let all of us who are mature think this way; and if you think differently about anything, God will reveal this also to you.

3:16 Only, as far as we have attained, let us keep in step with the same course.

3:17 Join together in imitating me, brothers, and observe those who walk in this way, just as you have us as a pattern.

3:18 For many walk as enemies of the cross of Christ; I have often told you about them, and now tell you even with tears.

3:19 Their end is destruction, their god is the belly, and their glory is in their shame; they set their minds on earthly things.

3:20 For our citizenship is in the heavens, from which we also eagerly await a Savior, the Lord Jesus Christ,

3:21 who will transform the body of our humiliation to be conformed to the body of His glory, according to the working by which He is able even to subject all things to Himself.

Philippians 4

4:1 So then, my beloved and longed-for brothers, my joy and crown, stand firm in the Lord in this way, beloved.

4:2 I urge Euodia and I urge Syntyche to think the same thing in the Lord.

4:3 Yes, I ask you also, true yoke-fellow, help these women, who strove with me in the gospel together with Clement and the rest of my fellow workers, whose names are in the book of life.

4:4 Rejoice in the Lord always. Again I will say: rejoice.

4:5 Let your gentleness be known to all people. The Lord is near.

4:6 Be anxious about nothing, but in everything, by prayer and petition with thanksgiving, let your requests be made known to God.

4:7 And the peace of God, which surpasses all understanding, will guard your hearts and your thoughts in Christ Jesus.

4:8 Finally, brothers, whatever things are true, whatever are honorable, whatever are just, whatever are pure, whatever are lovely, whatever are well spoken of, if there is any excellence and if there is any praise, consider these things.

4:9 Practice the things you learned and received and heard and saw in me; and the God of peace will be with you.

4:10 Now I rejoiced greatly in the Lord that at last your concern for me blossomed again. You were indeed concerned, but lacked opportunity.

4:11 Not that I speak because of need, for I have learned to be content whatever my circumstances.

4:12 I know how to be brought low, and I know how to abound. In everything and in all things I have learned the secret, both to be filled and to hunger, both to abound and to be in need.

4:13 I have strength for all things in the One who empowers me.

4:14 Nevertheless, you did well to share in my affliction.

4:15 And you Philippians also know that at the beginning of the gospel, when I departed from Macedonia, no Church shared with me in the matter of giving and receiving except you alone,

4:16 because even in Thessalonica you sent once and twice for my need.

4:17 Not that I seek the gift, but I seek the fruit that increases to your account.

4:18 But I have received everything and have an abundance; I have been filled, having received from Epaphroditus the things from you, a fragrant aroma, an acceptable sacrifice, well pleasing to God.

4:19 And my God will fill every need of yours according to His riches in glory in Christ Jesus.

4:20 Now to our God and Father be glory for the ages of ages. Amen.

4:21 Greet every saint in Christ Jesus. The brothers with me greet you.

4:22 All the saints greet you, especially those of Caesar’s household.

4:23 The grace of the Lord Jesus Christ be with your spirit.

Colossians

Colossians 1

1:1 Paul, an apostle of Christ Jesus through the will of God, and Timothy our brother,

1:2 to the saints and faithful brothers in Christ who are in Colossae: grace to you and peace from God our Father.

1:3 We thank God, the Father of our Lord Jesus Christ, always praying for you,

1:4 having heard of your faith in Christ Jesus and the love you have toward all the saints,

1:5 because of the hope laid up for you in the heavens, of which you heard beforehand in the word of truth, the gospel

1:6 that has come to you, just as also in all the world it is bearing fruit and growing, as it does also among you from the day you heard and came to know the grace of God in truth,

1:7 just as you learned from Epaphras, our beloved fellow slave, who is a faithful servant of Christ on your behalf,

1:8 who also made known to us your love in the Spirit.

1:9 For this reason we too, since the day we heard, have not ceased praying for you and asking that you may be filled with the knowledge of His will in all spiritual wisdom and understanding,

1:10 to walk worthily of the Lord, pleasing Him in every way, bearing fruit in every good work and growing in the knowledge of God,

1:11 being empowered with every power according to the might of His glory for all endurance and patience with joy,

1:12 giving thanks to the Father who made you fit for a share of the inheritance of the saints in the light,

1:13 who rescued us from the authority of darkness and transferred us into the kingdom of the Son of His love,

1:14 in whom we have redemption, the forgiveness of sins.

1:15 He is the image of the invisible God, the firstborn of all creation,

1:16 because in Him all things were created, in the heavens and upon the earth, visible and invisible, whether thrones or dominions or rulers or authorities. All things have been created through Him and for Him.

1:17 And He is before all things, and in Him all things hold together.

1:18 And He is the head of the body, the Church; He is the beginning, the firstborn from the dead, so that He Himself might have first place in all things,

1:19 because God was pleased that all the fullness should dwell in Him,

1:20 and through Him to reconcile all things to Himself, having made peace through the blood of His cross, [through Him], whether the things upon the earth or the things in the heavens.

1:21 And you, who were once alienated and enemies in mind in your evil works—

1:22 yet now He has reconciled you in the body of His flesh through death, to present you holy and without blemish and beyond accusation before Him,

1:23 if indeed you continue in the faith, founded and steadfast and not shifting from the hope of the gospel which you heard, which was proclaimed in all creation under heaven, of which I, Paul, became a servant.

1:24 Now I rejoice in my sufferings for you, and I fill up in my flesh what is lacking in the afflictions of Christ for His body, which is the Church,

1:25 of which I became a servant according to the stewardship from God given to me for you, to fulfill the word of God,

1:26 the mystery hidden from the ages and from the generations, but now revealed to His saints,

1:27 to whom God willed to make known what are the riches of the glory of this mystery among the nations, which is Christ in you, the hope of glory.

1:28 Him we announce, admonishing every person and teaching every person in all wisdom, so that we may present every person mature in Christ.

1:29 For this I also labor, struggling according to His working, which works in me with power.

Colossians 2

2:1 For I want you to know how great a struggle I have for you and those in Laodicea and all who have not seen my face in the flesh,

2:2 so that their hearts may be encouraged as they are knit together in love, and that they may come to all the riches of full assurance in understanding, to the knowledge of the mystery of God—Christ,

2:3 in whom all the treasures of wisdom and knowledge are hidden.

2:4 I say this so that no one may deceive you with persuasive argument.

2:5 For even if I am absent in the flesh, yet in spirit I am with you, rejoicing and seeing your order and the firmness of your faith in Christ.

2:6 Therefore, as you received Christ Jesus the Lord, walk in Him,

2:7 rooted and being built up in Him and being established in the faith just as you were taught, abounding in thanksgiving.

2:8 Watch out that no one carries you off as spoil through philosophy and empty deceit, according to human tradition, according to the elements of the world, and not according to Christ,

2:9 for in Him all the fullness of deity dwells bodily,

2:10 and you have been filled in Him, who is the head of every ruler and authority,

2:11 in whom you were also circumcised with a circumcision not made by hands, in the stripping off of the body of the flesh, in the circumcision of Christ,

2:12 having been buried together with Him in baptism, in which you were also raised together through faith in the working of God, who raised Him from the dead.

2:13 And you, who were dead in transgressions and the uncircumcision of your flesh, He made you alive together with Him, having forgiven us all the transgressions,

2:14 having wiped out the handwritten record with its decrees that was against us, which was opposed to us, and He has taken it out of the way, having nailed it to the cross.

2:15 Having stripped the rulers and authorities, He displayed them openly, leading them in triumph in it.

2:16 Therefore let no one judge you in eating and drinking, or in the matter of a festival or new moon or Sabbaths,

2:17 which are a shadow of the things to come, but the body belongs to Christ.

2:18 Let no one disqualify you, delighting in humility and worship of angels, dwelling on what he has seen, puffed up without cause by the mind of his flesh,

2:19 and not holding fast to the head, from whom the whole body, supplied and knit together through joints and ligaments, grows with the growth of God.

2:20 If you died with Christ to the elements of the world, why, as though living in the world, do you submit to decrees:

2:21 “Do not handle, do not taste, do not touch,”

2:22 which all concern things that perish with use, according to human commandments and teachings?

2:23 These indeed have a reputation of wisdom in self-chosen worship and humility and severe treatment of the body, but are of no value against the indulgence of the flesh.

Colossians 3

3:1 If, then, you were raised together with Christ, seek the things above, where Christ is, seated at the right hand of God.

3:2 Set your minds on the things above, not on the things upon the earth,

3:3 for you died, and your life has been hidden with Christ in God.

3:4 When Christ, your life, is revealed, then you also will be revealed with Him in glory.

3:5 Therefore put to death the members that are upon the earth: sexual immorality, impurity, passion, evil desire, and greed, which is idolatry.

3:6 Because of these things the wrath of God comes upon the sons of disobedience,

3:7 in which you also once walked when you lived in these things.

3:8 But now you too put away all these: anger, rage, malice, slander, foul speech from your mouth.

3:9 Do not lie to one another, having stripped off the old human being with his practices

3:10 and put on the new, who is being renewed in knowledge according to the image of the One who created him,

3:11 where there is no Greek and Jew, circumcision and uncircumcision, barbarian, Scythian, slave, free, but Christ is all and in all.

3:12 Therefore put on, as God’s chosen ones, holy and beloved, tender compassion, kindness, humility, gentleness, patience,

3:13 bearing with one another and forgiving one another if anyone has a complaint against someone. Just as the Lord forgave you, so you also must forgive.

3:14 And above all these things put on love, which is the bond of completeness.

3:15 And let the peace of Christ rule in your hearts, to which you were also called in one body; and be thankful.

3:16 Let the word of Christ dwell in you richly, teaching and admonishing one another in all wisdom with psalms, hymns, spiritual songs, singing with gratitude in your hearts to God.

3:17 And whatever you do in word or in deed, do everything in the name of the Lord Jesus, giving thanks through Him to God the Father.

3:18 Wives, submit to your husbands, as is fitting in the Lord.

3:19 Husbands, love your wives and do not be bitter toward them.

3:20 Children, obey your parents in all things, for this is well pleasing in the Lord.

3:21 Fathers, do not provoke your children, so that they may not lose heart.

3:22 Slaves, obey in all things your masters according to the flesh, not serving only when their eyes are on you, as people-pleasers, but in sincerity of heart, fearing the Lord.

3:23 Whatever you do, work from the soul, as for the Lord and not for human beings,

3:24 knowing that from the Lord you will receive the reward of the inheritance. You serve the Lord Christ.

3:25 For the one who does wrong will receive back the wrong he did, and there is no partiality.

Colossians 4

4:1 Masters, provide your slaves with what is just and equitable, knowing that you too have a Master in heaven.

4:2 Persevere in prayer, keeping watch in it with thanksgiving,

4:3 praying at the same time for us also, so that God may open for us a door for the word, to speak the mystery of Christ, for which I am also bound,

4:4 so that I may make it clear as I ought to speak.

4:5 Walk in wisdom toward those outside, buying up the opportunity.

4:6 Let your speech always be with grace, seasoned with salt, so that you may know how you ought to answer each one.

4:7 Tychicus, the beloved brother and faithful servant and fellow slave in the Lord, will make known to you all my circumstances.

4:8 I sent him to you for this very purpose, so that you may know about us and he may encourage your hearts,

4:9 with Onesimus, the faithful and beloved brother, who is one of you. They will make known to you all the things here.

4:10 Aristarchus, my fellow prisoner, greets you, and Mark, the cousin of Barnabas, concerning whom you received instructions—if he comes to you, welcome him—

4:11 and Jesus who is called Justus. From among those of the circumcision, these alone are fellow workers for the kingdom of God; they have become a comfort to me.

4:12 Epaphras, who is one of you, a slave of Christ Jesus, greets you, always struggling for you in his prayers, so that you may stand mature and fully assured in all the will of God.

4:13 For I testify about him that he takes great pains for you and those in Laodicea and those in Hierapolis.

4:14 Luke, the beloved physician, greets you, and Demas.

4:15 Greet the brothers in Laodicea, and Nympha and the Church in her house.

4:16 And when the letter has been read among you, arrange for it also to be read in the Church of the Laodiceans, and for you also to read the one from Laodicea.

4:17 And say to Archippus, “Attend to the service which you received in the Lord, so that you may fulfill it.”

4:18 The greeting is in my own hand, Paul’s. Remember my chains. Grace be with you.

1 Thessalonians

1 Thessalonians 1

1:1 Paul and Silvanus and Timothy, to the Church of the Thessalonians in God the Father and the Lord Jesus Christ: grace to you and peace.

1:2 We always give thanks to God for all of you, mentioning you in our prayers, unceasingly

1:3 remembering your work of faith and labor of love and endurance of hope in our Lord Jesus Christ before our God and Father,

1:4 knowing, brothers beloved by God, your election,

1:5 because our gospel did not come to you in word alone, but also in power and in the Holy Spirit and in great assurance, just as you know what kind of people we became among you for your sake.

1:6 And you became imitators of us and of the Lord, receiving the word in great affliction with joy from the Holy Spirit,

1:7 so that you became an example to all who believe in Macedonia and in Achaia.

1:8 For from you the word of the Lord has sounded out, not only in Macedonia and Achaia, but your faith toward God has gone out in every place, so that we have no need to say anything.

1:9 For they themselves report about us what our coming to you was like, and how you turned to God from idols, to serve the living and true God

1:10 and to await His Son from the heavens, whom He raised from the dead—Jesus, who rescues us from the coming wrath.

1 Thessalonians 2

2:1 For you yourselves know, brothers, that our coming to you has not been in vain.

2:2 But after we had already suffered and been shamefully treated in Philippi, as you know, we were bold in our God to speak to you the gospel of God amid much struggle.

2:3 For our appeal does not come from error or impurity, nor is it made in deceit.

2:4 But just as we have been approved by God to be entrusted with the gospel, so we speak, pleasing not people but God, who tests our hearts.

2:5 For we never came with a word of flattery, as you know, nor with a pretext for greed—God is witness—

2:6 nor seeking glory from people, either from you or from others,

2:7 though we could have carried weight as apostles of Christ. But we became little children among you. As a nursing mother would cherish her own children,

2:8 so, longing for you, we were pleased to share with you not only the gospel of God but also our own lives, because you had become beloved to us.

2:9 For you remember, brothers, our labor and toil: working night and day so as not to burden any of you, we proclaimed to you the gospel of God.

2:10 You are witnesses, and God also, how devoutly and justly and blamelessly we conducted ourselves toward you who believe,

2:11 just as you know how we dealt with each one of you, as a father with his own children,

2:12 encouraging you and comforting you and solemnly urging you to walk worthily of God, who calls you into His own kingdom and glory.

2:13 And for this reason we also thank God unceasingly: when you received the word of God that you heard from us, you accepted it as no human word, but as it truly is, the word of God, which also works in you who believe.

2:14 For you, brothers, became imitators of the Churches of God in Christ Jesus that are in Judea, because you also suffered the same things from your own countrymen as they did from the Jews

2:15 who both killed the Lord Jesus and the prophets and drove us out, and do not please God and are opposed to all people,

2:16 hindering us from speaking to the nations so that they might be saved, thus always filling up their sins. But wrath has overtaken them to the end.

2:17 But we, brothers, having been bereaved of you for a short time—in face, not in heart—were all the more eager, with great longing, to see your face.

2:18 For we wanted to come to you—I, Paul, both once and twice—and Satan hindered us.

2:19 For what is our hope or joy or crown of boasting before our Lord Jesus at His coming? Is it not also you?

2:20 For you are our glory and joy.

1 Thessalonians 3

3:1 Therefore, when we could bear it no longer, we were willing to be left alone in Athens,

3:2 and sent Timothy, our brother and God’s fellow worker in the gospel of Christ, to strengthen you and encourage you concerning your faith,

3:3 so that no one would be shaken by these afflictions. For you yourselves know that we are appointed to this.

3:4 For even when we were with you, we told you beforehand that we were going to suffer affliction, just as it also happened, as you know.

3:5 For this reason, when I too could bear it no longer, I sent to learn of your faith, for fear that the tempter had tempted you and our labor might be in vain.

3:6 But now Timothy has come to us from you and brought us good news of your faith and love, and that you always remember us kindly, longing to see us just as we also long to see you.

3:7 For this reason, brothers, in all our distress and affliction we have been comforted about you through your faith,

3:8 because now we live, if you stand firm in the Lord.

3:9 For what thanksgiving can we return to God for you, for all the joy with which we rejoice because of you before our God,

3:10 as night and day we pray most earnestly to see your face and supply what is lacking in your faith?

3:11 Now may our God and Father Himself, and our Lord Jesus, direct our way to you.

3:12 And may the Lord make you increase and overflow in love for one another and for all, just as we also do for you,

3:13 so as to establish your hearts blameless in holiness before our God and Father at the coming of our Lord Jesus with all His saints. Amen.

1 Thessalonians 4

4:1 Finally then, brothers, we ask and urge you in the Lord Jesus that, as you received from us how you ought to walk and please God—just as you are indeed walking—you may abound still more.

4:2 For you know what instructions we gave you through the Lord Jesus.

4:3 For this is the will of God, your sanctification: that you abstain from sexual immorality,

4:4 that each of you know how to acquire his own vessel in sanctification and honor,

4:5 not in the passion of desire, as do the nations that do not know God;

4:6 that no one overstep and take advantage of his brother in the matter, because the Lord is an avenger concerning all these things, just as we told you beforehand and solemnly warned you.

4:7 For God did not call us for impurity, but in sanctification.

4:8 Therefore, the one who rejects this rejects no human being, but God, who also gives His Holy Spirit to you.

4:9 Now concerning brotherly love, you have no need for someone to write to you, for you yourselves are taught by God to love one another.

4:10 For you indeed do this toward all the brothers throughout Macedonia. But we urge you, brothers, to abound still more,

4:11 and to make it your ambition to be quiet, to attend to your own affairs, and to work with your own hands, just as we instructed you,

4:12 so that you may walk properly toward those outside and have need of no one.

4:13 But we do not want you to be unaware, brothers, concerning those who are sleeping, so that you may not grieve as the rest do, who have no hope.

4:14 For if we believe that Jesus died and rose, so also God, through Jesus, will bring with Him those who have fallen asleep.

4:15 For this we say to you by a word of the Lord: we who are alive, who remain until the Lord’s coming, will certainly not precede those who have fallen asleep.

4:16 For the Lord Himself will descend from heaven with a commanding cry, with an archangel’s voice and with God’s trumpet, and the dead in Christ will rise first.

4:17 Then we who are alive, who remain, will be caught up together with them in clouds to meet the Lord in the air; and so we will always be with the Lord.

4:18 Therefore encourage one another with these words.

1 Thessalonians 5

5:1 Now concerning the times and the seasons, brothers, you have no need for anything to be written to you.

5:2 For you yourselves know exactly that the day of the Lord comes in this way, like a thief in the night.

5:3 When they say, “Peace and security,” then sudden destruction comes upon them, as labor pain upon a pregnant woman, and they will certainly not escape.

5:4 But you, brothers, are not in darkness, so that the day should overtake you like a thief.

5:5 For you are all sons of light and sons of day. We are not of night or darkness.

5:6 So then, let us not sleep as the rest do, but let us keep watch and be sober.

5:7 For those who sleep sleep at night, and those who get drunk are drunk at night.

5:8 But since we are of the day, let us be sober, putting on the breastplate of faith and love, and as a helmet, the hope of salvation.

5:9 For God did not appoint us for wrath, but for obtaining salvation through our Lord Jesus Christ,

5:10 who died for us, so that whether we keep watch or sleep, we may live together with Him.

5:11 Therefore encourage one another and build each other up, just as you are indeed doing.

5:12 Now we ask you, brothers, to recognize those who labor among you and lead you in the Lord and admonish you,

5:13 and to hold them in exceedingly high regard in love because of their work. Be at peace among yourselves.

5:14 And we urge you, brothers: admonish the disorderly, comfort the fainthearted, hold fast to the weak, be patient toward all.

5:15 See that no one repays anyone evil for evil, but always pursue what is good for one another and for all.

5:16 Rejoice always.

5:17 Pray unceasingly.

5:18 Give thanks in everything, for this is God’s will for you in Christ Jesus.

5:19 Do not quench the Spirit.

5:20 Do not despise prophecies.

5:21 But test all things; hold fast to what is good.

5:22 Abstain from every form of evil.

5:23 Now may the God of peace Himself sanctify you completely, and may your spirit and soul and body be kept whole, blameless at the coming of our Lord Jesus Christ.

5:24 He who calls you is faithful; He will also do it.

5:25 Brothers, pray also for us.

5:26 Greet all the brothers with a holy kiss.

5:27 I put you under oath by the Lord to have this letter read to all the brothers.

5:28 The grace of our Lord Jesus Christ be with you.

2 Thessalonians

2 Thessalonians 1

1:1 Paul and Silvanus and Timothy, to the Church of the Thessalonians in God our Father and the Lord Jesus Christ:

1:2 grace to you and peace from God our Father and the Lord Jesus Christ.

1:3 We ought always to give thanks to God for you, brothers, as is fitting, because your faith is growing abundantly and the love of each and every one of you for one another is increasing,

1:4 so that we ourselves boast of you among the Churches of God for your endurance and faith in all your persecutions and the afflictions that you bear.

1:5 This is evidence of God's righteous judgment, that you may be counted worthy of the kingdom of God, for which you also suffer,

1:6 since it is indeed just with God to repay affliction to those who afflict you,

1:7 and to you who are afflicted, relief with us, at the revelation of the Lord Jesus from heaven with the angels of His power,

1:8 in a flame of fire, bringing vengeance on those who do not know God and on those who do not obey the gospel of our Lord Jesus.

1:9 They will pay the penalty of eternal destruction from the presence of the Lord and from the glory of His strength,

1:10 when He comes to be glorified in His saints and marveled at among all who have believed—because our testimony to you was believed—on that day.

1:11 To this end we also always pray for you, that our God may count you worthy of the calling and fulfill every good resolve and work of faith with power,

1:12 so that the name of our Lord Jesus may be glorified in you, and you in Him, according to the grace of our God and Lord Jesus Christ.

2 Thessalonians 2

2:1 Now we ask you, brothers, concerning the coming of our Lord Jesus Christ and our gathering together to Him,

2:2 not to be quickly shaken from your understanding or alarmed, either by a spirit or by a word or by a letter as though from us, as if the day of the Lord is already present.

2:3 Let no one deceive you in any way. For that day will not come unless the rebellion comes first and the man of lawlessness is revealed, the son of destruction,

2:4 who opposes and exalts himself above everything called god or an object of worship, so that he takes his seat in God's sanctuary, displaying himself as being God.

2:5 Do you not remember that when I was still with you I used to tell you these things?

2:6 And now you know what restrains, so that he may be revealed in his own time.

2:7 For the mystery of lawlessness is already at work. Only, the one who now restrains does so until he is out of the way.

2:8 And then the lawless one will be revealed, whom the Lord Jesus will kill with the breath of His mouth and bring to nothing by the manifestation of His coming.

2:9 His coming is according to the working of Satan, with all power and signs and wonders of falsehood,

2:10 and with every deception of unrighteousness for those who are perishing, because they did not receive the love of the truth so that they might be saved.

2:11 And for this reason God sends them a working of delusion, so that they believe the falsehood,

2:12 in order that all who did not believe the truth but took pleasure in unrighteousness may be judged.

2:13 But we ought always to thank God for you, brothers beloved by the Lord, because God chose you as firstfruits for salvation in sanctification by the Spirit and faith in the truth.

2:14 To this He also called you through our gospel, for obtaining the glory of our Lord Jesus Christ.

2:15 So then, brothers, stand firm and hold fast to the traditions you were taught, whether by word or by a letter from us.

2:16 Now may our Lord Jesus Christ Himself, and God our Father, who loved us and gave us eternal encouragement and good hope in grace,

2:17 encourage your hearts and establish them in every good work and word.

2 Thessalonians 3

3:1 Finally, brothers, pray for us, that the word of the Lord may run and be glorified, just as it also is among you,

3:2 and that we may be rescued from perverse and evil people, for not all have faith.

3:3 But the Lord is faithful; He will establish you and guard you from the evil one.

3:4 And we are confident in the Lord about you, that you both do and will do what we command.

3:5 And may the Lord direct your hearts into the love of God and into the endurance of Christ.

3:6 Now we command you, brothers, in the name of [our] Lord Jesus Christ, to keep away from every brother who walks in a disorderly way and not according to the tradition which they received from us.

3:7 For you yourselves know how you ought to imitate us, because we did not behave in a disorderly way among you,

3:8 nor did we eat anyone’s bread without payment, but with labor and toil we worked night and day so as not to burden any of you.

3:9 This was not because we lack the right, but so that we might give ourselves to you as an example for you to imitate.

3:10 For even when we were with you, we gave you this command: if anyone is not willing to work, let him not eat either.

3:11 For we hear that some among you are walking in a disorderly way, not working at all but working at everyone else’s business.

3:12 Now such people we command and urge in the Lord Jesus Christ to work quietly and eat their own bread.

3:13 But you, brothers, do not lose heart in doing good.

3:14 And if anyone does not obey our word through this letter, take note of that person, and do not associate with him, so that he may be ashamed.

3:15 Yet do not regard him as an enemy, but admonish him as a brother.

3:16 Now may the Lord of peace Himself give you peace always in every way. The Lord be with all of you.

3:17 The greeting is in my own hand—Paul’s—which is a sign in every letter. This is how I write.

3:18 The grace of our Lord Jesus Christ be with all of you.

1 Timothy

1 Timothy 1

1:1 Paul, an apostle of Christ Jesus according to the command of God our Savior and Christ Jesus our hope,

1:2 to Timothy, a true child in faith: grace, mercy, peace from God the Father and Christ Jesus our Lord.

1:3 Just as I urged you to remain in Ephesus when I was going to Macedonia, so that you might command certain people not to teach differently,

1:4 nor to pay attention to myths and endless genealogies, which produce speculations rather than God’s stewardship in faith—

1:5 But the goal of the charge is love from a pure heart and a good conscience and sincere faith.

1:6 Some, having missed these things, turned aside to empty talk,

1:7 wanting to be teachers of law, understanding neither what they say nor the things about which they speak confidently.

1:8 Now we know that the law is good if someone uses it lawfully,

1:9 knowing this, that law is not laid down for a righteous person but for the lawless and insubordinate, the ungodly and sinners, the unholy and profane, those who strike fathers and those who strike mothers, murderers,

1:10 sexually immoral people, men who bed males, enslavers, liars, perjurers, and whatever else opposes sound teaching,

1:11 according to the gospel of the glory of the blessed God, with which I was entrusted.

1:12 I am thankful to Christ Jesus our Lord, who empowered me, because He considered me faithful, appointing me to service,

1:13 though formerly I was a blasphemer and persecutor and violent abuser. But I was shown mercy because I acted in ignorance in unbelief,

1:14 and the grace of our Lord overflowed exceedingly, with faith and love in Christ Jesus.

1:15 The saying is trustworthy and deserves full acceptance: Christ Jesus came into the world to save sinners, of whom I am foremost.

1:16 But for this reason I was shown mercy, so that in me, the foremost, Christ Jesus might display all His patience as a pattern for those who would believe in Him for eternal life.

1:17 Now to the King of the ages, incorruptible, invisible, the only God, be honor and glory for the ages of ages. Amen.

1:18 This command I entrust to you, Timothy, my child, according to the prophecies previously spoken concerning you, so that by them you may wage the good campaign,

1:19 holding faith and a good conscience, which some have thrust aside and suffered shipwreck concerning the faith.

1:20 Among these are Hymenaeus and Alexander, whom I handed over to Satan so that they might be disciplined not to blaspheme.

1 Timothy 2

2:1 Therefore I urge first of all that petitions, prayers, intercessions and thanksgivings be made for all people,

2:2 for kings and all who are in high positions, so that we may lead a tranquil and quiet life in all godliness and dignity.

2:3 This is good and acceptable before God our Savior,

2:4 who wills all people to be saved and to come to the knowledge of truth.

2:5 For there is one God, and one mediator between God and human beings, the human being Christ Jesus,

2:6 who gave Himself as a ransom in exchange for all, the testimony at the proper times.

2:7 For this I was appointed a herald and an apostle—I speak truth, I do not lie—a teacher of nations in faith and truth.

2:8 Therefore I want the men to pray in every place, lifting holy hands without anger and disputing.

2:9 Likewise also women are to adorn themselves in orderly dress, with modesty and self-restraint, not with braids and gold or pearls or costly clothing,

2:10 but through good works, as is fitting for women who profess reverence for God.

2:11 Let a woman learn in quietness, in all submission.

2:12 But I do not permit a woman to teach or to exercise authority over a man, but to be in quietness.

2:13 For Adam was formed first, then Eve,

2:14 and Adam was not deceived, but the woman, being deceived, came to be in transgression.

2:15 But she will be saved through childbearing, if they continue in faith and love and sanctification with self-restraint.

1 Timothy 3

3:1 The saying is trustworthy. If anyone aspires to oversight, he desires a good work.

3:2 Therefore the overseer must be above reproach, a husband of one wife, sober, self-controlled, orderly, hospitable, able to teach,

3:3 not given to wine, not a striker, but gentle, peaceable, not a lover of money,

3:4 leading his own household well, having children in submission with all dignity.

3:5 But if someone does not know how to lead his own household, how will he care for the Church of God?

3:6 He must not be newly planted, lest, becoming conceited, he fall into the judgment of the devil.

3:7 And he must also have a good testimony from those outside, lest he fall into reproach and the snare of the devil.

3:8 Deacons likewise must be dignified, not double-tongued, not given to much wine, not seeking shameful gain,

3:9 holding the mystery of the faith in a pure conscience.

3:10 And let these also be tested first; then let them serve as deacons if they are beyond accusation.

3:11 Women likewise must be dignified, not slanderers, sober, faithful in all things.

3:12 Let deacons be husbands of one wife, leading their children and their own households well.

3:13 For those who have served well as deacons acquire for themselves a good standing and great boldness in faith in Christ Jesus.

3:14 I write these things to you, hoping to come to you soon,

3:15 but if I delay, so that you may know how one ought to conduct oneself in the household of God, which is the Church of the living God, a pillar and foundation of the truth.

3:16 And, by common confession, the mystery of godliness is great: He who was revealed in flesh, was vindicated in spirit, was seen by angels, was proclaimed among nations, was believed in the world, was taken up in glory.

1 Timothy 4

4:1 But the Spirit says clearly that in later times some will depart from the faith, paying attention to deceiving spirits and teachings of demons,

4:2 through the hypocrisy of liars, seared in their own conscience,

4:3 who forbid marriage and require abstinence from foods which God created to be received with thanksgiving by those who believe and know the truth.

4:4 For everything created by God is good, and nothing is to be rejected when received with thanksgiving,

4:5 for it is sanctified through the word of God and intercession.

4:6 By laying these things before the brothers, you will be a good servant of Christ Jesus, nourished in the words of the faith and of the good teaching which you have followed.

4:7 But reject profane and old women’s myths, and train yourself for godliness.

4:8 For bodily training is of some benefit, but godliness is beneficial for all things, having a promise of life both now and to come.

4:9 The saying is trustworthy and deserves full acceptance.

4:10 For to this end we labor and struggle, because we have set our hope on the living God, who is Savior of all people, especially of believers.

4:11 Command and teach these things.

4:12 Let no one despise your youth, but become a pattern for believers in word, in conduct, in love, in faith, in purity.

4:13 Until I come, devote yourself to the reading, the exhortation and the teaching.

4:14 Do not neglect the gift in you, which was given to you through prophecy with the laying on of the hands of the council of elders.

4:15 Practice these things; be absorbed in them, so that your progress may be clear to all.

4:16 Pay attention to yourself and to the teaching; continue in them, for by doing this you will save both yourself and those who hear you.

1 Timothy 5

5:1 Do not rebuke an older man harshly, but appeal to him as a father, younger men as brothers,

5:2 older women as mothers, younger women as sisters, in all purity.

5:3 Honor widows who are truly widows.

5:4 But if any widow has children or grandchildren, let them first learn to practice godliness toward their own household and to repay their forebears, for this is acceptable before God.

5:5 Now the woman who is truly a widow and left alone has set her hope on God and continues in petitions and prayers night and day.

5:6 But the woman who lives in indulgence is dead while living.

5:7 And command these things, so that they may be above reproach.

5:8 But if someone does not provide for his own, and especially his household, he has denied the faith and is worse than an unbeliever.

5:9 Let a widow be enrolled who is not less than sixty years old, a wife of one husband,

5:10 attested for good works: if she brought up children, if she received strangers, if she washed saints' feet, if she assisted the afflicted, if she followed every good work.

5:11 But refuse younger widows, for when their desires turn them against Christ, they want to marry,

5:12 incurring judgment because they set aside their first faith.

5:13 And at the same time they learn to be idle, going around the houses, and not only idle but also gossips and busybodies, saying things they ought not to say.

5:14 Therefore I want younger women to marry, bear children, manage a household, and give the opponent no opportunity for abuse.

5:15 For some have already turned aside after Satan.

5:16 If any believing woman has widows, let her assist them, and let the Church not be burdened, so that it may assist those who are truly widows.

5:17 Let the elders who lead well be considered worthy of double honor, especially those who labor in word and teaching.

5:18 For Scripture says, "You shall not muzzle an ox that threshes," and, "The worker is worthy of his wage."

5:19 Do not receive an accusation against an elder except on the testimony of two or three witnesses.

5:20 Reprove those who sin before all, so that the rest also may have fear.

5:21 I charge you before God and Christ Jesus and the chosen angels that you keep these things without prejudgment, doing nothing from partiality.

5:22 Do not lay hands on anyone hastily, nor share in the sins of others. Keep yourself pure.

5:23 No longer drink only water, but use a little wine because of your stomach and your frequent illnesses.

5:24 The sins of some people are evident beforehand, going ahead to judgment, but those of others follow after.

5:25 Likewise good works also are evident, and those that are otherwise cannot remain hidden.

1 Timothy 6

6:1 Let all who are slaves under a yoke consider their own masters worthy of all honor, so that the name of God and the teaching may not be blasphemed.

6:2 And those who have believing masters must not despise them because they are brothers, but rather serve them more, because those receiving the benefit are believers and beloved. Teach and urge these things.

6:3 If anyone teaches differently and does not adhere to sound words, those of our Lord Jesus Christ, and the teaching according to godliness,

6:4 he has become conceited, knowing nothing, but is sick with disputes and battles over words, from which come envy, strife, slanders, evil suspicions,

6:5 constant friction among people corrupted in mind and deprived of the truth, supposing godliness to be a means of gain.

6:6 But godliness with contentment is great gain.

6:7 For we brought nothing into the world, because neither can we carry anything out.

6:8 But having food and coverings, with these we will be content.

6:9 But those who want to become rich fall into temptation and a snare and many foolish and harmful desires, which plunge people into ruin and destruction.

6:10 For the love of money is a root of all evils, and some, reaching for it, wandered from the faith and pierced themselves with many pains.

6:11 But you, O man of God, flee these things. Pursue righteousness, godliness, faith, love, endurance, gentleness.

6:12 Fight the good fight of the faith; take hold of eternal life, to which you were called. And you confessed the good confession before many witnesses.

6:13 I command you before God, who preserves all things alive, and Christ Jesus, who testified the good confession before Pontius Pilate,

6:14 that you keep the commandment spotless, above reproach, until the appearing of our Lord Jesus Christ,

6:15 which the blessed and only Sovereign will display at the proper times, the King of those who reign and Lord of those who rule,

6:16 who alone has immortality, dwelling in unapproachable light, whom no human being has seen or can see; to Him be honor and eternal might. Amen.

6:17 Command those who are rich in the present age not to be arrogant nor to set their hope on the uncertainty of wealth, but on God, who richly provides us all things for enjoyment,

6:18 to do good, to be rich in good works, to be generous, ready to share,

6:19 storing up for themselves a good foundation for the future, so that they may take hold of the life that is truly life.

6:20 O Timothy, guard what has been entrusted, turning away from profane empty talk and the opposing claims of falsely named knowledge.

6:21 Some, professing it, have missed the mark concerning the faith. Grace be with you.

2 Timothy

2 Timothy 1

1:1 Paul, an apostle of Christ Jesus through the will of God, according to the promise of life in Christ Jesus,

1:2 to Timothy, a beloved child: grace, mercy, peace from God the Father and Christ Jesus our Lord.

1:3 I thank God, whom I serve, as my forebears did, with a pure conscience, as I remember you unceasingly in my petitions night and day,

1:4 longing to see you, remembering your tears, so that I may be filled with joy,

1:5 having been reminded of the sincere faith in you, which dwelt first in your grandmother Lois and your mother Eunice, and I am convinced that it dwells also in you.

1:6 For this reason I remind you to rekindle God’s gift, which is in you through the laying on of my hands.

1:7 For God did not give us a spirit of cowardice, but of power and love and self-discipline.

1:8 Therefore do not be ashamed of the testimony of our Lord or of me, His prisoner, but share suffering for the gospel according to the power of God,

1:9 who saved us and 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 before the times of the ages,

1:10 but has now been revealed through the appearing of our Savior Christ Jesus, who abolished death and brought life and incorruptibility to light through the gospel.

1:11 For this I was appointed a herald and an apostle and a teacher.

1:12 For this reason I also suffer these things, but I am not ashamed, for I know whom I have believed, and I am persuaded that He is able to guard my deposit for that day.

1:13 Keep the pattern of sound words that you heard from me, in faith and love in Christ Jesus.

1:14 Guard the good deposit through the Holy Spirit who dwells in us.

1:15 You know this, that all those in Asia turned away from me, among whom are Phygelus and Hermogenes.

1:16 May the Lord give mercy to the household of Onesiphorus, because he often refreshed me and was not ashamed of my chain,

1:17 but when he came to Rome, he earnestly searched for me and found me.

1:18 May the Lord grant him to find mercy from the Lord on that day. And you know very well how much service he gave in Ephesus.

2 Timothy 2

2:1 You, then, my child, be strengthened in the grace that is in Christ Jesus,

2:2 and the things you heard from me through many witnesses, entrust these to faithful people who will be able to teach others also.

2:3 Share suffering as a good soldier of Christ Jesus.

2:4 No one serving as a soldier entangles himself in the affairs of ordinary life, so that he may please the one who enlisted him.

2:5 And if someone competes as an athlete, he is not crowned unless he competes according to the rules.

2:6 The farmer who labors must be first to share in the fruits.

2:7 Consider what I say, for the Lord will give you understanding in all things.

2:8 Remember Jesus Christ, raised from the dead, from David’s seed, according to my gospel,

2:9 for which I suffer hardship even to chains as a criminal. But the word of God has not been chained.

2:10 For this reason I endure all things for the chosen ones, so that they too may obtain the salvation in Christ Jesus with eternal glory.

2:11 The saying is trustworthy: for if we died with Him, we will also live with Him;

2:12 if we endure, we will also reign with Him; if we deny Him, He also will deny us;

2:13 if we are unfaithful, He remains faithful, for He cannot deny Himself.

2:14 Remind them of these things, charging them before God not to quarrel over words, which does no good and leads to the ruin of those who hear.

2:15 Be diligent to present yourself approved to God, a worker with no cause for shame, cutting a straight course for the word of truth.

2:16 But avoid profane empty talk, for they will advance into further ungodliness,

2:17 and their word will spread like gangrene. Among them are Hymenaeus and Philetus,

2:18 who missed the mark concerning truth, saying that the resurrection has already happened, and overturn the faith of some.

2:19 Nevertheless, the firm foundation of God stands, having this seal: “The Lord knew those who are His,” and, “Let everyone who names the name of the Lord depart from unrighteousness.”

2:20 Now in a great house there are vessels not only of gold and silver but also of wood and clay, some for honor and some for dishonor.

2:21 Therefore if someone cleanses himself from these things, he will be a vessel for honor, sanctified, useful to the Master, prepared for every good work.

2:22 But flee youthful desires, and pursue righteousness, faith, love, peace with those who call upon the Lord from a pure heart.

2:23 And reject foolish and ignorant disputes, knowing that they give birth to fights.

2:24 But a slave of the Lord must not fight, but must be gentle toward all, able to teach, patient with wrong,

2:25 instructing opponents with gentleness, in case God may give them repentance toward the knowledge of truth,

2:26 and they may regain their sobriety and escape the devil’s snare, having been captured by him to do his will.

2 Timothy 3

3:1 But know this: in the last days difficult times will come.

3:2 For people will be lovers of themselves, lovers of money, boastful, arrogant, blasphemous, disobedient to parents, ungrateful, unholy,

3:3 without natural affection, irreconcilable, slanderers, without self-control, savage, not loving the good,

3:4 traitors, reckless, conceited, lovers of pleasure rather than lovers of God,

3:5 having a form of godliness but denying its power. Turn away from these also.

3:6 For among these are those who slip into houses and take captive weak women, laden with sins, led by various desires,

3:7 always learning and never able to come to the knowledge of truth.

3:8 And just as Jannes and Jambres opposed Moses, so these too oppose the truth, people corrupted in mind, disqualified concerning the faith.

3:9 But they will make no further progress, for their folly will be clear to all, as the folly of those men also became.

3:10 But you followed my teaching, conduct, purpose, faith, patience, love, endurance,

3:11 persecutions, sufferings, such as happened to me in Antioch, in Iconium, in Lystra, what persecutions I endured; and out of all of them the Lord rescued me.

3:12 And all who want to live godly lives in Christ Jesus will be persecuted.

3:13 But evil people and impostors will go from bad to worse, deceiving and being deceived.

3:14 But you, remain in the things you learned and became convinced of, knowing those from whom you learned,

3:15 and that from infancy you have known the sacred writings, which are able to make you wise for salvation through faith in Christ Jesus.

3:16 All Scripture is God-breathed and profitable for teaching, for reproof, for correction, for training in righteousness,

3:17 so that the person of God may be capable, fully equipped for every good work.

2 Timothy 4

4:1 I charge you before God and Christ Jesus, who is to judge the living and the dead, and by His appearing and His kingdom:

4:2 proclaim the word; be ready in season and out of season; reprove, rebuke, exhort, with all patience and teaching.

4:3 For a time will come when they will not endure sound teaching, but with itching ears they will heap up teachers for themselves according to their own desires,

4:4 and they will turn their hearing away from the truth and turn aside to myths.

4:5 But you, be sober in all things, endure hardship, do the work of an evangelist, fulfill your service.

4:6 For I am already being poured out, and the time of my departure has arrived.

4:7 I have fought the good fight; I have finished the course; I have kept the faith.

4:8 From now on the crown of righteousness is laid up for me, which the Lord, the righteous Judge, will award me on that day, and not to me alone but also to all who have loved His appearing.

4:9 Make every effort to come to me soon,

4:10 for Demas deserted me, having loved the present age, and went to Thessalonica; Crescens to Galatia; Titus to Dalmatia.

4:11 Luke alone is with me. Take Mark and bring him with you, for he is useful to me for service.

4:12 But I sent Tychicus to Ephesus.

4:13 When you come, bring the cloak which I left in Troas with Carpus, and the books, especially the parchments.

4:14 Alexander the coppersmith did me much harm; the Lord will repay him according to his works.

4:15 You too must guard yourself against him, for he strongly opposed our words.

4:16 At my first defense no one came to my side, but all deserted me. May it not be counted against them.

4:17 But the Lord stood beside me and strengthened me, so that through me the proclamation might be fulfilled and all the nations might hear, and I was rescued from a lion’s mouth.

4:18 The Lord will rescue me from every evil work and save me into His heavenly kingdom. To Him be glory for the ages of ages. Amen.

4:19 Greet Prisca and Aquila and the household of Onesiphorus.

4:20 Erastus remained in Corinth, but I left Trophimus sick in Miletus.

4:21 Make every effort to come before winter. Eubulus greets you, and Pudens and Linus and Claudia and all the brothers.

4:22 The Lord be with your spirit. Grace be with you all.

Titus

Titus 1

1:1 Paul, a slave of God and an apostle of Jesus Christ, for the faith of God’s chosen ones and the knowledge of the truth that accords with godliness,

1:2 in hope of eternal life, which God, who does not lie, promised before the ages,

1:3 and in His own appointed times He revealed His word through proclamation, with which I was entrusted by the command of God our Savior,

1:4 to Titus, a genuine child in a shared faith: grace and peace from God the Father and Christ Jesus our Savior.

1:5 For this reason I left you in Crete, so that you might put in order what remained unfinished and appoint elders in every city, as I directed you—

1:6 if anyone is beyond reproach, the husband of one wife, having faithful children who are not accused of reckless living or insubordinate.

1:7 For the overseer must be beyond reproach as God’s steward, not self-willed, not quick-tempered, not given to wine, not violent, not greedy for shameful gain,

1:8 but hospitable, loving what is good, self-controlled, just, devout, disciplined,

1:9 holding firmly to the trustworthy word in accordance with the teaching, so that he may be able both to encourage through sound teaching and to refute those who contradict it.

1:10 For there are also many insubordinate people, empty talkers and deceivers, especially those of the circumcision,

1:11 whose mouths must be stopped. They overturn whole households, teaching what they ought not to teach for the sake of shameful gain.

1:12 One of their own, a prophet of theirs, said, “Cretans are always liars, evil beasts, idle bellies.”

1:13 This testimony is true. For that reason, rebuke them sharply, so that they may be sound in the faith,

1:14 not paying attention to Jewish myths and commands of people who turn away from the truth.

1:15 To the pure, everything is pure; but to those who are defiled and unbelieving, nothing is pure. Instead, both their mind and their conscience are defiled.

1:16 They profess to know God, but by their deeds they deny Him, being detestable and disobedient and unfit for every good work.

Titus 2

2:1 But you, speak what is fitting for sound teaching.

2:2 Older men are to be sober, dignified, self-controlled, sound in faith, in love, and in endurance.

2:3 Older women likewise are to be reverent in their conduct, not slanderers or enslaved to much wine, teachers of what is good,

2:4 so that they may train the younger women to love their husbands, to love their children,

2:5 to be self-controlled, pure, working at home, good, subject to their own husbands, so that God’s word may not be reviled.

2:6 Likewise, encourage the younger men to be self-controlled

2:7 in everything. Present yourself as a model of good works, showing integrity in teaching, dignity,

2:8 and sound speech that cannot be condemned, so that the opponent may be put to shame, having nothing bad to say about us.

2:9 Slaves are to be subject to their own masters in everything, to be pleasing to them, not contradicting them,

2:10 not pilfering, but showing complete good faith, so that in everything they may adorn the teaching of God our Savior.

2:11 For the grace of God has appeared, bringing salvation for all people,

2:12 training us so that, denying ungodliness and worldly desires, we may live self-controlled, just, and godly lives in the present age,

2:13 awaiting the blessed hope and the appearing of the glory of our great God and Savior Jesus Christ,

2:14 who gave Himself for us, so that He might ransom us from all lawlessness and purify for Himself a people for His own possession, eager for good works.

2:15 Speak these things, encourage, and rebuke with all authority. Let no one disregard you.

Titus 3

3:1 Remind them to be subject to rulers and authorities, to obey, and to be ready for every good work,

3:2 to slander no one, to be peaceable, considerate, showing complete gentleness toward all people.

3:3 For we too were once foolish, disobedient, led astray, enslaved to various desires and pleasures, living in malice and envy, hateful, hating one another.

3:4 But when the kindness of God our Savior and His love for humanity appeared,

3:5 He saved us, not on the basis of works done by us in righteousness, but according to His mercy, through the washing of regeneration and renewal by the Holy Spirit,

3:6 whom He poured out richly upon us through Jesus Christ our Savior,

3:7 so that, justified by His grace, we might become heirs in accordance with the hope of eternal life.

3:8 The saying is trustworthy, and I want you to insist on these things, so that those who have believed God may take care to devote themselves to good works. These things are good and beneficial to people.

3:9 But avoid foolish controversies, genealogies, disputes, and quarrels about the law, for they are unprofitable and futile.

3:10 After a first and a second warning, have nothing further to do with a divisive person,

3:11 knowing that such a person has become perverted and is sinning, being self-condemned.

3:12 When I send Artemas or Tychicus to you, make every effort to come to me at Nicopolis, for I have decided to spend the winter there.

3:13 Make every effort to send Zenas the legal expert and Apollos on their way, so that they lack nothing.

3:14 Let our people also learn to devote themselves to good works to meet essential needs, so that they may not be unfruitful.

3:15 All those with me greet you. Greet those who love us in faith. Grace be with all of you.

Philemon

Philemon 1

1:1 Paul, a prisoner of Christ Jesus, and Timothy the brother, to Philemon, our beloved fellow worker,

1:2 and to Apphia the sister, and Archippus our fellow soldier, and the Church in your house:

1:3 Grace to you all and peace from God our Father and the Lord Jesus Christ.

1:4 I thank my God always, remembering you in my prayers,

1:5 hearing of your love and the faith that you have toward the Lord Jesus and toward all the saints,

1:6 that the fellowship of your faith may become effective through recognition of every good thing among us for Christ.

1:7 For I had great joy and encouragement because of your love, because the hearts of the saints have been refreshed through you, brother.

1:8 Therefore, although I have great boldness in Christ to command you to do what is fitting,

1:9 I appeal instead because of love, being as I am, Paul, an old man and now also a prisoner of Christ Jesus—

1:10 I appeal to you for my child Onesimus, whose father I became while in chains,

1:11 who was once useless to you, but is now useful both to you and to me.

1:12 I have sent him back to you—him, that is, my very heart.

1:13 I wanted to keep him with me, so that in your place he might serve me in my chains for the gospel.

1:14 But without your consent I did not want to do anything, so that your good deed might be voluntary, rather than as though compelled.

1:15 For perhaps he was separated from you for a little while for this reason: that you might have him back forever,

1:16 no longer as a slave, but more than a slave, a beloved brother, especially to me, but how much more to you, both in the flesh and in the Lord.

1:17 So if you regard me as a partner, welcome him as you would me.

1:18 And if he has wronged you in anything, or owes you anything, charge that to my account.

1:19 I, Paul, write this with my own hand: I will repay it—not to mention that you owe me even your own self.

1:20 Yes, brother, let me have this benefit from you in the Lord; refresh my heart in Christ.

1:21 Confident of your obedience, I write to you, knowing that you will do even more than I say.

1:22 At the same time, prepare lodging for me also, for I hope that through your prayers I will be graciously given to you.

1:23 Epaphras, my fellow prisoner in Christ Jesus, greets you,

1:24 as do Mark, Aristarchus, Demas, and Luke, my fellow workers.

1:25 The grace of the Lord Jesus Christ be with your spirit.

Hebrews

Hebrews 1

1:1 In many portions and in many ways, God spoke long ago to the fathers in the prophets,

1:2 but in these last days He spoke to us in a Son, whom He appointed heir of all things, through whom He also made the ages.

1:3 He is the radiance of His glory and the imprint of His being, upholding all things by the word of His power. Having made purification of sins, He sat down at the right hand of the Majesty on high,

1:4 having become so much greater than the angels as the name He has inherited is more excellent than theirs.

1:5 For to which of the angels did He ever say, “Thou art My Son; today I have begotten Thee”? And again, “I will be a Father to Him, and He will be a Son to Me”?

1:6 And when He again brings the firstborn into the inhabited world, He says, “And let all God’s angels worship Him.”

1:7 And concerning the angels He says, “He makes His angels spirits, and His ministers a flame of fire.”

1:8 But concerning the Son, “Thy throne, O God, endures forever and ever, and the scepter of uprightness is the scepter of Thy kingdom.

1:9 Thou didst love righteousness and hate lawlessness; for this reason God, Thy God, anointed Thee with the oil of exultation beyond Thy companions.”

1:10 And, “Thou, Lord, didst lay the foundation of the earth in the beginning, and the heavens are the works of Thy hands.

1:11 They will perish, but Thou remainest; and all will grow old like a garment,

1:12 and like a cloak Thou wilt roll them up; like a garment they will also be changed. But Thou art the same, and Thy years will not fail.”

1:13 But to which of the angels has He ever said, “Sit at My right hand until I make Thine enemies a footstool for Thy feet”?

1:14 Are they not all ministering spirits, sent out for service for the sake of those who are to inherit salvation?

Hebrews 2

2:1 For this reason we must pay all the more attention to what we have heard, so that we do not drift away.

2:2 For if the word spoken through angels became firm, and every transgression and disobedience received a just recompense,

2:3 how will we escape if we neglect so great a salvation? It was first spoken through the Lord and was confirmed to us by those who heard,

2:4 God bearing witness together with signs and wonders and various mighty deeds and distributions of the Holy Spirit according to His own will.

2:5 For He did not subject to angels the inhabited world to come, of which we speak.

2:6 But someone testified somewhere, saying, “What is a human being, that Thou rememberest him, or a son of man, that Thou carest for him?

2:7 Thou didst make him a little lower than angels; Thou didst crown him with glory and honor;

2:8 Thou didst subject all things beneath his feet.” For in subjecting all things to him, He left nothing unsubjected to him. But now we do not yet see all things subjected to him.

2:9 But we see Jesus, who was made a little lower than angels, crowned with glory and honor because of the suffering of death, so that by the grace of God He might taste death on behalf of everyone.

2:10 For it was fitting for Him, for whom are all things and through whom are all things, in bringing many sons into glory, to perfect the pioneer of their salvation through sufferings.

2:11 For both the One who sanctifies and those being sanctified are all from one. For this reason He is not ashamed to call them brothers,

2:12 saying, “I will announce Thy name to My brothers; in the midst of the assembly I will sing praise to Thee.”

2:13 And again, “I will put My trust in Him.” And again, “Behold, I and the children whom God gave Me.”

2:14 Therefore, since the children have shared in blood and flesh, He Himself likewise partook of the same, so that through death He might render powerless the one who has the power of death, that is, the devil,

2:15 and release those who through fear of death were subject to slavery throughout their whole lives.

2:16 For surely it is not angels He takes hold of, but He takes hold of Abraham’s seed.

2:17 Therefore He had to be made like His brothers in all things, so that He might become a merciful and faithful high priest in matters concerning God, to make propitiation for the sins of the people.

2:18 For because He Himself suffered when tested, He is able to help those who are being tested.

Hebrews 3

3:1 Therefore, holy brothers, partakers of a heavenly calling, consider the apostle and high priest of our confession, Jesus,

3:2 who is faithful to the One who appointed Him, as Moses also was in all His house.

3:3 For He has been considered worthy of greater glory than Moses, just as the one who builds a house has greater honor than the house.

3:4 For every house is built by someone, but the One who built all things is God.

3:5 And Moses indeed was faithful in all His house as an attendant, for a testimony of the things to be spoken,

3:6 but Christ as a Son over His house. We are that house if indeed we hold fast our confidence and the boast of our hope.

3:7 Therefore, just as the Holy Spirit says, “Today, if you hear His voice,

3:8 do not harden your hearts as in the provocation, on the day of testing in the wilderness,

3:9 where your fathers put Me to the test and saw My works

3:10 for forty years. Therefore I was indignant with this generation and said, ‘They always wander in their heart, and they did not know My ways,’

3:11 as I swore in My wrath, ‘They shall certainly not enter My rest.’”

3:12 Watch out, brothers, so that none of you has an evil, unbelieving heart that turns away from the living God.

3:13 But encourage one another each day, as long as it is called “Today,” so that none of you may be hardened by the deceit of sin.

3:14 For we have become partakers of Christ if indeed we hold firm the beginning of our confidence until the end,

3:15 while it is said, “Today, if you hear His voice, do not harden your hearts as in the provocation.”

3:16 For who, having heard, provoked Him? Was it not all who came out of Egypt through Moses?

3:17 And with whom was He indignant for forty years? Was it not with those who sinned, whose bodies fell in the wilderness?

3:18 And to whom did He swear that they would not enter His rest, except those who disobeyed?

3:19 And we see that they could not enter because of unbelief.

Hebrews 4

4:1 Therefore let us fear, lest, while a promise remains of entering His rest, any of you should seem to have fallen short.

4:2 For we too have received good news just as they did, but the word they heard did not benefit them, because they had not been united by faith with those who heard.

4:3 For we who believed enter the rest, just as He has said, “As I swore in My wrath, ‘They shall certainly not enter My rest,’” although the works came into being from the foundation of the world.

4:4 For He has said somewhere about the seventh day in this way, “And God rested on the seventh day from all His works.”

4:5 And in this passage again, “They shall certainly not enter My rest.”

4:6 Since, then, it remains for some to enter it, and those who formerly received the good news did not enter because of disobedience,

4:7 He again appoints a certain day, “Today,” saying in David after so long a time, just as has been said before, “Today, if you hear His voice, do not harden your hearts.”

4:8 For if Joshua had given them rest, He would not have spoken after these things about another day.

4:9 So then, a Sabbath rest remains for the people of God.

4:10 For the one who entered His rest also rested from his own works, just as God did from His own.

4:11 Therefore let us be diligent to enter that rest, so that no one may fall in the same pattern of disobedience.

4:12 For the word of God is living and active and sharper than any two-edged sword, penetrating as far as the division of soul and spirit, of joints and marrow, and able to judge the thoughts and intentions of the heart.

4:13 And no created thing is hidden before Him, but all things are naked and laid open to His eyes, to whom we must give account.

4:14 Therefore, having a great high priest who has passed through the heavens, Jesus the Son of God, let us hold fast the confession.

4:15 For we do not have a high priest unable to sympathize with our weaknesses, but One who has been tested in every way as we are, yet without sin.

4:16 Therefore let us approach the throne of grace with boldness, so that we may receive mercy and find grace for help at the right time.

Hebrews 5

5:1 For every high priest taken from among people is appointed on behalf of people in matters concerning God, to offer both gifts and sacrifices for sins.

5:2 He can deal gently with those who are ignorant and wandering, since he too is surrounded by weakness,

5:3 and because of it he is obliged to make offerings for sins on his own behalf, just as on behalf of the people.

5:4 And no one takes the honor for himself, but receives it when called by God, just as Aaron was.

5:5 So also Christ did not glorify Himself to become high priest, but the One who said to Him, “Thou art My Son; today I have begotten Thee,”

5:6 as He also says in another place, “Thou art a priest forever, according to the order of Melchizedek.”

5:7 In the days of His flesh, He offered petitions and supplications, with loud crying and tears, to the One able to save Him out of death, and was heard because of His reverent fear.

5:8 Although He was a Son, He learned obedience from the things He suffered,

5:9 and, having been perfected, He became the source of eternal salvation for all who obey Him,

5:10 having been designated by God high priest according to the order of Melchizedek.

5:11 Concerning this we have much to say, and it is hard to explain, since you have become slow to hear.

5:12 For although by this time you ought to be teachers, you again need someone to teach you the first elements of God’s oracles; you have come to need milk and not solid food.

5:13 For everyone who partakes of milk is inexperienced in the word of righteousness, for he is an infant.

5:14 But solid food belongs to the mature, whose faculties have been trained by practice to distinguish both good and evil.

Hebrews 6

6:1 Therefore, leaving the elementary teaching about Christ, let us be carried on to maturity, without laying again a foundation of repentance from dead works and faith toward God,

6:2 of instruction about washings and the laying on of hands, the resurrection of the dead, and eternal judgment.

6:3 And this we will do, if indeed God permits.

6:4 For it is impossible to renew again to repentance those who were once enlightened, tasted the heavenly gift, became partakers of the Holy Spirit,

6:5 and tasted God’s good word and the powers of the coming age,

6:6 and fell away, since they are crucifying the Son of God again for themselves and exposing Him to public disgrace.

6:7 For land that drinks the rain often coming upon it, and produces vegetation useful to those for whose sake it is cultivated, shares in blessing from God.

6:8 But if it bears thorns and thistles, it is rejected and near a curse; its end is burning.

6:9 But concerning you, beloved, we are convinced of better things—things accompanying salvation—even though we speak this way.

6:10 For God is not unjust so as to forget your work and the love you showed toward His name by serving the saints, as you still serve them.

6:11 And we desire each of you to show the same diligence toward the full assurance of hope until the end,

6:12 so that you may not become sluggish, but imitators of those who through faith and patience inherit the promises.

6:13 For when God made a promise to Abraham, since He had no one greater by whom to swear, He swore by Himself,

6:14 saying, “Surely, blessing I will bless you, and multiplying I will multiply you.”

6:15 And so, having waited patiently, he obtained the promise.

6:16 For people swear by one greater, and among them an oath for confirmation ends every dispute.

6:17 In this, God, wishing to show more fully to the heirs of the promise the unchanging nature of His purpose, intervened with an oath,

6:18 so that through two unchangeable things, in which it is impossible for God to lie, we who have fled for refuge might have strong encouragement to hold fast the hope set before us.

6:19 We have this hope as an anchor of the soul, both secure and firm, entering the inner place behind the veil,

6:20 where Jesus entered as a forerunner on our behalf, having become high priest forever according to the order of Melchizedek.

Hebrews 7

7:1 For this Melchizedek, king of Salem, priest of God Most High, met Abraham returning from the slaughter of the kings and blessed him.

7:2 Abraham also apportioned to him a tenth of everything. His name is interpreted first as king of righteousness, and then also king of Salem, which is king of peace.

7:3 Without father, without mother, without genealogy, having neither a beginning of days nor an end of life, but made like the Son of God, he remains a priest continually.

7:4 Consider how great this man was, to whom even Abraham the patriarch gave a tenth from the choice spoils.

7:5 Those from the sons of Levi who receive the priestly office have a commandment, according to the law, to collect a tenth from the people—that is, from their brothers—although they too have come from Abraham's loins.

7:6 But the one whose genealogy is not traced from them has received a tenth from Abraham and has blessed the one who had the promises.

7:7 And beyond all dispute, the lesser is blessed by the greater.

7:8 Here, people who die receive tenths; but there, one of whom it is testified that he lives.

7:9 And, so to speak, through Abraham even Levi, who receives tenths, has paid a tenth,

7:10 for he was still in his father's loins when Melchizedek met him.

7:11 Now if perfection came through the Levitical priesthood—for on its basis the people received the law—what further need was there for another priest to arise according to the order of Melchizedek, and not to be spoken of according to the order of Aaron?

7:12 For when the priesthood is changed, a change of law necessarily takes place as well.

7:13 For the One concerning whom these things are said belongs to another tribe, from which no one has served at the altar.

7:14 For it is clear that our Lord has sprung from Judah, a tribe about which Moses said nothing concerning priests.

7:15 And it is still more evident if another priest arises according to the likeness of Melchizedek,

7:16 who has become a priest, not according to a law of a fleshly commandment, but according to the power of an indestructible life.

7:17 For it is testified, "Thou art a priest forever, according to the order of Melchizedek."

7:18 For there is a setting aside of the preceding commandment because of its weakness and uselessness,

7:19 for the law perfected nothing; and there is the introduction of a better hope, through which we draw near to God.

7:20 And insofar as this was not without an oath—for those became priests without an oath,

7:21 but He with an oath through the One who said to Him, "The Lord swore and will not change His mind: Thou art a priest forever"—

7:22 to that extent Jesus has also become the guarantor of a better covenant.

7:23 And there were many of those priests, because death prevented them from continuing,

7:24 but He, because He remains forever, has a permanent priesthood.

7:25 Therefore He is also able to save completely those who approach God through Him, since He always lives to intercede on their behalf.

7:26 For such a high priest was indeed fitting for us: holy, innocent, undefiled, separated from sinners, and having become higher than the heavens.

7:27 He has no daily need, as the high priests do, to offer sacrifices first for His own sins and then for those of the people; for He did this once for all when He offered Himself.

7:28 For the law appoints people subject to weakness as high priests, but the word of the oath, which came after the law, appoints a Son, perfected forever.

Hebrews 8

8:1 Now the main point in what is being said is this: we have such a high priest, who sat down at the right hand of the throne of the Majesty in the heavens,

8:2 a minister of the holy places and of the true tent, which the Lord pitched, not a human being.

8:3 For every high priest is appointed to offer both gifts and sacrifices; therefore this One too must have something to offer.

8:4 Now if He were on earth, He would not even be a priest, since there are those who offer the gifts according to law.

8:5 They serve a copy and shadow of the heavenly things, just as Moses was instructed when he was about to complete the tent. For He says, “See that you make everything according to the pattern shown to you on the mountain.”

8:6 But now He has obtained a more excellent ministry, insofar as He is also mediator of a better covenant, which has been established as law upon better promises.

8:7 For if that first covenant had been faultless, no place would have been sought for a second.

8:8 For, finding fault with them, He says, “Behold, days are coming, says the Lord, and I will conclude a new covenant with the house of Israel and with the house of Judah,

8:9 not according to the covenant I made with their fathers on the day I took hold of their hand to lead them out of the land of Egypt, because they did not remain in My covenant, and I disregarded them, says the Lord.

8:10 For this is the covenant I will make with the house of Israel after those days, says the Lord: putting My laws into their mind, I will also inscribe them upon their hearts, and I will be their God, and they will be My people.

8:11 And they shall certainly not teach, each his fellow citizen and each his brother, saying, ‘Know the Lord,’ because all will know Me, from the least of them to the greatest.

8:12 For I will be merciful toward their wrongdoings, and I will certainly remember their sins no more.”

8:13 By saying “new,” He has made the first old. And what is growing old and aging is close to disappearing.

Hebrews 9

9:1 Now the first covenant also had regulations for worship and an earthly sanctuary.

9:2 For a tent was prepared, the first, in which were the lampstand, the table, and the presentation of the loaves; it is called the Holy Place.

9:3 And behind the second curtain was a tent called the Holy of Holies,

9:4 having a golden incense altar and the ark of the covenant, covered on every side with gold. In it were a golden jar containing the manna, Aaron’s rod that had sprouted, and the tablets of the covenant.

9:5 Above it were cherubim of glory overshadowing the atonement cover. We cannot now speak of these things in detail.

9:6 With these things so arranged, the priests enter the first tent continually, carrying out the acts of worship.

9:7 But into the second only the high priest enters, once in the year, not without blood, which he offers for himself and for the people’s sins of ignorance.

9:8 By this the Holy Spirit indicates that the way into the holy places has not yet been disclosed while the first tent still has its standing.

9:9 This is a figure for the present time, according to which both gifts and sacrifices are offered that cannot perfect the worshiper with respect to conscience.

9:10 They concern only foods, drinks, and various washings: regulations for the flesh, imposed until a time of setting things right.

9:11 But Christ came as high priest of the good things that have come to be, through the greater and more perfect tent, not made by hands—that is, not of this creation—

9:12 and entered the holy places once for all, not through the blood of goats and calves but through His own blood, having obtained eternal redemption.

9:13 For if the blood of goats and bulls, and the ashes of a heifer sprinkling those who have been defiled, sanctify for the cleanness of the flesh,

9:14 how much more will the blood of Christ, who through an eternal Spirit offered Himself unblemished to God, cleanse our conscience from dead works to serve the living God!

9:15 And for this reason He is mediator of a new covenant, so that those who have been called might receive the promise of the eternal inheritance, since a death has occurred for redemption from the transgressions under the first covenant.

9:16 For where there is a testament, the death of the one who made it must be established.

9:17 For a testament takes effect at death, since it is never in force while the one who made it lives.

9:18 Therefore even the first covenant was not inaugurated without blood.

9:19 For when Moses had spoken every commandment according to the law to all the people, he took the blood of the calves and the goats, with water, scarlet wool, and hyssop, and sprinkled both the book itself and all the people,

9:20 saying, “This is the blood of the covenant that God commanded for you.”

9:21 And he likewise sprinkled the tent and all the vessels of ministry with the blood.

9:22 And according to the law almost everything is cleansed with blood, and without the shedding of blood no forgiveness takes place.

9:23 Therefore it was necessary for the copies of the things in the heavens to be cleansed with these, but the heavenly things themselves with better sacrifices than these.

9:24 For Christ did not enter holy places made by hands, counterparts of the true ones, but heaven itself, now to appear before the face of God on our behalf.

9:25 Nor did He enter to offer Himself many times, as the high priest enters the holy places year by year with another's blood,

9:26 for then He would have had to suffer many times since the foundation of the world. But now, once at the end of the ages, He has appeared to set aside sin through His sacrifice.

9:27 And just as it is appointed for people to die once, and after this judgment,

9:28 so also Christ, having been offered once to bear the sins of many, will appear a second time, apart from sin, to those eagerly awaiting Him, for salvation.

Hebrews 10

10:1 For the law, having a shadow of the good things to come, not the very image of the realities, can never perfect those who approach by the same sacrifices offered continually year by year.

10:2 Otherwise, would they not have ceased to be offered, because the worshipers, once cleansed, would no longer have any consciousness of sins?

10:3 But in them there is a reminder of sins year by year,

10:4 for it is impossible for the blood of bulls and goats to take away sins.

10:5 Therefore, coming into the world, He says, "Sacrifice and offering Thou didst not desire, but a body Thou didst prepare for Me.

10:6 In whole burnt offerings and offerings for sin Thou didst take no pleasure.

10:7 Then I said, 'Behold, I have come—in the scroll of the book it is written concerning Me—to do Thy will, O God.'"

10:8 After saying above, "Sacrifices and offerings and whole burnt offerings and offerings for sin Thou didst not desire or take pleasure in"—which are offered according to law—

10:9 He then said, "Behold, I have come to do Thy will." He takes away the first in order to establish the second.

10:10 By this will we have been sanctified through the offering of the body of Jesus Christ once for all.

10:11 And every priest stands daily, ministering and often offering the same sacrifices, which can never remove sins.

10:12 But this One, having offered one sacrifice for sins for all time, sat down at the right hand of God,

10:13 from then on waiting until His enemies are made a footstool for His feet.

10:14 For by one offering He has perfected for all time those who are being sanctified.

10:15 And the Holy Spirit also testifies to us; for after saying,

10:16 "This is the covenant I will make with them after those days, says the Lord: putting My laws upon their hearts, I will also inscribe them upon their mind,"

10:17 He adds, "And their sins and their lawless deeds I will certainly remember no more."

10:18 Now where there is forgiveness of these, there is no longer an offering for sin.

10:19 Therefore, brothers, since we have confidence for entry into the holy places in the blood of Jesus,

10:20 by the new and living way He inaugurated for us through the curtain—that is, His flesh—

10:21 and since we have a great priest over the house of God,

10:22 let us approach with a true heart in full assurance of faith, our hearts sprinkled clean from an evil conscience and our body washed with pure water.

10:23 Let us hold fast the confession of our hope without wavering, for the One who promised is faithful.

10:24 And let us consider one another, to stir up love and good works,

10:25 not abandoning our own gathering together, as is the habit of some, but encouraging one another, and all the more as you see the day drawing near.

10:26 For if we sin deliberately after receiving the knowledge of the truth, no sacrifice for sins remains,

10:27 but a fearful expectation of judgment and a fury of fire about to consume the adversaries.

10:28 Anyone who has set aside the law of Moses dies without compassion on the testimony of two or three witnesses.

10:29 How much worse punishment do you think will be deserved by the one who has trampled the Son of God underfoot, regarded as common the blood of the covenant by which he was sanctified, and insulted the Spirit of grace?

10:30 For we know the One who said, "Vengeance belongs to Me; I will repay." And again, "The Lord will judge His people."

10:31 It is a fearful thing to fall into the hands of the living God.

10:32 But remember the earlier days, in which, after being enlightened, you endured a great contest of sufferings,

10:33 at one time publicly exposed to reproaches and afflictions, at another becoming companions of those treated in this way.

10:34 For you sympathized with the prisoners, and you accepted the seizure of your possessions with joy, knowing that you yourselves have a better possession, and a lasting one.

10:35 Therefore do not throw away your confidence, which has a great reward.

10:36 For you need endurance, so that, having done the will of God, you may receive the promise.

10:37 “For yet a very little while, the coming One will come and will not delay.

10:38 But My righteous one will live by faith; and if he draws back, My soul takes no pleasure in him.”

10:39 But we are not people who draw back to destruction, but people of faith for the preservation of the soul.

Hebrews 11

11:1 Now faith is the assurance of things hoped for, the conviction of realities not seen.

11:2 For by it the elders received testimony.

11:3 By faith we understand that the ages were formed by God’s word, so that what is seen did not come into being from visible things.

11:4 By faith Abel offered God a greater sacrifice than Cain, through which he received testimony that he was righteous, God testifying concerning his gifts; and through it, though he died, he still speaks.

11:5 By faith Enoch was taken away so as not to see death, and he was not found, because God took him away. For before his taking away he had received testimony that he had pleased God.

11:6 And without faith it is impossible to please Him, for the one approaching God must believe that He is and that He becomes a rewarder of those who seek Him.

11:7 By faith Noah, instructed concerning things not yet seen, acted with reverent fear and prepared an ark for the salvation of his household. Through this he condemned the world and became heir of the righteousness according to faith.

11:8 By faith Abraham, when called, obeyed by going out to a place he was to receive as an inheritance; and he went out without knowing where he was going.

11:9 By faith he lived as a foreigner in the land of the promise as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise.

11:10 For he was awaiting the city that has foundations, whose craftsman and maker is God.

11:11 By faith even Sarah herself, though barren, received power to conceive offspring even beyond the proper age, since she considered the One who promised faithful.

11:12 Therefore from one man, and that one as good as dead, there were born as many as the stars of heaven in multitude and as the innumerable sand along the seashore.

11:13 All these died in faith, not having received the promises, but having seen and greeted them from afar and confessed that they were strangers and sojourners upon the earth.

11:14 For those who say such things make clear that they are seeking a homeland.

11:15 And if they had been thinking of that land from which they went out, they would have had opportunity to return.

11:16 But now they desire a better one, that is, a heavenly one. Therefore God is not ashamed of them, to be called their God, for He has prepared a city for them.

11:17 By faith Abraham, when tested, offered Isaac; and the one who had welcomed the promises was offering his only son,

11:18 to whom it had been said, “In Isaac offspring will be named for you.”

11:19 He reasoned that God is able even to raise the dead; from there he also received him back, figuratively speaking.

11:20 By faith Isaac blessed Jacob and Esau also concerning things to come.

11:21 By faith Jacob, when dying, blessed each of Joseph’s sons, and worshiped over the top of his staff.

11:22 By faith Joseph, when nearing his end, spoke of the exodus of the sons of Israel and gave instructions concerning his bones.

11:23 By faith Moses, when born, was hidden for three months by his parents, because they saw that the child was beautiful and did not fear the king’s decree.

11:24 By faith Moses, when grown, refused to be called a son of Pharaoh’s daughter,

11:25 choosing rather to be mistreated with the people of God than to have the temporary enjoyment of sin.

11:26 He considered the reproach of Christ greater wealth than the treasures of Egypt, for he was looking toward the reward.

11:27 By faith he left Egypt, not fearing the king’s anger, for he endured as though seeing the invisible One.

11:28 By faith he kept the Passover and the sprinkling of the blood, so that the destroyer of the firstborn might not touch them.

11:29 By faith they crossed the Red Sea as through dry land; when the Egyptians attempted it, they were swallowed up.

11:30 By faith the walls of Jericho fell after being encircled for seven days.

11:31 By faith Rahab the prostitute did not perish with those who disobeyed, having received the spies in peace.

11:32 And what more shall I say? For time will fail me as I recount Gideon, Barak, Samson, Jephthah, David and Samuel and the prophets,

11:33 who through faith subdued kingdoms, worked righteousness, obtained promises, shut the mouths of lions,

11:34 extinguished the power of fire, escaped the edges of the sword, were strengthened from weakness, became mighty in battle, and turned back the armies of foreigners.

11:35 Women received their dead through resurrection. But others were tortured, not accepting release, so that they might obtain a better resurrection.

11:36 And others experienced mockery and flogging, and also chains and imprisonment.

11:37 They were stoned, sawn apart, and died by slaughter with the sword. They went about in sheepskins, in goatskins, being destitute, afflicted, and mistreated—

11:38 of whom the world was not worthy—wandering in deserts and mountains and caves and the holes of the earth.

11:39 And all these, though they received testimony through faith, did not receive the promise,

11:40 since God had provided something better concerning us, so that they should not be perfected apart from us.

Hebrews 12

12:1 Therefore, since we too have so great a cloud of witnesses surrounding us, let us lay aside every weight and the sin that readily entangles us, and run with endurance the race set before us,

12:2 looking away to Jesus, the pioneer and perfecter of faith. For the joy set before Him He endured a cross, despising its shame, and has sat down at the right hand of the throne of God.

12:3 For consider the One who has endured such opposition from sinners against Himself, so that you may not grow weary, fainting in your souls.

12:4 You have not yet resisted to the point of blood in your struggle against sin,

12:5 and you have forgotten the encouragement that addresses you as sons: “My son, do not make light of the Lord’s discipline, nor faint when reproved by Him.

12:6 For the Lord disciplines the one He loves, and scourges every son He receives.”

12:7 Endure for discipline. God deals with you as sons; for what son is there whom a father does not discipline?

12:8 But if you are without discipline, in which all have become partakers, then you are illegitimate children and not sons.

12:9 Furthermore, we had our fathers in the flesh to discipline us, and we respected them. But shall we not much more submit to the Father of spirits and live?

12:10 For they disciplined us for a few days according to what seemed right to them, but He for our benefit, so that we may share in His holiness.

12:11 Now every discipline seems for the present to be a matter of sorrow, not joy, but afterward it yields the peaceful fruit of righteousness to those trained through it.

12:12 Therefore straighten the drooping hands and the weakened knees,

12:13 and make straight tracks for your feet, so that what is lame may not be dislocated, but rather healed.

12:14 Pursue peace with everyone, and sanctification, without which no one will see the Lord.

12:15 Watch lest anyone fall short of the grace of God, lest any root of bitterness grow up and cause trouble, and through it many be defiled,

12:16 lest anyone be sexually immoral or profane like Esau, who sold his own birthright for a single meal.

12:17 For you know that even afterward, when he desired to inherit the blessing, he was rejected, for he found no place for repentance, although he sought it with tears.

12:18 For you have not approached what can be touched, and a blazing fire, and gloom and darkness and storm,

12:19 and the sound of a trumpet and a voice speaking words, whose hearers begged that no further word be spoken to them.

12:20 For they could not bear the command: “Even if an animal touches the mountain, it shall be stoned.”

12:21 And so fearful was the sight that Moses said, “I am terrified and trembling.”

12:22 But you have approached Mount Zion and the city of the living God, heavenly Jerusalem, and myriads of angels in festive gathering,

12:23 and the assembly of firstborn ones enrolled in the heavens, and God the judge of all, and the spirits of righteous ones who have been perfected,

12:24 and Jesus the mediator of a new covenant, and sprinkled blood that speaks better than Abel.

12:25 See that you do not refuse the One who speaks. For if those who refused the One instructing them on earth did not escape, much less shall we, if we turn away from the One from the heavens.

12:26 His voice shook the earth then, but now He has promised, saying, “Yet once more I will shake not only the earth but also the heaven.”

12:27 Now “yet once more” indicates the removal of the things shaken, as things that have been made, so that the things not shaken may remain.

12:28 Therefore, since we are receiving an unshakable kingdom, let us be grateful, and through this gratitude serve God acceptably with reverence and awe,

12:29 for indeed our God is a consuming fire.

Hebrews 13

13:1 Let brotherly love remain.

13:2 Do not forget hospitality, for through it some unknowingly entertained angels.

13:3 Remember the prisoners as fellow prisoners, and those being mistreated, as you yourselves also are in a body.

13:4 Let marriage be honored among all, and the marriage bed undefiled, for God will judge the sexually immoral and adulterers.

13:5 Let your way of life be free from the love of money, being content with what you have; for He Himself has said, “I will certainly not leave you, nor will I ever forsake you.”

13:6 So we may say with confidence, “The Lord is my helper, and I will not fear. What will a person do to me?”

13:7 Remember your leaders, who spoke the word of God to you. As you consider the outcome of their way of life, imitate their faith.

13:8 Jesus Christ is the same yesterday and today and for the ages.

13:9 Do not be carried away by varied and strange teachings, for it is good for the heart to be strengthened by grace, not by foods, which have not benefited those occupied with them.

13:10 We have an altar from which those serving the tent have no right to eat.

13:11 For the bodies of those animals whose blood the high priest brings into the holy places for sin are burned outside the camp.

13:12 Therefore Jesus also suffered outside the gate, so that He might sanctify the people through His own blood.

13:13 So let us go out to Him outside the camp, bearing His reproach.

13:14 For here we have no lasting city, but we seek the one to come.

13:15 Therefore through Him let us continually offer God a sacrifice of praise, that is, the fruit of lips confessing His name.

13:16 And do not forget to do good and to share, for God is pleased with such sacrifices.

13:17 Obey your leaders and yield to them, for they keep watch over your souls as those who will give an account, so that they may do this with joy and not groaning, for that would be unprofitable for you.

13:18 Pray for us, for we are convinced that we have a good conscience, wishing to conduct ourselves well in everything.

13:19 And I urge you all the more to do this, so that I may be restored to you sooner.

13:20 Now may the God of peace, who brought up from the dead the great shepherd of the sheep, our Lord Jesus, in the blood of an eternal covenant,

13:21 equip you with every good thing to do His will, working in us what is pleasing in His sight, through Jesus Christ, to whom be glory for the ages of ages. Amen.

13:22 And I urge you, brothers, bear with the word of encouragement, for I have written to you briefly.

13:23 Know that our brother Timothy has been released; if he comes soon, I will see you with him.

13:24 Greet all your leaders and all the saints. Those from Italy greet you.

13:25 Grace be with you all.

James

James 1

1:1 James, a servant of God and of the Lord Jesus Christ, to the twelve tribes in the dispersion: greetings.

1:2 Count it all joy, my brothers, whenever you encounter trials of various kinds,

1:3 knowing that the testing of your faith produces endurance.

1:4 And let endurance have its complete work, so that you may be complete and whole, lacking in nothing.

1:5 But if any of you lacks wisdom, let him ask God, who gives to all generously and without reproach, and it will be given to him.

1:6 But let him ask in faith, doubting nothing, for the one who doubts is like a wave of the sea, driven and tossed by the wind.

1:7 For that person must not suppose that he will receive anything from the Lord,

1:8 a man of divided mind, unstable in all his ways.

1:9 Let the lowly brother boast in his exaltation,

1:10 and the rich person in his humiliation, because he will pass away like a flower of grass.

1:11 For the sun rose with its scorching heat and dried the grass, and its flower fell, and the beauty of its appearance perished. So also the rich person will wither in his pursuits.

1:12 Blessed is the man who endures a trial, because, having been approved, he will receive the crown of life that He promised to those who love Him.

1:13 Let no one who is tempted say, “I am being tempted by God.” For God cannot be tempted by evil, and He Himself tempts no one.

1:14 But each person is tempted when drawn away and enticed by his own desire.

1:15 Then desire, after conceiving, gives birth to sin; and sin, when fully grown, gives birth to death.

1:16 Do not be led astray, my beloved brothers.

1:17 Every good act of giving and every complete gift is from above, coming down from the Father of lights, with whom there is no variation or shadow from turning.

1:18 By His will He gave us birth through the word of truth, so that we might be a kind of firstfruits of His creatures.

1:19 Know this, my beloved brothers: let every person be quick to hear, slow to speak, slow to anger,

1:20 for a man’s anger does not accomplish the righteousness of God.

1:21 Therefore, putting away every impurity and the abundance of evil, receive with gentleness the implanted word, which is able to save your souls.

1:22 But become doers of the word, and not hearers only, deceiving yourselves.

1:23 For if anyone is a hearer of the word and not a doer, he is like a man looking at his natural face in a mirror,

1:24 for he looked at himself and went away and immediately forgot what he was like.

1:25 But the one who looks closely into the complete law, the law of freedom, and continues in it—not a forgetful hearer but a doer of the work—will be blessed in what he does.

1:26 If anyone thinks he is religious while not bridling his tongue but deceiving his heart, that person’s religion is futile.

1:27 Religion that is pure and undefiled before God the Father is this: to care for orphans and widows in their affliction, and to keep oneself unstained by the world.

James 2

2:1 My brothers, do not hold the faith of our Lord Jesus Christ, the Lord of glory, with acts of favoritism.

2:2 For if a man with gold rings and splendid clothing enters your gathering, and a poor person in filthy clothing also enters,

2:3 and you pay attention to the one wearing splendid clothing and say, “You sit here in a good place,” but say to the poor person, “You stand, or sit there beneath my footstool,”

2:4 have you not made distinctions among yourselves and become judges with evil thoughts?

2:5 Listen, my beloved brothers: has not God chosen those poor in the world to be rich in faith and heirs of the kingdom He promised to those who love Him?

2:6 But you have dishonored the poor person. Is it not the rich who oppress you and drag you into courts?

2:7 Do they not blaspheme the good name called over you?

2:8 If, however, you fulfill the royal law according to the Scripture, “You shall love your neighbor as yourself,” you do well.

2:9 But if you show favoritism, you commit sin and are convicted by the law as transgressors.

2:10 For whoever keeps the whole law but stumbles in one point has become accountable for all of it.

2:11 For He who said, “Do not commit adultery,” also said, “Do not murder.” Now if you do not commit adultery but do murder, you have become a transgressor of the law.

2:12 So speak and so act as those who are going to be judged through a law of freedom.

2:13 For judgment is without mercy to the one who has shown no mercy; mercy triumphs over judgment.

2:14 What good is it, my brothers, if someone says he has faith but does not have works? Can that faith save him?

2:15 If a brother or sister is without clothing and lacks daily food,

2:16 and one of you says to them, “Go in peace; be warmed and filled,” but you do not give them what the body needs, what good is it?

2:17 So also faith, if it does not have works, is dead by itself.

2:18 But someone will say, “You have faith, and I have works.” Show me your faith apart from works, and I will show you faith by my works.

2:19 You believe that God is one. You do well. Even the demons believe—and shudder.

2:20 But do you want to know, empty man, that faith apart from works is idle?

2:21 Was not Abraham our father justified by works when he offered Isaac his son upon the altar?

2:22 You see that faith was working together with his works, and by the works faith was brought to completion,

2:23 and the Scripture was fulfilled that says, “Abraham believed God, and it was reckoned to him as righteousness,” and he was called a friend of God.

2:24 You see that a person is justified by works and not by faith alone.

2:25 And likewise was not Rahab the prostitute also justified by works, when she welcomed the messengers and sent them out by another way?

2:26 For just as the body without spirit is dead, so also faith without works is dead.

James 3

3:1 Not many of you should become teachers, my brothers, knowing that we will receive a greater judgment.

3:2 For we all stumble in many things. If anyone does not stumble in speech, that person is a complete man, able to bridle his whole body also.

3:3 Now if we put bits into horses’ mouths so that they obey us, we guide their whole body also.

3:4 Look also at ships: although so large and driven by harsh winds, they are guided by a very small rudder wherever the pilot intends.

3:5 So also the tongue is a small member and boasts great things. Look how small a fire sets so great a forest ablaze!

3:6 And the tongue is a fire. The tongue is established among our members as a world of unrighteousness, staining the whole body, setting the wheel of life ablaze, and itself set ablaze by Gehenna.

3:7 For every kind of wild animal and bird, of creeping creature and sea creature, is tamed and has been tamed by humankind;

3:8 but no human being can tame the tongue. It is a restless evil, full of deadly poison.

3:9 With it we bless the Lord and Father, and with it we curse human beings who have been made in God’s likeness.

3:10 From the same mouth come blessing and cursing. My brothers, these things ought not to happen this way.

3:11 Does a spring pour out sweet and bitter water from the same opening?

3:12 My brothers, can a fig tree produce olives, or a vine figs? Neither can salt water produce sweet water.

3:13 Who is wise and understanding among you? Let him show his works by good conduct in the gentleness of wisdom.

3:14 But if you have bitter jealousy and selfish ambition in your heart, do not boast against the truth and lie against it.

3:15 This is not the wisdom coming down from above; it is earthly, merely natural, demonic.

3:16 For where there are jealousy and selfish ambition, there are disorder and every foul practice.

3:17 But the wisdom from above is first pure, then peaceable, considerate, open to persuasion, full of mercy and good fruits, impartial, without hypocrisy.

3:18 And a fruit of righteousness is sown in peace for those who make peace.

James 4

4:1 Where do wars come from, and where do fights among you come from? Is it not from here—from your pleasures that wage war in your members?

4:2 You desire and do not have; you murder and envy and cannot obtain. You fight and wage war. You do not have because you do not ask.

4:3 You ask and do not receive, because you ask badly, so that you may spend it on your pleasures.

4:4 Adulteresses! Do you not know that friendship with the world is hostility toward God? Whoever therefore wishes to be a friend of the world makes himself an enemy of God.

4:5 Or do you think Scripture says in vain, “He yearns jealously for the spirit that He made to dwell in us”?

4:6 But He gives greater grace. Therefore it says, “God opposes the proud, but gives grace to the humble.”

4:7 Submit yourselves therefore to God; but resist the devil, and he will flee from you.

4:8 Draw near to God, and He will draw near to you. Cleanse your hands, sinners, and purify your hearts, you of divided mind.

4:9 Be wretched and mourn and weep. Let your laughter be turned into mourning and your joy into dejection.

4:10 Humble yourselves before the Lord, and He will exalt you.

4:11 Do not speak against one another, brothers. The one who speaks against a brother or judges his brother speaks against the law and judges the law. But if you judge the law, you are not a doer of the law but a judge.

4:12 There is one Lawgiver and Judge, the One able to save and destroy. But who are you to judge your neighbor?

4:13 Come now, you who say, “Today or tomorrow we will go to this city, spend a year there, trade, and make a profit”—

4:14 you who do not know what tomorrow brings. What is your life? For you are a vapor, appearing for a little while and then disappearing.

4:15 Instead, you ought to say, “If the Lord wills, we shall both live and do this or that.”

4:16 But now you boast in your pretensions. All such boasting is evil.

4:17 Therefore, if someone knows the good he ought to do and does not do it, it is sin for him.

James 5

5:1 Come now, you rich people: weep and howl over the miseries coming upon you.

5:2 Your riches have rotted, and your garments have become moth-eaten.

5:3 Your gold and silver have corroded, and their corrosion will be a testimony against you and will devour your flesh like fire. You have stored up treasure in the last days.

5:4 Look, the wages of the laborers who reaped your fields, withheld by you, cry out; and the cries of the harvesters have entered the ears of the Lord Sabaoth.

5:5 You lived luxuriously on the earth and indulged yourselves; you fattened your hearts on a day of slaughter.

5:6 You condemned; you murdered the righteous one. He does not oppose you.

5:7 Be patient, therefore, brothers, until the coming of the Lord. Look, the farmer waits for the precious fruit of the earth, being patient over it until he receives the early and late rain.

5:8 You too be patient; strengthen your hearts, because the coming of the Lord has drawn near.

5:9 Do not groan against one another, brothers, so that you may not be judged. Look, the Judge stands before the doors.

5:10 Brothers, take as an example of suffering and patience the prophets who spoke in the Lord’s name.

5:11 Look, we call those who endured blessed. You heard of Job’s endurance and saw the outcome from the Lord, because the Lord is full of compassion and merciful.

5:12 But above all, my brothers, do not swear, either by heaven or by earth or by any other oath. Let your yes be yes, and your no be no, so that you may not fall under judgment.

5:13 Is anyone among you suffering? Let him pray. Is anyone cheerful? Let him sing praise.

5:14 Is anyone among you sick? Let him summon the elders of the Church, and let them pray over him, anointing him with oil in the Lord’s name.

5:15 And the prayer of faith will save the weary sick person, and the Lord will raise him up; and if he has committed sins, he will be forgiven.

5:16 Therefore confess your sins to one another and pray for one another, so that you may be healed. A righteous person’s petition has great strength when it is at work.

5:17 Elijah was a human being with experiences like ours, and he prayed earnestly that it might not rain; and it did not rain upon the earth for three years and six months.

5:18 And he prayed again, and heaven gave rain, and the earth brought forth its fruit.

5:19 My brothers, if anyone among you is led astray from the truth and someone turns him back,

5:20 let him know that the one who turns a sinner back from the error of his way will save his soul from death and cover a multitude of sins.

1 Peter

1 Peter 1

1:1 Peter, an apostle of Jesus Christ, to the chosen resident aliens of the dispersion in Pontus, Galatia, Cappadocia, Asia, and Bithynia,

1:2 according to the foreknowledge of God the Father, in sanctification by the Spirit, for obedience and sprinkling with the blood of Jesus Christ: May grace and peace be multiplied to you.

1:3 Blessed be the God and Father of our Lord Jesus Christ, who, according to His great mercy, has given us new birth into a living hope through the resurrection of Jesus Christ from the dead,

1:4 into an inheritance imperishable, undefiled, and unfading, kept in heaven for you,

1:5 who are guarded by the power of God through faith for a salvation ready to be revealed in the last time.

1:6 In this you rejoice, though now, for a little while, if necessary, you have been grieved by various trials,

1:7 so that the tested genuineness of your faith—more precious than gold that perishes, though tested by fire—may be found to result in praise and glory and honor at the revelation of Jesus Christ.

1:8 Though you have not seen Him, you love Him; though you do not see Him now, yet believing in Him, you rejoice with joy inexpressible and full of glory,

1:9 receiving the outcome of your faith, the salvation of your souls.

1:10 Concerning this salvation, the prophets who prophesied about the grace for you searched and investigated,

1:11 investigating what time or what kind of time the Spirit of Christ within them was indicating, as He testified beforehand to the sufferings destined for Christ and the glories after them.

1:12 It was revealed to them that they were serving these things for you, and not for themselves—things now announced to you through those who proclaimed the good news to you by the Holy Spirit sent from heaven, things into which angels long to look.

1:13 Therefore, gird up the loins of your mind; be sober, and set your hope fully on the grace being brought to you at the revelation of Jesus Christ.

1:14 As children of obedience, do not conform yourselves to the former desires of your ignorance,

1:15 but, in accordance with the Holy One who called you, become holy yourselves in all your conduct,

1:16 because it is written, “You shall be holy, because I am holy.”

1:17 And if you call upon as Father the One who judges impartially according to each person’s work, conduct yourselves in fear during the time of your sojourn,

1:18 knowing that you were ransomed from the futile conduct handed down from your ancestors, not with perishable things, silver or gold,

1:19 but with precious blood, as of a lamb without blemish and without spot—the blood of Christ,

1:20 who was foreknown before the foundation of the world but was manifested at the end of the times for your sake.

1:21 Through Him you are believers in God, who raised Him from the dead and gave Him glory, so that your faith and hope are in God.

1:22 Having purified your souls by obedience to the truth for sincere brotherly love, love one another earnestly from a pure heart,

1:23 having been born anew, not from perishable seed but from imperishable, through the living and enduring word of God.

1:24 For “All flesh is like grass, and all its glory like a flower of grass. The grass has withered, and the flower has fallen,

1:25 but the word of the Lord remains forever.” And this is the word that was proclaimed to you as good news.

1 Peter 2

2:1 Therefore, putting away all malice and all deceit and hypocrisies and envies and all slanders,

2:2 like newborn infants, long for the pure spiritual milk, so that by it you may grow into salvation,

2:3 if you have tasted that the Lord is good.

2:4 Coming to Him, a living stone rejected by human beings but chosen and precious before God,

2:5 you yourselves, like living stones, are also being built into a spiritual house, for a holy priesthood, to offer spiritual sacrifices acceptable to God through Jesus Christ.

2:6 For it stands in Scripture: “Behold, I am laying in Zion a stone, a chosen, precious cornerstone, and the one who believes in Him will certainly not be put to shame.”

2:7 Therefore, the honor is for you who believe; but for those who do not believe, “The stone that the builders rejected has become the head of the corner,”

2:8 and “a stone of stumbling and a rock of offense.” They stumble, disobeying the word; to this they were also appointed.

2:9 But you are a chosen race, a royal priesthood, a holy nation, a people for God’s possession, so that you may proclaim the excellences of Him who called you out of darkness into His marvelous light.

2:10 Once you were not a people, but now you are God’s people; once you had not received mercy, but now you have received mercy.

2:11 Beloved, I urge you, as aliens and sojourners, to abstain from fleshly desires that wage war against the soul,

2:12 keeping your conduct good among the Gentiles, so that, in the very matter for which they slander you as evildoers, they may observe your good works and glorify God on the day of visitation.

2:13 Submit yourselves to every human institution for the Lord’s sake, whether to a king as supreme,

2:14 or to governors as sent by him for the punishment of evildoers and the praise of those who do good.

2:15 For this is the will of God: that by doing good you should silence the ignorance of foolish people.

2:16 Live as free people, yet without using freedom as a covering for evil, but as slaves of God.

2:17 Honor everyone. Love the brotherhood. Fear God. Honor the king.

2:18 Household slaves, submit yourselves to your masters with all fear, not only to the good and considerate but also to the crooked.

2:19 For this is grace: if, out of awareness of God, someone bears sorrows while suffering unjustly.

2:20 For what credit is there if, when you sin and are beaten, you endure? But if, when you do good and suffer, you endure, this is grace before God.

2:21 For to this you were called, because Christ also suffered for you, leaving you an example, so that you might follow in His footsteps.

2:22 He committed no sin, nor was deceit found in His mouth.

2:23 When He was reviled, He did not revile in return; when He suffered, He did not threaten, but entrusted His cause to the One who judges justly.

2:24 He Himself bore our sins in His body upon the tree, so that, having died to sins, we might live for righteousness. By His bruise you were healed.

2:25 For you were wandering like sheep, but now you have returned to the Shepherd and Overseer of your souls.

1 Peter 3

3:1 Likewise, wives, submit yourselves to your own husbands, so that even if some disobey the word, they may be won without a word through the conduct of their wives,

3:2 when they observe your pure conduct in fear.

3:3 Let your adornment not be the outward kind—braiding hair, putting on gold ornaments, or dressing in garments—

3:4 but the hidden person of the heart, in the imperishable beauty of a gentle and quiet spirit, which is very precious before God.

3:5 For this is how the holy women of former times, who hoped in God, also adorned themselves, submitting themselves to their own husbands,

3:6 as Sarah obeyed Abraham, calling him lord. You have become her children if you do good and do not fear any terror.

3:7 Likewise, husbands, live with your wives with understanding, honoring them as women—the weaker vessel—and also as fellow heirs of the grace of life, so that your prayers may not be hindered.

3:8 Finally, all of you, be of one mind, sympathetic, loving as brothers, tenderhearted, and humble-minded,

3:9 not repaying evil for evil or reviling for reviling, but, on the contrary, blessing, because you were called for this, so that you might inherit a blessing.

3:10 For “The one who wishes to love life and see good days must keep his tongue from evil and his lips from speaking deceit.

3:11 He must turn away from evil and do good; he must seek peace and pursue it.

3:12 For the eyes of the Lord are upon the righteous, and His ears attend to their petition, but the face of the Lord is against those who do evil.”

3:13 And who will harm you if you become zealous for what is good?

3:14 But even if you should suffer for righteousness, you are blessed. Do not fear their fear, and do not be troubled,

3:15 but hallow Christ as Lord in your hearts, always ready to give a defense to everyone who asks you for an account of the hope within you,

3:16 yet with gentleness and fear, keeping a good conscience, so that, in the very matter for which you are slandered, those who abuse your good conduct in Christ may be put to shame.

3:17 For it is better, if the will of God should will it, to suffer while doing good than while doing evil.

3:18 For Christ also suffered once for sins, the righteous for the unrighteous, so that He might bring you to God, being put to death in flesh but made alive in spirit,

3:19 in which He also went and proclaimed to the spirits in prison,

3:20 who were once disobedient, when the patience of God waited in the days of Noah while the ark was being prepared, in which a few—that is, eight souls—were brought safely through water.

3:21 Corresponding to this, baptism also now saves you—not a removal of dirt from the flesh, but an appeal to God for a good conscience—through the resurrection of Jesus Christ,

3:22 who is at the right hand of God, having gone into heaven, with angels and authorities and powers subjected to Him.

1 Peter 4

4:1 Therefore, since Christ suffered in flesh, arm yourselves also with the same thought, because the one who has suffered in flesh has ceased from sin,

4:2 so as to live the remaining time in flesh no longer for human desires but for the will of God.

4:3 For you have spent enough time doing what the Gentiles want, walking in debaucheries, desires, bouts of drunkenness, revelries, drinking parties, and lawless acts of idolatry.

4:4 They are surprised that you do not run with them into the same flood of reckless living, and they slander you.

4:5 They will give an account to the One who is ready to judge the living and the dead.

4:6 For this is why the good news was proclaimed even to the dead: so that they might be judged according to human beings in flesh, but live according to God in spirit.

4:7 But the end of all things has drawn near. Therefore, be clear-minded and sober for your prayers.

4:8 Above all, maintain earnest love for one another, because love covers a multitude of sins.

4:9 Be hospitable to one another without grumbling.

4:10 As each has received a gift, use it in serving one another, as good stewards of God’s varied grace.

4:11 If anyone speaks, let it be as words from God; if anyone serves, let it be with the strength God supplies, so that in all things God may be glorified through Jesus Christ, to whom belong the glory and the dominion forever and ever. Amen.

4:12 Beloved, do not be surprised at the fiery ordeal among you, which comes upon you for testing, as though something strange were happening to you.

4:13 But insofar as you share in the sufferings of Christ, rejoice, so that you may also rejoice with exultation at the revelation of His glory.

4:14 If you are reviled for the name of Christ, you are blessed, because the Spirit of glory and of God rests upon you.

4:15 For let none of you suffer as a murderer, or a thief, or an evildoer, or as a meddler in others’ affairs.

4:16 But if anyone suffers as a Christian, let him not be ashamed, but let him glorify God in this matter.

4:17 For it is time for judgment to begin from the house of God; and if it begins first from us, what will be the outcome for those who disobey the good news of God?

4:18 And “If the righteous one is saved with difficulty, where will the ungodly person and sinner appear?”

4:19 Therefore, let those who suffer according to the will of God entrust their souls to a faithful Creator while doing good.

1 Peter 5

5:1 I exhort the elders among you, as a fellow elder and a witness of the sufferings of Christ, and also a participant in the glory about to be revealed:

5:2 Shepherd the flock of God among you, exercising oversight, not under compulsion but willingly, according to God; not for shameful gain but eagerly;

5:3 not as lording it over those allotted to you, but becoming examples to the flock.

5:4 And when the Chief Shepherd is manifested, you will receive the unfading crown of glory.

5:5 Likewise, you who are younger, submit yourselves to the elders. And all of you, clothe yourselves with humility toward one another, because “God opposes the proud but gives grace to the humble.”

5:6 Therefore, humble yourselves under the mighty hand of God, so that He may exalt you in due time,

5:7 casting all your anxiety upon Him, because He cares for you.

5:8 Be sober; be watchful. Your adversary, the devil, walks about like a roaring lion, seeking someone to devour.

5:9 Resist him, firm in the faith, knowing that the same kinds of sufferings are being experienced by your brotherhood in the world.

5:10 And the God of all grace, who called you to His eternal glory in Christ, after you have suffered a little while, will Himself restore, establish, strengthen, and firmly ground you.

5:11 To Him be the dominion forever. Amen.

5:12 Through Silvanus, whom I regard as a faithful brother, I have written to you briefly, exhorting and testifying that this is the true grace of God. Stand in it.

5:13 She who is in Babylon, chosen together with you, greets you, and so does Mark, my son.

5:14 Greet one another with a kiss of love. Peace to all of you who are in Christ.

2 Peter

2 Peter 1

1:1 Simeon Peter, a slave and apostle of Jesus Christ, to those who have received a faith of equal honor with ours through the righteousness of our God and Savior Jesus Christ:

1:2 May grace and peace be multiplied to you in the knowledge of God and of Jesus our Lord.

1:3 Since His divine power has granted us everything pertaining to life and godliness through the knowledge of the One who called us by His own glory and excellence,

1:4 through these He has granted us the precious and very great promises, so that through them you may become participants in the divine nature, having escaped the corruption that is in the world through desire.

1:5 And for this very reason, bringing every effort to bear, supply excellence in your faith, and knowledge in excellence,

1:6 and self-control in knowledge, and endurance in self-control, and godliness in endurance,

1:7 and brotherly love in godliness, and love in brotherly love.

1:8 For if these things are yours and abound, they make you neither idle nor unfruitful in the knowledge of our Lord Jesus Christ.

1:9 For the person who lacks these things is blind and shortsighted, having forgotten the cleansing of his former sins.

1:10 Therefore, brothers, be all the more diligent to make your calling and election firm, for if you do these things, you will certainly never stumble.

1:11 For in this way entrance into the eternal kingdom of our Lord and Savior Jesus Christ will be richly supplied to you.

1:12 Therefore, I will always be ready to remind you of these things, even though you know them and are firmly established in the truth that is present with you.

1:13 And I consider it right, as long as I am in this tent, to stir you up by reminding you,

1:14 knowing that I will soon put off my tent, as our Lord Jesus Christ also made clear to me.

1:15 And I will also make every effort so that after my departure you may be able at any time to call these things to mind.

1:16 For we did not follow cleverly devised myths when we made known to you the power and coming of our Lord Jesus Christ, but we became eyewitnesses of His majesty.

1:17 For He received honor and glory from God the Father when a voice such as this was borne to Him by the Majestic Glory: “This is My Son, My Beloved, in whom I have taken pleasure”—

1:18 and we ourselves heard this voice borne from heaven when we were with Him on the holy mountain.

1:19 And we have the prophetic word more firmly established, to which you do well to pay attention as to a lamp shining in a dark place, until day dawns and the morning star rises in your hearts,

1:20 knowing this first: that no prophecy of Scripture arises from one’s own interpretation.

1:21 For prophecy was never borne along by human will, but human beings spoke from God as they were borne along by the Holy Spirit.

2 Peter 2

2:1 But false prophets also arose among the people, just as there will also be false teachers among you. They will secretly bring in destructive factions, even denying the Master who bought them, bringing swift destruction upon themselves.

2:2 And many will follow their debaucheries, and because of them the way of truth will be slandered.

2:3 And in greed they will exploit you with fabricated words. Their judgment has not been idle since long ago, and their destruction does not sleep.

2:4 For if God did not spare angels when they sinned, but cast them into Tartarus and handed them over to chains of gloom, kept for judgment,

2:5 and did not spare the ancient world, but preserved Noah, a herald of righteousness, as one of eight, when He brought a flood upon a world of ungodly people,

2:6 and reduced the cities of Sodom and Gomorrah to ashes, condemning them to overthrow, having made them an example for those who would live ungodly lives,

2:7 and rescued righteous Lot, who was distressed by the lawless people’s conduct in debauchery—

2:8 for by what he saw and heard, that righteous man, living among them, tormented his righteous soul day after day over their lawless deeds—

2:9 then the Lord knows how to rescue the godly from trial, and to keep the unrighteous under punishment for the day of judgment,

2:10 especially those who go after flesh in defiling desire and despise lordship. Reckless and self-willed, they do not tremble as they slander glorious beings,

2:11 whereas angels, though greater in strength and power, do not bring a slanderous judgment against them before the Lord.

2:12 But these people, like irrational animals born as creatures of instinct for capture and destruction, slandering things they do not understand, will also be destroyed in their destruction,

2:13 suffering harm as the wages of wrongdoing. They consider indulgence in the daytime a pleasure. They are spots and blemishes, reveling in their deceptions while feasting with you,

2:14 having eyes full of an adulteress and unable to stop sinning, enticing unstable souls, having a heart trained in greed—children of a curse!

2:15 Leaving the straight way, they wandered off, following the way of Balaam son of Bosor, who loved the wages of wrongdoing,

2:16 but received a rebuke for his own transgression: a speechless beast of burden spoke with a human voice and restrained the prophet's madness.

2:17 These people are waterless springs and mists driven by a storm, for whom the gloom of darkness has been kept.

2:18 For, uttering inflated words of emptiness, they entice through fleshly desires and debaucheries those who are truly escaping from people who live in error,

2:19 promising them freedom while they themselves are slaves of corruption; for by whatever someone has been overcome, to this he has also been enslaved.

2:20 For if, after escaping the world's defilements through the knowledge of the Lord and Savior Jesus Christ, they are again entangled in them and overcome, their last state has become worse than their first.

2:21 For it would have been better for them not to have known the way of righteousness than, after knowing it, to turn back from the holy commandment handed down to them.

2:22 What the true proverb says has happened to them: "A dog has returned to its own vomit," and, "A sow, after washing, returns to wallowing in mud."

2 Peter 3

3:1 Beloved, this is now the second letter I am writing to you. In these letters I stir up your sincere mind by reminding you,

3:2 so that you may remember the words spoken beforehand by the holy prophets and the commandment of the Lord and Savior through your apostles,

3:3 knowing this first: in the last days scoffers will come with scoffing, walking according to their own desires,

3:4 and saying, "Where is the promise of His coming? For ever since the fathers fell asleep, everything continues as it was from the beginning of creation."

3:5 For they willingly overlook this: that heavens existed long ago, and earth was formed out of water and through water by the word of God,

3:6 through which the world that then existed was flooded with water and perished.

3:7 But the present heavens and earth have been stored up by the same word for fire, kept for the day of judgment and destruction of ungodly people.

3:8 But do not let this one thing escape you, beloved: with the Lord one day is like a thousand years, and a thousand years like one day.

3:9 The Lord is not slow concerning the promise, as some consider slowness, but is patient toward you, not wishing anyone to perish but all to come to repentance.

3:10 But the day of the Lord will come like a thief. On that day the heavens will pass away with a rushing roar, and the elements will be dissolved by burning heat, and the earth and the works in it will not be found.

3:11 Since all these things are being dissolved in this way, what sort of people ought you to be in holy acts of conduct and godliness,

3:12 waiting for and hastening the coming of the day of God, because of which the heavens will be dissolved by fire and the elements melt in burning heat?

3:13 But according to His promise we await new heavens and a new earth, in which righteousness dwells.

3:14 Therefore, beloved, as you await these things, be diligent to be found by Him spotless and blameless, in peace,

3:15 and consider the patience of our Lord to be salvation, just as our beloved brother Paul also wrote to you according to the wisdom given to him,

3:16 as also in all his letters, speaking in them about these things. In them are some things hard to understand, which the unlearned and unstable will distort, just as they will distort the other Scriptures, to their own destruction.

3:17 Therefore, beloved, knowing this beforehand, guard yourselves so that you are not carried away by the error of lawless people and fall from your own firm position.

3:18 But grow in the grace and knowledge of our Lord and Savior Jesus Christ. To Him be the glory both now and to the day of eternity.

1 John

1 John 1

1:1 What was from the beginning, what we have heard, what we have seen with our eyes, what we looked upon and our hands touched, concerning the word of life—

1:2 and the life was manifested, and we have seen and bear witness and announce to you the eternal life that was with the Father and was manifested to us—

1:3 what we have seen and heard we announce also to you, so that you too may have fellowship with us. And our fellowship is with the Father and with His Son Jesus Christ.

1:4 And we write these things so that our joy may be made full.

1:5 And this is the message we have heard from Him and announce to you: God is light, and there is no darkness at all in Him.

1:6 If we say that we have fellowship with Him while walking in darkness, we lie and do not practice the truth.

1:7 But if we walk in the light, as He is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from every sin.

1:8 If we say that we have no sin, we deceive ourselves, and the truth is not in us.

1:9 If we confess our sins, He is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.

1:10 If we say that we have not sinned, we make Him a liar, and His word is not in us.

1 John 2

2:1 My little children, I write these things to you so that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous,

2:2 and He Himself is the propitiation for our sins, and not for ours only, but also for the whole world.

2:3 And by this we know that we have come to know Him: if we keep His commandments.

2:4 The one who says, “I have come to know Him,” and does not keep His commandments is a liar, and the truth is not in that person.

2:5 But whoever keeps His word, in that person the love of God has truly been brought to completion. By this we know that we are in Him.

2:6 The one who says that he abides in Him ought himself also to walk just as He walked.

2:7 Beloved, I am not writing a new commandment to you, but an old commandment that you had from the beginning. The old commandment is the word you heard.

2:8 Again, I am writing a new commandment to you, which is true in Him and in you, because the darkness is passing away and the true light is already shining.

2:9 The one who says that he is in the light and hates his brother is still in the darkness.

2:10 The one who loves his brother abides in the light, and there is no cause of stumbling in him.

2:11 But the one who hates his brother is in the darkness and walks in the darkness, and he does not know where he is going, because the darkness has blinded his eyes.

2:12 I write to you, little children, because your sins have been forgiven you for His name’s sake.

2:13 I write to you, fathers, because you have come to know Him who is from the beginning. I write to you, young men, because you have overcome the evil one.

2:14 I have written to you, children, because you have come to know the Father. I have written to you, fathers, because you have come to know Him who is from the beginning. I have written to you, young men, because you are strong, and the word of God abides in you, and you have overcome the evil one.

2:15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him.

2:16 For everything in the world—the desire of the flesh, the desire of the eyes, and the boastfulness of life—is not from the Father, but is from the world.

2:17 And the world is passing away, along with its desire; but the one who does the will of God abides forever.

2:18 Children, it is the last hour. And just as you heard that antichrist is coming, even now many antichrists have arisen; from this we know that it is the last hour.

2:19 They went out from us, but they were not of us; for if they had been of us, they would have remained with us. But this happened so that it might become clear that they are not all of us.

2:20 And you have an anointing from the Holy One, and all of you know.

2:21 I have not written to you because you do not know the truth, but because you know it, and because no lie is from the truth.

2:22 Who is the liar except the one who denies that Jesus is the Christ? This is the antichrist: the one who denies the Father and the Son.

2:23 Everyone who denies the Son does not have the Father either; the one who confesses the Son has the Father also.

2:24 As for you, let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, you too will abide in the Son and in the Father.

2:25 And this is the promise He Himself promised us: eternal life.

2:26 I have written these things to you about those who are leading you astray.

2:27 And as for you, the anointing that you received from Him abides in you, and you have no need for anyone to teach you. But as His anointing teaches you about all things—and is true and is not a lie—so, just as it taught you, abide in Him.

2:28 And now, little children, abide in Him, so that when He is manifested we may have confidence and not shrink from Him in shame at His coming.

2:29 If you know that He is righteous, you know that everyone who practices righteousness has also been born of Him.

1 John 3

3:1 See what kind of love the Father has given us, that we should be called children of God—and we are. For this reason the world does not know us, because it did not know Him.

3:2 Beloved, we are children of God now, and what we will be has not yet been manifested. We know that when He is manifested we will be like Him, because we will see Him as He is.

3:3 And everyone who has this hope in Him purifies himself, just as He is pure.

3:4 Everyone who practices sin also practices lawlessness, and sin is lawlessness.

3:5 And you know that He was manifested to take away sins, and there is no sin in Him.

3:6 Everyone who abides in Him does not sin; everyone who sins has neither seen Him nor come to know Him.

3:7 Children, let no one lead you astray. The one who practices righteousness is righteous, just as He is righteous.

3:8 The one who practices sin is from the devil, because the devil sins from the beginning. For this purpose the Son of God was manifested: to undo the works of the devil.

3:9 Everyone who has been born of God does not practice sin, because His seed abides in him; and he cannot sin, because he has been born of God.

3:10 By this the children of God and the children of the devil are evident: everyone who does not practice righteousness is not from God, nor is the one who does not love his brother.

3:11 For this is the message you heard from the beginning: that we should love one another,

3:12 not as Cain, who was from the evil one and slaughtered his brother. And for what reason did he slaughter him? Because his own works were evil, but his brother's were righteous.

3:13 And do not be surprised, brothers, if the world hates you.

3:14 We know that we have passed from death into life, because we love the brothers. The one who does not love abides in death.

3:15 Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

3:16 By this we have come to know love: He laid down His life for us; and we ought to lay down our lives for the brothers.

3:17 But whoever has this world's goods and sees his brother in need and closes his heart against him, how does the love of God abide in him?

3:18 Little children, let us not love in word or with the tongue, but in deed and truth.

3:19 And by this we will know that we are from the truth, and we will reassure our heart before Him,

3:20 whenever our heart condemns us, because God is greater than our heart and knows all things.

3:21 Beloved, if our heart does not condemn us, we have confidence toward God,

3:22 and whatever we ask we receive from Him, because we keep His commandments and do what is pleasing before Him.

3:23 And this is His commandment: that we believe in the name of His Son Jesus Christ and love one another, just as He gave us a commandment.

3:24 And the one who keeps His commandments abides in Him, and He in that person. And by this we know that He abides in us: by the Spirit whom He gave us.

1 John 4

4:1 Beloved, do not believe every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.

4:2 By this you know the Spirit of God: every spirit that confesses Jesus Christ as having come in the flesh is from God,

4:3 and every spirit that does not confess Jesus is not from God. And this is the spirit of the antichrist, which you heard was coming and is already in the world now.

4:4 You are from God, little children, and have overcome them, because He who is in you is greater than he who is in the world.

4:5 They are from the world; for this reason they speak from the world, and the world listens to them.

4:6 We are from God. The one who knows God listens to us; whoever is not from God does not listen to us. By this we know the spirit of truth and the spirit of error.

4:7 Beloved, let us love one another, because love is from God, and everyone who loves has been born of God and knows God.

4:8 The one who does not love has not come to know God, because God is love.

4:9 In this the love of God was manifested among us: God has sent His only Son into the world so that we might live through Him.

4:10 In this is love: not that we have loved God, but that He loved us and sent His Son as propitiation for our sins.

4:11 Beloved, if God loved us in this way, we also ought to love one another.

4:12 No one has ever beheld God. If we love one another, God abides in us, and His love has been brought to completion in us.

4:13 By this we know that we abide in Him and He in us: He has given us of His Spirit.

4:14 And we have beheld and bear witness that the Father has sent the Son as Savior of the world.

4:15 Whoever confesses that Jesus is the Son of God, God abides in that person, and that person in God.

4:16 And we have come to know and have believed the love that God has among us. God is love, and the one who abides in love abides in God, and God abides in that person.

4:17 In this love has been brought to completion with us, so that we may have confidence on the day of judgment: because just as He is, so are we in this world.

4:18 There is no fear in love, but complete love casts fear out, because fear involves punishment, and the one who fears has not been brought to completion in love.

4:19 We love because He first loved us.

4:20 If anyone says, “I love God,” and hates his brother, he is a liar. For the one who does not love his brother, whom he has seen, cannot love God, whom he has not seen.

4:21 And this commandment we have from Him: the one who loves God must love his brother also.

1 John 5

5:1 Everyone who believes that Jesus is the Christ has been born of God, and everyone who loves the One who begot also loves the one begotten of Him.

5:2 By this we know that we love the children of God: when we love God and do His commandments.

5:3 For this is the love of God: that we keep His commandments; and His commandments are not burdensome,

5:4 because everything born of God overcomes the world. And this is the victory that has overcome the world: our faith.

5:5 And who is the one who overcomes the world except the one who believes that Jesus is the Son of God?

5:6 This is He who came through water and blood, Jesus Christ—not in water only, but in water and in blood. And the Spirit is the one who bears witness, because the Spirit is the truth.

5:7 For there are three who bear witness:

5:8 the Spirit and the water and the blood, and the three agree as one.

5:9 If we receive human testimony, the testimony of God is greater, because this is God’s testimony: He has borne witness concerning His Son.

5:10 The one who believes in the Son of God has the testimony within himself. The one who does not believe God has made Him a liar, because he has not believed in the testimony God has borne concerning His Son.

5:11 And this is the testimony: God gave us eternal life, and this life is in His Son.

5:12 The one who has the Son has life; the one who does not have the Son of God does not have life.

5:13 I have written these things to you who believe in the name of the Son of God, so that you may know that you have eternal life.

5:14 And this is the confidence we have toward Him: if we ask anything according to His will, He hears us.

5:15 And if we know that He hears us in whatever we ask, we know that we have the requests we have asked of Him.

5:16 If anyone sees his brother committing a sin not leading to death, he is to ask, and he will give him life—to those committing sin not leading to death. There is sin leading to death; I am not saying that he should make a request concerning that.

5:17 All unrighteousness is sin, and there is sin not leading to death.

5:18 We know that everyone who has been born of God does not sin, but the one born of God keeps himself, and the evil one does not touch him.

5:19 We know that we are from God, and the whole world lies in the evil one.

5:20 And we know that the Son of God has come and has given us understanding so that we may know the True One. And we are in the True One, in His Son Jesus Christ. This is the true God and eternal life.

5:21 Little children, guard yourselves from idols.

2 John

2 John 1

1:1 The elder, to the chosen lady and her children, whom I love in truth—and not I alone, but also all who have come to know the truth—

1:2 because of the truth that abides in us and will be with us forever:

1:3 Grace, mercy, and peace will be with us from God the Father and from Jesus Christ, the Son of the Father, in truth and love.

1:4 I rejoiced greatly that I have found some of your children walking in truth, just as we received a commandment from the Father.

1:5 And now I ask you, lady—not as though writing you a new commandment, but the one we had from the beginning—that we love one another.

1:6 And this is love: that we walk according to His commandments. This is the commandment, just as you all heard from the beginning: that you walk in it.

1:7 For many deceivers have gone out into the world, those who do not confess Jesus Christ coming in the flesh. Such a person is the deceiver and the antichrist.

1:8 Watch yourselves, so that you do not lose what we have worked for, but receive a full reward.

1:9 Everyone who goes ahead and does not abide in the teaching of Christ does not have God. Whoever abides in the teaching has both the Father and the Son.

1:10 If anyone comes to you and does not bring this teaching, do not receive him into a house, and do not offer him a greeting,

1:11 for whoever offers him a greeting shares in his evil works.

1:12 Although I have many things to write to you all, I did not wish to do so with paper and ink. Instead, I hope to come to you and speak face to face, so that our joy may be made full.

1:13 The children of your chosen sister greet you.

3 John

3 John 1

1:1 The elder, to the beloved Gaius, whom I love in truth.

1:2 Beloved, I pray that all may go well with you and that you may be in good health, just as all goes well with your soul.

1:3 For I rejoiced greatly when brothers came and bore witness to your truthfulness, just as you walk in truth.

1:4 I have no greater joy than this: to hear that my children are walking in the truth.

1:5 Beloved, you act faithfully in whatever you do for the brothers, even though they are strangers,

1:6 who have borne witness to your love before the Church. You will do well to send them onward in a manner worthy of God,

1:7 for they went out for the sake of the Name, receiving nothing from the Gentiles.

1:8 We therefore ought to support such people, so that we may become fellow workers with the truth.

1:9 I wrote something to the Church, but Diotrephes, who loves to be first among them, does not welcome us.

1:10 Therefore, if I come, I will call attention to the works he is doing: he is talking malicious nonsense about us. Not content with these things, he neither welcomes the brothers himself nor allows those who want to do so, and he puts them out of the Church.

1:11 Beloved, do not imitate what is evil, but what is good. The one who does good is from God; the one who does evil has not seen God.

1:12 Demetrius has received testimony from everyone and from the truth itself. We also bear witness, and you know that our testimony is true.

1:13 I had many things to write to you, but I do not wish to write to you with ink and a reed pen.

1:14 But I hope to see you soon, and we will speak face to face.

1:15 Peace to you. The friends greet you. Greet the friends by name.

Jude

Jude 1

1:1 Jude, a servant of Jesus Christ and brother of James, to those who are called, beloved in God the Father and kept for Jesus Christ:

1:2 May mercy and peace and love be multiplied to you.

1:3 Beloved, while making every effort to write to you about the salvation we share, I found it necessary to write and urge you to contend for the faith delivered once for all to the saints.

1:4 For certain people have slipped in unnoticed, those written about long ago for this judgment: ungodly people who turn the grace of our God into shameless indulgence and deny our only Master and Lord, Jesus Christ.

1:5 Now I wish to remind you, although you have come to know all this once for all, that Jesus, after saving a people from the land of Egypt, afterward destroyed those who did not believe.

1:6 And He has kept the angels who did not keep their own domain, but abandoned their proper dwelling, in everlasting chains under gloom for the judgment of the great day.

1:7 In the same way, Sodom and Gomorrah and the cities around them, which practiced sexual immorality and went after other flesh in a manner like these, are set before us as an example, undergoing the penalty of eternal fire.

1:8 Yet in the same way these people too, in their dreaming, defile flesh, reject dominion, and slander glorious ones.

1:9 But Michael the archangel, when he was contending with the devil and disputing about the body of Moses, did not dare to bring a slanderous judgment against him, but said, “May the Lord rebuke you.”

1:10 But these people slander whatever they do not know; and what they understand by instinct, like unreasoning animals, becomes the very thing by which they are corrupted.

1:11 Woe to them! For they have gone in the way of Cain, have poured themselves into Balaam’s error for pay, and have perished in Korah’s rebellion.

1:12 These are reefs at your love feasts, feasting together with you without fear, shepherding themselves; waterless clouds carried along by winds; late-autumn trees without fruit, twice dead, uprooted;

1:13 wild waves of the sea foaming up their own shames; wandering stars for whom the gloom of darkness has been kept forever.

1:14 Enoch also, the seventh from Adam, prophesied about these people, saying, “Look, the Lord came with His holy myriads,

1:15 to execute judgment against all and to convict every soul concerning all their ungodly works that they committed in ungodliness, and concerning all the harsh things that ungodly sinners spoke against Him.”

1:16 These are grumblers, faultfinders, walking according to their own desires; their mouth speaks boastful things, and they flatter people for the sake of advantage.

1:17 But you, beloved, remember the words spoken beforehand by the apostles of our Lord Jesus Christ,

1:18 for they used to tell you, “In the last time there will be mockers, walking according to their own ungodly desires.”

1:19 These are the ones who create divisions, unspiritual people who do not have the Spirit.

1:20 But you, beloved, building yourselves up upon your most holy faith and praying in the Holy Spirit,

1:21 keep yourselves in the love of God, awaiting the mercy of our Lord Jesus Christ that leads to eternal life.

1:22 And have mercy on some who are doubting;

1:23 save others, snatching them out of the fire; and have mercy on others with fear, hating even the tunic stained by the flesh.

1:24 Now to Him who is able to guard you from stumbling and to make you stand blameless before His glory with exultation,

1:25 to the only God our Savior, through Jesus Christ our Lord, be glory, majesty, might, and authority before all time, and now, and into all the ages. Amen.

Revelation

Revelation 1

1:1 A revelation of Jesus Christ, which God gave Him to show His slaves what must take place soon. He made it known to His slave John by sending His angel,

Note [n]: 1:1 · Meaning. Revelation means an unveiling; Apocalypse is the historical alternative title. “Of Jesus Christ” is retained without settling whether origin or content is foremost. NA28 chapter · Return to verse

1:2 who testified to the word of God and the testimony of Jesus Christ, all that he saw.

1:3 Blessed is the one who reads aloud, and blessed are those who hear the words of the prophecy and keep what is written in it, for the time is near.

1:4 John, to the seven Churches in Asia: grace to you and peace from the One who is and who was and who is coming, and from the seven spirits before His throne,

1:5 and from Jesus Christ, the faithful witness, the firstborn of the dead and the ruler of the kings of the earth. To Him who loves us and freed us from our sins by His blood—

Note [n]: 1:5 · Text. Keep present “loves” and past “freed.” The Glory study records “washed” in KJV and Douay–Rheims–Challoner as a different underlying reading. NA28 chapter · Return to verse

1:6 and made us a kingdom, priests to His God and Father—to Him be the glory and dominion for the ages of the ages. Amen.

Note [n]: 1:6 · Text. Kingdom is singular; priests is plural. NA28 brackets the second “of the ages” phrase. It is retained in the reading text with its status recorded here. NA28 chapter · Return to verse

1:7 Behold, He is coming with the clouds, and every eye will see Him, even those who pierced Him, and all the tribes of the earth will mourn over Him. Yea, amen.

1:8 “I am the Alpha and the Omega,” says the Lord God, the One who is and who was and who is coming, the Almighty.

1:9 I, John, your brother and fellow sharer in the affliction and kingdom and endurance in Jesus, was on the island called Patmos because of the word of God and the testimony of Jesus.

1:10 I was in the Spirit on the Lord’s day and heard behind me a loud voice like a trumpet,

1:11 saying, “Write what you see in a scroll and send it to the seven Churches: to Ephesus and to Smyrna and to Pergamum and to Thyatira and to Sardis and to Philadelphia and to Laodicea.”

1:12 And I turned to see the voice that spoke with me. When I turned, I saw seven golden lampstands,

1:13 and in the midst of the lampstands One like a son of man, clothed in a robe reaching to the feet and girded around the chest with a golden belt.

1:14 And His head and hair were white like white wool, like snow, and His eyes like a flame of fire,

1:15 and His feet like burnished bronze, as though made to glow in a furnace, and His voice like the sound of many waters.

1:16 And He held seven stars in His right hand, and from His mouth a sharp two-edged sword was coming out, and His appearance was like the sun shining in its strength.

1:17 And when I saw Him, I fell at His feet as dead. And He placed His right hand upon me, saying, “Fear not. I am the first and the last,

1:18 and the Living One. I was dead, and behold, I am alive for the ages of the ages, and I have the keys of death and Hades.

1:19 Therefore write what you saw, and what is, and what is to take place after these things.

1:20 As for the mystery of the seven stars you saw upon My right hand, and the seven golden lampstands: the seven stars are angels of the seven Churches, and the seven lampstands are seven Churches.”

Revelation 2

2:1 “To the angel of the Church in Ephesus write: Thus says the One who holds the seven stars in His right hand, who walks in the midst of the seven golden lampstands:

2:2 ‘I know your works and your labor and endurance, and that you cannot bear evil people. You tested those who call themselves apostles and are not, and found them false.

2:3 You have endurance, and you have borne up for My name’s sake and have not grown weary.

2:4 But I have this against you: you abandoned your first love.

2:5 Remember, therefore, from where you have fallen. Repent and do the works you did at first. Otherwise I am coming to you and will move your lampstand from its place, unless you repent.

2:6 Yet this you have: you hate the works of the Nicolaitans, which I also hate.

2:7 Let the one who has an ear hear what the Spirit says to the Churches. To the one who conquers I will give to eat from the tree of life, which is in the Paradise of God.’

2:8 And to the angel of the Church in Smyrna write: Thus says the First and the Last, who was dead and came to life:

2:9 ‘I know your affliction and poverty—but you are rich—and the slander from those who say they are Jews and are not, but are a synagogue of Satan.

2:10 Fear none of what you are about to suffer. Behold, the devil is about to throw some of you into prison so that you may be tested, and you will have affliction for ten days. Be faithful unto death, and I will give you the crown of life.

Note [n]: 2:10 · Wording. The address begins and ends in the singular. “Some of you,” “you may be tested,” and “you will have affliction” are plural. The distinction follows the publisher’s NA28 running text. NA28 chapter · Return to verse

2:11 Let the one who has an ear hear what the Spirit says to the Churches. The one who conquers will never be harmed by the second death.’

2:12 And to the angel of the Church in Pergamum write: Thus says the One who has the sharp two-edged sword:

2:13 ‘I know where you dwell, where Satan’s throne is. You hold fast My name and did not deny My faith, even in the days of Antipas, My witness, My faithful one, who was killed among you, where Satan dwells.

Note [n]: 2:13 · Wording. The address before “among you” is singular. “Among you” is plural. No identification of the angel or collective addressee is supplied. NA28 chapter · Return to verse

2:14 But I have a few things against you: you have there those who hold the teaching of Balaam, who taught Balak to set a stumbling block before the sons of Israel, to eat things sacrificed to idols and to commit fornication.

2:15 So you too have those who hold the teaching of the Nicolaitans in the same way.

Note [n]: 2:15 · Text. NA28 brackets the Greek article before Nicolaitans. The English article is retained. The optional final letter in “until” at 2:25 does not change the English sense. NA28 chapter · Return to verse

2:16 Repent, therefore. Otherwise I am coming to you quickly, and I will wage war against them with the sword of My mouth.

2:17 Let the one who has an ear hear what the Spirit says to the Churches. To the one who conquers I will give some of the hidden manna, and I will give him a white stone, and on the stone a new name written, which no one knows except the one who receives it.’

2:18 And to the angel of the Church in Thyatira write: Thus says the Son of God, whose eyes are like a flame of fire and whose feet are like burnished bronze:

2:19 ‘I know your works and your love and faith and service and endurance, and that your latter works exceed the first.

2:20 But I have this against you: you tolerate the woman Jezebel, who calls herself a prophetess. She teaches and leads My slaves astray to commit fornication and to eat things sacrificed to idols.

2:21 I gave her time to repent, and she does not wish to repent of her fornication.

2:22 Behold, I am casting her onto a bed, and those who commit adultery with her into great affliction, unless they repent of her works.

2:23 And I will kill her children with death, and all the Churches will know that I am the One who searches kidneys and hearts, and I will give to each of you according to your works.

Note [n]: 2:23 · Meaning. Kidneys and hearts preserves the bodily image of inward life and discernment. The second-person address here and at 2:24–25 is plural. NA28 chapter · Return to verse

2:24 But to you, the rest in Thyatira, who do not hold this teaching and have not known the deep things of Satan, as they say, I say: I lay no other burden upon you.

2:25 Only hold fast what you have until I come.

2:26 To the one who conquers and keeps My works to the end, I will give authority over the nations,

2:27 and he will shepherd them with an iron rod, as vessels of pottery are shattered,

2:28 as I also have received from My Father; and I will give him the morning star.

2:29 Let the one who has an ear hear what the Spirit says to the Churches.’

Revelation 3

3:1 And to the angel of the Church in Sardis write: Thus says the One who has the seven spirits of God and the seven stars: ‘I know your works. You have a name for being alive, yet you are dead.

3:2 Be watchful, and strengthen what remains and was about to die, for I have not found your works complete before My God.

3:3 Remember, therefore, how you received and heard, and keep it and repent. If, then, you do not watch, I will come like a thief, and you will certainly not know at what hour I will come upon you.

3:4 But you have a few names in Sardis who did not defile their garments, and they will walk with Me in white, for they are worthy.

3:5 The one who conquers will thus be clothed in white garments, and I will never blot his name out of the book of life. I will confess his name before My Father and before His angels.

3:6 Let the one who has an ear hear what the Spirit says to the Churches.’

3:7 And to the angel of the Church in Philadelphia write: Thus says the Holy One, the True One, who has the key of David, who opens and no one will shut, and who shuts and no one opens:

3:8 ‘I know your works. Behold, I have set before you an open door that no one can shut, because you have little strength and you kept My word and did not deny My name.

3:9 Behold, I give some from the synagogue of Satan, from those who say they are Jews and are not, but lie. Behold, I will make them come and bow down before your feet and know that I have loved you.

3:10 Because you kept the word of My endurance, I also will keep you from the hour of trial that is about to come upon the whole inhabited world, to try those who dwell upon the earth.

3:11 I am coming quickly. Hold fast what you have, that no one may take your crown.

3:12 The one who conquers, I will make him a pillar in the sanctuary of My God, and he will never go out again. 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.

3:13 Let the one who has an ear hear what the Spirit says to the Churches.’

3:14 And to the angel of the Church in Laodicea write: Thus says the Amen, the faithful and true witness, the beginning of God’s creation:

Note [n]: 3:14 · Meaning. “Beginning” remains provisional. “Origin” or “source” are contextual alternatives discussed in the Glory study; “first-created” is not inserted into the verse. NA28 chapter · Return to verse

3:15 ‘I know your works, that you are neither cold nor hot. Would that you were cold or hot!

3:16 So, because you are lukewarm, and neither hot nor cold, I am about to vomit you out of My mouth.

3:17 Because you say, “I am rich, I have grown wealthy, and I need nothing,” and do not know that you are the one who is wretched and pitiable and poor and blind and naked,

3:18 I counsel you to buy from Me gold refined by fire, that you may be rich, and white garments, that you may clothe yourself and the shame of your nakedness may not be seen, and salve to anoint your eyes, that you may see.

Note [n]: 3:18 · Text. NA28 marks a spelling uncertainty within the word rendered “salve”; it does not alter the selected English object. NA28 chapter · Return to verse

3:19 Those whom I love, I reprove and discipline. Be zealous, therefore, and repent.

3:20 Behold, I stand at the door and knock. If anyone hears My voice and opens the door, I will come in to him and dine with him, and he with Me.

Note [n]: 3:20 · Text. NA28 brackets a conjunction before “I will come in.” The English conditional connection is expressed without an extra “and.” NA28 chapter · Return to verse

3:21 I will grant the one who conquers to sit with Me on My throne, as I also conquered and sat with My Father on His throne.

3:22 Let the one who has an ear hear what the Spirit says to the Churches.’”

Revelation 4

4:1 After these things I saw, and behold, a door stood open in heaven. The first voice I had heard, like a trumpet speaking with me, said, “Come up here, and I will show you what must take place after these things.”

Note [n]: 4:1 · Wording. “After these things” at the end of the verse belongs within the voice’s statement about what must take place. The inherited punctuation misplaced it outside the quotation. Checked against NA28. NA28 chapter · Return to verse

4:2 At once I was in the Spirit. And behold, a throne stood in heaven, and upon the throne sat One.

4:3 And the One seated there was in appearance like jasper and sardius, and around the throne was a rainbow like an emerald in appearance.

4:4 And around the throne were twenty-four thrones, and upon them sat twenty-four elders clothed in white garments, with golden crowns upon their heads.

4:5 And from the throne come flashes of lightning and voices and peals of thunder, and before the throne burn seven fiery torches, which are the seven spirits of God.

4:6 And before the throne was something like a sea of glass, like crystal. And in the midst of the throne and around the throne were four living creatures, full of eyes in front and behind.

4:7 And the first living creature was like a lion, and the second living creature like a calf, and the third living creature had a face like a human being’s, and the fourth living creature was like an eagle flying.

4:8 And the four living creatures each have six wings and are full of eyes all around and within. Day and night they have no rest, saying, “Holy, holy, holy is the Lord God Almighty, the One who was and who is and who is coming.”

4:9 And whenever the living creatures give glory and honor and thanksgiving to the One seated upon the throne, who lives for the ages of the ages,

4:10 the twenty-four elders will fall before the One seated upon the throne and will worship Him who lives for the ages of the ages. They will cast their crowns before the throne, saying,

4:11 “Thou art worthy, our Lord and God, to receive the glory and the honor and the power, for Thou didst create all things, and because of Thy will they existed and were created.”

Revelation 5

5:1 And I saw upon the right hand of the One seated upon the throne a scroll written within and on the back, sealed with seven seals.

5:2 And I saw a mighty angel proclaiming with a loud voice, “Who is worthy to open the scroll and undo its seals?”

5:3 And no one in heaven or upon the earth or beneath the earth was able to open the scroll or look at it.

5:4 And I wept much, because no one was found worthy to open the scroll or look at it.

5:5 And one of the elders says to me, “Weep not. Behold, the Lion from the tribe of Judah, the Root of David, has conquered so as to open the scroll and its seven seals.”

5:6 And I saw, in the midst of the throne and the four living creatures and in the midst of the elders, a Lamb standing as though slaughtered, with seven horns and seven eyes. These eyes are the seven spirits of God sent into all the earth.

Note [n]: 5:6 · Text. NA28 brackets the second “seven,” in “the seven spirits of God.” It remains in the reading text. “Living creatures” is kept distinct from the hostile beast; “standing as though slaughtered” preserves the vision’s paradox. NA28 chapter · Return to verse

5:7 And He came and took the scroll from the right hand of the One seated upon the throne.

5:8 And when He took the scroll, the four living creatures and the twenty-four elders fell before the Lamb, each having a lyre and golden bowls full of incense, which are the prayers of the saints.

5:9 And they sing a new song, saying, “Thou art worthy to take the scroll and open its seals, for Thou wast slaughtered and didst purchase for God by Thy blood people from every tribe and tongue and people and nation,

Note [n]: 5:9 · Wording. “People” supplies the object understood from “from every tribe…” and the following “them”; it does not substitute “us.” The purchase and the blood imagery remain. NA28 chapter · Return to verse

5:10 and Thou didst make them a kingdom and priests to our God, and they will reign upon the earth.”

Note [n]: 5:10 · Text. The English “they will reign” follows NA28’s future βασιλεύσουσιν. “Them” and the singular “kingdom” are retained. NA28 chapter · Return to verse

5:11 And I saw, and I heard the voice of many angels around the throne and the living creatures and the elders. Their number was myriads of myriads and thousands of thousands,

5:12 saying with a loud voice, “Worthy is the Lamb who was slaughtered to receive the power and wealth and wisdom and strength and honor and glory and blessing.”

5:13 And I heard every creature in heaven and upon the earth and beneath the earth and upon the sea, and all things in them, saying, “To the One seated upon the throne and to the Lamb be the blessing and the honor and the glory and the dominion for the ages of the ages.”

5:14 And the four living creatures were saying, “Amen.” And the elders fell and worshiped.

Revelation 6

6:1 And I saw when the Lamb opened one of the seven seals, and I heard one of the four living creatures say with a voice like thunder, “Come.”

6:2 And I saw, and behold, a white horse. The one seated upon it had a bow, and a crown was given to him. He went out conquering and to conquer.

6:3 And when He opened the second seal, I heard the second living creature saying, “Come.”

6:4 And another horse went out, fiery red. Its rider was permitted to take peace from the earth, so that people would slaughter one another. And a great sword was given to him.

6:5 And when He opened the third seal, I heard the third living creature say, “Come.” And I saw, and behold, a black horse, and the one seated upon it had a pair of scales in his hand.

6:6 And I heard something like a voice in the midst of the four living creatures saying, “A choenix of wheat for a denarius, and three choenices of barley for a denarius; and do not harm the oil and the wine.”

Note [n]: 6:6 · Context. Choenix (plural choenices) names an ancient grain measure; denarius names the coin. No modern weight, wage, or currency equivalent is inserted. The one-to-three relation remains. NA28 chapter · Return to verse

6:7 And when He opened the fourth seal, I heard the voice of the fourth living creature saying, “Come.”

6:8 And I saw, and behold, a pale green horse. The name of the one seated upon it was Death, and Hades followed with him. And authority was given to them over a fourth of the earth, to kill with sword and with famine and with death and by the wild beasts of the earth.

6:9 And when He opened the fifth seal, I saw beneath the altar the souls of those slaughtered because of the word of God and because of the testimony they held.

6:10 And they cried with a loud voice, saying, “How long, O Master, holy and true, before Thou dost judge and avenge our blood upon those who dwell on the earth?”

6:11 And a white robe was given to each of them, and they were told to rest a little while longer, until their fellow slaves and their brothers, who were to be killed as they had been, were also complete in number.

6:12 And I saw when He opened the sixth seal, and there was a great earthquake, and the sun became black like sackcloth of hair, and the whole moon became like blood,

6:13 and the stars of heaven fell to the earth, as a fig tree shaken by a mighty wind casts off its unripe figs.

6:14 And heaven withdrew like a scroll being rolled up, and every mountain and island was moved from its place.

6:15 And the kings of the earth and the great ones and the commanders of thousands and the rich and the strong and every slave and free person hid themselves in the caves and among the rocks of the mountains.

6:16 And they say to the mountains and the rocks, “Fall upon us and hide us from the face of the One seated upon the throne and from the wrath of the Lamb,

6:17 for the great day of Their wrath has come, and who is able to stand?”

Revelation 7

7:1 After this I saw four angels standing at the four corners of the earth, holding back the four winds of the earth, so that no wind might blow upon the earth or upon the sea or upon any tree.

7:2 And I saw another angel ascending from the rising of the sun with a seal of the living God, and he cried with a loud voice to the four angels who had been given power to harm the earth and the sea,

7:3 saying, “Do not harm the earth or the sea or the trees until we seal the slaves of our God upon their foreheads.”

7:4 And I heard the number of those sealed: a hundred forty-four thousand, sealed from every tribe of the sons of Israel.

7:5 From the tribe of Judah, twelve thousand sealed; from the tribe of Reuben, twelve thousand; from the tribe of Gad, twelve thousand;

7:6 from the tribe of Asher, twelve thousand; from the tribe of Naphtali, twelve thousand; from the tribe of Manasseh, twelve thousand;

7:7 from the tribe of Simeon, twelve thousand; from the tribe of Levi, twelve thousand; from the tribe of Issachar, twelve thousand;

7:8 from the tribe of Zebulun, twelve thousand; from the tribe of Joseph, twelve thousand; from the tribe of Benjamin, twelve thousand sealed.

7:9 After these things I saw, and behold, a great multitude that no one could number, from every nation and from tribes and peoples and tongues. They stood before the throne and before the Lamb, clothed in white robes, with palm branches in their hands.

7:10 And they cry with a loud voice, saying, “Salvation belongs to our God, who sits upon the throne, and to the Lamb.”

7:11 And all the angels stood around the throne and the elders and the four living creatures. They fell upon their faces before the throne and worshiped God,

7:12 saying, “Amen. The blessing and the glory and the wisdom and the thanksgiving and the honor and the power and the strength belong to our God for the ages of the ages. Amen.”

7:13 And one of the elders answered, saying to me, “Who are these clothed in white robes, and from where did they come?”

7:14 And I said to him, “My lord, you know.” And he said to me, “These are they who are coming out of the great tribulation. They washed their robes and made them white in the blood of the Lamb.

Note [n]: 7:14 · Wording. “Great tribulation” follows the Glory study’s contextual proposal for inherited “great affliction.” The present coming out, washed robes, whiteness, and blood remain distinct. NA28 chapter · Return to verse

7:15 For this reason they are before the throne of God and serve Him day and night in His sanctuary. And the One seated upon the throne will spread His tent over them.

7:16 They will hunger no more, nor thirst any more. The sun will not beat upon them, nor any scorching heat,

7:17 for the Lamb in the midst of the throne will shepherd them and guide them to springs of life’s waters, and God will wipe every tear from their eyes.”

Revelation 8

8:1 And when He opened the seventh seal, there was silence in heaven for about half an hour.

8:2 And I saw the seven angels who stand before God, and seven trumpets were given to them.

8:3 And another angel came and stood at the altar with a golden censer. He was given much incense to offer with the prayers of all the saints upon the golden altar before the throne.

8:4 And the smoke of the incense rose with the prayers of the saints, from the angel's hand before God.

8:5 And the angel took the censer, filled it from the fire of the altar and cast it upon the earth. Then came thunders and voices and flashes of lightning and an earthquake.

8:6 And the seven angels who had the seven trumpets made ready to sound them.

8:7 And the first sounded. Hail and fire came, mingled with blood, and it was cast upon the earth. A third of the earth was burned up, and a third of the trees was burned up, and all green grass was burned up.

8:8 And the second angel sounded. Something like a great mountain burning with fire was cast into the sea, and a third of the sea became blood,

8:9 and a third of the living creatures in the sea died, and a third of the ships were destroyed.

8:10 And the third angel sounded. A great star fell from heaven, burning like a torch, and fell upon a third of the rivers and upon the springs of water.

8:11 And the name of the star is Wormwood. A third of the waters became wormwood, and many people died from the waters, for they had been made bitter.

8:12 And the fourth angel sounded. A third of the sun and a third of the moon and a third of the stars were struck, so that a third of them might be darkened, and the day might not shine for a third of its span, and the night likewise.

8:13 And I saw and heard one eagle flying in midheaven, saying with a loud voice, "Woe, woe, woe to those who dwell upon the earth, because of the trumpet blasts still to come from the three angels who are about to sound!"

Revelation 9

9:1 And the fifth angel sounded. I saw a star that had fallen from heaven to the earth, and the key to the shaft of the abyss was given to him.

9:2 And he opened the shaft of the abyss. Smoke rose from the shaft like the smoke of a great furnace, and the sun and the air were darkened by the smoke of the shaft.

9:3 And from the smoke locusts went out to the earth, and authority was given to them as the scorpions of the earth have authority.

9:4 And they were told not to harm the grass of the earth or any green thing or any tree, but only the people who do not have the seal of God upon their foreheads.

9:5 And they were given leave, not to kill the people, but for the people to be tormented for five months. Their torment was like the torment of a scorpion when it strikes a person.

9:6 And in those days people will seek death and will by no means find it. They will long to die, and death flees from them.

9:7 And the locusts in appearance were like horses prepared for war. Upon their heads were what looked like crowns resembling gold, and their faces were like human faces,

9:8 and they had hair like women's hair, and their teeth were like lions' teeth,

9:9 and they had breastplates like iron breastplates, and the sound of their wings was like the sound of chariots of many horses running to war.

9:10 And they have tails like scorpions' tails, and stings. In their tails is their authority to harm people for five months.

9:11 They have as king over them the angel of the abyss. His name in Hebrew is Abaddon, and in Greek he bears the name Apollyon.

9:12 The first woe has passed. Behold, two woes are still to come after these things.

9:13 And the sixth angel sounded, and I heard one voice from the four horns of the golden altar before God,

9:14 saying to the sixth angel, who had the trumpet, "Loose the four angels bound at the great river Euphrates."

9:15 And the four angels prepared for the hour and day and month and year were loosed, so that they might kill a third of the people.

9:16 And the number of the mounted armies was twice ten thousand times ten thousand. I heard their number.

9:17 And thus I saw the horses in the vision and those seated upon them, with breastplates of fiery red and hyacinth blue and sulfur yellow. The heads of the horses were like lions' heads, and out of their mouths come fire and smoke and sulfur.

9:18 By these three plagues a third of the people were killed, by the fire and the smoke and the sulfur coming out of their mouths.

9:19 For the authority of the horses is in their mouths and in their tails. Their tails are like serpents with heads, and with them they do harm.

9:20 And the rest of the people, who were not killed by these plagues, did not even repent of the works of their hands. They did not cease to worship demons and idols of gold and silver and bronze and stone and wood, which can neither see nor hear nor walk.

9:21 And they did not repent of their murders, nor of their sorcerous potions, nor of their fornication, nor of their thefts.

Revelation 10

10:1 And I saw another mighty angel coming down from heaven, clothed in a cloud, with the rainbow upon his head. His face was like the sun, and his feet like pillars of fire,

10:2 and he held a little scroll open in his hand. He set his right foot upon the sea and his left upon the earth,

10:3 and cried out with a loud voice, as a lion roars. And when he cried out, the seven thunders spoke with their own voices.

10:4 And when the seven thunders spoke, I was about to write. Then I heard a voice from heaven saying, “Seal up what the seven thunders spoke, and do not write it down.”

10:5 And the angel whom I saw standing upon the sea and upon the earth raised his right hand to heaven,

10:6 and swore by the One living for the ages of the ages, who created heaven and the things in it, and the earth and the things in it, and the sea and the things in it, that there will be no more delay.

10:7 But in the days of the voice of the seventh angel, when he is about to sound, the mystery of God will be completed, as He announced the good news to His own slaves, the prophets.

10:8 And the voice that I heard from heaven spoke with me again, saying, “Go, take the opened scroll in the hand of the angel standing upon the sea and upon the earth.”

10:9 And I went to the angel and told him to give me the little scroll. He says to me, “Take it and devour it. It will make your belly bitter, but in your mouth it will be sweet as honey.”

10:10 And I took the little scroll from the angel’s hand and devoured it. In my mouth it was sweet as honey, but when I ate it, my belly turned bitter.

10:11 And they say to me, “You must prophesy again concerning peoples and nations and tongues and many kings.”

Revelation 11

11:1 And a reed like a rod was given to me, with the words, “Rise and measure the sanctuary of God and the altar and those who worship there.

11:2 But leave out the court outside the sanctuary and do not measure it, for it was given to the nations, and they will trample the holy city for forty-two months.

11:3 And I will grant authority to My two witnesses, and they will prophesy for a thousand two hundred sixty days, clothed in sackcloth.”

11:4 These are the two olive trees and the two lampstands standing before the Lord of the earth.

11:5 And if anyone wishes to harm them, fire comes out of their mouth and devours their enemies. If anyone should wish to harm them, he must be killed in this way.

11:6 These have authority to shut heaven, so that rain may not fall during the days of their prophecy; and they have authority over the waters to turn them into blood and to strike the earth with every plague as often as they wish.

11:7 And when they complete their testimony, the beast coming up from the abyss will make war with them and conquer them and kill them.

11:8 And their dead body lies in the broad street of the great city, which is called Sodom and Egypt in a spiritual sense, where their Lord also was crucified.

11:9 And for three and a half days, some from the peoples and tribes and tongues and nations gaze upon their dead body, and do not allow their dead bodies to be laid in a tomb.

11:10 And those who dwell upon the earth rejoice over them and make merry, and will send gifts to one another, for these two prophets tormented those who dwell upon the earth.

11:11 And after the three and a half days a spirit of life from God entered them, and they stood upon their feet. Great fear fell upon those who watched them.

11:12 And they heard a loud voice from heaven saying to them, “Come up here.” And they went up into heaven in the cloud, and their enemies looked on.

11:13 And in that hour there was a great earthquake, and a tenth of the city fell. Seven thousand people were killed in the earthquake, and the rest were struck with fear and gave glory to the God of heaven.

11:14 The second woe has passed. Behold, the third woe is coming swiftly.

11:15 And the seventh angel sounded, and loud voices arose in heaven, saying, “The kingdom of the world has become the kingdom of our Lord and of His Christ, and He shall reign for the ages of the ages.”

11:16 And the twenty-four elders sitting upon their thrones before God fell upon their faces and worshipped God,

11:17 saying, “We give Thee thanks, Lord God Almighty, the One who is and who was, for Thou hast taken Thy great power and begun to reign.

11:18 And the nations grew wrathful, and Thy wrath came, and the time came for the dead to be judged, to give the reward to Thy slaves the prophets and to the saints and to those who fear Thy name, the small and the great, and to destroy those who destroy the earth.”

11:19 And the sanctuary of God in heaven was opened, and the ark of His covenant was seen in His sanctuary. Then came flashes of lightning and voices and thunders and an earthquake and great hail.

Revelation 12

12:1 And a great sign was seen in heaven: a woman clothed with the sun, and the moon beneath her feet, and upon her head a crown of twelve stars.

Note [n]: 12:1 · Meaning. The woman remains a woman within the visionary sign. Marian, Israel, and Church interpretations belong in attributed reception, not in substituted verse wording. NA28 chapter · Return to verse

12:2 And she was with child, and she cries out in travail and in the anguish of giving birth.

12:3 And another sign was seen in heaven, and behold, a great fiery red dragon, having seven heads and ten horns, and upon his heads seven diadems.

12:4 And his tail sweeps a third of the stars of heaven. It cast them upon the earth. And the dragon stands before the woman who is about to give birth, so that he may devour her child when she gives birth.

12:5 And she bore a son, a male, who is to shepherd all the nations with an iron rod; and her child was caught up to God and to His throne.

12:6 And the woman fled into the wilderness, where she has a place prepared by God, so that there they may nourish her for a thousand two hundred sixty days.

12:7 And war arose in heaven: Michael and his angels were to wage war with the dragon. And the dragon and his angels fought,

12:8 and he did not prevail, nor was a place found for them any more in heaven.

12:9 And the great dragon was cast down, the ancient serpent called the Devil and Satan, who deceives the whole inhabited world. He was cast upon the earth, and his angels were cast down with him.

12:10 And I heard a loud voice in heaven saying, “Now have come the salvation and the power and the kingdom of our God and the authority of His Christ, for the accuser of our brothers has been cast down, the one who accuses them before our God day and night.

12:11 And they conquered him because of the blood of the Lamb and because of the word of their testimony, and they did not love their life, even unto death.

12:12 Therefore rejoice, O heavens, and you who dwell in them. Woe to the earth and the sea, for the devil has come down to you in great fury, knowing that his time is short.”

12:13 And when the dragon saw that he had been thrown to the earth, he pursued the woman who bore the male child.

12:14 And the two wings of the great eagle were given to the woman, so that she might fly into the wilderness to her place, where she is nourished for a time and times and half a time, away from the face of the serpent.

12:15 And the serpent cast water like a river from his mouth after the woman, to sweep her away in the river.

12:16 And the earth helped the woman. The earth opened its mouth and swallowed the river that the dragon cast from his mouth.

12:17 And the dragon grew wrathful against the woman, and went away to make war with the rest of her offspring, those who keep the commandments of God and hold to the testimony of Jesus.

12:18 And he stood upon the sand of the sea.

Note [n]: 12:18 · Text. The inherited critical-text numbering retains this as 12:18, with “he stood.” It is not silently absorbed into 13:1 or changed to “I stood.” NA28 chapter · Return to verse

Revelation 13

13:1 And I saw a beast coming up from the sea, having ten horns and seven heads, and upon its horns ten diadems, and upon its heads names of blasphemy.

13:2 And the beast I saw was like a leopard, and its feet like a bear’s, and its mouth like a lion’s mouth. And the dragon gave it his power and his throne and great authority.

13:3 And I saw one of its heads as though slaughtered to death, and its mortal wound was healed. And the whole earth followed the beast in wonder,

13:4 and they worshipped the dragon because he gave authority to the beast, and they worshipped the beast, saying, “Who is like the beast, and who is able to wage war with it?”

13:5 And a mouth speaking great things and blasphemies was given to it, and authority to act for forty-two months was given to it.

13:6 And it opened its mouth in blasphemies against God, to blaspheme His name and His tent, those who dwell in heaven.

13:7 And it was permitted to make war with the saints and conquer them, and authority was given to it over every tribe and people and tongue and nation.

13:8 And all who dwell upon the earth will worship it, each whose name has not been written in the book of life of the Lamb slaughtered from the foundation of the world.

Note [n]: 13:8 · Meaning. The inherited placement of “from the foundation of the world” is retained. Its attachment to the writing of names or to the Lamb’s slaughter is a syntactic interpretive question; this style revision does not settle it. NA28 chapter · Return to verse

13:9 If anyone has an ear, let him hear.

13:10 If anyone is for captivity, into captivity he goes. If anyone is to be killed by the sword, by the sword he must be killed. Here is the endurance and the faith of the saints.

13:11 And I saw another beast coming up from the earth. It had two horns like a lamb’s, and it spoke like a dragon.

13:12 And it exercises all the authority of the first beast in its presence, and makes the earth and those who dwell in it worship the first beast, whose mortal wound was healed.

13:13 And it performs great signs, even making fire come down from heaven to the earth in the sight of people.

13:14 And it deceives those who dwell upon the earth by reason of the signs it was given to perform in the presence of the beast, telling those who dwell upon the earth to make an image for the beast that bears the sword wound and lived.

13:15 And it was permitted to give breath to the beast’s image, so that the beast’s image might both speak and cause all who would not worship the beast’s image to be killed.

13:16 And it causes all, the small and the great, the rich and the poor, the free and the slaves, to receive a mark upon their right hand or upon their forehead,

13:17 so that no one may be able to buy or sell except the one having the mark, the name of the beast or the number of its name.

13:18 Here is wisdom. Let the one who has understanding calculate the number of the beast, for it is a human number, and its number is six hundred sixty-six.

Note [n]: 13:18 · Meaning. “A human number” is retained; “the number of a man” is an alternative construction. The number remains 666. No contemporary person is identified and no apparatus review of alternate numerals is claimed. NA28 chapter · Return to verse

Revelation 14

14:1 And I saw, and behold, the Lamb standing upon Mount Zion, and with Him a hundred forty-four thousand having His name and His Father’s name written upon their foreheads.

14:2 And I heard a voice from heaven like the sound of many waters and like the sound of great thunder. The voice I heard was like lyre players playing upon their lyres.

14:3 And they sing something like a new song before the throne and before the four living creatures and the elders; and no one was able to learn the song except the hundred forty-four thousand purchased from the earth.

14:4 These are the ones who were not defiled with women, for they are virgins. These are the ones who follow the Lamb wherever He goes. These were purchased from among people as firstfruits for God and for the Lamb,

14:5 and no lie was found in their mouth. They are unblemished.

14:6 And I saw another angel flying in midheaven, having eternal good news to proclaim to those seated upon the earth and to every nation and tribe and tongue and people,

14:7 saying with a loud voice, “Fear God and give Him glory, for the hour of His judgment has come. Worship the One who made heaven and the earth and the sea and the springs of water.”

14:8 And another angel, a second, followed, saying, “Fallen, fallen is Babylon the great, who has made all the nations drink of the wine of the fury of her fornication.”

14:9 And another angel, a third, followed them, saying with a loud voice, “If anyone worships the beast and its image and receives a mark upon his forehead or upon his hand,

14:10 he too will drink from the wine of God’s fury, prepared unmixed in the cup of His wrath, and will be tormented in fire and sulfur before holy angels and before the Lamb.

14:11 And the smoke of their torment rises for ages of ages, and they have no rest day and night, those who worship the beast and its image, and anyone who receives the mark of its name.”

14:12 Here is the endurance of the saints, those keeping the commandments of God and the faith of Jesus.

Note [n]: 14:12 · Meaning. “Faith of Jesus” is retained. “Faith in Jesus” and “Jesus’s faithfulness” require interpretive judgment and are not imposed by a general substitution. NA28 chapter · Return to verse

14:13 And I heard a voice from heaven saying, “Write: Blessed are the dead who die in the Lord from now on.” “Yes,” says the Spirit, “that they may rest from their labours, for their works follow with them.”

14:14 And I saw, and behold, a white cloud, and upon the cloud One sitting like a son of man, having upon His head a golden crown and in His hand a sharp sickle.

14:15 And another angel came out of the sanctuary, crying with a loud voice to the One sitting upon the cloud, “Send forth Thy sickle and reap, for the hour to reap has come, for the harvest of the earth has dried.”

14:16 And the One sitting upon the cloud cast His sickle upon the earth, and the earth was reaped.

14:17 And another angel came out of the sanctuary in heaven, himself also having a sharp sickle.

14:18 And another angel came out from the altar, who had authority over the fire. He called with a loud voice to the one who had the sharp sickle, saying, “Send forth your sharp sickle and gather the clusters of the vine of the earth, for its grapes have ripened.”

14:19 And the angel cast his sickle into the earth and harvested the vine of the earth, and cast it into the great winepress of God’s fury.

14:20 And the winepress was trodden outside the city, and blood came out of the winepress as far as the horses’ bridles, for a thousand six hundred stadia.

Revelation 15

15:1 And I saw another sign in heaven, great and marvellous: seven angels bearing seven plagues, the last of all, for in them the fury of God was brought to its end.

15:2 And I saw what was like a sea of glass mingled with fire. Those who had conquered the beast and its image and the number of its name stood upon the sea of glass, holding lyres of God.

15:3 And they sing the song of Moses, the slave of God, and the song of the Lamb, saying, “Great and marvellous are Thy works, Lord God Almighty; righteous and true are Thy ways, O King of the nations.

Note [n]: 15:3 · Text. Corrected inherited “King of the ages” to “King of the nations,” following NA28’s τῶν ἐθνῶν. Checked against the publisher’s running text on 30 September 2026. NA28 chapter · Return to verse

15:4 Who shall not fear, O Lord, and glorify Thy name? For Thou alone art holy. For all the nations shall come and worship before Thee, for Thy righteous acts have been revealed.”

15:5 And after these things I looked, and the sanctuary of the tent of the testimony in heaven was opened,

15:6 and out of the sanctuary came the seven angels bearing the seven plagues, clothed in pure, bright linen, with golden sashes girded about their chests.

Note [n]: 15:6 · Text. NA28 brackets the article introducing “bearing the seven plagues.” English retains the identifying phrase without implying the uncertainty changes the number of plagues. NA28 chapter · Return to verse

15:7 And one of the four living creatures gave the seven angels seven golden bowls full of the fury of God, who lives for the ages of the ages.

15:8 And the sanctuary was filled with smoke from the glory of God and from His power, and no one could enter the sanctuary until the seven plagues of the seven angels had run their course.

Revelation 16

16:1 And I heard a loud voice from the sanctuary saying to the seven angels, “Go and pour out the seven bowls of God’s fury upon the earth.”

16:2 And the first went and poured out his bowl upon the earth, and a foul and grievous sore came upon those who bore the mark of the beast and worshipped its image.

16:3 And the second poured out his bowl into the sea, and it became blood like that of a dead man. And every living creature in the sea died.

16:4 And the third poured out his bowl into the rivers and the springs of water, and they became blood.

16:5 And I heard the angel of the waters saying, “Righteous art Thou, who art and who wast, O Holy One, for Thou hast judged these things.

16:6 For they poured out the blood of saints and prophets, and Thou hast given them blood to drink. They deserve it.”

16:7 And I heard the altar saying, “Yes, Lord God Almighty, true and righteous are Thy judgments.”

16:8 And the fourth poured out his bowl upon the sun, and the sun was given power to scorch people with fire.

16:9 And the people were scorched with fierce heat, and they blasphemed the name of God, who has authority over these plagues. They did not repent and give Him glory.

16:10 And the fifth poured out his bowl upon the throne of the beast, and its kingdom was darkened. And they gnawed their tongues in pain,

16:11 and blasphemed the God of heaven because of their pains and their sores, and did not repent of their works.

16:12 And the sixth poured out his bowl upon the great river Euphrates, and its water was dried up, that the way might be prepared for the kings from the rising of the sun.

16:13 And I saw three unclean spirits like frogs coming out of the mouth of the dragon and out of the mouth of the beast and out of the mouth of the false prophet.

16:14 For they are spirits of demons that perform signs and go out to the kings of the whole inhabited world to gather them for the war of the great day of God Almighty.

16:15 “Behold, I am coming like a thief. Blessed is he who stays awake and keeps his garments, lest he walk naked and his shame be seen.”

16:16 And they gathered them at the place called in Hebrew Harmagedon.

16:17 And the seventh poured out his bowl upon the air, and a loud voice came out of the sanctuary from the throne, saying, “It is done.”

16:18 And there were flashes of lightning and voices and peals of thunder. And there was a great earthquake, such as had never been since man came upon the earth, so mighty and so great was the earthquake.

16:19 And the great city was split into three parts, and the cities of the nations fell. And Babylon the Great was remembered before God, to give her the cup of the wine of the fury of His wrath.

16:20 And every island fled, and no mountains were found.

16:21 And great hailstones, about a talent in weight, come down from heaven upon the people. And the people blasphemed God because of the plague of hail, for its plague is exceedingly great.

Revelation 17

17:1 And one of the seven angels who held the seven bowls came and spoke with me, saying, “Come, I will show you the judgment of the great harlot who sits upon many waters,

17:2 with whom the kings of the earth committed fornication, and with the wine of whose fornication the dwellers on the earth became drunk.”

17:3 And he carried me away in the Spirit into a wilderness. And I saw a woman seated upon a scarlet beast, full of names of blasphemy, with seven heads and ten horns.

17:4 And the woman was clothed in purple and scarlet, adorned with gold and precious stones and pearls. In her hand she held a golden cup full of abominations and the uncleanness of her fornication,

17:5 and upon her forehead a name was written, a mystery: “Babylon the Great, the mother of harlots and of the abominations of the earth.”

17:6 And I saw the woman drunk with the blood of the saints and with the blood of the witnesses of Jesus. And when I saw her, I was filled with wonder.

17:7 And the angel said to me, “Why did you marvel? I will tell you the mystery of the woman and of the beast that carries her, which has the seven heads and the ten horns.

17:8 The beast you saw was and is not, and is about to rise out of the abyss and goes to destruction. And the dwellers on the earth, whose names have not been written in the book of life from the foundation of the world, will marvel when they see the beast, for it was and is not and will be present.

17:9 Here is the mind that has wisdom. The seven heads are seven mountains upon which the woman sits, and they are seven kings.

17:10 Five have fallen, one is, and the other has yet to come. When he comes, he must remain a little while.

17:11 And the beast that was and is not is itself an eighth, and is of the seven, and goes to destruction.

17:12 And the ten horns you saw are ten kings who have yet to receive a kingdom, but receive authority as kings for one hour with the beast.

17:13 These are of one purpose, and they give their power and authority to the beast.

17:14 These will wage war against the Lamb, and the Lamb will conquer them, for He is Lord of lords and King of kings. And those with Him are called and chosen and faithful.”

17:15 And he says to me, “The waters you saw, where the harlot sits, are peoples and multitudes and nations and tongues.

17:16 And the ten horns you saw and the beast will hate the harlot and make her desolate and naked. They will eat her flesh and burn her up with fire.

17:17 For God put it into their hearts to carry out His purpose, to act with one purpose and give their kingdom to the beast, until the words of God are fulfilled.

17:18 And the woman you saw is the great city that holds kingship over the kings of the earth.”

Revelation 18

18:1 After these things I saw another angel coming down from heaven with great authority, and the earth was lit by his glory.

18:2 And he cried with a mighty voice, saying, “Fallen, fallen is Babylon the Great! She has become a dwelling for demons, a prison for every unclean spirit, a prison for every unclean bird, and a prison for every unclean and hated beast,

Note [n]: 18:2 · Text. NA28 brackets the clause “and a prison for every unclean beast.” It is retained, with the edition’s uncertainty recorded here. NA28 chapter · Return to verse

18:3 for 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 grown rich through the power of her luxury.”

Note [n]: 18:3 · Text. Corrected inherited “all the nations have fallen” to “all the nations have drunk,” following NA28’s πέπωκαν. This is a source-reading correction, not an archaic-style substitution. NA28 chapter · Return to verse

18:4 And I heard another voice from heaven saying, “Come out of her, My people, lest you share in her sins and receive of her plagues,

18:5 for her sins have heaped up to heaven, and God has remembered her wrongs.

18:6 Repay her as she repaid, and pay her double for her works. In the cup in which she mixed, mix a double portion for her.

18:7 As much as she glorified herself and lived in luxury, so much torment and mourning give her. For in her heart she says, ‘I sit as queen. I am no widow, and I shall never see mourning.’

18:8 Therefore in one day her plagues shall come, death and mourning and famine, and she shall be burned up with fire, for mighty is the Lord God who has judged her.”

18:9 And the kings of the earth who committed fornication and lived in luxury with her shall weep and lament over her when they see the smoke of her burning,

18:10 standing far off for fear of her torment and saying, “Woe, woe, O great city, Babylon, mighty city! For in one hour your judgment has come.”

18:11 And the merchants of the earth weep and mourn over her, for no one buys their cargo any more:

18:12 cargo of gold and silver and precious stones and pearls, of fine linen and purple and silk and scarlet, of every kind of thyine wood and every vessel of ivory and every vessel of costly wood and bronze and iron and marble,

18:13 and cinnamon and amomum and incense and ointment and frankincense and wine and oil and fine flour and wheat and cattle and sheep, and horses and carriages and slaves—human lives.

18:14 And the fruit your soul longed for has gone from you, and all your rich and splendid things have perished, and never again shall they find them.

18:15 The merchants of these things, who grew rich from her, shall stand far off for fear of her torment, weeping and mourning

18:16 and saying, “Woe, woe, O great city, clothed in fine linen and purple and scarlet, adorned with gold and precious stones and pearls!

Note [n]: 18:16 · Text. NA28 brackets the preposition rendered “with” before gold. The English preposition is retained as the normal connection after “adorned.” NA28 chapter · Return to verse

18:17 For in one hour such great wealth has been laid waste!” And every helmsman and everyone who sails from place to place, the sailors and all who make their living by the sea, stood far off,

18:18 and cried out when they saw the smoke of her burning, saying, “What city is like the great city?”

18:19 And they cast dust upon their heads and cried out, weeping and mourning, “Woe, woe, O great city! In her all who had ships at sea grew rich from her costly wealth, for in one hour she has been laid waste!”

18:20 Rejoice over her, O heaven, and you saints and apostles and prophets, for God has judged your case against her.

18:21 And a mighty angel lifted a stone like a great millstone and cast it into the sea, saying, “So shall Babylon, the great city, be hurled down with violence, and never again shall she be found.

18:22 And the sound of lyre players and musicians and flute players and trumpeters shall never again be heard in you, and no craftsman of any craft shall ever again be found in you, and the sound of a mill shall never again be heard in you,

18:23 and the light of a lamp shall never again shine in you, and the voice of bridegroom and bride shall never again be heard in you. For your merchants were the great ones of the earth, for by your sorcery all the nations were led astray.

18:24 And in her was found the blood of prophets and saints and of all who were slaughtered upon the earth.”

Revelation 19

19:1 After these things I heard what seemed to be the loud voice of a great multitude in heaven, saying, “Hallelujah! Salvation and glory and power belong to our God,

19:2 for true and righteous are His judgments. For He has judged the great harlot who corrupted the earth with her fornication, and has avenged the blood of His slaves at her hand.”

19:3 And a second time they said, “Hallelujah! And her smoke rises for the ages of the ages.”

19:4 And the twenty-four elders and the four living creatures fell down and worshipped God who sits upon the throne, saying, “Amen! Hallelujah!”

19:5 And a voice came out from the throne, saying, “Praise our God, all His slaves and those who fear Him, the small and the great.”

19:6 And I heard what seemed to be the voice of a great multitude, and the sound of many waters, and the sound of mighty thunder, saying, “Hallelujah! For the Lord our God, the Almighty, has taken up His reign.

19:7 Let us rejoice and exult and give Him glory, for the marriage of the Lamb has come, and His bride has made herself ready.

19:8 And it was given to her to clothe herself in fine linen, bright and pure, for the fine linen is the righteous acts of the saints.”

Note [n]: 19:8 · Meaning. Retain both “it was given to her” and plural “righteous acts.” Bright and pure remain the linen’s adjectives; neither gift nor action is removed. NA28 chapter · Return to verse

19:9 And he says to me, “Write: Blessed are those who have been called to the marriage supper of the Lamb.” And he says to me, “These are the true words of God.”

19:10 And I fell at his feet to worship him. And he says to me, “See that you do not! I am a fellow slave with you and with your brothers who hold the testimony of Jesus. Worship God, for the testimony of Jesus is the spirit of prophecy.”

19:11 And I saw heaven opened, and behold, a white horse! And He who sat upon it is called Faithful and True, and in righteousness He judges and wages war.

19:12 His eyes are like a flame of fire, and upon His head are many diadems. He has a name written that no one knows but Himself.

19:13 And He is clothed in a garment dipped in blood, and His name is called the Word of God.

Note [n]: 19:13 · Text. The Glory study records “dipped” in the consulted Greek reading, against “sprinkled” in Douay–Rheims–Challoner. The owner of the blood is not supplied. NA28 chapter · Return to verse

19:14 And the armies in heaven followed Him upon white horses, clothed in fine linen, white and pure.

19:15 And from His mouth comes a sharp sword with which to strike the nations. And He Himself shall shepherd them with a rod of iron, and He Himself treads the winepress of the wine of the fury of the wrath of God Almighty.

19:16 And upon His garment and upon His thigh He has a name written: “King of kings and Lord of lords.”

19:17 And I saw an angel standing in the sun, and he cried with a loud voice to all the birds flying in midheaven, “Come, gather for the great supper of God,

19:18 that you may eat the flesh of kings and the flesh of commanders of thousands and the flesh of the mighty and the flesh of horses and their riders, and the flesh of all, free and slave, small and great.”

19:19 And I saw the beast and the kings of the earth and their armies gathered to wage war against Him who sat upon the horse and against His army.

19:20 And the beast was seized, and with it the false prophet who performed the signs before it, by which he led astray those who received the mark of the beast and those who worshipped its image. The two were cast alive into the lake of fire burning with sulfur.

19:21 And the rest were slain with the sword of Him who sat upon the horse, the sword that came out of His mouth, and all the birds were filled with their flesh.

Revelation 20

20:1 And I saw an angel coming down from heaven with the key of the abyss and a great chain in his hand.

20:2 And he seized the dragon, the ancient serpent, who is the Devil and Satan, and bound him for a thousand years,

20:3 and cast him into the abyss and shut it and sealed it over him, so that he might lead the nations astray no more until the thousand years were fulfilled. After these things he must be loosed for a little while.

20:4 And I saw thrones, and they sat upon them, and judgment was given to them. And I saw the souls of those beheaded for the testimony of Jesus and for the word of God, and those who had not worshipped the beast or its image and had not received its mark upon their forehead or upon their hand. And they came to life and reigned with Christ for a thousand years.

20:5 The rest of the dead did not come to life until the thousand years were fulfilled. This is the first resurrection.

20:6 Blessed and holy is he who has a share in the first resurrection. Over these the second death has no authority, but they shall be priests of God and of Christ, and shall reign with Him for the thousand years.

Note [n]: 20:6 · Meaning. First resurrection, second death, priesthood, reign, and the thousand years remain. The wording is not expanded into a dated chronology or a particular millennial system. NA28 chapter · Return to verse

20:7 And when the thousand years are fulfilled, Satan shall be loosed from his prison,

20:8 and shall go out to lead astray the nations at the four corners of the earth, Gog and Magog, to gather them for war. Their number is as the sand of the sea.

20:9 And they went up over the breadth of the earth and surrounded the camp of the saints and the beloved city. And fire came down from heaven and devoured them.

20:10 And the Devil who led them astray was cast into the lake of fire and sulfur, where also are the beast and the false prophet, and they shall be tormented day and night for the ages of the ages.

20:11 And I saw a great white throne and Him who sat upon it. From His face earth and heaven fled, and no place was found for them.

20:12 And I saw the dead, the great and the small, standing before the throne, and books were opened. And another book was opened, which is the book of life. And the dead were judged by what was written in the books, according to their works.

20:13 And the sea gave up the dead that were in it, and Death and Hades gave up the dead that were in them, and they were judged, each according to his works.

20:14 And Death and Hades were cast into the lake of fire. This is the second death, the lake of fire.

20:15 And if anyone was not found written in the book of life, he was cast into the lake of fire.

Revelation 21

21:1 And I saw a new heaven and a new earth, for the first heaven and the first earth had passed away, and the sea was no more.

21:2 And I saw the holy city, New Jerusalem, coming down out of heaven from God, prepared as a bride adorned for her husband.

Note [n]: 21:2 · Text. No explicit “John” is added. The continuous 21:1–4 trial in the supplied Glory study is adopted with speech punctuation and notes in place of edition brackets. NA28 chapter · Return to verse

21:3 And I heard a loud voice from the throne, saying, “Behold, the tabernacle of God is with men, and He shall dwell with them, and they shall be His peoples, and God Himself shall be with them as their God,

Note [n]: 21:3 · Text. Peoples is plural, and the voice comes from the throne. NA28 brackets “their God”; “as” supplies the English connection. “Men” here means human beings. Tabernacle preserves the dwelling image. NA28 chapter · Return to verse

21:4 and He shall wipe away every tear from their eyes. Death shall be no more, and mourning and crying and pain shall be no more, for the former things have passed away.”

Note [n]: 21:4 · Text. NA28 brackets “for.” It is retained in the reading text with its uncertainty recorded here. Every tear, death, mourning, crying, and pain remain separate expressions. NA28 chapter · Return to verse

21:5 And He who sits upon the throne said, “Behold, I make all things new.” And He says, “Write, for these words are faithful and true.”

21:6 And He said to me, “They have come to pass. I am the Alpha and the Omega, the beginning and the end. To him who thirsts I will give freely from the spring of the water of life.

Note [n]: 21:6 · Text. NA28 brackets the verb “am.” The English copula is retained in “I am the Alpha and the Omega.” NA28 chapter · Return to verse

21:7 He who conquers shall inherit these things, and I shall be his God and he shall be My son.

21:8 But the cowardly and the unbelieving, the abominable and murderers and fornicators and sorcerers and idolaters and all liars, their share is in the lake that burns with fire and sulfur, which is the second death.”

21:9 And one of the seven angels who held the seven bowls full of the seven last plagues came and spoke with me, saying, “Come, I will show you the bride, the wife of the Lamb.”

21:10 And he carried me away in the Spirit to a great and high mountain and showed me the holy city Jerusalem coming down out of heaven from God,

21:11 bearing the glory of God. Her radiance was like a most precious stone, like jasper gleaming like crystal.

21:12 She had a great and high wall with twelve gates, and at the gates were twelve angels and inscribed names, which are those of the twelve tribes of the sons of Israel.

Note [n]: 21:12 · Text. NA28 brackets the repeated “the names.” “Those” in the reading text refers to the names of the twelve tribes and avoids awkward repetition without adding a new referent. NA28 chapter · Return to verse

21:13 On the east were three gates, and on the north three gates, and on the south three gates, and on the west three gates.

21:14 And the wall of the city had twelve foundations, and upon them twelve names of the twelve apostles of the Lamb.

21:15 And he who spoke with me held a golden reed for a measure, to measure the city and its gates and its wall.

21:16 And the city lies foursquare, its length as great as its breadth. And he measured the city with the reed at twelve thousand stadia. Its length and breadth and height are equal.

Note [n]: 21:16 · Text. NA28 brackets a conjunction in the comparison of length and width. “As great as” conveys the comparison; stadia and cubits remain ancient units without modern conversion. NA28 chapter · Return to verse

21:17 And he measured its wall at a hundred and forty-four cubits by human measure, which is also the angel’s measure.

21:18 And its wall was built of jasper, and the city was pure gold, like pure glass.

21:19 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,

21:20 the fifth sardonyx, the sixth sardius, the seventh chrysolite, the eighth beryl, the ninth topaz, the tenth chrysoprase, the eleventh hyacinth, the twelfth amethyst.

21:21 And the twelve gates were twelve pearls, each gate made of a single pearl. And the broad street of the city was pure gold, like clear glass.

21:22 And I saw no sanctuary in it, for the Lord God Almighty and the Lamb are its sanctuary.

Note [n]: 21:22 · Meaning. No sanctuary is seen in the city because the Lord God Almighty and the Lamb are its sanctuary. The verse is not recast as a rule about present buildings. NA28 chapter · Return to verse

21:23 And the city has no need of the sun or the moon to shine upon it, for the glory of God has lit it, and its lamp is the Lamb.

21:24 And the nations shall walk by its light, and the kings of the earth bring their glory into it.

21:25 And its gates shall never be shut by day, for there shall be no night there,

21:26 and they will bring the glory and the honour of the nations into it.

21:27 And nothing profane shall ever enter it, nor anyone who does what is abominable or false, but only those whose names are written in the Lamb’s book of life.

Revelation 22

22:1 And he showed me a river of the water of life, bright as crystal, flowing out from the throne of God and of the Lamb,

22:2 down the middle of its broad street. And on either side of the river was the tree of life, bearing twelve crops of fruit, yielding its fruit each month. And the leaves of the tree are for the healing of the nations.

22:3 And there shall no longer be anything accursed. And the throne of God and of the Lamb shall be in it, and His slaves shall serve Him,

22:4 and they shall see His face, and His name shall be upon their foreheads.

22:5 And night shall be no more. They have no need of lamplight or sunlight, for the Lord God shall shine upon them, and they shall reign for the ages of the ages.

22:6 And he said to me, “These words are faithful and true, and the Lord, the God of the spirits of the prophets, sent His angel to show His slaves what must take place soon.”

22:7 “And behold, I am coming quickly. Blessed is he who keeps the words of the prophecy of this scroll.”

22:8 And I, John, am he who hears and sees these things. And when I heard and saw them, I fell down to worship at the feet of the angel who showed them to me.

22:9 And he says to me, “See that you do not! I am a fellow slave with you and with your brothers the prophets and with those who keep the words of this scroll. Worship God.”

22:10 And he says to me, “Do not seal up the words of the prophecy of this scroll, for the time is near.

22:11 Let him who does wrong do wrong still, and let the filthy be filthy still. Let the righteous do righteousness still, and let the holy be made holy still.”

22:12 “Behold, I am coming quickly, and My reward is with Me, to repay each according to his work.

22:13 I am the Alpha and the Omega, the first and the last, the beginning and the end.”

22:14 Blessed are those who wash their robes, that they may have the right to the tree of life and may enter the city through the gates.

Note [n]: 22:14 · Text. Keep washing robes and the right to the tree of life. KJV’s doing His commandments represents a different reading. Douay–Rheims–Challoner’s “in the blood of the Lamb” is not imported here from 7:14. NA28 chapter · Return to verse

22:15 Outside are the dogs and the sorcerers and the fornicators and the murderers and the idolaters and everyone who loves and practises falsehood.

22:16 “I, Jesus, sent My angel to testify to you of these things for the Churches. I am the Root and the offspring of David, the bright morning star.”

22:17 And the Spirit and the bride say, “Come.” And let him who hears say, “Come.” And let him who thirsts come. Let him who desires it take the water of life freely.

22:18 I testify to everyone who hears the words of the prophecy of this scroll: if anyone adds to them, God shall add to him the plagues written in this scroll.

22:19 And if anyone takes away from the words of the scroll of this prophecy, God shall take away his share in the tree of life and in the holy city, which are written of in this scroll.

Note [n]: 22:19 · Text. Keep tree of life, distinct from the scroll of this prophecy. The Glory study records book of life in the historical KJV and Douay–Rheims–Challoner comparison. NA28 chapter · Return to verse

22:20 He who testifies to these things says, “Yes, I am coming quickly.” Amen. Come, Lord Jesus.

22:21 The grace of the Lord Jesus be with all.

Note [n]: 22:21 · Text. The consulted NA28 ending has “with all” and no closing Amen. The inherited wording is retained; the Amen at 22:20 remains in its own verse. NA28 chapter · Return to verse